

Casting all your care upon Him (Quality: Good)

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- [0 : 00] Depending upon the help of the Lord, dear friends, I invite your prayerful attention, your prayerful attention to 1 Peter and the 5th chapter.
- And the words particularly on my mind are to be found in the 7th verse. 1 Peter chapter 5, verse 7.
- 1 Cast in all your care upon him, for he careth for you. 2 Cast in all your care upon him, for he careth for you.
- The surrounding words in this portion, commencing at the 6th verse, 3 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.
- 4 Cast in all your care upon him, for he careth for you. 5 Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.
- [1 : 16] 5 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
- And then of course he continues with that beautiful verse, the 10th verse. 5 But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, establish, strengthen, settle you.
- What a glorious benediction, my dear friends, that is at the end of the first epistle that Peter has written. And how sweet the epistle of Peter is, in that which he is enabled to write.
- And who is it written to? It's not to all the world, dear friends, is it? Peter, an apostle of Jesus Christ, he writes with apostolic authority.
- Who is it to? Well, it's to strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, indeed, the world.
- [2 : 35] To our day and generation, this word holds good, my dear friends. The word of God is powerful, as applied by the Holy Spirit, to those places where the church, the living church, meet to worship.
- It is a blessing which extends right down to the end of time. But who is he addressing? He's addressing strangers scattered.
- Friends, we are strangers to the world. We're scattered in small numbers, especially in our land, but around the world's circumference, the living church.
- They're strangers to the world. People think we're strange because we come and worship a God that they can't see. Because we have, as God in his mercy gives us, the eye of faith.
- We view a precious Christ. We view that all the purposes of God are being worked out from his eternal counsel in eternity past, before this world was created and Adam was formed of the dust.
- [3 : 48] There was that eternal purpose, a purpose of everlasting love. I have loved thee from everlasting to everlasting, everlasting love to this people.

Who are they? They're elect according to the foreknowledge of God the Father. These strangers, they're no strangers to the one who matters, my dear friends. The God of heaven, the creator of the heaven and the earth.

They're not strangers to him because they're elect according to the foreknowledge of God the Father. What a mercy. What a blessing. Election shuts in, my dear friends.

Sin shuts out. I don't. It's not my purpose to go into that doctrine tonight, but it's a blessed doctrine. If truly understood right, if the light of the Spirit shines upon the doctrine of election, my friends, Noah was shut in the ark by God's hand.

He couldn't get out. He was safe in that ark, and that ark rode out the rising tide of the flood when all the earth was destroyed, and eight souls were saved by his grace and by his mercy.

[4 : 57] And look at the condescending love of God in Noah's day. In that 120 years was the ark in construction.

And in that time, Noah was enabled to preach the gospel to them, but they shut their ears. Well, their ears were shut. Their eyes were blinded by Satan.

Why? Because he had a love to eight souls. 120 years God withheld the outpouring of his judgment against sin.

For eight souls, eight souls were to be saved in that ark. And that ark represents what the Lord Jesus Christ is to the souls of his dear people, dear friends.

Are you in the ark? Or do give diligence to make your calling and your election sure. May we each do so, dear friends. Yes, elect according to the full knowledge of God the Father.

[5 : 59] And then through the sanctification of the Spirit, what are they brought to? They are brought unto obedience and the sprinkling of the blood of Jesus Christ, the Redeemer.

Redemption through his name. Oh, dear friends, he is the key. He is the reason that in our text we can say with Peter, Cast in all your care upon him, for he careth for you.

It's addressed to those who love and fear his name. You say, oh, I would love him. I wish I loved him more. I feel like Peter at times to follow him afar off.

Oh, that my soul could love and praise him more. You say, ah, what a lovely verse that is, my friends. I believe the people of God know the power of that from time to time.

Oh, that my soul could love and praise him more. His beauty's trace. His majesty adore. Live near his heart. Upon his bosom lean.

[7 : 07] Obey his voice. Not quite so quick at that, are we? All his well esteem. Oh, we can be brought there, though, dear friends. And may he bring us each to the submission to his will.

But he then says in the opening up of his epistle, Grace unto you and peace be multiplied. Without grace, my friends, you'll never know peace.

Without the grace and the mercy of God in giving you that living faith, to take a face I view by his grace and mercy of Calvary, you'll never know true peace.

The world know nothing of true peace. Not the peace I speak of. Not the peace that some of you here have experienced a little of. Let thy visits be. And may they longer last.

Ah, then it seems to me, he says, this is his, like a nursing father, I put this, grace unto you and peace be multiplied. That's his desire for his people, for his hearers.

[8 : 07] And surely it's a desire for all the Lord's dear servants that they have for the people to whom they speak. Grace unto you and peace be multiplied. And it can only come by that which is recorded in this second verse.

And it can only come to those who are strangers to the world. And my dear friends, an elect according to the foreknowledge of God the Father. But I picture him putting a full stop behind that word multiplied at the end of that second verse.

And he re-reads what he's written again. And he's so filled with the joy of the Lord and the blessedness of it. He breaks forth into the third verse. He says, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, I like that word, abundant mercy, my dear friends.

Not niggardly, not stingy, as we say in this generation. No, abundant. His mercy is so abundant to poor, wretched, hell-deserving sinners.

I mentioned in prayer, much on my mind, I spoke from it a little while back, quite recently, the prodigal son. Here's the prodigal son. He's gone.

[9 : 18] He's had his own way. Don't some of us remember the same spirit? Don't we still have it within, unless kept by the power of God? He wanted his way.

Give me the portion. It falls to me. He goes and he spends his father's living, in riotous living, and he comes to want pretty quickly. But where were his friends when he got nothing?

Gone. You dear young people remember that. You'll have friends all the time. You've got plenty of money to spend, but when your money's gone, they vanish into the atmosphere.

Remember that. It's wisdom in it. Why the prodigal son, he was brought to nothing. So hungry that he would have filled his, fame would have filled his belly with the husk that the swine did eat.

Some of you hear from farming stock. Do you remember when we used to have the thrasher? We used to get those cavings out from underneath. The rubbish, dust, dirt. awful job, wasn't it?

[10 : 15] Caving's boy. And there is what he got left to eat. Only any good for swine. No good whatever for his body's nourishment. And friends, that's a good illustration of the joys of the world for the good of your, and nourishment of your soul.

The joys of the world will leave you just as hungry for your soul as the prodigal son fell. He was brought low in weakness.

And in that low estate, he came to himself. Well, we know, we believe that in the spiritual term, the Lord, the Holy Spirit brought that one to himself and showed him that in his father's house, there was bread enough and to spare.

So he said, I will arise and go to my father. I will say unto my father, Father, I have sinned against heaven.

Here, you see, shows the work of the Spirit. He got the priority, right? Sinned against heaven and before thee am no more worthy to be called thy son.

[11 : 22] Make me as one of thy hired servants. Now, he could have had that good resolution and still sat down and done nothing about it. He could have had the thought, he could have meditated on it and still sat where he was and he would have obtained no good.

And he said, I will arise and go to my father. And he arose and went to his father. You see, and this is an important thing, my dear friend. Have you arose and gone to that heavenly father?

I speak reverently, seeking his mercy and his pardoning prayer because look what happened. He must have felt unworthy. He got no shoes. He'd been feeding pigs and we all know about pigs.

He must have been a pretty sight, as we say, as he approached the boundaries of his father's land. But his father was looking in the same direction that that son had gone away in rebellion.

Looking and waiting. And he ran and he fell on his neck and kissed him. But fancy, and he kissed him. So great was his love. Even in the state that he's in, he kissed him.

[12 : 33] He says to his father, Father, I've sinned against heaven and before thee. No more worthy to be called thy son. The father then spoke, didn't give him chance to go on and say, make me as one of thy hired servants.

Note. What did he say? Bring forth the best robe and put on him. The robe of righteousness, poor sinner, which is spotless, full and free. Ruled out by Christ's precious blood and finished work at Calvary.

Covers all his sins and all his shame. Bring forth a ring and put on his finger. In this country, we don't understand the significance of that. I understand.

I am in thought reading one of the great divines on that subject that in the Eastern custom, the ring was only given to the family, never to a servant.

The family signet meant you are a son or a daughter by blood. Just think of it. We lose a little of the beauty of some of these things in our Western custom by not understanding them, I believe.

[13 : 41] Ring denoting family love. Our hymn writer picks it up. There's a beautiful hymn in our book denoting the ring of God's love that he gives to his people. I can't quote it off my memory, but you know the hymn I mean.

And that ring was a family ring. And bring forth a ring and put on his finger and shoes on his feet, shod with the gospel preparation. We mustn't continue along that line, but it seemed to come in at this point, well, this, my dear friends, is why we can cast all our care upon him.

You see, we may, I'll speak perhaps to the younger ones now, sometimes when we're younger in years and we've got something that is something which is a great concern that we must face.

It could be our studies, it could be some examination, it could be a new path in a new career. It's not only the young people, it comes into older life as well, and we are greatly tried by it.

Well, my dear friends, you lay the matter before God, cast all your care upon him, and prove that he hears in these things. You know, I like very much to think of that portion which we read where the Lord Jesus, having risen from the dead, the disciples, Peter said, I go fishing, and they went fishing and they toiled all night, and you remember as well as I do the record of it.

[15 : 11] And in the morning, the Lord Jesus is on the seashore there, but he's not there without a provision. Because when they came near the shore and he asked them whether they caught anything, they toiled all night and they caught nothing, and he said, cast a net on the right side of the ship and they caught 153, I believe it was, fishes in that net.

But when Peter and John and the disciples came to shore, there was already a coal of fires, a coal of fire with fishes already prepared for their breakfast.

Now, it struck me like this, what a blessed truth is contained in that miracle if we have eyes to see it. Because it shows that even the risen Christ, they have witnessed his ability to feed the 5,000 to do those miracles as they walked around the earth and witnessed his ministry and his miracles and the kindness that those healing hands did before the crucifixion.

You see, they witnessed all that, that was all there, locked up in their memory. And yet, this morning, Peter has somewhat been despondent. I go fishing. You see, I must now make provision for myself.

Things seem to have gone very wrong, Paul Peter says. And I don't throw a stone at Peter. I have a great sympathy with Peter. I'm just like him in many ways, I fear.

[16 : 43] Especially in my doubtfulness. But, dear friends, Peter had experienced these things when he wrote these things. And he had seen the Lord, especially at that meeting.

on that breakfast on the seashore, Peter, who denied his Lord, three times, the Lord asked him if he loved him. And three times and the last time, Lord, thou knowest, I love thee.

Feed my lambs, feed my sheep, feed my sheep. Peter had been commissioned and that's why I've been recommissioned. And I believe that's why the epistle of Peter is so sweet and so rich in what we find written in it.

Casting all your care upon him. He'd known what it was to see the Lord turn and look at him. He'd seen that forgiving love in his eye.

He'd witnessed the Lord providing for his body for breakfast on that morning. And they sat down together and ate that breakfast. And he was nourished in his spirit as well as in his body.

[17 : 48] And so, dear friends, we can take, I believe, from that that the Lord's care is upon his people in this life's journey in Providence. And some of us can look back many years now and say, not one thing has failed at the good hand of God.

We've never gone to bed hungry in spite of our unworthiness and our sin. We've proved the goodness of God these many years. We can look back and give witness to it.

We often forget to our shame but the goodness of God in Providence then. Casting all your cares upon him. But of course, I don't want to stay there with those things in Providence.

Good as they are, thankful as we should be for them. There's Providence, isn't there? There's preservation. This has been brought to our mind in the last 48 hours or so when we read in the paper about such an awful train crash in our nation.

and one immediately thinks, where are my family? Is there any risk that our family might be on that line at that time? It's a first thought that comes to mind when we hear this news and read of it, isn't it?

[19 : 00] Fear. And yet, my dear friends, not a single shaft can hit till the God of love sees fit, the hymn writer says. And how often we see and some of the dear old servants of God who are in that generation which have mostly gone to glory now, they could speak, especially in the wartime, of preservation.

A thousand deaths around them on every hand were preserved and brought through it all to the glory of God. And how many of them were raised up to speak in the name of Jesus.

And can we not all say we've been preserved from many dangers, some seen and many unseen. Especially as we travel long journeys on the road today.

We're thankful for the preserving mercies of God and how we need to daily pray for preserving mercies. I remember at one time a minister speaking to me and he said this, he said, you know, I never begin to think going out on the road in the morning and he was a commercial traveller at that time in his life until I'd asked the Lord to preserve me this day.

And he did, he did thousands and thousands of miles in his journeys and he was preserved. He did have one little accident but he was preserved in it. And it's all to the honour and glory of God.

[20 : 21] And my dear friends, cast all your care upon him. Or you, you know we have families, we have those we love near and dear and they're not in our sight the whole time and not that we could keep them.

If they were, cast all your care upon him. for he careth for you. There is a providing hand, there's a preserving hand over us.

I remember if I, you'll pardon me giving you a personal example, I was very much in a hurry one morning I'd been into Ashford to get some building materials on my truck and it seemed to be the most aggravating circumstance halfway up the old great chart straight and I got hindered there and I had to wait and slow down and stop and go around and I got to the end of great chart street and something went straight across without stopping and I thought yes, I'd have been exactly there if I had had that hindrance back there and I could see that my last minute circumstance was subject to God's eye and I can't explain to you the feeling of God's presence that I felt then as I drove very much more slowly up through the rest of my journey home I realised then how absolutely our last minute circumstance is subject to

God's eye yes, casting all your care upon him but then I want to come to those greater cares those cares which bear you down those cares where will my soul spend eternity how stands the case my soul with thee for heaven are thy credentials clear I believe the people of God are searched daily in this question and yes there are those times when in the mercy and the smile of God there's a raising up of that good hope through grace and yet as we read in the early part of this epistle that the trial of your faith be much more precious than gold that the trial of your faith be much more precious than that of gold which perisheth though it be tried with fire might be found to the praise and the honour and glory at the appearing of Jesus

Christ and friends faith is tried isn't it oh it is tried at times you are brought into afflictions pathway much weakness perhaps you're brought into difficult trying circumstances which seem to absolutely exhaust your patience and strength at times how will you do you have responsibilities which you know before God you must try to fulfil as before him and yet you feel a great need casting all your care upon him friends he is a prayer hearing and a prayer answering God you try and prove it you have most of you I suspect here tonight I hope and pray you all have you've proved the power of prayer what is a hymn writer say wrestling prayer I'm not speaking about a lip prayer

[23 : 54] I'm speaking about a heart prayer I put it another way when prayer is wrung out of you if you like when you brought right down to the end of yourself like those in that we read of the mariners as is recorded in the 117th psalm and they were good seamen friends they were not novices they were experienced seamen they were mariners they had much skill at the helm and yet they come to the end of all their skill and all their wisdom and they were tossed up and down and staggered like drunken men what happened then they cried unto the Lord then they cried in reality unto the Lord and dear friends when we come right to the end of ourselves when we come to that point where man cannot help that is when we cry unto the Lord really cry unto the Lord that is when he delivers us out of our distresses mercy isn't it what a blessing friends do you know something of it any of you here

I think some of you do you've brought love at times casting all your care upon him for he careth for you I could say much about those times which I believe I proved the power of this word in my own experience in business life I can say this that on many occasions we've got within a few days perhaps even once or twice to the very payday morning and there's been nothing in the bank to pay all the men and my wife reminded a friend recently that one morning we needed £10,000 it was at the end of the BAT quarter and we had sent bills out but none had come in no money had come in everything seemed to hook up and there seemed to be no way forward and my son who was then working with us at that time said to his mother

I was not present we should have to ring the bank manager up and make an arrangement she said well don't do it until the posters come and what came in exactly the figure within about 80 pence of what we needed to clear that lot that morning casting all your care upon him for he careth for you but I want to come more now to that casting of the care of the soul your sins dear friends are you trying to carry them yourself your guilty conscience before God do you feel guilty about your sin before God has the Holy Spirit convinced you of your sin well if he has you won't feel comfortable about it you won't feel it's something that you feel like a Christian over you feel far off and wretched and your sin is so heavy that you feel sure it will bring you to nothing and so it will except you by grace are enabled to cast that care upon him upon the

Lord Jesus Christ the Lord says elsewhere come unto me all ye that labour and are heavy laden and I will give you rest and I believe there is the natural side of that in keeping the Lord's day there's that right seventh day's rest but it goes much deeper than that it's the weight of a guilty conscience my dear friends and if we're unable to lay our sins on him as faith is given and we need to pray for faith constantly need to pray for faith but as faith is given to cast all your care your care of your sin the weight of your sin the destiny of your eternal soul upon him there's nowhere else to flee no sanctuary Lord but thee the hymn writer says yes the people of God know just a little of the casting of their sins all their cares upon him for he careth for you what love dear friends that brought him from above that love which is redeeming love isn't it there's a tendency to say it was redeeming love in our human viewpoint but when the eyes of faith are open we see it's constant it's everlasting as I said that love was upon his people from everlasting to everlasting and friends do you feel a little love in your heart springing up toward him well if you do it's because he first loved you it's because he first chose you chosen of God ere time began brought by his spirit and by his love to choose him in return law and terror law and can't get the verse law and terrors do but hard all the while they work alone but a sense of blood brought pardon soon dissolves a heart of stone have you known my dear friend that casting all your care at his feet a little softening a little of that sweet relief a little of his smile as it were as you view by faith a crucified redeemer oh dear friends how precious these things are to you therefore which believe he is precious isn't he oh dear friends if he's a precious

Christ to you do be thankful do praise him my old pastor some of you remember he used to say and he said it reverently you know God is so pleased with praise because he gets so little of it how slow we are to praise him how quick we are to run to him with our shopping list of wants and desires I find a fearful lesson in that parable of the ten lepers where are the nine one returned to thank him where were the nine oh friends how we receive the mercies of God day by day and how slow we are to thank him if one might speak for others cast in all your care upon him your eternal soul cast upon him you know I love that word in Esther she says I can but perish if I go she went in she went in after prayer and fasting she went in in obedience to the word of the Lord's servant

[31 : 24] Mordecai and she stood before the king and he stretched forth that scepter toward her and showed her mercy it's a parallel with what I said earlier on in the prodigal son the prodigal son would have returned in much fear and trepidation of his father's wrath but instead of wrath he found mercy instead of the kitchen he found the drawing room instead of rags he had a robe oh dear friends we see another parallel which I love is that when David addresses Mephibosheth Mephibosheth the grandson of Saul being of his lineage would expect to be put to death when summoned to the king of Israel at that time he went in much fear and he did he bowed before the king and gave him reverence expecting to hear the terrible words issue in his death sentence instead he heard fear not why for

Jonathan for Jonathan thy father's sake because David remembered that covenant which he made with Jonathan when Jonathan had befriended him and Jonathan had now gone the way of all the earth been taken in death in battle and yet David is instated on Israel's throne at that time and he's meditating on things past and he remembers his promise to Jonathan and he inquires if there's one left and one at the hand of Ziba the servant is brought to stand before him one Mephibosheth and he was lame on his feet he had to be helped along dear friends he had nothing to recommend him to the king's service because he was lame on his feet and he was of an alien descent he came in obedience or he was brought and so we're all brought my dear friends in the power of spirit conviction poor sinners wretched sinners deserving hell and yet in great mercy was he received fear not for Jonathan's sake you see it was Jonathan's the love of

Jonathan that David would show mercy and the king of kings and the lord of lords for his dear son Jesus sake will show mercy on poor sinners poor wretched how deserving sinners that we are as we are born as we live except by the grace of God casting all your care upon him for he careth for you can I just read you another word the lord thy god in the midst of these mighty mighty he will save he will rejoice over thee with joy he will rest in his love he will joy over thee with singing amazing grace isn't it rebellious sinners friends and this is the lord god of heaven speaking to those who have been rebellious to him the lord thy god in the midst of these mighty he will save he will rejoice over thee he will save he will rejoice over thee with joy he will rest in his love his love he will joy over thee with singing another word who is a god like unto thee that pardoneth iniquity and passeth by the transgressions of the remnant of his heritage he retaineth not his anger forever because he delighteth in mercy

I believe I quoted in prayer one of my favourite hymns I've got so many favourite hymns but thy mercy my god is the theme of my song it's all through mercy friends salvation is all through mercy casting all your care upon him for he careth for you say yes I still have a rebellious heart so do I oh and isn't it a pain and isn't it a nuisance friends to us as we go along what a hindrance it is to our peace I was thinking a month or two back along that line and these words dropped into the hymn writer rebellious thou hast been rebellious thou art still but since in love I took me in my promise I'll fulfil that's the love of Christ dear friends that is where we cast our care as he gives us faith so to do cast in all your care all of it friends you put all of our sins behind his back as we read in that next few verses there that I read to you who is a god like unto thee and then the next verse that pardoneth iniquity he he he retaineth not his anger forever because he delighteth in mercy he will turn again he will have compassion upon us he will subdue our iniquities and they will cast all their sins into the depths of the sea lost gone another way of putting that same truth dear friends is this

Lord Jesus when he suffered on Calvary he bore the sins of all his church he bore the punishment for the sins of all his church he bore the weight of the spiritual sins of his church in Gethsemane's garden he returned to his disciples and said what could you not watch for me one hour watch and pray lest you enter into temptation what did he then say the spirit indeed is willing but the flesh is weak and we prove it but you see in the mark this dear friends in the depth of his sorrow he said my soul is exceeding sorrowful even unto death death in the depth of his sorrow bearing the weight of the sins of his church he remembered our frailty he remembered the spirit was willing and the flesh is weak he remembers that we are dust what a merciful God my dear friends but what I wanted to come to was this when the dear Lord gave up the ghost on Calvary's cross and that work of redemption and salvation was finished complete in him all was signed and sealed and ratified by that act and the shedding of his precious blood that one sacrifice for sin to end all sacrifices all those earlier sacrifices pointed to that one sacrifice of the dear Lamb of God for the sin of his people

[39 : 18] Joseph of Arimathea and Nicodemus took down his dear body and wrapped it in that white linen cloth and laid it in the tomb he arose gloriously victorious on that Easter morning the sin he carried remained in that tomb the sin didn't rise dear friends as I view it he rose triumphant over sin and death and hell hell was shaken to its roots and Satan defeated foe yes he worries those still he can't devour you know I know I heard a dear friend of mine who's a minister in the word speak one evening when I did so read it from the text sin shall not have the dominion over you and sin shall not have the dominion over you if you're one who's cast your care upon him he may roar he cannot devour that old enemy he's chained he's on a restrictive chain and none can pluck them out of my hand and my father who is greater than I none can pluck them out of my father's hand the lord said didn't he slightly abbreviated yes safe in the arms of Jesus one hymn writer says may we each be there dear friends and may we be much contemplating the need of the expression of the first hymn prepare us gracious

God to stand before thy face thy spirit must the work performed for it is all of grace amazing grace isn't it amen amen to God thank you Let us conclude by singing hymn number 1063.

The tune is Eric 703. Hymn number 1063.

Nothing know we of the season when the world shall pass away, but we know the saints have reason to expect a glorious day when the Saviour will return and his people cease to mourn.

Oh, what sacred joys await them! They shall see the Saviour then. Those who now oppose and hate them never can oppose again.

[42 : 49] Brethren, let us think of this. All is ours if we are his. Hymn number 1063.

Hymn number 1063. Hymn number 1063. Hymn number 1063. Hymn number 1063.

Hymn number 1063. With the loud■■■■ Marianne, God, the elder, saints and priests, the■■ foot of Rolle.

Thank you.

Thank you.

[44 : 40] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Amen. Thank you. Thank you.