

Read and consider:

Christians know that ultimately this obedience proved too difficult for the nation, but was achieved by God in his mercy through the faithful obedience of his Son, the Lord Jesus (Rom. 5:19).<sup>1</sup>

Is that accurate? If this is so, why do we read of multiple people in the Bible, both after faith and before faith, that were blameless before the law? Zechariah and Elizabeth in Luke 1:5-6 and Saul in Philippians 3:6.

Read Zechariah 2.

---

<sup>1</sup> Anthony R. Petterson, [Haggai, Zechariah & Malachi](#), ed. David W. Baker and Gordon J. Wenham, vol. 25, *Apollos Old Testament Commentary* (Nottingham, England; Downers Grove, IL: Apollos; InterVarsity Press, 2015), 212.

## Utleý's comment on the passage

He relented the punishment that they deserved (cf. Amo\_7:3; Amo\_7:6), but there was a limit to His relenting (cf. Jer\_15:8). There came a time when YHWH disciplined His people and He did not relent (cf. Zec\_8:14; Eze\_24:14), but He wanted to (cf. Jer\_26:3; Jer\_26:13; Hos\_11:8).

This anthropomorphic word shocks us because we think of God as unchangeable. It is surely true that His character and commitment to redemption are unchangeable, however, if God is unchangeable in all ways, why do we pray? Intercessory prayer is based on the belief that supplication can change God's dealings with humans, both individually and corporately. There is a true personal relationship between God and believers.

Where in the Bible does it indicate that God never changes?