

In Daily Life

by Andrew Murray

True humility is not just a posture before God, but a spirit that possesses us and is shown in our treatment of one another.

Scripture: Romans 12:10, Philippians 2:3, 1 John 4:20

Topics: "Love in Action", "Humility"

Description

Andrew Murray emphasizes that our love for God is demonstrated through our interactions with others, particularly in how we show humility and love towards our fellow men. He argues that true humility is not merely a posture in prayer but is revealed in our daily conduct and relationships. Murray highlights that the essence of humility is to prefer others above ourselves, reflecting the character of Christ, who served and loved selflessly. He encourages believers to embody the humility of Jesus in their everyday lives, recognizing that this is the true measure of our spiritual maturity. Ultimately, Murray calls for a deeper understanding and practice of humility as a vital aspect of the Christian life.

Transcript

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"-1 John 4:20.

What a solemn thought, that our love to God will be measured by our everyday intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except was its truth is proved in standing the test of daily life with our fellowmen. It is even so with our humility. It is easy to think we humble ourselves before God: humility towards men will be the only sufficient proof that our humility before God is real; that humility has taken up its abode in us; and become our very nature; that we actually, like Christ, have made ourselves of no reputation. When in the presence of God lowliness of heart has become, not a posture we pray to Him, but the very spirit of our life, it will manifest itself in all our bearing towards our brethren. The lesson is one of deep import: the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out, in our ordinary conduct; the insignificances of daily life are the importances and the tests of eternity, because they prove what really is the spirit that possesses us. It is in our most unguarded moments that we really show and see what we are. To know the humble man, to know how the humble man behaves, you must follow him in the common course of daily life.

Is not this what Jesus taught? It was when the disciples disputed who should be greatest; when He saw how the Pharisees loved the chief place at feasts and the chief seats in the synagogues; when He had given them the example of washing their feet,-that He taught His lessons of humility. Humility before God is nothing if not proved in humility before men.

It is even so in the teaching of Paul. To the Romans He writes: "In honor preferring one another"; "Set not your mind on high things, but condescend to those that are lowly." "Be not wise in your own conceit." To the Corinthians: "Love," and there is no love without humility as its root, "vaunteth not itself, is not puffed up, seeketh not its own, is not provoked." To the Galatians: "Through love be servants one of another. Let us not be desirous of vainglory, provoking one another, envying one another." To the Ephesians, immediately after the three wonderful chapters on the heavenly life: "Therefore, walk with all lowliness and meekness, with long-suffering, forbearing one another in love"; "Giving thanks always, subjecting yourselves one to another in the fear of Christ." To the Philippians: "Doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself. Have the mind in you which was also in Christ Jesus, who emptied Himself, taking the form of a servant, and humbled Himself." And to the Colossians: "Put on a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another, and forgiving each other, even as the Lord forgave you." It is in our relation to one another, in our treatment of one another, that the true lowliness of mind and the heart of humility are to be seen. Our humility before God has no value, but as it prepares us to reveal the humility of Jesus to our fellow-men. Let us study humility in daily life in the light of these words.

The humble man seeks at all times to act up to the rule, "In honor preferring one another; Servants one of another; Each counting others better than himself Subjecting yourselves one to another." The question is often asked, how we can count others better than ourselves, when we see that they are far below us in wisdom and in holiness, in natural gifts, or in grace received. The question proves at once how little we understand what real lowliness of mind is. True humility comes when, in the, light of God, we have seen ourselves to be nothing, have consented to part with and cast away self, to let God be all. The soul that has done this, sand can say, So have I lost myself in finding Thee, no longer compares itself with others. It has given up forever every thought of self in God's presence; it meets its fellow-men as one who is nothing, and seeks nothing for itself; who is a servant of God, and for His sake a servant of all. A faithful servant may be wiser than the master, and yet retain the true spirit and posture of the servant. The humble man looks upon every, the feeblest and unworthiest, child of God, and honors him and prefers him in honor as the son of a King. The spirit of Him who washed the disciples' feet, makes it a joy to us to be indeed the least, to be servants one of another.

The humble man feels no jealousy-or envy. He can praise God when others are preferred and blessed before him. He can bear to hear others praised and himself forgotten, because in God's presence he has learnt to say with Paul, "I am nothing." He has received the spirit of Jesus, who pleased not Himself, and sought not His own honor, as the spirit of his life.

Amid what are considered the temptations to impatience and touchiness, to hard thoughts and sharp words, which come from the failings and sins of fellow-Christians, the humble man carries the oft-repeated injunction in his heart, and shows it in his life, "Forbearing one another, and forgiving one another, even as the Lord forgave you." He has learnt that in putting on the Lord Jesus he has put on the heart of compassion, kindness, humility, meekness, and long-suffering. Jesus has taken the place of self, and it is not an impossibility to forgive as Jesus forgave. His humility does not consist merely in thoughts or words of self-depreciation, but, as Paul puts it, in "a heart of humility," encompassed by compassion and

kindness, meekness and longsuffering,-the sweet and lowly gentleness recognized as the mark of the Lamb of God.

In striving after the higher experiences of the Christian life, the believer is often in danger of aiming at and rejoicing in what one might call the more human, the manly, virtues, such as boldness, joy, contempt of the world, zeal, self-sacrifice,-even the old Stoics taught and practised these,-while the deeper and gentler, the diviner and more heavenly graces, those which Jesus first taught upon earth, because He brought them from heaven; those which are more distinctly connected with His cross and the death of self,-poverty of spirit, meekness, humility, lowliness,-are scarcely thought of or valued. Therefore, let us put on a heart of compassion, kindness, humility, meekness, long-suffering; and let us prove our Christlikeness, not only in our zeal for saving the lost, but before all in our intercourse with the brethren, forbearing and forgiving one another, even as the Lord forgave us.

Fellow-Christians, do let us study the Bible portrait of the humble man. And let us ask our brethren, and ask the world, whether they recognize in us the likeness to the original. Let us be content with nothing less than taking each of these texts as the promise of what God will work in us, as the revelation in words of what the Spirit of Jesus will give as a birth within us. And let each failure and shortcoming simply urge us to turn humbly and meekly to the meek and lowly Lamb of God, in the assurance that where He is enthroned in the heart, His humility and gentleness will be one of the streams of living water that flow from within us. 1

(1- I knew Jesus, and He was very precious to my soul: but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door."-George Foxe)

Once again I repeat what I have said before. I feel deeply that we have very little conception of what the Church suffers from the lack of this divine humility,-the nothingness that makes room for God to prove His power. It is not long since a Christian, of an humble, loving spirit, acquainted with not a few mission stations of various societies, expressed his deep sorrow that in some cases the spirit of love and forbearance was sadly lacking. Men and women, who in Europe could each choose their own circle of friends, brought close together with others of uncongenial minds, find it hard to bear, and to love, and to keep the unity of the Spirit in the bond of peace. And those who should have been fellow-helpers of each other's joy, became a hindrance and a weariness. And all for the one reason, the lack of the humility which counts itself nothing, which rejoices in becoming and being counted the least, and only seeks, like Jesus, to be the servant, the helper and comforter of others, even the lowest and unworthiest.

And whence comes it that men who have joyfully given up themselves for Christ, find it so hard to give up themselves for their brethren? Is not the blame with the Church? It has so little taught its sons that the humility of Christ is the first of the virtues, the best of all the graces and powers of the Spirit. It has so little proved that a Christlike humility is what it, like Christ, places and preaches first, as what is in very deed needed, and possible too. But let us not be discouraged. Let the discovery of the lack of this grace stir us to larger expectation from God. Let us look upon every brother who tries or vexes us, as God's means of grace, God's instrument for our purification, for our exercise of the humility Jesus our Life breathes within us. And let us have such faith in the All of God, and the nothing of self, that, as nothing in our own eyes, we may, in God's power, only seek to serve one another in love.

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