

The following sermon was preached at Redemption Baptist Church on Sunday, 26 March 2023. We encourage you to look up the Scriptures that are referenced and see the context for yourself. May the Lord speak to your heart as you study His Word.

The Rejected Messiah

Isaiah 52:13 – Isaiah 53:3

Late one afternoon 2,000 years ago, as the sun was lowering over the Judaeen hills, two men were walking from Jerusalem to the village of Emmaus. Their hearts were filled with grief as they talked about the death of Jesus of Nazareth, who had been crucified by the Romans only three days earlier. Suddenly, a stranger came alongside them, and began to talk with them; and as they talked, the stranger asked them why they looked so sad. With astonishment, they asked this man how he could *not* be aware of the things that had happened in Jerusalem over the past few days. The man asked, *“What things?”*; and they replied, *“Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.”* They had believed that this Jesus was the One who would redeem Israel; but the chief priests had delivered Him to the Romans to be put to death, and had crucified Him. With His death, all their hopes had been dashed to pieces. Yet, that very morning, some of the women had gone to Jesus’ tomb, and had come back with excitement, with the report that angels had appeared to them, and had told them that Jesus was *risen again*. As for themselves, they didn’t know what to make of any of this.

At that point, the stranger spoke up and said, *“O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?”* He then began to expound Scripture after Scripture, and showed them how Jesus of Nazareth had, by his death and resurrection, fulfilled the prophecies of the Messiah. This stranger was, of course, Jesus Himself; but for the time being, God did not allow the two friends to perceive that this stranger was Jesus. After arriving in Emmaus, the two disciples invited the stranger into their home; and as they were eating supper with Him, their eyes were opened, and they realised that this Man was Jesus, their Saviour! He then vanished from their sight. With joy in their hearts, they ran back to Jerusalem as fast as their legs could carry them, and reported to the Apostles that *“The Lord is risen indeed!”*

I’ve often wished that I could know what Jesus said to those Emmaus disciples that evening! The Bible doesn’t tell us what Old Testament Scriptures He expounded upon; but there is no doubt in my mind that **Isaiah 53** was one of those passages. Many Christians consider **Isaiah 53** to be the “crowning jewel” of all the Old Testament prophecies of Christ. It so vividly portrays Christ’s sacrificial death on the cross, that many Jewish people, when confronted with this Scripture by a Christian friend, mistakenly think that their Christian friend is reading them a passage from the *New Testament*!

From the earliest days of the church age, countless souls have placed their faith in the Lord Jesus Christ because of the convicting power of **Isaiah 53**. I still remember a time, about 30 years ago, when I read **Isaiah 53** to a young co-worker, who was dabbling in Wicca, and who had no “church” background whatsoever. I didn’t tell him that I was reading from the Old Testament: I simply read the passage to him, and then asked him whom he thought the passage was speaking of. Without hesitation, he said, “It’s talking about your Jesus.” I then informed him that what I had just read to him was not from the New Testament, but was a prophecy of Isaiah, which was written 700 years before Jesus’ birth!

Isaiah 53 truly is about “my Jesus”! If you do not know my Jesus, it is my prayer that He will become *your* Jesus, too! It is also my prayer that if you know Christ already, your heart will be drawn closer to Him in the next several weeks, as we study the suffering, death, and resurrection of the Jesus the Messiah, in **Isaiah 52** and **53**. The title of this message is *The Rejected Messiah*.

Read Isaiah 52:13 – Isaiah 53:12

I. The Messiah's exaltation (52:13)

The prophecy that we've just read is often called "The Servant Song," because it is all about the Son of God, who came into our world to be a Servant. Christ came down to this earth not to be ministered unto, but to minister, and to give His life a ransom for many. As we examine the prophetic picture of our Saviour here in **Isaiah 53**, the main portrait that we will see is that of a *suffering* Messiah. Yet, at the same time, we will see an *exalted* Messiah. Here in **Isaiah 52:13**, the LORD starts by assuring us that His Servant will be *exalted*. (Read **Isaiah 52:13**.)

In this verse, God the Father is speaking about His Servant (His Son, the Lord Jesus Christ); and He makes two important statements about Him. First, He says that "***my servant shall deal prudently.***" That word "***prudently***" means "wisely." From His earliest childhood, Jesus was renowned for His extraordinary wisdom; and throughout His life and earthly ministry, people were continually astonished by His wisdom. Sadly, most of His own people, the Jews, did not receive Him. Though they were amazed by His wisdom, they refused to acknowledge Him as their Messiah. However, to all who place their faith in Christ (whether they be Jew or Gentile), Jesus is not merely "another" source of wisdom, alongside other great sources of wisdom. No, Jesus is *Wisdom incarnate*, because He is "***the Wisdom of God.***"

Read 1 Corinthians 1:18-31.

The second statement that Jehovah makes concerning His Servant is that "***He shall be exalted and extolled, and be very high.***" In **Philippians 2**, the Apostle Paul used this same lofty kind of language to describe the Lord Jesus, as He sits on His throne in Heaven. At this very moment, Jesus is "***highly exalted***": and one day, every knee will bow to Him, and every tongue will confess to Him, that He is "Lord"!

Read Philippians 2:5-11.

My friends, do you realise what Paul is telling us about Jesus? First of all, Paul affirms, in **verse 6**, that Jesus is *God*. When Christ came into this world, He laid aside His *rights* as God, and confined Himself to the limitations of a man; yet, He did not stop being God. He "***thought it not robbery*** [something to be clutched, or held onto] ***to be equal with God.***" That's powerful! Yet, there's more. As Paul is describing Jesus in **verses 9-11**, he quotes from **Isaiah 45:22-23**. In that passage, *God Himself* says, "***Unto me every knee shall bow, every tongue shall swear.***" Think about that! *God* says that "every knee shall bow to *me*, and every tongue swear to *me*": yet, Paul applies these same words to *Jesus*, and says that unto *Him* every knee shall bow, and every tongue confess that He is Lord. Obviously, Paul is saying that Jesus is Jehovah—the one to whom every created being will one day bow!

From the very start of the Servant Song, we find a beautiful portrait of Jesus as *God Almighty*. Not only that, but we find practical application to our lives. Christian, are you exalting Jesus in your daily life? Are you exalting His name by reflecting His holy character in your actions, words, and in innermost thoughts? Are you going to the Heavenly Bank, and drawing upon Christ's Wisdom for your daily life, so that people will be able to see Christ in you?

II. The Messiah's humiliation (52:14)

(Read **Isaiah 52:14** again.) In this verse, God the Father is foretelling **the first coming of His Son to earth**. Particularly, He is foretelling the suffering that His Son would endure on the cross for our sins.

Now, this is quite a switch from what we read in the last verse, isn't it? The pictures of Christ in **verses 13** and **14** are so opposite, that they hardly seem to describe the same Man. Yet, they *do* describe the same Man! In **verse 13**, we are told that Jehovah's Servant will be *exalted*; but then, in the next breath, we are told that He would be greatly *humiliated*. Jesus is now exalted above all creation; but first, He had to suffer humiliation at the hands of men.

Just how humiliated would the Messiah be? Isaiah says that "*his visage [or "face"] was so marred more than any man, and his form more than the sons of men.*" Isaiah is saying that Christ's face would be so badly disfigured from beating, that He would barely be recognised! This gruesome portrayal of Christ's suffering is well testified in the New Testament.

Read Matthew 26:57-68 and 27:26-30.

My friend, if you have not asked Jesus to save you because you doubt that He loves you, I urge you to consider what He did for you. He allowed His enemies to rip His back apart with a Roman cat-o'-nine tails—a whip with strands of bone and metal, designed to rip flesh from the body. He allowed them to "*buffet*" Him. (This means to smash in the face with the fist.) He allowed them to hit Him on the head with a rod—just as was prophesied in **Micah 5:1**. They rammed a crown of thorns on His head. They ripped His beard from his face—just as was prophesied in **Isaiah 50:6**. They pierced His hands and His feet—just as was prophesied in **Psalms 22:16** and **Zechariah 12:10**. The amount of blood flowing from His body was profuse. It was a relentless, brutal beating, which left Him disfigured beyond recognition.

Those six hours on the cross were the darkest in history. God was allowing Satan and all his demons to crush His Son with all the hatred and malignity that they could incite. No wonder the LORD told His Servant that many people would be "*astounded*" at Him, as they looked upon His marred face! The word "*astounded*" is often used, in Scripture, to describe the way that people react when God is judging a person or a nation. As the people beheld Christ's disfigured face and body, most of them assumed that He was suffering the judgment of God for some terrible sin that He had committed.

As far as the Roman and Jewish authorities were concerned, Jesus *was* a criminal. Isaiah prophesied that He would be "*numbered with the transgressors.*" Yet, even though Jesus was counted as a criminal, He was, in fact, the sinless Son of God. Daniel prophesied that "the Messiah" would be "*cut off, but not for himself*" (in other words, not for any crime that He Himself had committed). Jesus the Messiah is the "Just One," and we are the "unjust ones"; yet, He took our sin, and the penalty for our sin, upon Himself, as though it were His own.

Read 1 Peter 3:18.

My friends, you cannot separate Christ's exaltation from His humiliation. Christ first had to suffer for our sins before He could sit on His Father's throne. By the way, if you are saved, then you are called to follow in His steps of suffering, too. Peter said, "*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.*" Of course, our suffering for Jesus could never pay for our sins: only Christ's suffering for us on the cross was able to do that! However, Jesus *does* promise that if we suffer for His sake, we will be rewarded in the coming Kingdom, and in Heaven for all eternity! **Second Timothy 2:11-12** says, "*It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.*"

III. The Messiah's cleansing power (52:15)

(**Read Isaiah 52:15.**) In **verse 14**, Isaiah told us that the Messiah's face would be marred more than that of any other man; but now, in **verse 15**, the tone changes again. The tone has suddenly changed from *humiliation* back to *exaltation*. This verse is a prophecy of the Second

Coming of Christ in power and glory. After Christ returns to earth, He will rule the whole world from His throne in Jerusalem; and He will be exalted above all!

With this in mind, let's go back and read **verses 14 and 15** together. Together, these verses teach us a very important truth. (**Read verses 14 and 15.**) Do you see what Isaiah is telling us? He's comparing Christ's first coming to His second coming. What he is saying is this: "Just as many people were *astonished* by the Man whose appearance was so marred, so, in the future, kings and nations will be *astonished* by this same Man's appearance in power and glory. In fact, they will be so astonished, that their mouths will literally be shut."

Now, in a certain sense, this statement can apply to our present age. During this church age, kings and rulers have, on occasion, been astonished when they heard the Gospel of Jesus Christ; and some have believed on Him, and have been "sprinkled" (or cleansed) by Him. For example, in **Acts 13**, Sergius Paulus, the deputy of Paphos, was astonished at the power of the Lord; and the Apostle Paul led Him to a saving knowledge of the Lord Jesus Christ.

Now, the sad reality is that very few rulers in this present age have been astonished by Jehovah's Servant; and few mighty men have considered Christ, and believed on Him. That is why Paul said, "***Not many wise men after the flesh, not many mighty, not many noble, are called.***" However, in the future, the nations and kings of the earth *will* be astonished by Jesus Christ, as He reigns in power and glory from His throne in Jerusalem. **Isaiah 52:15** will ultimately be fulfilled after Christ returns to earth for the second time, and sets up His 1,000-year Kingdom. For 1,000 glorious years, kings and emissaries from every nation will travel to Jerusalem to celebrate the feasts of the LORD, and to worship Jesus the Messiah. The Man who, in His first coming to earth, was despised of men, and abhorred by the nation of Israel, and who was a "servant of rulers," will, in his Second Coming, be the Ruler whom all nations will serve. In **Isaiah 42**, we are told that "***Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel.***"

By the way, the "sprinkling" that Isaiah is talking about in **verse 15** is *not* baptism. The word "baptism" means "immersion underwater," and never "sprinkling." New Testament baptism has nothing to do with washing our sins away: it is simply a picture of the death, burial, and resurrection of Jesus Christ. It is something we do *after* we are saved, to show that we have trusted in His death, burial, and resurrection. What does this word "sprinkling" mean, then? This is a prophetic picture of the sprinkling of *Christ's blood*. This is a picture of Christ in His High-Priestly office, as He sprinkles His own blood to cleanse sinners from their sin. In **1 Peter 1:2**, Peter says that we who are saved are "***elect***" according to "***obedience and sprinkling of the blood of Jesus Christ.***" Just as the high priests in the Old Testament sprinkled the blood of bulls and goats to cleanse the Tabernacle, so Christ, our High Priest, cleanses us with the sprinkling of His own blood. Because Christ was obedient to His Father's will, even unto the death of the cross, sinners may now be saved simply by receiving His free gift of salvation. Have *you* received this gift? Have *you* been saved?

Now, is there any application of this verse to those who are already saved? Yes, there is. In **Romans 15**, the Apostle Paul quotes this verse, and applies it to believers.

Read Romans 15:15-21.

What is Paul's point here? His point is this: since it was God's will that kings and nations hear about His Son Jesus, and consider Him, Paul was therefore determined not to stick around in areas where others had already preached the Gospel. He desired to keep going into new territories, to preach the Gospel to people who had never heard Jesus' name before. In **2 Corinthians 10:16**, Paul said that his desire was to "***preach the gospel in the regions beyond you.***" Brethren, you and I should have this same burning desire to take the Gospel to "***regions beyond***" us, so that people who have never heard of Jesus will "see" Him by faith, and

consider Him. A missionary statesman named Robert Savage once made the sad observation: “The command has been to ‘go,’ but we have stayed—in body, gifts, prayer, and influence. He has asked us to be witnesses unto the uttermost parts of the earth...but 99% of Christians have kept puttering around in the homeland.” Christian, are you endeavouring to take Jesus’ name to people who have not yet heard the true Gospel, and who have not yet had the chance to consider Him? If not, ask the Lord to lead you to someone who needs the Word of Life! Young person, would you consider leaving this nation, and going to a land where people have never even heard Jesus’ name? Have you ever *asked* God if this would be His will for your life? If not, don’t be afraid to ask Him! God has work for you to do for Him; and whatever He calls you to do, He will equip you to do it, and give you *joy* as you do it!

IV. **The Messiah’s message (53:1)**

(Read Isaiah 53:1 again.) In the last three verses, the LORD Himself was speaking directly. Now, in **Isaiah 53:1**, the speaker switches from Jehovah to the prophet Isaiah. For the rest of the chapter, Isaiah speaks to his own people (Israel); and as he speaks, he often uses the words “we” and “our.” When he says “we,” he is talking about himself and his people, Israel.

Yet, in a broader sense, the words “we” and “our” apply to *all mankind*, and not merely to Israel. We have *all*, like sheep, “*gone astray*”; and we are all in need of the sacrifice that Christ provided for us. In **John 1:10-11**, John says that Jesus was “*in the world...and the world knew him not.*” He then says that Christ “*came unto his own, and his own received him not.*” “*His own*” is Israel; but “*the world*” is mankind in general. Truly, we have “*all*” gone astray from God, along with Israel.

With this in mind, please notice the question that Isaiah posed to Israel. He says, “*Who hath believed our report?*” To whom was Isaiah speaking when he asked this question? He was speaking to the LORD! We know this to be so, because in **John 12**, John tells us that Isaiah was *personally addressing* this question to the Lord. What does this mean, then? This means that when Isaiah says “*Who hath believed our report,*” he is talking about himself *and the LORD*. The “*report*” is God’s message to Israel; and in a very real sense, this report belonged to God *and* to Isaiah! Of course, we know that the Lord is the true Author of this report; yet, Isaiah did not hesitate to call this message “*our*” report. God had commissioned Isaiah to deliver His report to Israel; and in this sense, the report was Isaiah’s, as well as the LORD’s.

Now, let’s return to Isaiah’s question to the Lord. Isaiah says, “*Who hath believed our report?*” Isaiah’s question is a rhetorical one; and the answer is obvious: “*Very few* have believed the report.” Very few believed the report of the coming Messiah in Isaiah’s own day; and very few believed the report after the Messiah finally arrived on earth 700 years later! The nation of Israel, as a whole, rejected their own Messiah; and they did so in two ways.

First, they rejected Christ’s *words*. They rejected the *report* itself. They refused to believe Jesus’ message. Secondly, they rejected His *works*. The phrase “*arm of the LORD*” refers to God’s divine power. Jesus’ divine power was demonstrated by His works (the mighty miracles that He did); yet, few people responded to His miracles in repentance and faith.

Now, what can we, as believers, “take home” from this verse? First of all, this verse shows that we who are saved are, just like Isaiah, “*labourers together*” with the LORD! Christ is the Master, and we are His servants; but we are co-labourers, nonetheless. We have been given the incredible privilege of working together with Christ to accomplish His mission of taking the Gospel to a lost world, baptising converts, discipling nations, and establishing churches!

Read 1 Corinthians 3:9-10.

What else can we, as Christians, believers learn from **Isaiah 53:1**? We see that we can expect *rejection* as we try to deliver the Gospel to people. Even Isaiah was baffled as to why so few people would believe the report that he and the LORD were trying to deliver to them. Yet, Isaiah did not quit. He continued to “*cry*,” with passion, the message of the coming Saviour, and of the salvation that is “*without money, and without price*.” So should we!

V. The Messiah’s Humble Roots (53:2)

(Read **Isaiah 53:2** again.) As Christ grew up “*before*” the LORD here on earth, He was not only 100% God: He was also 100% Man. This is the truth that Isaiah is speaking of here. He is describing the humble *human* origins of the Messiah.

First, Isaiah says that He would grow up before His Father “*as a tender plant*.” The word “*tender plant*” is translated from the word *yoneq*. This word refers to a small, suckling plant, which grows in the trunk or branch of a tree, and which draws life from that tree.

Now, on the surface, this description sounds unimpressive. After all, other great world leaders in Scripture are compared to mighty trees. In **Ezekiel 31**, God compares the kings of Egypt and Assyria to mighty cedars. In **Daniel 4**, God compared King Nebuchadnezzar of Babylon to a mighty tree, which provided shade, shelter, and food for his subjects. Why would these wicked men be described as mighty trees, while the Messiah is described as a “*tender plant*”? Simply this: in men’s eyes, the Messiah would be regarded as a “nobody,” from a humble background. People would not regard the Messiah as having the makings of a king.

Isaiah also describes the Messiah as one who would grow up “*as a root out of a dry ground*.” Isaiah is saying that the Messiah’s “roots” (His family origins) would be planted in unpromising “soil.” Throughout His life and ministry, Jesus was despised because He was from Galilee, and not Judea. Even Nathaniel, at first, wondered what good thing could come out of Nazareth. Yet, this is the very beauty of the Messiah! When Jesus came into our world, He laid aside His rights as God, and humbled Himself—both in God’s eyes, and man’s eyes.

Isaiah describes the Messiah as one who would have “*no form nor comeliness*,” and in whom there would be “*no beauty that we should desire him*.” What a contrast to other kings of Israel! Saul, the first king of Israel, was known for being head and shoulders taller than anyone else. Jesus’ own ancestor, King David, was known for his ruddy, handsome appearance. Yet, we are told absolutely nothing about the physical appearance of Jesus Christ, the King of Kings. Apparently, there was nothing remarkable about His outward form. There was nothing in His physical appearance that made men think of Him as a great leader.

Furthermore, Christ’s spirit was one of humility, and not of self-promotion. To sinful men, this is usually *not* a desirable trait for a leader. Most people expect a leader to be self-asserting, self-promoting, and self-serving, and not meek and lowly in heart, as Jesus was. Yet, this very aspect of Jesus’ character was prophesied by Isaiah, in **Isaiah 42:1-3**. The Messiah did not “cry” or “lift up his voice” in a self-promoting way: instead, He was meek and humble. Even when Jesus healed people, He didn’t glorify Himself. In fact, He often instructed them not to tell anyone about what He had done for them. Then, while everyone was still rejoicing over the miracle, Jesus “slipped out the back door,” so to speak.

There has never been a sweeter, meeker Man than Jesus of Nazareth. If you know Him as your personal Saviour, imitate His humble character! If you have never received His gift of salvation, now is the day to come to Him and be saved. He will not force Himself upon you: you must come to Him. However, if you will come to Him, He will give rest to your soul!

Read Matthew 11:28-30.

VI. The Messiah's Sorrows (53:3)

(Read Isaiah 53:3 again.) In verse 3, Isaiah says that the LORD's Servant would be "*despised*." The word "*despised*" means "regarded as vile or worthless." This same word (*baza*) was used in 1 Samuel 17, where we are told that Goliath "disdained" David because he was a "*youth*" with a "*fair countenance*." You can hear the utter disgust in Goliath's voice as he said, "*Am I a dog that thou comest to me with staves?*" In the same way, most of the nation of Israel responded to Jesus with disdain. "Who does He think He is?" they said.

Isaiah also prophesied that Jesus would be "*rejected of men*." The word "*rejected*" is derived from the verb *khadal*, which means "to cease, or fail." In Psalm 39:4, this same word is translated as "*frail*," in the sense of "weak and short-lived." The idea is that Jesus' acceptance by the nation of Israel would be *short-lived*—that He would soon be *forsaken* by the people.

Tragically, this is precisely what happened. As Jesus' ministry rolled on, His followers became fewer and fewer. His church was like a "revolving door," with people coming in, and going back out; and His "*flock*" was "*little*." Most people didn't stay in Jesus' assembly for long: they soon left. Jesus didn't run after them, either. In John 6, we are told that "*many of his disciples*" were offended at Jesus' preaching, and "*walked no more with him*"; and after they'd left, Jesus turned to the twelve Apostles and said, "*Will ye also go away?*"

Jesus was not a laughy, jokey, charismatic "people-magnet." Though great crowds were captivated by His preaching, most people rejected Him in the end. They did not like what Jesus had to say about their sin. He truly was "*a man of sorrows, and acquainted with grief*." Not surprisingly, it is never recorded in the Gospels that Jesus laughed. Though Jesus often rejoiced in spirit, He was constantly grieved by the sin and wickedness of men. Ultimately, He had to go through the physical pain of the cross, as well as the anguish of having our sins laid upon Him, and of being separated from God the Father for six agonising hours.

In the second half of verse 3, Isaiah sorrowfully reports that "*we hid as it were our faces from him*." For the most part, the nation of Israel turned their face from their own Messiah. To this day, most people still hide their faces from Him. Many people will acknowledge the value of Christ's ethics and moral teachings: but they refuse to receive Him as Messiah. For example, an American Rabbi, **Rabbi Krauskopf**, said this of Jesus: "I will yield to none in recognizing the civilizing influence of the Man of Nazareth. I am ready to bestow upon Him as high a tribute as anyone has yet bestowed" (*A Rabbi's Impression*). Another rabbi, **Dr. E.G. Hirsch**, said, "If ever a good Jew lived, it is He who is pictured in the New Testament." Though these words sound like praise, they actually are not, because they fall short of acknowledging Jesus as Messiah, God, and Saviour. In reality, these rabbis "*esteemed him not*."

Sadly, most people in our world (both Jew and Gentile) still have no esteem for Jesus. His name is regularly used as a curse word, or as verbal clutter; and few people think anything of it. How about yourself? How do you esteem Jesus of Nazareth? Do you regard Him merely as a "good man," or as a "fine teacher"? Do you, perhaps, even regard Him as the Son of God, yet stop short of *yielding* to Him as Lord, and turning your life over to Him? If so, Jesus is tenderly and patiently calling you to Himself. HE is calling you to be saved.

Conclusion: As we close this morning, I would ask a couple important questions. First, I will address the brethren. Christian, how much do *you* esteem your Master? Do you esteem the "*reproach of Christ greater riches than the treasures in Egypt*"? Or does your Saviour often stand by with a sad look, as you indulge in "*the pleasures of sin for a season*"? Do you, like Peter, often fail to believe His words, and even rebuke your Master in your heart when He speaks words that you don't understand, or which make you uncomfortable? Do you, at times, essentially deny that you know Him, through your sinful words or actions? If so, He still loves you, and wants to restore you to sweet fellowship with Himself. The next time your heart is enticed by sin, think of the sorrowful look of your rejected Lord. Be afflicted, and

mourn, and weep over your sin, and let your joy be turned to heaviness. Then, with contrite heart, humble yourself in the sight of the Lord, and go to Him for cleansing; and He will lift you up.

Secondly, I would ask, “Have *you* believed the report?” Have you *really* placed your faith in Christ? Most people reject the report of salvation through Jesus Christ, and choose to remain on the broad way that leads to everlasting destruction. Are you one of them? If so, don’t remain in that crowd! Merely knowing about Jesus isn’t enough. Merely believing, in your *head*, that Jesus died and rose again is not enough. You must believe with your *heart*. You must commit your *soul* to Him. Place your faith in Christ and His sacrifice, and get onto the strait, narrow way that leads to everlasting life!