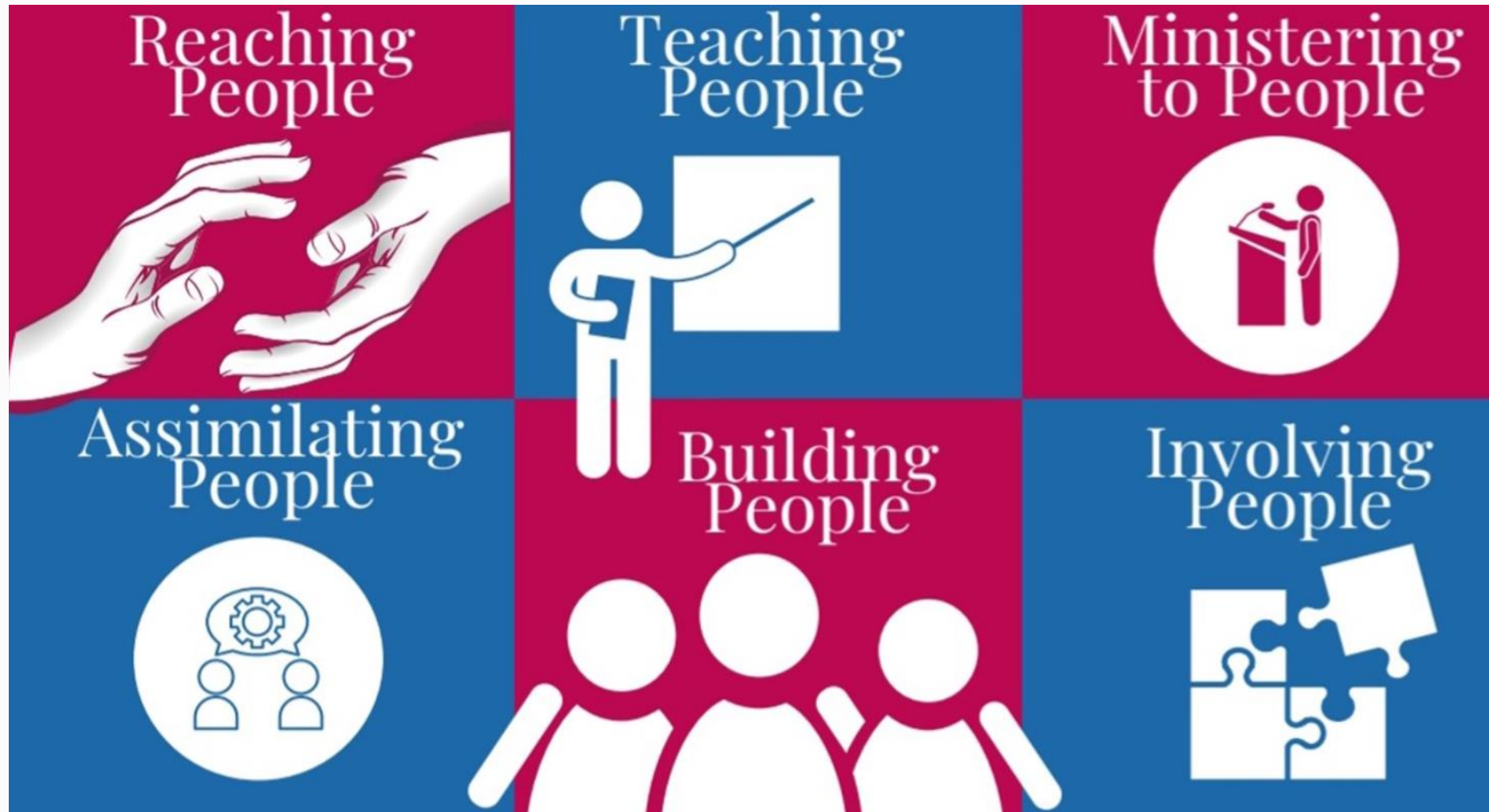




Faith and Love C.O.G.I.C
Sunday School

Lesson 4 September 27, 2026
EVERLASTING COVENANT

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 61:1-4, 8-11
- **Bible Truth:** God promises an everlasting covenant.
- **Memory Verse:** “For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them” (Isaiah 61:8)

Lesson Aim

DECIDE

that God has high ethical standards and enters into secure and enduring covenants with people

APPRECIATE

what it means to live justly and faithfully according to God’s covenant expectations

PREPARE

a statement in response to God’s covenant that reflects life today

Background Scriptures: [Isaiah 42:5-9](#), [Isaiah 61](#)

Isaiah 61:1-4, 8-11 KJV

- 1** 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;
- 2** To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;
- 3** 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.
- 4** And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

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Isaiah 61:1-4, 8-11 KJV

8 For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

LIGHT ON THE WORD

Oil. In ancient times, oil was commonly derived from olives (and sometimes myrrh). Oil was utilized for various purposes, including anointing people in office such as priests and kings. More commonly, it was used as a cosmetic to moisturize the body. It could also be used for medicinal purposes to soothe wounds, and as a fuel for lamps.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will agree that people make agreements they intend to keep but too often break, causing stress and dismay.

INTRODUCTION

God's Proclamation

Isaiah 61 is a public declaration of healing, freedom, and divine purpose. It launches with Isaiah's Spirit-powered message to lift the crushed, break chains, and announce a new era of grace. Through restored cities and joyful hearts, God promises an unbreakable, everlasting covenant – where His people are not just healed, but restored, rebuilt, and rooted in righteousness forever, which is forever fulfilled in Jesus Christ. Then the people give the proper response in verses 10 and 11, one of gratitude and thanksgiving for all that God has done.

BIBLE LEARNING

AIM: We will validate that God loves justice, hates robbery and wrongdoing, and rewards those who are faithful with a covenant relationship.

I. ETERNAL PROMISE

Isaiah 61:1-2

Isaiah's proclamation of good tidings reflects the essence of God's interaction with humankind. The "good tidings" he mentions here are reflected much later by Jesus as He invokes this entire passage ([Luke 4:18](#)). Surely any word from God should be considered good news, although the prophets had the difficult task of issuing both pleasant and fearful messages from above. Contrary to the normal practices of those in political or social power, here God directs the prophet to share a message of hope to those who lack influence.

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I. ETERNAL PROMISE

Isaiah 61:1-2

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The speaker in these verses is the Anointed One. Anointing in the Old Testament usually announced a new kingly dynasty, prophet, or high priest. In this case, the anointing with oil is closely associated with the Holy Spirit, so the speaker is filled with God's presence. The Hebrew for anointed is *mashach* (**maw-SHAKH**), where our word "Messiah" comes from; when Jesus read these words, He said that they were fulfilled in Him ([Luke 4:17-21](#)). Some have called the words in [Luke 4:18-19](#) the ordination speech of our Savior and Messiah. When we look at what Jesus read and applied to Himself, we can have a greater understanding of this prophecy from Isaiah.

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Next we see that our Messiah has come to "proclaim liberty to the captives, and the opening of the prison to them that are bound." God has always desired to set free slaves and all who are imprisoned. In fact, the Jews were given a special year to set captives free – the Year of Jubilee, which was scheduled for every 50 years ([Leviticus 25](#)). Unfortunately, there is no record of this year ever being observed. God designed His Law to create a society with no permanent underclass, and observing this would have helped lessen the effect of class distinctions.

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Jesus completed His quotation of these verses just before "and the day of vengeance of our God." Many biblical scholars believe that this indicates that the final day of judgment is in the future. We must remember that where abuse exists, judgment must eventually come to provide justice. For those of us who have been victims of injustice, these words of judgment come as a comfort. God will repay those who have hurt us ([Romans 12:19](#)).

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II. ETERNAL SALVATION

Isaiah 61:3-4

3 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. 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

As surely as God is sovereign, and therefore singular in His authority to judge, He is also the author of love, and He is generous with favor to those He chooses to bless. The symbols of salvation are consistent with God's desire to bless, even if at times He has to warn or punish. The crown of beauty symbolizes the reign in which the redeemed will share, once they have passed their sinful states. As weeping is exchanged for rejoicing, it becomes clear that God's promises and His salvation will not be revoked. Human interaction is inconsistent compared to God's stability. Even before entering God's heavenly presence, we are afforded the opportunity to experience the benefits of His great joy via our salvation. If humans had the power to withhold salvation for a ransom or force certain behavior, most likely we would. Yet God uses the great oaks as a mighty and sturdy example of what it means to be rooted in His favor, and the permanence of the gift of salvation. [Psalm 1:1-3](#) heralds the person who delights in God's law, and he or she will be like a tree planted by a river. Security in God's law includes security in His promises, especially those that will save and preserve His people for eternity.

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The imagery of rebuilding ancient ruins is a compelling vision of restoration after the Babylonian captivity. It also is a hint at the finite nature of humankind. While we build grand tributes to ourselves in the form of large buildings and great cities, any of them could come to ruin at any time for a number of reasons, and all of them will decay over time. Our bodies in a similar way can become great specimens of physical prowess, but age will eventually render us helpless, if death does not snatch us away first. Ultimately we must accept that God's salvation allows our souls to have a more permanent security than our physical bodies can provide. Through God's salvation, we are granted restoration beyond a simple renovation, given without restriction.

LIGHT ON THE WORD

Rebuilding from the Ashes

This prophecy points toward Judah's return from exile and its ultimate fulfillment as the kingdom being consummated at the end of the age. They will face a time when their beautiful Temple and city will be burned to the ground, leaving only ashes and broken stones, but Isaiah prophesies a wonderful time of rebuilding. Many of our inner cities look almost the same, but we have the same God who can empower us to bring new life to our communities.

III. ETERNAL COVENANT

Isaiah 61:8-11

Judgment, justice, righteousness, rightness. These not only describe what God loves, but embody who He is! If our God loves judgment, then He conversely must hate injustice and dishonesty, particularly when they victimize His people. As Isaiah elaborated in verse 2 (and would later reiterate), and as Paul recalled in his letter to the Romans, God's vengeance is not a threat; it is indeed among His promises ([Isaiah 63:4](#); [Romans 12:19](#)). God issued warnings and advisories through the prophets for the people's benefit. He also exacted acts of vengeance for correction. The entire Babylonian captivity is proof of Gods long-suffering when it comes to Sin.

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III. ETERNAL COVENANT

Isaiah 61:8-11

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

The word "judgment" (Heb. *mishpat*, **mish-POT**) can also be translated as justice. The word can also mean a decision free from favoritism and bias. As such, the decision conforms to established rules and laws, and it is fair and right toward those it affects. Justice is one of the themes of the book of Isaiah; the prophet uses this word 42 times in the book.

We can see from this first phrase how closely our Lord identifies Himself with justice. We see that God is not pleased with what His people are doing. The solution is an everlasting covenant that can come only through His grace, not anything that the people deserved.

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In verse 9, we realize that God's commitment to the Israelite/Jewish people did not end with the exile. God is still planning to bless them, and all people will acknowledge them as His people.

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III. ETERNAL COVENANT

Isaiah 61:8-11

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Now we switch from God speaking to the people responding in thankful praise. Garments of salvation and a robe of righteousness are the cause of their rejoicing. People of God proudly display these as a "bridegroom decketh himself with ornaments" and a "bride adorneth herself with her jewels." The word "decketh" (Heb. *kahan*, **ka-HAN**) means to dress ornately, as in priestly garments. This is underscored by the word for ornaments, which actually means a headdress or turban, which is what the high priest wore as part of his ceremonial garments. The next image is of a bride who "adorneth herself with her jewels." The word for "adorneth" is *adah* (Heb. **ah-DAH**) and carries the sense of making more attractive by adding ornament or color.

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From this imagery, we see God's people as proudly rejoicing and displaying the joy that comes from being made righteous before Him. Next Isaiah switches to a garden metaphor. Perhaps the nations had concluded that Yahweh was irrelevant, but the Jewish people are going to continue to be God's object lesson in His grace. The springtime garden is our example. Most of the plants seem to be dead all winter long, but in the spring, all the springtime bulbs wake up with the warming temperatures and show their beauty. This is how our God views righteousness and justice and how He wants us to prepare for this same growth in our lives.

LIGHT ON THE WORD

While the wages of sin is death ([Romans 6:23](#)) and the Law is filled with lists of crimes and their appropriate punishments, God is no common murderer. He does not kill for sport or pleasure, but He allows us to be our own best examples of why not to disobey His word. Even though sin is forgiven, disobedience has consequences which may sometimes be devastating

BIBLE APPLICATION

AIM: We will validate that God's everlasting covenant
will never break.

BIBLE APPLICATION

Today's world and culture is rife with evidence that we need stronger covenant relationships. Parents lament when their children land in jail or fail to complete their education, but often embrace a philosophy that "you're on your own" after a certain age. Similarly, interpersonal relationships can struggle with intimacy because of distrust and previous hurt. An "every person for him/herself" mentality is not about survival, but fear. Instead of fearing what others can take from us or do to us, we are instructed to fear God. That fear is not cowering to prevent abuse or harm, but instead it's a great respect and love for a sovereign God who acts out of love and keeps His covenant to bless us despite our shortcomings.

STUDENT RESPONSES

AIM: We will accept that Christians can choose to live
justly and faithfully in God's covenant.

STUDENT RESPONSES

We can apply the words of Isaiah 61:1-2 to our own communities as we carry out the mission of our Lord. The Hebrew word for "meek" (Heb. *anav*, **ah-NAHV**) can also be translated as poor, the meaning Jesus relates when He quotes these verses. There in Luke, also, many translations use the word "gospel" instead of "good tidings," because the words have the same meaning, although "gospel" also connotes salvation. If preaching to the poor is Jesus' mission, it should be ours as well. What better task for us than preaching the Gospel to the poor, whether economically or spiritually? Our actions should reflect advocating for changes, justice, and mercy for the poor and the oppressed. Jesus continues that He also came to heal the brokenhearted, another task for us as His followers.

Prayer

Dear Lord,

We praise You and we bless You for loving justice and expecting us to be just with one another and ourselves. Grant us the strength and the courage to live and love justly with all of your creation.

In the name of Jesus we pray,

Amen.

Next Sunday
October 4, 2026

Lesson 5
The Imprint of God
Hebrews 1:1-9