



Good Friday

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(The following text is automatically generated and has not been edited)

Haley Terry 0:00

I want you to imagine for a moment that you are in a garden, that you're surrounded by lush green flowers and trees and plants, and it's nighttime, and you hear the sounds of the evening, the birds chirping, the bugs buzzing by. You feel the cool of the evening breeze, and you hear the sound of footsteps of God approaching you, and you hear him call out, where are you? And you remember what it feels like to be at peace with your Creator. You remember that feeling, that desire to run and jump into your father's arms, but something is different now you know what you've done, and so when you hear God call, where are you? It doesn't feel like rejoicing, it feels like judgment. As you hear the Lord approaching you, you're not eager, you're hesitant, you're not excited, you're fearful. And you realize something has changed, and you go into hiding, attempting to cover yourself. And some of us, some of us are still there. Some of us are still in that moment, attempting to hide, attempting to cover ourselves, stuck in this cycle of shame and guilt and sin, believing the lie that it is better to stay hidden than be seen by God, believing the lie that there is anything we can do to cover up Our ugliness, our mistakes, our sin, and so we're stuck hiding, attempting to cover our sin. But it hasn't always been this way. See, in the beginning, God created the heavens and the earth. He created the stars and the moon and the sun and all the creatures of the air and the sky and the land and the sea, he created humanity in God's own image. And in the beginning of Scripture, in Genesis chapter one, he says, God saw all that he made, and behold it was very good. God made humanity in his own image, and he said he blessed them. God said to them, Be fruitful and multiply, fill the earth and subdue it. Rule the fish of the sea, the birds of the sky and every creature that crawls on the earth. See, God places humanity in the Garden of Eden, and gives them the vocation to work it, to watch over it, to tend and to cultivate it. Humanity's work was worship to God. We are made to serve under our King, our Creator. Humans are given the creative agency as image bearers of their Creator, to be good stewards of this gift of creation, to live within his boundaries, trusting his goodness, trusting his way, and for a moment, humanity lives in perfect harmony with each other and with God, fully seen and unashamed, but something changes. Instead of ruling over creation as worship to the Creator, humanity becomes deceived and disobedient, while God instructs humanity to not eat of the Tree of Knowledge of Good and Evil, this serpent creeps in a lie, stirring up doubt in the mind of humanity, stirring up doubt about God's goodness. Could God be holding out on humanity and this lie? This is the lie that has crept into the human mind, the sneaky, costly, damaging lie that has been deceiving us from nearly the beginning, that humanity is better at being God than God, and this is the lie that embeds itself into Adam and Eve's mind, and instead of living within God's boundaries, trusting his goodness, they miss the mark, they sin. They choose their own way as better, and they eat the fruit. In chapter three, we see the eyes of both of them are opened, and they knew they were naked, so they made coverings to hide their nakedness, and with. Their sin came shame.

Haley Terry 5:03

They now know that they are naked. They have intimate awareness and knowledge of their exposure of sin. They're feeling the weight of the fracture of sin that has now entered the world and what was once pure, what was once pure openness before God, now sin enters shame and fear and guilt, and sometimes the enemy has a way of making us feel more ashamed of ourselves and less ashamed of our sin, the very thing that separates us from God, the enemy loves to use lies of shame to trick us into feeling like it's an identity marker that who we are is what we've done. But the irony, the irony of this lie that humanity has believed from the beginning that we are better suited at being God than God. This is actually the very thing that crushes us, because we were never made to be God. We were never made to know the cost of sin. We were made to be his image bearers, his stewards, his beloveds, but the enemy loves to use lies of shame to keep us stuck and striving for a way out, trying to crawl our way out from the weight of sin, and attempting to cover up our sin with anything. Then the eyes

of both of them were opened, and they knew they were naked, and they made coverings to hide their nakedness. This word made here, made coverings is actually a Hebrew word called a saw, and it's about intentional action. And it's the same word used in the beginning of creation of God's intentional creative action, when God made the earth and the heavens, God has saw the earth and the heavens. God made humanity in God's own image. God has saw humanity in his own image. And what we see from Adam and Eve, instead of reflecting the creative work of God, they assaw. They make their own coverings. They try to strive for their own righteousness. They attempt to cover up their shame from their sin with fig leaves, this fragile and ineffective covering. And thus begins the cycle that we see all throughout Scripture. Humanity misses the mark, to live within God's boundaries, to trust God's goodness. They believe their way is better, and so they sin. They go into hiding and shame, and any attempt to cover up their sin and strive for righteousness, and their results are disastrous, over and over and over again, and just like Adam and Eve, some of us are stuck in the same cycle believing that if we were just successful enough or good enough, or looked a certain way, or we kept ourselves busy or isolated, or were serving all the time, if we were just perceived as good parents or a Great Leader, whatever it is, we're striving for our own righteousness, and we are attempting to cover our sin, to keep it hidden, but just like Adam and Eve's attempt at covering, ours are fragile and temporary. Sin fractures God's design, His purpose for creation, but because of God's holiness, sin doesn't change God. Sin changes us, and we see this in the garden with Adam and Eve. You can imagine that once they ran freely and joyfully in their creator's presence, but sin has changed that it goes on. Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid from the LORD God among the trees of the garden. And so God called out to them and said, where are you? He said, I heard you in the garden the man, but I was afraid, because I was naked, and so I hid. This is the real consequence of sin, marred by loss, loss of relationship, loss of innocence, loss of perfect harmony with God, loss of life. Sin is costly, and we deceive ourselves, if we're trying to convince ourselves otherwise, sin is costly, because with God, the source of life, any separation from Him can't be life, but is death.

Haley Terry 9:56

Sin separates us from the source of life, but what we see is that, from the beginning, it is God who bridges that gap. It is God's intentional action that draws us out of the shadows of shame, because God already sees. He already knows. And so when he asks, Where are you? It's not a question of anger or judgment. It is a question of longing. It is a question of longing because God is not forceful. He desires for humanity to participate in what he is doing, and so when he asks the question, where are you? He is inviting humanity to locate ourselves honestly before him and where we might believe that exposing our sin brings judgment. God makes a way for healing. God is different than us, where we may be quick to judge other people for what they've done. God makes a way for healing. Even in the midst of sin, we see God is inviting us closer, and it is God who covers over humanity's sin, says the Lord, God made clothing from skins for the man and his wife, and he clothed them. That same word, hussaw is used again because the same hands that made Adam and Eve, the same hands that brought them close to breathe the breath of life into them, are the same hands that now make a covering for their sin out of the sacrifice of an animal, because righteousness could never have come by human hands sewing and stitching together fig leaves, our righteousness and our covering could never come from our desire to strive and to earn and to please. Righteousness is given by the blood of a sacrifice alone in Genesis, it's the costly sacrifice of an innocent animal dying to provide a covering for Humanity's sin. Death is the cost of sin, because sin separates us from the source of life, and it is loss of innocent life that covers over the guilty. It is the blood that actually absorbs the stench of sin. And before there was a sacrificial system, before there was a law, there was a sacrifice. God clothed and covered Adam and Eve with the skin of an animal, but he knows that sin has fractured something in the human heart that needs something more and where we want to strive and hide to try to earn our righteousness and make our attempts to cover sin ourselves. God wants to atone to cover completely our sin with His grace and His forgiveness and His sacrifice. And so from the beginning, God is telling us something, that a covering for our sin will never come from something we have made, but only from what he provides. And that covering always comes at a cost you

Unknown Speaker 13:50

I can Wash me

Unknown Speaker 14:22

what he damaged.

Unknown Speaker 14:43

On my

Speaker 1 14:56

finger. The

Unknown Speaker 15:22

blood bounce Higher.

Unknown Speaker 15:33

One.

Speaker 1 15:42

Jesus, this is all My righteousness.

Unknown Speaker 16:14

Is

Unknown Speaker 16:26

Jesus,

Steve Frissell 16:53

in the garden God covered sin and shame with skin. But that moment was not the end of the story. God was revealing something, a pattern, and he wanted them see that the covering would come at a cost. God's teaching his people, people something much deeper. And centuries pass, and God's people are now no longer in a garden. They're in bondage. They're in slavery. And Egypt, desperate, oppressed. They're continually to cry out to God, would you deliver us? Rescue us? Please. We need freedom, and God hears their prayers and answers with a series of plagues and a final plague that would actually bring them the restoration and freedom so wild. But in this last plague, God's doing something, he's revealing something. He's wanting to see that there is a cost that's involved. But this whole last plague, it's not so much about judgment coming on Egypt. It's really about that there are two groups of people, those who are covered by the blood and those who are not. God gave instructions to Moses and Aaron to share with all the people it's recorded in Exodus, chapter 12, verse three, it says, tell the whole community of Israel that on the 10th day of this month they must each select an animal of the flock, according to their father's families, one animal per family. He continues and says, You must have an unblemished animal, a year old male. You may take it from either sheep or goats. On the 10th day they're to go and find this lamb, not a convenient lamb, not the first lamb that they find, not any old lamb, an unblemished lamb, the Hebrew understanding of this word unblemished, it's whole perfect, no flaw, nothing broken on the inside, nothing compromised on the inside. It had to be absolute perfection, because you don't bring a blemished lamb to a holy God, the sacrifice had to match the God you are bringing it to. This is so difficult, so overwhelming. It's a costly sacrifice. See, it's not just about this lamb being good and perfect. It had to cost you something worship costs something sin demands a cost. The unblemished lamb is the prized lamb in the herd. It's the one you keep. It's the one you celebrate. It's the one you build something upon, and that's the one that God says, I want that. One it's going to cost. God's wanting to make something incredibly clear, judgment comes with sin, and there needs to be a costly sacrifice made for for days, this lamb was with them in their home. We're going to see in this verse, in a moment that it was on the fourth, 14th day they would make the sacrifice. So this lamb is in their home. That's close. It's near them. They see it, they hold it, they hear it. And so they don't just see from a distance that it's unblemished. It is proven that is unblemished through proximity. Here's what it says in verse six, you are to keep it until the 14th day of this month. Then the whole assembly of the community of Israel will slaughter the animals at twilight. This is a costly sacrifice. It's intimate. This sacrifice, this this lamb, the unblemished lamb's in their home for days, and here now the whole community within their homes, they make the sacrifice. It's intimate. It's right there, close in proximity. God goes on, he says they must take some of the blood and put it on the two door posts and the lintel of the houses where they eat them. This blood was not hidden. It was public, visible, seen, declared, and it's covering the doorway. So everyone who comes into the house and out of the house, they walk through the covering of blood.

Steve Frissell 21:43

And then God says this, I will pass through the land of Egypt on that night and strike every first born male in the land of Egypt, both people and animals. I am the Lord, and I will execute judgments against the gods of Egypt. Imagine what this

night was like. People sheltered in their homes, fear in the air. Some may have been confident, but most were probably terrified. Slowly throughout the night, you hear the wailing of homes that weren't covered.

Steve Frissell 22:35

What a wild night This must have been. And it all comes down to this, where they're seeing this, and they're just wondering what might happen. Goes On, and God says, the blood on those houses where you are staying will be the distinguishing mark for you. When I see the blood, I will pass over you. God didn't say, when I see your work, when I see your effort, when I see your good intentions, when I see your striving, he says, when I see the blood, I will pass over you and friends, there is something so beautiful in the Hebrew here that reveals something so remarkable about our God in this verse where it says, I will pass over you. This is the Hebrew word, pasa. It's a verb. It's similar to the noun that really translates for the celebration of Passover. He says, I will pass over pasa. This is the same Hebrew word that Isaiah used that spoke of what a mother bird would do with her babies and a nest where she would guard and protect them. The other ways in which you can translate this, beyond just Passover, is to stand to guard, to hover, to cover. So hear this, look what God is saying is as I go through the night and as I see the blood, I will passah, I will stand over, I will guard, I will protect, I will cover. God's wanting us to see that God isn't this distant God that passes over. He's the God that actually is right there giving you the cover you need from judgment. This is who God is. This is what he wanted to reveal on that night. And so from then on, every year, they were to remember this, this through this blood and this sacrifice that is costly and hard, that there is a God that covers what we need. He covers us from the judgment. And year after year, families celebrated Passover, remembering the god the passage. Year after year, lamb after Lamb, the sacrifices continued, and they must have been one. Wondering and whispering to themselves, will there ever be a lamb that doesn't just slightly cover but actually cleanses and completely covers and removes the sin? See, God had established a pattern. When there is sin, there needs to be judgment, and you need covering from the judgment, and it's a covering of perfect blood, and it's always going to cost. And while the people had to continue to provide their own lamb, one day, God Himself would provide the sacrifice they've always needed the

Speaker 2 26:13

for the joy set before Him, He endured the cross, knowing from the beginning it would be worth The cost. Fix your eyes. Oh, my soul, one love.

Unknown Speaker 26:40

One who gave it, consider him the author, and lift your head, the Son of Man.

Unknown Speaker 27:02

My weariness is swallowed in the kindness. Consider this, consider him. He is everything for the joy except

Unknown Speaker 27:20

for the joy everywhere, every burden

Unknown Speaker 27:33

to behold our cries.

Speaker 2 27:58

Another thing so

Speaker 1 28:15

My weariness, considering, Is everything.

Speaker 1 29:02

We were focus on your face. You won't let us make

Unknown Speaker 29:16

This race focus on

Unknown Speaker 29:41

your face. Won't let us pray.

Libin Abraham 30:42

Sinful For Jesus? Our everything tonight, what a joy to consider. Fix our eyes on him. I'm thinking the last service had a lot more former Catholics. They stood up and down, up and down between every section. So a little workout from the garden to Egypt through all the stories of the Old Testament. It's really the same story. Our sin brings judgment. Judgment requires sacrifice or a covering. The covering is costly. The covering requires death. The covering requires the shedding of blood. We looked in the garden at our need for covering. At the first Passover, we saw the cost of our covering, and now we consider our perfect and ultimate covering. Just think if you lived in those Old Testament days, the perpetual nature of the sacrifice system. Every year another lamb, every year more blood, but every year, sin remains. So you have a people who, I imagine, were weary, full of fatigue, faithful to a system. But they longed for a savior. They long for a permanent solution. So I think that's why, when John the Baptist spots Jesus entering the scene in John chapter one, when he says the following words, there's a sense of relief. There's a sense of deep joy. So John would see Jesus approaching him, and here's what John says, Look, Behold the Lamb of God who takes away the sin of the world. John, when he notices Jesus, he sees that he's not just another teacher. They've had plenty of those. He's not just a prophet. They've had plenty of those John recognizes. Here is the Lamb God is providing. In fact, it's more than that. Here is the Lamb God is becoming the ultimate and final lamb. This is him, and this Jesus that enters a scene like this would become the perfect lamb that through the shedding of His blood on Good Friday, our sins were not just temporarily covered, they would be forever cleansed, and we would return back into fellowship with Him. I want you to think about that first Holy Week Jesus has lived. Now 33 some years, he has lived a life that none of us could have lived. He has come from God, born of the Virgin, untouched by sin, perfect obedience. Nothing, as Steve said, from this broken world could have produced a sinless offering. So Jesus came from above. He is truly the unblemished lamb, without spot or wrinkle, sinless. But on Good Friday, this sinless Lamb, the one who knew no sin, did no sin, He will be treated as sin. In fact, the Bible says he would become our sin and take on the consequence of our sin. So on that first Holy Week, on Thursday night, Jesus gathered with his disciples in the upper room. They broke the bread, they passed the cup as Jesus began to speak about his body being given, his blood being poured out. After they had dinner, they went into the garden of Gethsemane, and here, under the weight of what was ahead, Jesus falls to his knees in prayer and in surrender, saying, Father, if there is any other way, let this cup pass, but not my will, but yours be done. Shortly after that, Jesus is betrayed by the kiss of his own Judas, his disciple. Jesus is arrested. The disciples scatter and. All through Thursday night, Jesus will be led from one trial to another. He is falsely accused, he is mocked, he is beaten and eventually denied by another of his own. Peter, when the morning breaks on Good Friday, the first Good Friday, the crowd is there demanding that Barabbas, a murderous rebel, will be set free, and that Jesus would take his place, so the sinless Lamb of God swaps places with a sinner, not just like Barabbas, but just like me and just like you,

Libin Abraham 35:45

the crowds who cried Hosanna on Palm Sunday, about four days later, just as the Lamb was being prepared in the Passover now cry, Crucify Him, so Jesus would be beaten. He is arrested. He is carrying the cross, 110 pound cross beam, all the way through the Via Dolorosa the streets of Jerusalem until he can bear the weight no longer. And then they drive seven inch iron nails through his hands and his feet go go for the place of the skull, and he is suspended in the air, literally standing between heaven and earth, the perfect mediator between God's holiness and our sin. And on that cross, for six hours, Jesus would breathe in agony, but while he's breathing, he's praying. He's forgiving his executioners while he's breathing in agony, he's making sure his mom is taken care of while he's breathing in agony, he's welcoming the dying thief on his side, and he's saying to him today, you will be with Me in Paradise and from noon to 3pm on that Good Friday, the Earth was completely covered in darkness. Why? Because Jesus was taking on the full weight of our sin, the sin of humanity, the sin of Earth. And then at the end, Jesus would utter these final words to tell us die, it is finished, and he would give up his spirit. But make no mistake, Jesus died on that day, not as a mere victim, but he died on that day as our perfect covering. It had to be this way. This was the only way in the garden, Adam and Eve were exposed, and God made a covering for them. But here on that old Roman criminal's cross, Jesus is exposed in front of the whole world, but no one covered him, because this was the only way he could be our covering. God provided an animal, the first sacrifice for Adam and Eve. And here, God provides, provides the final and perfect sacrifice by being the lamb, not just providing it, but by being the lamb. And there, Jesus would shed his blood so that once and for all, our sins could be covered, but by being cleansed. Notice how the writer of Hebrews commentates on the work of the Cross. Hebrews 10, the writer says like this in verse one about the perfect covering. He says, Since the law has only a shadow of the good things to come, and not the reality itself of those things. It can never perfect. The worshippers by the same sacrifices they continually offer year after year. The writer of Hebrews is saying all of

the laws of the Old Testament, all of the sacrifices, all of the systems of the Old Covenant, they are but a shadow. They were real. They were needed, but they were imperfect. They were never enough. So every story, every sacrifice, every lamb offered, was the shadow of the ultimate sacrifice. Who was Jesus? All of that was a shadow, and the substance was Jesus. The law was a shadow. Jesus is a substance. He continues in verse 11. Notice these contrasts. Every priest stands day after day, ministering and offering the same sacrifices time after time, day after day, time after time which can never take away our sins. But this man, this Jesus, after offering one sacrifice for sins for every. Never sat down at the right hand of God.

Libin Abraham 40:06

So the priest, as they're offering their sacrifices, what are they doing? They're standing day after day, time after time they are standing. It's like a hard working person who has a lot to do, and the work is never finished. So they never get to sit. Maybe that was what your first job was like. You never got to sit. Well, the priests are offering day after day sacrifices, but they never sit because their sacrifices were not enough. But this one, Jesus, when he offered his life, guess what he did after he sat? The priest stood, but Jesus could sit, because it is finished, what the priest did continually, Jesus did completely once and for all. This sacrifice was enough, no more systems, no more shadows, because the substance is here. In the Old Covenant, it took many priests, but in the New Covenant, it takes one Christ. In the Old Covenant, it took day after day, time after time, year after year, but in the New Covenant, all it took was one sacrifice. So he says in verse 14, For by one offering, how many he has perfected for? How long? Forever? Isn't that good news? One offering perfects forever. Those who are being sanctified, Jesus did not say it's almost finished. Aren't you glad? Here's 90% you do the 10 here's a head start. No, no. He said it is fully, completely, forever finished. You have a complete covering. Now I'm going to show you something else. When you think about Jesus being the covering, we can actually look in two directions. Of course, we're looking back tonight at the cross, where he became our perfect covering. But can I also point you forward to when Jesus returns in glory? Notice how when John describes the Glorious Return of Jesus in the clouds, notice what we visibly see about him, Revelation 19, verse 13 says he wore a robe dipped in blood. So when Jesus peels back the skies and he enters Earth, he's coming wearing a robe dipped in blood, and His name is called The Word of God. So the next time we see him, we will be reminded that he alone is our perfect covering. But not only is Jesus wearing a robe dipped in blood, John in Revelation seven, describes the saints of God, and notice what they are wearing. Revelation 7:14 they washed their robes and made them white in the blood of the Lamb. Jesus comes wearing a robe dipped in blood and forever. The Church, the saints of God, are clothed in robes that have been washed by the blood of the Lamb, which means that this covering lasts for all eternity, long I need this covering on me for all eternity, and the covering that the blood of Jesus provides does not fade. It does not falter. Oh, we are stained and covered by the blood of Jesus, so Isaiah would say in Isaiah five, oh, for our crimson red sin, He makes our sin white as snow. Why? Because the blood washes, the blood cleanses. The blood consecrates you unto God, because it is the perfect covering. Amen, aren't you thankful for the blood of Jesus?

Libin Abraham 44:21

So this is why we come to the Lord's table. We come to remember. We come to celebrate and we come to participate. Today. The question is not, is there a covering? The question is, are you covered? Are you covered? Because just like in Egypt, there are only two groups of people, those who are covered under the blood and those who are not. And we read what happens to those who are not, they have to face judgment and rightfully so. It. But those who are covered, Christ becomes their judgment. The cross speaks on their behalf. God hovers over and he becomes their covering. Tonight, there are some of you in this room and maybe online on this Good Friday, on the anniversary of the cross, you are coming under the covering of the blood. You don't have to hide, you don't have to pretend. You don't have to be found making your own fig leaves, fig leaves of accomplishments or career or mere religion, your own work should try to feel better, present yourself a little bit more clean, pull yourself by your own bootstraps. No, no. All those are fig leaves. It is incomplete. You get to receive a covering you could have never manufactured the covering of the blood of Jesus, if that's you. Here's what you need to do. You need to recognize your need for covering, and receive the cost of your covering, which is the blood of Jesus, recognize I cannot cover myself. I cannot save myself. I cannot be made right with God by my own merits. I can only be made right by His mercy. So I admire, I appreciate, I receive for myself the blood of Jesus that speaks on my behalf. Tonight, it might be your night. It should be your night if you're not yet to come under the covering. But for those of us who are in Christ, it is a night to remember, remember that we are no longer exposed. We have been covered. It is a night to celebrate the price paid for us, that it was worth it, that we love him for it. We offer our lives for it. We feel the wonder and the glory and the weight of Jesus, who covers us, and it is a night to participate. When we worship, we are doing the very thing Jesus died for. When we pour out our heart and affection, when we feel the intimacy with our Creator, it is the very thing Christ died for. So we're not just remembering, we are literally participating in joy, in fellowship with God, what the cross was for.

So would you stand with me tonight? Come under the covering if you haven't. But let's remember. Let's celebrate. Let's Participate. You take the elements with me the night on which Jesus was to be betrayed. He took the bread and speaking about Himself, He said, This is my body given for you. Let's lift the cup in gratitude. Let's look the lift the bread in gratitude. Thank you Jesus, for the body of Christ, given for us, beaten, bruised, unrecognizable, the unblemished lamp of God, who voluntarily hang on an old rugged cross before the empty tomb, there is a blood soaked cross, so we consider him, his broken body, giving wholeness to broken lives. Thank you for the bread. Thank you for the body of Jesus. Let's take and let's eat.

Libin Abraham 48:54

In the same manner he took the cup of redemption. He says, This is my blood, my final blood, the only blood that washes you and forgives you. Don't rely on the shadows any longer. You have the substance. Your hope is in the blood. It is life eternal. Let's lift the cup up. Thank you Jesus for the blood of Jesus. Thank You Father, for giving your own son, for shedding His blood, for not coming down out of the cross, but for staying there until every last drop was shed, blood and water flowed out. Because it was a costly sacrifice, the costliest of all, the perfect, sinless Lamb of God, Son of God, slain for us, not just dying for us, but dying as us, so that our sins were paid for our rebellion against God was atoned for so tonight. We thank you for the perfect and spotless blood of the Lamb. Let's take and let's drink you.