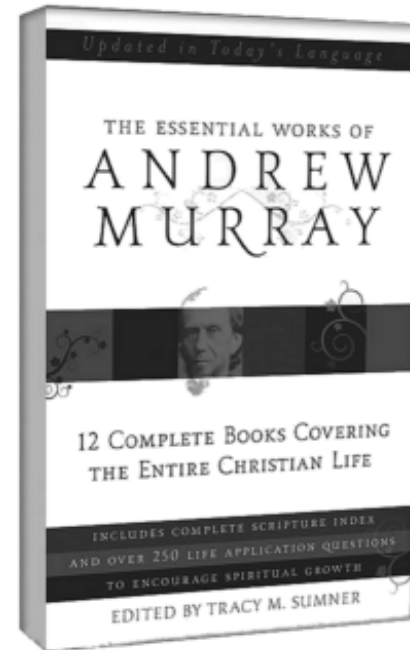


back, for weeks at a time, to hold meetings for the Dutch-speaking South African farmers. It was a time of deep introspection and development of his fire for prayer and the gospel. In 1856 he married Emma Rutherford, the daughter of an English pastor. In 1860 Andrew accepted a pastorate in Worcester. He came, to the church, at the same time as a scheduled conference on revival and missions. Some of what was shared was about the revivals in North America and Europe. The cry of the pastors was that revival would also break out in South Africa. Revival did break out, but not in the way Andrew expected. It seemed out of order, but God impressed upon Andrew that it was His work. Andrew had a completely different view of revival after that experience. In 1877 he traveled to the United States and spoke at holiness conventions all over the country.

Murray's life was preaching and teaching. Then tragedy struck. In 1879 he became ill and his throat was impacted. He lost his voice and began the two "silent years". These years molded Murray in a new way. He surrendered everything to God. He came to a place of deep humility and love for God and for others. He met with Otto Stockmayer to get a deeper understanding of the theology of healing. In 1881 he went to London to Bethshan, a faith cure home started by W. E. Boardman. He was completely healed there and never had trouble with his throat again. From that point on he knew that the gifts of God were for believers today, and taught and wrote about it. In 1882 he attended the Keswick Convention. This convention emphasized "Holiness" and "Deeper Life" themes. Eventually, in 1895, he became a featured speaker.

Murray began an extensive schedule of traveling and speaking. Twice he was in car accidents that left him with a limp. These God chose not to heal. Eventually he focused on writing books, as he was a prolific writer. Between 1858 and 1917 he wrote over 240 books. Many of these are considered classics and are still in print today. His books have touched a multitude of people drawing them. On January 18th, 1917, Andrew Murray died praising God.

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Extract: pp. 661-664 (no Questions inc)

AND NOT IN SELF

*For I know that in me (that is, in my flesh)
nothing good dwells.*
ROMANS 7:18

To have life in Himself is the prerogative of God alone, and of the Son, to whom the Father has also given it. To seek life, not in itself, but in God, is the highest honor of the creature. To live in and to himself is the folly and guilt of sinful man, but to live to God in Christ is 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. "It is *no longer* I who live, but Christ lives in me" (Gal. 2:20), and "Not I, but the grace of God which was with me" (1 Cor. 15:10): 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 on which our Lord went before us-through death.

At the first commencement of the Christian life, very 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 don't yet know 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 heart-longings are awakened to know Him better.

He lovingly points them to His cross. He tells them that as there,

"REMAIN IN ME
AND I IN YOU"



Andrew Murray was born on May 9th, 1828 in Graaff Reinet, South Africa. Murray had an incredible Christian heritage growing up. His father was a Dutch Reformed minister who weekly read revival accounts to his family, and prayed regularly for revival to come to South Africa. Missionaries traveled through constantly, including David Livingston.

In 1838, when Murray was ten, he and his brother John went to study in Scotland. They went to train with their uncle, the Rev. John Murray. In the spring of 1840 the revivalist William C. Burns came and spoke in Aberdeen, Scotland. Burns made a deep impression Andrew. He was staying at his uncle's house and they spent long evenings sharing about the work of God. Burns had been instrumental in the great Kilsyth Revival of 1839. His heart was constantly broken over the lost, and he would weep and pray for hours for their salvation. Andrew would listen, with awe, as Burns would preach, and he saw a model of what he would like to become. Andrew and John attended Marischal College and graduated in 1844.

The two brothers then went to Utrecht, Holland, for further theological studies. They became part of a zealous group called "Sechor Dabar" (Remember the Word). Here they found others with the same passion for the lost and the Word of God. News reached them of the revival going on in Mottlingen, Germany led by Johann Blumhardt. It had started through an extraordinary deliverance and led to revival, healing, and miracles. Andrew and John went to meet with him and "saw firsthand the ongoing work of God's power in his own time."

In 1848 the two brothers were ordained and went back to South Africa. Andrew had a traveling ministry, where he would go out on horse-

all stands in the position of a permanent relationship of freedom from the sinful nature. Now, in view of the fact that we died once for all with Christ, we believe that we shall also live by means of Him, knowing that Christ, having been raised up from among those who are dead, no longer dies. Death over Him no longer exercises lordship. For the death He died, He died with respect to our sinful nature once for all. But the life He lives, He lives with respect to God.

Thus, also, as for you, you be constantly counting upon the fact that, on the one hand, you are those who have been separated from the sinful nature, and, on the other, that you are living ones with respect to God in Christ Jesus. Stop therefore allowing the sinful nature to reign as king in your mortal body with a view to obeying it (the body) in its passionate cravings. Moreover stop putting your members at the disposal of the sinful nature as weapons of unrighteousness, but by a once-for-all act and at once, put yourselves at the disposal of God as those who are actively alive out from among the dead, and put your members as weapons of righteousness at the disposal of God, for (then) the sinful nature will not exercise Lordship over you, for you are not under law but under grace.

What then?

Shall we sin occasionally,
because we are not
under law but under grace?

Away with the thought."

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, that they became partakers of His death. But what they need now is to give a full and intelligent consent to what they received before 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, and 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 Savior, 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 at 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, and, then again by its working, it hinders God's work. Unless this life of self, with its willing and working, is displaced by the life of Christ, with *His* willing and working, to abide in Him will be impossible.

To seek life, not in itself, but in God, is the highest honor of the creature. To live in and to himself is the folly and guilt of sinful man, but to live to God in Christ is the blessedness of the believer.

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 put to death your members, to give up self entirely to its death of the cross, to be kept there until it is completely 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.

Don't think 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 always burning there.

It is in the putting to death, the slaying of self, that the wonderful powers with which God has prepared you to serve Him can be set free for a complete surrender to God and offered to Him to be accepted, 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! **Do you desire to truly and fully abide in Christ?**

Then prepare yourself to part forever from self and not to allow it, even for a single moment, to have anything 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

APPENDIX

Romans 6:1-15

NOTE:

ANTINOMIANISM... (Verses 1-4) Is the **false belief** that because we are NOT under the Law of Moses, we are NOT required by God to **STOP** sinning and *OBEY* Him implicitly.

Trust Jesus to save you from the power of sin.

EXTRACT: FROM THE *EXPANDED GREEK*

Verses 1-4

"What then shall we say?

Shall we habitually sustain an attitude of dependence upon, yieldedness to, and cordiality with the sinful nature in order that grace may abound? May such a thing never occur. How is it possible for us, such persons as we are, who have been separated once for all from the sinful nature, any longer to live in its grip?

Do you not know that all we who were placed in Christ Jesus, in His death were placed?

We therefore were entombed with Him through this being placed in His death, in order that in the same manner as there was raised up Christ out from among those who are dead through the glory of the Father, thus also we by means of a new life imparted may order our behavior.

Verses 5-15

For in view of the fact that we are those who have become permanently united with Him with respect to the likeness of His death, certainly also we shall be those who as a logical result have become permanently united with Him with respect to the likeness of His resurrection, knowing this experientially, that our old [unregenerate] self was crucified once for all with Him in order that the physical body [heretofore] dominated by the sinful nature might be rendered inoperative [in that respect], with the result that no longer are we rendering a slave's habitual obedience to the sinful nature, for the one who died once for

Then there is also freedom from the law of sin-actual liberation from the power of sin in our bodies. What we have in Christ, namely freedom from sin and from the law, is inwardly appropriated for us by the Spirit of God: "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2). The Holy Spirit in us takes the place of the law over us: "But if you are led by the Spirit, you are not under the law" (Gal. 5:18). Freeing from the law is not anything external but takes place according to the measure that the Spirit obtains dominion in us and leads us: "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). According as the law of the Spirit rules in us, we are made free from the law, from the law of sin. We are then free to do what we, as God's children, would rather do, free to serve God.

Free expresses a condition in which nothing hinders me from being what I want to be and ought to be. In other words, *free* is to be able to do what I desire. The power of sin over us, the power of the law against us, and the power of the law of sin in us hinder us. But he who stands in the freedom of the Holy Spirit, he who is then truly free-nothing can prevent or hinder him from being what he wants to be and ought to be. Just as it is the nature of a tree to grow upward it is free from all hindrances, so a child of God then grows to what he ought to be and shall be. And according as the Holy Spirit leads him into this freedom, there springs up the joyful consciousness of his strength for the life of faith. He joyfully shouts:

*"I can do all things through Christ
who strengthens me"*

(Phil. 4:13)

*"Thanks be to God who always
leads us in triumph in Christ"*

(2 Cor. 2:14).

Son of God, anointed with the Spirit to announce freedom to the captives, make also truly free. Let the Spirit of life in You, my Lord, make me free from the law and of death. I am Your ransomed one. Oh, let me live as Your freed one who is hinder by nothing from serving You. Amen.

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

In this faith, abide in Christ! Cling to Him, rest on Him, and hope on Him. Daily renew your consecration. Daily accept afresh your position as ransomed from your tyrant, and now in turn made a conqueror.

For this purpose, give up self at once and for ever. If you have never yet dared to do it, out of 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 to 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 Christ from the dead-are indeed dead to sin and alive to God. Your death in Christ has freed you completely from the control of self, and 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 on the neck, of this enemy of yours and your Lord's. Be of good courage. Only believe, and don't be afraid 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, and 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 tempt 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 at it with holy fear, and hide yourself in

Christ-in Him alone is your safety. Abide this way 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, 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.

Extract: pp266-268 (no questions inc.)

THE FREEDOM OF THE CHRISTIAN

And having been set free from sin, you became slaves of righteousness But now having been set free from sin ...you have your fruit to holiness. ROMANS 6:18, 22

But now we have been delivered from the law. ROMANS 7:6

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. ROMANS 8:2

FREEDOM is counted in scripture as one of the greatest privileges of the child of God. There is nothing in history for which nations have made such great sacrifices as freedom. Slavery is the lowest condition into which man can sink, for in it he no longer makes his own decisions. Freedom is the deepest need of his nature.

To be free, then, is the condition in which anything can develop itself according to the law of its nature, that is, according to its disposition. Without freedom, nothing can attain its destiny or become what it ought to be. This is true alike of animal and man, of the physical and the spiritual.

It was for this cause that God in Israel chose the redemption out of the slavery of Egypt into the glorious liberty of God's people as the everlasting type of redemption out of the slavery of sin into the liberty

of the children of God (Exod. 1:14; 4:23; 6:5; 20:2; Deut. 24:8). On this account, Jesus said on earth: "If the Son makes you free, you shall be free indeed" (John 8:36). And the holy scriptures teach us to stand firmly in the freedom with which Christ made us free. A right insight into this freedom opens up to us one of the greatest glories of the life that the grace of God has prepared for us (John 8:32,36; Gal. 4:21, 31; 5:1). **In** the three passages from the Epistle to the Romans in which sanctification is dealt with, a threefold freedom is spoken of, There is freedom from sin in the sixth chapter, freedom from the law in the seventh, and freedom from the law of sin in the eighth.

There is freedom from sin (Rom. 6:7, 18, 22). Sin is represented as a power that rules over man, under which he is brought and taken captive, and which controls him as a slave to evil (John 8:34; Rom. 7:14, 23; 2 Pet. 2:19). By the death of Christ and in Christ of the believer, who is one with Him, he is made entirely free from the dominion of sin, and it has no more power over him. **If**, then, he still sins, it is because he, not knowing his freedom by faith, permits sin still to rule over him. But if by faith he fully accepts what the Word of God here confirms, then sin has no power over him. He overcomes it by the faith that he is made free from it (Rom. 5:21; 6:12, 14).

Then there is freedom from the law. This leads us deeper into the life of grace than freedom from sin. According to scripture, law and sin always go together. "The strength of sin is the law" (1 Cor. 15:56): The law does nothing but make the offense greater (Rom. 4:15; 5:13,20; 7:13). The law is the indication of our sinfulness and cannot help us against sin, but with its demand for perfect obedience gives us over as hopeless to the power of sin. The Christian who does not discern that he is made free from the law will still always abide under sin (Rom. 6:15; 7:5). Christ and the law cannot rule over us together. In every endeavor to fulfill the law as believers, we are taken captive by sin (Rom. 7:5, 23). The Christian must know that he is entirely free from the law, from the "you must" that stands outside us and over us. Then, for the first time, he will know what it is to be free from sin.

The holy scriptures teach us to stand firmly in the freedom with which Christ made us free. A right insight into this freedom opens up to us one of the greatest glories of the life that the grace of God has prepared for us.