

Christian – do you know you could be living “in Christ”

Andrew Murray, the highly esteemed Bible teacher of the late 19th century, in his book “Abide in Christ” draws our full attention to the second of Jesus Christ’s great invitations:

Invitation # 1 Jesus says: **“Come unto me...”** Mat 11:28

Invitation #2 Jesus says: **“Abide in me...”** John15:4

Murray: It is to you who have heard and hearkened to the call, “Come unto me,” that this new invitation comes, “Abide in me.” The message comes from the same loving Savior.

According to Strong’s concordance the word translated as “abide” here is from the Greek word “meno” a primary verb which means to stay, to abide, to continue, to dwell, to endure, to be present, to remain, to stand, and to tarry – or just simply “to live”. Hence:

John 15:4 (Jesus says) **Live in me. Make your home in me...** THE MESSAGE

What are some of the blessings to a Christian of discovering how to live “in Christ”?

Victory 2 Cor 2:14 **Now thanks be to God, who always causes us to triumph in Christ.**

Much Fruit John 15:5 **He who abides in Me...bears much fruit...**

Light Eph 5:8 **Now you are light in the Lord....**

Labor not in vain 1 Co15:58 **Knowing that your labor is not in vain in the Lord.**

Mighty weapons 2 Co10:4 **For the weapons of our warfare are ...mighty in God.**

Unity Phil 4:2 **Be of the same mind (spiritual understanding) in the Lord.**

Many Christians have “Come to Christ” but know little about “Abiding in Christ”

Murray: You doubtless have never repented having come at His call. And yet you have had to complain of disappointment: as time went on, your expectations were not realized. The blessings you once enjoyed were lost; the love and joy of your first meeting with your Savior, instead of deepening, have become faint. You either did not fully understand, or did not rightly remember, that the call meant, “Come to me to stay with me.” And yet this was in very deed His object and purpose when first He called you to Himself. It was not to refresh you for a few short hours after your conversion with the joy of His love and deliverance, and then to send you forth to wander in sadness and sin.

And with no less earnestness than He had cried, “Come to me,” does He plead “Abide in me.” By every motive that had induced you to come, does He beseech you to abide. You did well to come; you do better to abide. And yet I fear that there are many who have indeed come to Jesus, and who yet have mournfully to confess that they know but little of this blessed abiding in Him. To all such I come now in the name of Jesus, their Redeemer

and mine, with the blessed message: "Abide in me. " I desire that in the light of Holy Scripture we should meditate on its meaning, until the understanding, that gate to the heart, opens to apprehend something of what it offers and expects. So we shall discover the means of its attainment, and learn to know what keeps us from it, and what can help us to it. So we shall gaze on its blessedness, until desire be inflamed, and the will with all its energies be roused to claim and possess this unspeakable blessing.

Come, my brethren, and let us set ourselves in quiet trust before Him, waiting to hear His holy voice-the still small voice that is mightier than the storm that rends the rocks - breathing its quickening Spirit within us, as He speaks: "Abide in me." The soul that truly hears Jesus Himself speak the word, receives with the word the power to accept and to hold the blessing He offers.

Jesus says: **Come unto me...and I will give you rest. Take my yoke upon you, and learn of me...and you shall find rest to your souls** Mat 11:28-29

He now not only says, "Come unto me," but "Take my yoke upon you and learn of me"; become my scholars, yield yourselves to my training, submit in all things to my will, let your whole life be one with mine -- in other words, Abide in me. And then He adds "you shall find rest to your souls." The rest He gave at coming will become something you have really found and made your very own -- the deeper, the abiding rest which comes from longer acquaintance, closer fellowship and from entire surrender. "Take my yoke, and learn of me," "Abide in me" -- this is the path to abiding rest.

To take Jesus' yoke – means a full surrender of my will. Murray: Do not these words of the Savior discover what you have perhaps often sought in vain to know, how it is that the rest you at times enjoy is so often lost. It must have been this: you had not understood how entire surrender to Jesus is the secret of perfect rest. Giving up one's whole life to Him, for Him alone to rule and order it; taking up His yoke, and submitting to be led and taught, to learn of Him; abiding in Him, to be and do only what He wills -- these are the conditions of discipleship without which there can be no thought of maintaining the rest that was bestowed on first coming to Christ. The rest is in Christ, and not something He gives apart from Himself, and so it is only in having Him that the rest can really be kept and enjoyed.

It is because so many a believer fails to lay hold of this truth that the rest so speedily passes away. With some it is that they really did not know; they were never taught how Jesus claims the undivided allegiance of the whole heart and life; how there is not a spot in the whole of life over which He does not wish to reign; how in the very least things His disciples must only seek to please Him. They did not know how entire the consecration was that Jesus claimed.

Jesus says My yoke is easy – Do I believe it? Murray: With others, who had some idea of what a very holy life a Christian ought to lead, the mistake was a different one: they

could not believe such a life to be a possible attainment. Taking, and bearing, and never for a moment laying aside the yoke of Jesus, appeared to them to require such a strain of effort, and such an amount of goodness, as to be altogether beyond their reach. The very idea of always, all the day, abiding in Jesus, was too high -- something they might attain to after a life of holiness and growth, but certainly not what a feeble beginner was to start with. They did not know how, when Jesus said, "My yoke is easy," He spoke the truth; how just the yoke gives the rest, because the moment the soul yields itself to obey, the Lord Himself gives the strength and joy to do it. And so, as some had erred from the want of full consecration, so these failed because they did not fully trust.

These two, consecration and faith, are the essential elements of the Christian life -- the giving up all to Jesus, the receiving all from Jesus. They are implied in each other; they are united in the one word -- surrender. A full surrender is to obey as well as to trust, to trust as well as to obey.

With such misunderstanding at the outset, it is no wonder that the disciple's life was not one of such joy or strength as had been hoped. In some things you were led into sin without knowing it, because you had not learned how wholly Jesus wanted to rule you, and how you could not keep right for a moment unless you had Him very near you. In other things you knew what sin was, but had not the power to conquer, because you did not know or believe how entirely Jesus would take charge of you to keep and to help you. Either way, it was not long before the bright joy of your first love was lost, and your path, instead of being like the path of the just, shining more and more unto the perfect day, became like Israel's wandering in the desert ever on the way, never very far, and yet always coming short of the promised rest. Weary soul, with so many years driven to and fro like the panting deer, O come and learn this day the lesson that there is a spot where safety and victory, where peace and rest, are always sure, and that that spot is always open to you -- the heart of Jesus.

Abiding is not a work we do but a believing in what He will do. Murray: Dear souls! this abiding in Christ is not the doing of some great thing, and does not demand that we first lead a very holy and devoted life. No, it is simply weakness entrusting itself to a Mighty One to be kept -- the unfaithful one casting self on One who is altogether trustworthy and true. Abiding in Him is not a work that we have to do as the condition for enjoying His salvation, but a consenting to let Him do all for us, and in us, and through us. It is a work He does for us the fruit and the power of His redeeming love. Our part is simply to yield, to trust, and to wait for what He has engaged to perform.

Abide in me: These words are no law of Moses, demanding from the sinful what they cannot perform. They are the command of love, which is ever only a promise in a different shape. Think of this until all feeling of burden and fear and despair pass away, and the first thought that comes as you hear of abiding in Jesus be one of bright and joyous hope: it is for me, I know I shall enjoy it. You are not under the law, with its

inexorable Do, but under grace, with its blessed Believe what Christ will do for you. And if the question be asked, "But surely there is something for us to do?" the answer is, "Our doing and working are but the fruit of Christ's work in us." It is when the soul becomes utterly passive, looking and resting on what Christ is to do, that its energies are stirred to their highest activity, and that we work most effectually because we know that He works in us. It is as we see in that word IN ME the mighty energies of love reaching out after us to have us and to hold us, that all the strength of our will is roused to **abide in Him**.