

**Our Saviour Lutheran Church
Baltimore, Maryland**

EXODUS TYPOLOGY

Deliverance, Waters, and Covenant

Session 3: The Covenant at Sinai and the Better Covenant

STUDENT GUIDE

*Exodus 19:1–8 • Exodus 20:18–20 • Exodus 24:1–11 • Exodus 32:1–14 • Jeremiah 31:31–34 •
Ezekiel 36:24–28*

Luke 22:14–20 • Hebrews 9:11–22 • Hebrews 10:19–22 • Hebrews 12:18–24

Revelation 21:1–5 • Revelation 21:15–27 • Revelation 22:1–5 • Revelation 22:17–21

Questions/Teacher's Edition — scottjones@comcast.net

Opening Prayer

Almighty God, who descended upon Sinai in fire and smoke and whose voice made the mountain tremble: we give You thanks that what the old covenant could only shadow, Your Son has fulfilled in His own blood. The covenant written on stone could not change the heart; the blood of bulls could not cleanse the conscience; the glory hidden behind the veil could not be approached by sinful flesh. Yet You promised through Your prophets a new covenant, written not on tablets but on the hearts of Your people, sealed not with the blood of animals but with the precious blood of Your only-begotten Son. Grant us by Your Holy Spirit to receive at the Table what Moses sprinkled from the basin: the blood of the covenant poured out for the forgiveness of sins. Teach us that the mountain of terror has given way to the mountain of joy, that the veil has been torn through the flesh of Christ, and that the face once lethal to behold shall be our eternal light. Keep us in this covenant of grace until that day when the loud voice from the throne declares what every prophet foretold: He will dwell with us, and we shall be His people, and God Himself will be with us as our God. 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 Covenant at the Mountain

This is the final session of the Exodus Typology series. In Session 1, we traced the Passover lamb from the blood-marked door in Egypt to the cross at Calvary to the throne of Revelation. In Session 2, we followed the waters from the Red Sea crossing through the baptismal font to the sea of glass before the throne. Now we arrive at the destination toward which both the lamb and the waters were pointing. The lamb secured deliverance. The waters secured passage. The covenant answers the question of where God was taking His people and why. “I bore you on eagles’ wings and brought you to myself” (Exodus 19:4). Deliverance from Egypt was not the goal; arrival at God was the goal. The covenant is the relationship for which the rescue was undertaken.

This session traces the covenant through three stages. In Movement I, we examine the covenant at Sinai: the terror of the theophany, the blood that ratified the covenant, the meal on the mountain where the elders saw God and were not consumed, and the shattering of the covenant by the golden calf. In Movement II, we follow the covenant into the New Testament: Jesus’ institution of the new covenant in His blood, the contrast between the two mountains in Hebrews, and the access that Christ’s blood has opened into the holy places. In Movement III, we arrive at the new Jerusalem, where the covenant formula is spoken from the throne as an eternal, completed fact, the entire city is the shape of the Most Holy Place, and the servants of God see His face forever.

THE CENTRAL QUESTION

What does it mean that the God who could not be approached at Sinai without death now promises to dwell with His people face-to-face forever, and what stands between the mountain of terror and the city of light?

1. Most Christians are familiar with the Ten Commandments given at Sinai, yet many have never considered that the same mountain produced a sacred meal in which the elders of Israel saw God and ate and drank in His presence (Exodus 24:9–11). The covenant at Sinai is not merely a law code; it is a relationship sealed with blood and celebrated with a meal. As you begin this session, what is the difference between receiving a set of rules from God and entering a covenant relationship with God? What does the presence of a meal at the ratification of the covenant tell you about the kind of relationship God is establishing?

Framing Statement

This session will trace the Sinai covenant through three movements: the institution of the covenant with its blood, its meal, and its failure (Movement I); the fulfillment of the covenant in the blood of Christ, the contrast between the two mountains, and the access now opened at the Table (Movement II); and the consummation of the covenant in the new Jerusalem, where the dwelling place of God is with man, the city is the Holy of Holies, and the face of God is seen forever (Movement III).

Key Vocabulary

Berit / ברית (Hebrew): “Covenant.” In the ancient Near East, covenants were not merely signed; they were “cut” (כרת, *karat*) in blood, invoking a curse of death upon whichever party broke the terms. The Sinai covenant is ratified with the blood of sacrificed animals thrown against the altar and sprinkled on the people (Exodus 24:6–8).

Dam-habberit / דם־הברית (Hebrew): “The blood of the covenant.” Moses’ declaration in Exodus 24:8: “Behold the blood of the covenant that the LORD has made with you.” Jesus quotes this phrase at the Last Supper: “This cup is the new covenant in my blood” (Luke 22:20). The verbal echo is the hinge between the old covenant and the new.

The Covenant Formula: The phrase “I will be their God and they shall be my people” (or its close variants) appears throughout Scripture as the recurring declaration of what the covenant is: Genesis 17:7; Exodus 6:7; Leviticus 26:12; Jeremiah 31:33; Ezekiel 36:28; 2 Corinthians 6:16; and Revelation 21:3. Its arrival in Revelation 21:3, spoken from the throne in a loud voice over the new Jerusalem, is the moment toward which every previous occurrence was pointing.

Diatheke / διαθήκη (Greek): “Covenant” and “testament.” In the Septuagint and New Testament, this word carries a deliberate double meaning. Hebrews 9:15–17 exploits the ambiguity: because it is a “testament” bequeathing an eternal inheritance, the death of the

testator must occur for the will to take effect. Christ's death is both the ratification of the covenant and the activation of the inheritance.

Proselelythate / προσεληλύθατε (*Greek*): "You have come near." The intensive perfect tense in Hebrews 12:22. Believers have already arrived at Mount Zion, the heavenly Jerusalem. The perfect tense indicates a completed action with a permanent, ongoing result. The congregation is already standing at the better mountain.

Gegonan / γέγοναν (*Greek*): "It is done." Revelation 21:6, the perfect tense of *ginomai* ("to become, to come into being"). The cosmic counterpart to *tetelestai* ("It is finished") at the cross (John 19:30, perfect tense of *teleō*). What Christ finished at Calvary, God declares cosmically realized in the new creation.

II. Part 1 — The Type: The Covenant at Sinai

The mountain burns, the people tremble, the blood is thrown, and seventy-four mortals see God and live. The old covenant is ratified in a single day and broken within forty.

A. The Purpose of the Exodus and the Terror of the Theophany (Exodus 19:1–8; 20:18–20)

Read Exodus 19:3–8 and 20:18–20 aloud.

Exodus 19:4–6 (ESV)

“You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.”

Exodus 20:18–19 (ESV)

“Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, ‘You speak to us, and we will listen; but do not let God speak to us, lest we die.’”

Key Hebrew Terms:

Segullah (סגולה): “Treasured possession.” Not merely “chosen” in a generic sense. The term designates personal property of unique value, a treasure set apart from all other possessions. God’s purpose in the Exodus was to acquire a people for Himself.

’Araphel (ערפל): “Thick darkness,” “deep gloom.” The supernatural darkness surrounding God’s presence at Sinai. Paradoxically, the theophany is an “anti-theophany”: God visually conceals Himself in impenetrable darkness in order to reveal Himself verbally through His voice. The Israelites do not see what God looks like; they hear what God says.

Before God gives a single commandment, He establishes the primacy of grace: “You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself.” The rescue precedes the requirement. The Exodus is a monergistic act of salvation; Israel contributes nothing but her own helplessness. The theophany that follows is not a display of cruelty; it is a revelation of the chasm between divine holiness and human sinfulness. The people’s cry for a mediator (“Do not let God speak to us, lest we die”) is the correct response. They are reading the situation accurately: unmediated contact between the holy God and sinful humanity is lethal.

2. Exodus 19:4 says God bore Israel on eagles’ wings and brought them “to myself.” The purpose of the Exodus was not merely freedom from Egypt; it was arrival at God. The covenant is the destination. If the relationship with God is the goal, what does that tell you about the lamb of Session 1 and the waters of Session 2? Were those events the destination, or the means of reaching the destination?

3. The Sinai theophany produces blazing fire, thick darkness (*'araphel'*), smoke like a furnace, earthquake, and a trumpet blast so loud that the people tremble and stand far off. They beg Moses: "Do not let God speak to us, lest we die." God sets a boundary: anyone who touches the mountain must die. Are the people being irrational, or are they reading the situation correctly? What does the terror of Sinai reveal about the character of God that a gentler revelation would not have communicated?

4. The people respond to the covenant offer with confident unanimity: "All that the LORD has spoken we will do" (19:8; 24:3, 7). Within forty days, they are worshipping a golden calf (Exodus 32). What does the speed of this collapse reveal about the nature of the problem the covenant must address? Is the problem that the people received bad instructions, or that they received instructions they could not keep?

B. The Blood of the Covenant and the Covenant Meal (Exodus 24:1–11)

Read Exodus 24:3–11 aloud.

Exodus 24:6–11 (ESV)

"And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, 'All that the LORD has spoken we will do, and we will be obedient.' And Moses took the blood and threw it on the people and said, 'Behold the blood of the covenant that the LORD has made with you in accordance with all these words.' Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank."

Key Hebrew Term:

Hinneḥ dam-habberit (הִנֵּה דַם־הַבְּרִית): "Behold the blood of the covenant." Moses' declaration in 24:8. This is the only instance in the entire Old Testament where sacrificial blood is sprinkled directly upon the people. Moses divides the blood of the sacrifice into two halves: one thrown against the altar (representing God), one thrown upon the people. Both parties are marked by the same blood, restoring the fellowship between God and humanity that sin had destroyed. The verbal echo of this phrase at the Last Supper is unmistakable.

The blood rite in Exodus 24 is unprecedented and unrepeated. No other Old Testament ceremony sprinkles sacrificial blood directly on the people. The division of one blood into two halves, applied to both the altar and the congregation, is a dramatic enacted parable: God and His people are bound together in one sacrifice. Then, immediately after the blood is applied, something astonishing occurs. Seventy-four people ascend the mountain, see the God of Israel, and eat and drink in His presence. The text stresses what does not happen: "He did not lay his hand on the chief men." They are not consumed. The sequence is everything: blood first, then meal, then the face of God. This is the structure of the Divine Service enacted on a mountaintop.

5. The blood is sprinkled on both the altar and the people before the elders ascend to see God and eat. Is the sequence accidental, or does it communicate something essential? What had to happen before sinful human beings could ascend a mountain that had been declared lethal to approach? How does this sequence connect to what happens when the congregation gathers at the Lord's Table?

6. The text specifies that beneath God's feet the elders saw "a pavement of sapphire stone, like the very heaven for clearness" (24:10). In Revelation 4:6, John sees before the throne "a sea of glass, like crystal." The earthly vision at Sinai and the heavenly vision in Revelation describe the same reality from two vantage points. What does this correspondence suggest about what the elders were actually beholding on the mountain?

C. The Covenant Broken and the Better Covenant Promised (Exodus 32:1–14; Jeremiah 31:31–34; Ezekiel 36:24–28)

Read Exodus 32:7–11 and Jeremiah 31:31–34 aloud.

Jeremiah 31:31–34 (ESV)

"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

What happens next in the narrative is devastating. God tells Moses to go down from the mountain: "your people, whom you brought up out of the land of Egypt, have corrupted themselves" (32:7). Notice the pronouns: God does not say "my people"; He says "your people." The verbal disassociation is sharp. Aaron has fashioned a molten calf using a human engraving tool (*heret*) and the tablets written by the "finger of God" (32:16) is deliberate: the calf is humanity's answer to the problem of God's absence; the tablets are God's answer. Moses intercedes and God relents. The narrative then presses forward to the prophets. Jeremiah promises a covenant that will be "not like" the one made at Sinai, one in which God will write His Torah on the heart, put His Spirit within the people (Ezekiel 36:26–27), and remember their sin no more. The question is why such a radically different covenant was necessary.

7. Jeremiah 31:32 says the old covenant was broken by the people, "though I was their husband." The new covenant will be "not like" the old. Notice the verbs in Jeremiah 31:33: "I will put my law within them, and I will write it on their hearts." Every verb has God as the subject. What is the difference between a covenant that depends on human faithfulness and a covenant in which God does everything? Where does the Sinai covenant fall, and where does the new covenant fall?

8. In Ezekiel 36:25, God promises: "I will sprinkle clean water on you, and you shall be clean." The Hebrew verb for "sprinkle" is *zaraq*, the same verb used when Moses sprinkled the blood of the covenant on the people at Sinai (Exodus 24:8). At Sinai, *zaraq* applied blood to mark the

people as covenant partners. In Ezekiel, zaraq applies clean water to wash them from their idolatries. What has changed between the sprinkling at Sinai and the sprinkling Ezekiel describes? Both are God's action, both use the same verb, yet the substance has changed from blood to water. How do you hear this promised sprinkling in relation to the water that was poured on you at the baptismal font?

III. Part 2 — The Fulfillment: The New Covenant in Christ's Blood

The shadow meets its substance. The blood of oxen gives way to the blood of the Son; the mountain of terror gives way to the mountain of joy; the veil that barred access is torn through His flesh.

A. The New Covenant in My Blood (Luke 22:14–20)

Read Luke 22:14–20 aloud.

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:

Hē kainē diathēkē en tō haimati mou (ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου): “The new covenant in my blood.” Jesus is at a Passover meal. In the background stands Exodus 24:8, where Moses declared “Behold the blood of the covenant” (*hinneh dam-habberit*). Jesus quotes Moses while announcing Moses’ replacement. The blood is no longer that of oxen; it is His own. The covenant is no longer the old; it is the new, the one Jeremiah promised.

Anamnēsis (ἀνάμνησις): “Remembrance,” “memorial.” Jesus commands, “Do this in remembrance of me,” directly echoing the Passover command of Exodus 12:14, where the feast was to be kept as a *zikkaron* (“memorial”). In biblical theology, this “remembrance” is not mere cognitive recollection; it is a liturgical feast where God’s saving acts are made present and His grace is actively bestowed upon the gathered people.

Jesus orchestrates the Last Supper with surgical precision. He is at a Passover meal, the annual memorial of Israel’s deliverance from Egypt. All three Exodus types converge at this table: the lamb of Session 1 (His body given as the true Passover sacrifice), the waters of Session 2 (the cup poured out in blood, the new covenant’s Red Sea moment), and the covenant of Session 3 (the explicit declaration, “This cup is the new covenant in my blood”). The verbal echo between *dam-habberit* in Exodus 24:8 and Jesus’ words at the Table is not accidental. He is quoting Moses while announcing the end of Moses’ covenant and the inauguration of Jeremiah’s.

9. In Exodus 24:8, Moses sprinkled the blood of the covenant on the people from the outside. At the Lord’s Supper, the blood of the new covenant is received into the body. Is this a difference of degree or a difference in kind? What does inward reception accomplish that outward sprinkling could not?

10. Jesus says “Do this in remembrance of me” (*anamnēsis*). In Session 1, we saw that under the old covenant, the annual Day of Atonement served as an *anamnēsis* of sins: a dreadful yearly reminder that the blood of bulls and goats could not take sins away (Hebrews 10:3). Jesus reverses the content of the *anamnēsis*: the Supper is no longer a reminder that sins remain, but a

proclamation that sins are forgiven. How does this reversal change the emotional texture of the meal from dread to joy?

11. The elders of Israel ate and drank in God's presence on the mountain after the blood was sprinkled (Exodus 24:9–11). The congregation eats and drinks in Christ's presence at the Table after the blood of the new covenant has been shed. In what sense is the Lord's Supper the continuation and completion of that mountain meal on Sinai?

B. Sinai and Mount Zion: The Two Mountains (Hebrews 12:18–24)

Read Hebrews 12:18–24 aloud.

Hebrews 12:18–24 (ESV)

“For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, ‘If even a beast touches the mountain, it shall be stoned.’ Indeed, so terrifying was the sight that Moses said, ‘I tremble with fear.’ But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.”

Key Greek Terms:

Proselelythate (προσελήλυθατε): “You have come near.” The verb *proserchomai* is the technical Greek term used in the Septuagint for priests approaching God in the Divine Service. The intensive perfect tense indicates that this heavenly destination has already been reached. Through faith and the liturgy, the baptized are already standing at Mount Zion.

Kreittona lalounti (κρείττονα λαλοῦντι): “Speaking a better word.” Abel's blood cried out from the ground for justice and vengeance (Genesis 4:10). The sprinkled blood of Jesus speaks a better word: not vengeance, but pardon; not condemnation, but cleansing. The blood has a voice, and it speaks at every celebration of the Lord's Supper.

The author of Hebrews places two mountains side by side, and the contrast is staggering. Sinai: blazing fire, darkness, gloom, tempest, a trumpet blast, a voice so terrible the hearers begged it to stop, and Moses himself trembling with fear. Mount Zion: innumerable angels in a festal gathering, the assembly of the firstborn enrolled in heaven, the spirits of the righteous made perfect, and Jesus, the mediator of a new covenant. The same people are described in relation to both mountains. They have not come to Sinai; they have come to Zion. What stands between these two mountains, making the shift from terror to festival? Verse 24 gives the answer: Jesus and “the sprinkled blood that speaks a better word than the blood of Abel.”

12. The Greek verb *proselelythate* (“you have come near”) is in the intensive perfect tense, describing a completed action with a permanent result. The author is not saying that believers will one day arrive at Mount Zion; he is saying they have already arrived. When the congregation gathers for the Divine Service, Hebrews 12 says they are standing at the heavenly

Jerusalem, surrounded by innumerable angels and the spirits of the righteous made perfect. What does this claim do to the way you understand what is happening in the room on Sunday morning?

13. Verse 24 says the sprinkled blood of Jesus “speaks a better word than the blood of Abel.” Abel’s blood cried out from the ground demanding justice (Genesis 4:10). What word does Christ’s blood speak? If Abel’s blood said “Avenge me,” what does Jesus’ blood say? How is this “speaking blood” present in the congregation’s worship?

14. At Sinai, the people begged not to hear God’s voice directly: “Do not let God speak to us, lest we die” (Exodus 20:19). Hebrews 12:25 warns against refusing the One who speaks from heaven. The posture has reversed: what was once unbearable (God’s direct address) is now the inheritance of every believer. How does this reversal happen? What made it possible for God’s voice to change from a sentence of death to a word of life?

C. The Permanent Priest and the Torn Curtain (Hebrews 9:11–22; 10:19–22)

Read Hebrews 10:19–22 aloud.

Hebrews 10:19–22 (ESV)

“Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”

Key Greek Terms:

Parrēsia (παρρησία): “Boldness,” “confidence,” “freedom of speech.” Under the old covenant, the Most Holy Place was restricted, veiled, and terrifyingly unapproachable. Only the high priest could enter, only once a year, only with the blood of animals. Now, through the blood of Jesus, every baptized believer possesses *parrēsia*: absolute boldness to walk directly into the heavenly throne room.

Katapetasma (καταπέτασμα): “Curtain,” “veil.” The heavy curtain separating the Holy Place from the Most Holy Place. Hebrews 10:20 identifies this curtain as “his flesh.” When Christ’s body was torn on the cross, the literal temple curtain in Jerusalem was torn in two (Matthew 27:51). His crucified and risen flesh is the threshold through which the congregation passes into the presence of God.

Hebrews 9 and 10 consolidate the entire argument: under the old covenant, the high priest entered the Most Holy Place annually with the blood of animals, yet those sacrifices could never perfect the conscience (10:1–2). Their repetition was itself the proof of their inadequacy. Christ, the great High Priest, entered the heavenly sanctuary once for all with His own blood (9:12), securing an eternal redemption that never needs to be repeated. The author of Hebrews then draws a direct line from this sacrifice to the priestly ordination of every believer: hearts sprinkled clean from an evil conscience (echoing the blood-sprinkling of Exodus 24), bodies washed with

pure water (echoing the priestly washing of Exodus 29:4 and fulfilled in Holy Baptism). The same access that was restricted to one man on one day of the year is now the permanent inheritance of the entire baptized congregation.

15. Hebrews 10:20 says Jesus opened a “new and living way through the curtain, that is, through his flesh.” The curtain that once barred access to the Most Holy Place is identified with Christ’s flesh. When His body was torn on the cross, the temple curtain was torn from top to bottom. How does this identification change the way you understand what happened at the crucifixion? What was being opened?

16. Hebrews 10:22 describes believers as having “hearts sprinkled clean from an evil conscience” and “bodies washed with pure water.” The heart-sprinkling echoes Exodus 24:8 (the covenant blood sprinkled on the people) and the body-washing echoes Exodus 29:4 (the priestly ordination washing). These two images together point to the Lord’s Supper and Holy Baptism. If every baptized Christian has been sprinkled and washed, what does Hebrews say about who now has priestly access to the holy places?

17. Hebrews 9:15–17 exploits the double meaning of the Greek word *diathēkē*: both “covenant” and “last will and testament.” A covenant requires blood; a will requires the death of the one who made it. Christ’s death simultaneously ratifies the covenant and activates the inheritance. What do the heirs of this testament inherit, and when does the inheritance take effect?

IV. Part 3 — The Consummation: The New Jerusalem as Covenant Fulfilled

The shadow arrived at its substance on the cross. Now the substance arrives at its eternal destination: the covenant formula spoken from the throne, the city as the Holy of Holies, and the face of God seen forever.

A. The Covenant Formula Spoken from the Throne (Revelation 21:1–5)

Read Revelation 21:1–6 aloud.

Revelation 21:3–5 (ESV)

“And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.’ And he who was seated on the throne said, ‘Behold, I am making all things new.’”

Key Greek Terms:

Skēnōsei (σκηνώσει): “He will dwell” or “He will tabernacle.” The verb is a deliberate echo of John 1:14: “The Word became flesh and dwelt [ἐσκήνωσεν, *eskēnōsen*] among us.” What began in the portable tent of the wilderness and was embodied in the incarnation of Christ now reaches its eternal form: God permanently tabernacling with His people, with no mediating structure between them.

Gegonan (γέγοναν): “It is done” (Revelation 21:6). The perfect tense of *ginomai*. What Christ declared at the cross with *tetelestai* (“It is finished,” John 19:30, perfect tense of *teleō*), the Father now declares from the throne as a cosmic reality. The two declarations form a pair: the Son finishes the work of redemption; the Father announces the completion of the new creation. Both are in the perfect tense: accomplished, with permanent results.

The covenant formula has been traveling across the entire biblical canon. God spoke it to Abraham (Genesis 17:7). He declared it as the purpose of the Exodus (Exodus 6:7). He embedded it in the Sinai covenant blessings (Leviticus 26:12). The prophets longed for its fulfillment (Jeremiah 31:33; Ezekiel 36:28). Paul applied it to the Church (2 Corinthians 6:16). Now, at the end of all things, a loud voice from the throne speaks it one final time: “They will be his people, and God himself will be with them as their God.” The conditions that made the covenant necessary—death, mourning, crying, pain—are abolished. The former things have passed away. The One seated on the throne speaks the ultimate creative word: “Behold, I am making all things new.”

18. The covenant formula (“I will be their God and they shall be my people”) appears at Genesis 17:7, Exodus 6:7, Leviticus 26:12, Jeremiah 31:33, Ezekiel 36:28, 2 Corinthians 6:16, and Revelation 21:3. Trace this single sentence across the canon. What changes about the conditions

under which it is spoken each time? What does it mean that its final occurrence is spoken from the throne, in a loud voice, over the new Jerusalem?

19. Revelation 21:6 declares from the throne: “It is done” (*gegonan*, perfect tense of *ginomai*). In Session 1, we heard Jesus cry from the cross: “It is finished” (*tetelestai*, perfect tense of *teleō*). Both verbs are in the perfect tense: completed action with permanent results. How do these two declarations relate to each other? What did the Son finish at Calvary, and what does the Father declare finished from the throne?

B. The City as the Most Holy Place (Revelation 21:15–27)

Read Revelation 21:15–16, 22–23, and 22:3–5 aloud.

Revelation 21:15–16, 22–23 (ESV)

“And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal. . . . And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.”

The angel measures the new Jerusalem and finds it to be a perfect cube: 12,000 stadia in length, width, and height. This architectural detail is not incidental. In Solomon’s temple, the Most Holy Place was the one room in all creation designed as a perfect cube (1 Kings 6:20): twenty cubits in every direction. It was the restricted inner sanctuary where the Ark of the Covenant rested, where God’s presence dwelt, and where only the high priest could enter, only once a year, only with blood. The entire new Jerusalem is the shape of the Most Holy Place. There is no separate temple because the Lord God Almighty and the Lamb are its temple (21:22). There is no restricted zone. There is no veil. There is no boundary. The architectural shape of the city is the answer to the terror of Sinai: the whole city is the Holy of Holies, and every citizen has permanent, unmediated access to the presence of God.

20. The new Jerusalem is a perfect cube, the same shape as the Most Holy Place in the tabernacle and temple. The Most Holy Place was the most restricted location on earth: only one man, once a year, with blood. The new Jerusalem has no temple, no veil, and no restriction. What has made the most exclusive room in creation into the shape of an entire city where all the redeemed dwell? What stands between the restricted cube in Solomon’s temple and the cosmic cube of Revelation 21?

21. In Exodus 28, the high priest wore a breastpiece inlaid with twelve precious stones, each engraved with the name of one of the twelve tribes. He carried the people over his heart into the presence of God. In Revelation 21:19–20, the twelve foundation stones of the new Jerusalem are adorned with the same jewels, now bearing the names of the twelve apostles. The people are no longer merely represented by gemstones on a priest’s chest; the people are the gemstone city. What does this transfer from the breastpiece to the city tell you about what the redeemed have become? What did it take for the stones carried by one man into a restricted room to become the foundations of a city where every citizen dwells in the presence of God?

22. Revelation 21:22–23 says the city has no need of sun or moon because the glory of God gives it light and “its lamp is the Lamb.” At Sinai, God’s glory (*kabod*) was hidden in thick darkness, concealed behind cloud and smoke so that the people would not be consumed. In the new Jerusalem, that same glory illuminates the city directly, without any barrier. What has changed? Is it that God’s holiness has diminished, that human nature has improved, or that something else has intervened?

C. The Unveiled Face: From Refusal to Fulfillment (Revelation 22:1–5)

Read Revelation 22:1–5 aloud.

Revelation 22:3–5 (ESV)

“No longer will there be anything accursed. 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. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.”

The arc of “seeing God’s face” is one of the longest threads in Scripture. At Sinai, God told Moses: “You cannot see my face, for man shall not see me and live” (Exodus 33:20). Moses was hidden in the cleft of a rock, covered by God’s hand, permitted only to see the divine back. The Aaronic Benediction (Numbers 6:24–26) prayed that God’s face would shine upon the people, yet the blessing was spoken over those who could not survive direct sight of what they asked for. The Psalms longed for it: “Your face, LORD, do I seek” (Psalm 27:8). Jesus promised it: “Blessed are the pure in heart, for they shall see God” (Matthew 5:8). Paul described the present condition: “Now we see in a mirror dimly, but then face to face” (1 Corinthians 13:12), borrowing the language of Numbers 12:8, where God spoke to Moses “mouth to mouth” while others received only dark riddles. The entire trajectory resolves in Revelation 22:4: “They will see his face, and his name will be on their foreheads.” What was lethal to Moses is the eternal joy of the saints. The Aaronic Benediction’s spoken blessing becomes a permanent, visible reality: the Name once placed on the people by the priest’s words is stamped on every forehead forever.

23. In Exodus 33:20, God says, “You cannot see my face, for man shall not see me and live.” In Revelation 22:4, John writes, “They will see his face.” What made the lethal become the eternal joy of the saints? Trace the arc from Moses’ refusal (Exodus 33:20) through the Aaronic Benediction’s prayer (Numbers 6:24–26) through Paul’s “mirror dimly” (1 Corinthians 13:12) to the unveiled face in Revelation 22:4. What changed at each stage, and what was the decisive event that made the final stage possible?

24. Revelation 22:4 says “his name will be on their foreheads.” In Exodus 28:36–38, the high priest alone wore a golden plate on his forehead engraved with “Holy to the LORD.” In Numbers 6:27, the priests were commanded to “put my name upon the people of Israel.” What was once the exclusive marker of the high priest and the spoken blessing of the Aaronic priesthood is now the permanent, visible identity of every citizen of the new Jerusalem. What does this transfer tell you about who the redeemed have become?

V. Synthesis and Closing

Summary: The Covenant from Shadow to Substance to Throne

Text	Contribution to Session Theme	Key Term
Exodus 19:1–8; 20:18–20	The covenant offered; the theophany’s terror; the cry for a mediator	Segullah; ’Araphel
Exodus 24:1–11	Covenant ratified in blood; the covenant meal; seeing God	Dam-habberit; Sappir
Exodus 32:1–14	Covenant shattered by idolatry; Moses as intercessor	Heret; Egel massekah
Jeremiah 31:31–34	The new covenant promised; Torah written on the heart	Berit chadashah; Torah
Ezekiel 36:24–28	Clean water, new heart, God’s Spirit; divine monergism	Zaraq; Ruach
Luke 22:14–20	The new covenant in Christ’s blood; the Passover fulfilled	Kainē diathēkē; Anamnēsis
Hebrews 12:18–24	Two mountains contrasted; the blood that speaks	Proselelythate; Kreittona lalounti
Hebrews 9:11–22; 10:19–22	The heavenly sanctuary; the torn curtain; priestly access	Parrēsia; Katapetasma
Revelation 21:1–5	Covenant formula from the throne; all things new	Skēnōsei; Gegonan
Revelation 21:15–27	City as Most Holy Place; no temple; glory as light	Naos; Kabod / Doxa
Revelation 22:1–5	The face of God seen; the Name on the forehead; eternal reign	Opsontai to prosōpon; Latreusousin

Final Discussion

25. Luther’s Small Catechism explains the Third Article of the Creed: “The Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.” The old covenant at Sinai depended on the people’s promise (“All that the LORD has spoken we will do”), and they broke it within forty days. The new covenant depends entirely on the Holy Spirit’s work: He calls, gathers, enlightens, sanctifies, and keeps. How does the Third Article’s confession address the structural failure of Sinai? What has changed about who does the keeping?

26. We have traced three threads across these three sessions: the lamb (Session 1), the waters (Session 2), and the covenant (Session 3). All three arrive at the same destination: the new Jerusalem, where the Lamb is enthroned, the river of the water of life flows from the throne, and the covenant formula is spoken as an eternal fact. The Israelites at Sinai were brought to God yet could not approach Him directly. The baptized are brought to God through Christ and approach Him at the Table. The redeemed in Revelation dwell with God and see His face. What do the baptized have that Israel at Sinai did not? What do the redeemed in Revelation have that the baptized do not yet possess?

27. Advent begins next week. The Advent prophets announce the coming of the God who delivered Israel from Egypt and is coming again. The last prayer of the Bible before the benediction is “Come, Lord Jesus” (Revelation 22:20), the ancient Aramaic cry *Maranatha* (1 Corinthians 16:22). In light of the arc traced across these three sessions, from the blood-marked door in Egypt through the parted sea through the mountain of fire to the cross to the Table to the city of light, what is God coming to complete? How does understanding the covenant arc from Sinai to the new Jerusalem change the way you pray “Come, Lord Jesus” as Advent begins?

Closing Prayer

Lord Jesus Christ, Mediator of the new covenant, whose blood speaks a better word than the blood of Abel: we thank You that the mountain of terror has become the mountain of joy, that the veil has been torn through Your flesh, and that the covenant written on stone has been written on our hearts by Your Spirit. You absorbed the consuming fire of Sinai on the cross so that we might approach the throne with boldness. You gave us Your body and blood at the Table so that the meal once eaten on the mountain might become our weekly feast of forgiveness. You have promised that we will see Your face and bear Your name forever. Sustain us in this covenant of grace as we journey through the wilderness of this present age. Keep us at the Table until You bring us to the city. And when Advent calls us to watch for Your coming, grant us voices to cry with the Spirit and the Bride the prayer that closes every age and opens eternity: Come, Lord Jesus. Amen.

Soli Deo Gloria

Appendix — Liturgical, Lectionary, and Hymnic Connections

Where These Texts Appear in the Life of the Church

Exodus 19–20 and 24 form the core of the Old Testament readings for the Festival of Pentecost in some lectionary traditions, where the giving of the Law at Sinai is set alongside the outpouring of the Holy Spirit at Pentecost (Acts 2). The connection is deliberate: at Sinai, the Law was written on tablets of stone amid fire and terror; at Pentecost, the Law is written on hearts of flesh amid tongues of fire and joy. The Sinai theophany also appears in the Propers for Trinity Sunday, where the overwhelming holiness of God is proclaimed alongside the revelation of the Triune Name.

Jeremiah 31:31–34 is the appointed Old Testament reading for the Fifth Sunday in Lent (Year B) in the Three-Year Lectionary. Its placement in Lent is theologically precise: as the Church moves toward the Passion, the prophet’s promise of a new covenant, written on the heart and sealed with the forgiveness of sins, sets the stage for Holy Week, when Christ ratifies that covenant in His blood at the Last Supper and on the cross.

Hebrews 12:18–24 is the appointed Epistle reading for Proper 16 (Year C) in the Three-Year Lectionary. Its placement in Ordinary Time allows the preacher to draw the contrast between the two mountains as a statement about the nature of worship: the congregation does not gather at a mountain of terror, but at the festal assembly of Mount Zion. The passage shapes the Church’s understanding of what is happening in the room on Sunday morning.

Luke 22:14–20 falls within the appointed Gospel reading for Holy Thursday (Maundy Thursday), when the Church hears the institution of the Lord’s Supper alongside the Passover context in which Jesus spoke. The Maundy Thursday liturgy is the annual moment when the congregation stands at the intersection of the three Exodus types: the Passover lamb, the covenant blood, and the meal in the presence of God.

Revelation 21–22 provides readings for the Last Sunday of the Church Year, All Saints’ Day, and the Easter season. The vision of the new Jerusalem, the wiping away of tears, and the river of the water of life appear wherever the Church confesses the hope of the resurrection and the life everlasting. Revelation 22:17–20, with its cry “Come, Lord Jesus,” stands as the bridge to Advent, the season in which the Church begins again to watch for the coming of the God who rescued Israel from Egypt and is coming to complete the covenant.

Hymn Connections

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. Its final stanzas anticipate the eschatological banquet, making it a hymn that spans all three sessions of Exodus Typology in a single text.

LSB 578, “The Day of Resurrection.” John of Damascus’ hymn draws directly on the Passover imagery: “From death to life eternal, from earth unto the sky, our Christ has brought us over with hymns of victory.” The language of passage, from bondage to freedom, from death to life, is Exodus typology set to music.

LSB 617, “O Lord, We Praise Thee.” Luther’s Communion hymn (*Gott sei gelobet und gebenediet*) confesses the real presence of Christ’s body and blood in the Supper and connects the sacramental meal to the covenant promise. The hymn is a congregational confession that what Moses sprinkled from the basin, Christ now gives at the altar.

LSB 672, “Jerusalem the Golden.” Bernard of Cluny’s hymn gives voice to the longing for the new Jerusalem described in Revelation 21–22. Its imagery of rest, light, and the presence of God echoes the consummation toward which the entire covenant history points. The hymn is especially appropriate as a bridge between the close of this series and the beginning of Advent.

LSB 516, “Wake, Awake, for Night Is Flying.” Philipp Nicolai’s Advent chorale anticipates the arrival of the Bridegroom and the wedding feast. Its imagery of the city, the gates, the angels, and the eternal light draws directly from Revelation 21–22, the very texts with which this series concludes. As the Exodus Typology series gives way to Advent, this hymn bridges the two: the God who brought Israel from Egypt is the Bridegroom coming to complete the covenant.