

The Grace of Yielding - Derek Prince

by From the Pulpit & Classic Sermons

The sermon emphasizes the importance of yielding to God and denying oneself, as exemplified by Jesus' humility and willingness to lay down His life.

Duration: 58:01

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

Topics: "Radio"

Description

In this sermon, the speaker shares his personal experience of attending a fellowship retreat with well-known charismatic teachers. They discussed various topics such as demons and water baptism. The speaker emphasizes the importance of faith as a dynamic and ongoing process, using the example of Abraham's faith in the book of Genesis. He also highlights the scriptural principle of bearing the weaknesses of others as a mark of strength. The message concludes with the idea that while Christians should never yield to Satan or sin, there are situations in life that can only be resolved through learning to yield.

Transcript

Welcome to from the pulpit each week we bring you a different message from some of history's greatest speakers in the Christian faith and powerful sermons from modern preachers too. This week we have Derek Prince with his message the grace of yielding. 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. And maybe illegitimate children or children the result of problem homes or unsuitable mothers are never born. We just kill them all 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 liability. But I've come to see that if you write off human liability, that's not strength. That's weakness.

It's the people who are liability. It's the incapacitated. It's the infirm.

It's the weak believer 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. It's 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.

1st 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 triumphed 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 stopped 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 sermon. 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 ask 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 mayst prosper and be in health, even as thy soul prospers.

Thank God I believe it. But you know what? In God's sight you don't prosper by asserting your right. The Spirit of Jesus did not lay claim to His right.

I believe prosperity, health and inward peace and well-being of soul, are the right of the 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 its 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 assertion 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. 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.

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 commandeth all men everywhere to repent. See, many people argue, well God let me get away with it for ten 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, whom 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. The 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 out, 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. 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 herdmen.

And so this is what happened then in Genesis 13 beginning at verse 7. There was strife between the herdmen of Abraham's cattle and the herdmen 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 herdmen and thy herdmen. 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 plain. But the men of Sodom were wicked and sinners before the Lord exceedingly.

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 the 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 testament 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. 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.

But when we yield. Then we get promoted. Many of those men, myself included, today are in full-time ministry.

All over the world. Missionaries, pastors, so on. Some here in the United States.

You see, you have to be willing to let go. It's unfair, unreasonable, it's unjust. So what? God arranged it.

He's in control. That's faith. All right let's go on to Genesis 22.

Romans chapter 4 speaks about the steps of the faith of our father Abraham. And one thing that has become very clear to me. Is that faith is not a static condition.

It's not sitting on a church pew and saying I've got it. Faith is a walk in which one step follows another. Abraham is called the father of all them that believe.

If we walk in the steps of his faith. Abraham's faith was progressive. If you go from Genesis chapter 12 through Genesis 22.

You'll see the various progressions of Abraham's faith. And what he did in chapter 22. He could never have done in chapter 12.

His faith came to a grand climax. Because every time God said step, he stepped. Every time God gave him a challenge he accepted.

So he was built up. The epistle of James said, by works his faith was developed and made mature. Faith that's received as a gift.

But it's matured by walking in steps of obedience. Let me point this out to you also. Which is not exactly in line with my message.

And maybe it is. God had promised Abraham a child. He promised him an heir.

He promised him an inheritance. But as you know the story. The promise tarried.

And after 12 years no heir had appeared. Sarah was 78 years old. And she viewed the situation as hopeless.

She said if we're ever going to have a child. We better do something about it. And you know the most disastrous words that we can ever use spiritually.

We'd better do something about it. So Abraham took his wife's advice. Which was a mistake.

And they had a child by Sarah's maid Hagar. Now there was nothing immoral about that whatever. By the standards of the day it was right, moral and decent.

But it wasn't the will of God. And the name of that child was Ishmael. And essentially Ishmael is the ancestor of the Arabs of the Middle East.

And when I think of that. I say God forbid that I should ever beget an Ishmael. Because for 4,000 years Ishmael and his descendants have been the main barrier to God's blessing on Abraham and Isaac and his descendants.

And still are today. If that doesn't teach us a lesson. We're incapable of learning.

My friend Charles Simpson says this. The child of human expediency is an Ishmael. When you decide you better do something to help God.

God help you. I was planning something last year. And I went quite a long way in my plans.

It doesn't matter what it is. And then I got together with Bob Mumford. And we were talking it over.

And I said to tell you the truth. I don't think I'm going to do it. And he said why not? Well I said I'm afraid it will be an Ishmael.

And I don't want to have to live with my Ishmael. And I saw that Bob was impressed by that. So sometime later when we were together again.

He said would you mind telling me why you changed your mind about doing that thing. Well I said it was the fear of the Lord. And I saw the answer satisfying.

See I try to live in the fear of the Lord. I don't want to do anything that grieves God. That stands in God's way.

I want to walk softly with the Lord. So I put my Ishmael in the pending file. Which is where he is today.

But you see to me the lesson is this. The things that we think good. The things that seem right.

That are the result of human attempts to do the right thing. Are the biggest disaster. God keep us from them.

God keep me from them. God keep you from God keep the Tennessee Georgia camp from beginning an Ishmael. Because brothers and sisters you'll live to regret it.

And I have nothing in mind. Whatever I don't know your plans or intentions. But I just know that anyone that begets an Ishmael has brought forth a disaster.

What's the biggest test that God ever puts us through? In one word. Begins with a W. Waiting. God tell you to climb the mountain.

You'll be up it. God tells you to sit at the bottom and wait. You can't do it.

Isn't that right? The biggest test of faith is waiting. Probably the most mature character in the Bible is Moses. How did he mature? 40 years in the wilderness.

Do you want to be like Moses? What did it make him? The meekest man on earth. Moses didn't assert his right. He stepped back and said let somebody else do it.

I feel safe when I can say with all sincerity let somebody else have the baby. Oh I feel so safe. But when I'm nervous, tense and grasping.

I'm headed for disaster. All right Genesis chapter 22. God said to Abraham, verse 2, take now thy son, thine only son Isaac, whom thou lovest and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

It was a three-day journey from where Abraham lived to Mount Moriah. One of the things you'll notice about Abraham was, not merely that he obeyed God. But he obeyed God promptly.

It's very conspicuous. When he was told to do something, he got up early next morning and did it. He didn't hang around till noon wondering if God would change his mind.

The next day Abraham was up and on his way with Isaac to Mount Moriah. And you know the story. They went up the mountain and Isaac said, my father here's the fire, here's the wood.

But where's the lamb? And Abraham said, my son God will provide a lamb. And it says in the 11th chapter of Hebrews, by faith he was willing to offer his son to God and kill him. Accounting that God was raised, able to raise him up even from the dead.

And if you read carefully in the 22nd chapter of Genesis, you'll find why the writer of Hebrews says that. Because Abraham said to Isaac, he said, my son and to the men, he said, we'll go up, we will worship and we will come down. Bless God.

He really believed that even if he thrust that knife into his son, they would come down. And he came to the place where he was actually ready to kill the miracle child, who was the only hope of his God-promised inheritance. And as he had the knife raised, God spoke to him from heaven.

This is part of what God said. It's the second time that the angel of the Lord spoke. In verse 15, the angel of the Lord called unto Abraham out of heaven the second time and said, by myself have I sworn.

And the writer of Hebrews says he swore by himself. But he could not swear by anything greater. By myself have I sworn, said the Lord, for because thou hast done this thing and hath not withheld thy son, thine only son, that in blessing I will bless thee.

And in multiplying I will multiply thy seed as the stars of the heaven. That's a strange thing isn't it? Isaac was God's gift to Abraham and Sarah. They could never have had him apart from a miraculous intervention of God.

He was supernaturally born. And the very child that God had given them. God asked them to give back to him as a burnt sacrifice.

Because of a book I'm writing, which is not part of this sermon. I've been occupied with the picture of Abraham on his way to Mount Moriah. And I've tried to put myself into his position and imagine what he was reasoning and thinking on that three-day journey.

Why would God want Isaac? Didn't God give Isaac to us? Isn't he the promised one? Isn't he the only way that we'll ever receive our God-called inheritance? Haven't we left everything? Haven't we followed him? Haven't we obeyed him? Why should he demand Isaac? I don't know whether he thought that or said that. But when he came to the place where he was willing to do what God commanded. God spoke and said that's alright now I know.

From now on Abraham I'll bless you as you've never been blessed before. And I will multiply your seed. What was his seed? Isaac.

See the lesson? If he'd held on to Isaac all he'd have had was Isaac. When he gave Isaac up he got Isaac back multiplied beyond his power to calculate. And I've seen this truth.

When God gives us something. It's from God. It's precious.

It's unique. It's miraculous. One day God is going to say I want it.

Give it back. Kill it. Lay it on the altar.

And then you're either going to follow the footsteps of Abraham. Or you're going to miss God's blessing. And again without in any sense particularly thinking of any person.

In fact I have no desire. But I have to say I've seen many servants of the Lord make this bitter mistake of holding on to Isaac. And all they're left with is Isaac.

I think the biggest test of any servant of God is, is he willing to put his ministry on the altar? I'll tell you brethren, you men, many of you know I have fought with wild beasts for the truths of deliverance. Some of you know that. People that come from Southern California they look at me as if I had two heads.

I remember a young man that came from California. And he lived in Fort Lauderdale for two months. And one day he said to me brother Prince I've decided to submit myself to your ministry.

And I think he thought he was going to be smitten to the ground. I didn't understand. But I discovered later the reputation I have in Southern California.

God bless the people that promote me. But anyhow what I'm saying is this. I have fought for the truth of deliverance.

I've fought physically. I've fought spiritually. I've fought in prayer.

I've fought in fasting. But there came a time when God joined me with three other brethren. And I don't want to make a big issue of this because I've discovered it makes us unpopular.

But it just happens to be true. Whether people like it or not it happens. And there came a time in my experience when I said to those brethren brethren if you find that my ministry deliverance is unscriptural or wrong and you take exception to it.

I will not practice it. And you think that didn't cost something. It did.

I praise God today I hardly have to do deliverance any longer. God has multiplied what I offered. Now I'm being very personal.

I didn't even intend to say this when I stood up here. When I gave him my Isaac he multiplied it. I can go almost anywhere in the United States today preach deliverance and there are qualified dedicated men of God that will do the work.

It wasn't that way ten years ago believe me. I believe if I'd held on to my Isaac thought I'd have been left with as a little Isaac. Let's look in John 12 24.

The words of Jesus, verily verily I say unto you except a corn of wheat fall into the ground and die it abideth alone. But if it die it bringeth forth much fruit. Now I've always applied that to the death of Christ.

And there's no doubt that it does apply. Jesus was the corn of wheat. He was willing to lay down his life.

He fell into the ground, was buried and out of his death and burial and resurrection there came forth much fruit. That's the correct application. But just recently as I've been meditating along the lines of which, along which I've been speaking to you tonight.

I began to see myself and my fellow believers. Each one of us holding in our hands a little corn that God placed there. Your gift, your ministry, your talent, something precious.

Because God gave it to you. You say it's mine. I can do it.

I know how to cast out demons. I can pray for the sick and they get smitten to the ground brother. Well I've got the word of knowledge and it's so nice to hold it in your hand.

Feel it there, it's mine. But God says if you keep it there, that's all you have. It's just one little corn.

You can put your name on it. You can put your label on it. But you'll never get more.

What's the alternative? Let go. Drop it. You mean let my ministry go? Let my talent go? Let my gift go? Let it go.

Let it go right down into the earth and get buried and lost and out of sight. And you won't own it any longer. But I'll tell you something.

God will be responsible for it. And God has guaranteed the fruit. I believe this is the place where we're coming.

I believe many of us are going to be faced with this choice. Do I want to propagate myself? Do I want to establish my reputation? Do I want to make my ministry, my outreach, my camp, my youth center, my deliverance center? Am I interested in the fact that it's mine? Or if I'm wrongfully challenged and the ownership is disputed. Am I willing to say to the wrongful mother, you take it? Do I love it? Or do I love me? It's a very searching question.

I believe whatever God has given you. There'll come a time when He'll ask you to let go of it. Drop it.

Let it fall. Bless the Lord. I can see somebody the message is registered with.

I feel that inward response in the Spirit. Praise God. You're glad you let it go.

I'm glad I've let some things go too. Do you know if I'd gone on carrying them. They would have grown me down to the ground.

I think of the preachers I know. I'm the least busy. I'm busy but I'm not too busy.

You know what? It isn't spiritual to be too busy. Do you know that? God only made you one person and you'll never do two persons jobs satisfactorily. No matter how hard you try.

I read a little article by Jamie Buckingham in his church newsletter. And this one was his decision to give up doing the urgent, in order to do the important. See most preachers are so submerged beneath the urgent.

They never get to do the important. One of the most important prayers in the Bible is in Psalm 90. Teach us so to number our days, that we may apply our hearts under wisdom.

Teach me how to use my time. Do you know Jesus was never flustered. He was never hurried.

He was never too busy. It's really an extension of my ego, if I make myself indispensable. Most people really don't want to be dispensable.

As far as I'm concerned, my greatest triumph is when I can be done without. Then I've succeeded. I'll tell you a little story and we'll close.

This is a true story. It's so personal that I have to be careful. Some of you have heard it before, just a few.

But the outworking of it, is going on in my life all the time. In 1970, in June, I went to Seattle, Washington to take part in a kind of fellowship retreat of ministers. Don Basham was there, Bob Mumford, Charles Simpson, Ralph Wilkerson, David Du Plessis, Dennis Bennett.

Many of the nationally known charismatic teachers. And what they did, they got us together for a week. And every morning and most of the afternoons, we were together in fellowship.

It was quite an experience. We spent a day and a half talking about demons. We spent two days talking about water baptism.

When you've got over those two, you've got somewhere. But to get so many preachers to the far northwest corner of the United States, is very expensive. And they had no money.

So they invited us and said, brethren we promise you nothing. But we'll try and raise the money for your fares. So in order to do that, they held evening services every night of the week.

And they had five preaching points in and around Seattle. And they turned loose, two or three preachers, every night in each point. Well every one of those places was filled to capacity, before the meeting ever opened, every night.

And the response of the people was tremendous. And I stayed on, to minister in one of the Assembly of God churches in Seattle. When the retreat was over, just for the weekend.

And I heard the ministers talking together in Seattle. And I pastored a church in Seattle. So I knew many of them.

And I knew that this was the truth they were saying. And what they were saying was this, in all our memory, no meetings have never, have ever made such an impact on the city of Seattle, as these meetings. Well the comical thing about those meetings, from the human standpoint, was that they weren't organized to make an impact on the city of Seattle.

They were organized to raise the preachers fares. That's the simple truth. You've been listening to From the Pulpit.

This week you heard Derek Prince with his message, The Grace of Yielding. Tune in next week for another powerful message on God's Word on From the Pulpit.

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