

How to Solve Problems 3 of 8

Casting All Your Care—Unload

#0341

Study Given by W. D. Frazee—1960

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

Recently, we had some lessons on solving problems. Do you remember the ABC of solving problems? What was the first one? Accept the assignment. And we went right on down through, B, C, D, and E. A—*Accept* the assignment. B—*Believe* that without Him, you can do nothing, but that with Him, you can do all things. C—*Claim* the wisdom He’s promised. D—*Do* the thing that that wisdom makes clear to you; do the thing that you think He wants you to do. And E—having done it, *Express* faith and thanksgiving. Well, that’s the A, B, C, D, E of it.

But tonight, I want to study a bit more about this matter of *solving* problems, another lesson. It goes right along with this ABC we’ve been studying. It’s a part of the whole thing. But the reason that I want to study some more about this matter of solving problems is because I find that nearly everybody is having problems to solve. Now, if you are one that isn’t having any just now, I would suggest that you take notes because you’ll probably have some next week or next month. And you folks that are having problems right now, I won’t even need to invite you to take notes because you will be sure to, won’t you? Because this is meat in due season.

Another lesson on solving problems. And our text, the more I look at it, the more it thrills me:

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

I looked it up in some of the other translations. Moffatt put’s it:

“Let all your anxieties fall upon Him; for His interest is in you”
1 Peter 5:7, (Moffatt).

Now, this thought of anxiety there, where it says, “Casting all your care upon Him,” it runs through about all the different translations because that is what the word translated “care” there means. It’s a different word than “He careth for you.”

“Casting all your care” 1 Peter 5:7.

That is your worry, your anxiety, all that sort of thing, cast it all upon Him.

Now, I was interested in the verb that is used there, “Throw all your anxieties upon Him.” Peter here is quoting from Psalm 55:22. And you remember that the way David puts it is:

“Cast thy burden upon the LORD, and He shall sustain thee” Psalm 55:22.

Well, there it is in all those different renderings. The idea is to turn loose of the burden, turn loose of the anxiety, the worry; cast it on Him; turn it over to Him; toss it at His feet. Let all your anxieties fall upon Him. Oh, how good it is to come to God and let Him take the load. Aren’t you thankful, friends?

And wouldn’t it be too bad if in coming to Jesus we should be like the man who is reported to have done this? I don’t know, it’s hard to believe that a man would actually do this, but anyway, it’s said that he was going along the road, as men used to a great deal more a hundred years ago than they do now, just walking from place to place and with a pack on his back.

Some farmer coming along offered him a ride. He got up in the wagon and there they sat behind the horses as the horses trotted along. And the farmer happened to glance at his side and noticed that this stranger still had his pack on his shoulders. And so he asked him, “Well, why not just put that there in the back of the wagon?” And the story has it that the man replied, “Since you’ve been so kind as to carry me, I ought to at least carry my load.”

But oh, my dear friends, how many thousands and thousands there are that come to Jesus and do precisely that. They have given themselves to Jesus and they believe that Jesus is carrying them and will continue to carry them to the kingdom. They expect to land someday at the pearly gates, and *there* lay their burdens down, having carried them all the way.

But oh, what a load that is, my friends. What a load! And all the while, the One who is carrying us invites us to cast all our burdens, all our anxieties upon Him because He is caring for us. I will tell you, friends, unless we do this we’ll fail in some of these ABCs of solving problems. We will be so pressed down under the load of them that we’ll not be able to function efficiently in carrying out this ABC.

“Casting all your care upon him; for he careth for you”
1 Peter 5:7.

All your anxieties, all your worries, cast them all on Jesus.

You know I love this book, *Ministry of Healing*. I suppose you all do. To me, it’s one of the great masterpieces of inspired literature. On page 72 is one of my favorite passages and it fits in right here so I will put it right here:

“Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be open for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon your Burden-bearer”
Ministry of Healing, page 72.

That’s it, friends. That’s it. If all you have is ten pounds, it will still feel good when you turn loose of it and give it to Jesus. But believe me, if you’re carrying a 100 or a 150 pounds on that shoulder and you turn it all over to Jesus, you will really feel like a big load is gone, won’t you? That’s right.

“The heavier your burdens, the more blessed the rest in casting them upon your Burden-bearer” *Ibid*.

Isn’t it nice that He keeps telling us that’s what He wants us to do, friends? And He’s able to do it. That Savior that invites us with outstretched hands is the One Who’s hand hung the worlds in space, Who holds up the whole universe. As Hebrews 1:3 says:

“Upholding all things by the word of his power” Hebrews 1:3.

And even if our loads should weigh a ton apiece, He could handle them without getting overloaded. He’s the One Who invites us. His power is infinite; His wisdom is infinite; His love is infinite.

You know, I’m so glad the Lord let me be born down here at the end of time because I have the advantage of being able to look back and see all the things that have happened down through the history of the world, I mean all the ones that God saw fit to write down, and from these experiences, learn lessons. You remember how Paul puts it in Romans 15:4:

“For whatsoever things were written aforetime were written”
Romans 15:4

What for?

“For our learning, that we through patience and comfort of the scriptures might have hope” Romans 15:4

Now, are there any experiences in the Bible that illustrate, demonstrate this truth that we’re studying tonight? Are there? Oh, yes. As we say, the Bible is just full of them.

I've been looking at this experience of Israel at the Red Sea. I like this very, very much. One thing that has particularly interested me about this experience is that although it was a very, very great problem, it was one that was arranged by God Himself. If you study the map of the journeys of Israel from Egypt to Canaan, you'll find that they were headed directly east from the Land of Goshen and would never have come to the Red Sea at all. As we might say, if we were leaving God out of it, we would say there was no sense in their getting down there around the Red Sea anyway. It was out of their way.

Well, now that looks rather bad for Moses, doesn't it? And Moses knew the country too. He knew all about that country. He'd been all over Egypt and he'd been over on the other side, all down through the land of Midian and the Sinai Peninsula. It was all familiar country to him.

Well, how did they happen to change their course, backtrack, head southwest instead of straight east and then turn around and turn east again? And thus going like this, they arrived at those rolling waters of the Red Sea. [Elder Frazee is writing on a blackboard.] How did they happen to do that anyway? Oh, they were following a what? A cloud. Who was in the cloud? Jesus was in the cloud.

Are you following a cloud, my friend? Well, if you're following that cloud that Jesus is in, the cloud may sometimes change the direction of your journey for no reason in the world, and then as the result of following it, you'll find yourself in a *problem* that the cloud let you get into.

That's what Israel did. And there were two million people hemmed in by the mountains on either side and with those waves before them. And doubt began to say, "Moses, what in the world have you gotten us into anyway? Don't you know any better than this? Can't you lead us any better than this?" And then as they looked behind, what did they see? An army, the mightiest army of the mightiest nation on the earth at that time, in hot pursuit of those fleeing slaves. Well, you remember how God handled it.

But may I call your attention to some of the expressions? Exodus 14:10:

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD" Exodus 14:10.

Now if they'd done that, that would have been all right, but they didn't stop there:

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For

it had been better for us to serve the Egyptians, than that we should die in the wilderness" Exodus 14:11–12.

Was Moses having some administrative problems right then? Oh yes, very serious ones. I suppose if he had been running for office that day, he wouldn't have been elected. But he wasn't. God had assigned him his assignment, and he had accepted the assignment. This is a wonderful illustration of the fact that, that oft-repeated adage that the voice of the people is the voice of God is not the truth. The voice of the people is not the voice of God. That may be one of the cornerstones on which the temple of democracy is reared, but in the church of Jesus Christ and in the government of God, we have a *theocracy*, not a democracy.

And so Moses did not resign because of the pressure of those beneath him. Did he?

"Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace" Exodus 14:13–14.

Now, which do you think is easier—to fight or to hold your peace? Really they had quite an assignment, didn't they? Well now, thank the Lord with all their faults and weaknesses they finally mustered up enough faith to do what Moses told them to do, didn't they? They marched right down to the waters edge after having first learned to keep still.

And there lies a wonderful lesson, friends. Sometimes we are just tossing and jumping and running about thinking that something *must* be done and done right now. And God is ready to do something right now, but first, we have to learn to do what? Be still. And dear heart, if there is a restless heart here tonight that is restless and worried and anxious because you think about some problem, something's got to be done and done right now, come with me in your imagination to that scene on the Red Sea and tell me if something didn't need to be done right now. But God's first message was, "Stand still! Don't be afraid. The Lord shall fight for you, and ye shall hold your peace." (Exodus 14:13–14)

When we learn patience and peace, God's *power* is ready to spring into action. And so when they had done that, at the proper time, the Word of God came, "Go forward." And they went ahead. They went on through the Red Sea and you'll remember the rest. The Egyptians were drowned in that water.

Thus you see God took that very body of water, which was a great problem to them, and He used it to solve the other problem of the Egyptians coming after them. He took one problem and let it swallow the other.

I was talking to one of our workers just a few days ago. And this worker told me a little experience that I am reminded of just now. She told me that she had all that she thought she could possibly do, and right after dinner with the sink stacked full of dishes in came some company. I don't remember what the occasion of the company was. But at any rate, she thought, "What in the world am I going to do. I didn't know how I was going to have time to do the dishes anyway, and here this company comes." Well, you know what happened? The company did the dishes. That's right. It's a good thing she didn't turn down that second problem, wasn't it? Because the second problem solved the first problem.

You remember Dr. Paulson's experience early in the history of the Hinsdale Sanitarium, when everything they got they had to pray for. And so as various needs arose and they sought the Lord, they saw those needs met. The answer was realized whether it was money or this or that.

Finally, it became apparent that they needed a stenographer. They needed somebody that could take Dr. Paulson's fast talks and get them down in shorthand and transcribe them so they could be made up into articles to be published. So they began to pray for a stenographer.

Well, presently one morning, a man that didn't look very well dressed came in and he said to Dr. Paulson, "I was wondering if you could give me a job."

"Well," Doctor said, "I don't know. What is your work?"

He said, "Well, I'm a stenographer."

Well, Dr. Paulson said he looked at him, and he didn't look very much like a stenographer to him. But he said, "Sometimes when the Lord answers our prayers, the package He wraps up the answer in isn't what we're expecting."

So Dr. Paulson said, "I thought about it and I thought, 'Well, after all, I've been praying for a stenographer.'" So he told the man that.

The man said, "Well, I've been praying for a job."

And Dr. Paulson said he couldn't think of anything better to say, so he said, "Well, if I have been praying for a stenographer and you have been praying for a job, don't you think the thing we had better do is to get down here and both of us thank the Lord that He's answered our prayers?"

They did. You can read the story in that wonderful book, *His Name Was David*.

Well, whether it's at the Red Sea 3,500 years ago or whether it's down here in the 20th century in the launching of these ventures in faith in medical missionary work, let me tell you my dear friends, the pillar of cloud leads us *deliberately* to the Red Sea of problems. And the answers come in unexpected ways. What God is seeking to teach

us (Watch this point!) is to lay down the burden of anxiety and worry before we see how God is going to answer the question. That is the lesson I trust we get tonight.

Now, I've thought about it many a time. The children of Israel, *after* they got across the Red Sea, what did they do? They sang. Look at Exodus 15:1:

"Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea" Exodus 15:1.

When did they sing the song? Why, after those rolling waves had descended upon all their enemies and they were drowned and they floated to the surface and were cast upon the shore. Then Israel burst forth in song and said, "*That* problem is all solved, thank the Lord."

Now, could they have been singing every step of the journey through the waters? Could they? Could they have sung as they stood there not knowing how God would lead them? Could they? That's what God would have been happy to have them do. And I want to tell you something, friends, the song of Psalm 46 which you and I are going to sing during the time of trouble will be a song that we'll sing *during* the time of trouble, not after it is over.

How do I know that? Well, what are the first words of Psalm 46 in the first verse?

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed" Psalm 46:1-2.

Oh yes, you and I, if we go through, will learn to cast our burdens upon the Lord knowing that He will sustain us; casting all our anxieties upon Him for He careth for us.

In the comments in *Patriarchs and Prophets* on this wonderful experience at the Red Sea, I read:

"The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan" *Patriarchs and Prophets*, page 293.

What are we to do with these experiences back here in Exodus? Review them with a humble and teachable heart. Watch:

"Many look back to the Israelites, and marvel at their unbelief and murmuring, feeling that they themselves would not have

been so ungrateful; but when their faith is tested, even by little trials, they manifest no more faith or patience than did ancient Israel" *Ibid.*

Isn't that interesting?

"Oh, but Brother Frazee, if I could just get over this stomach trouble that I have, then I could maybe have *lots* of faith."

"If I could just get my debts paid, then I could take anything. But you know the Lord doesn't want us to be in debt, and I have to worry, worry, worry, worry until I can get those debts paid. Then I can be at peace and face the lions with Daniel or the bear with David, or Goliath, or anything else if I can just get these problems solved that I am going through."

"When their faith is tested, even by little trials, they manifest no more faith or patience than did ancient Israel. When brought into strait places, they murmur at the process by which God has chosen to purify them" *Ibid.*

Who chooses these purifying processes? God. Does He really? Well, if He doesn't, friends, we are in a hard situation. But we know He does and we believe it tonight.

"Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety" *Ibid.*

That's the word—anxiety. Tossing all your anxieties upon Him. But these people are in constant anxiety:

"Lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil or magnifying the difficulties that really exist, so that their eyes are blinded to the many blessings which demand their gratitude" *Ibid.*

When I was a young man working out in San Francisco, among others who came to our meetings when I was working there with Elder Tindall was a woman that accepted the truth. Several years later, when I went back as a delegate to the General Conference, I met this woman. She was there attending the General Conference.

And so I asked her about her experience and how she was getting along. And I found out that she had given up the Sabbath, wasn't keeping the Sabbath anymore. So, of course, I was sorry about that, and I enquired into it. And she told me how that she was a widow and that she had to support her children. And so she had to work on the Sabbath to support them.

Now, I said, "Sister, don't you remember how the Lord cared for that widow that Elijah stayed with, how He lengthened out the oil and the meal? And don't you remember how the Lord led the children of Israel right through the Red Sea and then fed them with manna?"

"Oh yes," she said, "but God wouldn't do anything like that for *me*."

And I looked at her a moment, and I thought, "Yes, that's the truth." So I said, "That's the truth, Sister. God wouldn't do anything like that for you. Do you know why? You'd never give Him a chance. That widow, when was it that God worked the miracle for her that multiplied her food? It's when she had served the very last that she had. Isn't that right?"

"But," I said, "Sister, bless your heart, long before you ever got to the end of your bank account, let alone the end of your cupboard, you'd be out breaking God's Sabbath to make some money. *There* is your problem, Sister. *There* is your problem."

Oh, the servant of God tells us, friends, that many take such good care of themselves that they don't leave much room for God to take care of them. And believe me, friend, if your great burden is to take care of yourself and get what you want and even what you need, if that's the great burden on your heart, you will have anxiety and worry and care that may give you an ulcer. It may give you high blood pressure. It may give you a lot of things. And you may say, "Oh, I just had to do it because I don't know what in the world would happen to me if I hadn't."

Well, that's the point. I was reading here in *Mount of Blessing*, page 149, that when we try to manage things ourselves, we really have something to worry about. Listen:

"When we take into our hands the management of things with which we have to do we are taking a burden which God has not given us, and are trying to bear it without His aid. We may well have anxiety and anticipate danger and loss, for it is certain to befall us" *Thoughts from the Mount of Blessing*, page 149.

There it is, dear ones. If we choose to run our own affairs, to paddle our own canoe, to chart our own course, to set our goal and then bend all our energies to get the thing that we want or the thing that we think *has* to be, then God says, "Poor heart, you will just have to worry your way along until it either puts you flat on your back or until something happens that leads you to see that that isn't the way of peace at all."

No, Jesus says:

"Casting all your care upon him; for he careth for you"
1 Peter 5:7.

But you know, friends, what that includes? That includes turning over the management of ourselves and our affairs to Him. It means that we're willing for *Him* to take us out of the problem any way He chooses. That's why the three Hebrews at the fiery furnace were in perfect composure. They said to the king, "We don't know whether God will deliver us out or not, but we do know this: we will not worship the image. And God will take care of us whatever way He sees fit." See?

Ah, yes, listen:

He knows, He loves, He cares,
Nothing His truth condemns;
He gives His very best
To those who leave the choice with Him.

But that's it, dear ones. There is no way on earth to toss your burden to the Lord and still you keep hold of the steering wheel; decide where you're going and just how to get there. No, no. If you take that responsibility with it, you take the worry, you take the burden, you take the anxiety. It's there and you can't avoid it.

The only way on earth that you can turn loose of that worry and anxiety is to put yourself in the hand of God for life or death, for prosperity or adversity, for success or apparent failure; willing to be anything or nothing if only God's plan can be carried out.

"Ah," but somebody says, "But what's going to happen to *me*?"

You know, when I was a boy my father used to have an expression that comes to me. He talked about small pum'kins. Did you ever hear that expression? Well, do you know compared with the work of God, friends, you and I are small pum'kins. What happens to us isn't nearly so important as to what happens to God's cause, and God's church, and God's truth, and God's name. What do you say? And if we'll put aside this selfish worry about what happens to *me*, two things will happen: God will take care of His work and use us to accomplish it.

And incidentally, what happens to us will be the best in the long run anyway. But that doesn't mean that we may not be sacrificed. John the Baptist was sacrificed, but it was worth it. The three Hebrews were taken *out* of the fiery furnace, but a million martyrs in the Dark Ages were burned to a crisp and their ashes scattered. Was it worth it? Sure it was, friends. God fed that widow that fed Elijah; He fed her for a whole year. But He has let more than one of His children go hungry, meal after meal for being true to this message. Hasn't He? Yes.

I talked with one of our dear brethren in the eastern part of Europe some years ago who told me that several of his family there, because they refused to work on the Sabbath, had been deprived of food until they finally just weakened and sickened and died rather than give up their faith in God and the Sabbath. Was it worth it? Oh, yes.

Now, God does not say to us, "Cast all your burden upon the Lord and nothing but peace and prosperity will ever happen to you." All this modern cult of the power of positive thinking and that if you only think right and pray right why everything will keep coming your way, and you can just sit there in clover—that's heathenism, my friends. That's not the Gospel of Jesus Christ. Jesus invited those who follow Him to come and take up a what? A cross: not a rocking chair or an easy couch. But oh, the paradox of it is that to share the cross with Jesus is more peace, more joy, more satisfaction than going away with that rich man who kept all that he wanted in his own way and left Jesus because of the cross.

Listen: I want to read something from a book here that was published over in Europe, the book *Historical Sketches*. Some of you have seen this book, haven't you? Yes. Well, I want to read you something. Maybe some of you will want to read from this page, page 128:

"Some have made it a point never to let temporal matters come between them and the work of God, and they have lost much in consequence of this. But what of that? What are temporal things when compared with the eternal?" *Historical Sketches*, page 128.

Isn't that interesting? Why yes. What about James and Ellen White when they started in this work? Could they have gone out and solved their problems? Yes, if they had been willing to leave the work of God and go out and solve them in the way that 99 out of 100 people would solve them. But oh, there was something on their hearts that was of greater interest than the solution of their personal problems, my friends. Wasn't there? Oh, yes. Present Truth. The preaching and publishing of this message, that's what their hearts were wrapped up with.

So they willingly endured poverty, and hardship, and sickness, and disappointment, and misunderstanding, and just about every kind of problem and trial you could imagine to get this message going. That lasted not merely for a few days or weeks or months, but for *years*. Didn't it? Was it worth it? *They* thought so, friends.

And then finally, all those years of cares, and toil, and burden-bearing, they finally carried James White to the grave *years* before he would have died in the ordinary course of events. Isn't that true? Was it worth it? Was it? Ah, ask James White when you see him under the tree of life. Ask James White if he doesn't think that if he had it to do over again, he'd take a little better care of himself and let other things rock along the best way they could. No, sir, friends, I don't think James and Ellen White ever regretted one minute of the sacrifices they made.

But now back to our study this evening. This is all a part of it, but let's not lose the main line. Those burdens we bear for Christ, we can bear them successfully only as we cast the worry, the anxiety at the feet of Jesus. Otherwise, oh friends, we won't be able to carry very much. We'll wear out with a tiny little load if we're going to worry about it, whether it's our own problem or the work of God.

The other side of that coin is this friends: To cast our burdens upon the Lord means that we make the work of God *first* in our thinking, and leave ourselves to the last in every problem. I like the way it's put here in this matchless statement in *Ministry of Healing*, page 481. You've heard it often quoted:

"Our heavenly Father has a thousand ways to provide for us of which we know" *Ministry of Healing*, page 481.

What?

"Nothing" *Ibid.*

Do you know what the next sentence says? Oh, listen. The very next sentence:

"Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet" *Ibid.*, page 481.

That's it. If it's the work of God I am praying about, if what happens to me is of little importance, if I am willing to be crushed, to be broken, to be burnt up, to be imprisoned or to be used up, if I'm willing to have all that I am and own and possess and all my ambitions and my career and everything just swallowed up in the work of God and used up and burned up and consumed, then, friends, I have nothing to worry about.

"Well," you say, "No, I guess you wouldn't have anything to worry about. It would be all gone."

I remember an experience that Elder Tindall used to tell us that he had gleaned from church history somewhere. In the early ages of Christianity, when the Roman emperors were making war against the name of Jesus and trying to blot out Christianity from the Roman Empire, one man was summoned in before the judge.

And the judge threatened him. "You're a Christian?"

"Yes."

"Listen," he said, "If you don't give that up, we're going to confiscate half your goods and take it all eventually."

The Christian looked at him, smiling and resolute, he said, "I have no goods."

The judge looked at him, "Ah," he said, "If you stick to that foolishness, if you cling to that against the Emperor, we'll take your life."

He said, "I have no life. I gave that all to Jesus. My property, my life, everything I gave that all to Jesus. I have nothing."

In other words, there was nothing they could take from him. He'd already turned it over. And on that particular occasion, the judge was so impressed by it that he said, "What can you do with a fool like that? Turn him loose."

Of course, it didn't always work that way, friends. Sometimes the man that had made the surrender had the opportunity of seeing carried out what he had already turned over. In other words, he lost it all. He lost his property. He lost his life. All gone.

But do you see friends, the way to be free from worry is really to give it all to Jesus? But if you're going to withhold anything, if you are going to give *part* to Jesus and hold on to any of it, I don't care what it is, believe me, you're going to have something to worry about, something *really* to worry about.

In the last century when the great evangelist, Moody, was preaching from city to city in America, there was a mother who was there with her little boy one day. He was just a little fellow. And she thought how nice it would be if when her boy grew up, he could say that once he had shaken hands with the great evangelist Moody. And so after the service, she led him up to the front and waited for her turn and finally the moment came when she could present her little boy to Moody. And Moody held out his hand and the little fellow held out his left hand.

Moody said, "Oh, no, my little man, that isn't the way to shake hands. Give me your other hand."

And he held out his hand like this [with his fist closed].

"No," he said, "Stick out your fingers."

And he held out one finger.

"No," he said, "Give me your whole hand."

And he held out two fingers. And finally, with a little more coaxing and urging from Moody and the mother, the little fellow held out his hand with the tears running down his cheeks, and he just burst out crying. And what do you suppose there was in his hand? Two little marbles. And believe me, friends, holding on to those two little marbles was more important to him than shaking hands with *anybody*. You know how he felt, don't you?

Ah, my friends, casting all you care upon Jesus. Give Him your marbles, friends. Give Him your marbles. If they're worth keeping, and you're the one who ought to have them, there aren't men enough in this world nor devils in hell to take them from you, friends. But if you turn yourself and your marbles over to Jesus and He lets them slip away, don't you worry about it. It's worth more to have your hand in His than to own all the marbles in this world. Isn't it, friends?

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

And remember, that hand that is extended in loving invitation to take you and all your burdens is the hand that was nailed to the cross for you. You can't look at it and doubt His love. You know He is interested in you. And He wouldn't do *one* thing that wouldn't be for your best good. And He won't allow one thing to come to you that isn't for your best good. But oh, you must trust Him in order for that to work out for you.

Shall we bow our heads in prayer?

Precious Jesus, write upon the tablets of our hearts the precious lessons which Thou has written in Thy Word for us, we pray. Make us glad, glad, glad to cast all our burdens, all our worries, all our anxieties, all our care upon Thee, knowing that Thou doest care for us. Just now, this moment, we do it in Jesus' blessed name, amen.

[After a brief testimony service, Elder Frazee continues with further comments.]

“My brethren and sisters, in your ministry come close to the people. Uplift those who are cast down. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair. The common people are to take their place as workers. Sharing the sorrows of their fellow-men as the Savior shared the sorrows of humanity, they will by faith see Him working with them” *Gospel Workers*, pages 37–38.

Thank God, we can share the sorrows of others the way He shared the sorrows of the whole human race. These testimonies are so encouraging.

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