

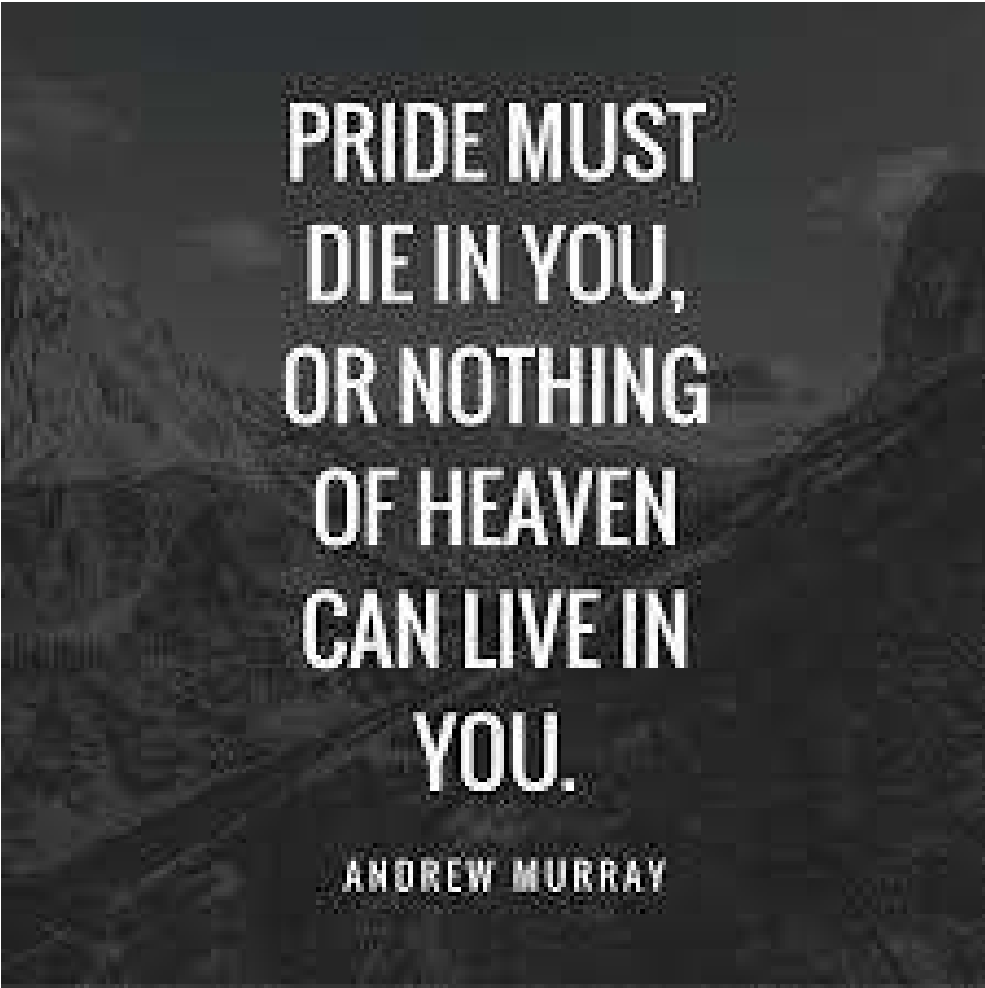
July 2020  
Congregational Devotions

AND OTHER ADDRESSES

By

ANDREW MURRAY

ABSOLUTE SURRENDER



PRIDE MUST  
DIE IN YOU,  
OR NOTHING  
OF HEAVEN  
CAN LIVE IN  
YOU.

ANDREW MURRAY

## July 1 – Wednesday

### 1 Kings 20:1-4 (NASB)

<sup>1</sup> Now Ben-hadad king of Aram gathered all his army, and there *were* thirty-two kings with him, and horses and chariots. And he went up and besieged Samaria and fought against it.

<sup>2</sup> Then he sent messengers to the city to Ahab king of Israel and said to him, "Thus says Ben-hadad,

<sup>3</sup> 'Your silver and your gold are mine; your most beautiful wives and children are also mine.'"

<sup>4</sup> The king of Israel replied, "It is according to your word, my lord, O king; I am yours, and all that I have."

WHAT BEN HADAD asked was *absolute surrender*, and what Ahab gave was what was asked of him—*absolute surrender*. I want to use these words: "My lord, O king, according to thy saying, I am thine, and all that I have," as the words of absolute surrender with which every child of God ought to yield himself to his Father. We have heard it before, but we need to hear it very definitely — the condition of God's blessing is absolute surrender of all into His hands. Praise God! If our hearts are willing for that, there is no end to what God will do for us, and to the blessing God will bestow.

*Absolute surrender* — let me tell you where I got those words. I used them myself often, and you have heard them numberless times. But in Scotland once I was in a company where we were talking about the condition of Christ's Church, and what the great need of the Church and of believers is; and there was in our company a godly worker who has much to do in training workers, and I asked him what he would say was the great need of the Church, and the message that ought to be preached. He answered very quietly and simply and determinedly:

*"Absolute surrender to God is the one thing."*

The words struck me as never before. And that man began to tell how, in the workers with whom he' had to deal, he finds that if they are sound on that point, even though they be backward, they are willing to be taught and helped, and they always improve; whereas others who are not sound there very often go back and leave the work. The condition for obtaining God's full blessing is *absolute surrender* to Him.

And now, I desire by God's grace to give to you this message — that your God in Heaven answers the prayers which you have offered for blessing on yourselves and for blessing on those around you by this one demand: *Are you willing to surrender yourselves absolutely into His hands?* What is our answer to be? God knows there are hundreds of hearts who have said it, and there are hundreds more who long to say it but hardly dare to do so. And there are hearts who have said it, but who have yet miserably failed, and who feel themselves condemned because they did not find the secret of the power to live that life. May God have a word for all!

**Andrew Murray**

## **July 2 – Thursday**

Let me say, first of all, that God claims it from us.

### **GOD EXPECTS YOUR SURRENDER**

Yes, it has its foundation in the very nature of God God cannot do otherwise. Who is God? He is the Fountain of life, the only Source of existence and power and goodness, and throughout the universe there is nothing good but what God works, God has created the sun, and the moon, and the stars, and the flowers, and the trees, and the grass; and are they not all absolutely surrendered to God? Do they not allow God to work in them just what He pleases? When God clothes the lily with its beauty, is it not yielded up, surrendered, given over to God as He works in it its beauty? And God's redeemed children, oh, can you think that God can work His work if there is only half or a part of them surrendered? God cannot do it. God is life, and love, and blessing, and power, and infinite beauty, and God delights to communicate Himself to every child who is prepared to receive Him; but ah! this one lack of absolute surrender is just the thing that hinders God. And now He comes, and as God, He claims it.

You know in daily life what absolute surrender is. You know that everything has to be given up to its special, definite object and service. I have a pen in my pocket, and that pen is absolutely surrendered to the one work of writing, and that pen must be absolutely surrendered to my hand if I am to write properly with it. If another holds it partly, I cannot write properly. This coat is absolutely given up to me to, cover my body. This building is entirely given up to religious services. And now, do you expect that in your immortal being, in the divine nature that you have received by regeneration, God can work His work, every day and every hour, unless you are entirely given up to Him? God cannot. The Temple of Solomon was absolutely surrendered to God when it was dedicated to Him. And every one of us is a temple of God, in which God will dwell and work mightily on one condition — absolute surrender to Him. God claims it, God is worthy of it, and without it God cannot work His blessed work in us..

God not only claims it, but God will work it Himself.

**Andrew Murray**

## **July 3 – Friday**

### **GOD ACCOMPLISHES YOUR SURRENDER**

I am sure there is many a heart that says: "Ah, but that absolute surrender implies so much!" Someone says: "Oh, I have passed through so much trial and suffering, and there is so much of the self-life still remaining, and I dare not face the entire giving of it up, because I know it will cause so much trouble and agony."

Alas! alas! that God's children have such thoughts of Him, such cruel thoughts. Oh, I come to you with a message, fearful and anxious one. God does not ask you to give the perfect surrender in your strength, or by the power of your will; God is willing to work it in you. Do we not read: "It is God that worketh in us, both to will and to do of his good pleasure"? And that is what we should seek for — to go on our faces before God, until our hearts learn to believe that the everlasting God Himself will come in to turn out what is wrong, to conquer what is evil, and to work what is well-pleasing in His blessed sight. God Himself will work it in you.

Look at the men in the Old Testament, like Abraham. Do you think it was by accident that God found that man, the father of the faithful and the Friend of God, and that it was Abraham himself, apart from God, who had such faith and such obedience and such devotion? You know it is not so. God raised him up and prepared him as an instrument for His glory.

Did not God say to Pharaoh: "For this cause have I raised thee up, for to show in thee my power"?

And if God said that of him, will not God say it far more of every child of His?

Oh, I want to encourage you, and I want you to cast away every fear. Come with that feeble desire; and if there is the fear which says: "Oh, my desire is not strong enough, I am not willing for everything that may come, I do not feel bold enough to say I can conquer everything" — I pray you, learn to know and trust your God now. Say: "My God, I am willing that Thou shouldst make me willing." If there is anything holding you back, or any sacrifice you are afraid of making, come to God now, and prove how gracious your God is, and be not afraid that He will command from you what He will not bestow.

God comes and offers to work this absolute surrender in you. All these searchings and hungerings and longings that are in your heart, I tell you they are the drawings of the divine magnet, Christ Jesus. He lived a life of absolute surrender, He has possession of you; He is living in your heart by His Holy Spirit. You have hindered and hindered Him terribly, but He desires to help you to get hold of Him entirely. And He comes and draws you now by His message and words. Will you not come and trust God to work in you that absolute surrender to Himself? Yes, blessed be God, He can do it, and He will do it.

God not only claims it and works it, but God accepts it when we bring it to Him.

**Andrew Murray**

## July 4 – Saturday

### GOD ACCEPTS YOUR SURRENDER

God works it in the secret of our heart, God urges us by the hidden power of His Holy Spirit to come and speak it out, and we have to bring and to yield to Him that absolute surrender. But remember, when you come and bring God that absolute surrender, it may, as far as your feelings or your consciousness go, be a thing of great imperfection, and you may doubt and hesitate and say:

"Is it absolute?"

But, oh, remember there was once a man to whom Christ had said:

"If thou canst believe, all things are possible to him that believeth."

And his heart was afraid, and he cried out:

"Lord, I believe, help thou mine unbelief."

That was a faith that triumphed over the Devil, and the evil spirit was cast out. And if you come and say: "Lord, I yield myself in absolute surrender to my God," even though it be with a trembling heart and with the consciousness: "I do not feel the power, I do not feel the determination, I do not feel the assurance," it will succeed. Be not afraid, but come just as you are, and even in the midst of your trembling the power of the Holy Ghost will work.

Have you never yet learned the lesson that the Holy Ghost works with mighty power, while on the human side everything appears feeble? Look at the Lord Jesus Christ in Gethsemane. We read that He, "through the eternal Spirit," offered Himself a sacrifice unto God. The Almighty Spirit of God was enabling Him to do it. And yet what agony and fear and exceeding sorrow came over Him, and how He prayed! Externally, you can see no sign of the mighty power of the Spirit, but the Spirit of God was there. And even so, while you are feeble and fighting and trembling, in faith in the hidden work of God's Spirit do not fear, but yield yourself.

And when you do yield yourself in absolute surrender, let it be in the faith that God does now accept of it. That is the great point, and that is what we so often miss — that believers should be thus occupied with God in this matter of surrender. I pray you, be occupied with God. We want to get help, every one of us, so that in our daily life God shall be clearer to us, God shall have the right place, and be "all in all." And if we are to have that through life, let us begin now and look away from ourselves, and look up to God. Let each believe — while I, a poor worm on earth and a trembling child of God, full of failure and sin and fear, bow here, and no one knows what passes through my heart, and while I in simplicity say, O God, I accept Thy terms; I have pleaded for blessing on myself and others, I have accepted Thy terms of absolute surrender — while your heart says that in deep silence, remember there is a God present that takes note of it, and writes it down in His book, and there is a God present who at that very moment takes possession of you. You may not feel it, you may not realize it, but God takes possession if you will trust Him..

## **July 5 – Sunday**

**God not only claims it, and works it, and accepts it when I bring it, but God maintains it.**

### **GOD MAINTAINS YOUR SURRENDER**

That is the great difficulty with many. People say: "I have often been stirred at a meeting, or at a convention, and I have consecrated myself to God, but it has passed away. I know it may last for a week or for a month, but away it fades, and after a time it is all gone."

But listen! It is because you do not believe what I am now going to tell you and remind you of. When God has begun the work of absolute surrender in you, and when God has accepted your surrender, then God holds Himself bound to care for it and to keep it. Will you believe that?

In this matter of surrender there are two: God and I — I a worm, God the everlasting and omnipotent Jehovah. Worm, will you be afraid to trust yourself to this mighty God now? God is willing. Do you not believe that He can keep you continually, day by day, and moment by moment?

Moment by moment I'm kept in His love;

Moment by moment I've life from above.

If God allows the sun to shine upon you moment by moment, without intermission, will not God let His life shine upon you every moment? And why have you not experienced it? Because you have not trusted God for it, and you do not surrender yourself absolutely to God in that trust.

A life of absolute surrender has its difficulties. I do not deny that. Yes, it has something far more than difficulties: it is a life that with men is absolutely impossible. But by the grace of God, by the power of God, by the power of the Holy Spirit dwelling in us, it is a life to which we are destined, and a life that is possible for us, praise God! Let us believe that God will maintain it.

Some of you have read the words of that aged saint who, on his ninetieth birthday, told of all God's goodness to him — I mean George Muller. What did he say he believed to be the secret of his happiness, and of all the blessing which God had given him? He said he believed there were two reasons. The one was that he had been enabled by grace to maintain a good conscience before God day by day; the other was, that he was a lover of God's Word. Ah, yes, a good conscience is complete obedience to God day by day, and fellowship with God every day in His Word, and prayer — that is a life of absolute surrender..

**Andrew Murray**

## July 6 – Monday

Such a life has two sides — on the one side, *absolute surrender to work what God wants you to do; on the other side, to let God work what He wants to do.*

First, *to do what God wants you to do.*

Give up yourselves absolutely to the will of God. You know something of that will; not enough, far from all. But say absolutely to the Lord God: "By Thy grace I desire to do Thy will in everything, every moment of every day." Say: "Lord God, not a word upon my tongue but for Thy glory, not a movement of my temper but for Thy glory, not an affection of love or hate in my heart but for Thy glory, and according to Thy blessed will."

Someone says: "Do you think that possible?"

I ask, What has God promised you, and what can God do to fill a vessel absolutely surrendered to Him? Oh, God wants to bless you in a way beyond what you expect. From the beginning, ear hath not heard, neither hath the eye seen, what God hath prepared for them that wait for Him. God has prepared unheard-of-things, blessings much more wonderful than you can imagine, more mighty than you can conceive. They are divine blessings. Oh, say now:

"I give myself absolutely to God, to His will, to do only what God wants."

It is God who will enable you to carry out the surrender.

And, on the other side, come and say: "I give myself absolutely to God, *to let Him work in me to will and to do of His good pleasure*, as He has promised to do."

Yes, the living God wants to work in His children in a way that we cannot understand, but that God's Word has revealed, and He wants to work in us every moment of the day. God is willing to maintain our life. Only let our absolute surrender be one of simple, childlike, and unbounded trust.

**Andrew Murray**

## **July 7 – Tuesday**

### **GOD BLESSES WHEN YOU SURRENDER**

This absolute surrender to God will wonderfully bless.

What Ahab said to his enemy, King Ben-hadad — "My lord, O king, according to thy word I am thine, and all that I have" — shall we not say to our God and loving Father? If we do say it, God's blessing will come upon us. God wants us to be separate from the world; we are called to come out from the world that hates God. Come out for God, and say: "Lord, anything for Thee." If you say that with prayer, and speak that into God's ear, He will accept it, and He will teach you what it means.

I say again, God will bless you. You have been praying for blessing. But do remember, there must be absolute surrender. At every tea-table you see it. Why is tea poured into that cup? Because it is empty, and given up for the tea. But put ink, or vinegar, or wine into it, and will they pour the tea into the vessel? And can God fill you, can God bless you if you are not absolutely surrendered to Him? He cannot. Let us believe God has wonderful blessings for us, if we will but stand up for God, and say, be it with a trembling will, yet with a believing heart:

"O God, I accept Thy demands. I am thine and all that I have. Absolute surrender is what my soul yields to Thee by divine grace."

You may not have such strong and clear feelings of deliverances as you would desire to have, but humble yourselves in His sight, and acknowledge that you have grieved the Holy Spirit by your self-will, self-confidence, and self-effort. Bow humbly before him in the confession of that, and ask him to break the heart and to bring you into the dust before Him. Then, as you bow before Him, just accept God's teaching that in your flesh "there dwells no good thing," and that nothing will help you except another life which must come in. You must deny self once for all. Denying self must every moment be the power of your life, and then Christ will come in and take possession of you.

When was Peter delivered? When was the change accomplished? The change began with Peter weeping, and the Holy Ghost came down and filled his heart.

God the Father loves to give us the power of the Spirit. We have the Spirit of God dwelling within us. We come to God confessing that, and praising God for it, and yet confessing how we have grieved the Spirit. And then we bow our knees to the Father to ask that He would strengthen us with all might by the Spirit in the inner man, and that He would fill us with His mighty power. And as the Spirit reveals Christ to us, Christ comes to live in our hearts forever, and the self-life is cast out.

**Andrew Murray**

## **July 8 – Wednesday**

Let us bow before God in humility, and in that humility confess before Him the state of the whole Church. No words can tell the sad state of the Church of Christ on earth. I wish I had words to speak what I sometimes feel about it. just think of the Christians around you. I do not speak of nominal Christians, or of professing Christians, but I speak of hundreds and thousands of honest, earnest Christians who are not living a life in the power of God or to His glory. So little power, so little devotion or consecration to God, so little perception of the truth that a Christian is a man utterly surrendered to God's will! Oh, we want to confess the sins of God's people around us, and to humble ourselves. We are members of that sickly body, and the sickliness of the body will hinder us, and break us down, unless we come to God, and in confession separate ourselves from partnership with worldliness, with coldness toward each other, unless we give up ourselves to be entirely and wholly for God.

How much Christian work is being done in the spirit of the flesh and in the power of self! How much work, day by day, in which human energy — our will and our thoughts about the work — is continually manifested, and in which there is but little of waiting upon God, and upon the power of the Holy Ghost! Let us make confession. But as we confess the state of the Church and the feebleness and sinfulness of work for God among us, let us come back to ourselves. Who is there who truly longs to be delivered from the power of the self-life, who truly acknowledges that it is the power of self and the flesh, and who is willing to cast all at the feet of Christ? There is deliverance.

I heard of one who had been an earnest Christian, and who spoke about the "cruel" thought of separation and death. But you do not think that, do you? What are we to think of separation and death? This: death was the path to glory for Christ. For the joy set before Him He endured the cross. The cross was the birthplace of His everlasting glory. Do you love Christ? Do you long to be in Christ, and not like Him? Let death be to you the most desirable thing on earth — death to self, and fellowship with Christ. Separation — do you think it a hard thing to be called to be entirely free from the world, and by that separation to be united to God and His love, by separation to become prepared for living and walking with God every day? Surely one ought to say:

"Anything to bring me to separation, to death, for a life of full fellowship with God and Christ."

Come and cast this self-life and flesh-life at the feet of Jesus. Then trust Him. Do not worry yourselves with trying to understand all about it, but come in the living faith that Christ will come into you with the power of His death and the power of His life; and then the Holy Spirit will bring the whole Christ — Christ crucified and risen and living in glory — into your heart.

**Andrew Murray**

## July 9 – Thursday

### IMPOSSIBLE WITH MAN, POSSIBLE WITH GOD

*"And he said, The things which are impossible with men are possible with God"*

**Luke 18:27**

CHRIST HAD SAID to the rich young ruler, "Sell all that thou hast ... and come, follow me." The young man went away sorrowful. Christ then turned to the disciples, and said: "How hardly shall they that have riches enter into the kingdom of God!" The disciples, we read, were greatly astonished, and answered: "If it is so difficult to enter the kingdom, who, then, can be saved?" And Christ gave this blessed answer:

"The things which are impossible with men are possible with God."

The text contains two thoughts — that *in religion, in the question of salvation and of following Christ by a holy life, it is impossible for man to do it*. And then alongside that is the thought — *What is impossible with man is possible with God*.

The two thoughts mark the two great lessons that man has to learn in the religious life. It often takes a long time to learn the first lesson, that in religion man can do nothing, that salvation is impossible to man. And often a man learns that, and yet he does not learn the second lesson — what has been impossible to him is possible with God. Blessed is the man who learns both lessons! The learning of them marks stages in the Christian's life.

### MAN CANNOT

The one stage is when a man is trying to do his utmost and fails, when a man tries to do better and fails again, when a man tries much more and always fails. And yet very often he does not even then learn the lesson: *With man it is impossible to serve God and Christ*. Peter spent three years in Christ's school, and he never learned that, *It is impossible*, until he had denied his Lord and went out and wept bitterly. Then he learned it.

Just look for a moment at a man who is learning this lesson. At first he fights against it; then he submits to it, but reluctantly and in despair; at last he accepts it willingly and rejoices in it. At the beginning of the Christian life the young convert has no conception of this truth. He has been converted, he has the joy of the Lord in his heart, he begins to run the race and fight the battle; he is sure he can conquer, for he is earnest and honest, and God will help him. Yet, somehow, very soon he fails where he did not expect it, and sin gets the better of him. He is disappointed; but he thinks: "I was not watchful enough, I did not make my resolutions strong enough." And again he vows, and again he prays, and yet he fails. He thought: "Am I not a regenerate man? Have I not the life of God within me?" And he thinks again: "Yes, and I have Christ to help me, I can live the holy life."

## July 10 – Friday

### MAN CANNOT

At a later period he comes to another state of mind. He begins to see such a life is impossible, but he does not accept it. There are multitudes of Christians who come to this point: "I cannot"; and then think God never expected them to do what they cannot do. If you tell them that God does expect it, it appears to them a mystery. A good many Christians are living a low life, a life of failure and of sin, instead of rest and victory, because they began to see: "I cannot, it is impossible." And yet they do not understand it fully, and so, under the impression, I cannot, they give way to despair. They will do their best, but they never expect to get on very far.

But God leads His children on to a third stage, when a man comes to take that, *it is impossible*, in its full truth, and yet at the same time says: "I must do it, and I will do it — it is impossible for man, and yet I must do it"; when the renewed will begins to exercise its whole power, and in intense longing and prayer begins to cry to God: "Lord, what is the meaning of this? — how am I to be freed from the power of sin?"

It is the state of the regenerate man in Romans 7. There you will find the Christian man trying his very utmost to live a holy life. God's law has been revealed to him as reaching down into the very depth of the desires of the heart, and the man can dare to say:

"I delight in the law of God after the inward man. To will what is good is present with me. My heart loves the law of God, and my will has chosen that law."

Can a man like that fail, with his heart full of delight in God's law and with his will determined to do what is right? Yes. That is what Romans 7 teaches us. There is something more needed. Not only must I delight in the law of God after the inward man, and will what God wills, but I need a divine omnipotence to work it in me. And that is what the apostle Paul teaches in Philippians 2:13:

"It is God which worketh in you, both to will and to do."

Note the contrast. In Romans 7, the regenerate man says: "To will is present with me, but to do — I find I cannot do. I will, but I cannot perform." But in Philippians 2, you have a man who has been led on farther, a man who understands that when God has worked the renewed will, God will give the power to accomplish what that will desires. Let us receive this as the first great lesson in the spiritual life: "It is impossible for me, my God; let there be an end of the flesh and all its powers, an end of self, and let it be my glory to be helpless."

Praise God for the divine teaching that makes us helpless!

When you thought of absolute surrender to God were you not brought to an end of yourself, and to feel that you could see how you actually could live as a man absolutely surrendered to God every moment of the day — at your table, in your house, in your business, in the midst of trials and temptations? I pray you learn the lesson now. Fall down and learn that when you are utterly helpless, God will come to work in you not only to will, but also to do.

## July 11 – Saturday

### GOD CAN

Now comes the second lesson. "The things which *are impossible with men are possible with God.*"

I said a little while ago that there is many a man who has learned the lesson, *It is impossible with men*, and then he gives up in helpless despair, and lives a wretched Christian life, without joy, or strength, or victory. And why? Because he does not humble himself to learn that other lesson: *With God all things are possible.*

Your religious life is every day to be a proof that God works impossibilities; your religious life is to be a series of impossibilities made possible and actual by God's almighty power. That is what the Christian needs. He has an almighty God that he worships, and he must learn to understand that he does not need a little of God's power, but he needs — with reverence be it said — the whole of God's omnipotence to keep him right, and to live like a Christian.

The whole of Christianity is a work of God's omnipotence. Look at the birth of Christ Jesus. That was a miracle of divine power, and it was said to Mary: "With God nothing shall be impossible." It was the omnipotence of God. Look at Christ's resurrection. We are taught that it was according to the exceeding greatness of His mighty power that God raised Christ from the dead.

Every tree must grow on the root from which it springs. An oak tree three hundred years old grows all the time on the one root from which it had its beginning. Christianity had its beginning in the omnipotence of God, and in every soul it must have its continuance in that omnipotence. All the possibilities of the higher Christian life have their origin in a new apprehension of Christ's power to work all God's will in us.

I want to call upon you now to come and worship an almighty God. Have you learned to do it? Have you learned to deal so closely with an almighty God that you know omnipotence is working in you? In outward appearance there is often so little sign of it. The apostle Paul said: "I was with you in weakness and in fear and in much trembling, and . . . my preaching was ... in demonstration of the Spirit and of power." From the human side there was feebleness, from the divine side there was divine omnipotence. And that is true of every godly life; and if we would only learn that lesson better, and give a wholehearted, undivided surrender to it, we should learn what blessedness there is in dwelling every hour and every moment with an almighty God. Have you ever studied in the Bible the attribute of God's omnipotence? You know that it was God's omnipotence that created the world, and created light out of darkness, and created man. But have you studied God's omnipotence in the works of redemption?

**Andrew Murray**

## **July 12 – Sunday**

### **GOD CAN**

Look at Abraham. When God called him to be the father of that people out of which Christ was to be born, God said to him: "I am God Almighty, walk before me and be thou perfect." And God trained Abraham to trust Him as the omnipotent One; and whether it was his going out to a land that he knew not, or his faith as a pilgrim midst the thousands of Canaanites — his faith said: This is my land — or whether it was his faith in waiting twenty-five years for a son in his old age, against all hope, or whether it was the raising up of Isaac from the dead on Mount Moriah when he was going to sacrifice him — Abraham believed God. He was strong in faith, giving glory to God, because he accounted Him who had promised able to perform.

The cause of the weakness of your Christian life is that you want to work it out partly, and to let God help you. And that cannot be. You must come to be utterly helpless, to let God work, and God will work gloriously. It is this that we need if we are indeed to be workers for God. I could go through Scripture and prove to you how Moses, when he led Israel out of Egypt; how Joshua, when he brought them into the land of Canaan; how all God's servants in the Old Testament counted upon the omnipotence of God doing impossibilities. And this God lives today, and this God is the God of every child of His. And yet we are some of us wanting God to give us a little help while we do our best, instead of coming to understand what God wants, and to say: "I can do nothing. God must and will do all." Have you said: "In worship, in work, in sanctification, in obedience to God, I can do nothing of myself, and so my place is to worship the omnipotent God, and to believe that He will work in me every moment"? Oh, may God teach us this! Oh, that God would by His grace show you what a God you have, and to what a God you have entrusted yourself — an omnipotent God, willing with His whole omnipotence to place Himself at the disposal of every child of His! Shall we not take the lesson of the Lord Jesus and say: "Amen; the things which are impossible with men are possible with God"?

Remember what we have said about Peter, his self-confidence, self-power, self-will, and how he came to deny his Lord. You feel, "Ah! there is the self-life, there is the flesh-life that rules in me!" And now, have you believed that there is deliverance from that? Have you believed that Almighty God is able so to reveal Christ in your heart, so to let the Holy Spirit rule in you, that the self-life shall not have power or dominion over you? Have you coupled the two together, and with tears of penitence and with deep humiliation and feebleness, cried out: "O God, it is impossible to me; man cannot do it, but, glory to Thy name, it is possible with God"? Have you claimed deliverance? Do it now. Put yourself afresh in absolute surrender into the hands of a God of infinite love; and as infinite as His love is His power to do it.

**Andrew Murray**

## July 13 – Monday

### GOD WORKS IN MAN

But again, we came to the question of absolute surrender, and felt that that is the want in the Church of Christ, and that is why the Holy Ghost cannot fill us, and why we cannot live as people entirely separated unto the Holy Ghost; that is why the flesh and the self-life cannot be conquered. We have never understood what it is to be absolutely surrendered to God as Jesus was. I know that many a one earnestly and honestly says: "Amen, I accept the message of absolute surrender to God"; and yet thinks: "Will that ever be mine? Can I count upon God to make me one of whom it shall be said in Heaven and on earth and in Hell, he lives in absolute surrender to God?" Brother, sister, "the things which are impossible with men are possible with God." Do believe that when He takes charge of you in Christ, it is possible for God to make you a man of absolute surrender. And God is able to maintain that. He is able to let you rise from bed every morning of the week with that blessed thought directly or indirectly: "I am in God's charge. My God is working out my life for me."

Some are weary of thinking about sanctification. You pray, you have longed and cried for it, and yet it appeared so far off! The holiness and humility of Jesus — you are so conscious of how distant it is. Beloved friends, the one doctrine of sanctification that is scriptural and real and effectual is: "The things which are impossible with men are possible with God." God can sanctify men, and by His almighty and sanctifying power every moment God can keep them. Oh, that we might get a step nearer to our God now! Oh, that the light of God might shine, and that we might know our God better!

I could go on to speak about the life of Christ in us — living like Christ, taking Christ as our Saviour from sin, and as our life and strength. It is God in Heaven who can reveal that in you. What does that prayer of the apostle Paul say: "That he would grant you according to riches of his glory" — it is sure to be something very wonderful if it is according to the riches of His glory — "to be strengthened with might by his Spirit in the inner man"? Do you not see that it is an omnipotent God working by His omnipotence in the heart of His believing children, so that Christ can become an indwelling Saviour? You have tried to grasp it and to seize it, and you have tried to believe it, and it would not come. It was because you had not been brought to believe that "the things which are impossible with men are possible with God."

And so, I trust that the word spoken about love may have brought many to see that we must have an inflowing of love in quite a new way; our heart must be filled with life from above, from the Fountain of everlasting love, if it is going to overflow all the day; then it will be just as natural for us to love our fellowmen as it is natural for the lamb to be gentle and the wolf to be cruel. Until I am brought to such a state that the more a man hates and speaks evil of me, the more unlikable and unlovable a man is, I shall love him all the more; until I am brought to such a state that the more the obstacles and hatred and ingratitude, the more can the power of love triumph in me — until I am brought to see that, I am not saying: "It is impossible with men." But if you have been led to say: "This message has spoken to me about a love utterly beyond my power; it is absolutely impossible" — then we can come to God and say: "It is possible with Thee."

## July 14 – Tuesday

Some are crying to God for a great revival. I can say that that is the prayer of my heart unceasingly. Oh, if God would only revive His believing people! I cannot think in the first place of the unconverted formalists of the Church, or of the infidels and skeptics, or of all the wretched and perishing around me, my heart prays in the first place: "My God, revive Thy Church and people." It is not for nothing that there are in thousands of hearts yearnings after holiness and consecration: it is a forerunner of God's power. God works *to will* and then He works *to do*. These yearnings are a witness and a proof that God has worked *to will*. Oh, let us in faith believe that the omnipotent God will work *to do* among His people more than we can ask. "Unto him," Paul said, "who is able to do exceeding abundantly above all that we ask or think.... unto him be glory." Let our hearts say that. Glory to God, the omnipotent One, who can do above what we dare to ask or think!

"The things which are impossible with men are possible with God." All around you there is a world of sin and sorrow, and the Devil is there. But remember, Christ is on the throne, Christ is stronger, Christ has conquered, and Christ will conquer. But wait on God. My text casts us down: "The things which are *impossible with men*"; but it ultimately lifts us up high — "are *possible with God*." Get linked to God. Adore and trust Him as the omnipotent One, not only for your own life, but for all the souls that are entrusted to you. Never pray without adoring His omnipotence, saying: "*Mighty God, I claim Thine almightiness*." And the answer to the prayer will come, and like Abraham you will become strong in faith, giving glory to God, because you account Him who hath promised able to perform.

**Andrew Murray**

## July 15 – Wednesday

### O WRETCHED MAN THAT I AM!

**"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord"**

**Romans 7:24, 25**

YOU KNOW the wonderful place that this text has in the wonderful epistle to the Romans. It stands here at the end of the seventh chapter as the gateway into the eighth. In the first sixteen verses of the eighth chapter the name of the Holy Spirit is found sixteen times; you have there the description and promise of the life that a child of God can live in the power of the Holy Ghost. This begins in the second verse: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." From that Paul goes on to speak of the great privileges of the child of God, who is to be led by the Spirit of God. The gateway into all this is in the twenty-fourth verse of the seventh chapter:

"O wretched man that I am!"

There you have the words of a man who has come to the end of himself. He has in the previous verses described how he had struggled and wrestled in his own power to obey the holy law of God, and had failed. But in answer to his own question he now finds the true answer and cries out: "I thank God through Jesus Christ our Lord." From that he goes on to speak of what that deliverance is that he has found.

I want from these words to describe the path by which a man can be led out of the spirit of bondage into the spirit of liberty. You know how distinctly it is said: "Ye have not received the spirit of bondage again to fear." We are continually warned that this is the great danger of the Christian life, to go again into bondage; and I want to describe the path by which a man can get out of bondage into the glorious liberty of the children of God. Rather, I want to describe the man himself.

*First*, these words are the language of a *regenerate* man; *second*, of an *impotent* man; *third*, of a *wretched* man; and *fourth*, of a man *on the borders of complete liberty*.

**Andrew Murray**

## **July 16 – Thursday**

### **THE REGENERATE MAN**

There is much evidence of regeneration from the fourteenth verse of the chapter on to the twenty-third. "It is no more I that do it, but sin that dwelleth in me": that is the language of a regenerate man, a man who knows that his heart and nature have been renewed, and that sin is now a power in him that is not himself. "I delight in the law of the Lord after the inward man": that again is the language of a regenerate man. He dares to say when he does evil: "It is no more I that do it, but sin that dwelleth in me." It is of great importance to understand this.

In the first two great sections of the epistle, Paul deals with justification and sanctification. In dealing with justification, he lays the foundation of the doctrine in the teaching about sin, not in the singular sin, but in the plural, sins — the actual transgressions. In the second part of the fifth chapter he begins to deal with sin, not as actual transgression, but as a power. just imagine what a loss it would have been to us if we had not this second half of the seventh chapter of the Epistle to the Romans, if Paul had omitted in his teaching this vital question of the sinfulness of the believer. We should have missed the question we all want answered as to sin in the believer. What is the answer? The regenerate man is one in whom the will has been renewed, and who can say: "I delight in the law of God after the inward man."

**Andrew Murray**

## July 17 – Friday

### THE IMPOTENT MAN

Here is the great mistake made by many Christian people: they think that when there is a renewed will, it is enough; but that is not the case. This regenerate man tells us: *"I will to do what is good, but the power to perform I find not."* How often people tell us that if you set yourself determinedly, you can perform what you will! But this man was as determined as any man can be, and yet he made the confession: "To will is present with me; but how to perform that which is good, I find not."

But, you ask: "How is it God makes a regenerate man utter such a confession, with a right will, with a heart that longs to do good, and longs to do its very utmost to love God?"

Let us look at this question. What has God given us our will for? Had the angels who fell, in their own will, the strength to stand? Verily, no. The will of the creature is nothing but an empty vessel in which the power of God is to be made manifest. The creature must seek in God all that it is to be. You have it in the second chapter of the epistle to the Philippians, and you have it here also, that God's work is to work in us both *to will* and *to do* of His good pleasure. Here is a man who appears to say: "God has not worked to do in me." But we are taught that God works both to will and to do. How is the apparent contradiction to be reconciled?

You will find that in this passage (Rom. 7:6-25) the name of the Holy Spirit does not occur once, nor does the name of Christ occur. The man is wrestling and struggling to fulfill God's law. Instead of the Holy Spirit and of Christ, the law is mentioned nearly twenty times. In this chapter, it shows a believer doing his very best to obey the law of God with his regenerate will. Not only this; but you will find the little words, *I, me, my*, occur more than forty times. It is the regenerate /in its impotence seeking to obey the law without being filled with the Spirit. This is the experience of almost every saint. After conversion a man begins to do his best, and he fails; but if we are brought into the full light, we need fail no longer. Nor need we fail at all if we have received the Spirit in His fullness at conversion.

God allows that failure that the regenerate man should be taught his own utter impotence. It is in the course of this struggle that there comes to us this sense of our utter sinfulness. It is God's way of dealing with us. He allows that man to strive to fulfill the law that, as he strives and wrestles, he may be brought to this: "I am a regenerate child of God, but I am utterly helpless to obey His law." See what strong words are used all through the chapter to describe this condition: "I am carnal, sold under sin"; "I see another law in my members bringing me into captivity"; and last of all, "O wretched man that I am! who shall deliver me from the body of this death?" This believer who bows here in deep contrition is utterly unable to obey the law of God.

**Andrew Murray**

## July 18 – Saturday

### THE WRETCHED MAN

*Not only is the man who makes this confession a regenerate and an impotent man, but he is also a wretched man.* He is utterly unhappy and miserable; and what is it that makes him so utterly miserable? It is because God has given him a nature that loves Himself. He is deeply wretched because he feels he is not obeying his God. He says, with brokenness of heart: "It is not I that do it, but I am under the awful power of sin, which is holding me down. It is I, and yet not I: alas! alas! it is myself; so closely am I bound up with it, and so closely is it intertwined with my very nature." Blessed be God when a man learns to say: "O wretched man that I am!" from the depth of his heart. He is on the way to the eighth chapter of Romans.

There are many who make this confession a pillow for sin. They say that Paul had to confess his weakness and helplessness in this way, what are they that they should try to do better? So the call to holiness is quietly set aside. Would God that every one of us had learned to say these words in the very spirit in which they are written here! When we hear sin spoken of as the abominable thing that God hates, do not many of us wince before the word? Would that all Christians who go on sinning and sinning would take this verse to heart. If ever you utter a sharp word say: "O wretched man that I am!" And every time you lose your temper, kneel down and understand that it never was meant by God that this was to be the state in which His child should remain. Would God that we would take this word into our daily life, and say it every time we are touched about our own honor, and every time we say sharp things, and every time we sin against the Lord God, and against the Lord Jesus Christ in His humility, and in His obedience, and in His self-sacrifice! Would to God you could forget everything else, and cry out: "O wretched man that I am! who shall deliver me from the body of this death?"

Why should you say this whenever you commit sin? Because it is when a man is brought to this confession that deliverance is at hand.

And remember it was not only the sense of being impotent and taken captive that made him wretched, but it was above all the sense of sinning against his God. The law was doing its work, making sin exceeding sinful in his sight. The thought of continually grieving God became utterly unbearable — it was this brought forth the piercing cry: "O wretched man!" As long as we talk and reason about our impotence and our failure, and only try to find out what Romans 7 means, it will profit us but little; but when once every sin gives new intensity to the sense of wretchedness, and we feel our whole state as one of not only helplessness, but actual exceeding sinfulness, we shall be pressed not only to ask: "Who shall deliver us?" but to cry: "I thank God through Jesus Christ my Lord."

**Andrew Murray**

## July 19 – Sunday

### THE ALMOST-DELIVERED MAN

The man has tried to obey the beautiful law of God. He has loved it, he has wept over his sin, he has tried to conquer, he has tried to overcome fault after fault, but every time he has ended in failure.

What did he mean by "the body of this death"? Did he mean, my body when I die? Verily no. In the eighth chapter you have the answer to this question in the words: "If ye through the Spirit do mortify the deeds of the body, ye shall live." That is the body of death from which he is seeking deliverance.

And now he is on the brink of deliverance! In the twenty-third verse of the seventh chapter we have the words: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." It is a *captive* that cries: "O wretched man that I am! who shall deliver me from the body of this death?" He is a man who feels himself bound. But look to the contrast in the second verse of the eighth chapter: "The law of the Spirit of life in Christ Jesus hath *made me free* from the law of sin and death." That is the deliverance through Jesus Christ our Lord; the *liberty* to the captive which the Spirit brings. Can you keep captive any longer a man made free by the "law of the Spirit of life in Christ Jesus"?

But you say, the regenerate man, had not he the Spirit of Jesus when he spoke in the sixth chapter? Yes, *but he did not know what the Holy Spirit could do for him.*

God does not work by His Spirit as He works by a blind force in nature. He leads His people on as reasonable, intelligent beings, and therefore when He wants to give us that Holy Spirit whom He has promised, He brings us first to the end of self, to the conviction that though we have been striving to obey the law, we have failed. When we have come to the end of that, then He shows us that in the Holy Spirit we have the power of obedience, the power of victory, and the power of real holiness.

God works *to will*, and He is ready to work *to do*, but, alas! many Christians misunderstand this. They think because they have the will, it is enough, and that now they are able to do. This is not so. The new will is a permanent gift, an attribute of the new nature. The power to do is not a permanent gift, but must be each moment received from the Holy Spirit. It is the man who is conscious *of his own impotence as a believer* who will learn that by the Holy Spirit *he can live a holy life*. This man is on the brink of that great deliverance; the way has been prepared for the glorious eighth chapter. I now ask this solemn question: Where are you living? Is it with you, "O wretched man that I am! who shall deliver me?" with now and then a little experience of the power of the Holy Spirit? or is it, "I thank God through Jesus Christ! The law of the Spirit hath set me free from the law of sin and of death"?

**Andrew Murray**

## July 20 – Monday

What the Holy Spirit does is to give the victory. "If ye through the Spirit do mortify the deeds of the flesh, ye shall live." It is the Holy Ghost who does this — the third Person of the Godhead. He it is who, when the heart is opened wide to receive Him, comes in and reigns there, and mortifies the deeds of the body, day by day, hour by hour, and moment by moment.

I want to bring this to a point. Remember, dear friend, what we need is to come to decision and action. There are in Scripture two very different sorts of Christians. The Bible speaks in *Romans*, *Corinthians* and *Galatians* about yielding to the flesh; and that is the life of tens of thousands of believers. All their lack of joy in the Holy Ghost, and their lack of the liberty He gives, is just owing to the flesh. The Spirit is within them, but the flesh rules the life. To be led by the Spirit of God is what they need. Would God that I could make every child of His realize what it means that the everlasting God has given His dear Son, Christ Jesus, to watch over you every day, and that what you have to do is to trust; and that the work of the Holy Spirit is to enable you. every moment to remember Jesus, and to trust Him! The Spirit has come to keep the link with Him unbroken every moment. Praise God for the Holy Ghost! We are so accustomed to think of the Holy Spirit as a luxury, for special times, or for special ministers and men. But the Holy Spirit is necessary for every believer, every moment of the day. Praise God you have Him, and that He gives you the full experience of the deliverance in Christ, as He makes you free from the power of sin.

Who longs to have the power and the liberty of the Holy Spirit? Oh, brother, bow before God in one final cry of despair:

"O God, must I go on sinning this way forever? Who shall deliver me, O wretched man that I am! from the body of this death?"

Are you ready to sink before God in that cry and seek the power of Jesus to dwell and work in you? Are you ready to say: "I thank God through Jesus Christ"?

What good does it do that we go to church or attend conventions, that we study our Bibles and pray, unless our lives are filled with the Holy Spirit? That is what God wants; and nothing else will enable us to live a life of power and peace. You know that when a minister or parent is using the catechism, when a question is asked an answer is expected. Alas! how many Christians are content with the question put here: "O wretched man that I am! who shall deliver me from the body of this death?" but never give the answer. Instead of answering, they are silent. Instead of saying: "I thank God through Jesus Christ our Lord," they are forever repeating the question without the answer. If you want the path to the full deliverance of Christ, and the liberty of the Spirit, the glorious liberty of the children of God, take it through the seventh chapter of Romans; and then say: "I thank God through Jesus Christ our Lord." Be not content to remain ever groaning, but say: "I, a wretched man, thank God, through Jesus Christ. Even though I do not see it all, I am going to praise God."

There is deliverance, there is the liberty of the Holy Spirit. The kingdom of God is "joy in the Holy Ghost."

## July 21 – Tuesday

### KEPT BY THE POWER OF GOD

THE WORDS from which I speak, you will find in 1 Peter 1:5. The third, fourth and fifth verses are: "Blessed be the God and Father of our Lord Jesus Christ, which ... hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible ... reserved in heaven for you, who are kept by the power of God through faith unto salvation." The words of my text are: "Kept by the power of God through faith."

There we have two wonderful, blessed truths about the keeping by which a believer is kept unto salvation. One truth is, *Kept by the power of God; and the other truth is, Kept through faith*. We should look at the two sides — at God's side and His almighty power, offered to us to be our Keeper every moment of the day; and at the human side, we having nothing to do but in faith to let God do His keeping work. We are begotten again to an inheritance kept in Heaven for us; and we are kept here on earth by the power of God. We see there is a double keeping — *the inheritance kept for me in Heaven, and I on earth kept for the inheritance there*.

Now, as to the first part of this keeping, there is no doubt and no question. God keeps the inheritance in Heaven very wonderfully and perfectly, and it is waiting there safely. And the same God keeps me for the inheritance. That is what I want to understand.

You know it is very foolish of a father to take great trouble to have an inheritance for his children, and to keep it for them, if he does not keep them for it. What would you think of a man spending his whole time and making every sacrifice to amass money, and as he gets his tens of thousands, you ask him why it is that he sacrifices himself so, and his answer is: "I want to leave my children a large inheritance, and I am keeping it for them" — if you were then to hear that that man takes no trouble to educate his children, that he allows them to run upon the street wild, and to go on in paths of sin and ignorance and folly, what would you think of him? Would not you say: "Poor man! he is keeping an inheritance for his children, but he is not keeping or preparing his children for the inheritance"! And there are so many Christians who think: "My God is keeping the inheritance for me"; but they cannot believe: "My God is keeping me for that inheritance." The same power, the same love, the same God doing the double work.

Now, I want to speak about a work God does upon us — keeping us for the inheritance. I have already said that we have two very simple truths: the one the divine side — *we are kept by the power of God*; the other, the human side — *we are kept through faith*.

**Andrew Murray**

# July 22 – Wednesday

## KEPT BY THE POWER OF GOD

Look at the divine side: Christians are kept by the power of God.

### KEEPING INCLUDES ALL

Think, first of all, that *this keeping is all-inclusive*.

What is kept? You are kept. How much of you? The whole being. Does God keep one part of you and not another? No. Some people have an idea that this is a sort of vague, general keeping, and that God will keep them in such a way that when they die they will get to Heaven. But they do not apply that word kept to everything in their being and nature. And yet that is what God wants.

Here I have a watch. Suppose that this watch had been borrowed from a friend, and he said to me:

"When you go to Europe, I will let you take it with you, but mind you keep it safely and bring it back."

And suppose I damaged the watch, and had the hands broken, and the face defaced, and some of the wheels and springs spoiled, and took it back in that condition, and handed it to my friend; he would say:

"Ah, but I gave you that watch on condition that you would keep it."

"Have I not kept it? There is the watch."

"But I did not want you to keep it in that general way, so that you should bring me back only the shell of the watch, or the remains. I expected you to keep every part of it."

And so God does not want to keep us in this general way, so that at the last, somehow or other, we shall be saved as by fire, and just get into Heaven. But the keeping power and the love of God applies to every particular of our being.

There are some people who think God will keep them in spiritual things, but not in temporal things. This latter, they say, lies outside of His line. Now, God sends you to work in the world, but He did not say: "I must now leave you to go and earn your own money, and to get your livelihood for yourself." He knows you are not able to keep yourself. But God says: "My child, there is no work you are to do, and no business in which you are engaged, and not a cent which you are to spend, but I, your Father, will take that up into my keeping." God not only cares for the spiritual, but for the temporal also. The greater part of the life of many people must be spent, sometimes eight or nine or ten hours a day, amid the temptations and distractions of business; but God will care for you there. The keeping of God includes all.

**Andrew Murray**

## July 23 – Thursday

There are other people who think: "Ah! in time of trial God keeps me, but in times of prosperity I do not need His keeping; then I forget Him and let Him go." Others, again, think the very opposite. They think: "In time of prosperity, when things are smooth and quiet, I am able to cling to God, but when heavy trials come, somehow or other my will rebels, and God does not keep me then."

Now, I bring you the message that in prosperity as in adversity, in the sunshine as in the dark, your God is ready to keep you all the time.

Then again, there are others who think of this keeping thus: "God will keep me from doing very great wickedness, but there are small sins I cannot expect God to keep me from. There is the sin of temper. I cannot expect God to conquer that."

When you hear of some man who has been tempted and gone astray or fallen into drunkenness or murder, you thank God for His keeping power.

"I might have done the same as that man," you say, "if God had not kept me." And you believe He kept you from drunkenness and murder.

And why do you not need believe that God can keep you from outbreaks of temper? You thought that this was of less importance; you did not remember that the great commandment of the New Testament is — "Love one another as I have loved you." And when your temper and hasty judgment and sharp words came out, you sinned against the highest law — the law of God's love. And yet you say: "God will not, God cannot" — no, you will not say, God cannot; but you say, "God does not keep me from that." You perhaps say: "He can; but there is something in me that cannot attain to it, and which God does not take away."

I want to ask you, Can believers live a holier life than is generally lived? Can believers experience the keeping power of God all the day, to keep them from sin? Can believers be kept in fellowship with God? And I bring you a message from the Word of God, in these words: *Kept by the power of God*. There is no qualifying clause to them. The meaning is, that if you will entrust yourself entirely and absolutely to the omnipotence of God, He will delight to keep you.

Some people think that they never can get so far as that every word of their mouth should be to the glory of God. But it is what God wants of them, it is what God expects of them. God is willing to set a watch at the door of their mouth, and if God will do that, cannot He keep their tongue and their lips? He can; and that is what God is going to do for them that trust Him. God's keeping is all-inclusive, and let everyone who longs to live a holy life think out all their needs, and all their weaknesses, and all their shortcomings, and all their sins, and say deliberately: "Is there any sin that my God cannot keep me from?" And the heart will have to answer: "No; God can keep me from every sin."

**Andrew Murray**

## July 24 – Friday

### KEEPING REQUIRES POWER

**Second, if you want to understand this keeping, remember that it is not only an all-inclusive keeping, but it is an almighty keeping.**

I want to get that truth burned into my soul; I want to worship God until my whole heart is filled with the thought of His omnipotence. God is almighty, and the Almighty God offers Himself to work in my heart, to do the work of keeping me; and I want to get linked with Omnipotence, or rather, linked to the Omnipotent One, to the living God, and to have my place in the hollow of His hand. You read the Psalms, and you think of the wonderful thoughts in many of the expressions that David uses; as, for instance, when he speaks about God being *our God, our Fortress, our Refuge, our strong Tower, our Strength* and *our Salvation*. David had very wonderful views of how the everlasting God is Himself the hiding place of the believing soul, and of how He takes the believer and keeps him in the very hollow of His hand, in the secret of His pavilion, under the shadow of His wings, under His very feathers. And there David lived. And oh, we who are the children of Pentecost, we who have known Christ and His blood and the Holy Ghost sent down from Heaven, why is it we know so little of what it is to walk tremblingly step by step with the Almighty God as our Keeper?

Have you ever thought that in every action of grace in your heart you have the whole omnipotence of God engaged to bless you? When I come to a man and he bestows upon me a gift of money, I get it and go away with it. He has given me something of his; the rest he keeps for himself. But that is not the way with the power of God. God can part with nothing of His own power, and therefore I can experience the power and goodness of God only so far as I am in contact and fellowship with Himself; and when I come into contact and fellowship with Himself, I come into contact and fellowship with the whole omnipotence of God, and have the omnipotence of God to help me every day.

A son has, perhaps, a very rich father, and as the former is about to commence business the father says: "You can have as much money as you want for your undertaking." All the father has is at the disposal of the son. And that is the way with God, your Almighty God. You can hardly take it in; you feel yourself such a little worm. His omnipotence needed to keep a little worm! Yes, His omnipotence is needed to keep every little worm that lives in the dust, and also to keep the universe, and therefore His omnipotence is much more needed in keeping your soul and mine from the power of sin.

Oh, if you want to grow in grace, do learn to begin here. In all your judgments and meditations and thoughts and deeds and questionings and studies and prayers, learn to be kept by your Almighty God. What is Almighty God not going to do for the child that trusts Him? The Bible says: "Above all that we can ask or think." It is Omnipotence you must learn to know and trust, and then you will live as a Christian ought to live. How little we have learned to study God, and to understand that a godly life is a life full of God, a life that loves God and waits on Him, and trusts Him, and allows Him to bless it! We cannot do the will of God except by the power of God. God gives us the first experience of His power to prepare us to long for more, and to come and claim all that He can do. God help us to trust Him every day.

## July 25 – Saturday

### KEEPING IS CONTINUOUS

**Another thought. This keeping is not only all-inclusive and omnipotent, but also continuous and unbroken.**

People sometimes say: "For a week or a month God has kept me very wonderfully: I have lived in the light of His countenance, and I cannot say what joy I have not had in fellowship with Him. He has blessed me in my work for others. He has given me souls, and at times I felt as if I were carried heavenward eagle wings. But it did not continue. It was too good; it could not last." And some say: "It was necessary that I should fall to keep me humble." And others say: "I know it was my own fault; but somehow you cannot always live up in the heights."

Oh, beloved, why is it? Can there be any reason why the keeping of God should not be continuous and unbroken? just think. All life is in unbroken continuity. If my life were stopped for half an hour I would be dead, and my life gone. Life is a continuous thing, and the life of God is the life of His Church, and the life of God is His almighty power working in us. And God comes to us as the Almighty One, and without any condition He offers to be my Keeper, and His keeping means that day by day, moment by moment, God is going to keep us.

If I were to ask you the question: "Do you think God is able to keep you one day from actual transgression?" you would answer: "I not only know He is able to do it, but I think He has done it. There have been days in which He has kept my heart in His holy presence, when, though I have always had a sinful nature within me, He has kept me from conscious, actual transgression."

Now, if He can do that for an hour or a day, why not for two days? Oh! let us make God's omnipotence as revealed in His Word the measure of our expectations. Has God not said in His Word: "I, the Lord, do keep it, and will water it every moment"? What can that mean? Does "every moment" mean every moment? Did God promise of that vineyard or red wine that every moment He would water it so that the heat of the sun and the scorching wind might never dry it up? Yes. In South Africa they sometimes make a graft, and above it they tie a bottle of water, so that now and then there shall be a drop to saturate what they have put about it. And so the moisture is kept there unceasingly until the graft has had time to strike, and resist the heat of the sun.

Will our God, in His tenderhearted love toward us, not keep us every moment when He has promised to do so? Oh! if we once got hold of the thought: Our whole religious life is to be God's doing — "It is God that worketh in us to will and to do of his good pleasure" — when once we get faith to expect that from God, God will do all for us.

The keeping is to be continuous. Every morning God will meet you as you wake. It is not a question: If I forgot to wake in the morning with the thought of Him, what will come of it? If you trust your waking to God, God will meet you in the morning as you wake with His divine sunshine and love, and He will give you the consciousness that through the day you have got God to take charge of you continuously with His almighty power.

## July 26 – Sunday

### KEPT THROUGH FAITH

And now the other side — *Believing*. "Kept by the power of God *through faith*." How must we look at this faith?

### FAITH IMPLIES HELPLESSNESS

Let me say, first of all, that this faith means utter impotence and helplessness before God.

At the bottom of all faith there is a feeling of helplessness. If I have a bit of business to transact, perhaps to buy a house, the conveyancer must do the work of getting the transfer of the property in my name, and making all the arrangements. I cannot do that work, and in trusting that agent I confess I cannot do it. And so faith always means helplessness. In many cases it means: I can do it with a great deal of trouble, but another can do it better. But in most cases it is utter helplessness; another must do it for me. And that is the secret of the spiritual life. A man must learn to say: "I give up everything; I have tried and longed, and thought and prayed, but failure has come. God has blessed me and helped me, but still, in the long run, there has been so much of sin and sadness." What a change comes when a man is thus broken down into utter helplessness and self-despair, and says: "I can do nothing!"

Remember Paul. He was living a blessed life, and he had been taken up into the third Heaven, and then the thorn in the flesh came, "a messenger of Satan to buffet me." And what happened? Paul could not understand it, and he prayed the Lord three times to take it away; but the Lord said, in effect:

"No; it is possible that you might exalt yourself, and therefore I have sent you this trial to keep you weak and humble."

And Paul then learned a lesson that he never forgot, and that was — to rejoice in his infirmities. He said that the weaker he was the better it was for him, for when he was weak, he was strong in his Lord Christ.

**Andrew Murray**

## **July 27 – Monday**

Do you want to enter what people call "the higher life"? Then go a step lower down. I remember Dr. Boardman telling how that once he was invited by a gentleman to go to see some works where they made fine shot, and I believe the workmen did so by pouring down molten lead from a great height. This gentleman wanted to take Dr. Boardman up to the top of the tower to see how the work was done. The doctor came to the tower, he entered by the door, and began going upstairs; but when he had gone a few steps the gentleman called out:

"That is the wrong way. You must come down this way; that stair is locked up."

The gentleman took him downstairs a good many steps, and there an elevator was ready to take him to the top; and he said:

"I have learned a lesson that going down is often the best way to get up."

Ah, yes, God will have to bring us very low down; there will have to come upon us a sense of emptiness and despair and nothingness. It is when we sink down in utter helplessness that the everlasting God will reveal Himself in His power, and that our hearts will learn to trust God alone.

What is it that keeps us from trusting Him perfectly?

Many a one says: "I believe what you say, but there is one difficulty. If my trust were perfect and always abiding, all would come right, for I know God will honor trust. But how am I to get that trust?"

My answer is: "By the death of self. The great hindrance to trust is self-effort. So long as you have got your own wisdom and thoughts and strength, you cannot fully trust God. But when God breaks you down, when everything begins to grow dim before your eyes, and you see that you understand nothing, then God is coming nigh, and if you will bow down in nothingness and wait upon God, He will become all."

As long as we are something, God cannot be all, and His omnipotence cannot do its full work. That is the beginning of faith — utter despair of self, a ceasing from man and everything on earth, and finding our hope in God alone.

**Andrew Murray**

## **July 28 – Tuesday**

### **FAITH IS REST**

And then, next, we must understand that faith is rest.

In the beginning of the faith-life, faith is struggling; but as long as faith is struggling, faith has not attained its strength. But when faith in its struggling gets to the end of itself, and just throws itself upon God and rests on Him, then comes joy and victory.

Perhaps I can make it plainer if I tell the story of how the Keswick Convention began. Canon Battersby was an evangelical clergyman of the Church of England for more than twenty years, a man of deep and tender godliness, but he had not the consciousness of rest and victory over sin, and often was deeply sad at the thought of stumbling and failure and sin. When he heard about the possibility of victory, he felt it was desirable, but it was as if he could not attain it. On one occasion, he heard an address on "Rest and Faith" from the story of the nobleman who came from Capernaum to Cana to ask Christ to heal his child. In the address it was shown that the nobleman believed that Christ could help him in a general way, but he came to Jesus a good deal by way of an experiment. He hoped Christ would help him, but he had not any assurance of that help. But what happened? When Christ said to him: "Go thy way, for thy child liveth," that man believed the word that Jesus spoke; he rested in that word. He had no proof that his child was well again, and he had to walk back seven hours' journey to Capernaum. He walked back, and on the way met his servant, and got the first news that the child was well, that at one o'clock on the afternoon of the previous day, at the very time that Jesus spoke to him, the fever left the child. That father rested upon the word of Jesus and His work, and he went down to Capernaum and found his child well; and he praised God, and became with his whole house a believer and disciple of Jesus.

Oh, friends, that is faith! When God comes to me with the promise of His keeping, and I have nothing on earth to trust in, I say to God: "Thy word is enough; kept by the power of God." That is faith, that is rest.

When Canon Battersby heard that address, he went home that night, and in the darkness of the night found rest. He rested on the word of Jesus. And the next morning, in the streets of Oxford, he said to a friend: "I have found it!" Then he went and told others, and asked that the Keswick Convention might be begun, and those at the convention with himself should testify simply what God had done.

It is a great thing when a man comes to rest on God's almighty power for every moment of his life, in prospect of temptations to temper and haste and anger and unlovingness and pride and sin. It is a great thing in prospect of these to enter into a covenant with the omnipotent Jehovah, not on account of anything that any man says, or of anything that my heart feels, but on the strength of the Word of God: "Kept by the power of God through faith."

**Andrew Murray**

## July 29 – Wednesday

### FAITH NEEDS FELLOWSHIP

That brings me to just one more thought in regard to faith — faith implies fellowship with God.

Many people want to take the Word and believe that, and they find they cannot believe it. Ah, no! you cannot separate God from His Word. No goodness or power can be received separate from God, and if you want to get into this life of godliness, you must take time for fellowship with God.

People sometimes tell me: "My life is one of such scurry and bustle that I have no time for fellowship with God." A dear missionary said to me: "People do not know how we missionaries are tempted. I get up at five o'clock in the morning, and there are the natives waiting for their orders for work. Then I have to go to the school and spend hours there; and then there is other work, and sixteen hours rush along, and I hardly get time to be alone with God."

Ah! there is the want. I pray you, remember two things. I have not told you to trust the omnipotence of God as a thing, and I have not told you to trust the Word of God as a written book, but I have told you to go to the God of omnipotence and the God of the Word. Deal with God as that nobleman dealt with the living Christ. Why was he able to believe the word that Christ spoke to him? Because in the very eyes and tones and voice of Jesus, the Son of God, he saw and heard something which made him feel that he could trust Him. And that is what Christ can do for you and me. Do not try to stir and arouse faith from within. How often I have tried to do that, and made a fool of myself! You cannot stir up faith from the depths of your heart. Leave your heart, and look into the face of Christ, and listen to what He tells you about how He will keep you. Look up into the face of your loving Father, and take time every day with Him, and begin a new life with the deep emptiness and poverty of a man who has got nothing, and who wants to get everything from Him — with the deep restfulness of a man who rests on the living God, the omnipotent Jehovah — and try God, and prove Him if He will not open the windows of Heaven and pour out a blessing that there shall not be room to receive it.

I close by asking if you are willing to experience to the very full the heavenly keeping for the heavenly inheritance? Robert Murray M'Cheyne says, somewhere: "Oh, God, make me as holy as a pardoned sinner can be made." And if that prayer is in your heart, come now, and let us enter into a covenant with the everlasting and omnipotent Jehovah afresh, and in great helplessness, but in great restfulness place ourselves in His hands. And then as we enter into our covenant, let us have the one prayer — that we may believe fully that the everlasting God is going to be our Companion, holding our hand every moment of the day; our Keeper, watching over us without a moment's interval; our Father, delighting to reveal Himself in our souls always. He has the power to let the sunshine of His love be with us all the day. Do not be afraid because you have got your business that you cannot have God with you always. Learn the lesson that the natural sun shines upon you all the day, and you enjoy its light, and wherever you are you have got the sun; God takes care that it shines upon you. And God will take care that His own divine light shines upon you, and that you shall abide in that light, if you will only trust Him for it. Let us trust God to do that with a great and entire trust.

## July 30 – Thursday

### ABSOLUTE SURRENDER

And then finally, the life of the branch is a life of absolute surrender.

**This word, absolute surrender, is a great and solemn word, and I believe we do not understand its meaning.**

"And now, what do you understand, little branch, about your relationship to the vine?"

"My relationship is just this: I am utterly given up to the vine, and the vine can give me as much or as little sap as it chooses. Here I am at its disposal and the vine can do with me what it likes."

Oh, friends, we need this absolute surrender to the Lord Jesus Christ. The more I speak, the more I feel that this is one of the most difficult points to make clear, and one of the most important and needful points to explain — what this absolute surrender is. It is often an easy thing for a man or a number of men to come out and offer themselves up to God for entire consecration, and to say: "Lord, it is my desire to give up myself entirely to Thee." That is of great value, and often brings very rich blessing. But the one question I ought to study quietly is What is meant by *absolute surrender*?

It means that, as literally as Christ was given up entirely to God, I am given up entirely to Christ. Is that too strong? Some think so. Some think that never can be; that just as entirely and absolutely as Christ gave up His life to do nothing but seek the Father's pleasure, and depend on the Father absolutely and entirely, I am to do nothing but to seek the pleasure of Christ. But that is actually true. Christ Jesus came to breathe His own Spirit into us, to make us find our very highest happiness in living entirely for God, just as He did. Oh, beloved brethren, if that is the case, then I ought to say:

"Yes, as true as it is of that little branch of the vine, so true, by God's grace, I would have it to be of me. I would live day by day that Christ may be able to do with me what He will."

Ah! here comes the terrible mistake that lies at the bottom of so much of our own religion. A man thinks:

"I have my business and family duties, and my relationships as a citizen, and all this I cannot change. And now alongside all this I am to take in religion and the service of God, as something that will keep me from sin. God help me to perform my duties properly!"

This is not right. When Christ came, He came and bought the sinner with His blood. If there was a slave market here and I were to buy a slave, I should take that slave away to my own house from his old surroundings, and he would live at my house as my personal property, and I could order him about all the day. And if he were a faithful slave, he would live as having no will and no interests of his own, his one care being to promote the well-being and honor of his master. And in like manner I, who have been bought with the blood of Christ, have been bought to live every day with the one thought — How can I please my Master?

## July 31 – Friday

Oh, we find the Christian life so difficult because we seek for God's blessing while we live in our own will. We should be glad to live the Christian life according to our own liking. We make our own plans and choose our own work, and then we ask the Lord Jesus to come in and take care that sin shall not conquer us too much, and that we shall not go too far wrong; we ask Him to come in and give us so much of His blessing. But our relationship to Jesus ought to be such that we are entirely at His disposal, and every day come to Him humbly and straightforwardly and say:

"Lord, is there anything in me that is not according to Thy will, that has not been ordered by Thee, or that is not entirely given up to Thee?"

Oh, if we would wait and wait patiently, I tell you what the result would be. There would spring up a relationship between us and Christ so close and so tender that we should afterward be amazed at how we formerly could have lived with the idea: "I am surrendered to Christ." We should feel how far distant our intercourse with Him had previously been, and that He can, and does indeed, come and take actual possession of us, and gives unbroken fellowship all the day. The branch calls us to absolute surrender.

I do not speak now so much about the giving up of sins. There are people who need that, people who have got violent tempers, bad habits, and actual sins which they from time to time commit, and which they have never given up into the very bosom of the Lamb of God. I pray you, if you are branches of the living Vine, do not keep one sin back. I know there are a great many difficulties about this question of holiness. I know that all do not think exactly the same with regard to it. That would be to me a matter of comparative indifference if I could see that all are honestly longing to be free from every sin. But I am afraid that unconsciously there are in hearts often compromises with the idea that we cannot be without sin, we must sin a little every day; we cannot help it. Oh, that people would actually cry to God: "Lord, do keep me from sin!" Give yourself utterly to Jesus, and ask Him to do His very utmost for you in keeping you from sin.

There is a great deal in our work, in our church and our surroundings that we found in the world when we were born into it, and it has grown all around us, and we think that it is all right, it cannot be changed. We do not come to the Lord Jesus and ask Him about it. Oh! I advise you, Christians, *bring everything into relationship with Jesus* and say: "Lord, everything in my life has to be in most complete harmony with my position as a branch of Thee, the blessed Vine."

Let your surrender to Christ be absolute. I do not understand that word surrender fully; it gets new meanings every now and then; it enlarges immensely from time to time. But I advise you to speak it out: "Absolute surrender to Thee, O Christ, is what I have chosen." And Christ will show you what is not according to His mind, and lead you on to deeper and higher blessedness.

In conclusion, let me gather up all in one sentence. Christ Jesus said: "I am the Vine, ye are the branches." In other words: "I, the living One who have so completely given myself to you, am the Vine. You cannot trust me too much. I am the Almighty Worker, full of a divine life and power."