

Additional notes for teachers:

Many of the notes comprise deeper matters which have arisen in the course of preparation of the Students Notes. Other material has been appended for the purpose of providing background, explanations or interesting detail.

LESSON 20**1. "BETWEEN THE TWO EVENINGS"**

Exodus 12:6 mg renders "in the evening" as "between the two evenings".

The "1st Evening" was approximately 3 pm when the sun began to decline.

The "2nd Evening" was at sunset, often regarded as 6pm though this would vary with the season.

These two evenings are illustrated in Matt. 14:15,23. (See also Josephus, "Wars of the Jews", Bk. 9, ch. 6, para 3).

2. THE SIGNIFICANCE OF THE PASSOVER

Numerous instructive parallels can be drawn between the deliverance of Israel from the bondage of Egypt and that of man from the bondage of sin, and also between the Passover Lamb and the Lord Jesus Christ. Some of them are:-

Not a bone broken:

See Psalm 34. See how dramatically it was fulfilled, John 19. Everything appeared to be leading to the type being falsified. The soldier went to the first man and broke his legs; then went to the third and did the same. But he saw that Jesus was dead. In the ordinary way a man would have broken the legs of the dead man just to make sure, but his course was arrested at the last moment and the type was kept.

14th of month Nisan:

Same date as the agony in Gethsemane and the anniversary of the covenant with Abraham.

Blood on lintel and doorpost but not on threshold:

The blood of the covenant was not to be trodden under foot (see Heb. 10:29). Treading under foot denotes a despising of what was done to bring man's salvation.

Sprinkled blood with hyssop:

A cleansing process. The efficacy of the sprinkling of the blood is described in Heb. 9:19-22, and the counterpart is in the Law where several sprinklings by the priest were ordained for cleansing purposes.

The week following Passover kept as feast of unleavened bread:

Note Christ's reference in Matt. 5:23, 24, which refers to the people being instructed to go back and remove all leaven from their houses before approaching the priest.

The leaven in the houses was the type of malice or hatred of one another – thus the exhortation to be reconciled before "keeping the feast". The week of unleavened bread represents the life of the believer following the receiving of Christ.

TEACHING METHODS

1. Preach Jesus, our passover lamb, as forcibly as possible throughout this lesson, for both God's love and providence are demonstrated thereby.
2. Recount the keeping of an actual feast (use an authoritative source) to engender interest.
3. Discuss the significance and symbology of the Passover "ingredients" with older scholars.
4. Connect all the features together in the giving of Jesus' life for us and his call to us to be redeemed by his blood.

TEACHING METHODS

1. Recall the responsibilities of parents and the principles on which marriage is based as demonstrated in the lessons on Adam and Eve and Noah.
2. Describe how God guided Eliezer's extensive mission and made it fruitful.
3. Examine the attributes of Rebekah and the reasons for her successful marriage contract with Isaac
4. Summarise the life of Abraham, his family influence and responsibilities which God so clearly endorsed.