

**Tchacos fragments, Gospel of Judas, preliminary translation (in red), for private use only (Marvin Meyer/Gregor Wurst, November 2009)**

(p. 37) “Truly [I] say to you (pl.), no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth will be able to associate with it, because that generation is not from [. . .] that has become [. . .] **the** generation of the people [who are] among **[them]**, **but** it is from the generation of **[the] great people**. [. . .] **the powerful authorities** who [. . .], **nor any** of the powers [. . .] **those by** which you rule.” When **his** disciples heard these things, they each were troubled in **their** spirit. They did not find **a word** to say. Another day Jesus came up to **them**. They said **to him**, “Master, we have seen you in a **vision** . . .

(page 38) And they [said, “We have] seen a great house [with a] large altar [in it, and] twelve men – they are the priests, we would say; and a name < . . . >; and a crowd of people is waiting at that altar, [until] the priests [finished presenting] the offerings. **And** we kept waiting.” [Jesus] **said**, “What are [. . .] like?” And they **said**, “[Some] **fast** [for] two weeks; **others** sacrifice their own children, others their wives, in praise **and** in humility with each other; **others** sleep with men; others are involved in **slaughter**; others commit a multitude of sins and deeds of lawlessness.

(p. 41) Jesus said [to them], “Stop [sacrificing **animals**]. On the altar you [**lifted them up**], and they are over your stars with your angels, where they already have come to their end. So let them be **of no account** before you, and let them [be (?)] **clear [to you]**.”

His disciples [said, “Lord], cleanse us from the [. . .] that we have done through the deceit of the angels.”

Jesus said to them,

It is impossible [. . .],  
nor can a fountain quench the [fire]  
of the whole peopled world,  
nor can a [city’s] spring satisfy  
all the generations,  
except the great one, as is its destiny.  
And a single lamp will not<sup>1</sup> illumine  
all the aeons,  
except the second generation,<sup>2</sup>  
nor can a baker feed all creation (p. 42)  
under [heaven].”

And [when the disciples heard] these [things], they said to [him], “Lord, help us and save us.”

Jesus said to them, “Stop struggling with me. Each of you has his star, [and . . .]  
(of) the stars will [. . .] what is his; [. . .] I was not sent to the corruptible generation but to  
the generation that is strong and incorruptible. For no enemy has ruled [over] that

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<sup>1</sup> Perhaps “cannot” is missing or implied here.

<sup>2</sup> The reading is tentative and merits further examination. The translation is based on an understanding of the Coptic as **THE(2)CNTE NRENEA**, “the second generation.” Is it possible to take **THE** as a form of the verb **TIMO**, “nurture,” and read “to nurture two generations” (whatever that might mean)? Or to read **THECNTE NRENEA**, “the offspring of the generations”? The lines on the lower half of page 41 were transcribed by Wolf-Peter Funk from an earlier photograph and edited on the basis of a new photograph of a released fragmentary portion of the text.



generation, nor any of the stars. Truly I say to you (pl.), the pillar of fire will fall quickly, and that generation will not move [. . .] star(s).”

And when Jesus had [said] these things, he left and [took (?)] Judas Iscariot with him. He said to him, “The water [that (?) . . .] (of?) the lofty mountain (is) from . . .

(p. 53) com[mand . . .] **produced**, except [. . .] **among** the gene[rations . . .] **which** this [. . .]. And the **[angel]** said to him, ‘Your life will last **for a designated** time, with your children.’ ”

And Judas said to Jesus, “What is the advantage of human life?”

Jesus said, “Why are you wondering about this, that Adam, with his generation, has received his span of life in such a number in the place where he has received his kingdom in such a number with his ruler?”

Judas said to Jesus, “Does the human spirit die?”

Jesus said, “In this way God ordered Michael to give the spirits of people to them as a loan, so that they might offer service. But the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it—the spirit and the soul. Therefore, the [rest] of the souls (p. 54) [. . .].

“[. . .] mountain (?) [. . .] light [. . .] seek **[after the]** spirit within you (pl.), **which** you (pl.) have let dwell in this **flesh** (coming) from the generations of the angels. But God caused knowledge to be **brought** to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them.”

[And] Judas said to Jesus, “So what will those generations do?”

Jesus said, “Truly I say to you (pl.), above them all, the stars bring matters to completion. And when Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what has been said (above). Then they will fornicate in my name and slay their children, (p. 55) and [they will . . .] **evil**, and [ . . . . . ]<sup>3</sup> **the aeons that bring their generations which represent them to Saklas. [And] after that (P)[. .]rael<sup>4</sup> will come bringing the twelve tribes of [Israel] from [ . . .], and [the generations] will all serve Saklas, [also] sinning in my name. And {and} your star will ru[le] over the [thir]teenth aeon.”**

And after that Jesus [laughed].

[Judas] **said**, “Master, **why** [are you laughing at us]?”

[Jesus] answered [and said], “I am not laughing [at] you (pl.) but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures.”

And Judas said to Jesus, “What will those who have been baptized in your name do?”

Jesus said, “Truly I say [to you (sg.)], this baptism (p. 56) [ . . in] my name [ . . . . . ]<sup>5</sup> **will destroy the entire generation of the earthly man Adam. Tomorrow they will torment the one who bears me.<sup>6</sup> Truly I [say] to you (pl.), no hand of a mortal human [will] sin against me. Truly [I] say to you, Judas, those [who] offer sacrifices to Saklas [will (?)] all [ . . .],<sup>7</sup> since [ . . .] upon the [ . . .] all of them [ . . .] everything that is evil.**

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<sup>3</sup> Almost three lines missing or difficult to read.

<sup>4</sup> Who is this? Israel or Istraël, angel of Israel? Cf. Bonner 171 (p. 281).

<sup>5</sup> Almost three lines missing or difficult to read.

<sup>6</sup> This sentence may be read as a passive.

<sup>7</sup> [ΝΑΗ]ΟΥ, “die”? Apparently what is to be restored here should be a short intransitive verb with one (or two?) opening letters before the concluding ΟΥ, in a future tense. Are there other viable possibilities?



“But you will exceed all of them. For you will sacrifice the man who bears me.

Already your horn has been raised,  
and your wrath has been kindled,  
and your star has passed by,  
and your heart has [become strong]. (p. 57)

“Truly [I say to you (sg.)], your last [. . . (pl.) and] the [. . .] become [. . . the (pl.) .  
. .] of the aeon have [. . . , and] the kings have grown weak, and the generations of the  
angels have grieved, and those who are evil [. . .] the ru[ler], since he is destroyed. [And]  
then will the image of the great generation of Adam be exalted, for prior to heaven, earth,  
and the angels, that generation, which is from the aeons, exists.

“Look, you (sg.) have been told everything. Lift up your eyes and look at the  
cloud and the light within it and the stars surrounding it. And the star that leads the way is  
your star.”

So Judas lifted up his eyes and saw the luminous cloud. And he<sup>8</sup> entered it. Those  
standing on the ground heard a voice coming from the cloud, saying, (p. 58) “[. . . the]  
great gene[ration . . .] image [. . .] and [. . .] in (?) [. . .].”

And Judas stopped gazing [at] Jesus.

And at once there was a disturbance among [the] Jews, more than (?) [. . .].

[. . . And] their high priests murmured because [. . .]<sup>9</sup> had gone into the guest  
room for his prayer. But some of the scribes were there watching carefully in order to  
arrest him during the prayer. For they were afraid of the people, since he was regarded by  
all as a prophet.

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<sup>8</sup> Here the pronoun almost certainly refers to Jesus (so also Sasagu Arai, Birger A. Pearson, Gesine Schenke Robinson, and others). Now the new fragments confirm this interpretation.

And they approached Judas and said to him, “What are you doing here? You are Jesus’ disciple.”

And he answered them as they wished.

And Judas received money and handed him over to them.

### The Gospel of Judas

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<sup>9</sup> The lacuna may be restored to read either “[he]” or “[they].”