

## **George Muller Sermons**

### **Chapter 7 - An Address at the Clifton Conference, October, 1863. Part 2**

This is the blessed, glorious prospect of all who are believers in the Lord Jesus-that there is a day coming when, their will being swallowed up in the will of God, and, having no will of their own, God will only have to present His blessed will to them, and instantly, in their inmost souls, they will respond. For this have we been apprehended God in Christ Jesus. It is not only true that we shall be perfectly free from pain, sickness, and this corruptible body, and have a glorified body; but also that the day is coming when we shall be perfectly like Jesus in holiness, when we shall have no mind of our own, when the will of God will only need to be presented to us, and at once we shall act accordingly.

God is the Author of salvation, and this salvation is to be obtained entirely in the way of grace. Men cannot, in the least degree, help God in obtaining it. Salvation is entirely from God, bestowed in the way of grace through Jesus Christ, His only begotten Son, whom He wounded, bruised, and punished in our room and stead. Jesus, having given Himself to be our substitute, was punished for us. The Lord hath laid on Him the iniquity of us all. And all that is required of us is to accept or believe in Him-to accept the salvation which He gives us freely. If, therefore, any one feeling himself a sinner, asks How shall I get this precious salvation? the Word of God replies, Believe on the Lord Jesus Christ (that is, trust in the Lord Jesus Christ), and thou shalt be saved. We must give no other answer than the Apostle Paul gave to the Philippian jailer.

I would say to my dear fellow-sinner, Trust in-depend on-receive what Jesus has procured for thee; if thou wilt leave thine own merits and goodness, and trust entirely in Christ, this very moment thou shalt receive forgiveness of sins. The faith in Jesus which obtains forgiveness, brings thee nigh to God, removes the enmity which existed between thee and God, and gives peace to thy soul. The primary object of salvation-the glory of God-is accomplished in every sinner thus saved.

Then as to the saved one. Being apprehended of God in Christ Jesus, thou wilt ultimately be conformed to the image of Christ, and be perfectly happy and holy. Especially will this holiness be shown in the perfection of thy love. God is love, and thou wilt be made perfect in love. This leads to a word of practical application as to our present meeting.

While we are not yet in heaven, we are not yet conformed to the image of God's dear Son—we are not perfect in love now. But this perfect love is to be aimed at and sought after. We are assembled now in order that our hearts may be drawn together in love.

Though not yet perfect in love, we are to aim after that for which we have been apprehended of God in Christ Jesus. We ought to love one another in spite of the weaknesses and infirmities we see in one another. My brethren have their infirmities, I have my infirmities; God knows them all, and He only can estimate which are the greater. That is not a question for us. Believing in Jesus, we have one common life; the precious blood of Jesus has purchased us; we are the children of God by faith as assuredly as we trust in Him for salvation. As children, then, of the same Father, as brothers and sisters of the same heavenly family, notwithstanding our weaknesses, we ought to love one another, and bear with each other's infirmities. With any who live in sin, or who, though professing to be disciples of Christ, renounce the foundations of our most holy faith, there can be no fellowship. Loyalty to our Lord will compel us to stand aloof from such, painful though it be. But all true disciples we are bound, in loyalty to our Head, to love as such, and to bear with their infirmities and weaknesses.

If I see a little more clearly concerning this or that part of God's truth than my brother does, is that any reason why I should stand aloof from him? If I have been better instructed, I am to use this knowledge, not to exalt myself, not to praise myself, but for my fellow-disciple, and to instruct him in a kind and loving way. And if that brother will not receive my instruction, still I am not to stand aloof from him, but to pray for him, and still to bear with my brother for the sake of Him who bears with my infirmities. Am I myself fully instructed? No! There is a day coming when I shall know even as I am known. But that day is not yet. If I have a little more knowledge than my fellow-disciple, still I know only in part, and I am what I am by the grace of God; and that very superiority of knowledge is given (if I have it, I may be mistaken in supposing I have more) that I may use it for the benefit of my less-instructed and weaker brother. If I have strength, let me prove it by putting my shoulder beneath the burden.

The strong are to bear the infirmities of the weak, and if I am unable to do that, it is a plain proof that I am a weak one myself, and have no ground to complain of the weaknesses of my brethren. All, to a greater or less degree, are weak as yet, uninstructed as yet; none have room for boasting. We are all debtors to the grace of God, and should, therefore, praise more abundantly, and walk more humbly, and seek more fully to bear

one another's burdens. But a little while, and the blessed Jesus will come again, that where He is we may be also. In the meantime, let us love one another. Love is of God. God is love; and he who loves most is most like God. All the members of the heavenly family should remember the precious blood that bought them, and love one another whilst on the way to their Father's house.

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