

All You Who Have Come to Him.-matt.11:28

by Andrew Murray

Andrew Murray emphasizes the importance of not only coming to Jesus but also abiding in Him for a fulfilling Christian life.

Scripture: Psalm 37:4, Matthew 11:28, John 15:4-5, Romans 8:38-39, Philippians 4:19, Colossians 3:3, Hebrews 13:5, James 4:8, 1 John 2:28

Topics: "Abiding in Christ", "Spiritual Fellowship"

Description

Andrew Murray emphasizes the importance of not only coming to Jesus but also abiding in Him, highlighting that true blessings and joy are found in continuous fellowship with the Savior. He explains that many believers experience disappointment because they wander away from this intimate relationship, forgetting that the call to 'Come unto me' also includes the command to 'Abide in me.' Murray encourages believers to meditate on the meaning of abiding, recognizing that it is essential for experiencing the fullness of God's love and grace. He invites listeners to daily seek this abiding relationship, assuring them that it is possible and necessary for spiritual growth and fulfillment. Ultimately, he calls for a deeper commitment to remain in Christ, where true rest and satisfaction are found.

Transcript

"Come unto me."-MATT.11:28

"Abide in me."-JOHN 15:4

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 Saviour. You doubtless have never repented having come at His call. You experienced that His word was truth; all His promises He fulfilled; He made you partakers of the blessings and the joy of His love. Was not His welcome most hearty, His pardon full and free, His love most sweet and precious? You more than once, at your first coming to Him, had reason to say, "The half was not told me."

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 Saviour, instead of deepening, have become faint and feeble. And often you have wondered what the reason could be, that with such a Saviour, so mighty and so loving, your experience of salvation should not have been a fuller one.

The answer is very simple. You wandered from Him. The blessings He bestows are all connected with His "Come to ME," and are only to be enjoyed in close fellowship with Himself. 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. He had destined you to something better than a short-lived blessedness, to be enjoyed only in times of special earnestness and prayer, and then to pass away, as you had to return to those duties in which far the greater part of life has to be spent. No, indeed; He had prepared for you an abiding dwelling with Himself, where your whole life and every moment of it might be spent, where the work of your daily life might be done, and where all the while you might be enjoying unbroken communion with Himself. It was even this He meant when to that first word, "Come to me," He added this, "Abide in me." As earnest and faithful, as loving and tender, as the compassion that breathed in that blessed "Come," was the grace that added this no less blessed "Abide." As mighty as the attraction with which that first word drew you, were the bonds with which this second, had you but listened to it, would have kept you. And as great as were the blessings with which that coming was rewarded, so large, yea, and much greater, were the treasures to which that abiding would have given you access.

And observe especially, it was not that He said, "Come to me and abide with me," but, "Abide in me." The intercourse was not only to be unbroken, but most intimate and complete. He opened His arms, to press you to His bosom; He opened His heart, to welcome you there; He opened up all His divine fulness of life and love, and offered to take you up into its fellowship, to make you wholly one with Himself. There was a depth of meaning you cannot yet realize in His words: "Abide IN ME."

And with no less earnestness than He had cried, "Come to me," did He plead, had you but noticed it, "Abide in me." By every motive that had induced you to come, did He beseech you to abide. Was it the fear of sin and its curse that first drew you? the pardon you received on first coming could, with all the blessings flowing from it, only be confirmed and fully enjoyed on abiding in Him. Was it the longing to know and enjoy the Infinite Love that was calling you? the first coming gave but single drops to taste'tis only the abiding that can really satisfy the thirsty soul, and give to drink of the rivers of pleasure that are at His right hand. Was it the weary longing to be made free from the bondage of sin, to become pure and holy, and so to find rest, the rest of God for the soul? this too can only be realized as you abide in Him-only abiding in Jesus gives rest in Him. Or if it was the hope of an inheritance in glory, and an everlasting home in the presence of the Infinite One: the true preparation for this, as well as its blessed foretaste in this life, are granted only to those who abide in Him. In very truth, there is nothing that moved you to come, that does not plead with thousandfold greater force: "Abide in Him." You did well to come; you do better to abide. Who would, after seeking the King's palace, be content to stand in the door, when he is invited in to dwell in the King's presence, and share with Him in all the glory of His royal life? Oh, let us enter in and abide, and enjoy to the full all the rich supply His wondrous love hath prepared for us!

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. With some the reason is, that they never fully understood that this was the meaning of the Saviour's call. With others, that though they heard the word, they did not know that such a life of abiding fellowship was possible, and indeed within their reach. Others will say that, though they did believe that such a life was possible, and seek after it, they have never yet succeeded discovering the secret of its attainment. And others, again, alas! will confess that it is their own unfaithfulness that has kept them from the enjoyment of the blessing. When the Saviour would

have kept them, they were not found ready to stay; they were not prepared to give up everything, and always, only, wholly to side in Jesus.

To all such I come now in the name of Jesus, their Redeemer and mine, with the blessed message: "Abide in me. " In His name I invite them to come, and for a season meditate with me daily on its meaning, its lessons, its claims, and its promises. I know how many, and, to the young believer, how difficult, the questions are which suggest themselves in connection with it. There is especially the question, with its various aspects, to the possibility, in the midst of wearying work and continual distraction, of keeping up, or rather being kept in, the abiding communion. I do not undertake to remove all difficulties; this Jesus Christ Himself alone must do by His Holy Spirit. But what I would fain by the grace of God be permitted to do is, to repeat day by day the Master's blessed command, "Abide in me," until it enter the heart and find a place there, no more to be forgotten or neglected. I would fain 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 feel its claims, and be compelled to acknowledge that there can be no true allegiance to our King without simply and heartily accepting this one, too, of His commands. So we shall gaze on its blessedness, until desire be inflamed, and the will with all its energies be roused claim and possess the unspeakable blessing.

Come, my brethren, and let us day by day set ourselves at His feet, and meditate on this word of His, with an eye fixed on Him alone. Let us set ourselves 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.

And it may please Thee, blessed Saviour, indeed, to speak to us; let each of us hear Thy blessed voice. May the feeling of our deep need, and the faith of Thy wondrous love, combined with the sight of the wonderfully blessed life Thou art waiting to bestow upon us, constrain us to listen and to obey, as often as Thou speakest: "Abide in me." Let day by day the answer from our heart be clearer and fuller: "Blessed Saviour, do abide in Thee. "

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