



Living Life In Agreement With God
Hebrews 8:6-12

2025 PASSOVER JOURNAL



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In this guide, we will look at why and how we celebrate “Passover.” We recommend this guide as a point of reference in discovering why we celebrate Passover today. Observing Passover for modern-day believers unlocks blessings and promises that God decrees during this Holy season.

Jesus is referred to throughout the scriptures as the Passover Lamb of God. He is not only our Savior and Lord, He is also the “Passover Lamb” for all who will receive salvation.

“The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!” —John 1:29

Why We Keep Passover

The Bible says...

Passover is an everlasting ordinance to observe from generation to generation.

“So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.” —Exodus 12:14

Jesus came to fulfill Passover as the Lamb of God. When we celebrate Passover as Believers, we see Him at the center and remember His sacrifice.

“The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!” —John 1:29

The blood of Yeshua brings us into the commonwealth (citizenship) of Israel. Therefore, we now share in their inheritance and covenant promise.

“...at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.” —Ephesians 2:12-13

Now, let’s explore the meaning of the Passover Lamb in the Exodus story...

The Passover Story | A Brief History Leading to the First Passover

The story of Passover is recorded in the book of Exodus. After being sold into slavery in Egypt, Joseph, son of Jacob, was sustained by God and greatly blessed. Eventually, he attained a high position as second-in-command to Pharaoh. In time, Joseph moved his entire family to Egypt and protected them there.

Four hundred years later, the Israelites had grown into a people numbering 2 million. The Hebrews had grown so numerous that the new Pharaoh feared their power. To maintain control, he made them slaves, oppressing them with harsh labor and cruel treatment.

One day, through a man named Moses, God came to rescue his people. At the time Moses was born, Pharaoh had ordered the death of all Hebrew male babies under age 2, but God spared Moses when his mother hid him in a basket along the banks of the Nile. Pharaoh's daughter found the baby Moses and raised him as her own son. As Moses grew, he became aware of his true identity----a Hebrew. He was torn----the culture he had been raised by had labeled the Hebrew people worthless. The Egyptians more than mistreated them. Yet, the Hebrew people were part of Moses' heritage and family.

The Burning Bush

Exodus 3 and 4 explain how God spoke to Moses through a burning bush. God appeared to Moses in a burning bush and said, "I have seen the misery of my people. I have heard their cries, I care about their suffering, and I have come to rescue them. I am sending you to Pharaoh to bring my people out of Egypt." After making excuses, Moses finally obeyed God. But Pharaoh refused to let the Israelites go. God sent 10 plagues to persuade him. It was this last plague, the death of the firstborn, from which the Passover was birthed.

The First Passover: Fulfilled with the Blood of Animals

The Lord provided instructions to Moses so his people would be spared. Each Hebrew family was to take a Passover lamb, slaughter it, and place some of the blood on the door frames of their homes. When the destroyer passed over Egypt, he would not enter the homes covered by the blood of the Passover lamb.

These and other instructions became part of a lasting ordinance from God for the observance of the Passover Feast so that all future generations would always remember God's great deliverance.

At midnight, the Lord struck down all the firstborn of Egypt. That night Pharaoh called Moses and said, "Leave my people. Go." They left in haste, and God led them toward the Red Sea. After a few days, Pharaoh changed his mind and sent his army in pursuit. When the Egyptian army reached them at the banks of the Red Sea, the Hebrew people were afraid and cried out to God.

Moses answered, "Don't be afraid. Stand firm and you will see the deliverance the Lord will bring you today."

Moses stretched out his hand, and the sea parted, allowing the Israelites to cross on dry ground, with a wall of water on either side. When the Egyptian army followed, it was thrown into confusion. Then Moses stretched his hand over the sea again, and the entire army was swept away, leaving no survivors. "So, this day shall be to you a memorial; and **you shall keep it as a feast to the Lord through your generations. You shall keep it as a feast by an everlasting ordinance.**" Read Exodus 12:1, 3,4,6-8, 12-14 (emphasis added)

This monumental event was intended to be commemorated year after year. **The Passover meal became known as the Seder**, which holds ancient symbolism that points to Yesua and the promises we can declare today.

Passover Today: Fulfillment in Jesus

The heritage of the Christian faith is deeply rooted in Jewish customs, traditions, and observances. Our Savior was Jewish. The first followers of Christ were Jewish. We were once excluded from citizenship among Israel. *But by the blood of Christ, we have been brought near (Ephesians 2:12-13).*

All too often, there is hesitation in celebrating the Passover feast because it seems "legalistic." This was not the Lord's intent. Many are misinformed that the Feasts of the Lord are only for Jews or were only relevant during the Old Testament period. In fact, Jesus Himself observed Passover and commanded us to observe it also. Luke 22:7-20.

The Father wants to be in a Covenant Relationship with us. He wants us to remember the Promises of the Covenant He made. This is what the feasts are about—a literal, pictorial reminder of God's Covenant with His people. They are times of restoration and alignment. This is not about observing or following rules to get God's approval. It is a time when we can draw close to our Father, and He can draw closer to us.

We get to experience more of Him, with ever sense that He gave us.

If you have accepted Christ as your Savior and Lord, you are part of God's Family — and His invitation to Feast at His Table is always open to you.

And what is the supernatural result of feasting with the Lord?

Awaited blessings are released!

Jesus is the Fulfillment of the Passover

In Luke 22, Jesus Christ shared the Passover feast with his apostles saying, "I have been very eager to eat this Passover meal with you before my suffering begins. For I tell you now that I won't eat this meal again until its meaning is fulfilled in the Kingdom of God" (Luke 22:15–16, NLT).

Jesus is the fulfillment of the Passover. He is the Lamb of God, sacrificed to set us free from bondage to sin (John 1:29; Psalm 22; Isaiah 53). The blood of Jesus covers and protects us, and his body was broken to free us from eternal death (1 Corinthians 5:7).

In the Jewish tradition, a hymn of praise known as the Hallel is sung during the Passover Seder. In it is Psalm 118:22, speaking of the Messiah: "The stone the builders rejected has become the capstone" (NIV). One week before his death, Jesus said in Matthew 21:42 that he was the stone the builders rejected.

God commanded the Israelites to commemorate his great deliverance always through the Passover meal. Jesus Christ instructed his followers to remember his sacrifice continually through The Lord's Supper. **We will partake of this meal together as a congregation on April 12, 2025, at 6:00 pm.**

The Traditional Seder Meal and Its Symbolism

Below is a list of every ingredient in the Seder meal and an explanation of what each symbolizes.

- **Roasted lamb shank bone:** A well-known symbol of Passover is the roasted lamb shank bone—called the zeroah in Hebrew. The bone commemorates the lamb sacrifice made the evening that the ancient Hebrews fled Egypt. Zeroah, meaning “arm,” refers to the outstretched arm of the Lord, as He saved the Jewish people from slavery.

(At CLM, Pastor Stan and Deacon Teddie prepare the lamb to be roasted.)

- **Karpas:** Karpas is a green vegetable and is typically replaced with parsley at the contemporary table. A small vial of salt water sits nearby, and the karpas is dipped into it several times throughout the meal. Dipping food was considered a luxury in ancient times. This act symbolizes new life as we walk out of slavery into the Promised Land.

(At CLM, Deaconess Crystal prepares lettuce and places dipping bowls beside them.)

- **Salt Water:** Although the salt water symbolizes the sweat and tears experienced during slavery in Egypt, it also signifies purification and healing.

(At CLM, salt water is placed in the dipping bowls.)

- **Maror:** This is also referred to as the “bitter herb.” Maror is a spicy root that, when eaten, brings tears to the eyes. This act refers to the bitterness the ancient Hebrews experienced while living in Egypt. It is also a time for modern-day Believers to reflect on bitter enslavements within themselves.

(At CLM, Maror is mixed with salt water.)

- **Matzah:** Three pieces of matzah are placed upon the Seder plate. This is a bread made without leaven that does not rise like traditional bread. This bread would have been made hastily, allowing the Hebrew children to escape quickly. Leaven in bread allows dough to rise and puff up. The removal of leaven represents the removal of personal pride and sin from our souls.

(At CLM, matzah is supplied in abundance for all to partake.)

- **Wine:** Each individual attending the Seder is given a cup, or glass, from which they drink four cups of wine, or yayin. Traditionally, these represent the four promises of God: “I will bring you out,” “I will rescue you,” “I will redeem you,” and “I will take you as My people.”

(At CLM, the head of the household distributes the cups of wine to family members.)

The 4 Passover Cups of Wine | A Deeper Dive into God’s Deliverance

The Lord used these four expressions of deliverance for the Hebrew people, describing their exodus out of Egypt.

- I will bring you out...
- I will rescue you...
- I will redeem you...
- I will take you as My people...

At the Passover Seder meal, each person is given a cup a wine to be sipped at specific times throughout the Seder meal. The reading of scripture verses and its significance are recited by Pastor Roy.

(Pastor Roy will guide us through the partaking of the cups of wine.)

The First Cup of Wine — The Cup of Sanctification.

The Seder begins with a blessing recited over the first of four cups of wine: “*Blessed are You, LORD our God, Ruler of the universe, who creates the fruit of the vine.*”

Jesus himself blessed the first cup of wine in Luke 22:17-18.

What is tasted with the first cup?

The bitter herbs and salt water are tasted at this time. They represent the pain, suffering, and tears that the Israelites endured during their time in Egypt. The herbs are immersed in the salt water, representing that life will bring tears, but through Yeshua we have new life as we pass over from death to abundant life.

The Promise “I will bring you out”

The Second Cup of Wine —The Cup of the Plagues.

The second cup is to remind us of the Ten Plagues and the suffering of the Egyptians when they hardened their heart to the Lord. In order not to rejoice over the suffering of our enemies (Prov. 24:17), we spill a drop of wine (which is a symbol of joy) as we recite each of the Ten Plagues, thus remembering that our joy is diminished at the suffering of others. This cup symbolizes the freedom we have from fear of sickness, disease, and disaster.

The Ten Plagues

1. Blood	6. Boils
2. Frogs	7. Hail
3. Gnats	8. Locusts
4. Flies	9. Darkness
5. Livestock	10. Death of the Firstborn

What is tasted with the second cup?

The lamb is eaten at this time. The lamb shank reminds us of the Lord’s strength, and the sovereignty of the Almighty God.

The Third Cup of Wine — The Cup of Redemption and Healing Released.

The third cup of wine is taken after the meal. It is the cup of redemption, which reminds us of the shed blood of the innocent Lamb, which brought our redemption

from Egypt (bondage). We see in the following scripture verses where Jesus took the third cup in Luke 22:20 and 1 Corinthians 11.25; *"In the same way, after supper he took the cup, saying, This, cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me. "I will rescue you"*

This was not just any cup; it was the cup of redemption from slavery into freedom. This is our communion cup.

When Yeshua Messiah (Jesus) went to the cross that day after the Passover, He willingly gave His life for us. His blood was shed to purchase our pardon and restore our covenant relationship with the Father. Remembering this as you taste the third cup opens your eyes and heart to how magnificent the sacrifice was at the cross. As a result, your faith in the Lord grows.

What is tasted with the third cup?

There is a blessing given over the wine and the bread, and the matzah is tasted at this time.

“Blessed are You, LORD our God, Ruler of the universe, who brings forth bread from the earth. Blessed are You, LORD our God, Ruler of the universe, who creates the fruit of the vine.”

The Fourth Cup of Wine — The Cup of Praise.

The fourth cup is the Cup of Hallel. Hallel in Hebrew means "Praise," and we see in the beautiful High Priestly Prayer of John 17, that Jesus took time to praise and thank the Lord at the end of the Passover Seder, his last supper. The spotless Passover Lamb had praise on his lips as he went to his death.

This cup symbolizes the freedom we have from fear of sickness, disease, and disaster.

The cup of praise is a declaration of what is to come as you taste the fourth cup...

At this point in the Seder, there is a declaration of God's promises written in Exodus 23. We, as Believers, can proclaim these promises too, as God brought us out of the slavery of sin and into freedom through a covenant relationship made possible by Yeshua's death and resurrection! **(Recite as directed by Pastor Roy)**

- | | |
|-----------------------------|--|
| 1. Divine Guidance | 7. Divine Life |
| 2. Divine Protection | 8. Divine Freedom |
| 3. Divine Authority / Power | 9. Divine Intervention |
| 4. Divine Provision | 10. Divine Birthright |
| 5. Divine Health | 11. Divine Relief from Corrupt Covenants |
| 6. Divine Abundance | |

Passover: A Time to Sow Seeds | What is “First Fruit”

Leviticus 23:10 (NASB) tells us: “When you come into the land which I give you and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest.”

The Israelites saw these first fruits as an investment in their future. **God told them that if they brought their first fruits to him, he would bless all that came afterward.**

Today, when we celebrate Passover, we give a monetary offering as a “First Fruit.” First fruit means any income, wealth, or blessings that a Believer has received over the course of the year.

When you make a first fruit offering, the important thing is that you do it freely, with no guilt or obligation. You give by faith with an expectation from God to deliver you from bondage and strongholds in your life. Everyone’s offering will be different because everyone’s needs and expectations from God are different.

Your offering should match your expectation. If you are expecting God to do “big things” for you, then your offering to Him should be just as “big.”

Remember, this is a time of celebration. A first fruit offering is an opportunity to give above and beyond your regular tithe.

It is also a time of gratitude and showing thanksgiving.

Let’s Take a Look at a Story About the Importance of Giving “First Fruit”

Genesis 4:3-5 (NIV) tells us:

“In the course of time Cain brought some of the fruits of the soil as an offering to the Lord. And Abel also brought an offering—fat portions (**the best of what he had**) from some of the firstborn of his flock. The Lord looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So, Cain was very angry, and his face was downcast.”

The famous Bible story of Cain and Abel begins when the two brothers make an offering to God. Cain brings some of his crops before the Lord, and Abel brings an offering of slaughtered animals. But there is a distinct difference between these two gifts.

Cain brings some fruit and vegetables—**probably something he had left over after he had fed himself and his family. *But Abel brought the best of what he had to God—the firstborn of the flock, the healthiest of his animals.*** God noticed this difference in these sacrifices, and he had a clear preference between the two.

Disregarding what famously happens in the rest of the story, the sacrifices of Cain and Abel teach us a valuable lesson.

Giving our first fruits means giving our best to God. It means sacrificing something that is valuable to us.

Giving of our first fruits reminds us that God is our ultimate priority. It shows God that we are obedient to Him and that we can be trusted with more. Perhaps most importantly, being generous in this way shows that we are grateful for all God has given to us!

Holy Week Timeline

Are you aware that this week is the Holiest week of the year? **Resurrection Sunday, often referred to as Easter, holds a special place in church history. But what makes this day worth celebrating?** Outlined below are the days of Jesus’s triumphal (April 13th) entry to resurrection Sunday (April 20th). Please read each day and discuss with your family.

Day 1: Triumphal Entry on Palm Sunday, **April 13, 2025**

On the Sunday before His death, Jesus began his trip to Jerusalem, knowing that soon He would lay down his life for our sins. Nearing the village of Bethphage, He sent

two of his disciples ahead, telling them to look for a donkey and its unbroken colt. Jesus instructed the disciples to untie the animals and bring them to Him.

Then Jesus sat on the young donkey and slowly, humbly, made His triumphal entry into Jerusalem, fulfilling the ancient prophecy in Zechariah 9:9:

"Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey."

The crowds welcomed Him by waving palm branches and shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

On Palm Sunday, Jesus and His disciples spent the night in Bethany, about two miles east of Jerusalem. Bethany is where Lazarus (whom Jesus had raised from the dead) and his two sisters, Mary and Martha, lived. Lazarus, Mary, and Martha were close friends of Jesus and probably hosted Him and His disciples during the days leading up to Jesus' death.

Jesus' triumphal entry is recorded in Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44, and John 12:12-19.

Day 2: Jesus Clears the Temple on Monday, April 14, 2025

The following morning, Jesus returned with His disciples to Jerusalem. Along the way, He cursed a fig tree because it had failed to bear fruit. Some scholars believe this cursing of the fig tree represented God's judgment on the spiritually dead religious leaders of Israel. Others think the symbolism extended to all believers, demonstrating that genuine faith is more than outward religiosity; true, living faith must bear spiritual fruit in a person's life.

When Jesus arrived at the Temple, He found the courts full of corrupt money changers. He overturned their tables and cleared the Temple, saying, "The Scriptures declare, 'My Temple will be a house of prayer,' but you have turned it into a den of thieves" (Luke 19:46).

On Monday evening, Jesus stayed in Bethany again, probably in the home of Lazarus, Mary, and Martha.

Monday's events are recorded in Matthew 21:12-22, Mark 11:15-19, Luke 19:45-48, and John 2:13-17.

Day 3: Jesus Goes to the Mount of Olives on Tuesday, April 15, 2025

The Mount of Olives.

On Tuesday morning, Jesus and his disciples returned to Jerusalem. On their way, they passed the withered fig tree, and Jesus spoke to His companions about the importance of faith.

Back at the Temple, religious leaders were upset at Jesus for establishing Himself as a spiritual authority. They organized an ambush with the intent to place Him under arrest. But Jesus evaded their traps and pronounced harsh judgment on them, saying:

"Blind guides!... For you are like whitewashed tombs—beautiful on the outside but filled on the inside with dead people's bones and all sorts of impurity. Outwardly you look like righteous people, but inwardly your hearts are filled with hypocrisy and lawlessness...Snakes! Sons of vipers! How will you escape the judgment of hell?"
(Matthew 23:24-33)

Later that afternoon, Jesus left the city and went with His disciples to the Mount of Olives, which sits due east of the Temple and overlooks Jerusalem. Here, Jesus gave the Olivet Discourse, an elaborate prophecy about the destruction of Jerusalem and the end of the age. He speaks, as usual, in parables, using symbolic language about end times events, including His Second Coming and the final judgment.

Scripture indicates that this Tuesday was also the day Judas Iscariot negotiated with the Sanhedrin, the rabbinical court of ancient Israel, to betray Jesus (Matthew 26:14-16).

After a tiring day of confrontation and warnings about the future, Jesus and His disciples again returned to Bethany to stay the night.

The tumultuous events of Tuesday and the Olivet Discourse are recorded in Matthew 21:23–24:51, Mark 11:20–13:37, Luke 20:1–21:36, and John 12:20–38.

Day 4: Holy Wednesday, April 16, 2025

The Bible doesn't say what the Lord did on the Wednesday of Holy Week. Scholars speculate that after two exhausting days in Jerusalem, Jesus and His disciples spent this day resting in Bethany in anticipation of Passover.

Just a short time earlier, Jesus revealed to His disciples and the world, by raising Lazarus from the dead, that he had power over death. After seeing this incredible miracle, many people in Bethany believed that Jesus was the Son of God and put their

faith in Him. Also in Bethany, Lazarus' sister Mary lovingly anointed Jesus' feet with expensive perfume.

Day 5: Passover and Last Supper on Thursday, April 17, 2025

From Bethany, Jesus sent Peter and John ahead of Him to the Upper Room in Jerusalem to prepare for the Passover Feast. That evening after sunset, Jesus washed His disciples' feet as they prepared to share in the Passover. By performing this humble act of service, Jesus demonstrated by example how His disciples should serve the church. Today, many churches practice foot-washing ceremonies as a part of their Thursday services.

Then, Jesus shared the feast of Passover with His disciples, saying:

"I have been very eager to eat this Passover meal with you before my suffering begins. For I tell you now that I won't eat this meal again until its meaning is fulfilled in the Kingdom of God." (Luke 22:15-16, NLT)

As the Lamb of God, Jesus was about to fulfill the meaning of Passover by giving His body and his blood in sacrifice, freeing us from sin and death. During this Last Supper, Jesus established the Lord's Supper, or Communion, instructing His followers to continually remember His sacrifice by sharing in the bread and wine (Luke 22:19-20).

Later, Jesus and His disciples left the Upper Room and went to the Garden of Gethsemane, where Jesus prayed in agony to God the Father. Luke's Gospel says, "his sweat became like great drops of blood falling down to the ground" (Luke 22:44, ESV).

Late that evening in Gethsemane, Jesus was betrayed with a kiss by Judas Iscariot and arrested by the Sanhedrin. He was taken to the home of Caiaphas, the High Priest, where the whole council of the Sanhedrin had gathered to begin making their case against our Lord.

In the early morning hours, as Jesus' trial was getting underway, Peter denied knowing his Master three times before the rooster crowed.

Thursday's events are recorded in Matthew 26:17–75, Mark 14:12-72, Luke 22:7-62, and John 13:1-38.

Day 6: Trial, Crucifixion, Death, and Burial on Good Friday, April 18, 2025

Close-up of "Crucifixion" by Good Friday is the most difficult day of Passion Week. Christ's journey turned treacherous and acutely painful in these final hours leading to His death.

According to Scripture, Judas Iscariot, the disciple who had betrayed Jesus, was overcome with remorse and hanged himself early Friday morning.

Meanwhile, before the third hour (9 a.m.), Jesus endured the shame of false accusations, condemnation, mockery, beatings, and abandonment. After multiple unlawful trials, He was sentenced to death by crucifixion, one of the most horrible and disgraceful methods of capital punishment known at the time.

Before Christ was led away, soldiers spit on Him, tormented and mocked Him, and pierced Him with a crown of thorns. Then Jesus carried his own cross to Calvary, and was again mocked and insulted as Roman soldiers nailed Him to the wooden cross.

Jesus spoke seven final statements from the cross. His first words were, "Father, forgive them, for they do not know what they are doing." (Luke 23:34, NIV). His last words were, "Father, into your hands I commit my spirit." (Luke 23:46, NIV)

Then, about the ninth hour (3 p.m.), Jesus breathed his last breath and died.

By 6 p.m. Friday evening, Nicodemus and Joseph of Arimathea took Jesus' body down from the cross and laid it in a tomb.

Friday's events are recorded in Matthew 27:1-62, Mark 15:1-47, Luke 22:63-23:56, and John 18:28-19:37.

Day 7: Saturday in the Tomb, April 19, 2025

Jesus' body lay in its tomb, where it was guarded by Roman soldiers throughout the day on Saturday, which was the Sabbath. When the Sabbath ended at 6 p.m., Christ's body was ceremonially treated for burial with spices purchased by Nicodemus:

"He brought about seventy-five pounds of perfumed ointment made from myrrh and aloes. Following Jewish burial custom, they wrapped Jesus' body with the spices in long sheets of linen cloth." (John 19: 39-40, NLT)

Nicodemus, like Joseph of Arimathea, was a member of the Sanhedrin, the court that had condemned Jesus Christ to death. For a time, both men had lived as secret followers of Jesus, afraid to make a public profession of faith because of their prominent positions in the Jewish community.

Similarly, both were deeply affected by Christ's death. They boldly came out of hiding, risking their reputations and their lives because they had come to realize that Jesus was, indeed, the long-awaited Messiah. Together they cared for Jesus' body and prepared it for burial.

While His physical body lay in the tomb, Jesus Christ paid the penalty for sin by offering the perfect, spotless sacrifice. He conquered death, both spiritually and physically, securing our eternal salvation:

"For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And the ransom he paid was not mere gold or silver. He paid for you with the precious lifeblood of Christ, the sinless, spotless Lamb of God." (1 Peter 1:18-19, NLT)

Saturday's events are recorded in Matthew 27:62-66, Mark 16:1, Luke 23:56, and John 19:40.

Day 8: Resurrection Sunday, April 20, 2025

On Resurrection Sunday, or Easter, we reach the culmination of Holy Week. The resurrection of Jesus Christ is the most important event of the Christian faith. The very foundation of all Christian doctrine hinges on the truth of this account.

Early Sunday morning, several women (Mary Magdalene, Joanna, Salome, and Mary the mother of James) went to the tomb and discovered that the large stone covering the entrance had been rolled away. An angel announced:

"Don't be afraid! I know you are looking for Jesus, who was crucified. He isn't here! He is risen from the dead, just as he said would happen." (Matthew 28:5-6, NLT)

On the day of his resurrection, Jesus Christ made at least five appearances. Mark's Gospel says the first person to see him was Mary Magdalene. Jesus also appeared to Peter, to the two disciples on the road to Emmaus, and later that day to all of the disciples except Thomas, while they were gathered in a house for prayer.

The eyewitness accounts in the Gospels provide what Christians believe to be undeniable evidence that the resurrection of Jesus Christ did indeed happen. Two millennia after his death, followers of Christ still flock to Jerusalem to see the empty tomb.

Sunday's events are recorded in Matthew 28:1-13, Mark 16:1-14, Luke 24:1-49, and John 20:1-3.

He is Risen!

Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?"

JOHN II:25-26