

# The Faithfulness of Elohim & Jehovah

by Aeron Morgan

---

*Knowing God is the foundation of our Christian life, and it's crucial to have a true biblical faith that comes from the revelation of God in his word.*

**Duration:** 55:13

**Scripture:** Genesis 27:30, Matthew 6:33, Hebrews 12:12, Hebrews 12:14-15

**Topics:** "Character Of God"

---

## Description

In this sermon, the speaker emphasizes the importance of truly knowing God and having a real biblical faith. They discuss the transcendence of God, highlighting His position as the Most High and the instructor of eternity. The speaker also mentions the role of the Holy Spirit as the illuminator, even in the eternal ages to come. They emphasize the need for holiness in order to see and know God, and they reference the power of the blood of Jesus Christ to cleanse us from sin. The sermon concludes with a reference to John 17, where Jesus speaks about eternal life being found in knowing the Father and Jesus Christ.

---

## Transcript

I just want to continue this morning, Psalm 91, during these days we introduce ourselves to the theme, this garden we've been seeking in some little way to expound upon during these camp meetings, on the infinite majesty of God, and seeing how important it is that we do know God for who he is, not some notional faith, ideas that we might have, but a true biblical faith, the revelation that God gives us of himself in his word, and this is what he delights to do, is to make himself known to us, and so in that first session we introduced ourselves to the theme, why is it so important, how is it so crucial that we do come to a real knowledge of God, and then yesterday in the couple of sessions we had, to see something of his transcendence, he is the most high, El Elyon, far above all that he has created, the highest, the supreme one, the chiefest of all, and then of course El Shaddai, he is the all-sufficient and the almighty one, and I'm glad about that, dwelling in the shadow of the almighty, being close to the one who is my total sufficiency, praise the Lord, and of course his integrity in the character of Jehovah, the just one, the life source, what a great God we have, and this morning we are looking at the glory of his covenant faithfulness, those two verses again please, in Psalm 91 verses 1 and 2, he that dwelleth in the secret place of El Elyon, the most high, shall abide under the shadow of El Shaddai, the almighty, I will say of Jehovah, the Lord, he is my refuge and my fortress, my Elohim, my God, in him will I trust. We said that here are the four principal names of God, and amazing how the Psalmist and Moses wrote this Psalm, how he brings together these four principal names that describe for us God in his inmost nature, God himself brings them together in

two verses, how profound, praise the Lord. Just turn to John chapter 17, because Jesus said something truly remarkable in his high priestly prayer as he is speaking to his Father in heaven, he said verses 2 and 3, thou that is the Father has given him that is the Son power over all flesh, that he that is the Son should give eternal life to as many as thou has given him, and this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent.

Now that means that whenever we speak of eternal life, it is more than simply non-endingness, it is not just that we are going to live forever, because we need to remind ourselves this morning that the ungodly are going to live forever, but sadly they will be in endless torment in the lake of fire. At the end of Revelation chapter 20, when the reign of Christ upon earth has seen its fulfillment for a thousand years, then there will be the resurrection of all the dead, the unjust, and they will stand before that great white throne and will be judged. All the records are there in the books of God, and it says that they will be cast into hell, into that lake of fire forever, and forever, and forever, and forever.

Oh my, that's solemn is it not? But when Jesus says that this is, that he should give eternal life to as many as the Father had given him, he then goes on to define this for us. So what Jesus referred to is not simply endlessness of life, but a certain kind or quality of life throughout eternity. It's the very life of God in its incomprehensible beauty and its brilliance.

I tell you friends this morning, we cannot now envisage what that fullness of life will be in all its glory and its unending and unmarred communion with God and with his Son throughout eternity, forever and forever. Hallelujah. And I want to tell you now, forget about sitting on a cloud playing a harp.

Eons upon eons, age upon age, eternity, we can't even comprehend what eternity is. The eternal ages rolling one into another, one after another. And there friends, in communion with God, and God revealing more and more to us of his infinite majesty.

He speaks of the Holy Spirit as the one who searches the deep things of God and reveals them to us. We've got some little idea. There's been something disclosed.

I have not seen, neither hear or heard, nor has it entered into the heart of man the things that God has prepared for them that love him. But the Spirit has revealed them. So now thank God for the revelation that the Holy Spirit brings to us.

He is the illuminator. He is the instructor. He is the one who brings those things of eternity and gives us a glimpse.

We have a foretaste of that which is to come. But oh, my friends, when we enter into that fullness, when Jesus comes for his bride, we cannot imagine, don't try to imagine, but we can't imagine what that eternal day will be like as the Holy Spirit will still be the illuminator. Because in Revelation chapter 5, speaks of the seven lamps burning before the throne, which are the seven spirits of God.

No, there are not seven different distinct Holy Spirits. No, it's the sevenfold perfection of the one blessed Holy Spirit and the lamps of fire. He is the illuminator still and in those eternal ages taking us on excursions into the deeps of God.

Hallelujah. Oh, hallelujah. I don't want to be sitting on a cloud playing a harp.

I want to be entering into those depths and because it's so infinite, it will need eternity for us to get to know him more and more and more. That's why heaven will be a place of unending worship, coming to know his worth. Unless you come to appreciate his worth, you cannot, you cannot worship him.

What a day that is going to be. When we enter upon the eternal purpose, which he purposed in Christ Jesus. Hallelujah.

But note again what Jesus said, this is life eternal. That they, that is all those who are Christ's by faith, that they might know thee. This is what our Christian life is all about.

It's knowing God. He who is revealed to us in the scriptures. That revelation is foundational to knowing him in truest relationship.

Knowing God. There's nothing friends in all the world to compare with this and that which is crucial to that relationship that we have with him. You know, there are many professing Christians who never seek after God.

They do not possess any real hunger for God to know him. They don't thirst for God. They are of the worldly wise Esau spirit.

They only want that which gratifies the flesh and not that which feeds the spirit and the soul. They want that which is of earth and that which is so quickly passing rather than the things of God and that which will never pass away. As that very fine preacher Sinclair Ferguson so challengingly put it, he says we have sold our Christian birthright for a mess of pottage and our true Christian experience will be superficial, inadequate and tragically out of focus.

Oh God save us from that. You see, talking about Esau, there was a time in Esau's life later when he begged his father to have a change of mind and grant him the blessing of the firstborn. But it was too late.

It was too late. He had shown so little desire for spiritual things. His opportunity had passed.

Turn over to Hebrews chapter 12 for a moment please. And I'll read from verse 12. Therefore lift up the hands which hang down on the feeble knees and make straight paths for your feet.

Lest that which is lame be turned out of the way, but let it rather be healed. Let me pause there a moment. In this context we read of God's chastenings and how they are designed to bring us into his way, the way of God which is the way of holiness.

It's the way of moral and spiritual wholeness. Where do we know him? Because friends we cannot know him in a state of unholiness. That's why David has it right when in Psalm 24 and verse 3 to verse 5 he says, Who shall ascend into the hill of the Lord or who shall stand in his holy place? He who has clean hands and a pure heart was not lifted up his soul into vanity nor sworn deceitfully.

He shall receive the blessing from the Lord. Here's Esau. We'll come to it in a moment.

It says, follow, verse 14 now, follow peace with all men and holiness without which no man shall see the Lord. Now friends that's not just in an ultimate day. If you want to know God, if you want to see him for who he is, you must be holy.

You must be clean. You must be walking with no known sin in your life. Thank God for the blood of Jesus Christ that cleanseth us from all sin.

Praise the Lord. Keep short accounts friends, day by day as you're coming to him. Let the searchlight of his omniscience go into your heart to illumine anything that may be displeasing.

Remember what David said in Psalm 139. Oh, he'd been talking about the wicked. He said, Oh, I hate the wicked.

Oh God, this is what you should do with them. And then suddenly he says, search me, oh God, and know my heart and see if there'd be any wicked way in me and lead me in the way everlasting. See, this is what the writer to the Hebrews is talking about.

Make straight paths for your feet. Be in that way of the Lord, the way of holiness. He says diligently, verse 15, looking diligently lest any man fall or fail of the grace of God, lest any root of bitterness springing up trouble you and thereby many be defiled.

You see, you and I don't live to ourselves. We are constantly affecting others either for good or for evil. This is so solemn and challenging.

And then he says, verse 16, lest there be any fornicator or profane person like Esau who for one morsel of meat sold his birthright. For you know how that afterward, when he would have inherited the blessing, he was rejected. Now notice this please.

For he found no place of repentance, though he sought it carefully with tears. No, it was not he was seeking repentance out from his own heart. He was wanting his father to change his mind, but his father did not repent.

How sad, how sad. Notice how Esau is described here, lest any fornicator or profane person. We cannot enter upon that eternal fullness if we are unclean or uncaring.

We must not only be clean, we must have a desire for God, for the things of God. And we are very much aware of the meaning of the fornicator, the immoral person. But that word profane is an interesting word because it's a word that's comprised of two parts.

It's from the Latin profanum, which is literally outside of the temple. The sad thing is friends, there are many people who are in church, but they're outside of the temple. That is, they're outside of true relationship with God.

They are still bound to this world, to the things of this world. They have not separated themselves unto God, because that is what holiness is all about. Outside of the temple, that is, not entering into and enjoying the fullness of God within the holy place.

When we come together friends, it's more than singing hymns and saying prayers. It's seeing God within the veil. Praise His holy name.

But Esau, he missed out because he had a wrong disposition to divine things. So it says, you know that afterward he would have inherited the blessing, but he was rejected. Down to verse 25, we're still in Hebrews 12 for a moment, see that you refuse not him that speaketh.

I wonder how many times Isaac counseled his son. He doesn't say so. We can't just assume what he might have said.

We can't argue from silence in scripture. But the very fact that Jacob is such a heart for God, Esau had been raised under the same roof and under the same godly counsel. And in this context, but you see that you refuse not him who speaks.

God is speaking to us in these meetings. And I tell you what, when you come together in your next gathering, God will be speaking. God will be speaking.

And thank God he has opened the way to such unspeakable glory and fellowship with himself. You know, Jacob had a different spirit. We made reference to this in one of our earlier messages, because he's found there at Pena with a heart that is reaching out after God and the blessing of God.

And he says, I will not let you go until you bless me. Oh, I pray this morning that God will help us to crave the higher things of God, because when we crave him, when we have this longing to know him, he comes near to satisfy the longings of our hearts. Praise the Lord.

Like David. Turn back to the Psalms. Psalm 42.

As the stag pants after the water brooks. Have you seen that stag on those craggy slopes? And he's coming down. He's looking for the little waterway.

He is thirsty. And you see him heaving. He's panting.

And David says, just like the stag, I'm panting after God. So panteth my soul after thee, O God. My soul thirsts for God, for the living God.

Oh, when shall I come and appear before God? Go over to chapter 63, Psalm 63. And the opening verses of that psalm. Oh, God, thou art my God.

Early will I seek thee. Lovely to see those young people in our fellowship this morning. Nice to see families breaking bread together.

You young people, early will I seek thee. I don't care how young you are, you can know God. And as teenagers who are there this morning, let's reach out after God.

I'll never regret in my early teens, putting myself aside in the little room in my home to seek God. He put something within me in those days for himself. I felt the tug of God upon my heart.

Soon felt not only the tug, but heard the voice calling me that I might serve him. I've never gone back on that. Never had a lusting after the things of this world.

God has been my soul's sufficiency. He has satisfied me fully. Like the hymnist has it, less than thyself or do not give.

In might thyself within us live. Come all thou hast and art. I only want God, friends.

This is David. Oh, God, thou art my God. Early will I seek thee.

My soul thirsteth for thee. My flesh longs for thee. In the dry and thirsty land where no water is, to see thy power and thy glory so as I have seen thee in the sanctuary.

Praise the Lord. Knowing God, because only God can satisfy us. He made us for himself, friends.

May he not be disappointed. But find us not only cleansed in the precious blood of Jesus, which we have rejoiced in at the table this morning, but with a heart that reaches out. We want to know him.

We want to be like him. Here in Psalm 91, it's this God, the most high, the almighty, the holy and just Jehovah, who is our refuge and our fortress. And now, friends, this fourth and final consideration of ours in these two verses.

I will say of the Lord, he is my strength and my fortress. My God, my Elohim, in him will I trust. You might recall me mentioning that this actually is the first name in Scripture, the first name for God in Scripture.

In the beginning, God, Elohim, created. And I don't want to digress here, but it's interesting that the name Elohim is a plural form of Eloah. And right in the first verse of Scripture, we have intimation of the triunity of God.

Right in the first verse. It's properly the deity, that is, the supreme God. And that word Elohim is formed from a Hebrew word meaning to swear, as with an oath, as well as meaning to worship and to adore.

Turn to Deuteronomy 32, verses 15-17, where we read, but Jeshurun, speaking of Israel, that is, but Jeshurun, Israel, grew fat and kicked. You have grown fat, you have grown thick. And tell us what it all means in a moment.

You are covered with fatness. Then he forsook Elohim, which made him, and lightly esteemed the rock of his salvation. They provoked him, who Elohim, the faithful God, they provoked him to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed unto devils, not to Elohim, to gods whom they knew not, to gods that came newly up, whom your fathers feared not, that is, they had no respect for, no reverence for, the pagan gods. So here we have, friends, in Elohim, the one supreme as an object of our worship. He is the supreme one, he is the sovereign one, he is the God who is God.

And as I've intimated, seeing it is plural, it is well for us to see within that the glimmer of the triunity of God. Turn over to Psalm 110 and verse 4, because it says, that the Lord hath sworn and will not repent, speaking of Christ, thou art a priest forever after the order of Melchizedek. So there we have an instance of an oath being affirmed within God himself.

So this name Elohim, it represents God in a covenant relationship or union confirmed by an oath. Elohim is a covenant keeping God. What a revelation is here of one whose fullness meets our every need, whose sovereignty covers our every plight, whose very name and nature is the pledge of our deliverance and our security.

We can trust him. And that is exactly what this psalmist says, my God, my Elohim, in him will I trust. I can have full confidence in this God because he will never, never, never go back upon his word.

He will never break his promise, he will never violate his covenant. He is true, he is faithful. Hallelujah.

Now when you consider it being the name associated with creation, working out his will, bringing what was dark and ruined to perfect order and wonder, we know that in our own experiences when all seems dark and lost and confused, it's our God Elohim who brings in light and life. And he causes us to be made anew. Just as in Genesis 1, the Spirit of God moved upon the face of the deep.

All that life and all that order that God brought forth, it was Elohim. He is faithful, he is true, he never abandons those friends with whom he enjoys this covenant relationship. Why the past history of Israel has known it in such an astonishing manner and we know that they will yet know this with mourning in coming days.

They're going to call upon Elohim. As I've already intimated in these meetings, the Middle Eastern stage is being set not by men, not by the United Nations, not by the coalition or the European Union, not by Russia or Iran or Hamas, but Elohim. Elohim.

There are unconditional promises that God has made with Israel. He will never, never, never violate them. So there is going to be the fullness appearing soon, the final act in the drama of both human and redemptive history because we have a faithful God.

We have a covenant keeping God. What a glorious, encouraging truth this is that Elohim ensures the absolute realization of what he has decreed from eternity. God doesn't make up his mind as he goes along.

What can I do today? I've got a good idea, says God. I think I'll do this. That's not God, that's man.

You know what God never learns? He knows everything, past, present and future. He comprehends the sum total of all facts spontaneously, immediately. And you think that you can counsel God? You think you can tell him what he ought to be doing? When you question, say, why God? You are saying, listen, I could think of a better way of doing it.

You can't. He is infinitely wise and understanding and he has decreed that which will take place and it will be realized. Not one word, said Solomon, not one word can fall to the ground in unfulfillment.

Not one word that he has spoken. This is Elohim. He never has to revise his eternal plan.

He doesn't say, oh, that's come unstuck. The devil has thwarted me a bit. I'll have to plan B. My son, Philip, he was just a lad.

He's serving God now, passed all the work in America. He was just a lad and I was at the college and just for the sake of order and system, anybody who came to see me, first of all went to see my secretary and said, is Brother Morgan free that I may be able to speak with him? But not my son. He never went into my secretary.

He came, knocked on the door and said, Dad! I wasn't his principal. I was his dad. So he came in and one day he came in and there was something he wanted and I said, no, no.

So he turns around and leaves my office and he closes the door and he's standing there by the door and he's all caught up with himself and what he wanted and the fact that I had said no. And didn't realise that just near to him was one of the faculty, Philip Hills was on my faculty there and Philip Hills was standing there and saw Phil come out and say, orderly, plan A failed, now for plan B. And he turned around and

came back into my room. God has no plan B, friends.

He has no plan B. And he never goes back on a single promise he has made. Praise his name. He is the one who can be trusted.

Elohim is the faithful one. And the best way to comprehend the force of this name is to see its usage in various scriptures. Let me just run through some of them with you quickly.

Genesis 9 and verses 8 and 9. And Elohim spake unto Noah and to his sons with him, saying, And I, behold, I establish my covenant with you and with your seed after you. The covenant giving God. Genesis 17 verses 3 and 4. And Abram fell on his face and Elohim talked with him, saying, As for me, behold, my covenant is with you and you will be a father of many nations.

See, it's Elohim. Go down the chapter to verses 7 and 8. This is Genesis 17. I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant to be Elohim unto you and to your seed after you.

And I will give unto you and to your seed after you the land. It's not Hamas or Hezbollah or the Arab nations. God says, I will give unto you and to your seed after you the land wherein you are a stranger.

All the land of Canaan for an everlasting possession. And I will be their Elohim. Genesis 15 verse 24.

Joseph said to his brethren, I die and Elohim will surely visit you and bring you into this land and to the land which he swear to Abram, to Isaac and to Jacob. Exodus 2 and verse 24. And Elohim.

You know, the Israelites were down there in Egypt in bondage. Oh, their suffering under the Pharaoh, the hard taskmaster. It's bitter bondage.

End of chapter 2 of Exodus verse 24. And Elohim heard their groaning. And Elohim remembered his covenant with Abraham, with Isaac and with Jacob.

Are you getting it? Is it registered? Elohim. This covenant keeping God. Deuteronomy chapter 7 verse 9. Know therefore that the Lord thy Elohim, he is Elohim, the faithful Elohim, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

In Psalm 42, we mentioned David with his passion to come before God. Go down in the chapter, he says, verse 3, my tears have been my meat day and night while they say continually unto me. Now here's the enemies saying to him, where is your Elohim? Where is this God you profess to be faithful and true? Verse 5. Why art thou cast down, O my soul? And why are you disquieted in me? Hope in whom? Elohim.

For I will yet praise him for the help of his countenance. It's nice to have the smile of God on you, isn't it? Down to verse 11. Why are you cast down, O my soul? And why are you disquieted within me? Hope thou in Elohim.

For I shall yet praise him who is the health of my countenance and my Elohim. My faithful covenant keeping God. A God whom I can trust.

Isaiah. I'll make this the last scripture. There are many, many scriptures we could look at.

Isaiah 45, verses 22 and 23. Look unto me and be ye saved, says the Lord. All the ends of the earth.

For I am Elohim. And there is none else. Listen.

I have sworn by myself. The word is gone out of my mouth in righteousness. We are back at the first prayer meeting of this time together.

The Lord our righteousness. The word is gone out of my mouth in righteousness. And shall not return that unto me every knee shall bow, every tongue shall swear.

How marvelous, friends, the truth of the loving covenant faithfulness of God. Are you trusting him today? Be sure of this. I don't know what you're going through.

And there may be folk in the fellowship that you are seeing week by week and yet you are still locked up in your heart. Things that you don't want to disclose. It's like that sometimes.

You keep it to yourself. Yes, you love your brethren. You know they pray for you.

But somehow you lock it up there. No one knows what you are going through. Oh yes, one knows.

Exactly. Elohim. And he'll be faithful.

He'll be faithful to you. He'll never let you down. He always keeps his word of promise.

He says I'll never leave you nor forsake you. So that with all confidence we might say the Lord is my helper. Praise the Lord.

Praise the Lord. Amen. Hallelujah.

In Peter, Peter says that we have been made partakers of the divine nature by the promises, the precious promises of the gospel. We have become partakers of the divine nature. Hello.

So when you think of God as a faithful God, then he expects faithfulness with us. We must be people of our word. People worthy of trust.

We must be faithful to God. We must be faithful in our family relationships. We must be faithful in our daily duties toward our employers even though they may be unjust and ungodly.

You must still be faithful. We must be faithful to our brothers and sisters in the fellowship in order to be able to edify and encourage and strengthen and support them. We need each other.

We need each other. May God help us to do this. God looks for faithfulness.

In 1 Corinthians 4 in verse 2 it says it is required of stewards that man be found not successful but faithful. Not talented but faithful. In 2 Timothy 2 in verse 2 it says fast on the things that I have been teaching to faithful men.

There are men in churches who want office. They want power. They want position.

They want some high profile. In many cases, friends, I have found such men not faithful. Not faithful.

It is required. It is required that man be faithful. Faithful.

Now, come back to those words of Jesus in John 17 where he affirms to the Father, I have manifested thy name unto the man which thou gavest me out of the world. Not your names, your name. Because all these names, they are glorious facets of the one undivided perfection of God.

This is the only way in which God can give us some glimpse into his nature and being and his attributes. He does so in many ways and particularly through his many names. But listen, Jesus says I have manifested your name unto the man which you gave me out of this world.

And there are two things. For Jesus to mention this, it must have been that he sensed an obligation as part of his ministry to make God known to his own. Yes, he himself is God.

There is no question in respect of the deity of our Lord Jesus Christ. And he himself, of course, was the grandest expression of the Father's glory. John 1 verse 18 says no man has seen God at any time.

The only begotten of the Father who is in the bosom of the Father, he hath declared him. And then in John chapter 14 when Philip said show us the Father and it will satisfy us. He says have I been so long with you and yet you have not known me Philip? He that hath seen me hath seen the Father.

No, he wasn't saying that he was the Father. He is the Son. But he displayed, he showed forth in such perfection, in such magnificence, the nature of God.

He declared God. He taught his disciples about God the Father, the truth of his nature, the truth of his purposes. He displayed the Father's glory in himself.

Faithfully, constantly revealed that glory in his teaching. The Father's works, the redemptive purposes, his mighty power, his majesty, his grace. Those things to do with the Father that had been previously hidden or undisclosed which could only be known by revelation.

And this was the express, the unambiguous mission of Jesus which he affirms in the scripture. I have glorified you on the earth. I have finished the work that you gave me to do.

Listen, he hadn't gone to the cross then, yet he said he had finished it. Because here was part of his mission. It was to make God known.

And then to die in order that men might come to this God and know him in relationship. Praise the Lord. That's what this name is all about.

The glory of God. And then he says, unto the men which you gave me out of this world, I have manifested your name unto the men which you gave me out of this world. And this is something I feel so strongly about.

In respect of our ministries, we have an obligation friends to make known God to his people. We have to communicate God. We don't project ourselves.

We're not after the people's plaudits. We're not after their dollars. I was in a church in Sydney some time ago, a lovely fellowship.

And a young man came to that afternoon section. He had been to a particular church in the morning, an assembly of God Church. And he brought me the bulletin, the weekly newsletter.

And in it the pastor was exhorting people, bring new people to church. The more people we have, the more money we will have. Oh God help us.

God help us. The obligation to make God known. To communicate God to the people.

The great task of the church is to make God known in his glory. In order that he might be known by his own. And also that they might make him known then to the world.

Because we have no other mandate. We hardly believe that in looking around the church in our times. The shallow, the shifting emphases of the pulpits replete with what? Psychology and sociology and unscriptural anthropology.

That is the teaching concerning man himself. I was away ministering. My wife was in a meeting where a very prominent person was speaking.

And he said, you know, man is not basically bad. He just does bad things. She turned to one of our friends and said, what about the scriptural doctrine of total depravity? And he was the leader of a theological college.

Man is not basically bad. Unscriptural doctrine of man. Humanistic philosophies that have been propagated.

They feed the ego. They play to the emotions. They just want to ease the conscience.

And beguile the unwary and provide for the flesh. And foster materialism and worldliness. And smother the fact that we are but strangers and pilgrims in this world.

Leader of a church up on the Sunshine Coast who had put on quite a big entertainment show. And when it came before the press, and I won't go into all the details of that, excepting that he said, well we need the bells and whistles to keep the church alive. We need bells and whistles to keep the church alive.

Doesn't he know there's an El Shaddai? That's why you see, knowing God is so important. It's so crucial to know God for who he is. Otherwise we'll be into all kinds of things.

And we live in all kinds of ways. We live as friends in fearful times. The end times of apostasy are upon us.

So it's not a time for playing around. It's not a time for tolerating any kind of performance by apostate preachers in our pulpits who teach what is false. Who give the impression that they are the ones whom God is using and who are drawing disciples after them to follow them.

And so in our day friends we need to be more disciplined and more discerning and more determined that we are going to obey God rather than man. And be faithful to the one who is faithful to us. If God be for us, then let hell do what it may.

Oh, the Most High, El Elyon. The All-Sufficient and Almighty El Shaddai. The Just, the True and the Holy, the Righteous Jehovah.

And the Wonderful Covenant Keeping Elohim. I want to know him. My prayer for you is Paul's prayer.

For the Colossians. It's good work and increasing in the knowledge of God. Hear our prayer and glorify your name, O Lord.

Amen.

---

Audio: <https://sermonindex1.b-cdn.net/20/SID20220.mp3>

Source: <https://sermonindex.net/speakers/aeron-morgan/the-faithfulness-of-elohim-jehovah/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**