

Questioning Judas' Salvation

(Judas' eternal salvation is far more often than not brought into question by Bible students. In fact, the matter invariably goes beyond that in most Christian circles, in commentaries, etc. Judas has been viewed as an unsaved individual by so many for so long that it is usually untenable to think of him any other way.

But, if one turns to the Scriptures alone — *Sola Scriptura* — the matter can be seen in a quite different light. And that's what these few thoughts, taken mainly from John chapter thirteen, are about.

The base for the whole of the matter involves a question concerning *the message proclaimed by John the Baptist, Christ, the Twelve, and then the Seventy to Israel at Christ's first coming.*

Did these individuals carry a message to a saved or to an unsaved generation of Jews?

The manner in which that question is answered and understood is crucial to a correct understanding of the message proclaimed to Israel, beginning with *John the Baptist* for some three and one-half years before Calvary and continued by those forming *the one new man* "in Christ" for almost another thirty years following Calvary.

And, the manner in which that question is answered and understood is, in turn, crucial to a proper understanding of the issue at hand — Judas' salvation [an issue which, solely from a Scriptural standpoint, should never have even been raised].

For information on the preceding, note particularly the author's articles, "[Salvation, O.T., N.T.](#)" and "[Message in the Gospels, Acts, Epistles.](#)"

Jesus' statement in John 13:10, 11 is often used in an effort to show that Judas was not among those viewed as having been washed completely, as the other disciples, placing him in an unsaved state. However, the passage can't be understood in this manner, for it would be out of line with both Jesus' actions in this chapter and other Scriptures dealing with the disciples and their ministry.

It appears clear from John 13:12 — "after he had washed their feet" — that Christ washed the feet of all twelve disciples,

with no distinction made between Judas and the other eleven in this respect. And He could not have included Judas among those whose feet He had washed apart from having looked upon Judas in the antitype of previously having had his complete body washed.

Christ's act of washing the disciples' feet in John chapter thirteen foreshadowed His present ministry in the heavenly sanctuary, which *is for the saved alone*. Thus, through this act of washing Judas' feet, Christ acknowledged something which is really not even an issue in the text (or any other text in Scripture for that matter) — that Judas was *a saved individual*, not unsaved as is so often believed and taught.

In this respect, John 13:10b, 11 would have to be understood in the sense of Judas' uncleanness being associated with Christ's present actions (washing a part of the body, following a complete bath); and, as stated in the text, it had to do with Judas' future actions — betraying Christ (v. 11).

Judas' betrayal of Christ, mentioned in this verse, could, in no way, be a grounds for questioning his salvation. If it were, salvation would be brought over into the realm of works, where it can't exist (*e.g.*, note that Peter denied Christ three times — a similar act in many respects [Matt. 26:58, 69-75]; and his salvation can't be brought into question for this denial, for exactly the same reason that Judas' salvation can't be brought into question for his betrayal).

It would really make no sense to associate Judas' actions with saved-unsaved issues (which have to be read into the text to do so). On the other hand though, it would make perfect sense to associate his actions with *unfaithfulness* (as Peter's subsequent actions, also foretold by Jesus immediately before they occurred), which is really what the text deals with.

Then note Jesus' previous calling of Judas as one of the Twelve, to be numbered among those carrying the good news pertaining to the kingdom of the heavens to Israel. It would be completely untenable to believe that Jesus would call someone among the Twelve, who was spiritually dead, to carry a message necessitating spiritual life and understanding to a nation possessing spiritual life and capable of this type understanding.