

MAN, TEMPLE OF THE LIVING GOD

*I have said these things to you in
figures of speech. The hour is coming
when I will no longer speak
to you in figures, but
will tell you plainly
of the Father.*

John 16:25

*When you make the two One, you
will become the Son of Man. Gs.*

Th. log. 106

Incipit

*These are the hidden words which the Living Jesus spoke
and Didymos Judas Thomas recorded.*

Explanation by parable¹

When he says “the Living Jesus”, the anonymous scribe indicates that these words were spoken by Jesus, drawing on his higher consciousness, his mind transcending the habitual consciousness expressed through the Sanctuary of the body.²

This leads us to suppose that the words spoken by the Living Jesus were not words in human language, but *ideas* indivisible and undivided.

The *words* of the Living Jesus had to be interpreted in parable and not simply written, so that all men should have a thread that would enable them to *apprehend* their meaning. According to the words of the logion, the apostle Thomas undertook this special transcription, revealing his *hidden* condition of *didymos* (the twin) by showing the other name of his duality, Judas.

¹ The words “by parable” are used because they are indicative only of the problems raised by the Incipit.

² It is to this bodily temple that he was referring when he prophesied that he would raise it in three days (cfr. John 2 19:21)

It is said in the fourth Gospel that for a while Thomas did not attain the blessing of believing without seeing,³ and this is attributed to his dense consciousness, still not free from the one who “ate bread with me” and “raised his heel against me”.⁴ This means that Thomas had not yet banished the *Adversary*, identified with Judas, as Jesus had done when he said: “Do quickly what you are going to do”.⁵

This is one of the great mysteries revealed by the teaching of Jesus, to which it will be necessary to return in order to clarify it in these commentaries. [Editor’s note: See in particular the commentary on Logion 71.]

For the time being, it will suffice to call to witness a hymn which an early Christian author claims that the apostle Thomas *sang in prison* (in the prison of his own duality).

*On a sudden, when I received it,
the garment [of light] seemed to me to become a mirror of myself.*

*I saw it all in all,
And I too received all in it,*

*for we were two in distinction and
yet gain one in one likeness.⁶*

Commentary

If the text states that its words are “hidden”, it is because the true interpretation does not offer itself to our understanding or allow itself to be readily seen or felt. The words which Judas Thomas recorded refer to God’s mystery, that of the living Christ “in whom are hidden all the treasures of wisdom and knowledge”.⁷ That is why the words spoken therein are said to be hidden. But the keys of knowledge were **sequestered** many centuries ago⁸ and neither those who took them nor their heirs have ever returned them. This considerably increases the difficulties of correctly understanding the words transcribed.

Nevertheless, regardless of the historical responsibility **of those who took them**, what is now needed is an attempt to restore to the doors of knowledge keys that could

³ John 20:29

⁴ Cfr. Psalm 41:10 (John 13:18)

⁵ John 13:27

⁶ From the Hymn of the Pearl, which the Apostle Thomas sang in prison.

⁷ Col. 2:3

⁸ Luke 11:52

enable this generation of mankind to enter into the true mystery of God, Christ, who is ultimately the mystery of every man.

This purpose is a culmination of hope, the project of a lifetime, in itself valid for fulfilling man's sense of his own existence, for our entire life, our entire consciousness, has to be and to remain committed to it, in order to be engendered anew through the imperishable seed⁹ of pure consciousness.

We are called upon by the hidden words which Judas Thomas transcribed in those early Christian days, to undertake this mystery quest, one that means entering inquisitively into the Inner Sanctum, a pilgrimage that Christ Jesus himself opened for us in paradigm, as a new and living way.¹⁰ And if we speak of "hidden words", this has here a double meaning. The first act of hiding the Word arises from our own consciousness, buried under the "dead works"¹¹ of conditioning, time and decay, misinterpretations and ignorance, all of which hinder free, straightforward contemplation of the Living God of whom every man is the Temple, and in whom we live and have our being, for he is Life itself, of whom it is written: "I will live in them and walk among them".¹²

As for the second act of hiding, that comes of the difficulties peculiar to the way of searching one's innermost being that must be taken if one is to discover the mystery of God; in other words, to realize or be resurrected to consciousness of the Light and Life that we in essence are, and so to be called children of the Living God,¹³ sparks from the same hearth.

2. The way that consists of awakening what lies hidden was clearly acknowledged by Jesus himself when he raised the question of whether the Messiah was the son of David or his Lord.¹⁴ The manifest way was surely that of the son whom God swore an oath that he would give David: "One of the sons of your body I will set on your throne".¹⁵ However, Jesus Christ did not draw on his Messianic claim as son, since it was already plain that he was for the purposes of history the son of the lineage according to the flesh;¹⁶ but as David's Lord, of whom the Psalm proclaims: "The Lord [God] says to my lord".¹⁷ The son from David's body that God swore he would give was not, as the people hoped, a son of the flesh who would sit on a worldly throne, but one *born from above*, the fruit of a spiritual regeneration, as a precondition for entry into the Kingdom of God.¹⁸ Such a one,

⁹ 1 Peter 1:23

¹⁰ Heb. 10:20

¹¹ Heb. 9:14

¹² Ezek. 37:27 (2 Cor. 6:16; Lev. 26:11)

¹³ Rom. 9:26

¹⁴ Matt 22:41-46; Mark 12:35-37; Luke 20:41-44

¹⁵ Ps. 132:11b

¹⁶ Matt. 1:16

¹⁷ Ps. 110:1; Matt.22:43

¹⁸ John 3:3-5

born of the Spirit – not born of woman –¹⁹ is, in the words of Jesus, the Son of God in man. The Son of Man, meaning, the Lord, the Christ, the Son, whom God seats at his right hand.

That the Son of God, born of the Spirit, should *also* be the heir, the son of the lineage of David, is merely a fact that can be identified as the fulfillment of the promise made to David, a fulfillment hoped for by the Jewish people in Jesus' day, in accordance with their tradition.

Nevertheless, for many later Christians, descent from David is an irrelevant detail, a mere historical fact. That is why, when Jesus claims, after a fashion, that he is *the Lord* to whom the psalm alludes, he is aiming far higher. He admits that the blood of David's line is his earthly body; but what counts for him is to place on record that he is the Lord, the Christ, fully assumed and made manifest **by his consciousness of being** Jesus Christ. At the same time, it is for him important to explain that he, the Lord, is the son of God, the *hidden* Christ, preexisting and one with the Father from the beginning.

Subsequently, in his teachings, what Jesus set out to show is that the *hidden* way consists in this: in reviving in ourselves the Living God who has been waiting since all eternity. And he warns us that he is not far from us, “for in him we live and move and have our being”.²⁰ If we do not know this, it is because he is the *hidden* Christ, yet it is written “For we too are his offspring”.

Only after this resurrection in the Spirit, which is within everyone's reach, shall we cease to be “whited sepulchers”²¹, the dead who bury their dead.

Birth from on high, the coming within us of the hidden Son of Man, will then be manifest fact

¹⁹ Matt.11:11

²⁰ Acts 17:27-28

²¹ Matt. 23:27