

# The Grace of Yielding - Part 1

by Derek Prince

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*Derek Prince emphasizes the transformative power of yielding to God as a key to spiritual maturity and wisdom in the Christian life.*

**Duration:** 36:39

**Scripture:** Matthew 6:33, Romans 8:9, Romans 15:1, 1 Corinthians 1:25

**Topics:** "Repentance And Grace", "Christian Humility"

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## Description

In this sermon, the speaker discusses the concept of yielding and recognizing one's weaknesses. He refers to a verse from Acts chapter 17, where Paul speaks about God overlooking the ignorance of idolatry for a brief moment but now commanding everyone to repent. The speaker emphasizes that just because God allowed someone to get away with something in the past, it doesn't mean they can continue doing it. He then shares personal experiences and scriptures, including Romans 15:1, to highlight the importance of bearing the weaknesses of others and learning from the weakness and foolishness of the cross. The sermon concludes with a story about the speaker's wife allowing Arab women to attend a gathering, which led to blessings for all involved.

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## Transcript

This message is entitled, The Grace of Yielding. In this message, Derek points out that yielding is the key to God's secret hidden wisdom. What we yield to God in death, we receive back in resurrection, blessed and multiplied beyond our power to estimate.

Tonight I feel that the Lord would have me to bring you a message on the theme of the grace of yielding. Now let me say first of all that there are some things to which as Christians we should never yield. I do not believe that we should ever yield to Satan.

For the scripture says, resist the devil and he will flee from you. And I do not believe that we should ever yield to sin. For the sixth chapter of Romans tells us that we are not to yield our members to sin.

But there are circumstances and situations that occur in our lives, which are only resolved when we learn to yield. I find it is a mark of maturity, which I look for in myself and which I esteem in others, when we know how to yield. I was listening just recently to a young preacher, whom God has greatly blessed.

He's a fine young man and God has done a great deal for him. But the whole theme of his preaching was what he could do. And all of it was true and it was good.

But I was sitting there saying to myself, brother I'll be interested to see you come to the end of that. Because there's a place we can come to in the Lord, where we've come to the end of what we can do. And I'm not talking of what we can do, merely by our carnal ability or by education.

But even in our ministry, which is given us of God. We come to a place by divine appointment, where we can do no more. The trouble with many people is, they've never recognized it.

What I'm saying tonight, is the result of God's dealings with me over a number of years. And I'm sure that God hasn't finished his dealings. I want to give you a number of scriptures and then use a number of illustrations.

The first scripture I would like to read is Romans chapter 15 and verse 1. We then that are strong, ought to bear the infirmities of the weak. And not to please ourselves. Now this I believe is the scriptural mark of strength.

It's not how much you can do, essentially it's how much you can bear of the weakness of others. It's very satisfying to be strong in your own ability, in your own ministry, in your own experience. To be the man with all the answers.

But that really doesn't require much spiritual strength. It does require spiritual strength, to bear the weaknesses of others. And I believe that spiritual strength is measured by God and by the scripture, in proportion to the amount that we are able to support and bear the weaknesses of other people.

And for me that has never been easy. Paul says, we then that are strong, ought to bear the infirmities of the weak. And not to please ourselves.

See this is the opposite of the spirit of this age. The spirit of the age is, get what you can for yourself. Let the weak take care of themselves.

I've been meditating recently on the whole question of abortion. Which to me is the most horrible, fearful evil. But if you talk to people, they'll justify it, because many unwanted children are not born into the world.

Maybe illegitimate children, or children who are the result of problem homes, or unsuitable mothers are never born. We just kill them off, before they come out of the womb. I've learned by experience, regardless of what the Supreme Court or anybody else may say.

That God classifies that as murder. This I've learned by experience, and I believe it's very clearly unfolded in scripture. But I want to point out to you, that once we begin to make what suits us, the measure of what is right.

We're on a slippery path, that goes downwards to a horrible mess. Very very quickly we'll follow, what about the child that's born hopelessly handicapped. That will never be more than a vegetable.

Why should we keep that child alive. Already in the state of California, a case is before the law courts, of parents who deliberately did not feed a child, that was born hopelessly incapacitated. They just allowed it to die.

And when we've dealt with them, we'll deal with the aged, the mentally sick and so on. And one after another, they will be written off, in the name of humanity. But I want to point out to you, that is not the Christian answer.

And it's not the Christian answer, not merely because abortion is forbidden by God. But it's because the attitude behind it, is totally unchristian. We do not write the weak off.

We don't even relegate them to an institution, where we never hear about them, or care about them again. One of the outstanding marks of Christians in the first century, was they cared for the weak. They cared for the sick, they didn't write them off.

That's what really impressed the ancient world. They couldn't understand, what made these Christians, concerned about people, who had no, nothing to offer. They had, they were only liabilities.

But I've come to see, that if you write off human liabilities, that's not strength, that's weakness. It's the people who are liabilities. It's the incapacitated, it's the infirm, it's the weak believers, who are the test of our spiritual strength.

We have obviously come to a place, in the United States, and in other countries too. Where we cannot permit ourselves, to live by the established standards of the age. If I'm a Christian, my first motive, is not to get away with as much as I can get away with, legally.

It's to do what Jesus Christ wants me to do. And once you begin to live, by seeking to please Jesus. You will inevitably lead a life, that is completely different, from that of the unconverted and the unbeliever round about you.

You will need to peddle a lot of doctrine. It'll make you different. Paul says we ought not to please ourselves.

Do you know what I've learned? I've learned every time that I do anything effective for God, that's acceptable to him. I begin by not pleasing myself. I've discovered this is an inevitable rule.

Every time I'm pleasing myself, I'm doing nothing that's worth anything for God. The first thing I've got to do is deny myself. This ego in me, that is always asserting itself, saying I want, I wish, I feel, I think.

If you ask me, that's what I like, has got to be denied. I have to say no. There's no problem about what it means to deny yourself.

To deny is to say no. All you have to do is say no to yourself. And if you don't say no to yourself.

And repeat saying no to yourself. You cannot lead a Christian life. You cannot be a self-pleaser and the Christ pleaser, impossible.

Luke 9 23, these are the words of Jesus. And he said to them all, if any man will come after me, this is absolutely universal. Let him deny himself and take up his cross daily and follow me.

What is the first thing you do, when you decide to follow Jesus? The first step. Let him do what? Deny himself. You cannot begin to follow Jesus, till you make that decision.

And then it says, and take up his cross daily. I didn't like that word daily. For a long while I steered around that verse in Luke 9. Because I know another verse, where it doesn't put the daily in.

It's Matthew 16 24, if you want to know. It doesn't put daily in. Now my theology and my teaching was all on a once-for-all experience with the cross.

Which is perfectly correct and theological. But it doesn't exhaust it. And here Jesus sneaked in that little daily.

Let him take up his cross daily. I believe every day presents every Christian with an opportunity to take up his cross. If you use the opportunity, you have a victorious day.

If you lose the opportunity, you have a day of defeat. Now what is your cross? I heard Charles Simpson say this, and I think it's very nicely said. Your cross is where your will and the will of God cross.

Your cross is the thing on which you can die. It's the place where you can lay down your life. Now when Jesus went to the cross, he said, no man taketh my life from me.

I have power to lay it down, I have power to take it up. And in this sense, no one will take your life from you. If you don't voluntarily lay it down, you'll be in control of it.

Your cross dear brother, is not your wife. Unless you have power to lay her down and take her up day by day. Nor dear lady, is it your husband.

Your cross is the place where you can make the decision, not to please yourself. And I could tell you, time after time after time. When I've had that inner struggle and made the right decision, blessing follows.

I can minister, I cannot minister as long as I am pleasing myself. The old ego in me has nothing to give to anybody. He has to be dealt with, before any ministry of God can flow out of my life.

And Jesus said, you better do it every day. Many many times, you and I come to a situation in the day, where God's will and our will cross. We have to see that as the opportunity.

Not the disaster, but the opportunity. One thing I can assure you of, if I preach this message, I'm going to be given plenty of opportunity to practice it in the next few days, I know that. Both God and the devil will see to that.

In fact I tell you, I thought twice before I preached it. Because I know full well, that I'll be tested on what I teach. See this is the exact opposite of the way our natural mind works.

It's just diametrically opposed to the way the natural man thinks. I'd like to give you one or two other scriptures, which I find very challenging, searching. First Corinthians chapter 1, verse 25, without going into the background.

Because the foolishness of God, is wiser than men. And the weakness of God, is stronger than men. Now that's a paradox.

But there is a weakness that comes from God, that is stronger than any strength we have. There is a foolishness that comes from God, that is wiser than any wisdom we have. And there was one thing, in which the weakness and the foolishness of God, found their full expression.

What was that? The cross, that's right. And in the weakness and foolishness of the cross, God triumphs over all the strength and all the wisdom of this world. And I believe God is asking you and me, to learn that kind of weakness, and that kind of foolishness.

Never been an effort for me to be strong, in my personality. And God has blessed and used the strength I have. But God has shown me, that it will only take me so far.

That's good enough, I can stop there. I have seen many lives and many ministries, stop at that point. I'll speak a little later tonight, about ministry.

And the option that comes before every ministry. Let me give you one other scripture. That's in Romans chapter 8, verse 9. Now I only want to read the latter half of the verse.

It's a very strange verse, in the King James Version. Because it's got a period in the middle of the verse. And why they put those two sentences in one verse, I don't know.

And I'll never find out, until maybe I meet the translators, in the hereafter. But if I were writing the eighth chapter of Romans, I would put a paragraph there. And I think it'd make all the difference.

Now I don't want to bother you with my theology. But I do not identify the Holy Spirit, with the Spirit of Christ. And I believe there's a deliberate antithesis here.

The first half of the verse says, but ye are not in the flesh but in the Spirit. If so be that the Spirit of God, which I believe to be the Holy Spirit, dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

The distinctive mark that makes you a child of God, is having the Spirit of Christ. Now I could create endless problems for your theology. But I believe there are a lot of people, who've been baptized in the Holy Spirit.

Speak in tongues, work miracles, who demonstrate little or nothing of the Spirit of Christ. And the mark that makes us God's, is not speaking in tongues. Nor is it working miracles.

Nor is it preaching tremendous sermons. It's having the Spirit of Christ. And I believe the Spirit of Christ, cannot be separated from the nature and personality of Jesus.

And if I asked myself, what was the Spirit of Christ like. I would have to say it was a meek spirit. It was a humble spirit.

It was a gentle spirit. It certainly was not arrogant, nor self-assertive, nor self-pleasing. And I believe that's what marks the true child of God.

The Spirit of Christ. See we have a good deal of teaching, about claiming your inheritance. Getting what belongs to you.

And I've preached a lot of that. And I can preach you a sermon anytime, on the third epistle of John, the second verse. Beloved I wish above all things, thou mayest prosper and be in health, even as thy soul prospereth.

Thank God I believe it. But you know what, in God's sight, you don't prosper by asserting your rights. The Spirit of Jesus did not lay claim to his rights.

I believe prosperity, health and inward peace and well-being of souls, are the right of a new creation. But many times they're abrogated by the old man, for his own selfish purposes. When I hear people today say, brother just claim it.

Something in me winces. Because when I hear those words, brother just claim it. Inwardly I picture an arrogant ego, asserting it's right.

And I would like to ask you, but don't answer. How many of you, would really like to live with somebody who's always just claiming it. I have to be very careful, because I'm not aiming my remarks at anybody.

And you might think I am. I don't have to. But I am, I'm weary, inwardly weary, of the legalistic assertions of my inheritance in Christ.

You know that. And I am really tired of hearing Christians being told how to be healthy and how to prosper. Sure they need it.

But brother and sister, when you've learned how to be healthy and how to prosper. You are not out of kindergarten spiritually. Your strength isn't what you have and what you can demonstrate.

Your strength is the ability to bear the infirmities of the weak. That's altogether different. Now the Spirit of Christ, was a spirit that freely yielded.

And I believe he's the supreme example of yielding. Before I close this message, if the Lord enables me. I want to speak about the example of Jesus.

Let me just give you, to begin with, one contrast. It says in Philippians chapter 2 and verse 6, about Jesus. Being in the form of God, he thought it not robbery to be equal with God.

That is the King James Version. But the New American Standard Bible says, he thought not equality with God, something to be grasped at. You see we have a complete specific contrast.

Jesus was entitled to equality with God. It was his, by divine nature, divine right. He did not grasp at it.

Lucifer, who became Satan, was not entitled to equality with God. He did grasp at it and he fell. Now, and I am exercised in my mind, as to how much of our assertion, and claiming, and demanding, is the expression of the Spirit of Christ.

And how much, it doesn't come rather from the other source. I really believe that the charismatic movement is going to have to face this issue. See we are going to have to discern between true and false prophets, true and false ministries.

Those who are serving God in spirit and truth. Those who are not. Miracles is not the decisive point of difference.

The mark that separates, is the Spirit of Christ. If any man have not the Spirit of Christ, he is none of him. You know what I believe about the charismatic movement.

I believe it's just the interval between two waves. One wave has been going out, another wave is coming in. In between there's a mess, isn't there.

A churning up, a lot of dirt and mire, churned up, kind of confusion. Two forces going opposite directions, that's the charismatic movement. It's not God's ultimate, believe me.

Something else is coming. It's going to be orderly, disciplined, Christ honoring. And it's going to promote humility, brotherly love and each esteeming other, better than ourselves.

As far as I'm concerned, the day of God's individual man of faith and power, is on the way out. And I say that without being critical of any man, who might ever have qualified for that title. What we've got to get used to, is the fact that God isn't always doing the same thing.

You know that? People find a success formula, it works and they go on until they've worked it to death. I think of what Paul said to the men of Athens. I think it's Acts chapter 17, about verse 30, speaking about their many, many centuries of idolatry.

He said the times of this ignorance, God winked at them. To wink is to close your eyes for a brief moment. So for a brief moment, God voluntarily overlooked that ignorance.

But he said, but now he commanded all men everywhere to repent. See, many people argue, well God let me get away with it for 10 years. So I'm going to go on getting away with it.

No you aren't. God winked at it. But now he's opened both his eyes.

He's looking right at it and he says you better change. And when God says you better change, my advice is change. God has ways of pointing the lesson.

All right now I want to look at some examples of yielding. I trust that I've laid a basis. Because there are situations in which we should not yield.

1st Kings chapter 3. The first part of this chapter, God appeared to Solomon in a dream. And said, ask what you want. I think that is a pretty difficult situation to be put in.

When God suddenly says, now what do you want, I'll give it to you. And you remember Solomon did not ask for riches. He did not ask for honor.

He did not ask for the lives of his enemies. But he asked for wisdom. He said give me a wise and hearing heart.

And God was pleased and said, because you've asked for that. I'll give you the other things you didn't ask for as well. And then there came the case of the two women, who the Bible says were harlots.

Who lived in one house. Each of them brought forth a baby. Each had the baby in bed with her.

And in the middle of the night, one of the women rolled over. Rolled onto her own baby and killed it. So in the morning there were two mothers.

But only one baby. And each of the mothers wanted the baby that was alive. So the mother, who was the real mother, claimed the baby.

The mother whose baby had died, claimed the baby too and said it was hers. So the case was brought before Solomon. These two women in court, with one baby.

And Solomon heard the case out. Mother said it's my baby. The other woman said no it's my baby.

So Solomon said well there's only one thing to do. Bring me a sword. And he said I'll cut the baby in two.

Each of you can have half. And the woman whose baby it was not, said that's right cut the baby in half. Give me my half.

But the real mother didn't want to see her baby die. She said no give her all the baby. Let it live.

Solomon said that's the mother. And his wisdom became famous throughout Israel. Now the lesson is very simple.

If it's really your baby, rather than see it die. You let the other woman have it. That's the real test.

See many, many times in Christian service and ministry. A man brings forth something which is his. But somebody else contests it and claims it.

And there's an argument and a fight. And I mean I could go through the history of the last 30 or 35 years. And name man after man and case after case.

I'm not theorizing. But the real test, if it's your child. You'd rather see the other woman have it, than see it killed.

And many, many times we are put to that test. Do I want to lay claim to my ministry. My success.

Do I want to establish my reputation. Or am I prepared to let somebody else have all that I worked for. All that I achieved.

All that I prayed through. Depends whether you love yourself more than the baby. Or the baby more than yourself.

Next time you're faced with that situation. You'll be able to measure how real your love is. If you'll give it away, you'll love it.

If you claim half, you don't. I'd like to go for a moment to the story of Abraham. In the 13th chapter of Genesis.

Abraham had started out from Ur of the Chaldees. In obedience to the Word of God. But not in full obedience.

It's very interesting to study the 12th chapter of Genesis. Which we will not look at now. God said get thee from thy family, from thy home, from thy kindred.

Into a land that I will show thee of. Now Abraham did not fully obey God. Because he took his father with him.

And he took his nephew with him. He was not authorized to do either. And as long as he had his father with him, he only got halfway.

He got to Haran. Which is halfway between Ur and Canaan. And he couldn't get any further till his father died.

Now many of us are like that. God says come on, leave everything behind. I'll show you your inheritance.

But we want to take daddy along. Daddy may be a denominational affiliation. It may be a pension scheme.

It may be a particular situation. And God says as long as you take daddy, you'll only get halfway. And even Abraham couldn't get into Canaan, as long as he had his father with him.

If you read the seventh chapter of Acts, it says after his father died, he moved into the promised land. But he still had a problem with him. His problem was Lot, his nephew.

He ought never to have been there. And it wasn't long before both Abraham and Lot prospered. And they got so much cattle and so many goods, that they couldn't live side by side, as they had done.

There was continual strife between their herd men. And so this is what happened then. In Genesis 13, beginning at verse 7. There was strife between the herd men of Abraham's cattle, and the herd men of Lot's cattle.

And the Canaanite and the Perizzite dwelled then in the land. And Abraham said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herd men and thy herd men, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me.

If thou wilt take the left hand, then I will go to the right. Or if thou depart to the right hand, then I will go to the left. Now Abraham was the senior.

He was the man whom God had called. He was the man to whom the inheritance belonged. But he stood back and said, Lot you make your choice.

Whatever you choose, you can have. And Lot lifted up his eyes and beheld all the plain of Jordan. That it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah.

Even as the land of the Lord, even as the garden of the Lord, like the land of Egypt. As thou comest unto Zoar. Then Lot chose him all the plain of Jordan.

And Lot journeyed east, and they separated themselves the one from the other. And Abraham dwelled in the land of Canaan. And Lot dwelled in the cities of the plains.

But the men of Sodom were wicked, and sinners before the Lord exceeding. Now reading on, when Lot was separated. And the Lord said unto Abraham, after that Lot was separated from him.

Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward. For all the land which thou seest, to thee will I give it. And to thy seed forever.

That was his inheritance. But until he had been willing to yield. God didn't show him his inheritance.

As long as you hold on and say that's mine, I'm not letting go. You won't see what God has for you to see. It's the yielding spirit, that receives the inheritance.

Not the grasping spirit, not the grabbing spirit. Not as long as you say it's mine and you can't have it. God gave it to me.

You won't have what God has for you. You have to yield. My wife has often shared with me, something that happened in Palestine.

Before we were married. She was living at that time in a city named Ramallah. Which is about 10 miles north of Jerusalem.

And though her main work was amongst children. A revival broke out amongst the Arab women in that city. And it was a sovereign revival of God.

And my wife was the instrument that God used. And those Arab women would come in off the street unconverted. Be saved, delivered from evil spirits and baptized in the Holy Spirit.

In the one encounter. And the work was flourishing and growing. And it was a testimony to the Lord.

And then a missionary, who lived in Jerusalem, decided that he wanted that work. And he sent up an Arab worker and said this is our work. We've had a worker in this city before you came.

Now it was completely unjustified and it was incorrect. And my wife understood and loved those women. And I bear testimony to this, because 25 years later.

We went back to that village, my wife and I together. And when they heard my wife was there. They came running out in the street to embrace her.

They hadn't forgotten 25 years later. But faced with this and with the strength of a man against a single woman. She said what Abraham said, all right you choose.

You go to the left, I'll go to the right. And the man said, well this is our work, we'll take it. So my wife said to the Arab women, she said from now on we're having no meetings.

The meetings are to be held in such and such a place. You go there and be faithful and support that work. After a year or two the work died completely.

Because the man was not called of God, it was not his work. But my wife had won the victory. Now what happened was this.

Within a few months, this was during the second world war. British and American soldiers, in the countries of the Middle East. Found their way out of that little home in Ramallah.

And came there, seeking God and seeking the baptism of the Holy Spirit. And in the next three or four years, scores and scores of American and British servicemen. Found God and were baptized in the Holy Spirit, in that little children's home.

As a matter of fact, I was in the British forces. And I was stationed in the Sudan. You know where the Sudan is.

It's right down, almost in the center of Africa. And I heard from another soldier. If you want a real blessing, there's a little children's home, ten miles north of Jerusalem.

You go there. So next time I got leave, I got two weeks leave. And I journeyed all the way up, or rather down the Nile.

And I got to Jerusalem. And I went to that little children's home. And I got my blessing.

But the point of the story is this. By the traditions and customs of the Middle East. Those Arab women, could never have been allowed, in a place where British and American servicemen were coming.

And had my wife clung on to the women, the others would never have come. Please stop your machine at this point and turn the tape over.

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