

# The Elohim of Jacob

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Date: 15 July 2018

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[ 0 : 00 ] Psalm 146, beginning in verse number 1.

! Praise ye the Lord! Praise the Lord, O my soul! While I live will I praise the Lord, I will sing praises unto my God while I have any being.

Put not your trust in princes, nor in the Son of Man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is, which keepeth trust, or truth rather, forever, which executeth judgment for the oppressed, which giveth food to the hungry.

The Lord looseth the prisoners. The Lord openeth the eyes of the blind. The Lord raiseth them that are bowed down, and the Lord loveth the righteous. The Lord preserveth the strangers.

[ 1 : 15 ] He relieveth the fatherless and widow, but the way of the wicked he shall turn upside down. The Lord shall reign forever. Even thy God, O Zion, unto all generations.

Praise ye the Lord. We're going to focus on verse number 5 today in just a moment. Let's pray together. Father, we are grateful again today for your goodness and grace for your love to us.

And now thank you for the time that you've given us together to worship you and to hear from your word. So we just pray that you'll speak to our hearts today and give us understanding, give us clarity, enable us to see individually what it is you're showing us through your word today.

And we just ask that you enable us then to respond with the grace of obedience and doing those things that you've led us to do in the day to day.

So bless your word, honor your son, and bless yourself through it. And we'll thank you for it. In Jesus' name, for his sake we do pray. Amen. Thank you, and be seated if you will.

[ 2 : 19 ] In verse number 5 of the 146th Psalm, the psalmist says, Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

That little phrase, the God of Jacob, is the phrase that struck my mind. You look through the scriptures and you see some mention of the God of Abraham, sometimes the God of Isaac, also other times even the God of Moses.

But in particular in the Psalms, it's filled with that phrase, the God of Jacob. And I begin to think, what is the significance of the God of Jacob, that phrase, more than the God of Abraham or the God of Isaac, even Moses?

What is that? Notice with me, if you will, how many times, well, I'm not going to read all of them, but some of the mentions of that phrase in the Psalms. In Psalm 20, verses 1 and 2, Scripture says, May the Lord answer you in the day of trouble.

May the name of the God of Jacob set you up on high and defend you. Send you help from the sanctuary and support, refresh and strengthen you from Zion.

[ 3 : 36 ] Psalm 46, verse 7, The Lord of hosts is with us. The God of Jacob is our refuge. The 75th Psalm, verse 9, I will declare and rejoice forever.

I will sing praises to the God of Jacob. And then in Psalm 81, verse 1, Sing aloud unto the God our strength, and make a joyful noise unto the God of Jacob.

Now, we could understand it more if he had used the word Israel there, which he changes the name of Jacob to Israel at some point, but he doesn't do that. It's the God of Jacob.

Now, I want you to know, As happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. What is the significance of the God of Jacob?

Notice the term, the word God. It's the Hebrew word Elohim, which is made up of two words. It gives us the total definition of the strong, faithful, covenant-keeping God.

[ 4 : 43 ] All right? That's who he's speaking of here. It's the strong, faithful, covenant-keeping God of Jacob. Happy is the one that has him as his help.

So for us to really kind of grasp the significance of that phrase, we need to go back and look at the life of Jacob.

So flip back with me, if you will, to the book of Genesis, and let's go ahead and start with verse number 25. Genesis chapter 25 is a good beginning place for us here, because that's where we find Jacob's beginning.

All right? In Genesis chapter 25, take note with me, if you will, Isaac is, of course, the son of Abraham, to whom the covenant promise given to Abraham has been passed along to.

Passed along to Isaac, Abraham's son. And now, if you will, take note with me in Genesis chapter 25, that Rebekah, which is Isaac's wife, conceives, and she's about to bear sons.

[ 5 : 58 ] Now, take note with me, if you will, in verse number 22 of chapter 25 of Genesis. Now, realize with me as we look at this that she is well aware of the covenant relationship of God to Abraham and Isaac and the promises that are included on all of that.

So, she's going to have sons. She's going to give birth. In a minute, she's going to find out sons. And she's rejoicing in that she sees that as the blessing of God.

But as time goes along in that pregnancy, something begins to happen here. I think that's interesting. Ladies, you'll enjoy this. And the children struggled together within her.

That term struggled literally means to break, to bruise, to crush. These boys were going fisticuffs in the womb of their mother.

That's not good news. Amen? Ladies, can you imagine every night, every day, having twin boys and about to give birth to them, and they're fighting already.

[ 7 : 09 ] Amen? She sees this traditionally as a bad omen. You know, in reality, if she's going to be one blessed by God with the birth of these boys, concerning the covenant promise, why are they fighting?

Why are they struggling within her womb? So, she goes to the Lord, and she questions that. God, what is the problem here?

And notice what God says to her, through probably the prophet. Verse 23, The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels. The one people shall be stronger than the other, and the elder shall serve the younger. Just the opposite of what tradition would say take place.

So, she gives birth to the children in chapter 24. Twins in her womb. Verse 25, The first came out red all over like an hairy garment, and they called his name Esau.

[ 8 : 16 ] Literally meaning the hairy one. How would you like that name? After that came his brother out, and his hand took hold on Esau's heel. And his name was called Jacob, which means heel grabber.

All right. Do you see the significance of names? Amen? I don't know what they would have called me. Bald one to come or something? Yeah. Anyway, the heel grabber. Ah, Jacob.

And Isaac was three square years old when she bare them. Now, look at verse 27. Scripture says, The boys then grew. Esau becomes a mighty hunter.

Jacob, on the other hand, is a homebody. He likes to sit around in the tent. He's not much with going out and doing things out in the field.

He likes to stick around mom and do the cooking with her. And so, you see the two different characters of the two boys, Esau and Jacob. Jacob is home cooking pottage.

[ 9 : 18 ] Esau's out hunting. He comes back from the hunting trip, starving to death. I mean, he's dramatic here. And he sees Jacob out here, cooking up this mess of pottage in the pot.

And he says to Esau, Give me some of that pottage. Literally, give me some of that red pottage there. Right there. That red pottage. Give that to me unless I die.

If I don't get it, I'm going to die. Right. Jacob, the heel grabber, literally the supplanter, takes advantage of this.

His character already beginning to take place here. He says, I'll make you a deal. You sell me your birthright as the firstborn, and I'll give you the pottage.

It's not as if he could have gone into the tent and said, Mom, I'm hungry. Is there anything to eat? Evidently, to Esau at this point, the birthright meant nothing. He said, no big deal.

[ 10 : 17 ] I'll do that. And so Jacob buys from Esau the birthright. That's normally due the firstborn.

Now, time goes along. And pick up with me in chapter number 27. Let's go there. Chapter 27. Time has gone by.

Isaac is getting old. And he's about to come to that point where he passes on. In verse 1 of chapter 27, Scripture says, It came to pass that when Isaac was old, and his eyes were dimmed so that he could not see, he called Esau, his eldest son, and said unto him, My son.

And he said unto him, Behold, here am I. And he said, Behold, now I am old. I know not the day of my death. Now, therefore, take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me some venison.

Make me savory meat as I love, and bring it to me that I may eat, and that my soul may bless thee before I die. Isaac wants to confer upon Esau, his firstborn, the natural blessing upon the firstborn before he dies.

[ 11 : 37 ] And so he tells him, Go out hunting, get some venison, bring it in, fix it just the way you know I like it, and bring it to me, and I'll eat it, and then I'll confer that blessing upon you.

Well, lo and behold, take note, Rebekah is sitting outside the tent. She hears all of this. And as Esau goes out from the tent to hunt the venison, she goes to Jacob, and tells him what's going on here, and says, Here's what you do.

He says, You go, and I'll fetch a goat, or fetch a goat, bring it to me, I'll fix it just the way your dad likes it. And you take it into him, because you can't see, and make like you're Esau, and he'll confer that blessing on you.

Because you see, Isaac loved Esau, the Bible said, and Rebekah loved Jacob. All right. Now, so go do that. And Jacob says, But mom, Esau's a hairy guy.

I'm not. Dad feels my hands. And he'll know it's me. She said, Don't worry about that. I'll fix that.

You got to think, you know, there's a difference between venison and goat, right?

[ 12 : 56 ] You would think that you would be able to tell the difference in the taste, unless you put barbecue sauce on it, right? Put barbecue sauce on anything, and it doesn't matter what it is.

It's good. So she's going to fix it up. So she takes the goat skins, puts them on his hands, the back of his hands, and on the back of his neck.

And so she fixes that, and gives it to Jacob, and he goes in, making like he is Esau. Dad says, Isaac says, Who is it?

He says, It's your son Esau. I have fixed the venison just like you wanted it. So he gives it to him, and he feels the hands. He says, You feel just like Esau, but the voice sounds like Jacob.

He said, No, it's me. And so he eats of it, and he confers the blessing upon Jacob. That blessing of the firstborn, and the most important aspect of that, is the passing on of that covenant relationship that God originated with Abraham, through which Messiah would come.

[ 14 : 08 ] And so after that is done, Jacob then gets out of the tent, walks away, no longer, no more than he's away from the tent, Esau comes, with his venison cooked just the way dad likes it.

Walks into the tent, Dad, I've got your venison fixed just like you like it. Who is this? It's Esau. Esau. But Esau was just here.

No, Dad, I'm Esau. Then he figures out what happens. And Isaac is irritated, angered, but so is Esau.

And so look with me, if you will. I think it's, yeah, verse 34 of chapter 27. When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me even also, O my father.

And he said, Thy brother came with subtlety, and hath taken away the blessing. And he said, Is he not rightly named Jacob?

[ 15 : 20 ] Now look at verse 41. Interesting the way God works in lives. It just really is. In verse 41, Esau hated Jacob.

I mean, that's literal hatred. Because of the blessing wherewith his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand.

Then will I slay my brother. I'm going to go through whatever mourning period that will come when Dad passes away. But when that's over with, I'm going to go after my brother, Jacob.

I'm going to put him to death. Now, Rebecca hears that, and tells Jacob, You need to get out of town. You need to run.

And so he goes unto his father, and his father speaks to him, charges him, and says, Don't take a wife of the daughters of Canaan. Go to Paddan Aram, to your father's house, and there take a wife

from the daughters of Laban.

[16:30] So he does that. He goes in haste. Now, go to verse 11 of chapter 28, because it's imperative we get here. Again, remember, God's working here concerning that covenant relationship he established with Abraham, through which Messiah would come.

In verse 11 of chapter 28, as Jacob then is fleeing from Esau, going to Paddan Aram, to Laban's house, Bible says, He lighted upon a certain place, and tarried there all night, because the sun was set.

And he took of the stones of that place, and put them for his pillows, and laid down in the place to sleep. And he dreamed a dream, and behold, a ladder set up on the earth, and the top of it reached to heaven.

And behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, the God of Isaac, the land wherein thou liest, I will give it, and to thy seed.

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed.

[17:57] And behold, I am with thee, and will keep thee in all places, whether thou goest, and I will bring thee again into this land. For I will not leave thee, until I have done that which I have spoken to thee of.

Great promises here. Great promises. Now, look how Jacob responds. Verse 17. He was afraid. And said, how dreadful is this place? That speaks of the heart and character of Jacob. You see, the scripture says, perfect love casts out fear.

God's not give us the spirit of fear, but of power and of a sound mind. Anybody that's outside of a relationship, or even the will of God, cannot feel comfortable in the presence of God.

So Jacob here is fearful. He said, this is a dreadful place. So that tells us, there's something that's going to have to change in the life and heart of Jacob.

[19:06] And that's what God's about to do. Now notice what else Jacob says here. He said, this is a dreadful place.

This is none other but the house of God. And this is the gate of heaven. And Jacob rose up early in the morning and took the stone that he had put for his pillows and set it up for a pillar and poured oil upon the top of it.

And he called the name of that place Bethel, but the name of that city was called Luz at the first. Jacob vowed a vow. Now look, saying, if God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on so that I come again to my father's house in peace, then shall the Lord be my God.

And this stone which I have set for a pillar shall be God's house and of all that thou shalt give me, I will surely give the tenth unto thee. Now I want you to notice a couple things first of all.

Notice who it is that identified himself to Jacob. I am the Lord God of Abraham and of Isaac. Hebrew word Jehovah Elohim.

[20:24] All right? Jehovah, the self-existent God, but the most important aspect for that is he is the self-existent God that reveals or manifests himself to man.

Elohim, strong, faithful, covenant, keeping God. So you get the picture here. When God speaks to Jacob, he's saying to him, I am now going to manifest myself to you.

I'm going to reveal myself to you. I'm going to show you some things about myself personally that you've never experienced personally. as the self-existent God that reveals himself who is strong, faithful, and keeps his covenant.

Now, Jacob vows the vow. In essence, he says, all right, God, if God does everything he promised he would do, then he will be my Elohim.

Yeah. If Jehovah does everything he said he would, he'll be my Elohim. I'll claim him as such. And so, God then, this is the place, that certain place that he lights upon is that place where God encounters Jacob.

[21:39] The thing we realize is this. God worked so dynamically through Abraham and through Jacob's father Isaac. And now he comes to Jacob.

But realize with me, his father Isaac, Isaac's relationship with God was not sufficient in the life of Jacob.

Jacob had to have his own confrontation with God. Just like every one of us. It doesn't matter if you came to the nursery at church when you were just an infant and stayed, not in the nursery, but stayed in that church all of your life.

You still have to have your own personal encounter with God to the point where you come to that personal saving faith in Christ. I'm fearful that a lot of people are just determining, hey, mom and dad had it, so I must have it too.

It doesn't run in the physical DNA. Amen? No. No. You've got to have your own personal relationship with God and encounter with God that will bring that to you.

[ 22 : 52 ] Whatever shape, form, and fashion that comes to you in. You've got to be sure that you've had that before you can go anywhere else and any further with God. Now, Jacob heads out.

You know the story. Chapter 29 and chapter 30, he finds Laban's house and there's a young lady by the name of Rachel that he just nearly falls in love with.

Wants to strike a bargain with her dad and say, boy, I'd just love to marry your daughter. I just love her so much. Laban says, serve me for seven years and you can have her. All right?

Man, let me ask you something. How many of you guys, if your father-in-law had said that when you asked to marry his daughter, if he said, you've got to serve me seven years, how many of you would have done that?

Let me see your hands. Whoa! Whoa, Westwood! You think he's telling the truth? The rest of you that didn't raise your hand are in trouble.

[ 23 : 51 ] Now, so he works seven years. You remember the story. Hard seven years expires. Time for it. So the marriage, the wedding, his plan takes place and what happens when he pulls the veil back, when Jacob pulls her veil back, she finds out it's not Rachel.

It's Leah, her older sister. And the deal is, she's older, she's got to get married first. Amen? What have you done to me, Laban?

Well, that's the way it works. You're going to have to serve me another seven years to get Rachel. So he does that. Can you imagine? I'm going to quit.

I'm not going to say anything else right there because my wife's sitting right there. Yeah. Anyway, so, time goes along. He's got Rachel and Leah for wives, but God blesses as he works for Laban. God blesses him, but we still see old Jacob, the supplanter, at work here. even in dealing with Laban because he gets where he tells Laban, God's called me back home.

[ 25 : 01 ] He's called him, and he does in chapter 30, I believe it is. He calls Jacob to go back to Bethel. And so, he kind of does the old supplanter kind of thing with, chapter 31, with Laban and his cattle.

And so, he ends up fleeing from Laban with his wives. All right? And they finally catch up with each other and everything's reconciled.

But that brings us to chapter 32, if you will. So, Jacob is now sent away on his way by Laban with good relationship now. And the scripture says in verse 1 of chapter 32, Jacob went on his way and the angels of God met him.

He's headed back home. And the angels of God met him. What a gracious thing for God to do. Just to confirm to Jacob at this point, still the supplanter, that God's promises still hold true.

And so, he can go home with that confidence. Now, when Jacob saw them, he said, this is God's hosts. And he called the name of the place behind him.

[ 26 : 14 ] Now, look at verse 3. Jacob then, as he gets closer, sends messengers out to meet Esau to let Esau know that Jacob's coming.

And I think more so to find out what kind of mood Esau's in. Take note with me. Verse 6, the messengers returned to Jacob saying, we have come to thy brother Esau.

We found your brother. Good news. And he's got 400 men with him. Now, you think about that. He has no clue what the mindset of Esau is here, but he gets word that Esau's coming to meet you, and he's got 400 men with him.

Look at verse 7. Jacob was greatly afraid and distressed, and he divided the people that was with him, the flocks, the herds, the camels, into two bands, and said, if Esau come to the one company and smite it, then the other company which is left shall escape.

So what does Jacob do? Best thing to do. Amen? If you can't do anything else, pray. Amen? Of course, that's the first thing we ought to do.

[ 27 : 34 ] But he decides you better pray here. Look what he does in verse 9. Jacob said, O God of my father Abraham and God of my father Isaac, Jehovah, which saith unto me, return to thy country, to thy kindred, and I will deal well with thee.

I am not worthy of the least of all the mercies of thy truth which thou hast showed unto thy servant. And with my staff I passed over Jordan, and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him. Lest he will come and smite me and the mother of the children. And thou, and he reminds God what he says.

God, now remember, you said, I'll surely do thee good. Make your seed as the sand of the sea which cannot be numbered for multitude. And he lodged there the same night, took that night, or took that which came to his hand a present for Esau, his brother.

So he keeps sending bands across after he's prayed. Say, God, you promised, and you're going to have to get me out of here, sends bands of people and goods across to Esau.

[ 28 : 43 ] Now, another monumental point in Jacob's life here. Jacob, with everybody else passed on just about to try to meet Esau, Jacob's left alone.

And I want you to notice what happens. You know the story well. Look at verse 24, chapter 32. Jacob was left alone, and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go for the day breaketh.

And he said, I will not let thee go except thou bless me. And he said, What is thy name? And Jacob, and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and he prevailed.

Jacob wrestles with God. It's always been an interesting passage of Scripture to me. And what's really happening here? He wrestles with God and Jacob wins.

[ 29 : 58 ] But what's really happening is this. Jacob has come to the point finally. It took this final episode of realizing Esau's coming to meet him with 400 men.

He doesn't know what's going to happen. He's fearful. And God confronts him and encounters him again and wrestles with him.

And Jacob has to confront God as his enemy before he can go any further with him. Because you see, there were two opposite characters here.

Jacob the supplanter and God and his holiness. How is Jacob going to fulfill the will of God as being the supplanter when God is holy and righteous?

They've got to tangle. Because Jacob has got to come to the point of complete, full surrender realizing there's only one way he's going to be able to satisfy the will of God.

[ 31 : 08 ] and that is through prayer and through true, genuine faith in the God that's called him.

And that's what the wrestling's all about. When Jacob prevails with God, he prevails through prayer and through faith, trusting in God that he's never done before to this point.

And so now, he's ready and free to go. He's come out a different person, no longer the supplanter. But, a new man with a new name, no longer Jacob, but now Israel, the prince with God.

Jacob asked him and said, tell me I pray thee thy name. And he said, whereof is it that thou dost ask after my name? And he blessed him there.

Alright? That place of Jacob's realization of himself as that supplanter, week before God. And God blesses him there in that condition.

Jacob called the name of the place Peniel, for I have seen God face to face and my life is preserved. He passed over Peniel, sun rose upon him and he halted upon his thigh, always will the rest of his life.

[ 32 : 30 ] Therefore, the children of Israel eat not of the sinew of the shank and so forth. Now look at chapter 33. Look how things change. Jacob lifted up his eyes and looked and behold, Esau came and with him four hundred men and he divided the children unto Leah and unto Rachel and unto the two handmaids.

Put the handmaids and their children foremost, Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them and bowed himself to the ground seven times till he came near to his brother.

He's not bowing in fear. He's bowing in reverence to his brother who is the firstborn with a calm, peaceful heart.

Now notice something here. Notice what happens. Verse 4. Esau then, when he sees Jacob bowing before him as he approaches him seven times, Esau ran to meet him and embraced him, fell on his neck, kissed him, and they wept.

Oh, what a reunion. Amen? Yeah, what's happened here? Jacob honors his brother as the firstborn. But Esau sees the grace of God at work within Jacob.

[ 34 : 06 ] They're able to embrace each other and have sweet fellowship. Amen? All because of what God had done in encountering Jacob two times.

Making promises promises, and then confronting him in who he is and making and altering that change within Jacob that was so imperative. Now folks, listen, you and I have got to allow God to do the same thing with us.

When we come to faith in Christ, we come to faith in Christ just the way we are, but God wants to make a definite change within what we are and who we are when we come to faith in him.

That's why he teaches us through his word that we are to be controlled by the Spirit of God because the Spirit of God is at work within us trying to develop the graces of Christ within us so that we can become more and more Christ-like to honor God and to satisfy his purpose.

Now, that's got to happen to us. Now, that's not the end of the story. Notice what else happens here. Jacob and Esau fellowship.

[ 35 : 18 ] They bargain back and forth about, you know, Jacob wants to give him a tenth of all he's got and Esau doesn't want any of it, doesn't need it, and so they separate apart in good fellowship.

Verse 17, Jacob journeyed to Succoth and built him a house, made booths for his cattle and therefore the name of the place is called Succoth. Jacob came to Shalem a city of Shechem, which is in the land of Canaan, and when he came from Danaram, pitched his tent before the city.

He bought a parcel of a field which he had spread his tent at the hand of the children of Hamor, Shechem's father for a hundred pieces of money. Look at verse 20, and he erected there an altar, bought a piece of land, made it home, erected there an altar, and called it El Elohi, Israel.

God is the God of Jacob. God, if you do everything you said you'd do, bring me back into the land, back home, then you will be my Elohim.

Did God do that? Yes, he did. He did. And Jacob says, God, Elohim, is the Elohim of Jacob, of Israel.

[ 36 : 50 ] Now, happy is the one that has the God of Jacob for his help.

Amen? The one that is faithful to his promises, the one that will do everything he's promised to do to Jacob.

God was present, God protected him, God provided for him, and God brought him home. Happy is he that has the Elohim of Jacob for his help.

happy speaks of the state of spiritual prosperity or happiness that comes when a superior bestows his favor or blessing on one.

Yeah. Happy is he that hath the God or the Elohim of Jacob for his help. You know, Hebrews chapter 2 speaks of that to us.

[ 37 : 57 ] Speaking of the Lord Jesus, who we have as our help. Take notice with me, if you will.

Verse 14 of Hebrews 2, For as much then as the children are partakers of flesh and blood, he also likewise took part of the same, that through death he might destroy him that hath the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

For verily he took not on him the nature of angels, but took on him the seed of Abraham. Wherefore, in all things have behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself has suffered being tempted, he is able to succor them that are tempted. Same idea as the word help, to succor, to run to the cry in order to give aid.

That's what he is. Happy is the one that has the Elohim of Jacob as the one that runs to the cry of his people to give help, to give aid.

And that's the God that we have. The one that has the Elohim of Jacob for his help, and was with him, sustained him through everything, the one that has that same God will never be left destitute.

[ 39 : 38 ] The reason being, God never changes. He's always the same. He lives forever, and whatever he does, whatever he accomplishes, will never perish.

We may change, God will not change. So we can trust him completely, thoroughly, always. He has all power, he made heaven and earth, he has them at his disposal, anything that takes place, anything he needs, any provision we need, he's got everything at his disposal as the God of hosts to tend to that need.

He keeps truth forever, forever, so his promises will always be fulfilled to those that trust in him. So folks, don't fear.

Don't fear. We have the Elohim of Jacob for our help.