

The Judas Proverbs in Tchacos Codex 41-44*

David W. Kim**

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I. Introduction

The Egyptian Coptic papyrus containing early Christian Gnostic texts (*The Letter of Peter to Philip*, *The First Apocalypse of James*, *The Gospel of Judas*, and a fragment of the *Book of Allogenes*) were discovered in 1970s. Among them some pieces of the new text that was originally part of the *Gospel of Judas*, were secretly seen by limited scholars, but it was not clearly recognized.¹⁾ The ancient literary treasure was

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then disappeared and mistreated among the dealers. Although they re-emerged by the *National Geography* team in 2006, the incomplete condition of Codex Tchacos (TC) 33-56 caused more curiosity of scholars in ancient Gnosticism. The large amount of the unknown Judas text that was called, 'the Ohio fragments' was eventually reconstructed by the efforts of Gregor Wurst and Marvin Meyer in 2009-10.²⁾

One of them is the temple vision narrative of the disciples (TC 41:11-42:1; 42:25-43:5; and 44:3).³⁾ The narrative begins with the scene of the third day before the Passover.⁴⁾ The

** Australian National University.

- 1) When seen by Stephen Emmel in 1983, it had both covers, yet without a certain idea of its identity. See, James M. Robinson, *The Secrets of Judas: The Story of the Misunderstood Disciple and His Lost Gospel* (San Francisco: Harper, 2006), 161.
- 2) The lost parts of Judas are 37:10-22, 38:10-23, 41:1-26, 42:1-26; 53:1-10; 54:1-9; 55:1-18; 56:1-18; 57:1-10 and 58:1-10. By their efforts all most 90-95 % of the Judas text was recovered.
- 3) The version of the *Critical Edition* (2007) will be mainly used for this paper, while the Ohio fragments are based on the versions of Wurst and Meyer (2009), Jenott (2011), and Gesine Schenke Robinson (2011). See Rodolphe Kasser, and Gregor Wurst, *The Gospel of Judas Together with the Letter of Peter to Philip, James, and a Book of Allogenes from Codex Tchacos: Critical Edition* (Washington, DC: National Geographic, 2007), 185-235. Lance Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the 'Betrayers' Gospel* (Tübingen: Mohr Siebeck, 2011). Gesine Schenke Robinson, "An Update on the Gospel of Judas (After Additional Fragments Resurfaced)," *ZNW* 102 (2011): 110-129. For the interpretation of Marvin Meyer (2009), <http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragmen-t.s.asp>, approached on 9/11/2011.
- 4) Since the *Gospel of Judas* is mainly composed by corrections of the dialogues between Jesus and his disciples, the scene is the third dialogue on vision and its interpretation. Tage Petersen, "From Perplexity to Salvation: The Gospel of Judas Read in Light of Platonic Didactic

disciples of Jesus share the vision of 'ΕΞΗΝΟΘ ΝΡΑ[COY] (great dreams: TC 37:23)' they had on the night of the second day. The narrative style of TC 37:20-44:14 is not related to the pattern of the first day where the disciples offered a prayerful ritual of thanksgiving over bread.⁵⁾ Rather, the composition of the disciples' vision is more like the heavenly vision of Judas (TC 44:15-47: 1) that: the disciples come to their Master and share the vision of a great house where there is a large altar. The twelve priests present the offerings and a crowd of people wait at the altar.⁶⁾ After the testimony of the temple vision, Jesus polemically interprets the temple vision that the twelve men (ΜΝΤ[С] ΝΟΟΥС ΝΡΩΜΕ (TC 38:3-4)) of the priests who presented the offerings on the altar were the disciples themselves and the subject of the altar was the god to whom they previously offered a prayer of thanksgiving (TC 34:1-2) and that the sacrifices they have seen were many people they lead astray (TC 39:25-28). Jesus of the vision narrative eventually reproaches his disciples not to sacrifice animals any more: "ΖΝ

Strategies," *The Codex Judas Papers*, ed. April D. DeConick (Leiden and Boston: Brill, 2009), 422-434.

- 5) The disciples then asked the question. Jesus gave an answer of depression. The disciples were internally getting angry. When Jesus re-challenged them with the word of "in what way do you know me?" Judas stood up with the word of recognizing his Master: "I know who you are and where you have come from. You have come from the immortal aeon of Barbelo. And I am not worthy to utter the name of the one who has sent you." Jesus took Judas away and gave the confirmation of being chosen: 'step away from the others and I shall tell you the mysteries of the kingdom.'
- 6) Herbert Schmid, "Eucharistie und Opfer. Das "Evangelium des Judas" im Kontext von Eucharistiedeutungen des zwieten Jahrhunderts," *Early Christianity* 3 (2012): 85-108.

ΕΡΩ Τῆ ΝΕΥ[CIACE] ΝΖΝ[Τ]Ε[BNO]ΟΥ (stop sacrificing animals TC 41:1-2).⁷⁾ In the process of the instruction the Master metaphorically utters various proverbial words to his followers and Judas Iscariot in the scene of TC 41:13-44:13.⁸⁾ The proverbial sayings of the Master do not refer to any Nag Hammadi texts of the Sethian tradition. Then, where did they come from? Do they include any forms of quotations or literary development? Would the origin of the Judas proverbs be derived from Jewish or Christian texts? or were they new proverbs created by a Sethian author? This paper will analyses the literal and contextual genre of the Judas proverbs in order to depict the historical origin of the Judas gospel and the figure of the Egyptian gnostic community for whom Judas would be a religious canon.

II. Sethian Gnostic Tradition

The study of Sethian Gnosticism is still in its initial stage since from the beginnings of ancient Gnosticism there has been a long-term issue of controversy.⁹⁾ Turner in 1980s, after

7) This is part of Ohio fragment interpreted by Marvin Meyer (2009-10). See Judas fragments pdf-file on the Internet (<http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragmen-ts.asp>). The passage of TC 40. 18-23 has been compared with the prophetic scene of Malachi 1: 10-14. Johann Konrad Schwarz, "Die Kultpolemik im "Evangelium des Judas," *Early Christianity* 3 (2012): 59-84.

8) The critical approach would be risky because the *Critical Edition* does not include it. But the missing parts of the text (41 and 42) were unveiled by the Ohio fragments.

9) The identity of 'the Sethians' is still on its way of acceptance among

Hans-Martin Schenke of *the Phenomenon and Significance of Gnostic Sethianism*¹⁰⁾ introduced the Sethian literature in which the characteristic of the ancient Gnostic group was conceived as a sacred movement of Seth's seed.¹¹⁾ The origin was often interpreted within the context of Genesis 2-6. Their divine wisdom includes the primordial, fallen, and restored aspects, while the figures of Adam and Seth are related to certain Christological speculations. The Sethians were in the syncretic form of Jewish and pre-Christian Greek movement in the regions of Egypt, Palestine, and maybe Greater Armenia (*Pan.* 39.1.1-2;40.1),¹²⁾ but gradually Christianized from the end of the first century CE to the fourth century of the Graco-Roman era.

There are ancient reports about the Sethian gnostics in the writings of Epiphanius' *Panarion* 39-40, Irenaeus' *Against Heresies* 1.29, Hippolytus' *Refutation of All Heresies* 5.19-22, Philastrius' *Haereses* 3, and Pseudo-Tertullian's *Against All Heresies* 2.¹³⁾ Some of Nag Hammadi treatises are also part of

contemporary readers. See Karen King, *What is Gnosticism?* (Cambridge, MA: Harvard University Press, 2005), Alan B. Scott, "Churches or Books Sethians Social Organization," *Journal of Early Christian Studies* 3(2) (1995): 109-122. Karen King, *What is Gnosticism?* (Cambridge, Mass: Harvard University Press, 2003), 150-157.

10) Hans-Martin Schenke, "the Phenomenon and Significance of Gnostic Sethianism," *The Rediscovery of Gnosticism: Proceedings of the International Conference on Gnosticism at Yale, New Haven, Connecticut, March 28-31, 1978.* ed. Bentley Layton; 2 vols.; Studies in the History of Religions 41. (Leiden: E. J. Brill, 1981), 588-616.

11) See John D. Turner, "Sethian Gnosticism: A Literary History," *Nag Hammadi, Gnosticism and Early Christianity*, ed. Charles W. Hedrick and Robert Hodgson (Peabody: Hendrickson, 1986), 55-86.

12) Turner, "Sethian Gnosticism: A Literary History," 85-86.

13) Turner, "Sethian Gnosticism: A Literary History," 56.

the Sethian literature such as *Sophia of Jesus Christ* (III, 4), *Apocryphon of John* (IV, 1), *Trimorphic Protennoia* (XIII, 1), *Apocalypse of Adam* (V, 5), *Hypostasis of the Archons* (II, 4), *Thought of Norea* (IX, 2), and *Holy Book of the Great Invisible Spirit (or Gospel of the Egyptians)* (III, 2).¹⁴⁾ The Sethian tradition contains the themes of the Invisible Spirit (Father), Sophia the Mother, Logos the Son, baptismal rite, platonic metaphysics, cosmogony, eschatology, soteriology, astrology, and vision as common agenda. The second half of the Judas manuscript (particularly, TC 47–53) seems to demonstrate several Sethian figures. Yet, it does not mean that the *Gospel of Judas* is fully dependent on one or some of these Sethian texts.¹⁵⁾ If the proverbial passages of Judas (TC 41–43) do not just follow the main gnostic figures, how can one identify the unknown sayings of Jesus in Judas? Did they originate from other ancient sources through the process of literary transmission or transformation?¹⁶⁾

14) *Thunder: Perfect Mind* (VI, 2), *Melchizedek* (IX, 1), *Second Treatise of the Great Seth* (VII, 2), *Zostrianos* (VIII, 1), *Allogenes* (XI, 3), Untitled Treatise from the Bruce Codex, Fragment of *Allogenes and Satan*, *Three Steles of Seth* (VII, 5), and *Marsanes* (X, 1). See April DeConick, *The Thirteenth Apostle: What the Gospel of Judas Really Says* (London: Continuum, 2007), 167–173.

15) Turner, “Sethian Gnosticism: A Literary History,” 85–86.

16) Regarding the literary development of ancient religious texts, the Dead Sea Scrolls (DSS) contain three different kinds of exegetical literature. The first category is the paraphrases of scripture where the Targums on Leviticus (4Q156), Job (4Q 157), and 4Q *Reworked Pentateuch* (4Q158) either offer verse-by-verse commentaries or represent studies of themes in the scripture. The second type is the interpretations of scripture. The texts of 1Q *Micah Pesher* and 1Q *Habakkuk Pesher* belong to such *Pesher* type as the commentaries of Micah and Habakkuk. The third type of the DSS is the expansion of scripture where a Qumran text was written based on the context of a Hebrew

The three visionary passages of TC 41:13-42:1, TC 42:25-43:12, and TC 43:26-44:7 contain the creative figures of proverbs which imply the Judas Sethian gnostic community partly had an independent Christology both from other gnostic groups and mainline Christians.

III. The Metaphorical Proverbs to the Disciples

The Coptic passage of TC 41:9-23 was newly uncovered by the Ohio fragments. The reconstructed manuscript contains the unknown sayings where the Master metaphorically speaks five proverbs to the twelve disciples when they confessed their sinful mistakes¹⁷⁾: “ΠCΑΖ Τ]ΟΥΒΟΝ [Ε]ΒΟΛ ΖΝ ΝΕΝΝ[ΟΒΕ] Ν> ΤΑΝΑΛΥ ΖΝ ΤΕΠΑΛ[ΝΗ] ΝΝΑΓΓΕΛΟC (‘Master,] wash our [sins] away, which we have committed’¹⁸⁾ through the deceit of the angels:

text. The *Temple Scroll* (11QT) is a practical example written on the textual concept of Deuteronomy. The Qumran text, for its ascetic and eschatological community, offers detailed instructions for worship in the ultimate temple. See, Howard Clark Kee, *The Beginnings of Christianity* (London: T & T Clark, 2005), 44-45.

17) Louis Painchaud, “Polemical Aspects of the Gospel of Judas,” *The Gospel of Judas in Context*, ed. Madeleine Scopello. (Leiden and Boston: Brill, 2008), 171-186. Bas van Os, “Stop Sacrificing! The Metaphor of Sacrifice in the Gospel of Judas,” *The Codex Judas Papers*, ed. April D. DeConick. (Leiden and Boston: Brill, 2009), 367-386.

18) This part has been reconstructed by Gesine Schenke Robinson. If the *Critical Edition* version (2007) and Ohio fragments of Wurst and Meyer do not cover or unclear certain part of the Judas text, Gesine Schenke Robinson’s reconstruction and interpretation of the Ohio fragments (2011) will be mainly adopted in this article. See Gesine Schenke Robinson, “An Update on the Gospel of Judas (After Additional Fragments Resurfaced), 121.

TC 41:10-13).¹⁹⁾

41: 13	ΠΕΧΑϞ ΝΑΥ [N]ΒΙ ΙΗϞ	Jesus said to them,
41: 15	ϞΕ ΜΝ ΥΒΟΜ ΕΡΩΟΥ ΤΡΕ ΟΥΔΕ ΜΝ	1) "It is impossible [...] to ²⁰⁾ [...],
41: 20	Υ[ΒΟΜ ΝΤΡ]Ε ΟΥΚΡΗΝΗ ΩΩΜ ΜΠ[ΕΚΡΩΜ] ΝΤΟΙΚΟΥΜΕΝΗ ΤΗ[ΡϞ ΟΥΔ]Ε ΟΥΠΗΓΗ ΖΝ ΟΥ[ΠΟΛΙϞΜ]Ν ΥΒΟΜ Μ-Μ-ΟϞ {Ε}	2) nor can a fountain quench the [fire] of the whole peopled world,
	ΕΤ[ϞΟ] ΝΝΓΕΝΕΑ ΤΗΡΟΥ ΕΙ ΜΗΤΙ ΕΤΝΟΒ ΕΤΤΗΥ ΑΥ Ω ΜΝ ΟΥΖΗΒϞ ΝΟΥΩΤ ΝΑ [Ρ Ο] ΥΟΙΝ ΕΝΑΙΩΝ ΤΗΡΟΥ ΕΙ [ΜΗ]ΤΙ ΕΤΜΕ-Ζ>ϞΝΤΕ ΝΓΕΝΕΑ [Ο]ΥΔΕ ΜΝ ΥΒΟΜ ΝΟΥΑΡΤΟΚΟ	3) nor is it possible for one spring in a [city] to [provide (enough) water for] all generations ²¹⁾ , except the great one, as is its destiny.
41: 25 42: 01	[Π]ΟϞ ΕΡΤΡΕΦΕ ΝΤΕΚΤΗϞΙϞ ΤΗΡϞ ΕΘΑΡΟ[Ϟ ΝΤΤΕ]	4) And a single lamp will not illumine all the aeons, except the second generation, 5) nor can a baker feed all creation under [heaven].

Gos.Jud. 1: Proverbial Sayings in TC 41:13-42:1²²⁾

19) This Ohio fragment of Judas is based on the interpretation of Marvin Meyer (2009-10).

Judas fragments pdf-file on the Internet (<http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragmen-ts.asp>). The Ohio fragment does not have the two words of ΠϞΑΖ and ΝΕΝΝ[ΟΒΕ], but Robinson reconstructed the phrase with the words. Gesine Schenke Robinson, "An Update on the Gospel of Judas (After Additional Fragments Resurfaced), 121.

20) Jenott added the word (ΤΡΕ: 'to') in the sentence. Jenott, The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the 'Betrayers' Gospel , 155.

21) The passage of 41: 18-20 is the work of Gesine Schenke Robinson. Gesine Schenke Robinson, "An Update on the Gospel of Judas (After Additional Fragments Resurfaced)," 122.

22) This Ohio fragment of Judas is based on the interpretation of Marvin

The above passage shows that Jesus becomes the character of a dream interpreter, demystifying the vision of the temple.²³⁾ The allegorical interpretation of the Master is constructed by the multi-proverbial sayings that are not quite affirmative to its listeners, but polemically deliver a hopeless message or prophecy.²⁴⁾ The enigmatic text of TC 41:13-42:1 is the response on the request of the disciples to be cleansed from their sins of worshipping their god (*Saklas*) (TC 41:9-13).²⁵⁾ This 'impossible' statement of Jesus spoken to his disciples can be metaphorically comprehended as the attitude and emotion of the Sethian community against the apostolic leadership.²⁶⁾ In the case where one reads the previous passage of TC 40: 8-16, the episode where the disciples were interpreted as the twelve priests of the temple vision (TC 39:18),²⁷⁾ is polemical over the

Meyer (2009-10). Willis Barnstone, and Marvin Meyer, *Essential Gnostic Scriptures* (Boston & London: Shambhala, 2010), 56-73. The interpretation of Judas has applied with the Semitic names of Yeshua (Jesus), Yehuda (Judas), rabbi (master), Mihael (Michael), Gavriel (Gabriel), Pesach (Passover), and Adamas (Adam).

23) Sandul Lindsey, *The Judas Iscariot as a Deuteragonist Character: A Narrative-Critical Interpretation of the Gospel of Judas* (MA thesis, Concordia University, 2011), 64-65.

24) The term, 'polemical' is often applied in this paper, for the characters of the Gospel of Judas including Jesus himself is seen as acting and speaking in an non- or anti-biblical tradition to draw a Sethian Gnostic perspective.

25) Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the 'Betrayers' Gospel*, 202-207.

26) See Elaine H. Pagels, and Karen L. King, eds., *Reading Judas* (London: Viking Penguin, 2007), xvi-xxiii.

27) **NTWTN** : 'It is you (pls.).'

role of the disciples. They were seen as the corrupted leaders of the religious community, such as being **Ν[ΡΕΦΠ]ΟΡΝ[Ε]Υ[Ε]** (the fornicators), **ΝΡΕΦΖΑΤΒ Ω[ΗΡ]Ε** (the slayers of children), **ΝΡΕΦΝΚΟ ΚΤΕ ΜΝ ΖΟΟ[ΥΤ]** (those who see with men), **ΜΝ ΝΕΤΝΗ ΣΤΕΥ[Ε]** (those who abstain), **ΠΚΕΣΕΠΕ ΝΑ ΚΑΘΑ[ΡCΙ]Α Ζ[Ι] ΑΝΟΜΙΑ ΖΙ ΠΛΑ ΝΗ** (the rest of the people of pollution and lawlessness and error), and **Ν[Ε]ΤΧΩ ΜΜΟC ΧΕ ΑΝΟΝ ΖΝΖΙCΟC ΝΑΓΓΕΛΟC** (those who say, we are like angels). Among them the passage of TC 41:14-15 is very fragmentary, for there is no certain clue on what the phrase could mean. While the *Critical Edition* of 2007 missed out the part without any confidential suggestion, Jenott reconstructed the passage as **ΜΝΩΒΟΝ ... [.] ΕΡΩΟΥ ΤΡΕ ...**.²⁸⁾ The part of ‘**ΤΡΕ**’ was alternatively assumed like **ΤΡΕΘΑ ΖΛΟΒ**.²⁹⁾ Yet, it does not bring any solution for what the passage would denote, but if one considers the two missing *lacunae*s and the three continuous appearances of the word **ΟΥΔΕ** (‘nor’ at TC 41:15, 18, and 25) that connects the following statement in the same notion, one cannot eliminate the contextual possibility that the passage of TC 41:14-15 would be the first proverbial saying of Jesus in the temple vision of the disciples. It is accorded with the supposition of Gesine Schenke Robinson that ‘it might be positive to reconstruct *the first proverb*, starting with line 14 (of TC 41).’³⁰⁾

28) Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the ‘Betrayers’ Gospel*, 153.

29) Jenott presumes it like that. See his footnote no 15 of Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the ‘Betrayers’ Gospel*, 152.

30) Robinson, “An Update on the Gospel of Judas (After Additional Fragments Resurfaced),” 122.

The second passage of TC 41:15-18 is about the (spiritual) incapacity of a fountain for the fire of the whole peopled world: “ΟΥΔΕ ΜΝ Ψ[ΒΟΜ ΝΤΡ]Ε ΟΥΚΡΗΝΗ ΩΨΜ ΜΠ[ΕΚΡΩΜ] ΝΤΟΙΚΟΥΜΕΝΗ ΤΗ[ΡϚ] (nor can a *fountain* quench the [fire] of the whole peopled world).” This is the only place where the word, ‘ΡΗΝΗ (*fountain*)’ is applied in the whole narratives of Judas, while the symbolic term of ‘ΚΡΩΝ (fire)’ has appeared at two more places of TC 42:19 and TC 51:10 for judgement. The Greek word ‘fountain (πηγή)’ is normally expressed as ΠΗΓΗ or ΠΥΓΗ,³¹⁾ but the Coptic text of Judas uses a slightly different form of the feminine noun as ΡΗΝΗ in the passage of TC 41:16. The canonical texts, the Nag Hammadi texts, and Greco-Roman proverbial sources do not include any familiar scene or illustration. Merely, the book of Proverbs contains some adages on the subject of *fountain*, such as ‘the teaching of the wise is a *fountain* (רוקם) of life, turning a man from the snares of death,’³²⁾ and ‘understanding is a *fountain* (רוקם) of life to those who have it.’³³⁾ While these words of Proverbs commonly recall the two ways of life and death,³⁴⁾ the Hebrew term, רוקם was used as the subject as the source of life in the abstract. The author of Joel delivers the prophecy of Joel where the subject is applied as a positive concept that *fountain* (= *spring water*: מַיִם חַיִּים) symbolises the source of life from the house of Yahweh,

31) See Chris H. Reintges, *Coptic Egyptian (Sahidic Dialect): A Learner's Grammar* (Köln: Rüdiger Koppe Verlag, 2004), 580.

32) Prov. 13:14. ‘The fear of the Lord is a *fountain* (רוקם) of life, turning a man from the snares of death’ (Prov. 14: 27).

33) Prov. 16:22.

34) W. Mckane, *Proverbs: A New Approach* (London: SCM Press. 1970), 452-489.

sustaining the trees of acacias in the valley (Joel 3:18).³⁵⁾ Zechariah likewise offers the perspective of *fountain* within the result of sin or its judgement. The prophet of the text features a *fountain* as a tool of judgement over the house of David and the inhabitants of Jerusalem: '[Cleansing from sin] on that day a *fountain* (רוקם) will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.'³⁶⁾ Such *fountain* traditions of the OT texts generally depict the subject of judgement or prediction like the case of Judas' *fountain*. Yet, it is less plausible, if one assumes that the proverbial saying of Judas' *fountain* (PHNH)³⁷⁾ is directly dependent on one of these Hebrew traditions (רוקם or נְעִמּוּ מַיִם) which do not reflect Judas' correlation of PHNH with the terms of *fire* (κρῶν) and *world* (ΤΗΡΕ: ΚΟΣΜΟΣ).

In the same way, the passage of TC 41:19-21 regards ΟΥ ΠΗΓΗ (a spring) as the water supply of a city: "ΟΥΔ]Ε ΟΥΤΗΓΗ ΖῆΝ ΟΥ[ΠΟΛΙΣΜ]ῆΝ ΨΟΜ Μ<Μ>ΟC {Ε} ΕΤ[CO] ΜΗΓΕΝΕΛ ΤΗΡΟΥ ΕΙ ΜΗΤΙ ΕΤΝΟΒ ΕΤΤΗΩ (nor is it possible for one spring in a city to provide enough water for all generations,³⁸⁾ except the great one, as it is its destiny)." The third proverb of Jesus to the

35) 'In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. A fountain (נְעִמּוּ מַיִם) will flow out of the LORD's house and will water the valley of acacias' (Joel 3: 18). The passages of Proverbs (רוקם) and Joel (נְעִמּוּ מַיִם) use different Hebrew terms of *fountain*, but it does not change the context of the passages.

36) Zech. 13:1.

37) That is about the inability for the disaster of the people world.

38) The passage of 41: 18-20 is the interpretation of Gesine Schenke Robinson. Gesine Schenke Robinson, "An Update on the Gospel of Judas (After Additional Fragments Resurfaced)," 122.

disciples is also a negative metaphor. Compared with TC 41:15-18, the Master (ΠΧC), however, mentions a salvific figure of 'ΤΝΟΒ (the great (one)).' The narrator introduces an exceptional chance for the disciples to wash their sins, as ΤΝΟΒ (the great [one]) is destined for the role of salvation. The eschatological figure of the Judas proverb may have a connection with the supreme being of TC 40:24-25 ('ΝΧC ΕΧΝ ΠΤΗΡQ (the Lord of the universe)'). Hence, for the word, ΠΗΓΗ there are seven references, such as Jn. 4: 4; Rom. 15:12; Col. 1:5; 1 Thess. 2:3; Jas. 3:11-12; Jas. 5:7; and Rev. 21:6. Among them, the hopeful phrase of 'ΤΗΡΟΥ ΕΙ ΜΗΤΙ ΕΤΝΟΒ ΕΤΤΗΩ (except the great one as is its destiny)' in TC 41:21 reminds the two Johannine narratives of John and Revelation: "Indeed, the water I give him will become in him a spring (πλῆγῃ) of water welling up to eternal life'³⁹⁾: "To the thirsty I will give to drink without cost from the spring (πλῆγῃς) of the water of life."⁴⁰⁾ The Johannine traditions seem similar in the context of 'spring-hope,' but not quite parallel with Judas' concept of 'the great one-hope.' The narrative of Jeremiah likely describes the judgemental illustration with *spring*: "My people have committed two sins: They have forsaken me, the spring (מִקְוֶה) of living water, and have dug their own cisterns, broken cisterns that cannot hold water" (2:13). The Yahweh of Jeremiah has been illustrated as the abandoned spring of living water and that the effort of the Israel people for their own cisterns is meaningless. Such a hopeless metaphor of

39) Jn. 4:14.

40) Rev. 21:6. G. K. Beale, *The Book of Revelation: A Complete on the Greek Text* (Grand Rapids, Michigan, Cambridge, and Carlisle: William B. Eerdmans Publishing Company and the Paternoster Press, 1999), 1055-1056.

Jeremiah is not relevant because ‘ΕΙ ΜΗΤΙ ΕΤΝΟΘ (the great one)’ in the Judas spring proverb uniquely takes the salvific role of ΟΥ ΠΗΓΗ for the hope of all the generations.

The following two metaphorical proverbs of ΟΥ ΖΗΒΕ̄ ΝΟΥΩΤ (a single lamp) and ΟΥ ΑΡΤΟΚΟΠΟΣ (a baker) are composed together by the conjunctive term, ΑΥΩ at the beginning of the passage (TC 41:21-22). The coordinate conjunction indicates that the two proverbs of Judas are part of the same statement (ΜΗ ΨΟΝ (‘It is impossible ...’ (TC 41:14-15)). In details, the fourth proverb of TC 41:22-25 (“And a single lamp (ΝΟΥΩΤ) will not illumine all the aeons, except the second generation”)⁴¹⁾ is not obviously used to encourage or positively teach the disciples, but a discouragement is predominant in it if one again considers the proverb of Judas with the passage of “ΠCΑΖ Τ]ΟΥΒΟΝ [Ε]ΒΟΛ ΖΝ ΝΕΝΝ[ΟΒΕ] Ν> ΤΑΝΑΔΥ ΖΝ ΤΕΠΑΔ[ΝΗ] ΝΝΑΓΓΕΛΟC (‘Master,] wash our [sins] away, which we have committed’⁴²⁾ through the deceit of the angels (TC 41:10-13).”⁴³⁾ Such kind of this lamp tradition has already appeared in the canonical texts. The synoptic narrators of Matthew, Mark, and Luke commonly contain the nature and its purpose of a lamp:

“Neither do people light a lamp (λύχνον) and put it under a bowl. Instead they put it on its stand, and it gives light to

41) ΑΥΩ ΜΗ ΟΥΖΗΒΕ̄ ΝΟΥΩΤ ΝΑ[ΡΟ]ΥΟΙΝ ΕΝΔΙΩΝ ΤΗΡΟΥ ΕΙ[ΜΗ]ΤΙ ΕΤΜΕ<Ζ>CΝΤΕ ΝΓΕΝΕΑ.

42) For this part, see Gesine Schenke Robinson, “An Update on the Gospel of Judas (After Additional Fragments Resurfaced),” 121.

43) This Ohio fragment of Judas (TC 41:10-13) is from <http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragmen-ts.asp>, approached on 15th Feb., 2012.

everyone in the house” (Mt. 5: 15).

“No one lights a lamp (λύχνον) and hides it in a jar or puts it under a bed. Instead, he puts it on a stand, so that those who come in can see the light” (Lk. 8: 16).⁴⁴⁾

“He said to them, ‘Do you bring in a lamp (λύχνος) to put it under a bowl or a bed? Instead, don't you put it on its stand?’” (Mk. 4:21)

Each narrative is almost identical with one another in the context that the mysterious teaching of the kingdom is given to his disciples and that ‘giving light is not an option, so to speak.’⁴⁵⁾ The synoptic comparison shows the Markan tradition is the oldest source, for the lamp saying of Jesus is composed within two brief questions instead of the narrative type (of Matthew and Luke). Yet, the primary context of the synoptic proverbs does not include the Judas character of ‘**ΤΜΕ<2>CΝΤΕ ΝΓΕΝΕΑ** (the second generation).’⁴⁶⁾ On the other hand, the synoptic lamp view

44) There is another saying in the same Gospel. “No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead he puts it on its stand, so that those who come in may see the light” (Lk. 11:33).

45) Leon Morris, *The Gospel According to Matthew* (Grand Rapids, Michigan and Leicester: William B. Eerdmans Publishing Company and Inter-Varsity Press, 1999), 104-105. Adela Yarbro Collins, *Mark: Hermeneia – A Critical and Historical Commentary on the Bible* (Minneapolis, Fortress Press, 2007), 252-253. Joel B. Green, *The Gospel of Luke* (Grand Rapids, Michigan and Cambridge: William B. Eerdmans Publishing Company, 1997), 328-329.

46) There is a lamp saying in the book of Revelation as well. “There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for

is the same with the passage of Psalms that is related to the Word of Yahweh and light (“Your Word is a lamp (נֵר) to my feet …,” 119:105).⁴⁷⁾ The Coptic text of *Thomas* (NHC II, 2. 39:10-18) contains the passage of a lamp (“For no one lights a lamp (ⲕⲏⲃⲉ) and puts it under a bushel, …, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light”).⁴⁸⁾ Such passages on the lamp notify that the lamp tradition would be a common subject of ancient aphorisms, but the Judas proverb of TC 41:21-22 contains the character of creativity for the purpose of the text or for its readers of Sethian Gnosticism.⁴⁹⁾ What it means is that ‘a single lamp (ⲟⲩ ⲕⲏⲃⲉ ⲛⲟⲩⲱⲧⲧ)’ of Judas apart from the Jewish and Christian traditions has a gnostic purpose of illuminating ‘**ⲧⲙⲉ<ⲕ>ⲥⲏⲧⲉ ⲛⲓⲅⲉⲛⲉⲁ** (the second generation),’ so called, ‘**ⲧⲣ[ⲉ]ⲛⲉⲁ ⲉⲧⲭⲟⲣ ⲁⲩⲱ ⲛⲁⲫⲙ [ⲁⲓⲣⲧⲟⲛ ⲭⲉⲧⲧⲉⲛⲉⲁ** (the generation that is strong and incorruptible)’ (TC 42:12-13).⁵⁰⁾

The last passage of TC 41:13-42:1 is known from the beginning of the discovery of the Tchacos manuscript. The proverbial saying of a baker ([ⲟⲩⲓⲁⲉ ⲙⲛ ⲱⲃⲟⲙ ⲛⲟⲩⲁⲣⲧⲟⲕⲟ ⲡⲓⲟⲥ ⲉⲣ ⲧⲣⲉⲫⲉ ⲛⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ⲉⲑⲁⲣⲟ[ⲥ ⲛⲧⲡⲉ]) that has

ever and ever” (Rev. 22:5).

47) Also, the lamp of *Proverbs* is seen as the character of a searcher for the spirit of a man: “The lamp of the Lord searches the spirit of a man; it searches out his inmost being” (20:27).

48) The Greek *Gospel of Thomas* (P. Oxy. 1. 41 - 43) does not include this part of the lamp tradition.

49) For the general characters of Sethian culture, see the beginning part of this paper. Also Turner, (1986), 55-86.

50) See the interpretation of Marvin Meyer (2009), <http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragmen-ts.asp>, approached on 15th Feb., 2012.

been well preserved is also unique in comparison with Greek and Hebrew texts.⁵¹⁾ One of the Greco-Roman proverbs (Γυναίκα που δε θέλει να ζυμώσει, πέντε μέρες κοσκινίζει: “The woman who doesn’t wish to bake bread, spends five days sifting”), is about a female baker, but the anti-feminine proverb does not represent about the ability or skill of the baker, but regards on the idleness or aimless attitude.⁵²⁾ In the same way, the narrator of Hosea warned the people of Israel with the phrase that “they are all adulterers, burning like an oven whose fire the baker (ἡ ὄψις) need not stir from the kneading of the dough till it rises” (7:4). The passage of Hosea where the unnecessary inclusion of a baker is illustrated does not match the baker’s view of TC 41:25-42:1 which regards the inability of a baker for ‘ΝΤΕΚΤΗΣΙC ΤΗΡC ΕΘΑΡΟ[C ΝΤΠΕ] (all creation under heaven).’ The origin of the baker metaphor of Judas is obscure, but Gathercole presumed that the baker phrase “seems to be a proverb of some sort.”⁵³⁾ Furthermore, the perspective of Van der Vliet that the baker proverb is one of ‘the three authentic sayings of Jesus’ in the *Gospel of Judas*, alternatively supports the unique figure of the Judas text.⁵⁴⁾ Thus, the textual

51) See the interpretation of Marvin Meyer (2009), <http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragments.asp>, approached on 15th Feb., 2012.

52) Nikolaos Lazaridis, *The Language of Egyptian and Greek Proverbs in Collections of the Hellenistic and Roman Period* (Leiden and Boston, Brill, 2007), 43-68. Also see, “Greek Proverbs,” http://en.wikiquote.org/wiki/Greek_proverbs#Lacking_original_Greek, accessed on 12/02/2015.

53) Simon Gathercole, *the Gospel of Judas: Rewriting Early Christianity* (Oxford: Oxford University Press, 2007), 78.

54) The paper supports a new hypothesis that Judas including such proverbs contains its own ideas, even though most of the text is influenced by

provenance of the five proverbial sayings is not completely certain, because it leaves a question of what would fit ‘to a fountain, a spring, a lamp, and a baker?’⁵⁵⁾ It means that such objects seem to depict a particular figure, but there is no clear clue for the identity. The literary characters of Judas do not support the perspective of Judas’ inter-relationship or inter-dependence upon other Gnostic, Jewish and Christian texts. If such comparanda of Judas’ proverbs supports its dissimilarity, it is probable to presume that the multiple proverbs of Judas’ Jesus spoken to the disciples (TC 41:13-42:1) would be genuinely created for the Judas community of the Sethian Gnosticism.

IV. The Metaphorical Proverbs to Judas Iscariot (a)

The papyrus of Codex Tchacos 42 was very fragmentary like the previous papyrus 41. The reconstruction of the Sethian manuscript was not perfect without the part of TC 42:9-26. The efforts of Wurst and Meyer eventually provided a clue for contemporary readers,⁵⁶⁾ but the passage of TC 42: 25-43:4 was

the Jewish, Christian, and Sethian gnostic traditions. It means that the text of Judas is not completely a Sethian Gnostic. See, Johannes Hans van Oort, *Het Evangelie van Judas* (Kampen: Uitgeverij Ten Have, 2006), 46-52.

55) Gesine Schenke Robinson, “An Update on the Gospel of Judas (After Additional Fragments Resurfaced),” 122.

56) “He said to him (Judas), ‘The water [that (?) ... (of?) the lofty mountain (is) from (a new translation by Meyer) in [...] who has not come [... spring] for the tree [---] of this aeon [---] (the translation of the *Critical Edition*).” See “Judas fragments pdf-file,” last modified March

not yet clear in its meaning. In this regard, the reconstruction of Gesine Schenke Robinson expresses the missing part more meaningfully,⁵⁷⁾ while the version of the Critical Edition is comprehensive for the passage of TC 43: 4-12. If one reads the re-edited text of Judas based on such a perspective, the reader can discover that the narrator of Judas, after delivering the allegorical interpretation of Jesus on star (“ΟΥΝΤΕ ΠΟΥΑ ΠΟΥ Α[ΜΜ]ΩΤΝ [Π]ΕΦΙΟΙΟΥ ΜΜΑΥ (each of you has his star),” presents another proverb in a private dialogue with Judas Iscariot (TC 42:23-24).⁵⁸⁾

15, 2011, <http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragmen-ts.asp>.

57) Gesine Schenke Robinson, “An Update on the Gospel of Judas (After Additional Fragments Resurfaced),” 123-124.

58) The narrator of the text is not active in this scene as he employs the device of *telling*. Sandul, (2011): 62-66. “ΑΥΩ ΝΑΙ ΝΤΕΡΕ[ΦΧΟ] ΟΥ ΝΒΙ ΙΗΣ ΑΦΒΩΚ ΑΦ[ΧΙ Ν ΙΟΥ]ΔΑΣ ΝΜΜΑΦ ΠΙΣΚΑΡΙΩΤ [ΗΣ] (and when Jesus had said these things, he left and took Judas Iscariot with Him)” (TC 42:22-24).

42: 25	ΠΕΧΑΔ ΝΑΔ ΧΕ ΠΜΟΥ Ε[ΤΚΗΒ] ΜΠΠΟΥ ΕΤΧΟΕ ΠΕΒΟ[Λ ...]	He said to him, “the [cold] water of the high mountain comes from [… spring], which did not come to [provide water for the spring] of the [fruitless] tree at the [time] of this [defiled] aeon ⁵⁹⁾ […] after a time ⁶⁰⁾ ‘[…]’ ⁶¹⁾ but he has come to water God’s paradise, and the race that will last, because [he] will not defile the [walk of life of] that generation, but [‘it will exist’ ⁶²⁾] for all eternity.” ⁶³⁾
43: 01	ΖΝ Τ[ΠΗΓ]Η ... ΑΝΑΤ ... ΝΤΑΔ ΕΙ ΑΝ ΕΤ[CO ΖΙΧΝ ΤΤ]ΗΓΗ ΜΠ ΩΗΝ Ν[ΑΤΚΑΡ]ΠΟC [: ΖΜΠΚΑ.]Ι	
43: 05	ΡΟC ΜΠΕΕΙΑΔΩΝ ΕΤ[ΧΟΖΗ .. CΑ ΟΥΘΕΙΩ.....	
43: 10	ΑΛΛΑ ΝΤΑΔΕΙ ΕΤΟC ΜΠΠΑ[ΡΑ]ΔΕΙ CΟC ΜΠΠΟΥΤΕ ΑΥΩ Π[ΓΕ]ΝΟC ΕΤΝΑΜΟΥΝ ΕΒ[ΟΛ ΧΕ [ΝΚΝΑ ΧΩΖΗ ΑΝ ΝΤΩΙΝΜ[ΟΟΥΕ Ν]ΤΤΕ ΝΕΑ ΕΤΜΑΥ ΑΛ[ΛΑ ΕCΝΑΩΧΩ] ΠΕ ΧΝ ΕΝΕΖ ΚΥΑ Ε[ΝΕΖ	

Gos.Jud. 2: Proverbial Sayings in TC 42:25-43:12⁶⁴⁾

- 59) This is the interpretation of Gesine Schenke Robinson. See Gesine Schenke Robinson, “An Update on the Gospel of Judas (After Additional Fragments Resurfaced),” 123-124.
- 60) Kasser and Wurst, eds., *The Gospel of Judas Together with the Letter of Peter to Philip, James, and a Book of Allogenes from Codex Tchacos: Critical Edition*, 204-205.
- 61) This missing part is suggested as **αφναχωρι** by Brankaer and Bethge. Johanna Brankaer, and Hans-Gebhard Bethge, eds., *Codex Tchacos: Texte und Analysen* (Berlin and New York: Walter de Gruyter, 2007), 270-271.
- 62) It is Jenott’s work that is the same with Brankaer and Bethge. Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the ‘Betrayers’ Gospel*, 157; Brankaer and Bethge, eds., *Codex Tchacos: Texte und Analysen*, 270-271.
- 63) Kasser and Wurst, eds., *The Gospel of Judas Together with the Letter of Peter to Philip, James, and a Book of Allogenes from Codex Tchacos: Critical Edition*, 204-205.
- 64) Barnstone and Meyer, eds., *Essential Gnostic Scriptures*, 64. The English version of the Ohio fragment is based on the interpretation of Marvin Meyer (2009-10). See “Judas fragments pdf-file,” at

The saying of 'ΠΜΟΥ Ε[ΤΚΗΒ] ΜΠΤΟΥ ΕΤΧΟΕ (the cold water of the high mountain)' is not the first dialogue between Jesus and Judas Iscariot, but it is significant as the first metaphorical proverb delivered to Judas Iscariot personally. The Robinson's translation demonstrates the fact that there is a polemical saying of Jesus in TC 42:25-43: 12 if one considers the passage with TC 42:11-14⁶⁵): 'the cold water of the high mountain ... did not come to provide water for the spring of the fruitless tree, ... but has come to water God's paradise and the race that will last.'⁶⁶) The Judas passage allegorically reflects 'the purpose of the mission of the Saviour, who has come for the salvation of the eternal ... race of Seth.'⁶⁷) In this regard, the statement of TC 42:10-14 ('it is not to the corruptible generation that I was sent, but to the generation that is strong and incorruptible') reminds one that 'the cold water of the high mountain' could represent the role of Jesus bringing the source

<http://www.chapman.edu/wilkinson/religion-/faculty/meyer/New-Fragments.asp>, approached on 15/03/2011,

- 65) The passage of TC 42: 25-43: 12 can be read in relation to the previous phrase of 'He (Jesus) said, it is not to the corruptible generation that I was sent, but to the generation that is strong and incorruptible (TC 42:11-14).
- 66) ΠΜΟΥ Ε[ΤΚΗΒ] ΜΠΤΟΥ ΕΤΧΟΕ ΠΕΒΟ[λ ...] ΖΝ Τ[ΠΗΓ]Η ... ΑΝΑΤ ... ΝΤΑΦ ΕΙ ΑΝ ΕΤ[CO ΖΙΧΝ ΤΠ]ΗΓΗ ΜΠ ΩΗΝ Ν[ΑΤΚΑΡ]ΠΟΣ [:ΖΜΠΑ]Ι ΡΟΣ ΜΠΕΕΙΔΙΩΝ ΕΤ[ΧΟΖΜ .. CΑ ΟΥΘΕΙΩ..... ΑΛΛΑ ΝΤΑΦΕΙ ΕΤΟΣ ΜΠΠΑ[ΡΑ]ΔΕΙ CΟC ΜΠΝΟΥΤΕ ΑΥΩ Π[ΓΕ]ΝΟΣ ΕΤΝΑΜΟΥΝ ΕΒ[ΟΛ. Gesine Schenke Robinson, "An Update on the Gospel of Judas (After Additional Fragments Resurfaced)," 123.
- 67) Jacques van der Vliet, "Jesus and the Stars: Philosophical Notes on the Newly Published Gospel of Judas," *Journal of Juristic Papyrology* 36 (2006): 143.

of hope to ‘Π[ΓΕ]ΝΟΣ ΕΤΝΑΜΟΥΝ ΕΒ[ΟΛ] (the race that will last).’ The Π[ΓΕ]ΝΟΣ (‘the race’) is the everlasting generation undefiled (or the strong incorruptible generation of TC 42:13-14) because it has been baptized in the spring that ‘waters God’s paradise’ (TC 43:6-7).⁶⁸⁾ The passage of TC 42:6-24 that is not also for a particular person, but for a group of people reflects the exclusion of the disciples from the purpose of Jesus. In other words, the narrator connotes that the disciples were not part of Jesus’ salvific plan.

Here, the feminine noun, ΠΗΓΗ (spring) in TC 43:1 and 43:2 has been considered as being related in the context of its function or its role,⁶⁹⁾ even though there is no textual evidence to support the view. The metaphorical term of ‘ΩΗΝ Ν[ΑΤΚΑΡ]ΠΟΣ (fruitless tree)’ recalls the passage of TC 39:15-16 (‘ΑΥΤΩΘΕ ΖΗ ΠΑΡΑΝ ΝΖΝΨ[Η]Ν ΝΑΤΚΑΡΠΟΣ (they [all the priests of the temple vision] have planted trees without fruit).’ The author of Proverbs quotes a phrase of cold water that ‘cold water (קָרָךְ מִיָּמָה) to a weary soul is good news from a distant land’ (25:25). The object of this proverb is ‘the intensity of the desire for news and feelings of relief upon hearing good news .’⁷⁰⁾ The cool water of the Proverbs can be seen ‘as a motivation

68) There is the concept of ‘baptism’ in the Gospel of Judas, but there are many perspectives among contemporary readers. This paper would not go any deeper about the ritual issue. See Pagels and King, eds., *Reading Judas*, 77-98; April D. DeConick, “The Mystery of Betrayal: What Does the Gospel of Judas Really Say?,” *The Gospel of Judas in Context*, ed. Madeleine Scopello (Leiden and Boston: Brill, 2008), 262-263.

69) Gesine Schenke Robinson, “An Update on the Gospel of Judas (After Additional Fragments Resurfaced),” 123.

70) Tremper Longman III, *Proverbs: Baker Commentary on the Old*

to send good news to a loved one far away.⁷¹⁾ It contains a similar context, but the role of the Judas' cold water is not like the Proverb's cold water which satisfies the need of hydration for a person. While two Greek proverbs ("When the month has no 'r' put water in your wine"⁷²⁾ and "Greatest however [is] water" ⁷³⁾) demonstrates the function of water in a socio-cultural perspective, there is a cold water passage in Matthew: "And if anyone gives even a cup of cold water (ψυχρὸν) to one of these little ones because he is my disciple, ..., he will certainly not lose his reward."⁷⁴⁾ The Matthean illustration that causes the source of being rewarded does not also directly correspond with the Judas context of providing 'growing energy source' for God's paradise.

Then, where does the passage of TC 42:25-43:12 come from? There are various interpretations among contemporary readers. Gathercole initially assumed that the Coptic word, **πα[πα]λαεικος** ('paradise' or 'garden') that was borrowed from the Greek of Persian origin, alludes to the Garden of Eden with

Testament Wisdom and Psalms (Grand Rapids, Michigan: Baker Academic, 2006), 458-459.

71) Longman III, *Proverbs: Baker Commentary on the Old Testament Wisdom and Psalms*.

72) Όταν ο μήνας δεν έχει ρά (ρ) το κρασί θέλει νερό. It means that one should be careful with his alcohol consumption during the hot months of the summer.

73) ἄριστον μὲν ὕδωρ (Pindar, *Olymp.* 1, 1). Lazaridis, *The Language of Egyptian and Greek Proverbs in Collections of the Hellenistic and Roman Period*, 43-68. Also see, "Greek Proverbs," http://en.wikiquote.org/wiki/Greek_proverbs#Lacking_original_Greek, accessed on 12/02/2015.

74) 10: 42.

the fruits of tree.⁷⁵⁾ The approach has been comprehended with the *Genesis* passage of ‘a river flowed out of Eden to water the garden, and from there it was divided and became four rivers (Gen. 2:10).’⁷⁶⁾ The reader also connected the *spring* concept of Judas with 1QH 16: 4-5 where there is an extensive interpretation of Gen. 1-2.⁷⁷⁾ While the water of the high mountain, according to Jenott, refers to baptism in the name of Jesus as the primary ritual of purification,⁷⁸⁾ the imagery of Judas that ‘he (the cold water of the high mountain) will not defile the walk of life of that generation, but for all eternity,’⁷⁹⁾ is seen as horticultural for Jacques van der Vliet.⁸⁰⁾ The Dutch scholar refers the myth of poisoning the waters to the so-called *Luaestiones Bartbolomaei* (CANT 63) in which the devil in terms of infecting the source of Paradise inputs evil thought in the heart of Adams’ wife Eve and seduces her (IV 58-60).⁸¹⁾

75) Gathercole, *the Gospel of Judas: Rewriting Early Christianity*, 79; Gathercole, “The Thirteenth Aeon in the Gospel of Judas,” *The Codex Judas Papers*, ed. April D. DeConick (Leiden and Boston: Brill, 2009), 480-483.

76) T. Stordalen, *Echoes of Eden: Genesis 2-3 and Symbolism of the Eden Garden in Biblical Hebrew Literature* (Leuven: Peeters, 2000), 210-213.

77) ‘I give you thanks, [Lord], because you have set me at the source of streams in a dry land, at the spring of water in a parched land, in a garden watered by channels [...] ...a plantation of cypresses and elms, together with cedars, for your glory (1QH 16: 4-5).

78) Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the ‘Betrayers’ Gospel*, 204-205.

79) TC 43: 8-11.

80) Van der Vliet, “Jesus and the Stars: Philosophical Notes on the Newly Published Gospel of Judas,” 143. Gathercole, “The Thirteenth Aeon in the Gospel of Judas,” 480-484.

81) Van der Vliet, “Jesus and the Stars: Philosophical Notes on the Newly Published Gospel of Judas,” 143-144.

Nonetheless, the scene of the *Gospel of Judas* (TC 43:8-11) is comparable with the Sethian gnostic text of *Apocalypse of Adam* (NHC V.5) in which the rebellious angels (Micheu, Michar, and Mnesinous) are accused of having polluted the water of Life (84.5-23).⁸²⁾ The scene of the people whom the Savior planted on earth as fruit-bearing trees also reminds one of 'the life of that generation' in TC 43:7-8.⁸³⁾ Yet, it does not mean that Judas is dependent on these texts, but reflects a similarity within the Sethian tradition. Thus, the disciples of Jesus are not part of 'Π[ΡΕ]ΝΟC ΕΤΝΑΜΟΥΝ ΕΒ[ΟΛ] (the race that will last)' which may point to the Sethians of Judas themselves or their Gnostic community.

V. The Metaphorical Proverbs to Judas Iscariot (b)

Likewise, there is another illustration where Jesus has a private dialogue with Judas Iscariot in the visionary scene of the temple. As the disciple re-asks his Master about the future of ΠΚΕΞΕΕ ΠΕ ΝΓΕΝΕΑ ΝΝΡΩΜΕ ('the rest of the human generations'), Jesus of the narrative negatively shares the proverbial word of (seed and) ΝΕΥ [ΚΑΡ]ΠΟC (its fruit) within another statement of "ΟΥΑΤΒΟΜ ΠΕ (It is impossible)."⁸⁴⁾ The narrator of *Judas* does not describe a background or previous

82) George W. MaRae, "the Apocalypse of Adam (V. 5: 64:1-85:32)," *Nag Hammadi Codices* III, 3 and V, 1, ed. Douglas M. Parrott. (Leiden, New York, København, and Köln: E.J. Brill, 1991), 191-193.

83) TC 43:8-9. Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the 'Betrayers' Gospel*, 205.

84) TC 43: 26-44:7.

story, but delivers the secret teaching of the Master that the destiny of the defiled race, the perishable wisdom, and the hand that created mortals are hopeless:

43: 26 44: 01 44:05	<p>ΠΕΧΑΛ ΝΒΙ ΙΗΣ ΧΕ ΟΥΑΤΘΟΜ ΠΕ ΕΤΧΟ ΕΧΝ ΟΥ [Π]ΕΤ[ΡΑ] ΝΣΕΧΙ ΝΕΥ [ΚΑΡ]ΠΟΣ [ΤΑ]Ι ΟΝ ΤΕ ΘΕ < ΟΥ[ΑΤΘΟ]Μ ΠΕ [ΕΤΧΟ] ΜΠΕΝΟΣ [ΝΧΩΖ]Μ ΜΝ ΤΣΟΦΙΑ ΝΦΘΑΡΤΗ [ΜΝ] ΤΒΙΧ ΝΤΑ ΤΑΜΙΕ ΡΩΜΕ ΝΘΗΗΤΟΣ ΝΤΕ ΝΕΥΨΥΧΗ ΒΗΚ ΕΖΡΑΙ ΕΝΔΙΩΝ ΕΤΩ ΠΩΧΩ</p>	<p>Jesus said, “It is impossible to sow seed on [rock] and harvest its fruit.” 85) Likewise, it is ‘[impossible to sow upon]’ the [defiled] race, along with perishable wisdom [and] the hand that created mortals, so that their souls to go up to the realms on high.⁸⁶⁾</p>
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Gos.Jud.. 3: Proverbial Sayings in TC 43:26-44:7⁸⁷⁾

Judas’ narrator, like the statement of TC 41:14, uses the method of *polemic* over the question of Judas: **ΑΨ ΝΚΑΡΠΟΣ ΠΕ[ΤΕ] ΟΥΝΤΑΣQ ΝΒΙ ΤΕΕΙΓΕΝΕΑ** (‘what kind of fruit does this generation produce?’) or **ΕΥΝΑΡ ΟΥ ΘΕ ΝΒΙ ΠΚΕΨΕΕ ΠΕ ΝΓΕΝΕΑ ΝΝΡΩΜΕ** (‘what will the rest of the human generations do?’).⁸⁸⁾

85) The passage of 43: 26-44:2 is based on the reconstruction of the Critical Edition. Kasser and Wurst, eds., *The Gospel of Judas Together with the Letter of Peter to Philip, James, and a Book of Allogenes from Codex Tchacos: Critical Edition*, 206-207.

86) The passage of 44: 2-7 is the newly reconstructed version of Jenott. See Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the ‘Betrayers’ Gospel*, 158-159.

87) The Ohio fragment is based on the interpretation of Marvin Meyer (2009-10). Barnstone and Meyer, eds., *Essential Gnostic Scriptures*, 65. See also “Judas fragments pdf-file,” at <http://www.chapman.edu/wilkins-on/religion-/faculty/meyer/New-Fragmen-ts.asp>, approached 12/03/2012. The fragment sources; www.chapman.edu/.../mfarring/Page_14367/Judas-FragmentsTranscr-ibedandTranslated%20.pdf, approached on 14/03/2012.

The saying of Jesus (ΟΥΑΤΒΟΜ ΠΕ ΕΤΧΟ ΕΧΝ ΟΥ [Π]ΕΤ[ΡΑ] ΝΣΕΧΙ ΝΕΥ [ΚΑΡ]ΠΟΣ ('it is impossible to sow seed on rock and harvest its fruit')) reflects the fact that nothing is able to engage in farming with the human races because they are like rock which does not receive seed. The question of TC 43:26-44:2 connotes the disciples in the category of 'the defiled race' whose souls will eventually die. The symbolic term '[Π]ΕΤ[ΡΑ] (rock)'⁸⁹ in this phrase corresponds with 'ΜΠΓΕΝΟΣ [ΝΧΩΣ]Μ (the defiled race)' and 'ΤΣΟΦΙΑ ΝΦΘΑΡΤΗ (corruptible Wisdom),' and 'ΤΒΙΧ ΝΤΑ ΤΑΜΙΕ ΡΩΜΕ (the hand that has created mortal people).' The critical saying, like the previous passage of TC 42:25-43:12, implies that the Sethians of Judas' community seriously conceived the concept of 'fruit' or 'harvest.' The metaphorical proverb can be easily misunderstood as part of a popular theme (such as 'farmer and seed') in ancient Mediterranean culture of religions, because the text of TC 43: 26-44:2 is analogous with the parables of the Jewish and Christian texts. For instance, some Egyptian proverbs that is an important part of the ancient religions, delivery four seed teachings with the figures of *Seth* (seen as the god of the desert) and *Horus* (the sky god).⁹⁰ The three proverbs of "all

88) It seems that the question of TC 43: 23-25 is related to the passage of TC 43: 15-16 and that the question of TC 43: 12-14 is related with the passage of TC 43: 26-44: 7.

89) This is a feminine noun as a Greek loan word. Reintges, *Coptic Egyptian (Sahidic Dialect): A Learner's Grammar*, 570.

90) The divine figure is seen as an unknown animal with square ears and a forked tail, often called simply the 'Seth-animal.' See, "Horus," <http://www.aldokkan.com/religion/horus.htm>, accessed on 12/02/ 2015. "Seth," <http://www.aldokkan.com/religion/seth.htm>, accessed on 12/02/ 2015.

seed answer light, but the color is different,” “the plant reveals what is in the seed,” and “the seed cannot sprout upwards without simultaneously sending roots into the ground,” regard the function and connection of seed with light, plant, and roots. Another one reflects the potentiality of seed in connection within the sky: “The seed includes all the possibilities of the tree.... The seed will develop these possibilities, however, only if it receives corresponding energies from the sky.”⁹¹⁾ The seed tradition is a common subject in relation to the roles of their gods, but the concept of ‘harvest’ is often lost among the ancient Egyptian proverbs. On the other hand, the narrator of Genesis notes that the God of the Garden of Eden commands the seed-bearing plants and trees to bear fruit with seed and all kinds of the vegetation bore fruit with seed which made God joyful (Gen. 1:11-12).⁹²⁾ The Moses of Deuteronomy warns the people of Israel with a parable about seeds that “You will sow much seed (עֵרֶן) in the field but you will harvest little, because locusts will devour it” (Deu. 28: 38). The negative saying of the Israel leader seems to reflect the prophecy of Judas’ Jesus on the harvest of ‘[καρ]πος (its fruit),’ yet the cause of the little harvest is dissimilarly the swarm of ‘הַקִּרְאָה (the locust)’ instead of ‘[π]ῆδ[ρα] (rock).’⁹³⁾

91) Lazaridis, *The Language of Egyptian and Greek Proverbs in Collections of the Hellenistic and Roman Period*, 69-119. “Egyptian Proverbs,” <http://www.aldokkan.com/art/proverbs.htm>, accessed on 12/02/2015.

92) “Then God said, ‘let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.’ And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.”

The proverb of Judas also seems comprehensive with the synoptic seed tradition. The Markan narrator introduces a seed parable where a farmer goes out to sow his seed, but the seed is illustrated to be sown on a path, rocky places (πετρώδη), thorns, and good soil (Mt. 4: 3-8).⁹⁴ The Markan text corresponds with the parables of Matthew (13:3-8) and Luke (8:4-15).⁹⁵ The passage of Mark 4: 14-20 that is the explanation of the seed parable depicts the case of rocky places where the seed fell. The sixteen and seventeen verses of Chapter Four point out that the rocky place seed will eventually fall away without root when trouble or persecution arises on the account of the word.⁹⁶ The Markan seed tradition stands for the

93) The reporter of Psalms also speaks of a seed illustration that 'he who goes out weeping, carrying seed (σπέρμα) to sow, will return with songs of joy, carrying sheaves with him' (Ps. 126:6). The seed tradition of Psalms conveys the message of hope and patience which opposes the intention of Judas' statement of Jesus. Craig C. Broyles, *New International Biblical Commentary: Psalms* (Peabody, Massachusetts: Hendrickson Publishers, 1999), 457-458.

94) "He taught them many things by parables: 'Listen! A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. Still other seed fell on good soil. It came up, grew and produced a crop, multiplying thirty, sixty, or even a hundred times.'"

95) The seed fallen on the path is eaten by birds of the air. The seed of rocky places will grow in the shallow soil, but the plants with no root will be withered under the heat of sun. The seed on thorns grow up but the plants are choked by the thorns without any fruit. But the seed of good soil produced a crop of a thirty, sixty or a hundred times. Gathercole, *the Gospel of Judas: Rewriting Early Christianity*, 82-83.

sons of the Kingdom of God (Mk 4: 10).⁹⁷⁾ So one could interpret that the Markan parable seems the closest passage with the Judas seed proverb, for both of them commonly include the notion of the end of the age.⁹⁸⁾ Jenott follows the tendency that the narrator of Judas adopted the canonical parable of seed as well as the *Gospel of Thomas* 9.⁹⁹⁾

However, the fact that the terms ‘harvest’ and ‘fruit’ do not take a significant role in the canonical tradition, merely makes the literary relationship of Judas with them obscure. And there is no illustration or demonstration about the correlation of seed with ‘the defiled race,’ ‘perishable wisdom,’ and ‘the hand that created mortals’ (TC 44: 3-6) in the canonical tradition. The unique figure of Judas can be proven with the view that the

96) “Others, like seed sown on rocky places, hear the word and at once receive it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.”

97) Mk. 4:17.

98) “Because the harvest has come” Mk. 4:29. ‘Truly, I (Jesus) say to you (the disciples), the pillar of the fire will fall quickly’ (TC 42:17-20) and ‘when these people have completed the time of the kingdom... their bodies will die’ (TC 43:16-21).

99) “Jesus said, ‘Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure.’” (*Gos. Thom.* 9) Thomas O. Lambdin, “The Gospel of Thomas (II, 2),” *The Nag Hammadi Library in English*. Fourth Revised Edition, ed. James M. Robinson. (Leiden, New York, and Köln: E. J. Brill, 1996), 124-138. Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the ‘Betrayers’ Gospel*, 205-206.

canonical tradition belonged to the parable of the kingdom (of God) while the Judas proverb does not refer to any kingdom teaching or its illustration. Further, regarding the term of 'οὐ [π]ῆτ[ρα] (on *rock* (44:1)), Plisch once mentioned that the character of Judas' rock that is useless and unproductive polemically recalls the apostle Peter who was called to be the rock of the early Church.¹⁰⁰⁾ The passage of Mt. 16:18 was considered in this concept of Peter's role or position, having authority or power in the life of the early church: "And I tell you, you are Πέτρος (*Peter*), and on this πέτρα (*rock*) I will build my church ...". But although it does not reflect Peter only, but the all disciples of Jesus, the Judas reference to 'πέτρα (rock)' can be interpreted as 'a veiled criticism of Peter (who) was a leader of the twelve disciples and foundation of the apostolic churches.'¹⁰¹⁾ Thus, the proverb of TC 43:26-44:2 is cooperative with the common sources of 'seed' in the ancient Mediterranean environment of Jewish and Christian culture,¹⁰²⁾ yet still keep its literary difference. Hans van Oort also supports the unique insight of the last proverb in the perspective that the seed tradition is a new saying of Jesus circulated among Jesus Sethians.¹⁰³⁾

100) U.-K. Plisch, "Das Evangelium des Judas," *Zeitschrift für antikes Christentum* 10 (2006): 5-14. Gathercole, *the Gospel of Judas: Rewriting Early Christianity*, 82-83.

101) Jenott, *The Gospel of Judas: Coptic Text, Translation, and Historical Interpretation of the 'Betrayers' Gospel*, 205.

102) The *seed* saying of Judas can be considered within a broad context of the ancient Mediterranean literature, but if one put the all proverbial sayings of Jesus in the *Gospel of Judas* in the same agricultural context of the era it would be irresponsible without certain evidence.

103) In a general narrative approach, the reader presumes the baker story

VI. Conclusion

The Sethian tradition is not composed by the narratives of Jesus' activities, but by the various polemical teachings of the Master.¹⁰⁴⁾ The Judas author disregards the record of miracles and healings even though the beginning of the text briefly recounts the scene that 'he performed miracles and great wonders' (TC 33:6-8). The main concern of the text is about the religio-political subject of the text followers (so called, 'the Judas community'), if one accepts the existence of a second century Sethian group who took the text as their religious canon.¹⁰⁵⁾ Hence, the genre of the Coptic Gnostic text is less realistic but satirical against the outsiders of the Judas community and metaphorical for its readers.¹⁰⁶⁾ The proverbial sayings of Jesus

(TC 41:25-42:1), and the tree with fruit illustration (TC 39.15-17) as the authentic sayings of Jesus in the *Gospel of Judas*. See Hans van Oort, *Het Evangelie van Judas*, 46-52.

104) The text of Judas is close to portions of the Apocalypse of Adam. MaRae, "the Apocalypse of Adam (V. 5: 64:1-85:32)," 152-195.

105) The view is generalised well by the critical insight of Gesine Schenke Robinson that one can see the audience of a Christian-Gnostic community behind the *Gospel of Judas*. Gesine Schenke Robinson, "The Gospel of Judas: Its Protagonist, Its Composition, and Its Community," *the Codex Judas Papers*, ed. April D. DeConick (Leiden and Boston: Brill, 2009), 75-94.

106) This thought can be considered in relation to a new view that some Greek sources were used for the Coptic *Gospel of Judas* rather than the view that there was an original Greek *Gospel of Judas* in the second century AD. The existence of a Greek Gospel of Judas should be re-valued since there is no clear evidence that a scribe copied the

in the temple vision of the disciples show the perspective that no Nag Hammadi text includes the Judas style of proverbs and that the Judas text containing independent concepts emerged within Sethian features.¹⁰⁷⁾ The text of TC 41:13-42:1 unusually possesses the multiple proverbs which depict the hopeless destiny of the disciples. The four terminologies of 'fountain (ΚΡΗΝΗ),' 'spring (ΠΗΓΗ),' 'lamp (ΝΟΥΩΤ),' and 'baker (ΑΡΤΟΚΟΠΟΣ)' reflect a familiarity, but not the same with the Greco-Roman Jewish proverbs. The external perspective could support the supposition that the inter-textual dimension of the proverbial narrative would be connected within a broad context of the ancient Mediterranean literature, but there is no definite clue to presume the origin of the Judas subjects is derived from them. Rather, the text of Judas contains its own Sethian figure in each proverb. The proverb of TC 42:25-43:12 reminds one of the Genesis tradition of the Garden of Eden (Gen. 2-3). However, the scene that the role of 'the cold water of the high mountain' is 'to water God's paradise' is quite creative. For the case of TC 43:26-44:2, the metaphorical proverb of Judas has been strongly coordinated within the common tradition of *seed-rock-fruit*, but no plain evidence supports the view that the proverbs of Judas were dependent on a particular written source. Therefore, it may be reasonable to postulate about the originality and distinctiveness of the seven Judas proverbs.¹⁰⁸⁾ Although we

Gospel of Judas from a Greek version. This could be a different case from the case of the *Gospel of Thomas* which we had three Greek fragments.

107) John D. Turner, "The Place of the Gospel of Judas in Sethian Tradition," *the Gospel of Judas in Context*, ed. Madeleine Scopello (Leiden and Boston: Brill, 2008), 223-224.

do not know who they are yet, the Judas proverbs were clearly invented by the Judas Sethian community who were familiar with *sapiential* sources of ancient Mediterranean religions.

Key words: Tchacos Codex, Coptic gospel of Judas, Sethianism, Egyptian Christianity, and Gnostic proverbs

108) Johannes Hans van Oort, "The Gospel of Judas: Introductory notes on Its Contents and Meaning," *Hts Teologiese Studies-Theological Studies* 63, 2 (Jun., 2007): 431-443. Johannes Hans van Oort, "Het Evangelie van Judas. Inleidende notities over zijn inhoud en betekenis," *Hervormde Teologiese Studies*, 63 (2007): 431-443.

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<Abstract>

The Judas Proverbs in Tchacos Codex 41-44

David W. Kim(Australian National University)

The genre of the Coptic Judas text is not historical but polemical and metaphorical, for there are several narratives written against apostolic leadership. Passages of Tchacos Codex (TC) 47-53 demonstrate the same religio-political tendency as other astral accounts. The Judas text was written for an ancient gnostic group of Sethians who were marginalized or excluded from mainline Christianity. Ironically, while the Jewish rituals of thanksgiving, fasting, sacrifice, baptism are rejected, the portrayal of the Gnostic Jesus in Judas shows no familiarity either with the canonical traditions or with the Nag Hammadi texts. The proverbs of TC 41-43 particularly offer ambiguous evidence for its origin. Then, what is the source of the Judas proverbs? How can one find its textual genesis? This paper not only analyzes the three visionary passages of TC 41:13-42:1, TC 42:25-43:12, and TC 43:26-44:7 based on the primary concept that the gospel tradition of Judas is a second century Sethian gnostic writing, but also argues a new perspective that the Coptic passages of seven proverbs contain creative ideas for evidence of its literary uniqueness.

Key words: Tchacos Codex, Coptic gospel of Judas, Sethianism,
Egyptian Christianity, and Gnostic proverbs

