

III. The Table of Presence—Bread as the Blessing

What do the words “keep the lamb” have to do with bread, with a blessing, and with the Table of Presence in the Tabernacle and how does that correlate to Holiness?

“...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.”

Exodus 12:6 (ESV)

Read the following verses and reference The Tabernacle image to answer the questions below.

Exodus 12 (all)	Leviticus 16	James 2:14-26	Ephesians 2:8-9
2 Peter 2:21			

You Keep—Preliminary Questions

For these preliminary questions, do not search the internet, do not scroll through scripture to ‘find an answer.’ Answer the questions as you know or understand them today.

1) What does it mean to *be* delivered?

2) What does the concept of being *delivered* imply? Delivered of what/who exactly?

3) What does it mean to *be* saved?

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4) What does the concept of being *saved* imply? Saved from what/who exactly?

5) Is there a difference between *deliverance* and *salvation*? If so, describe it.

6) Is it possible for a people/person to be *delivered* and not *saved*? Elaborate.

7) Is it possible for a people/person to be *saved* and not *delivered*?

8) Who is the one who delivers? Be specific. Is it man? Is it (a) God/god? Is it man on behalf of (s) God/god? What scriptural evidence do you have? Elaborate.

9) Is there an aspect of *promise* associated with deliverance/deliver? In other words, if there is no promise associated to deliverance, does deliver still mean the same thing?

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10) When the children of Israel were rescued from Egypt, would you say that was an act of *salvation* or an act of *deliverance*?

11) Is there a biblical/symbolic/traditional difference between a sheep or a goat, or does it really matter? Explain.

12) What is the feast/festival of the Passover (Pesach)? If you don't know, what can you presume the feast/festival represents?

13) What specific animal(s) are/were sacrificed during the Passover (Pesach)? What is the significance?

14) What is the feast/festival of Unleavened Bread (Hag HaMatzot)? If you don't know, what can you presume the feast/festival represents?

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15) What is the feast/festival of the Day of Atonement (Yom Kippur)? If you don't know, what can you presume the feast/festival represents?

16) What specific animal(s) are/were sacrificed during the Day of Atonement (Yom Kippur)?

17) The scripture says we are *saved* by grace, through faith, not of works, so that no man/woman/person can boast/brag (**see Ephesians ref above**). What does this mean, biblically?

18) The scripture says, 'faith without works is dead' (**See James ref above**). What does this mean, biblically?

19) Compare the Ephesians and James passages above **and** your responses. Are these contradictions?

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20) Was the sacrifice of the Messiah a form of *deliverance* or a form of *salvation*, or both? Explain.

21) Review your responses to Q's 1-7 and answer this question: If the sacrifice of Messiah on the cross was a form of *salvation*, as an example, do we still need to be delivered?

22) Review your responses to Q's 1-7 and answer this question: If the sacrifice of Messiah on the cross was a form of *deliverance*, as an example, do we still need to be saved AFTER the cross?

23) Did the sacrifice of Messiah *cover* everyone? In other words, did Christ "die for *everyone*?" Why, or why not? Explain your answer.

24) When you consider the Exodus story, who was the sacrificial lamb for?

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25) Regarding the previous question, if you believe the sacrificial lamb/kid was for Israel, then how do we explain the foreigners in the story and what happened to them?

26) When the Children of Israel sacrificed the baby sheep/baby goat on the Passover night, were they actively in covenant with the LORD? Why or why not?

27) Now, consider the foreigners mentioned in Exodus 12 storyline; were the *foreigners* in covenant with the LORD? Why or why not?

28) Compare your responses to the two previous questions. What can you deduce from your findings or belief?

29) If the children of Israel simply/only sacrificed the lamb, placed the blood over the lintel and door posts, would they have been protected from *the Destroyer*? Is this a picture of deliverance or salvation or both?

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30) If the children of Israel sacrificed the lamb, placed the blood over the lintel and door posts, along with all the LORD prescribed that night, who then did the **work** to protect them from the Destroyer?

31) If there were a lists of tasks to complete the sacrifice of the lamb, and application of the lamb's blood, by the children of Israel, would this be considered **works**? Why or why not?

32) Consider this statement and read it out loud:

"The children of Israel were saved by the LORD from wicked people, who had performed wicked things to them, and the LORD punished the wicked."

Would you agree with this perspective? Why or why not?

33) Without researching or reading beyond the Exodus 12 story, do you know what happened to the Egyptian Empire after the children of Israel were rescued? Do you know what happened to the children of Israel after they were rescued?

34) Go back and evaluate your response to Q23. Is it possible to **dishonor** the sacrifice of the Lamb? If you believe so, or disagree, what does that mean or look like, to you?

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In this section of the Study, we will walk through the Exodus story, specifically the objective work of the Lamb, covenant, and blessing, in chapter 12.

You Keep

1. Why did the LORD need to start this story, in Exodus 12, verse 1, by letting us know He a) spoke to Moses and Aaron b) in the land of Egypt? Was this just opening dialogue or something more substantial?

2. Evaluate your responses to Q#1 above. Now answer this: Why might an enslaved people trust Aaron, a man who shared in their bondage and suffering, more readily than Moses, who perhaps lived a more privileged life as an Egyptian? How does this shape the way you read (about) God speaking to both men in Egypt, specifically?

3. Now consider the previous two questions: Do you think the LORD understood how the people may not have responded to His calling if He only used a *stranger* to deliver His message. How does that shape your perspective of God and your experiences?

4. Review your response to Q1: Why did the LORD speak to them “in the land of Egypt?” Does it matter where He spoke to them? Does it matter to you? What did Egypt represent to the people? Think about their circumstances. Consider your own personal struggles and circumstances when responding.

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5. Let's review: What have you learned about what it means to *be in covenant* with the LORD? Expand on all you know or recall.

6. What's the difference between *salvation* and *covenant*, or is salvation a New Testament principle and covenant an Old Testament concept?

7. Do you believe [that] salvation, or the act of "being saved" is an event on the timeline of our life?

8. Would you call a wedding ceremony an event on the timeline of your life? If so, is the wedding the same as the day-to-day life of marriage? Explain.

9. If the day-to-day life of a marriage is not the same as the wedding day, how does that compare to the day you believe you were saved in comparison to everyday after that moment?

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10. When the LORD spoke to Moses and Aaron, was Aaron *in covenant* with the LORD at that time? Explain your response.

11. When the LOD spoke to Moses and Aaron, was Moses *in covenant* with the LORD at that time? Explain your response.

12. Look back at your response to Q#26 & Q27 from the *Preliminary Questions*.
If both Aaron (from Israel) and Moses (raised among Gentiles) were outside covenant when the LORD spoke to them, how does that challenge your assumptions about who God chooses to speak to or use? If it doesn't challenge you, explain why."

13. With everything you've learned about the LORD speaking to Moses and Aaron *in Egypt*, does verse 2 make more sense when He says, "This shall be the beginning of months for you?"
Why do you think the LORD chose *that moment* to reset their calendar?

14. "What would change in your identity, pace, or expectations if you allowed God to redefine the 'beginning' of your story?"

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15. Depending on your translation, verse 3 of Exodus 12 reads (ESV) “*tell all the congregation of Israel...*” What word does your translation have for *congregation*? Consider this same word was use previously in our study of Psalm 82.

16. [Without researching this] When you read the word “congregation” (or whatever term is applied to your translation), what word(s) come to your mind? What does *congregation* mean to you? Be specific.

17. Do you think ‘congregation of Israel’ means the same thing as ‘children of Israel’? Why or why not? Elaborate.

18. “Based on what you’ve seen so far, does Exodus 12:3 suggest that covenant identity is defined by *ethnicity* or by *obedience*? How does the LORD’s instruction to the ‘congregation of Israel’ reshape your assumptions about who belongs to Him?”

19. If ‘congregation’ in verse 3 does not imply ethnicity, how does the phrase ‘a lamb for a household’ reshape your assumptions, or validate your convictions, about **who** is included in God’s covenant instructions?” Elaborate.

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20. Read Genesis 46:34 and 47:1-6. What do we discover about where in Egypt the children of Israel lived and their generalized occupation as a people?

21. Now that we understand where Israel lived and their primary occupation in captivity, compare that to Moses' life *after* leaving Egypt (**Exodus 2:16; 3:1**). What patterns or correlations do you see between Aaron, who represents Israel, and Moses, who represents foreigners?

22. "In verse 4, the LORD says, 'if the household is too small for a lamb, he and his nearest *neighbor* shall take according to the number of persons.' What word does your translation use for *neighbor*? Based on the context, who do you think this *neighbor* is?"

23. If the LORD allows households to share the lamb with their nearest *neighbor* — regardless of ethnicity — what does that reveal about His heart for inclusion, covenant, and redemption?

24. Looking back over all your responses to Exodus 12:1–4, what are you learning about the difference between an ethnicity-defined covenant and an obedience-defined covenant? As you reflect, identify as many misconceptions as you can that you've held about who belongs to God and why.

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25.

26. Does your version of Exodus 12:5 use the word *blemish*? If it does not, what does your version say in place of “without blemish?”

27. What does your version of Scripture say in place of the word
