

Our Saviour Lutheran Church
Baltimore, Maryland

EXODUS TYPOLOGY

Deliverance, Waters, and Covenant

Session 1: The Passover Lamb

STUDENT GUIDE

Exodus 12:1–13, 21–28 • Leviticus 17:11 • John 1:29, 36 • 1 Corinthians 5:7–8 • John 19:14, 28–37
1 Peter 1:17–21 • Hebrews 10:1–14 • Luke 22:7–20 • Revelation 5:1–14 • Revelation 7:9–17 • Revelation 12:10–11
Revelation 21:22–27 • Revelation 22:1–5

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Opening Prayer

Almighty God, whose righteous judgment passed through the land of Egypt and whose merciful hand hovered over every door marked with the blood of the lamb: open our eyes to behold in that ancient night the shadow of Your eternal counsel, fulfilled when Your only-begotten Son was lifted up as the Lamb of God who takes away the sin of the world. Teach us by Your Holy Spirit that the blood which once stained a wooden doorpost has stained the wood of the cross for us, that the meal once eaten in anxious haste is now given to us in the joyful feast of Your altar, and that the Lamb once slaughtered in Egypt now reigns from the throne of heaven as our Shepherd and our Light. Grant us faith to receive what He has finished, hope to await what He has promised, and voices to join the song that shall never end: Worthy is the Lamb who was slain. Through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

I. Opening and Framing

The Lamb at the Center

The Bible's first great act of redemption does not begin with a sermon, a law code, or a mystical experience. It begins with a lamb, a basin of blood, a bundle of hyssop, and a meal eaten in haste. Everything that follows in the history of salvation (the Red Sea, the wilderness, the tabernacle, the temple, the prophets, and finally the cross itself) flows from what God did on that night in Egypt. If we misunderstand the Passover, we will misunderstand the cross. If we grasp the Passover, the entire Bible opens before us as a single story: God providing a substitute so that His people might live.

This session traces the image of the Passover lamb through three stages of the biblical story. In Movement I, we examine the original Passover in Exodus: the unblemished lamb, the applied blood, and the God who hovers over to protect. In Movement II, we watch the New Testament writers identify Jesus of Nazareth as the substance of that ancient shadow, with a precision that reaches down to the hour of His death and the plant raised to His lips. In Movement III, we follow the lamb to the throne of heaven, where the marks of slaughter have become the credentials of cosmic authority, and the meal once eaten in terrified flight becomes an eternal feast.

THE CENTRAL QUESTION

What does it mean that the Bible's first major act of redemption involves a lamb, blood on a doorpost, and a meal? How does that image find its substance in the death of Christ and its destination on the throne of Revelation? And what does it mean for us who eat and drink at the Lord's Table between Calvary and the consummation?

1. Most Christians know the Passover story from childhood. Yet many have never asked why the Bible's central act of redemption takes the form of a meal with a slaughtered animal rather than, say, a divine decree from heaven or a military victory. Why a lamb? Why blood? Why a meal eaten in a house rather than a ceremony at an altar? What does the form of the Passover tell us about the kind of God who designed it?

Framing Statement

This session will trace the Passover lamb through three movements: the institution of the rite in Exodus, where God provides a substitute and covers His people with blood (Movement I); the fulfillment in Christ, where every detail of the ancient type meets its substance at Calvary, from the hyssop branch to the unbroken bones to the cry of completion (Movement II); and the consummation in Revelation, where the slaughtered Lamb reigns from the throne, the accuser is defeated by His blood, and the redeemed feast with their Shepherd-King forever (Movement III). The Lord's Supper stands at the center of this arc: the meal that once commemorated deliverance from Egypt now delivers the body and blood of the true Passover Lamb for the forgiveness of sins.

Key Vocabulary

Pesach / פֶּסַח (Hebrew): Conventionally rendered “pass over,” the verb carries a richer nuance: “to hover over in order to protect” (cf. Isaiah 31:5). On the night of the Exodus, Yahweh was not merely bypassing Israelite homes; He was actively shielding them from the Destroyer.

Amnos / ἄμνος (Greek): “Lamb.” The term John the Baptist uses to identify Jesus in John 1:29. A rare word in the New Testament (only four occurrences), it directly evokes the unblemished Passover yearling of Exodus 12.

Arnion / ἄρνιον (Greek): “Lamb” (diminutive). Twenty-nine of the thirty-four New Testament uses of a word for “lamb” are this specific term in Revelation, and every occurrence refers exclusively to the exalted Christ. The vocabulary itself performs Christological work across the canon.

Anamnesis / ἀνάμνησις (Greek): “Remembrance” or “memorial.” In the Old Testament, the annual sacrificial remembrance was a terrifying reminder that sins had not yet been removed (Hebrews 10:3). Jesus takes the identical word and transforms it at the Last Supper into a joyful reception of forgiveness: “Do this in My remembrance” (Luke 22:19).

Tetelestai / τετέλεσται (Greek): “It is finished.” The perfect passive indicative of teleō. Spoken by Christ on the cross (John 19:30), the perfect tense declares a completed action with permanent, enduring results: the work of atonement is done and remains done.

Kaphar / כָּפַר (Hebrew): “To make atonement,” “to cover,” “to ransom.” The foundational verb of the Levitical sacrificial system (Leviticus 17:11). In the Greek Septuagint, translated with forms of hilaskomai, encompassing both expiation (the removal of guilt) and propitiation (the satisfaction of divine justice).

Ephapax / ἐφάπαξ (Greek): “Once for all.” The adverb used in Hebrews to describe the finality of Christ's self-offering. The repetition of the Levitical sacrifices testified to their inadequacy; the single sacrifice of Christ needs no supplement.

II. Part 1 — The Type: The Passover Lamb in Egypt

The shadow that shaped every sacrifice to follow: a lamb without blemish, blood on the doorpost, and the God who hovers over to protect.

A. The Night of Passover (Exodus 12:1–13, 21–28)

Read Exodus 12:1–13 and 12:21–28 aloud.

Exodus 12:5–7, 12–13 (ESV)

“Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. . . . For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.”

Exodus 12:22–23 (ESV)

“Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you.”

Key Hebrew Terms:

Pesach (פֶּסַח): “Pass over” or, more precisely, “to hover over to protect.” The conventional translation “pass over” suggests that God merely skipped the Israelite homes. The Hebrew verb carries a far richer nuance: God was actively hovering over the blood-marked doors as a shield against the Destroyer (cf. Isaiah 31:5, where the same verb describes a bird protecting its young).

Hammashchith (הַמַּשְׁחִית): “The Destroyer.” Exodus 12:23 distinguishes between the LORD who passes through in judgment and the Destroyer whom He does not allow to enter the blood-marked houses. The blood does not merely identify; it protects.

Tamim (טָמִיִּם): “Without blemish,” “whole,” “perfect.” The lamb must be an unblemished male yearling. A defective sacrifice was an insult to God and could not serve as a valid substitute.

The slaughter of the lamb alone did not save the Israelites; the blood had to be physically applied to the wood of the doorframes with hyssop. The lamb died in the stead of the firstborn. God then looked at the blood, and rather than merely bypassing the house, He hovered over it as a protective presence, preventing the Destroyer from entering. The Israelites did not invent this

rite; they received it and obeyed. God both demanded the sacrifice and provided the means of deliverance.

B. The Theological Axis of the Sacrificial System (Leviticus 17:11)

Read Leviticus 17:11 aloud.

Leviticus 17:11 (ESV)

“For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.”

Key Hebrew Terms:

Nephesh (נֶפֶשׁ): “Life,” “soul,” “life-force.” The vital animating power that resides in the blood. The loss of blood is the loss of life; blood is therefore the most potent substance in the biblical world.

Kaphar (כָּפַר): “To make atonement,” “to wipe clean,” “to ransom.” The Hebrew preposition *bet* at the end of the verse (*bannephesh*) indicates instrumentality: the blood atones by means of the life-power God has placed within it.

Notice the grammar of this verse carefully: “I have given it for you.” The sacrificial system is not humanity’s attempt to bribe or appease an angry deity. It is God’s provision. He gives the blood; He designates the altar; He establishes the means by which atonement occurs. Grace precedes the Law.

2. The conventional English rendering “pass over” suggests that God simply bypassed or skipped the Israelite homes. The Hebrew verb *pesach* carries a different nuance: “to hover over to protect” (compare Isaiah 31:5, where the same verb describes birds hovering over Jerusalem to defend it). How does the shift from “skipping past” to “hovering over as a shield” change your understanding of what God was doing on Passover night? What does it reveal about the relationship between judgment and protection?

3. Exodus 12:22 specifies that the blood must be applied to the wooden doorframe using a bunch of hyssop. The slaughter of the lamb was not enough; the blood had to be visibly, physically placed on the wood. The Israelites did not design this rite; they received it and obeyed it. What does the physical, external application of blood to wood communicate about how God delivers His people? Why is an outward means necessary rather than an inward act of devotion alone?

4. Leviticus 17:11 says, “I have *given* it for you on the altar to make atonement.” The subject of the verb is God, not the worshiper. The Hebrew *kaphar* (“to make atonement”) is rendered in the Greek Septuagint with forms of *hilaskomai*, encompassing both the removal of guilt (expiation) and the satisfaction of divine justice (propitiation). If God Himself provides the blood and designates the altar, who initiates reconciliation: the sinner or God? What does that initiative tell us about the nature of grace before Christ ever appeared?

5. The closing phrase of Leviticus 17:11 reads, “It is the blood that makes atonement *by the life*.” The Hebrew preposition *bet* in *bannephesh* (בַּנֶּפֶשׁ) indicates instrumentality: the blood atones by means of the life-power that God has placed within it. The blood is not a token or a symbol; it

carries the *nephesh* (“life-force”) of the victim. If the atoning power of blood resides in the life it carries, what does that tell us about the infinite value of the blood shed on the cross, which carries the life of the eternal Son of God? Why does the costliness of the blood matter for the assurance of the believer?

6. Exodus 13:13 establishes a striking ordinance: “Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.” The Hebrew verb *padah* (פָּדָה) means “to ransom by the payment of a substitute price.” The donkey was ceremonially unclean; it could not be offered on an altar. It had only two futures: be redeemed by the death of a clean lamb, or have its neck broken. By nature, humanity stands in the position of the unclean donkey: unfit for God’s presence, forfeit under the Law, and unable to save itself. How does this single ordinance function as the Gospel in miniature? And if every firstborn son must also be redeemed (13:15), what does it mean that Jesus, the true Firstborn Son, was not redeemed but was Himself offered as the substitute?

III. Part 2 — The Fulfillment: Christ as the Passover Lamb

The shadow meets its substance. Every detail of the ancient rite finds its counterpart at Calvary, from the timing of the slaughter to the plant raised to the dying Lamb's lips.

A. The Lamb Identified (John 1:29; 1 Corinthians 5:7–8)

Read John 1:29 and 1 Corinthians 5:7–8 aloud.

John 1:29 (ESV)

“The next day he saw Jesus coming toward him, and said, ‘Behold, the Lamb of God, who takes away the sin of the world!’”

1 Corinthians 5:7–8 (ESV)

“Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”

Key Greek Terms:

Amnos (ἄμνος): “Lamb.” The word John the Baptist uses in John 1:29. It appears only four times in the New Testament (John 1:29, 36; Acts 8:32; 1 Peter 1:19) and directly evokes the unblemished Passover yearling of Exodus 12.

Airō (αἶρω): “Bearing off,” “carrying away.” John the Baptist says the Lamb “takes away” the sin of the world. This verb fuses two distinct Old Testament rites: the Passover lamb whose blood averted death and the scapegoat of Leviticus 16 that physically carried Israel’s guilt into the wilderness. Jesus fulfills both.

Heortazōmen (ἐορτάζωμεν): “Let us celebrate the festival.” Paul uses the present subjunctive, indicating continuous, ongoing action. As Chrysostom observed, the whole of the Christian life is now a perpetual Passover festival, not one week in the spring.

John the Baptist’s declaration is the very first Christological title conferred on Jesus in the Fourth Gospel. It is not a generic image of gentleness; it is a precise sacrificial identification spoken within a Jewish context where “lamb” evokes the Passover, the daily burnt offering, and the Suffering Servant of Isaiah 53. Paul then states the identification with maximum economy: “Christ, our Passover lamb, has been sacrificed.” The aorist passive (*etythē*) functions as a divine passive: it was God the Father who offered up Jesus, the true Passover Lamb, on the cross.

7. John the Baptist uses the word *amnos* (“lamb”) and the verb *airō* (“bearing off, carrying away”) in a single declaration: “Behold, the Lamb of God, who takes away the sin of the world.” A Passover lamb was slaughtered to provide protective blood, yet it did not physically carry away sins. The Day of Atonement scapegoat carried away guilt yet shed no blood. How does John’s declaration fuse these two distinct Old Testament rites into the single Person of Christ? What is gained by the fusion?

8. Paul's theological logic in 1 Corinthians 5:7–8 moves from indicative to imperative: "Cleanse out the old leaven . . . *as you really are unleavened.*" He does not say "cleanse the leaven so that you can become unleavened." He says, "Cleanse it because you already are unleavened." Through baptismal union with Christ's death, the Church is pure in God's sight. How does the Passover metaphor of leaven expose the Corinthian contradiction of tolerating open sin while claiming the Gospel? What is the relationship between the finished work of the Lamb and the moral life of the community?

B. The Cross as Passover (John 19:14, 28–37)

Read John 19:14, 28–37 aloud.

John 19:14, 28–36 (ESV)

"Now it was the day of Preparation of the Passover. It was about the sixth hour. . . . After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), 'I thirst.' A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, 'It is finished,' and he bowed his head and gave up his spirit. . . . Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath . . . the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. . . . For these things took place that the Scripture might be fulfilled: 'Not one of his bones will be broken.'"

Key Greek Terms:

Hyssōpos (ὕσσώπω): "Hyssop." Of all the details John could have recorded at the cross, he specifies that the sour wine was raised to Jesus on a hyssop branch. In Exodus 12:22, hyssop was the instrument used to apply the Passover lamb's blood to the wooden doorframe. John is making a deliberate typological identification.

Tetelestai (τετέλεσται): "It is finished." The perfect passive indicative of *teleō*. The perfect tense describes a completed action with an enduring, permanent result. This is not a cry of defeat; it is a declaration that the work of atonement is done, the curse of the Law is removed, and the new Exodus is accomplished.

Paredōken to pneuma (παρέδωκεν τὸ πνεῦμα): "He handed over the Spirit." The phrase carries a double meaning: Jesus both expires and actively dispenses the Holy Spirit, setting the stage for the sacramental birth of the Church as water and blood flow from His pierced side.

John's Gospel synchronizes the crucifixion with surgical precision. Jesus stands before Pilate on the day of Preparation for the Passover. He is sentenced and lifted up on the cross at the hour when the Passover lambs were being ritually slaughtered in the temple courts. The soldiers do not break His legs, fulfilling the Exodus 12:46 requirement that not a bone of the Passover lamb shall be broken. The hyssop branch, the instrument that once applied the lamb's blood to the wooden doorpost, now touches the lips of the true Lamb nailed to the wood of the cross.

9. John notes that sour wine was raised to Jesus on a “hyssop branch” (*hyssōpos*). In Exodus 12:22, a bunch of hyssop was the instrument the Israelites used to apply the Passover lamb’s blood to the wooden doorframe. What is John telling us by recording this detail? If the wood of the cross is the new doorpost and the blood of Christ is the new Passover blood, what does the reappearance of the hyssop stalk at Calvary say about the continuity of God’s redemptive design?

10. John places the crucifixion at the hour of Passover preparation and then notes that the soldiers did not break Jesus’ legs, explicitly citing the Passover regulation of Exodus 12:46. Roman soldiers performing routine execution procedure unwittingly fulfill precise Old Testament legislation. Is this coincidence, editorial arrangement, or divine design? What are the implications of each answer for how we read the Passion narrative?

11. John 19:30 says Jesus “bowed his head and gave up his spirit.” The Greek phrase *paredōken to pneuma* (παρέδωκεν τὸ πνεῦμα) carries a double meaning: Jesus expires, and He actively “hands over” the Spirit. Moments later, the soldier’s spear releases blood and water from His side (19:34). Just as God breathed the breath of life into Adam at the first creation (Genesis 2:7), the crucified Lord breathes out the Spirit to inaugurate the new creation, and the water and blood that flow from His body become the sacramental marks of that new creation: Baptism and the Lord’s Supper. How does this double meaning transform the moment of Jesus’ death from a scene of defeat into a scene of birth? What is being born from the side of the “second Adam”?

C. The Ransomed Exiles and the Reversed Anamnesis (1 Peter 1:17–21; Hebrews 10:1–14; Luke 22:7–20)

Read 1 Peter 1:18–19, Hebrews 10:1–4, and Luke 22:14–20 aloud.

1 Peter 1:18–19 (ESV)

“... knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.”

Hebrews 10:1–4 (ESV)

“For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased being offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.”

Luke 22:19–20 (ESV)

“And he took bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body, which is given for you. Do this in remembrance of me.’ And likewise the

cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.’”

Key Greek Terms:

Anamnēsis (ἀνάμνησις): “Remembrance,” “memorial.” Hebrews 10:3 says the Old Testament sacrifices served as an annual *anamnēsis* of sins: a terrifying reminder, year after year, that sins had not been permanently removed. Jesus takes this identical word at the Last Supper and reverses its direction: “Do this in My *anamnēsis*” (Luke 22:19). The remembrance is no longer a reminder of unforgiven guilt; it is a joyful reception of the forgiveness the Lamb’s blood has actually accomplished.

Skia (σκιά) vs. *Eikōn* (εἰκών): “Shadow” versus “true form.” Hebrews 10:1 declares that the Levitical system was a *skia*, a dark, featureless outline cast by the body blocking the sun. Christ is the *eikōn*, the actual three-dimensional reality that cast the shadow.

Amnos, *amōmos*, *aspilos* (ἀμνός, ἄμωμος, ἄσπιλος): Peter’s triad of cultic terms in 1 Peter 1:19: a “lamb” who is “without blemish” and “without spot.” These terms directly echo the Exodus 12:5 requirement that the Passover lamb be *tamim*. Peter is not using a metaphor; he is making a precise sacrificial identification.

12. Hebrews 10:3 says the Old Testament sacrifices served as an annual *anamnēsis* (“remembrance”) of sins: a yearly reminder that the blood of bulls and goats could not take sins away. Every Day of Atonement was an admission of failure. At the Last Supper, Jesus takes the identical word and says, “Do this in My *anamnēsis*” (Luke 22:19). How has the direction of the remembrance been reversed? What was the Old Testament *anamnēsis* a reminder of, and what is the New Testament *anamnēsis* a reminder of?

13. Consider the emotional texture of the reversal. Under the old covenant, the annual Day of Atonement was a day of dread: your sins are *still here*. Under the new covenant, the Supper is a day of feast: your sins are *gone*. Hebrews 10:2 says that if the old sacrifices had actually worked, the worshipers “would no longer have any consciousness of sins.” Christ’s single offering accomplishes precisely what the entire Levitical system could not. How should this shape the way a Lutheran congregation approaches the altar: with dread or with joy? What does the *anamnēsis* reversal say to the person whose conscience is troubled?

14. At the Last Supper, Jesus takes the fixed ritual of the Passover Seder and gives everything in it new Christological meaning. The roasted lamb is replaced by His body; the covenant blood is replaced by His blood. The Old Testament strictly forbade the drinking of blood on penalty of being cut off from God’s people (Leviticus 17:10–14). Yet Jesus commands His disciples to drink His blood “poured out for you” (Luke 22:20). How does this stunning reversal fulfill rather than violate the Levitical prohibition? If Christ’s blood has already made perfect atonement on the cross, why is it no longer reserved for a stone altar but given directly to believers to drink?

15. Hebrews 10:11–12 draws one of the most vivid contrasts in the New Testament: “Every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. *But when Christ had offered for all time a single sacrifice for sins, he sat down at the*

right hand of God.” In the tabernacle and temple, there were no chairs. The Levitical priests stood (*hestēken*) day after exhausting day because the blood of animals could never finish the work. Christ offered one sacrifice and sat down (*ekathisen*). Sitting is the posture of a king whose work is complete. Visualize the two scenes side by side: rows of priests standing at the altar, century after century, versus the one Priest seated at the right hand of the Father. How does that single image settle the question of whether anything remains to be added to Christ’s sacrifice? What does the seated Christ say to the conscience that wonders whether it has done enough?

IV. Part 3 — The Consummation: The Lamb Enthroned in Revelation

The shadow arrived at its substance on the cross. Now the substance arrives at its eternal destination: the throne of heaven, the defeat of the accuser, and the feast that never ends.

A. The Lamb Who Was Slain Takes the Scroll (Revelation 5:1–14)

Read Revelation 5:1–14 aloud.

Revelation 5:5–6, 9–10, 12–13 (ESV)

“And one of the elders said to me, ‘Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.’ And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain. . . . And they sang a new song, saying, ‘Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth.’ . . . ‘Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!’ And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, ‘To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!’”

Key Greek Terms:

Arnion (ἀρνίον): “Lamb” (diminutive). While John the Baptist uses *amnos* for the earthly Jesus, Revelation shifts to *arnion*. Twenty-nine of the thirty-four New Testament uses of a word for “lamb” are *arnion* in Revelation, and every instance refers to the exalted Christ. This single term summarizes the entire biblical theme of sacrificial atonement.

Esphagmenon (ἐσφαγμένον): “As though it had been slain.” The verb *sphazō* is a cultic term for the violent slaughter of a sacrificial victim. The participle is in the perfect tense: a completed past action with ongoing, eternal results. The risen Christ retains the visible marks of His crucifixion forever.

16. An elder announces a Lion, but when John turns to look, he sees a Lamb “standing, as though it had been slain” (Revelation 5:5–6). The Greek participle *esphagmenon* (“slain”) is in the perfect tense, indicating a completed action with permanent results. The glorified Christ retains the wounds of His crucifixion eternally. Why does John describe the enthroned King this way? What does it mean that the credentials of cosmic authority in heaven are the marks of slaughter?

17. The heavenly host sings: “By your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God” (Revelation 5:9–10). At Mount Sinai, God promised Israel, “You shall be to me a kingdom of priests” (Exodus 19:6). That covenant was limited to one ethnic people and was constantly broken. How does the Lamb’s blood accomplish what the Sinai covenant could only promise? What has happened to the boundary of Exodus 12:43–49?

18. In the Gospels, John the Baptist uses *amnos* for the earthly Jesus who goes to the cross. In Revelation, John shifts to *arnion* for the exalted Christ on the throne. Twenty-nine of thirty-four New Testament occurrences of a word for “lamb” are *arnion* in Revelation. The vocabulary itself is doing theological work: the lamb of sacrifice has become the dominant title for the King of the universe. What does it communicate about the nature of Christ’s victory that His primary identity in eternity is not “warrior” or “judge” but “Lamb”?

B. The Washed Robes and the Defeated Accuser (Revelation 7:9–17; 12:10–11)

Read Revelation 7:13–17 and 12:10–11 aloud.

Revelation 7:14–17 (ESV)

“... ‘These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.’”

Revelation 12:10–11 (ESV)

“And I heard a loud voice in heaven, saying, ‘Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.’”

Key Greek Terms:

Skēnoō (σκηνόω): “To pitch a tent,” “to tabernacle.” Revelation 7:15 says God “will shelter them with His presence”; the verb literally means He will pitch His tent over them. This is the same root John uses in John 1:14: “The Word became flesh and tabernacled among us.” The wilderness tabernacle was the shadow; the incarnation was the reality; the consummation is God’s eternal canopy over His people.

Dia to haima (διὰ τὸ αἷμα): “By means of the blood.” In Revelation 12:11, the preposition *dia* with the accusative denotes efficient cause. The saints conquer the accuser not while the blood happens to be present, but by means of the blood as the active weapon of victory.

19. Revelation 7:14 says the saints “have washed their robes and made them white in the blood of the Lamb.” In ordinary experience, blood stains fabric red; it does not bleach it white. What must be true about this blood for the image to make sense? The Passover blood in Exodus was applied externally to the doorpost so that God would see it. The Revelation image is of robes

washed in blood. Is this the same logic (an external application that changes one's standing before God), or has something deeper occurred?

20. Revelation 7:17 presents a staggering mixed metaphor: the *arnion* (the slaughtered sacrificial Lamb) is the one who will *poimanei* (“act as shepherd”) and guide the redeemed to springs of living water. In Exodus 17, Moses struck the rock and water poured out for thirsty Israel. In John 19:34, the true Rock was struck by the Roman spear and water poured from His side. Now the Lamb leads to living water. How does the role reversal from victim to Shepherd summarize the entire arc of the Passover story?

21. Revelation 12:11 declares that the saints “conquered” the accuser “by the blood of the Lamb and by the word of their testimony.” The Greek construction (*dia* with the accusative) means the blood is the efficient cause of the victory: the blood is the actual weapon. In Exodus 12, the Passover blood on the wooden doorpost turned away the physical Destroyer. In Revelation, the blood of the *arnion* on the wood of the cross permanently silences the spiritual Accuser. How does the blood of the Lamb function as the Church's weapon against a troubled conscience? When the Accuser points to your sins, to what does the believer point?

22. Exodus 13:9, 16 commanded that the memory of the Passover deliverance be kept as a “mark” (*'ot*) on the hand and “frontlets” (*totaphot*) on the forehead. In Revelation 13:16, the beast forces a counterfeit mark (*charagma*) on the right hand or forehead. In Revelation 14:1 and 22:4, the redeemed bear the Lamb's name on their foreheads instead. Exodus 13 is a battle over ownership: Whose mark do you bear? In Holy Baptism, the sign of the cross is traced on the forehead and the heart. How does the baptismal sign fulfill the Exodus 13 command and answer Revelation's question of ownership?

C. The Eternal Destination (Revelation 21:22–27; 22:1–5)

Read Revelation 21:22 and 22:1–4 aloud.

Revelation 21:22; 22:1–4 (ESV)

“And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. . . Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. . . . No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads.”

23. On the cross, Jesus cried *tetelestai* (“It is finished,” John 19:30), the perfect tense of *teleō*: a completed action with permanent results. In Revelation 21:6, as John beholds the new heaven and the new earth, God on the throne declares *gegonan* (“It is done,” the perfect tense of *ginomai*). Two declarations in the perfect tense, separated by all of redemptive history: the Son on the cross and the Father on the throne. How does the *tetelestai* of Calvary make possible the *gegonan* of the new creation? What does it mean that the restoration of the universe is grounded in the finished work of the Lamb?

24. The session began in Egypt with a terrified family huddled behind a blood-marked door, eating in haste with sandals on and staff in hand (Exodus 12:11). It ends in Revelation 22 with

the redeemed seeing God's face, bearing His name, and reigning forever. There is no temple in the New Jerusalem, for the Lord God the Almighty and the Lamb are its temple (21:22). Every mediating structure between God and His people has fallen away. If a congregation receives the Lord's Supper this Sunday, where in this three-part arc do they stand? They are after Calvary and before the throne room. How should that location (between the *tetelestai* and the *gegonan*) shape the way the Sacrament is received?

V. Synthesis and Closing

Summary: The Lamb from Shadow to Substance to Throne

Text	Contribution to Session Theme	Key Term
Exodus 12:1–13, 21–28	The prototype: unblemished lamb, blood applied to wood, God hovering over to protect	<i>Pesach; Tamim</i>
Leviticus 17:11	God provides the blood for atonement; grace precedes the Law	<i>Kaphar; Nephesh</i>
Exodus 13:1–2, 11–16	The Gospel in a single ordinance: the unclean redeemed by the clean Lamb	<i>Padah; Qadash</i>
John 1:29	The Lamb identified: two OT rites fused in one Person	<i>Amnos; Airō</i>
1 Corinthians 5:7–8	The typology made explicit; the perpetual Christian festival	<i>Pascha; Heortazōmen</i>
John 19:14, 28–37	The cross as Passover: timing, hyssop, unbroken bones, Spirit handed over	<i>Hyssōpos; Tetelestai; Paredōken</i>
1 Peter 1:17–21	Ransomed by precious blood; foreknown before creation	<i>Amnos; Amōmos; Aspilos</i>
Hebrews 10:1–14	The shadow ended; the anamnēsis reversed; the Priest sat down	<i>Skia; Anamnēsis; Ekathisen</i>
Luke 22:7–20	The Passover meal transformed into the Lord's Supper	<i>Anamnēsis; Exodos</i>
Revelation 5:1–14	The slain Lamb enthroned; the Sinai covenant fulfilled globally	<i>Arnion; Esphagmenon</i>
Revelation 7:9–17	Robes washed white in blood; the Lamb become Shepherd	<i>Skēnoō; Poimanei</i>
Revelation 12:10–11	The Accuser defeated by the blood of the Lamb	<i>Dia to haima; Martyria</i>
Revelation 21–22	No temple: God and the Lamb are the temple; the river of life flows	<i>Naos; Gegonan</i>

Final Discussion

Read the Small Catechism's Second Article explanation one more time.

25. Luther's explanation of the Second Article confesses that Christ "purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with His holy, precious blood." Peter uses the same language: "ransomed . . . not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot" (1 Peter 1:18–19). We have watched the Passover lamb from Egypt to Calvary to the throne. Luther's explanation compresses that entire arc into one breathless sentence and directs it at the individual believer: "*my* Lord, who has redeemed *me*." The doctrine can remain an abstract theological principle until it becomes a first-person confession. What is the distance between

saying “Christ is the Passover Lamb” and saying “Christ is *my* Passover Lamb, and His blood covers *me*”? How would you help someone in your congregation cross that distance?

26. We have traced the Passover lamb from the blood-marked door in Egypt to the cross at Calvary to the throne of Revelation. The journey that began with a terrified family eating in anxious haste ends with a multitude feasting in the unclouded presence of God. The Lord’s Supper stands at the center of this arc. In the Supper, we receive the body and blood of the Lamb who was slain, yet we receive it as those who are still on the journey. We eat between the *tetelestai* and the *gegonan*. As you prepare for the Lord’s Supper next Sunday, what from this session will you carry to the altar?

Closing Prayer

Lord Jesus Christ, Lamb of God, who takes away the sin of the world: we thank You that what was shadowed in Egypt You fulfilled at Calvary, and what You finished on the cross You will consummate from the throne. You bore the stroke of the Destroyer so that we might live under the shelter of Your blood. You turned the dreadful remembrance of unforgiven sin into the joyful feast of Your forgiveness. You who were slain now reign, and Your wounds are the eternal proof that our ransom has been paid. Sustain us with Your body and blood as we journey through the wilderness of this world, until the day when we see Your face, bear Your name on our foreheads, and join the song that never ends: Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing, forever and ever. Amen.

Soli Deo Gloria

Appendix — Liturgical, Lectionary, and Hymnic Connections

Where These Texts Appear in the Life of the Church

Exodus 12 forms the heart of the Old Testament readings for Holy Thursday (Maundy Thursday) in both the One-Year and Three-Year Lectionaries. On this night the Church hears the institution of the Passover and then receives the body and blood of the true Passover Lamb at the altar, enacting the very typological fulfillment the session traces.

John 1:29 provides the text for the Agnus Dei (“Lamb of God, You take away the sin of the world”), sung by the congregation at every celebration of the Lord’s Supper. The Baptist’s declaration is therefore not merely a historical text studied in Bible class; it is a confession the Church sings every time she approaches the altar.

1 Corinthians 5:7–8 is the appointed Epistle reading for Easter Day in the One-Year Lectionary. Paul’s identification of Christ as “our Passover lamb” who “has been sacrificed” is proclaimed at the very moment the Church celebrates the resurrection of that Lamb.

John 19:14–37 falls within the appointed Passion reading for Good Friday. The entire Good Friday liturgy reads the Johannine Passion, with its deliberate synchronization of the crucifixion with the Passover sacrifice and its emphasis on the unbroken bones and the flow of blood and water.

Hebrews 10:1–14 (extending to v. 25) is the appointed Epistle reading for Good Friday in the Three-Year Lectionary. The author’s argument that the shadow has given way to the substance and that Christ’s single sacrifice perfects the saints provides the theological framework for the Church’s meditation on the cross.

Revelation 5 and 7 permeate the Church’s hymnody and the liturgy of All Saints’ Day. Revelation 7:9–17 is the appointed First Reading for All Saints’ Day, when the Church on earth joins her voice to the great multitude that has washed its robes in the blood of the Lamb.

Hymn Connections

LSB 547, “The Lamb.” Gerald Coleman’s hymn traces the Lamb from Passover through Calvary to the throne, directly paralleling the three-movement structure of this session. The refrain, “Worthy is the Lamb whose death makes me His own! The Lamb is reigning on His throne!” moves from sacrifice to exaltation in a single sentence.

LSB 550, “Jesus, Lamb of God, Worthy Is Your Name.” A direct confession of the Revelation 5 throne room vision, this hymn places the Christological title *arnion* on the lips of the congregation. Its simplicity makes it an ideal hymn to sing at the close of this session.

LSB 633, “At the Lamb’s High Feast We Sing.” This ancient Easter hymn (*Ad cenam Agni providi*) explicitly connects the Passover lamb, the blood on the doorpost, the crossing of the Red Sea, and the Eucharistic feast in a single text. It is one of the few hymns in the Lutheran Service Book that traces the entire Exodus typology within its stanzas.

LSB 621, “Let All Mortal Flesh Keep Silence.” From the Liturgy of St. James, this Communion hymn describes Christ as the “King of kings” who “gives His body for the food, His

blood for the cup of blessing.” The hymn’s solemn awe mirrors the movement from Passover dread to Eucharistic reverence.

LSB 434, “Lamb of God, Pure and Holy.” This German chorale (O Lamm Gottes, unschuldig) is appointed for Lent and is frequently sung during the distribution of the Lord’s Supper. Its language of the unblemished Lamb who bears the sin of the world directly echoes both John 1:29 and 1 Peter 1:19.