

Sermon Study Questions

Sunday, May 18, 2025

1. Read Isaiah 1:1
2. What do you hope to gain from our study in Isaiah?
3. Who was Isaiah's dad, Amoz? What else do we know about Isaiah?
4. We are told that Isaiah's prophecy is "concerning Judah and Jerusalem." Yet as one commentator put it, "We should apply Isaiah's vision today not to America or any other political entity but, first and foremost, to the Christian church." Why is it that we should apply his prophecy to the church?
5. What are some of the major themes of Isaiah? What is the preeminent theme? What does Isaiah's name mean?
6. The message of Isaiah comes to us in the context of a very real threat that Jerusalem and Judah were facing. What was that threat? What is the question they were constantly confronted with in the face of this threat?
7. Though Isaiah prophesied for only about forty years (740 B.C. to 700 B.C.) his prophecy addresses Judah and Jerusalem at three different points in their history. What are they?
8. The foil in Isaiah are the idols. Throughout Isaiah God mocks the idols for their inability to save. These idols were the works of one's hands, carved images of wood and stone. But for us

the idols we erect take on a different form. They can be other people, so that we think if I only meet the right man or the right woman, everything will be ok. Or if I only get this job everything will be ok. Or if I only make this much money everything will be ok. Or if I only get over this affliction everything will be ok. Or if I only look a certain way or perform a certain way or get into a certain school or land a certain job...and on and on it goes, then everything will be ok. Those are the sort of idols we erect. What idols do you struggle with? By that I mean, what are the things you are tempted to find your meaning, purpose, security, and hope in, rather than finding it in the Lord?

9. What practical application can you make from this sermon?

10. Pray!

Reading of Law: Colossians 3:17

“And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

Prayer of Confession:

Our Father in Heaven, we bless you and praise you. For you are a God full of grace and love and kindness. And at the same time, you are a God who is holy and just and righteous. And it is with that in mind that we come before confessing our sins, that we do not do what you command, and we do what you forbid. We confess that all we say and do is not done in the name of the Lord Jesus; it's not done with Him in mind and with His glory as our aim. But, more often than not the things we say and do are said and done with our own benefit in mind, so that we may prosper and we may benefit. Moreover, in all that we say and do we fail to give thanks to you, taking for granted your generosity and kindness, often complaining about any adverse circumstances that you in your Fatherly love and wisdom permit in our lives. Father, we confess this and ask you to forgive us. And we do so with confidence, knowing that we have an advocate who stands in the gap for us, Jesus Christ the Righteous. And we ask this in His name, Amen.

Assurance of Forgiveness: 1 Peter 2:9-10

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

¹⁰ Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

WLC: 180

Q. 180. What is it to pray in the name of Christ?

A. To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake; not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

[John 14:13-14](#); [John 16:24](#); [Dan. 9:17](#); [Matt. 7:21](#); [Heb. 4:14-16](#); [1 John 5:13-15](#).

NT Reading: Acts 8:26-40

Now an angel of the Lord said to Philip, "Rise and go toward the south¹ to the road that goes down from Jerusalem to Gaza." This is a desert place. ²⁷ And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship ²⁸ and was returning, seated in his chariot, and he was reading the prophet Isaiah. ²⁹ And the Spirit said to Philip, "Go over and join this chariot." ³⁰ So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" ³¹ And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. ³² Now the passage of the Scripture that he was reading was this: "Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. ³³ In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." ³⁴ And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" ³⁵ Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. ³⁶ And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" ³⁷ ³⁸ And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. ³⁹ And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. ⁴⁰ But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.