

# As Christ in the Father

by Andrew Murray

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*The sermon emphasizes the importance of abiding in Christ's love, knowing that He loves us with an infinite love and that we can trust ourselves and our interests to His care.*

**Scripture:** John 6:57, John 15:4, John 15:9, John 17:22, Romans 8:38-39, 2 Corinthians 12:10, Ephesians 3:19, Philippians 4:13, 2 Thessalonians 1:12, 1 John 4:16

**Topics:** "Abiding in Christ", "Divine Love"

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## Description

Andrew Murray emphasizes the profound connection between Christ and the Father, urging believers to abide in Christ's love as He abides in the Father's love. He explains that this union is rooted in divine life and infinite love, and that true dependence on Christ leads to strength and glory. Murray encourages believers to see their relationship with Christ as a reflection of His relationship with the Father, highlighting that through this abiding, they can experience joy, rest, and empowerment. He reassures that this calling is not a burden but a natural outflow of a life transformed by love. Ultimately, he calls believers to trust in Christ's love, which is the foundation for their own lives in Him.

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## Transcript

"As the Father hath loved me, so I have loved you. Abide in my love, even as I abide in my Father's love."-JOHN 15:9,16

CHRIST had taught His disciples that to abide in Him was to abide in His love. The hour of His suffering is nigh, and He cannot speak muchmore to them. They doubtless have many questions to ask as to what that abiding in Him and His love is. He anticipates and meets their wishes, and gives them His OWN LIFE as the best exposition of His command. As example and rule for their abiding in His love, they have to look to His abiding in the Father's love. In the light of His union with the Father, their union with Him will become clear. His life in the Father is the law of their life in Him.

The thought is so high that we can hardly take it in, and is yet so clearly revealed, that we dare not neglect it. Do we not read in John 6 (ver.57), "As I live by the Father, even so he that eateth me, he shall live by me"? And the Saviour prays so distinctly (John 17:22), "that they may be one even as we are one: I in them, and Thou in me." The blessed union of Christ with the Father and His life in Him is the only rule of our thoughts and expectations in regard to our living and abiding in Him.

Think first of the origin of that life of Christ in the Father. They were ONE-one in life and one in love. In this His abiding in the Father had its root. Though dwelling here on earth, He knew that He was one with the Father that the Father's life was in Him, and His love on Him. Without this, knowledge, abiding in the Father and His love would have been utterly impossible. And it is thus only that you can abide in Christ and His love. Know that you are one with Him-one in the unity of nature. By His birth He became man, and took your nature that He might be one with you. By your new, birth you become one with Him, and are made partaker of His divine nature. The link that binds you to Him is as real and close as bound Him to the Father -the link of a divine life. Your claim on Him is as sure and always availing as was His on the Father. Your union with Him is as close.

And as it is the union of a divine life, it is one of an infinite love. In His life of humiliation on earth He tasted the blessedness and strength of knowing Himself the object of an infinite love, and of dwelling in it all the day; from His own example He invites you to learn that herein lies the secret of rest and joy. You are on with Him: yield. yourself now to be loved by Him; le your eyes and heart open to the love that shines an presses in on you on every side. Abide in His love.

Think then too of the mode of that abiding in the Father and His love which is to be the law of your life "I kept my Father's commandments and abide in His love." His was a life of subjection and dependence and yet most blessed. To our proud self-seeking nature ,the thought of dependence and subjection suggests the idea of humiliation and servitude; in the life of love which the Son of God lived, and to which He invite us, they are the secret of blessedness. The Son is not afraid of losing aught by giving up all to the Father for He knows that the Father loves Him, and can have no interest apart from that of the beloved Son. He knows that as complete as is the dependence on His part is the communication on the part of the Father of all He possesses. Hence when He had said, "The Son can do nothing of Himself, except He see the Father do it," He adds at once, "Whatsoever things the Father doeth, them also doeth the Son likewise: for the Father loveth the Son, and showeth Him all things that Himself doeth." The believer who studies this life of Christ as the pattern and the promise of what his may be, learns to understand how the "Without me ye can do nothing, " is but the forerunner of "I can do all things through Christ who strengtheneth me." We learn to glory in infirmities, to take pleasure in necessities and distresses for Christ's sake; for "when I am weak, then am I strong." He rises above the ordinary tone in which so many Christians speak of their weakness, while they are content to abide there, because he has learnt from Christ that in the life of divine love the emptying of self and the sacrifice of our will is the surest way to have all we can wish or will. Dependence, subjection, self-sacrifice, are for the Christian as for Christ the blessed path of life. Like as Christ lived through and in the Father, even so the believer lives through and in Christ.

Think of the glory of this life of Christ in the Father's love. Because He gave Himself wholly to the Father's will and glory, the Father crowned Him with glory and honour. He acknowledged Him as His only representative; He made Him partaker of His power and authority; He exalted Him to share His throne as God. And even so will it be with him who abides in Christ's love. If Christ finds us willing to trust ourselves and our interests to His love, if in that trust we give up all care for our own will and honour, if we make it our glory to exercise and confess absolute dependence on Him in all things, if we are content to have no life but in Him, He will do for us what the Father did for Him. He will lay of His glory on us: As the name of our Lord is Jesus is glorified in us, we are glorified in Him (2 Thess.i. i 2). He acknowledges us as His true and worthy representatives; He entrusts us with His power; He admits us to His counsels, as He allows our intercession to influence His rule of His Church and the world; He makes us the vehicles of His authority and His influence over men. His Spirit knows no other dwelling than such, and seeks no other

instruments for His divine work. Blessed life of love for the soul that abides in Christ's love, even as He in the Father's!

Believer! abide in the love of Christ. Take and study His relation to the Father as pledge of what thine own can become. As blessed, as mighty, as glorious as was His life in the Father, can yours be in Him. Let this truth, accepted under the teaching of the Spirit in faith, remove every vestige of fear, as if abiding in Christ were a burden and a work. In the light of His life in the Father, let it henceforth be to you a blessed rest in the union with Him, an overflowing fountain of joy and strength. To abide in His love, His mighty, saving, keeping, satisfying love, even as He abode in the Father's love—surely the very greatness of our calling teaches us that it never can be a work we have to perform; it must be with us as with Him, the result of the spontaneous outflowing of a life from within, and the mighty inworking of the love from above. What we only need is this: to take time and study the divine image of this life of love set before us in Christ. We need to have our souls still unto God, gazing upon that life of Christ in the Father until the light from heaven falls on it, and we hear the living voice of our Beloved whispering gently to us personally the teaching He gave to the disciples. Soul, be still and listen; let every thought be hushed until the word has entered your heart too: "Child! I love thee, even as the Father loved me. Abide in my love, even as I abide in the Father's love. Thy life on earth in me is to be the perfect counterpart of mine in the Father."

And if the thought will sometimes come: Surely this is too high for us; can it be really true? only remember that the greatness of the privilege is justified by the greatness of the object He has in view. Christ was the revelation of the Father on earth. He could not be this if there were not the most perfect unity, the most complete communication of all the Father had to the Son. He could be it because the Father loved Him, and He abode in that love. Believers are the revelation of Christ on earth. They cannot be this unless there be perfect unity, so that the world can know that He loves them and has sent them. But they can be it if Christ loves them with the infinite love that gives itself and all it has, and if they abide in that love.

Lord, show us Thy love. Make us with all the saints to know the love that passeth knowledge. Lord, show us in Thine own blessed life what it is to abide in Thy love. And the sight shall so win us, that it will be impossible for us one single hour to seek any other life than the life of abiding in Thy love.

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