

# Welcome Mlinssen!

Post by “mlinssen” of February 4, 2026 at 4:54 PM

## [Quote from Eikadistes](#)

Greetings, friend!

We have some brief discussion of the Gospel of Thomas [here](#), but it's largely as a result of a critical discussion about the book "You Will Not Taste Death: Jesus and Epicureanism".

I would love to learn more about any linguistic connections you have found.

Greetings, Eikadistes!

Yes I saw that, and my translation got named at some point. I have found the answer to the title question in the meantime. From my latest Translation version:

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Thomas opens with the words:

these are the words which are hiding; IS who is living has said them, and Didymos Judas Thomas wrote them - and he said: he who will fall onto the Interpretation of these words will not taste the death

The phrase taste the death raises a question: should it not read taste death? Interestingly, only Logia 18 and 19 contain that exact phrase, and it is a key to unlocking Thomas' hidden layer. The omission of the definite article in Coptic introduces deliberate ambivalence, exploiting homonyms:

the masculine [ ] means death, while the feminine [ ] means mother; anarthrous use of the noun allows for the possibility of both.

The reader is explicitly invited to seek the interpretation of “these words” because Thomas contains a hidden layer, intentionally inserted and retrievable only through precise textual analysis. This hidden meaning is constructed through several mechanisms:

1. Homonyms and the definite article: Many Coptic nouns are differentiated only by the article, allowing Thomas to embed ambivalence.

In Logion 1, tasting the death appears with the masculine definite article, whereas Logion 18 refers to tasting death anarthrously, thereby permitting the alternative rendering tasting

mother;

2. Dialectal and variant forms: Single words appear in multiple dialects or forms, creating homonymic ambivalence. For example, in Logion 4, ⲭⲓⲛⲓ can mean either to cease or to question;

3. Scriptio continua: The continuous string of letters in the text, scriptio continua, is manipulated via the above mechanisms so that word segmentation becomes ambivalent. Logion 66 for example can be read in two ways, either as ⲛⲓⲛⲓⲕⲓ ⲛⲓ ⲛⲓⲛⲓⲛⲓ (the stone) ⲛⲓ ⲛⲓⲛⲓ or as ⲛⲓⲛⲓⲕⲓ ⲛⲓ ⲛⲓⲛⲓⲛⲓ (around) ⲛⲓ ⲛⲓⲛⲓ. Moreover, the last word is homonymous, meaning either corner or envy;

4. Greek-Coptic twin words: Thomas also exploits subtle nuances between Greek and Coptic words with identical meaning, where the Greek term carries a higher metaphysical connotation.

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More later, and I'm anxious to find out about the link with Epicureanism. Logion 19, the one about the five trees in "Para-dise", seems like a fine start. And my very simple interpretation of it would seem to me to give a fair impression of the thoughts behind and in Epicureanism