

That Your Joy May Be Full

by Andrew Murray

The sermon emphasizes the importance of abiding in Christ to experience the full joy of the Lord, which is a life of exquisite and overflowing happiness.

Scripture: Nehemiah 8:10, Psalm 16:11, John 15:11, John 16:22, John 16:24, John 17:13, Romans 15:13, Galatians 5:22, Philippians 4:4, 1 Peter 1:8

Topics: "Joy in Christ", "Abiding in Christ"

Description

Andrew Murray emphasizes that abiding fully in Christ leads to a life filled with exquisite joy, as believers partake in the joy of the Lord. He explains that true joy is a reflection of the believer's relationship with Christ, which transcends earthly trials and sorrows. Murray highlights that this joy is not only a personal experience but also a powerful testimony to others of God's love and blessings. He encourages believers to seek and claim this joy as part of their identity in Christ, reminding them that joy is a vital aspect of their spiritual life. Ultimately, he calls for a full surrender to Christ to experience the fullness of joy that He promises.

Transcript

"These things have I spoken unto you, that my joy might abide in you, and that your joy might be full.
--JOHN 15:11

ABIDING fully in Christ is a life of exquisite and overflowing happiness. As Christ gets more complete possession of the soul, it enters into the joy of its Lord. His own joy, the joy of heaven, becomes its own, and that in full measure, and as an ever-abiding portion. Just as joy on earth is everywhere connected with the vine and its fruit, so joy is an essential characteristic of the life of the believer who fully abides in Christ, the heavenly Vine.

We all know the value of joy. It alone is the proof that what we have really satisfies the heart. As long as duty, or self-interest, or other motives influence me, men cannot know what the object of my pursuit or possession is really worth to me. But when it gives me joy, and they see me delight in it, they know that to me at least it is a treasure. Hence there is nothing so attractive as joy, no preaching so persuasive as the sight of hearts made glad. Just this makes gladness such a mighty element in the Christian character: there is no proof of the reality of God's love and the blessing He bestows, which men so soon feel the force of, as when the joy of God overcomes all the trials of life. And for the Christian's own welfare, joy is no less indispensable: the joy of the Lord is his strength; confidence, and courage, and patience find their

inspiration in joy. With a heart full of joy no work can weary, and no burden can depress; God Himself is strength and song.

Let us hear what the Saviour says of the joy of abiding in Him. He promises us His own joy: "My joy." As the whole parable refers to the life His disciples should have in Him when ascended to heaven, the joy is that of His resurrection life. This is clear from those other words of His (John 16:22): "I will see you again, and your heart shall rejoice, and your joy shall no man take from you." It was only with the resurrection and its glory that the power of the never-changing life began, and only in it that the never-ceasing joy could have its rise. With it was fulfilled the word: "Therefore thy God hath anointed thee with the oil of gladness above thy fellows." The day of His crowning was the day of the gladness of His heart. That joy of His was the joy of a work fully and for ever completed, the joy of the Father's bosom regained, and the joy of souls redeemed. These are the elements of His joy; of them the abiding in Him makes us partakers. The believer shares so fully His victory and His perfect redemption, that his faith can without ceasing sing the conqueror's song: "Thanks be to God, who always causeth me to triumph." As the fruit of this, there is the joy of the undisturbed dwelling in the light of the Father's love-not a cloud to intervene if the abiding be unbroken. And then, with this joy in the love of the Father, as a love received, the joy of the love of souls, as love going out and rejoicing over the lost. Abiding in Christ, penetrating into the very depths of His life and heart, seeking for the most perfect oneness, these the three streams of His joy flow into our hearts. Whether we look backward and see the work He has done, or upward and see the reward He has in the Father's love that passeth knowledge, or forward in the continual accessions of joy as sinners are brought home, His joy is ours. With our feet on Calvary, our eyes on the Father's countenance, and our hands helping sinners home, we have His joy as our own.

And then He speaks of this joy as abiding-a joy that is never to cease or to be interrupted for a moment: "That my joy might abide in you." "Your joy no man taketh from you." This is what many Christians cannot understand. Their view of the Christian life is that it is a succession of changes, now joy and now sorrow. And they appeal to the experiences of a man like the Apostle Paul, as a proof of how much there may be of weeping, and sorrow, and suffering. They have not noticed how just Paul gives the strongest evidence as to this unceasing joy. He understood the paradox of the Christian life as the combination at one and the same moment of all the bitterness of earth and all the joy of heaven. "As sorrowful, yet always rejoicing": these precious golden words teach us how the joy of Christ can overrule the sorrow of the world, can make us sing while we weep, and can maintain in the heart, even when cast down by disappointment or difficulties, a deep consciousness of a joy that is unspeakable and full of glory. There is but one condition: "I will see you again, and your heart shall rejoice, and your joy shall no man take from you." The presence of Jesus, distinctly manifested, cannot but give joy. Abiding in Him consciously, how can the soul but rejoice and be glad? Even when weeping for the sins and the souls of others, there is the fountain of gladness springing up in the faith of His power and love to save.

And this His own joy abiding with us, He wants to be full. Of the full joy our Saviour spoke thrice on the last night. Once here in the parable of the Vine: "These things have I spoken unto you that your joy might be full"; and every deeper insight into the wonderful blessedness of being the branch of such a Vine confirms His Word. Then He connects it (John 16:24) with our prayers being answered: "Ask and ye shall receive, that your joy may be full." To the spiritual mind, answered prayer is not only a means of obtaining certain blessings, but something infinitely higher. It is a token of our fellowship with the Father and the Son in heaven, of their delight in us, and our having been admitted and having had a voice in that wondrous interchange of love in which the Father and the Son hold counsel, and decide the daily guidance of the

children on earth. To a soul abiding in Christ, that longs for manifestations of His love, and that understands to take an answer to prayer in its true spiritual value, as a response from the throne to all its utterances of love and trust, the joy which it brings is truly unutterable. The word is found true: "Ask and ye shall receive, and your joy shall be full." And then the Saviour says, in His highpriestly prayer to the Father (John 17:13), "These things I speak, that they might have my joy fulfilled in themselves." It is the sight of the great High Priest entering the Father's presence for us, ever living to pray and carry on His blessed work in the power of an endless life, that removes every possible cause of fear or doubt, and gives us the assurance and experience of a perfect salvation. Let the believer who seeks, according to the teaching of John 15, to possess the full joy of abiding in Christ, and according to John 16, the full joy of prevailing prayer, press forward to John 17. Let him there listen to those wondrous words of intercession spoken, that his joy might be full. Let him, as he listens to those words, learn the love that even now pleads for him in heaven without ceasing, the glorious objects for which it is pleading, and which through its all-prevailing pleading are hourly being realized, and Christ's joy will be fulfilled in him.

Christ's own joy, abiding joy, fulness of joy-such is the portion of the believer who abides in Christ. Why, O why is it that this joy has so little power to attract? The reason simply is: Men, yea, even God's children, do not believe in it. Instead of the abiding in Christ being looked upon as the happiest life that ever can be led, it is regarded as a life of self-denial and of sadness. They forget that the self-denial and the sadness are owing to the not abiding, and that to those who once yield themselves unreservedly to abide in Christ as a bright and blessed life, their faith comes true -the joy of the Lord is theirs. The difficulties all arise from the want of the full surrender to a full abiding.

Child of God, who seekest to abide in Christ, remember what the Lord says. At the close of the parable of the Vine He adds these precious words: "These things have I spoken unto you, that my joy might abide in you, and that your joy might be full." Claim the joy as part of the branch life-not the first or chief part, but as the blessed proof of the sufficiency of Christ to satisfy every need of the soul. Be happy. Cultivate gladness. If there are times when it comes of itself, and the heart feels the unutterable joy of the Saviour's presence, praise God for it, and seek to maintain it. If at other times feelings are dull, and the experience of the joy not such as you could wish it, still praise God for the life of unutterable blessedness to which you have been redeemed. In this, too, the word holds good: "According to your faith be it unto you." As you claim all the other gifts in Jesus, ever claim this one too-not for your own sake, but for His and the Father's glory. "My joy in you"; "that my joy may abide in you"; "my joy fulfilled in themselves"-these are Jesus' own words. It is impossible to take Him wholly and heartily, and not to get His joy too. Therefore, "Rejoice in the Lord always and again I say, Rejoice."

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