

Humility and Death to Self

by Andrew Murray

The path to true humility and death to self is through surrender to God, and the Holy Spirit imparts the power of Christ's death to make it a reality.

Scripture: Romans 6:3, Philippians 2:8

Topics: "Death To Self", "Humility"

Description

Andrew Murray emphasizes that true humility is essential for dying to self, as exemplified by Jesus, who humbled Himself to the point of death. He explains that humility is the root from which the fruit of death to self grows, and that through this process, believers can experience the fullness of life in God. Murray encourages Christians to embrace humility as a means of surrendering to God, allowing the Holy Spirit to work within them to manifest the death and resurrection of Christ in their lives. He warns against the pitfalls of self-reliance and encourages a deep dependence on God to achieve true humility and spiritual growth. Ultimately, he asserts that the path to true life in Christ is paved with humility and the acceptance of one's own nothingness before God.

Transcript

"He humbled Himself and became obedient unto death." -Phil.2: 8.

Humility is the path to death, because in death it gives the highest proof of its perfection. Humility is the blossom of which death to self, is the ,perfect. fruit. Jesus humbled Himself unto death, and opened the path in which we too must walk. As there was no way for Him to prove His surrender to God to the very uttermost, or to give up and rise out of our human nature to the glory of the Father but through death, so with us too. Humility must lead us to die to self: so we prove how wholly we have given ourselves up to it and to God; so alone we are freed from fallen nature, and find the path that leads to life in God, to that full birth of the new nature, of which

We have spoken of what Jesus did for His disciples when He communicated His resurrection life to them, when in the descent of the Holy Spirit He, the glorified and enthroned Meekness, actually came from heaven Himself to dwell in them. He won the power to do this through death: in its inmost nature the life He imparted was a life out of death, a life that had been surrendered to death, and been won through death. He who came to dwell in them was Himself One who had been dead and now lives for evermore. His life, His person, His presence, bears the marks of death, of being a life begotten out of death. That life in His disciples ever bears the deathmarks too; it is only as the Spirit of the death, of the dying One, dwells

and works in the soul, that the power of His life can be known. The first and chief of the marks of the dying of the Lord Jesus, of the death-marks that show the true follower of Jesus, is humility. For these two reasons: Only humility leads to perfect death; Only death perfects humility. Humility and death are in their very nature one: humility is the bud; in death the fruit is ripened to perfection.

Humility leads to perfect death. Humility means the giving up of self and the taking of the place of perfect nothingness before God. Jesus humbled Himself, and became obedient unto death. In death He gave the highest, the perfect proof of having given up His will to the will of God. In death He gave up His self, with its natural reluctance to drink the cup; He gave up the life He had in union with our human nature; He died to self, and the sin that tempted Him; so, as man, He entered into the perfect life of God. If it had not been for His boundless humility, counting Himself as nothing except as a servant to do and suffer the will of God, He never would have died.

This gives us the answer to the question so often asked, and of which the meaning is so seldom clearly apprehended: How can I die to self? The death to self is not your work, it is God's work. In Christ you are dead to sin the life there is in you has gone through the process of death and resurrection; you may be sure you are indeed dead to sin. But the full manifestation of the power of this death in your disposition and conduct. depends upon the measure in which the Holy Spirit imparts the power of the death of Christ. And here it is that the teaching is needed: if you would enter into full fellowship with Christ in His death, and know the full deliverance from self, humble yourself. This is your one duty. Place yourself before God in your utter helplessness; consent heartily to the fact of your impotence to slay or make alive yourself; sink down into your own nothingness, in the spirit of meek and patient and trustful surrender to God. Accept every humiliation,. look upon every fellow-man who tries or vexes you, as a means of grace to humble you. Use every opportunity of humbling' yourself before your fellow-men as a help to abide humble before God. God will accept such humbling of yourself as the proof that your whole heart desires it, as the very best prayer for it, as your preparation for His mighty work of grace, when, by the mighty strengthening of His Holy Spirit, He reveals Christ fully in you, so that He, in His form of a servant, is truly formed in you, and dwells in your heart. It is the path of humility which leads to perfect death, the full and perfect experience that we are dead in Christ.

Then follows: Only this death leads to perfect humility. Oh, beware of the mistake so many make, who would fain be humble, but are afraid to be too humble. They have so many qualifications and limitations, so many reasonings and questionings, as to what true humility is to be and to do, that they never unreservedly yield themselves to it. Beware of this. Humble yourself unto the death. It is in the death to self that humility is perfected. Be sure that at the root of all real experience of more grace, of all true advance in consecration, of all actually increasing conformity to the likeness of Jesus, there must be a deadness to self that proves itself to God and men in our dispositions and habits. It is sadly possible to speak of the death-lile and the Spirit-walk, while even the tenderest love cannot but see how much there is of self. The death to self has no surer deathmark than a humility which makes itself of no reputation, which empties out itself, and takes the form of a servant. It is possible to speak much and honestly of fellowship with a despised and rejected Jesus, and of bearing His cross, while the meek and lowly, the kind and gentle humility of the Lamb of God is not seen, is scarcely sought. The Lamb of God means to two things--meekness and death. Let us seek to receive Him in both forms. In Him they are inseparable: they must be in us too.

What a hopeless task if we had to do the work! Nature never can overcome, -nature, not even with--the help of grace. Self can never cast out self, even in the regenerate man. Praise God! the work has been

done, and finished and perfected for ever. The death of Jesus, once and forever, is our death to self. And the ascension of Jesus, His entering once and for ever into the Holiest, has given us the Holy Spirit to communicate to us in power, and make our very own, the power of the death-life. As the soul, in the pursuit and practice of humility, follows in the steps of Jesus, its consciousness of the need of something more is awakened, its desire and hope is quickened, its faith is strengthened, and it learns to look up and claim and receive that true fullness of the Spirit of Jesus, which can daily maintain His death to self and sin in its full power, and make humility the all pervading spirit of our life. (See note "C" at end of this chapter.)

"Are ye ignorant that all we who were baptized into Jesus Christ were baptized into His death? Reckon yourselves to be dead unto sin, but alive unto God in Christ Jesus. Present yourself unto God, as alive from the dead. " The whole self consciousness of the Christian is to be imbued and characterized by the spirit that animated the death of Christ. He has ever to present himself to God as one who has died in Christ, and in Christ is alive from the dead, bearing about in his body the dying of the Lord Jesus. His life ever bears the two-fold mark: its roots striking in true humility deep into the grave of Jesus, the death to sin and self; its head lifted up in resurrection power to the heaven where Jesus is.

Believer, claim in faith the death and the life of Jesus as thine. Enter in His grave into the rest from self and its work-the rest of God.- With Christ, who committed His spirit into the Father's hands, humble thyself and descend each- day into that perfect, helpless dependence upon God. God will raise thee up and exalt thee. Sink every morning in deep, deep nothingness into the grave of Jesus; every day the life of Jesus will be manifest in thee, Let a willing, loving, restful, happy humility be the mark that thou hast indeed claimed thy birthright-the baptism into the death of Christ. "By one offering He has perfected for ever them that are sanctified." The souls that enter into His humiliation will find in Him the power to see and count self dead, and, as those who have learned and received of Him, to walk with all lowliness and meekness, forbearing one another in love. The death-life is seen in a meekness and lowliness like that of Christ.

Note C

"To die to self, or come from under its power, is not, cannot be done, by

any active resistance we can make to it by the powers of nature. The one true way of dying to self is the way of patience, meekness, humility, and resignation to God. This is the truth and perfection of dying to self ...For if I ask you what the Lamb of God means, must you not tell me that it is and means the perfection of patience, meekness, humility, and resignation to God? Must you not therefore say that a desire and faith of these virtues is an application to Christ, is a giving up yourself to Him and the perfection of faith in Him? And then, because this inclination of your heart to sink down in patience, meekness, humility, and resignation to God, is truly giving up all that you are and all that

you have from fallen Adam, it is perfectly leaving all you have to follow Christ; it is your highest act of faith in Him. Christ is nowhere but in these virtues; when they are there, He is in His own kingdom. Let this be the Christ you follow.

"The Spirit of divine love can have no birth in any fallen creature, till it wills and chooses to be dead to all self, in a patient, humble resignation to the power and mercy of God. "I seek for all my salvation through the merits and mediation of the meek, humble, patient, suffering Lamb of God, who alone hath power to bring forth the blessed birth of these heavenly virtues in my soul. There is no possibility of salvation but in

and by the birth of the meek, humble, patient, resigned Lamb of God in our souls. When the Lamb of God hath brought forth a real birth of His own meekness, humility, and full resignation to God in our souls, then it is the birthday of the Spirit of love in our souls, which, whenever we attain, will feast our souls with such peace and joy in God as will blot out the remembrance of everything that we called peace or joy before.

"This way to God is infallible. This infallibility is grounded in the twofold character of our Saviour: 1. As He is the Lamb of God, a principle of all meekness and humility in the soul; 2. As He is the Light of heaven, and blesses eternal nature, and turns it into a kingdom of heaven,-when we are willing to get rest to our souls in meek, humble resignation to God, then it is that He, as the Light of God and heaven, joyfully breaks in upon us, turns our darkness into light, and begins that kingdom of God and of love within us, which will never have an end." ---See Wholly For God. (The

whole passage deserves careful study, showing most remarkably how the continual sinking down in humility before God is, from man's side, the only way to die to self.)

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