

Bethel Pulpit

Sermon 217

Casting All Your Care on Him

**Sermon preached at Bethel Chapel, Luton,
by Mr. B. A. Ramsbottom,
on Lord's day evening, 29th June, 2003**

Text: *"Casting all your care upon Him; for He careth for you" (1 Peter 5. 7).*

This is a very well-worn text, but it is a text which will never be worn out. There is a most beautiful simplicity in it, and it is what the Lord's people have been doing ever since Adam fell, and what they will be doing right down to the end of time: casting all their care upon their Lord and Saviour. Though there is such a beautiful simplicity in it, O what a blessed experience when you are sweetly enabled to cast all your care upon the Lord and to leave it there with Him – just like Ruth the Moabitess when she came back to Bethlehem! O that load of care she had, but she went in softly by night and lay down at Boaz' feet, and she cast all her care upon him. Why? She could not deal with it; it was too hard for her. But she knew it was not too hard for Boaz. She knew he had the ability; she had a sweet hope he had the willingness; so she went in softly by night, lay down at Boaz' feet, and she cast all her care upon him, and she was enabled to leave it there. "And now, my daughter, fear not; I will do to thee all that thou requirest." "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day." It is in Boaz' hands. It is not in Ruth's hands. But so often we try to deal with these things ourselves, to manage these things ourselves. If only we were blessed with the sweet simplicity of faith, to cast all our care on the Lord, all of it, to leave it there. And what then? "He engaged to manage all, by the way and to the end."

"Casting all your care upon Him." There is only one way in which we can cast our care upon the Lord. That is by faith; that is by prayer. So the value of the blood-sprinkled mercyseat, the value of the throne of grace, where Jesus sits and waits to hear and answer prayer. The privilege of it! But it is strange. Our carnal hearts seem to have a kind of sinful backwardness to cast our care on the Lord. We will try to manage it ourselves, or ask a friend to help us. O but the wonderful privilege, if more often we were here, if more often we could live here. It is a way of dependence; it is a way of hope. "Casting all your care upon Him." And no doubt this is a special word in season for someone here this evening. You have come to the house of God as in the days of Jeremiah: "Is there

any word from the Lord? And Jeremiah said, There is.” You come tonight with all your care and your burden and your concern, and you say, Is there any word from the Lord of hosts for me? And there is: “Casting all *your care* upon *Him*.” *Your care*, that which lies most heavily upon your heart, that which is with you when you wake up in the morning. *Your care*. Now, “Casting all *your care* upon Him.”

“‘Cast,’ He said, ‘on Me thy care;
'Tis enough that I am nigh;
I will all thy burdens bear;
I will all thy needs supply.’”

“Casting all *your care* upon Him.” Because one thing is very clear: we will always have our cares, as long as we live. Whether we are old or young, whether we are rich or poor, whether we are sick or in health, we will always have our cares. The world is full of care. And let us be clear, those who understand the original language tell us that usually when the New Testament speaks of *care*, it is more in the sense of what we would call *anxiety*. It is a strong word. O the anxiety there is in the world today, perhaps more anxiety than the world has ever known. You think of all the improvements and advances medically, in science, in travel, all kinds of things, but there seems to be more anxiety than ever before, and the world has never really learned the answer to anxiety. But the Word of God most blessedly and clearly prescribes it. This is the divinely-appointed remedy for anxiety: cast it upon the Lord. “Upon Him call in humble prayer, thou still art His peculiar care.” “Casting all your care upon Him.” So may this be the Lord’s word to you, and especially to some of you who have come tonight with your various burdens and your various cares, to cast all that care upon Him. May you sweetly prove, “He careth for you.”

Now I find according to Scripture that the cares of God’s people can work in two different ways. All God’s people have their cares, every one of them, just as the world do. But these cares work in two completely different ways. You remember that very solemn parable the Lord and Saviour Jesus Christ told concerning the sower and the seed and how some of the seed fell among thorns, and it sprang up, it seemed to be growing well, but the thorns and the briars strangled the growth so that there was no fruitfulness. You remember the Lord and Saviour Jesus Christ tells us what those thorns and thistles and briars are. He tells us of three things: the deceitfulness of riches, and the pleasures of this world, and as it

concerns us here, the cares of this life. John Newton says, “These anxious cares, to thee are burdens, thorns, and snares,” and they strangle the growth and make you unfruitful. That is one way these cares work. The other is this: if they drive you to the sinners’ Friend, if they make you increasingly feel you cannot do without the Lord, you cannot do without the Saviour, if they send you on many an errand to the mercyseat. Then these cares will not be thorns and thistles and briers, but these cares will work for your good, and sometimes you will have to bless God that these cares came in your life because they drove you to the sinners’ Friend. But you have your cares this evening, many of you. Which way are they going to work? Are they going to stifle the growth, or are they going to drive you to the Saviour?

“Casting all your care upon Him.” “*All your care,*” the big things and the little things. How often a child of God has a terrible trial, cannot manage without the Lord, has to pray, has to depend! The Lord most wonderfully appears, and then the next week there is some trifling thing, and that child of God tries to manage it himself. “*All your care,*” the little as well as the big, providence as well as grace. Nothing too great to cast on the Lord and nothing too small. What is the smallest thing you have ever had to pray about? Nothing too small.

“Casting all your care upon Him.” Well then, let us try with God’s help to look at one or two of these cares. You know what we sang at the close this morning: “Be this my great, my only care.” And what was it? You remember how it went on.

“Be this my great, my only care,
My chief pursuit, my ardent prayer,
An interest in the Saviour’s blood,
My pardon sealed, and peace with God.”

Now is that your chief care? God’s people have many cares, but if your religion is real, you will come to that point in your life when one thing is needful, and it is well engraven on your heart. Many cares, O but that chief, that great care. One day I have to die. I am not here for ever. I have to meet my Maker. I have to stand before the judgment seat. I have to give an account. I am sinful, unworthy, guilty. O to cast that care upon the Saviour! Lord, save me by Thy precious blood. Have mercy on my soul. Save me with an everlasting salvation. It is a solemn thing if you count yourself one who prays, or who says your prayers every morning and

evening and comes to chapel, and that has never been your chief prayer, your great concern: “An interest in the Saviour’s blood, your pardon sealed, and peace with God.”

O do not take it for granted, beloved friends. We want to be right at last. We want to have a religion to die with. We want to have a religion which will take us to heaven. We need that vital, personal, saving knowledge of the Son of God. We need that true repentance, that true faith. O how many are there here this evening and this is your chief, your great concern, your chief, your great care: How will I do in the swellings of Jordan? How will I stand in the great day? Twice within this last week or so our friends at Bethesda have been visited by the hand of death, and these things are a voice, these things are a reminder. “How stands the case, my soul, with thee?” O that care, the weight of it, the care of your never-dying soul and your sins and eternity! Some of you because your sins are so heavy, and some of you because you do not feel your sins enough. Some because these things plague you, and some because your hearts feel so hard you are concerned they do not plague you. “All your care.” You are to go just as you are.

“Lo! glad I come; and Thou, blest Lamb,
O take me to Thee as I am;
Nothing but sin I Thee can give;
Nothing but love may I receive.”

Now that is casting on the Lord and Saviour Jesus Christ the concerns of your immortal soul.

“Casting all your care upon Him.” And then there are the cares of the church of God. On one occasion Paul seemed to be almost overwhelmed. He said, “Beside those things,” and he had some terrible things – he speaks of being beaten with rods, and scourged, and shipwrecked, and robbed – but beside all this he says, “The care of all the churches.” I believe if your heart is made tender, if your religion is real, it will be a care, a concern to you. This evil day, the wickedness in the nation, the cause of God and truth in the earth, the low state, the declension, and especially the cause with which we are most particularly concerned. Now is the church of God, the cause of God and truth, a great concern to you? Are you amongst those who tremble for the ark of God? Well, “casting all your care upon Him,” because He cares for the church of God more than you and I ever will, ever can. Never forget that.

If we love Zion, the Lord loves Zion more. If we love the church of God, the Lord and Saviour Jesus Christ loves the church more.

“Casting all your care upon Him.” The care of your family. Now have you got things in your family, things amongst those you love? Perhaps you cannot see in them what you long to see. Perhaps some of them are in trouble. Perhaps some of them are unwell. Perhaps some of them are bereaved. All these things. Parents with young children, and those of you expecting the birth of children. All these many, many things. Seeking to bring up children “in the nurture and admonition of the Lord,” and the sad and solemn, evil day, and the many temptations and the wickedness. “Casting all your care upon Him,” begging that the Lord who is almighty will hide your family, your children, your loved ones, under the shadow of His wings. And they are safe there; they are secure there.

“Casting all your care upon Him.” The care of your health. There are various ones and you do not feel as well as you did, or there are things which worry you or trouble you, or you perhaps wonder what it is, or what it is going to be. Perhaps you are in pain. Perhaps you are not getting the treatment you think you should have. Perhaps you are not improving. Perhaps you have secret things you do not speak about. “All your care.” It is embraced in this beautiful word. The Lord knows. The Lord understands. The Lord cares. He is the great Physician. He understands every case. We bless God for medical skill and doctors, but sometimes we are wrong. We say to the children, We will take you to the doctor and “he will make you better.” We do not make people an offender for a word, but the best means will not avail without the Lord’s blessing, and the feeblest means with the Lord’s blessing will.

“Casting all your care” – all of it – “upon Him.” And then there is trouble, “trouble, like a gloomy cloud.” What is a trouble to one is not a trouble to another, but if you are in trouble, you know it – that which lies close to you, heavy on your heart; these deep, sore troubles, bereavements, and all the other various troubles and trials and sorrows and perplexities. Well, the Lord does understand, and He is full of compassion. He will not break the bruised reed. He will never quench the smoking flax.

“Go just as thou art, with thy woe,
Fall down at the feet of the Lamb,
He will not, He cannot say, No.”

“Casting all your care upon Him,” whatever troubles there might be in your life at present.

“Casting all your care upon Him.” Now the care of the unknown way. The Lord says, “Take therefore no thought for the morrow.” It means do not be overanxious. So many of God’s people, even when things are going well, are fearful about what there might be tomorrow or next week. It may be something they *know* is going to take place and they shrink from it; they are fearful of it. Or it may just be a fear of the unknown, what lies before, those crooked things, those mountains. None of these things are outside the text. It is all here – tomorrow, the coming days, next week – “all your care.”

“Casting all your care upon Him.” The wonderful thing is that the Lord has left this word so beautifully open. What do I mean? Well, the Word of God might speak particularly of all different kinds of cares one by one, and so might the minister, and you might feel, Yes, but mine is a special, unusual, peculiar care, and it is left out; it has not been mentioned. Now it is not left out here. “Your care,” whatever it is. “Cast *thy burden* upon the Lord.” “*Thy burden*,” whatever it is that weighs you down. “*Thy burden*.” “Cast *thy burden* upon the Lord, and He shall sustain thee.” “Commit *thy way* unto the Lord.” “*Thy way*,” whatever it is. You know the way you take, the darkness, the fear, the perplexity. “*Thy way*.” “Commit *thy way* unto the Lord; trust also in Him; and He shall bring it to pass.” “Call upon Me in the day of trouble,” whatever that day of trouble is. “Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.”

“Casting all your care upon Him.” We do not want to be tied down to providential things only. Do not think that with the Lord’s people it is just the great concern at the beginning and then it is all these providential things all the way through. There are many spiritual cares: “So often I feel that my spot is not the spot of the Lord’s children.” “So often I do not seem to have a spirit of prayer.” “So often it is dark in reading the Word of God.” “So often I do not feel the love that I had. My heart is dry and barren and destitute.” “So often I am ashamed of my profession.” “So often I am ashamed of my Christian life.” So do not think of it being this great concern of our sins and our souls and eternity just at the beginning, and then only all these providential things. There are still these weighty

cares of the Lord's people concerning their souls and their relationship with the Saviour and their profession of His name.

Now, "*All your care.*" "*Casting all your care upon Him,*" not just some of it. Sometimes we perhaps just cast some of our care on the Lord. He says, No, "*all your care.*" It is almost as if the Lord at times would lovingly rebuke us, as if He would say, You remember that care, that vast concern and you cast it on Me and how wonderfully I appeared. But this other thing, as if the Lord says, Could you not trust Me here? How often the Lord spoke to His immediate disciples like this! That well-known miracle when He stilled the storm on the Sea of Galilee. But do not forget: Your hearts were hard; did you not remember the loaves and the fishes? In other words, you trusted Me then to perform a miracle, but now this storm, and you could not trust Me there. "*All your care.*"

“‘Cast,’ He said, ‘on Me thy care;
’Tis enough that I am nigh;
I will all thy burdens bear;
I will all thy needs supply.’”

“Casting all your care upon Him.” Now notice this word, *casting*. It does not say, cast your care on Him, or you *did* cast your care on Him, or you *will* cast your care on Him, or you *should* cast your care on Him. It is what I call a continual present. It keeps going on and on all the time. That is just what it is. It is something that keeps going on and on all the time. “Casting all your care upon Him.” Peter speaks a similar word in the second chapter of his first Epistle, concerning the Lord and Saviour Jesus Christ as the church's foundation. He says, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.” “To whom coming.” He does not say, you did come, or you will come, or you should come. “To whom coming.” It is that constant venture of faith. It is that continual coming. “To whom coming,” all the days of your life. “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.” And so here, “Casting all your care upon Him.” It is something that keeps going on. Right at the beginning that young believer, a boy or girl first seeking after Jesus, “Casting all your care upon Him.” Now look at that same one, sixty, seventy years later, and where are they? Still as needy, still as dependent, still casting all their care upon Him. It is not something you are ever going to outgrow. Perhaps today you have been sweetly enabled to cast your care upon the Lord, and

perhaps He has most blessedly appeared for you, but do not think you will not need this word again. There is tomorrow and the day after and next week, and so it will be as long as we are here on earth, till faith is swallowed up in sight, and until we are no longer in the body. O to “join in the everlasting song, and crown Him Lord of all,” for ever freed from sin and sorrow! But until then, right till you come down into the swellings of Jordan and face that monster, “casting all your care upon Him.” And the wonderful thing is He will never fail you. He never has and never will.

“Casting all your care upon Him; for He careth for you.” Now just a word about this “upon Him.” Who is it is speaking of? “Casting all your care upon Him.” You might say, You should not be asking that question; you should know. It is the Lord, almighty God. Or some of you may say, In a special sense it is the Lord and Saviour Jesus Christ. Well, yes, I do realise that, blessedly realise it. But I think you know I do like to set the text in the context. What goes before? “Humble yourselves therefore under the mighty hand of God ... casting all your care upon Him.” So who is this *upon Him*? It is One who is God and who has a mighty hand. “Casting all your care upon Him,” the One who is true Almighty God, the One who has a mighty hand. Do not forget that with all your cares, spiritual and providential. Do not forget the mighty God and do not forget His mighty hand, that mighty hand which can uphold you, support you, sustain you, that mighty hand that can appear for you, that mighty hand that can still perform impossible things. Do not forget it is the Almighty God, One who can well sustain the weight of your burden, the weight of your care; the mighty God, He who is almighty to save, even to save unto the uttermost. Now it is Him, “the mighty hand of God,” “casting all your care upon Him,” and proving that His mighty hand “is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.”

“Casting all your care upon Him; for He careth for you.” It is a most beautiful, blessed word, isn’t it? “He careth for you.” He knows, He loves, He understands, He cares. “Casting all your care upon Him; for He careth for you.” Really there are two ways you can come into this very beautiful word, “He careth for you.” One is like this: you have a little, sweet assurance in your heart that this word belongs to you. You have an interest here. You say, Lord, dost Thou care for me? Am I Thy special care, Thy peculiar care? Then I can cast my burden, I can cast my care upon Thee. Now that is one way into it, very blessedly so, the dear child of God with a sweet assurance that he has a loving Father in heaven who

cares for him, and then the trouble comes, and he is enabled to cast all his care upon the Lord. But not everybody can get in that way. If you will, that is the front door. But there is a back door. Perhaps I can put it something like this. Moses was going to get hold of the serpent by the head, and the Lord said, No, Moses, take it by the other end. "Take it by the tail." Sometimes you can take hold of the text the other end, take it by the tail. What do I mean? Well you have your trouble, your care. You do not have the sweet assurance that God is your Father in Christ, but you go on the venture of faith. You go in obedience to the Lord's command. You go resting on His promise, and there you are enabled to cast all your care upon Him, and what then? As you cast your care upon Him you sweetly live to prove that He is going to care for you. So you come into this beautiful verse just as surely as the other one, but you come into it the opposite way round. Well, if you have not the sweet assurance that God is your Father in Christ, but you know you have these heavy cares, and you know there is a command to bring them, and you know there is a precious promise, then go as the Lord enables you and cast all your care on Him, and in casting your care on Him you will sweetly prove, "He careth for you." "Upon Him call in humble prayer, thou still art His peculiar care."

"Casting all your care upon Him; for He careth for you." But beloved friends, before coming this evening I thought like this: I am not going to tell them anything they have not heard before. You have not heard anything different, have you? You have not heard anything fresh. You have heard it all before many times. But I remember a little old Yorkshireman preaching. He said, "I went to hear a minister. He didn't tell me anything I didn't know, but he did confirm me." Well, I have not told you anything you did not know before, but this is a blessed truth in its sweet, sacred simplicity. May it not be that I confirmed you; may it be that the Holy Spirit Himself sweetly confirms you in it, and may He sweetly enable you to go home and do it. "Casting all your care upon Him; for He careth for you."