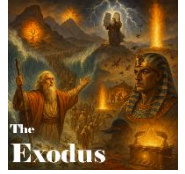




## The Birth of a Nation: Israel's Exodus and the Establishment of Their Identity Exodus 12:29-12:51 (Lesson #12)



*Vs 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.*

As promised, at the stroke of midnight, Yahweh executed His judgment, striking down all the firstborn in Egypt. The terrifying reality of God's warnings came to pass. (Ex 11:4-6). Yahweh did what He had repeatedly warned He would do. His mercy had been extended time and again, but Pharaoh's persistent rebellion led to this climactic moment. After great patience, divine judgment fell.

### We touched on this last week: Who Were the Firstborn?

Scholars have debated the precise target of the tenth plague. While the texts often simply refer to "firstborn," most scholars agree that it was the **firstborn males** who were struck down. **Why this conclusion?**

Here are **two key reasons**:

#### 1) God's Initial Warning to Moses

Before Moses returned to Egypt, Yahweh gave him a clear message (Ex 4:22-23):

The Hebrew word used here is בֶּן (*ben*), while sometimes translated "child," most commonly is a **male child**.

#### 2) Instructions Regarding Firstborn in the Promised Land

What we read here (Ex 12:12) seems to support the plague targeted male firstborns.

### The Scope and Justice of the Plague:

At midnight, just as Yahweh had declared through Moses, He struck down all the firstborn males—regardless of social status. From the palace to the prison, no household was spared.

This leads to a common question: *Was it just for Yahweh to kill the Egyptian firstborn sons?*

To answer this, we must consider the **broader context**. Pharaohs had enacted cruel and unjust policies against the Israelites, particularly **targeting their male children**. God's judgment, **though severe**, was **righteous, delayed, and measured**.

- 1) Oppression of Israel (Ex 1:13-14).
- 2) Infanticide Ordered by Pharaoh (Ex 1:22).

Pharaoh's actions were not only oppressive but **genocidal**. God's judgment **mirrored Pharaoh's own cruelty**—but only **after repeated warnings and opportunities to repent**.

### A Final Note:

Exodus records the death of countless Egyptian firstborn males, but notably, not a single **Hebrew firstborn is mentioned** as having perished. **Does this mean none died?**

**Not necessarily.** The text is silent on this point. If any Hebrew family failed to follow Moses' instructions regarding the Passover—applying the lamb's blood to the doorposts—their firstborn **would have died as well**.

*Vs 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.*

Moses records that Pharaoh **rose in the middle of the night**—but he was **not alone**. His servants and all the Egyptians awoke as well. It was as if the **entire nation received a divine wake-up call**.

In the **stillness of the night**, the **silence was shattered**. Just as Yahweh had warned through Moses, a “great cry” echoed throughout Egypt. The Hebrew word translated “great” is **גָּדוֹל (gādōl)**, meaning **immense, overwhelming, or exceedingly intense**. This was no ordinary mourning—it was a collective, heart-wrenching **wail** that reverberated across the land. Pharaoh had been warned, we saw Moses warning last week (Ex 11:5-6).

Moses emphasizes the scope of the devastation: **“There was not a house where someone was not dead.”** In other words, **grief was universal**. The Egyptians, as a people, cried out in anguish. The **plague had touched every corner of society**—from the palace to the poorest home.

This moment marks the **climax of divine judgment**. The repeated refusals to heed God’s warnings culminated in a **night of unparalleled sorrow**. Pharaoh, who had hardened his heart time and again, now faced the **unbearable cost of rebellion against the living God**.

*Vs 31-32 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!”*

In the **middle of the night**, Pharaoh summoned Moses and Aaron. This is ironic, for it was Pharaoh who had warned (Ex 10:28).

Now Pharaoh sends for Moses and Aaron and his words are **striking**: **“Go, you and your people... your flocks and your herds... go and serve Yahweh.”** The **irony is thick**—after repeatedly refusing to obey Yahweh’s command to let His people go, Pharaoh now **pleads for their departure**.

Now it is possible, as some scholars speculate that Pharaoh, did not actually see Moses, but only sent word by his ambassadors to leave. But it seems to me, from the context that Pharaoh sent for Moses.

Notice the repeated phrase: **“as you have said.”** Pharaoh **finally concedes to everything Moses had asked from the beginning**.

There is no negotiation, no conditions, no attempts to retain control. His pride has been shattered. Like every other household in Egypt, Pharaoh’s own home has been touched by death—**his firstborn son is gone**.

Pharaoh’s words—**“take everything and be gone”**—mark the **complete collapse** of his resistance. But, this moment is not just about Pharaoh’s brokenness; it is about the **fulfillment of God’s word**.

Then comes a **surprising plea**: **“Bless me also!”** It’s a surprising and curious request. First, Pharaoh who was considered a god, was defeated and cried out to Moses and Aaron that he might receive a blessing from Yahweh.

Though Pharaoh has been defeated, he is not truly humbled. His cry is not one of repentance, but of desperation. Paul warns about this type of sorrow in the New Testament (II Cor 7:10). Pharaoh’s **grief is worldly**—it stems from loss, not from a changed heart.

Pharaoh’s **kingdom lies in ruins**, his **people are devastated**, and his own **household is steeped in sorrow**. His **gods have failed him**, and in his brokenness, he turns to Moses and Aaron, the very men he once scorned, **seeking a blessing**.

This moment is a sobering reminder: ***You can choose your sin, but you cannot choose its consequences.*** Pharaoh chose rebellion, and now he reaps its bitter harvest.

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***Vs 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.”***

The land of Egypt, already ravaged by nine previous plagues, now **reels under the weight of the tenth**. Death has visited every household. The **devastation is total**. The air is thick with grief, and the **nation is plunged into chaos**.

Moses tells us that the Egyptians were **urgent** with the Israelites, pressing them to leave **in haste**. These two words—“**urgent**” and “**in haste**”—are key. They reflect the desperation of a people who have finally grasped the gravity of their situation. The Egyptians feared that any delay might result in even greater catastrophe: “**We shall all be dead.**”

This is no longer just Pharaoh’s crisis—it is a **national awakening**. The people of Egypt have come face to face with the **power of Yahweh**, and **they are terrified**.

Tragically, this realization comes far too late. The **opportunity** to respond in faith and humility had been offered repeatedly but was rejected.

**APPLICATION:** As we see this earthy judgment, it reminds us of what we read in (II Cor 5:10).

The Egyptians had long participated in the oppression of Israel, and now the **consequences have arrived with terrifying clarity**. This moment was **not unforeseen**. Yahweh had spoken of it to Moses in Midian (Ex 3:19).

Now, the mighty hand has moved. The Egyptians themselves are driving the Hebrews out of Egypt. The Psalmists captures this vividly in (Ps 105:36-38).

***Vs 34 So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders.***

We talked about this last week, but here we find the first hint of why leaven was excluded from the bread in what would become the **Feast of Unleavened Bread**. The Israelites were forced to leave Egypt **so quickly** that their dough had no time to rise. The absence of leaven wasn’t just a dietary choice—it **became a powerful symbol of their hasty departure and God’s swift deliverance**.

The people had to gather their dough in its unleavened state, hastily wrapping their kneading bowls in their cloaks and slinging them over their shoulders. This image captures the **urgency of the moment**. The Egyptians, gripped by fear and mourning, were pleading with the Israelites to leave immediately.

The words “**urgent**” and “**in haste**” from the previous verse **echo here**. The Israelites didn’t have time to prepare as they might have hoped. Their departure was not leisurely—it was a **flight from judgment**, a moment of divine intervention that demanded **immediate obedience**.

This detail becomes foundational to Israel’s worship. The Passover and Feast of Unleavened Bread would both serve as a **lasting memorial of this night**.

*Vs 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.*

As we saw previously, **Moses had instructed** the Israelites to ask their Egyptian neighbors for **silver, gold, and clothing**. In obedience to that command, the people did exactly as Moses had directed.

This act was **not random**—it was **divinely orchestrated**. Yahweh had promised that He would give His people favor in the eyes of the Egyptians, and that promise was fulfilled. The Egyptians, overwhelmed by grief and fear, willingly handed over their valuables. What might have seemed unthinkable just days earlier now happened.

This moment is significant for several reasons:

- It fulfills God's earlier promise in **Exodus 3:21–22**, where He said the **Israelites would not leave empty-handed**.
- It marks a **reversal of fortune**: the **oppressed slaves** are now departing with the **wealth of their oppressors**.
- It foreshadows the **provision God** would continue to make for His people in the **wilderness and beyond**.

The Israelites didn't take these items by force—they asked, and the Egyptians **gave**. This was not plunder; it **was divine reparation**. Yahweh moved the hearts of the Egyptians to give freely, demonstrating His **sovereignty** even over those who had resisted Him (remember Pro 21:1).

*Vs 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.*

The Israelites did not leave Egypt empty-handed. Yahweh had given them favor in the eyes of the Egyptians, and the Egyptians responded by giving them silver, gold, and clothing—just as Moses had instructed.

The phrase *“they plundered the Egyptians”* is especially striking. The Hebrew word translated “plundered” is נָצַל (*naw-tsal*'), which primarily means *to deliver, to snatch away, or to escape*.

This wasn't a **violent looting**—it was a **divine deliverance**. The Israelites were escaping slavery, and in doing so, they were compensated for **centuries of unpaid labor** made **payable in a single night**.

But this moment is more than a **historical transaction**—it is the **fulfillment of prophecy**. Yahweh had spoken these very words to Abraham centuries earlier (Gen 15:13-14). And also to Moses in Midian (Ex 3:19-22).

The **favor**, the **possessions**, the **urgency**, the **exodus**—all of it was foretold. And now, it is unfolding exactly as Yahweh said it would. The plundering of Egypt is not merely a historical footnote; it is a theological declaration: **God keeps His promises**. He is just, He is sovereign, and He is faithful to deliver His people.

As you consider Israel leaving with the rich garments and treasures of Egypt, **C. H. Spurgeon** wrote these **insightful words**: *Ah! beloved, that is just how a child of God comes out of Egypt. He does not come out of his bondage with his old garments of self-righteousness on: oh! no; as long as he wears those he will always keep in Egypt; but he marches out with the blood and righteousness of Jesus Christ upon him, and adorned with the goodly graces of the Holy Spirit.*

*Vs 37 And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children.*

Beginning here and all the way to **Ex 18:27**, Moses chronicles the march of the Israelites from Egypt to Mt Sinai.

Pause for a moment and consider the magnitude of this event: the people of Israel are leaving Egypt. After centuries of bondage, the nation is finally free. They are **no longer slaves**—they are **pilgrims** on the road to the **Promised Land**.

**APPLICATION: True freedom** begins when we are released from the bondage of sin. Until that moment, whether we realize it or not, we are enslaved—not to Egypt, but to sin and its judgment. **Real freedom** begins in Jesus Christ, who delivers us from spiritual captivity and leads us into new life.

This is the first time in Exodus that **Israel is truly free**. Egypt is now behind them—**figuratively and literally**.

**The Number: A Point of Discussion:**

The text states that about **600,000 men on foot** made the journey from Rameses to Succoth. This number likely refers to adult males, those 20 years and older.

Taken literally, a conservative estimate of approximately 600,000 men, once we account for women and children, suggests a **total population** of around **2 million people**. Some scholars question the accuracy of this number, citing **logistical and archaeological concerns**. Others defend the figure, pointing to its consistency across multiple biblical texts.

The Hebrew word *elep* typically means and is translated “**thousand**.” However, there are a few uses in the Old Testament, where it appears to mean an inexact term for a **sizable cluster of people**. Some scholars think it means something like “**clan**”, “**family**” or “**military unit**” examples of this type of use include (Jos 22:14 (clans); Jud 6:15 (clan); Mic 5:1; Jos 22:21 (families); and Num 1:16(clans)).

Used in this fashion: “**There were about six hundred clans**” or “**There were about six hundred military units**.” On this reading, the total population of the Israelites would have **numbered in the tens of thousands, not in the millions. This is quite a difference!**

**In my opinion, this approach, which is occurring only to create a smaller Hebrew population comes with more problems that it fixes.**

In the **wilderness of Sinai**, a little over a year after the Exodus the nation is numbered, we read this conclusion in (Num 1:44-47). **Almost 40 years later**, prior to Israel entering the Promised Land we read this in (Num 26:51).

Equally, in both of the Numbers texts, Moses actually numbers the men by tribe, let me give you an example:  
*“those listed of the tribe of Reuben were 46,500.” (Nu 1:21 ESV)*

Here once again we see the use of *‘elep*, here the proponents of the smaller Israel theory would say the connecting word *vav* is not to be understood as “and”, its normal use, but as “or”. Forty six clans or 500 people. **But this approach does not work once you add all the *‘elephs* together (Num 1:21).**

So, as you consider all that I have said, a question you likely have now is how have trusted Biblical scholars understood this in the past. This is a great question. I did a little checking on those I most often read behind. All the scholars I typically might read behind believe this is 600,000 men. If this topic interest you, a great place to check out, that covers this in reasonable detail is: <https://www.gotquestions.org/Israelites-exodus.html>

**Another important detail: From Rameses to Succoth:**

Rameses was one of the cities that we are told that the nation of Israel built while in Egypt (Ex 1:11). So, the Hebrews left out of the area of Rameses (older Goshen). We have discussed the use of this more modern word.

**Succoth: A Place or a Description?** The exact location of **Succoth** is uncertain. The Hebrew word סֹכוֹת (*Sukkoth*, “booths”) is first mentioned in **Genesis 33:17**, where Jacob built shelters upon entering the Promised Land (Gen 33:17). This is clearly not that place.

Some scholars suggest that the name “Succoth” used here, may not refer to a fixed geographical location, but rather to the temporary shelters the Israelites constructed as they began their journey. Others believe it was an **actual place**, possibly named after the booths built there.

**Either way, the symbolism is rich:** the journey begins not with palaces or permanent dwellings, but with **booths**—temporary shelters. This foreshadows the wilderness experience and the **Feast of Tabernacles**, which we will discuss later that commemorates God's provision during Israel's journey.

*Vs 38 A mixed multitude also went up with them, and very much livestock, both flocks and herds.*

It wasn't only the Israelites who left Egypt. Moses tells us that a “**mixed multitude**” also went up with them. The Hebrew phrase here is עַרְבֵי רֶבֿ (‘*ereb rav*). The word ‘*ereb* can refer to a mixture—like a garment woven from different materials—or to a group of people from diverse ethnic backgrounds. The word *rav* means “**many**” or “**great in number.**”

Together, these words suggest that a **large and culturally diverse group** joined the Israelites in their exodus. This likely included Egyptians who had come to fear and perhaps even revere Yahweh, as well as other enslaved peoples from various nations who saw in Israel's deliverance an opportunity to escape oppression and follow the God who had demonstrated such power.

**This is a beautiful picture of God's mercy extending beyond ethnic boundaries.** Yahweh's deliverance was not limited to Israel alone—it was available to all who would follow Him. Yet, this mixed multitude would later present challenges (Num 11:4-6).

**APPLICATION:** The presence of the **mixed multitude** reminds us that not everyone who joins the journey is truly committed to the destination, Jesus warned (Mat 7:21-23). As we reflect on this, we **should examine our own hearts. Are we truly following Christ, or merely walking alongside those who are?**

As we gather as a community of believers—Truth Seekers—we pray that each one among us has placed their faith in God's Son and is walking in true freedom.

Finally, Moses notes that “**very much livestock, both flocks and herds**” accompanied the Israelites.

**This detail is significant.** Despite their years of slavery, the Israelites did not leave Egypt empty-handed. They departed with great wealth and provision, including an abundance of livestock. This would be essential for their survival in the wilderness and for their worship of Yahweh.

*Vs 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.*

As the Israelites journeyed out of Egypt, they baked **unleavened cakes** from the dough they had hurriedly taken with them. They were **thrust out** of Egypt with such urgency that they couldn't wait for the dough to rise., nor could they prepare any other provisions for the journey.

The **absence of leaven** in their bread became a **lasting symbol** of their hasty departure and of God's swift deliverance. A reminder of the night when salvation came suddenly, and obedience meant moving quickly.



**The image is vivid:** families carrying kneading bowls wrapped in cloaks, slung over their shoulders, fleeing a land of bondage with only the bare essentials. **Their first meal as a free people was simple, humble, and unadorned—just unleavened bread.** But it was also **sacred**, marking the beginning of a **new identity and a new journey.**

**APPLICATION:** When God calls us to move, obedience is more **important than readiness.** The Israelites didn't have provisions—but they had God. And that was and will always be enough.

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***Vs 40 The time that the people of Israel lived in Egypt was 430 years.***

Here, Moses records the precise duration of Israel's time in Egypt: **430 years.** This statement marks the end of a long and difficult chapter in Israel's history—a period of **sojourning, servitude, and suffering.**

This historical marker also reminds us of two important points:

- 1) God is faithful, we will fulfill His word.
- 2) God does not operate on man's timetable.

This time period has been handled a couple of different ways by scholars, and I do not want to spend a great deal of time on that. I do want you to see that Moses is crystal clear. The people of Israel lived in Egypt for 430 years.

***Vs 41 At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.***

Moses is **emphatic** here: **on that very day**, the **430-year sojourn** in Egypt came to an end. On that day, the **hosts of the LORD**—a term that evokes the image of an **organized, mighty army**—**marched out of Egypt.** Though they had been slaves, they now moved as a people redeemed and mobilized by Yahweh Himself.

The contrast is striking. As Israel walked out in freedom, Egypt was engulfed in mourning. Moses captures this moment vividly in (Num 33:3-4).

This was not a **quiet departure.** It was a **triumphant exodus**, a **public display** of God's power and faithfulness. While Egypt **buried its dead**, Israel walked out alive, victorious, and **free.** Yahweh had **not only judged Egypt**—He had **judged its gods**, demonstrating that He alone is sovereign.

**APPLICATION:** God's timing is perfect. What He promises, He fulfills—down to the very day.

The exodus reminds us that even in seasons of waiting, God is working. Deliverance may not come immediately, but it will come **exactly** when He (God) ordains it.

***Vs 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.***

This was **no ordinary night**—it was a **night of watching.** The Hebrew word used here implies vigilance, protection, and divine attentiveness. Yahweh was watching over His people, orchestrating their deliverance.

It was the night when **God fulfilled His promise**, when He brought the nation of Israel out of bondage with a mighty hand and an outstretched arm. Because of its significance, this night was to be **observed unto Yahweh** for all generations. It was to be **woven into the fabric of Israel's calendar and identity.**

This **wasn't just a historical event**—it was a **defining moment**. The Exodus became the **cornerstone** of Israel's story, the **proof** of God's covenant faithfulness, and the **foundation** of their worship.

Every year, as the people celebrated the **Passover**, they were to **remember this night**—the night God watched over them, the night He acted in power, the night freedom began.

**APPLICATION:** Just as Israel was called to remember their deliverance, we too are **called to remember ours**.

And just as Israel was to observe the Passover, we are called to **remember Christ's sacrifice through communion**, worship, and lives of obedience.

This verse reminds us: **God doesn't just act—He watches, He protects, and He fulfills**. And when He does, His people are called to remember.

*Vs 43-44 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.*

Yahweh speaks to Moses and Aaron and provides regulations about celebrating the Passover as well in chapter 13 instructions on the dedication of the firstborn. But here, **regulations** regarding the celebration of the **Passover**.

- **First the prohibition: No Foreigner** was to participate in the eating of the Passover meal.
- **Second an allowance: Every slave that belonged to the Hebrews** could partake as long as they had the mark of the covenant place on the males.

As we will see in a moment the possibility of inclusion goes beyond slaves, but for the moment, we will hold tight to the text and let Moses develop the additional points.

While we are here, I do want you to see that these foreign slaves, that were purchased by the Hebrews could celebrate the Passover, but they were required to become part of the community of faith, the first step which was circumcision.

**ASIDE:** Do you sense why circumcision was such a confusing issue for the Jews in the early church? This idea of **circumcision** to be part of Yahweh's community was woven throughout their scriptures and their experiences.

*Vs 45 No foreigner or hired worker may eat of it.*

Yahweh continues to **clarify the boundaries** of participation in the **Passover meal**, reinforcing the sanctity and covenantal nature of this observance.

Once again, we see a **prohibition**: neither a **foreigner** nor a **hired worker** may partake in the Passover. These individuals, though present among the Israelites, were not considered part of the covenant community unless they **converted**—becoming **Jewish proselytes** through circumcision and full inclusion into the faith and law of Israel.

This statute emphasizes that the Passover is not merely a cultural or communal event—it is a **sacred covenant meal**, reserved for those who have **entered into relationship with Yahweh** through the prescribed means.

Again, this restriction will be further clarified in the verses that follow, but for the moment, let the weight and sense of exclusivity sink in. For the moment, no foreigner or hired worker could participate!

*Vs 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.*



This verse provides further instruction on how the **Passover meal** is to be observed, emphasizing both **unity** and **symbolism**.

**First**, the meal was to be eaten **in one house**. While earlier instructions allowed smaller families to join with others to share a lamb (Exodus 12:4), the meal itself was to be kept within a **single household**.

**Yet, it was to be observed by the entire community!** This reinforced the communal nature of the Passover—each household gathered together under the protection of the blood-marked doorposts, sharing in the same act of remembrance and deliverance.

**Second, no portion of the lamb's flesh** was to be **taken outside the house**. This restriction preserved the sanctity of the meal and the symbolism of the lamb as a **whole offering**. The lamb was not to be treated as **ordinary food**.

**Third, and most significantly, none of the lamb's bones were to be broken**. The lamb was to be roasted whole, intact. At the time, the Israelites did not understand the reason behind this command.

**But we do. To serve as a type of the Lord Jesus, of whom no bones would be broken, they had to avoid breaking any bones of the Passover Lamb.** This detail points directly to **Jesus Christ**, the true Passover Lamb. At His crucifixion, though He was brutally beaten and pierced, **none of His bones were broken** (Jn 19:36).

**APPLICATION:** God's instructions are **never arbitrary**. Even the **smallest details**—like not breaking a bone—carry deep **theological meaning**.

*Vs 47-48 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.*

The Passover was not a **casual or optional observance**. Yahweh commands that all the **congregation** of Israel must keep it. This was a **national requirement**, not a **personal preference**. It wasn't "*celebrate if you feel like it*"—it was a **sacred duty**, a **defining act of remembrance** and **identity** for the people of God.

Here, in verse 48, Yahweh opens the door for those who were not Israelites. Thus, the **Passover** also serves as a **beautiful picture of inclusion**, but it comes with a **condition: covenant commitment**.

All the males of that household **must be circumcised**, receiving the mark of the covenant given to Abraham. Only then may they draw near and partake of the Passover. Once they do, they are to be treated as native-born Israelites. This is **not just physical inclusion**—it is **spiritual adoption** into the covenant community. But the **boundary** remains firm: **no uncircumcised person may eat of it**.

This reveals something profound: **God's invitation to participate in His redemptive work is open to all**, but it requires **entering into covenant with Him**.

The **mixed multitude** that left Egypt (Ex 12:38) could participate if they **embraced the covenant**.

**APPLICATION:** This principle is carried forward into the New Testament. Jesus **invites all to His table**, but participation in the blessings of salvation requires a **heart that has been transformed by faith and obedience**. Belonging in God's family is not about **proximity** or **association**, but about **covenant relationship**.

I pray that all among us have entered into that relationship through faith in Jesus Christ, the **true Passover Lamb**. To partake in the true Passover Lamb—Jesus Christ—we too must **enter into covenant**.

In the New Covenant, circumcision is no longer of the **flesh**, but of the **heart** (Romans 2:29). **Faith in Christ marks us** as His own and brings us into the family of God.

And just as the Passover was celebrated in community, so too is our faith. We are called not only to personal belief, **but to visible connection with the body of Christ**, the Church. The Lord's Supper, like the Passover, is a **communal meal** for those who belong to the covenant. Paul said it like this in (Eph 2:19).

***Vs 49 There shall be one law for the native and for the stranger who sojourns among you."***

This verse reinforces a profound truth: **God's covenant is consistent**. Whether someone is a native-born Israelite or a foreigner who chooses to dwell among them, **the same law applies**. There is **no double standard**, no separate path for outsiders. Inclusion in the covenant community requires **full commitment to the covenant itself**. It wasn't just circumcision that was required of the stranger—it was **adoption of the entire law**.

To partake in the Passover, a foreigner had to become a **proselyte, embracing the faith, practices, and identity of Israel**. This was the only path for a non-Israelite to fully participate in the covenant blessings.

He calls all people—regardless of background—to Himself through covenant. Today, that covenant is fulfilled in Christ. There is now **one way to belong to God's people**, and it is **through faith in Jesus**, not through **ethnic identity** or **ritual observance** (Gal 3:28).

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***Vs 50-51 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.***

What was first stated in **Exodus 12:25** is now reaffirmed: **the people of Israel obeyed** all that Yahweh had commanded through Moses and Aaron.

This obedience was not partial or delayed—it was **complete and immediate**. In the face of divine instruction, the people responded with faith and action.

Then, once again, we are reminded of the **precision of God's timing**: **"on that very day"**, Yahweh brought His people out of Egypt. This wasn't a **gradual release** or a **negotiated exit**—it was a **decisive act of divine deliverance**.

The phrase **"by their hosts"** evokes the image of an **army being set free**. Though Israel had been enslaved, they now marched out as the **hosts of the LORD**—a people organized, redeemed, and led by God Himself.

This moment is both **historical and theological**. It marks the **birth of a nation**, the **fulfillment of centuries-old promises**, and the **beginning of a journey that would shape their identity forever**.

**APPLICATION:** Obedience to God's commands is **the pathway to freedom**.

Israel's deliverance came not only through God's power but through their willingness to trust and obey. Likewise, our spiritual freedom in Christ begins with surrender and continues through faithful obedience (Jn 8:31-32).

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