



HOW GEORGE MULLER PRACTICED COMMUNION WITH GOD

Edited for the 21st Century Reader
with comments on how to begin this
practice

EDITED BY JAMES
GEORGE

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"It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the first and primary business to which I ought to attend every day was to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, but how I might get my soul into a happy state and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, or I might seek to relieve the distressed. I might in other ways seek to behave myself as it becomes a child of God in this world. And yet, not being happy in the Lord and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit.

Before this time my practice had been at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed myself in the morning. But, now I saw that the most important thing I had to do was to give myself to the reading of the Word of God and to meditation on it, that in this way my heart might be comforted, encouraged, warmed, reproved, and instructed, and so, by means of the Word of God, while meditating on it, my heart might be brought into experiential communion with the Lord.

And so, I began to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching, as it were, into every verse to get a blessing out of it. I did not do this for the sake of the public ministry of the Word, nor for the sake of preaching on what I had meditated upon, but for obtaining food for my own soul.

The result almost invariably was that after a very few minutes my soul was led to confession, to intercession, to thanksgiving, or to supplication; so that although I did not give myself to prayer, but to meditation, yet it turned almost immediately, more or less, into prayer. After I had been making confession, intercession, supplication, or thanksgiving, for a while, I went on to the next words or verse. I

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did so by turning everything as I went into prayer for myself or others, as the Word may have led to it. As I did so, I would still continually keep before me that food for my own soul was the object of my meditation.

The difference, then, between my former practice and my present one is this: Formerly when I rose, I began to pray as soon as possible and generally spent all, or almost all, my time till breakfast in prayer. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren. In that case I would read the Word of God for food, refreshment, or revival and renewal of my inner man before I gave myself to prayer. What was the result? I often spent a quarter of an hour, half an hour, or even an hour on my knees before being conscious of having derived comfort, encouragement, humbling of soul, etc. Often, after having suffered much from wandering of mind for the first ten minutes, quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer in this way now. For my heart, being nourished by the truth, is brought into experimental fellowship with God. I speak to my Father and to my Friend (vile though I am and unworthy to do so) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point.

Enter into the holy place. "Take the golden key; He calls to thee."

DISCERNING THE WILL OF GOD

Reprinted from "George Müller - Man of Faith and Miracles,"

by Basil Miller, pp. 50-51

MANY asked Mr. Müller how he sought to know the will of God, in that nothing was undertaken, not even the smallest expenditure, without feeling certain he was in God's will. In the following words he gave his answer.

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.
2. Having done this, I do not leave the result to feeling or simple impressions. If so, I make myself liable to great delusions.
3. I seek the will of the Spirit of God through or in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also.
4. Next I take into account providential circumstances. These plainly indicate God's will in connection with His Word and Spirit.
5. I ask God in prayer to reveal His will to me aright.
6. Thus through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters and in transactions involving most important issues, I have found this method always effective."

And did this plan work, one asks? Let Mr. Müller's testimony answer.

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"I never remember," he wrote three years before his death, "in all my Christian course, a period now of sixty-nine years and four months, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have been always directed rightly. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred the counsel of my fellow men to the declarations of the Word of the living God, I made great mistakes."

George Müller's life is a powerful answer to modern skepticism. His name has become a by-word for faith throughout the world. In the early 1830s he embarked upon an extraordinary adventure. Disturbed by the faithlessness of the Church in general, he longed to have something to point to as 'visible proof that our God and Father is the same faithful Creator as he ever was'. He was more successful than anyone could have believed possible and is as much an example to our generation, as he was to his.

Mueller had over fifty thousand specific recorded answers to prayers in his journals, thirty thousand of which he said were answered the same day or the same hour that he prayed them. Think of it: that's five hundred definite answers to prayer each year—more than one per day—every single day for sixty years! God funneled 3/4 of a billion dollars (in today's dollars) through his hands in answer to prayer.

Referring to our text, Mueller would sometimes flounder for half an hour to an hour trying to pray, fighting to focus his thoughts and to kindle feelings for prayer in his heart. Only after that long, determined struggle would he finally enter into a sense of communion with God.

But once he began the practice of conversing with God about what he found in the Word of God, he "scarcely ever" suffered with those problems in prayer again. Praying through a passage of scripture as he went "walking about in the fields" was the uncomplicated method that transformed the daily experience of one of the most famous men of prayer in history. And it can transform your prayer life just as easily.

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I hope you have found this classic writing useful. It fits my category of "little writings about big things", and my online library I call "the Christian Reader". This resource, and more, may be found on our website, www.These3.org. Browse the Praying tab, or Sharing Jesus tab, or the online store for more. I keep a number of Christian classic writings in ebook and audiobook format you may read, listen to, or download for free. Some resources that use such archaic language or need to be translated require such expenses that I charge a nominal fee for them in the online store.

I encourage you to put this method, vouchsafed to you, by one of God's instruments to raise the banner of prayer in His church. A banner that sadly is sagging today. But, it need not be so in yours or my life. As much as we have learned to value Christ, that much we can learn we can trust Him with all of our cares.

James George, 2019

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