

# Enjoying God's Grace - Part 2

by Derek Prince

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*The sermon emphasizes the importance of breaking free from the law and experiencing the power of faith and the cross in order to overcome Satan and live a life of righteousness and justification.*

**Duration:** 33:43

**Scripture:** Matthew 6:33, Acts 15:20, Romans 8:1, Philippians 1:1, Colossians 1:1-2

**Topics:** "Grace Of God"

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## Description

In this sermon, the speaker emphasizes that each individual is responsible for their own spiritual journey and cannot rely on a set of rules to save them. They explain that when Jesus died on the cross, all requirements of the law were abolished, but some were reinstated in the New Covenant. The speaker encourages listeners to read the New Testament repeatedly to understand these requirements and discover God's will. They also discuss the importance of grace, stating that it is a continual, supernatural work of the Holy Spirit through faith, and that it is needed every day of our lives.

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## Transcript

There are a lot of things they don't do, not because they don't want to do them, but because they're afraid of what some other Jew would say if they did do them. And we find that the Apostle Peter was actually afraid to associate with Gentiles on an equal level as fellow believers, because some Pharisaic Jewish believers came from James, the Lord's brother, and Peter would no longer associate with a Gentile. And yet it was Peter who went to the house of a Gentile and told them, and saw God baptize them in the Holy Spirit.

In other words, there are some things that die very slowly in humanity. And I would say, legalism is probably the hardest thing to kill in human nature. All right, now we're going to read.

This is the end of the confrontation between Paul and Peter. Beginning in verse 15. Now I want to tell you, I love the Jews, I really love them with my whole heart.

But when you love people, you can permit yourself to see their weaknesses. And this is a classic Jewish statement. Verse 15, we who are Jews by nature and not sinners of the Gentiles.

And that is exactly how they think. And it's also true, let it be added, because the Jews were related by God with a covenant. The Gentiles were not.

And when the Syrophenician woman, who was not a Jewess, asked for the deliverance of her daughter from a demon, Jesus gave her a very nasty answer. He said, it is not fit to take the children's bread and throw it to the dogs. What was he telling her? What was he telling her? You're a dog.

Why? Because you are not in a covenant relationship with God. You're outside, you're unclean. But praise God for the grace of that woman.

You remember what she said? She said, Lord, it's all right, I am a dog. But I don't need a fly, I just need a crumb. And Jesus said, Oh woman, great is thy faith.

Be it unto thee, even as thou wilt help yourself. The two people whom Jesus praised for their faith the most were both Gentiles. The Centurion who said, I'm not worthy to come under your roof.

The Syrophenician woman said, true, I'm a dog, but all I need is a crumb. Can you see that faith and humility always go together? And religion and pride nearly always go together. All right, Paul says, we who are Jews by nature, not sinners of the Gentiles.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Even we have believed in Jesus Christ. That we might be justified by the faith of Christ and not by the works of the law.

For by the works of the law shall no flesh be justified. No human being will ever achieve righteousness by keeping the law. Let's settle that point.

But if while we seek to be justified by Christ, we ourselves also are found sinners. Is therefore Christ the minister of sin? God forbid. In other words, Paul says, suppose I say I'm justified by faith in Jesus Christ.

But then I begin to do things that are sinful. Can I blame my sins on Jesus Christ? And he says, far be it that we should entertain such a thought. Then he goes on to say, this is the significant thing in relationship to sin.

For if I build again the things which I destroyed, I make myself a transgressor. Now a transgressor is more than a sinner. Because a sinner is one who's done what's wrong.

But a transgressor is one who has broken a known commandment. And so Paul says, if I have received Jesus Christ by faith as my righteousness. And I've renounced achieving righteousness by the works of the law.

But if I then go back to keeping the law. I'm building again what I destroyed. It'll make me a sinner.

But I can't blame Christ for being a sinner. The implication is clear. If you go back to build the law, when you have renounced it.

The result will be, you'll become a transgressor. But you've made yourself a transgressor, God didn't do it. Verse 19, for I through the law am dead to the law.

Why? Why is that? Because I've committed sins, the penalty for which is death. So the law put me to death. Praise God, it was the best thing it ever did for me.

There was no other way of escape from the law, but death. But through the death of Jesus Christ, I have been put to death. That I might live unto God.

I am crucified with Christ. Nevertheless I live, yet not I, but Christ lives in me. The knife which I now live in the flesh, I live, how? By the faith of the Son of God.

Who loved me and gave himself for me. I do not frustrate the grace of God. For if righteousness come by the law, then Christ is dead in me.

In other words, if I ever begin to try to achieve righteousness by keeping the law. What I'm saying is to Jesus, Lord you really didn't need to die. I could have done it without.

And that I suppose is the thing that grieves God the most. It's rejecting his grace in the death of Jesus Christ. All right, now I want to say, and I'm just kind of going through a few points here.

The law produces division and hatred. I think I better say that again. The law produces division and hatred.

I want you to turn to Ephesians chapter 2. Ephesians chapter 2. Beginning in verse 13. But now in Christ Jesus, you who once were far off from God. Have been made nigh by the blood of Christ.

Who were the ones that were far off? The Gentiles. You see, we Gentiles need to know what we were. I rejoice as a Gentile to take my place as a Gentile.

All right, I was a dog and I lived like a dog too. I was far from God. I was an alien from the Commonwealth of Israel.

I was a stranger to the covenant of promise. I was without Christ, without God and without hope. And I rejoice to know that.

Because it magnifies the grace of God in me all the more. If we are Gentiles, we need to have the attitude of the Saraphenesian woman and know that we were dogs. Romans chapter 11 warns the Gentile Christians against ever becoming proud in their attitude towards the Jews.

And I really praise God for his grace given to me. I rejoice to humble myself. I rejoice to meet a Jew and say whether you know it or not.

All I have of spiritual inheritance came from you. And I want to tell you I'm grateful. In John 4 22 Jesus said to the Samaritan woman.

There are some statements in the Bible. I don't think we really see the full force of them. He said, you Samaritans worship what you don't know.

We worship what we know. When he said we, whom did he mean? The Jews, that's right. We Jews know whom we worship.

He said for salvation is of the Jews. Did you ever think about that? Salvation is of the Jews. That's very obvious.

Without the Jews we wouldn't have the patriarchs. We wouldn't have the prophets. We wouldn't have the Savior.

We wouldn't have the Apostle. We wouldn't have the Bible. How much salvation would be left? We ought to know.

We are debtors. And God says in Romans chapter 11. Even now have they not obtained mercy that Israel. That through your mercy they may obtain mercy. God says you've got a debt. You better pay it back.

All right. Going on in Ephesians 2 verse 14. For he, Jesus Christ, is our peace.

Who hath made both one. What's both? Both is who? Jew and Gentile. And hath broken down the middle wall of partition between us.

Now that's a metaphor. Because in the temple that stood in the day of Paul. There was a wall beyond which no Gentiles were allowed to go any further into the temple.

But Jews, circumcised law-keeping Jews were permitted to go further. And then the priests were permitted to go further than anybody else. So there were degrees of access.

So Paul says the law was like a middle wall that kept us Gentiles from getting close to God. But he said in Christ Jesus that middle wall of division has been broken down. Now how? Verse 15.

Having abolished in his flesh the enmity. Even the law of commandments contained in ordinances. What was the enmity? Let me ask you first this.

Between whom was the enmity? Jew and Gentile. What caused the enmity? The law. That's right.

As long as the law exists there's enmity. I don't whether you see that. It's a deep psychological fact.

I really learned it in a very simple prosaic way. Because there was a time when my wife and I decided to go on Weight Watchers. You're familiar with the Weight Watchers diet system.

It's a pretty all-inclusive form of diet. You get your food by weight. It has to be cooked a certain way.

A lady that was a friend of ours came down and stayed in our house. And did all the cooking for us. And did the diet with us.

Very comical. She was a very religious person. Charismatic.

About a year later she came to me blushing. And she said, I have a confession I have to make to you. She said, I was very strict with you and your wife in keeping you on your diet.

She said, but at night I used to sneak out to the refrigerator and get... And I thought, isn't that like religious people? Anyhow, after I'd been on the diet, Weight Watchers, for about a month. And I want to say it really works. I mean, it'll do what it claims to do.

If you can endure it and go through it. You know, I found myself getting very self-righteous. I would walk around and look at people and say, you ought to be on Weight Watchers.

I've only eaten so much butter for the last four weeks. And I would, you know, view the bulges in their body. I really despised them.

What was that the result of? I was under the law of Weight Watchers and they weren't. Well, you can laugh at that, but think of the Jewish people. For 3,500 years they'd been under dietary law.

Do you think that's easy to shake off? Oh no, definitely not. Even a month on Weight Washers and I was becoming a Weight Watchers Pharisee. It really taught me a lesson.

You see, I'll tell you this about self-righteous people. And there are a lot of them here tonight. And you could be one of them.

You can never win with a self-righteous person. Shall I tell you why? Because they make the rules. You know, whatever you accuse them of, well, maybe I do that.

But these are the things I do. My ten rules. All right? And as long as I do my ten rules, I'm all right.

And furthermore, not even God can win with self-righteous people. Do you realize that? They've got God in the wrong. Because they've kept their rules and God isn't doing his part.

It's a fearful thing to be self-righteous. Because it's almost impossible to show a self-righteous person that he's self-righteous. In fact, I've had some conflicts with people just lately.

Where I've had to be absolutely brutal to break down that crust of self-righteousness. And it's really hurt me. But I saw there was no other way to help those people but to bash them with the truth until they'd give in.

And I'm just thinking of two persons I've dealt with in the last month. One person, I think her whole life and ministry has been saved by delivering her from self-righteousness. She was a preacher's wife.

And the trouble about self-righteous people is basically they usually are a little more righteous than the average. So there's everything against them ever seeing their problem. All right.

Now, so Jesus broke down the enmity between Jew and Gentile which consisted in the law. Now I want to go further and point out to you this is why there is division in the Christian church. Because every Christian group has got its own set of laws.

And so we can't fellowship with them because they don't keep our laws. Isn't that right? I don't think we need to go into detail. You can think about it.

Stay away from them. They practice discipleship. You know.

Or you can't fellowship with them because the women wear pants. Or is it? What's the other thing? Thanks. I haven't discovered the difference but I understand there is.

A lady was. It was hard to explain to me. It was all right to wear one and wrong to wear the other.

I can't remember which it was. You could guess she was somewhat self-righteous. All right.

In other words, wherever law comes it raises a wall of partition between those that are keeping the law and those that are not. So Baptists have one law. Pentecostals have another law.

Catholics have another law. We can't fellowship. Because they are law breakers.

In essence we all think of each other as dogs. You know, outside the law. Not keeping it.

Unclean. But that's not the end. Going on now in Ephesians 2.15 For the making himself of twain I'm reading the King James Version.

Twain is two. In case you're not familiar with Elizabethan English. Which are the two? Jew and Gentile.

One new man. Not two new men. But one new man.

Neither Jew nor Gentile. So making peace. Now the 16th verse.

I again think the King James Translation in this case is more illuminating than the New American Standard. And I'm not setting aside the New American Standard because I think it in many ways is a very excellent translation. But I think the King James Version just brings out one point.

Which is vital. I'm going to read it. And that he might reconcile both unto God.

What's both? Jew and Gentile in one body by the cross having slain the enmity thereby. Now in that verse I believe there's another enmity. What enmity is referred to there? You could understand it as the enmity between Jew and Gentile.

But I think it's got a much deeper meaning. The other enmity is between God and man. And the cross with it's two beads represents the point of reconciliation in two directions.

Vertical between God and man. Horizontal between man and man. And you see the law does produce enmity between God and man.

Because the Bible says where there's a law there's a transgression. And transgression produces wrath. Divine wrath.

Do you understand that? Let me give you an example. You're a married couple. You go out to the meeting.

And you leave your 12 year old daughter or son. And you come back and she has ransacked Mama's drawers. Pulled out her underwear.

And upset everything. So you get a little angry. You shake your fist.

And you say never do that again. Did you hear me? Never do that again. Alright.

So a week later you go to the meeting. Come back. And what do you find? Everything out on the floor.

Well this time you're really mad. Why? Because she's a transgressor. Not merely did she do the wrong thing.

But you told her what the wrong thing was and not to do it. So we're sinners anyhow. But if we don't have a law we're not transgressors.

But if we have a law it doesn't make us more righteous. It makes us more responsible. And that's when God gets mad.

If I may use that phrase reverently. Did you, this is quite by the way. But Charles Simpson told us he'd seen a bumper sticker that said God is back and he's mad.

Did you? I think there's a lot of truth to that. Alright. So.

We've dealt with this fact that the law produces division and hatred. Enmity. I hope that lodged in your mind.

Because you see the thing about the law is it's so respectable. It's so nice. You can't say such bad things about it.

I haven't finished. The next thing I want to say is the law strengthens the hold of sin and Satan over us. Did you hear that? The law strengthens the hold of sin and Satan over us.

I'll show you two scriptures. 1 Corinthians 15 verse 56. This is one of those most surprising statements.

1 Corinthians 15 verse 56. The sting of death is sin and the strength of sin is the law. Did you know that was in the Bible? What gives the law its real hold over us? Sin its real hold over us.

The law. Because as long as we think we can keep the law we're the laughing stock of sin. Alright.

I'll show you why in a moment. Let's look in Colossians chapter 2. That indicates that the law strengthens the hold of sin. Now look at the hold of Satan.

Colossians chapter 2. Reading just verses 13, 14 and 15. And you being dead in your sins in the uncircumcision of your flesh hath he made alive together with him Jesus Christ having forgiven you all trespasses blotting out the handwriting of ordinances that was against us which was contrary to us and took it out of the way nailing it to his cross and having spoiled principalities and powers. The principalities and powers are the satanic rulers of darkness that hold the human race in slavery.

And through what Jesus did on the cross he stripped Satan's spiritual forces of their ability to dominate and enslave us. How? By two things. Verse 14.

He made it possible for all our wrong acts to be forgiven. As long as we are not forgiven we're guilty. As long as we're guilty we're under the dominion of Satan.

Satan's supreme objective is to keep us guilty. And bear in mind it is never God who makes you feel guilty. As a preacher I remember a time when I would preach the most scorching sermon.

I can see myself. I blasted them. And they went out like dogs with their tails between their legs.

And I thought I'm a terrific preacher. I got them all feeling guilty except my wife. She never would play the game with me.

And you know what I discovered one day? It's Satan who makes people feel guilty. And I thought Lord I'm doing the devil's work. Forgive me.

Do you know it's very easy to make humanity feel guilty? Doesn't take any cleverness. Very difficult to convince people that they're righteous. That takes the Holy Spirit.

It says in Romans in Revelation 12 verse 11 they overcame him Satan by the blood of the Lamb and by the word of their testimony. And in the previous verse it says he is the one who accuses us day and night before God. Why does he accuse us? What's his objective? To prove that we're what? Guilty.

And the only way we can overcome him is when we recognize that through the blood of the Lamb and the word of our testimony we can be righteous. And the moment I am really established in the fact that I am righteous the devil cannot play with me any longer. As long as he can keep us feeling guilty we are no match for the devil.

Consequently going back to Colossians Jesus had to deal with the two things that the devil could use to make us feel guilty. Number one our past sinful acts. He made provision for them to be totally forgiven.

There's one word I like there and it's the little word of three letters A L L and it's pronounced all. I thank God for that word because without it I don't know where I'd be. Jesus didn't make provision for most of my sins to be forgiven.

He made provision for all of my sins to be forgiven. There's not one sin on the record against me that the devil can remind God about to make me feel guilty. But that's not all.

The second thing he did was to take out of the way verse 14 the handwriting of ordinances which was against it. Which was what? The law. That's right.

Because as long as we had to go on keeping the law every time we broke it Satan could say there you are see he's broken the law he didn't keep the Sabbath he ate bacon or much more subtle than that he really doesn't love you in his heart or he doesn't love his neighbour. So if we had to be righteous by keeping the law we'd be continually subject to the accusations of Satan. But Jesus has made possible for our sins to be forgiven for the law to be taken out of the way as a means to achieve righteousness with God.

And so we overcome Satan by the blood of the Lamb and the word of our testimony. I tell God the Holy Angel Satan his rebellious angels the demons and the human race I have been justified by the blood of Jesus Christ. And when you ask me what justified means the answer is just as if I'd never think.

So Satan you've got nothing against me. The Bible says the righteous is bold as a lion. The only people Satan fears are those who know they're righteous and he fears them.

Now I'm going to say two things to sum up and close. Coming back to grace and I'm going to say I've just written this little sentence out I'll read it out. Grace is continual supernatural by the Holy Spirit through faith.

Let me hold my fingers up and I'll give them one, two, three, four. Grace is 1. Continual 2. Supernatural 3. By the Holy Spirit 4. Through faith We do not need God's grace in a few critical moments. We need God's grace every day all the day as long as we live.

God's grace is continuing. Secondly, it is supernatural. It's above the level of anything that we can achieve by our own ability.

Thirdly, it comes only through the Holy Spirit. There's no other administrator of grace. He's the spirit of grace.

And fourthly, it is received in our lives only through faith. Without faith no grace. See that makes the Christian life totally different from what most Christians think.

Because most Christians still think in terms of keeping a set of rules. And what God is showing us is that living the Christian life depends on, depending on the grace of God. Which is supernatural.

It does things we cannot do by our own ability. God does not condemn us because we cannot do those things. But He does condemn us if we don't receive His grace.

That's the problem. It's continual. It's administered by the Holy Spirit.

And it's received only through faith. And there is no other way to live a life of righteousness but by grace. And I think the devil's commonest and most successful trick is to trick us into thinking that now we've got it made and we can do it on our own.

And the moment we do that we put our faith no longer in God but in ourselves. In our own fleshly ability. And when I put my faith in my flesh what I do is revive that which was crucified.

And so back comes the flesh with all its evil works. And if you want to know the works of the flesh they're in Galatians. The moment I transfer my faith from God to myself I've shut myself off from the grace of God and I've given liberty to my own carnal nature to start acting up.

And it doesn't take long. That's the essence of it. Righteousness through the law or by works is the expression of self-confidence.

Faith is continuing total dependence on the grace of God. They are mutually exclusive. To take the picture that Paul uses in Galatians we have Abraham's two sons Ishmael and Isaac.

Now you have to understand that there was no question of immorality or anything wrong in the way that Ishmael came into Abraham's home. It was perfectly legitimate in those days for a woman who couldn't have a child to give her servant maid to her husband and the child would be born on the woman's knees and would be reckoned her child. There was no question of immorality or anything.

What then was the problem? The problem was that Abraham and Sarah were attempting to achieve out of their own ability that which could only be achieved by the supernatural grace and power of God. And every time we do it by our own ability what we bring forth is not an Isaac but an Ishmael. And if you want to know how undesirable it is to bring forth an Ishmael look at the history of Israel.

Because for four thousand years the descendants of Ishmael have been the stumbling block and the thorn in the flesh to the descendants of Isaac. If the Bible teaches one thing it's be careful you don't beget an Ishmael. But if you rely on your own cleverness and righteousness and ability what you produce will be an Ishmael.

And Paul says the Ishmael will always fight the Isaac. I have learned in my life if I want to know whether a thing is good and whether I should go on with it and go through with it I check on its origin. And I say did I think it up? Did I plan it? Did I work it out? Is it the best that I can do? If so it's an Ishmael.

But on the other hand if it didn't originate in my thinking. If it originated on a higher level than I could ever plan or wish or think. And if it came supernaturally and in order to have it I have to rely on God's power and grace.

Then it's an Isaac. And I've had both in my life. But I tell you I don't want any more Ishmael.

That which is born of the flesh is flesh. You know you can dress it up, send it to church teach it the golden rule, do anything you like. But all you've got at the end is flesh.

That which is born of the spirit overcomes the world. The things that are born of the spirit of God are never defeated. If there's defeat there's flesh.

Whatsoever is born of God does what? Overcomes the world. Do you see the difference? Have I made it clear? Now you say well brother Prince you've told us you're not under the law you're under grace. You've knocked everything out of my world.

I thought I had to keep the ten commandments. Well friend if you do think you have to keep the ten commandments remember the fourth. Which is what? The Sabbath day.

Now don't play silly religious games. If you're really keeping the ten commandments then it's Saturday not Sunday. Alright Secondly you mustn't kindle fire switch on the light or light the stone.

You mustn't go more than a very limited distance you mustn't carry any burden. And if you see somebody else breaking the Sabbath you must stone them. Ok? Alright.

Don't make your own silly little rules. Brother John William Vanderhoven who was the former warden of the garden tomb in Jerusalem if you drive into Mea Sherim that's the orthodox Jewish court in Jerusalem in a car on the Sabbath they're liable to stone your car and beat you up. But John William said very rightly they're just as much Sabbath breakers as anybody else because they should have stoned you.

Israel were given no option about what to do with Sabbath breakers. The law said stone them. If you don't stone the Sabbath breaker you're just as much a Sabbath breaker as the one who breaks the Sabbath.

So keep the whole law don't play with it. I am saying your righteousness does not come from keeping the ten commandments or any other set of rules in the universe. The longer people go on being religious the more rules they think up.

Moses gave ten. Orthodox Judaism had six hundred and thirteen and Jesus said I'll give you one commandment love one another. Which are you going for one ten or six hundred and thirteen.

The moment we're tied up with making rules all the time you can be sure there's something wrong. I can say this in regard to the principles of shepherding and discipleship when shepherding becomes more and more complicated petty rules about what people have to do you can be sure it's law and not grace. Now that doesn't mean shepherding is wrong because you can take anything that's right and use it legalistically and it becomes wrong.

I believe tithing is a principle of God but you can beat people to death with tithing. I believe divine healing is the provision of God but I've known many people turn divine healing into a form of legalism that condemns people that take medicine and instead of being grace it's law. It's not so much what you do as how you do it.

So then you say well brother Prince if I don't have this set of rules and I don't have that set of rules what do I have to do? My simple answer is read the New Testament and find out. If you want somebody else to tell you your motivation is wrong it's your privilege to seek for yourself. That doesn't mean you don't need spiritual counsellors and ministers to help you but basically every one of us has got to go it for ourselves.

And the mere fact that you want a set of rules to save you the trouble shows that your whole attitude and motive is wrong to start with. Now I would say this as I understand it when Jesus died on the cross every

requirement of the law was abrogated. Every requirement.

But in the new covenant many of them are again reinstated. We are not free to commit fornication. We are not free to eat things with blood in them.

We are not free to eat things that are strangled. We are not free to indulge in idolatry. There's four things that are reinstated in the New Testament.

That's not all. You say how will I know? The answer is find out. Read the New Testament.

Read it twice. Read it three times. Read it every day.

Will you know it all at once? No. Will you know it all at the end of ten years? No. Will you ever know it all? I doubt it.

The life of faith is not a static condition of having arrived and knowing it all. It's a continuing walk in fellowship with God. And the moment you're dissatisfied with that your attitude toward God is wrong.

Because you're putting something else before fellowship with God. All right. Let's then look at two scriptures and we close.

Philippians chapter 1. They're very similar. The other is in Colossians chapter 1. They're almost identical in wording. Let me say that the primary expression of the righteousness of grace is summed up in one four letter word.

And it's one you can say in church. It is what? Love. All right.

Bear that in mind. If we ever get away from love we've missed the mark. All right.

Philippians 1.9. And this I pray that your love may abound yet more and more in knowledge and in all judgment. Or in all perception. In other words you start with love and then you get more knowledge and more judgment.

And you get to know better and better the exact and perfect will of God. But it's a continuing progressive operation. That ye may approve things that are excellent.

That ye may be sincere without and without offense. Till the day of Christ being filled with the fruits of righteousness which are by Jesus Christ. You see it's a continuing discovery of God's will.

It isn't all over when you get six rules. Or even when you've heard a Bill Gotthard seminar. And God bless Bill Gotthard.

I have the greatest appreciation for him. Even at the end of that. There's still more to discover.

And it's your privilege to discover it. That's what's exciting. God show me how I can please you better.

Show me the things in my life that you tolerate but don't appreciate. And I'll be willing to change. All right.

The last scripture, Colossians chapter 1, verse 8 and following. Who hath declared unto us your love in the spirit. Notice where it begins.

It begins with what? Love. That's right. For this cause we also since the day we heard it.

Do not cease to pray for you. And to desire that ye might be filled with the knowledge of his will. In all wisdom and spiritual understanding.

That ye might walk worthy of the Lord unto all pleasing. Being fruitful in every good work. Notice it's a continuing process of being more and more filled with the knowledge of his will.

But the foundation is love. And your love becomes more sensitive and better communicated and more pleasing to God as you go on. More and more discovering God's will in every area of your life.

And there's never a time when you can say I've arrived. When you say I've arrived. That's when you're in trouble.

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