

# DeConick's Handling of the Greek-Coptic Differences in GThomas

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**Introduction:** In *The Original Gospel of Thomas in Translation* (2007), April DeConick presented what she called 'the Complete Gospel of Thomas'. Where the Greek fragments (of three mss.) differ from the Coptic ms. (NHC II, 2), this required some decisions. What follows is a list of textual differences (keyed to Attridge's list in Layton's critical study), together with DeConick's decisions. Justifications can be found in OGTT.

**P.Oxy. 654** (GF = Greek fragment, CT = Coptic Thomas)

**Incipit: (09)** GF has '[Judas] Thomas', CT has 'Didymos Judas Thomas'  
DeConick: 'Judas Thomas'

**Th 1:** no difference

**Th 2:** (10) CT has 'troubled' between finding and amazement, GF doesn't  
(14) after 'become ruler/king', GF has 'when king, rest', CT has 'over all'  
DeConick: accepts GF wording

**Th 3:** (15) GF has 'under the earth' in 3.2, CT has 'in the sea'  
(16) GF starts 3.3 'And the kingdom [of God/heaven] is within you',  
CT has 'Rather, the kingdom is within you'  
(11) CT has 'then you will become known', GF doesn't  
(02) GF has 'whoever knows himself will find it/this' after 3.3, CT doesn't  
DeConick: accepts GF wording (with 'but' instead of 'and', and her 'heaven')

**Th 4:** (03) GF has '[and] the last will be first' at end of 4.2, CT doesn't  
DeConick: accepts GF wording

**Th 5:** (04) GF has 'nor buried that [won't be raised]' at end, CT doesn't  
DeConick: accepts Coptic version

**Th 6a:** (17) GF has 'How [shall we] fast?' (6.1) & 'How [shall we give alms]?' (6.3)  
CT has 'Do you want us to fast?' and 'Shall we give alms?'  
DeConick: accepts GF wording

**Th 6b:** (18) GF has '[in the sight] of truth', CT has 'in the sight of heaven' in 6.4  
(12) CT has 6.6 'nothing covered will remain undisclosed', GF doesn't  
DeConick: drops 6.6, accepts GF of 6.4, but changes it to 'brought to light'

**Th 7:** almost nothing remains of the GF version  
DeConick: accepts Coptic version, but changes ending to 'man becomes lion'

**P.Oxy. 1**

**Th 26:** (19) GF has only the last half of 26.2, starting with 'and then', possibly preceded by the canonical imperative 'remove'; CT has 'when you remove ... , then'  
DeConick: accepts Coptic wording

Th 27: (*not in Attridge's list*) GF has 'Jesus said' intro, CT doesn't  
(05) GF has 'kingdom of God', CT has simply 'kingdom'  
DeConick: accepts GF intro, but Coptic wording for (05)

Th 28: GF broken off midway in 28.3, otherwise no difference  
DeConick: accepts full Coptic wording

Th 29: little of GF remains  
DeConick: accepts full Coptic wording

Th 30: (20) GF has 'where there are three, they are gods' (DeConick reconstruction)  
CT has 'where there are three gods, they are gods'  
(21) GF has 'I say where there is one', CT has 'where there is two or one'  
(01) GF has two sentences at end that CT has in Th 77  
DeConick: accepts GF of (20) and (21), includes (01) in Th30 instead of Th77

Th 31: (22) GF has a form of 'patris' which Attridge translates as 'country',  
but which can also mean 'hometown'. CT has 'village/hometown', so  
the supposed difference is questionable.  
DeConick: translates both as 'village'.

Th 32: (23) GF has '(having been) built ... fortified/established'  
CT has 'being built ... fortified/established'  
DeConick: accepts GF wording, not mentioning the difference

Th 33: (06) GF cut off after 'what you hear in your one ear' (possibly missing  
'and in the other'), CT has confusing 'in your ear, in the other ear'  
DeConick: 'what you hear in your ears' + remainder of CT version

#### P.Oxy. 655

Th 36: (07) GF is much more extensive than the relatively short CT version  
DeConick: accepts GF version

Th 37: (08) GF has 'to him' in 37.1, CT doesn't  
(13) GF has 'he said' in 37.2, CT has 'Jesus said'  
DeConick: accepts full Coptic version (most of GF version lost)

Th 38: almost nothing remains of the GF version  
DeConick: accepts Coptic version

Th 39: (25) GF has 'those trying/about to go in', CT has 'those wishing to go in'  
DeConick: 'those who want to enter'

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*Numbers in parentheses are keyed to Harold Attridge's numbered list of 25 differences, grouped by type of difference in Layton, Nag Hammadi Codex II, 2-7 (1989, pp. 99-101), with the addition of the difference in the intro of L27, missing from Attridge's list, an emendation to #16 in L3, and the deletion of #24, here judged inconsequential ('disrobe and are not ashamed' vs. 'disrobe without being ashamed' in L37).*