

Who Is A God Like You?

(Micah 7:18-19)

INTRODUCTION:

1. The greatest problem mankind faces today is that we are ignorant of God.
 - A. This is sad because no matter who or where one might be, knowledge of God is readily available and required (Rom. 1:18-20 – “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,¹⁹ because that which is known about God is evident within them; for God made it evident to them.²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, **have been clearly seen**, being understood through what has been made, **so that they are without excuse.**”).
 - B. For those who will seek Him out there awaits something far beyond wisdom, might, and riches (Jer. 9:23-24 – “Thus says the Lord, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches;²⁴ but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the Lord.”).
2. So, what I want to talk about today is **God**, and particularly how God is like no other.
 - A. To do that I want to focus on a passage of great importance to God’s people, whether it was those who lived under the Old Covenant, or those of us today who serve God through Christ.
 - i. That passage is in the book of Micah, whose name means “Who is like Yahweh?”
 - ii. The passage is Micah 7:18-19 which reads, “**Who is a God like You**, who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love.¹⁹ He will again have compassion on us; He will tread our iniquities under foot. Yes, You will cast all their sins into the depths of the sea.”
 - B. So, let’s take a look at **why** this is such an important and wonderful passage for the people of God.

BODY:

- **I. It asks, and answers, the simple but valuable question: Who is a God like you?**
 - A. The answer, of course, is that **there is no god like God.**
 1. This truth has been clearly seen by those who have experienced Him and His power throughout the ages.
 - a. Song of Hannah (1 Sam. 2:1-2 – “...My heart exults in the Lord; my horn is exalted in the Lord, my mouth speaks boldly against my enemies, because I rejoice in Your salvation.² “There is **no one holy like the Lord**, indeed, **there is no one besides You**, nor is there **any rock like our God.**”).
 - b. In the psalm of Nathan (Psa. 89:6-8 – “For who in the skies **is comparable to the Lord?** Who among the sons of the mighty is like the Lord,⁷ a God greatly feared in the council of the holy ones, and awesome above all those who are around Him?⁸ **O Lord God of hosts, who is like You, O mighty Lord?** Your faithfulness also surrounds You.”).
 - B. This truth helps us understand why God has always been emphatic that He be the only God before His people.
 1. Israel (Ex. 20:3-6 – “You shall have no other gods before Me.⁴ “You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.⁵ You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,⁶ but **showing lovingkindness to thousands, to those who love Me and keep My commandments.**”).
 2. For us today (1 Cor. 8:4-6 – “Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that **there is no God but one.** For even if there are so-called gods whether in heaven or on earth, as indeed there are many

gods and many lords, yet for us **there is but one God**, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.”).

- 3. Because of who God is, to **exalt any person or thing as God** is to exalt the *hopelessly inferior* and to bow before a *sham*!
- 4. We need to grasp this truth and take great confidence, joy, and amazement in it.

● II. It explains *why* there is no other God like Him.

● A. God is nothing like the “gods”:

1. God’s crowning qualities of holiness, faithfulness, mercy, and forgiveness have never been the qualities that defined the nature of idols, or so-called gods of this world.
 - a. Why? Because all gods beside Jehovah are the product of human wisdom and desires, making them nothing more than exaggerated version of ourselves.
 - b. Thus, their nature and worship of them reflected man’s moral imperfections, being characterized by cruelty, vengeance, lusts, and sexual immorality.
 - c. One need only read of the Greek/Roman gods and goddesses to see that besides their supposed powers, their lives were depicted to be like pathetic soap operas, being no better than the people who worshipped them.
2. So, in the end, worship of idols/gods meant the worshipper never rose above themselves, never above their base desires that prompted the worship of the idol in the first place!

● B. The God of the Bible, however, is like no other because He...

● 1. **Pardons our iniquities:**

- a. The “gods” of this world never addressed the matter of man’s sin and the redemption needed to overcome it. Only the true God of heaven does so and seeks to **pardon** sin.
- b. To **pardon** is “to **bear, carry**, lift up...;...to forgive, as in the removal of guilt and its penalties (*Mounce’s Complete Expository Dictionary*)
- c. **Pardon** is the same word used for “bearing a burden” (Micah 7:9 – “I will **bear** the indignation of the Lord because I have sinned against Him,...”).
 - i. So, when it comes to sin, we can either **bear** it’s burden ourselves and face the eternal penalty.
 - ii. Or we can seek out the true God, who we have offended with our sin, who offers to *bear, or carry away, the burden of our sins, forgiving us and lifting us up* before Him!

● 2. **Passes over our rebellion** – said to emphasize God’s willingness to forgive us, to not level against us the punishment deserving of our **rebellion, or insurrection, against Him** as our Creator and Lord. (*Olive Tree Enhanced Strong’s Dictionary*)

● 3. **Does not retain His anger** forever seeing He **delights in unchanging/steadfast love!**

- a. This implies that God does get angry about sin and with sinners who stubbornly defy His will (Isa. 13:9 – “Behold, the day of the LORD is coming, cruel, **with fury and burning anger**, to make the land a desolation; and He will exterminate its **sinner**s from it.”).
 - i. If God did not get angry with sin and rebellion and address them, He would not be the perfectly holy and just God that He is—He would not be God!
 - ii. This needs to be emphasized in our day of very lax, superficial views of sin!
- b. Yet, as our passage says, God does not remain angry forever against His people because He delights in unchanging love!
 - i. If God remained angry, that would mean the end of all peoples, including His people (Isa. 57:16 – “For I will not contend forever, nor will I always be angry; for the spirit would **grow faint** before Me, and **the breath** of those whom I have made.”).
 - ii. So instead, His delight in unchanging love, even for the rebellious, means that God *seeks* our repentance so that His anger might end, and we might live (Ezek. 33:11 – “Say to them, ‘As I live!’ declares the Lord God, ‘I take no pleasure in the death of the wicked, but rather that **the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?**”).

- C. Unlike any other, God’s determination to show grace and mercy upon sinners is a defining characteristic of His great glory (Ex. 33-34).
 1. In Exodus 33:18 Moses asked God to show Him His **glory**.
 2. But what God showed Moses was not what we might expect (Ex. 34:5-7 – “The Lord descended in the cloud and stood there with him as he called upon the name of the Lord.⁶ Then the Lord passed by in front of him and proclaimed, “The Lord, the Lord God, **compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;**⁷ who keeps lovingkindness for thousands, **who forgives iniquity, transgression and sin;** yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”).
 3. So, rather than God showing His glory in His great creative or destructive might, He showed it, and continues to prefer to do so, in His great grace, mercy, and love for sinful man!
- **III. It foreshadows God’s saving work in Jesus Christ.**
 - A. Though Israel’s stubborn persistence in sin was severely punished, God’s **compassion** was promised to return (Mic. 7:19 – “He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea.”).
 - 1. This compassion would be seen in **His treading under foot their iniquity**.
 - a. **Tread** – “to tread down; hence,...to conquer, subjugate:—bring into bondage, subdue, bring into subjection.
 - b. Used in 7:10 for the trampling down in complete defeat the enemy of God’s people.
 - c. Thus, God’s compassion was to be seen in His complete defeat, subduing, and bringing into bondage His people’s sin and its consequences, or the very things that bring bondage upon His people.
 - 2. This compassion would also be seen when He **casts, or hurls, their sin into the depths of the sea**.
 - a. Note that their sins were not to be just cast into the *sea*, but into the **depths** of the sea!
 - b. So, just as God warns of **casting** unrepentant sinners, or those who seek to bear their own sin, into “the lake of fire” (Rev. 20:15), He promises to **cast the sins** of those who turn to him in faith and repentance into the dark depths of the sea, *never to be brought to the surface again!*
 - c. This is why it is so important for everyone to know the one true God!
 - B. This tells us that **God does not ignore sin**, or overlook it, as though it never happened.
 1. Remember, God pardoning sin mean **He bears it away**. He is the one that removes it.
 2. So, God sees and is keenly aware of all our sin, but chooses to address that sin himself, to personally remove it from our lives.
 3. To do so required God to make the inexplicable decision from before creation itself to send His Son to live a perfect life as a man so that in the end He could be **sacrificed** on a cruel and shameful **cross** to make propitiation—to pay the required price—that we might be forgiven, set free from our sin and its slavery.
 - a. Hebrews 2:14-18 – “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might **render powerless him who had the power of death, that is, the devil,**¹⁵ and **might free those who through fear of death were subject to slavery all their lives.**¹⁶ For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.¹⁷ Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, **to make propitiation for the sins of the people.**¹⁸ For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”
 - b. Heb. 9:27-28 – “And inasmuch as it is appointed for men to die once and after this comes judgment,²⁸ so Christ also, having been offered once to **bear the sins of many**, will appear a second time for salvation without reference to sin, to those who eagerly await Him.”

4. God has never ignored or overlooked sin—He sees and feels the pain of every act of rebellion and disobedience we commit—but chose to address our sins through forgiveness at such great cost to Him!

C. Do you see what God offers you and why there is none like Him?

● IV. It answers where God's pardoning is found:

- A. God's pardons the **remnant** of His **possession** (Micah 7:18 – "Who is a God like You, who pardons iniquity and passes over the rebellious act of **the remnant of His possession?**").
 1. If we want pardoning, our sins to be trampled down and cast into the sea, we are going to have to **become a part of God's remnant**.
 - 2. That remnant of God exists today in accordance with His **grace** (Rom. 11:5 – "In the same way then, there has also come to be at the present time **a remnant according to God's gracious choice.**"). That choice of grace was centered in sending Jesus to die for us.
 - 3. God's grace is found **in Jesus Christ**:
 - a. 2 Tim. 1:9 – "who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and **grace** which was granted us **in Christ Jesus** from all eternity."
 - b. 2 Tim. 2:1 – "You therefore, my son, be strong in the **grace** that is **in Christ Jesus.**"
 - c. So, if one wants to be a part of God's remnant where forgiveness is found, one must have grace, which means one must be **in Christ Jesus**.
 - 4. Here is the part that the religious world does not want to hear from God's word, which is that one comes into Christ, where grace is found, through faith **and** water baptism.
 - a. Why should there be such disdain for baptism, when it is the means of connecting us with Christ and His death, the very act by which we willing die with Him, are buried with him, and raised with him (Rom. 6:3-7 – "Or do you not know that all of us who have been **baptized into Christ Jesus** have been baptized **into His death?** ⁴ Therefore we have been **buried** with Him **through baptism into death**, so that as Christ was raised from the dead through the glory of the Father, so **we too might walk in newness of life.** ⁵ For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, ⁶ knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that **we would no longer be slaves to sin;** ⁷ **for he who has died is freed from sin.**").
 - i. Without baptism there is no freedom, not defeat of our sin!
 - b. And, despite the religious world believing baptism to be a "**work**" **contrary to faith**, it is **an act of faith** in *the working of God* (Col. 2:12 – "having been **buried** with Him **in baptism, in which you were also raised up with Him through faith in the working of God**, who raised Him from the dead.>").
 - c. Since baptism brings us **into Christ** where grace is found, why would it be so strange that the Spirit teaches that baptism is the means of obtaining grace to forgive our sins?
 - i. Acts 2:38 – "Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."
 - ii. Acts 22:16 – "Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name."
 - d. Thus, as Peter says, baptism saves you (1 Pet. 3:21 – "Corresponding to that, **baptism now saves you**—not the removal of dirt from the flesh, but **an appeal to God for a good conscience—through the resurrection of Jesus Christ**").
 - 5. The one true God is like no other because he pardons His remnant, that exists in His grace, which is found in Christ His Son, who is entered through baptism, resulting in the pardon, or forgiveness, of our sins and the reception of salvation!

CONCLUSION:

1. The one true God wants to pardon your sin, to bestow His great grace upon you, allowing you to become part of the remnant, all because He delights in steadfast love for you!

2. He simply asks that you entrust your life to Him, that you repent and turn from your sin, submitting to Him and His grace in baptism so that your sins may be washed away, and you might not only live, but that you might live your life abundantly with hope of eternal life to come!
3. Will you know God? Will you come to him?