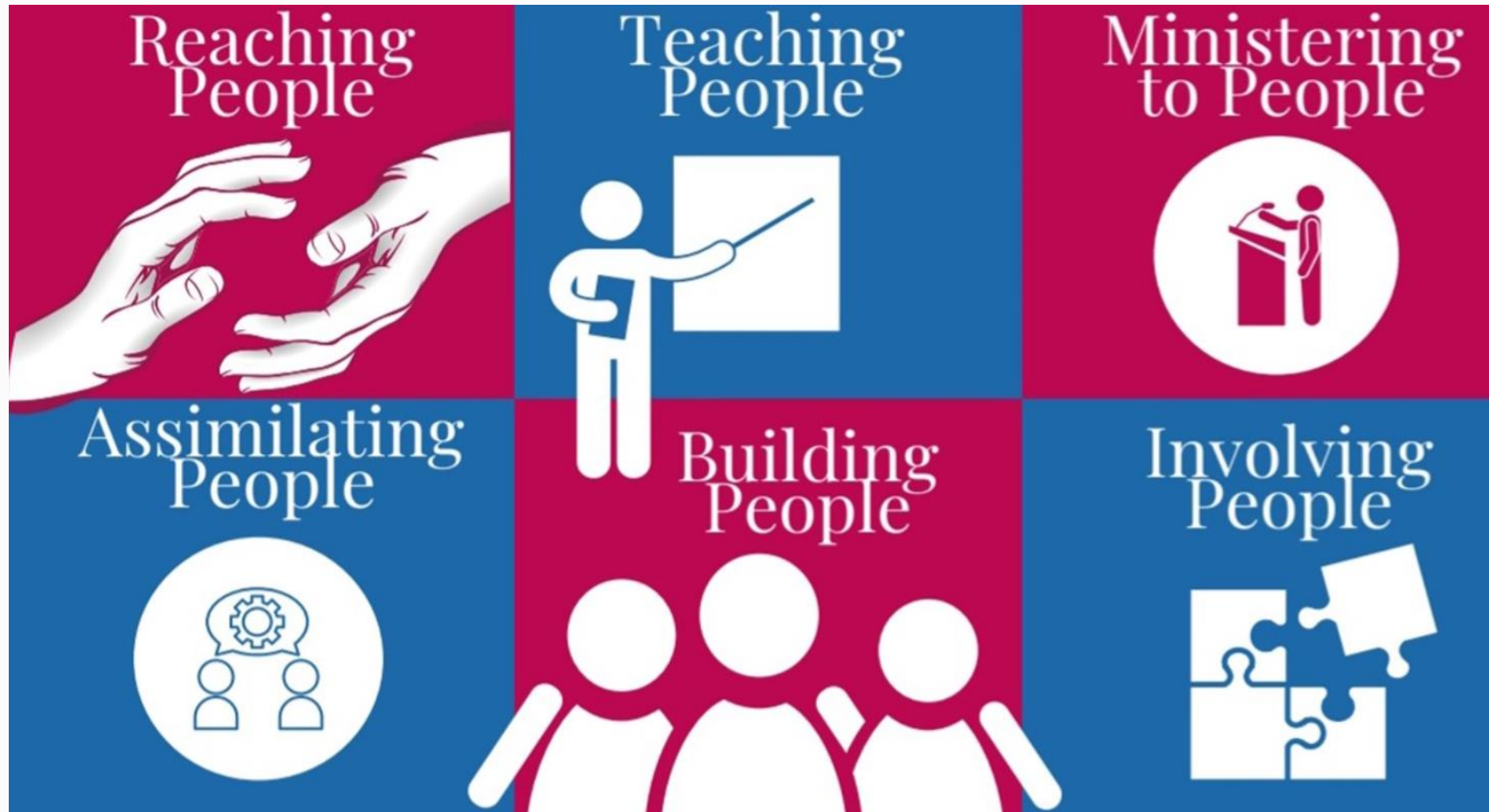




Faith and Love C.O.G.I.C
Sunday School

Lesson 2 September 13, 2026
THE MOUNTAIN OF GOD

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path.
Psalm 119:105

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- Bible Basis: Isaiah 25:6-10a
- Bible Truth: The Lord will create a feast for the faithful and end death forever..
- Memory Verse: “He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken” (Isaiah 25:8)
- Lesson Aim: By the end of the lesson, we will: DECIDE that God acts in the best interest of all peoples and nations; APPRECIATE that God removes barriers that cause people to feel separated from Him and one another; REJOICE that God gives hope to all oppressed peoples.
- Background Scriptures: Isaiah 11:1-9, Psalm 72:1-7 – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

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Isaiah 25:6-10a KJV

6 And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

LIGHT ON THE WORD

God's Restoration Plan. In chapter 24, Isaiah prophesies cosmic judgment and God's reign over all the earth. The very earth is pictured as reeling to and fro like a drunkard. Isaiah speaks of it being dissolved clean. Although this may sound discouraging, God will not leave the earth desolate. He will bring restoration through His coming reign, which is then described in full, rich detail in chapter 25. The joy of God's people and the blessings that will accompany His reign will be the result of His abolishing sin and death.

LIFE NEED FOR TODAY'S LESSON:

AIM: We witness how oppressed people always seek relief
from their injustice.

INTRODUCTION

The New Jerusalem

Isaiah 25 presents a clear vision of God 's ultimate triumph over evil, highlighting His judgment of the nations and the establishment of his eternal Kingdom. This chapter looks forward to the end times, describing both the culmination of history and the fulfillment of God's promises. It also reflects the hope and restoration inaugurated with the coming of Christ.

BIBLE LEARNING

AIM: We will agree that God is a God for all people
and His promises and plans are true.

I. GOD HOSTS A PARTY

Isaiah 25:6-7

Verses 1-5 comprise a hymn, including a confession of faith (v. 1), praising God for delivering His people from oppression (Isaiah 24). Only God can break oppression and end bondages imposed by the evil one. Isaiah 25:6 talks about God throwing a feast that will end oppression. This feast will be for all people, and will be full of wine and the richest foods. This feast would have stirred the imagination of the Hebrew mind at the time. The imagery is one of plenteous food and joy.

I. GOD HOSTS A PARTY

Isaiah 25:6-7

Next Isaiah alludes to the Lord destroying a shroud or covering that is over all people. This shroud, which connects all people, no matter what ethnicity or culture, is death. The feast is for all people because this shroud will one day be destroyed.

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I. GOD HOSTS A PARTY

Isaiah 25:6-7

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

"In this mountain refers again to Mt. Zion, which Isaiah establishes early on ([2:1-5](#); [cf. 24:23](#)), and "unto all people" refers to the gathering of Israel and all other nations ([cf. Zechariah 14:16](#)) for the momentous occasion of a great feast. Indeed, it bears an undeniable resemblance to the "great supper," the wedding feast of the Lamb described in [Luke 14:15-24](#). Just like in the parable, the guest list is open to all, although not all will attend – even among the first invitees. As can be imagined, this is the ultimate feast, and God spares no good thing, even for former enemies. In this sense, it is perhaps intentionally reminiscent of the prodigal son, whose father threw a lavish feast to welcome home his lost son, which speaks directly to the father's character.

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There is an interesting reiteration with dual usage of "a feast of fat things (Heb. *shemen*, **SHEH-men**) and dual usage of a feast of wines on the lees" (Heb. *shemen*, **SHEH-men**), which might be similar to someone today extravagantly describing a "no expense spared, fully appointed, everything under the sun, fit for a king' feast. Lees is the name of the residual yeast that settles to the bottom of beverages during the fermentation process. This can include anything from wine to vinegar. Lees were also designed to preserve or keep.

II. DEATH WILL BE DESTROYED

Isaiah 25:8

Isaiah 25:8 talks about God removing the shadow of death. With this cloud of gloom removed from over His people, they can see the bigger picture: God is Sovereign and in control, and He can do whatever He chooses. We as believers look forward to the celebration that marks the end of all oppression. We wait for death to be done away with, for the New Heaven, the New Earth, and the New Jerusalem.

The strength and fear of death will be destroyed so that it no longer exists. Oppression will be completely severed. Our God says to all people who put their trust in Him that He will wipe away all tears. Not only will He swallow death and wipe away all tears, but the sting of insults and mockery will be removed against His land and people. The reputation of His people would be restored.

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II. DEATH WILL BE DESTROYED

Isaiah 25:8

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

Paul quotes from this verse in 1 Corinthians 15:54: "So when this corruptible shall have on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory," rendered "forever" in NLT. The Hebrew word (*netsakh*, **NET-sakh**) can mean glory or success as well as eternity. Isaiah takes advantage of the dual meaning in order to make his point. It will be an eternal victory when God destroys death. The process of its demise is called the end times, with the end of death being just one of the climaxes prior to the inauguration of God's Kingdom. Directly related to other aspects of the curse, all suffering, pain, and crying will end as well, along with all oppression and its associated disgrace, reproach, and shame ([see Zephaniah 3:18; Joel 2:19](#)). As with much of the Old Testament, the Scripture emphasizes the unique plight of Israel's persecutions, repeated in waves of anti-Semitism through history, which continue to the present day. In the KJV, Isaiah promises God will take away his people's rebuke. The NIV renders this word "disgrace" (Heb. *kherpah*, **kher-PAH**), which is more accurate for contemporary English because what Isaiah is promising is that the disgrace that God's people have faced through centuries of oppression will be done away with. As described in many biblical accounts, oppressors forced God's people from their homes and devastated the land.

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Now God uses Israel as the place to address the injustices committed by other nations against her, focusing on humanity as a whole and on Israel specifically. Because of this view, ancient church father Ambrose called Isaiah not only a prophet but "the first apostle and evangelist" (ibid., 192). God is committed to Israel but cares for all people of all nations; within this concern, however, is their need to respond to Him and turn toward Him, no longer rejecting Him. God's concern for the world is universal, but the world's response certainly hasn't been nor ever will be as universal; thus the distinction even in this grandest of promises of "his people" from all others. Many similar verses, such as [Revelation 21:4](#) ("And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"), have been quoted at many funerals, as they speak to the core of the abiding faith and future hope of believers through the centuries.

III. GOD'S HAND OF PROTECTION

Isaiah 25:9-10a

God's people will proclaim "He is our God!" Here, they are basically saying, "We trusted in Him and He saved us. This is the Lord, in whom we have trusted." The people of God have come back and declared that "Yahweh is our God" because He has delivered them to freedom. This declaration points to our salvation in Jesus Christ. The believer can exclaim the same thing: "He is our God." Next Isaiah speaks of God's hand of protection and blessings, which will rest upon His people. It will be evident and clear that all believers are God's people. This is the hope and expectation of those who trust in Him. They will be vindicated in the age to come.

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III. GOD'S HAND OF PROTECTION

Isaiah 25:9-10a

9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. 10a For in this mountain shall the hand of the LORD rest.

Once again, continuing the psalm of praise he used to start the chapter, Isaiah again breaks into song. Indeed, such celebration is found throughout the prophet's writings (among numerous examples, see the closely associated [24:14-16; cf, 12:1-6](#), et al.). Those who hope in God will not be let down; He has heard every prayer ever uttered, He will save us, and then we will rejoice greatly as all our suffering finally, mercifully, and permanently ends. This is God's final answer to every evil known to man from the Fall, the fulfillment of every promise in every prophecy.

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"The hand of God" is a phrase found throughout both testaments, from recognizing God's hand at work in both trials ([e.g., Job 19:21](#)) and victories ([e.g., Exodus 32:11](#)), to Jesus Himself being exalted to the place of God's right hand ([Acts 2:33](#)), to a context for discipleship ("humble yourself under the mighty hand of God," [1 Peter 5:6](#)). God's hand is a symbol of power, used for judgement, destruction, and creation. In this oracle of salvation, Isaiah promises that after the power of God's judgement will come the power of God's rest.

LIGHT ON THE WORD

Joyous Celebration

In biblical times, weddings, harvest periods and peace treaties were among the many occasions for feasting. These occasions symbolize everything that will take place in the future: Christ's marriage to His bride the church will be consummated, the harvest of His people will be gathered, and the peace between Him and His people will be celebrated.

We are reminded through Isaiah's words of encouragement to those who accept salvation that no matter how great or painful the loss, all will be made right through God in the end. All loved ones will be reunited and all tears of sorrow will give way to eternal gladness and rejoicing ([cf. Psalm 126:5; Isaiah 35:10](#)). God's sovereignty will make right the wrongs caused by the unfathomable suffering that has been ever present on the earth.

BIBLE APPLICATION

AIM: We will discover that Isaiah's prophecy reveals that the sovereign God will give deliverance from oppression.

BIBLE APPLICATION

Twenty-five years after the attacks on New York City's World Trade Towers on September 11, 2001, the world seems to be an even more dangerous place, with terrorists seemingly coming out of the woodwork and multiplying like cockroaches. The news is regularly filled with new attacks, both in America and other nations; sometimes, the attacks target Christians in the most incomprehensibly inhumane ways. When and how will it all come to an end? Believers through the centuries have placed their hope in God, especially in times of great darkness and Oppression.

Oppression is an awful experience for anyone. We must ask ourselves if we can be set free. God expects us to cry out to Him for deliverance. We cannot save ourselves; our salvation is tied up in Jesus Christ. What will you decide?

STUDENT RESPONSES

AIM: We will agree that God breaks down barriers that separate us from Him and from one another.

STUDENT RESPONSES

If you turn on the evening news or surf the internet, you can find out what people put their trust in. Many hope and trust in the government. Some put their trust in the economy, others in their health. All of these things will ultimately fail. Today's lesson tells people to put their hope in the Lord and His Kingdom, where all of their aspirations will come true. The violence, oppression, and death that plague us will one day be destroyed.

Prayer

God of Justice, Righteousness, and Joy,

We praise and bless You. Your sovereignty and glory reveal the majestic and mighty ways that you deliver and bring justice to the oppressed and condemn the unjust. Use us, we pray.

In the name of Jesus we pray,

Amen.

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Next Sunday
September 20, 2026

Foundations of the Earth
Isaiah 40:21-31