

In the Name of the Father, and of the ✠ Son, and of the Holy Ghost.

St. Matthew chronicles our Lord drawing nigh unto Jerusalem. He provides the inspired account of our Lord's entry into the Holy City, the entry we call Triumphal. There, in Jerusalem, is the King's Palace, in which there was no place for the True King. There, in Jerusalem, the high point of the City is the Temple, vacuous, empty because the Presence of the Lord now dwells outside the Temple in human Flesh. The One who made the Most Holy Place holy fulfills all Prophecy as He rides in lowly.

There, in Jerusalem, lies the city ruled by a government hostile to the True God. Staffing the empty Temple are priests that reject the very God that gave them the land in which they dwell, the God who now rides in. Him they seek to put to death. And still He rides on. Our Lord draws nigh unto Jerusalem.

Early in St. Luke's account of the Lord's life, the Evangelist records that the Lord "steadfastly set His face to go to Jerusalem." He spent His earthly Ministry working toward this moment. He knows what Jerusalem holds for Him. Jerusalem is the city that kills the Prophets and stones those sent to her. The tombs of the Prophets bear witness. But there must yet be another tomb, a grave with the wicked, a borrowed stone tomb. This is the Jerusalem into which the God of the Prophets rides, lowly, and sitting on a donkey, on a colt, the foal of a donkey.

His Salvific Work is before Him. Jeremiah foretold it seven centuries before. "'Behold, the days are coming' says the Lord, 'when I will make a New Testament with the house of Israel and the house of Judah...'" The Old Testament was bloody work. It was blood of the sacrifice painted onto the lintels of the doorposts of Israel in Egyptian captivity that marked and protected them as death passed over the houses of God's chosen people.

The Old was instituted as Moses slew the sacrifice, and sprinkled the blood of the sacrifice on the altar, and on the people, now delivered from bondage and wandering in the desert. Sprinkling them with the blood, the Prophet proclaimed to Israel "This is the blood of the Testament which the Lord has made with you."

The blood marked the people. The blood of the sacrifice marked them to be spared from death. It brought them into the Covenant with God. To His Covenant God was faithful. He was a Husband to them. But Israel broke the Covenant. Her adultery was idolatry. So as the Lord rides into the City of Peace, it holds for Him only violence.

The Word of the Prophet must be fulfilled. It will be bloody work. For in the New Testament, He will forgive iniquity. In the New Testament, He will remember sins no more. It is the long-awaited fulfilment of the Promise made in Eden.

God was always faithful to His Covenant. He came to His people of old through the Words of the Prophets. His Promise was always before them, that they believe in the One who would come to remove their sins, to reconcile them to God. And the faithful clung to that Promise and waited in faith. They waited for His Coming, His Advent. God keeps His promises. He came as He promised. The Virgin did conceive and bear a Son, the Seed of the woman. And He is God

With Us. The One who came in Prophecy came in the Flesh. “Behold,” said the Lord God, “the days are coming!” And in the fulness of time, come He did.

“Tell the daughter of Zion, ‘Behold, your King is coming to you.’” Those very Words of promise are fulfilled as the King comes, “Lowly and riding on a donkey, a colt, the foal of a donkey.” The Blessed Son of David comes! David’s Lord comes! The Coming One has come.

God became Flesh. So we, as the Apostle exhorts, should live differently. We should not live as those who did not wait, those who did not believe the Promise, those to whom the Word of God came but would receive Him not. We must live differently.

We must, as the Apostle writes, cast away the works of darkness. You know what they are. You have known when you have done them. You have known them when you have failed to do what the Lord wills. Turn from sinful acts. Walk properly, not as in the darkness, not as in the night, but as in the day, for the Coming Light who has come will come again. And that soon.

Prepare for His Coming. Faith lives in joyful expectation of His final Advent. So cast away sinful works, and make no provision for the flesh. You ought not walk in lewdness and lust, nor in strife and envy. For the Coming One who came soon comes again. For His Coming you are to be prepared.

Take stock of yourself and of your life. Have you lived for this life, or for the life to come? Are you in this world, or of this world? How has your life shown forth the Truth that Christ came in the Flesh, and will soon come again? How has your life shown forth your hope in the Coming One? The Apostle warns you: “Now it is high time to awake out of sleep... the Day is at hand...” The Lord’s Coming is nigh. And His final Advent will not be lowly. He comes again in power.

But take heart, dear Christian, you, O Redeemed of Christ, for the Prophet’s Promise is sure. It is you that He has made heirs of the New Testament. It is you of whom the Prophet spoke when He promised that God would write His Law in your mind and on your heart. He does it by the indwelling of the Holy Spirit. He gives you His Spirit to bring to your mind the very Words of Christ, that the Word not be scribed externally on stone tablets, but on living hearts and minds. He gives you His Spirit, that He be your God, and you be His people.

Christ has removed your sin. He took your sins to the cross, and there He paid the price for your sins and the sins of all men. The Seed of the woman crushed the serpent’s head, according to the ancient promise. He came in the Flesh to redeem all flesh, to redeem you.

The Kingdom of God comes among you when He gives you His Spirit. He gives you His Spirit so that you all know Him, from the least of you to the greatest. For it is in Him, the Lord promised of old, the Lord who came, the Lord who comes again, that your iniquity is pardoned. In Christ, God remembers your sin no more.

His Institution of the New Testament was Bloody work. In the Old Testament the blood of the sacrifice was external, painted on lintels, sprinkled on the altar and on the people. But the New Testament is not like unto the Old. In the New Testament the Word is in you. And so the Blood

is poured into you, the Blood of the Sacrifice, the Once For All Sacrifice of the Spotless Lamb of God. His Blood is streamed into you, and it marks the lintel of your soul.

By His Blood your sins are forgiven. You eat the Body of the Sacrifice, Christ's Body given for you. You partake of the Holy Meal of the New Testament, the Testament in His Blood. God forgives your iniquity, and remembers your sins no more.

He came in Prophecy. He came in the Flesh. Soon He comes again. But this day the Coming One comes to you in Word and Sacrament, that you be forgiven, that you be strengthened, that you be kept steadfast in faith until the Coming One who came, the Coming One who comes, Comes again. Your Savior comes. Blessed is He who comes in the Name of the Lord! Hosanna in the highest!

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