

Cast thy burden upon the Lord (Quality: Good)

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Preacher: Buss, Charles (1913-1997)

[0 : 00] As the Lord may be pleased to help me this morning, I'll direct you for a little while to a word you will find in Psalm 55, and verse 22.

Cast thy burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved. Verse 22 from Psalm 55.

Cast thy burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved. This is a well-known text to most of us.

What a great mercy, dear friends, if we're no stranger to the secret that is couched in this word. A word of exhortation to God's burden-tried family, and a precious promise, really, too.

The dear Psalmist was graciously inspired by the Holy Spirit to get this word of exhortation. The dear man was no stranger to being burdened and bowed down, oftentimes in his own experience, his pathway in which the Lord was pleased to guide and direct him.

[1 : 27] And he makes reference to some of these things in the psalm before us, where this text is found. And some of those things must have been very trying to him.

Particularly, he makes reference to one who was his guide and acquaintance, and how they took three counsel together, and walked to the house of God in company. Yet, you see, he proved to be an unfaithful friend.

He was not what he appeared to be. There's a bit of great sorrow to the dear Psalmist, as he realised that. But the Lord's people have sorrows, disappointments, burdens.

God has appointed them. But there are times when these things are sanctified. And there's profit to be experienced, even in feeding something of the weight of those burdens.

Especially when such a help to do what this word exhorts, to cast those burdens upon the Lord. Or they tend sometimes, perhaps, to try and carry a burden of strength.

[2 : 39] But the Lord does not leave his people like that. He makes them to realise how insufficient they are, how weak they are, how foolish they are. To bring them to that point, where they have to realise that the Lord alone is their helper.

And so, I will try and bring this word before you this morning, in a simple way, as I can only do so. Hoping it might perhaps be a word in season to one another. The Lord knows, he knows, if there are burdened souls in this congregation here this morning.

If so, one can but hope it might prove to be a word in season. As I said, it's a very familiar text.

Yet we do need to be reminded of these things, don't we, from time to time. Because God's word is such a suitable word to the needs of his dear people.

And although we can think of this word perhaps as referring to those in the first place who begin to know something of a burden, of their sad state by nature, yet all along life's pathway to a child of God, there are the burdens the Lord sees fit in his wisdom to lay upon, as it were the shoulders of his dear people.

[4 : 00] Not to crush them, no, but to bring them to know something of his wondrous mercy and grace, his support, his strength.

I read that chapter in the Gospel according to John. Perhaps you might think there's not much connection between that and the text, but in a sense there is, you know, because there we have the wondrous burden bearer, the Lord Jesus Christ, who is no stranger to burdens, and indeed there was a heavy burden upon him as he fulfilled his father's will in coming down to this world to live and to suffer and to die upon the cross.

And immediately after he gave those words to the disciples, how he entered into such a solemn experience of being heavily burdened in the Garden of Gethsemane.

But you'll notice that he is speaking to his dear disciples in a way of instruction, a way of support, and a way of comfort to them.

And it's a great mercy, dear friends, if, when you may feel sometimes perhaps bowed down by a burden which the Lord may have seen fit to lay upon you, it's a great mercy, if it means in God's hand, of bringing you to the Lord Jesus Christ by faith, a great burden bearer.

[5 : 29] Now, there's great words, aren't there, in the closing part of that chapter which we read, when the Lord Jesus Christ said to his dear disciples, in the world, he shall have tribulation, but be of good cheer, I've overcome the world.

Now, that is the support and the hope for all God's dear people. The Lord Jesus Christ is that great saviour. He's that one who overcomes the world.

He's that one who has made a way whereby those covenant blessings can flow down in all their fullness and suitability and freeness to all his dear people.

Oh, that the Lord would grant us clearer views of the Lord Jesus Christ. Christ. Well, may one be helped now for a little while then to look at this word.

Of course, it's very clear, it is a word to God's burdened people. It means nothing to the self-sufficient. It means nothing to a dead professor.

[6 : 36] A dead professor is well satisfied with his formalities of religion, like the Pharisee in the parable. He's got a stranger to these things whereby sinners are bowed down and burdened and laid low.

Well, there's no meaning to such. It has a deep meaning and so suitable he has to pour cast down ones. Those who sometimes fear to be low in a low place.

There are those who profess religion suggesting that all who are truly God's people should never be in a low place. They should be upon the mountaintop as it were in praise and thanksgiving.

But the word of God so clearly shows to us that it's not the path the Lord has designed for his dear people to walk in. There are the liftings up. There are the times of encouragement.

There are times when praise is called forth from the heart. But look at the other times. Yes, the low places, the difficult places, the times of trial, times of perplexity.

[7 : 54] And if you look into the word of God and you consider characters referred to in the scripture, it's so clear, isn't it, that they knew what it was to walk that path, sometimes being heavily burdened.

I thought of dear Hezekiah, you know. And in this felt burden, he breaks out with that petition, Oh Lord, he says, I am oppressed. Undertake for me.

It may be perhaps sometimes when you've felt something of a burden, you've felt a kindred spirit to Hezekiah in expression. Oppressed.

Bow down. And needing the Lord to undertake, I like that word, you know, undertake, it means so much. And the Lord Jesus Christ alone is that one who has undertaken the cause of his dear people in their salvation and therefore in all their needs and trials and difficulties, he is the one who can undertake for them.

And as Hezekiah proved, it was no vain thing to appear before the Lord with His petition, Oh Lord, I'm oppressed, undertake for me. When you think how the Lord appeared to the dear man, in more ways than one, you see.

[9 : 14] And it issued in this a bit thanksgiving and praise to God for His great mercy. The dear man had an insight into the wonderful love of God to him as a poor sinner and God as a pardoning God.

Well, the scripture reveals to us that God's dear people are no strangers to burdens. And every poor sinner convinced of sin by the Holy Spirit, we read in the chapter, didn't we, where the Lord Jesus Christ refers to the coming of the Holy Spirit and how that He will reprove and the word means also convince the world of sin.

And there is that gracious work of the Holy Spirit whereby sinners are convinced of their sin. and these are the ones that begin to realise that they have a burden and that sin does become a burden to them and at times a very heavy burden.

And you see, that shows to us something of the distinguishing nature of God's grace sin. Because, all have sinned, none escape.

When all partakers of the Adam and Fall, those seeds of evil which were sown at the Adam and Fall affected the whole humanity. All have sinned, says the scripture, and come short of the glory of God.

[10 : 39] But how many know what it is to be burdened on account of that? Just as many as the Holy Spirit is pleased to convince of their sin. Now we do need to pray, don't we, that God will indeed convince us of our sin.

For sinners can say, I know, but they, how precious is the Saviour. Now, like the way the hymn writer puts it, doesn't he? Convince us of our sin, then lead to Jesus' blood and to our wandering will reveal the secret love of God.

Well, there's the burden of sin then. If I should speak to any of this morning, perhaps you feel something of that burden this morning. Oh, may this word perhaps be a help to you.

God is sovereign in his dealings. In some instances, the Holy Spirit has convinced sinners of their sin in a very solemn way in early experience.

But others, not so. not to the degree, but, you know, as such, journey on in last pathway and if we, through God's great mercy, are taught of the Spirit, then we start to realise from time to time how we are what it is to be convinced of our sin.

[12 : 02] You see, though, through God's great mercy, there will be the new man of grace where the Holy Spirit is pleased to work and indwell for sinners' hearts. There is still the old man of sin.

Therefore, there will be a conflict between one and the other. And sometimes this can be a burden when perhaps you may sometimes feel rather solemnly the plague of the heart.

And that can be a very solemn experience when you may have some fresh discoveries of your sad state by nature. Well, it brings a burden, doesn't it?

And yet, you see, there's a burden you can cast upon the Lord. Yes, oh, what encouragement there is in the Gospel for poor and burdened sinners.

What blessed and precious promises are in the Scriptures, to burden sinners. And although, of course, the experience of being burdened is not comfortable, the flesh disloans and the flesh likes ease.

[13 : 11] And yet, everyone who is taught of the Spirit will in greater or lesser degree know what it is to feel. Sometimes, the solemn weight of that burden is made to realise that there is still the old man of sin and the plague of the heart.

And it becomes a plague, yes, to those who fear God. There is a distinction between them and sinners who are ignorant of their condition.

And sad to say, many are in that condition, still content to go on their sinful way, seek to satisfy the desires of their carnal hearts.

And if grace prevent not, what a solemn end. They have got to make mercy to be a burdened sinner and have to mourn over the fact in order to be helped to cast that burden upon the Lord.

The dear Lord Jesus Christ is the great sin bearer. All what he suffered, what he went through to bring about salvation, to bring relief to poor destitute souls, those who are so guilty and undone in the Adam and fall, should know the blessings of his grace, and at length be brought to heaven.

[14 : 38] All what the dear Saviour suffered, and what a burden he carried. None can estimate that. Other burdens too.

There may be sometimes a time of temptation, when the enemy seems to be permitted to come with his hellish designs. When you think of Job's case, you see there how the Lord permitted Satan to deal with Job, didn't he?

And brought Job into a very certain condition, in such a low state, and Satan was permitted to do that, and yet at the same time, he was limited in what he could do.

He could not touch Job's life. If I should speak to any of us morning, who are burdened with the temptations of the enemy, remember there is one who is stronger than the enemy.

the Lord Jesus Christ. Though he may be permitted to come with his fierce temptations, it is not to crush, you know, not to destroy.

[15 : 51] But blessed be his name, there is safety in the Lord Jesus Christ. Satan can go so far, but no further. But every child of God is safe in the Redeemer's hands.

Whatever distress he may come into by reason of the temptation of the enemy, that great truth remains, he is safe to all eternity. There may be burdens to it in circumstances.

And really, we can look at this, I feel, with regard to the fact that the Lord has appointed the path for his dear people to walk in, that there is the cross to carry.

Yes, the cross to carry. God in his wisdom lays that upon his dear people. Yes, in his wisdom, what he sees best for them.

As I say, not to crush, but to bring them down, to lay them low. We do need, you see, the Lord to deal with us like that. We need what we are by nature to be subdued.

[17 : 07] But it's at this end to know the support, the sustaining grace is referred to in this text. A burden is to, in the way the Lord deals with his dear people sometimes, in his chastenings.

And the Lord does chasten his dear people. It is necessary, isn't it? We need chastenings. We need instruction. Yes, we need discipline, as it were.

Parents, worth a name, discipline their children. I notice something rather set at naught in these days, but we see the terrible effect of it. But it's so beneficial to the children, thinking of it, the natural way.

But on a higher level, when you think of the fact that the dear people of God are a blood-bought family, and that God is their father, there will be his fatherly chastenings.

They may come in various ways, but it is God's chastening hand. And you may feel burdened sometimes on account of this. And yet, it's a burden you can cast upon the Lord.

- [18 : 25] How encouraging is the word of God with regard to God's chastenings. Whom the Lord loveth, he chasteneth, and discourages every son whom he receiveth. If he endure chastening, God dealeth with you other sons.

For what son is he, whom the father chasteneth not? If we escape chastenings, then we bastards, not sons. And rightly considered, there's a wonderful evidence of God's love and favour to a poor sinner, yes, when his chastening hand may be laid upon.

It is a prophet. But you see, these various things, they're a burden, they weigh the soul down. As I said, it's not pleasing to the flesh, but it can be made profitable if the Lord sanctifies those burdens, yes, and brings us to see his face.

And really, you know, I don't have to be outage with you, but sometimes I feel concerned because my prayers seem to be so formal at times.

And sometimes we seem to be destined to be prayer. But what a mercy it is when the Lord deals with us, and maybe in some particular way lays a burden upon us, he has to bring us to his feet.

- [19 : 48] And that is profitable, isn't it? One speaks about the Lord's dealings in this way, that he loathes their shoulders well with well, and thus attains his end.

What is the end? To bring the poor sinner in his burdened condition to the throne of grace. Yes, to look to Jesus, the one who alone can sustain and support.

Good it is when that is the effect. Well, the text then gives us this gracious exhortation, Cast thy burden upon the Lord.

Well, I've tried to, as it were, describe some manner of these burdens which the Lord lays upon his dear people, but notice the text, Cast thy burden upon the Lord.

It's very personal, isn't it? I may not have described your case, but you know, it's contained in the scripture. Cast thy burden upon the Lord.

- [20 : 53] The Lord knows what that burden is. Yes, he knows every detail of it. He knows how to lay that burden upon you.

He deals with his dear people in such a condescending, gracious way that he does not lay upon them more than they can bear, but it's grace to help in time of need.

So then, the text says, Thy burden. I like to consider sometimes how we have the word of God in such a personal way. He comes right down to the poor sinner, the poor burdened sinner, yes, and you in your burdened condition, whatever that may be, cast thy burden upon the Lord.

Then we do need to remember, there's one who does sustain support, because the dear psalmist was inspired to write this word, cast thy burden upon the Lord, and he shall sustain thee.

You see, the Lord is the burden bearer of his dear people. The dear Lord Jesus Christ is the great burden bearer. And as he bore away through his sufferings and death upon the cross, all the sins of his dear people, not to be brought against them, he bore that burden, it was laid upon him, he was made sin for us, who knew no sense as the scripture, and what a burden that was.

- [22 : 33] But you see, he was that one who was able to save. There it becomes, as to try and speak highly of the Lord Jesus Christ, the great burden bearer.

The great mercy, dear friends, if that burden which the Lord may see fit and lay upon you is a means in God's hand to bring you into touch with the Lord Jesus Christ, as it were, as the burden bearer.

yes, as you seek to cast that burden upon him. And you know, we need grace to do this, don't we? To cast thy burden upon the Lord.

And it means in the completeness of it, you see, the Lord gives strength, and sometimes as the burdens may lay heavy, you may have to realise how weak you are, how insufficient you are.

And the strength is in the Lord, in the Lord Jesus Christ. He is the strength of his dear people. And there is, you see, the privilege of a poor burdened sinner in casting that burden upon the Lord, bringing the care before him, a bit of a word in the epistle of Peter, casting all your care upon him, for he careth for you.

[24 : 01] And it is in this way that his dear people at times know some of the experience of the care that he exercises over his dear people, as you cast your burden upon him.

In that way, sometimes the Lord is pleased to override it for good, and bring him into some sweet experience of that gracious support and sustaining grace which he alone can bestow upon you.

Cast thy burden upon the Lord, and he shall sustain thee. As I said earlier, the dear psalmist himself was no stranger to this. He was no stranger to the privilege of being able to cast his burden upon the Lord.

God, in one psalm he says, I flee out of thee to hide me. Well, what was it made him do that? Well, he was bowed down with difficulties, trials, dangers, distresses.

Cast thy burden upon the Lord. God, all the support there is to be known in this. And what a mercy it is that poor sinners are privileged so to do, to cast their burden upon the Lord.

[25 : 24] And he says, in this way, in this way alone, can they know the blessing? All the time we try and, as it were, bear known strength, well, we shall fail.

Fail we must, again, yet again. But you see, if we help to cast their burden upon the Lord, it is in this way, the Lord is pleased to grant that secret support.

It may be difficult perhaps sometimes to explain this, but it is good to experience it, to feel that sustaining grace which he is pleased to bestow, that secret support.

Now, the G. Psalmist knew it, didn't he? He knew where to go, yes, in his trials. And what a mercy this is, dear friends. What a mercy there is a throne of grace, and there to cast your burden upon the Lord, try and burden your heart before him.

I say, what a privilege, what a provision the Lord has made in this. And it may well be that we need from time to time for the Lord to deal with us, and perhaps lay us low, to bring us there, to bring us to his feet.

[26 : 37] Yes, it easier to pray, to give a little edge to our prayer, for there to be a little more importunity in our petitions. Cast thy burden upon the Lord, he shall sustain thee.

I like to think of the sustaining grace. There's a great word, isn't there, the scripture, the eternal God is thy refuge, and underneath everlasting arms. Poor sinner, have you sometimes been brought there?

You've been brought low, you fear to be low in a low place, but you can never get lower than those arms, underneath everlasting arms. Yes, the Lord sustains the support.

He does not design to destroy, none, but to teach, to instruct, to bring a poor sinner to realise that he does need his help, the Lord's help, his grace.

And you see, these things are needful, aren't they? It has been the expression that we need ballast, and we do need ballast.

[27 : 53] A ship needs to be weighty, yes, to ride the storms of the ocean, when the storms arise, otherwise it would be too buoyant as it were.

If there's ballast, it keeps the ship steady. Now how true this is in a spiritual way. We may not like burdens, we may not like the path of sorrow, we may not like the cross, which may feel heavy sometimes, but you see it's necessary, yes, to bring us into a right place, to keep us in the right place.

Otherwise, you see, what we are by nature, oh, there's that awful pride in us by nature, we have a rear-its-out ugly head. But the Lord deals with his dear people, doesn't he?

Yes, he brings them down. Yes, that they may realise their strength, their support, their deliverances are alone in him.

it's good to notice the certainty, I do like to notice the certainty of God's work, you know, they're not ifs and maybes, are they? There's this word, he shall, cast thy burden upon the Lord, and he shall sustain me, there's a promise, you see, and it's a precious promise, and it shall be an encouragement to poor burdened souls, because he shall, he does, and nothing can overturn that.

[29 : 30] You may have to feel sometimes something of the weight of the burden, but over against that, the supporting, sustaining grace, he shall sustain thee.

The Lord doesn't forsake his dear people. You may perhaps sometimes, when no in a no place, you may fear, yes, the Lord has forsaken. There's expression in the word of God, isn't there?

Zion has said, the Lord has forsaken me. It doesn't rest there. That poor sinner who feels to be forsaken, he's reminded that his name is gravely upon the palms of the hands of the Lord Jesus Christ.

Yes, he's not forsaken. You may feel sometimes forsaken alone, maybe a burden too, but the Lord never forsakes. God is faithful to his word.

And the Lord loves these burdened souls. And often as they journey on in life's way, there is a sense in which they're brought near to the Lord when they bowed down.

[30 : 44] Yes, you've left for ourselves, they tend sometimes to be high and lifted up as it were. Well, that is not profitable. But it's very profitable for the soul to be laid low and foot through God's mercy.

It is there that the Lord demonstrates his great love and compassion. Yes, and strength with your people. Cast thy burden upon the Lord.

Or how many approve the blessing of this. mercy is, dear friends, is he still the same. The great burden, power of the Lord Jesus Christ is the same yesterday and today and forever.

And what he was to his dear people in generations before, he is still now just the same. His mercy is the same. His pity is the same.

His wondrous understanding and wisdom is the same. And his almighty power is the same. great word, isn't it, in Isaiah's prophecy.

[31 : 49] It is as though the Lord Jesus Christ speaks there. I that speak in righteousness mighty to save. Or it might be perhaps in your own experience.

Yes, feeling the weakness in yourself by faith to have a glimpse of the dear saviour who is mighty to save. Oh, he is the strength of Israel, the strength of his dear people.

What an almighty arm is his. Cast thy burden upon the Lord and he shall sustain thee.

He shall never suffer but righteous to be moved. Here we see the safety, the eternal safety of God's dear people. Burdened though they are, bowed down at times, sometimes cast down, sometimes sorely oppressed.

Yes, and tempted of Satan, feeling to be a part of tribulation but they're safe.

[32 : 54] They're safe. He shall never suffer the righteous to be moved. Some perhaps might hesitate with regard to this description, the righteous.

Well, it does not mean the self-righteous, no. But it's a description given with regard to God's dear people because they have an interest in God's justifying righteousness.

They're made righteous, yes, through the sacrifice of the Lord Jesus Christ and the shedding of his precious blood. Yes, they're justified in him.

It means there is then justified before a holy God, not the self-righteous, not the self-sufficient, no. But those who are made right in the sight of a holy God have an interest in the righteousness of the Lord Jesus Christ.

He's never suffered the righteous to be moved. You need the Holy Spirit. He gives one understanding of this word, don't we? He's never suffered the righteous to be moved.

[34 : 05] Now, you may sometimes feel to be much moved, perhaps, in your own experience. If some trial comes, you feel much moved by it. David the psalmist knew it, didn't he?

When he had tidings of the sad death of his much loved son Absalom, you read he was much moved. Now, there's no contradiction in the scripture.

No. We need to understand what is meant here. It's nothing to do with crimes and failings, but rather it sets before us this great truth that the Lord's dear people are safe in his hand.

And they can never be moved from their relationship to him. They can never be removed from that covenant. They are covenant people. God in covenant love has love of all eternity.

And they're safe. Safe in that covenant. Yes, they're safe in his will. Because nothing can overturn the purposes of God toward his dear people.

[35 : 17] No power from hell can do this. No circumstance can bring about this. God's love. The text says he shall never suffer the righteous to be moved.

Never moved out of the covenant. Never moved from his everlasting love. What a mercy that is. You see, along the way, you and I, if God has been pleased to deal with us, we pass through changing scenes.

We have changing experiences. experiences. Sometimes we feel dead and cold. Sometimes of warmth, perhaps, through God's great mercy. But nothing can alter the fact that everyone who is a child of God is in safekeeping.

Safety is of the Lord. And although called to pass through dangers and distresses, they're safe. Safe to all eternity. Their safety is in the Lord.

Not a known strength, no. Not a known thoughtability, no. But in what God is, in what the Lord Jesus Christ is.

[36 : 32] Because that word which I quoted just now, I that speak in righteousness, might to save. And God does. He saves his people. He saves them to the uttermost.

I like that word in the epistle, Hebrews. Able to save to the uttermost. Surely there's safety there.

Dangers, yes. Distresses, yes. Losses, yes. Trials, yes. But safety is of the Lord. And what a great mercy that is.

What a precious foundation truth. It's like a firm rock, isn't it? And there's that great word, trust you in the Lord forever.

When the Lord Jehovah is everlasting strength. If you turn to the reference, marginal reference to that word, you'll find this, rock of ages. here is the foundation.

[37 : 34] And in this word exhortations, it rests upon a precious foundation, truth. The Lord does, he does care for his people, he does preserve them, he does watch over them, they're safe.

what a mercy, dear friends, along life's way, perhaps here and there a little while, for a few moments, perhaps you realise something of this support, this sustaining grace.

And as you help to lay your case before him, yes, pour your heart out before him. There is that hiding place, that refuge.

Trust in him all times, ye people, pour out your heart before him. God is a refuge for us. And sometimes that precious truth is made known as your help to pour out your heart before him.

And sometimes a little sense of this made known in the heart, it brings peace, doesn't it? Yes, it brings a measure of quietness, it brings a humble confidence in the Lord, not self confidence, but confidence in him.

[38 : 49] Cast thy burden upon the Lord, and he shall sustain thee, he shall never suffer the righteous to be moved. Oh, may the Lord grant us the grace that we need, to cast all our cares upon him, and in this to prove that he does care for us.

Well, here is the exhortation then, here is the precious promise. Oh, may the Lord make his word good. We try and venture to speak on God's word, but you see, it is God alone who can bless it.

It is he alone who can help you to bring your burdens to his feet. It is he alone who gives the grace. Yes, the grace to point your heart before him, grace to cast your burden upon the Lord, and in this to know his sustaining mercy.

May the Lord bless these few scattered remarks. Amen. He's closed this morning by singing hymn number 247 to the tune Dalehurst, 124.

Hymn number 247 Oh, Lord, I would delight in thee, and on thy care depend, to thee in every trouble flee, my best, my only friend.

[40 : 55] Hymn number 247 Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn
Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn Hymn
My little child, I will be there When a tree there is a tree in the ground My little child, I will be there

When a tree there is a tree in the ground I will be there when a tree there is a tree in the ground I will be there when a tree there is a tree in the ground I will be there when a tree there is a tree there is a tree in the ground It is a tree there when a tree there is a tree there is a tree there is a tree there With hope and strength Across the earth

And czyli Control of the world With hope and heart Come on ■■■ empty Thank you.

Thank you.

Thank you.

[44 : 56] Thank you. Thank you.

Thank you.