

Day 6 - Good Friday: The Sacrifice

Friday
Pesach/Passover & Holy Week
5786/2026

K.L.Moore

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Day 6 - Good Friday: The Sacrifice

The ultimate fulfillment of the Passover — where Justice and Mercy meet at the Cross.

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Session Agenda

This presentation will guide us through the profound events of Good Friday and their enduring theological significance.



Introduction

The Ultimate Fulfillment of the Passover



Session Agenda

This card



The Crucifixion: Passover Fulfilled



The Seven Sayings: The Final "Seder" of the Lamb



1. The Word of Forgiveness

Luke 23:34



2. The Word of Salvation

Luke 23:43



3. The Word of Relationship

John 19:26–27



4. The Word of Abandonment

Matthew 27:46



5 & 6. The Words of Distress & Triumph

John 19:28, 30



7. The Word of Reunion

Luke 23:46



The Immediate Result: The Veil Is Torn



Summary: Shadow and Reality



The Blood on the Doorpost Is Now the Blood on the Cross



Hebrew vs. Greek Hours: A Closer Look



Understanding Ancient Time: The Timeline

The Crucifixion: Passover Fulfilled

The Event

The crucifixion and death of Jesus (John 19:16–30), following the exact timeline of the Passover lamb — sacrificed at the third hour (9:00 AM) and dying at the ninth hour (3:00 PM).

The Connection

1 Corinthians 5:7 explicitly states: *"Christ, our Passover Lamb, has been sacrificed for us."*

Not a bone of the Passover lamb was to be broken (Exodus 12:46) — and the soldiers did not break Jesus' legs (John 19:33–36).



The Seven Sayings: The Final "Seder" of the Lamb

Jesus' seven final statements from the Cross are not merely words of agony — they are a ritual completion of His redemptive mission, echoing the structure and meaning of the Passover sacrifice.

01

Forgiveness

Luke 23:34

02

Salvation

Luke 23:43

03

Relationship

John 19:26–27

04

Abandonment

Matthew 27:46

05

Distress

John 19:28

06

Triumph

John 19:30

07

Reunion

Luke 23:46



1. The Word of Forgiveness

"Father, forgive them, for they don't know what they are doing." — Luke 23:34 (NLT)

Before a sacrifice was offered, the priest had to ensure the intent was for atonement. Jesus, acting as both Priest and Sacrifice, petitions the Father for the very people slaying Him. He identifies our sin as "ignorance," making us eligible for the "sacrifice for unintentional sins" (Leviticus 4).

2. The Word of Salvation

"I assure you, today you will be with me in paradise." — Luke 23:43 (NLT)

The Passover was about a household being saved from judgment. Here, Jesus forms a "new household" on the spot — bringing a dying thief into His eternal family. Salvation is extended even in the final moments, to the most unlikely recipient.





3. The Word of Relationship

"Dear woman, here is your son... Here is your mother." — John 19:26–27 (NLT)

In Passover regulations, the lamb was to be shared among family (Exodus 12:4). Jesus ensures His earthly family is cared for, transitioning His mother into the care of the Beloved Disciple — symbolizing the birth of the new community of the Church.

A man in a white suit stands in a spotlight on a dark stage. The spotlight is a bright, circular beam of light that illuminates the man and the floor around him, while the rest of the stage is in deep shadow. The man is looking down, and his hands are at his sides. The overall mood is somber and reflective.

4. The Word of Abandonment

THE CORE OF THE SACRIFICE

"Eli, Eli, lema sabachthani?" — "My God, my God, why have you abandoned me?" — Matthew 27:46 (NLT)

This is the moment of substitution. In the Torah, the sacrifice takes on the "uncleanness" of the people. Jesus quotes Psalm 22, experiencing the judicial separation from God that our sin deserved — so that we would *never* have to.

5. The Word of Physical Distress

| "I am thirsty." — John 19:28 (NLT)

This fulfills Psalm 69:21. But deeper still, it reveals that the Lamb was fully human. He who offered "Living Water" now thirsts — so that we may never thirst again. The infinite condescends to the finite, bearing our physical suffering completely.

6. The Word of Triumph

| "It is finished!" — John 19:30 (NLT)

In Greek: *Tetelestai* — a secular term meaning "paid in full." It is said that when the High Priest finished slaughtering the final Passover lamb at 3:00 PM, he would shout "It is finished!" from the Temple ramparts. At that exact moment, Jesus breathed His last.



7. The Word of Reunion

"Father, I entrust my spirit into your hands!" —
Luke 23:46 (NLT)

A quote from Psalm 31:5. Jesus does not have His life *taken* from Him — He voluntarily *gives* it up. The sacrifice is complete. The Lamb has been accepted. This final word is not defeat; it is the ultimate act of willing surrender and divine reunion.



The Immediate Result: The Veil Is Torn

**"At that moment the curtain in the sanctuary of the Temple was torn in two, from top to bottom."
— Matthew 27:51 (NLT)**

The Veil separated the Holy of Holies — God's very presence — from the people. By the death of the Passover Lamb, the barrier of sin was removed. We no longer need a yearly lamb or a human priest to intercede. We have direct access to the Father.

Summary: Shadow and Reality

Every detail of the ancient Passover finds its perfect fulfillment in Christ. The shadow gives way to the substance.

Element	The Passover Shadow	The Christ Reality
The Bone	Not one bone broken (Ex. 12:46)	Legs not broken by soldiers (Jn. 19:33)
The Hyssop	Used to apply blood (Ex. 12:22)	Used to give Jesus wine (Jn. 19:29)
The Time	3:00 PM — Ninth Hour	Jesus dies at 3:00 PM
The Result	Death passes over the house	Eternal death passes over the believer

The Blood on the Doorpost Is Now the Blood on the Cross

Justice Met

The penalty for sin was fully paid — *Tetelestai* — "paid in full."

Mercy Given

The Lamb bore our uncleanness so we could bear His righteousness.

Access Granted

The veil is torn. Direct access to the Father is now open to all who believe.



Hebrew vs. Greek Hours: A Closer Look



Hebrew/Jewish Hours

- The day begins at sunset.
- Daylight was divided into 12 equal hours from sunrise to sunset.
- This meant the length of an hour varied seasonally. A "third hour" in winter was shorter than a "third hour" in summer.
- Night was divided into three or four "watches."
- For example, Jesus was crucified at the "third hour" (Mark 15:25), which would be around 9:00 AM by Roman reckoning.

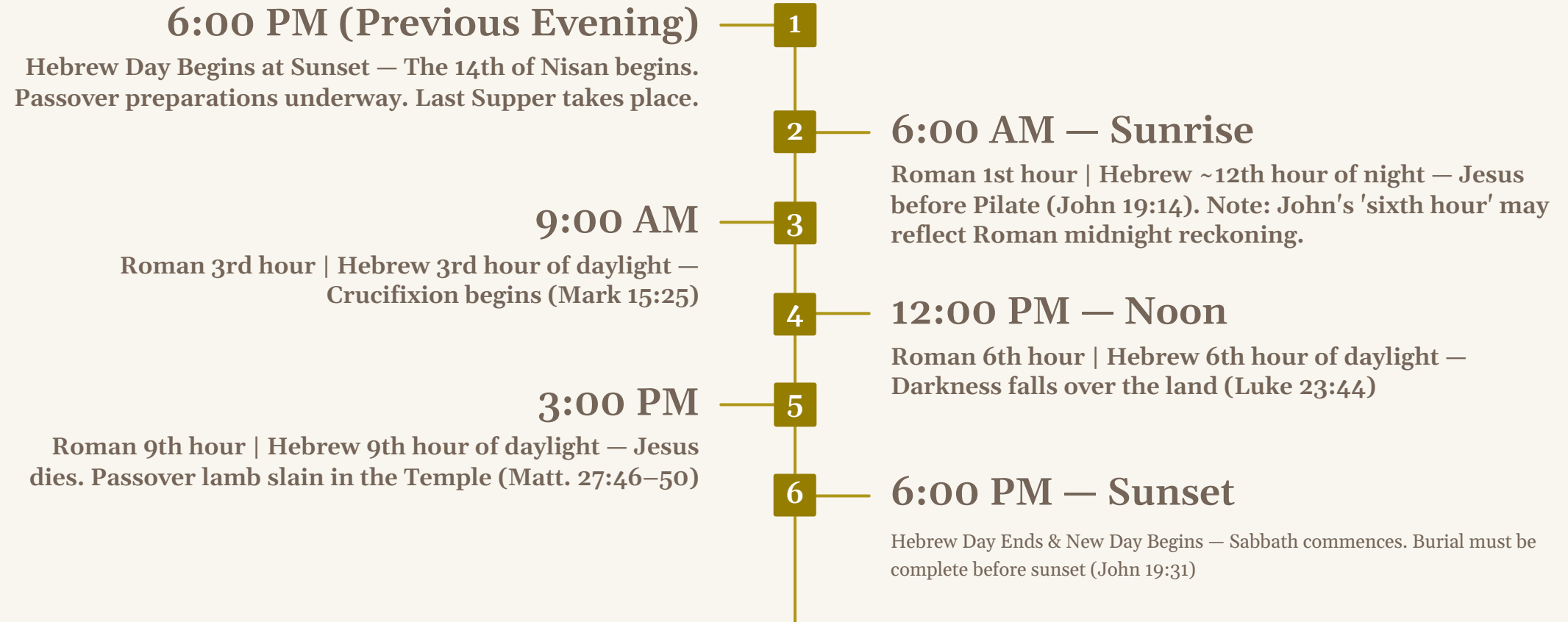


Greek/Roman Hours

- The day begins at midnight.
- The day was divided into 24 fixed hours, similar to our modern system, though often numbered differently (e.g., from sunrise).
- An hour had a consistent length regardless of the season.
- Night was also divided into four watches, but the numbering usually started from midnight.
- John's Gospel often uses the Roman reckoning (John 19:14 — "about the sixth hour," which could mean 6:00 AM by Roman military time).

Understanding Ancient Time: Hebrew vs. Greek Hours

The ancients kept time differently. Knowing these distinctions is crucial for interpreting biblical narratives, particularly around the events of the Passion Week.



We Have Covered...

Here is a summary of everything we explored today in our study of Good Friday and its profound theological significance.



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