

# Humility and Faith

by Andrew Murray

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*True faith is impossible without humility, and humility is the root disposition of every prayer and every approach to God.*

**Scripture:** Proverbs 11:2, Isaiah 57:15, Matthew 23:12, Luke 14:11, John 5:44, Romans 12:3, Ephesians 4:2, Philippians 2:3-4, James 4:10, 1 Peter 5:6

**Topics:** "Faith", "Humility"

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## Description

Andrew Murray emphasizes the vital connection between humility and faith, arguing that pride obstructs true belief in God. He illustrates how Christians often see the promises of God but feel hindered from receiving them due to pride, which makes faith impossible. Murray points out that faith is rooted in humility, as it requires a recognition of our dependence on God and a surrender of self. He encourages believers to seek humility as the path to deeper faith and communion with God, asserting that true faith flourishes in an environment of lowliness and trust in God's glory. Ultimately, he calls for a shift in focus from seeking human approval to seeking the glory that comes from God alone.

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## Transcript

"How can ye believe, which receive glory from one another, and the glory that cometh from the only God ye seek not?"-John 5: 44.

In an address I lately heard, the speaker said that the blessings of the higher Christian life were often like the objects exposed in a shop window,-one could see them clearly and yet could not reach them. If told to stretch out his hand and take, a man would answer, I cannot; there is a thick pane of plate-glass between me and them. And even so Christians may see clearly the blessed promises of perfect peace and rest, of overflowing love and joy, of abiding communion and fruitfulness, and yet feel that there was something between hindering the true possession. And what might that be? Nothing but pride. The promises made to faith are so free and sure; the invitations and encouragements so strong; the mighty power of God on which it may count is so near and free,-that it can only be something that hinders faith that hinders the blessing being ours. In our text Jesus discovers to us that it is indeed pride that makes faith impossible. "How can ye believe, which receive glory from one another?" As we see how in their very nature pride and faith are irreconcilably at variance, we shall learn that faith and humility are at root one, and that we never can have more of true faith than we have of true humility; we shall see that we may indeed have strong intellectual conviction and assurance of the truth while pride is kept in the heart, but that it makes the living

faith, which has power with God, an impossibility.

We need only think for a moment what faith is. Is it not the confession of nothingness and helplessness, the surrender and the waiting to let God work? Is it not in itself the most humbling thing there can be, the acceptance of our place as dependents, who can claim or get or do nothing but what grace bestows?! Humility is 'simply the disposition which prepares the soul for living on trust. And every, even the most secret breathing of pride, in self-seeking, self-will, selfconfidence, or self exaltation, is just the strengthening of that self which cannot enter the kingdom, or possess the things of the kingdom, because it refuses to allow God to be what He is and must be there-- the All in All.

Faith is the organ or sense for the perception and apprehension of the heavenly world and its blessings. Faith seeks the glory that comes from God, that only comes where God is All. As long as we take glory from one another, as long as ever we seek and love and jealously guard the glory of this life, the honor and reputation that comes from men, we do not seek, and cannot receive the glory that comes from God. Pride renders faith impossible. Salvation comes through a cross and a crucified Christ. Salvation is the fellowship with the crucified Christ in the Spirit of His cross. Salvation is union with and delight in, salvation is participation in, the humility of Jesus. Is it wonder that our faith is so feeble when pride still reigns so much, and we have scarce learnt even to long or pray for humility as the most needful and blessed part of salvation?

Humility and faith are more nearly allied in Scripture than many know. See it in the life of Christ. There are two cases in which He spoke of a great faith. Had not the centurion, at whose faith He marvelled, saying, "I have not found so great faith, no, not in Israel!" spoken, "I am not worthy that Thou shouldst come under my roof"? And had not the mother to whom He spoke, "O woman, great is thy faith!" accepted the name of dog, and said, "Yea, Lord, yet the dogs eat of the crumbs"? It is the humility that brings a soul to be nothing before God, that also removes every hindrance to faith, and makes it only fear lest it should dishonor Him by not trusting Him wholly.

Brother, have we not here the cause of failure in the pursuit of holiness? Is it not this, though we knew it not, that made our consecration and our faith so superficial and so short-lived? We had no idea to what an extent pride and self were still secretly working within us, and how alone God by His incoming and His mighty power could cast them out. We understood not how nothing but the new and divine nature, taking entirely the place of the old self, could make us really humble. We knew not that absolute, unceasing, universal humility must be the rootdisposition of every prayer and every approach to God as well as of every dealing with man; and that we might as well attempt to see without eyes, or live without breath, as believe or draw nigh to God or dwell in His love, without an all-prevading humility and lowliness of heart.

Brother, have we not been making a mistake in taking so much trouble to believe, while all the time there was the old self in its pride seeking to possess itself of God's blessing and riches? No wonder we could not believe. Let us change our course. Let us seek first of all to humble ourselves under the mighty hand of God: He will exalt us. The cross, and the death, and the grave, into which Jesus humbled Himself, were His path to the glory of God. And they are our path. Let our one desire and our fervent prayer be, to be humbled with Him and like Him; let us accept gladly whatever can humble us before God or men;-this alone is the path to the glory of God.

You perhaps feel inclined to ask a question. I have spoken of some who have blessed experiences, or are the means of bringing blessing to others, and yet are lacking in humility. You ask whether these do not

prove that they have true, even strong faith, though they show too clearly that they still seek too much the honor that cometh from men. There is more than one answer can be given. But the principal answer in our present connection is this: They indeed have a measure of faith, in proportion to which, with the special gifts bestowed upon them, is the blessing they bring to others. But in that very blessing the work of their faith is hindered, through the lack of humility. The blessing is often superficial or transitory, just because they are not the nothing that opens the way for God to be all. A deeper humility would without doubt bring a deeper and fuller blessing. The Holy Spirit not only working in them as a Spirit of power, but dwelling in them in the fullness of His grace, and specially that of humility, would through them communicate Himself to these converts for a life of power and holiness and steadfastness now all too little seen.

"How can ye believe, which receive glory from one another?" Brother! nothing can cure you of the desire of receiving glory from men, or of the sensitiveness and pain and anger which come when it is not given, but giving yourself to seek only the glory that comes from God. Let the glory of the Allglorious God be everything to you. You will be freed from the glory of men and of self, and be content and glad to be nothing. Out of this nothingness you will grow strong in faith, giving glory to God, and you will find that the deeper you sink in humility before Him, the nearer He is to fulfill the every desire of your Faith.

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