



Erat Autem Nox: Et Ipse Qui Exivit Erat Nox: Applying the Praeclarus Theorem to the Betrayal of Judas Iscariot: Based on John 13:26-30

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Abstract

Recognizing the figure of Judas Iscariot as a traitor provides space for polemics among theologians and congregations. Various understandings, both in positive terms (praising him as a hero) and negative (as a cursed person), leave uncertainty in interpreting the true meaning of the text. A different approach is needed but provides adequate understanding. Praeclarus' theorem is applied in his introduction to the text of John 13:26-30. This application resulted in the finding that the emphasis on Judas Iscariot's act of betrayal was the antithesis of God's plan of salvation. Satan is behind the betrayal. So it is hoped that those who want to introduce the meaning of betrayal itself is a reality that cannot be avoided, but in it Jesus gives a strong affirmation to live it by having a banquet with His disciples. This is a valuable legacy for the church when it feels betrayed.

Abstrak

Mengenalinya sosok Yudas Iskariot sebagai seorang pengkhianat membuka ruang bagi polemik di kalangan teolog dan jemaat. Beragam pemahaman, baik dalam arti positif (memujinya sebagai pahlawan) maupun negatif (sebagai orang yang terkutuk), meninggalkan ketidakpastian dalam menafsirkan makna sejati dari teks tersebut. Dibutuhkan pendekatan yang berbeda namun memberikan pemahaman yang memadai. Teorema Praeclarus diterapkan dalam pengantar terhadap teks Yohanes 13:26-30. Aplikasi ini menghasilkan temuan bahwa penekanan pada tindakan pengkhianatan Yudas Iskariot merupakan antitesis dari rencana keselamatan Allah. Iblis berada di balik pengkhianatan tersebut. Oleh karena itu, diharapkan bagi mereka yang ingin memahami makna pengkhianatan, hal ini adalah kenyataan yang tidak dapat dihindari. Namun, di dalamnya Yesus memberikan penegasan kuat untuk menjalaninya, yakni dengan mengadakan perjamuan

bersama murid-murid-Nya. Ini menjadi warisan berharga bagi gereja ketika menghadapi rasa dikhianati.

Introduction

An influential trend in the study of biblical content and meaning over the last few decades has occurred. The study's orientation to Judas Iscariot is a more positive character than the traditional character as a criminal. Judas portrays the act of betraying (paradidomi) Jesus in early Christian tradition as an act of betrayal (However, Klassen 1996; Klassen 2002, 389-410; Maccoby 1992; Karon 2003, 223-45) interprets it differently. Influential studies have been conducted frequently centers on the question of whether Judas handed Jesus over to the Temple authorities should be considered a betrayal. William Klassen argues that the paradidomii, used in the Bible describing the act of "handing over" with the hands is not a crime as it is now interpreted more than "betray" (e.g., Mark 3:19; cf. Luke 9:44; 18:32; 20:20; 22:4,6, 21, 22, 48; 24:7,20).¹ Klassen argues² that Judas' actions were not treason; in fact, "we have no reason to believe that Jesus considered Judas' actions a sin or wrong" (2002, 409).³ Judas' positive revision received a second wind through recent discussions The Gospel of Judas (e.g., Kasser, Meyer, Wurst 2006, Scopello, editor. 2008; DeConick, editor. 2009). However, a perspective with a different approach needs to be put forward to ensure Judas' role.

The application of the theorem in general engineering is seen but in theology it is still lacking. The context of applying the theorem which is the science of algebra or geometry aims to find actual results for a civil space condition. However, the possibility of theorems being applied in the space of holy book texts is also possible because a proportion of the text is inputted into the language of mathematical theorems with the aim of the validity of the text and its message for modern readers.

This integrative perspective, of course, still pays attention to the originality of the text and the theorem rules themselves. The description and its importance in the scope of the contents of the text of the Holy Bible presents a narrative-style mathematical causality. And of course the direction of this work reaffirms the purpose of writing the text and the importance of the text for the reader. It makes it easy to see the nuances of deepening the text so that the audience of readers is able to present it in a new perspective. The causality point of view uses mathematical language.

Method

The application of Praeclarus' theorem to John 13:26-30 involves a structured analysis that begins with examining the narrative of Judas Iscariot's betrayal, emphasizing its theological and

¹ F.A Gosling, "Oh Judas! What Have You Done?," last modified 1999, https://biblicalstudies.org.uk/pdf/eq/1999-2_117.pdf.

² Klassen examines the word paradidomy in classical literature, the LXX, and Josephus, and shows many examples in which "betray" is an appropriate way to explain its meaning.

³ William Klassen, *Judas: Betrayer or Friend of Jesus?* (Minneapolis: Fortress Press, 1996).

narrative significance. The method interprets Judas' act as the antithesis of God's salvific plan, highlighting how acts of human rebellion paradoxically fulfill divine purposes. Central themes such as betrayal, Satan's influence, and Jesus' sovereign knowledge are identified, with particular focus on the symbolic act of sharing bread during the Last Supper, which demonstrates Jesus' grace even in the face of betrayal. Satan's role is acknowledged as the spiritual force behind Judas' actions, situating the betrayal within a cosmic struggle between good and evil, yet affirming God's ultimate sovereignty. By viewing the betrayal as an inevitable reality, the analysis underscores Jesus' example of enduring such acts with purpose and grace, providing a valuable model for the church when encountering betrayal, while also deepening the understanding of its role within God's overarching plan for salvation.

Results and Discussion

Betrayal of Judas Iscariot

The narrative from the Gospel of John tells that the betrayal event occurred during Jesus Christ's evening supper with the disciples. The passage from 13:18-31 characterizes the process of the banquet itself and is mediated by an event of betrayal from within the company of disciples called the Apostles. The figure of Judas Iscariot is a clue to the surrender of Jesus later. And one of the motives for the surrender was the 30 silver pieces of compensation given to him by Jewish religious leaders.

This is to fulfill a prophecy of the Scriptures. Jesus said, "But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'" He is speaking of Judas' betrayal soon to happen and connecting it with Psalm 41:9. In that Psalm of David we find David saying "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me." In David's case this was the betrayal of his friend Ahithophel, who had been his counselor. In 2 Samuel 15:31 we find it was told David "Ahithophel was among the conspirators with Absalom." Ahithophel had joined a rebellion against David.

So Jesus predicted that Judas would betray him. And he will do so by eating the bread offered to him by Jesus. So there are two later points of similarity between Ahithophel and Judas. They were both traitors and they both ate the bread of those they had previously allied with. There is an interesting additional connection between Ahithophel and Judas as well. It is not mentioned in this text, but we know from elsewhere in the scriptures that Ahithophel and Judas committed suicide by hanging themselves with a rope

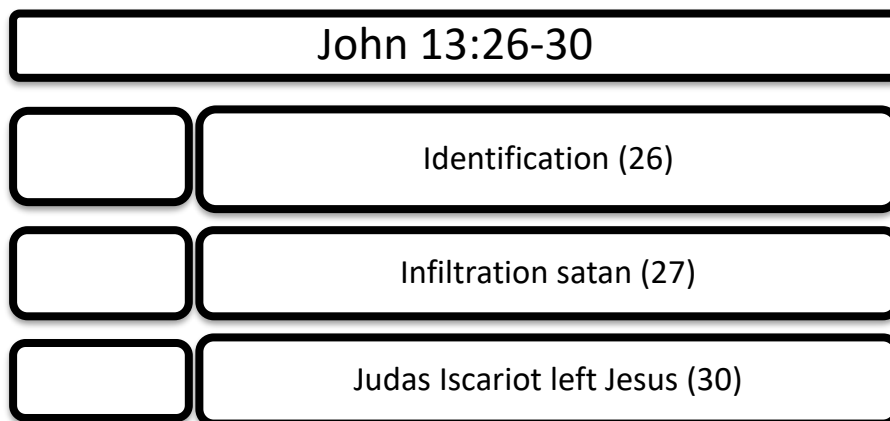
In the next passage, what really helped me to understand was seeing that not all of the students heard the conversation at first. Peter asks John — and John is "the disciple whom Jesus loved" — Peter asks John to ask Jesus who he is talking about. Jesus had said that one of the disciples would betray him, and Peter wanted to know who it was. Jesus then told John - and Peter may have heard or had information passed on to him from John - Jesus told John "He is the one I will give this piece of bread after I dip it."

When he did just that, giving the piece to Judas, he had already identified Judas as the one who would betray him.

Key Text

From the proposed passage from verse 18 to verse 30, the focus of this study leads to verses 26, 27 and 30. These three verses become the focus of the study by considering several sublime things, first, regarding the story of the supper, second, the words of Jesus himself when he was about to experiencing betrayal, and the three: actions of Judas after receiving the piece of communion bread. Described in a thematic outline or chart. Fig 1. follows.

Fig. 1. Focus of the study



Excerpt texts:

26 Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.

27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.

30 So, after receiving the morsel of bread, he immediately went out. And it was night.

Interpretation Discourse

Jesus had told the disciples - at least John and Peter - about Judas' betrayal. When that happens they will not be surprised, but instead will be built in faith knowing that Jesus prophesied that event. When there is desertion from a group, it affects the entire group. It can sow seeds of doubt. Maybe there is another way? Yes, Judas did not really find a glorious alternative to Christ! He was simply a politically oriented adventurer who expected gratification to have 30 silver coins. This can demoralize the entire group of disciples, so Jesus prophesied the event to keep them from letting their guard down. Use of Theorems on Biblical Texts - Methodological Approach

Limitation: from Ancient Greek θεώρημα (theōrēma, "speculation, proposition to be proven") (Euclid), from θεωρέω (theōrēō, "I see, see, consider, examine"), from θεωρός (theōros, "spectator"), from θέα (thea, "view") + ὁράω (oraō, "I see"). prae - clarus , a, um, adj.,

1. very clear, very bright.

2. Very clear, very clear

3. Very good, excellent, very good

4. very well

At least the use of the praeclarus theorem for the texts in John 13:26-27 and 30 leads to how the findings later produce articulated texts with very clear meanings and also very good compositions. The achievement in that direction is possible because the Bible texts themselves have their own logic and theorems themselves are part of the science of logic. So that it is possible to have compatibility when used in an integrative manner.

The Praeclarus Theorem and Mathematical Propositions. The following theorem of propositional calculus: $(A \rightarrow B) \wedge (C \rightarrow D) \rightarrow (A \wedge C \rightarrow B \wedge D)$. If some of these verses are reported or inputted into the proportional calculus theorem platform, the results are summarized as follows:

13:26 as A : Jesus gave bread to Judas after dipping it first Formerly.

13:27 a as B : Judas is possessed by a demon

13:27 b as C : Jesus said to him, do it quickly.

13:30 as D : Judas received the bread, then left at night.

By following the applicable provisions regarding the proportional calculus theorem, it can be stated that the propositional formula of the three verses produces: Verse 26 and verse 27 a are logical equivalence theologically meaningful: the proposition Jesus said is true about Judas Iscariot will betray and Jesus' action of giving bread after dipping it is then given to Judas Iscariot is true. Completing his words at the beginning. So the consequence of Jesus' words and actions to Judas Iscariot was a betrayal by the devil. The form of betrayal is in the form of: verse 27 b 'receive the banquet bread' and verse 30 with the phrase 'leave' them at night. Judas Iscariot received the communion bread that Jesus gave and then Judas left the communion (group) forever until he died horribly.

The results show the validity of what Jesus said among the other apostles that:

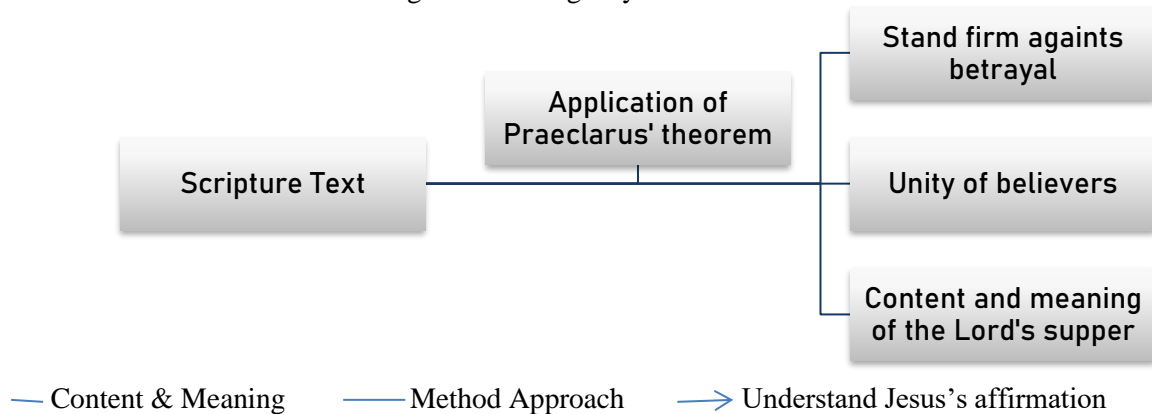
- a. betrayal must exist in Christian service.
- b. The person behind the betrayal is the devil.
- c. Judas Iscariot himself is the devil's tool to interfere with Christ's redemption mission for humans / hinder the task of saving. And of course this also disrupts the life of the Christian church later. As seen in the story of Ananias and Sapphira who agreed to tarnish the community life of the early Jerusalem church.
- d. But Jesus still directed His task and mission to be a 'fulfillment' that He would die and not because of Judas' betrayal, even though it had to happen in the most sublime form, at the supper that night.

The most recent and final finding that if A and C are integrated into a complete proposition makes the consequences for B and D obvious. Endorsed in a standard statement: Combination of verse 26 and verse 27 b: Jesus told all the crowd that there was betrayal and when He gave the bread after dipping it to someone, it was the person who would betray Him. These are called the antecedents.

Merging verse 27 a and verse 30: Judas Iscariot is possessed by a demon and receives the bread that Jesus gave him and Judas after receiving it leaves all of them that night. This is called a consequence. It can be described in a theorem diagram, namely: a Contingency effort on the Betrayal of Judas Iscariot. The connotation of contingency in its treasury contains emergency matters or conditions of an emergency nature and treatment in the medical sense is temporary. This can be seen, for example, in Genesis 3:21, God the Creator took emergency action on the first humans, Adam and Eve, to cover their nakedness using the skin of a sacrificed animal.

The context of the study from John 13:21-30 focuses on verses 26, 27 a, 27 b and 30 also reflects a contingency action taken by Jesus so that His disciples would one day remain whole and reunite when He carried out the redemption task. For three days Jesus experienced the transition of His life, from life with the disciples to the realm of death. And the contingency act is in the form of a dinner in fellowship together. This seems to be the purpose of Christ's maintenance of His church so that even though the church is shaken, it will return to exist in the task of fellowship, preaching and witnessing as well as its stewardship. Described as follows as Figure 2.

Fig 2. A Contingency Action of Jesus



The inheritance that Christ gave to his disciples in the form of a banquet before He was handed over to sinners was initially seen as an emergency measure because of the betrayal that arose, but this inheritance is for the benefit of the church and the body of believers today. The Sacrament of Communion is God's protection because Christ in His prayers always wants His people to be united in communion (cf. John 17:21). And this inheritance was mentioned again by Paul to the church in Corinth (1 Cor 11:23-26), as a service to remember His death until Christ comes again. The Lord's Supper is an integral part of the three tasks of the church (koinonia, marturia, diakonia) and will continue to be administered as a form of remembrance of Christ and His sacrifice for sinners.

Judas's betrayal through the devil's own provocation in the midst of the Lord's Supper was not a diverting force to prevent the mission of redemption from failing. However, God allowed this to happen and God's plan for Christ His Son was still fulfilled. Death preceded by betrayal is not a threat in the future. For believers and God's church, the reality John describes is a transition to eternal fulfillment. Christ underwent all this with the aim of unraveling the mysteries of Hell and its powers. So the most effective way to unite the church is through the Lord's Supper itself. As depicted in figure 2 of this article.

Convert Text into Theorems. The conversion effort is meant to see the clarity of the events of the Lord's Supper and Judas' betrayal in the Gospel of John. The provisions revolve around how the theorem is used and its contribution to the Apostle John's message regarding Christ's statement about the two events.

- Verse 26 : denoted as A
- Verse 27 a : denoted as B
- Verse 27 b : denoted as C
- Verse 30 : denoted as D

Then the theorem constant is: $A \rightarrow B) \wedge (C \rightarrow D) \rightarrow (A \wedge C \rightarrow B \wedge D)$

The bread was dipped and given to Judas then Christ allowed him to commit treason. And that had implications for the life of Judas who was possessed by a demon and Judas left the community of fellowship with Jesus and the other disciples.

The findings on the use of theorems in text studies show that the logic of the biblical text can be approached by paying attention to the string of propositional texts in conversations such as those found in John 13:26, 27 and 30. This finding is also an entry point to understanding the content and meaning of the biblical text, especially the New Testament. The explanation uses the sequence of proposition descriptions as follows:

1. $A \vee B$
2. $A \rightarrow C$
3. $B \rightarrow D$
4. A
5. C
6. $C \vee D$
7. B
8. D
9. $C \vee D$
10. $C \vee D$

From the sequence of completion, it can be seen that the conclusion of the text of John 13:26-30 produces: there is a connection between Jesus' words and the actions of Judas Iscariot. Namely, the antecedent precedes Judas' action which is a consequence of the antecedent. The conclusion of the theorem: Jesus had full authority in the midst of events in which there was an attempt to hand over Jesus to religious leaders later. Judas Iscariot became Satan's instrument to betray Jesus.

There are two cases in one incident, namely Jesus' dinner with His disciples. The first case is in verse 26 and the second case is in verse 27a. The resolution of the first case is resolved through the words of Jesus in verse 27 b. The resolution of the second case in verse 30 is through the actions of Judas leaving Jesus and the disciples to complete Satan's evil intentions.

Discussion

Tracing back Judas and the way he handed Jesus over to the ruler of the Temple at that time, if examined from the man himself, Paul Tillich concluded about the man created by God. Tillich said, humans can ask questions and provide answers and make decisions. Humans have the freedom to do good or evil. Only he who has an impenetrable center within himself is a free center. Only he himself can claim to be a man. This is greatness and this is the burden of a man.⁴ Furthermore, looking at Judas' actions, it can be confirmed that his free action to leave Jesus and the other disciples was a turning away inspired by Satan's desire at the center of Judas' freedom. He has provided open space for Satan through

⁴ Paul Tillich, "The Eternal Now," *Charles Scribner's Sons*, last modified 2005, <https://antilogicalism.com/wp-content/uploads/2017/07/the-eternal-now.pdf>.

the gaps in his mind. The place where Judas considered various possibilities of good and evil, calculating benefits and risks. And finally, Judas seemed defeated and unable to fight Satan's plans.

The use of the praeclarus theorem approach in understanding the reality of Christian ministry provides various perspectives of understanding among churches and theologians. Especially the betrayal itself. For example, Judas Iscariot is a figure who continues to amaze many people both inside and outside the church. The orientation is towards the basis of the original story and its appeal. For Gnostics, they interpret using a positive approach. This can be seen in the context of the snake, Adam and Cain in the book of Genesis being treated in the same way as Judas' betrayal. They praised the actions of Judas, the serpent, Adam and Cain.

In contrast to Dante's view that Judas Iscariot is eternally cursed, Karl Barth said that the case of Judas and his betrayal remains an open question. The reality is that there is tension between the tragic fate of Judas on the one hand and the failure of many people to live their lives following God. Harvey's (2018) traditional depiction of Judas as a traitor best fits the biblical evidence. This also establishes two other points. First, although Judas was a human being, he had the literary characteristics of an idol. Second, the earliest Gospel, Mark, clearly establishes his guilt and Matthew and Luke show how guilty Judas was.⁵ The discovery of the theorem has confirmed that the Christian faith itself is rooted in certain events such as the presence of betrayal which is inevitable. And this challenges believers to find its theological meaning. Then give him confirmation so that he does not leave Jesus.

It is time for the Church itself to pay attention no longer to the essence of betrayal. Turning to the example of Jesus himself in responding to betrayal, God's rescue mission continues until everything is fulfilled. This theological statement becomes a reference for the church and believers to recognize that the current purpose of ministry can be infiltrated by the spirit of Judas so that the unity of God's people is abandoned. In fact, the perspective of John's Gospel focuses on the unity of believers (cf. John 17:21) and unity functions as a witness to this world. One in the love of Jesus and one in the service of the Lord's Supper. Because Jesus himself "handed over" (to use the word: "paradidomy") to the church is essentially a precious inheritance. In practice, this inheritance takes place during the sacrament of redemption among God's people. This must be guarded, cared for and continued until Jesus comes again.

Klassen argues that there is not a single example in ancient Greek where the word *paradidomi* means to be betrayed.⁶ The same thing mentioned by Sitepu, that the word *paradidomi* is related to inheritance, if examined from two other words used by Paul in the context of the Lord's Supper (verse 23: Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον).⁷ By looking at the reading of the text with a focus on the word *paradidomy*, it would be more appropriate to interpret it as "surrender." The theological emphasis is in line with the

⁵ Richard Harvey, *Judas Iscariot: Betrayal, Blasphemy, and Idolatry in the Gospels and Acts* (Eugene: Wipf & Stock, 2018).

⁶ Klassen, *Judas: Betrayer or Friend of Jesus?*

⁷ Edward Sitepu, *Research Resonance* (Cirebon: Green Publisher, 2023).

Gospel of John that Jesus was handed over in a betrayal precisely for human salvation. Even though those who belonged to Him rejected Him (John 1:11), those who believed and accepted Him were given the power to become children of God (John 1:12). Namely the authority to deal with this betrayal. Christian ministry will continue to be guided by the attitude and affirmation of Jesus. Remain standing tall in unexpected situations.

While Kierkegaard interpreted the state of Christianity in every era by looking at the interpretation of Judas,⁸ the text of John 13:26-30 actually tells us that the Lord's Supper is a precious inheritance. The quality of Christianity in every era appears to be firmly on the rock because of its correct understanding of the Lord's Supper. Jesus still existed when Satan sought the antithesis of God's plan of salvation for humans. The theological message is that the church will continue to exist when maintaining the theological dictum with Christ in the sacrament of the evening meal. Next, from this study it can be seen that the author of the Gospel of John describes the meaning of Jesus' submission to the fact that God is the highest good (cf. John 3:16) and at the same time through holy communion with Him, readers can discover that the highest goal of humans in terms of their livelihood is eternal communion with God.⁹ Judas Iscariot left Jesus and the fellowship. Judas was lost as seen from his existence as a follower of Jesus.

Implication

Jesus' sentences that spoke about His future suffering and death according to God's plan or Israel's scriptures about Him (Mark 14:21a/Matthew 26:24a/Luke 22:22a; cf. Mark 9:31, 44; 13:33 ; Matt 17:12; 20:18; Luke 9:44; 18:31.32). Even though passion is determined by God, it seems that there are still responsibilities or consequences (as seen from the tautology theorem in this paper) that Judas must bear because he gave up his teacher. Nevertheless he is the instrument and "through" it to carry out God's plan (Mark 14:21). There is no evidence in the Gospels or Acts that Judas consciously collaborated with God in betraying Jesus.¹⁰ The Gospel of John says the devil whispered his evil plans and Judas was not forced to carry them out. So it is not correct if we claim that Judas fulfilled the scriptures or God's purpose in the event of Jesus' arrest. Then we say Judas was innocent. The phrase "woe to that man" reminds the reader of the many prophecies of "woe" that will come during God's judgment. This is prominent in prophetic literature (e.g., Isa. 30:1; 31:1; Hos. 7:13; 9:12; Amos 6:1; Micha. 2:1-3;) The tribulation addressed to the wicked in Isa. 5:8-22, an example of a scriptural text that precedes the curse for spiritual blindness in apostates (Isaiah 6:9,10). It states that the homes of

⁸ Maurice Ryan, "Creating Judas Iscariot: Critical Questions for Presenting the Betrayer of Jesus," *Journal of Religious Education* 5 (2019): 67.

⁹ Martin Rothgangel and Ulrich Riegel, "Reflecting Theology by a Generic Model of Research Designs? Impulses from Religious Didactics," *HTS Teologiese Studies/Theological Studies* 2, no. 77 (2021): 1–7.

¹⁰ B. J Oropeza, *Judas' Death And Final Destiny In The Gospels And Earliest Christian Writings. In Neotestamentica* (New Testament Society of Southern Africa, 2010), <http://www.jstor.org/stable/43048764>.

apostates were left isolated (5:9; cf. 6:11). This thought may remind the reader of Ps 68:26 which refers to Judas' abandoned dwelling place (Acts 1:20). It is possible that the Psalms echo Isaiah here, or vice versa. Similar to the death of Judas in Acts 1, Isaiah 5 continues that the wicked among God's people will face the consequences of God's wrath, and its consequences. If there remains ambiguity in early Christian sources about how Judas died,

If there is still confusion in early Christian sources regarding how Judas died, then the oldest proverbs associated with the phrase "at last" expressly declare his condemnation (Mark 14:21; Matt. 26:24; Luke 22:22). Mark's version of the phrase 'woe' is probably the earliest: "For the Son of Man acts according to what is written about him, but woe to the man through whom the Son of Man is betrayed; it would have been better for him if he had not been born!"¹¹ This saying probably comes from Jesus: the language is very primitive, but there are many justifications for the expression woe, and it reveals the unpleasant aspect of a traitor in the midst of Jesus' most honorable followers.¹²

To the author of John and his readers, Judas was depicted as a deserter in the community of Jesus' disciples, similar to those who left the community John pastored years later (e.g., 1 John 2:18,19; cf. John 6:66-71). Although Judas' betrayal seemed inevitable, there is no indication that he was forced to do it, and he is still responsible for his actions (John 12:4-6; 18:2-5). Because of this, Judas was lost deeply eternal "mortality", which is the final fate/destiny for both unbelievers and apostates (17:12; cf. 3:16,17,36; 15:6).

Conclusion

Therefore, from the application of the antecedent to consequent theorem, it is concluded that, regardless of the possibility that The Gospel of John chapter 13 with a focus on Jesus' last supper with his apostles is important material for believers. The occurrence of exclusion from the divine presence that occurred in Judas was a bad reality for him. When Judas showed his actions in handing Jesus over to the owner of the Temple, understood by the earliest followers of Christ as treason. At least on Canonical Gospels (Matthew, Mark, Luke and John), the earliest communities understood Judas as part of the early community their own. His apostasy and negative attitude will serve as a warning to them readers to continue to survive and remain loyal to their community and not fall into the trap of greed, worldly gain, or rejecting Christ in times of persecution. Judas is considered the first person to apostatize, who had been a new Christian member.

In theological research, the basis for which is the text of the holy book, it is hoped that researchers whose focus is studying the text can consider the use of the tautology theorem as mentioned in this article. The final findings from the links between the selected texts produce a theological

¹¹ J. A. Fitzmyer, *Gospel According to Luke 1-9* (New York: Doubleday, 1981).

¹² M. Black, *An Aramaic Approach to the Gospels and Acts*, 3rd ed. (New York: Oxford University Press, 1967).

formulation whose validity can be justified. It also helps researchers to include holy book news (kerygma) comprehensively. Of course, by including the results of using the theorem. While paying attention to experts' views on holy books that are in accordance with the research theme.

It is possible for research streams covering the fields of theology and Christian education to experience novelty. This is because of the researcher's willingness to carry out creative research and not dwell on replicas of what other researchers have said. The enthusiasm lies in the willingness and ability of researchers to enter the renewable research domain. This is through exploring various possibilities to get new and ultimate things for today's readers.

Quoting the views and statements of wise men in the Old Testament (Book of Ecclesiastes 12), reading books and making books tires the body, the same thing will also be experienced by today's researchers, but the feeling of tiredness itself is paid off with inner satisfaction because it is capable. produce new things that are actual in their time. Active as a Christian researcher and writer.

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