



**The Disease of a Hard Heart
How We Lie to Ourselves and Annoy God
Malachi 2:17-3:6**

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Up to this point, God has made several statements and the people have asked “how.” Their comments reflect unbelief and skepticism.

Malachi 1:2a

“I have loved you,” say the Lord. But you say, “How have You loved us?” (NASB2020) In other words, they thought God was not loving them as He should.

Malachi 1:6b

“...you the priests who despise My name! But you say How have we despised your name?” (NASB 2020)



Malachi 1:7a

“You are presenting defiled food upon My altar. But you say, ‘How have we defiled You?’” (NASB 2020)

This reflected a gross departure from the covenant to such a degree that they thought they were doing nothing wrong at all and everything was God’s fault. God was not loving them as He should, He was not blessing them as He should, or so they thought. But here is the real problem, they had walked away from God and had, as detailed by Malachi and the Lord, failed as shepherds to the people and now the people have the same problem.

After going into great detail about the treachery and oppression in Jerusalem, comes the same line of questioning, this time to the people.

Malachi 2:17–3:6

“You have wearied the LORD with your words. Yet you say, “How have we wearied Him?” In that you say, “Everyone who does evil is good in the sight of the LORD, and He delights in them,” or, “Where is the God of justice?” “Behold, I am sending My messenger, and he will clear a way before Me. And the Lord, whom you are seeking, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of armies. “But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire, and like launderer’s soap. And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old, and as in former years.” “Then I will come near to you for judgment; and I will be a swift witness against the sorcerers, the adulterers, against those who swear falsely, those who oppress the wage earner in his wages or the widow or the orphan, and those who turn away the stranger from justice and do not fear Me,” says the LORD of armies. “For I, the LORD, do not change; therefore you, the sons of Jacob, have not come to an end.” (NASB 2020)

Having been in law enforcement, I have heard this line of reasoning before. In talking to a convicted murderer, one who had consistently denied killing his wife, I asked him a question that no one else asked. I turned the question into an agreement with where I suspected his mind set was. I said, “It looks like she just wouldn’t stop doing what she always did and simply was asking for it, wasn’t she.” To which he agreed.

As sinners, before coming to Christ, we all have seriously warped minds. Some simply move to making the illogical, logical before others do. Another popular excuse, “my sin is due to my parents and the way I was raised, but not my fault.”

After spending years chasing everyone away with a bad attitude, I decide that no one loves me and it’s their fault.

My favorite, stated by a sitting President when caught in his own web of deceit; “It matters what your definition of is, is.”

As sinners, when confronted with our own sin, after being engaged in it for some time and believing the lies of the culture as well as the ones we tell ourselves; there is no way I could be doing this. Something or someone else is to blame. Yes, the Bible calls it sin, but once you know all the details as to why I did this, then you will understand how justified I was in doing it and will see that there is no possible way I sinned here.

We all love to tell the story and leave out those details that make us the villain, don’t we. Malachi is talking to us.



Ever notice that folks who are struggling with the existence of God, skeptics, atheists, and others, tend to go out of their way looking for things to accuse Him of. Those who do not know the Lord, are always the first to accuse Him and condemn Him of what they perceive to be the failings of what they perceive to be His work in this world.

The conversation usually starts off with, "Why would a loving God allow..." Theodicy or why does God allow evil is usually the question. Of course, the argument is already struggling a bit since there is a focus on the attribute of God's love forgetting that there is much more going on than just that.

Point one, we live in a fallen world currently the realm of the prince of the power of the air...Satan. He hates us by the way. Not just believers, but mankind.

Point two, we are fallen and deeply flawed in every way. Yes, we lie and then believe our own lies.

Point three, when confronted with the truth, deflect and obfuscate

Point four, God is omniscient, we aren't.

Point five, God is omnipotent, we aren't.

Point six, our ways are not His ways.

Point seven, without Jesus, none of us would love God. When we are in that place, why should we expect Him to love us?

But God does love His creation and He has gone to extraordinary measures to provide for a pathway to be reconciled back to Him.

But on His terms.

John 3:16–21

"For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. For God did not send his Son into the world to be its judge, but to be its saviour. Those who believe in the Son are not judged; but those who do not believe have already been judged, because they have not believed in God's only Son. This is how the judgement works: the light has come into the world, but people love the darkness rather than the light, because their deeds are evil. All those who do evil things hate the light and will not come to the light, because they do not want their evil deeds to be shown up. But those who do what is true come to the light in order that the light may show that what they did was in obedience to God." (GNB)

So why this line of questioning? What is the real problem in Jerusalem?

There is a deadly disease in the city, this same deadly disease can be seen in every city of our nation, and it is so infectious, it also resides in every church in the world. It is the disease of a hard heart. Zechariah diagnosed this earlier in Judah.

Zechariah 7:12

"They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had sent by his Spirit through the former prophets. Therefore great anger came from the LORD of hosts." (ESV)



It was hard hearts that sent the northern and southern kingdoms away into exile. There were a few, the remnant, who had soft hearts, but most, diamond hard.

This is why we need revival today.

As believers, we know that the sin problem has been taken care of by the blood of Jesus Christ. But we allow ourselves, in some areas, to tolerate sin or to excuse our actions much the way Malachi is revealing to the people.

We know we are to forgive those who wronged us, but we are still like Peter, looking for limits on when we can begin to hold a grudge.

Matthew 18:21–22

“Peter came up to the Lord and asked, “How many times should I forgive someone who does something wrong to me? Is seven times enough?” Jesus answered: Not just seven times, but seventy-seven times!” (CEV)

John also learned this lesson and he discovered that many times, the problem with a hard heart is because we are relying on our salvation yet not keeping short accounts with God. In other words, we believe “my sin nature is under control, and I no longer do anything that is really wrong.” Meanwhile we forget about the little nagging things we engage in everyday, like curiosity over our horoscope. Or yelling at the driver who just cut us off. Or praying, once again, for that “friend” who knows what buttons to push and they do, often. But leave the issue of forgiveness for them on the table, it is their problem causing this after all.

We all, in one form or another, deal with hard heart disease every day. We need to become familiar with the prayer that David prayed. If anyone should be holding a grudge, surely, he would get a pass, yet he had a soft heart and this prayer is part of the reason why.

Psalms 139:23–24

“Search me, O God, and know my heart; test me and know my anxious thoughts. Point out anything in me that offends you, and lead me along the path of everlasting life.” (NLT)

Paul diagnoses this as a problem in Ephesus and after talking to it, defined what it does to the Lord.

Ephesians 4:25–32

“Therefore, having laid aside falsehood, each one of you speak the truth with his neighbor, because we are members of one another. Be angry and do not sin; do not let the sun go down on the cause of your anger. Do not give the devil an opportunity. The one who steals must steal no longer; instead he must labor, doing good with his own hands, so that he will have something to share with the one who has need. You must let no unwholesome word come out of your mouth, but only what is beneficial for the building up of the one in need, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. You must put away every kind of bitterness, anger, wrath, quarreling, and evil, slanderous talk. Instead, be kind to one another, compassionate, forgiving one another, just as God in Christ also forgave you.” (NET 2nd ed.)

Paul is talking to the church, to believers. He is not talking to the world.



Dealing with a Hard Heart

Stop	Start
Being false with each other	Speaking the truth
Being angry and sinning	Being angry and not sinning
Stealing, the credit, the praise	Doing your own labor for the Lord
Streaming out invectives, coarse words, slurs, slander, etc.	Streaming out encouragement, love, comfort, etc.
Grieving the Holy Spirit	Letting the Holy Spirit use you since He did seal you for salvation.

As believers, we are commanded to love each other. Paul has reflected the same thing that Malachi is also reflecting, that love is not there.

The people of Judah were blinded to their condition and hard heartedness. They had all kinds of excuses for their behavior, they learned that from the priests after all. They were, to use a human term, becoming annoying.

I want to be used by God, not have my conduct be such that I grieve the Holy Spirit and annoy God.

But what happens when you turn that good and evil question upside down? And are so insistent on the question that God accuses you of annoying Him. This is what was going on in Judah.

They were wearying or rather annoying YAHWEH with their incessant questioning. This is an anthropomorphism since it is not possible to annoy God. He already knows we are.

The question of theodicy usually is one that comes up when the righteous are being persecuted, these are not persecuted people. In fact, these are believers who know better.

They are living disobedient lives, and they do not think that matters one way or another—because God is totally absent from the scene and does nothing! When they ask, “Where is the God of justice?” they are expressing their doubt that he is anywhere, that he even cares for them, or that he has anything whatsoever to do with their lives. (Achtmeier 1986, 184)

Right on the heels of a serious discussion about treachery. Learning that it is something we all have an issue with, yet all do it really well; the fine people of Jerusalem turn around and decide to deal with their own spiritual deficit by attempting to do a redirect on God and accusing Him of injustice. Remember, these are the same ones who have just been accused of treachery and the evidence is strong.

Where do we get off thinking we can live whatever way we want to, ignore the Lord at every corner, then when push comes to shove, complain that He isn't blessing us? Really?

This is exactly what was going on in Judah. Malachi is not pointing this out to the remnant, nor is he pointing this out to those who are seriously wicked, but this is for the average attendee who believes going to Temple once every six weeks or so is being obedient to what the Lord says about gathering ourselves together.

Yeah, the sacrifices are not quite up to snuff, but the Priests are accepting them so who am I to say what is right and wrong? These folks are the ones wondering why they are not having a blessed life. Call them worldly.



The bulk of the people, due to the Priests failing at their jobs, were not being taught. They are the ones who had forgotten the terms and conditions of the covenant. But "if the people obeyed God's law, God would bless them with all they needed. But they were divorcing their wives, marrying pagan women, offering defiled sacrifices, robbing God of tithes and offerings, and complaining about having to serve the Lord! For God to bless people like that would mean approving of their sins. The Jews didn't need justice; they needed mercy!" (Wiersbe 1996, 153)

So, these are the ones who technically, are blaspheming God. Blaspheming? Yes, they are slandering God.

In the OT, God is viewed with awe, not only because of his power but also because that power is exercised in the world of people. God has committed himself to keep covenant with Israel and has thus become the focus of his people's lives. He is to be counted on, respected, and obeyed. All this is reflected in the commandment "You shall not take the name of the LORD your God in vain" (Ex 20:7; Dt 5:11, NASB). In essence, in the OT to blaspheme is to speak of God with contempt or to act in ways that show one views him as irrelevant to the issues of life. (Richards 1999, 129)

Again, the covenant that the people of Jerusalem were living under had terms and conditions that if followed, resulted in blessing. But that would mean repenting and following YAHWEH. For God to bless them, with all the other things they have going on that are in direct opposition to what He commanded, would mean that God had changed His mind about sin and had begun to wink at certain sins.

Presumably, God evaluates both good and evil as good. At stake are the Deity's reputation and credibility. If the Deity regards both good and evil the same, then extrinsic motivation (prospect of reward) to do good is also at stake (cf. Mal 3:15; Pss 73; 36). (Jacobs 2017, 267)

Because judgment on wrongdoers did not happen immediately, then they were assuming that God changed His mind and now approved of it.

That alone is blasphemy, but similar to what we do these days. But as we have also discussed, there are those who say certain evil acts, like those done by Hamas, are actually good acts which are to be rewarded. They forgot, as do we, that God has never changed His standards, we are the ones with the moving ruler.

In the book of Judges (Judges 21:25), the people did what was right in their eyes, and it just happened to be wrong in the eyes of God. Our culture today has the same standards and does things which the culture says is right, but God says is wrong.

But no, God has not changed His standards. In response to this slur, God takes the people into the future.

Malachi 3:1

"Behold, I am sending My messenger, and he will clear a way before Me. And the Lord, whom you are seeking, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of armies." (NASB 2020)

The response to the people's sense of God's absence in judgement was a proclamation of his imminent and terrifying presence. In antiquity, kings often sent their messengers ahead of them to 'clear the way' before them, moving all traffic to the side of the road so that the king could have a clear passage. Here the Great King declared that he was about to send his messenger to perform the same function. (Duguid 2010, 223)



Who is this that is coming? Is it one or more than one? When?

There really is no question about who this messenger is, Jesus identifies him as John the Baptist.

Matthew 11:10–11

“This is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.’ Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.” (ESV)

In our study of the book of John, we have learned that John the Baptist is the voice in Isaiah 40:1-3 of the one crying out in the wilderness.

This messenger, John the Baptist, is the one clearing the path and preparing the way for Messiah to show up, the one the people are clamoring for. They want divine intervention, and they will indeed be getting it.

The Lord, whom they are indeed seeking will suddenly show up in the Temple, just not the way they are expecting. The Temple, only being back in full operation for less than 100 years, already needs to be purged. When the Lord shows up after being announced by John the Baptist, He will indeed do that.

John 2:13–16

“Now the Jewish feast of Passover was near, so Jesus went up to Jerusalem. He found in the temple courts those who were selling oxen and sheep and doves, and the money changers sitting at tables. So he made a whip of cords and drove them all out of the temple courts, with the sheep and the oxen. He scattered the coins of the money changers and overturned their tables. To those who sold the doves he said, “Take these things away from here! Do not make my Father’s house a marketplace!” (NET 2nd ed.)

They wanted Messiah to show up and deal with those wicked people in the nations.

Instead, He suddenly shows up and, starts right in the Temple. Did the people learn? No.

At the end of His ministry, after having been rejected by the leadership and the nation, Jesus once again goes to the Temple on the lead up to the Passover.

Mark 11:15–18

“Then they came to Jerusalem. Jesus entered the temple area and began to drive out those who were selling and buying in the temple courts. He turned over the tables of the money changers and the chairs of those selling doves, and he would not permit anyone to carry merchandise through the temple courts. Then he began to teach them and said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have turned it into a den of robbers!” The chief priests and the experts in the law heard it and they considered how they could assassinate him, for they feared him, because the whole crowd was amazed by his teaching.” (NET 2nd ed.)

The zeal for the appearance of YHWH at his temple ought to have been tempered with the understanding that divine judgment will begin with them, not the evildoers, not their enemies—as Malachi is not loathe to observe. (Hill 2012, 335-336)

There is the reference to what did indeed take place during His first coming, but they are seeking Him to come and judge, that too is referenced here as well.

They want justice and have accused God of reversing His stand on that. They think they are asking for justice on the wicked, but they are now in that category themselves by virtue of their actions. “Justice is what they should get. The God of justice who is also the God of judgment should come, destroy their



land, obliterate their city, and confine every last one of them to hell for their wickedness.” (Boice 2002, 596)

Instead, they will get grace.

At His first coming, God did indeed show up in the Temple, bringing justice but announcing grace. His appearances though did not fulfill what is being talked about here.

The rejection of the people of their Good Shepherd sealed the deal on the judgment that was coming, but here in Malachi, we see grace.

Grace at the second coming of Jesus.

Malachi 3:2–4

“But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire, and like launderer’s soap. And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old, and as in former years.” (NASB 2020)

And just like that, we are now talking about the Day of the Lord. Rather than giving the people what they deserve, He talks about refining them.

That refining is known as the Tribulation. Zechariah also talked about the refining to come.

Zechariah 13:9

“I will put this third through the fire; I will refine them as silver is refined and test them as gold is tested. They will call on my name, and I will answer them. I will say, ‘They are my people’, and they will say, ‘The LORD is our God.’” (CSB)

The priests would be purified. The “sons of Levi” would be washed clean and all impurities removed.

Once that happens, then and only then would they be able to offer sacrifices to YAHWEH in a righteous condition.

This is only possible at the end of the Tribulation when the nation, the remnant, turns as one and repents asking their Messiah to save them both spiritually and physically, and He does so. The Messenger of the covenant, Jesus Christ, is the only one who can do that. There is no longer any issue with being hard hearted since Jesus the King is now present and the Holy Spirit is filling the priests. Now, as it says in verse 4, “the offering of Judah and Jerusalem will be pleasing to the Lord.”

God will indeed come to the Temple.

Ezekiel 43:1–5

“After this, the man brought me back around to the east gateway. Suddenly, the glory of the God of Israel appeared from the east. The sound of his coming was like the roar of rushing waters, and the whole landscape shone with his glory. This vision was just like the others I had seen, first by the Kebar River and then when he came to destroy Jerusalem. I fell face down on the ground. And the glory of the LORD came into the Temple through the east gateway. Then the Spirit took me up and brought me into the inner courtyard, and the glory of the LORD filled the Temple.” (NLT)



As being promised here in Malachi, God will indeed draw close to His people, and as Jesus reflected twice in the Temple, the judgment begins at the Temple and moves from there. When Jesus returns a second time, as we have learned in Zechariah, He returns as the avenger of blood to judge the planet. All those who are the earth dwellers and are not part of the remnant or are tribulation believers.

All who enter the Millennium will be purified. They will be believers.

This is not just for the Levites either. It will be a refining of the entire nation.

Malachi 3:5

““Then I will come near to you for judgment; and I will be a swift witness against the sorcerers, the adulterers, against those who swear falsely, those who oppress the wage earner in his wages or the widow or the orphan, and those who turn away the stranger from justice and do not fear Me,” says the LORD of armies.” (NASB 2020)

Where is the God of justice? He is right here. He is the one who will come near for judgement. Now we also obtain a more thorough list of what the problems in Judah were and what will be dealt with at the end of the Tribulation in the sheep and goats judgment.

What is the cause of hard heartedness? All the sins listed are simply the symptoms of the root cause of unbelief being dealt with. The root cause is simple, those who do not fear Him.

The summary of the various categories of sinners is concluded with a reference to the deepest cause of the people’s sinfulness: they do not fear God. They are not a separate category from the already mentioned groups (cf. LXX and Vulg.). By way of a circumstantial clause all these groups were identified as people who do not fear the Lord. (Verhoef 1987, 294)

The reasons we have for our sin are numerous. The excuses we make and the things we tell others to excuse our actions are also numerous. But at the end of the day, God boils all of it down to one thing, a lack of appropriate awe and respect for the Creator of everything. We no longer fear our God. We have instead created a God from our own imagination, one who winks at sin, one who is okay with duplicity and deceit. As long as the reason for it is just, at least in our own mind.

As the people returned from exile, they believed that Messiah would show up, Persia would be dealt with, and they would rule.

When Jesus came the first time, that was still the attitude of the people of Judea. They had, by that time, developed a theology that included two Messiahs. This cultural understanding was even a problem for the disciples who finally got it, after the crucifixion and resurrection. “Their experiences since their return from exile disillusioned them. Internationally they were still subjected to the Persian rule. They did not experience the independence and glorification of the promised messianic age. Internally the law of retribution seems not to have come into effect.” (Verhoef 1987, 294)

There is a right way and a wrong way to question God’s dealing with His people. They had taken the wrong way. Habakkuk shows us the right way as he is spiritually motivated to ask.

Habakkuk 1:2–4

“O LORD, how long shall I cry for help, and you will not hear? Or cry to you “Violence!” and you will not save? Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. So the law is paralyzed, and justice never goes forth. For the wicked surround the righteous; so justice goes forth perverted.” (ESV)



The wrong way, the way being used by the priests and the people, as reflected in the questions and answers, is selfish. They had decided who God is and had concluded that God is now their servant, and He is here to ensure their peace and prosperity no matter what their own personal sin was.

God has indeed made exceptional promises in His word. But some today, have turned Him into a genie who is waiting to answer their requests no matter how they have been living, like the folks in Judah. This is simply another vestige of hardened hearts.

Our hardened hearts take us on voyages in the scriptures where the temptation is to do eisegesis, read into the scripture. Instead of doing exegesis, bringing out the meaning of the scriptures.

Let me give you an example. I have heard from more than one well meaning teacher that God answers all of our prayers. He does too by the way, yes, no, or not now. But they imply that all our prayers will be answered yes. Context is important. They will quote 1 John 5:15.

1 John 5:15

“And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.” (ESV)

Taking that by itself, it sounds like whatever we ask, we will have. Right? But let me pull in the context.

1 John 5:13–15

“I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life. And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.” (ESV)

God’s will, not ours.

Don’t get me wrong, God is indeed the God of more than enough. His promises are eye watering and I have seen Him perform miracles.

Calvary Chapel Martin County and where we meet on Sundays is one of those. He is continuing to do miracles in meeting our needs.

I would love for us to have our own building to meet in, leased, but one we could do other things in. Will God answer our prayer? In His time, not mine. Do we have the resources to rent a place? No, not right now. Are we able to pay our bills? Yes and no. We have the resources to pay for all but the Pastor’s salary. But the Lord is good.

Those who Malachi is writing to were disillusioned because they had false expectations. Due to poor teaching more than anything else. The people grabbed ahold of those things which in their eyes were positive and conveniently forgot about conditions, if they existed, or other prophecies that had to fall into place first.

The final complete fulfillment that they are looking for is when Jesus Christ returns the second time. But won’t that result in the entire nation being destroyed?

I mean look at the list of sins in verse 5. It is rather comprehensive. But verse 6 must be included.



Malachi 3:5–6

““Then I will come near to you for judgment; and I will be a swift witness against the sorcerers, the adulterers, against those who swear falsely, those who oppress the wage earner in his wages or the widow or the orphan, and those who turn away the stranger from justice and do not fear Me,” says the LORD of armies. “For I, the LORD, do not change; therefore you, the sons of Jacob, have not come to an end.” (NASB 2020)

Remember the covenant? That thing you said that God was no longer following. He still is and the promise here in verse 6 is because of that.

God never changes. “We can define the unchangeableness of God as follows: God is unchanging in his being, perfections, purposes, and promises, yet God does act and feel emotions, and he acts and feels differently in response to different situations. This attribute of God is also called God’s immutability.” (Grudem 2020, 192-193)

Jeremiah 29:11–14

“For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the LORD, and I will bring you back to the place from which I sent you into exile.” (NRSVue)

The people had a long history of breaking the covenant. God never did.

His promises for Israel are still in play today. In fact, what we have been seeing here in Malachi is another promise that shows us He is not done yet as He promises to refine and restore at the end of the age.

He has reestablished His people back in the land. The Temple has been rebuilt. The walls were recently completed. God’s grace continues to be poured out on His people.

God does not change, but by using the term, “sons of Jacob,” He is connecting them and their behavior back to their rather notorious father, Jacob the cheat. Unlike Jacob, when God makes a promise, it will indeed be fulfilled.

God still does not change. Those things He said were sin, still are. The offer of forgiveness through Jesus Christ, still valid.

For those of us who have been hard hearted, the good news is God does not change. The promise of 1 John 1:9 still applies.

1 John 1:9

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (NKJV)

All we need to do is confess our sin and hard heart to Him and He will forgive. He will indeed answer that prayer and if we go further asking Him to reveal to us how we have been lying to ourselves, He answers that one too.



2 Corinthians 13:5

“Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.” (NKJV)

Psalm 139:23–24

“Search me, O God, and know my heart; Try me, and know my anxieties; And see if there is any wicked way in me, And lead me in the way everlasting.” (NKJV)

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