

JUDAS

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The publication of the Gospel of Judas has caused commotion in the Ecclesial circles because the modern world did not know about its existence, although Irineo had mentioned in his book *Against Heresies* written in the second century. The Gospel of Judas was written in Copt by a heretical sect, denominated the Gnostics, more ago than 1,700 years. After a laborious work of authentication and translation of that manuscript, formed by thirteen plates of papyrus (26 pages) found in an Egyptian tomb, until now, represented a mystery. It was displayed to the world by National Geographic in Washington, D.C. This gospel shows Judas like the favorite disciple of Jesus Christ, chosen for a divine mission. His treason was, in fact, a salvation order. Theologians and historians now debate the consequences of this unpublished perspective.

Among the aspects found in this gospel can be mentioned: 1) ***Judas is a good person that it has been misunderstood by history.*** In this story the treason of Judas is viewed as a favor that Judas did to Jesus, since the body is the prison of the soul, the death of Christ is the liberation of that prison, therefore he did not do something bad but good. 2) ***Judas is the recipient of a unique revelation.*** In this story, Judas is the chosen one of God to be deposit taker of a unique revelation, never before given. In this writing it is made clear that Judas is the loved and intimate disciple to whom Jesus trusts a secret that He did not revealed to anybody else. 3) In this story it is clear that ***the salvation is through the knowledge.*** It does not mention absolutely anything about the vicarious sacrifice of Christ and it is centered in the knowledge of a special revelation of God to reach the salvation.

Once indicated the argued main points in the Gospel de Judas, it is time to refute one by one, in order to vindicate what the Word of God always has indicated about this character. 1) The first point is an absurd one. The theory that the body is a prison of the soul is a theory of the classic Greek philosophy. The Sacred Text indicates that the body is the temple of Holy Spirit not a prison. In this sense the act of the treason of Judas cannot be seen like a favor made to Jesus, but like a low action, moved by the frustration and the greed and that was the faithful fulfillment of a prophecy... 2) the Bible clearly indicates that the intimate circle of Jesus was formed by Peter, John, and James. Of these three is established clearly that there was a preference of Jesus to John, which is called the loved disciple. Judas is referred to as a nationalistic fanatic who looks at Jesus like a political Messiah and that is a dishonest man in the handling of the finances of the group. 3) The asseveration of the salvation through knowledge is a direct reference to Gnosticism. This doctrine is a heresy that arose in the first century. For this sect, the knowledge is the source of the salvation, never the vicarious sacrifice of Christ.

The Gospel of Judas has a historical value that vindicates the writings of Irineo and also shows us the Gnosticism of the second century. Now, to give credit to this writing as something real would be absurd. It never must be considered as a canonical writing since all its argumentation is contradictory with the Sacred Text and therefore the classification done by Irineo in the second century is correct: Heresy.