

And Not in Self

by Andrew Murray

Andrew Murray emphasizes the necessity of surrendering self to fully embrace the life of Christ within us for true spiritual growth and holiness.

Scripture: John 15:4, Romans 6:6, Romans 7:18, Galatians 2:20

Topics: "Abiding in Christ", "Surrender"

Description

Andrew Murray emphasizes the necessity of surrendering self to fully embrace the life of Christ within us, as articulated in Romans 7:18. He explains that true life is found not in our own efforts but in the complete abandonment of self, allowing Christ to live through us. Murray highlights the struggle believers face in relinquishing their will and the importance of recognizing that only through death to self can one experience the fullness of God's life. He calls for a radical commitment to let go of self-reliance and to trust in Christ's power to transform and sanctify us. Ultimately, the sermon encourages believers to abide in Christ, where they will find true peace and joy.

Transcript

"In me, that is, in my flesh, dwelleth no good thing." -Rom. 7:18.

To have life in Himself is the prerogative of God alone, and of the Son, to whom the Father hath also given it. To seek life, not in itself, but in God, is the highest honour of the creature. To live in and to himself is the folly and guilt of sinful man; to live to God in Christ, the blessedness of the believer. To deny, to hate, to forsake, to lose his own life, such is the secret of the life of faith. "I live, yet NOT I, but Christ liveth in me"; "NOT I, but the grace of God which is with me": this is the testimony of each one who has found out what it is to give up his own life, and to receive instead the blessed life of Christ within us. There is no path to true life, to abiding in Christ, than that which our Lord went before us-through death.

At the first commencement of the Christian life, but few see this. In the joy of pardon, they feel constrained to live for Christ, and trust with the help of God to be enabled to do so. They are as yet ignorant of the terrible enmity of the flesh against God, and its absolute refusal in the believer to be subject to the law of God. They know not yet that nothing but death, the absolute surrender to death of all that is of nature, will suffice, if the life of God is to be manifested in them with power. But bitter experience of failure soon teaches them the insufficiency of what they have yet known of Christ's power to save, and deep yearnings are awakened to know Him better. He lovingly points them to His cross. He tells them that as there, in the faith of His death as their substitute, they found their title to life, so there they shall enter into

its fuller experience too. He asks them if they are indeed willing to drink of the cup of which He drank-to be crucified and to die with Him. He teaches them that in Him they are indeed already crucified and dead all unknowing, at conversion they became partakers of His death. But what they need now is to give a full and intelligent consent to what they received ere they understood it, by an act of their own choice to will to die with Christ.

This demand of Christ's is one of unspeakable solemnity. Many a believer shrinks back from it. He can hardly understand it. He has become so accustomed to a low life of continual stumbling, that he hardly desires, and still less expects, deliverance. Holiness, perfect conformity to Jesus, unbroken fellowship with His love, can scarcely be counted distinct articles of his creed. Where there is not intense longing to be kept to the utmost from sinning, and to be brought into the closest possible union with the Saviour, the thought of being crucified with Him can find no entrance. The only impression it makes is that of suffering and shame: such a one is content that Jesus bore the cross, and so won for him the crown he hopes to wear. How different the light in which the believer who is really seeking to abide fully in Christ looks upon it. Bitter experience has taught him how, both in the matter of entire surrender and simple trust, his greatest enemy in the abiding life, is SELF. Now it refuses to give up its will; then again, by its working, it hinders God's work. Unless this life of self, with its willing and working, be displaced by the life of Christ, with His willing and working, to abide in Him will be impossible. And then comes the solemn question from Him who died on the cross: "Are you ready to give up self to the death?" You yourself, the living person born of God, are already in me dead to sin and alive to God; but are you ready now, in the power of this death, to mortify your members, to give up self entirely to its death of the cross, to be kept there until it be wholly destroyed? The question is a heart-searching one. Am I prepared to say that the old self shall no longer have a word to say; that it shall not be allowed to have a single thought, however natural-not a single feeling, however gratifying-not a single wish or work, however right?

Is this in very deed what He requires? Is not our nature God's handiwork, and may not our natural powers be sanctified to His service? They may and must indeed. But perhaps you have not yet seen how the only way they can be sanctified is that they be taken from under the power of self, and brought under the power of the life of Christ. Think not that this is a work that you can do, because you earnestly desire it, and are indeed one of His redeemed ones. No, there is no way to the altar of consecration but through death. As you yielded yourself a sacrifice on God's altar as one alive from the dead (Rom.6:13, 7:1), so each power of your nature-each talent, gift, possession, that is really to be holiness to the Lord-must be separated from the power of sin and self, and laid on the altar to be consumed by the fire that is ever burning there. It is in the mortifying, the slaying of self, that the wonderful powers with which God has fitted you to serve Him, can be set free for a complete surrender to God, and offered to Him to be accepted, and sanctified, and used. And though, as long as you are in the flesh, there is no thought of being able to say that self is dead, yet when the life of Christ is allowed to take full possession, self can be so kept in its crucifixion place, and under its sentence of death, that it shall have no dominion over you, not for a single moment. Jesus Christ becomes your second self.

Believer! would you truly and fully abide in Christ, prepare yourself to part for ever from self, and not to allow it, even for a single moment, to have aught to say in your inner life. If you are willing to come entirely away out of self, and to allow Jesus Christ to become your life within you, inspiring all your thinking, feeling, acting, in things temporal and spiritual, He is ready to undertake the charge. In the fullest and widest sense the word life ever can have, He will be your life, extending His interest and influence to each one, even the minutest, of the thousand things that make up your daily life. To do this He asks but one

thing: Come away out of self and its life, abide in Christ and the Christ life, and Christ will be your life. The power of His holy presence will cast out the old life.

To this end give up self at once and for ever. If you have never yet dared to do it, for fear you might fail of your engagement, do it now, in view of the promise Christ gives you that His life will take the place of the old life. Try and realize that though self is not dead, you are indeed dead to self. Self is still strong and living, but it has no power over you. You, your renewed nature-you, your new self, begotten again in Jesus death in Christ has freed you completely from the control of self: it has no power over you, except as you, in ignorance, or unwatchfulness, or unbelief, consent to yield to its usurped authority. Come and accept by faith simply and heartily the glorious position you have in Christ. As one who, in Christ, has a life dead to self, as one who is freed from the dominion of self, and has received His divine life to take the place of self, to be the animating and inspiring principle of your life, venture boldly to plant the foot upon the neck of this enemy of yours and your Lord's. Be of good courage, only believe; fear not to take the irrevocable step, and to say that you have once for all given up self to the death for which it has been crucified in Christ (Rom.6:6). And trust Jesus the Crucified One to hold self to the cross, and to fill its place in you with His own blessed resurrection life.

In this faith, abide in Christ! Cling to Him; rest on Him; hope on Him. Daily renew your consecration; daily accept afresh your position as ransomed from your tyrant, and now in turn made a conqueror. Daily look with holy fear on the enemy, self, struggling to get free from the cross, seeking to allure you into giving it some little liberty, or else ready to deceive you by its profession of willingness now to do service to Christ. Remember, self seeking to serve God is more dangerous than self refusing obedience. Look upon it with holy fear, and hide yourself in Christ: in Him alone is your safety. Abide thus in Him; He has promised to abide in you. He will teach you to be humble and watchful. He will teach you to be happy and trustful. Bring every interest of your life, every power of your nature, all the unceasing flow of thought, and will, and feeling, that makes up life, and trust Him to take the place that self once filled so easily and so naturally. Jesus Christ will indeed take possession of you and dwell in you; and in the restfulness and peace and grace of the new life you shall have unceasing joy at the wondrous exchange that has been made-the coming out of self to abide in Christ alone.

NOTE

In his work on Sanctification, Marshall, in the twelfth chapter, on "Holiness through faith alone," puts with great force the danger in which the Christian is of seeking sanctification in the power of the flesh, with the help of Christ, instead of looking for it to Christ alone, and receiving it from Him by faith. He reminds us how there are two natures in the believer, and so two ways of seeking holiness, according as we allow the principles of the one or other nature to guide us. The one is the carnal way, in which we put forth our utmost efforts and resolutions, trusting Christ to help us in doing so. The other the spiritual way, in which, as those who have died, and can do nothing, our one care is to receive Christ day by day, and at every step to let Him live and work in us.

"Despair of purging the flesh or natural man of its sinful lusts and inclinations, and of practising holiness by your willing and resolving to do the best that lieth in your own power, and trusting on the grace of God and Christ to help you in such resolutions and endeavours. Rather resolve to trust on Christ to work in you to will and to do by His own power according to His own good pleasure. They that are convinced of their own sin and misery do commonly first think to tame the flesh, and to subdue and root out its lusts, and to make their corrupt nature to be better-natured and inclined to holiness by their struggling and wrestling with

it; and if they can but bring their hearts to a full purpose and resolution to do the best that lieth in them, they hope that by such a resolution they shall be able to achieve great enterprises in the conquests of their lusts and performance of the most difficult duties. It is the great work of some zealous divines in their preachings and writings to stir up people to this resolution, wherein they place the chiefest turningpoint from sin to godliness. And they think that this is not contrary to the life of faith, because they trust in the grace of God through Christ to help them in all such resolutions and endeavours. Thus they endeavour to reform their old state, and to be made perfect in the flesh, instead of putting it off and walking according to the new state in Christ. They trust on low carnal thins for holiness, and upon the acts of their own will, their purposes, resolutions, and endeavours, instead of Christ; and they trust to Christ to help them in this carnal way; whereas true faith would teach them that they are nothing, and that they do but labour in vain."

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