

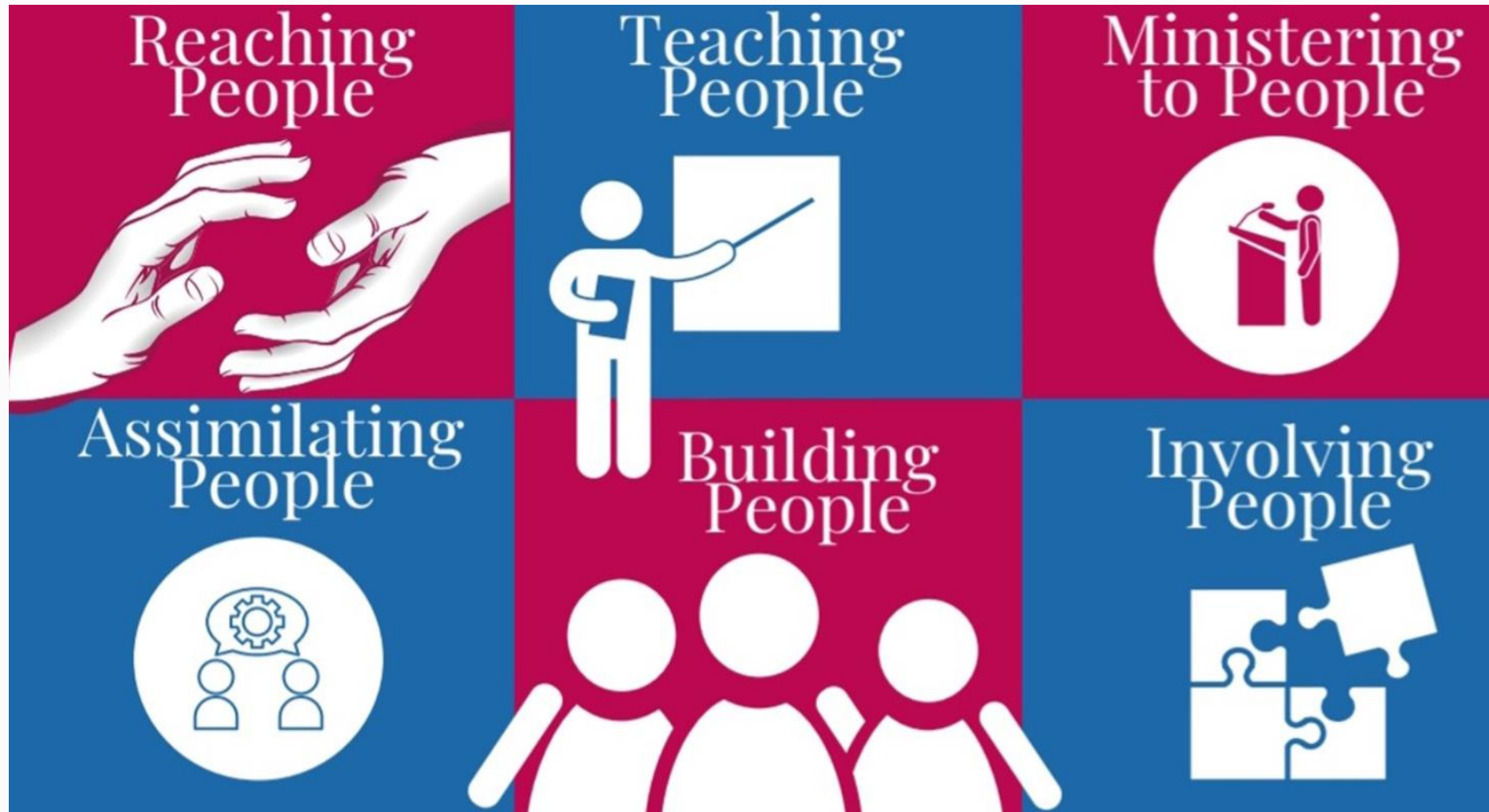


Faith and Love C.O.G.I.C
Sunday School

Lesson 7 July 19, 2026

GOD SETS THINGS RIGHT

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: Romans 3:21-31
- Bible Truth: There is hope that faith in Jesus Christ can save those who continue in sin.
- Memory Verse: “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus” (Romans 3:22-24)
- Lesson Aim: By the end of the lesson, we will: RECALL Paul’s Good News of God providing Jesus Christ as a way for humankind to reestablish it’s loving, obedient relationship with God; HOPE for getting right with God by believing in Christ Jesus; CONFIRM our belief in Jesus Christ as Savior and pledge anew to follow Him.
- Background Scriptures: [Psalm 148; Romans 3:21-23; Ephesians 2:1-17](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Romans 3:21-31 KJV

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 3:21-31 KJV

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

LIGHT ON THE WORD

Sacrificial System. This was the system God gave to Israel in order to maintain their holiness as a people and reconcile them to Him when they sinned. The sacrificial system was instituted once the Israelites were in the wilderness and built the tabernacle. It consisted of various animal and grain offerings. These were all to be given for different offenses and on different occasions for different groups of people. Now God's people have one sacrifice that makes us holy and reconciles us to God: Jesus Christ.

LIGHT ON THE WORD

The Law. This was the civil, moral, and ceremonial laws given to Israel at Mount Sinai. It consisted of over 413 commands. The Law was given on tablets of stone to Moses. These laws were taught by the priests and also were to be discussed by parents with their children. Adherence to the Law was one of the main things that made an Israelite an Israelite.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will experience that some people give thanks for all that is good in life, while others have no hope.

INTRODUCTION

Sin is No Respector of Persons

Paul writes to the church at Rome and shows them how being an ethnic Jew is no better than being a Gentile when it comes to the righteousness of God. His aim is to present all people as being under sin and worthy of God's judgment. Paul does this by showing how a Gentile who doesn't know God can still obey His Law in his heart and be righteous while a Jew who is supposed to know God and has the Law can disobey the Law and not be right with God.

INTRODUCTION

Sin is No Respector of Persons

He then goes on to show how sin is a reality for the whole human race by quoting the Psalms which state that there is no one who is righteous. This is all a setup to show how God is righteous in His judgment and has provided a way for us to escape it through faith in the righteousness of Christ. In Romans 3:21-31, Paul discusses further how Jesus makes those who believe in Him right with God.

BIBLE LEARNING

AIM: We will know that Christ offers hope for all who
want to develop a relationship with Him.

I. THE ANNOUNCEMENT

Romans 3:21-22

Here, Paul boldly announces a change that has taken place in the law courts of the universe. Before, all men were judged according to the Law, and all were condemned. Now there is a righteousness apart or separate from the Law. This righteousness comes from Jesus Christ and is available to all.

Now Paul announces that righteousness is achieved through a person who was once sentenced and executed by religious and secular authorities. Jesus is now presented as the fulfillment of the Law. This initial transformation in thought and understanding is key to helping not only the ancient Roman church, but contemporary seekers and believers as well.

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I. THE ANNOUNCEMENT

Romans 3:21-22

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

When Paul began his argument proving that all humanity was guilty before God, he used the phrase "for the wrath of God is revealed from heaven against all" (1:18). Humanity is indeed worthy of God's wrath. "But now" is a favorite expression of Paul ([cf. Ephesians 2:11-13; 1 Corinthians 15:16-20](#)); he uses this phrase when making a transition from a dire, seemingly hopeless situation to something divinely wonderful.

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I. THE ANNOUNCEMENT

Romans 3:21-22

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

Here, Paul's transition "but now" opens to the manifestation of "the righteousness of God" in contrast to the wrath of God on humanity's sinfulness. As used here, God's righteousness is not a reference to His character. (Paul deals with that aspect of righteousness later in verse 26.) In verse 21, righteousness refers to God's gift of righteousness to all those who enter the Kingdom of God ([Romans 5:17](#)). By faith in Christ and His work of atonement, unrighteous sinners receive God's righteousness. This means that God forgives all their sins and provides a new "right" standing with Him. God's gift of righteousness includes victory over our sinful nature ([Romans 6:12-14](#)), separation from evil ([2 Corinthians 6:14](#)), and new eternal life under the rule of God ([Ephesians 4:22-24](#)).

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I. THE ANNOUNCEMENT

Romans 3:21-22

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

God's gift of righteousness is "without," or apart from, the Law. At the same time, although it is apart from the Law, Paul further states that this righteousness is witnessed to by both the Law and the Prophets. The Law, in this case, refers to the Mosaic sacrificial system. When the Jews took their sin offering to the Temple, laid their hands on the bullock's head, confessed their sins, and killed the animal, they attested to their belief in a righteousness not their own ([cf. Leviticus 4:1-4](#)).

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I. THE ANNOUNCEMENT

Romans 3:21-22

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God.

God freely offers His righteousness to all who have faith in Jesus Christ. One must have faith in the incarnation, death, resurrection, and ascension of Jesus Christ. He is the only way ([John 14:6](#)). Paul states that God's gift of righteousness is "unto all and upon all them that believe." The apostle appears to repeat himself here, but in fact he uses very precise language to say that God's gift of righteousness is not universal. It does not save everyone. God's righteousness is available to, or "unto," all. However His righteousness only comes to, or is "upon," those who believe. The condition for receiving God's gift is faith in Christ.

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I. THE ANNOUNCEMENT

Romans 3:21-22

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God.

Faith in Christ is the only condition for the gift, and there is no difference between people accepting His gift. The word "difference" is a translation of the Greek word *diastole* (**dee-ah-sto-LAY**), which also means "distinction." In other words, God makes no distinction between Jews and Gentiles; He treats both exactly the same. The latter part of verse 22 (beginning with "for") and all of verse 23 form a parenthetical statement. Just as there is no difference between Jew and Gentile, there is no difference between the liar and the murderer in regard to their righteousness with God. Both are equally lost and in need of God's gift of righteousness.

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I. THE ANNOUNCEMENT

Romans 3:21-22

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God.

To drive home his point that all the world is under sin and condemnation, Paul again employs two similar words to paint the full picture. In the phrase, "For all have sinned," the verb "sinned" (Gk. *hamartano*, **ha-mar-TAH-no**) means that we erred or missed our goal. "Come short" (Gk. *hustereo*, **hoos-teh-REH-oh**) can mean to come after, lack, or lag behind. The point is that through missing our path and coming up short, humanity fails to achieve its ultimate goal: partaking in the glory of God. The verb "sinned" is used in the aorist tense to indicate God's view of sin. The Creator looks back on all sin as an accomplished fact. He simply says, "All have sinned." In contrast, "come short" is present tense and could be read "all continuously come short." This clause refers to our practical everyday living. We all sin continuously.

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I. THE ANNOUNCEMENT

Romans 3:21-22

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The meaning of the phrase "glory of God" (Gk. *doxes tou theou*, **DOKE-sees too theh-OO**) is hotly debated. The term "glory" is generally used to describe the aggregate of God's divine attributes and His revelation of Himself ([cf. Exodus 34:6-7](#)). This cannot be what Paul means, because humanity is not condemned because of falling short of God's attributes. Another interpretation is that in this case, the glory of God means divine approval or praise. Others believe the glory of God refers to an idea similar to that from [John 1:14](#): ("And we beheld his glory, the glory as the only begotten of the Father,) full of grace and truth.

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I. THE ANNOUNCEMENT

Romans 3:21-22

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"Jesus' glory here was not the out-shining of His divine attributes, because He did not have that divine glory then (cf. Philippians 2:7, where He "emptied" Himself). Rather, it was His moral and spiritual glory. Jesus was sinless and that was His glory on earth. In this view, when we "come short of the glory of God," it means that we come up short in following Christ's example of sinlessness.

II. THE SACRIFICE

Romans 3:23-26

God is not only an exemplar of righteousness, He is righteousness. As such, Paul is setting forth all humanity under the singular umbrella of sin. He explains in Romans 3:23 that even the pious Jews who attempted to obey the law were just as subject to sin as the worst Gentile. Despite being unclean for worship or unwelcome within the Temple, the Gentile is now welcome to worship God through Christ, who has become a "propitiation" for everyone.

II. THE SACRIFICE

Romans 3:23-26

Jesus needed no salvation or Savior for Himself, as He was without sin. Yet in order for God to absolve humankind of sin, there had to be both an innocent sacrifice, and one that would be worthy of the task. Although in His flesh He was a man and able to be tempted, He was also God and resisted the temptation to sin, remaining Holy and innocent. In other words, Jesus Himself is righteousness as He is one with the Father; making it possible for Him – and only Him – to justify us.

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II. THE SACRIFICE

Redemption through Jesus Christ

Romans 3:23-26

24 Being justified freely by his grace through the redemption that is in Christ Jesus.

This final view would explain why humanity needs to be justified. We cannot live according to the standard set by God and modeled by Christ. Because it is impossible to live righteous lives, how can humanity ever hope to gain a right standing with God? The answer is: by being justified. The words "righteousness" and "justified" are spiritually linked in this epistle. Notice how the apostle clusters these words in these few verses: "righteousness" (vv. 21, 22, 25, 26; Gk. *dikaiosune*, **deek-eye-oh-SOO-nay**); "justify" (vv. 24, 30; Gk. *dikaioo*, **dee-keye-OH-oh**); "just" (v. 26; Gk. *dikaios*, **DEE-keye-ose**); and "justifier" (v. 26; Gk. *dikaion*, **dee-keye-OWN**). All the words share the same root *dike* (Gk. **DEE-kay**), which means an order, punishment, or justice.

II. THE SACRIFICE

Redemption through Jesus Christ

Romans 3:23-26

24 Being justified freely by his grace through the redemption that is in Christ Jesus.

To justify means to declare and treat as righteous or to make right. In other words, God says that we are righteous, then treats us as if we had never sinned. Our sins are not merely forgiven or pardoned; they are wiped away! God declares us as righteous as Jesus Christ Himself. Our justification is accomplished through the redemption that is in Christ Jesus. The word "redemption" is from the Greek word *apolutrosis* (**ah-poe-LOO-troe-sees**), which specifically refers to a release on payment of a ransom. The word could possibly conjure up a slave auction where people are held in bondage and are incapable of freeing themselves. Christ is portrayed as One who sees our hopeless state and pays the ransom for our freedom. The ransom not only is sufficient to purchase our freedom, it also had to satisfy the wrath of a just and Holy God. The only thing Christ had to offer to cover this great price was His blood.

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II. THE SACRIFICE

Redemption through Jesus Christ

Romans 3:23-26

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Sometimes when the Bible refers to "the blood," it symbolically refers to a life laid down in sacrifice (e.g., Hebrews 9:7). In this case, "his blood" signifies the death of Christ by the shedding of His blood on the Cross. Since the life of the flesh is in the blood (Leviticus 17:11) and death is the cost of sinfulness (Romans 6:23), then only the shedding of the blood of a sinless Savior could cover the cost of everyone's redemption.

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God demonstrated His love for us through the death of His only begotten Son ([John 3:16](#)). However, that was not the only purpose of Christ's sacrifice on Calvary. The other reason was to declare God's righteousness in the remission of sins. Why was it necessary for God to declare His righteousness? The word "remission" (Gk. *paresis*, **PAH-reh-sees**) is better translated "overlooking" or "disregard." This explains how God dealt with sin before the sacrifice of Christ. God patiently tolerated the sins of the generations before Christ. As a result, His holiness was called into question. In order for God to show that He is righteous, He sent Christ to the Cross where He punished every sin – past, present, and future. This does not mean that God ignored sin in the Old Testament, but that He did not deal with it fully and completely until Calvary.

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Redemption through Jesus Christ

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Christ's death on the Cross satisfied God's justice and executed the punishment for sin which humanity so richly deserved. Christ thus became our propitiation. The actual Greek word for "propitiation" is *hilasterion* (**hee-las-TAY-ree-on**). In classical and ancient Greek, *hilasterion* referred to sacrifices offered to pagan deities to appease their anger. However, this is not how Paul uses the word. In the Septuagint, the Greek translation of the Old Testament, *hilasterion* is used to translate the Hebrew term for the mercy seat which has the sense of atonement connected with sin offerings in the Levitical laws (e.g., Exodus 25:18; Leviticus 16:2). The writer of Hebrews also uses this Greek word for mercy seat (9:5).

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GOD SETS THINGS RIGHT



II. THE SACRIFICE

Redemption through Jesus Christ

Romans 3:23-26

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On the Day of Atonement, the high priest appeared before the Ark of the Covenant and poured blood from a sacrifice on the golden lid of the ark called the "mercy seat." This symbolic act showed that sin, which separated God from His people, was judged through the shedding of blood. So the place of judgment – the mercy seat – became the place of mercy and reconciliation. For Paul and the early church, the ritual pointed to Christ's sacrificial death, where God's legitimate demands for justice against sinful humanity were fully met. Therefore, He is free to show mercy to those who formally were only worthy of judgment. Christ as our propitiation (mercy seat) allows God to righteously punish sin and at the same time show mercy and treat repentant sinners as if they had never sinned. Christ allows God to be both just and the justifier.

III. THE ONE GOD FOR ALL

Romans 3:27-31

Next, Paul asks a question in order to prove his point. Here he shows that no boasting is allowed in the righteousness given by faith. Believers cannot measure up to God's holiness through the Law or good works, but through the law of faith we are justified, apart from the "deeds of the law" (v. 28). It is through faith in the finished work of Christ.

III. THE ONE GOD FOR ALL

Romans 3:27-31

Paul next asks questions about God and His domain and territory. He is a global God. He is not just the God of a certain people. The Jews had the Law and this was seen as the marker of the people of God. Those who lived without the Law were Gentiles and therefore not God's people. Paul says this is not the case, due to the righteousness that comes through faith in Christ. He is the God of the Jews and the Gentiles-the God of all peoples.

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III. THE ONE GOD FOR ALL

No Bragging Rights

Romans 3:27-31

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Paul now asks, what did we do to earn our salvation that we can brag about? He answers with three short words: "It is excluded." Anyone who wants to be reconciled to God has two options. The first is justification by works. With this option, people earn their righteousness by living according to the Law. The problem comes in that when one aspect of the Law is violated, then the entire Law is violated ([James 2:10](#)). So one would have to live an absolutely perfect life in order to enjoy God's fellowship. The other option is to achieve righteousness apart from the deeds of the Law. Here people are justified by faith in the life and work of Jesus Christ.

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III. THE ONE GOD FOR ALL

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Paul then asks the question that flows from this explanation: Does this void or nullify the Law? The answer: By no means; rather it establishes the Law in the sense of strengthening its foundation so that the Law is made firm. In this way, faith in Christ causes the Law to stand as a guide for human behavior.

LIGHT ON THE WORD

Christ and God's Law

As Paul declares revisions to the way God will be accessed and understood through Christ, he concludes this chapter rather simply. While the Law and faith to this point have functioned somewhat differently, he does not seek to replace one with the other. He essentially clarifies that in order to exercise faith in God through Christ, one must accept that all God's Law is as valid as it ever was. However, the main difference is to understand that faith in Christ now fulfills all that the Law had set out to accomplish.

BIBLE APPLICATION

AIM: We will understand that God offers a way for all to restore and build relationships through Jesus Christ.

BIBLE APPLICATION

Many believe that all roads lead to God, and that the different religions are just different in the details, and one day we will all be surprised to worship the same God. In this lesson, we see that the Christian faith is different from all others in that it requires faith in the sacrifice of Jesus. Through Him, we can see how we all are under the judgment of the same God and how we all can be right with Him through Jesus Christ.

STUDENT RESPONSES

AIM: We will know that Christians have hope in Christ and make commitments to renew their relationship with Christ through faith, prayer, and love.

STUDENT RESPONSES

Our righteousness in Christ is secured by faith in Him. At the top of a piece of paper, write down "How to be right with God." Next draw two columns. In one column, write down "faith in Christ." In the other column, write down all the good things you can do to try and earn your way to Heaven. Ask a friend or neighbor to pick which side will make them righteous in God's sight.

STUDENT RESPONSES

A Doctrinal Attachment”

We believe that man was created holy by God, composed of body, soul, and spirit. We believe that man, by nature, is sinful and unholy. Being born in sin, he needs to be born again, sanctified and cleansed from all sins by the blood of Jesus. We believe that man is saved by confessing and forsaking his sins, and believing on the Lord Jesus Christ. Salvation deals with the application of the work of redemption to the sinner and with his restoration to divine favor and communion with God.

STUDENT RESPONSES

A Doctrinal Attachment”

This redemptive operation of the Holy Ghost is brought about by repentance, faith, justification, regeneration, sanctification, and the baptism of the Holy Ghost by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works ([Romans 6:4, 5:6; Colossians 2:12, 3:1](#)).

For further reading, please refer to the back of this book in the section on COGIC doctrine under the headings of Man, Sin, and Salvation.

Prayer

Dear Jesus,

We cannot earn or buy our way into Heaven or our salvation. Thank You for paying the price and redeeming us with your blood. Our faith and righteousness are because of You.

In Jesus' Name we pray.

Amen.

Next Sunday
July 26, 2026
Lesson 8
“Not Without Hope”
Romans 5:1-11