



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

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY

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. **Psalms 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. **Psalms 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 9 July 27, 2025

GOD SHOWS CLEMENCY



- Bible Basis: Micah 7:14-20
- Bible Truth: God will show compassion and faithfulness to His people, even to the unjust.
- Memory Verse: VERSE: "Where is another God like you, who pardons the guilt of the remnant, overlooking the sins of his special people? You will not stay angry with your people forever, because you delight in showing unfailing love" (Micah 7:18).
- Lesson Aim: By the end of the lesson, we will: LEARN of God's mercy even when punishment seems in order; REFLECT on experiences when God's mercy and compassion were more than expected; and CARRY OUT acts of mercy and compassion.
- Background Scriptures: Micah 7:11-20; Psalm 13 - Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Micah 7:14-20, KJV

14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY



Micah 7:14-20, KJV

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

LIGHT ON THE WORD

The area east of the Jordan River was divided into three parts: the plain, Gilead, and Bashan. Bashan is most known from a passage in Deuteronomy 3. In the text, Moses was facing war with King Og of Bashan and God's instructions were, "Do not be afraid of him, for I have delivered him into your hands, along with his whole army and his land" (from v. 2, NIV). And that is exactly what transpired.

LIGHT ON THE WORD

Gilead is the land that borders Bashan. It was also among the land seized during the battle with King Og, but it is famous for other reasons. The Bible talks about the healing balm that was able to soothe and remedy sickness and this is what the area was known for (Jeremiah 8:22). Gilead became synonymous for God's healing power. Both David and Jesus knew it as a place of retreat.

LIFE NEED FOR TODAY'S LESSON:

AIM: Students will discover that evil and injustice are not met with corrective justice, but are trumped by mercy.

INTRODUCTION

God's Mercy for His People

Micah speaks a psalm of trust and salvation for Israel. He lets them know that the Lord will not let their enemies gloat over them. This is probably a prophecy of the fall of Jerusalem in 586 B.C. Additionally, he informs them that one day their walls will be rebuilt and foreigners from Assyria to Egypt will come to be part of Israel. At the same time, the rest of the nations will be uninhabited as punishment for what they did to God's people. This leads Micah to speak of God's mercy and faithfulness to His people.

BIBLE LEARNING

AIM: Students will describe the uniqueness of the
Lord, who among all gods forgives sin.

I. THE LORD IS MY SHEPHERD

God Cares for the People

Micah 7:14-15

Micah is asking God to care for His people in the same tender and affectionate manner that a shepherd oversees his flock. More specifically, He requests divine provision because they are God's children. He uses the imagery of lush pastures in Gilead and Bashan to further urge God to restore not only the people, but the land.

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Starting with the relational image of a shepherd, Micah prays for the fulfillment of the promised salvation and restoration of vv. 11-13 (v. 14). The prayer is reminiscent of Psalm 23:4, where David portrays the Lord as a Shepherd, who with loving care, leads His sheep with the rod and the staff. The people of God are called the flock of His inheritance or possession. They belong to Him (cf. v. 18; Psalms 94:14, 100:3). But Israel was dwelling solitarily in the field. Dwelling "solitarily in the woods" is probably used to stress that they were not living in a good situation. Not only is their ground poor, but they are also cut off from other peoples and cannot get goods or help from them. So, Micah prays that their Shepherd will once again let them feed in Bashan and Gilead, cities that had proverbially fruitful pasturelands. This may also have been a prayer for the return of that rich and fertile land to the people of Zion (Zechariah 10:10).

Lesson 9 July 27, 2025
GOD SHOWS CLEMENCY



I. THE LORD IS MY SHEPHERD

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Micah 7:14-15

God gives an answer to the prophet's prayer. He will protect, save, defend, and work miracles for them in their restoration, such as He did for their fathers in their return from Egypt to the Promised Land. God showed them His wonders then, and He will do it again. His future acts for them will include similar displays of His redemptive grace and power on their behalf. With the restoration of Israel, Micah anticipated manifestations of God's power and leadership like those at the Red Sea, Sinai, and other cities along the Exodus out of Egypt.

LIGHT ON THE WORD

Micah's Plea for God's Intervention

Although Micah's plea may appear to be a monologue, God responds. He interjects a quick, comforting word to assure Micah that He will forgive and restore. Similar to Micah drawing from their history, God cites a past experience to confirm that He will continue to intervene on the side of Israel.

II. EMBARRASSMENT

The Awesomeness of God's Power
Micah 7:16-17

After Micah requests favor for Israel, he then asks God to punish their enemies by shaming them and having them acknowledge the limitations of their power compared to the Lord. Micah is very specific when he relays to God the wrath he wants them to receive. Micah's petition is for all of their enemies to experience God in such a way that His dominance and authority cannot be doubted or disputed.

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY



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16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

When the Lord begins to work miracles for His people again, His activity will have a dramatic effect on the nations around them, just as it did on the Egyptians at the time of the Exodus. They will see this and be confounded in spite of all their might, because when they see the mighty acts of God, they will realize how weak they really are. The nations, who thought they were so strong, will realize that their strength is nothing compared to God's power, and they will be ashamed of their strength instead of proud. They will be so dismayed that they can neither speak nor hear. They will lay their hands on their mouths in awe and amazement. Their ears will become deaf, perhaps meaning that they will turn a deaf ear to all this; they do not want to hear anything more about the Lord's powerful redemptive acts for His people.

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY



II. EMBARRASSMENT

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17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

Micah continues with his description of the heathen nations' reaction to the Lord's miracles, and again uses symbolic actions. "They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth" are two parallel lines expressing a single idea. It is a graphic way to show the humiliation of the nations, and lying with their faces in the dust (like snakes) shows how weak and lowly they are. The expression "lick dust like a snake" may have Genesis 3:14 as its background and may also be compared to the modern idiom "to bite the dust," symbolizing death in defeat (cf. Psalm 72:9). Finally the nations will come trembling out of their hiding places, and they will turn in fear to the Lord and will be afraid of him.

LIGHT ON THE WORD

Humbled Before God

When Micah suggests "they will come out to meet the LORD" (v. 17, NLT), this could signify repentance because the nations would have to change their ways. However, Micah wants them to approach God as humbly as snakes, which symbolize the lowest position possible.

III. WHO IS LIKE GOD?

God Delights in Mercy
Micah 7:18-20

How fitting is it that Micah would begin to praise God? He recognizes that there is no being on Earth or in heaven as merciful as God, and begins praising Him. After considering the nation's immorality in comparison to God's grace, Micah boasts of the love and compassion God repeatedly extends through His never-ending forgiveness.

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY



III. WHO IS LIKE GOD?

God Delights in Mercy

Micah 7:18-20

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Verse 18 opens with a rhetorical question, "Who is a God like unto thee ...?" The answer expected is clearly that there is no one like God. The question here is a way of affirming God's incomparability, particularly in His forgiving love and grace. The characteristic that sets Him apart is His ability and willingness to forgive sin. God's forgiveness "that pardoneth iniquity" is suitable to His greatness. It is not like the imperfect forgiveness that people offer, but instead full, free, bottomless, boundless, and absolute. The magnitude of God's forgiveness is underscored by the use of three different, common words in this verse and the next for sin ("iniquity" and "transgression" in verse 18, and "iniquities" and "sins" in verse 19), their purpose and effect are to emphasize the completeness of God's ability to forgive all kinds of sin.

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY



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God does not retain His anger forever. He maybe angry with His people when they sin, but once they have repented or been punished, He instead takes pleasure in showing mercy. He is more ready to save than to destroy. Nothing can please Him better than having the opportunity to show mercy to the sinner.

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY



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19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. 20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Because He is such a God as described in verse 18, "he will turn again." His face has been long turned from His people because of their sins. But He will have compassion on them, pitying our state and feeling for our sorrows. He will defeat the iniquities of His people, and demonstrate His complete victory over their sin. Though they have been mighty, He will bring them down. The theme recalls the treatment of their enemies in verse 10. To further accentuate the extent of His forgiveness, He will cast all their sins into the depths of the sea-He will fully pardon them. The word "compassion" suggests a tender, maternal love. The word "subdue" paints the picture of sin as an enemy that God conquers and liberates His people from (cf. Romans 6:14). God overcomes sin and sets His people free.

Lesson 9 July 27, 2025

GOD SHOWS CLEMENCY



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The book of Micah, despite its threats of punishment and judgment in the earlier chapters, ends on a note of joy and confidence that the nation will eventually enjoy a restored relationship with the Lord. In concluding his prophecy, Micah sees God's future work as a continuation of His covenants and promises to the Israelites' ancestors. He knew that the same love, compassion, and mercy He showed to their parents was available to them, if they received it in faith. Regardless of the moral and spiritual decline of His people, God can be relied on to be faithful to His covenant promises.

LIGHT ON THE WORD

The Covenantal Love

Micah rejoices in the covenant between his ancestors and God. He knows that God will honor His promises to Abraham and Jacob, and as such Israel will always know the covenantal love of God.

BIBLE APPLICATION

AIM: Students will believe that God's forgiveness is unconditional. God forgives completely.

BIBLE APPLICATION

Just like chivalry, some may say that compassion is a thing of the past. While this may appear true at first glance, innumerable examples of empathy, forgiveness, and reconciliation suggest otherwise. Every day we face situations where we can turn the other cheek and extend compassion, or subject someone to the consequences of their actions. In the same way, although God demands justice, He also has mercy for those who repent. This is fully demonstrated by Jesus' work on the Cross.

STUDENT RESPONSES

AIM: Students will praise God because of His
mercy.

STUDENT RESPONSES

Think of a specific person you know who has done something wrong. Should that person receive mercy or punishment? Make a point to offer forgiveness for this person, and if possible, alleviate the consequences of their actions.

Prayer

Dear Lord,

We do not always want to forgive, but we know that You forgive us.

We serve a God who knows that we are sometimes slow to accept forgiveness or give forgiveness to others. Take care of us and our hearts that we may always do what is right and pleasing before You.

In Jesus' Name we pray.

Amen.

Next Sunday
August 3, 2025
Lesson 10
Our Redeemer Comes
Isaiah 59:15b-21