



"I am God, and there is none like me, <sup>10</sup> declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'" Is 46:10

### 1. The story ...

- The \_\_\_\_\_

Six days before Passover (the \_\_\_\_\_ of Nisan) puts Jesus in Bethany on the \_\_\_\_\_ of Nisan. "The next day" (\_\_\_\_\_) would have been the 10<sup>th</sup> of Nisan.

- The \_\_\_\_\_

Kings coming in conquest rode \_\_\_\_\_; kings coming in peace rode \_\_\_\_\_

Instead of entering the city on a warhorse like a conquering king, Jesus came on a humble animal associated with \_\_\_\_\_ and \_\_\_\_\_

\_\_\_\_\_ rode on the back of a donkey \_\_\_\_\_ in her \_\_\_\_\_

The donkey colt symbolized Jesus' \_\_\_\_\_ royalty (1 Kings 1:33–38)

Animals never before \_\_\_\_\_ or \_\_\_\_\_ were often those preferred for dedication to God (Num 19:2, Deut 21:3, 1 Sam 6:7)

- The \_\_\_\_\_

Palm branches were not chosen at random; they were widely recognized as symbols of \_\_\_\_\_ and \_\_\_\_\_ and were symbols of Jewish \_\_\_\_\_

People waved them as a sign of victorious celebration

As the crowd spread their cloaks on the road and laid the palm branches down and waved them, they were expressing hope for \_\_\_\_\_ and celebrating what they believed would be a \_\_\_\_\_ victory – an act reserved for kings and conquerors alone (2 Kings 9:13)

As they shouted, "Hosanna! (\_\_\_\_\_) Blessed is he who comes in the name of the Lord," they were acknowledging Jesus as their \_\_\_\_\_ (Ps 118:19-27, Zech 9:9-13)

**The people missed the full significance of the circumstances. Two things were happening, but they only saw one: Jesus fulfilling \_\_\_\_\_.**

**2. The \_\_\_\_\_ ...**

- on the \_\_\_\_\_ day of Nisan, every family was to choose a one-year-old lamb “without \_\_\_\_\_”
- bring it into their \_\_\_\_\_
- care for it for \_\_\_\_\_ days
- they were to slaughter it just before \_\_\_\_\_ on the \_\_\_\_\_ and put its blood on the lintel and doorposts of their home (Ex 12:21-23, Lev 23:5, Num 9:2-5, 28:16, Josh 5:10-11)
- Because a new Hebrew day begins at \_\_\_\_\_ “that same night” of the original Passover would have been Nisan \_\_\_\_\_. It was on this date Israel left Egypt and God redeemed them out of slavery
- Six days before Passover puts Jesus in Bethany on Nisan \_\_\_\_\_. “The next day” of Jn 12 would have been Nisan 10 – the same “date” the Israelites were to bring “lambs without blemish” into their homes
- Almost \_\_\_\_\_ years after the first Passover in Egypt, Jesus entered Jerusalem on a donkey, on Nisan 10
- For the Passover, God required “a lamb without blemish or defect”

**3. The \_\_\_\_\_ ...**

On that Palm Sunday, the Jews understood Jesus to be fulfilling the prophecy of Zech 9:9. What they did not see was that God was offering Jesus as the \_\_\_\_\_ to be slaughtered.

A few days later on the 14<sup>th</sup> of Nisan, while some 250,000 lambs were being sacrificed according to God’s instruction in Ex 12 – Jesus was being \_\_\_\_\_.

The book of Hebrews says the Old Testament sacrificial system is only a \_\_\_\_\_ of the good things to come – not the realities themselves, but the shadow, a picture of what would happen centuries later when Jesus \_\_\_\_\_ all of the “types” and shadows.

Jesus did enter Jerusalem that Sunday to defeat an enemy, just \_\_\_\_\_ those Jews had in mind.

Instead, He came to defeat the enemies of \_\_\_\_\_ that ensnared every man and woman since the fall.