

Copyright © 2023 Lei Ann Sparkman Carson

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

“ABIDING”: A BIBLICAL CRITIQUE OF
ANDREW MURRAY’S THEOLOGY
AND WRITINGS ON PRAYER

A Thesis
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Educational Ministry

by
Lei Ann Sparkman Carson
May 2023

APPROVAL SHEET

“ABIDING”: A BIBLICAL CRITIQUE OF
ANDREW MURRAY’S THEOLOGY
AND WRITINGS ON PRAYER

Lei Ann Sparkman Carson

Read and Approved by:

Faculty Supervisor: Joseph C. Harrod

Second Reader: Donald S. Whitney

Defense Date: February 22, 2023

For the glory of God

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	ix
PREFACE	x
Chapter	
1. INTRODUCTION	1
Familiarity with Literature	2
Works Surveying Murray’s Personal, Historical, and Theological Influences	3
Murray’s Works Providing Insight to His Theology and Writings on Prayer	6
Secondary Sources Reviewing Murray’s Theology and Writings on Prayer	9
Void in Literature	10
Thesis	11
2. AN EXAMINATION OF SOURCES WHICH INFLUENCE MURRAY’S THOUGHT	12
Personal Influences	12
A Godly Heritage: “A Priceless Boon”	13
Theological Training: “Tepid Orthodoxy”	15
A Godly Wife: “A Tailor-Made Helpmeet”	19
Historical Influences	20
William Chalmers Burns: “An Intense Realization of Things Spiritual and Invisible”	21
Johann Christoph Blumhardt: “The Need of Persevering Prayer”	22

Chapter	Page
William Boardman: “The Increasing Exercise of Faith”	23
George Müller: “The Glorifying of God”	24
William Law: “That God May Be All”	26
Theological Influences	30
Keswick: No School of Theology but a Definitive Methodology	31
J. C. Ryle’s Analysis: “New-Fangled Divisions”	34
Benjamin Warfield’s Analysis: “Abiding Monuments” to Perfectionism	36
J. I. Packer’s Analysis: “Piestic Goofiness”	38
3. AN EXAMINATION OF MURRAY’S THEOLOGY OF PRAYER	41
Theology of the Three States of Man	41
The Natural Man	41
The Carnal Man	42
The Spiritual Man	47
Theology of the Godhead	51
The Spirit Who Is Experienced and Who Enables.	52
God Who Is Father and Sovereign	57
The Son Who Mediates and Teaches.	59
Theology of Divine Healing	61
Jesus Is “Physician of the Sick”	62
Sickness Is a “Chastisement”	63
4. AN EXAMINATION OF MURRAY’S WRITINGS ON THE PRACTICE OF PRAYER	66
The Purpose of Prayer	66
A “Natural Channel” of Communication	67
“Man’s Destiny from the First”	68

Chapter	Page
The Practice of Abiding	69
Abiding Increases with the Believer’s Growing Faith	69
Abiding Enables Believers to Pray in Accordance with God’s Will	71
Abiding Enables Believers to Seek God’s Glory	72
Abiding Enables Believers to Claim the Name of Christ	73
Abiding Enables Believers to Understand the Need for Faith	73
Abiding Situates Believers for Answered Prayers	74
The Practice of Perseverance	75
The Difficulty of Perseverance	76
The High Privilege of Perseverance	77
The Practice of Humility	78
Fearing and Fleeing Humility	78
Taking Pleasure in Humility	79
The Practice of Obedience	80
Obedience Yields Effective Prayers	81
Obedience Provides Access to God’s Blessings	82
The Practice of Fasting	83
“The Cure of Unbelief”	83
Grasping the Invisible through Prayer	84
The Practice of Prayer Modeled in Scripture	85
“Our Father, Which Art in Heaven!”	86
“Hallowed Be Thy Name”	86
“Thy Kingdom Come”	87
“Thy Will Be Done, as in Heaven, So on Earth”	87
“Give Us This Day Our Daily Bread”	88

Chapter	Page
“And Forgive Us Our Debts, as We Also Have Forgiven Our Debtors”	88
“And Lead Us Not into Temptation, but Deliver Us from the Evil One”	89
“For Thine is the Kingdom, and the Power, and the Glory, For Ever, Amen”	90
5. THE IMPLICATIONS OF MURRAY’S THEOLOGY AND WRITINGS ON PRAYER FOR THE CHURCH	91
The Implications of Murray’s Theology of Prayer	92
Theology of the Godhead	92
Theology of the Natural and the Carnal Man	94
Theology of the Spiritual Man	96
Theology of Divine Healing	99
The Implications of Murray’s Writings on Prayer	101
The Practice of Abiding	101
The Practices of Perseverance, Humility, and Obedience	104
The Practice of Fasting	107
The Practice of Prayer Modeled in Scripture	109
Concluding Thoughts	111
 Appendix	
1. ANDREW MURRAY’S TESTIMONY OF THE EXCHANGED LIFE	113
BIBLIOGRAPHY	116

LIST OF ABBREVIATIONS

WJE *The Works of Jonathan Edwards*. 73 vols. New Haven, CT: Yale University, 1957-2008. Edwards.yale.edu

PREFACE

Her prayers were different than any I had ever heard. It was not so much that her words were different—it was that she said them in such a different manner. She spoke with God as if she knew him intimately. She spoke with power as if she knew he heard her. She spoke with confidence as if she trusted him fully. I wanted what she had, to know God the way she knew him, to know my prayers were heard by him, to know I could fully trust him. Over the next few months, by studying Scripture under the guidance of my church, I learned how. And I longed for others to learn the same.

Years later, in the writings of Andrew Murray, I found yet another who yearned for believers to learn to pray. I was intrigued by his compelling message that so clearly taught Christians how to pray purposefully and powerfully. Yet, while his texts were biblically saturated, his theology gave me cause for concern. Was my concern merited?

I am thankful I was given the opportunity to explore this question through this thesis. I am also thankful for those who generously offered their prayers, expertise, time, and encouragement during its writing. These include foremost my David—my godly leader, my praying friend, my loving husband—my rock throughout my studies. As my greatest encourager, he continually reminded me that the pursuit of God’s glory is worth any challenge. He was joined by our sons, Nathan and Ben, and soon-to-be daughter-in-love, Megan, who cheered me on, patiently listening and offering advice as I talked through how I could clearly articulate theologies and concepts that were not always clear.

Dr. Joseph Harrod served as my doctoral supervisor, tirelessly guiding, instructing, correcting, and affirming my efforts throughout the writing of my thesis. His vast knowledge of the theology of prayer proved invaluable. Dr. Donald Whitney

graciously provided his godly counsel as this thesis's second reader. His treasury of expertise pertaining to all aspects of biblical spirituality greatly influenced my work from conception to conclusion. The biblical spirituality and educational seminars of these two men along with those of Dr. Matthew Haste and Dr. Stephen Yuille immensely enriched my thesis, ministry, and spiritual life.

Additionally, I appreciate Dr. Haste, Kelly Brown, Kimber Graves, and Madelyn Crawley of the Professional Doctoral Office for their kind assistance throughout my studies. Moreover, my thesis benefitted from the thoughtful input of the Writing Center staff and Dr. Chase Sears as well as the outstanding editorial efforts of Betsy Fredrick. I am furthermore indebted to Emilee Smith and the staffs of the James P. Boyce Centennial Library, Southwestern Baptist Theological Seminary Library, Harvard University Library, Yale University Library, the Jonathan Edwards Center at Yale University, Gateway Seminary Library, Reformed Theological Seminary Library, and Quintilla Geer Bruton Library for helping me acquire resources for this thesis.

I am also thankful to Dr. Gregory Smith, Dr. Terri Stovall, Dr. Stephen Presley, Dr. Rhonda Kelley, Dr. Judi Jackson, and Dr. Emily Dean, who laid the foundation for my thesis and ministry through their instruction during my time at the Southwestern Baptist Theological Seminary and New Orleans Baptist Theological Seminary. In addition, I am deeply appreciative to Jim Weeks for introducing and encouraging me to apply to the doctoral program of The Southern Baptist Theological Seminary.

Additionally, I am grateful for friends such as Greg and Marion Snapp, who demonstrated what it means to pray without ceasing. Pastor Russell, his wife Anne, and children Bonnie Jane, Ryan Kent, and Carson James Zwerner provided long talks and hugs which kept me motivated. Bill and Anna Phillips shared dinner dates which kept me inspired. Russ and Mary Lee, David and Celeste Bennett, Taehoon and Katelyn Lee, and Ella Wilkins provided gracious hospitality during my trips to Louisville. David and

Shelby Wiegman kept me covered in prayer, and Shelby was always ready for lunch and coffee meetups which kept me focused on God's goodness. My Lifeway friends encouraged me with notes, texts, and emails, and my dear MondayNight Girls showered me with their constant love and support.

Most importantly, I am thankful for those who prayed for me throughout my research and writing process. I now pray that God will greatly bless them and all who have graciously aided me in the pursuit of a better understanding of Murray's theology and writings on prayer. I pray that through our efforts, the Spirit will lead others to realize the importance God places on prayer and the power God offers through its practice.

Lei Ann Carson

Plant City, Florida

May 2023

CHAPTER 1

INTRODUCTION

Many Christians believe God hears their prayers. Likewise, many wonder if these prayers truly make a difference. Dutch Reformed minister Andrew Murray (1828-1917) believes prayers can make not only a tangible difference but also a powerful impact. “We must begin to believe that God, in the mystery of prayer, has entrusted us with a force that can move the heavenly world and bring its power down to this earth,” Murray asserts in *The State of the Church: A Plea for More Prayer*.¹ Murray teaches that key to understanding and receiving this power is Jesus’s promise of John 15:7: “If ye abide in me, ask whatsoever ye will, and it shall be done unto you.”² The South African minister is so convinced of the power of this promise that he writes multiple treatises teaching believers how to pray. Murray’s devotional classics, first published more than one hundred years ago, remain widely read today. Moreover, he is routinely quoted by theologians from a range of evangelical denominations.

Despite his popularity, Murray’s teachings have come under scrutiny, in part because his doctrine is informed by writers with mystical tendencies, such as British non-juror William Law (1686-1761).³ Murray’s instruction has also raised question because it

¹ Andrew Murray, *The State of the Church: A Plea for More Prayer*, 3rd ed. (London: J. Nisbet, 1912), 86.

² All Scripture quotations are from the King James Version, unless otherwise noted. For more on Murray’s discussion of this text, see Andrew Murray, *With Christ in the School of Prayer: Thoughts on Our Training for the Ministry of Intercession* (Philadelphia: Rodgers, n.d.), 3.

³ David J. Goodhew, “Murray, Andrew,” in *Biographical Dictionary of Evangelicals*, ed. Timothy Larsen, David William Bebbington, and Mark Allan Noll (Downers Grove, IL: InterVarsity, 2003), 460-63.

reflects the influence of faith healers, notably William Boardman (1810-1886) and Johann Christoph Blumhardt (1805-1880).⁴ However, it is the Keswick movement's influence upon Murray which causes most to question his theology. Murray is a propagator of the movement's early teachings regarding Second Blessing theology, a doctrine of sanctification criticized by theologians J. C. Ryle (1816-1900), B. B. Warfield (1851-1921), and J. I. Packer (1926-2020). Their critiques raise concern as to how Murray's own theology and teaching should be viewed in light of evangelical interpretations of Scripture.⁵

In consideration of this concern, four fundamental questions arise: (1) How is Murray's thought informed by elements of mysticism, Keswick teaching, and faith healing?, (2) How do these elements inform Murray's theology and writings on prayer?, (3) How do these elements which inform Murray's theology and writings on prayer align with evangelical interpretations of Scripture?, and (4) What are the implications of Murray's theology and writings on prayer for the church? This thesis will address these questions.

Familiarity with Literature

This survey of literature will encompass three major categories; each will provide unique insight to Murray's theology and writings on prayer. These categories

⁴ In *With Christ in the School of Prayer*, Murray includes excerpts from Johann Christoph Blumhardt's biography authored by Friedrich Zündel, first published in 1880. Murray, *With Christ in the School of Prayer*, 108-9, 132-34. See also Friedrich Zündel, *Pastor Johann Christoph Blumhardt: An Account of His Life*, trans. Christian T. Collins Winn and Charles E. Moore (Eugene, OR: Cascade, 2010).

⁵ David Bebbington identifies four priorities that form the basis of evangelicalism: conversionism, the principle that lives must be changed; activism, the manifestation of the gospel through service; biblicism, a highly-held regard for the Bible; and crucicentrism, an emphasis on Christ's sacrificial death on the cross. Within these broad descriptors, several denominations and religious movements identify as evangelical. Chap. 5 of this thesis will review Murray's theology and practice of prayer through the lens of various of these denominations and movements. For more on Bebbington's Quadrilateral, see David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1993), 2-17.

include: (1) literature that broadly surveys Murray's personal, historical, and theological influences, (2) works by Murray that reveal his theology and practice of prayer, and (3) secondary works that review his theology and writings on prayer.

The first category will begin by surveying manuscripts that discuss Murray's upbringing, family, and education to determine the impact of these elements upon his thought. Next, this category will survey literature that examines the spiritual leaders—including those who embrace mystical tendencies and faith healing—which impact Murray's teachings. Finally, this first category will review texts analyzing the theology that appears to most influence Murray's doctrine: Keswick's theology of sanctification.

The second category will review some of Murray's 240 works. This category will focus upon Murray's books and sermons discussing his theology and practice of prayer. To better understand this theology and practice, Murray's works providing insight to his doctrines of sanctification, Trinitarianism, and divine healing will also be reviewed.

The final category will focus upon secondary sources that provide specific insight into Murray's theology and writings on prayer. This category will review literature produced by Murray's contemporaries as well as later researchers.

Works Surveying Murray's Personal, Historical, and Theological Influences

Murray's upbringing, family, and education are addressed in biographies by J. du Plessis and Leona Choy. Plessis's expansive biography details historical and spiritual events that shape Murray as a minister, educator, author, and evangelist.⁶ Additionally, his text includes primary sources such as correspondence and photographs supplied by Murray's daughters and nieces as well as Murray's journal articles and tracts. Although it was published after Murray's death, Plessis's text was written at Murray's request. In her

⁶ J. du Plessis, *The Life of Andrew Murray of South Africa* (London: Marshall Brothers, 1920).

biography, *Andrew Murray: Apostle of Abiding Love*, Choy surveys Murray's contributions as a minister, husband, and father.⁷ Choy's work is helpful in its inclusion of letters, documents, and interviews supplied by Murray's family.

Keswick's early years—along with Murray's contributions to the movement—are recorded in three notable volumes. In *The Keswick Convention: Its Message, Its Method, and Its Men*, Charles F. Harford chronicles more than thirty years of Keswick history.⁸ This text, featuring essays from Keswick leaders, includes writings from J. B. Figgis and W. H. Griffith describing Murray's contributions and experiences at Keswick. Steven Barabas analyzes the message of Keswick from a scriptural perspective in his well-annotated text *So Great Salvation: The History and Message of the Keswick Convention*.⁹ Presented in three parts, his book first overviews the history and methodology of Keswick. The text next evaluates the teaching of Keswick, then provides brief biographies of notable Keswick leaders such as Andrew Murray. *The Keswick Story: The Authorized History of the Keswick Convention*, compiled by John Charles Pollock, surveys the first eighty years of Keswick history.¹⁰ Pollock's work, authorized by the Keswick Convention Council, reviews Murray's only speaking appearance at Keswick in addition to Murray's experience with divine healing.

Three reformed theologians, J. C. Ryle, Benjamin Breckenridge Warfield, and J. I. Packer, offer sharp critiques of theologies stemming from Keswick. In *Holiness: Its Nature, Hindrances, Difficulties, and Roots: Being a Series of Papers on the Subject*, Ryle

⁷ Leona F. Choy, *Andrew Murray: Apostle of Abiding Love* (Fort Washington, PA: Christian Literature Crusade, 1978).

⁸ Charles F. Harford, *The Keswick Convention: Its Message, Its Method, and Its Men* (London: Marshall Brothers, 1907).

⁹ Steven Barabas, *So Great Salvation: The History and Message of the Keswick Convention* (Eugene, OR: Wipf & Stock, 2005).

¹⁰ John Charles Pollock, *The Keswick Story: The Authorized History of the Keswick Convention* (Chicago: Moody, 1964).

rebukes the teaching of two-staged sanctification.¹¹ His groundbreaking work, published and later expanded after the first Keswick convention, reasons for the doctrine of progressive sanctification. Warfield writes three essays critiquing Keswick doctrine: “Oberlin Perfectionism,” “The ‘Higher Life’ Movement,” and “The Victorious Life.”¹² In Warfield’s understanding, Keswick teaches a form of Christian perfectionism. In his *Evangelical Quarterly* article, “Keswick and the Reformed Doctrine of Sanctification,” Packer reviews Keswick theology from a reformed soteriology. He describes the movement’s teaching as “resting on a theological axiom which is false to Scripture and dishonoring to God.”¹³ Packer ultimately argues that Keswick doctrine is a Pelagian heresy. Nearly thirty years later, he softens his attack but continues to contest Keswick doctrine in *Keep in Step with the Spirit*.¹⁴ In his expanded examination of Second Blessing theology, Packer discusses the person and work of the Holy Spirit.

Keswick proponents Evan Henry Hopkins, Charles W. Price, Ian M. Randall, and J. Robertson McQuilkin provide insight to Keswick soteriology. Hopkins, in *The Law of Liberty in the Spiritual Life*, explains how the indwelling of the Spirit results in a transformed life of liberty.¹⁵ His biblically-infused work is considered the textbook for Keswick teaching. In *Transforming Keswick*, Price and Randall analyze the criticism of

¹¹ J. C. Ryle, *Holiness: Its Nature, Hindrances, Difficulties, and Roots: Being a Series of Papers on the Subject* (London: W. Hunt, 1887).

¹² Benjamin B. Warfield, “Oberlin Perfectionism,” “The ‘Higher Life’ Movement,” and “The Victorious Life,” in *The Works of Benjamin B. Warfield: Perfectionism, Part Two*, vol. 8 (Bellingham, WA: Logos Bible Software, 2008).

¹³ J. I. Packer, “Keswick and the Reformed Doctrine of Sanctification,” *Evangelical Quarterly* 27 (July-September 1955): 153-67.

¹⁴ J. I. Packer, *Keep in Step with the Spirit* (Grand Rapids: Revell, 1984).

¹⁵ Evan Henry Hopkins, *The Law of Liberty in the Spiritual Life* (London: Marshall Brothers, 1884).

Keswick doctrine issued by Ryle, Warfield, and Packer.¹⁶ Their work, commissioned for the 125th anniversary of the Keswick Convention, examines the movement's history and reflects upon its future. McQuilkin explains Keswick soteriology in *Five Views on Sanctification*.¹⁷ This accessible treatise discusses the salient points of Keswick's Second Blessing theology. McQuilkin's Keswick view is critiqued by advocates of four opposing views: (1) Wesleyan, Melvin E. Dieter; (2) Reformed, Anthony A. Hoekema; (3) Pentecostal, Stanley M. Horton; and (4) Chaferian, John F. Walvoord.

Finally, Andrew Naselli provides arguably the most expansive historical and theological survey of the early Keswick movement in *Let Go and Let God? A Survey and Analysis of Keswick Theology*.¹⁸ He carefully and systematically traces the historical origins and teachings of Keswick theology beginning with the year 1875 and continuing through 1920, then analyzes Second Blessing theology from a Reformed view of soteriology. Naselli's extensively annotated book includes an exceptional bibliography.

Murray's Works Providing Insight to His Theology and Writings on Prayer

Murray is best known for his classic *Bliff in Jesus (Abide in Christ)*, published in Dutch in 1864 and in English in 1882. The book guides the reader through thirty-one days of Scripture saturated lessons, each connected with the parable of the vine (John 15:1-12).¹⁹ Murray teaches that abiding in Christ is the essence of the Christian life, the fundamental component for all spiritual disciplines, blessings, and fruit, for in Christ "the

¹⁶ Charles W. Price and Ian M Randall, *Transforming Keswick* (Carlisle, England: OM, 2000).

¹⁷ John Robertson McQuilkin, "The Keswick Perspective," in *Five Views on Sanctification*, ed. Stanley N. Gundry, Counterpoints Series (Grand Rapids: Zondervan, 1987), 151-83.

¹⁸ Andrew David Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology* (Bellingham, WA: Lexham, 2010).

¹⁹ Andrew Murray, *Abide in Christ* (Philadelphia: H. Altemus, 1895).

treasures of wisdom and knowledge” are hidden.²⁰ Thus, to understand Murray’s theology of prayer, one must understand his theology of abiding. Murray devotes a chapter in *Abide in Christ* to explain this vital precept: the key to praying effectively is abiding faithfully.

Murray explains the role of the Spirit in the believer and church in *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church*.²¹ In this 1888 text, he provides insight to his theology of sanctification, explaining his doctrines of the spiritual and carnal man as well as Spirit filling and Spirit baptism. Teaching from Romans 8:26-27, the minister also devotes a chapter to the role of the Spirit in prayer. In *The Deeper Christian Life*, Murray dedicates a chapter to exploring how the apostle Peter’s life is marked by two natures, spiritual and carnal.²²

In *Keswick’s Triumphant Voice: Forty-Eight Outstanding Addresses Delivered at the Keswick Convention, 1883-1962*, Herbert Frederick Stevenson preserves notable Keswick sermons.²³ Included is Murray’s address from Keswick Convention 1895, “The Carnal Christian.” The message provides insight into Murray’s doctrine of the two stages of faith. Murray lays the foundation for this doctrine of sanctification in his 1891 text, *The Two Covenants and the Second Blessing*.²⁴

In *With Christ in the School of Prayer*, published in 1885, Murray writes thirty-one lessons on prayer based upon Jesus’s teachings. Murray instructs believers in

²⁰ Murray, *Abide in Christ*, 61.

²¹ Andrew Murray, *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church* (New York: Anson D. F. Randolph, 1888).

²² Andrew Murray, *The Deeper Christian Life* (Chicago: Fleming H. Revell, 1895).

²³ Andrew Murray, “The Carnal Christian,” in *Keswick’s Triumphant Voice: Forty-Eight Outstanding Addresses Delivered at the Keswick Convention, 1883-1962*, ed. Herbert Frederick Stevenson (Grand Rapids: Zondervan, 1963), 84-93.

²⁴ Andrew Murray, *The Two Covenants and the Second Blessing* (1891; repr., Old Tappan, NJ: Revell, 1974).

how to pray effectively, reminding them how “God rules the world by the prayers of His saints.”²⁵ The text is an invaluable source for understanding Murray’s theology regarding the roles of the Father, Son, and Spirit in prayer. This classic also provides insight to Murray’s theology of divine healing through intercession. To affirm, augment, and clarify his teachings on prayer, Murray writes *The Ministry of Intercession: A Plea for More Prayer* in 1897, followed by *The Prayer Life by Andrew Murray* in 1912.²⁶

In *Divine Healing: A Series of Addresses and a Personal Testimony*, published in 1900, Murray shares his testimony of the divine healing he experienced after suffering from a two-year illness. Murray seeks to demonstrate that “it is ‘the prayer of faith’ which saves the sick (James 5:15).”²⁷ Over a series of thirty-two lessons based upon Scripture, Murray guides the church to this “treasure of divine grace,” which he yearns for the church to appreciate.²⁸

In his introductions for several works authored by William Law, Murray gives insight to how his thought is informed by mysticism. In *Wholly for God: The True Christian Life; A Series of Extracts from the Writings of William Law*, Murray introduces Law’s text, addresses Law’s doctrine, then emphasizes how Law recognizes God in the midst of all things.²⁹ Murray later republishes Law’s work, *An Humble, Earnest and Affectionate Address to the Clergy*, under the new title, *The Power of the Spirit: With Additional Extracts from the Writings of William Law*, and again supplies an

²⁵ Murray, *With Christ in the School of Prayer*, 122.

²⁶ Andrew Murray, *The Ministry of Intercession: A Plea for More Prayer*, 3rd ed. (London: J. Nisbet, 1898); Andrew Murray, *The Prayer Life by Andrew Murray* (Chicago: Moody, 1912).

²⁷ Andrew Murray, *Divine Healing: A Series of Addresses* (Nyack, NY: Christian Alliance, 1900), 46.

²⁸ Murray, *Divine Healing*, 30.

²⁹ Andrew Murray, introduction to *Wholly for God: The True Christian Life, A Series of Extracts from the Writings of William Law*, by William Law and Andrew Murray (New York: Anson D. F. Randolph, 1893), xi-xxxii.

introduction.³⁰ In his publishing of Law's *Dying to Self: A Golden Dialogue*, Murray describes how Law embraces Keswick's teaching regarding two classes of Christians—those who have experienced the Spirit's indwelling versus those who have not.³¹ These introductions and annotations provide a glimpse into Murray's admiration and emulation of Law's theology.

Secondary Sources Reviewing Murray's Theology and Writings on Prayer

In *Andrew Murray and His Message*, W. M. Douglas offers a biographical and spiritual account of Murray's life.³² Douglas records Murray's impact as a spiritual leader, surveying Murray's teachings on topics such as sanctification, prayer, and divine healing. He also includes a survey of Murray's written works compiled by Murray's friend, Walter Searle.

W. J. Hollenweger surveys the development of Pentecostal teaching and practices in *The Pentecostals: The Charismatic Movement in the Churches*. In his extensive, well-documented volume, he examines Murray's doctrine, describing how the minister "makes a clear distinction between 'rebirth' and the 'indwelling of the Spirit' or 'baptism with the Holy Spirit.'"³³ Hollenweger's work includes a brief biography of Murray, a discussion of Murray's doctrine of faith healing, and an examination of Keswick theology.

³⁰ Andrew Murray, introduction to *The Power of the Spirit: With Additional Extracts from the Writings of William Law*, by William Law and Andrew Murray (New York: Fleming H. Revell, 1895), ix-xv.

³¹ Andrew Murray, introduction to *Dying to Self: A Golden Dialogue*, by William Law and Andrew Murray (London: J. Nisbet, 1898), ix-xiv.

³² William M. Douglas, *Andrew Murray and His Message: One of God's Choice Saints* (New York: Fleming H. Revell, 1926).

³³ W. J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches*, trans. R. A. Wilson (Minneapolis: Augsburg, 1972), 114.

V. Edman Raymond surveys the lives of twenty Christian leaders who profess to undergoing the transforming indwelling, abundant life of the Spirit in *They Found the Secret: Twenty Transformed Lives That Reveal a Touch of Eternity*.³⁴ Throughout his survey of Murray, Raymond includes excerpts from Murray's messages as well as his testimony of divine healing. Raymond also quotes Amy Carmichael (1867-1951) as she shares her impressions regarding Murray's experience of indwelling. The previously noted texts of Plessis and Harford also prove helpful in this analysis of Murray's theology of the Spirit as well as his theology and writings on prayer.

Due to the widespread popularity and accessibility of Murray's devotional prayer classics, ministry leaders must understand his doctrine. Yet, no published literature adequately examines his theology or his writings on prayer. This deficit is examined within the next section.

Void in Literature

Despite the many texts which review Murray's life and works, there is a void of literature examining his Second Blessing theology and writings on prayer. The preceding survey of literature, for example, demonstrates that Murray's thought is informed by eclectic—and at times problematic—influences, such as those veering toward and at times embracing mysticism and faith healing. However, there is a lack of analysis showing how Murray's theology and writings on prayer are informed by these sources.

Similarly, this survey establishes that both proponents as well as critics of Keswick have produced numerous works evaluating the movement's theology. Nevertheless, these theologians and researchers stop short of providing suitable analysis of how Keswick teaching informs Murray's theology and writings on prayer. Even those

³⁴ Edman V. Raymond, *They Found the Secret: Twenty Transformed Lives That Reveal a Touch of Eternity* (Grand Rapids: Zondervan, 1960).

texts that focus specifically on Murray's life and works fail to provide satisfactory insight to his theology and writings.

Clearly, Murray's works are thoughtfully written and biblically saturated. They remain widely read. Yet, thoughtfully written, biblically saturated, and widely read do not equal biblical soundness, and no published literature adequately examines the biblical soundness of Murray's theology and writings on prayer. This thesis addresses this void.

Thesis

This thesis demonstrates that while Murray's treatises teach believers to pray for the most important of reasons—to bring God glory—the Second Blessing theology which informs his writings gives cause for concern. In the preceding pages of this first chapter, a survey of literature identifies the void that exists regarding analysis of Murray's theology and writings on prayer. In chapter 2, the various personal, historical, and theological influences which apprise Murray's thought are examined. Next, study shifts to Murray's theologies, which inform his prayer treatises. In chapter 4, Murray's writings on his practice of prayer are analyzed. Finally, the implications of Murray's theology and writings on prayer for the church are considered through the lens of various evangelical interpretations of Scripture.

CHAPTER 2

AN EXAMINATION OF SOURCES WHICH INFLUENCED MURRAY'S THOUGHT

“Though there have been significant exceptions, the writers of books have also been, in most cases, diligent readers of books. This was certainly the case with Andrew Murray.”¹ True to this saying and J. du Plessis’s assessment, Murray’s writings bear the influence of the books he read as well as the family and friends that supported him. Moreover, his work reflects the impact of an eclectic assortment of historical figures and spiritual movements. To provide a fuller understanding of Murray’s theology and writings on prayer, this chapter will survey the personal, historical, and theological sources that informed his thought.

Personal Influences

Every Friday evening for more than thirty-five years, Andrew Murray Sr. (1794-1866), would close himself inside his Graaff-Reinet study and pray for revival. In 1860, God answered his prayers, igniting revival across the Cape of South Africa.² His daughter, Maria Neethling (1831-1912), describes how Murray’s prayer sessions marked their childhood: “his children will never forget standing outside his study door and listening to the loud crying to God and pleading for an outpouring of His Holy Spirit.”³

¹ J. du Plessis, *The Life of Andrew Murray of South Africa* (London: Marshall Brothers, 1920), 478.

² For more than 200 years, the Cape was a spiritual wasteland. Following the extended, persistent prayers of a faithful few including Murray Sr., revival sparked in 1860 during rural prayer meetings. Among the first to experience revival was Murray Jr.’s village and parish of Worcester. See Plessis, *Life of Andrew Murray*, 194-95.

³ Maria Neethling, *Unto Children’s Children* (London: T. H. Hopkins, 1909), 33.

Among those children to witness first-hand this powerful example of prayer was the subject of this thesis, Andrew Murray Jr. The younger Andrew was greatly impacted by both parents, and after surveying the extent of this impact, this chapter reviews how he was also influenced by his education and wife.

A Godly Heritage: “A Priceless Boon”

Neethling recalls how their father left a “most precious legacy,” modeling and teaching spiritual truths “as he walked up and down the large dining room after supper” reciting Scripture and hymns.⁴ Her brother, Andrew, felt the same, recollecting their upbringing as a “priceless boon . . . with blessings reaching across generations.”⁵ Andrew Jr. experienced these blessings of godly influence throughout his childhood and young adult years.

Born in Graaff Reinet in 1828, South Africa, Andrew Murray Jr. was the second son of Dutch Reformed Church (DRC) missionary and Scottish pastor Andrew Murray Sr. and Maria Stegmann (1809-1889); Andrew Jr. was born two years after the oldest son, John (1826-1882).⁶ Maria Neethling describes their home as one shaped by reverence: the reverence of God’s name, His day, and His Word. She explains how “the wife revered her husband; the children revered their parents; the servants

⁴ Neethling, *Unto Children’s Children*, 32.

⁵ Andrew Murray, quoted in William M. Douglas, *Andrew Murray and His Message: One of God’s Choice Saints* (New York: Fleming H. Revell, 1926), 23.

⁶ Andrew and Maria Murray parented sixteen children: John Murray (1826-1882), Andrew Murray Jr. (1828-1917), William Murray (1829-1899), Maria Murray Neethling (1831-1912), Charles Murray (1838 -1904), George Murray (1834-1840), Jemima Murray Louw (1836-1904), Isabella Murray (1838-1839), Isabella “Bella” Murray Hofmeyr (1839-1927), Catherine “Kitty” Murray (1840-1860), James Murray (1843-1914), George Murray (1845-1921), Robert Murray (1847-1850), Helen “Ellie” Murray (1849-1937), Margaret Murray (1852-1857), and Elizabeth “Eliza” Murray Neethling (1855-1917). The Andrew Murray Family Association, “Changemakers: The Original Murray Family Members,” accessed September 16, 2021, <https://andrew-murray.co.za/changemakers/>.

reverenced their master and mistress.”⁷ The parents trained their children in the Lord’s ways, with obedience expected and given freely. Neethling describes how “Father’s word was law; from his decision there was no appeal; his wisdom was never questioned.”⁸

In 1838, when Andrew and John were ten and twelve respectively, their parents sent them to Aberdeen, Scotland for grammar school, where the boys lived with their aunt and uncle, Rev. and Mrs. John Murray. In 1841, the two continued their studies at Marischal College and University in Aberdeen. Despite the distance, the Murray parents remained involved in the boys’ godly upbringing, with parenting taking the form of letters requiring months to cross the ocean.⁹ When the boys wrote to their father in September 1841, asking advice about professions, he responded how he hoped—after the boys’ schooling in Aberdeen—they would pursue more than merely a business or trade. Two and a half years later as the boys were nearing the end of their time in Aberdeen, their father again offered counsel regarding their vocations:

I am daily entreating God to guide, direct and bless you, I feel a strong confidence that you have not been sent from Africa to Europe to obtain a liberal education, but for some truly worthy purpose. . . . I trust you will see not to disappoint our expectations, and enter on avocations you might equally well have acquired here, without having ever left our shores. . . . I shall, however, endeavor to leave the matter in His hands who has thus far led us on. You will make the matter a subject of prayerful consideration.¹⁰

Additional letters reveal how Murray Sr. continued to pray for his son’s spiritual health. In a correspondence dated October 20, 1843, he addresses his concern for his sons’ salvation: “I am well aware, my dear boys, that neither you nor I can ever change the heart,” he wrote, “but let me entreat you both, with all the intense affection of a Christian

⁷ Neethling, *Unto Children’s Children*, 16.

⁸ Neethling, *Unto Children’s Children*, 16.

⁹ Vance Christie, *Andrew Murray: Christ’s Anointed Minister to South Africa* (Fearn, Scotland: Christian Focus, 2015), 28.

¹⁰ Neethling, *Unto Children’s Children*, 25. For earlier correspondence containing Murray Sr.’s vocational advice, see Neethling, *Unto Children’s Children*, 21-22.

clergyman and a loving father, to pray daily that God may in mercy be pleased to do so by His Holy Spirit.”¹¹ Murray Sr.’s prayers were answered years later when both sons declared Christ their Savior and accepted callings as pastors.

The July 30, 1845 edition of the *South African Commercial Advertiser* reports that the degree of *Artium Magister* (AM) was conferred on them after their “examination in the Evidences of Christianity, Latin, Greek, Natural History, Mathematics, Natural Philosophy, and Moral Philosophy and Logic.”¹² Next, when Andrew was almost seventeen and John nineteen, they traveled to the University of Utrecht in Holland to study theology from 1845-1848. The move strengthened their mastery of Dutch, the language of the church in South Africa.

Theological Training: “Tepid Orthodoxy”

Utrecht University traces its roots to the aftermath of the Reformation. The University explains that when the city of Utrecht embraced the Reformed theology of the DRC in 1580, the need arose for Protestant pastors. In response to this need, the city founded the Illustrious School of Utrecht in 1634 with seven professors and a few dozen students studying speculative philosophy, theology, law, and medicine. Two years later in 1636, the school became the Academy of Utrecht, later known as the University of Utrecht. Among the academy’s first professors was Dutch Reformed theologian Gijsbertus Voetius (1588-1676), a staunch Calvinist and instrumental force in the major theological battles of the seventeenth century. Voetius fought not only against Arminianism but also against

¹¹ Neethling, *Unto Children’s Children*, 68.

¹² *South African Commercial Advertiser*, July 30, 1845, quoted in Plessis, *Life of Andrew Murray*, 53.

the humanistic rationalism of Utrecht resident and French philosopher René Descartes (1596-1650).¹³

When the Murray brothers began their training at Utrecht in summer 1845, they discovered the University had shifted from its theologically orthodox beginnings. More specifically, they found what Plessis acknowledges as a “tepid orthodoxy and chill Rationalism.”¹⁴ According to Plessis, while pastors and professors still held in name to the Netherlands Confession and Heidelberg Catechism as well as the Canons of the Synod of Dort, evangelical doctrine had largely been set aside for a more broadminded view of theology. Dutch historian S. D. van Veen elaborates, “The greatest tolerance was displayed towards all manner of strange views, and men of all schools made this ‘broadmindedness’ their boast.”¹⁵

The Murray brothers found the rigorous orthodoxy they sought not through the university but through association with *Sechor Dabar*, a society founded in 1843 by five students.¹⁶ *Sechor Dabar*, named after the Hebrew phrase meaning *Remember the Word*, committed itself to the preparation of ministers in the “spirit of the Revival” that swept Holland prior to the Murrays’ arrival.¹⁷ Members rotated the responsibility for hosting

¹³ Utrecht University, “The History of Utrecht University,” accessed September 18, 2021, <https://www.uu.nl/en/organisation/profile/tradition-and-history/history>. Today, ranked among the world’s top fifty universities, Utrecht University boasts many distinguished scholars as part of its alumni and faculty, among them twelve Nobel Prize laureates and thirteen Spinoza Prize laureates.

¹⁴ Plessis, *Life of Andrew Murray*, 59.

¹⁵ S. D. van Veen, *Eene Eeuw van Worsteling*, 484, quoted in Plessis, *Life of Andrew Murray*, 58.

¹⁶ For more on the history of *Sechor Dabar*, see Plessis, *Life of Andrew Murray*, 58-62, 70.

¹⁷ According to Plessis, the evangelical revival that swept Holland, known by the French term for awakening, *Reveil*, began in literary circles, not ecclesiastical. Embraced primarily by aristocratic and upper middle classes, *Reveil* (1814) was led in Holland by nineteenth-century Dutch poet Willem Bilderdijk and his students, Izaak da Costa and Abraham Capadose, converts to Christianity from Judaism. Twenty years prior to the Murray’s arrival, da Costa spoke out against the unorthodoxy, which characterized his time in *Grievances against the spirit of the age*. See Izaak da Costa, *Bezwaren tegen den geest der eeuw* (Te Leyden, Nederland: L. Herdingh en Zoon, 1823). The backlash that ensued from da Costa’s pronouncement

weekly meetings which reflected the intense focus of their efforts. Agendas included three hours of study and discussion of theology followed by impromptu and planned messages at nine and a light dinner and conversation at ten. Plessis describes how, due to their desires to set good examples and to save money, society members abstained from wine and liquor. This decision earned them “the scorn and ridicule of their fellow students, and the band was promptly dubbed the ‘Chocolate Club’ and the ‘Prayer Club.’”¹⁸ In general, professors seemed to share their students’ low opinion of the society. Member N. H. de Graaf (1823-1886), recalling how professors showed no sympathy for the groups’ mistreatment, comments that its members must have been viewed by faculty as “des enfants terribles,—too decided, too fanatical.”¹⁹ Despite the ridicule and ostracization heaped upon *Sechor Dabar*, its membership remained intact and dedicated to the pursuit of theological truths throughout the Murray brothers’ tenure at Utrecht.²⁰ The society provided Andrew and John a nurturing and enriching community, strengthening their faith and theological convictions despite the unorthodoxy which saturated Holland.

During Andrew Murray’s first fall at Utrecht, when he was seventeen, he experienced what he called his conversion. In Murray’s understanding, *conversion* meant a decisive break from the lostness characterized by sin and commencement of a new relationship with Christ. Murray’s view of conversion reflected the doctrine of the Dutch Reformed Church, the Calvinist doctrine that God alone can initiate a new relationship

was severe: he received criticism from pulpits, ridicule from pamphlets, abuse from anonymous letters—and his home had to be guarded by police. Although many deserted him, he formed a like-minded circle of friends, including lawyer, historian, and statesman Groen van Prinsterer; philanthropist Heldring; and poets Beets and Capadose. The men formed “Christian Friends,” a group in Amsterdam dedicated to keeping the Holland awakening alive despite the “tepid orthodoxy and chill rationalism” of 1845-1854. Plessis, *Life of Andrew Murray*, 58-59.

¹⁸ Plessis, *Life of Andrew Murray*, 59.

¹⁹ N. H. de Graaf, quoted in Plessis, *Life of Andrew Murray*, 60.

²⁰ Christie, *Andrew Murray*, 45, 47-48.

between God and humanity by extending his sovereign grace.²¹ This is not to say that Murray believed his conversion was a complete break from sin. To the contrary, he noted how his struggle against sin would continue throughout his life as part of the process of sanctification. Murray's doctrine of sanctification will be discussed in chapter 3.

Plessis records that Murray "used to say that he could point to the very house, the very room, and of course the very date, when this change ensued;" his conversion was no sudden upheaval," but rather "a distinct and complete surrender to Christ and to His claims."²² Murray later wrote of this surrender to his parents:

Your son has been born again. . . . For the last two or three years there has been a process going on, a continual interchange of seasons of seriousness and then forgetfulness, and then again of seriousness soon after. . . . But after I came to Holland I think I was led to pray in earnest; more I cannot tell, for I know it not. "Whereas I was blind, now I see" (John 9:25).²³

Three years later, Murray graduated in 1848 and was ordained into the DRC. Since he was only twenty years old, his first assignment was limited to isolated South African communities from the remote base of Bloemfontein.²⁴ During Murray's first pastorate in Bloemfontein he met Emma Rutherford (1835-1905), his future wife.

²¹ The Dutch Reformed Church (DRC) emerged during the sixteenth century Dutch Protestant revolt against Spain. The church gained strength even as Kings Charles V (1500-1558) and Phillip II of Spain (1527-1598), staunch Roman Catholics, fought against Protestantism which was viewed as heresy by the Catholic Church. Varying views of Reformed theology and church order existed within the DRC until the Synod of Dort (1618-1619) confirmed the church's character as Calvinist in doctrine, Presbyterian in governance. This same synod established the Canons of Dort, one of the foundations of theology of the DRC. The theology of the DRC spread via colonization to the East and West Indies and settlement in the United States of America; the DRC established itself in South Africa during the colonization of the Cape in 1652. John Bowker, ed., *The Concise Oxford Dictionary of World Religions* (Oxford: Oxford University, 2003), s.v. "Dutch Reformed Church." For more on the DRC in South Africa, see John McCarter, *The Dutch Reformed Church in South Africa: With Notices of the Other Denominations: An Historical Sketch* (Edinburgh: W. & C. Inglis, 1869).

²² Plessis, *Life of Andrew Murray*, 64.

²³ Plessis, *Life of Andrew Murray*, 64.

²⁴ David J. Goodhew, "Murray, Andrew," in *Biographical Dictionary of Evangelicals*, ed. Timothy Larsen, David William Bebbington, and Mark Allan Noll (Downers Grove, IL: InterVarsity, 2003), 460.

A Godly Wife: “A Tailor-Made Helpmeet”

Vance Christie describes how, during a visit to Cape Town in 1855, Murray met Howson Edward Rutherford, Christian businessman and philanthropist, and more importantly, father to Emma. Mr. and Mrs. Rutherford invited Murray to their home where he met and quickly fell in love with Emma. After only a month’s acquaintance, Murray offered a matter-of-fact proposal to a shocked and shaken Emma who refused his offer. It took a deeply apologetic letter—and over a year’s time—for Emma to agree to marriage.²⁵

Emma, educated at home by her mother and governesses, received instruction in Italian, German, and Dutch, the latter of which would prove invaluable to the ministry she would share with her husband. Moreover, she was a voracious reader, exposed to a range of literary materials. Leona F. Choy describes Emma as a “tailor-made helpmeet for Andrew’s future literary ministry.”²⁶ Olea Nel notes in *South Africa’s Forgotten Revival: The Story of the Cape’s Great Awakening in 1860* how Emma would record Andrew’s dictation after an illness left him unable to hold a pen.²⁷ In 1863, Murray published *Wat sal tog dit kindeken wezen? (What manner of child shall this be?)*, later released in English under the title *The Children for Christ*.²⁸ In 1864, he published the Dutch version of his most widely read work, *Bliff in Jesus (Abide in Christ)*, with the intent of encouraging believers to pursue close and continual fellowship with Christ.²⁹ That same year, he released the English title *Why Do You Not Believe?*, a text intended to

²⁵ Christie, *Andrew Murray*, 93-102.

²⁶ Leona F. Choy, *Andrew Murray: Apostle of Abiding Love* (Fort Washington, PA: Christian Literature Crusade, 1978), 63.

²⁷ Olea Nel, *South Africa’s Forgotten Revival: The Story of the Cape’s Great Awakening in 1860* (Longwood, FL: Xulon, 2021), 113.

²⁸ Andrew Murray, *The Children for Christ: Thoughts for Christian Parents on the Consecration of the Home Life* (New York: Anson D. F. Randolph, n.d.).

²⁹ Murray, *Abide in Christ*.

aid those struggling in their faith.³⁰ Each of these texts was dedicated to Emma, Murray's amanuensis.³¹ Emma and Andrew's shared love of reading and writing was evident not only in Andrew's ministry, but also in their home library, an eclectic collection of biographies and theological works.

Historical Influences

"Novels," recalls Murray's daughter, "he could not and would not read, but biographies were his delight."³² "His bookshelves were crowded with many lives," Plessis comments, noting how Murray's collection included biographies of J. T. Beck (1804-1878), Jan van Ruusbroec (c.1293-1381), Catherine of Siena (1347-1380), Bishop Handley Moule (1841-1920), David Brainerd (1718-1747), Adolf von Harnack (1851-1912), and Rudolf Eucken (1846-1926), to name a few.³³ David Goodhew adds Saint Bernard of Clairvaux (1090-1153) and the Moravian Count Zinzendorf (1700-1760), to this list, noting how Murray's appreciation for the two are evidenced in his home *Clairvaux*, named after the Cistercian monk, as well as his uncompleted biography of the Moravian bishop.³⁴ While Murray was informed by the biographies and works of an eclectic assortment of theological writers, those whose influence upon Murray is most

³⁰ Andrew Murray, *Why Do You Not Believe? Words of Instruction and Encouragement for All Who Are Seeking the Lord* (Chicago: Fleming H. Revell, 1894).

³¹ Nel, *South Africa's Forgotten Revival*, 113.

³² Plessis, *Life of Andrew Murray*, 479.

³³ A partial list of the biographies contained on Murray's shelves reflects his eclectic interests: J. T. Beck, German professor and proponent of biblical realism; Jan van Ruusbroec, Flemish mystic and Augustinian; Catherine of Siena, Italian mystic, Dominican, and patron saint; Bishop Handley Moule, Anglican poet and author; David Brainerd, American Presbyterian missionary to Native Americans; Adolf von Harnack, German dogmatic historian; and Rudolf Eucken, German theological philosopher and Nobel prize winner. Plessis, *Life of Andrew Murray*, 480-81.

³⁴ Goodhew, "Murray, Andrew," 460. Goodhew notes Murray's admiration of Bernard of Clairvaux, a French saint who founded and served as abbot of the abbey of Clairvaux, and German Bishop Nicolaus Zinzendorf, Moravian founder of the Herrnhuter Brüdergemeine.

apparent include William Chalmers Burns (1815-1868), Johann Christoph Blumhardt, William Boardman, George Müller (1805-1898), and William Law, each of whom will now be surveyed.

William Chalmers Burns: “An Intense Realization of Things Spiritual and Invisible”

Scottish Presbyterian William Chalmers Burns spent twenty-one years as a missionary to China. Prior to his 1848 departure to the Orient, then twenty-four-year-old Burns served as pulpit supply for Robert Murray M’Cheyne (1813-1843) in Dundee, Scotland.³⁵ During this pulpit service, Burns witnessed a spiritual awakening which swept not only Dundee but also nearby communities, including that of the Murray brothers. According to Plessis, Burns “was one of the earliest personalities to exercise spiritual influence over the youthful Andrew.”³⁶ Not only was Burns used by God to ignite revival in Aberdeen while the Murray brothers attended school there, but Burns was also a guest in the home of the brothers’ uncle and aunt. The boys interacted with the evangelist, and twelve-year-old Andrew was assigned the responsibility of carrying Burns’ Bible and cloak to church.³⁷ Plessis describes how the younger Murray traces his first memorable crisis of religion to the time he was under Burns’ teaching. The impression that Burns made was perhaps greater and more lasting than Murray suspected, Plessis explains, for Murray’s speaking mannerisms and pulpit presence were like those of Burns. Like Burns, Murray possessed “no peculiar charm of poetry or sentiment or winning sweetness,” and his words were “naked and unadorned” though filled with “weight and power.” While neither

³⁵ Banner of Truth, “W. C. Burns,” accessed September 16, 2011, <https://banneroftruth.org/us/about/banner-authors/w-c-burns/>. For more on the life of W. C. Burns, see Islay Burns, *Memoir of the Rev. Wm. C. Burns, M.A., Missionary to China from the English Presbyterian Church* (1870, repr., San Francisco: Chinese Materials Center, 1975).

³⁶ Plessis, *Life of Andrew Murray*, 39.

³⁷ Douglas, *Andrew Murray and His Message*, 28.

focused on their oratorical skills, both displayed a “true eloquence . . . born of impassioned earnestness and an intense realization of things spiritual and invisible.”³⁸ Although Plessis emphasizes the influence Burns held over Murray, he acknowledges that it is beyond the scope of his text to provide more detail regarding this influence.

**Johann Christoph Blumhardt:
“The Need of Persevering Prayer”**

While walking along the Rhine River during a break from schooling at Utrecht, John and Andrew Murray met Pastor Johann Christoph Blumhardt, a German Lutheran known for his practice of divine healing of the sick and demon possessed.³⁹ Deeply impressed with Blumhardt’s ministry, Murray summarizes the following excerpt of the divine healer’s biography in his text *With Christ in the School of Prayer*, describing Blumhardt’s life as “a very remarkable” example of “the need of persevering prayer.”⁴⁰ Blumhardt writes,

I prayed in accordance with Christ’s guideline, “This kind does not go out except by prayer and fasting” (Matt 17:21; Mark 9:29), and with my eye on James’s word, “But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind” (James 1:6). . . . Many times I felt like giving up in discouragement. But the sight of the sick ones, who could see no prospect of help anywhere, gave me no peace. I thought of the Lord’s word, “Ask and it will be given to you; seek, and you will find; knock, and the door will be open to you,” and of the repeated promise, “For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened” (Luke 11:9-10). I thought further: if through unfaithfulness, unbelief, disobedience, negligence, and indolence the Church of Christ and its servants have lost what is indispensable for the driving out of demons, Jesus might have been thinking of just such poor, lean times of famine when he spoke the parable in Luke 11:5-8: “Which of you who has a friend will go to him at *midnight* and say to him, ‘Friend, lend me 3 loaves; for a friend of mine his arrived on the journey, and I have nothing to set before him.’ . . . I tell you,

³⁸ Plessis, *Life of Andrew Murray*, 42.

³⁹ For more on the life and ministry of Blumhardt, see Friedrich Zündel, *Pastor Johann Christoph Blumhardt: An Account of His Life*, trans. Christian T. Collins Winn and Charles E. Moore (Eugene, OR: Cascade, 2010).

⁴⁰ Andrew Murray, *With Christ in the School of Prayer: Thoughts on Our Training for the Ministry of Intercession* (Philadelphia: Rodgers, n.d.), 131-32.

though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs.” . . . So in line with the parable I kept knocking.⁴¹

Murray notes that Blumhardt’s initial “struggles with the evil spirits” required the faith healer to pray for more than eighteen months before receiving an answer; yet, following his initial victory, Blumhardt easily accessed the throne and maintained “such close communication with the unseen world, that often, when letters came asking prayer for sick people, he could, after just looking upward for a single moment, obtain the answer as to whether they would be healed.”⁴² Murray’s theology regarding divine healing and his practice of persistent prayer will be discussed in chapters 3 and 4 respectively.

**William Boardman:
“The Increasing Exercise of Faith”**

American Presbyterian William Boardman, itinerant pastor and faith healer, influenced those who held to a Higher Life theology through his 1858 book *The Higher Christian Life*; Higher Life theology subsequently informed the teaching of Keswick.⁴³ Murray recalls that when he read Boardman’s later work published in 1881, “*The Lord that Healeth Thee, Jehovah-Rophi*, he was initially unimpressed, perhaps due in part to Boardman’s reliance “exclusively upon the Old Testament.”⁴⁴ Nonetheless, Murray attended Boardman’s meetings on faith healing and learned that Boardman had opened a faith healing institute in London. After visiting the institute, Murray requested and was

⁴¹ Zündel, *Pastor Johann Christoph Blumhardt*, 235-36. Murray summarizes and paraphrases this excerpt from Blumhardt in *With Christ in the School of Prayer*, 132.

⁴² Murray, *With Christ in the School of Prayer*, 134.

⁴³ John Charles Pollock, *The Keswick Story: The Authorized History of the Keswick Convention* (Chicago: Moody, 1964), 13. See also William Edwin Boardman, *The Higher Christian Life* (Boston: Henry Holt, 1858).

⁴⁴ Plessis, *Life of Andrew Murray*, 340. See William Edwin Boardman, “*The Lord That Healeth Thee, Jehovah-Rophi*” (London: Morgan and Scott, 1881).

granted admittance in 1882.⁴⁵ As Murray explains, his experience included discussions of God’s Word marked by revelations of great “simplicity” and a “glorious spirit of faith . . . combined with heart-searching application of God’s demand to surrender everything to Him.”⁴⁶ During his time at the institute, Murray was healed. However, he wrestled with the fact that his healing was not immediate. Murray writes how he struggled with the expectation that “if healing is an act of God’s almighty power, there can be no reason why it should not be perfected at once.”⁴⁷ Boardman offered this explanation and encouragement:

First of all, experience has taught that at the present time most cases of healing are subject to this rule; so that, even though we cannot understand why it should be so, we have merely to observe what God actually does. Then, too, we have to notice that this gradual recovery stands in close connection with learning to trust in the Lord and to continue in constant dependence upon Him. It is as though the Lord, by this slow and gradual process, is educating His child to the increasing exercise of faith, and to a continuance in communion with Himself.⁴⁸

Murray emphasizes that the most important lesson he learned from his experience was that God’s primary purpose in healing was not to provide a cure but to develop faith.⁴⁹ Chapter 3 will provide a closer examination of Murray’s theology of faith healing.

George Müller: “The Glorifying of God”

George Müller, Prussian philanthropist and pastor, established and maintained orphanages throughout Bristol, England—notably without making direct appeals for funding.⁵⁰ Describing the orphanage founder as God’s nineteenth century witness that

⁴⁵ Pollock, *The Keswick Story*, 62.

⁴⁶ Plessis, *Life of Andrew Murray*, 340.

⁴⁷ Plessis, *Life of Andrew Murray*, 342.

⁴⁸ William Boardman, quoted in du Plessis, *Life of Andrew Murray*, 342.

⁴⁹ Plessis, *Life of Andrew Murray*, 342.

⁵⁰ R. N. Shuff, “Müller, George,” in *Biographical Dictionary of Evangelicals*, ed. Timothy Larsen, David William Bebbington, and Mark Allan Noll (Downers Grove, IL: InterVarsity, 2003), 456.

God indeed hears prayer, Murray dedicates his appendix in *With Christ in the School of Prayer* to a survey of Müller’s life and prayer practices.⁵¹ Intrigued with how Müller views money as “a Divine stewardship” to be managed while in “fellowship with God Himself,” Murray introduces Müller’s four guiding rules: (1) do not receive a set salary, (2) do not ask for human help, (3) take Luke 12:33 literally and spend all on God’s work, and (4) follow Romans 13:8 literally, never buying on credit.⁵² Murray emphasizes Müller’s acknowledgement that while following these rules was difficult at first, ultimately, adherence to them brought him into a blessed communion and rest in God.

Murray also notes how, when praying, Müller recognized four key elements: (1) the Word of God, (2) the will of God, (3) the glory of God, and (4) trust in God. In examining these four elements, Murray first reviews Müller’s example of how the believer’s entire life—not only the prayer life—must fall under the supremacy of Scripture. Second, he notes the childlike faith, marked by peaceful assurance, that Müller practiced while waiting for God to display His will. Third, Murray acknowledges Müller’s example of making “the glorifying of God his first and only object.”⁵³ Fourth, Murray notes Müller’s unwavering, unshakeable trust in God.

While Müller’s prayers were often focused on monetary needs, he stressed that all needs “are met by prayer and faith . . . patient, persevering, believing prayer, offered up to God, in the name of the Lord Jesus . . . for the glory of God.”⁵⁴ The manner Murray incorporates this teaching into his own practice will be discussed in chapter 4.

For more on the life of Müller, see George Müller, *A Narrative of Some of The Lord’s Dealings with George Müller*, Men of Faith Series (Muskegon, MI: Dust & Ashes, 2003).

⁵¹ Murray, *With Christ in the School of Prayer*, 259.

⁵² Murray, *With Christ in the School of Prayer*, 263.

⁵³ Murray, *With Christ in the School of Prayer*, 273.

⁵⁴ Murray, *With Christ in the School of Prayer*, 275.

William Law: “That God May Be All”

William Law of England lost his fellowship at Emmanuel College, Cambridge, by refusing to pledge an oath of allegiance to King George I (1660-1727). Law then turned to tutoring for a short time before devoting himself to writing and social concerns.⁵⁵ While his prolific writing initially considered issues of practical morality, works in his later years increasingly displayed his interest in mysticism.⁵⁶ Reflecting upon Law’s work, Murray states, “The more I read his writings, the more I am impressed by his insight, range and power.”⁵⁷ Plessis describes how Law’s treatises in Murray’s library were “read, re-read, and underscored, in token of his appreciation of the inestimable worth of their teachings.”⁵⁸ Six of Law’s works were republished with comments by Murray: *Wholly for God: The True Christian Life*, *The Power of the Spirit*, *The Divine Indwelling*, *Dying to Self*, and two of the *Pocket Companion* booklet series, *The Secret of Inspiration* in English and *God in ons* in Dutch. Murray uses his introductions to these works as a launch pad to discuss his views of the negative and positive aspects of mysticism.

Notably, Murray does distance himself from some of Law’s teachings. Plessis explains, “It need hardly be said that Andrew Murray, while laying stress on the supreme message of mysticism—the necessity for union with the Divine—avoided the errors to which it is prone.”⁵⁹ Murray himself, in his introduction to *The Power of the Spirit*,

⁵⁵ Oxford Reference, “William Law,” accessed September 17, 2021, <https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100054517>. For more on Law’s life and works, see Keith Walker, *William Law: His Life and Thought*, Church Historical Series 94 (London: SPCK, 1973).

⁵⁶ Oxford Reference, “William Law.”

⁵⁷ Plessis, *Life of Andrew Murray*, 479.

⁵⁸ Plessis, *Life of Andrew Murray*, 480.

⁵⁹ Plessis, *Life of Andrew Murray*, 455. Yuille distinguishes three categories of mysticism: (1) “epistemological,” or “knowledge of God” stemming from “internal intuition or illumination or revelation”; (2) “metaphysical,” a “knowledge of God” resulting from the absorption of the human being “into the divine being;” and (3) “ethical (or spiritual),” the “knowledge of God” stemming from the believer’s “identification with Christ and filling with the Holy Spirit.” See J. Stephen Yuille, *Great Spoil: Thomas*

recognizes the need for “a word of explanation to the Christian public” regarding the credence he gives “to the writings of an author who differs markedly in some points from what we hold to be fundamental doctrines of the evangelical faith.”⁶⁰ Christie asserts these points of difference include how Law diminishes the value of Scripture and weakens the value of the church, as well as denies the doctrines of imputation, election, and predestination.⁶¹ Despite these differing points, Murray believes Law’s teaching offers what “many are looking for.” He makes his recommendation “in the confidence that no one will think that I have done so because I consider the truths he denies matters of minor importance, or have any sympathy with his views.”⁶²

In his introduction to Law’s *Wholly for God*, Murray gives his most comprehensive critique of the positive aspects of mysticism. He insists that because some give priority to what they perceive as error, mysticism is generally discounted as false and corrupt.⁶³ To the contrary, Murray argues, mysticism is foundationally true, with good aspects outweighing the bad. Moreover, he does not recognize mysticism as a doctrine but as an element of all religion, Christian and non-Christian. He argues it is the means for discerning “the deepest ground or root of spiritual things.”⁶⁴ Murray continues with a discussion of four characteristics of mysticism, insisting that the church should not fear mysticism but instead learn from it.

Manton’s Spirituality of the Word (Grand Rapids: Reformation Heritage, 2019), 69n19. This thesis argues that Murray reflects the mysticism of the third category, not the first two.

⁶⁰ Andrew Murray, introduction to *The Power of the Spirit: With Additional Extracts from the Writings of William Law*, by William Law and Andrew Murray (New York: Fleming H. Revell, 1895), ix.

⁶¹ Christie, *Andrew Murray*, 251.

⁶² Andrew Murray, introduction to Law and Murray, *Power of the Spirit*, ix-x.

⁶³ Andrew Murray, introduction to *Wholly for God: The True Christian Life; A Series of Extracts from the Writings of William Law*, by William Law and Andrew Murray (New York: Anson D. F. Randolph, 1893), xx.

⁶⁴ Murray, introduction to Law and Murray, *Wholly for God*, xxi.

First, he begins by stressing, “To know God, to realize God, to live here on earth in conscious fellowship with Him, to love God,” is the highest aim of the mystic; “‘that God may be all,’ is the truth to which all others are subordinate.”⁶⁵ Colossians 1:16 is the overarching theme of his theology. He asserts that because the two tenets, “*For whom* are all things, and *through whom* are all things,” hold true “in nature,” so should believers make these tenets true in their lives.⁶⁶

Second, he contends that mysticism teaches how God is best known through the heart, not through reason. In Murray’s view, the believer’s reliance on reason contributes to religion that is powerless. He asserts this is what Law is alluding to when Law writes, “Man’s intellectual faculties are by the fall in a much worse state than his natural animal appetites, and want a much greater self-denial.”⁶⁷ Nonetheless, Murray acknowledges the complementary role the heart and reason play. He argues that one’s thoughts, actions, and feelings arise from one’s understanding, which in turn arise from one’s heart, the inner sanctuary God created as his dwelling place.⁶⁸ Murray describes how mysticism cultivates “the spiritual faculty which retires within itself, and seeks in patient waiting for God by faith to open the deepest recesses of its being to His presence.”⁶⁹ While some could argue Murray is veering toward quietism, he is, in fact, describing prayer. Christian Spirituality Professor Pieter de Villiers agrees, confirming that Murray’s description of the faculty “which retires within itself” suggests prayer, not quietism. He substantiates his argument

⁶⁵ Murray, introduction to Law and Murray, *Wholly for God*, xxiii.

⁶⁶ Murray, introduction to Law and Murray, *Wholly for God*, xxiii.

⁶⁷ Quoted by Murray in Law, *Wholly for God*, xxv. Murray is referencing William Law and Alexander Whyte, *Characters and Characteristics of William Law Nonjuror and Mystic* (London: Hodder and Stoughton, 1898), 57.

⁶⁸ Murray, introduction to Law and Murray, *Wholly for God*, xxiv

⁶⁹ Murray, introduction to Law and Murray, *Wholly for God*, xxiv-xxv.

by pointing to Murray's reference to the nine-year period when Law ceased writing and instead waited prayerfully for God's touch.⁷⁰

Next, Murray contends that the mystic views redemption as encompassing two roles in Scripture: Christ's works of salvation and sanctification. Specifically, he describes this second work as "a preparation leading up to the inward experience to His indwelling in us."⁷¹ Murray praises Law for providing an understanding of this true nature of the Lord's "work and indwelling" and for offering believers hope that this new inward experience can be attained.⁷²

Murray offers one final point: he asserts mysticism teaches that not until a soul learns to place God "the centre of all" can the soul find "perfect rest."⁷³ He says this rest involves relying upon God's power to do the believer's work, or more specifically, relying upon God's power to overcome sin. Murray describes Law's books as providing a notable example of this.

In his forward to *Power of the Spirit*, Murray agrees with Law's assertion that "all true religion . . . consists in nothing but an absolute and unalterable dependence upon God," and the two share the view that there is no higher blessing than completely surrendering to God.⁷⁴ Murray underscores how Law proves that Christ's objective was to reinstate the blessed nature of true religion by securing "the immediate and unceasing

⁷⁰ Pieter G. R. de Villiers, "Mysticism in a Melting Pot: Andrew Murray, a Mystic from Africa on the World Stage," *Spiritus* 16, no. 2a (2016): 102.

⁷¹ Murray, introduction to Law and Murray, *Wholly for God*, xxvi.

⁷² Murray, introduction to Law and Murray, *Wholly for God*, xxvi-xxviii.

⁷³ Murray, introduction to Law and Murray, *Wholly for God*, xxviii.

⁷⁴ Murray, introduction to Law and Murray, *Power of the Spirit*, xii.

working of the Holy Spirit.”⁷⁵ According to Murray, Law correctly describes how the believer fully experiences the power of Christ’s redemption through the Spirit.

In his preface to *Dying to Self: A Golden Dialogue*, Murray notes that although Law’s writings never mention the terms *Higher Life* or *Second Blessing*, “Keswick Teaching, stand[s] prominently” in Law’s text.”⁷⁶ For example, Murray recognizes Keswick in Law’s argument that “the low state of the average life of the believer” arises from an unwillingness to die to self. Specifically, Murray finds “special value” in the manner Law demonstrates that “humility and utter despair, with the resignation to God’s mighty working in simple faith” leads to freedom from self.⁷⁷ Put in contemporary Keswick lingo, Murray might describe Law’s statement a reflection of the maxim “let go and let God.” The meaning of this phrase, as well as Keswick’s methodology and its corresponding criticisms, will be discussed in this chapter’s next and final section.

Theological Influences

“As the words of the simple chorus were sung—‘wonderful cleansing, wonderful filling, wonderful keeping’—I saw it all, Jesus cleansing, Jesus filling, Jesus keeping.”⁷⁸ Murray shares this recollection as “grateful testimony to the love of our blessed Lord, and what He has done for me at Keswick.”⁷⁹ At the time of Murray’s first Keswick visit in 1882, the conference, held in the lake district of Keswick, England, had been meeting since 1875. Its purpose is reflected in the title of its first gathering: a “Convention for the Promotion of Practical Holiness.” This broad purpose attracted speakers and

⁷⁵ Murray, introduction to Law and Murray, *Power of the Spirit*, xii.

⁷⁶ Andrew Murray, introduction to *Dying to Self: A Golden Dialogue*, by William Law and Andrew Murray (London: J. Nisbet, 1898), vii.

⁷⁷ Murray, introduction to Law and Murray, *Dying to Self*, vii.

⁷⁸ *The Life of Faith*, October 2, 1882, 221, quoted in Barabas, *So Great Salvation*, 177.

⁷⁹ *The Life of Faith*, October 2, 1882, 221, quoted in Barabas, *So Great Salvation*, 177.

participants from various denominational and theological persuasions, including missionaries Hudson Taylor (1832-1905) and Amy Carmichael, as well as evangelist Billy Graham (1918-2018).⁸⁰ Yet others, notably Reformed theologians J. C. Ryle, B. B. Warfield, and J. I. Packer have criticized Keswick largely due to its teachings on sanctification.⁸¹ To better understand the influence Keswick had upon Murray's theology, this section will first examine Keswick's teaching methodology before considering critiques levied by Ryle, Warfield, and Packer.

Keswick: No School of Theology but a Definitive Methodology

Charles F. Harford (1864-1925), youngest son of Keswick Convention founder Canon T. D. Harford-Battersby (1823-1883), notes the challenge of analyzing the Keswick movement. In his text *The Keswick Convention: Its Message, Its Method, and Its Men*, Harford points out that Keswick "has set up no new school of theology, it has instituted no new sect, it has not even formed a society, but exists for the sole purpose of

⁸⁰ British missionary Hudson Taylor, founder of the China Inland Mission, attended the Keswick Conventions of 1883 and 1887; he spoke at the convention of 1889. For more on Taylor at Keswick see Charles W. Price and Ian M. Randall, *Transforming Keswick* (Carlisle, England: OM, 2000), 106-8; and Andrew David Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology* (Bellingham, WA: Lexham, 2010), 131. For more on Taylor's life, see Howard Taylor and China Inland Mission, *Hudson Taylor's Spiritual Secret* (London: China Inland Mission, 1932). Irish missionary Amy Carmichael became the adoptive daughter at age twenty-two of Keswick founder Robert Wilson (1826-1905). Carmichael, the first to receive a missionary grant from Keswick in 1892 for her work in Japan, later founded the Dohnavur Fellowship orphanage in India. For more on Carmichael and Keswick, see Pollock, *The Keswick Story*, 89. For more on Carmichael's life, see Iain Hamish Murray, *Amy Carmichael: "Beauty for Ashes": A Biography* (Edinburgh: Banner of Truth Trust, 2015). Billy Graham, evangelical Christian leader and spiritual advisor, spoke at Keswick's centennial convention in 1975. For more on Graham's address and interaction with Keswick, see Price and Randall, *Transforming Keswick*, 182-83. For more on Graham's life, see John Charles Pollock, *Billy Graham, Evangelist to the World: An Authorized Biography of the Decisive Years* (San Francisco: Harper & Row, 1979).

⁸¹ For more on the theology and work of J. C. Ryle, see Iain Hamish Murray, *J. C. Ryle: Prepared to Stand Alone* (Edinburgh: Banner of Truth Trust, 2016). For more on the theology and work of B. B. Warfield, see Fred G. Zaspel, *The Theology of B. B. Warfield: A Systematic Summary* (Wheaton, IL: Crossway, 2010). For more on the theology and work of J. I. Packer, see J. I. Packer and Alister E. McGrath, *The J. I. Packer Collection* (Downers Grove, IL: InterVarsity, 1999).

helping men to be holy.”⁸² Similarly, Keswick historian Barabas, in *So Great Salvation*, notes that not only is there no comprehensive record of Keswick teaching, the movement itself is more “interested in the practical application of religious truth rather than in doctrinal or dogmatic theology.”⁸³ Nevertheless, the teaching of the early Keswick conferences during Murray’s time, notably those from 1875-1920, generally followed a definitive, progressive methodology taught over a five-day conference.⁸⁴

Day 1 of a traditional Keswick conference, themed “The Exceeding Sinfulness of Sin,” emphasizes the holiness of God versus the depravity of humanity by defining sin. J. Robertson McQuilkin describes the day as a presentation of “God’s standard of holiness and human failure” with the intent “of promoting a deep conviction of sin and spiritual need.”⁸⁵ Day 2 is devoted to “God’s Provision for Sin.” According to McQuilkin, God’s provision for overcoming sin and living the successful Christian life lies in the sacrificial work and abiding of Christ as well as in the indwelling work of the Spirit. On day 3, “Consecration,” Keswick’s motto is “No crisis before Wednesday,” McQuilkin explains.⁸⁶ He states that an individual’s crisis of conviction can occur only after Monday’s exposure to sin’s depravity and Tuesday’s presentation of God’s grace. Andrew Naselli describes this conviction as an unconditional surrender to God, or put in Keswick terms, a decision to “let go and let God.”⁸⁷ Day 4, themed “The Spirit-Filled Life,” presents the heart of the Keswick message. As Montague Goodman (1875-1958)

⁸² Charles F. Harford, *The Keswick Convention: Its Message, Its Method, and Its Men* (London: Marshall Brothers, 1907), 4.

⁸³ Barabas, *So Great Salvation*, 41-42.

⁸⁴ Naselli, *Let Go and Let God?*, 171.

⁸⁵ John Robertson McQuilkin, “The Keswick Perspective,” in *Five Views on Sanctification*, ed. Stanley N. Gundry, Counterpoints Series (Grand Rapids: Zondervan, 1987), 154.

⁸⁶ McQuilkin, “Keswick View,” 155.

⁸⁷ Naselli, *Let Go and Let God?*, 27-30.

elaborates in his July 1947 Keswick address, the teaching of the Spirit-filled life is “the central dominating theme of Keswick.”⁸⁸ This teaching emphasizes that while the Holy Spirit dwells in every believer, not every believer is filled with the Spirit. As Evan Henry Hopkins (1837-1918) explains in his exegesis of Romans 8:9, while all believers are “born of the Spirit,” experiencing a position in Christ (justification), only some experience a “fellowship with Christ” (sanctification).⁸⁹ This second category of believers is “not only brought into harmony with God, but linked with the power of God” through the power of the Spirit.⁹⁰ Simply put, this is the significance of fulness of Spirit: the Spirit enables this second category of believers to triumph over a life of self to experience a victorious life in Christ. While the first Keswick conferences consisted of only four days, a fifth day, themed “Christian Service” and devoted to the importance of serving God and others, was soon added. According to the 1946 edition of *The Keswick Week*, the goal of “the filling of the Holy Spirit is not, and cannot be, an end to itself” but a means for equipping the believer “for life and service.”⁹¹

As noted, no official Keswick creed or doctrine exists. McQuilkin asserts that this lack of a doctrinal statement allows a range of various teachings to become associated with Keswick with the net effect of creating misunderstandings regarding the movement’s teachings.⁹² In their analysis of Keswick, Ryle, Warfield, and Packer view

⁸⁸ Montague Goodman, “The Spirit-Filled Life,” sermon transcript (Keswick Convention, July 24, 1947), Brethren Archive, accessed August 18, 2021, <https://www.brethrenarchive.org/people/montague-goodman/articles/the-spirit-filled-life/>.

⁸⁹ Evan Henry Hopkins, *The Law of Liberty in the Spiritual Life* (London: Marshall Brothers, 1884), 44-45.

⁹⁰ Hopkins, *The Law of Liberty*, 45.

⁹¹ *The Keswick Week* (London: Marshall, Morgan & Scott, 1946), 229. The Keswick Convention published its annual proceedings and conference papers under the title *The Keswick Week*.

⁹² McQuilkin, “Keswick View,” 153.

Keswick teachings as much more than confused misunderstandings—they view the teachings as heresy. The salient points of their criticisms will next be considered.

J. C. Ryle’s Analysis: “New-Fangled Divisions”

“It is easy to get crowds together for what are called ‘Higher Life’ and ‘Consecration’ meetings,” Ryle asserts. “Anyone knows that, who has watched human nature, and read descriptions of American camp-meetings, and studied the curious phenomena of the ‘Religious affections.’”⁹³ Ryle, unimpressed with the crowds attracted by Keswick conferences, believed the gatherings offered only short-term benefits. He argued that they failed to encourage personal spiritual disciplines such as home worship, Bible reading, prayer, or service. He contends if they did emphasize these disciplines, then the gatherings would yield evidence of lasting value, such as stronger husbands, wives, sons, and daughters. To combat the conference’s errant teachings, Ryle poses seven cautions on the topic of holiness. He begins each caution with the question, “Is it wise and biblical?,” in hopes of pointing readers to a scriptural understanding of the doctrine of sanctification.

Ryle first asks if one should state that faith alone, without any effort, is needed for sanctification. In answering with a firm “I doubt it”—a technique he uses for each of the seven questions—he points to Paul’s writing to affirm that “the true Christian needs personal exertion and work as well as faith . . . (Gal 2:20; 1 Cor 9:26; 2 Cor 7:1).”⁹⁴

⁹³ J. C. Ryle, *Holiness: Its Nature, Hindrances, Difficulties, and Roots: Being a Series of Papers on the Subject* (London: W. Hunt, 1887), vi. Ryle references the *religious affections*—a term coined by Jonathan Edwards—which characterized the camp meetings of the New England revivals (1734-1736, 1740-1742). Drawing upon 1 Pet 1:8, Edwards identifies religious affections, or different signs, which help the believer discern if an experience is a work of the Spirit of God versus the work of man. See Jonathan Edwards, *The Religious Affections* (Edinburgh: Banner of Truth, 1986).

⁹⁴ Ryle, *Holiness*, xvi.

Ryle next questions if the believer should pay so little attention to living holy, thereby neglecting Jesus’s commands in the Sermon on the Mount and Paul’s directives in his epistles. In response to this query, Ryle cautions against embracing a holiness that consists of only “tears, and sighs, and bodily excitement.”⁹⁵ He reminds that one’s holiness should reflect Christ’s image and be observable in habit and character, publicly and privately. Third, Ryle argues against the believer using unclear language which implies that perfect holiness is possible to achieve in this world. In his response, he reminds the reader that no Scripture exists to support this view.

Fourth, Ryle inquires if one should hold to the view that Romans 7 describes the state of the unregenerate (unbeliever) rather than Paul’s state as a mature believer. While Ryle acknowledges that this passage is often disputed, he argues that the latter view is more worthy of consideration since Reformers—as well as most Puritans and knowledgeable evangelicals—state that the subject is in fact the mature Paul. Next, Ryle warns against overusing phrases that emphasize how Christ lives in the believer. He cautions that the overuse of these phrases can lead the believer to disregard the work of the Spirit (John 15:26).⁹⁶

Sixth, Ryle argues that one should not “draw such a deep, wide, and distinct line of separation between conversion and consecration, or the Higher Life.”⁹⁷ He insists that Scripture only identifies two categories of humankind: the believer and the unbeliever. He questions “the wisdom of making new-fangled divisions which the Bible has not made,” disagreeing with the idea “of a second conversion” as well as the teaching “of a sudden, mysterious transition of a believer into a state of blessedness and entire

⁹⁵ Ryle, *Holiness*, xv.

⁹⁶ Ryle, *Holiness*, xx.

⁹⁷ Ryle, *Holiness*, xxiii.

consecration, at one mighty bound.”⁹⁸ Finally, Ryle asks if the believer should be taught to passively submit to God rather than steadfastly struggle against sin. Referencing Ephesians 6, he emphasizes that the life of a Christian should be likened to the life of a soldier, characterized by conflict and warfare, fighting and wrestling.

Ryle is gracious in his analysis, withholding from his critique the term *Keswick*, as well as the names of specific teachers and texts. Consequently, he never names Murray. While Warfield also fails to name Murray, his critique of Keswick is anything but subtle. The key points of his analysis will now be considered.

Benjamin Warfield’s Analysis: “Abiding Monuments” to Perfectionism

Historian George M. Marsden remarks, “When the Keswick conferences came to Princeton, from 1916 to 1918, they were entering the lair of the aging lion of strict Presbyterian orthodoxy, Benjamin Breckinridge Warfield of Princeton Theological Seminary.”⁹⁹ The Lion of Princeton’s review of the conference held true to Marsden’s words: Warfield’s assessment was a fierce attack. He penned his thoughts in a series of articles published in *The Princeton Theological Review*, critiquing what he concluded were heresies of perfectionism and sanctification.

Warfield contends, for example, that “if Oberlin Perfectionism is dead, it has found its grave not in the abyss of non-existence, but in the Higher Life Movement, the Keswick Movement, the Victorious Life Movement, and other kindred forms of perfectionist teaching. They are its abiding monuments.”¹⁰⁰ He substantiates his attack by

⁹⁸ Ryle, *Holiness*, xxiv.

⁹⁹ George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism, 1870-1925* (New York: Oxford University, 1980), 98.

¹⁰⁰ Benjamin B. Warfield, “Oberlin Perfectionism,” in *The Works of Benjamin B. Warfield: Perfectionism, Part Two* (Bellingham, WA: Logos Bible Software, 2008), 8:213. First published in the *Princeton Theological Review* 19, no. 1 (1921): 617.

pointing to the perfectionism of Higher Life leaders, namely Hannah Whitall Smith (1832-1911) and her husband, Robert Pearsall Smith (1827-1898), both of whom were Quaker Quietists and Higher Life preachers, as well as William Boardman, Higher Life propagator and faith healer. More specifically, Warfield contends Smith disseminates perfectionism due to her teaching that justification by faith opens the door for immediate sanctification by faith, while he asserts Boardman promulgates perfectionism because of his teaching that the believer can achieve “freedom from conscious sin” amidst increased states of holiness.¹⁰¹

Warfield continues his polemic against the movement’s disjunction of justification and sanctification by grounding his argument in Romans:

The whole sixth chapter of Romans, for example, was written for no other purpose than to assert and demonstrate that justification and sanctification are indissolubly bound together; that we cannot have the one without having the other; that to use its own figurative language, dying with Christ and living with Christ are integral elements in one indisintegrable salvation.¹⁰²

Warfield argues that separating sanctification from justification confuses the concept of Christ’s salvation in a manner that “is nothing less than portentous.”¹⁰³ The two are inseparable, he contends, and available to the believer through one act of faith.

Warfield has since come under fire for conducting an incomplete analysis of Keswick. Professor David Bundy, in *Keswick: A Bibliographic Introduction to the Higher Life Movements*, states that the writings of Warfield and others offer “limited efforts to

¹⁰¹ Benjamin B. Warfield, “The ‘Higher Life’ Movement,” in *The Works of Benjamin B. Warfield: Perfectionism* (Bellingham, WA: Logos Bible Software, 2008), 8:489, 513. First published in the *Princeton Theological Review* 16, no. 4 (1918): 599.

¹⁰² Benjamin B. Warfield, “The Victorious Life,” in *The Works of Benjamin B. Warfield: Perfectionism* (Bellingham, WA: Logos Bible Software, 2008), 8:568-69. First published in the *Princeton Theological Review* 16, no. 3 (1918): 328.

¹⁰³ Warfield, “The Victorious Life,” 8:569.

analyze and understand the genius efforts of Keswick.”¹⁰⁴ To be sure, Warfield focuses most of his criticism on Keswick’s predecessor, the Higher Life Movement, and Keswick’s American counterpart, the Victorious Life Movement. A more extensive—and damaging—Keswick critique came more than thirty years later with J. I. Packer’s article, “Keswick and the Reformed Doctrine of Sanctification.”¹⁰⁵

J. I. Packer’s Analysis: “Piestic Goofiness”

Charles Price and Ian Randall call Packer’s article on Keswick “a theological torpedo” that likely “contributed to the eventual demise of the dominance of the historic Keswick approach amongst evangelicals, and in turn significantly affected the main thrust of the Convention itself.”¹⁰⁶ Packer, who describes Keswick teaching as “piestic goofiness,” writes from his own experience as a college student—he was discouraged, dissatisfied, and tormented after struggling with Keswick-styled consecration sermons he encountered at the Oxford Inter-Collegiate Christian Union in the 1940s.¹⁰⁷ Critiquing the Keswick theology of sanctification from a Reformed perspective, Packer contends that Keswick’s teaching of sanctification is Pelagian, shallow, depressing, and delusive.

In Packer’s understanding, “Keswick teaching is Pelagian through and through” because it imparts a doctrine of free unconditional will which allows humanity to grow in holiness apart from God’s special grace.¹⁰⁸ Packer takes issue with Keswick’s teaching that

¹⁰⁴ David Dale Bundy, *Keswick: A Bibliographic Introduction to the Higher Life Movements* (Wilmore, KY: B. L. Fisher Library, Asbury Theological Seminary, 1975), 27.

¹⁰⁵ J. I. Packer, “Keswick and the Reformed Doctrine of Sanctification,” *Evangelical Quarterly* 27 (July-September 1955): 153-67.

¹⁰⁶ Price and Randall, *Transforming Keswick*, 216.

¹⁰⁷ Wendy Murray Zoba, “Knowing Packer: The Lonely Journey of a Passionate Puritan,” *Christianity Today*, April 6, 1998, 33.

¹⁰⁸ Packer, “Keswick and the Reformed Doctrine,” 158.

sanctification and justification are two separate blessings received through two acts of faith. He argues against Keswick's tenet that while the Spirit indwells in the believer upon justification, the Spirit works in the believer's life only as much as the believer permits the Spirit to work. Therefore, Packer continues, Keswick teaching "is Pelagian; for, in effect, it makes the Christian the employer, and the Holy Spirit the employee, in the work of sanctification."¹⁰⁹

For this reason, Packer terms Keswick teaching as shallow. He contends it diminishes the power of the Spirit while it elevates the power of the believer. Keswick erroneously promises, Packer argues, a higher level of holiness stemming from the believer's ability to put the Spirit's power at the individual's disposal.

Packer also deems Keswick depressing. He writes how, as a college student, he struggled with Keswick's persistence that an inability to fully experience victory was entirely the believer's fault.¹¹⁰ Consequently, unable to free himself from sin's grip, Packer wrestled with dissatisfaction.

Moreover, Packer calls Keswick's message "delusive; for it offers a greater measure of deliverance from sin than Scripture anywhere promises or the apostles themselves ever attained."¹¹¹ Such a promise leads not only to "self-deception" but also to "disillusionment and despair . . . for there is no such blessing to be had."¹¹² When despair arises, he continues, Keswick calls for an examination of one's flawed consecration and faith. In his experience, this examination yields only more despair and dissatisfaction.

¹⁰⁹ Packer, "Keswick and the Reformed Doctrine," 166.

¹¹⁰ J. I. Packer, *Keep in Step with the Spirit* (Grand Rapids: Revell, 1984), 157.

¹¹¹ Packer, "Keswick and the Reformed Doctrine," 166.

¹¹² Packer, "Keswick and the Reformed Doctrine," 166-67

Packer bases his critique largely upon Barabas's *So Great Salvation*, a text Keswick Convention Chairman Fred Mitchell deems a "faithful and accurate" account of the Keswick movement.¹¹³ Yet, Mitchell appears to over speak, for as Barabas himself notes, his account is not based upon sanctioned Keswick doctrine because no such sanction exists. Instead, Barabas's text reflects personal teachings of Hopkins and other Keswick speakers. For Packer—or Ryle or Warfield for that matter—to critique Keswick teaching is inherently problematic, for as Price and Randall note, "critiquing 'Keswick teaching' is a little like trying to hit a moving target, or getting hold of a piece of soap in the bath."¹¹⁴ Additional research on Murray's theology must be conducted to determine the applicability of Ryle's, Warfield's, and Packer's critiques to Murray's theology. This research will be conducted in chapter 3.

From his earliest days listening to his father's prayers to his devotional manuscripts recorded by his wife's hand, Murray benefitted from the example and aid of many God-honoring persons. His thought was informed by an extensive mix of biographies and theological texts, and he remained deeply grateful for his experience at Keswick. The culmination of these influences in Murray's own theology of prayer will be considered in the next chapter.

¹¹³ Barabas, *So Great Salvation*, ix-x.

¹¹⁴ Price and Randall, *Transforming Keswick*, 222.

CHAPTER 3
AN EXAMINATION OF MURRAY'S
THEOLOGY OF PRAYER

In *With Christ in the School of Prayer*, Andrew Murray writes of “promises . . . powers, and gifts of the heavenly world” that await the praying believer.¹ Yet to understand Murray’s view of how one is to take part in these blessings, one must first understand Murray’s theology. To aid in this quest, this chapter examines three specific theologies Murray embraced that inform his theology of prayer: the (1) theology of the three states of man, (2) theology of the Godhead, and (3) theology of divine healing.

Theology of the Three States of Man

There are “three states in which a man may be found,” Murray argues, the natural, carnal, and spiritual states.² In *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church*, he makes clear distinctions between each state. The natural state is that of unbelievers, while the carnal and spiritual state are that of believers in various stages of spiritual growth.

The Natural Man

The unregenerate man is the natural man, Murray argues. More specifically, he deems that the natural man is characterized by a nature of sin that results from the fall. “God created man [Adam] a living soul,” Murray explains, and prior to the fall, man was

¹ Andrew Murray, *With Christ in the School of Prayer: Thoughts on Our Training for the Ministry of Intercession* (Philadelphia: Rodgers, n.d.), 12.

² Andrew Murray, *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church* (New York: Anson D. F. Randolph, 1888), 225.

“linked . . . through the body, with the outer visible world,” and linked “through the spirit, with the unseen and the Divine.”³ Murray notes how Adam had to choose to either yield to the spirit and remain linked to God, or yield to his desires and be linked to the flesh. Therefore, when Adam refused to be ruled by the spirit, he became “the slave of the body” ruled by the appetites of the flesh.⁴ As Murray describes in *The Prayer Life*, through Adam’s decision, “sin entered” and “untold millions of following generations [came] under curse and ruin.”⁵ Fellowship with holy God was broken, and all humanity would live in a world marred by sin. This brokenness now characterizes the natural man.

Consequently, the natural man is incapable of receiving “things of the Spirit” (1 Cor 2:4-15).⁶ He considers the things of God foolish, for he lives a life motivated by the desires of his flesh, the desires of his eyes, and the pride of his life (1 Cor 2:14; 1 John 2:16). He has no assurance of salvation, no understanding of Scripture, and no spiritual empowerment. Murray emphasizes the futility of the natural man, describing his pursuits as efforts which “profiteth nothing” (John 6:63).⁷ The natural man is dead in his sins and doomed for eternity. His only hope for rescue is through the gospel of Christ (Rom 5:10).⁸

The Carnal Man

While Murray views the natural man as one devoid of the Spirit, he recognizes two classes of man that possess the Spirit, the carnal man and the spiritual man. These

³ Murray, *Spirit of Christ*, 34.

⁴ Murray, *Spirit of Christ*, 34-35.

⁵ Andrew Murray, *The Prayer-Life: The Inner Chamber and the Deepest Secret of Pentecost* (London: Morgan & Scott, 1914), 58.

⁶ Murray, *Spirit of Christ*, 214.

⁷ Murray, *Spirit of Christ*, 42.

⁸ Murray, *Spirit of Christ*, 184.

two classes of Christians receive their names from their most salient feature. In *The Deeper Christian Life*, Murray states that the one who has “little of the Holy Spirit and a great deal of the flesh . . . is called *carnal*,” while the one in whom the Spirit dominates is called spiritual.⁹ Although “the flesh and the Spirit of God are the two opposing powers by which one is dominated or ruled,” Murray continues, “a true believer may allow himself to be ruled by the flesh.”¹⁰ In “The Carnal Christian,” Murray’s 1895 address to the Keswick Convention, he designates “four very marked characteristics of the carnal state”: (1) the characteristic of “protracted infancy,” (2) the characteristic in which “sin and failure prove master”; (3) the characteristic which “can co-exist with great spiritual gifts”; and (4) the characteristic which “renders it impossible for a man to receive spiritual truth.”¹¹

The characteristic of “protracted infancy.” Drawing from Paul’s description of the Corinthians as “babes in Christ” (1 Cor 3:1), Murray describes this first mark of the carnal Christians as “protracted infancy.”¹² Murray stresses that although babyhood within its appropriate life stage “is the most beautiful thing in the world,” babyhood extended “too long is a burden and a sorrow, a sign of disease.”¹³ More specifically, he characterizes two aspects of the spiritual babe: (1) the baby who is unable to help himself, and (2) the baby who is unable to help others. In this first aspect of spiritual babyhood, Murray asserts, the baby Christian is helpless, dependent on his minister just as a baby is dependent on his nursemaid. These spiritual babes demand their ministers’ constant

⁹ Andrew Murray, *The Deeper Christian Life* (Chicago: Fleming H. Revell, 1895), sec. III: “Carnal or Spiritual?”

¹⁰ Murray, *Deeper Christian Life*, sec. III: “Carnal or Spiritual?”

¹¹ Andrew Murray, “The Carnal Christian,” in *Keswick’s Triumphant Voice: Forty-Eight Outstanding Addresses Delivered at the Keswick Convention, 1883-1962*, ed. Herbert Frederick Stevenson (Grand Rapids: Zondervan, 1963), 84, 86-88.

¹² Murray, “Carnal Christian,” 84.

¹³ Murray, “Carnal Christian,” 85.

attention: “They do not know themselves how to feed on Christ’s Word, and the minister must feed them. They do not know what contact with God is; the minister must pray for them. They do not know what it is to live as those who have God to help them; they always want to be nursed.”¹⁴ Murray emphasizes that just as the baby monopolizes the time of his caretaker, so the spiritual baby monopolizes the time of his minister. Moreover, since the spiritual baby lacks in his understanding of God, not only is he unable to help himself, he is also unable to help others. According to Murray, this is what the writer of Hebrews 5:12 means when he declares that although certain individuals should be teachers after a time, they still need teaching themselves. Those stuck in protracted infancy should adopt a new perspective and prayer, Murray exhorts. Rather than complain over a lack of spirituality, spiritual infants should petition, “O God, I am carnal; I am in a diseased state, and want to be helped out of it.”¹⁵ Instead of bemoaning their impoverished state, Murray insists, spiritual infants should actively seek to grow spiritually healthy.

The characteristic in which “sin and failure prove master.” Another characteristic of carnality occurs when “sin and failure prove master,” Murray argues. This carnality manifests itself when sin holds “the upper hand.”¹⁶ Such was the case with the Corinthians who were given to “strife, temper, division, and envy” (1 Cor 3:3-4), believers who acted worldly and not heavenly.¹⁷ Marks of this characteristic include attitudes of pride, unforgiveness, disdain, contempt; the pursuit of riches, power, self-indulgence—in other words, what Murray terms as “fruits of the carnal life.”¹⁸

¹⁴ Murray, “Carnal Christian,” 85.

¹⁵ Murray, “Carnal Christian,” 86.

¹⁶ Murray, “Carnal Christian,” 86.

¹⁷ Murray, *Deeper Christian Life*, sec. III: “Carnal or Spiritual?”

¹⁸ Andrew Murray, *The Master’s Indwelling* (New York: Fleming H. Revell, 1896), 12.

Notably, Murray recognizes a correlation between the carnal state and the inability to love prayer. Alluding to Proverbs 28:9, he argues how intimate fellowship with the Father is not possible in the carnal state, for the flesh is unable to enjoy the company of the Father. Thus, Murray contends, one should be careful not to attempt to force a love of prayer. More specifically, one should “not say or write down a resolution in your journal that ‘I will pray more,’” for one cannot enforce a resolution to love prayer; instead, one should put the carnal flesh to death by “let[ting] the axe come to the root of the tree.” Put simply, one should allow the Holy Spirit to enter and take control.¹⁹ Only then can one delight in the company of the Father and consequently “learn to love prayer and love God”; only then can one distinguish himself from carnal men and live like “heavenly, renewed men” living “in the power and love of the Holy Ghost.”²⁰

The characteristic which “can co-exist with great spiritual gifts.” Murray is quick to caution that the carnal state can also “co-exist with great spiritual gifts.”²¹ In his 1895 address to the Keswick Convention, “The Pathway to Higher Life,” he maintains that one’s spiritual gifts can become self-serving rather than God-glorifying. He warns the believer that the desire to be “happy and holy and useful” can stem from “carnal apprehension” and selfish pride.²² To explain, Murray offers the analogy of a child who plants a severed, fruit-bearing branch in hopes of producing a fruit-bearing garden. Just as the child hopes in vain for the branch without roots to bear fruit, so the carnal Christian

¹⁹ Murray, “Carnal Christian,” 87.

²⁰ Murray, “Carnal Christian,” 86-87.

²¹ Murray, “Carnal Christian,” 87.

²² Andrew Murray, “The Pathway to the Higher Life,” in *Keswick’s Authentic Voice: Sixty-Five Dynamic Addresses Delivered at the Keswick Convention, 1875-1957*, ed. Herbert Frederick Stevenson (Grand Rapids: Zondervan, 1959), 293-94.

hopes in vain to use his gift to bear fruit; his carnality characterized by his lack of roots in Christ makes fruit-bearing impossible.

Murray also emphasizes the great need for grace when exercising one's gifts. Pointing to Paul's epistles, he first acknowledges the spiritual gifts possessed by the carnal Corinthians (1 Cor 12:4-11), then notes how these gifts mattered little when those gifted did not demonstrate the graces of love (1 Cor 13). While the Corinthians "delighted in the gifts," Murray explains, they cared not "for the graces."²³ He warns that all believers should be wary of exercising their gifts without showing love.

Additionally, Murray admonishes believers to be ever mindful to acknowledge God as the gift giver and to remember that gifts are given for the purpose of glorifying Him. Consequently, the believer should guard against prideful exercises of gifts, for the fact that a carnal man can possess spiritual gifts is a troublesome thought, Murray contends. Such a prospect should "bring the most earnest and successful man to his knees before God with the thought, 'Am I not, after all that God's Spirit works in me as a matter of gift, possibly giving way to the flesh, in lack of humility or love or purity or holiness?'"²⁴ Put succinctly, the potential to pridefully misuse one's gifts should drive believers to pray and plead for God's searching and refinement.

The characteristic which "renders it impossible . . . to receive spiritual truth." The carnal state is so damaging that it "renders it impossible for a man to receive spiritual truth," Murray warns.²⁵ Paul is addressing this concern, Murray explains, when Paul tells the Corinthians he fed them with milk rather than meat as they were not yet able

²³ Murray, "Carnal Christian," 87.

²⁴ Murray, "Carnal Christian," 88.

²⁵ Murray, "Carnal Christian," 88.

to digest heavier fare (1 Cor 3:2).²⁶ This crippling aspect of carnality was a key concern at Keswick, Murray adds, for many who gathered at the conference hungered for truth yet remained unbled. He notes how convention participants marveled over the exposition of “beautiful truths” and “clear doctrines” while receiving no blessing or perhaps a blessing that passed after “two or three weeks.”²⁷ Murray argues that the participants’ carnality hindered “reception of spiritual truth.”²⁸ Yet, Keswick is not the only place where carnal Christians congregate, Murray bemoans. He laments over churches which are filled with carnal listeners attempting to absorb teaching appropriate only for the spiritual. Like those attending Keswick, these carnal, pew-occupying Christians listen and even praise teachings that leave them unmoved. It is important to note, Murray emphasizes, that neither intellectual prowess nor desire make one fit for spiritual teaching. Instead, one’s fitness for spiritual teaching is marked by a life fully yielded to Christ “in waiting dependence and full obedience.”²⁹ To overcome this threat of carnality, Murray urges believing churchgoers to pray for God to deliver them from listening to biblical teaching with carnal minds. God is willing to deliver believers from carnality, Murray admonishes, therefore “plead for it, and accept” his deliverance.³⁰

The Spiritual Man

The key to becoming a spiritual man and “obtaining God’s full blessing is absolute surrender to Him,” Murray explains.³¹ In *Absolute Surrender*, Murray uses the

²⁶ Murray, *Spirit of Christ*, 228.

²⁷ Murray, “Carnal Christian,” 88.

²⁸ Murray, “Carnal Christian,” 88.

²⁹ Murray, *Spirit of Christ*, 228.

³⁰ Murray, “Carnal Christian,” 88.

³¹ Andrew Murray, *Absolute Surrender* (New York: Fleming H. Revell, 1897), 6.

analogy of a pen to drive home his point: just as the “pen is absolutely surrendered to the one work of writing,” so must man be absolutely surrendered to the sole work of God.³² In Murray’s understanding, this act of absolute surrender is the second of two acts of faith in the thriving Christian’s life. The first act, characterized by belief, results in justification, while the second act, characterized by surrender, results in sanctification.³³ Only when the believer surrenders himself totally to the Spirit can the Spirit “mortify the deeds of the body” and conquer the carnal state.³⁴ Through this absolute surrender, the believer experiences the indwelling of the Spirit, also called the “baptism of the Spirit” or Second Blessing.³⁵

Murray’s understanding of Second Blessing theology figures prominently in his personal testimony. During the Keswick Conference of 1895, he shared his testimony, emphasizing his understanding of the two stages of the Christian life—the carnal and the spiritual states—and how the Second Blessing is necessary for one to enter the spiritual state. He explains,

Some of you have heard how I press upon you the two stages in the Christian life, and the step from the one to the other. The first ten years of my spiritual life were manifestly spent on the lower stage. I was a minister, I may say, as zealous and as earnest and as happy in my work as anyone, as far as love of the work was concerned. Yet all the time there was a burning in my heart, a dissatisfaction and restlessness inexpressible.³⁶

³² Murray, *Absolute Surrender*, 7.

³³ J. du Plessis, *The Life of Andrew Murray of South Africa* (London: Marshall Brothers, 1920), 447.

³⁴ Murray, “Carnal Christian,” 88.

³⁵ David J. Goodhew, “Murray, Andrew,” in *Biographical Dictionary of Evangelicals*, ed. Timothy Larsen, David William Bebbington, and Mark Allan Noll (Downers Grove, IL: InterVarsity, 2003), 461.

³⁶ Andrew Murray, “Andrew Murray’s Testimony of the Exchanged Life,” *The Christian Magazine*, August 15, 1895, quoted in Leona F. Choy, *Andrew Murray: Apostle of Abiding Love* (Fort Washington, PA: Christian Literature Crusade, 1978), 166. For Murray’s complete testimony, see appendix 1.

As Murray continued his testimony, he recalled the discontentment he experienced as he continued to struggle and pray. While he could point to his moment of consecration, the baptism of the Holy Spirit—in other words, the Second Blessing—continued to allude him:

Perhaps if I were to talk of consecration, I might tell you of a certain evening there in my own study in Cape Town. Yet I cannot say that that was my deliverance, for I was still struggling. Later on my mind became much exercised about the baptism of the Holy Spirit, and I gave myself to God as perfectly as I could to receive the baptism of the Spirit. Yet there was failure. God forgive it. It was somehow as if I could not get what I wanted.³⁷

Murray continued struggling to receive a deeper spiritual blessing through the indwelling of the Spirit. Finally, he recognized how God had answered his prayer by gradually guiding him to receive what he sought: “God led me, without any very special experience that I can point to. But as I look back, I do believe now that He was giving me more and more of His blessed Spirit, had I but known it better.”³⁸ However, Murray concedes that while he personally experienced this Second Blessing over a prolonged period, many experience it instantaneously. In *The Two Covenants and the Second Blessing*, he discusses two forms of Second Blessing: the gradual growth he underwent versus the “single decisive step” enjoyed by others³⁹:

Conversion makes of a sinner a child of God, full of ignorance and weakness, without any conception of what the wholehearted devotion is that God asks of him, or the full possession God is ready to take of him. In some cases the transition from the elementary stage is by a gradual growth and enlightenment. But experience teaches, that in the great majority of cases this healthy growth is not found. To those who have never found the secret of a healthy growth, of victory over sin and perfect rest in God, and have possibly despaired of ever finding it, because all their efforts have been failures, it has often been a wonderful help to learn that it is possible by a single decisive step, bringing them into a right relationship to Christ, His Spirit, and His strength, to enter upon an entirely new life.⁴⁰

³⁷ Murray, “Andrew Murray’s Testimony,” 168.

³⁸ Murray, “Andrew Murray’s Testimony,” 168.

³⁹ Andrew Murray, *The Two Covenants and the Second Blessing* (New York: Fleming H. Revell, 1898-1899), 169.

⁴⁰ Murray, *Two Covenants*, 169.

This “single decisive step” is what Murray also calls a “crisis” of faith, so called as it marks the climactic moment in which one “passes out of a life of continual feebleness and failure to one of strength, and victory, and abiding rest.”⁴¹ Both experiences—gradual growth as well as a single crisis—can result in the Second Blessing, the transition into what Murray describes as a deeper relationship with the Triune God.

For the one seeking this deeper relationship, Murray explains how it can be achieved and why the phrase Second Blessing is an appropriate name. Advising that the seeker must confess his sin and acknowledge he is out of step with God’s will, Murray elaborates in *The Full Blessing of Pentecost: The One Thing Needful* that while one may be hindered by many sins, the root of all sin stems from “varied forms of self-seeking, self-pleasing, self-confidence, and self-satisfaction.”⁴² Man is his own worst enemy, Murray argues, and he must empty himself of his selfish desires before he can experience the infilling of the Spirit.⁴³

Additionally, Murray emphasizes how only failure can result when one strives in his own strength rather than rely on the Spirit. Success comes only when a believer confesses and gives “up all that is of self and sin, yielding himself wholly to Christ and His service.”⁴⁴ God then blesses the believer with “new power,” equipping him “to live his life by the faith of the Son of God.”⁴⁵ The resulting “change is in many cases as clear,

⁴¹ Murray, *Two Covenants*, 168.

⁴² Andrew Murray, *The Full Blessing of Pentecost: The One Thing Needful*, trans. J. P. Lilley (London: J. Nisbet, 1908), 65.

⁴³ Murray, *Full Blessing of Pentecost*, 65.

⁴⁴ Murray, *Two Covenants*, 170.

⁴⁵ Murray, *Two Covenants*, 170.

as marked, as wonderful, as conversion,” Murray explains; for this reason—and “for lack of a better name”—the term *Second Blessing* is a natural fit.⁴⁶

Murray provides further encouragement and instruction to those who believe they have obediently followed God yet still fall short of receiving a Second Blessing. Simply put, more yielding, more surrendering, more emptying is required. He writes, “The first condition of all filling is emptiness. What is a reservoir but a great hollow, a great emptiness prepared, waiting, thirsting, crying for the water to come? Any true abiding fulness of the Spirit is preceded by emptying.”⁴⁷

Murray’s writings resonate the precept that God alone is worthy of one’s absolute surrender, and through this absolute surrender God brings glory to himself.⁴⁸ *Waiting on God! Daily Messages for a Month* echoes Murray’s other writings in their insistence on how one is to live out this absolute surrender: “Just yield yourself unreservedly to God to work in you: He will do all for you.”⁴⁹ As expressed in Keswick lingo, one is to *let go and let God*.

Theology of the Godhead

In *With Christ in the School of Prayer*, Murray ponders how one’s prayers could possibly influence God, “the Infinite Being, who owes what He is to Himself alone.”⁵⁰ “How can prayer influence Him,” Murray muses, “or He be moved by prayer to do what otherwise would not be done?”⁵¹ The answer to such questions must be found in the

⁴⁶ Murray, *Two Covenants*, 170.

⁴⁷ Murray, *Spirit of Christ*, 306.

⁴⁸ Murray, *Absolute Surrender*, 8.

⁴⁹ Andrew Murray, *Waiting on God! Daily Messages for a Month* (New York: Fleming H. Revell, 1896), 14-15.

⁵⁰ Murray, *With Christ in the School of Prayer*, 136.

⁵¹ Murray, *With Christ in the School of Prayer*, 136.

doctrine of the Trinity, he reasons. If God were but one Person, Murray reflects, isolated within himself, then there would be no means to come close to God or exercise influence upon him. Yet, because of the Trinitarian nature of God, he continues, the Father receives prayer through the Son, the Son receives prayers through the Spirit, and the Spirit's prayers are linked to the believer. Thus, through this link, the believer's prayers become "a real factor in God's rule of this earth."⁵² Murray deduces that because the believer, through the Spirit, joins with Christ in prayer, the believer can with Christ influence the Father in ways which align with the Father's sovereign will. Consequently, he adds, the mystery of prayer cannot be understood apart from an understanding of the Holy Trinity.⁵³ Faith in the Trinity is central to the Christian walk, for "true faith in the Trinity" makes believers "strong, bright, God-possessed Christians," Murray explains in *The Inner Chamber and the Inner Life*.⁵⁴ To help his readers understand the doctrine of the Godhead and grow into God-possessed, praying Christians, Murray devotes much of his writing to exploring how the Spirit, Father, and Son work in concert to infuse believers "with all the fulness of God."⁵⁵

The Spirit Who Is Experienced and Who Enables

In Murray's understanding, God gives the Spirit to believers as a profoundly personal gift.⁵⁶ In *Experiencing the Holy Spirit*, he argues that "the gift of the Spirit is the most personal act of the Godhead," for the gift of the Spirit "is the gift of Himself to us."⁵⁷

⁵² Murray, *With Christ in the School of Prayer*, 137.

⁵³ Murray, *With Christ in the School of Prayer*, 137.

⁵⁴ Andrew Murray, *The Inner Chamber and the Inner Life* (New York: Fleming H. Revell, 1905), 146.

⁵⁵ Murray, *Inner Chamber*, 146.

⁵⁶ Murray, *Inner Chamber*, 146.

⁵⁷ Andrew Murray, *Experiencing the Holy Spirit* (Floyd, VA: Wilder, 2015), 27.

Through this gift, Murray explains, believers unite with the Spirit of the Godhead both in life and inner being. The minister views the Spirit as not only a gift who is experienced, but also as a gift who enables.

He is experienced. As previously noted in this chapter’s discussion of the three states of man, Murray views the Spirit as entrance into the Christian life. Yet, this Spirit is “more than the Spirit of conversion and regeneration” experienced by the disciples prior to Pentecost. As Murray understands from John 14:16-23, this is the “Spirit of the indwelling Jesus, revealing the Son and the Father within.”⁵⁸ The Spirit becomes the entire “life and walk” of the believer, making the individual “wholly one with him and like him.”⁵⁹ This oneness with the Spirit and with Christ is what Murray describes as abiding. In his most popular classic, *Abide in Christ*, Murray explains the nature of this abiding. Drawing upon the parable of the vine (John 15:1-17), he asserts that just as the vine can do nothing apart from the branch, only through “the daily inflowing of the life-sap of the Holy Spirit” can the believer bear fruit.⁶⁰ So integral is abiding to the Christian’s life that Christ himself made abiding his last directive to his followers before his ascension, Murray observes. Whereas during his life on earth Christ instructed his disciples to “follow me,” his last command as he left for heaven was “abide in me.”⁶¹ This abiding can only be accomplished through prayers enabled by the Spirit, Murray concludes.⁶²

⁵⁸ Murray, *With Christ in the School of Prayer*, 204.

⁵⁹ Murray, *With Christ in the School of Prayer*, 204-5.

⁶⁰ Andrew Murray, *Abide in Christ* (Philadelphia: H. Altemus, 1895), 36.

⁶¹ Murray, *Abide in Christ*, 5. Murray elaborates that the quality of one’s abiding directly impacts the quality of one’s spiritual life and spiritual gifting, for it is through the Spirit that the believer is enabled for service.

⁶² Murray, *Abide in Christ*, 5.

He enables. In teaching Luke 11:13, Murray describes the Spirit as not only the comprehensive gift, but also the gift the Father enjoys giving most. Since the Spirit is the conduit through whom the Father makes all other gifts possible, the believer should pursue the Spirit as the “the first and chief object of all prayer.”⁶³ It is through the Holy Spirit, Murray continues, that the Father provides all things needed for spiritual life, including the gifts of grace, adoption, assurance, confidence, and holiness.⁶⁴ Only through “the breathings of the Holy Spirit” can the believer do “what is acceptable in God’s sight”; only through the Spirit can one effectively pray, worship, and serve; only through the Spirit can one correctly read the Bible.⁶⁵ Through the Spirit, Murray argues, the believer is enabled to pray rightly, claim God’s will, abide in Christ, and wait patiently while resting assured that the Father hears his prayers.

Moreover, the Holy Spirit alone can enable the believer to pray well and experience God’s strength, Murray declares. For one to pray rightly, he explains, one must understand God’s Word, and to understand his Word one needs the help of the Spirit.⁶⁶ Although God’s Word provides “clear and sure promises,” sin has so infected the believer’s mind that it is difficult for the believer to “apply the Word” in prayer.⁶⁷ To overcome this infected state, Murray explains, the Spirit comes to the believer’s aid, exposing sins, providing understanding, and guiding prayers.⁶⁸

⁶³ Murray, *With Christ in the School of Prayer*, 56-57.

⁶⁴ Murray, *With Christ in the School of Prayer*, 59.

⁶⁵ Murray, *Abide in Christ*, 124.

⁶⁶ Murray, *With Christ in the School of Prayer*, 11; Murray, *Abide in Christ*, 180.

⁶⁷ Murray, *With Christ in the School of Prayer*, 12.

⁶⁸ Murray, *Spirit of Christ*, 120-21, 191-92.

In *The Master's Indwelling*, Murray teaches how the Spirit leads the believer to make requests which align with God's will.⁶⁹ According to Murray, due to sin hampering the believer's prayers, the process of discerning what aligns with God's will can be confusing. There is but one way to address this debilitating state, he again emphasizes, and that is through the power of the Spirit. The minister continues this theme in *With Christ in the School of Prayer*, stressing how the Spirit is essential for keeping the believer from "sin and the power of the evil one" and necessary for helping the believer to surrender in "holy obedience" to the will of the Father.⁷⁰ The Spirit, Murray argues, helps the believer refrain from sin while aiding the believer to understand the Word. As a result, the believer, aided by the Spirit, is enabled to come before God in effectual prayer and obediently surrender to God.

In his understanding of Matthew 7:7-8 and James 4:3, Murray again underscores the role of the Spirit as enabler. He explains that if the believer does not receive what is requested in prayer, then something is lacking within the believer.⁷¹ It is likely that the believer "is not abiding wholly in Jesus," he maintains in *Abide in Christ*.⁷² This lack of abiding manifests itself through a nature which is self-willed.⁷³ Murray points to his own life as an example in *With Christ in the School of Prayer*, describing how his personal struggle with living "too little in the Spirit" results in prayers which are "too little in the Spirit."⁷⁴ According to Murray, when one faces this lack of abiding, one should also "seek

⁶⁹ Murray, *Master's Indwelling*, 156.

⁷⁰ Murray, *With Christ in the School of Prayer*, 37.

⁷¹ Murray, *With Christ in the School of Prayer*, 46.

⁷² Murray, *Abide in Christ*, 158.

⁷³ Murray, *Abide in Christ*, 159.

⁷⁴ Murray, *With Christ in the School of Prayer*, 46.

for grace to pray so that the answer may come.”⁷⁵ Put another way, Murray instructs the believer to seek the grace of the Spirit to know how to pray; as part of that seeking, the believer should ask the Spirit to search and purify the heart.⁷⁶ This seeking results in the prayer of faith which reflects the will of sovereign God.

Murray also recognizes how the Spirit enables the believer to rightly respond to delayed prayers, teaching one to exercise patience while waiting for God to answer. He explains in *Waiting on God* that since prayers are the primary indicator of the believer’s “relation to God,” it is through prayers that the believer cultivates patient dependence upon God.⁷⁷ Ultimately, Murray contends that through the believer’s waiting his faith is perfected.

Finally, in times when one’s heart is in such pain that even groanings cannot be expressed, Murray reassures that the Spirit makes one’s anguish and accompanying petitions known to Christ.⁷⁸ The believer can know that even in these times of urgent and unspoken need, prayers are heard because it is the Spirit who offers these prayers.⁷⁹ To be sure, the Spirit’s “unceasing indwelling” results in “unceasing intercession.”⁸⁰ Simply put, Murray argues, the Spirit constantly dwells within the believer and constantly guides—and intercedes for—the believer in prayer.

⁷⁵ Murray, *With Christ in the School of Prayer*, 43.

⁷⁶ Murray, *With Christ in the School of Prayer*, 43.

⁷⁷ Murray, *Waiting on God*, 24.

⁷⁸ Murray, *Spirit of Christ*, 195.

⁷⁹ Murray, *Master’s Indwelling*, 156.

⁸⁰ Murray, *With Christ in the School of Prayer*, 258.

God Who Is Father and Sovereign

While one prays through the Spirit, one prays to Father God, Murray acknowledges.⁸¹ He describes how “the Father in heaven is so interested in His child, and so longs to have his life at every step in His will and His love, that He is willing to keep his guidance entirely in His own hand.”⁸² God desires that the believer approach him as a child would approach an earthly father, Murray explains; moreover, God longs for that child to trust his sovereign will.

He is Father. The believer should relate to God “as simply and trustfully as a child asks [for] bread . . . with “childlike confidence.”⁸³ Murray draws his understanding of this relationship from Jesus’s own words in Matthew 7:9-11. In analyzing this passage, he understands that the believer is able to pray and be heard as a child of God when he in turn lives as a child fully dependent upon God.⁸⁴ As part of this childlike dependence, the believer must learn how to rightly use the Father’s name; more specifically, he clarifies, the believer should learn how to address God as Jesus addressed him, crying out “‘Abba, Father!’ Our Father which art in heaven.”⁸⁵ Murray affirms the importance of understanding God’s name is “above every name in heaven.”⁸⁶ He maintains that by teaching the believer the supremacy of God’s name, the Spirit helps the believer keep God supreme in the heart and life. Thus, he continues, the Spirit helps the believer ensure God is rightfully glorified.

⁸¹ Andrew Murray, *The Ministry of Intercession: A Plea for More Prayer*, 3rd ed. (London: J. Nisbet, 1898), 122.

⁸² Murray, *Waiting on God*, 34.

⁸³ Murray, *The Ministry of Intercession*, 122.

⁸⁴ Murray, *With Christ in the School of Prayer*, 48.

⁸⁵ Murray, *With Christ in the School of Prayer*, 52.

⁸⁶ Murray, *With Christ in the School of Prayer*, 195.

This cry, Murray contends, is fundamentally crucial to all prayer.⁸⁷ He assures that as the believer approaches the Father uttering this cry, the Father will hear prayers with compassion and patience, extending gifts which are good to the praying child. This relationship with the believer and the sovereign Father is of utmost importance, for without it, Murray insists, one's prayers are ineffective.⁸⁸

He is sovereign. In addition, the child should always pray believing that the Father hears these prayers and answers according to his sovereign will, Murray reminds. To pray expectantly is to pray effectively, and believing this truth is the "lesson of faith" that makes "prevailing prayer possible," Murray writes in *The Ministry of Intercession*.⁸⁹ Yet, he continues, this "simple and elementary [lesson] . . . needs practice and patience . . . time and heavenly teaching."⁹⁰ God himself teaches this lesson; the minister claims there is no prayer the Father "will hear more certainly" than the prayer to "reveal himself as the prayer-hearing God."⁹¹ Murray also discusses how God always answers according to his will and his Word, for not only does the sovereign God delight in hearing his child's prayer of faith, but he also delights in answering that prayer in accordance with his Word. Thus, Murray adds, if one is to understand God's will in each of life's circumstances, one should "have the Word living" inside oneself, "ready for [God's] use."⁹² More specifically, Murray notes, one should find "God's will in some promise of the Word," then pray incessantly

⁸⁷ Murray, *With Christ in the School of Prayer*, 52.

⁸⁸ Murray, *With Christ in the School of Prayer*, 48.

⁸⁹ Murray, *The Ministry of Intercession*, 153.

⁹⁰ Murray, *The Ministry of Intercession*, 153

⁹¹ Murray, *The Ministry of Intercession*, 154.

⁹² Murray, *Spirit of Christ*, 46.

until that promise is fulfilled.⁹³ In other words, “the prayer of faith” will always seek fulfilment through the promises of Scripture.⁹⁴ Not only does the sovereign God delight in hearing his child’s prayer of faith, but he also delights in answering that prayer in accordance with his Word.⁹⁵

The Son Who Mediates and Teaches

Christ who ransomed his life for his children “by His precious blood” now offers their “petitions as His petitions,” the minister reasons.⁹⁶ Murray taught that through Christ’s blood, Christ who mediates for sinners in death now mediates for believers through prayer. Yet Christ is more than a mediator of prayer, Murray argues. Christ is also a teacher of prayer.

He mediates. Murray holds to the precept that Christ intercedes for believers by pleading to the Father on their behalf.⁹⁷ According to Murray, while Jesus learned prayer during his sufferings on earth, he is now in heaven, offering prayers as the believer’s agent. The minister describes how Jesus accesses the believer’s heart through the power of the Spirit: the Spirit reveals sin that hampers the believer’s prayer, offers reassurance when God is pleased, and helps the believer understand what to ask. Through such prayer, Murray continues, the believer stands before God as priest and shares in Christ’s glory.⁹⁸ In Murray’s understanding, this powerful aspect of prayer—this act of the believer coming

⁹³ Murray, *With Christ in the School of Prayer*, 82.

⁹⁴ Murray, *With Christ in the School of Prayer*, 82.

⁹⁵ Murray, *The Ministry of Intercession*, 154.

⁹⁶ Murray, *With Christ in the School of Prayer*, 199.

⁹⁷ Murray, *The Ministry of Intercession*, 123.

⁹⁸ Murray, *With Christ in the School of Prayer*, 13-15.

before God as priest—underscores the importance of the believer knowing how to pray well.

He teaches. In *The Prayer-Life: The Inner Chamber and the Deepest Secret of Pentecost*, Murray declares that Jesus “hold[s] Himself responsible to teach [believers] how to approach the Father.”⁹⁹ To this end, he argues that Jesus teaches prayer by modeling prayer, showing his followers how to hallow the Father’s name and pray for the Father’s will to be accomplished (Luke 11:1-13). According to Murray, Jesus uses his prayer model to demonstrate that all heaven’s blessings flow from the prayers Jesus offers on behalf of his followers. Similarly, believers are to learn from Christ’s example, surrendering their “hearts entirely . . . to Him” and “believe[ing] in the power of prayer.”¹⁰⁰

Moreover, the believer should adopt an attitude of teachability in order to recognize his ignorance in relation to Jesus’s perfection as teacher, Murray continues.¹⁰¹ He reminds believers that because of the gospel, “the New Covenant,” prayer to the Father is made possible through the Son.¹⁰² When one struggles to pray, instead of attempting to force prayer within one’s “own strength,” one should submit to Christ in great expectation, trusting that the Son is “ready to help.”¹⁰³ Similarly, Murray notes, the Son remains ready to forgive when the believer struggles with the sin of neglecting to pray. Just as Jesus cleanses and pardons the believer “from all other sins,” Jesus will also rescue the believer “from the sin of prayerlessness,” Murray explains.¹⁰⁴

⁹⁹ Murray, *The Prayer-Life*, 25.

¹⁰⁰ Murray, *Prayer-Life*, 49-50.

¹⁰¹ Murray, *With Christ in the School of Prayer*, 13.

¹⁰² Murray, *Prayer-Life*, 24.

¹⁰³ Murray, *Prayer-Life*, 25.

¹⁰⁴ Murray, *Prayer-Life*, 25.

Murray reminds the reader that while Jesus taught his disciples to pray, he provided no similar instructions for preaching. In fact, Murray writes that Jesus spoke little about preaching well but much about “praying well.”¹⁰⁵ Murray’s writings on Jesus’s practices of prayer will be discussed in chapter 4.

Theology of Divine Healing

“God grants healing to glorify the name of Jesus,” Murray declares, so “let us seek to be healed by Jesus that His name may be glorified.”¹⁰⁶ The minister is describing the intent of divine healing—an experience he claims he underwent after a two-year throat affliction.¹⁰⁷ Murray first published his theology of divine healing in 1884 under the Dutch volume *Jezus de geneesheer der zieken* (*Jesus the physician of the sick*). Although the text was later published in 1900 as *Divine Healing: A Series of Addresses* in America and *Jezus guérit les maladies* in France, it is Murray’s Dutch version which most succinctly formulizes his doctrine of divine healing through prayer. In the introduction to his Dutch text, he summarizes “nine reasons” why he views Jesus as Divine Healer, “the physician of the sick.”¹⁰⁸ After reviewing these nine reasons, this section will briefly discuss Murray’s view that sickness is God’s chastisement.

¹⁰⁵ Murray, *With Christ in the School of Prayer*, 14.

¹⁰⁶ Andrew Murray, *Divine Healing: A Series of Addresses* (Nyack, NY: Christian Alliance, 1900), 30.

¹⁰⁷ Plessis, *Life of Andrew Murray*, 345. Plessis is referring to Murray’s 1882 healing at Boardman’s healing institute in London; this experience was discussed in chap. 2 of this thesis. For more, see Plessis, *Life of Andrew Murray*, 340-42. See also John Charles Pollock, *The Keswick Story: The Authorized History of the Keswick Convention* (Chicago: Moody, 1964), 13.

¹⁰⁸ Andrew Murray, *Jezus de geneesheer der zieken* (1884), quoted in Plessis, *Life of Andrew Murray*, 345.

Jesus Is “Physician of the Sick”

Murray first declares Jesus “physician of the sick” because Scripture states as much in James 5:15.¹⁰⁹ According to Murray, James uses this passage to exhort believers to pray “the prayer of faith” which results in Jesus healing the one stricken with illness (Jas 5:15).¹¹⁰ Second, Murray asserts that Jesus in his role as Guarantor, or “Surety,” bears more than believers’ sins.¹¹¹ Murray states Isaiah 53:4 and Matthew 8:17 support this precept, for in his understanding these two passages describe how Jesus takes on believers’ physical sickness and pain.¹¹² Third, Murray argues that Jesus’s life demonstrates his longing to both heal sickness and forgive sins.¹¹³ He points to Jesus’s works on earth, noting how “Jesus went about all Galilee . . . preaching . . . and healing all manner of sickness” (Matt 4:23).¹¹⁴ Fourth, Murray again emphasizes how Jesus himself directs his followers to pray for divine healing, pointing to Jesus’s commandment to “go ye into all the world and preach the Gospel . . . lay hands on the sick and they shall recover” (Mark 16:15, 18).¹¹⁵ Next, Murray affirms Jesus is physician because the Holy Spirit, sent in Jesus’s name by the Father, is giver of the gift of healing (Acts 5:15; 19:11-12; 28:8-9; 1 Cor 12:4, 9). Sixth, Murray contends the apostles also “preached healing as a part of the salvation by faith in Jesus.”¹¹⁶ He draws this contention from Acts 3, a pericope in which Peter’s healing of the lame man results in the salvation of many. Pointing to Peter’s

¹⁰⁹ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 346.

¹¹⁰ Murray, *Divine Healing*, 46.

¹¹¹ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 346.

¹¹² Murray, *Divine Healing*, 48, 110.

¹¹³ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 346.

¹¹⁴ Murray, *Divine Healing*, 135.

¹¹⁵ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 346. See also Murray, *Divine Healing*, 102.

¹¹⁶ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 346.

declaration “that the name of Jesus both heals and saves” (Acts 3:6,16), Murray asserts that the apostle’s statement demonstrates “the highest import for divine healing.”¹¹⁷ Seventh, Murray contends, since the believer’s body is “a temple of the Holy Ghost” (1 Cor 6:19), through the Spirit, Jesus “becomes life and health” for the believer.¹¹⁸ An eighth reason Jesus is physician is because bodily healing and soul hallowing are “very closely connected.”¹¹⁹ Together, Murray explains, the two divine actions enable believers to “fully know and glorify Jesus” (John 9).¹²⁰ Finally, it is noteworthy that Murray recognizes Jesus as physician in contemporary times, citing Isaiah 44:3 and God’s promise to “pour my Spirit upon thy seed, and my blessing upon thine offspring.” According to Murray, “Pentecost was but a commencement” and the gift of healing continues.¹²¹ Moreover, he adds, the Bible does not teach “either by the words of the Lord or through His apostles . . . that the gifts of healing were granted only to the early times of the Church”; in fact, he contends, Jesus’s instruction “before his ascension, appear to us applicable to all times” (Mark 16:15-18).¹²² In other words, in Murray’s view, divine healing is a gift to be enjoyed by all believers regardless of their era.

Sickness Is a “Chastisement”

Murray argues that as a consequence of their abuse of the Lord’s Supper, the church of Corinth brought God’s chastisements upon themselves (1 Cor 11:17-34). Inasmuch as their chastisement included sickness, Murray deduces that “sickness is more

¹¹⁷ Murray, *Divine Healing*, 27.

¹¹⁸ Murray, *Divine Healing*, 59, 61.

¹¹⁹ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 346.

¹²⁰ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 346.

¹²¹ Murray, *Jezus de geneesheer der kranken*, quoted in Plessis, *Life of Andrew Murray*, 347.

¹²² Murray, *Divine Healing*, 15-16.

often than we believe it, a judgment, a chastisement for sin.”¹²³ According to Lamentations 3:33, he explains, God does not keep health from his children without reason, and when illness strikes, it may be that God is drawing the believer to examine his life for sin. Yet, Murray continues, this chastisement may not be aimed at a specific sin but rather at the sin which infuses all humanity. Regardless, he views sickness as “always a discipline.”¹²⁴ When sickness strikes, he emphasizes, the believer should respond by examining his heart with the help of the Spirit, turning away from any sin which may grieve the Father. After the Spirit leads the sinner to confess and turn from sin—after the sinner fully submits himself to the Lord—then, Murray construes, chastisement is no longer necessary. As the believer fully submits himself in whole-hearted obedience, Murray continues, the Father will joyfully deliver his child from the chastisement, reveal himself as healer, and draw his child closer, ultimately making his child a more obedient and faithful servant. In sum, Murray stresses, “the purpose of the chastisement is to make [one] partaker of [God’s] holiness.”¹²⁵

Plessis observes that Murray lessened the emphasis he placed on divine healing toward the end of his life. The biographer suggests that while Murray never retracted his teachings, in later years he did not emphasize faith healing as much as he did immediately following his time at the Bethshan Institute of Healing. According to Plessis, Murray came to recognize “that faith healing was not for everyone, but only for those choice spirits who are so simple and steadfast in faith, and so completely detached from the world, as to be able sincerely and unreservedly to place themselves in God’s hands.”¹²⁶ Plessis explains that Murray’s shift in emphasis was likely due in part to situations in

¹²³ Murray, *Divine Healing*, 117.

¹²⁴ Murray, *Divine Healing*, 118.

¹²⁵ Murray, *Divine Healing*, 120-21, 159.

¹²⁶ Plessis, *Life of Andrew Murray*, 352.

which “faith was exercised and all the conditions of healing seemed to be completely fulfilled,” yet the one prayed for succumbed to death.¹²⁷ One such incidence involved Murray’s nephew, Rev. Pieter F. Hugo, who suffered from consumption. Plessis records how after a time of apparent healing, Hugo relapsed and died. However, due to other successes—such as with family friend Miss McGill as well as with Murray himself—the minister continued to teach the doctrine of healing by faith.¹²⁸ The manner in which Murray practiced faith healing and other aspects of prayer will be examined in chapter 4.

¹²⁷ Plessis, *Life of Andrew Murray*, 349.

¹²⁸ Plessis, *Life of Andrew Murray*, 349-52.

CHAPTER 4
AN EXAMINATION OF MURRAY’S WRITINGS
ON HIS PRACTICE OF PRAYER

When a king sends his emissaries into a foreign land, he does so with the expectation that they will remain in communication with him. One purpose of this communication is to enable these emissaries to make any requests necessary to fulfill the king’s wishes. Similarly, Andrew Murray argues, God the heavenly king expects his earthly emissaries to remain in communication with him, making all requests necessary to fulfill his desires. In *With Christ in the School of Prayer*, Murray emphasizes that while an earthly king’s emissaries, his viceroys, make their requests known through written or verbal means, God’s emissaries, believers, make their requests known through prayer.¹ This chapter will analyze Murray’s views on prayer as a practice of communication, beginning with a discussion of his perspective on its purpose, following with an analysis of the importance he places upon its five aspects—abiding, perseverance, humility, obedience, and fasting—and concluding with his understanding of the prayer modeled by Christ.

The Purpose of Prayer

God’s purpose for prayer is intertwined with his purpose for man, Murray contends. He explains that God created man to bear his image, and “prayer is a part of the wondrous likeness [man] bears to his Divine original.”² Moreover, man as image bearer

¹ Andrew Murray, *With Christ in the School of Prayer: Thoughts on Our Training for the Ministry of Intercession* (Philadelphia: Rodgers, n.d.), 145.

² Murray, *With Christ in the School of Prayer*, 143.

was created to bring God glory, and prayer was created as the means for the image bearer to accomplish God's will. Yet, Murray asserts, due to the degrading effect of sin, man has difficulty comprehending God's original intention. Thus, to understand both God's purpose for prayer as well as his intent for humanity to fulfill that purpose, Murray returns to the creation story in Genesis.

A "Natural Channel" of Communication

God's intent, as recorded in Genesis 1:26-29, was for man to rule, subdue, and fill the earth. According to Murray, these directives reveal that God intended man to rule the earth as his representative: "As God's viceroy [man] was to fill God's place: himself subject to God, he was to keep all else in subjection to Him. It was the will of God that all that was to be done on earth should be done through him: the history of the earth was to be entirely in his hands."³ Murray adds that God intended man as ruler to make requests on behalf of earth by way of the channel of prayer. Man's prayers were to have been a "wonderful . . . simple . . . natural channel" of communication between the heavenly King and "His faithful servant man."⁴ As Murray elaborates, the heavenly king entrusted his faithful servant to be lord of this world, and as the king's lord, the man was to oversee the world's destinies through the power of prayer.

Then, sin damaged this channel of communication (Gen 3:14-19). Yet as part of the plan he put into place before time began, God repaired the channel by initiating a "glorious restoration" between himself and man.⁵ In considering the restoration of the channel of prayer, Murray notes, it is instructive to analyze the character and subject of

³ Murray, *With Christ in the School of Prayer*, 144

⁴ Murray, *With Christ in the School of Prayer*, 144-45.

⁵ Murray, *With Christ in the School of Prayer*, 145.

the Old Testament patriarch Abraham's prayers.⁶ One observes in Abraham's prayers not only—or even primarily—requests for personal blessings but requests “to influence the destinies of men, and the will of God which rules them.”⁷ Specifically, instead of praying for himself, Abraham prays for Sodom, Lot, Abimelech, and Ishmael. His prayers demonstrate “what power a man who is God's friend has to make the history of those around him.”⁸

“Man's Destiny from the First”

After humanity's fall, Murray continues, God's restoration, accomplished through Christ, includes the hope of John 15:7. Alluding to this verse, Murray explains that what was lost by the first Adam was won back by the second, for through Christ, man was restored. By abiding in Christ, he continues, the church inherits the promise, “Ask what ye will, and it shall be done unto you” (John 15:7). Murray stresses that this promise does not suggest that men and women should simply seek a blessing for their own benefit, but instead it is a “reference to [their] position as the fruit-bearing branches of the Heavenly Vine, who, like Him, only live for the work and glory of the Father.”⁹ Christ was singular in his pursuit of God's glory, Murray emphasizes. In *Abide in Christ*, he describes how “Christ's one thought (see John 14:13) is this, ‘that the father may be glorified in the Son.’”¹⁰

⁶ For more of Murray's writings on Abraham as intercessor, see Andrew Murray, *The Ministry of Intercession: A Plea for More Prayer*, 3rd ed. (London: J. Nisbet, 1898), 49-50, 54, 93-94, 232.

⁷ Murray, *With Christ in the School of Prayer*, 145.

⁸ Murray, *With Christ in the School of Prayer*, 145.

⁹ Murray, *With Christ in the School of Prayer*, 146-47.

¹⁰ Andrew Murray, *Abide in Christ: Thoughts on the Blessed Life of Fellowship with the Son of God* (Philadelphia: Henry Altemus, 1895), 160.

As Murray summarizes, prayer was “man’s destiny from the first.”¹¹ He explains that as image bearers and God’s viceroys, the redeemed are still called by God to offer requests through prayers which align with God’s will, determine world history, and bring God glory. Humanity’s ability to offer effective prayers is shaped by the ability to abide in Christ, Murray contends, and many of his writings focus on this necessity. This next section will consider Murray’s thoughts on the importance and practice of abiding in Christ.

The Practice of Abiding

John 15:7 holds the key to effective prayer, Murray argues, for the verse stresses the necessity of abiding in Christ. In Murray’s understanding, Christ’s statement, “If ye abide in me, ask whatsoever ye will, and it shall be done unto you” (John 15:7), is both an inextricable promise and condition.¹² “If we fulfil the conditions” of this verse, Murray continues, then God is true to his promise: “What He is to be to us depends upon what we are willing to be to Him.”¹³ After examining how Murray links abiding in Christ to the believer’s growing faith, this section will explore how the minister views abiding as enabling the believer to pray according to God’s will, seek God’s glory, claim Christ’s name, understand the need for faith, and situate oneself for answered prayer.

Abiding Increases with the Believer’s Growing Faith

In correlating believers’ ability to abide with Christ to their growing faith, Murray notes that the first stage of abiding is one of simple faith, with young believers merely acknowledging that abiding is a responsibility that results in blessings. At this

¹¹ Murray, *With Christ in the School of Prayer*, 145.

¹² Murray, *With Christ in the School of Prayer*, 3.

¹³ Murray, *With Christ in the School of Prayer*, 165.

juncture, these believers are “specially occupied with the love, and power, and faithfulness of the Savior,” and they view belief in Christ as their one need.¹⁴ However, Murray continues, these believers soon recognize something is missing and acknowledge that “obedience and faith must go together,” or more precisely, that “faith must be manifest in obedience.”¹⁵ As they learn obedience’s importance, they accept their need to submit to God’s commandments, he observes. Then, their obedience, manifest through faith, calls for them to act as soldiers requesting “nothing but the orders of the commander.”¹⁶ Consequently, it is through this obedience that they enjoy the gift of the Spirit, the manifestation of Christ, and the abiding of Father and Son, Murray explains. More specifically, “it is as [their] faith grows into obedience,” and then as their “obedience and love,” and finally their “whole being goes out and clings itself to Christ, that [their] inner life becomes opened up, and the capacity is formed within of receiving the life, the spirit, of the glorified Jesus, as a distinct and conscious union with Christ and with the Father.”¹⁷ This union allows believers to enjoy the promise of John 15:7 as their legacy, Murray affirms.

However, Murray is quick to acknowledge that John 15:7 does not reflect the experiences of most believers, for there are “countless prayers that rise and bring no answer.”¹⁸ This disparity poses a dilemma to believers, Murray continues, and they reason that the cause of their unanswered prayers must be either God’s negligence in fulfilling the promise or their negligence in fulfilling the condition. To get around this dilemma, believers add a qualifying clause to Christ’s conditional promise; namely, tacking on to

¹⁴ Murray, *With Christ in the School of Prayer*, 167.

¹⁵ Murray, *With Christ in the School of Prayer*, 167.

¹⁶ Murray, *Abide in Christ*, 183.

¹⁷ Murray, *With Christ in the School of Prayer*, 169.

¹⁸ Murray, *With Christ in the School of Prayer*, 165.

their prayers the phrase “if it be God’s will.”¹⁹ By adding this clause, which Christ “did not put there,” believers are able to reconcile why their prayers go unanswered and “maintain both God’s integrity and their own.”²⁰ Yet, in Murray’s understanding, the addition of this clause merely ignores the root problem of the believers’ ineffective prayers: their failure to abide in Christ. In *The Prayer-Life: The Inner Chamber and the Deepest Secret of Pentecost*, Murray states that he is “entirely convinced that [believers’] efforts are futile, unless [they] first learn how to abide in Christ by a simple faith.”²¹ Believers who abide infrequently and do not yield their lives wholly cannot realize the promise of John 15:7, Murray emphasizes. Thus, to rectify this shortcoming and “pray in power,” they must adapt “a spiritual life, altogether sound and vigorous.”²² To be sure, Murray explains in *The Ministry of Intercession*, that it is only by wholly “yielding to the fulness of the Spirit’s leading and quickening, that the prayer-life can be restored to a truly healthy state,” the state of abiding which leads to the fulfilment of John 15:7.²³ Such abiding helps produce effective prayers for the following reasons.

Abiding Enables Believers to Pray in Accordance with God’s Will

First, Murray contends, by abiding in Christ and allowing his words to abide in them, believers learn to pray according to God’s will. Abiding causes believers to grow like-minded with Christ as their “working and willing” grow in harmony with his.²⁴

¹⁹ Murray, *With Christ in the School of Prayer*, 166.

²⁰ Murray, *With Christ in the School of Prayer*, 166.

²¹ Andrew Murray, *The Prayer-Life: The Inner Chamber and the Deepest Secret of Pentecost* (London: Morgan & Scott, 1914), 19.

²² Murray, *Ministry of Intercession*, 3

²³ Murray, *Ministry of Intercession*, 5.

²⁴ Murray, *Abide in Christ*, 159.

Moreover, Murray adds, abiding restrains believers' self-will, conforming their thoughts and desires to those of Christ. "Abiding in Christ renews and sanctifies the will: we ask *what we will*, and it is given to us," he expounds.²⁵ Putting Murray's words another way, as believers abide in Christ and grow to reflect his image, they are transformed by his Spirit (1 Cor 6:11; 2 Cor 3:18). Since this transformation enables believers' requests to conform to God's will, believers abiding in Christ receive what they ask—namely, what God desires.

Abiding Enables Believers to Seek God's Glory

Second, Murray argues that abiding teaches believers to seek only God's glory. Pointing to John 14:13, he explains the Son's sole object was to glorify the Father when he promised believers he would answer their prayers. Murray adds that just as seeking God's glory was Christ's object on earth, it is now his object in heaven as believers' intercessor. Subsequently, he contends, Christ the intercessor now breathes into those abiding in him this same desire to glorify God.²⁶

Initially, Murray notes, believers are hesitant to offer requests for fear that their petitions may not bring God glory. Such hesitancy can be overcome once intercessors yield all to Christ and abide in him. As petitioners proclaim Christ's supremacy, the Savior extends the "mighty power to elevate and enlarge the heart, and open it to the vast field open to the glory of God"; consequently, as believers commit their "whole mind[s] . . . into harmony with that of the Son," they learn to desire and discern what brings God glory.²⁷

²⁵ Murray, *Abide in Christ*, 160, emphasis original.

²⁶ Murray, *Abide in Christ*, 159.

²⁷ Murray, *Abide in Christ*, 160.

Abiding Enables Believers to Claim the Name of Christ

Third, by abiding in Christ, believers benefit from more effective prayers because Christ grants them the ability to claim his name, Murray asserts. This aspect of abiding calls for believers to put themselves wholly at Christ's disposal "so that He has free and full command" to transform their will and help them pray rightly.²⁸ This abiding then enables believers to come before God as one with God's Son. Subsequently, as the Father looks upon these petitioners, he recognizes the Son in them and answers their requests. Murray explains that this aspect of abiding enables believers to assert their "royal right" to pray Christ's name and therefore wield the "God-given power" the name possesses "to influence the destinies of men."²⁹

Abiding Enables Believers to Understand the Need for Faith

Fourth, Murray claims that abiding helps believers understand that if their prayers are to be answered, their faith must be strong. Referencing Jesus's words to the blind men in Mathew 9:29, Murray clarifies that abiding teaches that not only can faith alone "obtain an answer," the rewarding of such faith "is one of the laws of the kingdom."³⁰ Alluding to Matthew 21:22, he states that this law is realized through the fulfillment of Christ's promise "believe that ye receive, and ye shall have."³¹ Murray explains that such a faith, born out of abiding, is anchored in Scripture and cultivated through the practice of the spiritual disciplines. Notably, such a faith requires "fasting and prayer (Mark 9:29) . . . humility and a spiritual mind (John 5:44) . . . whole-hearted

²⁸ Murray, *Abide in Christ*, 161.

²⁹ Murray, *Ministry of Intercession*, 54.

³⁰ Murray, *Abide in Christ*, 7.

³¹ Murray, *Abide in Christ*, 162.

obedience (1 John 3:22).”³² Murray elaborates that faith stemming from abiding encourages an even greater faith that God will uphold all he has promised he would be and do. Ultimately, Murray affirms, faith cultivated through abiding teaches believers to offer prayers with the unwavering assurance that God will answer.³³

Abiding Situates Believers for Answered Prayers

Finally, Murray argues that abiding in Christ helps produce effective prayers by situating believers to readily receive answers to their petitions. For example, he contends that when believers pray for grace and power to serve and bless, such prayers can only be answered through the gift of Christ himself. As Murray explains, “Abiding in Him is the condition of power in prayer, because the answer is treasured up and bestowed in Him.”³⁴ In fact, Murray cautions, receiving an answer to prayer when one is not abiding in Christ is dangerous, for one may squander that answer upon one’s own passions (Jas 4:3).

As previously noted, Murray links the believer’s ability to abide to the believer’s growing faith. Another aspect of prayer that he links to one’s growing faith is the practice of perseverance. In recognizing its importance to prayer, Murray describes perseverance as both a mystery and power. The next section will examine his writings on the need for and impact of perseverance in rendering effective prayers.

³² Murray, *Abide in Christ*, 162.

³³ Murray, *Abide in Christ*, 162.

³⁴ Murray, *Abide in Christ*, 163.

The Practice of Perseverance

“Of all the mysteries of the prayer-world, the need of persevering prayer is one of the greatest,” Murray contends.³⁵ He arrives at his understanding by examining the role perseverance plays in the prayer practices of both Old and New Testament saints, as well as Christ himself. More specifically, by exploring the practices of Abraham, Elijah, James, and finally Christ, Murray notes remarkable examples of perseverance.

First, in surveying the prayers of Abraham, Murray recognizes how the patriarch repeatedly interceded for Sodom, uttering on his sixth plea, “Let not the Lord be angry” (Gen 18:16-33). Abraham refused to stop until he knew “how far he [could] go,” until he had “entered into God’s mind,” and until he had “rest[ed] in God’s will.”³⁶ Due to Abraham’s perseverance, Lot was saved, Murray notes. Murray also studies the practices of Elijah and considers how the prophet prayed for fire then rain (1 Kgs 18:30-39; 18:41-19:9). In the first instance, Elijah’s impertinence received “an immediate answer,” while in the second instance, Elijah’s persistence required seven pleas before his request was fulfilled.³⁷ Next, Murray points out how James references Elijah’s persistence, describing how “the effectual fervent prayer of a righteous man availeth much” (Jas 5:16). Finally, Murray explains how perseverance plays such an important role in prayer that Jesus spoke of it in two parables: the parable of the persistent friend (Luke 11:5-8) and the parable of the persistent widow (Luke 18:1-8). Murray argues these parables are evidence enough that perseverance—characterized by persistence and importunity—presents both the “greatest difficulty” and the “highest privilege” of prayer.³⁸

³⁵ Murray, *With Christ in the School of Prayer*, 124.

³⁶ Murray, *Ministry of Intercession*, 49.

³⁷ Murray, *Ministry of Intercession*, 52.

³⁸ Murray, *Ministry of Intercession*, 48-49.

The Difficulty of Perseverance

In the parables of the persistent friend (Luke 11:5-8) and the persistent widow (Luke 18:1-8), the cause of the delayed answer is attributed to the individual to whom the request is made, Murray notes. This is not the case when believers make their requests known to God, Murray clarifies, for the difficulty is not on God's part but on the part of believers: "The difficulty is not in God's love or power, but in ourselves and our own incapacity to receive the blessing."³⁹ To understand Murray's contention, one must consider two kindnesses God the Father extends to his children as they cry out to him day and night: "He is long-suffering over them; He will avenge them speedily" (Luke 18:7-8).⁴⁰

God is ready, willing, and anxious to give his children the blessings he has already prepared, Murray asserts. He emphasizes that the Father will wait no longer than needed to provide an answer and do everything possible to provide a quick response. Yet, if this is true, Murray ponders, why do believers frequently wait so long for an answer to prayer? The answer lies in the truth that God "is long-suffering over them," the minister reasons. Even as the farmer waits for his fruit to ripen, so God waits for believers to mature, Murray deduces. "It is the Father, in whose hands are the times and seasons, who alone knows the moment when the soul or the Church is ripened to that fulness of faith in which it can really take and keep the blessing."⁴¹

However, when prayers go unanswered, Murray acknowledges, petitioners may be tempted to believe it is not God's will to grant their requests. They may conclude that their prayers should cease, for God must have reason—known only to him—for holding back his answer. Consequently, these petitioners may yield to slothfulness while adapting

³⁹ Murray, *Ministry of Intercession*, 44.

⁴⁰ Murray, *With Christ in the School of Prayer*, 126.

⁴¹ Murray, *With Christ in the School of Prayer*, 126-27.

an “appearance of pious submission.”⁴² Instead of succumbing to this wrong conclusion when they encounter difficulties, believers should exercise faith that—through perseverance—their prayers will be answered, the minister affirms. “Blessed the man who is not staggered by God’s delay, or silence, or apparent refusal, but is strong in faith, giving glory to God,” Murray declares; “such faith perseveres, importunately, if need be, and cannot fail to inherit the blessing.”⁴³ Such faith, Murray continues, stands upon Scripture, claims Jesus’s name, yields to the Spirit, and seeks God’s honor. Put another way, if believers render perseverant prayers grounded in God’s Word and offered under his Spirit’s guidance, they can be confident they will receive answers.

The High Privilege of Perseverance

While “importunate prayer” brings many difficulties, Murray argues, these difficulties should be counted among believers’ highest privileges, for overcoming these difficulties leads to believers’ “richest blessings.”⁴⁴ In particular, persevering prayer teaches believers to identify and confess sin, to “give up everything that hinders the coming of the blessing,” to reject those things that do not align with the will of God.⁴⁵ Moreover, it leads believers into a closer abiding with Jesus, the minister affirms.

To experience these blessings of perseverance, petitioners should exercise several qualities, Murray notes. His teaching is informed by not only the parables of the persistent friend (Luke 11:5-8) and the persistent widow (Luke 18:1-8), but also by other Scriptures. These qualities include “a sense of the need of souls” (Jas 5:20); “a Christlike love in the heart” (John 13:34); “a consciousness of personal impotence” (2 Cor 12:10);

⁴² Murray, *With Christ in the School of Prayer*, 124.

⁴³ Murray, *Ministry of Intercession*, 39.

⁴⁴ Murray, *Ministry of Intercession*, 48-49.

⁴⁵ Murray, *With Christ in the School of Prayer*, 179.

“faith in the power of prayer” (Heb 11:6); “courage to persevere in spite of refusal” (Ps 27:14); “and the assurance of an abundant reward” (Matt 21:21-22).⁴⁶ Not only do these qualities define the spirit of intercession, but they also define the healthy Christian life, Murray adds. Consider how these attributes help situate believers to receive from the Father “the bread of heaven to dispense to the hungry” while encompassing “the highest, the heroic virtues of the life of faith.”⁴⁷ Simply put, perseverance readies believers for blessing the world.

The Practice of Humility

Inasmuch as humility is the primary and most vital component of the Christian walk, humility is essential to effective prayer, Murray asserts in *Humility: The Beauty of Holiness*. To be certain, the fulfillment of every command—be it for “obedience or conformity”—must be carried out in the spirit of humility, he insists.⁴⁸ Murray draws his understanding from the pericope of Jesus washing the apostle’s feet (John 13:1-17) as Jesus admonishes his followers: “If I then, the Lord and Master, have washed your feet, ye also ought to wash one another’s feet” (John 13:14). Such humility must be pursued intentionally through prayer, Murray affirms. Moreover, he continues, almost every believer seeking this humility passes through two distinct states as they learn to pray: one in which they fear and flee humility, the second in which they take pleasure in humility.

Fearing and Fleeing Humility

In the first state, Murray explains, Christians “fear . . . flee . . . and seek deliverance from all that can humble [them].”⁴⁹ In Murray’s understanding, believers at

⁴⁶ Murray, *Ministry of Intercession*, 53.

⁴⁷ Murray, *Ministry of Intercession*, 53.

⁴⁸ Andrew Murray, *Humility: The Beauty of Holiness* (London: J. Nisbet, 1896), 33.

⁴⁹ Murray, *Humility*, 81.

this juncture have yet to learn how to pursue humility regardless of the cost. In other words, although they have received the command to practice humility, they fail to obey it. While believers may even intently ask the Father to give them humility, their prayers secretly reflect their desire to avoid anything that would bring humility upon them. These petitioners still view humility as a “burden” and “bondage”; the pursuit of humility is not yet their “spontaneous expression,” nor is it their “joy and only pleasure.”⁵⁰ More specifically, Murray stresses, these believers are still unable to profess, “Most gladly do I glory in weakness, I take pleasure in whatever humbles me” (2 Cor 12:9). Consequently, he notes, their prayers are offered as rote exercises which resemble academic presentations. Although such prayers are ineffective, these petitioners will still offer them because they “dare not neglect [prayer].”⁵¹

Taking Pleasure in Humility

There is but one thing that will bring believers to the second state, Murray observes, the same realization Paul underwent: a new understanding of “the power of Christ” (2 Cor 12:9). Only “the presence of God can reveal and expel self,” Murray explains—“only the presence of Jesus will banish every desire to seek anything in [themselves]” and cause believers to enter into the state where pleasure is found in humility as it is rendered for the purpose of God’s glory.⁵² Murray affirms that believers must learn from Christ’s example the meaning of “self-humiliation” and the importance of denying oneself “in all things, in the greatest as well as in the least.”⁵³ However, they must also realize that this practice of humility—this act of dying to self—is not individuals’

⁵⁰ Murray, *Humility*, 81.

⁵¹ Murray, *Humility*, 97.

⁵² Murray, *Humility*, 81.

⁵³ Murray, *The Prayer-Life*, 137.

work, but God’s work. He argues that their “one duty” is to acknowledge the inability “to slay or make [themselves] alive,” for believers must meekly, patiently, and “trustfully surrender to God.”⁵⁴ Such humility requires believers to view every perplexing interaction as an opportunity to cultivate humility through the power of Christ’s grace, the minister contends, for in humbling themselves before others, believers humble themselves before God. To be sure, Murray argues, the Father views such responses as the finest of prayers, for they offer the strongest evidence that petitioners wholly desire humility. As believers demonstrate such humility, the Spirit then works to fully reveal Christ in believers’ lives and manifest Christ as servant in their hearts. Only when believers humbly empty their hearts “of all earthly desires”—only when they “stan[d] in an habitual hunger and thirst after God”—will they offer petitions in “the true spirit of prayer.”⁵⁵

The Practice of Obedience

Murray teaches that the promise of 1 John 3:22 should be understood literally. Yet, he acknowledges that the fulfillment of this promise—“Whatsoever we ask we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight” (1 John 3:22)—is not realized by most Christians. Murray argues that the incongruity between most Christians’ experience and this promise is that the lives of most lack “simple downright obedience.”⁵⁶ He explains his understanding of the importance of obedience by tracing its occurrences in Scripture.

In observing the theme and importance of obedience in the Old Testament, he notes that many of the psalms exemplify John’s teaching in 1 John 3:22. For example, the minister points to how saints such as David link their appeal to personal righteousness.

⁵⁴ Murray, *Humility*, 75-76.

⁵⁵ Murray, *Humility*, 97.

⁵⁶ Murray, *With Christ in the School of Prayer*, 187.

He considers how David declares, “The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me. . . . I was upright before Him, and I kept myself from mine iniquity: therefore hath the Lord recompensed me according to my righteousness” (Ps 18:20-26). Murray also recognizes the importance of obedience noted in the books of 1 John and James. He first acknowledges that, according to 1 John 3:7, obedient, righteous behavior is a characteristic of righteousness. He then explains that, according to James, Christ blesses this obedience and righteousness, for “the fervent effectual prayer of a righteous man availeth much (James 5:16).”⁵⁷ From these passages, Murray concludes that righteousness—which is an outgrowth of obedience—leads to both God’s blessings and effective prayers. In considering these precepts, Murray asserts in *The New Life: Words of God for Young Disciples of Christ* that “obedience is one of the most important words in the Bible and in the life of the Christian.”⁵⁸ Murray’s understanding of the role obedience plays in effective prayer and God’s blessings will now be examined in greater detail.

Obedience Yields Effective Prayer

Murray outlines five requirements characterizing lives of obedience that yield effective prayers. First, he asserts that such lives are characterized by purposeful surrender and unquestioned obedience to God. He emphasizes that when faced with any choice, obedience to God’s commands should be believers’ immediate response. Second, those living obedient lives rely on the Holy Spirit to understand God’s will. As Murray warns, believers should not assume a knowledge of Scripture means they know God’s will, for understanding God’s will is a spiritual act facilitated by the Holy Spirit alone.⁵⁹

⁵⁷ Murray, *With Christ in the School of Prayer*, 183.

⁵⁸ Andrew Murray, *The New Life: Words of God for Young Disciples of Christ* (New York: Hurst, 1891), 211.

⁵⁹ Murray, *The New Life*, 214.

Third, obedient lives which yield effective prayers are characterized by “the doing of all.”⁶⁰ Obedient believers do “all that the word, or conscience, or the Spirit tells [them] is right.”⁶¹ This “doing of all” helps them develop righteous habits while growing in power and knowledge. Fourth, Murray continues, obedient lives are made possible through the power of the Savior. While believers may not feel as if they have the power to obey, Murray encourages that they should in fact view that power as a reality—a reality made possible through faith in Christ. Finally, obedient lives not only yield effective prayers, but they also yield the blessing of grateful surety of present and future grace. Obedience links believers with God and earns his favor, Murray explains, fortifying their lives while infusing their hearts with the blessings of heaven.⁶²

Obedience Provides Access to God’s Blessings

Obedience offers the only means to bringing God glory. Murray emphasizes, “Not obedience instead of faith nor obedience to supply the shortcomings of faith” but obedience born out of faith.⁶³ Moreover, such obedience is the gateway to God’s blessings. Among the most important of these blessings are “the baptism of the Spirit (John 14:16), the manifestation of the Son (John 14:21), the indwelling of the Father (John 14:23), the abiding in Christ’s love (John 15:10), the privilege of his holy friendship (John 15:14), and the power of all-prevailing prayer (John 15:16).”⁶⁴ However, Murray warns, believers should be wary of viewing these blessings as merely experiences to be enjoyed while neglecting their associated responsibilities. Specifically, he emphasizes, believers should

⁶⁰ Murray, *The New Life*, 214.

⁶¹ Murray, *The New Life*, 214.

⁶² Murray, *The New Life*, 214.

⁶³ Murray, *With Christ in the School of Prayer*, 186.

⁶⁴ Murray, *With Christ in the School of Prayer*, 186-87.

remember their mandate to pursue God’s glory. To live out this mandate, believers’ posture should be one “of subjection; the surrender to His supremacy, His glory, His will, His pleasure.”⁶⁵ They must pursue “service and obedience” as their main “object of desire and aim, more so than rest or light, or joy or strength: in them [believers] shall find the path to all the higher blessedness that awaits [them].”⁶⁶ Put succinctly, obedience—which in turn glorifies God—should be believers’ foremost pursuit, a pursuit that leads to blessedness.

The Practice of Fasting

Murray is not only influenced by Johann Christoph Blumhardt’s practice of persistent prayer as discussed in chapter 2, he is also influenced by the faith healer’s practice of fasting. In *With Christ in the School of Prayer*, Murray includes an excerpt from Blumhardt’s biography describing his practice of fasting for forty hours at times.⁶⁷ Like Blumhardt, Murray came to the conclusion that fasting is more important than typically understood. Although influenced by Blumhardt, Murray formalized his practice of fasting by studying Jesus’s words in Matthew 17:19-21, a passage Murray understands as teaching fasting as “the cure of unbelief” and the means of grabbing hold of the invisible through prayer.⁶⁸

“The Cure of Unbelief”

In his analysis of the pericope describing Jesus’s casting out of the demons (Matt 17:19-21), Murray first describes the frustration that wracked the disciples as they watched Jesus succeed where they had failed. Murray notes that while the disciples had

⁶⁵ Murray, *With Christ in the School of Prayer*, 184.

⁶⁶ Murray, *With Christ in the School of Prayer*, 185.

⁶⁷ Friedrich Zündel, *Pastor Johann Christoph Blumhardt: An Account of His Life*, trans. Christian T. Collins Winn and Charles E. Moore (Eugene, OR: Cascade, 2010), 140, 150. Murray is informed by these discussions of Blumhardt in *With Christ in the School of Prayer*, 109.

⁶⁸ Murray, *With Christ in the School of Prayer*, 101.

attempted the exorcism and “had probably used the Master’s name . . . their efforts had been vain, and, in presence of the multitude, they had been put to shame.”⁶⁹ Jesus’s answer to their question, “Why could we not?” (Matt 17:19) was straightforward: “Because of your unbelief,” he responded (Matt 17:20).

In Murray’s view, Jesus meant that their unbelief was due to a lack of faith. He bases his contention on the fact that Jesus “had so often taught them that there is one power, that of faith, to which, in the kingdom of darkness, as in the kingdom of God, everything must bow. . . . Faith is the one condition on which all the Divine power can enter into man and work through him.”⁷⁰ Yet despite this teaching, the disciples failed to recognize that the power to cast out demons was held through the power of Christ alone and exercised by faith alone. More specifically, Murray expounds, the disciples would have been able to cast out the demons had they only had faith that Christ extends such authority in his name. Murray explains that the lesson to be learned is that such unbelief—namely, such lack of faith—has a cure that Jesus identifies as “fasting and prayer” (Matt 17:21).

Grasping the Invisible through Prayer

Murray describes how “fasting helps to express, to deepen, and to confirm” believers’ resolve to sacrifice everything to pursue God’s kingdom.⁷¹ This truth stems in part from the fact that man and woman were fashioned by God with physical sensations, such as hunger. Consequently, Murray continues, it is their dependence upon food which in some measure connects them with the physical world. In describing the correlation between prayer and fasting—the intangible and tangible—Murray writes that “prayer is

⁶⁹ Murray, *With Christ in the School of Prayer*, 101.

⁷⁰ Murray, *With Christ in the School of Prayer*, 102.

⁷¹ Murray, *With Christ in the School of Prayer*, 106.

the one hand with which we grasp the invisible; fasting, the other, with which let loose and cast away the visible.”⁷² Put another way, it is through this grasping of the spiritual and casting out of the temporal that believers cultivate the faith essential to powerful prayer.

Murray bases his understanding of humanity’s relation to food and the need for fasting in part upon the narratives of the fall of humanity (Gen 3:1-24) and Jesus’s temptation in the wilderness (Matt 4:1-11; Luke 4:1-14). In the Genesis account, it was fruit by which Adam and Eve were tempted and succumbed to sin. In the Matthew and Luke narratives, Jesus was tempted by the promise of bread when he was hungry—yet Jesus, through fasting, prevailed when tempted. In *Absolute Surrender*, Murray emphasizes that unless believers follow Christ’s example, willingly breaking away from the temporal “pleasures of the world”—even those which are lawful, such as food—they will not experience the full power of prayer.⁷³ Such power through prayer—cultivated by fasting—was what Christ was referencing when he stated to the disciples, “this kind goeth not out but by fasting and prayer,” Murray explains in his reference to Matthew 17:21.

The Practice of Prayer Modeled in Scripture

Christ as teacher accommodates men’s and women’s weaknesses by giving them the exact words to approach the heavenly Father, Murray contends. These words are found in the model prayer of Matthew 6:9-13, a prayer “so simple that the child can lisp it, so divinely rich that it comprehends all that God can give.”⁷⁴ The minister notes that the prayer’s simple words belie its power to draw the petitioner into deep communion

⁷² Murray, *With Christ in the School of Prayer*, 105.

⁷³ Andrew Murray, *Absolute Surrender* (New York: Fleming H. Revell, 1897), 46.

⁷⁴ Murray, *With Christ in the School of Prayer*, 32. While the Lord’s prayer also appears in Luke 11:1-13, Murray teaches from the Matt 6:9-13 text.

with God. In *With Christ in the School of Prayer*, Murray examines each phrase of the prayer.

“Our Father, Which Art in Heaven!”

Murray observes that Christ’s appeal to God as “Our Father, which art in heaven,” recognizes a turning point in God’s plan of redemption (Matt 6:9). The appeal marks “the wonderful revelation the Son came to make of His Father as our Father, too.”⁷⁵ The utterance of this phrase not only prepared the disciples for God’s blessings to come, but it also holds the key to all prayer, Murray theorizes, for God’s love for believers as their Father is the initial, primary, and ultimate lesson taught by Christ in his model prayer. As believers practice this lesson and begin to encounter “the infinite tenderness and pity and patience of the infinite Father” then dwell in his “loving readiness to hear and to help,” they begin to experience the joy of communing with him in prayer.⁷⁶ Consequently, Murray surmises that as believers become aware of their loving fellowship with God—as the Holy Spirit reveals an understanding of God as Father—their prayers grow in power.

“Hallowed Be Thy Name”

Murray observes that although petitioners typically note their own interests before those of God, Christ reverses this order in his model prayer by beginning with the phrase “Hallowed be Thy name” (Matt 6:9). In using these words, Murray teaches, Christ models that God must take preeminence over all. Put another way, the minister continues, the Son is teaching believers that they must learn to put aside their own yearnings in order to experience the Father’s greatest blessings. Murray also notes that while there are two types of prayer—personal and intercessory—personal prayer tends to occupy most of the

⁷⁵ Murray, *With Christ in the School of Prayer*, 32.

⁷⁶ Murray, *With Christ in the School of Prayer*, 33.

believer's time. This should not be the case, he stresses, for Christ has called believers "for the great work of bringing down, by their faith and prayer, the blessings of His work and love on the world around."⁷⁷ Believers should recognize how Christ calls them to lives of service which reflect the subordination of their personal interests to those of God, Murray reminds. Thus, believers should pray in the hallowed Name of the Father, seeking the Father's interests above all.

"Thy Kingdom Come"

God the Father is King and he occupies his kingdom, Murray reminds. As children of the King, he continues, believers live on this earth as foreigners in enemy territory, awaiting the coming of the new kingdom not yet realized (Matt 6:10), a new kingdom which will reveal the Father's great glory. Believers should enthusiastically pray for the coming of this kingdom, Murray encourages, for what could be more fitting than honoring the Father King and fervently crying, "thy kingdom come" (Matt 6:10). Murray assures readers that because this plea was prayed first by Christ, it is a prayer which will receive a "glorious answer."⁷⁸

"Thy Will Be Done, as in Heaven, So on Earth"

"Wherever faith has accepted the Father's love, obedience accepts the Father's will," Murray stresses.⁷⁹ As believers carry out this will of God, the minister adds, they welcome the kingdom of heaven into their hearts. Yet, believers too often use the phrase, "thy will be done, as in heaven, so on earth" (Matt 6:10) to apply to times of suffering, Murray asserts. He admonishes believers to rethink this view and instead seek God's will

⁷⁷ Murray, *With Christ in the School of Prayer*, 34.

⁷⁸ Murray, *The Prayer-Life*, 49.

⁷⁹ Murray, *With Christ in the School of Prayer*, 36.

in an attitude of submissive obedience, remembering that carrying out God's will glorifies heaven.

Believers often ask, Murray adds, how it is that they can know God's will, and to that end, they will offer intense prayers for God to answer them speedily. However, God reveals himself only to "humble . . . tender and empty" hearts; such hearts learn each day "to obey and honor Him loyally in little things."⁸⁰ As believers prove themselves in these little things, God offers a taste of "His power to prepare [them] to long for more"; through this first taste, they learn to "claim all that [God] can do."⁸¹ Murray's analysis of Matthew 6:10 will be discussed in further detail in chapter 5.

"Give Us This Day Our Daily Bread"

Murray reminds the reader that even as the master provides for his servant, the general for his soldiers, and the father for his child, so the heavenly Father provides for the believer who prayerfully submits to the Father's interests: "Consecration to God and His will gives wonderful liberty in prayer for temporal things; the whole earthly life is given to the Father's loving care."⁸² Believers should make their needs known to God in confidence that as heirs of the King they have been given the right to ask God to supply their temporal needs (Matt 6:11), Murray encourages. Put another way, he continues, as believers commit themselves to God's honor and work, they can know God is committed to care for them.⁸³

⁸⁰ Murray, *Absolute Surrender*, 40.

⁸¹ Murray, *Absolute Surrender*, 100.

⁸² Murray, *With Christ in the School of Prayer*, 36.

⁸³ Murray, *With Christ in the School of Prayer*, 36.

“And Forgive Us Our Debts, as We Also Have Forgiven Our Debtors”

Murray reasons that “as bread is the first need of the body, so forgiveness for the soul,” for it is only through the forgiveness of the Savior that believers can come before the Father.⁸⁴ He contends that, in faith, believers should accept this promised forgiveness as reality—a privilege guaranteed to God’s children along with complete access to God’s love. Murray observes how the Father’s forgiveness of his children demands that in turn they extend forgiveness to others: “As forgiven expresses the heavenward, so forgiving the earthward, relation of God’s child.”⁸⁵ Simply put, believers should ask the Father to forgive their debts even as believers should forgive the debts of others (Matt 6:12).

“And Lead Us Not into Temptation, but Deliver Us from the Evil One”

If believers are to submit to the Father’s will, then they must pray for the Spirit to keep them from temptation and deliver them from Satan’s power (Matt 6:13), Murray stresses. Yet far too often, he admonishes, believers languish in distress and hopelessness, overlooking the never-ending power to overcome temptation that their Savior offers. “Wearied and faint,” they neglect to “look steadfastly unto Jesus, the author and finisher of faith” (Heb 12:2).⁸⁶ These believers fail to remember that the Father desires his children to rest in his “almighty power for every moment” as he stands ready to equip them to face every temptation from “temper and haste and anger and unlovingness and pride and sin.”⁸⁷ It is a wonderful truth to consider, Murray muses, that the Father provides the means to overcome temptation by inviting men and women “to enter into a covenant with the omnipotent Jehovah,” not because of anything they say or feel, but through “the strength

⁸⁴ Murray, *With Christ in the School of Prayer*, 36.

⁸⁵ Murray, *With Christ in the School of Prayer*, 37.

⁸⁶ Murray, *Abide in Christ*, 205.

⁸⁷ Murray, *Absolute Surrender*, 106-7.

of the Word of God.”⁸⁸

“For Thine Is the Kingdom, and the Power, and the Glory, For Ever, Amen”

In Murray’s understanding, the doxology “For Thine is the Kingdom, and the Power, and the Glory, For Ever, Amen” (Matt 6:13) is an admonishment for believers to put the “Name, and Kingdom, and Will” of God first in their lives.⁸⁹ It is an act of praise which acknowledges that God’s kingdom and power spans eternity. It acknowledges that the purpose of prayer is to glorify God; it brings believers back “in trust and worship to Him who is not only the beginning, but the end.”⁹⁰

Murray writes *With Christ in the School of Prayer* to address his concern that too little is understood of “the place and power of prayer.”⁹¹ As long as believers view prayers as mainly the means of fulfilling their own needs, he explains, they will never fully understand prayer’s power. Yet, when believers realize that prayer is “the highest part of the work” God has assigned them—“the root and strength of all other work”—then, they will realize “that there is nothing that [they] so need to study and practice as the art of praying aright.”⁹² The implications of Murray’s study and practice of prayer upon today’s church will be the subject of this thesis’s next and final chapter.

⁸⁸ Murray, *Absolute Surrender*, 107.

⁸⁹ Murray, *With Christ in the School of Prayer*, 37. Newer translations of the Bible such as the ESV and NIV do not contain the doxology “For Thine is the Kingdom, and the Power, and the Glory, For Ever, Amen” (Matt 6:13). David L. Turner, observing how inclusion of the doxology disrupts the flow of the prayer in vv. 13-14, explains how it is likely the early church added this doxology as a component of corporate worship. See David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 182. See also R. Albert Mohler, *The Prayer That Turns the World Upside Down* (Nashville: Thomas Nelson, 2018), 165-69.

⁹⁰ Murray, *With Christ in the School of Prayer*, 38.

⁹¹ Murray, *With Christ in the School of Prayer*, 34.

⁹² Murray, *With Christ in the School of Prayer*, 34.

CHAPTER 5
THE IMPLICATIONS OF MURRAY’S THEOLOGY AND
WRITINGS ON PRAYER FOR THE CHURCH

“Church of the living God! Thy calling is higher and holier than thou knowest. Through thy members, as kings and priests unto God, would God rule the world; their prayers bestow and withhold the blessings of heaven.”¹ Murray’s charge to the church in *With Christ in the School of Prayer* is as applicable today as it was when expressed more than 125 years ago. Yet before embracing Murray’s teachings on how to practice this charge to pray, church leaders must carefully consider to what extent his theology and writings “abideth in the doctrine of Christ” (2 John 1:9). To help provide this needed consideration, four questions were posed at the outset of this thesis: (1) How is Murray’s thought informed by elements of mysticism, Keswick teaching, and faith healing?, (2) How do these elements inform Murray’s theology and writings on prayer?, (3) How do the elements which inform Murray’s theology and writings on prayer align with evangelical interpretations of Scripture?, and (4) What are the implications of Murray’s theology and writings on prayer for the church? Chapter 2 addressed question 1, while chapters 3 and 4 addressed question 2. In chapter 5, questions 3 and 4 will be addressed as this thesis considers the implications of Murray’s theology and writings on prayer for the church. This final chapter will demonstrate that while Murray seeks to teach believers to pray for the most important of reasons, to bring God glory, his Second Blessing theology gives cause for concern.

¹ Andrew Murray, *With Christ in the School of Prayer: Thoughts on Our Training for the Ministry of Intercession* (Philadelphia: Rodgers, n.d.), 147-48.

The Implications of Murray's Theology of Prayer

If the church is to understand Murray's charge to return prayer to its position of preeminence—if congregants are to enjoy the “promises . . . powers, and gifts of the heavenly world” which await those who pray—then its leaders must first understand the implications of doctrines that inform Murray's theology of prayer.² These teachings include his doctrines of the Godhead, the natural and the carnal man, the spiritual man, and divine healing. Such an understanding includes surveying his teachings from an evangelical interpretation of Scripture, then evaluating his teachings' impact upon the church.

Theology of the Godhead

Murray views prayer as a Trinitarian endeavor. He describes it as God's assignment to humanity, made possible by the sacrifice of his Son, facilitated by the work of his Spirit.³ The minister explains that the purpose of this assignment reflects God's purpose for every human undertaking: to bring God glory by accomplishing God's will. Through prayer, Murray elaborates, the Trinity extends to believers the right to exercise their “God-given power to influence the destinies of men.”⁴

Murray's teachings on the Father and Son, as discussed in chapter 3, are aligned with an historically orthodox interpretation of the Trinity.⁵ He echoes the writings of Paul

² Murray, *With Christ in the School of Prayer*, 12.

³ Murray, *With Christ in the School of Prayer*, 4.

⁴ Andrew Murray, *The Ministry of Intercession: A Plea for More Prayer*, 3rd ed. (London: J. Nisbet, 1898), 54.

⁵ While the term *Trinity* is not found in the Bible, the doctrine of the Trinity is evident throughout Scripture. Both Old Testament and New Testament texts speak of the Persons of God, the Son, and the Holy Spirit (Gen 1:2, 26; Exod 3:14; 2 Cor 13:14; 1 Thess 1:3). Church father Tertullian (155-220) first used the word *Trinity* to describe the Persons of God, Son, and the Holy Spirit in his polemic *Against Praxeas*. See Tertullian and Alexander Souter, *Against Praxeas* (London: SPCK, 1919), 26-27. The Nicene Creed, the results of ecumenical councils in Nicaea (325) and Constantinople (381), affirmed the teaching that Jesus along with the Holy Spirit and the Father are each distinct Persons of the Godhead. See Andre Ewbank Burn, *The Nicene Creed* (London: Rivingtons, 1909), 2-3, 25-26. Reformer John Calvin (1509-1564) affirmed Trinitarian doctrine throughout *Institutes*, stating, “I cannot think of the *one*, but I am immediately surrounded with the splendour of the *three*; nor can I clearly discover the *three*, but I am suddenly carried

as he describes the Father as the object of prayer (Phil 4:6; Eph 5:20); he affirms the directive of Jesus as he stresses the importance of praying to “Our Father who is in heaven” (Matt 6:9); and he reflects the heart of Jesus as he reminds that “the chief end of prayer” is to bring the Father glory (John 14:13).⁶ In describing the work of the Son’s “heavenly intercession,” Murray alludes to Paul’s depiction of Christ’s intercession as Christ sits “at the right hand of God” (Rom 8:34).⁷ This “intercession is nothing but the fruit and the glory of His atonement,” Murray emphasizes, suggesting a reference to Hebrews 7:25.⁸

While Murray’s doctrines of the Father and Son express classic Trinitarianism, the same cannot be said of his doctrine of the Spirit. He does begin on solid biblical ground, affirming the Spirit as “the Spirit of adoption . . . [who], maketh intercession for the saints according to God” (Rom 8:14-27; Jude 1:20).⁹ He also shares the Protestant belief that the Spirit conforms believers to the image of Christ, and as part of this conforming, the Spirit teaches them to desire and pray for that which brings glory to sovereign God (John 14:13).¹⁰ Yet, Murray’s contentions regarding how the Spirit’s infilling and conforming is accomplished lie outside the bounds of an evangelical

back to the *one*.” John Calvin, *Institutes of the Christian Religion*, trans. John Allen (Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1921), 1.13.17. Trinitarian language was also apparent in the works of Puritan theologians such as Great Awakening preacher George Whitefield (1714-1770), who writes, “It was grace, free grace, that moved the Son to come down and die. It was grace, free grace, that moved the Holy Ghost to undertake to sanctify the elect people of God.” George Whitefield, *Sermons on Important Subjects* (London: H. Fisher and P. Jackson, 1830), 421.

⁶ Murray, *With Christ in the School of Prayer*, 8.

⁷ Murray, *The Ministry of Intercession*, 139.

⁸ Murray, *The Ministry of Intercession*, 140.

⁹ Murray, *The Ministry of Intercession*, 116-17.

¹⁰ Andrew Murray, *Abide in Christ: Thoughts on the Blessed Life of Fellowship with the Son of God* (Philadelphia: Henry Altemus, 1895), 160.

understanding of Scripture. These contentions will be discussed as part of this chapter's analysis of Murray's doctrine of the spiritual man and his practice of abiding.

Echoing the thought of A. W. Tozer (1897-1963), one could state that what comes into our minds when we think about prayer reveals what we think about God.¹¹ To be sure, a doctrinally sound prayer life demands a doctrinally sound understanding of the Trinity. One's understanding of the interactions of believers with the Father, Son, and Spirit (Rom 8:26; Eph 5:20; Heb 7:25), the roles of each Person of the Trinity (Matt 6:9-10; 1 Tim 2:5-6; Jude 1:20), and the interplay of believers' free will with God's sovereignty (John 14:13) all impact one's practice of prayer. While many evangelicals find Murray's doctrines of the Father and the Son helpful in cultivating an understanding of prayer, many also find his doctrine of the Spirit problematic.

Theology of the Natural and the Carnal Man

In his contention that the human condition can be categorized in three states, Murray distinguishes not only between the unregenerate and regenerate, but he also distinguishes between the converted and the consecrated. In *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church*, he terms the first state, occupied by those who are unregenerate, as that of the natural man.¹² He terms the second state, occupied by those who have received the gospel but still allow themselves to be ruled by the flesh, as that of the carnal man.¹³

In examining Murray's theology regarding the natural and carnal man, one finds that his teaching aligns with evangelical theologians of both Puritan and Methodist

¹¹ A. W. Tozer writes, "What comes into our minds when we think about God is the most important thing about us." A. W. Tozer, *The Knowledge of the Holy* (New York: HarperCollins, 1961), 1.

¹² Andrew Murray, *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church* (New York: Anson D. F. Randolph, 1888), 225.

¹³ Murray, *The Spirit of Christ*, 226.

persuasions. First Great Awakening preacher Jonathan Edwards (1703-1758) exemplifies the former. In his sermon on Acts 16:29-30, Edwards describes the natural man as “a child of the devil” with a heart that is “exceedingly full of sin.”¹⁴ The natural man is lost, Edward explains, subject to God’s wrath, “dreadfully defaced” due to the fall.¹⁵ Similarly, John Wesley (1703-1791), co-founder of Methodism, explains how “The Articles of Religion of the Methodist Church (1784)” recognizes that every “offspring of Adam” has been born into sin.¹⁶ Murray’s own interpretation of the “natural” or unregenerate man is likewise grounded in the view that because of the fall (Gen 3:1-24), all are born sinners in need of the gospel (Rom 3:23, 5:10).¹⁷ Murray argues that, left to their own resources, these unregenerate cannot receive the “things of the Spirit” (1 Cor 2:4-15), and their motivation is the desires of their flesh and the pride of life (1 Cor 2:14; 1 John 2:16). He rightly teaches that to these natural men and women, the things of God are foolish (1 Cor 2:14), and despite their best efforts, their self-directed pursuits “profiteth nothing” (John 6:63). They not only lack the assurance of salvation, but they also lack the empowerment of the Spirit which in turn enables them to understand and apply Scripture.

Murray’s categorization of the carnal state also aligns with that of Wesley.

Consider how the Methodist minister explains in his exegesis of 2 Corinthians 7:1 that

¹⁴ Jonathan Edwards, “Acts 16:29-30,” in *Sermons, Series II, 1734, WJE*, 49:§337. These sermons are still in editorial review by the Jonathan Edwards Center; the access date for all citations related to this sermon is December 13, 2022.

¹⁵ Edwards, “Acts 16:29-30,” 49:§337.

¹⁶ John Wesley, “Methodist Articles of Religion. A. D. 1874,” in *The Creeds of Christendom, with a History and Critical Notes*, vol. 3, *The Evangelical Protestant Creeds, with Translation*, trans. Phillip Schaff and David Schley (New York: Harper, 1919), 808. Wesley adapted the “Methodist Articles of Religion” from “Thirty-nine Articles” of the Church of England (1571) by removing the Calvinistic sections, which conflicted with Wesley’s Arminian doctrine. *The Thirty-Nine Articles of the Church of England*, 2 vols, explained with an introduction by Edgar Charles Summer (London: Methuen, 1897). Article 8 of *Thirty-Nine Articles* affirms the Church of England’s doctrine regarding the “offspring of Adam” inheriting a nature of sin. See *The Thirty-Nine Articles*, 1:72-73.

¹⁷ Murray, *The Spirit of Christ*, 225.

when the apostle Paul told believers to “cleanse themselves from all filthiness of flesh and spirit,” he was “plainly teach[ing] that those believers were not yet cleansed therefrom.”¹⁸ In other words, these believers were still sinning, or living in a carnal state. Murray echoes Wesley’s understanding, teaching that while all believers possess the Spirit (Rom 8:9), all continue to sin (Rom 7:21-23) and at times allow their carnality to rule. In his description of four characteristics of the carnal state during his 1895 Keswick address, “The Carnal Christian,” Murray alludes to 1 Corinthians and describes how the carnal state is characterized by one or more of the following: a spiritual life reflecting “protracted infancy” (1 Cor 3:1); an ongoing struggle dominated by “sin and failure” (1 Cor 3:3-4); a co-existence “with great spiritual gifts” (1 Cor 12:4-11); and (4) the inability “to receive spiritual truth” (1 Cor 3:2).¹⁹

Murray’s teachings of these first two states alert believers to the continued threats posed by sin (Ps 14:3; Rom 3:10, 23). His teachings help readers recognize in themselves the pharisaical actions and attitudes described in Luke 12:1 and Matthew 23. Most importantly, Murray’s teachings remind believers of their continued great need for the Savior.

Theology of the Spiritual Man

Murray’s understanding of a third state, that of the spiritual man, reflects his Second Blessing, Keswick-aligned theology. Murray teaches that to be a spiritual man

¹⁸ Wesley uses his sermon to provide a brief historical overview of the doctrine of the nature of sin. He asserts, “The same testimony is given by all other Churches; not only by the Greek and Romish Church, but by every Reformed Church in Europe, of whatever denomination.” He also points out that the article 9 of *The Thirty-Nine Articles* affirms this doctrine. See John Wesley, “The Sermons of John Wesley—Sermon 13: On Sin in Believers,” Wesley Center Online, accessed November 16, 2022, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-13-on-sin-in-believers/>. See also *The Thirty-Nine Articles*, 2:24-73.

¹⁹ Andrew Murray, “The Carnal Christian,” in *Keswick’s Triumphant Voice: Forty-Eight Outstanding Addresses Delivered at the Keswick Convention, 1883-1962*, ed. Herbert Frederick Stevenson (Grand Rapids: Zondervan, 1963), 84, 86-88.

and experience “God’s full blessing,” one must surrender absolutely to God.²⁰ His theology undergoes a disconcerting shift as he describes how believers take part in this Second Blessing through a second act of faith.

While Murray’s view agrees with an evangelical view that absolute surrender to God is key to spirituality (Matt 7:21; Jas 4:7-8), he veers from traditional evangelical teaching when he argues that this act of absolute surrender is the second of two acts of faith. As J. C. Ryle observes in *Holiness*, Scripture makes no such “new-fangled” designation, nor is there any biblical teaching of “a second conversion” or a “sudden, mysterious transition of a believer into a state of blessedness” in a single step.²¹ To the contrary, Paul admonishes believers to fight “the good fight” of faith as they work out the ramifications of God’s gift of salvation (2 Tim 4:7; Phil 2:12-13; Eph 6:10-18). In “The Victorious Life,” Benjamin B. Warfield discusses this error of teaching that sanctification requires a second act of faith.²² He elaborates on how Paul demonstrates in Romans 6 “that justification and sanctification are indissolubly bound together; that . . . dying with Christ and living with Christ” are inseparable aspects of one salvation.²³

²⁰ Andrew Murray, *Absolute Surrender* (New York: Fleming H. Revell, 1897), 6.

²¹ J. C. Ryle, *Holiness: Its Nature, Hindrances, Difficulties, and Roots: Being a Series of Papers on the Subject* (London: W. Hunt, 1887), xxiv.

²² Contrary to the concerns of Ryle and Warfield regarding Keswick leaders propagating a state of sinless perfectionism, Murray did not embrace this teaching. In *Be Perfect! A Message from the Father in Heaven to His Children on Earth: Meditations for a Month*, Murray explains his position. Murray asserts that Paul’s admonition to “be perfect” (Phil 3:12-16) is in fact a reference to an ongoing work, clarifying that “be perfect” is taken from the Greek words *teleios* and *Katartizein*. In his understanding, *teleios*, “derived from *telos*,” does not denote an ending in time, but instead an idea of achievement, while *Katartizein*, derived from *artios*, means “put[ting] a thing in its appropriate position”; both refer “to what God seeks in His children, and works in them.” Andrew Murray, *Be Perfect! A Message from the Father in Heaven to His Children on Earth: Meditations for a Month* (London: J. Nisbet, 1894), 68n9, see also 77-78.

²³ Benjamin B. Warfield, “The Victorious Life,” in *The Works of Benjamin B. Warfield: Perfectionism, Part Two* (Bellingham, WA: Logos Bible Software, 2008), 8:568–69. First published in the *Princeton Theological Review* 16, no. 3 (1918): 328.

Additionally, teaching that a Second Blessing requires a second act of faith erroneously moves emphasis from the work of the Spirit to the will of the believer. Such teaching suggests that the Spirit works in the believer's life only as much as the believer permits. J. I. Packer justifiably calls this teaching "Pelagian through and through" as it imparts a doctrine of free unconditional will in which the believer is "the employer, and the Holy Spirit the employee."²⁴ Simply put, there is no biblical basis for teaching that one can obtain a fuller blessing of the Spirit via a single, self-initiated, quick-fix act of faith.

The danger in teaching Murray's writings on the spiritual man without alerting readers and listeners of his flawed view of sanctification is twofold. First, believers embracing his Second Blessing theology can become discouraged and defeated when they find themselves unable to experience "God's full blessing."²⁵ Packer's experience epitomizes this first fundamental danger of Second Blessing theology—his attempts to conjure a second act of faith proved futile, leaving him depressed and discouraged. He found the teaching "comfortless and sterile" and ultimately destructive.²⁶ Second, believers embracing this theology can also fail to understand the necessity of "fighting the good fight of faith" (1 Tim 6:12). Andrew Naselli warns that Second Blessing theology downplays the believer's part in the struggle to overcome sin and instead promises an easy victory. According to Naselli, "Second-blessing theology offers a quick fix to this struggle, and its shortcut to instant victory appeals to genuine longings for holiness."²⁷ However, a traditional evangelical reading of Scripture reveals no shortcut to sanctification (1 Tim 6:12).

²⁴ J. I. Packer, "Keswick and the Reformed Doctrine of Sanctification," *Evangelical Quarterly* 27 (July-September 1955): 166.

²⁵ Murray, *Absolute Surrender*, 6.

²⁶ Packer, "Keswick and the Reformed Doctrine," 153-54.

²⁷ Andrew David Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology* (Bellingham, WA: Lexham, 2010), 29.

Theology of Divine Healing

Scottish clergyman Edward Irving (1792-1834), father of the Irvingite Church and forerunner of the Catholic Apostolic Church and Pentecostal Movement, preceded Murray in teaching the doctrine of divine healing. In a letter to his friend and fellow Irvingite Church founder, Henry Drummond (1851-1897), Irving writes that the gift of miracles was limited to neither “the Apostles nor to the Apostles’ times, but belonged to the Church as much as pastors and teachers and governments do.”²⁸ Yet in *Counterfeit Miracles*, Warfield categorizes the Irvingites’ teachings on miraculous healings as “pretensions” stemming from “enthusiasm” and “fanaticism.”²⁹ Murray disagreed with this cessationist stance, and like Irving, taught that healing is a gift intended for believers of any time.

In his text *Divine Healing*, Murray asserts that sickness is often “a chastisement for sin (Lam 3:33).”³⁰ Notably, he contends that based upon John 9:3, this chastisement may not be due to personal sin, but sin which infects all humankind. Pointing to 1 Corinthians 11:31, Murray recommends that when believers experience sickness, they should appeal to the Spirit for help in exposing the sin which plagues them. As the Spirit identifies their sin and leads them to confess—as they then turn from their sin and submit to the Lord—their chastisement of sickness will no longer be needed, and they will be divinely healed, Murray explains, alluding to James 5:14-15.³¹

In *Divine Healing*, Murray relies upon numerous Old Testament and New Testament texts to support his doctrine (Exod 15:26; 23:25; Lam 3:33; Matt 4:23-24; 14:14,

²⁸ Edward Irving, *The Diary and Letters of Edward Irving*, ed. Barbara Waddington (Eugene, OR: Pickwick, 2012), 269.

²⁹ Benjamin Breckinridge Warfield, *Counterfeit Miracles* (New York: C. Scribner’s, 1918), 127.

³⁰ Andrew Murray, *Divine Healing: A Series of Addresses* (Nyack, NY: Christian Alliance, 1900), 117.

³¹ Murray, *Divine Healing*, 118, 122.

35; 15:30-31; 19:2; 1 Cor 11:30-32; Jas 5:14-16).³² However, Murray's exegesis strays from a biblically-sound interpretation. For example, Murray fails to note that even in apostolic times, when Jesus conveyed to his disciples the authority to heal (Luke 9:1-2; Acts 5:12-16), healing did not always come. Consider how Paul refers to Timothy's frequent stomach ailments (1 Tim 5:23), and Paul himself battles sickness (2 Cor 12:7-9). Murray's oversights are enough to raise concern over his theology of divine healing and warrant additional analysis on his teachings on the doctrine.

While God remains "the LORD who healeth" (Exod 15:26), there is no biblical foundation for contending it is always his will to do so. Such teaching falsely diminishes the sovereignty of God to work his good pleasure and elevates the ability of petitioners to achieve their own desires. Moreover, the fallacy of such teaching is discouraging and damaging. As University of South Africa researcher H. M. van de Vyver explains, "It is not difficult to imagine how much guilt, pain, fear and alienation a theology such as Murray's has caused countless believers."³³

Certainly, praying for healing is scriptural. Assuming a guaranteed outcome of healing is not. Ministry leaders should always emphasize the ultimate purpose of prayer—to bring God glory, however he sees fit. At times, his will might be to manifest his glory through healing (John 11:4), while at other times, his will might be to manifest his glory through human infirmities (2 Cor 12:7-9). Believers can be comforted that his will is always the fulfillment of the eschatological promise of Revelation 21:4: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

³² Murray, *Divine Healing*, 33, 42, 46-47, 87, 97, 105, 116-18, 122, 129, 135-37, 139, 163, 174-75, 180, 184.

³³ H. M. van de Vyver, "Andrew Murray's Theology of Divine Healing," *Verbum et Ecclesia* 30, no. 1 (2009): 318.

The Implications of Murray's Writings on Prayer

Murray writes *With Christ in the School of Prayer* to help those lacking “the power to pray in faith, to pray the effectual prayer.”³⁴ Published first in 1885, his treatise garnered a wide circulation, notably in America, helping Murray establish his reputation as a devotional writer.³⁵ He continued to write more than 240 works, with many focusing on elements he deemed essential to prayer: abiding, perseverance, humility, obedience, and fasting—as well as Christ’s own model prayer. The implications of these widely read writings on prayer will be analyzed in this section.

The Practice of Abiding

“It is the life abiding wholly in Christ that can pray the effectual prayer in the name of Christ,” Murray explains.³⁶ The minister understands John 15:7 as both an insoluble condition and promise. When believers fulfill the verse’s condition to abide in Christ, he argues, God keeps his promise to fulfill believers’ requests. “What He is to be to us depends upon what we are willing to be to Him,” Murray maintains.³⁷

The minister states that during Jesus’s time on earth, the phrase he used to describe his relationship with the disciples was “follow me” (Matt 4:19). Murray notes that when Jesus left for heaven, he provided a new phrase pointing to a new relationship with his disciples, one characterized by a more spiritual and intimate union. That new phrase was “abide in me” (John 15:1-12). Murray explains how he writes *Abide in Christ* to help “those who have not yet fully understood what the Saviour meant” by this passage or believe its attainment is “beyond their reach.”³⁸ While a careful analysis of Murray’s

³⁴ Murray, *With Christ in the School of Prayer*, 5.

³⁵ J. du Plessis, *The Life of Andrew Murray of South Africa* (London: Marshall, 1920), 463.

³⁶ Murray, *The Ministry of Intercession*, 59.

³⁷ Murray, *With Christ in the School of Prayer*, 165.

³⁸ Murray, *Abide in Christ*, 6.

writings on the practice of abiding in Christ finds much that resonates with evangelical teaching, there are also aspects of his writing which give cause for concern.

Murray correlates believers' ability to abide to a growing faith. He describes the fruits of abiding as enabling believers to pray in agreement with God's will, seek God's glory, claim the name of Christ, and understand the need for faith.³⁹ Alluding to 1 Corinthians 6:11 and 2 Corinthians 3:18, Murray explains that as believers learn to abide in Christ, they undergo the transformational work of the Spirit and learn to grow in like-mindedness with Christ. Pointing to John 14:13, he contends that as believers grow in like-mindedness with Christ, they also grow to reflect Christ's desire to glorify the Father.⁴⁰ Echoing the teachings of Matthew and John, Murray describes how abiding positions believers for strong faith as they pray in Jesus's name and exercise the "God-given power" it carries "to influence the destinies of men" (Matt 21:22; John 14:13-14; 16:24).⁴¹ Looking to James 4:3, Murray argues that while abiding positions believers to pray and receive answers to powerful prayers, it also positions them to pray with the right motives.⁴² While these teachings reflect an evangelical understanding of Scripture, the same cannot be said for Murray's teachings on how believers arrive at this state of abiding.

Many cannot realize the promise of John 15:7 because they have yet learned to abide by submitting themselves fully to "the Spirit's leading and quickening," Murray explains.⁴³ By repenting and yielding "wholly to Christ and His service," believers will be given "a new power to live . . . by the faith of the Son of God," the transformation Murray

³⁹ Murray, *Abide in Christ*, 159-62; Murray, *The Ministry of Intercession*, 54; Murray, *With Christ in the School of Prayer*, 167.

⁴⁰ Murray, *Abide in Christ*, 159-60.

⁴¹ Murray, *The Ministry of Intercession*, 54.

⁴² Murray, *Abide in Christ*, 163.

⁴³ Murray, *The Ministry of Intercession*, 5.

claims is made possible through the Second Blessing.⁴⁴ Yet, as previously discussed, such teaching conflicts with an understanding of Scripture which maintains that at the moment of salvation, all believers “are in Christ Jesus” (Rom 8:1). Put simply, there is no such thing as believers who abide and believers who do not abide. To the contrary, the only spiritual designation is the regenerated who abide and the unregenerated who do not abide (Rom 8:5-6).

In studying Murray’s writings on abiding based upon John 15:1-12, many readers will find much that encourages and instructs them. Yet, the deeper readers delve into Murray’s theology of abiding—and the more they attempt to apply that theology to their own lives, the greater the risk they run of embracing doctrines of sanctification and salvation that run counter to certain evangelical teachings. For example, Murray’s teaching designates two categories of believers, the carnal and the spiritual man.⁴⁵ According to Murray, John 15:1-12 teaches that those who do not produce fruit are believers who are not abiding—in other words, carnal believers attempting good works in their own strength.⁴⁶

Yet not all evangelicals agree with Murray’s interpretation of this passage. In his sermon “Christians Branches of the True Vine,” Charles Simeon (1759-1836), vicar of the Holy Trinity Church of Cambridge, explains how he understands John 15:1-2 to reference those who “have never been truly engrafted into Christ”; in other words, the unregenerate.⁴⁷ Simeon considered himself neither Arminian nor Calvinist but a

⁴⁴ Andrew Murray, *The Two Covenants and the Second Blessing* (New York: Fleming H. Revell, 1898-1899), 170.

⁴⁵ Murray, *The Spirit of Christ*, 225.

⁴⁶ Andrew Murray, “The Pathway to the Higher Life,” in *Keswick’s Authentic Voice: Sixty-Five Dynamic Addresses Delivered at the Keswick Convention, 1875-1957*, ed. Herbert Frederick Stevenson (Grand Rapids: Zondervan, 1959), 293-94.

⁴⁷ Charles Simeon, *The Entire Works of the Rev. Charles Simeon* (London: Holdsworth and Ball, 1833), 14:50-52.

“‘moderate Calvinist’ or ‘a Bible Christian.’”⁴⁸ Similarly, citing not only John 15:1-9 and 11 but also 1 John 2:19, reformed theologian John Piper explains that the apostle John is not describing the believer but the unbeliever, one characterized by a “superficial, external attachment to Jesus that is not a saving attachment” (John 15:1-2, 6; 1 John 2:19).⁴⁹ In “What Does it Mean to ‘Abide in Christ?,”” Piper emphasizes that according to John 15:7-8, “abiding and fruit-bearing confirm” one as a believer, for fruit-bearing demonstrates that one is a disciple of Christ.⁵⁰

To be sure, as ministry leaders discern how best to respond to those in their care who bear no spiritual fruit, they must be wary of embracing Murray’s interpretation of abiding without caveat. They must not assume that a lack of fruit designates a lack of spiritual maturity. Instead, they must discern whether spiritual desolation in fact stems from immaturity or whether it is the result of unbelief. In truth, many are unable to produce spiritual fruit because they possess no spirituality at all—their lives are spiritually barren because their lives are unconnected to Christ, the vine (John 15:1-2). These unregenerate need teaching on the gospel, not teaching on abiding.

The Practices of Perseverance, Humility, and Obedience

Perseverance, characterized by persistence and importunity, is one of the believer’s greatest needs in prayer, Murray maintains in *With Christ in the School of Prayer*.⁵¹ He also reasons that humility, marked by yielding “wholly to God’s Spirit,” is

⁴⁸ A. F. Munden, “Charles Simeon,” in *Biographical Dictionary of Evangelicals*, ed. Timothy Larsen, David William Bebbington, and Mark Allan Noll (Downers Grove, IL: InterVarsity, 2003), 612.

⁴⁹ John Piper, “What Does It Mean to ‘Abide in Christ?,”” *Ask Pastor John* podcast, September 22, 2017, Episode 1097, 12:16, <https://www.desiringgod.org/interviews/what-does-it-mean-to-abide-in-christ>.

⁵⁰ Piper, “What Does It Mean?”

⁵¹ Murray, *With Christ in the School of Prayer*, 64.

likewise vital to believers' prayer life.⁵² Similarly, he details that obedience, which he equates to “adoring submission,” is the pathway to praying powerfully.⁵³

Murray again echoes evangelical thought as he explains the importance of perseverance, humility, and obedience in prayer.⁵⁴ He looks primarily to the parables of Christ to discern the need for perseverance, contending that just as the neighbor responded to his persistent friend pleading for food, and just as the king responded to the persistent widow pleading for justice, even more so will the Father respond to his persistent child pleading for favor (Luke 11:5-8; 18:1-8).⁵⁵ Referencing Psalm 27:14, Murray explains in *Waiting on God!* how this persistence should be characterized by a “confident persuasion that it is not in vain; courage to believe that God will hear and help.”⁵⁶ Moreover, he contends in *Humility: The Beauty of Holiness*, persistence must reflect the humility modeled by the Master as he washed his disciples' feet (John 13:14).⁵⁷ Murray reminds readers how Christ “unceasingly . . . uses the words not, and nothing” to speak of Himself (John 5:19, 30, 41; 6:38; 7:16, 28; 8:28, 42, 50; 14:10, 24) and how he admonishes his

⁵² Murray, *With Christ in the School of Prayer*, 224.

⁵³ Murray, *With Christ in the School of Prayer*, 36.

⁵⁴ Evangelicals who share Murray's perspective on perseverance, humility, and obedience include Charles Spurgeon, Charles Simeon, and Edward Bounds. Consider how Charles Hadden Spurgeon (1834-1892), English Baptist preacher, stresses how Jesus “exhorted his disciples to continue in prayer, and to ‘pray without ceasing.’” Charles Hadden Spurgeon, “The Importunate Widow,” in *The Metropolitan Tabernacle Pulpit*, vol 15, The Spurgeon Center for Biblical Preaching at Midwestern Seminary, accessed January 9, 2023. <https://www.spurgeon.org/resource-library/sermons/the-importunate-widow/#flipbook/>. In his exegesis of John 13:12-15, Simeon admonishes believers to love and serve others in humility as Christ loved and served others. Simeon, *Entire Works*, 14:1-5. Edward McKendree Bounds (1835-1913), Methodist Episcopal Church clergy, emphasizes in *The Necessity of Prayer* how the one who prays is called to “implicit and perfect obedience.” Edward M. Bounds, *The Necessity of Prayer* (Grand Rapids: Baker, 1991), 96.

⁵⁵ Murray, *With Christ in the School of Prayer*, 63, 124.

⁵⁶ Andrew Murray, *Waiting on God! Daily Messages for a Month* (New York: Fleming H. Revell, 1896), 45-46.

⁵⁷ Andrew Murray, *Humility: The Beauty of Holiness* (New York: Fleming H. Revell, 1800), 33.

followers to “Learn of Me, for I am meek and lowly of heart” (Matt 11:29).⁵⁸ The minister observes how Christ again models humility in Matthew 20:27, as he demonstrates that just as the “Son of Man came to serve,” so should man humbly serve others.⁵⁹ Murray also points to Paul’s description of how Christ “humbled Himself, and became obedient unto death” (Phil 2:8), explaining that through his humility Christ demonstrated his obedience, which “became our redemption.”⁶⁰ In Murray’s understanding, obedience is so important that it is key to believers partaking of the promise of 1 John 3:22: “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” Only through obedience will Christ’s followers experience the Spirit’s baptism (John 14:16), delight in the Son’s presence (John 14:21), and receive the Father’s indwelling (John 14:23), Murray argues; only through obedience can believers abide in Christ’s love (John 15:10), enjoy Christ’s “holy friendship (John 15:14),” and witness Christ’s power through prayer (John 15:16).⁶¹

Murray’s teachings on the qualities of perseverance, humility, and obedience can help strengthen believers’ ability to pray as well as their overall spiritual health. Specifically, he encourages believers to persevere in prayer (Col 4:2) and “pray without ceasing” (1 Thess 5:17). He reminds them of the importance of loving others (Mark 12:29-31) and interceding “for all saints” (Eph 6:18). He teaches that such intercession leads believers to practice humility, to “esteem other[s] better than themselves” (Phil 2:3). He implores believers to empty their hearts “of all earthly desires” and depend wholly upon God, for such humility brings glory to God.⁶² Alluding to Revelation 4:11, Murray

⁵⁸ Murray, *Humility*, 24-25, 30-31.

⁵⁹ Murray, *Humility*, 30.

⁶⁰ Murray, *Humility*, 13.

⁶¹ Murray, *With Christ in the School of Prayer*, 186-87.

⁶² Murray, *Humility*, 97.

describes humility as “the first duty and the highest virtue of the creature, and the root of every virtue.”⁶³ He admonishes that to live out this duty to glorify God, believers must obediently “surrender to His supremacy, His glory, His will, His pleasure.”⁶⁴ Christ himself provides the ultimate example of such obedience, Murray explains. He stresses that even as “service and obedience” were “uppermost in the mind of the Son when He dwelt upon earth,” so should service and obedience be uppermost in the minds of believers.⁶⁵ Murray’s teachings on perseverance, humility, and obedience can instruct, strengthen, and encourage believers as they strive to pray well.

The Practice of Fasting

In *With Christ in the School of Prayer*, Murray defines fasting as abstinence from food, explaining that when done rightly, the practice sharpens believers’ spiritual focus.⁶⁶ If believers are to experience the full potential of prayer, he insists, they must practice fasting. He describes prayer as “the reaching out after God and the unseen,” and fasting as “the letting go of all that is of the seen and temporal.”⁶⁷ As believers’ hunger pangs increase, Murray explains, the intensity of their fasting reflects “the intensity of their souls,” which cultivates the faith to pray powerful prayers.⁶⁸

It is Jesus’s teachings in Matthew 17:19-21 that most shape Murray’s writings on the practice of fasting. In the tradition of Jonathan Edwards and John Wesley, Murray argues that Jesus’s admonishment to fast should be understood literally and practiced

⁶³ Murray, *Humility*, 12.

⁶⁴ Murray, *With Christ in the School of Prayer*, 184.

⁶⁵ Murray, *With Christ in the School of Prayer*, 185.

⁶⁶ Murray, *With Christ in the School of Prayer*, 105–6.

⁶⁷ Murray, *With Christ in the School of Prayer*, 106.

⁶⁸ Murray, *Absolute Surrender*, 42.

regularly.⁶⁹ Even as the disciples were to overcome their weak faith and ministry ineffectiveness through fasting and prayer, so should believers today seek to do the same, Murray teaches. He emphasizes how the practice of fasting leads petitioners to break away from the “pleasures of the world,” sharpens their desire for the things of God, and allows them to fully experience the power of prayer.⁷⁰

Murray’s writings on fasting help focus attention on a spiritual discipline often ignored. The reason for this neglect is readily understood: fasting can be physically unpleasant, inconvenient, self-deprecating, and challenging. Yet, as he acknowledges, the practice is more important than the church realizes, so important that ministry leaders should teach and encourage their congregants how to do it rightly. As Murray explains, since men and women “are creatures of the senses”—since they can best understand things which embody physical forms—depriving themselves of food and intentionally orienting their thoughts toward God provides them a powerful means to strengthen faith. Fasting from the temporal pleasure of food “helps [believers] to express, to deepen, and to confirm the resolution that [they] are ready to sacrifice anything, to sacrifice [themselves], to attain what [they] seek for the kingdom of God.”⁷¹ As believers intentionally sacrifice meals to sharpen their focus on things above, and as the pangs of empty stomachs overtake them, they are reminded that their need for God is even greater than their need for food.

⁶⁹ Edwards asserts, “Fasting is a part of Christian worship.” Jonathan Edwards, *The “Blank Bible,”* in *WJE*, 24:836. John Wesley, who practiced fasting twice a week, argued that the neglect of fasting could result in the Christian’s inefficiency. See John Wesley, “The Sermons of John Wesley—Sermon 116: Causes of the Inefficacy of Christianity,” Wesley Center Online, accessed November 18, 2022.

⁷⁰ Murray, *Absolute Surrender*, 46.

⁷¹ Murray, *With Christ in the School of Prayer*, 106.

The Practice of Prayer Modeled in Scripture

Murray explains how Christ the heavenly teacher models for his followers the very words they need to say when praying to the Father. Christ's prayer is at once simple, complex, and comprehensive, Murray stresses. It serves as "the model and inspiration for all other prayer," all the while enticing petitioners to return to its words as a means of expressing their utter dependence upon God.⁷²

Murray takes "the Master's words" on the teaching of prayer "simply and literally."⁷³ He shares a view of the prayer reflected in the writings of Martin Luther and J. I. Packer. Consider how Luther includes his teaching on the Lord's Prayer as a part of a treatise he describes as "a simple way to pray."⁷⁴ Similarly, Packer considers the Lord's Prayer as a "marvel of compression, and full of meaning."⁷⁵ Murray devotes a chapter in *With Christ in the School of Prayer* to this prayer he characterizes as profoundly simple yet profoundly powerful.

Murray first views Christ's appeal to God as "Our Father" as marking a turning point in God's plan of redemption, then explains Christ's use of the word *hallowed* to describe God's holy preeminence (Matt 6:9). He explains that in the next phrase, "Thy kingdom come," Christ is recognizing God as King who has promised to bring his kingdom from heaven to earth (Matt 6:10). He then states that "thy will be done" is Christ acknowledging God's sovereignty, and that believers should respond to this sovereignty with "adoring submission and ready obedience" (Matt 6:10).⁷⁶ Murray contends that

⁷² Murray, *With Christ in the School of Prayer*, 32.

⁷³ Murray, *With Christ in the School of Prayer*, 5.

⁷⁴ Luther, in a letter to his barber, pens what he calls "a simple way to pray" based in part upon the Lord's Prayer. See Martin Luther, *A Simple Way to Pray: For Peter, the Master Barber*, ed. Matthew C. Harrison (St. Louis: Concordia, 2012).

⁷⁵ J. I. Packer, *Praying the Lord's Prayer* (Wheaton, IL: Crossway, 2007), 12.

⁷⁶ Murray, *With Christ in the School of Prayer*, 36.

Christ's statement, "Give us this day our daily bread," acknowledges that as God's heirs, believers have the right to ask the Father to provide for their earthly needs (Matt 6:11). The next phrase, "And forgive us our debts, as we also have forgiven our debtors," Murray views as Christ's admonishment for believers to forgive others just as they have been forgiven (Matt 6:12). Similarly, he sees the phrase, "And lead us not into temptation, but deliver us from the evil one" as Christ's directive for believers to appeal to the Father to "keep them from all sin and the power of the evil one" (Matt 6:13).⁷⁷ Murray understands the last phrase, "For thine is the kingdom, and the power, and the glory, for ever, Amen" as a doxology which brings believers full circle in prayer, "back in trust and worship to Him" who is the Alpha and Omega, the beginning and the end (Matt 6:13).⁷⁸

While Murray's discussion of the Lord's Prayer aligns with Protestant thought, his analysis of Matthew 6:5-13 is cursory. The Lord's Prayer reflects the entirety of theologies related to the gospel, ranging from the theologies of sin and salvation to sanctification and eschatology. Although Murray addresses these theologies elsewhere, he limits his discussion of them when surveying the Lord's Prayer. For example, he neglects to adequately address the meaning of the statement, "Thy will be done" (Matt 6:10). Although Murray stresses the need for believers to surrender to God's sovereign will, namely, God's absolute rule over all (Isa 46:10; Ps 115:3; Eph 1:11), he neglects to emphasize the responsibility believers have to obey God's revealed will, or more specifically, God's commandments as revealed in his Word (1 Thes 4:3; 5:18).⁷⁹ If ministry

⁷⁷ Murray, *With Christ in the School of Prayer*, 32-37.

⁷⁸ Murray, *With Christ in the School of Prayer*, 38.

⁷⁹ For more on God's sovereign will, see Joseph C. Harrod, *40 Questions about Prayer* (Grand Rapids: Kregel, 2022), 79-84; R. Albert Mohler, *The Prayer That Turns the World Upside Down* (Nashville: Thomas Nelson, 2018), 89-93; Packer, *Praying the Lord's Prayer*, 57-59.

leaders desire a more theologically robust exegesis of the Lord's Prayer, then they will need to refer to the writings of other theologians.⁸⁰

Concluding Thoughts

Murray describes prayer as “the root and strength of all other work,” a high calling that demands both study and practice.⁸¹ His purpose in writing is to teach believers how to carry out this calling. Certainly, many of his theologies and writings on prayer are edifying. Murray teaches the importance of perseverance, humility, and obedience, and advocates the study of Scripture and an increased emphasis upon fasting. Notwithstanding these positive elements, ministry leaders must exercise caution in recommending his texts, for his understanding of abiding and its relation to prayer is tied to his Second Blessing theology, which embraces a flawed view of sanctification. His writings on divine healing also raise unanswered questions, calling for additional study that lies beyond the scope of this thesis.

Ministry leaders would be wise to consider Albert Mohler's teaching regarding the relationship between prayer and theology. As Mohler explains, “prayer is never an isolated event,” for when believers pray, they reflect their “entire theological system.”⁸² Consequently, a flawed theology of sanctification can result in a flawed theology of prayer. Consider how when praying for strength to overcome temptation, Murray's Second Blessing theology erroneously teaches believers to “let go and let God.” Yet, nowhere in Scripture is spiritual inertia encouraged. Instead, Scripture teaches believers to “fight the good fight” (1 Tim 6:12) and “pray without ceasing” (1 Thess 5:17).

⁸⁰ For more on the Lord's Prayer (Matt 6:5-13), see Harrod, *40 Questions*, 125-34; Luther, *A Simple Way to Pray*; Mohler, *Prayer That Turns the World Upside Down*; Packer, *Praying the Lord's Prayer*; Donald S. Whitney, *Praying the Bible* (Wheaton, IL: Crossway, 2015), 98-99n11.

⁸¹ Murray, *With Christ in the School of Prayer*, 4.

⁸² Mohler, *Prayer That Turns the World Upside Down*, 10.

Despite the shortcomings of Murray’s Second Blessing teaching, his theology and writings of prayer point the church to the most important reason believers should learn to pray well: to fulfill humanity’s mission to glorify God. In prayer, through the indwelling of the Spirit, believers join Christ in fulfilling this mission. Murray writes to assist the church in this pursuit, helping believers understand “the wonderful place of power and influence” that awaits them through prayer.⁸³ He entreats believers to abide with the Son to fulfill their “royal right” to pray.⁸⁴ He stresses how their ability to bless the world with God’s “heavenly gifts” depends on this abiding.⁸⁵ Murray reminds that, even now, the Son is waiting to abide with his church in prayer, to entrust with her the force that can bring the power of heaven down to this world.⁸⁶ He implores the church to remember that “a weary world is waiting, too.”⁸⁷

⁸³ Murray, *With Christ in the School of Prayer*, 4.

⁸⁴ Murray, *Ministry of Intercession*, 54.

⁸⁵ Murray, *The Ministry of Intercession*, 5, see also pp. 2–4.

⁸⁶ Andrew Murray, *The State of the Church: A Plea for More Prayer*, 3rd ed. (London: J. Nisbet, 1912), 86.

⁸⁷ Murray, *With Christ in the School of Prayer*, 5.

APPENDIX 1

ANDREW MURRAY'S TESTIMONY OF THE EXCHANGED LIFE

At the Keswick Conference of 1895, Murray shared his testimony and explained his understanding of the two stages in the Christian life.

When I was asked to give my testimony, I doubted whether it would be desirable, and for this reason: we all know what helpfulness there is in a clear-cut testimony of a man who can say: 'There I was. I knelt down and God helped me, and I entered into the better life.' I cannot give such a testimony, but I know what blessing it has often brought to me to read of such testimonies for the strengthening of my own faith. And yet I got this answer from those who urged me to speak: 'Perhaps there are many at Keswick to whom a testimony concerning a life of more struggle and difficulty will be helpful.' If it must be so, I replied, let me tell for the glory of God how He has led me.

Some of you have heard how I press upon you the two stages in the Christian life, and the step from the one to the other. The first ten years of my spiritual life were manifestly spent on the lower stage. I was a minister, I may say, as zealous and as earnest and as happy in my work as anyone, as far as love of the work was concerned. Yet all the time there was a burning in my heart, a dissatisfaction and restlessness inexpressible. What was the reason? Although my justification was as clear as noonday, and I knew the hour in which I received from God the joy of pardon, I had never learned, with all my theology, that obedience was possible.

I remember later in my little room at Bloemfontein how I used to sit and ask, What is the matter? Here I am, knowing that God has justified me in the blood of Christ, but I have no power for service. My thoughts, my words, my actions, my unfaithfulness—everything troubled me. Though all around thought me to be one of the most earnest of men, my life was one of deep dissatisfaction. I struggled and prayed as best I could.

One day I was talking with a missionary. I do not think that he knew much of the power of sanctification himself, and he would have admitted it. When we were talking and he saw my earnestness, he said, 'Brother, remember that when God puts a desire into your heart, He will fulfill it.' That helped me; I thought of it a hundred times. I want to say the same to you who are plunging about and struggling in the quagmire of helplessness and doubt. The desire that God puts into your heart He will fulfill.

If any are saying that God has not a place for them, let them trust God, and wait, and He will help you and show you what is your place. So the Lord led me until in His great mercy I had been eleven or twelve years in Bloemfontein. Then He brought me to another congregation in Worcester about the time when God's Holy

Spirit was being poured out in America, Scotland, and Ireland. In 1860, when I had been six months in that congregation, God poured out His Spirit there in connection with my preaching, especially as I was moving about in the country, and a very unspeakable blessing came to me.

The first Dutch edition of my book *Abide in Christ* was written at that time. I would like you to understand that a minister or a Christian author may often be led to say more than he has experienced. I had not then experienced all that I wrote of. I cannot say that I experience it all perfectly even now.

Well, God helped me, and for seven or eight years I went on, always inquiring and seeking, and always getting. Then about 1870 came the great Holiness Movement. The letters that appeared in *The Revival* magazine touched my heart, and I was in close fellowship with what took place at Oxford and Brighton. It all helped me.

Perhaps if I were to talk of consecration, I might tell you of a certain evening there in my own study in Cape Town. Yet I cannot say that that was my deliverance, for I was still struggling. Later on my mind became much exercised about the baptism of the Holy Spirit, and I gave myself to God as perfectly as I could to receive the baptism of the Spirit. Yet there was failure. God forgave it. It was somehow as if I could not get what I wanted. Through all these stumblings God led me, without any very special experience that I can point to. But as I look back, I do believe now that He was giving me more and more of His blessed Spirit, had I but known it better.

I can help you more, perhaps, by speaking, not of any marked experience, but by telling very simply what I think God has given me now, in contrast to the first ten years of my Christian life.

In the first place I have learned to place myself before God every day, as a vessel to be filled with His Holy Spirit. He has filled me with the blessed assurance that He, as the everlasting God, has guaranteed His own work in me. If there is one lesson that I am learning day by day, it is this: that it is God who worketh all in all. Oh, that I could help any brother or sister to realize this!

I was once preaching and a lady came to talk with me. She was a very pious woman and I asked her, 'How are you getting on?'

Her answer was, 'Oh, just the way it always is, sometimes light and sometimes dark.'

'My dear sister, where is that in the Bible?'

She said, 'We have day and night in nature, and just so it is in our souls.'

No, no! In the Bible we read, 'Your sun shall no more go down.' Let me believe that I am God's child, and that the Father in Christ, through the Holy Ghost, has set His love upon me, and that I may abide in His presence, not frequently, but unceasingly. The veil has been rent, the Holiest of all opened. By the grace of my God I have to take up my abode there, and there my God is going to teach me what I never could learn while I dwelt outside. My home is always in the abiding love of the Father in Heaven.

You will ask me, are you satisfied? Have you got all you want? God forbid! With the deepest feeling of my soul I can say I am satisfied with Jesus now. But

there is also the consciousness of how much fuller the revelation can be of the exceeding abundance of His grace. Let us never hesitate to say, 'This is only the beginning.' When we are brought into the Holiest of all, we are only beginning to take our right position with the Father.

I will tell you where you probably fail. You have never yet heartily believed that He is working out your salvation. Of course you believe that if a painter undertakes a picture, he must look to every shade and color and every touch upon the canvas. You believe that if a workman makes a table or a bench, he knows how to do his work. But you do not believe that the everlasting God is in the process of working out the image of His Son in you. As any sister here is doing a piece of ornamental or fancy work, following out the pattern in every detail, let her just think: 'Can God not work out in me the purpose of His love?' If that piece of work is to be perfect, every stitch must be in its place. So remember that not one minute of your life should be without God. We often want God to come in at a certain time, say in the morning. Then we are content to live two or three hours on our own, and then He can come in again. No! God must be every moment the Worker in your soul.

May He teach us our own nothingness and transform us into the image of His Son and help us to go out to be a blessing to our fellow men. Let us trust Him and praise Him in the midst of a consciousness of failure and of a remaining tendency to sin. Notwithstanding this, let us believe that our God loves to dwell in us, and let us hope without ceasing in His still more abundant grace.¹

¹ Andrew Murray, "Andrew Murray's Testimony of the Exchanged Life," *The Christian Magazine*, August 15, 1895, quoted in Leona F. Choy, *Andrew Murray: Apostle of Abiding Love* (Fort Washington, PA: Christian Literature Crusade, 1978), 166-71.

BIBLIOGRAPHY

- The Andrew Murray Family Association. "Changemakers: The Original Murray Family Members." Accessed September 16, 2021. <https://andrew-murray.co.za/changemakers/>.
- Banner of Truth. "W. C. Burns." Accessed September 16, 2011. <https://banneroftruth.org/us/about/banner-authors/w-c-burns/>.
- Barabas, Steven. *So Great Salvation: The History and Message of the Keswick Convention*. Eugene, OR: Wipf & Stock, 2005.
- Bebbington, David W. *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. London: Routledge, 1993.
- Boardman, William Edwin. *The Higher Christian Life*. Boston: Henry Holt, 1858.
- _____. "The Lord That Healeth Thee," *Jehovah-Rophi*. London: Morgan and Scott, 1881.
- Bounds, Edward M. *The Necessity of Prayer*. Grand Rapids: Baker, 1991.
- Bowker, John, ed. *The Concise Oxford Dictionary of World Religions*. Oxford: Oxford University, 2000.
- Bundy, David Dale. *Keswick: A Bibliographic Introduction to the Higher Life Movements*. Wilmore, KY: B. L. Fisher Library, Asbury Theological Seminary, 1975.
- Burn, Andre Ewbank. *The Nicene Creed*. London: Rivingtons, 1909.
- Burns, Islay. *Memoir of the Rev. Wm. C. Burns, M.A., Missionary to China from the English Presbyterian Church*. 1870. Reprint, San Francisco: Chinese Materials Center, 1975.
- Calvin, John. *Institutes of the Christian Religion*. Translated by John Allen. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1921.
- Choy, Leona F. *Andrew Murray: Apostle of Abiding Love*. Fort Washington, PA: Christian Literature Crusade, 1978.
- Christie, Vance. *Andrew Murray: Christ's Anointed Minister to South Africa*. Fearn, Scotland: Christian Focus, 2015.
- Costa, Izaak da. *Bezwaren tegen den geest der eeuw* [Grievances against the spirit of the age]. Te Leyden, Nederland: L. Herdingh en Zoon, 1823.

- Douglas, William M. *Andrew Murray and His Message: One of God's Choice Saints*. New York: Fleming H. Revell, 1926.
- Edman, V. Raymond. *They Found the Secret: Twenty Transformed Lives That Reveal a Touch of Eternity*. Grand Rapids: Zondervan, 1960.
- Edwards, Jonathan. *The "Blank Bible."* Vol. 24 of *Works of Jonathan Edwards Online*. Edited by Stephen J. Stein. Jonathan Edwards Center at Yale University. <http://edwards.yale.edu/archive?path=aHR0cDovL2Vkd2FyZHMueWFsZS5lZHUyY2dpLWJpbi9uZXdwGlsby9zZWx1Y3QucGw/d2plby4yMw==>.
- _____. *The Religious Affections*. Edinburgh: Banner of Truth, 1986.
- _____. *Sermons, Series II, 1734*. Vol. 49 of *Works of Jonathan Edwards Online*. Edited by Jonathan Edwards Center. Jonathan Edwards Center at Yale University. <http://edwards.yale.edu/archive?path=aHR0cDovL2Vkd2FyZHMueWFsZS5lZHUyY2dpLWJpbi9uZXdwGlsby9zZWx1Y3QucGw/d2plby40Nw==>.
- Goodhew, David J. "Murray, Andrew." In *Biographical Dictionary of Evangelicals*, edited by Timothy Larsen, David William Bebbington, and Mark Allan Noll, 460-63. Downers Grove, IL: InterVarsity, 2003.
- Goodman, Montague. "The Spirit-Filled Life." Sermon transcript, Keswick Convention, July 24, 1947. Brethern Archive. Accessed August 18, 2021. <https://www.brethrenarchive.org/people/montague-goodman/articles/the-spirit-filled-life/>.
- Harford, Charles F. *The Keswick Convention: Its Message, Its Method, and Its Men*. London: Marshall Brothers, 1907.
- Harrod, Joseph C. *40 Questions about Prayer*. Grand Rapids: Kregel, 2022.
- Hollenweger, W. J. *The Pentecostals: The Charismatic Movement in the Churches*. Translated by R. A. Wilson. Minneapolis: Augsburg, 1972.
- Hopkins, Evan Henry. *The Law of Liberty in the Spiritual Life*. London: Marshall Brothers, 1884.
- Irving, Edward. *The Diary and Letters of Edward Irving*. Edited by Barbara Waddington. Eugene, OR: Pickwick, 2012.
- The Keswick Week*. London: Marshall, Morgan & Scott, 1946.
- Law, William, and Andrew Murray. *Dying to Self: A Golden Dialogue*. London: J. Nisbet, 1898.
- _____. *The Power of the Spirit: With Additional Extracts from the Writings of William Law*. New York: Fleming H. Revell, 1895.
- _____. *Wholly for God: The True Christian Life; A Series of Extracts from the Writings of William Law*. New York: Anson D. F. Randolph, 1893.
- Law, William, and Alexander Whyte. *Characters and Characteristics of William Law Nonjuror and Mystic*. London: Hodder and Stoughton, 1893.

- Luther, Martin. *A Simple Way to Pray: For Peter, the Master Barber*. Edited by Matthew C. Harrison. St. Louis: Concordia, 2012.
- Marsden, George M. *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism, 1870-1925*. New York: Oxford University, 1980.
- McCarter, John. *The Dutch Reformed Church in South Africa: With Notices of the Other Denominations: An Historical Sketch*. Edinburgh: W. & C. Inglis, 1869.
- McQuilkin, John Robertson. "The Keswick Perspective." In *Five Views on Sanctification*, edited by Stanley N. Gundry, 151-83. Counterpoints Series. Grand Rapids: Zondervan, 1987.
- Mohler, R. Albert. *The Prayer That Turns the World Upside Down*. Nashville: Thomas Nelson, 2018.
- Müller, George. *A Narrative of Some of the Lord's Dealings with George Müller*. Men of Faith Series. Muskegon, MI: Dust & Ashes, 2003.
- Munden, A. F. "Charles Simeon." In *Biographical Dictionary of Evangelicals*, edited by Timothy Larsen, David William Bebbington, and Mark Allan Noll, 611-14. Downers Grove, IL: InterVarsity, 2003.
- Murray, Andrew. *Abide in Christ*. Philadelphia: H. Altemus, 1895.
- _____. *Absolute Surrender and Other Addresses*. New York: Fleming H. Revell, 1897.
- _____. *Be Perfect! A Message from the Father in Heaven to His Children on Earth: Meditations for a Month*. London: J. Nisbet, 1894.
- _____. "The Carnal Christian." In *Keswick's Triumphant Voice: Forty-Eight Outstanding Addresses Delivered at the Keswick Convention, 1883-1962*, edited by Herbert Frederick Stevenson, 84-93. Grand Rapids: Zondervan, 1963.
- _____. *The Children for Christ: thoughts for Christian parents on the consecration of the home life*. New York: Anson D. F. Randolph, n.d.
- _____. *The Deeper Christian Life*. Chicago: Fleming H. Revell, 1895.
- _____. *Divine Healing: A Series of Addresses*. Nyack, NY: Christian Alliance, 1900.
- _____. *Experiencing the Holy Spirit*. Floyd, VA: Wilder, 2015
- _____. *The Full Blessing of Pentecost: The One Thing Needful*. Translated by J. P. Lilley. London: J. Nisbet, 1908.
- _____. *Humility: The Beauty of Holiness*. London: J. Nisbet, 1896.
- _____. *The Inner Chamber and the Inner Life*. New York: Fleming H. Revell, 1905.
- _____. *The Master's Indwelling*. New York: Fleming H. Revell, 1896.
- _____. *The Ministry of Intercession: A Plea for More Prayer*. 3rd ed. London: J. Nisbet, 1898.

- _____. *The New Life: Words of God for Young Disciples of Christ*. New York: Hurst, 1891.
- _____. "The Pathway to the Higher Life." In *Keswick's Authentic Voice: Sixty-Five Dynamic Addresses Delivered at the Keswick Convention, 1875-1957*, edited by Herbert Frederick Stevenson, 292-300. Grand Rapids: Zondervan, 1959.
- _____. *The Prayer Life by Andrew Murray*. Chicago: Moody, 1912.
- _____. *The Prayer-Life: The Inner Chamber and the Deepest Secret of Pentecost*. London: Morgan & Scott, 1914.
- _____. *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church*. New York: Anson D. F. Randolph, 1888.
- _____. *The State of the Church: A Plea for More Prayer*. 3rd ed. London: J. Nisbet, 1912.
- _____. *The Two Covenants and the Second Blessing*. New York: Fleming H. Revell, 1898-1899.
- _____. *Waiting on God! Daily Messages for a Month*. New York: Fleming H. Revell, 1896.
- _____. *Why Do You Not Believe? Words of Instruction and Encouragement for All Who Are Seeking the Lord*. Chicago: Fleming H. Revell, 1894.
- _____. *With Christ in the School of Prayer: Thoughts on Our Training for the Ministry of Intercession*. Philadelphia: Rodgers, n.d.
- Murray, Iain Hamish. *Amy Carmichael: "Beauty for Ashes": A Biography* Edinburgh: Banner of Truth Trust, 2015.
- _____. *J. C. Ryle: Prepared to Stand Alone*. Edinburgh: Banner of Truth Trust, 2016.
- Naselli, Andrew David. *Let Go and Let God? A Survey and Analysis of Keswick Theology*. Bellingham, WA: Lexham, 2010.
- Nel, Olea. *South Africa's Forgotten Revival: The Story of the Cape's Great Awakening in 1860*. Longwood, FL: Xulon, 2021.
- Neethling, Maria. *Unto Children's Children*. London: T. H. Hopkins, 1900.
- Oxford Reference. "William Law." Accessed September 17, 2021.
<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100054517>.
- Packer, J. I. *Keep in Step with the Spirit*. Grand Rapids: Revell, 1984.
- _____. "Keswick and the Reformed Doctrine of Sanctification." *Evangelical Quarterly* 27 (July-September 1955): 153-67.
- _____. *Praying the Lord's Prayer*. Wheaton, IL: Crossway, 2007.

- Packer, J. I., and Alister E. McGrath. *The J. I. Packer Collection*. Downers Grove, IL: InterVarsity, 1999.
- Piper, John. "What Does It Mean to 'Abide in Christ?'" *Ask Pastor John* podcast, September 22, 2017, episode 1097. <https://www.desiringgod.org/interviews/what-does-it-mean-to-abide-in-christ>.
- Plessis, J. du. *The Life of Andrew Murray of South Africa*. London: Marshall Brothers, 1920.
- Pollock, John Charles. *Billy Graham, Evangelist to the World: An Authorized Biography of the Decisive Years*. San Francisco: Harper & Row, 1979.
- _____. *The Keswick Story: The Authorized History of the Keswick Convention*. Chicago: Moody, 1964.
- Price, Charles W., and Ian M. Randall. *Transforming Keswick*. Carlisle, England: OM Publishing, 2000.
- Ryle, J. C. *Holiness: Its Nature, Hindrances, Difficulties, and Roots: Being a Series of Papers on the Subject*. London: William Hunt, 1887.
- Shuff, R. N. "Müller, George." In *Biographical Dictionary of Evangelicals*, edited by Timothy Larsen, David William Bebbington, and Mark Allan Noll, 456-58. Downers Grove, IL: InterVarsity, 2003.
- Simeon, Charles. *The Entire Works of the Rev. Charles Simeon*. Vol. 14. London: Holdsworth and Ball, 1833.
- Spurgeon, Charles Hadden. "The Importunate Widow." *The Metropolitan Tabernacle Pulpit*. Vol 15. The Spurgeon Center for Biblical Preaching at Midwestern Seminary. Accessed January 9, 2023. <https://www.spurgeon.org/resource-library/sermons/the-importunate-widow/#flipbook/>.
- Taylor, Howard, and China Inland Mission. *Hudson Taylor's Spiritual Secret*. London: China Inland Mission, 1932.
- Tertullian and Alexander Souter. *Against Praxeas*. London: SPCK, 1919.
- Thirty-Nine Articles of the Church of England*. 2 vols. Explained with an introduction by Edgar Charles Summer. London: Methuen, 1897.
- Tozer, A. W. *The Knowledge of the Holy*. New York: HarperCollins, 1961.
- Turner, David L. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2008.
- Utrecht University. "The History of Utrecht University." Accessed September 18, 2021. <https://www.uu.nl/en/organisation/profile/tradition-and-history/history>.
- de Villiers, Pieter G. R. "Mysticism in a Melting Pot: Andrew Murray, a Mystic from Africa on the World Stage." *Spiritus* 16, no. 2a (2016): 94-111.

- van de Vyver, H. M. "Andrew Murray's Theology of Divine Healing." *Verbum et Ecclesia* 30, no. 1 (2009): 302-19.
- Walker, Keith. *William Law: His Life and Thought*. Church Historical Series 94. London: SPCK, 1973.
- Warfield, Benjamin Breckinridge. *Counterfeit Miracles*. New York: C. Scribner's, 1918.
- _____. "The 'Higher Life' Movement." In *The Works of Benjamin B. Warfield: Perfectionism, Part Two*. Vol. 8, 463-558. Bellingham, WA: Logos Bible, 2008.
- _____. "Oberlin Perfectionism." In *The Works of Benjamin B. Warfield: Perfectionism, Part Two*. Vol. 8, 1-214. Bellingham, WA: Logos Bible, 2008.
- _____. "The Victorious Life." In *The Works of Benjamin B. Warfield: Perfectionism, Part Two*. Vol. 8, 561-611. Bellingham, WA: Logos Bible, 2008.
- Wesley, John. "Methodist Articles of Religion. A. D. 1874." In *The Creeds of Christendom, with a History and Critical Notes*. vol. 3, *The Evangelical Protestant Creeds, with Translation*, translated by Phillip Schaff and David Schley, 807-13. New York: Harper, 1919.
- _____. "The Sermons of John Wesley—Sermon 13: On Sin in Believers." Wesley Center Online. Accessed November 16, 2022. <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-13-on-sin-in-believers/>.
- _____. "The Sermons of John Wesley—Sermon 116: Causes of the Inefficacy of Christianity." Wesley Center Online. Accessed November 18, 2022. <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-116-causes-of-the-inefficacy-of-christianity>.
- Whitefield, George. *Sermons on Important Subjects*. London: H. Fisher and P. Jackson, 1830.
- Whitney, Donald S. *Praying the Bible*. Wheaton, IL: Crossway, 2015.
- Yuille, J. Stephen. *Great Spoil: Thomas Manton's Spirituality of the Word*. Grand Rapids: Reformation Heritage, 2019.
- Zaspel, Fred G. *The Theology of B. B. Warfield: A Systematic Summary*. Wheaton, IL: Crossway, 2010.
- Zoba, Wendy Murray. "Knowing Packer: The Lonely Journey of a Passionate Puritan." *Christianity Today*, April 6, 1998.
- Zündel, Friedrich. *Pastor Johann Christoph Blumhardt: An Account of His Life*. Translated by Christian T. Collins Winn and Charles E. Moore. Eugene, OR: Cascade, 2010.

ABSTRACT

“ABIDING”: A BIBLICAL CRITIQUE OF ANDREW MURRAY’S THEOLOGY AND WRITINGS ON PRAYER

Lei Ann Sparkman Carson, DEdMin
The Southern Baptist Theological Seminary, 2023
Faculty Supervisor: Dr. Joseph C. Harrod

This DEdMin thesis demonstrates that while Andrew Murray seeks to teach believers to pray for the most important of reasons—to bring God glory—the Second Blessing theology, which informs his writings, gives cause for concern. Chapter 1 introduces Murray’s teaching, surveys relevant literature, identifies the literature void, and presents the manuscript thesis. Chapter 2 reviews the various personal, historical, and theological sources which influence Murray’s thought. Chapter 3 shifts to an examination of Murray’s writings that address his theologies pertaining to prayer. Chapter 4 discusses Murray’s writings on his practice of prayer. Chapter 5 acknowledges Murray’s contributions in teaching prayer as a means to glorify God while summarizing how his Second-Blessing-infused theology and writings warrant the caution of the church.

VITA

Lei Ann Sparkman Carson

EDUCATION

BA, University of Central Florida, 1981
MTS, Southwestern Baptist Theological Seminary, 2019

PUBLICATIONS

“Girls Devotions.” *Lifeway Preteens Bible Express*, February 2020.
“Wisdom for Life’s Race.” *Lifeway Preteens Bible Express*, March 2020.
“The Savior Is Born Unit.” *Lifeway Preteens Bible Studies for Life*, December 2020.
“Girls Devotions.” *Lifeway Preteens Bible Express*, December 2020.
“Will You Let Him Come In?” *Lifeway Preteens Bible Express*, December 2020.
“God Loves and Provides Unit.” *Lifeway Preteens Bible Studies for Life*, July 2022.
“Girls Devotions.” *Lifeway Preteens Bible Express*, July 2022.
“Your Safe Place.” *Lifeway Preteens Bible Express*, July 2022.
“God Loves and Provides Unit.” *Lifeway Preteens Bible Studies for Life*, July 2022.
“Girls Devotions.” *Lifeway Preteens Bible Express*, July 2022.
“Your Safe Place.” *Lifeway Preteens Bible Express*, July 2022.
“Live for God Unit.” *Lifeway Preteens Bible Studies for Life*, August 2023.
“Girls Devotions.” *Lifeway Preteens Bible Express*, August 2023.
“Got the Power?” *Lifeway Preteens Bible Express*, August 2023.

MINISTRY EXPERIENCE

Founder and Director, MondayNight Girls, Greater Tampa Bay Area, Florida,
June 2012-
Student Ministry Assistant, Bell Shoals Church, Brandon, Florida, 2015-2017
Contract Writer, Lifeway Christian Resources, Nashville, Tennessee, 2019-