



## World Christian Fellowship

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### Book of Isaiah

**Name meaning:** Isaiah, the name means “*The LORD is salvation,*” and is similar to the names Joshua, Elisha, and Jesus. Isaiah’s prophesy is quoted over 65 times in the New Testament directly and his name is quoted over 20 times which far more than any other prophet in the Old Testament.

Isaiah had two sons, naming one **Shear-jashub**, meaning “*A remnant shall return*” (Isaiah 7:3), and the younger, **Maher-Shalal-Hash-Baz**, meaning, “*Spoil quickly, plunder speedily*” (Isaiah 8:3).

### Uniqueness of the book of Isaiah

This book is the bible within the bible. 66 chapters. First 39 chapters represent the Old Testament and the rest of the 27 chapters represent the New Testament.

Jesus and Apostle Paul referred the prophet Isaiah more than any other Old Testament books.

His writing features a range of 2,186 different words, compared to 1,535 in Ezekiel, 1,653 in Jeremiah, and 2,170 in the Psalms. Second Chronicles 32:32 records that he wrote a biography of King Hezekiah also.

The Old Testament covers the history and sin of Israel, as do chapters 1-39 of Isaiah.

The New Testament describes the person and ministry of Christ, as do chapters 40-66 of Isaiah.

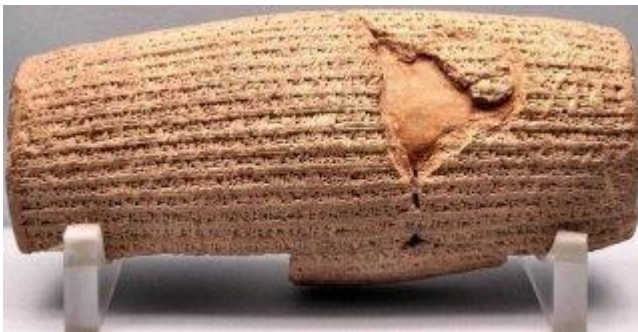
The New Testament begins with the ministry of John the Baptist (Matthew 3:1-3)

The second section in Isaiah begins by predicting this ministry Isaiah 40:3-5.

The New Testament ends by referring to the new heavens and new earth. Revelation 21:1-3.

Isaiah ends his book by describing the same things in Isaiah 66:22.

**Cyrus:** Persian emperor, whose decree allowing the Jews in Persia and Babylon to return and rebuild Jerusalem, was predicted by Isaiah hundreds of years in advance (Isaiah 44& 45)



Three of Scripture's greatest salvation invitations are found in the book of Isaiah

**Isaiah 1:18**, *"Come now, and let us reason together," Says the Lord, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.*

**Isaiah 45:22**, *"Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other.*

**Isaiah 55:1-2**, *"Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price. <sup>2</sup> Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And let your soul delight itself in abundance.*

Isaiah is the only Old Testament book to predict both the virgin birth of Christ (7:14), and His dual nature (9:6).

Isaiah and Ezekiel are the two Old Testament books describing the early days of Lucifer before he fell and became the devil (14:12-15; Ezekiel 28:11-18).

**Year Written and to whom:** The Book of Isaiah was likely written between 739 and 636 B.C. Isaiah is from Jerusalem and probably closer to the royal family of Manasseh.

His father name is Amoz. He served as prophet to Judah during the reign of four kings of Judah.

Uzziah,( 791–739 B.C.),  
Jotham (750–731 B.C.),  
Ahaz (731–715 B.C.), and  
Hezekiah (715–686 B.C.).

He had easy access to the kings (7:3) and at the time with the priest(8:3).

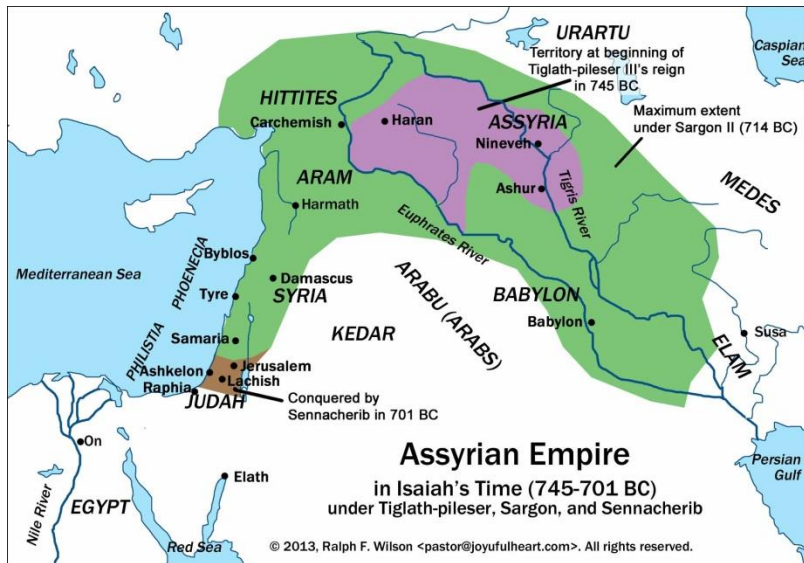
God called Isaiah to prophesy to the people at the time of death of King Uzziah in the year of 739 B.C., he gladly accepted it even though he knew his ministry will be unfruitful and he will be condemned.

**Isaiah 6:9-13**, *And He said, “Yes, go, and say to this people, ‘Listen carefully, but do not understand. Watch closely, but learn nothing.’ <sup>10</sup>Harden the hearts of these people. Plug their ears and shut their eyes. That way, they will not see with their eyes, nor hear with their ears, nor understand with their hearts and turn to me for healing.” <sup>11</sup>Then I said, “Lord, how long will this go on?” And he replied, “Until their towns are empty, their houses are deserted, and the whole country is a wasteland; <sup>12</sup>until the Lord has sent everyone away, and the entire land of Israel lies deserted.<sup>13</sup>If even a tenth—a remnant—survive, it will be invaded again and burned. But as a terebinth or oak tree leaves a stump when it is cut down, so Israel’s stump will be a holy seed.” (NLT)*

Isaiah the prophet lived until at least 681 B.C. He also wrote about the death of Sennacherib (37:38). Historical records shows that Isaiah was cut into two pieces has it that he met his death under King Manasseh.

Isaiah was a prophet to the Southern Kingdom of Judah. Isaiah ministered in Judah at the same time the Assyrians conquered the Northern Kingdom of Israel. 96 years before Babylon became a world power, Isaiah prophesied that they would be involved in judgment of Judah.

## Historical background:



Please take time to read from 2 Kings 15 to 25

**King Uzziah** reigned for 52 years 790- 739 B.C., during this period the nation became very strong in business and military. They constructed walls, towers and fort among the cities also they even made a port in Red sea. But contrarily they have

declined in spiritually in Judah. Uzzah had his downfall when he attempt to offer incense in the alter by trying to take over the ministry which was set for the priest.

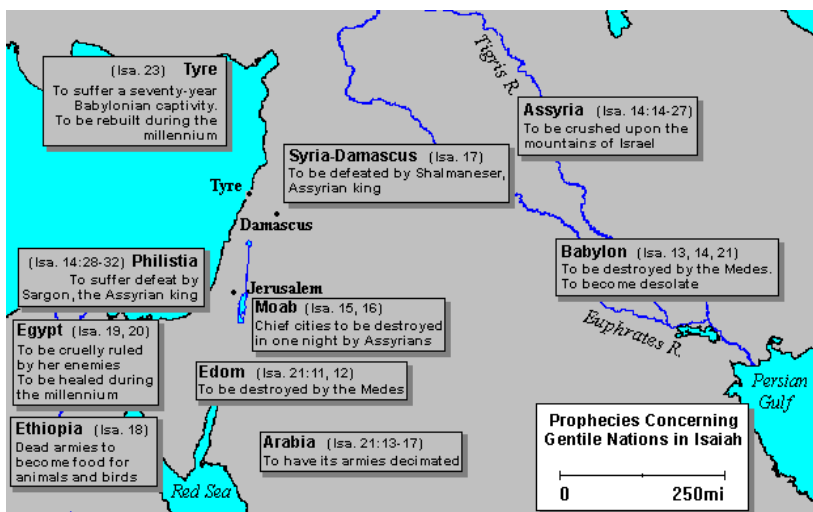
**2 Chronicles 26:16-20**, <sup>6</sup> *But when he was strong his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense. <sup>17</sup>So Azariah the priest went in after him, and with him were eighty priests of the Lord—valiant men. <sup>18</sup>And they withstood King Uzziah, and said to him, “It is not for you, Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the Lord God.” <sup>19</sup>Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the Lord, beside the incense altar. <sup>20</sup>And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the Lord had struck him.*

After King Uzziah his son **Jotham** 750-732 reigned as king for 18 years. While Jotham was King Assyria began to emerge as a new international power under Tiglath-Pileser (745–727 B.C.) (2 Kin. 15:19). Jotham was like his father yet the moral and spiritual corruption continue to thrive in the land. (2 Kings 15)

After Jotham, **Ahaz** took over as king when he was 25 and reigned as king for 16 years (735-715 B.C) When Ahaz refused to join force with Israel to fight with Assyrians the Northern

Kingdom tried to dethrone him from his position which resulted as war against Israel in 734 B.C. (2 Kings 16:5) In a moment of panic Ahaz asked for a help from Assyrians (2 Kings 16:7) which they responded gladly and they captured Gaza, Gilead and Damascus. Finally they set up an altar for heathen god in the Solomon's temple (2 Kings 16:10-16) Assyria captured Samaria, capital of the northern kingdom, and carried many of Israel's most capable people into captivity (2 Kin. 17:6-24).

**Hezekiah**, the son of Ahaz became the 13th king of Judah and he reigned as king of Judah was between 715 and 686 BC. In 701 B.C. Hezekiah became very ill and to the point of death but he prayed and God did extend his life for another 15 years. (2 Kings 20:1-6; Isaiah 38) When Assyria became weak through internal strife, Hezekiah refused to pay any further tribute to that power (2 Kings 18:7). So in 701 B.C. Sennacherib, the Assyrian king, invaded the coastal areas of Israel, marching toward Egypt on Israel's southern edge. In the process he overran many Judean towns, looting and carrying many people back to Assyria. While besieging Lachish, he sent a contingent of forces to besiege Jerusalem (2 Kings 18:17-19:8; Isaiah 36:2-37:8). First time he failed and again in his second attempt he sent messengers to surrender them immediately but Hezekiah refused since he was encouraged by the prophet Isaiah. Sennacherib's army fell prey to a sudden disaster and he returned to Nineveh and never threatened Judah again.



Prophet Isaiah was killed by King Manasseh who came after King Hezekiah. Manasseh forbids Prophet Isaiah to speak so the prophet starts writing. Finally he calls for an empty wooden trunk and inserts Isaiah inside and then he was cut into two pieces, the bible scholars believe this is what mentioned in Hebrews 11:37.

## Authorship of the book

Many scholars claim that the prophet Isaiah wrote Isaiah 1-39 and that another author influenced by Isaiah wrote "deuteroisaiiah" which would be Chapters 40-66.

They claim based on the sudden differences in subject, language and writing style. Also, there is a prophecy of Cyrus that some believe is too specific to have been made before the career of the emperor who freed Judah from Babylon.

I do not agree with this claim.

The theme of Isaiah is clear and the two parts have identical themes the best I can tell. As for different styles, it is possible that Isaiah wrote at different times in his life.

I believe there is a single author of Isaiah for the following reasons.

1. Jesus and Apostle Paul quoted saying as the Prophet Isaiah said,

Luke 4:18 Anointed me with Holy Spirit Isaiah 61:1

Luke 19:46 A house of prayer Isaiah 56:7

John 12:38 Who has believed our report? (Isaiah 53:1)

Romans 2:24 Blasphemy among Gentiles Isaiah 52:5

Romans 3:15-17 Feet swift to shed blood Isaiah 59:7-8

2 Corinthians 6:2 Acceptable time, day of salvation

Isaiah 49:8

2 Corinthians 6:17 Come out from among them Isaiah

52:11

2. Jewish writers believed in single authorship. Ecclesiasticus—a second century BC document—holds to single authorship. Here, we read: “By the spirit of might he [Isaiah] saw the last things,/ and comforted those who mourned in Zion” (Ecclus 48:24). This is a clear reference to Isaiah 61:3. Moreover, Josephus claimed that Cyrus read the prophecies from Isaiah and desired to fulfil them.
3. The Isaiah scroll was found in its entirety—a 24 foot long manuscript with all 66 chapters. There is, however, no external, manuscript authority for the separate existence at any time of any of the three supposed

divisions of Isaiah. In the case of the first Isaiah manuscript from the Dead Sea Scrolls, for example, 40:1 begins on the last line of the column which contains 38:9–39:8.

4. The same issues occur in both the first half (1-39) and the second half (40-66) of Isaiah. For instance, Isaiah denounces bloodshed and violence (Isa. 1:15; 59:3, 7), injustice (Isa. 10:1-2; 59:4-9), hypocrisy (Isa. 29:13; 58:2-4), and sexual orgies (Isa. 1:29; 57:5). Both “First” Isaiah and “Second” Isaiah refer to God as “the Holy One of Israel.” This title is only used five times outside of Isaiah.

## **Purpose:**

Isaiah provides us with the most comprehensive prophetic picture of Jesus Christ in the entire Old Testament. This includes the full scope of His life:

- The announcement of His coming (Isaiah 40:3–5),
- His virgin birth (7:14),
- His proclamation of the good news (61:1),
- His sacrificial death (52:13–53:12), and
- His return to claim His own (60:2–3).

Because of these and numerous other Christological texts in Isaiah, the book stands as a testament of hope in the Lord, the One who saves His people from themselves.

Isaiah's overall theme receives its clearest statement in chapter 12:2, *Behold, God is my salvation, I will trust and not be afraid; 'For Yah, the Lord, is my strength and song; He also has become my salvation.'"*

This echoes the meaning of Isaiah's name, which means the "salvation of Yahweh."

You might wonder about the strong presence of judgment that runs through the first thirty-nine chapters when the theme is salvation. How can the two coexist?

The presence of judgment indicates its necessity for salvation to occur. Before we can have salvation, we must have a need for it!

So the first 39 chapters in Isaiah detail judgments against the people who have turned their backs on the Lord, showing us that those who persist in their rebellion will receive judgment. On the other hand, we also see God's faithfulness to His promise. He will preserve a small remnant of faithful believers, those who will continue on into the glorious renewed world He has prepared for His children in the end times (65:17–66:24).

Isaiah prophesied during the period of the divided kingdom, directing the major thrust of his message to the southern kingdom of Judah. He condemned the empty ritualism of his day (1:10–15) and the idolatry into which so many of the people had fallen (40:18–20). He foresaw the coming Babylonian captivity of Judah because of this departure from the Lord (39:6,7).

More than any other prophet, Isaiah provides data on the future day of the Lord and the time following. Isaiah does details numerous aspects of Israel's future kingdom on earth not found elsewhere in the Old Testament or New Testament such as changes in nature, the animal world, Jerusalem's status among the nations, the Suffering Servant's leadership, and others.

Isaiah predicted future events without explaining exact sequences of the events or time intervals separating them. For example, nothing in Isaiah reveals the extended period separating the two comings of the Messiah. Also, he does not provide as clear a distinction between the future temporal kingdom and the eternal kingdom as John does in Revelation 20:1–10; 21:1–22:5. In God's program of progressive revelation, details of these relationships awaited a prophetic spokesman of a later time.

Also known as the "evangelical Prophet," Isaiah spoke much about the grace of God toward Israel, particularly in his last 27 chapters. The centrepiece is Isaiah's unrivalled chapters 53, portraying Christ as the slain Lamb of God.

## **Outline**

### **Old Testament 1-39**

- I. Judgment and hope for Jerusalem(1-12)**
- II. Judgement and hope for all Nations (13-27)**

### III. Rise and fall of Jerusalem (28 -39)

## New Testament 40-66

### I. Announcement of Hope (40 -48)

### II. Servant Fulfil God's Mission (49-55)

### III. Servant inherits God's Kingdom (56-66)

## Contrast between the sections

<b>Chapters 1-39</b>	<b>Chapters 40-66</b>
Bad news	Good news
Israel Activity	Divine activity
Justice	Mercy
Opposition	Comforting
God of Israel	God of Universe
National	International
God purifies as Fire	God as Father
Hand raised to strike	Outstretched arm to save
Curses	Blessings
Jews	Gentiles

## I. Judgment and hope for Jerusalem (1-12)

Prophecies concerning Judah and Jerusalem (1:1–12:6)

### 1. Judah's social sins (1:1–6:13)

The old and New Jerusalem is contrasted here in this section. Old Jerusalem was infected by corruption, idolatry and injustice. God will purify this with his fire by sending judgement upon the nations. When the

purification is done for the remnant God will Jerusalem will be Justice and place for all Nations.

Chapter 6 Isaiah has the Temple Vision and of God, the famous saying of Holy, Holy, Holy!! Isaiah felt he is defiled and the immediately the Seraphim but a coal of fire in his mouth and purifies him.

This is one of the place we can see Trinity in the book of Isaiah 6:8

The wicked nation of Assyria will cut the nation, compared as a tree, then the nation of Babylon will come and burn it but the Lord God will rise up an offshoot from the lineage of David.



## 2. Judah's political entanglements (7:1–12:6)

God sends Isaiah to King Ahaz and the impending war against Syria. Then God makes this promise that He will send a new King his name is Immanuel. Meaning God is with us.

Immanuel kingdom by the power of the Spirit they will be delivered of their oppression and they will be set free to be with the Lord in the New Jerusalem.

The new king will emerge from the stump which was cut by Assyrians and burnt by the Babylonians from the line of David.

This king will rule over the entire nations and all the poor and the oppressed will look to him for deliverance.

## II. Judgement and hope for all Nations (13-27)

Judgment and Salvation (13:1–23:18)

1. Babylon and Assyria (13:1–14:27)
2. Philistia (14:28–32)
3. Moab (15:1–16:14)
4. Syria and Israel (17:1–14)
5. Ethiopia (18:1–7)
6. Egypt (19:1–20:6)
7. Babylon continued (21:1–10)

8. Edom (21:11, 12)
9. Arabia (21:13–17)
10. Jerusalem (22:1–25)
11. Tyre (23:1–18)

When Isaiah prophesied Assyria was the world power but little known Babylon will become the major power and they too will fall. The reason eh Babylon king will raise himself above all and even call themselves higher than God so God will bring them down in judgement.

Not only Babylon all the neighbouring nations will be brought into judgement and ruins. Even though the nations are going to be judged and destroyed it's not the end of it but there is a hope in God.

### **Redemption of Israel through World Judgment (24:1–27:13)**

This section gives the detail of two cities. One is called the 'lofty city' this city will be marked by corruption and injustice. The city is full of rebellion which with the combination of rebellions of Jerusalem, Assyria, Babylon and all other neighbouring nations.

God's devastation of the earth (24:1–23)

First song of thanksgiving for redemption (25:1–12)

Second song of thanksgiving for redemption (26:1–19)

The second city mentioned is the Jerusalem which will replace the lofty city.

### **Israel's chastisements and final prosperity (26:20–27:13)**

This New Jerusalem will be ruled and reigned by God Himself and all the remnant of the people of all nations will come and gather here. This New Jerusalem city will be marked by no death and no sufferings.

### **III. Rise and fall of Jerusalem (28 -39)**

#### **Warnings against Alliance with Egypt (28:1–35:10)**

Woe to drunken politicians (28:1–29)

Woe to religious formalists (29:1–14)

Woe to those who hide plans from God (29:15–24)

Woe to the pro-Egyptian party (30:1–33)

Woe to those who trust in horses and chariots (31:1–32:20)

Woe to the Assyrian destroyer (33:1–24)

A cry for justice against the nations, particularly Edom (34:1–35:10)

Isaiah warns about trusting in the army and the neighbouring nation's strength rather than God hence they will fall. Isaiah prophesy the only way out is to humble before God and seek Him so that you can be saved.

#### **Historical Interlude (36:1–39:8)**

Sennacherib's Attempt to Capture Jerusalem (36:1–37:38)

Hezekiah's Sickness and Recovery (38:1–22)

Babylonian Emissaries to Jerusalem (39:1–8)

Even though Hezekiah humbles himself but then he doesn't learn his lessons. When the Babylonians visit him after his

recovery he shows of the treasury so that he can have a possible alliance with them. When Isaiah hears about it he says that one day you will lose everything to Babylonians.

We can learn from 2 Kings 24-25 that the Babylonians came and attacked Jerusalem after 100 years and destroyed the city and the temple and take people as captive to Babylon.

So the first section of the book of Isaiah God used the judgement to purify Jerusalem and they were led in to captivity yet they will have hope that the root of David will come and deliver the people who had gone into captivity.

### **III. Salvation (40:1–66:24)**

#### **Deliverance from Captivity (40:1–48:22)**

Comfort to the Babylonian exiles (40:1–31)

The end of Israel's misery (41:1–48:22)

The exile is over,

Their sin is been dealt

So now God comfort His people. Now Israel can return back to their land and God will be their king. All the nations of the earth will see His glory.

Now this prophesy is from Prophet Isaiah or someone else? Because when this took place Isaiah had been dead for 150 years. But Isaiah had been seen this and prophesied.

**Isaiah 8:16**, *Bind up the testimony, Seal the law among my disciples.*

**Isaiah 29:10-12**, *For the Lord has poured out on you The spirit of deep sleep, And has closed your eyes, namely, the prophets; And He has covered your heads, namely, the seers. <sup>11</sup> The whole vision has become to you like the words of a book that is sealed, which men deliver to one who is literate, saying, "Read this, please." And he says, "I cannot, for it is sealed." <sup>12</sup> Then the book is delivered to one who is illiterate, saying, "Read this, please." And he says, "I am not literate."*

**Isaiah 30:8-9**, *Now go, write it before them on a tablet, And note it on a scroll, That it may be for time to come, Forever and ever: <sup>9</sup> That this is a rebellious people, Lying children, Children who will not hear the law of the Lord;*

From the above passage we can see it was the Prophet Isaiah who wrote and sealed it for the future.

Servant of the Lord (42-48)

After going through the judgement of the Lord now Isaiah hopes that Israel will become the servant of the Lord. So that they will be able to declare who God is and His goodness to other nations.

But quite the contrary takes place instead of thankful the nation of Israel starts complaining about God not only that they accuse God.

God has ignored us and all our troubles and they instead of having faith in God they started to lose faith in God. So the rest of this section is set up like a courtroom scene.

God is responding to their accusation by saying

1. The Israel captivity to Babylon is not the result of the neglect from God rather this was the judgement from God.
2. For the concern of Israel God raised up Persia to conquer the Babylonians so that the nation of Israel can return back to their place.

From this the nation of Israel should come to the conclusion that their God is the truly most powerful God than any other god and He is the God of the universe.

God raised up Persian king Cyrus and then how he used him to deliver his people from Babylon. But when you come to the end of this section you find the people of Israel are still rebellious and complaining. So God was saying that I will do a new thing.

### **Servant of the Lord and his sufferings (49:1–57:21)**

The Servant's mission (49:1–52:12)

- Restore the people of Israel
- Will be a light to the nations

Redemption by the Suffering Servant (52:13–53:12)

- The servant is going to be rejected
- Servant will die for others

- Servants death is the sacrifice of death of atonement

Results of the Suffering Servant's redemption (54:1–57:21)

The servant who was dead now alive again! So how can you respond to death?

Some will humble themselves and repent of their sin and put their faith what the servant had done on behalf of them. These people will be called servants or the seeds.

The others will reject the servant and what he had done for them they are known as wicked.

Future Glory of God's People (58:1–66:24)

Two prayers of repentance:

Prayers of repentance (59:1–19)

Prayer for repentance of nation (63:7–64:12)

Two kinds of people will be delivered to different destinations:

The wicked will face God's justice and they will remove from God's presence and from the New Jerusalem forever. (Chapters 56b-58)

The servants on the other hand who have repented, forgiven will be united with God and they will inherit the New Jerusalem forever. Where there is no death and there is no more sufferings. They are new creation in the New Jerusalem.

All nations are invited to join in the God's covenant family.

Heaven on earth!

## **Gems from the book of Isaiah**

The attributes of God.

1. Eternality (40:28; 63:16)
2. Faithfulness (25:1; 49:7)
3. Gentleness (40:11)
4. Glory (40:3-5; 42:8; 59:19)
5. Goodness (58:8-14)
6. Grace (43:22-28; 48:17-22; 49:14-18; 55:1-9; 57:16-21; 63:7-8)
7. Holiness (6:3; 57:15)
8. Justice (56:1-8)
9. Longsuffering (42:14; 65:2)
10. Mercy (40:1-2)
11. Omnipotence (31:4-5, 8-9; 40:9-10, 12; 42:5; 64:1-4)
12. Omniscience (28:23-29; 40:13-14; 41:21-24; 42:9)
13. Sovereignty (40:15-17, 21-27; 41:1-4; 44:6-20, 24-27; 45:7-12, 14-15; 46:1-4, 6-8; 66:1-2)
14. Triunity (48:16; 63:9-10)
15. Uniqueness (40:18-20; 46:5, 9-12; 48:12-13)
16. Word (40:6-8; 55:10-13)
17. Wrath (1:28-31; 30:27-28; 33:14-16; 63:11-15, 17-19)

TITLES FOR AND TYPES OF JESUS

1. Holy One of Israel (1:4)
2. Lord of Hosts (1:9)
3. The Mighty One of Israel (1:24)
4. The God of Jacob (2:3)
5. The Branch of the Lord (4:2; 11:1)
6. The King (6:5)
7. Immanuel (7:14)
8. The Great Light to the Gentiles (9:2)
9. Wonderful Counsellor (9:6)
10. The Mighty God (9:6)
11. The Everlasting Father (9:6)
12. The Prince of Peace (9:6)
13. The Holy One (10:17)
14. The God of the Middle East (19:23-25)
15. The All Comforting God (25:8)
16. The Righteous King (32:1)
17. The Living God (37:17)
18. The Angel of the Lord (37:36)
19. The Glory of the Lord (40:5)
20. The Omnipotent and Omniscient God (40:12-31)
21. The Friend of Abraham (41:8)
22. The Servant of the Lord (42:1-7)
23. The Forgiver of Sins (43:25)
24. The First and the Last (44:6)
25. The Suffering Saviour (50:6; 52:14; 53:1-10a, 12)
26. The Resurrected Redeemer (53:10b-11)
27. The God of the Whole Earth (54:5)
28. The Anointed of the Lord (61:1-3)
29. The Avenging and Victorious Warrior (63:1-6)

## Application for today:

1. The book of Isaiah presented us the comprehensive detail of the saviour Lord Jesus Christ. Jesus is the only way to heaven there is no other way and we can't be saved by any other name in heaven or earth. (John 14:6 & Acts 4:12)

Have you put your faith in Jesus Christ alone??

2. We have only few years on the earth to come to Christ and embrace the salvation only He offers. There is no second chance after death.

The choice is very clear... will you choose to follow Him?

3. Isaiah viewed the nation of Israel had an appearance of righteousness, but it was a cover-up. Isaiah, the Prophet challenged Israel to obey God with all of their heart, not just on the outside. Isaiah's desire was that those who heard and read his words would be convicted to turn from wickedness and turn to God for forgiveness and healing.

Will you?

4. In times of distress or uncertainty, what brings you comfort? Do you find comfort in hearing truth about God?

5. Do you desire that all of God's children know his comfort? Are there some you would rather not be comforted? How can you extend God's shepherd's comfort to His flock?