

## ***Our Gentle King Matthew 21:1-11***

Jesus walked up the Jericho Road to Jerusalem for the last time. It is the long ascent from the city of Jericho, one of the lowest city elevations on earth, to the hills in which is the city of Jerusalem. He had been up this road most of the years of His earthly life going to the Passover celebration (Luke 2:42<sup>i</sup>). He first entered Jerusalem as a baby carried by His mother from the nearby town of Bethlehem. He came at the age of twelve for His bar- mitzvah and stayed behind to talk to the religious leaders (Luke 2:46-47<sup>ii</sup>). He came with His first few disciples when He began His ministry (John 2:12-13<sup>iii</sup>), and the following year with the twelve for the Feast of Tabernacles (John 5:1<sup>iv</sup>), Hannukah, and Passover. Now, this last time, He is coming with a crowd that is focused on Him with great expectations (Matthew 20:29<sup>v</sup>).

There was tension in the air. The disciples followed in amazement, knowing that He was walking right into the stronghold of those who wished Him dead. The other followers were also afraid but hopeful (Mark 10:32<sup>vi</sup>). Was the kingdom of David about to be restored? Was this Son of David about to send the Romans fleeing, end religious corruption, and usher in the golden age of the nation of Israel? Or would all their hopes be dashed by the murder of their prophet, just as the prophets of old were murdered in Jerusalem (Luke 13:33<sup>vii</sup>)? Other so-called messiahs had come and been banished or killed. Their followers were hunted and scattered. The disciples were probably wondering which it would be for them.

*<sup>1</sup>As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples...* On the eastern side of the Mount of Olives, He sent disciples ahead to what was probably the village of Bethany. It was there, a short time before, that Jesus had raised Lazarus from the dead (John 11:43-44<sup>viii</sup>). The village was turned upside down when this prominent man in their village walked out of the tomb. The community in mourning turned into a community of celebration. It was because of this powerful sign and the village accepting Jesus that the religious leaders decided Jesus had to die (John 11:45<sup>ix</sup>; John 11:53<sup>x</sup>).

*<sup>2</sup>saying to them, "Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me.* There is a lot of conjecture as to how this came about. Did Jesus prearrange it? Did He use supernatural insight? Just how did He know that there would be a donkey and colt there? He knew the prophecy of Zechariah. The king would come riding on a colt, the foal of a donkey (Zechariah 9:9<sup>xi</sup>). It was time for that entrance. We can see in Scripture how He knew He would be raised in three days (Hosea 6:2<sup>xii</sup>). Time and time again we have seen Him quote Scripture. He knew the time had come. His Father would provide this animal to fulfill Scripture. It couldn't be otherwise (Isaiah 55:11<sup>xiii</sup>).

When you know something is of God, when you know it is His time and His will, and according to His Word, it comes to pass. Sometimes people will tell me they have faith for something, but it doesn't happen. They may have strongly believed it would happen, but it either wasn't God's will, or it wasn't His time. Jesus relied on the Holy Spirit to confirm God's will and God's time. He knew from the Word that this must come to pass (Amos 3:7<sup>xiv</sup>).

*<sup>3</sup>If anyone says anything to you, tell him that the Lord needs them, and he will send them right away.*" Remember the people of Bethany had seen a great miracle. Lazarus was walking among them again. Surely people were asking him what it was like to be dead and what he felt when he returned to his body. When the disciples referred to "the Lord", the people of Bethany knew exactly who they were referring to. They had seen these disciples at the funeral turned celebration. Of course they would loan the donkey and colt to the Master. But even more than that, this was God's will and timing. This was according to the Word of God. It had to happen as predicted in the sacred Scriptures (Isaiah 46:10<sup>xv</sup>).

*<sup>4</sup>This took place to fulfill what was spoken through the prophet: <sup>5</sup>"Say to the Daughter of Zion, 'See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.'"* That was a quote from Zechariah 9:9<sup>xi</sup>. If the ancient kings of Israel came on a stallion, it meant war or justice. If the king came into town on a donkey, it meant blessing and peace. Jesus was trying to help people understand the difference between the first and second coming. He had come as the Prince of Peace to all who would receive Him. They were looking for a king on a stallion. On that same day Pilate would have been riding into town from the west on stallion and there would have been a crowd of Roman sympathizers to greet him as well.

That very day was five days before Passover, when Jews chose the sacrificial lamb for their family. Jesus was presenting Himself as the Lamb of God for all who would choose Him (John 1:29<sup>xvi</sup>), but no one yet realized it at the time. Now that we look back and see what took place, we can decide to choose Him as our Passover Lamb and let His blood that was shed for us be on the doorposts of our hearts so that the destroyer will pass over us as it did so long ago in Egypt.

This King came in gentleness. He does not force His rule in our lives. He gently shows us that it is His right to rule our lives since He purchased us from the slavery of sin with His own blood (Revelation 5:9<sup>xvii</sup>). It is only fitting and proper that we yield our lives to this gentle King who gave us all that we have and made us all that we are. In this first coming He does not assert His Lordship, rather He invites us to accept His wonderful, gentle, loving guidance. It is such a sweet rule that He even calls it entering His rest (Matthew 11:28<sup>xviii</sup>; Hebrews 4:3-5<sup>xix</sup>).

The other spiritual power that would like to be lord over our lives is anything but gentle or restful. It is more like being driven. Crafty is the word to describe him (Genesis 3:1<sup>xx</sup>). He promises what he never delivers. He promises happiness at a minimal cost but then extracts more than we could ever have imagined. His M.O. is to kill, steal and destroy (John 10:10<sup>xxi</sup>). Not what you would call gentle by any means. He promises you can rule yourself, but before long you will be his subjugated slave. His most cunning trick of all is to get you to think that you are your own master when in fact he has enslaved you to his destructive vices. As for me and my house, we choose the gentle King (Joshua 24:15<sup>xxii</sup>). We choose the One who invites us to yield our lives to His gentle Lordship, which is a place of rest. Who have you chosen?

*<sup>6</sup>The disciples went and did as Jesus had instructed them. <sup>7</sup>They brought the donkey and the colt, placed their cloaks on them, and Jesus sat on them.* Matthew is the only one who tells us about the two animals, a donkey and her foal. The other three Gospel writers focus on the foal. It was amazing, for Mark tells us no one had ever ridden

this colt (Mark 11:2<sup>xxiii</sup>). But of course, Jesus is the Creator. Creation obeys Him. He called the fish into the disciples' nets (Luke 5:6<sup>xxiv</sup>). He stopped wind and waves with a word (Mark 4:39<sup>xxv</sup>). He healed physical deformities by commanding it to be so (Luke 6:10<sup>xxvi</sup>). It should not surprise us that the foal yielded its back.

This is the first time I noticed that Jesus used both animals. Did you see that? He “*sat on them.*” I imagine he rode the colt as far as it was able and then switched to the mother who was bigger and stronger. God cares about His creatures. If He cares about the load they carry, don't you think He is concerned about the load you are carrying? That is why He invites us to come and cast our load upon Him. He is not only gentle, but He is compassionate and all-powerful. He cares about what you are enduring today (1 Peter 5:7<sup>xxvii</sup>).

Luke adds to the account. <sup>41</sup> *And when he drew near and saw the city, he wept over it,* <sup>42</sup> *saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.* <sup>43</sup> *For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side* <sup>44</sup> *and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”* Luke 19:41-44 I imagine him cresting the Mount of Olives and seeing the city before Him. The temple walls glistened white and gold. The temple itself could be seen rising above the walls with its great bronze pillars in front. Inside was the place where God had dwelt with His people before the glory departed (Ezekiel 10:18,19<sup>xxviii</sup>), but now God in the flesh was sitting on that colt. With eyes blurred with tears He could see the coming destruction. He knew He would be rejected and hung on a cross as so vividly portrayed a thousand years earlier by King David in Psalm 22 (Psalm 22:14-18<sup>xxix</sup>). He knew that as the Prince of Peace He would be rejected, but false messiahs would come and they would be accepted, which would end in the destruction of the city and the death of tens of thousands of Jews who longed for a militant messiah. He was weeping for those who were cheering Him on at the moment but who would soon turn against Him. He weeps for all who turn against Him, for He is not willing that any should perish (2 Peter 3:9<sup>xxx</sup>). He longs to give us His peace.

<sup>8</sup>*A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.* They paved the way for the King with palm branches and their cloaks. The disciples and other followers must have thought they had arrived, that they were at the beginning of a new kingdom of Israel. The tension was easing, for the crowd seemed to catch on to what was happening. They had surely heard of Lazarus being raised from the dead (John 12:17-18<sup>xxxi</sup>). They even seemed to connect Jesus with the promised Messiah of Psalm 118. They sang that psalm on feast days, but at that moment they saw it fulfilled in Jesus. <sup>25</sup>*O LORD, save us; O LORD, grant us success.* (Save us is what they were shouting in the word “*Hosanna*”.) <sup>26</sup>*Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.* <sup>27</sup>*The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar.* (That is where they were headed) <sup>28</sup>*You are my God, and I will give you thanks; you are my God, and I will exalt you.* <sup>29</sup>*Give thanks to the LORD, for he is good; his love endures forever.* That last verse is the little one-line song they first sang when the first temple was filled with the glory of God (2 Chronicles

7:6<sup>xxxii</sup>). The glory of God was about to walk into this newer temple that Herod had remodeled (John 1:14<sup>xxxiii</sup>). He came suddenly to the temple just as the prophet Malachi predicted (Malachi 3:1<sup>xxxiv</sup>).

*<sup>9</sup>The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest!"* All the right words, but all the wrong reasons (Isaiah 29:13<sup>xxxv</sup>). Doesn't that happen to us as well? We say and pray things that are really focused on our temporal success, on making us great or more respected. Whenever we think about wanting Wayside to be packed to overflowing like it once was, we must always ask ourselves why we desire that. Is it so that we can be a part of something bigger and better? Is it so that we can have more influence in our community? Wanting to pack the place may be the right request, but what is the reason? Is it so that the souls might hear the words of life and know Christ and then make Him known? If our request is for God's glory, we are on the right track (John 17:1<sup>xxxvi</sup>). But always remember it must be His will and His timing.

The crowds in Jerusalem had selfish interests in mind. James said that when we ask with the wrong motives, we have selfish lust we desire to fulfill (James 4:3<sup>xxxvii</sup>). God does not answer those requests. May God give us the right words with the right reasons.

*<sup>10</sup>When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?"* That was the question, wasn't it? It is one Jesus asked of His disciples, "Who do men say that I am" (Matthew 16:13<sup>xxxviii</sup>)? The answer to the city's question set the stage for the days that followed. They did not have the revelation that Peter had. Peter said, "You are the Christ, the Son of the living God." Jesus told Peter that the Father in heaven had given him a revelation for him to be able to discern that. That, indeed, is what it takes, the revelation that Jesus is Lord (Matthew 16:16-17<sup>xxxix</sup>).

But *<sup>11</sup>The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."* He's just a man, a prophet from the little town of Nazareth. Galilee was the region of the zealot movement. It may be that by mentioning Galilee they were associating Him more with that violent movement than with the Son of God who is the Prince of Peace. Who is He to you? The world today would like to call Him a prophet. Certainly, He was that, but to us who know Him as our Savior, He is so much more. They wanted Him as a king who would fulfill their dreams. For some people today, it is the same. We should want Him as our King of kings. We should desire for Him to master us as He mastered the little unbroken colt.

There is a beautiful fiction that I heard from Pastor Ed Reyes about this little foal. The next day this colt went back to same road and held his head high. No one applauded; no shouts of hosanna were heard; no palm branches were waved; no one bowed in reverence. "What is going on here?" the little foal asked. He bucked and neighed, "What is the matter with everyone? Can't you see I'm back?" His mother said, "Silly child, it wasn't you they were lauding. It was the One you carried."

We desire to be a vessel for His use (Acts 9:15<sup>xl</sup>). We want Him to get all the glory, not us. Whether it is in seeing souls saved, delivered and discipled or to grow in numbers, we want it all to be for the glory of God. We want the King to reign in our fellowship and in our individual lives (Romans 5:21<sup>xli</sup>). We want to love one another with His love.

When Masterpiece Christian Arts had a display downstairs, one of the paintings was of this passage. It was a tall narrow painting depicting Hosanna Road with the crowds cheering on Jesus. The man commissioned to do the painting was not a believer. At the bottom center was Jesus on the colt. A blind man was reaching out to touch Him for His healing power. That was the final portion the artist painted, and as he was doing so, he realized that he was painting himself. He had been blind to the love of God approaching him. At that moment he reached out to Jesus and was born-again.

There is another true story of a jockey who attended church one Palm Sunday. He was disgusted with his own lack of self-control and all the trouble his lack of discipline had gotten him into. When he heard the story of the unbroken colt, he knew that it took six weeks to break a colt, and another six to teach it to behave in a crowd. He thought about the shouting crowd and the waving palm branches and realized it was nothing short of a miracle. Then it dawned on him. "If Jesus could master that unbroken colt, He could master me." Right then and there He yielded his life to the Master.

Jesus rides gently into our lives today. We all have differing ideas of who He is and what He means to us, but there is only one response that He is looking for. Who desires Him as their gentle king? Who would have Him master their passions, their mind, will, and emotions? Who desires Him to reign in their thought life? He is the only One who can tame the energies of youth, the self-seeking desires of man's heart, and channel our energies into His higher purposes, giving us real rest for our souls.

We can shout with the crowd, "Save us! Blessed are You who comes in the Lord's name." But if we don't want this gentle Master to master us, if we only believe He was a good prophet to obtain a better physical life for us right now, how can He save us from our own wicked hearts? He needs to unconditionally be our King if He is to save us. We must give Him the freedom to reign in our hearts to make the necessary changes so that we can truly live. Is He free to master you today? Or is there an area of donkey like stubbornness that remains unbroken?

Will you give Him permission this morning to master you? Don't just give Him lip service like the crowd that welcomed Him into Jerusalem (Isaiah 29:13<sup>xlii</sup>); yield your heart. Don't just seek a king to serve your purposes; seek a King so honorable, gentle, and loving that you'd desire to serve His purposes.

#### Questions:

- 1 What was the atmosphere like as Jesus and His disciples journeyed to Jerusalem?
- 2 How do you think Jesus know about the donkeys?
- 3 Why enter on a donkey's colt?
- 4 What is the difference between the two that would rule our lives?
- 5 Why did Jesus weep? Implications?
- 6 How did Jesus fulfill Psalm 118?
- 7 What kind of requests does God answer?
- 8 Who is Jesus to you?
- 9 What is the point of the colt fable?
- 10 Review the two true stories.

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<sup>i</sup> **Luke 2:42 (ESV)** <sup>42</sup> And when he was twelve years old, they went up according to custom.

<sup>ii</sup> **Luke 2:46-47 (ESV)** <sup>46</sup> After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions.

<sup>47</sup> And all who heard him were amazed at his understanding and his answers.

<sup>iii</sup> **John 2:12-13 (ESV)** <sup>12</sup> After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days. <sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

<sup>iv</sup> **John 5:1 (ESV)** <sup>1</sup> After this there was a feast of the Jews, and Jesus went up to Jerusalem.

<sup>v</sup> **Matthew 20:29 (ESV)** <sup>29</sup> And as they went out of Jericho, a great crowd followed him.

<sup>vi</sup> **Mark 10:32 (ESV)** <sup>32</sup> And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him,

<sup>vii</sup> **Luke 13:33 (ESV)**

<sup>33</sup> Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.'

<sup>viii</sup> **John 11:43-44 (ESV)**

<sup>43</sup> When he had said these things, he cried out with a loud voice, "Lazarus, come out."

<sup>44</sup> The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

<sup>ix</sup> **John 11:45 (ESV)**

<sup>45</sup> Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him,

<sup>x</sup> **John 11:53 (ESV)**

<sup>53</sup> So from that day on they made plans to put him to death.

<sup>xi</sup> **Zechariah 9:9 (ESV)**

<sup>9</sup> Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

<sup>xii</sup> **Hosea 6:2 (ESV)**

<sup>2</sup> After two days he will revive us; on the third day he will raise us up, that we may live before him.

<sup>xiii</sup> **Isaiah 55:11 (ESV)**

<sup>11</sup> so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

<sup>xiv</sup> **Amos 3:7 (ESV)**

<sup>7</sup> "For the Lord GOD does nothing without revealing his secret to his servants the prophets.

<sup>xv</sup> **Isaiah 46:10 (ESV)**

<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,'

<sup>xvi</sup> **John 1:29 (ESV)**

<sup>29</sup> The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

<sup>xvii</sup> **Revelation 5:9 (ESV)**

<sup>9</sup> And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,

<sup>xviii</sup> **Matthew 11:28 (ESV)**

<sup>28</sup> Come to me, all who labor and are heavy laden, and I will give you rest.

<sup>xix</sup> **Hebrews 4:3-5 (ESV)**

<sup>3</sup> For we who have believed enter that rest, as he has said, "As I swore in my wrath, 'They shall not enter my rest,'" although his works were finished from the foundation of the world. <sup>4</sup> For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all his works." <sup>5</sup> And again in this passage he said, "They shall not enter my rest."

<sup>xx</sup> **Genesis 3:1 (ESV)**

<sup>1</sup> Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'"

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<sup>xxi</sup> **John 10:10 (ESV)**

<sup>10</sup> The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

<sup>xxii</sup> **Joshua 24:15 (ESV)**

<sup>15</sup> And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD.”

<sup>xxiii</sup> **Mark 11:2 (ESV)**

<sup>2</sup> and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.

<sup>xxiv</sup> **Luke 5:6 (ESV)**

<sup>6</sup> And when they had done this, they enclosed a large number of fish, and their nets were breaking.

<sup>xxv</sup> **Mark 4:39 (ESV)**

<sup>39</sup> And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm.

<sup>xxvi</sup> **Luke 6:10 (ESV)**

<sup>10</sup> And after looking around at them all he said to him, “Stretch out your hand.” And he did so, and his hand was restored.

<sup>xxvii</sup> **1 Peter 5:7 (ESV)**

<sup>7</sup> casting all your anxieties on him, because he cares for you.

<sup>xxviii</sup> **Ezekiel 10:18-19 (ESV)**

<sup>18</sup> Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim.

<sup>19</sup> And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them. And they stood at the entrance of the east gate of the house of the LORD, and the glory of the God of Israel was over them.

<sup>xxix</sup> **Psalms 22:14-18 (ESV)**

<sup>14</sup> I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; <sup>15</sup> my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. <sup>16</sup> For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— <sup>17</sup> I can count all my bones— they stare and gloat over me;

<sup>18</sup> they divide my garments among them, and for my clothing they cast lots.

<sup>xxx</sup> **2 Peter 3:9 (ESV)**

<sup>9</sup> The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

<sup>xxxi</sup> **John 12:17-18 (ESV)**

<sup>17</sup> The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. <sup>18</sup> The reason why the crowd went to meet him was that they heard he had done this sign.

<sup>xxxii</sup> **2 Chronicles 7:6 (ESV)**

<sup>6</sup> The priests stood at their posts; the Levites also, with the instruments for music to the LORD that King David had made for giving thanks to the LORD—for his steadfast love endures forever—whenever David offered praises by their ministry; opposite them the priests sounded trumpets, and all Israel stood.

<sup>xxxiii</sup> **John 1:14 (ESV)**

<sup>14</sup> And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

<sup>xxxiv</sup> **Malachi 3:1 (ESV)**

<sup>1</sup> “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.

<sup>xxxv</sup> **Isaiah 29:13 (ESV)**

<sup>13</sup> And the Lord said: “Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment taught by men,

<sup>xxxvi</sup> **John 17:1 (ESV)**

<sup>1</sup> When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you,

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xxxvii **James 4:3 (ESV)**

<sup>3</sup> You ask and do not receive, because you ask wrongly, to spend it on your passions.

xxxviii **Matthew 16:13 (ESV)**

<sup>13</sup> Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?"

xxxix **Matthew 16:16-17 (ESV)**

<sup>16</sup> Simon Peter replied, "You are the Christ, the Son of the living God." <sup>17</sup> And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

xl **Acts 9:15 (ESV)**

<sup>15</sup> But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.

xli **Romans 5:21 (ESV)**

<sup>21</sup> so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

xlii **Isaiah 29:13 (ESV)**

<sup>13</sup> And the Lord said: "Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment taught by men,