

Isaiah 1–66

Introduction

The following “Witnessing Christ from the Old Testament” study covers the entire book of Isaiah. The LDS resources break up the reading into five sections over five weeks. Rather than cover each section individually, this resource will cover some of the major topics and themes found throughout Isaiah while providing witnessing applications and **Sharing Personally** ideas for the whole book.

The summaries, **Conversations Starters**, and **Sharing Personally** sections are based on content from pastors Paul Tripp, Aaron Goetzinger, and Nathan Nass.

LDS Study Focus

Follow the links below if you want to look at the LDS resources for each of the five sections.

- [Isaiah 1–12](#)
- [Isaiah 13–14; 24–30; 35](#)
- [Isaiah 40–49](#)
- [Isaiah 50–57](#)
- [Isaiah 58–66](#)

The Life and Times of Isaiah the Prophet

Isaiah was a prophet to the Southern Kingdom of Judah.

During the time of the Prophet Isaiah, God’s chosen people were living in sin. They had forgotten all that God had done for them. As a result, they did not keep God’s commandments and instead prayed to false gods. So out of love for his wayward people, God called Isaiah to preach a message of repentance to Judah, the southern kingdom of Israel.

Neighboring nations threatened Judah, and Isaiah counseled the king and the people to trust in God. But unfortunately, the people were falling deep into sin, and Isaiah warned that they would be punished if they did not turn back to God.

Furthermore, Isaiah warned them that, as punishment for their unfaithfulness, they would be conquered by the Babylonians and taken into exile. But because God loved his people, he gave Isaiah encouragement that would comfort the people during the exile.

Isaiah’s ministry extended from the death of King Uzziah (739 B.C.) through the reign of King Hezekiah, who died in 698 B.C. According to ancient Jewish tradition, Isaiah died a martyr’s death under wicked King Manasseh, a son of Hezekiah, having been “sawed in two.” (See **Hebrews 11:37**.)

During Isaiah’s ministry, the kingdom of Assyria conquered the Northern Kingdom of Israel (722 B.C.). The Assyrians also besieged Jerusalem in 701 B.C., but the city was miraculously delivered (**2 Kings 19** and **Isaiah 37**). Isaiah foretold the future destruction of Jerusalem by the Babylonians in 586 B.C. (**Isaiah 39**) and the subsequent return under Cyrus, the Persian in 538 B.C. (**Isaiah 45**).

Summary of Isaiah

After jumping right into intricate poetic prophecies for five chapters, **Isaiah 6** in prose finally explains how God called and prepared Isaiah to serve as his prophet.

Isaiah saw God sitting on his heavenly throne in a dream with angels surrounding him. At first, aware of his sinfulness, Isaiah feared God and didn't believe that he, a man of "unclean lips," could serve God.

God spoke in the dream, and his voice was so loud that it shook the building and filled it with smoke. Then an angel came to Isaiah and touched his lip with a glowing coal. This purifying act meant that God had forgiven Isaiah's sins.

Then God asked, "Whom shall I send? Who will go for me to tell the people of Israel my message?" "Here am I! Send me!" Isaiah replied. "It is a difficult task," God responded, "The people won't listen, therefore, I will punish them, but I will also give you a message of hope. I will not punish them forever. Additionally, I will send a Savior." God then told Isaiah precisely what to say.

The next day, Isaiah began to tell the people what God said. Day in and day out, he told the people the sad news, "You have sinned! God will punish you. Stop sinning and obey God!" But the people didn't return to God. Instead, they ridiculed God's message and made fun of Isaiah.

Over and over again, Isaiah told the truth, and the people did not listen. God eventually took his protection away from them, and the Babylonians conquered them. They carried away thousands and enslaved them. According to Isaiah's prophecy, the people would be discouraged and depressed. But eventually, they would remember all that he had prophesied. Then, finally, God gave them a message of hope; he would bring them back to their homeland and send them a Savior.

"Hear the good news," Isaiah had told them. "A new and better King is coming—not a sinful one like all the ones you have had! This King will be called Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace. This King will come to save you from the worst of enemies. This King will suffer and die, but in the end, he will save the world from sin, death, and hell. Divine deliverance is coming not just for Judah and Israel but for the whole world and all humanity. Someday, this King of Kings will appear and make everything right again."

We today can see that all of Isaiah's words were true. Jesus came to live perfectly under the law and to take away the punishment we deserve so we could be free from sin. He rose from the dead and reigns for all eternity as our perfect and everlasting King. Everything will be right again. This message is the heart of Isaiah's gospel proclamation: good news.

Isaiah's Significance

Isaiah's prophecies were significant during his lifetime, after his death, and hundreds of years later. The book of Isaiah shows God's power and punishment for sin and God's grace and mercy throughout. This focus is why some refer to Isaiah as the Fifth Gospel.

Key Themes in Isaiah

The Book of Isaiah contains several significant themes. We will look at four of them and make some brief applications to witnessing.

The Holiness of God

Isaiah presents us with this fundamental reality. There is a God in our world who is holy beyond our understanding. The dream mentioned above in **Isaiah 6**, where we get to look into the throne room of Almighty God, is perhaps the most striking. We get to eavesdrop on the voices proclaiming and praising God, and we hear, “Holy! Holy! Holy! is the Lord God Almighty. The earth is filled with his glory.” That glory of his holiness; captures the expansiveness of the righteousness of God. As Paul Tripp says, “God’s holiness is not one of his characteristics; it’s his essence! He’s holy in every way. He’s holy in grace and holy in righteousness and holy in justice and holy in mercy, and holy in faithfulness. He’s holy!”

God’s holiness is one of the many characteristics that separate him from all of humanity. As you study Isaiah, help your friends and family marvel at God’s unique holiness and what it means.

The Corruption of Man

A second reality powerfully depicted in Isaiah is that people are corrupted by sin; they are unholy. In how Isaiah poetically describes the people, we see blatant idolatry, gross materialism, horrible cultural corruption, injustice, and lack of care for the needy. In Isaiah’s powerful and profound pictures, we see a world as broken as the world we live in today. For the same reason, the corruption of sin.

The corruption of man is as apparent today as it was in Isaiah’s day. Therefore, the contrast between man’s unholiness and God’s holiness should be obvious. However, like then, we must hold up the mirror of God’s law to a world filled with people who think we are morally natural or mostly good by nature.

God is a God Who Acts

Third, in Isaiah, we see a God who acts. He doesn’t just exist; he works in and for humanity, most clearly in two ways: in judgment and mercy. Although some people would beg to differ, we wouldn’t want to live in a world without righteous judgment because evil would reign without challenge. Likewise, we wouldn’t want to live in a world without mercy because none of us could sustain life in that world.

In Isaiah, we see a God of justice and a God of mercy, and in that, there’s hope. We can share that hope with friends and family as we study Isaiah’s words with them.

True Hope Comes from God Alone

The fourth central theme in Isaiah is that hope can’t be found in us; it’s only found in God. So as Isaiah talks about justice and mercy, we see some of the most explicit prophecies of the coming Messiah because that justice and that mercy will meet on the cross. Because of God’s justice, Christ will die. Because of his mercy, he will die for all humanity’s sins, and there is redemption found for us.

God used Isaiah to tell Israel what he was planning for the future. Just as God gave the people of Judah hope during the dark times they faced in exile, God has given us a promise to provide us with hope for the future, too: Jesus will return to the earth and reign as a just King over all of creation. We today see how God fulfilled prophecies about Jesus when he lived on earth and died to forgive our sins. We know that he will finish the work that he has started.

As you study Isaiah with your friends and family, point them not to the hope that comes from man and his works but from the working wonders of our God and King, come to earth as our Savior Jesus.

Conversation Starters

Isaiah 1–12

- In **Isaiah 1**, repentance is a key focus. In the Bible, repentance is a change of mind from trusting in our failed works to trusting in Christ's saving works. The Lord sent the prophet Isaiah to confront the people of Judah about their sins and call them to repent. How is the people's sin described in Isaiah 1? How is Isaiah's admonition of sin part of God calling his people to repentance?
- **Isaiah 2:1–5** uses a physical picture to portray the spiritual work of God calling, gathering, and enlightening his church through the promises he fulfilled in Jesus. The mountain and temple in these verses aren't talking about a physical location or physical building, but something spiritual—God's people who have faith in Christ Jesus. **Ephesians 2:19–21** reminds us, **"You are ... members of God's household, built on the foundation of the apostles and prophets with Christ Jesus himself as the chief cornerstone. In him, the whole building is joined together and rises to become a holy temple to the Lord."** God's people have peace through Jesus. How is peace for those who place their trust in God described? Also, what threats of punishment and words of warning for unbelievers does God give in these verses?
- After threats of punishment in **Isaiah 2–3**, God speaks words of comfort to those trusting in him. Judgments would come, but believers who trust him would find beautiful comfort in God's promises of cleansing and protection. What remarkable name is given to the Messiah in **Isaiah 4:2** (see also 11:1)? What is the point of this agricultural description of Jesus? It is worthwhile to note all the terms used for the Messiah in the book of Isaiah! Start making a list.
- The vineyard song in **Isaiah 5** is a short history lesson summarizing all of Old Testament history up to the days of Isaiah. God made the house of Israel and the people of Judah his very own people. He had protected them and established them. But they deserted their God. Chapter 5 lists six woes/denunciations of the people's "bad fruit." List them all and describe each one briefly. Why were these all "bad fruits?" (HINT: They don't seem like the worst offenses ever. So, why was God so displeased with them?) What do you make of the description of God's judgment over sin?
- **Isaiah 6** recounts Isaiah's call to serve as God's prophet. Why was Isaiah fearful in the presence of God? (What did he say was wrong with himself?) What caused him to go from fear to willing service for his God? (How did God demonstrate that Isaiah was fit for serving a holy God?)
- The New Testament quotes the book of Isaiah over sixty times! One of those times is **Matthew 1:22–23**. When the virgin Mary conceived and gave birth to Immanuel (which means "God with us"), this fulfilled what the Lord had said through Isaiah in **Isaiah 7:14**. Why is the name "Immanuel" and the fulfillment of God's promises such a comfort? When was the last time you thought about the fact that God became a man to live, die, and rise to forgive and save all humanity?
- Words of comfort and hope to believers and words of conviction of sins and judgment upon unbelief are interwoven throughout **Isaiah 8**. Find some examples of each. Which words of comfort and conviction resonated with you the most? Why?

- In **Isaiah 9:1–7**, how does Isaiah describe the world and people to whom God would send his Son? So then, how does Isaiah describe the gift of God’s Son? Why is this all so incredible?
- **Isaiah 10** is a harsh proclamation of God’s law. What sins does God draw attention to in these verses? What future consequences of these sins does he mention? Why so much law?
- The ax of God’s judgment (talked about in Isaiah 10) would cut down the proud tree of Judah to nothing but a stump. Yet God promised that a “shoot” would come from the stump of Jesse (King David’s father). This description means that the Messiah would come from David’s house and humble beginnings. What would he be like (**Isaiah 11:2–5**)? What is the impact of his work and reign (**Isaiah 11:6–10**)? What other pictures from nature does Isaiah use to describe the peace of the Messiah?
- In Isaiah, verses of praise often follow verses of salvation. What reasons does **Isaiah 12:1–6** provide for why we should praise and sing for joy to our God?

Isaiah 13–14; 24–30; 35

- **Isaiah 13** begins with a lengthy section of ten oracles or prophecies of judgment on the nations surrounding Judah and Jerusalem. First, take note of the nations/peoples mentioned; second, what sins or consequences of sin God addresses; and third, what we learn about God in each section. What aspect of God's nature was most striking to you?
- In **Isaiah 14**, continue to take note of the nations/people mentioned in these prophecies of judgment, what sins or consequences of sin God addresses, and then what we learn about our God in each section. This section consoles God's people by highlighting the downfall of their enemies. The taunt of once great Babylon is a striking way to express the accomplished rescue of God's people. What other "taunts" against defeated enemies can you think of in Scripture (e.g., **1 Corinthians 15:55**)? Although nations like Babylon were impressive and imposing, what are the greatest enemies God has defeated?
- **Isaiah 24** concludes the section of the ten oracles or prophecies of judgment on the nations surrounding Judah and Jerusalem itself. Chapter 24 changes from God's judgment of individual nations to God's judgment of the world. Pay attention to the different reactions to God's judgment from the believers and unbelievers in chapter 24. What do you make of their responses? Are you still keeping track of the different names Isaiah has used for God? Keep looking for them in this reading and in the readings to come. Which one brings you the most comfort?
- The great resurrection chapter of **1 Corinthians 15** includes the words of **Isaiah 25:8**, noting that "death will be swallowed up in victory" (**1 Corinthians 15:54**) on the Last Day. Christ's resurrection and the impact of his resurrection dry our tears and drive our praise. Listen for statements of praise and the reasons for them in this reading. What do you make of all the ways Isaiah describes God's victory? Why so many details?
- In chapter 5, Isaiah pictured Israel and Judah as a vineyard that produced nothing but bad fruit. Here in **Isaiah 27**, the vineyard again pictures God's people, but this time it is fruitful under the special care of the Lord. In chapter 5, Isaiah sketched the great history of God's people. In chapter 27, Isaiah saw the faithful bearing fruit, trusting in the Lord. The church will flourish but also be afflicted. What evidence of this can you find in this reading?
- **Chapter 29** (through 33) begins another lengthy section of "five woes." Isaiah revealed many woes upon those who turned from the grace and mercy of the Lord. We find that in these chapters, yet we also find more than woe. Look for tremendous verses of comfort for believers. Also, look for verses reminding all to take the Lord's Word to heart. What part of this chapter was most comforting to you?
- **Isaiah 30** reminds us that the human heart is so proud that it cannot bear to hear of its own sin. The message of the law is difficult to hear. But we must listen to it because it is God's message. At the same time, God also promises forgiveness, life, and eternal salvation through Christ. What are some of the vivid ways Isaiah describes sin? How does Isaiah communicate God's love and forgiveness in this section?

- **Isaiah 34 and Isaiah 35** come at the end of the section of five woes (chapters 28–33). These two chapters (34–35) direct our attention to the end of time by presenting two contrasting pictures. Chapter 34 announces the coming day of the Lord’s *vengeance*, and chapter 35 announces the future deliverance. How does Isaiah describe the impact and joy that springs because “Your God will come to you” (**Isaiah 35:4**)? What does this mean for the world today?
- **Isaiah 35:2** uses the term “the glory of the LORD.” This is the first time Isaiah uses the term, which will appear three more times in his prophecy (40:5, 58:8, 60:1). Throughout the Old Testament, the term serves as a reminder that the Lord is present in a unique manner, but that he is also going to go into action supernaturally and do something special. Consider how the glory of the Lord shone around the shepherds in **Luke 2:9**. What comes to mind when you hear the word *glory*? How is the glory of the Lord unique from all other glories?

Isaiah 40–49

- Twice in **Isaiah 40**, God repeats the command to comfort his people. In this chapter, pay attention to all the reasons for the “double portion” of God’s comfort. How does this comfort still apply to God’s people today?
- What reminders and encouragement does God give in **Isaiah 41** for when his people might be worried about the present, future, or enemies?
- **Isaiah 42** begins, “Here is my servant.” With this announcement, the Lord introduces someone special and essential who would carry out his work. Who is this Servant, and what is so remarkable about him?
- “Do not be afraid”—the prophet’s message is the same message of the angels at Christ’s birth. Rejoice in that good news today! What reason does God give us in **Isaiah 43** for why we should not be afraid?
- What does it mean in **Isaiah 44** that the LORD and Jesus are our Rock and Redeemer?
- In **Isaiah 45**, the Lord mentions Cyrus by name. He would use Cyrus the Great of Persia to accomplish his purpose of setting the Jewish exiles in Babylon free. The Lord controls and rules over all of history for the good of his church. When we read the Christmas story, we also consider how God used Caesar Augustus’ decree to bring Mary and Joseph to Bethlehem. In Bethlehem, one greater than Cyrus was born who would accomplish the Lord’s saving purposes. What does God tell us about his gracious work on our behalf in **Isaiah 45**?
- **Isaiah 47–48** tells us that kingdoms rise and fall, but the Word of our God stands forever! God’s Word and God’s work of redemption bring his people peace. But there is no peace for the wicked. Pay attention to how the thoughts of peace for God’s people and no peace for the wicked are shared throughout this reading. What stands out to you the most?

Isaiah 50–57

- **Isaiah 49:1–13** and **Isaiah 50:4–9** share two more of Isaiah’s “Servant Songs.” We heard one of these songs already back in **Isaiah 42**. The Messiah came into this world not to be served but to serve and give his life as a ransom for many. He would accomplish the most glorious and wonderful blessings that God planned for all humanity. What truths of this Servant and his work does God give us to treasure **Isaiah 50**?
- **Isaiah 51** is filled with the Lord’s encouragement and reassurance for those who continue to trust in him. So often, those who trust in God don’t see triumph. Instead, their lives are filled with trouble and defeat. How does the Lord encourage them in this chapter?
- **Isaiah 52:13** through **Isaiah 53:12** shares yet another “Servant Song” of the Lord’s Servant. Pay attention to what the Suffering Servant willingly did on our behalf by taking note of the pronouns. They tell the story of the gospel message! He was pierced for our transgressions. What love! What might God be trying to say to us with the repletion of pronouns?
- What truths does God teach us about his Word and his love in **Isaiah 54–55**? What imperatives follow the truths God teaches about his Word and his love?
- What does God say to us about peace in **Isaiah 56–57**? Also, what does he say about true and false worship?

Isaiah 58–66

- Sin and its impact are described in many words and with vivid language in **Isaiah 58–59**. Listen for that and for God’s solution to sin and its impact.
- How does the message that “Jesus is the light of the world and Savior of all nations” come forth in **Isaiah 60–61**? Jesus read and preached a sermon on the opening words of **Isaiah 61**. Take a look at **Luke 4:17**. What was Jesus’ message on this portion of God’s Word?
- The Lord is serious about sin and also serious about salvation. What words and phrases illustrate that in **Isaiah 60–61**?
- Faith turns to the Lord in prayer. What prompted Isaiah to pray, and what was his prayer in **Isaiah 64**?
- What in **Isaiah 65–66** gives believers hope as they look to the future? What does God reveal about the “new heavens and the new earth” and the coming judgment?

Sharing Personally

Isaiah 1–12

- **Isaiah 7:2–4**

“Keep Calm and...” I enjoy seeing that phrase all over the place. “Keep Calm and Donut Worry.” “Keep Calm and Eat a Banana.”

That very phrase, the “keep calm” craze, isn’t a new phenomenon. Here’s what God said to his people 2,700 years ago, “Be careful, keep calm, and don’t be afraid” (**Isaiah 7:4**). That’s God’s take on “Keep Calm.” “Keep calm, and don’t be afraid.”

The truth is, the Israelites in those days were very afraid. King Ahaz and his people “were shaken, as the trees of the forest are shaken by the wind” (**Isaiah 7:2**). There were dangers and rumors around them. They were shaking inside and out. So what did God say? “Keep calm, and don’t be afraid.”

Do you know what God says next in **Isaiah 7**?

“The virgin will conceive and give birth to a son and call him Immanuel” (**Isaiah 7:14**).

What’s the most significant reason you can always keep calm? Because God sent his Son Jesus, who is “God with us.” No matter what you face today, here’s encouragement from Almighty God: “Keep calm and don’t be afraid.”

Jesus is Immanuel, “God with us.” Trust that Jesus is enough for life and eternity.

- **Isaiah 9:2**

Our world is changing rapidly. It’s getting darker and darker out there. But to tell you the truth, it’s in my own heart too. “Why do I think that way? Why do I get so upset? Why can’t things go my way?”

I see a lot of darkness. I bet you do, too. It’s crushing. But there’s hope.

Listen to God’s promise: “The people walking in darkness have seen a great light; on those living in the land of deep darkness, a light has dawned” (**Isaiah 9:2**).

A light has dawned! Who? What? It’s Jesus. Jesus is a Light in the darkness. If the world seems dark today, that’s precisely the world for which Jesus came to live, die, and rise. He came to our world of sin and brokenness to bring us light, joy, and peace.

Light came in the manger, where God became a man for us.

Light came at the cross, where God died for us.

Light comes in the Word of God written for us, which lifts our hearts with the message of Jesus.

We see a lot of darkness, but don’t be fooled. A light has dawned! May Jesus and his birth chase away the darkness and fill your heart with light and peace no matter what darkness you face.

Jesus is Immanuel, “God with us.” Trust that Jesus is enough for life and eternity.

Isaiah 13–14; 24–30; 35

- **Isaiah 26:3**

“You will keep in perfect peace him whose mind is steadfast, because he trusts in you. Trust in the LORD forever, for the LORD, the LORD, is the Rock eternal.” (**Isaiah 26:3–4**)

Perfect peace. Doesn't that sound nice?

Perfect peace. Does that describe your life right now? Perfect calm. No stress. No anxiety. No regrets. Perfect peace. Is that you?

I have to admit; that I often don't have perfect peace. Instead, my mind jumps from one thought to another, from one worry to another. My heart races as I think about all that needs to be done, all that isn't getting done, or all I've done wrong. I have to admit; that I often don't have perfect peace!

Here's why: Too often, I'm not trusting in God. If my peace depends on whether that person will forgive me for what I did or whether my plans will work out, I will never have perfect peace.

Instead, God's Word encourages us to “trust in the LORD forever, for the LORD is the Rock eternal.” Jesus has already forgiven you—for everything! God's plans for you are going to work out—that's his promise! God isn't ever going to change—he is the Rock eternal!

Do you know what the result is when you take your eyes off yourself and your life and place them on God, your Savior, and your Rock? Peace. Perfect peace! “You will keep in perfect peace him whose mind is steadfast because he trusts in you.”

Jesus is Immanuel, “God with us.” Trust that Jesus is enough for life and eternity.

Isaiah 40–49

- **Isaiah 45**

In **Isaiah 45**, the Lord mentions Cyrus by name. He would use Cyrus the Great of Persia to accomplish his purpose of setting the Jewish exiles in Babylon free. The Lord controls and rules over all of history for the good of his church.

When we read the Christmas story, we also consider how God used the decree of Caesar Augustus to bring Mary and Joseph to Bethlehem. In Bethlehem, one greater than Cyrus was born who would accomplish the Lord's saving purposes. Unlike Cyrus, an unholy and unrighteous king, King Jesus would reign in perfect holiness and righteousness, offering forgiveness, eternal salvation, and redemption to all people.

Jesus is Immanuel, “God with us.” Trust that Jesus is enough for life and eternity.

Isaiah 50–57

- **Isaiah 54:10**

In all the craziness of our world, there's at least one thing that hasn't happened yet: The mountains haven't disappeared. That's impossible! Why would I even mention that? Because God does. Here's his promise, "'Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,' says the LORD, who has compassion on you." (**Isaiah 54:10**).

That's how unfailing God's love for you is! Even if the impossible were to happen, even if the mountains start disappearing or falling into the sea, God's love for you will never change.

We have a children's Bible at our house with a beautiful and creative way of talking about God's love. The "Jesus Storybook Bible" loves to repeat this phrase: "God's Never Stopping, Never Giving Up, Unbreaking, Always and Forever Love."

Over and over again in God's Word, from God's grace to sinners like Adam and Eve to God's goodness to people like Abraham and Sarah to Jesus our Savior dying on the cross, God loves us with his "Never Stopping, Never Giving Up, Unbreaking, Always and Forever Love."

Here's the most important part: That unfailing love is true today for you too. Even if you look out your window and the mountains start disappearing, God's unfailing love for you will not be shaken. God has a "Never Stopping, Never Giving Up, Unbreaking, Always and Forever" kind of love for you.

Jesus is Immanuel, "God with us." Trust that Jesus is enough for life and eternity.

Isaiah 58–66

- **Isaiah 61:1–3**

Jesus' promises are true, even when the pain and heartache of our sinful world impact our hearts. That's what Jesus came to do: Heal our broken hearts. Quoting Isaiah, Jesus says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (**Isaiah 61:1–3**).

If your heart is breaking today, Jesus came for you. If you are mourning today, Jesus came for you. If you are grieving today, Jesus came for you.

He came to die to forgive our sins and to rise to win eternal life for us. He came to bind up broken hearts with his love and wipe away tears with his promises of heaven.

Jesus is Immanuel, "God with us." Trust that Jesus is enough for life and eternity.

- **Isaiah 66:1**

How big is God? Well, do you have a footstool at your house? With our children, we have a bunch of footstools so they can reach sinks and shelves. Do you know what God's footstool is? Listen: "Heaven is my throne, and the earth is my footstool" (**Isaiah 66:1**).

How big is God? To God, the earth is like a little footstool. That's mind-blowing to think about, isn't it? How foolish for us to fight against God's Word. How ridiculous to think we should be the ones controlling our lives or our world. How sinful to turn our backs on the King of the universe and worship the little gods we make ourselves in our hearts.

But as big as God is, here's what's even more impressive: He knows you. God doesn't just know you. He died for you. Can you comprehend that? God, who is so big that the earth is his footstool, decided to die for you and me. Jesus put us tiny creatures over himself. He humbled himself to raise us up. You must be so special. You must be so loved. Your life must matter so much. So, the next time you feel insignificant, think of this: "The God who's so big that the earth is his footstool loves me and died for me and saved me!" Trust in Jesus alone for life and eternity.

Jesus is Immanuel, "God with us." Trust that Jesus is enough for life and eternity.