EXODUS

Chapter 12

*The Passover*

**The Lord said to Moses and Aaron in Egypt, 2 “This month is to be for you the first month, the first month of your year. 3 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. 4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. 7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9 Do not eat the meat raw or cooked in water, but roast it over the fire—head, legs and inner parts. 10 Do not leave any of it till morning; if some is left till morning, you must burn it. 11 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. 12 “On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the Lord. 13 The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt. 14 “This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance. 15 For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. 16 On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat—that is all you may do. 17 “Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. 18 In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19 For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. 20 Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.” 21 Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. 22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. 23 When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down. 24 “Obey these instructions as a lasting ordinance for you and your descendants. 25 When you enter the land that the Lord will give you as he promised, observe this ceremony. 26 And when your children ask you, ‘What does this ceremony mean to you?’ 27 then tell them, ‘It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’ ” Then the people bowed down and worshiped. 28 The Israelites did just what the Lord commanded Moses and Aaron. 29 At midnight the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. 30 Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.**

**12:1–28** The institution of Passover took place at the Lord’s command. The Lord established Israel as a nation by the Passover (cf Is 43:15). (TLSB)

**12:2** *This month is … the first month.* The inauguration of the religious calendar in Israel (see chart on “Hebrew Calendar”). In the ancient Near East, new year festivals normally coincided with the new season of life in nature. The designation of this month as Israel’s religious New Year reminded Israel that her life as the people of God was grounded in God’s redemptive act in the exodus. The Canaanite name for this month was Abib (see 13:4; 23:15; 34:18; Dt 16:1), which means “young head of grain.” Later the Babylonian name Nisan was used (see Ne 2:1; Est 3:7). Israel’s agricultural calendar began in the fall (see note on 23:16), and during the monarchy it dominated the nation’s civil calendar. Both calendars (civil and religious) existed side by side until after the exile. Judaism today uses only the calendar that begins in the fall. (CSB)

Nisan (Abib). Starting the year with Passover reminded Israel that all its life as the people of God was grounded in God’s redemptive act in the exodus. (TLSB)

**12:3** *community of Israel.* The Israelites gathered in assembly. (CSB)

*a lamb*. Lit, “a young one,” either a sheep or goat (v 5). The sight of the lamb provided the occasion for remembrance and instruction regarding God’s mercy and deliverance from their oppressor. (TLSB)

*according to their fathers’ houses*. Only the members of one family or family circle should gather together, not an indiscriminate company. (TLSB)

**12:5** *animals … without defect.* See Lev 22:18–25. Similarly, Jesus was like “a lamb without blemish or defect” (1Pe 1:19). (CSB)

To be fit for sacrifice and as a symbol of the moral integrity of the person represented by the sacrifice. Cf 29:1; Lv 1:3; Nu 6:14; Dt 15:21. (TLSB)

*male*. Taking the place of the firstborn males of Israel. (TLSB)

*year old*. From the eighth day of its life to the end of its first year; a law that also applied to other sacrifices (22:29–30; Lv 22:27). (TLSB)

*sheep or* … *goats*. At the time of Josiah, kids were still used as well as lambs (2Ch 35:7). The imagery here is frequently applied to Jesus (cf Jn 1:29; 1Co 5:7; 1Pt 1:19; Rv 5:6; 7:14; 12:11.(TLSB)

**12:6** Ritual slaughtering and dressing of the sacrifice took place at the same time for each household. (TLSB)

*at twilight.* Lit. “between the two evenings,” an idiom meaning either (1) between the decline of the sun and sunset, or (2) between sunset and nightfall—which has given rise to disputes about when the Sabbath and other holy days begin. (CSB)

Ritual slaughtering and dressing of the sacrifice took place at the same time for each household. (TLSB)

**12:7** *blood.* Symbolizes a sacrifice offered as a substitute, one life laid down for another (see Lev 17:11). Thus Israel escapes the judgment about to fall on Egypt only through a vicarious sacrifice (see Heb 9:22; 1Jn 1:7). (CSB)

A sign for the Lord to spare the Israelite households and not permit the destroyer to enter them (vv 13, 23). (TLSB)

*doorposts* … *lintel*. Blood surrounded the entry, marking the home as under the Lord’s protection (cf Heb 9:22; 1Jn 1:7). By marking across from post to post and then from the lintel downward, a cross pattern is formed in the entryway. Jesus Christ is “the propitiation for our sins” (1Jn 2:2; 4:10). He is “our Passover lamb” (1Co 5:7). (TLSB)

**12:8–9** *roasted*. As shepherds cook; reminiscent of Israel’s pastoral life during the patriarchal years. (TLSB)

**12:8** *that night*. The night of the 14th of Nisan. (TLSB)

*bitter herbs.* Endive, chicory and other bitter-tasting plants are indigenous to Egypt. Eating them would recall the bitter years of servitude there (see 1:14). (CSB)

*bread made without yeast.* Reflecting the haste with which the people left Egypt (see vv. 11, 39; Dt 16:3). (CSB)

**12:9** *roast it … head, legs and inner parts.* The method wandering shepherds used to cook meat. (CSB)

So a bone would not be broken (v 46). This, too, points to Christ (Jn 19:36). (TLSB)

**12:10** *let none of it remain until the morning*. A rule later given for all the sacrificial meals except the peace offering. The household was to eat and remember together (vv 26–27), with some urgency (v 11). Realizing our sin in bitterness and brokenness of heart, we eagerly feed upon Christ (Mt 26:26–29; Mk 14:22–25; Lk 22:17–20; 1Co 11:23–25). (TLSB)

**12:11** The Israelites were to be prepared for the flight from Egypt without terror or panic (Dt 20:3; Ps 31:24) and dressed in traveling garb.(TLSB)

*belt fastened*. So walking would not be hindered. (TLSB)

*sandals on your feet*. Prepared for rough terrain. (TLSB)

*staff in your hand*. For protection and support. (TLSB)

*Passover.* Explained in vv. 13, 23, 27 to mean that the Lord would “pass over” and not destroy the occupants of houses that were under the sign of the blood. (CSB)

Hbr *pesach*; used for the holiday, the sacrifice, and the paschal (Passover) lamb (v 21; 2Ch 35:1, 13). The verb form also appears in v 27. The preparation of the lamb in accordance with divine instruction was later transferred to the whole seven-day observance of the Feast of Unleavened Bread (Lv 23:4–8), which began with this meal and the sacrifices that were to be offered at that feast (Dt 16:1–2; 2Ch 35:1, 7). Tertullian: “Even Moses prophesied … and added that ‘it was the *passover of the Lord*,’ that is, the *passion of Christ*” (*ANF* 3:167). (TLSB)

**12:12** *judgment on all the gods of Egypt.* Some had already been judged (see notes on 7:19; 8:2; 9:3; 10:21), and now all would be: (1) They would be shown to be powerless to deliver from the impending slaughter, and (2) many animals sacred to the gods would be killed. (CSB)

The Egyptians worshiped these gods through their kings and certain sacred animals such as the bull Apis and the goat Mendes, the firstborn of which all died. When animals sacred to the gods died, this demonstrated that the gods were powerless to resist the one true God. Cf Is 19:1. (TLSB)

**12:13** *sign.* Just as the plagues were miraculous signs of judgment on Pharaoh and his people (see 8:23), so the Lord’s “passing over” the Israelites who placed themselves under the sign of blood was a pledge of God’s mercy. (CSB)

God placed the Israelites under the sign of the blood on the houses in which they were assembled; this in turn was a sign of God’s mercy that no plague should fall upon them. Cyprian: “When the world shall begin to be desolated and smitten, whoever is found in the blood and the sign of Christ alone shall escape” (*ANF* 5:464). (TLSB)

**12:14** *celebrate it as … a lasting ordinance.* Frequent references to Passover observance occur in the rest of Scripture (see Nu 9:1–5; Jos 5:10; 2Ki 23:21–23; 2Ch 30:1–27; 35:1–19; Ezr 6:19–22; Lk 2:41–43; Jn 2:13, 23; 6:4; 11:55–12:1). The ordinance is still kept by orthodox Jews today. (CSB)

Remembrance was to be maintained by repetition of the feast and the celebration of their new life of fellowship with the Lord (Nu 9:1–5; Jsh 5:10; 2Ch 30:1–27; 35:1–19; Jn 2:23; 6:4; 11:55). (TLSB)

**12:15** *unleavened bread*. Leavening was a symbol of sin (cf Lk 12:1). Abstaining from leaven symbolized the new life cleansed from the sinful nature (v 19). (TLSB)

*remove the yeast from your houses.* Yeast later was often used as a symbol of sin, such as “hypocrisy” (Lk 12:1) or “malice and wickedness” (1Co 5:8). Before celebrating Passover, the observant Jew today conducts a systematic (often symbolic) search of his house to remove every crumb of leavened bread that might be there (see v. 19). (CSB)

*cut off from Israel.* Removed from the covenant people by execution (see, e.g., 31:14; Lev 20:2–3) or banishment. See also Ge 17:14 and note. (CSB)

**12:16** *a holy assembly*. A call to the congregation by trumpet (Nu 10:2) to worship the Lord (Ezk 46:3, 9; Is 4:5). (TLSB)

*No work*. Except for the preparation of food. On the Sabbath, even food preparation was prohibited (35:2–3). (TLSB)

**12:17** *Feast of Unleavened Bread.* Began with the Passover meal and continued for seven days (see vv. 18–19; see also Mk 14:12). (CSB)

Vv 18–19 explain the progress of this seven-day festival (cf Mk 14:12). (TLSB)

*hosts*. A military term meaning army or multitude (see note, 7:4). (TLSB)

*this day*. Israel was released from Egypt on the early morning of the 15th of Abib (Nisan). (TLSB)

**12:18** *fourteenth day of the month* … *twenty-first day of the month*. Because the Lord brought Israel out of Egypt on the 15th of Abib, they were to keep the memorial of their creation as the people of the Lord as a seven-day feast to seal the covenant relationship. (TLSB)

**12:19** *sojourner*. A non-Israelite living among the people but not circumcised. (TLSB)

*native of the land*. Israel, after settlement in the Promised Land. (TLSB)

**12:21** *Passover lamb.* Jesus is “our Passover lamb” (1Co 5:7), sacrificed “once for all” (Heb 7:27) for us. (CSB)

**12:22** *hyssop.* Here probably refers to an aromatic plant (*Origanum maru*) of the mint family with a straight stalk (see Jn 19:29) and white flowers. The hairy surface of its leaves and branches held liquids well and made it suitable as a sprinkling device for use in purification rituals (see Lev 14:4, 6, 49, 51–52; Nu 19:6, 18; Heb 9:19; see also Ps 51:7). (CSB)

Probably wild marjoram or a kind of thyme, later used in atonement rituals. The plant’s lengthiness is noted in Jn 19:29. (TLSB)

*dip it into the blood.* Today at Passover meals a sprig of parsley or other plant is dipped in salt water to symbolize the lowly diet and tears of the Israelites during their time of slavery. (CSB)

**12:23** *pass over.* See note on v. 11. (CSB)

*the destroyer.* In Ps 78:49 the agent of God’s wrath against the Egyptians is described as “a band of destroying angels.” God often used angels to bring destructive plagues (see 2Sa 24:15–16; 2Ki 19:35; see also 1Co 10:10, a reference to Nu 16:41–49). (CSB)

Refers to an angel that administers God’s judgment through pestilence (2Sm 24:15–16; 2Ki 19:35; Ps 78:49; 1Co 10:10). (TLSB)

**12:24** *rite*. Lit, “word.” (TLSB)

*statute*. Something declared as fixed or established, such as a decree. (TLSB)

**12:25** When dwelling in the Promised Land, they were to explain this service to their children through oral tradition. After the Passover recorded in Nu 9:1–5, Israel did not celebrate this feast until they crossed into the Promised Land (cf Jsh 5). (TLSB)

**12:26** *your children ask you, ‘What does this ceremony mean to you?’* See 13:14. The Passover was to be observed as a memorial feast commemorating Israel’s redemption and appropriating it anew. As observed today, it includes the asking of similar questions by the youngest child present. (CSB)

**12:27** *Passover sacrifice.* See note on v. 21. (CSB)

*passed over.* See note on v. 11. (CSB)

*bowed their heads and worshiped*. Showing their faith and gratitude for the salvation they were to receive in the Passover. (TLSB)

**12:28** Emphasizes that Moses (prophet) and Aaron (priest) proclaimed God’s Word. (TLSB)

**12:1–28** Passover marks a new era for the people of Israel and foreshadows the new, spiritual Israel in Christ, the perfect Lamb who takes away the sin of the world (1Co 5:7; Heb 7:27). • O Lord, I am in need of a Shepherd to seek and save me, for I am a straying sheep. You are the Good Shepherd, who seeks and saves the lost. Save me, O Lamb of God, who takes away the sin of the world. Amen. (TLSB)

**12:29** *midnight*. All Egypt was asleep; Pharaoh and his people would be shocked out of their sleep of sin. (TLSB)

*firstborn*. An earlier pharaoh had ordered the death of all newborn sons (1:22). Those who fashion a snare for the righteous often fall into the same pit (Pr 28:10). The Lord punished the Egyptians with the death of the firstborn only, which by comparison seems merciful. (TLSB)

*prisoner, who was in the dungeon.* The lowliest of situations (see note on 11:5). (CSB)

**12:30** *Pharaoh* … *all* … *all*. A national tragedy. The sons who were to inherit the rule of Egypt and the leadership of their families were lost. (TLSB)

*The Exodus*

**31 During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. 32 Take your flocks and herds, as you have said, and go. And also bless me.” 33 The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!” 34 So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. 35 The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. 36 The Lord had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians. 37 The Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, besides women and children. 38 Many other people went up with them, as well as large droves of livestock, both flocks and herds. 39 With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.40 Now the length of time the Israelite people lived in Egypt was 430 years. 41 At the end of the 430 years, to the very day, all the Lord’s divisions left Egypt. 42 Because the Lord kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the Lord for the generations to come.**

**12:31** *Pharaoh summoned Moses.* Though he had sworn never again to grant Moses an audience (see 10:28 and note), Pharaoh now summons Moses (and Aaron) into his presence. (CSB)

Or, “proclaimed to.” Cf 10:28–29. A pronouncement rather than a face-to-face meeting seems likely. (TLSB)

*by night*. Note the urgency. (TLSB)

*serve*. Worship. (TLSB)

*as you have said*. Pharaoh is not granting total independence, but the requested time for a festival (10:25–26). (TLSB)

**12:32** *and bless me also!* Prayer was requested at other departures (8:8, 28; 9:28; 10:17). This is a special plea, in view of the suffering. (TLSB)

**12:29–32** The final plague takes place at midnight, as all Egypt lies in deep sleep; every firstborn son dies. Pharaoh comprehends that this plague is certainly God’s punishment. The exodus has begun; salvation has arrived by God’s grace. Today the Lord desires our freedom from oppression, especially the oppression of sin, which is why He sent His only-begotten Son. • O Father, grant that we may be your heavenly children. Teach us to be mindful of our souls and our heavenly heritage so that our earthly pilgrimage and inheritance may not deceive, limit, or hinder us. Amen. (TLSB)

**12:34** *before it was leavened*. The Lord had anticipated this circumstance in His Passover instructions (cf v 15). Under pressure of necessity, the people were obliged to content themselves with unleavened bread; thus it was also called the bread of affliction. (TLSB)

*cloaks*. Folded and knotted cloaks served as shoulder bags, as depicted in ancient art. (TLSB)

**12:35–36** See 3:21–22; 11:2–3. (CSB)

**12:35** People attended sacred festivals wearing their best. The Israelites had been held captive to forced labor and poverty and were now paid in full. (TLSB)

**12:36** *favor*. Cf Gn 39:21; Ezk 39:10. Dread also moved the Egyptians to compliance. (TLSB)

**12:37** *journeyed from Rameses.* See 1:11; see also note on Ge 47:11. The Israelite departure took place “the day after the Passover” (Nu 33:3). (CSB)

*Succoth.* Probably modern Tell el-Maskhutah in the Wadi Tumeilat, west of the Bitter Lakes. (CSB)

*about six hundred thousand men.* A round number for 603,550 (see note on 38:26). (CSB)

*six hundred thousand men*. Commentators calculate that there were more than two million Israelite men, women, and children. The number of men 20 years of age and older at Sinai was 603,550 (38:26; Nu 1:46), and there were 22,000 male Levites a month old and upward (Nu 3:39). (TLSB)

**12:38** *many other people.* Possibly including such Egyptians as those mentioned in 9:20. (CSB)

A throng of foreign people attached themselves to the people of Israel. Cf Gn 12:3; Dt 29:11; Zec 8:23. They may have become a snare to Israel later. (TLSB)

**12:40** *430 years*. The round number 400 is used in other places (e.g., Ac 7:6). (TLSB)

**12:41** *430 years, to the very day.* See Introduction: Chronology. (CSB)

The day of the exodus (v 14). (TLSB)

**12:42** *a night of watching by the Lord*. The Lord passes over and preserves Israel to bring His people out of Egypt. (TLSB)

**12:33–42** After 430 years in Egypt, most of them spent in slavery, Israel begins its exodus into religious freedom, which centers on freedom to worship and sacrifice to the one true God. The troubles of Israel’s departure from Egypt are merely the introduction to a new life of liberty, which comes with burdens and responsibilities. God Almighty preserves His people from the destroyer and brings Israel out of the land of bondage by grace alone. Teach about this salvation to your children. Also explain our exodus from sin and death granted through our Lord Jesus. • O Father and God of all comfort, through Your holy Word, grant us a firm faith that delivers us from sin, death, and the devil. By Your gift of faith, may we overcome every trial and realize what Your Son Himself says is true: “Take heart; I have overcome the world” (Jn 16:33). Amen. (TLSB)

**Hebrew calendar and selected events**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| NUMBER of MONTH | | HEBREW NAME | | | MODERN EQUIVALENT | | BIBLICAL REFERENCES | | AGRICULTURE | | | FEASTS | |
| 1 | Sacred sequence begins | | 7 | |  | **Abib; Nisan** | | **MARCH–APRIL** | Ex 12:1; 13:4; 23:15; 34:18; Dt 16:1; Ne 2:1; Est 3:7 | | Spring (later) rains; barley and flax harvest begins | | Passover; Unleavened Bread; Firstfruits |
| 2 |  | | 8 | |  | **Ziv (Iyyar)** | | **APRIL–MAY** | 1 Ki 6:1, 37 | | Barley harvest; dry season begins | |  |
| 3 |  | | 9 | |  | **Sivan** | | **MAY–JUNE** | Est 8:9 | | Wheat harvest | | Pentecost (Weeks) |
| 4 |  | | 10 | |  | **(Tammuz)** | | **JUNE–JULY** |  | | Tending vines | |  |
| 5 |  | | 11 | |  | **(Ab)** | | **JULY–AUGUST** |  | | Ripening of grapes, figs and olives | |  |
| 6 |  | | 12 | |  | **Elul** | | **AUGUST–SEPTEMBER** | Ne 6:15 | | Processing grapes, figs and olives | |  |
| 7 |  | | 1 | | Civil sequence | **Ethanim (Tishri)** | | **SEPTEMBER–OCTOBER** | 1 Ki 8:2 | | Autumn (early) rains begin; plowing | | Trumpets; Atonement; Tabernacles (Booths) |
| 8 |  | | 2 | |  | **Bul** (Marcheshvan) | | **OCTOBER–NOVEMBER** | 1 Ki 6:38 | | Sowing of wheat and barley | |  |
| 9 |  | | 3 | |  | **Kislev** | | **NOVEMBER–DECEMBER** | Ne 1:1; Zec 7:1 | | Winter rains begin (snow in some areas) | | Hanukkah (“Dedication”) |
| 10 |  | | 4 | |  | **Tebeth** | | **DECEMBER–JANUARY** | Est 2:16 | |  | |  |
| 11 |  | | 5 | |  | **Shebat** | | **JANUARY–FEBRUARY** | Zec 1:7 | |  | |  |
| 12 |  | | 6 | |  | **Adar** | | **FEBRUARY–MARCH** | Ezr 6:15; Est 3:7, 13; 8:12; 9:1, 15, 17, 19, 21 | | Almond trees bloom; citrus fruit harvest | | Purim |
|  |  | |  | |  | **(Adar Sheni)** **Second Adar** | | This intercalary month was added about every three years so the lunar calendar would correspond to the solar year. |  | |  | |  |
|  | | | |  | | |  | | |  | | | |

*Passover Restrictions*

**43 The Lord said to Moses and Aaron, “These are the regulations for the Passover: “No foreigner is to eat of it. 44 Any slave you have bought may eat of it after you have circumcised him, 45 but a temporary resident and a hired worker may not eat of it. 46 “It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones. 47 The whole community of Israel must celebrate it. 48 “An alien living among you who wants to celebrate the Lord’s Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat of it. 49 The same law applies to the native-born and to the alien living among you.” 50 All the Israelites did just what the Lord had commanded Moses and Aaron. 51 And on that very day the Lord brought the Israelites out of Egypt by their divisions.**

**12:43–49** Regulations concerning those who could partake of the Passover. (TLSB)

**12:43** *foreigner*. A dweller or settler who lived permanently among the Israelites without being received into their religious fellowship. (TLSB)

**12:44** *slave* … *circumcised*. By virtue of a divine call, not through biological descent, Israel became God’s children, predestined to become a blessing to all nations (Gn 12:2–3). Slaves were to be included in the Passover celebration via circumcision. (TLSB)

**12:45** Visitors working for wages were not to eat of the Passover because they stood in an external and impermanent relationship to Israel. (TLSB)

**12:46** *Do not break any of the bones.* See Nu 9:12; Ps 34:20; quoted in Jn 19:36 in reference to Jesus. (CSB)

**12:48** *No uncircumcised male may eat of it.* Only those bearing “the sign of the covenant” (Ge 9:12) of God’s reconciliation with his people could partake of Passover; only for them could it have its full meaning (see Ge 17:9–14). Concerning participants in the Lord’s Supper see 1Co 11:28. (CSB)

**12:48** If a foreigner living among the Israelites wished to keep the Passover, he was first to be spiritually incorporated into the nation through circumcision (Gn 17:9–14). Cf 1Co 11:28 for the parallel for participants in the Lord’s Supper. (TLSB)

**12:49** *one law*. No uncircumcised man was to partake (v 48). (TLSB)

**12:50–51** A summary of ch 12 and a bridge to ch 13. (TLSB)

**12:43–51** The Lord gives supplementary regulations concerning the Passover due to the fact that Egyptians and likely other persons (v 38) have joined themselves to the Israelites. As the Lord brought His people out of the prison of Egypt by His grace, so our Lord Christ, through His crucifixion in our stead, sets people of all nations free from the prison of sin, death, and the devil. • Christ, my Savior, You atoned for all of my sins with Your precious blood. In the Sacrament, You give me Your true body and blood for the forgiveness of sin. May I abide in this new freedom and the blessings of Your precious blood until I reach the promised land. Amen. (TLSB)