

The Lamb God Provides

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From Eden's shadow to Calvary's substance

From the first acceptable offering in Genesis to the slain Lamb on the throne of Revelation, Scripture traces one figure with deliberate precision — the lamb God provides. Each episode below makes the figure clearer than the last, until John the Baptist points at a Man and names what every lamb before had pictured.

I

BEFORE THE FLOOD

Abel's Firstling

The first acceptable offering — a lamb

Genesis 4:1–5; Hebrews 11:4; 1 John 3:12

Cain brings of the fruit of the ground; Abel brings of the firstlings of his flock and of their fat portions. The Lord has regard for Abel and for his offering, and not for Cain's. The text does not explain why in so many words — but Hebrews 11:4 supplies the reason: *by faith Abel offered to God a better sacrifice than Cain*. Cain's anger turns to murder; Abel becomes the first martyr.

The first offering Scripture records as accepted is a lamb. The pattern that will run all the way to Calvary opens here: an innocent animal dies in place of the worshipper. The smoke rises and finds favor. The blood is enough.

THE PATTERN BEGINS

Abel's blood, the first martyr's, cries from the ground (Gen 4:10). The lamb's blood is the offering God accepts. Both are foretastes of the One whose blood would speak *better than the blood of Abel* (Heb 12:24). Two kinds of blood from the very first family — one crying for justice, one securing favor — and both point forward to the cross.

II

THE PATRIARCHS

The Ram in the Thicket

“God will provide for Himself the lamb”

Genesis 22:1–18; 2 Chronicles 3:1; John 3:16; Hebrews 11:17–19

God says to Abraham: *take your son, your only son, whom you love, and offer him as a burnt offering on one of the mountains of which I shall tell you.* Three days’ journey to Moriah. Abraham leaves the servants below: *we will worship and return to you.* Isaac carries the wood up the mountain on his own back. Isaac asks: *my father... behold, the fire and the wood, but where is the lamb for the burnt offering?*

Abraham’s answer is the heart of the story: *God will provide for Himself the lamb, my son.*

The altar is built. Isaac is bound on it. The knife is raised. The angel of the Lord cries: *do not stretch out your hand against the lad... now I know that you fear God.* Abraham looks — and a ram is caught in the thicket by its horns. The ram is offered up in the place of his son. Abraham names the place *Jehovah Jireh*: the Lord will provide. The saying is preserved: *in the mount of the Lord it shall be provided.*

THE MOUNTAIN

2 Chronicles 3:1 names the place where Solomon builds the temple: Mount Moriah. The same mountain range becomes Golgotha. The place where Abraham was told *it shall be provided* is the place where, 2000 years later, God provided Himself the Lamb — *His only Son, whom He loved* (Gen 22:2; John 3:16). The substitution Abraham only typified, the Father carried out at the same address.

THE READING

Abraham told the servants: *we will worship and return to you* — the plural verb. Hebrews 11:19 reads that *he considered that God is able even to raise people from the dead, from which he also received him back as a type.* Isaac walks down the mountain alive after being bound on the altar; in figure, this is a resurrection received back. The whole pattern — substitution and resurrection on Moriah — is rehearsed in advance.

III

THE EXODUS

The Passover Lamb

Selected, examined, killed, eaten — on the very day

Exodus 12:1–28; 1 Corinthians 5:7; John 19:14–36; 1 Peter 1:18–19

The Lord prescribes the deliverance from Egypt down to the day. The instructions are remembered by Israel forever after; they are also, the New Testament insists, a rehearsal of what the Christ will do at the same address on the calendar.

Nisan 10 · The Selection

On the tenth day of the month each household takes a lamb. *A male, a year old, without blemish* — from the sheep or from the goats. One lamb per household; if a household is too small, joined with a neighbor according to the number of persons.

Nisan 10-14 · Four Days of Examination

The lamb is kept until the fourteenth day. Four full days in which any blemish would show. Watched, fed, lived with. By the fourteenth there is no question whether this lamb is acceptable.

Nisan 14 (twilight) · The Killing

The whole assembly of Israel kills the lambs *between the evenings* — in the late afternoon, ending at sundown. The blood is caught in a basin.

The Blood Applied

A bunch of hyssop dipped in the blood is struck on the two doorposts and the lintel of every house. *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.*

The Eating

The lamb is roasted whole over fire — not boiled, not eaten raw. Eaten with unleavened bread and bitter herbs. Eaten standing, dressed for travel: sandals on, staff in hand, loins girded. Nothing left until morning; what remains is burned.

Nisan 14 (midnight) · The Firstborn Struck

At midnight the Lord strikes every firstborn in Egypt, from Pharaoh's to the slave's. *There was a great cry in Egypt, for there was no house where there was not someone dead.* But in the houses with the blood, the destroyer passes over.

From this day forward Israel keeps the Passover as a memorial — *a permanent ordinance throughout your generations.* For 1500 years the lambs are selected on Nisan 10 and killed on Nisan 14, century after century, awaiting the Lamb the rehearsal pictures.

WITHOUT BLEMISH

The lamb must be *without blemish* (Ex 12:5). Peter, looking back: *you were not redeemed with perishable things like silver or gold... but with precious blood, as of a lamb unblemished and spotless, the blood of Christ* (1 Pet 1:18–19). The same phrase, the same requirement.

NOT A BONE BROKEN

Of the Passover lamb: *not a bone of it shall be broken* (Ex 12:46; cf. Num 9:12; Ps 34:20). At the cross John records: when the soldiers came to break the legs of the crucified to hasten death, Jesus was already dead; they did not break His legs. John's comment: *these things came to pass that the Scripture might be fulfilled: not a bone of Him shall be broken* (John 19:33–36).

THE HOUR

The Passover lambs were killed *between the evenings* — the late afternoon, ending at the ninth hour (3 PM). The Gospels record Christ's death at the ninth hour (Matt 27:46; Mark 15:34): *it is finished* (John 19:30). At the very hour the lambs in the temple were being killed, the Lamb of God was being killed outside the city.

IV

THE EXODUS · WILDERNESS

The Daily Lamb

A perpetual offering, morning and evening

Exodus 29:38–42; Numbers 28:3–8; Hebrews 10:1–14

At Sinai, after the giving of the law and the construction of the tabernacle, the Lord institutes the daily sacrifice. Every day, without exception, the priests are to offer *two lambs a year old as a continual burnt offering*: one in the morning, one at twilight. The continual sacrifice (*tamid*) frames every Israelite's day — from the first lamb at dawn to the second at the ninth hour.

1500 years. Twice a day. Two lambs every day. Hundreds of thousands of lambs — and not one of them ever actually took away a single sin. Hebrews 10:4: *it is impossible for the blood of bulls and goats to take away sins*. Then why? Hebrews 10:1: *the Law, since it has only a shadow of the good things to come and not the very form of things, can never make perfect those who draw near*. Two lambs every day for fifteen centuries was a shadow, a rehearsal, a continual pointing forward.

Christ, in contrast, *having offered one sacrifice for sins for all time, sat down at the right hand of God* (Heb 10:12). The lamb the daily sacrifices pointed to has come, has finished the work, and is seated.

THE EVENING LAMB'S HOUR

The evening lamb of the *tamid* was offered at the ninth hour — 3 PM. This is the hour Acts 3:1 calls *the hour of prayer*; the hour Daniel was praying when Gabriel came (Dan 9:21); and the hour Christ died on the cross. The whole pattern of Israel's worship was timed to the moment of the Lamb's coming death.

V

JUDAH ALONE

The Suffering Servant

The lamb is a Man — foretold seven hundred years ahead

Isaiah 53; Acts 8:30–35

Seven hundred years before Christ, Isaiah writes a passage so explicit that it has been called *the fifth gospel*. The Servant is despised and forsaken, a man of sorrows acquainted with grief. He is pierced through for our transgressions; the chastening for our well-being falls on Him; by His scourging we are healed.

And then Isaiah names the figure:

He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.

— Isaiah 53:7

The lamb is not an animal anymore. The lamb is a Person who would suffer for the people's sins. Two verses later Isaiah adds: *His grave was assigned with wicked men, yet He was with a rich man in His death*. Seven hundred years before a borrowed tomb belonging to Joseph of Arimathea.

The Ethiopian eunuch was reading this very passage when Philip found him on the road from Jerusalem to Gaza (Acts 8:30–35). His question to Philip: *of whom does the prophet speak this, of himself or of someone else?* Philip began with that Scripture and preached Jesus to him.

FOUR HUNDRED YEARS OF SILENCE

VI

THE GOSPELS

Behold the Lamb of God

After fifteen centuries of typology, the Baptist points and names

John 1:29–36

John the Baptist stands by the Jordan, baptizing those who confess their sins. The next day he sees Jesus coming toward him — and says, as if naming what every previous lamb had pictured:

Behold, the Lamb of God who takes away the sin of the world!

— John 1:29

This is the first time anyone in Scripture uses the title *the Lamb of God*. And he is not speaking of an animal. He is pointing at a Man walking down the riverbank.

Two of John's disciples hear him and leave him to follow Jesus. One of them, Andrew, goes and finds his brother Simon Peter, and says: *we have found the Messiah*. The chain of disciples that will carry the gospel to the ends of the earth begins from this pointing.

VII

CHRIST'S LAST WEEK

Calvary's Hour

The pattern, at last, fulfilled to the day and to the hour

Matthew 21; Matthew 26–27; John 19; 1 Corinthians 5:7

On Nisan 10, the day the Passover lambs were being selected from the flocks, Jesus entered Jerusalem from the east, riding on the colt of a donkey, with the crowd crying *Hosanna! Blessed is He who comes in the name of the Lord!* The Lamb came into the city the very day the lambs were being chosen.

Through the four days that followed He was examined — by the chief priests, the scribes, the Pharisees, the Sadducees, the Herodians — all looking for a charge that would stick. None could be found. Caiaphas, then Pilate, then Herod, then Pilate again. The verdict each time was the same: *I find no fault in this man* (Luke 23:4; cf. John 18:38; 19:4, 6). After four days of public scrutiny, the Lamb was without blemish.

On Nisan 14 He was condemned. He was led out to be killed. He was crucified at the third hour and died at the ninth — 3 PM — the very hour the Passover lambs were being slaughtered in the temple. His last word: *it is finished*. Not a bone of Him was broken (John 19:33–36).

The apostle Paul, looking back, says it plainly: *Christ our Passover has been sacrificed* (1 Cor 5:7).

THE FORENSIC TIMELINE

The day-by-day correspondence between Exodus 12 and Christ's final week is examined in detail in *The Last Week of the Lamb* (Paul and Pam Hainline, on this site), which argues a Wednesday crucifixion based on the chronology Christ Himself gave: *three days and three nights in the heart of the earth* (Matt 12:40).

The book's closing chapter weighs the year of the crucifixion (likely AD 31) against the same Nisan 14 / Wednesday constraint.

VIII

THE ETERNAL STATE

The Lamb on the Throne

The slain Lamb, at the center of the eternal worship of God

Revelation 5; 7:9–17; 19:6–9; 21:22–27; 22:1–5

John, in exile on Patmos, sees the throne of heaven. A scroll sealed with seven seals lies in the right hand of Him who sits on it. A strong angel proclaims with a loud voice: *who is worthy to open the book and break its seals?* No one in heaven or on the earth or under the earth is able. John weeps. One of the elders says to him:

Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.

— Revelation 5:5

John turns to see the Lion. He sees a Lamb. *I saw between the throne and the four living creatures and the elders a Lamb standing, as if slain.* The Lamb takes the scroll, and every creature in heaven and on earth and under the earth and on the sea cries:

Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing... to Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.

— Revelation 5:12–13

The Lamb's name fills the rest of John's vision. The blood of the Lamb is what washes the great multitude white (7:14). The Lamb is the Shepherd in the midst of the throne (7:17). The marriage supper of the Lamb (19:7–9). The Lamb's book of life (21:27). The Lamb is the temple of the New Jerusalem (21:22). The Lamb is the lamp of the city (21:23). The river of the water of life flows from the throne of God and of the Lamb (22:1).

From Abel's firstling to the river of life in eternity, one figure carries the whole story. The lamb God provides — first in shadow, then in substance, then in glory — was always one Person: the Son of God, the Lamb who was slain before the foundation of the world (Rev 13:8), now seated at the center of heaven's worship.

Notes on the typology — how this study reads Scripture

The pattern is Scripture's own. Every connection drawn above is one the New Testament itself names. The Passover-Christ identification is Paul's (1 Cor 5:7). The unblemished-lamb identification is Peter's (1 Pet 1:18–19). The not-a-bone-broken identification is John's (John 19:33–36). The Lamb-of-God title is John the Baptist's. The Isaiah-53-applied-to-Christ identification is Philip's sermon to the Ethiopian eunuch (Acts 8:30–35). The Lamb-on-the-throne vision is John the Apostle's. We have not invented the line; we have only traced it.

The day-and-hour precision. Christ entered Jerusalem on Nisan 10 (the four Gospels date the entry five days before the Passover, which was killed on Nisan 14); was examined for four days; was crucified on Nisan 14; died at the ninth hour. These are not modern impositions on the text. The same day-and-hour correspondence is what made Paul, with no scholarly apparatus, write *Christ our Passover*.

What is 'circa' and what is exact. The dates of Abel and the Moriah event are *circa* by the same broad framework the Old Testament Timeline uses. The Passover at Nisan 14, the daily sacrifice morning and evening, the ninth-hour death of Christ — these are exact, and they line up by the calendar Scripture itself counts.

The companion to this spoke is *The Last Week of the Lamb* by Paul and Pam Hainline, which examines the final week of Christ in light of the Exodus 12 chronology and argues a Wednesday crucifixion on Nisan 14, AD 31. The book is available on this site as both a reader and a downloadable PDF.

Primary Source: *The Holy Bible* (Genesis 4; Genesis 22; Exodus 12; Exodus 29:38–42; Isaiah 53; John 1:29–36; 1 Corinthians 5:7; 1 Peter 1:18–19; Revelation 5)

A deep-dive companion to the Noble Mind Study Old Testament Timeline · [The Last Week of the Lamb](#) · [Return to the timeline](#)