

In Stillness of Soul

by Andrew Murray

The sermon emphasizes the importance of stillness of soul in the Christian life, where God works through us, and how we can cultivate this by being mindful of our thoughts and efforts, and by seeking to listen to God and His word.

Scripture: Psalm 37:7, Psalm 62:1, Psalm 62:5, Isaiah 30:15, Philippians 4:6

Topics: "Abiding in Christ", "Stillness"

Description

Andrew Murray emphasizes the necessity of stillness of soul in the Christian life, arguing that true strength and salvation come from resting in God rather than striving in our own efforts. He explains that the relationship between God and man is one of cooperation through subordination, where believers must cease from self-effort to allow God to work within them. Murray illustrates this concept through biblical examples, highlighting that a silent and teachable spirit is essential for understanding and experiencing the fullness of Christ. He warns against distractions and anxieties that disrupt this stillness, urging Christians to cultivate a quiet heart to hear God's voice and receive His guidance. Ultimately, he encourages believers to embrace quietness as a source of strength and a pathway to deeper communion with God.

Transcript

"In returning and rest shall ye be saved; in quietness and confidence shall be your strength."-Isaiah 30:15

"Be silent to the Lord, and wait patiently for him."-Ps.37:7

"Truly my soul is silent unto God."-Ps.62:1

THERE is a view of the Christian life that regards it as a sort of partnership, in which God and man have each to do their part. It admits that it is but little that man can do, and that little defiled with sin; still he must do his utmost-then only can he expect God to do His part. To those who think thus, it is extremely difficult to understand what Scripture means when it speaks of our being still and doing nothing, of our resting and waiting to see the salvation of God. It appears to them a perfect contradiction, when we speak of this quietness and ceasing from all effort as the secret of the highest activity of man and all his powers. And yet this is just what Scripture does teach. The explanation of the apparent mystery is to be found in this, that when God and man are spoken of as working together, there is nothing of the idea of a partnership between two partners who each contribute their share to a work. The relation is a very different one. The

true idea is that of cooperation founded on subordination. As Jesus was entirely dependent on the Father for all His words and all His works, so the believer can do nothing of himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him. And what God does is to renew, to sanctify, and waken all his energies to their highest power. So that just in proportion as he yields himself a truly passive instrument in the hand of God, will he be wielded of God as the active instrument of His almighty power. The soul in which the wondrous combination of perfect passivity with the highest activity is most completely realized, has the deepest experience of what the Christian life is.

Among the lessons to be learnt of those who are studying the blessed art of abiding in Christ, there is none more needful and more profitable than this one of stillness of soul. In it alone can we cultivate that teachableness of spirit, to which the Lord will reveal His secrets-that meekness to which He shows His ways. It is the spirit exhibited so beautifully in all the three Marys: In her whose only answer to the most wonderful revelation ever made to human being was, "Behold the handmaid of the Lord; be it unto me according to Thy word"; and of whom, as mysteries multiplied around her, it is written: "Mary kept all these things and pondered them in her heart." And in her who "sat at Jesus' feet, and heard His word," and who showed, in the anointing Him for His burial, how she had entered more deeply into the mystery of His death than even the beloved disciple. And in her, too, who sought her Lord in the house of the Pharisee, with tears that spake more than words. It is a soul silent unto God that is the best preparation for knowing Jesus, and for holding fast the blessings He bestows. It is when the soul is hushed in silent awe and worship before the Holy Presence that reveals itself within, that the still small voice of the blessed Spirit will be heard.

Therefore, beloved Christian, as often as you seek to understand better the blessed mystery of abiding in Christ, let this be your first thought (Ps.62:5, marg.): "My soul, only be silent unto God; for my expectation is from Him." Do you in very deed hope to realize the wondrous union with the Heavenly Vine? Know that flesh and blood cannot reveal it unto you, but only the Father in heaven. "Cease from thine own wisdom." You have but to bow in the confession of your own ignorance and impotence; the Father will delight to give you the teaching of the Holy Spirit. If but your ear be open, and your thoughts brought into subjection, and your heart prepared in silence to wait upon God, and to hear what He speaks, He will reveal to you His secrets. And one of the first secrets will be the deeper insight into the truth, that as you sink low before Him in nothingness and helplessness, in a silence and a stillness of soul that seeks to catch the faintest whisper of His love, teachings will come to you which you had never heard before for the rush and noise of your own thoughts and efforts. You shall learn how your great work is to listen, and hear, and believe what He promises; to watch and wait and see what He does; and then, in faith, and worship, and obedience, to yield yourself to His working who works in you mightily.

One would think that no message could be more beautiful or welcome than this, that we may rest and be quiet, and that our God will work for us and in us. And yet how far this is from being the case! And how slow many are to learn that quietness is blessedness, that quietness is strength, that quietness is the source of the highest activity-the secret of all true abiding in Christ! Let us try to learn it, and to watch against whatever interferes with it. The dangers that threaten the soul's rest are not a few.

There is the dissipation of soul which comes from entering needlessly and too deeply into the interests of this world. Every one of us has his divine calling; and within the circle pointed out by God Himself, interest in our work and its surroundings is a duty. But even here the Christian needs to exercise watchfulness and

sobriety. And still more do we need a holy temperance in regard to things not absolutely imposed upon us by God. If abiding in Christ really be our first aim, let us beware of all needless excitement. Let us watch even in lawful and necessary things against the wondrous power these have to keep the soul so occupied, that there remains but little power or zest for fellowship with God. Then there is the restlessness and worry that come of care and anxiety about earthly things; these eat away the life of trust, and keep the soul like a troubled sea. There the gentle whispers of the Holy Comforter cannot be heard.

No less hurtful is the spirit of fear and distrust in spiritual things; with its apprehensions and its efforts, it never comes really to hear what God has to say. Above all, there is the unrest that comes of seeking in our own way and in our own strength the spiritual blessing which comes alone from above. The heart occupied with its own plans and efforts for doing God's will, and securing the blessing of abiding in Jesus, must, fail continually. God's work is hindered by our interference. He can do His work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honours Him by expecting Him to work both to will and to do.

And, last of all, even when the soul seeks truly to enter the way of faith, there is the impatience of the flesh, which forms its judgment of the life and progress of the soul not after the divine but the human standard.

In dealing with all this, and so much more, blessed the man who learns the lesson of stillness, and fully accepts God's word: "In quietness and confidence shall be your strength." Each time he listens to the word of the Father, or asks the Father to listen to his words, he dares not begin his Bible reading or prayer without first pausing and waiting, until the soul be hushed in the presence of the Eternal Majesty. Under a sense of the divine nearness, the soul, feeling how self is always ready to assert itself, and intrude even into the holiest of all with its thoughts and efforts, yields itself in a quiet act of self-surrender to the teaching and working of the divine Spirit. It is still and waits in holy silence, until all is calm and ready to receive the revelation of the divine will and presence. Its reading and prayer then indeed become a waiting on God with ear and heart opened and purged to receive fully only what He says.

"Abide in Christ!" Let no one think that he can do this if he has not daily his quiet time, his seasons of meditation and waiting on God. In these a habit of soul must be cultivated, in which the believer goes out into the world and its distractions, the peace of God, that passeth all understanding, keeping the heart and mind. It is in such a calm and restful soul that the life of faith can strike deep root, that the Holy Spirit can give His blessed teaching, that the Holy Father can accomplish His glorious work. May each one of us learn every day to say, "Truly my soul is silent unto God." And may every feeling of the difficulty of attaining this only lead us simply to look and trust to Him whose presence makes even the storm a calm. Cultivate the quietness as a means to the abiding in Christ; expect the ever deepening quietness and calm of heaven in the soul as the fruit of abiding in Him.

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