

Discussion Questions Set #1

“This month is to be for you the first month, the first month of your year.” (Exodus 12:1)

“If anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Corinthians 15:17)

“Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.” (1 Peter 2:10)

“Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation.” (Colossians 1:21-22)

In sermon, we discussed the fact that the events of the first Passover we’re to be of such significance that a new way of tracking time (a new calendar) would come into being. A complete reorientation of life around these events was entailed for the people of Israel.

1. As you think about what an entire reorientation of life around this event might entail, what importance do you believe rests in doing so? What might such a reorientation accomplish for the people of Israel that might benefit their faith?
2. A similar reorientation ought to occur in the life of those who follow Jesus - that the events of Christ’s death and resurrection form a “beginning” point for our understanding of self and the world around us. What might such a reorientation accomplish for us that might benefit our faith?
3. In what ways do you experience your conversion as a new beginning or a fresh start?
4. Why is it important to recognize that just as the Passover began to establish a home, a communal identity and a freedom for the people of Israel, Jesus has established a home, a communal identity and freedom for those who trust in Him?
5. How might you communicate all of this to a person who doesn’t yet know Jesus as Lord?

Discussion Questions Set #2

“Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household ... [and] take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight.” (Exodus 12:3,6)

In sermon, we learned that the people of Israel were to select a lamb from among their flocks for sacrifice, and care for it in a personal manner prior to its sacrifice, highlighting a very relational nature of the sacrifice.

1. In sermon, it was suggested that when it comes to aspects of salvation, it is culturally preferable for us to discuss a distant and disengaged god providing an answer for the general sin of the world. Why do you think this might be the case? What evidence do you see of such an attitude?
2. Christianity reveals the intensely personal nature of our salvation, that Jesus – a flesh and blood human somehow imbued with divinity – died not solely for sin in general, but specifically for our individual sin, too. Why is it significant for us to note this reality? How does it affect our faith?
3. How does this affect our message to those who are not followers of Jesus?

Discussion Questions Set #3

“Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD’s Passover.” (Exodus 12:10-11)

Jesus “sacrificed for their sins once for all when he offered himself.” (Hebrews 7:27)

1. Why is it significant to note that both the Passover sacrifice and Christ’s sacrifice were complete and sufficient, with nothing left to add, make common or “superstitionalize”? How does this affect our faith?
2. When you think of the haste implied in the events of the Passover, what does this suggest about faith in Jesus? Do you think we approach our faith or our sharing of it with other with haste? Ought we?
3. We learn that the Israelites responded to all of this with worship, even before any of it came to pass. How might we worship God in a similar way?