

OUR CASTING, GOD'S CARING
1 Peter 5:7

Intro: I want to begin tonight a series which I am going to call, Golden Texts of Scripture. Actually Lucille helped me by suggesting this as a title for this series.

Just to make sure that this title was really saying what I wanted it to say, I took my dictionary and looked up the word golden. The first meaning was something that is made of gold. I really couldn't say that about the texts that I was thinking about. They are words given to us by the Lord. They are printed on a page, but their chief value is traceable to the fact that they are the Word of God.

The second definition was that it applies to anything that looks like gold. You and I like the looks of the Word of God. In fact, the words of God are more beautiful to us than anything else. But still that definition did not fit.

The third definition was this: that which is very valuable, precious, excellent. Here is what I was looking for. No one can possibly set a price upon the Word of God. In that sense every word of God is golden. The Word is very precious to us. And yet within the Word of God there are some texts which we are drawn to more than others. And so we can call them golden, in the sense that they are excellent, meaning that they are very valuable, eminently good.

And so we are going to be considering together, the Lord willing, some of the Golden Texts of Scripture. They are texts which the people of God have turned to ever since the Scripture were written in special times of need, or verses which the Lord has written upon our hearts at some time in our spiritual history.

The one I have chosen for tonight is 1 Peter 5:7. I have known it for many years, and I am sure that is true for most of you. It has provided guidance for me in many different situations because, however well we may know it, it seems that we almost need to be reminded in every crisis, whether big or small, that this is what we need to do: to cast our care upon the Lord. But let us examine it tonight like we would a precious jewel, looking, as well as we can, at every detail of this verse. If just reading the verse, or even memorizing the verse is a blessing, a closer examination of the verse will mean even greater blessing. And that is what we always should be looking for: blessing!

First of all, let me be very simple and raise the question,

I. WHERE DID THIS VERSE COME FROM?

Well, 1 Pet. 5:7 is found in a book which carries the name of Peter who was "an apostle of Jesus Christ" (1 Pet. 1:1). Most people who have read the Bible are acquainted with Simon Peter.

But what authority did he have to tell us to do this?

Let me give you three answers to that question.

In the first place, he was simply repeating what had been given in the Psalms of the OT. In Psa. 55:22 we read these words,

Cast thy burden upon the Lord,
and he shall sustain thee:
he shall never suffer the righteous to be moved.

Now David wrote that. He was saying that we need to give our burdens to the Lord.

A second reason that Peter could write what he did is because this is what the Lord Jesus said we are to do with our cares. I am referring to that extended passage in Matthew 6, beginning with verse 25, where we read,

Therefore I say unto you,
Take no thought for your life, what ye shall eat,
or what ye shall drink; nor yet for your body,
what ye shall put on. Is not the life more than meat,
and the body than raiment?

His word, "Take no thought," mean, take no anxious thought,
or don't worry.

So, if we link this with what the Apostle Peter said, we are to understand that, instead of worrying about our problems and needs, we are to "cast" them upon the Lord.

If we know, then, that the Lord taught this, we can be sure that Peter was not misleading us, nor was King David misleading us. But I have still another answer to the question, WHERE DID THIS VERSE COME FROM? And the answer comes from the Apostle Peter himself.

Please turn to 2 Peter 1:20, 21. (Read.) And then read 2 Peter 3:15, 16. Peter was claiming that Paul's writings were "scripture," and thus were to be received with authority equal to the OT Scriptures. And from the early days of the Church, the same authority has been claimed for the writings of the Apostle Peter: 1 and 2 Peter!

So, WHERE DID THIS VERSE COME FROM? It came to us from God!
This is the Word of God, and for that reason is priceless in

value, and worthy of our obedience and our faith.

But now let me ask another question:

II. WHAT DID PETER MEAN BY "YOUR CARE"?

The Greek word speaks of anything that makes you anxious, anything that makes you worry.

Paul was using the verb of this same word when he wrote to the Philippians, "**Be careful** for nothing..." (Phil. 4:6). It does not mean that we are not to be cautious, but it means that we are not to be full of care. We are not to worry.

And this is what the Lord was talking about in the Sermon on the Mount. When He said, as we read in our AV, "Take no thought," He was not saying that we should not think about what we are going to eat, or drink, or wear. He was saying that we are not to worry about it!

Therefore, this is a word which has to do with our thoughts, our minds, what is going on inside of us. If this were not the Word of God, we would say that our Lord, and King David, and Paul, and Peter were not realistic. How can we face the problems of this life and not worry? And yet that is exactly what we are told that we are not to do.

It is natural to worry. We are all guilty. If we are not worrying about our own problems, we are worrying about somebody else's problems, and maybe the problems of a lot of other people. And the more sensitive you are, the greater is going to be your struggle with worry.

There is a fine line between worry and concern. We worry when we are carrying a burden ourselves, feeling that a problem depends upon us, or, if we are concerned about others, then we are worrying when we carry that burden ourselves. You can't blame the non-Christian for worrying; he, or she, has no other alternative. But it is different for us as Christians. We do have an alternative, a wonderful alternative. What is it?

III. THE ALTERNATIVE TO WORRY.

What is it? "Casting all your care upon him."

I am sure that every single one of us has something, or possibly many things, in our lives about which we are inclined to worry. If we could see each other spiritually as we see each other physically, we might see each other under crushing loads. Life is full of troubles. Eliphaz told Job,

"Yet man is born unto trouble, as the sparks fly upward" (Job 5:7). And he was right. No life is trouble-free. We will always have problems and needs, and sometimes they are very, very heavy. We can have family problems, health problems, financial problems, personal conflicts with others, moral problems. One problem I have trouble with is concern about our country. I hate to think what lies ahead if we continue on our present course.

What is your care tonight? What is it that you are inclined to worry about?

Have you read this verse carefully? Have you noticed how Peter spoke about our cares? He did not mention the particular problems he had, or that he knew other had. He said, "Casting all your care upon Him." "All," whatever the problem might be. None is excluded. How thankful we should all be for that word "all."

But now we need to ask,

IV. WHAT ARE WE TO DO WITH OUR CARES?

We are to cast them upon Him.

The only other time this verb is used in the NT is in Luke 19. It had to do with what we usually call our Lord's triumphal entry into Jerusalem. Verse 35 tells us that two of our Lord's disciples brought the colt that He had requested, and then "they **cast** their garments upon the colt, and they set Jesus thereon." I am sure that their garments were not heavy, but the point is that they "cast" them upon the colt. The Lord did not take their garments; they "cast" their garments on the colt as a kind of saddle blanket upon which the Lord could ride into the city.

This is what we are to do. It is OUR CASTING. That takes a lot of faith and a great deal of grace. We often are inclined to feel that it can't be done, BUT IT CAN! We take those heavy burdens, and cast them upon the Lord.

Now let's be clear about this. We are not getting rid of our burdens. We still have to face them. We have to deal with them. But the difference is that the Lord is carrying them for us; they are upon Him, not us. It is no longer a question of me and my burden, but from that point on it is the Lord, and I, and OUR burden. Often the Lord eventually removes it; sometimes He doesn't. But what a difference it makes when He is carrying the load instead of us.

But let me move on.

V. WHAT IS OUR HOPE IN THIS?

Here it is. Listen to it carefully. "For he careth for you."

Who is the "him," and who is the "he"?

When we read verse 6 (which is actually the first part of verse 7), we see that those pronouns refer to God!

"He careth for you"! Let me give you a literal translation of the Greek. It goes this way: To Him it matters, or He has a care, concerning you.

What was the Lord asking us to do through these writings of Peter? He was asking us to trust Him? He was asking us to believe that He is sufficient for the smallest burdens as well as the greatest. He was asking us to give our burden to the Lord, whatever it might be, that we might find our rest and peace in Him.

But before I leave this verse, let me mention one more point which is important in learning the meaning of this verse. It has to do with:

VI. THE CONTEXT.

A text always means more if we examine the setting of the verse--either that which precedes the verse, or what follows. In this case I want you to notice what precedes it.

The punctuation in the Bible is not inspired. That was added later to help us to understand the Bible. Sometimes the punctuation is right; sometimes it is wrong. Here it is right!

Our authorized translation indicates that verse 7 is the last part of a sentence which began in verse 6. And I believe that is right. "Casting" is not the main verb. What is the main verb? It is the verb "humble." (Read verse 6.) And this, in turn, dips back into verse 5.

The meaning is very clear. Before we can profit from casting our care upon the Lord, we need to humble ourselves before the Lord. This is very, very hard for us to do--because of our proud hearts. We like to feel that our sufficiency is in ourselves. But it is not! It is only a very foolish person who thinks that he can handle whatever comes along. God would have us humble ourselves before Him, trusting Him, waiting upon Him, casting our burdens, whatever they may be, upon Him. Then, when he exalts us, it is not to glorify us,

but to lift us up so that we can glorify Him. See verse 10.

Concl: So, as much as you may love verse 7, always take verse 6 with it, and then note the larger context. God is working to make us what He wants us to be, and what He intends for us to be. How we handle our cares is a major part of His work of sanctification in us. If we try to handle them ourselves, we are the losers. But if we cast our cares upon Him, all of them, then we will experience the unfailing blessing of our Almighty God. When we cast, we find out that He cares. This verse really qualifies as being one of the Golden Texts of Scripture.