



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

Lesson 10 August 3, 2025  
OUR REDEEMER COMES

# 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**

## Lesson 10 August 3, 2025

### OUR REDEEMER COMES



- Bible Basis: Isaiah 59:15b-21
- Bible Truth: Isaiah and the psalmist promise a time when God will come as a Redeemer with a foundation of righteousness and justice and will place God's spirit on those who repent of their sins.
- Memory Verse: VERSE: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD" (Isaiah 59:20).
- Lesson Aim: By the end of the lesson, we will: EXPLORE how God promises a renewed covenant relationships; REVEAL our feelings about the cruelty and violence of society; and EXPRESS gratitude and joy for God's salvation from world dangers and work toward a renewed community.
- Background Scriptures: Isaiah 59:15-21; Psalm 89:11-18; Exodus 6:2-8 - Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.



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**Isaiah 59:15b-21, KJV**

15b The LORD saw it, and it displeased him that there was no judgement.

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.



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**Isaiah 59:15b-21, KJV**

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

## LIGHT ON THE WORD

The “islands” were not just simply dry lands in the middle of the sea. This term was used to denote the Mediterranean coastland or a maritime region. For the Israelites, these coastlands, such as Greece and Italy, represented the far ends of the earth. Gentiles inhabited these lands, so they were also known as the isles of the Gentiles (Genesis 10:5).

## LIGHT ON THE WORD

In the Old Testament, the word "redeemer" can have one of three meanings. The first meaning refers to a person who recovers ownership by purchasing something that has been sold, usually property or a family member who has fallen into slavery. The second meaning is of the avenger of blood who takes revenge for the murder of a deceased relative. The third use applies solely to God acting in relation with His people and reestablishing relationship after acts of rebellion, disobedience, or transgression.

## LIFE NEED FOR TODAY'S LESSON:

AIM: Students will know that there are times when everything around us seems violent, cruel, and immoral.

# INTRODUCTION

## God's Vision For Isaiah

The events that were transpiring around him inspired Isaiah to give His prophecies during a crucial time in the history of Judah. In approximately 791 B.C., Uzziah became king of Judah. Forty years into his reign, he was stricken with leprosy, so his son Jotham became coregent, helping him rule. Around 745 B.C., Assyria, a dominant and opposing empire, began to shift their focus in an attempt to conquer the Mediterranean area, including Judah and many other nations. In the year that King Uzziah died, Jotham began to rule alone and Isaiah had one of his greatest visions.

# BIBLE LEARNING

AIM: Students will praise God and know that the  
Lord will not be angry with the chosen people  
forever.

## **I. INTERCESSION**

Abandoned Truth

Isaiah 59:15b-16

The writer discloses that there was a paradigm shift in the land. His report reveals that the people abandoned truth and embraced wickedness because harsh retaliation was the consequence for siding with righteousness. The historical truth is that people were physically persecuted and even killed for following the Lord. However, this is not a foreign or antiquated premise because even today, people suffer and die for righteousness in countries like China and Syria.



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# I. INTERCESSION

## Abandoned Truth

Isaiah 59:15b-16

15b The LORD saw it, and it displeased him that there was no judgment. 16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

These verses portray the social degradation of the people of God. They directly follow verses 14-15a, where we see the consequence of what happens when people live in lies and assume that it is alright to oppress those who are weaker, neglect God, and turn away from His commandments and the path of righteousness. First, "truth faileth," which means that truth has been left behind or abandoned. People do not care for the truth but tell lies with impunity. Although not limited to politicians, people say the lies over and over until they are somehow convinced that the lies are truth. Second, whoever turns away from sin is considered out of sorts or insane. One would expect that everyone departing from evil would feel not hatred and censure, but commendation and appreciation.

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Unfortunately, this is not the case; on the contrary, the person who takes this step will "make himself a prey" In a society that is increasingly morally bankrupt, turning aside from evil could easily make one seem the most apparent loser. Third, there was injustice - that is, no social justice, no sense of the "right" manifestly ruling in the common relations of life.

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God sees the helplessness of His people and cares about it. The word "intercessor," from the Hebrew root word paga (pah-GAH), which also occurred in 53:12, means to cover the breach with one's body. In the same manner as in Isaiah 53, God has to intervene on behalf of His people. God looked down and saw the degenerate and hopeless condition of His people. He knew how far the evil spread, until the whole people were corrupted. To make matters worse, God saw no one stood for truth and righteousness - none such as Abraham, Moses, or Phinehas (Genesis 15:6; Exodus 33:11-14; Numbers 25:7-8). That God wondered does not suggest a surprise or ignorance of the situation, but rather astonishment. As no human intercessor could be found among the exiles, God Himself brought salvation.

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He was patient and waited for a disobedient Israel to turn to Him. He waited and longed for a man to lead them back to Him, but none defended His cause or proclaimed His truth, so the Lord did it Himself. If an intercessor had stepped forth, it would have saved Israel a lot of calamity, but the lack of an intercessor did not derail God's plan. His work would still go forth if none arose (cf. Esther 4:14). The Lord put on His armor and went forth to destroy His enemies, protect His people, and glorify His name.

# LIGHT ON THE WORD

## God Intervenes

According to Isaiah, God would survey the situation and realize that human intervention was not possible because the people lacked the strength and tenacity to oppose injustice. God would act on behalf of the oppressed with extraordinary power and ensure their recovery.

## II. GOD'S WRATH

God's Armor  
Isaiah 59:17-21

God's intervention will not be diplomatic; Judah's adversaries will know God's wrath and fury. Here we get our first glimpse of the armor of God. Paul tells his readers that they should guard themselves by donning this holy battle gear (Ephesians 6:10-18), but in this text it is used as a metaphor to describe the intensity with which God will admonish the enemy. It is no surprise that Isaiah uses warrior metaphors to describe God; He was often known as a battle-ax, conqueror, and divine warrior to the people of Israel, and they were confident that He would intervene on their behalf.

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## II. GOD'S WRATH

God's Armor  
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17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

Using metaphorical language, Isaiah continues showing how the Lord will help His people. God appears as a man of war and puts on His arms-righteousness as breastplate, helmet and garments of salvation, and zeal as a cloak. The imagery is a prototype of Ephesians 6:13-17, where Paul exhorts his hearers to prepare for spiritual battle. The absence of offensive weapons such as bows or spears is striking; perhaps all God needs to execute vengeance on His enemies is His mighty arm. He will proceed in righting the wrongs and avenging the injuries of His people.



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Both in saving them and destroying their enemies, He will secure the honor of His faithfulness and justice, and by preserving His people, He maintains the honor and glory of His name. Since the heart and inward parts are protected by the breastplate, He calls righteousness His breastplate, to show the justness of His cause and His faithfulness in making good on His promises. In putting on the garments of vengeance, He is determined to punish His and His people's enemies. In this verse, God comes to the defense of His people.

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18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

The Lord will deal with the enemies of His people according to the laws of retribution and retaliation. God will judge and repay His foes; He will execute vengeance on all those who have opposed Him. Sin's havoc on creation will be fully and richly repaid. Nothing will be left unrequited.

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## II. GOD'S WRATH

God's Armor  
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19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

The negative picture gives way to positive results. The verse begins with a general statement that people from all over the world will fear the Lord. Here "fear" is understood as godly, reverent, childlike fear from the acknowledgement of His name. The last part of the verse gives further reasons for the reverential awe displayed toward the Lord - whenever the enemy comes to attack God's people, the Lord Himself raises a standard, showing that He is in control of the situation. No enemy can conquer God's people because He is ever-present to both demonstrate His care for His people and show His sovereignty. For this reason, people from across the world will fear the name of the Lord.

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God's name is His reputation and character; to fear His name is to fear Him, as He has revealed Himself in His acts on earth (Psalm 86:11). In the Scriptures, fear has both negative and positive connotations. Those who oppose the power and holiness of God have every reason to be afraid because He will judge them and consume them; on the other hand, those who know and revere Him enjoy the benefits of a personal relationship.

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20 And he the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Verses 15-19 provided a description of how the Lord deals with the enemies of His people. He will be stern and just. There is a marked shift in tone in verse 20. Now He describes how differently He will deal with His own people and the generations that follow. First, God, acting as the Redeemer, shall come to Zion, but only to those who turn and repent from their sins. As such, turning from sin is the entry point into the covenant. God's judgment on His people was a foreshadowing of that final Day of the Lord, when all the nations will be judged. When it is ended, then "the Redeemer shall come to Zion" and the glorious kingdom will be established. Israel will be God's chosen and purified people, and the glory of the Lord will radiate from Mt. Zion.

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God's dealings are based on the covenant, which embodies the mercies that he has repeatedly promised to them. The substance of the covenant is encapsulated in two words-spirit and words. The words here maybe the Torah. Israel will become a people that truly meditate on the Torah day and night. Both the words and the spirit belong together and constitute testimony that characterizes God's people not only in its momentary fulfillment but "from henceforth and for ever." The people of God must continue to embrace the Word by constantly hearing, saying, and learning it. They also have the responsibility to teach the word to their "seeds" and their "seeds' seeds," that is, to their children and grandchildren, as in the case of Timothy (cf. 2 Timothy 1:5).

# LIGHT ON THE WORD

## God Justice Prevails

Isaiah makes it clear that those who oppose justice and truth will be held accountable. The Lord's vengeance will be swift and strong. The prophet paints a vivid picture of the Lord's retribution. Isaiah, like so many other prophets, makes the claim that as a result of God's judgment, they will fear and acknowledge the Lord.



## BIBLE APPLICATION

AIM: Students will understand that  
disobedience causes God pain.

## BIBLE APPLICATION

Morals and socioeconomic perspectives are two of the primary contributors to ideas of justice. Apart from individual premises of justice, nations have a prevailing interpretation of justice that shapes policy, governance, and culture. Justice does not solely address law; it addresses moral questions of right and wrong in humanity. Words such as accountability, equity, access, representation, and opportunity are key when analyzing justice in a society.

# STUDENT RESPONSES

AIM: Students will praise God for His mercy  
and forgiveness.

## STUDENT RESPONSES

Israel was to be very diligent in sharing their experiences with God with their children. Isaiah 59:21 says, "[The words I have given you] will be on your lips and on the lips of your children and your children's children forever" (NLT). For this to happen, there must be an exchange of information from one generation to the next. Share your spiritual encounters and experiences in seeking justice with your children or others in the neighborhood. Not only will they know God through their personal experience, but they will know God through yours as well.

# Prayer

Dear Lord,

Your truth and love are amazing. We need to walk in Your truth and care for justice with passion and deliverance in our lives. Bless us and keep us.

In Jesus' Name we pray.

Amen.

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Next Sunday  
August 10, 2025  
Lesson 11  
A Chance To Be Just  
Jeremiah 7:1-15