

**Luke 22:1-6, 47-53**

**The Deconstruction of Judas Iscariot**

**4/25/21**

Our central passages today will be Luke 22 and John 13, but we will be in a number of different scriptures today.

In our day, there's a new phenomenon: People very publicly leave the Christian faith, or do what is commonly called "deconstructing." The biblical word for this is apostasy, which means departing from the faith.

Today, apostasy or deconstructing has become performance art, with a posed instagram photo and an announcement that the person is rejecting Christianity. Often it's someone who has seemed to have been in the faith for a long time. Often they announce that with that rejection of the faith has come a new-found happiness and freedom. So they get a photographer, pose by a mountainside, and renounce their Christianity.

People leaving the faith is not a new thing. What's new is that what often would have been private in years past is now often very public. (Which is what the internet has done to nearly everything that used to be private, it has published all of it.) And just in the last couple of weeks, major news stories that have been featured in prominent places like the NY Times have told the stories of people who used to believe what we believe but have now renounced Christianity.

And sometimes we can read those stories and think, "Christianity is going to fall apart, the church will be no more," so we get fearful for the future. Or we read those stories and can even become convinced that this new movement of people leaving the faith represents some kind of evidence that we've believed something dumb. We think, "these aren't dumb people leaving the faith, so how are people smarter than me seeing this and I'm not?" So with each public renunciation of the faith our faith might shudder a little.

But today we are going to walk through the story of history's most famous "deconstructor," Judas Iscariot.

The sermon format will be a little different for those of you who pay attention to those things: this is going to be more of a narrative where we tell the story of Judas, and walk through his life in lots of passages, and draw out some applications along the way. Because wise people learn from wiser people, and they also learn from fools.

So today we'll tell the story of this life that is probably the most tragic of anyone's in scripture to see what we can learn from it. And while the deconversion of someone who seemed so close to Jesus and who was such an important part of Jesus' inner circle might have looked to some like evidence that Jesus' mission had failed, that his church was doomed, or that his message was inauthentic, it didn't sink Christianity.

In telling us the story of Judas in His inspired word, God gives us an honest view of some of the realities of life in the Christian community and gives us some windows into the heart of the one who betrayed the Lord. God warns us with this passage, and the warning about what happened to Judas has been one of the means God has used throughout history to keep many people walking with Jesus.

Like a Good Shepherd, He keeps us in His flock sometimes with warnings about wandering.

And He allows the story of Judas Iscariot to be a cautionary tale for us. And if we take these warnings to heart, they do their work of keeping our lives from becoming cautionary tales for others. Wise people can learn from the folly of others and be kept safe.

We were introduced to Judas back in Luke chapter 6. There, Jesus prayed through the night in preparation for a big decision about who his twelve apostles would be. They would be entrusted with more power and authority than any other followers of Jesus, and named last among them was

**Luke 6:16b ...and Judas Iscariot, who became a traitor.**

"Iscariot" could have a number of different meanings, but the most probable is that his family came from what the book of Joshua calls one of the "uttermost cities" in Judah

(Joshua 15:25), the city of Keriath.<sup>1</sup> So Judas was probably the one apostle of Jesus that wasn't from Galilee. Jesus chose twelve Jewish men to be His apostles, but it appears one was from a far-away city in Judah while the rest were Gallileans like Jesus. It's possible he felt like a bit of an outsider from the beginning.

But the others certainly trusted him. They never saw his fall coming. We know they trusted him because they put him in charge of their treasury, their money bag (John 13:29). And later, when Jesus tells them at the Last Supper that one of them would betray Him, they legitimately had no idea that it would be Judas. He was all-in as an apostle, counted among the closest friends of Jesus (John 15:15).

Jesus called these guys friends and appointed them for a special purpose:

**Mark 3:14-15 “And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach 15 and have authority to cast out demons.”**

So they were specially appointed by Jesus to be with Jesus. They were sent by Jesus to preach. To cast out demons.

Matthew 10:8 says they were called to:

**Matthew 10:8 “Heal the sick, raise the dead, cleanse lepers, cast out demons”**

Judas did this stuff. Judas preached the kingdom of God that was at hand. Judas cast demons out of people. Judas was part of this band of people that could heal the sick and raise the dead. And there's no evidence that those powers didn't work for Judas. He wasn't the one apostle who couldn't seem to do the miracles the others were empowered to do.

Judas was very much one of the twelve. There was a time in John 6 when Jesus taught some hard things and many of his disciples took off. But Judas was among those who

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<sup>1</sup> The Aramaic word for “false one” sounds similar to “Iscairiot,” so there may be a double meaning. However, Judas's father was Simon Iscairiot (John 6:71), so it seems to be a family name indicating their place of origin. Carson holds that Judas is either from Keriath or that by occupation he is a “dyer,” a word that also sounds similar to Iscairiot. A similar sounding latin word means “dagger man” or “assassin.” If that is the origin of this name then he was named Judas Iscairiot by the early Christian community and biblical writers after the fact. However, this does not explain his father having the same surname. The best explanation seems to be that his family originated in Keriath.

stayed with Jesus<sup>2</sup>. He was chosen by Jesus and then made the cut when the herd was being thinned.

He was with Christ, He was tested, He was on the mission of Christ, and when Jesus said in Matthew 10:40:

**Matthew 10:40 “Whoever receives you receives me, and whoever receives me receives him who sent me,”**

that applied to Judas. To receive Judas Iscariot who was on the mission of Jesus was receiving Jesus.

So when we say that Judas is history’s greatest villain, you might assume that people could tell just by looking at him, or that he stood out like a sore thumb among the apostles. But there’s no evidence for that at all. The only one who knew that Judas would betray Him was Jesus. Jesus always warned his disciples that one of them would:

**John 6:64 “But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)**

Jesus knew. Jesus always knew. But the others were all really shocked when Judas did what Judas would later do. *How could it ever be him?*

This can be one of the faith-shaking components of people deconstructing. In theory, we can usually handle the fact that people walk away. **But what shakes us is *who* walks away.**

When I was in college, the soundtrack of my college years was the music of Caedmon’s Call, a 90s Christian band that really shaped a lot of my theology. And one of their lead singers, Derek Webb, wrote what is to this day my favorite album of hymns. I got to hang out with him over a garbage plate in 2004 and it was a formative night in my life and ministry. And he walked away.

It doesn’t surprise us that people walk away, it surprises us who walks away. You often don’t see it coming, and it isn’t just the people who seem to be spiritual weaklings.

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<sup>2</sup> John 6:65-71

Sometimes, in the post-mortem, when you're looking back, you remember some things that you ignored back then. There was that one strange thing that person said. And it seems it was that way with Judas.

During the week before holy week, some people held a dinner for Jesus. And at that dinner was Lazarus, whom Jesus had raised from the dead, Martha, who did all the work for the dinner, and a woman named Mary.

And Mary, famously, took out expensive ointment worth a years' wages, poured it all out on Jesus feet, and washed his feet with her hair. It was a moment of worship and thanksgiving, and Jesus said the anointment was preparing Him for his burial.

But, looking back, something really strange happened:

**John 12:4-5 “4But Judas Iscariot, one of his disciples (he who was about to betray him), said, 5“Why was this ointment not sold for three hundred denarii and given to the poor?”**

So people who saw this act of humility and worship were probably tearing up - look how much this woman loves Jesus. But Judas was ticked.

He thought the ointment should have been sold and put to a better use, it should be used for a higher purpose, it should be given to the poor.

Now if someone cares for the poor, that's not a sign that they have the heart of Judas. In fact, in the book of Galatians, when there was a lot of controversy among the early Christians about what parts of the Jewish law they needed to keep, the one big thing they agreed upon:

**Galatians 2:10 “Only, they asked us to remember the poor, the very thing I was eager to do.**

So care for the poor is an essential element of the Christian life. But looking back at where we could have seen Judas going wrong, there was that time when he seemed to say that care for the poor was more important than Jesus Himself.

To Judas, the worship of Jesus wasn't worth this kind of lavish expense, something else

should have been prioritized. And obviously this sounded pious at the time, but looking back - do you not get who Jesus is?

We need to be careful of this. There is a lot of theology that says that social activism takes priority over the preaching of the Gospel and leading people to a saving knowledge of Christ. There is theology that even says that all that matters are the good things we do socially, and bringing people to Jesus is somehow a waste. *This should have been sold and given to the poor*, it says.

It takes a good thing and exalts it above the Gospel.

We also have to be careful of not allowing our causes to shape Christianity, but instead we should allow our Christianity to shape our causes.

What often happens is that people will say, "Christians should care about justice," which is absolutely true. But then they will put justice over Christ.

So what will happen sometimes is that we will say rightly that Christians should pursue justice, but then allow that justice to be defined not by the revelation of God which says a lot about what is just, but by the culture around us. And, then we will evaluate everything by that secular justice lens, including our Christianity. And, inevitably, our Christianity won't measure up to every contemporary standard for justice. *So we chuck our Christianity*. We take what we think is an enlightened understanding of things, evaluate even Jesus by it, and then go as far as to say that Jesus was wrong because even He didn't measure up.

To be a Christian means that the primary lens through which we view all things is Jesus Christ, His gospel, and his scriptures. And the word canon means a "measuring rod." As Christians, our measuring rod, by which we measure all other things is the scripture.

But often, we will measure Christianity by some other standard - some other justice, some other law, some other moral system. And if Christianity doesn't measure up, we deconstruct. Because, all along, something else was our God and something else was our scripture.

St. Augustine said, "*Christ is not valued at all, unless he is valued above all.*"

And Judas did have this moment when he seemed to say that Christ was less valuable.

But ultimately, for Judas, it wasn't his concern for the poor that drove him:

**John 12:6 He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.**

Judas was stealing all along.

And when he saw this woman pour out a year's wages on Jesus' feet, he feigned some interest in the poor, but in reality he would have liked it if they sold the ointment so the money would have made it into his bag, from which he would steal cash on a regular basis.

It wasn't actually that Judas loved the poor more than Jesus, but he loved money more than Jesus.

And that may have been what he had hoped to get out of Jesus to begin with. Jesus was the Messiah, so that would have meant for Judas that maybe Jesus would be the king, Jesus would be rich and powerful. So if Judas were to hop on to that rocketship, maybe he would be rich and powerful, too.

But then Jesus started talking about his death. And Judas, realizing he wasn't going to get what he wanted out of Jesus, started looting what seemed to be a sinking ship. Get the money you can, while you can, he probably thought.

And probably a big reason behind Judas' deconstruction is that Jesus didn't offer him what he thought Jesus would offer him anymore. He wasn't gonna get rich and powerful off of this Messiah if this Messiah was going to die. So he just starts stealing money from their offerings. Judas decided to go after money by turning from Jesus.

*Hold that thought.*

But look at the damage that is caused by using Jesus to get something bigger than Jesus.

Jesus isn't the means to something greater - there is nothing greater. So if you come to Jesus or come to church because Jesus is your ladder to a spouse, then after a while if

you don't get one, or if you do get one and it goes badly, then Jesus didn't get you what you wanted Him to get you, and you check out.

If Jesus is the means to wealth, to health, to friends, to power, to any other thing, you are trying to turn to Jesus without turning from the god you had before. And when Jesus (graciously) does not give you your idol and does not allow Himself to be your ladder to something else, you might be very tempted to say, "Well then what good is Jesus?"

If we pursue Jesus as part of our pursuit of self, when Jesus doesn't provide the affirmation we are after, we can be tempted to leave Him. Listen for it in the deconversion stories: I was considering Christianity but they told me my behavior was wrong, they rejected a way I was living (and that Christian community was mean to tell me I was wrong.) They said Jesus had to be the most important thing in my life, and that's spooky.

They had some other reward in mind, and Jesus was good if He got them that thing, but if He didn't then they check out.

Christians, let's remember, that the reward for following Jesus *is Jesus*. We have Him. With nothing else guaranteed. But if we have Jesus and we don't get anything else with Him, we are rich and blessed and whole. If we are using Jesus to get something else that's ultimate to us, then we just don't realize who Jesus is. We don't realize his surpassing worth.

Judas certainly didn't. In fact, when Jesus didn't give Judas what he was after, he assessed the worth of Jesus at about 30 pieces of silver.

So in Luke 22, we pick up the story, and it is Wednesday of Holy Week, in some traditions it's called Spy Wednesday.

**Luke 22:1 Now the Feast of Unleavened Bread drew near, which is called the Passover. 2 And the chief priests and the scribes were seeking how to put him to death, for they feared the people.3 Then Satan entered into Judas called Iscariot, who was of the number of the twelve. 4 He went away and conferred with the chief priests and officers how he might betray him to them. 5 And they were glad, and agreed to give him money. 6 So he consented and sought an opportunity to betray him to them in the absence of a crowd.**

So the Jewish leaders wanted Jesus put to death - he had been challenging their authority for three years, he had a following, he could threaten their power. So they are looking for some way to put Jesus to death, but they feared the crowds. They didn't want to upset the crowds and risk an insurrection, so they looked for a chance to take out Jesus when nobody was watching.

So Satan enters Judas to make the most of this opportunity.

It wasn't just that Judas got pretty evil and satan-like. It wasn't that Judas developed a satanic attitude. Satan entered him. And the word for "entered" there is used to describe someone entering a house<sup>3</sup> - someone from the outside comes to the inside. So Satan enters Judas.

Obviously, Judas hadn't been a good guy all along and then all of a sudden got possessed by Satan. He had been a thief, and long before this in **John 6:70, Jesus said, "Jesus answered them, Did not I choose you the twelve, and one of you is a devil?"** Judas was already evil. But having been evil, he opened himself up to more evil, and Satan came in.

Who Judas already was grew, and Satan used the opportunity and came in. And now, the one who had been sent by Jesus *to cast out demons*, is possessed by Satan, the prince of demons.

Which serves as another caution for us: evil and righteousness both grow.

What's evil in us, if not repented of, grows into something grosser and worse.

And what's good in us grows - Galatians 5 calls some of our virtues the fruit of the spirit, like grapes on a vine they grow.

This man had been on the team of people serving Jesus, but had allowed evil to grow in him. Which is a caution for us as church people:

*"Foolish is the man, and there are many such men, who would rid himself or his fellows of discomfort by setting the world right, by waging war on the evils around him, while he neglects that integral part of the world where lies his business, his first business, namely, his own character and conduct."* - George MacDonald

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<sup>3</sup> Matthew 12:4, Mark 3:27

So Judas' evil had grown, he was evil and false, he was a thief, and then Satan entered.

So his love for money that at first made him follow Jesus, thinking Jesus would make him rich, then grew into something that made him steal money out of the bag, and then, in comes Satan, and he goes out to negotiate with the temple rulers for just the right price to turn Jesus in, according to Matthew's gospel it was 30 pieces of silver.<sup>4</sup>

This wasn't a ton of money, probably a month's wages or so. It was the same amount a person had to pay if his ox accidentally gored the servant of another in the law of God.<sup>5</sup> But it was the last that Judas thought he could get out of Jesus to betray him. So he strikes a deal, receives his pay, cashes in these years with Jesus.

And then they eat the last supper together.

John describes it this way:

**John 13:1-5 Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. 2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, 4 rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.**

So Jesus gathers with his followers for the most solemn and intimate of moments when he institutes the Lord's Supper (which we'll talk about more next week.)

And Jesus knows he is about to die, he knows what Judas will do, and he gathers all of His disciples, including Judas, in the upper room. And Jesus doesn't excoriate Judas, He doesn't *own* Judas here, He doesn't dress down Judas. He doesn't mock Judas. He doesn't mistreat Judas. Jesus dresses himself like a slave and washes the feet of all of His disciples, *including Judas*.

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<sup>4</sup> Matthew 26:15

<sup>5</sup> Exodus 21:32

Jesus serves Judas right until the end, even though He knew Judas was evil. He knew that for thirty little pieces of silver, Judas was going to be handing Jesus over to be killed. And Jesus washed his feet.

Jesus apparently didn't live by the rule that you should cut all of the toxic people out of your life and only surround yourself with people who are cheering you on. He loved Judas, knowing who Judas was and what Judas was up to. And Jesus continued to relentlessly serve and love this criminal who was seeking to destroy him. There's no bitterness in Jesus, no pettiness in Jesus - there's love and service for the most toxic of all toxic people.

And we might read that and think, "Yeah, well that's Jesus - no way I'm doing that - I'm gonna cut out all of the people who might be burdensome and drag me down. I'm not Him."

We're not Him, but go down to John 13:12

**John 13:12 When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? 13 You call me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you also should do just as I have done to you. 16 Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. 17 If you know these things, blessed are you if you do them.**

So can we say we are obedient Christ-followers if we don't spend time with difficult burdensome people? Jesus served Judas, and said He did so as an example to us.

Skip down to 13:21

**Luke 13:21 After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me." 22 The disciples looked at one another, uncertain of whom he spoke. 23 One of his disciples, whom Jesus loved, was reclining at table at Jesus' side 24 so Simon Peter motioned to him to ask Jesus of whom he was speaking. 25 So that disciple, cleaning back against Jesus, said to him, "Lord, who is it?" 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." 28 Now no one at the table knew why he said this to him. 29 Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. 30 So, after receiving the morsel of bread, he immediately went out. And it was night.**

So again Satan enters Judas. He probably entered Judas in Luke 22, possibly left to work with others to coordinate the death of Jesus, and now Satan enters Judas again.

And he enters right at the moment that Jesus hands him the bread dipped in wine, which represented the body and blood of Jesus. Jesus symbolizes here that He offers Himself *to Judas*.

**Look at the grace of Jesus.**

**Romans 5:8 "but God shows his love for us in that while we were still sinners, Christ died for us."**

Judas is about to turn Jesus over to evil people, and Jesus is giving Himself to him. He serves him, he offers him the bread and the wine, which represent the body and blood of Christ. He gives himself to and serves this evil man.

While we are at all interested in Christ, He is still serving us and offering us Himself.

This is Judas's worst moment so far, Jesus knows His sin, He knows the evil, and still He offers His body and blood.

But Judas runs away from Jesus, the light of the world, off into the night.

Jesus goes off to pray with his disciples in the garden of Gethsemane. They are falling asleep, only Jesus stays awake to pray. And in comes Judas with the soldiers he is leading to Jesus

**Luke 22:47 While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, 48 but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"**

So with a kiss, Judas betrays the Lord.

Jesus knew not only the agony of the cross, but the agony of betrayal by his closest friend.

When David wrote about the deepest betrayal in Psalm 41, he wrote,

**Psalm 41:9 “Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.”**

Here it is, happening to Jesus - one of his closest friends that he had given the bread and wine, sells him out and turns him in for 30 pieces of silver.

So if you're experiencing betrayal and hurt at the hands of someone you trusted, Jesus knows that pain. If someone who seemed to be Christian used even their Christianity to do you harm, Jesus has been there. He knows the pain of the dagger, and when we pray we are talking to someone who knows.

**Matthew 27:1-5 When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. 2 And they bound him and led him away and delivered him over to Pilate the governor. 3 Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, 4 saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.” 5 And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself.**

So Judas changed his mind, but he changed his mind too late - the deed was done, Jesus was off to the cross, there was no turning back now. So he threw the money back into the temple and left there and hanged himself.

Escaping from it all the way he did showed no true repentance, only a desire to get out of the mess he made.

According to the book of Acts, Judas fell in the field and his bowels gushed out. So both are true - he hanged himself and at some point he fell or the rope broke. And his bowels gushed out. Peter said this:

**Acts 1:15-20** “In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, **16** “Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. **17** For he was numbered among us and was allotted his share in this ministry.” **18** (Now this man acquired a field with the reward of his wickedness, and falling headlong<sup>4</sup> he burst open in the middle and all his bowels gushed out. **19** And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.) **20** “For it is written in the Book of Psalms,

**“May his camp become desolate,  
and let there be no one to dwell in it’;  
and  
s“Let another take his office.’**

So Judas’s bowels gushed out in the field of blood, a tragic end to a tragic life. Someone who was so close and knew so much and was offered so much by the Lord traded it for some cash. And when he tried to take it all back, it was too late.

And all of the inhabitants of Jerusalem heard about it - the one who rejected Jesus was disemboweled in a field of blood, and everybody heard about it in their own language, Judas served as a warning to them all.

That was an historical warning to them and is a warning to us.

We said last week that Jesus warned the city of Jerusalem would be judged for rejected Jesus. And in 70 AD that happened, the city was sacked and destroyed.

And an historian named Josephus wrote about that horrible time in his book, *The Wars of the Jews*. And he wrote that when some of the jews saw that their city was being destroyed, they swallowed some of their gold coins to smuggle them out of the city. The Romans learned of this, and one of their cruelties was they cut open the bowels of thousands of the jews, looking for gold coins.

So Judas who rejected the Lord served as a warning to all of those who would reject the Lord and cling to the city instead of Jesus.

Spilled blood speaks. You see it in the beginning of the Bible when Cain kills Abel and

God says that Abel's blood is crying out to him (Genesis 4:10). That blood says something.

And Judas's spilled blood was a warning to Jerusalem of what would become of those who reject Jesus.

And it speaks to us as well.

We tend to treat deconstructors as heroes or victims. But Judas's blood serves as a warning that if the bible is true, if the story of Jesus is true, and we reject it, there are dire consequences.

Which means we shouldn't deconstruct flippantly, for sure. (I don't think we should turn from Jesus at all, obviously.) But if you've been around the faith for awhile and are thinking of leaving it all, Judas' blood speaks a word of warning. If this thing is true, it's a scary thing to leave it. So you owe it to yourself to meet with wise Christians to help you with your doubts and find answers, because if it is true the consequences are severe.

**Hebrews 12:22-25** **“But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.**

Jesus blood speaks a better word than Judas's.

Judas's blood speaks a word of warning that if you love something else more than Jesus, it'll take His place and destroy you. That if you allow sin to grow, it will. That if you cling to Jesus-free religion of do's and don't and don't turn to Him it will be death in the end.

But Jesus's blood speaks a better word.

When you do come to Him, His blood is cleansing for sin. It is absorbing the wrath of God on your behalf.

And if today you're are ready to turn away from Him, it's like you're at the last Supper with Jesus having dipped the bread in the wine and handing it to you saying, "take, eat - this is my body that was shed for you. This is my blood that was spilled for you. And if you'll receive Jesus, then all of your sin, the denial, the betrayal, the disobedience, will all be covered by his blood spilled on the cross.

Don't wait, like Judas, until your heart is hard and it is too late.