

“The Justice of God”

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Scriptural Foundation: Malachi 2:17-3:6, NIV

Malachi 2

The Day of Judgment

¹⁷ You have wearied the LORD with your words.

"How have we wearied him?" you ask.

By saying, "All who do evil are good in the eyes of the LORD, and he is pleased with them" or "Where is the God of justice?"

Malachi 3

¹ "See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

² But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. ³ He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness, ⁴ and the offerings of Judah and Jerusalem will be acceptable to the LORD, as in days gone by, as in former years.

⁵ "So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me," says the LORD Almighty.

Robbing God

⁶ "I the LORD do not change. So you, O descendants of Jacob, are not destroyed."

Moses describes God as being “just” in Deuteronomy 32:4¹

⁴ *He is* the Rock, His work *is* perfect; for all His ways *are* justice, a God of truth and without injustice; righteous and upright *is* He.

God is very clear, throughout Scripture, as He reveals Himself to be just in all of His dealings with man, and yet the heart of natural man commonly argues against God's justice. The unredeemed struggles with affirming God's justice because God executes His justice so differently than we would. Think for a moment, how might you administer justice in this world? You probably would have stopped Sung Hu Cho's massacre before thirty-two people were gunned down at Virginia Tech. You probably would not allow children to suffer and die from sickness. You probably would not have evil people becoming successful and powerful and rich. And, you probably would not have righteous people struggle so much in this world.

The natural man becomes restless and rebellious in the face of God acting differently from himself. The natural man fails to consider God's execution of justice as different from his own because God's justice is infinitely superior to his own.

God's judgment is superior to our own for three reasons. First, God alone possesses the authority to judge. He is the Maker, the Creator, and the Owner of all. He possesses the independent right to make laws, to administer them, and to

¹ NKJV

judge them according to His standards, and we are not vested with such authority. Woe to us if we were. We have no independent right to make judgment and thus His judgment is superior.

Secondly, God alone possesses wisdom and omniscience to judge. God discerns absolutely what is good and what is evil, and there is no confusion with God discerning between those two. He knows the end from the beginning. He discerns all facts past, present, and future. There is no motive, no detail, and no event that escapes His notice. Nothing fools Him. He discerns the best punishment and the best reward for each person, and the best timing upon which that judgment would take place. God does not think as we do for His thoughts are infinitely higher and wiser than ours. Our judgment is always imperfect and His is not.

The third reason why God's judgment is superior to our own is that God, alone, possesses the sovereign power to absolutely execute His justice. Every sentence that He pronounces is carried out fully and completely. Evil cannot hide from Him, escape His grasp, or defeat His purposes.

I asked my wife, Kimberly, the question that I just asked you: if you were God would you administer justice differently than God does in this world? Kimberly looked at me and said, "I don't think I would know how to do that. I don't have the wisdom." I replied to her, "That is the way the redeemed person answers and an unredeemed person does not think that way." She said, "You mean that my answer is a sign that I am redeemed?" I said, "Yes." She said, "That is good. That is very, very good."

In Malachi 2, God confronts a people who complained that God was not just and that He was not treating them fairly. They considered that they could do a better job of being God governing the world than God was doing. We begin in Verse 17 with a remarkable indictment from God upon this people. It is remarkable, for look at what it says as He says, for here is a God who is omnipotent, who is sovereign, and who is untiring, and yet He says,

¹⁷ You have wearied the LORD with your words.

God is patient at the very core of His nature. His long-suffering is well documented throughout Scripture, yet Malachi says that they have "wearied the Lord".

When I was in seventh grade I had a teacher who possessed a hair-trigger temper. He became enraged at the slightest offense and students found it easy enough to weary him as a result, but the Lord is the antithesis of my seventh grade teacher. He is not one who wearies easily, and yet it was said of this people, "You have wearied the Lord. You have found a way to weary Him who is nearly unweariable and who is long-suffering and unequivocally patient. You have wearied the Lord."

There are two ways that you and I might come under this very same indictment of wearying the Lord. Isaiah speaks to the first in Isaiah 43, when God says,

²⁴ ...you have burdened me with your sins and wearied me with your offenses.

This is the other time that God speaks of being wearied by His people. We learn that continual and unrepentant sin wearies the Lord. Have you considered that in your life as you consider sins that you have chosen to set aside and not deal with before Him and not repent of?

The second way in which we weary the Lord is through cynical and critical words. This is what was happening here when Malachi told them that they wearied the Lord with their words. They were saying to themselves, "We have come back to the land and we have rebuilt the Temple. We have restored the worship and look at all of the difficulties that we are experiencing, difficulties that the Babylonians and the Persians around us are not experiencing, so God, why are you not blessing us more and why are you blessing the heathen, those who do not worship you, so much?" They were challenging God's providence and God was becoming wearied over their words.

Challenging God's providence is no small sin. When God lays this before them, that they have wearied the Lord with their words, notice that this indictment coming from one of God's prophets to the people is not met with repentance, or even with regret, but rather it is met by insolent challenge, as we see in Verse 17, following the indictment,

¹⁷ "How have we wearied him?" you ask.

People who refuse to listen to God's correction are very foolish and proud and arrogant people. It is always a sign of spiritual disease when we resist rebuke from God's Word. Proverbs 15 says,

¹² A mocker resents correction; he will not consult the wise.

So, they ask, "How has it been that we have wearied you?" This has become a familiar pattern, if we have been paying attention to the study of Malachi. We have seen this several times before. In Chapter 1, Verse 2, He said,

² "I have loved you," says the LORD. "But you ask, 'How have you loved us?'"

Then, in Verse 6, He says,

⁶ "If I am a master, where is the respect due me?" says the LORD Almighty. "It is you, O priests, who show contempt for my name. But you ask, 'How have we shown contempt for your name?'"

In Verse 7, we read,

⁷ "You place defiled food on my altar. But you ask, 'How have we defiled you?'"

This is a pattern that is going to occur seven times in this prophesy of Malachi. They are constantly refusing to listen to God's correction, and as a result they were not being blessed by the correction that God had for them.

Is it possible that we miss the blessing of God's correction because we are always asking, "How?" and we are stopping up our ears and we are not wanting to listen to the answer?

We see at the end of Verse 17 that God graciously and patiently answers them,

¹⁷ By saying, "All who do evil are good in the eyes of the LORD, and he is pleased with them." or "Where is the God of justice?"

That is to say, "God, you are being too good to evil people and you are not being good enough to us."

Friend, I would encourage you to be careful not to weary God by accusing Him of injustice, and please note that we accuse God of injustice every time we complain. Every time we complain, God takes our complaining personally. Someone may say, "When I complain about circumstances or about other people in my life, I am not complaining against God." Who made those circumstances and who established those people to come across the path of your life? God considers all complaining as an accusation against His providence in this world and against His governing. Such complaining is the height of human arrogance and pride. We would do well to be careful. Such accusation pulls the Holy and Sovereign, All-Wise God down to our level and demands that He defend Himself before us and give an answer to us for our expectations not meeting His.

Consider how arrogant this is for a moment. I am going to draw a human analogy. Imagine that you, as a young man, begin your own business and that business begins to thrive and prosper and it becomes a multi-million dollar company. Now you have enjoyed its success and the accolades that go with that for thirty-some years and one day a sixteen-year old boy approaches you at work. Evidently you do not know him, but evidently you company, as large as it is, has just hired this boy to do some cleaning and other things. This sixteen-year old boy approached you and says, "I need to speak with you. Meet me in the break room in ten minutes." You are kind of set off, and off he goes. At first you feel as though there is no way you are going to go, but your curiosity gets the best of you and you go to the break room to see what this brash young man has to say. When you enter the break room, he says, "Sit down," and he goes on to say, "There are several decisions that you have made recently that I need an explanation for." Let me ask you, what would you do with that young man? Here is what God says, "You have wearied me with your words."

Do you see how, even in His response, He is so infinitely patient towards a people whom He would have every right to take the most extreme measure because of the brash arrogance of such an accusation against Him? This is a human

illustration and the difference between the sixteen-year old and the seasoned executive and business owner is great, but it is infinitesimally small compared to the distance between us and God. That reveals all the more the height of our arrogance when we complain against Him.

God reveals His justice, though, when He says, “You want to know where the God of justice is? That is your question? I will tell you.” And, again, He reveals His patience with this people whom He loves and wishes to bring along. He does not wish to discard them, but He wishes to shepherd them and He reveal His justice through five means.

He reveals His justice through His personal messenger; through His Son’s advent; through His refining work; through His swift judgment; and through His immutable patience.

First, God reveals His justice through His personal messenger. All of this is in response to the question, “Where is the God of justice?” He says, in Verse 1, of Chapter 3,

¹ “See, I will send my messenger, who will prepare the way before me.”

Malachi has studied, undoubtedly, the prophesy of Isaiah that was written several centuries ahead of his. In Isaiah 40, God revealed, prior to the coming of the Messiah,

³ A voice of one calling: “In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God.”

There is going to be one who is going to be a voice in the wilderness and this is the one that Malachi speaks about as God’s “spokesperson,” “See, I will send my messenger, a forerunner ahead.” Why does He send a forerunner ahead? The image of this forerunner is that of a people preparing for a king to come, and as they prepare for a king to come, they take down all of the shrubs and bushes that have overgrown the path because they want this king to be able to come on a path that is easy and smooth, so they take all of the bumps and the potholes in the road and they begin to fill them in and they begin to smooth out the rough places because they want this king’s carriage and horse to be able to come on a smooth and easy road. This is the word picture that God is describing of Him sending a personal messenger, one who is going to be a voice crying out in the wilderness and one who is going to make smooth the path for the coming of the Messiah.

How does He do so? He doesn’t do so through the physical work of preparing a physical road, but He does so through the spiritual work of preparing the rough places in people’s hearts by filling in those potholes and He does so through preaching a message of repentance. He says, “You are asking, ‘Where is the God of justice?’ I tell you, if the God of justice were to come today you would not be ready to receive Him, because the God of justice whom you think would come down so hard upon your enemies is also the God of justice who will come down severely upon you for your hearts are not right yet and you do not know what you are asking when you ask, ‘Where is the God of justice?’ You want justice? I am sending a messenger and this is a symbol of my justice before you that I wish to prepare a people who are ready to receive Me in justice, so I am sending a messenger.”

Who is this messenger? We know that he is John the Baptist because we have it from a very reliable source and that is Jesus Himself in speaking of John the Baptist, in Matthew 11,

¹⁰ *“This is he of whom it is written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’”*

Jesus quotes Malachi 3:1. John came to provide a spiritual house cleaning for God’s people that was needed because, as spoiled and demanding people, they would not be ready for the coming of God the Righteous Judge, so God sent them John the Baptist.

How does this answer the question: where is the God of justice? Once again, God is revealing that we need to repent before justice comes, and we need to open up our heart for God is coming and He will judge, so get ready. Let me ask you a question: if the God of justice were to come today would you be ready? Has your heart been prepared to receive Him? Friends, it is important for us to do the soul work, to listen to the message of John the Baptist, to the message of

the New Testament, and to the message of the Scripture and repent now of sins that have sunk deep into our soul and that have soiled our hearts with worldliness and with corruption.

God does not in justice immediately, Malachi is saying to the people, because He is a God of grace as well as of justice, and if He would come now all will perish. That is his answer to the question, "Where is the God of justice?" He is waiting, but He is going to send a messenger.

The second way that God reveals His justice is through His Son's advent; through His Son's coming. We continue in Verse 1, when it says,

¹ "Then suddenly the Lord you are seeking will come to his temple..."

This is where it gets interesting. How many people are spoken of in Verse 1? There are at least three. First, we see "I", and who is "I"? I is YEHWEH. At the very end of Verse 3, it says, "...says the Lord Almighty." It is God Himself, the Father. God Himself speaks and says, "I will send my messenger." Who is the messenger? Jesus tells us who His messenger is; it is John the Baptist. Then it says, "Suddenly, the Lord..." Again, this is God speaking in the third person as though the Lord is separate from Himself, and yet when we put our Hebrew glasses on, and I read this from Hebrew scholars, this Hebrew word, "HaAdon" always refers to God, and yet here, it is referring to somebody other than the Lord Almighty who is speaking. He goes on to say, in Verse 1,

¹ "Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,"

Who is this? It is none other than Jesus, who John the Baptist pointed to. The forerunner, John the Baptist, came in order to introduce us to the Son of God, Jesus Himself. Listen to the Gospel of John, Chapter 1,

²⁹ The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" ³⁰ This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'... ³² Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him." ³³ I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' ³⁴ I have seen and I testify that this is the Son of God."

Malachi, four hundred years before Jesus arrives on this earth, prophesied Jesus' coming; that God is going to send the Messenger of the Covenant. I believe that in the Old Testament there is no passage that reveals the full deity of Jesus Christ as this passage.

Again, YEHWEH is speaking and look at the three different evidences that speak of Jesus as the Messiah who is to come of His deity. He says, first, "I will send my messenger who will prepare the way before me." Yet, who did John the Baptist prepare the way for? It was Jesus, indicating this inseparable union between the Father and the Son. That is why Jesus would say, "I and the Father are one. If you have seen me you have seen the Father."² Then, He says, "Suddenly, the Lord, you are seeking will come to His Temple." He ascribes not to "God's Temple" but to "His Temple", the Messiah's Temple. He calls the Temple "Jesus", or the "Messiah's", because in this temple Jesus Himself is the object of worship and He is the owner of this place that is so holy and sacred.

The application is obvious: we need to look to Jesus and worship Him. He is the One who was sent by God. He is the One who is the Messenger of this Covenant and the One who offers life through His work.

How does this answer the question, "Where is the God of justice?" Malachi used the coming of the Messiah as one great event, and we know now, since the New Testament has been written, that the coming of the Messiah is going to be broken up into two great events. There is going to be a First Coming of the Messiah, and there is going to be a Second Coming of the Messiah, but both of these Comings of Jesus reveal the God of Justice. Where is He? In the First Coming, what did Jesus Christ do, "Behold, the Lamb of God who has come to take away the sins of the world."

² John 10:30

It tells us that Jesus died upon the cross. Why did He die upon the cross? He did that to satisfy the justice of God. No one can look at the cross and ask, “Where is the God of justice?” The whole reason why Jesus died upon the cross was because sin had to be paid for and sin had to be atoned for, but God could not just look past sin. He never looks past any sin, but all of this is so serious. How serious is it? Look at the cross and see what God did to His own Son so that a way might be made for us to be forgiven for our sin and for us to be made right before God and be accepted by Him.

Where is the God of Justice? “Look at the One, the Messenger of the Covenant, whom I am going to send and you will see my justice in His first Coming.”

But, even more starkly, and I believe that this is the heavy emphasis of this passage, is what is going to happen at the Second Coming of Jesus. Turn to Revelation 19. Again, Malachi saw the Coming of the Messiah all in one great event. We know it to be portioned out into two. The Second Coming of Jesus is yet in the future and this describes the Second Coming of Jesus. We have heard in the song that He is the Lion and the Lamb.³ We know that He is the Lamb because He sacrificed Himself for our sin, but often times we often forget that He is the Lion. In Verse 11, we read,

¹¹ I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. ¹² His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. ¹³ He is dressed in a robe dipped in blood, and his name is the Word of God. ¹⁴ The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. ¹⁵ Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty. ¹⁶ On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

It is undeniable that John is talking about Jesus. The message of the coming of the Messenger of the Covenant for judgment is yet in the future, and here is the application Jesus makes all through Matthew 24 and 25, and it is the message that the Apostles make in their epistles, and we cannot miss this application: do not delay; prepare yourself for the coming of the Messiah in judgment.

We look around our world and we see all kinds of inequities and injustices and we, too, are tempted, like the people of Malachi’s day, to say, “Where is the God of justice,” and all the while we forget that our heart is not ready for such a One as this to ride upon the white horse to our house. Jesus would say, “Prepare yourself, for this day no man knows the hour or the time. This day comes like a thief in the night so make yourself ready. Do not be caught unprepared.”⁴

How does a person do that? How do we prepare ourselves for His coming? We prepare ourselves for His coming by embracing Jesus as our Savior and never letting go; that everyday we wake up and we say, “I need Jesus to save me and to rescue me from my sins. Sin seeks to constantly attach itself to my heart, to my life, and to my soul and I cannot rescue myself from this. Natural man likes to wallow in the mud, but I will not be like a dog returning to the vomit.”⁵ By God’s grace I shall not be such as one as this, and in order to remain faithful and to persevere I need the grace of God constantly upon my life and I need to embrace Jesus everyday in dependence.”

The third way that God reveals His justice is through His refining work. This work is among His own people. “Where is the God of justice,” he says. “Who can endure the day of His coming? Who can stand when He appears?”⁶ The answer, of course, is no one! “If thou, O Lord, would mark iniquity, who could stand?” Joel the Prophet would say, in Joel 2, KJV,

¹¹ ...the day of the LORD is great and very terrible; and who can abide it?

The assumption of the people of Malachi’s day was that God simply looks past sin without noticing it and certainly without being deeply troubled by it. Today there is a prominent redefining of Jesus. We are constantly hearing people say, “Jesus would do this...”, or “Jesus would do that...”, or “Jesus would say this...”, but they don’t reference Scripture when they say those things. They just reference their own hearts, so they have created a Jesus who is fashioned after their own image and it is not the Jesus of the Scripture.

³ Allotrop Music/EMI Christian Music Publishing, CCLI Song No. 4348399

⁴ Luke 12:40

⁵ Proverbs 26:11, 2 Peter 2:21-22

⁶ Malachi 3:2

People will say, “Jesus would never judge,” and they reference the one story in the Gospels that they seem to know and that is the story of Jesus with the religious rulers who have gathered around this woman who has been caught in adultery. He points to the religious rulers and He says, “He who is without sin should cast the first stone.”⁷ That is where they end their knowledge of the story. I want to tell you that they are partially right, and we rejoice that they are partially right in who Jesus is. Jesus is a God who says, “Let him who is without sin cast the first stone.” Jesus is a God who comes with mercy and with grace and an offering of forgiveness, but when those religious leaders left, do you know what he said to the woman? He did not say, “Go, because I love you.” He said, “Go, and sin no more”, because He knew that if this woman continued in her sin she would stand condemned before God on the last day, and His grace would not allow her to leave without the offering of salvation.

Friends, I want you to know that Jesus is a God who welcomes sinners and He gives us grace to rescue us, but He is a God who is just and righteous and true and holy. If this dear woman would have been rescued from stoning, but who would have remained in her sin, then what she would endure in the future would have been much more severe from God than the physical stoning. Jesus, in grace, said, “Go, and sin no more. Here is the offer of the Gospel to you.” That is what He does for us. He does not leave us in our sin, because to be left in our sin is to be left underneath the heavy hand of God’s justice.

God shows concern for the sins of those He rescues and that is why He says, in Verse 2,

² For he will be like a refiner's fire...

It is a difficult verse, but it is a lovely verse, because He is speaking of the Messiah. Note that He doesn’t speak about Him being like a forest fire, a fire that consumes everything and that burns indiscriminately, but He is like a “refiner’s fire”, and while this word is one of warning, it is also one of great hopefulness. I like what John Piper says about this verse when he says, “The furnace of affliction in the family of God is always for refinement and never for destruction.”

The word picture that Malachi is employing is very simple. He is speaking of a refiner who takes a bit of gold in a crucible and he applies the heat underneath that gold so that it melts, and as it melts the dross begins to burn and rise to the top. He skims the top of the gold; skimming the impurities and the corruptions so that this gold becomes pure. Ultimately, how does he know that the gold is pure enough? It is when he is able to look into the molten metal and he is able to see his own reflection. This is the testimony of Jesus’ work in us: He heats with the fire of affliction, but He does so for a purpose and that is for refining. He knows that we need to be fit for Heaven and we are not fit for Heaven on our own. We cannot fit ourselves for Heaven. He longs and He works and ultimately the end of His labor will be that He will be able to look into our soul and see His own reflection; we will be like Jesus. This is the great hope of the Christian: it is the work of grace and of God refining us.

What is the fire? It can be a couple of things. It can be our personal discipline and it can be intentional self-denial so that we, by the work of Jesus and His Spirit in our lives, have the dross taken away from us through our own purposed, intentional pursuit of practical holiness. But, primarily, the Scriptures speak of this as “affliction”. It is God using the troubles of our lives. In 1 Peter 1: 6 and 7, we read, “Now, for a little while you may have to suffer various kinds of trials so that the genuineness of your faith, more precious than gold which is perishable, is tested by fire so that it might give rise to praise and glory and honor at the revelation of Jesus.”

It is what James means when he says, “Count it all joy, brothers, when you encounter and suffer underneath various trials, knowing that the testing of your faith produces steadfastness.”⁸

I was praying and I prayed, “Lord, I desire to be made pure, but I tremble when I think what pain that might require. Lord, give me grace and whatever you have for me that I would accept your refining fire so that my faith might be pure.” It is that important.

The fourth way that God reveals His justice is through His swift judgment. Verse 2 speaks of the family of grace; those who are part of God’s covenant. However, Verse 5 refers to those who are outside of God’s covenant,

⁷ John 8:1-11

⁸ James 1:2

⁵ "So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me," says the LORD Almighty.

Notice that this is a very interesting list of sins. I believe that these are sins that are particular to our age. Sorcerers has to do with the demonic mysticism that people are so enamored with today; telling the future, touching the spirit world, and sorcery. "Adulterers" has to do with sexual sin. "Perjurers" has to do with lying. Then it gives the sins of those who defraud laborers of their wages, those who oppress the widows and the fatherless, and those who deprive aliens of justice. These are sins that have to do with the powerful taking advantage of those who lack power. But, the ultimate cause of all of these sins is what? It is because "they do not fear Me". That is the ultimate.

Then He says to them, in Verse 5,

⁵ "So I will come near to you for judgment..."

When God comes to judge not everyone is refined. Some are consumed. Let's look at Malachi 4 for a moment,

¹ "Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire..."

Who may escape the consuming fire of God's wrath? I will tell you, first, it is not those who try to fit themselves for acceptance before God. We see in Verses 3 and 4,

³ He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver.

If we want to be refined it is not going to be by our own work and it is not going to be by our own labor. We cannot refine ourselves. It is the Lord's work. We continue to read, in Verse 3,

³ Then the LORD will have men who will bring offerings in righteousness...

That is not what was happening in that present day. They were bringing offerings in hypocrisy and offerings in corruption.

⁴ and the offerings of Judah and Jerusalem will be acceptable to the LORD, as in days gone by, as in former years.

In other words there will be fellowship and true worship and there will be an acceptance by God. How is this? The Gospel all through the Bible is most clear: through faith in Jesus, for God so loved the world that He gave His only Son Jesus so that whosoever would believe in Him would not perish and would not be consumed by the judgment of God, but who would have eternal life.⁹

The last evidence that God gives of His justice is that He reveals His justice through His unchanging, or immutable, patience, as we see in Verse 6,

⁶ "I the LORD do not change. So you, O descendants of Jacob, are not destroyed."

How wonderful that is! God is saying, "You are my people and I love you. You are asking, 'Where is the God of justice?' Don't you see that if my patience would change for a moment you would not last another day? Don't you see that my justice is seen in my patience? Why do you resent me for my patience?"

Thank God that even in the midst of our wearying God with our words that He perseveres with His people and that He does not turn away from us, but that He continually offers to us this acceptance found in Jesus Christ.

⁹ John 3:16

A day is coming when Jesus will come to judge all mankind and all will bow before Him and give Him an account. Today is the day of God's mercy and grace extended. Ours is a day of repentance and a day of salvation, and we must never ask, "Where is the God of justice?" Rather, we must ask, "God, why have you been so patient with me? I do not deserve it." It is in this that we become worshippers and it is in this that we find our joy.

I ask you, have you found the God who is just but who offers you grace? Call out upon Jesus while the day is still here that the invitation is extended. You will never, ever be disappointed.