

# Enjoying God's Grace - Part 1

by Derek Prince

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*The sermon emphasizes the importance of understanding and living by the concept of grace, which is a free gift from God that operates through faith, and distinguishes it from the law, which is a means of achieving righteousness through works.*

**Duration:** 34:38

**Scripture:** Exodus 20:1-17, John 1:17, Romans 5:12, Romans 6:6, Romans 7:1, Romans 7:10, Romans 10:1

**Topics:** "Grace Of God"

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## Description

In this sermon, the preacher discusses the concept of grace and its opposite, which is law. He emphasizes that when talking about law, it is not referring to secular law, but rather the religious law. The preacher explains that the law was given by Moses, and before that, there was no religious law from God. He also highlights the importance of obeying secular law as Christians, as it helps maintain social order. The sermon concludes with the preacher expressing his desire for all people, regardless of their background, to be saved.

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## Transcript

Tonight, I have to talk to you about one of the things which is mentioned very frequently in the New Testament. It's a word that's used many times by Christians. And yet, according to my observation, 90% of Christians have really got no idea of the meaning or the application of this word or the way it works in our lives.

The word I'm going to talk about tonight is grace. First of all, I'd like to just go into the background in the original language of the scripture. That is Greek for the New Testament, Hebrew for the Old.

The word for grace in Greek is charis, C-H-A-R-I-S. The C-H is a single letter, the letter chi, that we have at the beginning of Christos, which gives us Christ, and many other words. The Hebrew word is chen, which we won't go into in too much detail.

But both of them are singularly beautiful words. Both of them have a very beautiful meaning. So does the word grace, actually, until religious people start using it.

And then it becomes rather ugly and rather dreary. And I think that's one of the great problems with us as religious people, and I include myself. That we tend to take hold of beautiful things and make them very

dull and very dreary.

The word grace means something that's delicate, something that's beautiful, something that moves gracefully. Something that produces a sweet reaction from people. And when we begin to talk about grace in the religious sense, let's never lose the basic meaning of the word.

The commonest salutation used in the New Testament for Christians to greet one another is grace and what? Peace, that's right. Grace is primarily a Greek concept. Peace is primarily a Jewish concept or a Hebrew concept.

So we have charis and what's the Hebrew word for peace? Shalom, that's right. Which is of course the standard Hebrew greeting word up to today. So in a sense, when the Christians greeted one another, they wished each other the best of both worlds.

The best of the Greek world and the best of the Jewish world. And the first word that came out of their lips when they saw one another was the word grace. Now in a religious sense, we've got to give a more specific meaning to grace than what I've just given you.

Grace does not begin with man. In fact apart from God, man has no grace. Grace is one of the eternal characteristics of God.

And we only encounter grace in a pure and real form when we encounter God. But apart from God, we really don't know grace. One of the great basic truths about grace is, it is free.

It cannot be earned. Anything that you can earn is not great. We might look, I think, for a moment in Romans chapter 10 verses 1 through 4. We are going to talk tonight about grace and the opposite in the religious field to grace is what? Law.

But we must be very careful when we talk about law. We are not talking about secular law. We're not talking about the law of the United States or the law of the city of the state of Kansas or Missouri.

It's my firm conviction that Christians are obligated by scripture and by conscience to respect and obey the secular law of the society in which they live. And I understand the prime purpose of law in that sense is to maintain social order. And without law there can be no social order.

There is just chaos or anarchy. However when we talk about law tonight, we are not talking about the secular law of the land or the state or the city. We're talking about law in a very different sense.

And it's important that you grasp this. We are talking about law as a means of achieving righteousness with God. I'm going to say that again.

We are talking about law as a means of achieving righteousness with God. Now secular law is in for Christians. But law in that sense is out for Christians.

So what we're going to say about law will be exactly opposite according to whether we're talking about secular law or religious law as a means to achieve righteousness with God. Basically when the New Testament talks about the law, which it does many many times. For instance that phrase occurs 28 times in the epistles of the Galatians alone.

It means the law of Moses or the law that was given by Moses. Perhaps before you keep, if you found Romans 10, keep your finger there. But look in John for a moment first, John chapter 1. John chapter 1 verse 17.

For the law was given by Moses or through Moses. But grace and truth came through Jesus Christ. See they're completely distinct.

The law came one way, grace came another. Notice that they're set in contrast to one another. And when it says the law came by Moses, it is most important to understand that means the entire system of law that God gave to Israel at a certain period in their history came through Moses.

And Moses told Israel twice in the book of Deuteronomy, which we will now turn to. That the law was complete and perfect and could not be tampered with. And he pronounced the most solemn warning against either adding to or taking away from the law.

So the law is one single complete system. It came through Moses and in the purposes of God it terminated with Jesus Christ. We'll see that in a moment.

The trouble with most Christians is they want to play around with the law. And they want to keep those parts which suit them. And fit in with their particular religious views or their culture.

And ignore the rest. And then claim that they are obeying the law. But that is not permitted.

For God says emphatically and we cannot turn to all these scriptures tonight. But God says if you're going to keep the law you're a debtor to do the whole law. And if you keep the whole law but break one point you've broken the whole law.

No longer can you achieve righteousness by the law if you break one point. Also through Moses he pronounced a curse on anyone that started to keep the law and didn't continue keeping it. He said cursed be everyone that continueth not in all the words of this law to do them.

Notice that includes scope and time. You've got to keep all the words all the time. And if you set out to keep them and fail you come under a curse.

Cursed is every man that continueth not in all the words of this law to do them. All right the law was given by Moses. There was no God-given system of religious law in the world before Moses.

There is a time span from Adam to Moses which is referred to in Romans chapter 5. Death reigned from Adam to Moses. Why did they make a break in the time scheme at Moses? Because that's when the law came. Before that there was no law.

Abraham had no religious law from God whatever. The law was given by Moses. But grace and truth came by Jesus Christ.

The Bible is absolutely specific. There are no blurred edges. There's no room for compromise.

And its statements are unusually clear and unusually emphatic. The trouble with us is we don't really believe that God means what he says. Now if you wanted to insult me I would rather you tell me that I'm deceiving you deliberately.

Than to tell me that I'm so screwed up that I don't know what I'm saying. To imply that God doesn't know what he's saying is actually to insult Almighty God. All right turn to Romans the 10th chapter and look at that scripture note.

Brethren my heart's desire and prayer to God for Israel is that they might be saved. Jew or no Jew they need to be saved. Jew or Gentile, Catholic or Protestant.

We all have one common need to be saved. And if we are not saved we are lost. For I bear them record that they have a zeal of God but not according to knowledge.

What an insult to an Orthodox Jew isn't that? They don't know. They'd rather be told anything than that. No wonder they didn't like Paul.

They certainly do have a zeal. They still do today. Hasidic Jews have a zeal that puts most Christians to shame.

But it's not according to knowledge. Verse 3 for they being ignorant. Oh what a nasty word.

Can you understand why they hounded Paul in every city he ever came? The worst thing you can tell people is they're ignorant. Tell them they're vicious it's not nearly so bad. For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God.

You see how do we describe in one compound word going about to establish your own righteousness. What's the word we use? Self-righteousness. What was the great problem of Israel? Self-righteousness.

What kept them from acknowledging the Messiah? Self-righteousness. Going about to establish their own righteousness. They did not submit themselves unto the righteousness of God.

Notice the word submit. Because if you're going to receive righteousness by faith you've got to acknowledge you cannot achieve it by works. And that's just what neither Jew nor Gentile ever wants to acknowledge.

Verse 10 For Christ is the end of the law for righteousness to everyone that believe it. That's very clear. Christ is the end of the law for righteousness.

As a means to righteousness the law ended with Jesus Christ. It didn't end as a part of Israel's history. It didn't end as a part of Israel's culture.

It didn't end as a part of the Word of God. But it ended as a means to righteousness. To everyone who believes.

Jew or Gentile. Catholic or Protestant. Baptist or Methodist.

Christ is the end of the law as a means to righteousness when you believe in him. One thing the scripture is very clear about. You cannot mix law and grace.

Let's look for a moment in Romans the sixth chapter. Romans chapter 6 verse 14. Romans 6 14 For sin shall not have dominion over you.

Can you say praise God for that. But there's a condition. For ye are not under the law but under grace.

What does that imply? It implies that if we are under the law. Sin has dominion over us. Is that true or not? It's true.

You cannot be under law and grace at the same time. You cannot have a little law and a little grace. And mix them together and say this is the way I like it.

If you're going to keep the law. You've got to keep the whole law all the time. But if you're going to receive God's grace.

You have to renounce the law. And no longer seek to achieve righteousness by. Now you might say most of us here.

Well we don't have a Jewish background. We never were really totally committed to the law of Moses. That's true.

But Paul says in an earlier chapter of Romans chapter 2. He says the Gentiles who didn't have the law. Can become a law to themselves. Because the something inside them works the same way.

As the law of Moses works for Jews. So that although we were never perhaps totally under the law of Moses. There can be things in our lives.

That operate the same way as the law of Moses operated. In other words. And I'm skipping over a lot to come to this.

Most Christian groups or denomination. Have got their own particular private law. It's a set of religious rules.

You have to keep in order to be righteous. Now I have been associated with one particular group. And I know their laws.

That's the Pentecostals. Basically they change from time to time. Which is not characteristic of God's law.

It never changes. For instance. It used to be a law.

That Pentecostal women didn't wear lipstick. And I brought up nine daughters. Who never wore lipstick.

Now I'm not saying I believe in that law. But at least I came that far. And when two or three of our daughters started to wear lipstick.

They knew they were backsliders that very moment. We never went to the movie theater. When one of our daughters sneaked to the movie theater.

And that was Anna. She sat there in fear and trembling. Just hoping the Lord wouldn't come while she was there.

Well. One of the things that happened. And then again.

Basically the radio was evil. But one of the things that happened. Just to give you an example.

Is that. About a certain period. Way back.

About what I would suppose 15 years back. I'm not an expert in fashion. Lipstick rather went out.

And eye shade came in. So you would see all the Pentecostal pastors wives at convention. No lipstick.

But eye shade all around. You know looking more or less like ghosts. And then.

There hadn't been a law made. About television. Because television came after the law.

So that created real problems for Pentecostals. And some made one law and some made another. But most of them kind of.

Sort of rather guiltily permitted themselves the television set. And then you get the hideous inconsistency. That people who wouldn't go to a movie theater to watch a movie.

Would switch on the television and watch the same movie in their homes. Well now. I don't say that to make fun of Pentecostal.

That's not my aim. What I'm pointing out is. That basically.

I think every Christian denomination. Has it's own particular religious law. Now amongst Catholics.

One of the things was. A law that you had to go to mass every Sunday. Another law was.

That you were not free to marry a non-Catholic. And multitudes of Catholics. Have lapsed from the Catholic Church.

Because they broke those laws. And felt they might as well give up. That's just two examples.

You take the holiness people. They've got their own set of laws. Their dresses have to be so long.

They wear no jewelry. So why I'm telling you these things. Is for you to see that.

We can't just stand back from the Jews. And say well. You know they had the law of Moses.

That's their problem. Because achieving righteousness. Through keeping a law.

Is a universal human problem. Now let's go on with a few more general statements. About law and grace.

Grace operates in our lives. Only through one thing. Which is faith.

That's right. Ephesians 2.8 is a sort of standard text. By grace are ye saved through faith.

Not of works. Lest any man should boast. Law operates through works.

And Paul says if you can keep the whole law. You can boast. But he said who can do that.

Now there are only two kinds of religion in the world. There never have been any others. And there never will be.

Every religion that the human race has ever practiced. Is a religion of grace or of law. And we find them both at the dawn of human history.

In Genesis chapter 4. We have the two brands of religion. The religion of Abel. And the religion of Cain.

Cain, Abel's religion was a religion of grace. He did not trust in the best that he could do. But he offered the blood of a sacrifice.

A life that had been given to propitiate his sin. And he received from God supernatural testimony. That his sacrifice was accepted.

Abel, a Cain, offered God the work of his hands. The best that he could produce from the soil. But he overlooked the fact that God had pronounced a curse on the soil.

When man sinned. So he offered God something that his own hands had produced. From something that God had cursed.

And God did not bear testimony to Cain's sacrifice. And what happened? Cain got very very angry. Why? Because his religion had been called in question.

And he became murderously jealous of his brother. Because God had borne supernatural testimony to his brother's religion. And what was the end result? Cain murdered Abel.

Bear in mind that the first murder in human history was a religious murder. Notice also the product. Abel's religion produced a martyr.

Cain's religion produced a murderer. Grace produces martyrs. Law produces murderers.

And if you care to check the subsequent history of religion through the Bible. You'll find that the people that practiced law without grace. Were the people that persecuted and murdered.

The Prophet. The Lord. And the Apostles.

In other words we're not dealing with something insignificant. We're dealing with something that's absolutely vital. Now the problem with most Christians.

As I observe it. Is this. If you start to talk about not being under the law.

But being under grace. And I have done this many times. The immediate reaction is.

Ah he's telling people they're free to commit adultery. Or get drunk. And actually the habitual Christian reaction against the teaching of grace.

Is extremely negative. People are afraid of grace. They think it's too easy.

Completely mistaken. Because what grace requires is much higher than what law requires. Law says you must love your brother.

You can hate your enemy. What does grace say? You've got to love your enemy. Law says you mustn't commit adultery.

What does grace say? You must even look on a woman to lust after in your heart. Law says you can only swear by certain things. Grace says don't swear at all.

Don't imagine for a moment. That what grace requires is lower than what law requires. It's far higher.

The attitude of most Christians is. Well I don't think I can go in for grace. It's too risky.

Really. It really is. So.

It's pretty safe if I go in for law. Because I know where I am with law. And I think that the unstated reasoning is.

Well at least with law I'll be safe. I may not quite achieve the pinnacles of grace. But I'll come pretty near.

What I want to say emphatically to you tonight. Is you've got to bear in mind. That the products of grace and law are exactly opposite.

They're not rather close to one another. With grace being a little higher. On the contrary.

Exactly as we have seen. Grace produces a martyr. Law produces a murderer.

And when you go in for law. You are actually giving reign to a force in your life. Which will make you a murderer.

Isn't it strange. The awful things religious people do. Kill one another.

By hundreds of thousands. With the most refined means of torture. Sincere religious people.

Who only wanted to do what was right. How did it come about? Because in exposing themselves to law. They exposed themselves to a religious force.

That produces murderers. In the 18th chapter of the book of Revelation. I wouldn't advise you to turn there right now.

Speaking about Babylon. The harlot religious system. It says that when God's judgments came upon her.

In her was found the blood of prophets. And apostles. And martyrs.

And all that were slain upon the earth. In other words. Every murder has a religious origin.

The first one did. And all the others do. The motivation.

That causes men. To seek righteousness through law. Is pride.

And it produces self-confidence. Faith is incompatible with pride. It begins with humility.

Many people have got a false concept of faith. Which permits a very proud. Arrogant.

Self-assertive attitude. That is not true faith. For Paul says in Romans 3.27. Where is boasting then? It is excluded.

By what kind of law? Of works? No. But by a law of faith. In other words.

The law of faith. Excludes boasting. It abases human pride.

It leaves no room for pride. Faith says I can't make it by the law. I can't achieve it by my own effort.

I'm going to have to trust God all the way. Look for a moment in Habakkuk. Chapter 2 verse 4. This is the prophetic scripture.

On which the doctrine of justification by faith. Is based in the New Testament. This verse.

The latter part of it is quoted. Three times by Paul. Or by in the New Testament.

In Romans, Galatians and Hebrews. Habakkuk 2 and verse 4. Behold his soul which is lifted up. Is not upright in him.

But the just or the righteous. Shall live by his faith. Now if you have the New American Standard Version.

It's slightly different. And it's very condensed Hebrew. There are many different possible ways of translating it.

But I would say. And I've been writing a book on this. And I've been studying this verse rather carefully.

That the King James probably gives you a better picture. Of the meaning of the prophet in this verse. There are two things that are opposite.

The self-exalting soul of man. Which says I can do it by my own effort. And the faith which says.

I'll never make it by my own effort. I'm going to have to trust God. And basically those are the two kinds of religion.

Again right there. The self-exalting, self-justifying soul. That believes it can achieve righteousness by its own effort.

Or faith which says. I'm just going to have to trust the grace of God. I cannot make it without.

Now those of us that are brought up in an evangelical. Or fundamentalist or Pentecostal background. Basically we have got some mental idea.

Of the fact that we're saved by grace. And not by works. Mind you I grew up in the Anglican Church for 24 years.

And I never had any idea about grace or works. I mean I, neither of them ever registered in my life at all. But basically those people with what we call an evangelical background.

Have got the language that we're saved by grace. My experience and observation is. That almost every person who claims to be saved by grace.

And may indeed be actually saved by grace. Doesn't stay in grace very long. I used to think this was true of the Jews.

Because I've known many Jewish converts. And I cannot recall one who did not in some way. Go back under legalism for some time.

And I would say to myself. Well you understand that's natural. Because they had so many years of law.

That it just took them more than one jump to get right out. Then I said to myself it's true of Muslims too. Because I've discovered almost every Muslim.

That ever comes to Jesus Christ. Goes back somehow into a form of legalism. But then when I was reading Romans once.

And my aim was to get to the eighth chapter. And teach about the liberty and the joy. And the freedom that we have through the Holy Spirit in Christ.

I began to see that to get to the eighth chapter. You've got to read the first sentence. That sounds simple but it's profound.

And I discovered that. And some of you have heard me use this phrase. Romans is like a coffee percolator.

If you want to get to Romans chapter 8. You've got to go through the percolator. And that's Romans chapters 1 through 7. Now a lot of people want instant Romans chapter 8. But it's not available. And it doesn't last.

You can be in Romans chapter 8 in a good meeting for a few hours. But you can never live there till you've been through the percolator. Now the key to being in Romans chapter 8. Is the first statement.

There is therefore now no condemnation. For those who are in Christ Jesus. The moment you come under condemnation.

In any form you're no longer in Romans chapter 8. And the preceding chapters tell you. How to escape from condemnation. Now I don't propose to give a study on this.

I do have tapes on it. But it's called the way into the spiritual life. But basically Romans chapter 1. Deals with the sinfulness of the whole human race.

Romans chapter 2. Focuses on religious people. Primarily the Jews. And deals with the sins of religious people.

Who think they're right. Because they know what is right. And Romans chapter 3. At the beginning squelches them once and for all.

And then at the end of Romans chapter 3. We're offered God's solution. Which is the propitiatory death. And the shed blood of Jesus Christ.

As the substitute sacrifice for our sins. Now we go on through a series of things. Which are all necessary.

To get us into Romans 8. Romans chapter 4. Establishes that even under the old covenant. No one was ever justified by works. And it chooses the two great ancestors of Israel.

That Abraham and David. And establishes out of their own testimony. That both of them were justified by faith.

And not by works. Romans chapter 5. Contains a very elaborate contrast. Between the first Adam.

And Jesus Christ the last Adam. Showing that the opposite results. That came from Adam's disobedience.

And from Christ's obedience. Romans chapter 6. Deals with the old man. The key word, verse there is.

That our old man was crucified with him. Until you know that that old rebel inside you. Was put to death.

When Jesus died on the cross. You will never have victory over sin. You can get repeatedly forgiven.

But the rebel will always reassert himself. God's remedy for the rebel is execution. God's good news is.

The execution took place when Jesus died on the cross. Now you would think after all that. Well here we are.

Now we're ready for Romans 8. But we've not yet gone through chapter 7. What is the sole theme of Romans chapter 7? The law, that's right. From beginning to end. I always thought there's a tremendous mistake here.

We've got all that dealt with. We've dealt with the old man. Now we ought to be in Romans chapter 8. But I saw from personal experience.

And from observation of countless Christians. That actually the last and the final obstacle. Is getting free from the law.

And very few Christians have made it. Therefore very few Christians are actually living in Romans chapter 8. Some are bogged down earlier. Some still haven't learned to deal with the old man.

But I would say in my observation. 75% of Christians who are not in Romans 8. Have failed to be there. Because they have not learnt the lesson of Romans 7. Which is.

We're dead to the law. Forever. It has no more dominion over us.

It has nothing more to say to us. We're not related. When the law puts a man to death.

That's the end. It has no more claims over that man. It cannot put him to death six times.

Even if he committed six murders. It puts him to death once. And that's it.

And Paul says we have been put to death. Once and for all. In the body of Jesus Christ.

We are dead to the law. Well most Christians. In my opinion.

Are frightened. To believe that. Because they think.

What will I do without the law. If I don't have my six rules. You know.

If I don't read the Bible 15 minutes. Morning and evening. And pay my time.

And go to church twice. And spend at least 10 minutes a day in prayer. I'm sunk.

Now friends. All those are good things to do. But let me tell you.

You can do them all. With the motive of achieving your own righteousness. And be a most miserable sinner.

Did you know that? Have you ever found. Well 10 minutes a day didn't do it. So I'll make it 20.

And what happens. You're twice as miserable with 20. As you were with 10.

What's the problem. None of those things are wrong. I'm not saying it's wrong to read your Bible.

Or pray. Or pay your time. Or go to church.

But if your righteousness depends on that. God will blow it up. Because you are not accepted on that basis.

All right. Now. Let's look in Galatians for a moment.

Galatians is the epistle that deals with the law. Well not the only one. Romans does too.

But Galatians deals with people. Who had come into grace. Through faith in Jesus Christ.

Been baptized in the Holy Spirit. Experienced miracles. And then.

Gone back under law. It's interesting. Paul wrote to the Romans.

He wrote to the Corinthians. He wrote to the Colossians. Most of them had problems.

When he wrote to the Corinthians. They had serious problems. There was a man living with his father's wife.

There was drunkenness at the Lord's Supper. There were all sorts of things. There was carnality and division.

But he still could thank God. For the grace of God. Given to the Corinthian church.

When he wrote to the Galatians. Apparently they didn't have moral problems. Their one great problem was legalism.

But Paul was so worked up about that. He couldn't even stop to thank God. For the grace of God in the Galatian church.

He said. I'm marveled. That your souls soon moved away from the gospel.

He was much more upset by legalism. Than he was by immorality. And I want to tell you.

Neither of them is desirable. But legalism is much more dangerous. To your soul's welfare.

All right. Let's look. I just want you to see Galatians 3.1 Galatians 3.1 Oh foolish Galatians.

Who hath bewitched you? Whether it's controversial or not. The scripture indicates. It's possible for spirit baptized Christians.

To be bewitched. Because he asked them a few verses down. Did you receive the spirit by the works of the law.

By the hearing of faith. So to go back into legalism. Results from witchcraft.

Now in 1963. I became pastor of a Pentecostal church. In a certain city in the United States.

It was one of the rasher moves that I made. When I received the invitation. They told me all twelve board members.

Unanimously decided I was to be the pastor. I took a journey half way across the United States. With my wife and Josh to get there.

And when I got there. I discovered all twelve board members were the congregation. And by the time I'd been there two months.

There was only one board member left. And I'll tell you. My wife and I were pretty tough people.

But it was one of the toughest spiritual battles. We ever had in our life. And the key was when I read Galatians 3.1. Oh foolish Galatians who have bewitched.

And I realized the whole congregation was bewitched. They were bewitched by the wife of the previous pastor. Who had got rid of her husband the pastor.

Persuaded a board member to get rid of his wife. And married the board member. And pastored the church.

Till I came. And you talk about a spiritual confrontation. I met something of darkness in the spiritual realm.

I'd never encountered in my life before. And it nearly crushed me. But when I read that verse.

There's a fighter in me. I said alright if it's witchcraft. I'll take you on.

And when I identified it. And dealt with it as that. I won.

Praise God. See we're not talking about little things. Even Peter was starting to go back into legalism.

Could you believe that? A man who'd had all the experiences that Peter had. You read it. I don't want to take time now.

You see basically. I know there are quite a number of Jewish people here. But I'll say this.

Jewish people are afraid of one another.

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