

# EXODUS

## Chapter 12

### *The Passover*

The LORD said to Moses and Aaron in the land of Egypt, 2 “This month shall be for you the beginning of months. It shall be the first month of the year for you. 3 Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. 4 And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, 6 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. 7 “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. 8 They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. 9 Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. 10 And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. 11 In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. 12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. 13 The blood shall be a sign for you, on the houses where you are. And 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. 14 “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. 15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. 16 On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. 17 And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. 18 In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. 19 For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. 20 You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.” 21 Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. 22 Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. 23 For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. 24 You shall observe this rite as a statute for you and for your sons forever. 25 And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. 26 And when your children say to you, ‘What do you mean by this service?’ 27 you shall say, ‘It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And

**the people bowed their heads and worshiped. 28 Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.**

**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 beginning month.* The inauguration of the religious calendar in Israel. 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, 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** *congregation 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** *lamb ... without blemish.* 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)

*unleavened bread*. 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** *on all the gods of Egypt.* Some had already been judged, 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** *as a feast...statute.* 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 leaven out of 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. (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** *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 say to 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** *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)

*The Tenth Plague: Death of the Firstborn*

**29 At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. 30 And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. 31 Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. 32 Take your flocks and your herds, as you have said, and be gone, and bless me also!”**

**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)

*captive who was in the dungeon.* The lowliest of situations. (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)

**12:31** *Pharaoh summoned Moses.* Though he had sworn never again to grant Moses an audience, 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)

*The Exodus*

**33 The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” 34 So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. 35 The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. 36 And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians. 37 And the people of Israel**

**journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. 38 A mixed multitude also went up with them, and very much livestock, both flocks and herds. 39 And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves. 40 The time that the people of Israel lived in Egypt was 430 years. 41 At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. 42 It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.**

**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)

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.* 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. (CSB)

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** *a mixed multitude also went.* 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)

**12:42** *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

NUMBER of MONTH	HEBREW NAME	MODERN EQUIVALENT	BIBLICAL REFERENCES	AGRICULTURE	FEASTS	
1	Sacred sequence begins	7	<b>Abib; Nisan</b>	<b>MARCH –APRIL</b>	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	<b>Ziv (Iyyar)</b>	<b>APRIL–MAY</b>	1 Ki 6:1, 37	Barley harvest; dry season begins
3		9	<b>Sivan</b>	<b>MAY–JUNE</b>	Est 8:9	Wheat harvest Pentecost (Weeks)
4		10	<b>(Tammuz)</b>	<b>JUNE–JULY</b>		Tending vines
5		11	<b>(Ab)</b>	<b>JULY–AUGUST</b>		Ripening of grapes, figs and olives
6		12	<b>Elul</b>	<b>AUGUST – SEPTEMBER</b>	Ne 6:15	Processing grapes, figs and olives



7	1	Civil sequence	<b>Ethanim (Tishri)</b>	<b>SEPTEMBER–OCTOBER</b>	1 Ki 8:2	Autumn (early) rains begin; plowing	Trumpets; Atonement; Tabernacles (Booths)
8	2		<b>Bulshan (Marcheshvan)</b>	<b>OCTOBER–NOVEMBER</b>	1 Ki 6:38	Sowing of wheat and barley	
9	3		<b>Kislev</b>	<b>NOVEMBER–DECEMBER</b>	Ne 1:1; Zec 7:1	Winter rains begin (snow in some areas)	Hanukkah (“Dedication”)
10	4		<b>Tebeth</b>	<b>DECEMBER–JANUARY</b>	Est 2:16		
11	5		<b>Shebat</b>	<b>JANUARY–FEBRUARY</b>	Zec 1:7		
12	6		<b>Adar</b>	<b>FEBRUARY–MARCH</b>	Ezr 6:15; Est 3:7, 13; 8:12; 9:1, 15, 17, 19, 21	Almond trees bloom; citrus fruit harvest	Purim
			<b>(Adar Sheni)</b>			This intercalary	

**Second Adar** month was added about every three years so the lunar calendar would correspond to the solar year.

### *Institution of the Passover*

**43 And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, 44 but every slave that is bought for money may eat of it after you have circumcised him. 45 No foreigner or hired worker may eat of it. 46 It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. 47 All the congregation of Israel shall keep it. 48 If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. 49 There shall be one law for the native and for the stranger who sojourns among you.” 50 All the people of Israel did just as the LORD commanded Moses and Aaron. 51 And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts.**

**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)