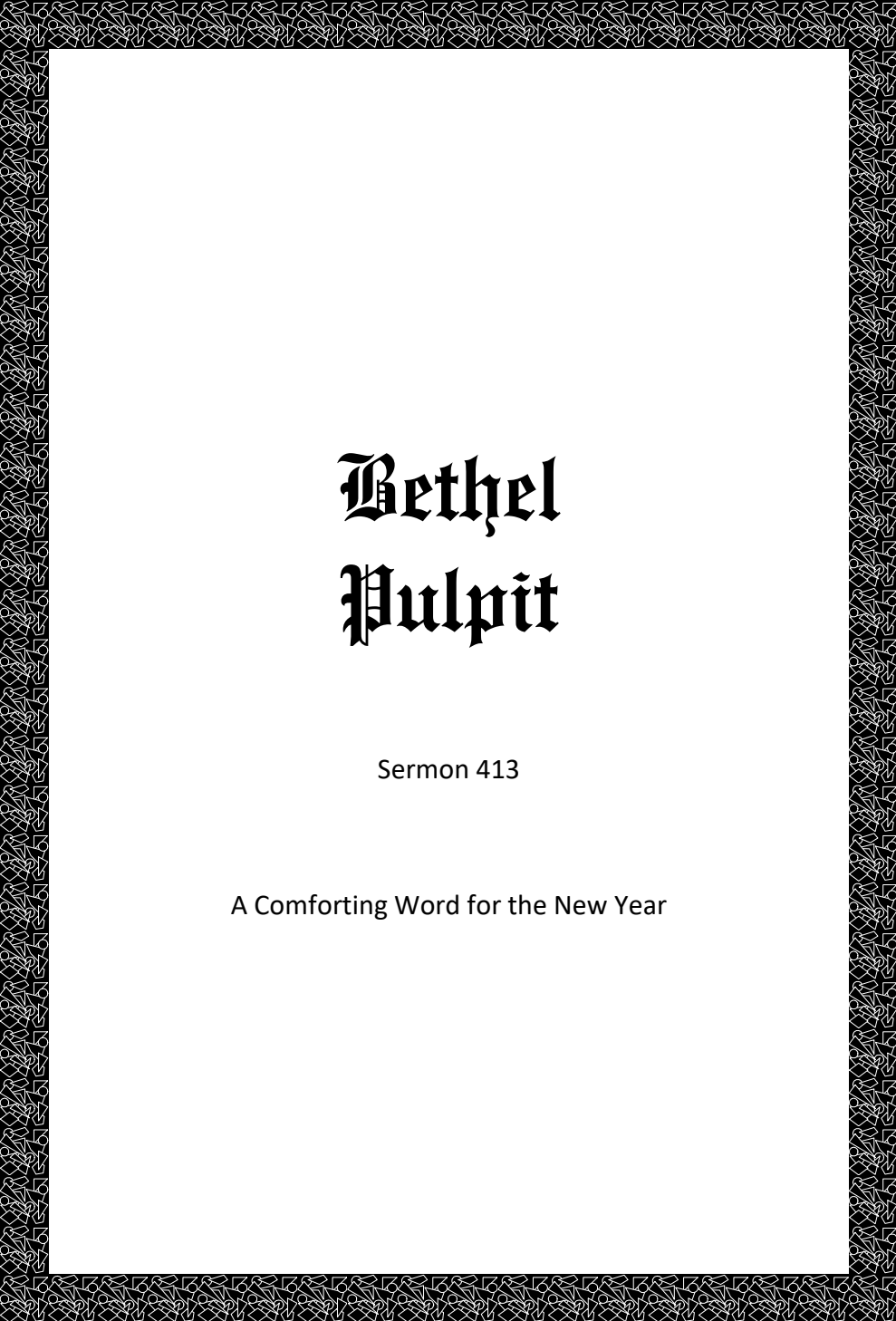




Bethel Pulpit

Sermon 413

A Comforting Word for the New Year

**Sermon preached at Bethel Chapel, Luton,
by Mr. B. A. Ramsbottom,
on Lord's day evening, 12th August, 2018**

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

Here we have a gospel exhortation. What is a gospel exhortation? It is really the Lord kindly, simply telling us what we have to do. Now sometimes it is solemn: “Walk worthy of the vocation wherewith ye are called.” You can think of many of these exhortations. The Lord tells His people something they need to do – to separate from the world, to deny self, to seek first the kingdom of God. So some of these exhortations are quite close, and they are quite sharp. Then there are others which are such a help, and the Lord speaks them so kindly to His people.

Here the Lord in His infinite wisdom knows what His people are and where they are. He kindly speaks to them, not as they ought to be, not as they should be, but as He knows where they are, and the Lord clearly knows the many cares, the many different concerns that His people have. You, as you have come to chapel tonight, you have your various cares and concerns – some of you even now, perhaps some tomorrow or during the coming week, or in the unknown way. The Lord knows all these cares and burdens and concerns that His people have. He kindly tells us how to deal with them. It is not a hard thing. It is not a complicated thing. It is not asking them to go and do some penance. It is not asking them to do some work to gain His favour. He simply tells us, when we have these various cares that keep arising with us all the time, that we are to cast them on Him. There is a beautiful simplicity in it. He bids us cast all our cares on Him, because He understands, and He sympathises, and He knows better than we how to deal with them.

So we have this word: “Casting all your care upon Him; for He careth for you.” You might say, it does not say who this *Him* is. Well, in the verse before he has been speaking of “*the mighty hand of God.*” Whether you view it as the eternal Father, or whether our dear Lord Jesus, or whether you think of the blessed Spirit, the divine Comforter, the point is clear: the place where you have to cast your care is into His almighty hand, and it *is* almighty. He knows how to deal with our cares. He is able to deal with them far better than ever we can ourselves.

“Casting all your care upon Him.” There is one very merciful thing here. The Lord leaves it open. He might have specified some special thing, and that would have been kindness – that kind of care, cast it on Me – and it might have left your care out of it, but He does not. The Lord kindly leaves this open to all the cares of all His people.

“Casting all your care upon Him.” And of course, there is the great care – it should be the greatest care – our souls’ concerns, that we must die; we are sinners; eternity before us. Is it a care to you? It was not always a care. When we were born, we grew up, we were careless about the state of our souls, careless about what was going to happen. O how many Satan has entangled with this: that there is plenty of time; think about this later. But I am sure of this: when the Lord in the new birth begins to work with a sinner, his never-dying soul becomes his chief care, his chief concern.

“What shall I do, or whither flee,
To escape the vengeance due to me?”

And the Lord puts it simply here: “Casting all your care upon Him.” Of course, the simple question: *how* do we cast our care on the Lord? There is only one way, beloved friends. It is in faith, and it is by prayer, as the Lord enables. I do not know of any other way in which we can cast our cares upon the Lord. There is mercy in it. You have the throne of grace here. You have the blood-sprinkled mercy seat here. You have the sweet invitation, you have the loving welcome, however unworthy, however sinful you are, to take all your concerns to the Lord in prayer and to cast them upon Him.

“Casting all your care upon Him.” And in a sense, in the beginning of the work of grace, as you seek to cast all your spiritual cares and concerns on the Lord, there is that casting your sins upon Him. Now we have to speak carefully here. We know at Calvary all the sins of all the Lord’s people were cast on the dear, dying Saviour by His Father, and He bore them, and He bore them away. But there is that sense, personally, feelingly, solemnly, where a sinner is helped to venture in prayer through the blood of Jesus to seek to cast their sins on Him in humble confession, in true repentance, in asking for forgiveness, in seeking cleansing in the blood of the Lamb.

“Casting all your care upon Him.” And then there are the many cares of providence – mothers at home with young children, those with loneliness and disappointment, aged ones in old age and infirmity, children at school having either trouble with their work, or with their teachers, or with the other pupils, and especially those who have to go to work and mingle with the world. There are all kinds of cares and troubles. There is bereavement. There are separations. We could keep going on. The wonderful thing is this: whatever your care is tonight, whatever it is that is burdening you, or holding you down, or worrying you, or concerning you, this word stands, and it has stood for two thousand years, and O the thousands – perhaps we should say millions – of sinners who bless God for this word in 1 Peter chapter 5, and have been sweetly enabled to walk it out.

“‘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.” But then do not just think of spiritual cares at the beginning. There are things concerning the church of God, things concerning the denomination. There are things concerning your conflict and concerning your pilgrimage, things concerning indwelling sin. I am sure with many of you it is a constant care. You would be different. You would be different from that state of darkness, deadness, unconcern. You would have more life, more love, more liberty. All these spiritual cares continue to the end, just as continually as you are going to have your personal, your intimate, your providential cares. What is your care this evening?

“Casting all your care upon Him; for He careth for you.” Now this to me is a very interesting word: “*Casting* all your care upon Him.” It does not say you have cast, you will cast, you must cast. *Casting*. It is a kind of continual present, and the point is, it is something that keeps going on and keeps going on, and it is still going to keep going on, and it is not going to end. You have still to keep on, as the Lord enables you, by faith, in prayer, to go on casting, casting all your care upon Him. The point is, the Lord will not be weary. There are some people, they may be a kind friend, and if you go to them today with some care, and you go again

tomorrow, and you keep going day after day, and perhaps more than once an day, and it is the same thing, sometimes the best of them just get a little bit weary, a little bit impatient. Now the Lord does not. He never wearies of poor, unworthy souls who are perhaps weighed down with care, and yet taking it to Him, seeking to cast it upon Him, and longing that He will mercifully deal with it. So go on casting all your care upon Him, and *make sure you leave it there*. So often we have a care, a concern. We take it to the Lord, and then we find later that we have brought it back and we are still trying to manage it ourselves. “Casting all your care upon Him,” and leaving it with Him.

Notice it says, “*All your care.*” Of course, that means great things and small things. It means providence and grace. “*All your care.*” But really, there is this hidden in it. It is easy for us to take *some* of our care to the Lord, because we are quite pleased if the rest of it we can handle ourselves, we can manage ourselves. “He that handleth a matter wisely shall find good.” How do you handle your matters wisely? You have all got matters to handle. You will have them tomorrow. You will have them every day of your life. How are you going to handle them? Well, we are told, “wisely.” How do we handle them wisely? This is it: “Casting *all* your care upon Him,” because He can handle these matters more wisely than you and I can.

If you read the old magazines, one of the great cares was poverty. If you read the obituaries in those old *Gospel Standards*, how some people went to chapel and they had not a penny in their pockets to put in the collection. They were days of terrible poverty. O but the wonderful accounts you read of how the Lord appeared for them! Now most people are not plagued with that excessive poverty today, but some are, and the Lord knows where they are, and He has a special concern. But there are others, and they could not call themselves poor, but things keep coming, and they find it difficult to manage.

“Casting all your care upon Him,” thinking of this glorious *Him* as our Lord and Saviour Jesus Christ. Think of His love. Think of what He has done at Calvary. Think that He is this same Jesus, “yesterday, and to day, and for ever.” If you think upon your care, that may drag you lower. It is better if you are sweetly enabled to think of Him upon whom you are seeking to cast your care. There is that word in the Corinthians, “We look not at the things which are seen.” Well, you cannot help seeing them. Of

course we can see the things that are seen, and we can see our cares, but we are told not to look at them. It is looking in a different direction, a different way. “We look not at the things which are seen, but at *the things which are not seen*” – “within the veil; whither the Forerunner is for us entered, even Jesus.” “For the things which are seen are temporal; but the things which are not seen are eternal.”

“Casting all your care upon Him.” Now this word has often been made a help, a comfort and a blessing to the Lord’s people, especially when they are tried and tempted and in difficulties. But it is not the only word. There are two similar words to this, and I will mention them to you. One is this: “Commit thy way unto the Lord,” as the Lord helps you, the same way: by faith, in prayer. “Commit thy way unto the Lord; trust also in Him.” That is the way to seek to cast your care on Him. “Trust also in Him; and He shall bring it to pass.” That little *it* – what is best, for your good, what is most for His honour and glory. “Commit thy way unto the Lord; trust also in Him; and He shall bring *it* to pass.”

And the other: “Cast thy burden upon the Lord, and He shall sustain thee.” Your burden is really the same as your care, and at times the Lord will make sure your burden is too heavy for you to manage, or you and I would have the honour and glory for dealing with it. If there is something burdening you, seek help to cast thy burden on the Lord. And then this promise: “He shall sustain thee.” “The gospel bears my spirit up.” “He shall sustain thee: He shall never suffer the righteous to be moved.”

“Casting all your care upon Him.” Now there are a few places in Scripture where the cares of God’s people are specially spoken of. Perhaps you can think of that solemn parable of the sower and the seed. You remember there was some seed fell by the wayside and the birds took it away, and some fell on stony ground, and it could not grow because it could not take any root. O the vital thing, having a religion with good roots! But there was a third case. The seed actually did grow, but it was among thorns and briars, and they entangled it, and the Lord spoke of three different kinds of things that entangle the growth. One of them was *the cares of this life*.

Now all of us sooner or later will have the cares of this life, but we do need to beware lest the cares of this life entangle the growth so that it brings forth no good fruit to perfection. When I say *the cares of this life*, the Lord Jesus did not just mean troubles. He also meant being entangled with worldly things and worldly pleasures, making those things your cares. O do beware of becoming entangled with the cares of this life. Everybody will sooner or later know the cares of this life, and left to ourselves, they will entangle us, entangle the growth. What is the remedy? What is the way out? “Casting all your care upon Him.” As you are sweetly enabled to cast your care upon the Lord, then the Lord will see that those cares do not entangle you so that the growth is stifled and it brings forth no fruit to perfection.

So we have an exhortation here, the Lord in lovingkindness stooping down to His poor, unworthy people in their cares and in their troubles, and telling them what to do, telling them how to seek to handle them: “Casting all your care upon Him.” Beloved friends, may it be a help, a word in season to one here and one there this evening.

But then the Lord kindly joins it with a promise. “Casting all your care upon Him; for He careth for you.” Now what a word that is! The Lord’s loving care of His people, but especially His tender, loving care for them when they are troubled with the cares of this life which are pressing them down. It is a short, simple word; four words: “He careth for you.” O but there is everything in it – the Lord’s tender care of His people.

If you want, you can think of the loving father’s care. “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” You can think of a tender shepherd’s care. How does the shepherd care for His sheep, especially the one who wanders astray, especially the one who is sick, especially the one who is wounded? O there is so much in this word, the Lord’s kind, loving, tender care! It speaks of His love, His love to poor, unworthy sinners, and if it is a right word, His special love to them when they are in the time of need. It speaks of His watchful care, that all-seeing eye that never slumbers nor sleeps. It speaks of His wisdom. He knows what to do; He knows how to deal with your case; He knows how to deal with you. But it speaks of help. It speaks of deliverance. “Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.”

There is so much in this word: “He careth for you.” Value the Lord’s kind, tender care. Some of you have known it all the days of your life. Some of you in your difficulties are knowing it now. Some of you are going to know it and prove it in the unknown way. “He careth for you.”

“Casting all your care upon Him; for He careth for you.” Now beloved friends, there are two different way in which a lovely text like this can be approached. One is to take the latter part first: “He careth for you.” Here is a soul who has that sweet assurance that the Lord *does* care for him, and the Lord *will* care for him. He has proved it; he knows it. So when these fresh cares come, he knows what to do. There is a reason for it: he is sweetly enabled to cast all his care on the Lord because he has that sweet assurance, I know my God, I know my Saviour, who He is. I know He will not turn a deaf ear to me. I know He will never leave me nor forsake me. I know He cares for me, and because He cares for me, then once more with sweet liberty, in love, I am enabled to cast all my cares upon Him. That is a privileged soul.

I hope some of you are there this evening, but I do not think all of you are there this evening, that you have the sweet assurance that in every circumstance the Lord will care for you and does care for you, that that is how you go in prayer in the time of need. So there is approaching it the other way round, taking it the other way round. It is like the old account of Moses when he took that snake, when his rod was turned into a snake, and he seized it by the head. It was going to bite him, and the Lord said, “Take it by the tail.”

We are not being fanciful on these things, but you will often find there are some of these Scriptures, and if you try to take them by the head, they really trouble you, but if you take them a different way, take them by the tail – “It became a rod in his hand.” Well, take this by the tail. You have not got the sweet assurance that the Lord will care for you. You know you do not deserve it. But here you are with these cares, and humbly, dependently, on mercy’s ground, you venture and you seek to cast your care on the Lord. You pray to Him. You look to Him. You depend on Him. You seek to cast your care on Him. And then afterwards you prove this: that though you do not deserve it, and perhaps you hardly expect it, in answer to your poor prayers the Lord *does* care for you. How many have slipped in that way, and how many have proved it and found the Lord to be faithful.

“Casting all your care upon Him; for He careth for you.” This is the great theme of the Word of God from beginning to end. How often you find Moses casting all his care on the Lord. How often you find David casting all his care on the Lord. You come to the New Testament, blind Bartimaeus, the woman with the issue of blood, Jairus, so you might go on, casting their care on God. All through Scripture this is going on. Scripture is the best commentary on it. But then with the Lord’s people it has been going on since Adam fell, and not only in Scripture itself, but all the accounts that have been written of poor sinners casting their care on the Lord and the Lord appearing, the Lord caring for them, that truth being proved of the faithfulness of God. “The Lord will appear.” And they have had to bless God for it as they have gone on their way, and they have proved it to their journey’s end.

And the wonderful thing: it is still going on today, and it is still going to go on till the end of time. It is still going to go on as long as time endures – poor, unworthy sinners, through grace brought to cast their care on the Lord, their sins, their souls, eternity, all their concerns in providence, and in proving this: “He careth for you” – “Jesus Christ the same yesterday, and to day, and for ever.”

So as you go home, and perhaps you have these things with you, and perhaps you have them tomorrow and this week, the important word in this little verse is *Him*, our Lord and Saviour Jesus Christ who is able to do far and more exceedingly above all that you can ask or think.”

“Casting all your care” – all of it – “upon Him; for He careth for you.”