

Sermon Study Questions

Sunday, February 22, 2026

1. Read Isaiah 31

2. In v.1 Isaiah pronounces a woe upon Judah, saying, “Woe to those who go down to Egypt for help and rely on horses, who *trust* in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel.” Thus the issue in the text is who are you going to rely on? We identified three reasons why it was wrong to rely on Egypt. The first was because in doing so Judah was avoiding the root cause of the Assyrian threat. What was the root cause? Should this have been obvious to Judah? If so, why?

3. Isaiah also points to the fact that in trusting in Egypt, Judah was relying on an inferior help. Where do you see this in the text? What is it that he points to contrast God with the Egyptians? What is it He identifies about God that shows His superiority? Look up Westminster Shorter Catechism Q&A 4.

4. It was likewise wrong for Judah to trust the Egyptians because of who and what Egypt represents in redemptive history. What does Egypt represent? How is the seen in Israel’s own history? What does the verb *to go down* (v.1) communicate about Judah’s decision to rely on them? What lesson do you learn from that?

5. Isaiah identifies four reasons why it is right to trust in God. The first is because of God’s wisdom and justice (v.2). How does knowing that God is infinitely wise and just point to the fact that it is right to rely on Him?

6. In v.4-5 he points to the protection God gives to His people. Knowing that His people are often exposed to persecution and even death, what is it that God is protecting His people from? How does one ensure they are under God’s protection?

7. Isaiah also points to the change that comes from turning to the Lord and trusting in Him. What is the change that he identifies? What changes has God brought about in your life? How does He go about bringing this change?

8. It's clear from our text that it's right to rely on God because of what the future holds for His enemies on the one hand, and for His people on the other hand. According to our text, what would the future hold for the enemies of His people, which in this case was the Assyrians? What does this say about what the future holds for all of His enemies? What does it say about what the future holds for His people? Think about the Day of the Lord and what it's two-fold significance is and portends to throughout Scripture.

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

10. Pray!

Reading of Law: 1 John 2:15-16

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world -- the desires of the flesh and the desires of the eyes and pride of life -- is not from the Father but is from the world.”

Prayer of Confession:

Our gracious God and Father, you are glorious beyond compare and worthy of all praise. And this world and all that it contains which you have made is beautiful and delightful and good. But Father, we in our fallenness tend to make the world and the things of the world our great love and the object of our greatest affections. Even the good things which you have created and blessed us with we have turned into ultimate things and in doing so we have sinned against you. We confess that we have catered to our flesh and often fed its sinful desires rather than submitting ourselves to you and your revealed will. Our deepest longings have been for the things that delight the eyes rather than for you, the Invisible God. We have been corrupted by pride and lived for the praise of man rather than the praise of God. Father, in all of this we

have sinned and we confess it as such and ask that you would in your great mercy forgive us. For you are a God who is rich in mercy and quick to forgive, and for this we thank you. In Jesus' name, Amen.

Assurance of Forgiveness: Isaiah 1:18

Come now, 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 become like wool

Heidelberg Catechism: Lord's Day 25

Q. 65. Since, then, we are made partakers of Christ and all His benefits by faith only, where does this faith come from?

A. The Holy Spirit works faith in our hearts by the preaching of the Holy Gospel, and confirms it by the use of the holy sacraments.

[Jn. 3:5](#); *[Rom. 10:17](#). [Rom. 4:11](#); *[Acts 8:37](#).

Q. 66. What are the sacraments?

A. The sacraments are visible holy signs and seals appointed by God for this end, that by their use He may the more fully declare and seal to us the promise of the Gospel, namely, that of free grace He grants us the forgiveness of sins and everlasting life for the sake of the one sacrifice of Christ accomplished on the cross.

[Gen. 17:11](#); [Rom. 4:11](#); [Deut. 30:6](#); [Heb. 9:8–9](#); [Ezek. 20:12](#).

Q. 67. Are both the Word and the sacraments designed to direct our faith to the sacrifice of Christ on the cross as the only ground of our salvation?

A. Yes, truly, for the Holy Spirit teaches in the Gospel and assures us by the holy sacraments, that our whole salvation stands in the one sacrifice of Christ made for us on the cross.

[Rom. 6:3](#); [*Gal. 3:27](#); [*Heb. 9:12](#); [*Acts 2:41–42](#).

Q. 68. How many sacraments has Christ instituted in the New Testament?

A. Two: Holy Baptism and the Holy Supper.

NT Reading: Luke 18:9-14

He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: ¹⁰ "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹² I fast twice a week; I give tithes of all that I get.' ¹³ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' ¹⁴ I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."