

Jeremiah 17 **Do I Really Trust God?**

J.D. Farag

In the chapter that's before us, God through the Prophet Jeremiah, is going to zero in on the problem of in whom or what do we put our trust?

It is my hope and my prayer, and the Lord knows my heart when I say this, that all of us, myself included, will allow the Holy Spirit to search our hearts concerning this matter because the matter is the heart of the matter, which is the matter of the heart. That's not a play on words, as we're going to see.

What I'm hoping to accomplish in our time together in this study of this chapter, is that we're able, with the Holy Spirit, to answer this question of: Do I really trust God? And I know on it's, on the surface, it's well, of course I trust God.

Well, wait a minute. Do I really trust God with all of my heart? Or is there something or someone in whom I have put my trust instead of putting my trust in the Lord?

That's the question before us tonight. And as we're about to see, this would be the reason for the judgment that would come upon Judah.

So let's jump in. You ready?

Verse 1, "The sin of Judah is written with a pen of iron; with the point of a diamond it is engraved on the tablet of their heart and on the horns of your altars."

Okay, we're off; first verse I mean, it kind of sets the tone. The chapter begins with this description of Judah's sin being indelibly and permanently engraved on the tablet of their hearts. And this would be the very reason that God would bring judgment upon them. And it would be so far-reaching.

Verse 2, "While their children remember their altars and their wooden images by the green trees on the high hills.

O My mountain in the field [Verse 3], I will give as plunder your wealth, all your treasures, and your high places of sin within all your borders."

It seems that Judah's sin was so engraved, permanently, indelibly engraved on the tablets of their hearts that it would affect and impact the coming generations. It would impact their children.

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It's been said that when it comes to our children, it's not so much what is taught, it is what is caught. And I think no truer words were ever spoken in that regard because our children are watching us. They watch what we do. They watch how we do what we do.

This is why it is that I think it is very important for children to be in a worship service or even a Bible study like this with their parents. I think it's sad when that disconnect is made, and it is so important for children to see their parents worshiping God.

Well, sadly, the children are going to remember, not their parents worshiping God, but worshiping Baal in their idolatry, and their wooden images, and their altars to Baal. And this just abominable practice, which is just unspeakable, really.

And it's so - I don't know how to say it other than just, for lack of a better word, intense. If you really think about it, just how deeply ingrained their sin had become.

It was permanently etched in concrete, as we would say. Never to be removed or erased; it was that deep. It had become who they were, a part of them, deep inside of them.

“And you [Verse 4] even yourself, shall let go of your heritage which I gave you. And I will cause you to serve your enemies in the land which you do not know. [And I want you to pay particular attention to this] For you have kindled a fire in My anger which shall burn forever.”

Talk about intense again, for lack of a better word. It's a righteous anger because God is a righteous God. But they have kindled this fire and angered God.

Why?

Because they refused to heed God's Word of warning to them concerning His judgment on them. And it had kindled this fire of anger against them, again, a righteous anger.

“Thus, says the Lord:” [Verse 5]. [Now, here we come again to the heart of the matter, which is always a matter of the heart] “Cursed is the man who trusts in man.” [Hang on to that] “Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the Lord.

For he shall be [Verse 6] like a shrub in the desert, and shall not see when good comes, but shall inhabit the parched places in the wilderness, in a salt land which is not inhabited.”

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Now it's so hard because in the original language, this has such a powerful and even poetic meaning, which they would have understood, by the way, because there was this one particular plant here, the word is "shrub" that would seemingly from afar, outwardly seem to be okay, growing. But when you open it up, it's dead inside. There's nothing there.

And they would have understood that because the barren land was full of these plants or shrubs, if you prefer.

And here Jeremiah is likening the one who trusts in man to that shrub, that plant, in that desert. It's barren. It's parched. It's salt land, uninhabitable, no fruit, no good can come from it. It's really a curse that comes instead.

Why?

Because this is the first of several things other than the Lord that Judah had put their trust in. They put their trust in man instead of the Lord.

Did you catch that, by the way, *[Verse 5]* **"Whose heart departs from the Lord?"**

In other words, they were not trusting in the Lord with all of their heart. Instead, their heart had departed from the Lord, and now they were trusting in man, the arm of flesh, man trusting man.

I have to confess something here, and I did inquire of the Lord about it. I just want to be as transparent as I possibly can. The Lord has been doing a profoundly deep work in my life concerning this.

There's just something; I just have this proclivity, maybe better word propensity to want to put confidence and trust in the experts, the professionals. I mean, there's nothing wrong with looking to those type of people, but when we take the trust that belongs only to the Lord and we put our trust in man instead of the Lord, that's where the problem comes.

Because see, at the end of the day, we give the credit then to man and not the Lord. And for me, and the Lord is always gracious and gentle. Whenever I've trusted in man, He's always led that man who I put my trust in to completely disappoint me and let me down and fail me. And the one who puts his trust in the Lord will never be disappointed, never be ashamed.

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And see here, I'm looking to the arm of flesh, I'm trusting in man. I mean, after all, they're the expert.

And I'm looking to them, and it's almost like - I'll just speak for myself - it's almost like the Lord's going, JD, I'm the great physician. I'm the great physician; you're putting your confidence in man. You're putting your trust in the arm of flesh.

Oh, man, are you in for a disappointment. Put your trust in Me. Trust Me. Don't trust man. Man is not to be trusted, especially now.

I mean, I want to be careful when I say this and how I say this, but over the last couple of years, I have lost complete confidence in the so-called experts and professionals. Oh, good; you got it, so I don't have to say anymore. Oh, please don't censor that.

Verse 7; notice the contrast. “Cursed is the man who trusts in man.” Verse 7, “Blessed is the man who trusts in the Lord [Ahh!] and whose hope is the Lord.”

[And again, look at this contrast]

“For he shall be like a tree planted by the waters [*Oh, now we're talking!*] which spreads out its roots by the river and will not fear when heat comes, but its leaf will be green and will not be anxious [*No anxiety*] in the year of drought, nor will cease from yielding fruit.”

Does this sound a little bit like Psalm 1? That's because it's like Psalm 1, the blessing that comes on those who put their trust in the Lord, do not sit in the seat listening to ungodly counsel, but take heed to the Word of the Lord, trusting in the Lord.

Everything around you can be completely barren, but you will always thrive. I heard a story many years ago, true story about a farmer, man of God, trusted the Lord. (Chuckling)

In farming, you kind of have to. Oh, Lord! We talked about that. But he just - he honored the Lord with his produce, the first fruits of his wealth and increase. He always honored the Lord. He always trusted the Lord; he was a man of God, trusted God.

Well, there came this storm and tornado, and it ripped through all of these farmlands until it got to his property line, and it went up and over and back down. That's this; that's this!

Oh, wait, no, no, no. You're trusting in Me? And I'm never going to let you down. I will never fail you.

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Oh, we sing it, we say it, we memorize it, we quote it. The Lord never fails. His love never fails. But do we really believe it? I know this isn't proper sentence structure, but He can't not come through.

Oh, here's JD. He's trusting Me; I can't let him down. It's not that I won't let him down; it's impossible, I cannot. He's putting his trust in Me. He will not be let down. I will not fail him. I cannot fail him. I'm going to provide for him. I'm going to protect him. He's trusting in Me.

And yes, famine, drought, plague, pestilence - you fill in the blank - all around, but not for the one who trusts in the Lord. Here's this plant: Dead, nothing there, parched, barren compared to this tree.

And, oh, interesting, the imagery, and it's not just Psalm 1 and here, it's other places in the scripture as well. Get the picture in your mind's eye. Use your God-given imagination and paint this picture on the canvas of your mind. You've got a tree, and the roots are down deep, and they got the water source. So it doesn't matter what's happening because of the roots down deep and the water that supplies that tree. That's the man who trusts in the Lord.

“Blessed is the man who trusts in the Lord.”

Do you get the impression, by the way, that Judah was trusting in man and not the Lord?

Well, it gets worse, *verse 9*, this very well-known verse. And we need to talk about this. The heart: Remember, the heart of the matter is a matter of the heart.

“The heart [You ready? You know it] is deceitful [You lie, You lie] above all things.”

There's actually three things; that's the first one. And it's all downhill from here. So not only is **“the heart deceitful above all things, it's desperately wicked.”**

Now, let me fill in a blank here because this carries with it the idea of being incurable, terminally ill, desperately wicked. It's incurable.

So not only is it deceitful, your heart, it's incurable. And to add insult to injury, **“Who can know it?”**

In other words, you don't even know it. Your heart is deceiving you, lying to you, and you're believing your own lies. You know who the biggest liar is in your life? You, yeah!

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Every time you look at yourself in the mirror, which I try not to do, you're looking at the biggest liar you know because your heart is deceitful above all things.

I know we talked about this on Sunday a little bit. I should probably expound just briefly on this, just to grasp just how deceitful the heart is. It is so deceitful that your heart, if you're trusting in your heart.

You say, well, I'm not trusting in man.

Oh, are you trusting in your own heart?

Oh, how do we say it? Be true to your heart.

No!

Follow your heart.

Don't, it's deceiving you! It's leading you down the wrong path. To have a deceitful heart is a heart that deceives you and lies to you, and you believe it. You've been deceived, self-deceived.

Well, what does that look like or what does that sound like?

Well, I'll just, again, use myself as an example. I'll take one for the team again. Here's what that looks like in my life.

My heart will say something to me like, you know, it's all good.

You lie; it's not good! It's really bad!

No, you're pretty good.

No, you're not! It's a lie! Don't believe it! Don't be deceived by it because your heart is deceiving you, telling you lies. (Singing) 'Tell Me Lies.'

Yeah, I don't want to do that. Whew! That's a flashback. Okay, I'm back. Sorry about that.

No, your heart will lie to you and tell you what you want to hear. And we fully cooperate when our heart does that. Here's our heart deceiving us, lying to us, and we're like, yeah, yeah, that sounds right, sounds right.

No!

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Let's talk about being terminally ill. It's incurable until the Holy Spirit indwells you and regenerates you from the inside out and changes your heart. That's the only hope. That's the only cure. He gives you a new heart.

And oh, by the way, as we started out - I don't want to take too much time on this - but their sin had been indelibly and permanently etched on the tablets of their heart.

Where have you heard that before?

The Law of the Lord, the Word of God indelibly and permanently etched and engraved on the tablets of our heart. That's how He changes our heart.

So, you're trusting in man or you're trusting in your own heart.

And lastly, this third one, and we haven't got to verse 10 yet. We'll get there. Who can know it? That's a question mark, by the way. You notice that; you see that question mark there?

Question: Who can know it? Oh, answer: *Verse 10.*

"I, the Lord." I know the heart.

I see the heart. Man only looks at the outward appearance. But I know your heart. I'm trying to tell you about your heart because you don't know your heart. Who but Me can know your heart?

"I, [Verse 10] the Lord, search the heart. [And then He says this, wow!] I test the mind."

I hate tests. I just had to take one recently. I did pretty well, by the grace of God, but I don't like tests.

Well, He tests the mind, searches the heart, tests the mind. **"Even to give every man according to his ways, according to the fruit of his doings."**

Okay, so now, lest you start coming down hard on Judah - Oh, those wicked people in Judah. Okay, no, this is us: Putting our trust in man, trusting in our own heart, and now, trusting in riches.

Verse 11, now, this is interesting imagery. **"As a partridge that broods but does not hatch, so is he who gets riches, but not by right."**

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In other words, nothing wrong with riches, but this again speaks to ill-gotten gain. So you're putting your trust in riches that were not by right, ill gotten.

And he likens them to this partridge. **“It will leave him in the midst of his days, and at his end he will be a fool.”**

Proverbs 23:5; you can write it down if you're taking notes. I don't want to say it's one of my favorite proverbs. I actually don't like this proverb at all because it basically says this. Don't wear yourself out to gain riches because riches will grow wings and fly away like an eagle to the heavens. Does that sound like your paycheck every month?

In other words, don't put your trust in riches because they're going to fly away like the partridge who's sitting on those eggs, and when they hatch, the partridge realizes, wait a minute, they're not my eggs. I don't belong here. I'm out of here.

And that's what happens to those who put their trust in riches, ill-gotten gain.

Oh, my goodness, I have to say it. A lot of research has been done on it, but on the back of our currency, cash, you know what they're trying to get rid of? In God We Trust.

Some have suggested that's not talking about the same God of the Bible. And they provide, arguably, in all fairness, some pretty compelling proof that that's not the God of the Bible in whom we put our trust.

But am I trusting in my riches, or am I trusting in the Lord? That's the question before us tonight. This is what they were doing. They were trusting in man. They were trusting in their own heart and they were trusting in riches.

Verse 12; how are you doing so far? You okay?

“A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all who forsake You shall be ashamed. Those who depart from Me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.”

Here again, and this is what I love about this chapter. There's this contrast between those who trust in the Lord and those who turn away from the Lord.

“Cursed is the man who trusts in man. Blessed is the man who trusts in the Lord.”

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A parched desert. A flourishing tree.

This is that contrast.

Verse 14, now this is interesting because Jeremiah now is going to cry out to the Lord and pray and ask God for a healing.

He says, **“Heal me, O Lord, and I shall be healed. Save me, and I shall be saved, for You are my praise.”**

Now, let's not get the verse 15 yet. A couple of thoughts here. For those of you that were here for our prayer meeting on Tuesday night, this basically summed up most of all of the prayer requests that we prayed for. Healing and/or salvation. Healing and/or salvation.

And no, we don't know what.

Obviously, the Holy Spirit did not deem it necessary to give us the details of what he was specifically asking for healing for. And I believe the reason is because it's not so much what he needed to be healed for, but that he would be healed.

Because it says, **“And I shall be healed.”**

Now, we're going to be talking about this on Sunday. This is a “whew!” Pray for me, please. Because this has given way to many a false teaching that believes if you have enough faith that God will heal you, and if you're not healed, it's because you don't have enough faith. That is a false teaching. Okay.

Save me and I shall - You have to come on Sunday for the rest of that one. **“Save me and I shall be saved, for You are my praise.**

Did you catch that? I'm trusting in You to heal me. I'm trusting in You to save me. You are my praise. You are my hope. You are my trust.

“Indeed [Now watch verse 15] they say to me, 'Where is the Word of the Lord? Let it come now!’”

I mean, here you've been preaching this doom and gloom, and yet nothing happens. Where is all of this that you've been proclaiming the Word of the Lord, thus says the Lord. Where is it? You've been telling us this. It's not happening.

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Boy, I feel his pain. But this is such a heartfelt prayer on Jeremiah's part because he sets himself apart.

Again, notice the contrast. Hey, they're not trusting in you. They're not praying to you for healing, salvation. You're not their praise. I am.

In fact, they're on the opposite end of the table persecuting me, which we're going to see next week, Lord willing, when we get to, Lord willing, do Chapters 18 and 19 because they kind of go together. We're going to see a little bit of it tonight. We're going to see another side to Jeremiah. We'll see a little bit tonight. We'll just get a little bit of a taste of it.

But he actually; well, I'm getting ahead of myself.

Verse 16, "As for me, I have not hurried away from being a shepherd who follows You, nor have I desired the woeful day. You know what came out of my lips. It was right there before You. Do not be a terror to me. You are my hope in the day of doom."

Whoa! True to form, right?

Jeremiah's heart is such that he does not wish for this woeful day of doom and destruction that he's been proclaiming to come upon them. He knows it's coming even though they mock him. **"Where is the promise of His coming,"** 1 Peter?

You've been proclaiming this and saying this, and yet everything goes on as it has before. Well, my hope is You. Notice he doesn't say, "My hope is in You." No, he says, "You are my hope in the day of doom."

He knows it's coming. They don't think it's coming; they don't believe me. Because apparently, they're misinterpreting Your patience in not willing or wanting for anyone to perish. So You're giving them all this time to repent.

We're going to see it again here towards the end of the chapter. But he's giving us this glimpse into his heart that he doesn't want this to happen. He's not going to say to them who said to him, "Bring it!"

It's not happening, what you're telling us is going to happen.

He's basically saying, I'm not going to tell them I told you so. See, I totally would. I totally would say, "I told you so."

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But not Jeremiah. Jeremiah's like, no, I'm not going to do that when it happens. You're my hope in the day of doom.

Now, verse 18, you would think we've got a totally different guy that's burst onto the scene and took the pen from Jeremiah's hand and started writing. **“Let them be ashamed who persecute me, [Verse 18], but do not let me be put to shame. Let them be dismayed, but do not let me be dismayed. Bring on them the day of doom and destroy them with double destruction!”**

What? Wait a minute. What happened? Can we go back? Because that's - it almost - I mean, at first read, would you agree it almost seems like he's contradicting everything he just got done saying and praying. Lord, I don't want this. I don't wish this. My hope is You in the day of doom.

And then, “But bring it on and destroy them.”

And it's not just destruction. Bring on them double destruction. Double down on them, God! Yeah, get them!

What? Jeremiah, what happened? What is going on with you?

Well, let me explain. I know it seems like it contradicts who Jeremiah is; however, upon closer examination, it reaffirms that he's trusting in God for just judgment. That's what he's saying here.

Lord, You're my hope in the day of doom. I know it's coming. And I am putting my trust in You. You're my hope in the day of doom. I'm putting my trust in You to mete out just judgment.

“Vengeance is Mine, says the Lord.” And we usually stop there; we shouldn't because he goes on to say, **“And I will repay.”**

That's what he's saying here. Lord, I'm trusting that You're going to take care of this. I'm trusting that You're going to justly judge this on that day. I'm trusting You. I'm putting my trust in You.

Does that help?

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Verse 19, "Thus said the Lord to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem.

And say to them, 'Hear the word of the Lord, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem who enter by these gates.'"

Does this sound familiar? That's because he's having Jeremiah do it again. Go to the gates where all the people were.

Let me see if I can give You a visual here. So, all of the people were crowded, kind of bottle-necked. So like, here you are standing in line, and there's all these people waiting at the entrance to get in. You got a pretty captive audience.

And then here comes this street preacher that puts up his crate or whatever and stands up there and starts preaching.

What are you going to do?

You're going to have to listen because you're waiting there at the entrance at the gate in line, and you're going to be there for about an hour, so it's going to be a good one-hour sermon.

So you're not coming to me; I'm going to come to you, and I'm going to go right where all the people are, and I'm going to speak the words, Chapter 1, the Lord is put on my mouth to speak.

Verse 21, "Thus says the Lord."

Now this is what he's proclaiming as they're waiting in that very long line.

"Take heed to yourselves, and bear no burden on the Sabbath day, [Now hang on] nor bring it in by the gates of Jerusalem, nor [Verse 22] carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers."

Okay, now we're going to see more of this in a moment, but I think we need to address this right now. This is not talking about the Sabbath Day.

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It's talking about resting from your works. Trusting in the finished work, as we're going to see, of Jesus Christ on the cross who fulfilled the Sabbath. So you can rest from your work.

See, they were trusting not just in man, not in just their heart, not in their riches, they were also trusting in their works. They were trusting in their own works, what they would work and earn and merit. And this is a problem.

In fact, if you were to ask me, and I'm not going to take the time tonight, this is another topic for another time. This is probably one of the biggest problems we have as Christians in our walk with the Lord, and I'll explain why I say it like that.

We think: Man, I'm going to try harder. It's not trying. It's trusting.

See, because we bought this lie, probably our heart because it deceived us, that somehow, we have this meritorious relationship with the Lord where I have to merit it.

And then when I blow it, then I try harder. I even make promises. Okay, Lord! I make vows: Oh, God.

Stop! Stop trying in the energy of your own flesh. Don't try harder, work harder, no! Trust in His finished work. Don't trust in your works.

Enter into that rest, Hebrews tells us; there's a rest, a rest from work, because we're saved by grace, through faith, not of works. He fulfilled the Sabbath, so it's finished.

We're - I'm getting way ahead of myself. Let's keep moving here; got a little excited there.

“But they did not obey [Verse 23] nor incline their ear but made their neck stiff that they might not hear nor receive instruction. [That's deliberate]

“And it shall be [Verse 24] [Here's God just in His grace and mercy trying again] if you heed Me carefully,” says the Lord, “to bring no burden through the gates of this city on the Sabbath day but hallow the Sabbath day, to do no work in it, then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem, and this city shall remain forever.””

Key word “if” you heed Me carefully. And it's even better than that.

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“They [Verse 26] shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin and from the lowland, from the mountains and from the South bringing burnt offerings and sacrifices, grain offerings and incense, bringing sacrifices of praise to the House of the Lord.”

[If]

“But [Verse 27] if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”

Okay, that's how the chapter ends.

Why so severe?

Because you're rejecting the gift, the rest from works as a foreshadow of the finished work on the cross. You're rejecting Jesus; that's why.

See, He's Lord of the Sabbath; He fulfilled the Sabbath. Man was not made for the Sabbath. The Sabbath was made for man. Jesus is the Sabbath rest from our works.

It's no longer works. This was all a foreshadow, a type, a prophecy really to point to the Savior who would come and fulfill the Sabbath. So now we enter into that rest from our works because we're trusting, trusting in Him and the finished work on the cross.

They rejected that. They rejected it. They were trusting in their own works.

And oh, by the way, they were also trying to get ahead and opening on Sundays, or let's say Saturdays, whatever. They were working seven days a week just like when the Israelites were gathering the manna.

And again, a type, a foreshadow. They were not to gather any manner on the Sabbath, so the Lord would provide enough the day before so that they didn't have to work on the Sabbath because that would violate the type, it would ruin the type, the typology.

So here are these - and don't be too hard on them because you would have probably done the same thing. Okay, I probably would have done the same thing. But here's what I would be prone to do.

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I would think, wait a minute, okay, I'm going to get twice, double pay on Friday. What if I just try to sneak on Saturday? I can get more. (Sneaky chuckling laughter)

And they tried. You know what happened, right? It turned into maggots. Nice try. Nice try.

Oh, apparently, you're not trusting Me.

And speaking of the manna, and - we'll - this is a great way to segue into the communion celebration of the finished work on the cross.

It's - we can rest now. It's no more works. He fulfilled it. It's finished.

But think about this with the manna, one last thing. Every night before they went to bed, they had to trust that that next morning when they woke up, there would be manna. Talk about having to trust the Lord.

Now, did they do that?

Again, I'll speak for myself. I go to bed at night going, What if there's not manna tomorrow morning? Or how about this?

What if I sleep in and there's not enough or I'm too late? And what if and what if?

Oh, you're not trusting the Lord. You're not trusting the Lord?

Because see, you didn't have enough manna in your bank account for the next month or, you know, they say have three months of your expenses saved away.

Well, now you're trusting in that. Nothing wrong with that. You can have that, but does that have you? Are you trusting in that or are you trusting in the Lord?

See, they had to trust God because they didn't have a reserve, a stockpile. They didn't have tomorrow's manna today. No, they get tomorrow's manna tomorrow. They're just gonna have to trust the Lord for it. But they didn't. They rejected that.

They could rest. They could sleep. Just go to bed, have a good night's sleep. It'll be there in the morning.

They're up all night (groaning) tossing and turning. (groaning)

Am I getting a little bit too close to home here?

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No, I have to confess, there's times I wake up in the middle of the night, and I'll start worrying. and all the what ifs, and then I can't go back to sleep.

So what do you do? Oh, cure for that is start reading the Bible. Satan's like, Put that man back to sleep. I don't want him reading the Bible, and I surely don't want him praying. We're going to be talking about that on Sunday, too, a little bit, why prayer's so powerful, and Satan knows it.

So you start praying. You start reading the Word of God. Satan will bring a drowsiness on you and puts you back - he doesn't want you doing that.

But how like that are we, if we're honest with ourselves? We toss and turn, we fret, we worry, we fear.

And God is saying, Will you rest and trust? I'm going to - what, I'm going to fail you? What, I'm going to sleep in? I never sleep or slumber.

What, you think I'm going to like, you know, miscalculate how much manna we need for tomorrow? Like I'm going to make a mistake, a mathematical error? I'm not going to have enough for you?

Or how about this one, getting back to the merit-based relationship. Nope, you were a bad boy. You ain't getting any manna. You're in timeout. No manna for you, boy, till you learn your lesson.

No.

Oh, I'll try harder! No, no, no, no, no, trust. Trust. (Stuttering)

Because see, if you try to insert your own efforts and works, and try, what are you saying? It's almost hard to even say it, but what you're saying to Jesus is Thank you anyway. I'll do my part, earn my keep.

Oh, you will, will you? Hmm?

Oh, I've been a good boy this week, so God's going to be good to me.

Oh, I've been a bad boy this week; God's going to - Man, that other shoe is going to drop that heavenly shoe. I'm going to get a lickin'.

Jeremiah 17 **Do I Really Trust God?**

J.D. Farag

Really?

Have you ever had it happen where you've sinned, and you're thinking God's going to surely just, I mean, that other shoe is going to drop, but instead of the other shoe dropping, God just pours out His grace? You're going, I don't deserve this.

I know! Because My relationship with you is not based on what you do, your works. Rest: It's finished. The work is finished.

Again, great segue into the communion celebration because that's what it is we're celebrating, the finished work on the Cross. Luke's *Gospel Chapter 22*, beginning in *verse 14*, **“When the hour had come, He [Speaking of Jesus] sat down, and the 12 apostles with Him. Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer. For I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.”**

Then He took the cup, and gave thanks, and said, “Take this and divide it among yourselves. For I say to you, [This is the second time now] I will not drink of the fruit of the vine until the kingdom of God comes.”

And He took bread, gave thanks, and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.”

So for those that are here, if you'll take it, just peel back top part. You'll find the bread, and just hold on to it for a moment.

We hold in our hands a symbol of the body of Jesus Christ that was broken when He died for us, paid in full for us, and finished the work for us. That's what this is, a symbol, but it's also a reminder.

Because we need to be reminded of what He did for us. I need to remember, and I need to be reminded that it's finished, the work is finished, the model. The creation is a type. On the seventh day He rested from His works.

Was God tired?

No! He rested from His works.

Why?

Jeremiah 17 Do I Really Trust God?

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Because it was finished. It was finished. Rest. That's the model. That's what we're celebrating. It's finished.

What are you striving for? What are you working for? Why are you trying?

No, just trust. Rest.

Remember? It's finished. I paid the price. I finished the work. It's finished. Relax. Rest in Me. Trust in Me. The work is finished.

Would you partake of the bread with me?

Thank You, Lord. (Sighing)

Lord, I thank You for this reminder, this celebration, this commemoration. It is much-needed. I think when I say that and pray that, I do so on behalf of everyone that's here or watching online. Lord, we need this reminder that it is finished. The work is finished. We can rest, and trust in You. There's nothing we can do to add to the finished work, and so, Lord, thank You.

Thank You for what You did for us on that cross, Your body broken. Thank You, Jesus.

Luke goes on to write, **“Likewise He [Again speaking of Jesus] also took the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you.”**

So again, for those of you that are here, if you'll peel back the remainder of the packaging, you'll find the cup. And just hold on to it for a moment before we partake.

So again, a symbol, this time not of His body broken for us, but His blood shed for us, a symbol. There's no remission of sin, right, without the shedding of blood?

And He says, I want You to remember that My blood was shed in your stead for the payment in full for all of your sin. Unless and until My blood was shed, it was not finished, it was incomplete. My blood had to be shed.

And by the way, we know the number seven to be the number of completion, correct?

Seven, the number seven; seven days complete a week.

Seven notes complete the musical scale.

Jeremiah 17
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Seven colors, the rainbow.

The number eight is the number of new beginnings. But the number seven is the number of completion.

Jesus bled from seven places on His body: His feet, 2; His hands, 4; His back, 5, when He was whipped. His head, 6, when they impaled, really, those thorns. I have the actual thorns in my office. I actually - just putting that on the shelf cut. They're so sharp in His head. And by the way, the forehead is very porous.

And finally, the seventh place, the number of completion was when they stabbed Him, that Roman soldier stuck the sword in His side, and out came blood and water. That was seven.

When He was pronounced dead, it was finished. **"Into Your hands I commend my Spirit. It is finished."** Complete. Just rest now.

Would you partake of the cup with me? Thank You, Lord. You could stand.

Kapono, you can come on up.

Thank You, Lord Jesus, so much. Lord, I thank You for this celebration of The Last Supper, for the bread, for the cup. Lord, I thank You for the reminder. Thank You for the ordinance. I thank You, Lord, for giving us this to do in remembrance of You as often as we do.

Lord, I thank You that it is finished, period. The works done. And we can enter into that rest from our works as we put our trust in You. Lord, thank You. We cannot thank You enough.

Lord, I pray lastly, that we would be numbered among those of whom it is said they fully trust in You, Lord.

When Your eyes are searching to and fro throughout the earth looking for a heart that is fully trusting in You, devoted to You, looking to You, dependent upon You, resting in You, oh, You're strong on their behalf.

Lord, I pray that when Your eyes are searching to and fro You find us. You see us and our hearts fully trusting in You with all of our hearts. Thank You, Lord, in Jesus' name. Amen.