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These are the Regulations for the Passover **12: 43-51**

These are the regulations of the Passover DIG: Which of these instructions seem exclusive? Inclusive? Without regulations, what would happen? What does this say about the importance of the Passover to God? Or to Isra'el?

REFLECT: Who is supposed to partake of the Seder today (see First Corinthians 11:27)? What does the Bible mean when the Holy Spirit says: Whoever eats the Lord's bread or drinks the Lord's cup in an unworthy manner? What could happen if a mixed multitude of those from Egypt, or the world, partake with believers today?

When the children of **Isra'el** reached Succoth, additional **Passover** instructions were given, probably because of the presence of many **Egyptians**, or the **mixed multitude** of **12:38**, who had joined **the Hebrews** in the exodus.²²⁹

Since **the Passover** was being instituted for the specific purpose of helping **the Israelites** remember that **God** had delivered them from slavery, foreigners would not be allowed to share in it.²³⁰ **ADONAI said to Moses and Aaron His prophets: These are the regulations for the Passover. No foreigner, temporary resident or hired worker is to eat of it (12:43 and 12:45).** Only those who identified themselves by faith with the people of **God** could take part in this observance.



God spoke through **His** servant **Moses** when **He** said: **It must be eaten inside one**

house; take none of the meat outside the house. Do not break any of the bones (12:46, also see Numbers 9:12). King David, speaking prophetically of the coming Messiah said: **God protects all of Christ's bones, not one of them will be broken (Psalm 34:21).** The fulfillment of this is seen in the death of Messiah in John's gospel. **But when they came to Jesus and found that He was already dead, they did not break His legs. Instead, one of the soldiers pierced Christ's side with a spear, bringing a sudden flow of blood and water (John 19:33-36).** The point is simply that **Messiah is the Passover Lamb (First Corinthians 5:7).**

To stress the idea of unity, **the whole community of Isra'el**, without exception, needed to **celebrate it (12:47).** Apparently that term signifies all who were circumcised, their wives and children, assembling for worship. The Septuagint, the Greek translation of the TaNaKh, translates the phrase: **the whole community** as *synagogue* because it has a similar meaning.²³¹

If **the Passover** was to remain an observance unique to **Isra'el**, no **foreigner** could participate in it **(12:43).** But because it was by virtue of a **Divine** call, and not through natural descent, that **all the peoples on earth were to be blessed through Isra'el (Genesis 12:3b)**, if a Gentile wanted to identify himself or herself in faith with **Isra'el**, they were welcome.²³² As a result, a wall was erected to shut out enemies, but the door was open to receive friends.²³³ Purchased slaves, as well as aliens living among **the Israelites** could participate, but only after being **circumcised. Any slave you have bought may eat of it after you have circumcised him (12:44). An alien living among you, who has permanently settled with the Israelites, who wants to celebrate ADONAI'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 (12:48).** Only in the most unusual circumstances (see, for example, **Second Chronicles 30:15-20**) did **God** accept any deviation from these restrictions.²³⁴

If a man did not identify himself with the covenant promises by the rite of circumcision, he could not celebrate **the Passover.**²³⁵ **The same teaching applies to the native-born Jew and to the permanent resident living among you (12:49).**

All the Israelites did just what ADONAI had commanded Moses and Aaron (12:50). Although this had been stated in 12:28, it is repeated here. In the former passage it is recorded in connection with the Passover in Egypt, but now it refers to the Passover in the wilderness (Numbers 9). They were absolutely obedient to the Word of God.

And on the very day of the Egyptian Passover, ADONAI brought the Israelites out of Egypt. The Exodus from Egypt was complete. All that God had promised to Moses (6:6 and 26) had been fulfilled. As the Egyptians were burying their first born sons, the Israelites left Succoth in an orderly fashion by their divisions (12:51). Their divisions, a term with military connotations, is a remarkable expression in reference to an oppressed people.²³⁶