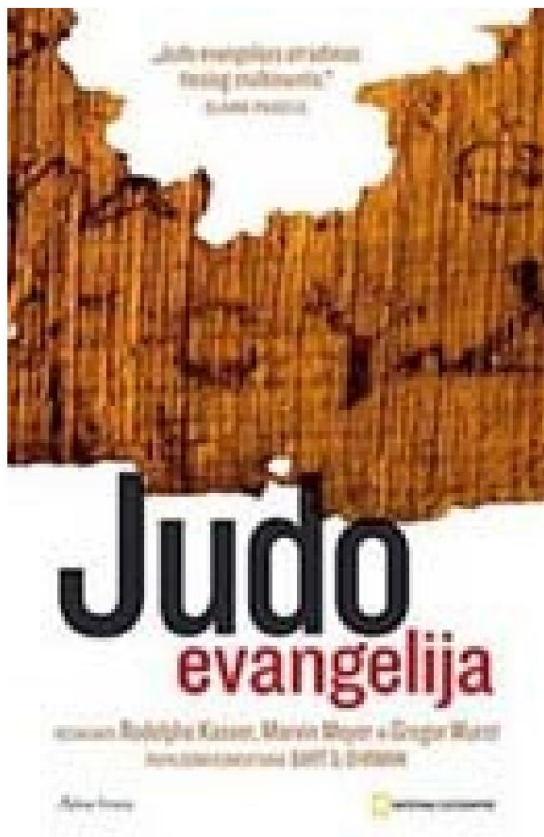


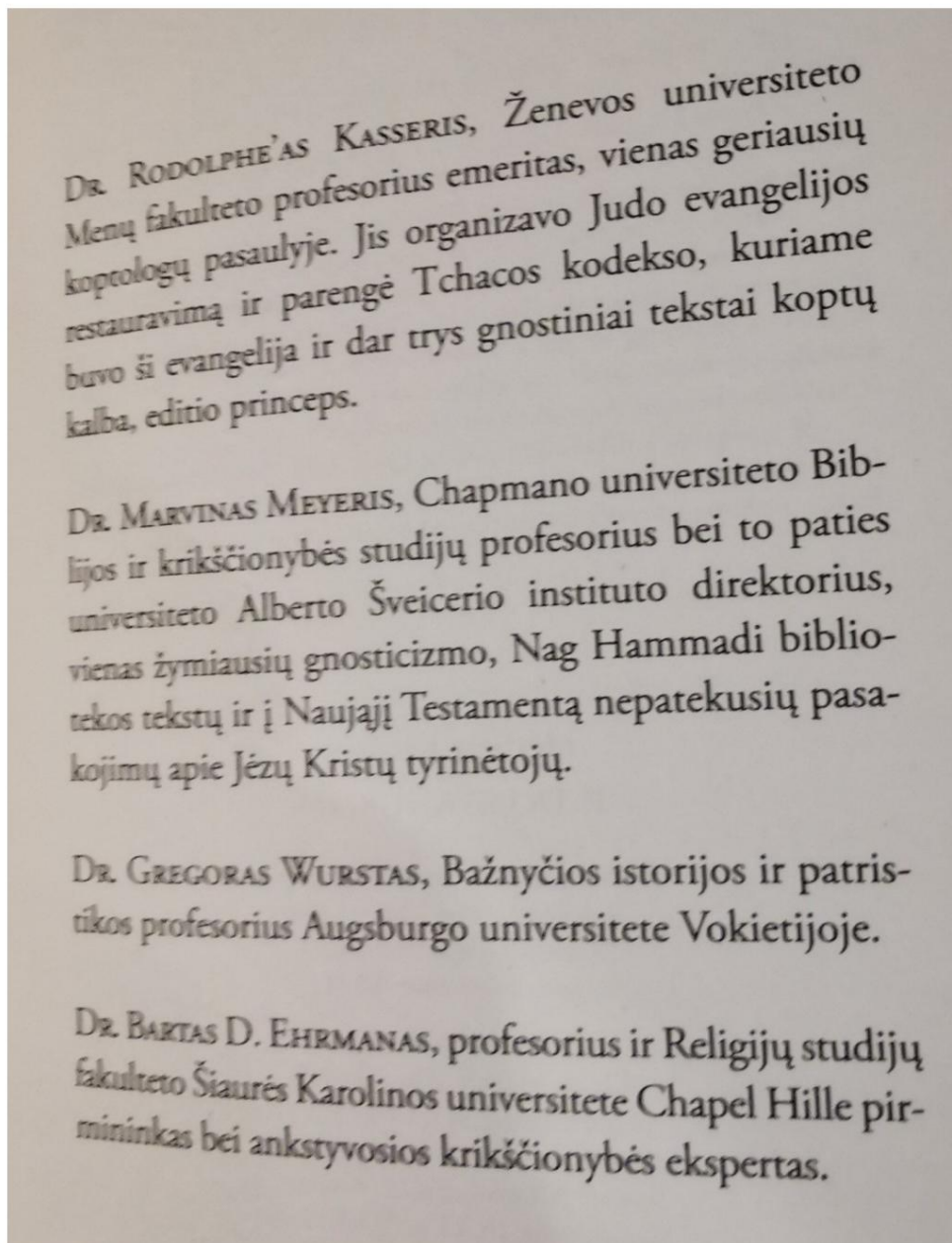
PRESENTATION OF THE BOOK "GOSPEL OF JUDAS"



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"The Gospel of Judas" is a 2007 publication by the publishing house "Alma Littera". Although the circulation is 2000 copies, it is already sold out and finding the book on the market would apparently be difficult. Only in libraries.

This is a lost gospel from the early Christian era, thought to exist by only a few scholars. In it, Jesus asks Judas to betray him. Unlike the New Testament gospels, Judas Iscariot is presented here as an example for all who want to become disciples of Jesus. He is the only apostle who truly understands Jesus. Irenaeus of Lyons condemned this gospel as heretical in his work *Against Heresies* in 180.

The Gospel of Judas was found by peasants in 1970 in a cave in central Egypt. Since then, the papyrus has undergone an incredible odyssey, passing through the hands of smugglers and antiquities dealers, and many of its fragments have decayed. In 2001, it was returned to scholars who painstakingly assembled and restored the manuscript, and translated it from Coptic. *The National Geographic Society* has examined the papyrus fragments in the most precise way possible to determine their age and authenticity, consulting with the most eminent scholars who could interpret the gospel, to accurately determine its origin and historical and religious significance.

"**The Gospel of Judas** is a rare and significant Gnostic text that was discovered in 1978. It was first published in Egypt, but first published and published in 2006. It is one of the apocryphal (non-canonical) gospels, written around the middle of the 2nd century, and its title directly refers to Judas Iscariot, one of Jesus' twelve apostles, traditionally considered the traitor. "The Gospel of Judas is a Gnostic text, which indicates that this gospel does not belong to the canonical gospel tradition, which consists of the four main gospels - according to Matthew, Mark, Luke and John. Gnosticism, as a religious movement, often emphasized secret knowledge and cognition (gnosis) that help people discover the true truth about God, the world and human nature. The Gospel of Judas also requires a new understanding of the teachings of Jesus, because in it Jesus speaks of spiritual knowledge and death as a way to free the soul from the physical world.

The discovery and publication of this text has generated much debate and criticism, particularly regarding the reinterpretation of the figure of Judas. Traditional Christians may believe that the Gospel of Judas presents a false view of betrayal because it attempts to justify Judas' actions as necessary, but the historical and theological evaluation of this text depends on various religious traditions and perspectives.

The Gospel of Judas opens up the possibility of a new interpretation of Christian thought and faith, but at the same time it provokes the question of how we should understand mercy, betrayal, and human freedom and responsibility. It reminds us that biblical texts can have different layers and interpretations, depending on the context, and this apocryphal text allows us to consider Judas' actions and their theological significance more deeply."*

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*<https://www.maldos.it/>

CHRISTIANITY TURNS OVER:

AN ALTERNATIVE VISION OF THE GOSPEL OF JUDAS



Bart D. Ehrman*



"It's not every day that a biblical discovery shakes the world of scientists and ordinary people, and the news of it is published on the front pages of newspapers in Europe." and in America. The last time this happened was when the Dead Sea Scrolls were discovered in 1947. They are still debated to this day, and even today they play a significant role in our collective imagination. An obvious example is their prominent role in Dan Brown's bestseller *The Da Vinci Code*. As it turned out, what Dan Brown wanted to say about the Dead Sea Scrolls is not true: the scrolls contain no gospels about Jesus and no mention of Christianity or its founder. They are Jewish books, significant in that they changed the understanding of the formation of Judaism, a period that also marked the beginning of Christianity.

Even more striking in Dan Brown's novel are the documents found just a year and a half before the Dead Sea Scrolls. These are texts that Jesus spoke and which are the direct beginnings of our understanding of early Christianity. These are the Gnostic texts that were found in December 1945 at Nag Hammadi in Egypt by a group of illiterate farmers digging for fertilizer. They were hidden in a jar and buried near a steep cave near its ruins. These texts reveal previously unknown gospels - books that supposedly record the teachings of Jesus himself, only in words other than the New Testament. Some of these gospels are anonymous, including the so-called Gospel of Truth. Others, such as the Gospel of Philip and, improbably, the Gospel of Thomas, a collection of 114 sayings of Jesus, were written supposedly by Jesus' closest disciples, most of whom had never been heard of before.

The Gospel of Thomas may be the most striking find of ancient Christianity in modern times. But now another gospel has emerged that rivals the Gospel of Thomas in its intrigue. It also involves one of Jesus' closest friends, and it contains teachings that did not make it into those eventually canonized in the New Testament.

Testament. However, in this case we are not talking about a disciple who was famous for his unwavering devotion to Jesus. On the contrary, this is a disciple who gained the reputation of being his mortal enemy and main traitor - Judas Iscariot.

For centuries, rumors have circulated about the existence of such a gospel, but until now we did not know what it contained. Its discovery is one of the greatest discoveries of ancient Christianity and undoubtedly the most important archaeological find of the last sixty years. /.../

What will make the newly discovered gospel famous – or perhaps not so famous – is the different portrayal of Judas than before. Here he is not the evil, bribed, devil-inspired follower of Jesus who betrays his teacher and delivers him to his enemies. On the contrary, he is Jesus' closest friend, the one who understands Jesus better than anyone else.

By betraying him, Judas fulfilled the greatest duty imaginable.

According to the gospel, Jesus wanted to escape the material world, which is opposed to God, and return to his heavenly home.

This gospel presents a completely different understanding of God, the world, Christ, salvation, human existence – not to mention Judas himself – than that formed by Christian councils and canons. This will help us to understand Jesus and the movement he founded.

OUR OLD KNOWLEDGE OF THE GOSPEL

Today, most people know only four accounts of Jesus' life and death—the four New Testament gospels: Matthew, Mark, Luke, and John. But even scholars acknowledge that in the early Christian

Many other gospels were created throughout the church's history. Most were eventually destroyed as heretical—meaning teaching "bad ideas"—or lost due to lack of interest.

But there is no shortage of interest in them today. Discovering them and deciphering their message has become a passion for many scholars.

We do not know exactly how many gospels were written about Jesus during the first two or so centuries of Christianity. The four that make up the New Testament are the oldest surviving.

But many others were written immediately after them: the ones already mentioned

The Gospels of Thomas and Philip, the Gospel of Mary (Mary Magdalene), discovered in 1896 but only recently receiving so much attention, and the Gospel of Judas.

We are not sure when this gospel was written. /.../we know that this gospel must have been composed at least a hundred years before its copy (9 extant) was made in the third or fourth century, because it is mentioned in a text by one of the greatest early Christian writers, Irenaeus of Lyons, bishop of Lugdunum in Gaul (now Lyon in France), in 180. Irenaeus—one of the earliest and best-known heresiologists of ancient Christianity—wrote a five-volume work attacking heretics (those who held false doctrines) and defending what he considered to be the orthodox (correct) side of the faith. In the work, he listed several groups of heretics, discussed their heretical views, and condemned their heretical texts. He mentioned the Gospel of Judas as one of the false texts.

Irenaeus of Lyons calls the Gnostics the most dangerous heretics to orthodox Christianity. To understand what Irenaeus of Lyons says about the Gospel of Judas, we must first understand why one of these faiths considered Judas a hero and the other an enemy of Christ.

GNOSTIC BELIEFS

Until the discovery of the Nag Hammadi Gnostic texts in 1945, the work of Irenaeus of Lyons was one of the main sources of information about various second-century Gnostic groups. After the discovery of the Nag Hammadi texts, scholars began to debate whether Irenaeus of Lyons knew what he was talking about and whether he presented it correctly. The view of his opponents. This is because the religious views in the Nag Hammadi documents differ in some respects from the slanderous descriptions of Irenaeus of Lyons. By reading this book critically and bearing in mind the newly discovered primary sources – which were, after all, written by Gnostics for Gnostics – we can glean a great deal about the ideas that Gnostic movements spread.

First of all, I should mention that there were many Gnostic beliefs. Their diversity was so great that some scholars have insisted on not even using the term Gnosticism, as it is not a broad enough general concept to encompass the religious differences of all the groups that are classified as Gnostic.

In my opinion, this is too strict a statement. We can speak of Gnosticism just as we would of Judaism or Christianity, bearing in mind the vast differences between the various branches of Judaism and Christianity in the world today, let alone in antiquity. Regarding the specific branch of Gnosticism represented by the Gospel of Judas, I could refer to Marvin Meyer's excellent essay (published in this book) in which he explains the gospel in terms of the sect known as the Setites.

on behalf of the Gnostics, in context. And here let me explain in general terms how diverse the Gnostic sects were and why orthodox writers (Irenaeus of Lyons) consider them dangerous.

The term Gnosticism comes from the Greek word *gnosis*, which means knowledge. Gnostics are those who know. And what did they know? They knew the secrets, that can lead to salvation. According to the Gnostics, a person will not be saved by believing in Christ or doing good works. Rather, a person will be saved by knowing the truth - the truth about the world in which we live, about what is real God, and especially about who we are. In other words, it is essentially self-knowledge: knowing where we came from, how we got here, and how we can return to our heavenly home. According to most Gnostics, this material world *is not* our home. We are imprisoned here in these bodies and must learn to escape. Those Gnostics who were also Christians (many Gnostics were not), believed that Christ himself brought this secret of knowledge from heaven and revealed this liberating truth to his closest followers.

Of course, traditionally in Christianity, our world was believed to be the good creation of one true God. But the Gnostics had a different view. According to most Gnostic groups, the god who created this world is not the only god, and indeed, not even the most powerful or omniscient god. He is a much smaller, lesser, and often not all-knowing deity. Who could look at this world and call it good? The Gnostics saw the disasters around them: earthquakes, hurricanes, floods, famine, drought, epidemics, poverty, suffering, and they declared that the world was not good. But, they said, you can't blame God for this world! This world is a cosmic disaster, and salvation comes only to those who learn to escape this world and its material trappings.

Some Gnostic thinkers explained this evil, the material world, based on its creation myths. In them, the original deity has completely disappeared from the world, because it is pure spirit, without any material aspect or trait. This deity created numerous offspring, known as aeons, who, like herself, were of a spiritual nature.

In the beginning, all that existed in the divine realm was God and the aeons. However, a cosmic catastrophe occurred, during which one of those aeons fell out of the divine realm, and other divine beings appeared outside the divine realm. These lesser divine beings created our material world as a trap for the divine sparks, which they captured and placed in human bodies. In other words, some people

have a divine particle. These people, instead of mortal souls, have immortal souls, temporarily imprisoned in the capricious and miserable material kingdom. Those souls long to be liberated, to return to the divine kingdom from which they came.

The myths told by various Gnostic groups differed from each other in various aspects. They are worthless if they are not detailed. To the modern reader, these myths may seem confusing and strange, but the main idea is clear: this world is not the creation of one true God. The God who created this world, the God of the Old Testament, is a secondary, lesser deity. He is not an all-powerful God who must be worshipped.

Rather, it should be avoided and the truth about the original divine kingdom, this evil material world, our imprisonment in it, and how we can escape from it should be explored.

It must be emphasized that not everyone has the opportunity to escape, because not everyone has the divine spark within them - only some of us do. Other people are creations of a lesser god of this world. They, like other creations (dogs, turtles, mosquitoes, etc.), will die. And that will be the end of it. But some of us are imprisoned deities. We need to learn how to return to our heavenly home.

How can we gain the knowledge necessary for our salvation? We cannot, of course, gain it by looking around the world and trying to understand it for ourselves. The knowledge of this world gives us nothing except a knowledge of the creations of a more material deity, who is not the one true God. Instead, we need revelation from on high. We need a seer from the spiritual realm to come and tell us the truth about our nature, our purpose, and the means of our liberation.

In Christian Gnostic beliefs, the one who comes from above to reveal the truth is Christ. In this understanding, Christ was not just a mortal giving wise religious teachings. But he is not the son of the creator God, the God of the Old Testament.

Some Gnostics considered Christ to be an aeon of the kingdom in heaven, not a man of flesh and blood born in this world from the Creator. They believed that he came from heaven and only *appeared* human. He was a spirit who took on a bodily appearance to teach the called ones (i.e., Gnostics who possessed a divine spark) the secret truths necessary for salvation. Other Gnostics considered Jesus to be a real man, but without the divine spark, His soul was a special divine being who came from heaven to briefly reside in the man Jesus and use him as an intermediary to reveal the necessary truths to his closest followers. According to this understanding, a divine particle in a certain life

entered Jesus at some stage (for example, at baptism, when the Spirit descended on him) and left him when his mission was complete. This would explain why Jesus cried out on the cross, "My God, my God, why have you forsaken me?" This was because the divine part had left him even before his crucifixion—after all, a deity cannot suffer and die.

The heresiologists (Irenaeus of Lyons) considered the Gnostics to be particularly insidious and difficult to overcome. The problem was that it was impossible to prove the Gnostics' error – they had secret knowledge that others did not have! If you had said that a Gnostic was wrong, he could have defended himself by saying that you were simply ignorant. So Irenaeus of Lyons and others should have stopped attacking and at least tried to convince other Christians that the Gnostics did not know the truth, but had merely distorted the truth by rejecting the God of the Old Testament and his creations and by denying that Christ was truly a man of flesh and blood, whose death and resurrection (not his secret teachings) brought salvation.

Irenaeus of Lyons denied the Gnostics in a five-volume work, and considered their beliefs hopelessly contradictory, foolishly detailed, and contrary to the teachings of Jesus himself. He sometimes used some Gnostic texts to ridicule them, contrasting them with the sacred, generally accepted writings of the Church. One of the texts he ridiculed was the Gospel of Judas. .

Gnostic Cainites and the Gospel of Judas

/.../ Irenaeus of Lyons claims that, according to this gospel, Judas was the only one of all the disciples who understood Jesus' message - he handed himself over to the authorities to be crucified. Therefore, Judas is considered the main follower of Jesus, the one whose actions should be imitated, not rejected, because he was the one to whom Jesus transmitted the secret knowledge necessary for salvation. /.../ The other disciples worshiped the God of the Old Testament and thus became "messengers of error." Knowing the truth, Judas fulfills the most important duty betrays him to be executed and thus the divine being in Jesus would be freed from the trap of the material body, or, as Jesus convincingly says in the Gospel: "You (Judas) will surpass them all (the other disciples). For you will sacrifice the man I am clothed with."

THE PORTRAIT OF JUDAS IN THE GOSPEL

Jude in the New Testament Gospels

Judas' betrayal is nowhere depicted in the Gospel of Judas as a shameful act.

This is a distinctive feature of the New Testament. Judas is a rotten apple.

among the twelve disciples. He is mentioned about twenty times in these books, and each time the gospel writers speak of him in a hostile manner, often simply referring to him as the betrayer of Jesus. They all consider this to have been a very bad act.

This has been a topic of discussion for many years. If Jesus had to die on the cross to save the world, why didn't Judas do *the right thing* by betraying him? Without the betrayal, there would have been no arrest, without the arrest, there would have been no trial, without the trial, there would have been no crucifixion, without the crucifixion, there would have been no resurrection—in short, our sins would *still* not have been atoned for. So why is Judas' act so wrong?

.....

What happened to Judas next is told only by the authors of two New Testament gospels, but all these stories contradict the Gospel of Judas. Reading all this, one really gets a strange feeling: who should we believe? The Gospel of Judas or the authors of the New Testament? In that “betrayal” of Jesus, I see some kind of “staging”...you can't call it anything else. After all, the Roman legionnaires could easily track down Jesus, they knew perfectly well what he looked like and punish him. Judas was definitely not needed. But, apparently, this was the “scenario” from above: it was necessary for this world to find a “traitor” and use him, so that Jesus would be crucified, and the traitor would be condemned. Just as is accepted in this world. This world does not think differently. It has no other criteria for behavior. But to everyone's surprise:

“Judas's act is not evil. Moreover, what he did is the will of God, revealed to him in Jesus' own revelations. By allowing Jesus to die, Judas allowed Jesus' divine spark to escape the trap of the material body and return to its heavenly home. Judas is a hero, not a villain.”

The real murderers of Jesus are the Pharisees. Even Pontius Pilate “washed his hands.” So the murderers should be blamed.

Judas in the Gospel of Judas

"It becomes clear from the opening words of this gospel that the portrait of Judas will not be similar to the one in the New Testament. This story will have a gnostic perspective on Judas's actions. The text begins with the words: "A secret story about the revelation that Jesus revealed to Judas Iscariot during their conversation." At the same time, it is said that this is a secret story, that is, not for everyone, but for those who know, which means the Gnostics. The story conveys the message of Jesus, the divine messenger,

who alone can reveal the truth necessary for salvation, the revelation given. And to whom does he reveal it? Not to the crowds who gather to listen to the teaching, not even to the twelve disciples he has called. He reveals the secret only to Judas Iscariot, his closest friend, and he is the only one who has understood the true truth of Jesus. /.../ Judas proclaims Jesus as not an ordinary mortal from this world, which means that he knows the true nature of Jesus, which others do not even suspect. He came from the divine world above: "You are from the immortal kingdom of Barbel," says Judas.

As Marvin Meyer explains, according to the Gnostic Setites, Barbelo is one of the original divine beings in the perfect kingdom of the true God. From there comes Jesus, and not from this world created later by a lesser deity.

Because Judas correctly understands the person of Jesus, Jesus takes him away from the ignorant and tells him the secrets of the kingdom. Judas alone will receive the secret knowledge necessary for salvation. Jesus tells him that he will be saved, even if he will grieve at the time. He will grieve because he will be rejected by the Twelve and they will choose someone else in his place. This is the story of what happens in the Acts of the Apostles of the New Testament, when after the death of Judas, the eleven disciples invited Matthew to take his place, so that there would still be twelve (Acts 1:16-26). In the Gospel of Judas, this is a good thing, not for the Twelve, but for Judas. He is the only one who will be saved, while the other apostles will continue to care for their god, that is, the creator God of the Old Testament, over whom both Jesus and Judas are superior.

Judas learns from Jesus that "the God of the Old Testament, a bloody rebel and a fool..., the one "who creates men 'in (his?) image'," and this raises a question for Judas: can a person renounce life in this world? As we will see later, the answer is a resounding "yes." Some people have a particle of divinity within them. They will be able to transcend the boundaries of this world and enter the divine realm far from the bloodthirsty and foolish creators of gods.

Judas himself was the first to do so. At the end of the text, we learn that his wish was fulfilled: he entered the bright cloud, which symbolizes the world of the true God and his aeons. Like everyone else, Judas has a star accompanying him (see Marvin Meyer's essay). His star is superior to the others. His star shows the way."

Yes, His star shows the way to the Kingdom of Light, because according to Jesus Christ GOD IS LIGHT. There can be no contradiction. As you remember, those who have read, I began my book "On the Path of Light" with the words of Jesus "GOD IS LIGHT", and I can end it with the words of the Gospel of Judas, which coincide with

with the words proclaimed in the New Testament. The gnostic foundation of Jesus' Teachings is beyond my doubt. That is why I have uploaded this long paragraph from The Gospel of Judas. And finally, some thoughts from the Gospel of Judas about the followers of Jesus. What should they do?

"ATTITUDE TOWARDS JESUS' FOLLOWERS"

One of the most striking features of the Gospel of Judas is the constant repetition that the twelve disciples of Jesus will never understand the truth, that they do not belong to the kingdom of the saved, and that they persecute Judas, not realizing that he is the only one who knows the truth. and understands Jesus and the secrets he revealed. /.../ they could not think of anything better than only to stone Judas. Judas belongs to them, Jesus called him the thirteenth. Thirteen is a lucky number here.

The twelve disciples are depicted as worshipping the creator god, for example in the Eucharist scene that opens the story. This depiction is even more expressive in another scene, which is unfortunately very frank, where the disciples tell Jesus about a vision of a sacrifice in the temple in Jerusalem.

Many readers will recall the story in the New Testament about the disciples and Jesus' arrival at the Temple, a week before Jesus' death. Jesus caused a commotion in the Temple by overturning the tables of the money changers and throwing out those selling sacrificial animals (Mark 11:15-17). And the disciples are depicted as very surprised of what they saw - the inhabitants of Galilee, traveling for the first time to a large city, and the grandeur and significance of the Temple filled them with awe. In the Gospel of Mark 13:1, they exclaim: "Teacher, look at what stones and what buildings!"

The Gospel of Judas presents an alternative version of this scene. Here the disciples were commenting to Jesus not on the Temple building, but on the sacrifices being offered there. When they saw the altar, the priests, the crowd, and the offerings, they were alarmed and wanted to know what it all meant. As it turned out, it was all about them. Jesus explained that the priests who offered sacrifices at the altar were calling on his name—"calling on my name." In other words, those responsible for the worship of the Jewish God thought they were serving Jesus himself. It turned out that what the disciples had seen was not a real sacrifice in the Temple, but a symbol of their own sacrificial practices. Jesus said to them:

"Those whom you saw receiving offerings at the altar,

It is you. This is the god you serve,

and you are those twelve men,

which you saw. The sacrificial cattle which you saw,

"There are many people you have led astray before that altar..."

In other words, the disciples, who continue to practice their religion, which would have the Jewish God as the creator as its main object of worship, and who invoke the name of Jesus in their prayers, have misunderstood everything. Instead of serving the true God, they are blaspheming him. In doing so, they are misleading their followers.

This description condemns not only Jesus' disciples but also the proto-orthodox Church at the time of the writing of the Gospel of Judas. Of course, the proto-orthodox no longer worshipped in the Jewish Temple, which had been destroyed by then, and most of the proto-orthodox were non-Jews. However, they claimed that the God they worshipped was the Jewish God, who had given the Jewish law and sent the Jewish Messiah to the Jews to fulfill the Jewish Scriptures. They considered themselves to be the true Jews, the true people of the one true God.

In this gospel, Jesus said that these people were lost. They really worshiped the God of the Jews, but this God is a great fool. He created the world, but this world is not good, it is a pit of misfortune and suffering, a pit of misery. The true God has nothing to do with this world. This world needs to be escaped, not accepted.

Proto-orthodox Christians preached a false religion. Only the religion secretly taught by Jesus, which he taught to his closest follower Judas, is true. Everything else is at best a deception, a harmful propaganda preached by the leaders of the proto-orthodox Church. mistake.

I will not encourage you to either believe or deny the Gospel of Judas. This is a matter of your own conscience, faith, and depth of knowledge. And the fact that we live in a "pit of filth", it seems, does not need to be proven. Read the texts of our priests published on public portals and you will see how they worship the Jewish god, how they "cling" to the "quotes" of the Old Testament, how they admire "those prophets"... I will not quote. The popes also proclaim the same thing.

As I have already mentioned, I am a person corrupted by science and I trust such Bible students (there are hundreds of them) who, having dedicated their lives to the Truth

searching in the ancient sacred writings, "unearthed" the Truth and Light in the true sense of the word. WHAT to believe is your choice.

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Bart D. Ehrman* - this author has his own page. If you are interested, you can register and read his texts.

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