

Resume:

In this work, the author addressed the issue of close and tense relations between gnosis and early Christianity through a comparative method. Through comparative analysis, he examined the above-mentioned connections with regard to the figure of Judas Iscariot and with special regard to the Gnostic scripture with Christian elements called the Gospel of Judas, which was used by the Gnostic sect of the Seths, called Cainites.

Crucial to this work was the study of an important work dedicated to Gnostic currents in the second century called *Adversus haereses* by the Christian theologian Irenaeus of Lyon. Through excerpts from Irenaeus' work, we became thoroughly acquainted with the philosophical and theological systems of the Gnostics as well as the origin of gnosis and their main representatives. We made a new translation of the chapter on Cainites from Latin, taking into account the Latin "original" version of Irenaeus' work and taking into account the older Czech translation and the English translation.

We have thoroughly analyzed the important Gnostic work of the Gospel of Judas, which was discovered in Egypt up to 1800 years after it was first mentioned by Irenaeus and was considered either fanciful or lost forever, and compared it with the canonical Gospels and the Gnostic manuscripts of Nag Hammadi found after World War II also in Egypt.

We also became thoroughly acquainted with the views of the world's top theologians, religionists, and historians on the subject through excerpts from the conclusions of the 2008 International Congress on the Gospel of Judas in the United States.

We have come to the conclusion that the gnosis, which arose independently of Christianity and which took over certain characters from it, influenced Christianity in retrospect more than it may seem or are willing to accept. (At the very end, thanks to Bart D. Ehrman, we had a glimpse of how the original message of Jesus Christ had changed over time and how his Twelve had evolved into an early church.) All of the above could thus be of benefit to the fields of theology, religion and history, as this opens up further topics and possibilities for us to examine and compare apocryphal literature with early Christian texts.