

Testimony of George Müller Concerning Sovereign Grace

[George Müller is known throughout the world as the founder of the orphanages in Bristol, England.]

Before this period [1829] I had been much opposed to the doctrines of election, particular redemption, and final persevering grace; so much so that, a few days after my arrival at Teignmouth I called election a devilish doctrine. I did not believe that I had brought myself to the Lord, for that was too manifestly false; but yet I held, that I might have resisted finally. And further, I knew nothing about the choice of God's people, and did not believe that the child of God, when once so, was safe for ever. In my fleshly mind I had repeatedly said, If once I could prove that I am a child of God for ever, I might go back into the world for a year or two, and then return to the Lord, and at last be saved. But now I was brought to examine these precious truths by the word of God. Being made willing to have no glory of my own in the conversion of sinners, but to consider myself merely as an instrument; and being made willing to receive what that Scriptures said; I went to the Word, reading the New Testament from the beginning, with a particular reference to these truths. To my great astonishment I found that the passages which speak decidedly for election and persevering grace were about four times as many as those which speak apparently against these truths; and even those few, shortly after, when I had examined and understood them, served to confirm me in the above doctrines. As to the effect which my belief in these doctrines had on me, I am constrained to state, for God's glory, that though I am still exceedingly weak, and by no means so dead to the lusts of the flesh, and the lust of the eyes, and the pride of life, as I might and as I ought to be, yet, by the grace of God, I have walked more closely with Him since that period. My life has not been so variable, and I may say that I have lived much more for God than before. And for this have I been strengthened by the Lord, in a great measure, through the instrumentality of these truths. For in time of temptation, I have been repeatedly led to say: Should I thus sin? I should only bring misery into my soul for a time, and dishonour God; for, being a son of God for ever, I should have to be brought back again, though it might be in the way of severe chastisement. Thus, I say, the electing love of God in Christ (when I have been able to realize it) has often been the means of *producing holiness, instead of leading me into sin*. It is only the notional apprehension of such truths, the want of having them in the heart, whilst they are in the head, which is dangerous.