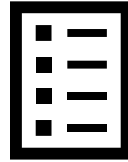














The good message according to Thomas

The so-called gospel of Thomas is just a text.
But this text will undergo many changes, it is



Well, any text is really just a text really.
a bit like a soup that gets added many, many ingredients. This soup is a “sayings-soup”, it consists entirely of just that: sayings.

The essential ingredients of Thomas are the following:

 1) One has to become like a child in order to enter the kingdom, and another way of phrasing that is 2) “to make the two one” (Mark 10:8)  Apart from those central two themes, there are some meta-themes that sketch the scenery, and those are life  and death,  light  and darkness.  and the general  Thomas is fond of metaphors and uses  fruit  beginning with ending, sketching the entire process of change, evolution, life:  continually do A core sidekick is formed by the Pharisees and Judaisms, two institutions that   get kicked aside indeed: Thomas is not very happy with them, and doesn't miss a chance to reject their ways, words and habits

In essence, Thomas is a text about self-seeking, how to rid oneself of duality, the split personality, that we created when we came into this world (logion 6) – but no one understands that really, they only see what they want to see.

Which is quite ironic, because that is what Thomas cautions against the entire time!!!

The good message according to Marcion

Marcion likes the story of Thomas and undertakes a huge marketing effort. He adds a few extra ingredients to Thomas, but because the soup kettle is filled already, he first takes some out: the children disappear as a theme – the word is still used, frequently, but it is clear that Marcion doesn't want to use or understand it.



Likewise, the other main theme of Thomas is moved to the background; making the two one. Marcion makes sure to make up for that by using the word an awful lot, but there is no (un)making at all. Light and darkness are kept, and apparently Marcion fancies lightning as well, which he adds on top of that, but just for fun, it doesn't get applied in any sense.



The other ingredients are kept as well, and Marcion expands the text of sayings by adding a story line: his IS walks a bit around the country side performing miracles; the sickness<->healing subtheme in Thomas gets expanded widely, the fishing gains immense popularity, and Marcion makes sure to copy about 65 of Thomas logia : basically, Marcion weaves a nice and miraculous story around the Thomas sayings and introduces many of his own, like the good Samaritan and a dozen others, all very different in style, theme and setup but nobody seems to notice, perhaps because he has already twisted all the others.

Marcion's background is 0th CE Judea, under Roman rule, and he introduces all the characters that Thomas created, even including the imaginary Johannes the Immerser (while he is smart enough to drop Jacob the Righteous)! The clearly anti-religious attitude of Thomas is "solved" by combining it with his other side-kick, the Pharisees: it is those that apply religious habits wrongly, although they basically aren't wrong... The theology of Marcion is still very Thomasine, with a Father instead of a God

The good message according to Paul

Paul is very jealous of the success of Marcion, but he is late to the game: Marcionism has been in existence for some decades, everyone knows that IS doesn't live (anymore), so Paul cleverly pretends to have received a vision from him – impossible to deny!

Paul has a bit of a problem because Marcionism is very popular with non-Judaism people, and in his time it is getting eyeballed by Judaists. It is around 130 CE and Judaism is banned throughout all of Judea, and they are badly in need of an alternative, craving to become a slave to a religious institute again.


So Paul tackles all the Pharisee- and Judaism-unfriendly themes of Marcion such as circumcision, eating and working on Sabbath, and all the barriers between Marcionism and Judaism are smoothly talked over. Paul pretends to be writing to many churches, all conveniently located in far away locations! Paul also dresses up as a former Marcionist-expeller himself, portraying himself as a convert.

Paul writes many “letters” and each of them addresses one of the issues that Marcion created by turning the Thomas sayings into a story of his own

It is Paul who adds a God, and a vast system of theology although it is very close to Hellenism and pantheism, with IS having been in many heavens and going back to other heavens, it is clear that he is trying out something entirely new here, in an effort to get away from Marcionism while keeping the clientele

The good message according to Mark

Mark is very jealous of the success of Marcion, but he also feels something lacking: basically he adds one huge ingredient, and that is the Tanakh.

The Tanakh is the big book used by those  that like Judaism, and Mark uses it as a base for his soup. Perhaps Thomas is a vegetable soup and Marcion a fish soup, but Mark turns it all into a rich stew with lots of spices. He keeps the death of IS that Marcion finished his story with and also sticks to it, without any resurrection of any kind.

But what he does add, is Scripture, and he even starts his story with it, and gives Johannes the Immerser a Grand Role yet a Tiny Script. Mark is not very well acquainted with Judea, Judaism or the Tanakh and he makes many, many mistakes, which fortunately all get fixed by Matthew when he copies Marcion, calls it Luke, and writes his own gospel.

But Mark really works wonders, and as sloppy a job he does, he writes for a Roman audience and they know little more than he does. He even has to translate the Aramaic of IS-on-the-stake for them!

And the rest is history, as they say. The Sayings-soup of Thomas got turned into a miracle-soup by Marcion when he created a living person out of IS. That soup got Judaized by Paul when his clientele was desperately in need of a new religion around 135 CE. Without knowing of each other, at the same time Mark mixed his soup, adding the Tanakh ingredient and making it all look very, very prophesied.

The glue between these two different soups came to be Acts, that mixes the different ingredients of Paul and Mark: apostles and disciples, Christ and Jesus, Jerusalem and Galilee, and many, many others...