

BY  
GRACE  
ALONE

FINDING FREEDOM  
AND PURGING LEGALISM  
FROM YOUR LIFE

DEREK PRINCE



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# Introduction

*“I believe legalism is the greatest single problem of the Christian Church.”*

*“The ultimate purpose of this book is for you to discover what does and does not matter in your Christian walk. I believe for each of us, this is a matter of critical importance.”*

*“Confusion on this issue is the root of most of our problems.”*

These dramatic, sweeping statements by Derek Prince are the keynotes of the book you are holding in your hands, *By Grace Alone: Finding Freedom and Purging Legalism from Your Life*.

Having identified the major problem of legalism facing every one of us, Derek proceeds to help you eliminate it from your life, leading you into a revolutionary understanding of the grace of God.

It is important that you recognize from the start that the focus of *By Grace Alone* is not just on the problem of legalism. Far from just uncovering the negative, Derek moves quickly to a positive, comprehensive treatment of the grace of God that could very well change forever your understanding of the power of this principle in your relationship with Jesus Christ.

It is very fortunate for us that as Derek unpacks this important subject, he does so much more than simply point out the problem. Chapter by chapter in *By Grace Alone*, he moves us steadily through a process of identifying and defining legalism, its origin, and its deadly impact upon the life of every believer, as well as upon the modern-day Church. Moving quickly from an astute analysis of the problem, Derek makes the turn to a refreshing, liberating treatment of the most wonderful antidote to legalism: the grace of God.

The second statement quoted above sets the tone for what Derek Prince's teaching in *By Grace Alone* is intended to accomplish. It answers basic questions for each of us like these:

- What really matters most in my walk with Jesus Christ?
- Have I been focusing on the wrong principles and activities?
- Have I been wasting my time in fruitless pursuits?

- Have I relegated myself to a life of rules and regulations?
- What impact can God's grace have upon my daily experience?

Compiled from a series of spoken messages entitled "Which Way to Righteousness: Law or Grace?" the crystal-clear instruction Derek lays out on the subject of law vs. grace will settle questions that have plagued Christians for centuries. But *By Grace Alone* is not a theological treatise aimed at seminary students. *It is for you.*

*Have you entered the ring with religious legalism and lost the fight? Do you want clear and practical teaching that will establish true north for your life? Do you want to embark upon a new understanding of God's grace that will lead you to life and liberation?*

If your answer to each of those questions is yes, we encourage you right now to grip this book tightly in your hands, run—don't walk—to the nearest comfortable reading area you can find and dive into this rich teaching by Derek Prince.

Just a few more words of encouragement. Prepare yourself to feed sumptuously on some of the most life-transforming practical teaching you may have ever found. Prepare your heart to sing for joy as you free yourself from the chains and vestiges of religious legalism. Prepare your mind and spirit to enter into newfound life and liberation as you absorb and apply practical impacts of the grace of God upon your life.

Our hope and prayer is that by the time you finish *By Grace Alone*, you will have arrived at new heights and landmarks

in your spiritual journey—and that you will be inspired to climb even farther and higher.

Derek Prince, a rather experienced spiritual climber himself, would have wanted it that way.

—The International Publishing Team  
of Derek Prince Ministries

# 1



## The Two Ways to Righteousness

Do you have problems that seem to have no logical solutions? Do you struggle unsuccessfully to make headway in your walk of faith? Do you wonder sometimes just what is right and what is wrong in God's eyes?

What I am going to tell you may surprise you, but I feel quite certain that there is an answer for you, and it has to do with one of the most important teachings of the Bible. Over the years I have become convinced that Christians fail to live the kind of lives God wants us to live, or enjoy the salvation that He has provided, because we are unclear in our understanding of this vital teaching.

What is it? It is the relationship between *law* and *grace*. Many of the problems Christians experience relate directly

to their understanding—or misunderstanding—of these two paths to righteousness. Yet, consider the emphasis the Bible places upon it. One entire epistle (or letter) of Paul—the epistle to the Galatians—is devoted to this subject. In its six chapters the phrase *the law* occurs 28 times. Apart from Galatians there are at least 27 other chapters in the New Testament that touch on the relationship between law and grace. In other words, *law vs. grace* is one of the major themes of New Testament teaching.

Yet very few believers understand this. They try one path, then the other, then perhaps try to straddle the two, having no clear picture of the distinctions.

Let's begin our study with some basic definitions. Then we will look briefly at the opening and closing pages of the Bible, and see how law and grace span the millennia. But this is not simply an exercise in Bible education. This theme of *law vs. grace* has indescribable impact on our lives, particularly as we turn to face the end of the ages.

What you are about to read in this book, properly understood, has the potential to change your life for the good from this point onward. In simple terms, it can enable you to find true freedom and to purge the deadly power of legalism from your life.

## What Is Law?

In our study, the word *law* refers to *religious* law. Our teaching does not apply to secular or civil law, which is a means of preserving social order. Secular or civil law is a necessity;

it is ordained of God. All Christians should be in submission to the law of the land and other forms of civil or secular law that may apply to them. Instead, we will be studying law viewed *as a means of achieving righteousness with God*.

As an introductory text, look at Romans 10:4, where Paul makes a profound and far-reaching statement: “For Christ is the end of the law for righteousness to everyone who believes.”

I marvel at the accuracy of Scripture when I consider that these various books were not philosophical treatises, but letters written under pressure in strange circumstances in somebody’s home or in a jail. It seems obvious that the Holy Spirit was guiding every word that was written—in spite of difficult or trying conditions.

In this passage Paul is saying that the moment a person believes in Jesus Christ, in the way that experience is defined in the New Testament, that is the end of law for that person as a means of righteousness. That event is *not* the end of religious law as a part of the Word of God, for law will endure forever. Nor is it the end of law as a record of Israel’s history. It *is*, however, the end of law as a means to achieve righteousness with God. There are no exceptions for Jew or Gentile; it is to “everyone who believes.”

Remember, the moment you exercise faith for salvation in Jesus Christ, that ends law as a means of righteousness. This simple statement by itself, when carried to its logical conclusion, would make the most far-reaching changes in almost all sections of the Christian church if it were understood and applied.

## *The Law of Moses*

When we use the phrase *the Law* in these studies, we will use it in the same way as the New Testament does: to mean specifically *the Law of Moses*. It is most important to understand this. *The Law* (used with the definite article *the*) throughout the New Testament always means “the Law of Moses.”

In Ephesians 2:15 Paul uses this phrase: “the law of commandments contained in ordinances.” The *commandments* are the direct requirements of prohibitions—the Ten Commandments: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, etc. The *ordinances* are the way of living that works out the commandments; certain deeds you had to do and certain procedures you had to follow, such as restoring lost property or bringing an appropriate offering to the house of God.

The entire Law, then, is summed up in the phrase “the law of commandments contained in ordinances.”

You might think, “But I’m a Gentile. I was not brought up under the Law of Moses, so these studies will not concern me.” Yet in fact, they do, because of what Paul says in Romans 2. In this passage Paul is explaining the function of the Law. He says that even though Gentiles, for the most part, were never brought under the Law of Moses, yet in a certain sense they have become a law to themselves.

For when Gentiles, who do not have the law [the Law of Moses], by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also

bearing witness, and between themselves their thoughts accusing or else excusing them.

Romans 2:14–15

Notice, it is not the Law that is written in the hearts of the Gentiles. It is the *work* of the Law. In other words, there is in the heart of a Gentile something that operates in the same way the Law of Moses does for a Jew. What does the Law do for the Jew? The Law presses home the question of personal responsibility and personal guilt. Thus, inside a Gentile there is something like a law court. In this court the thoughts of the Gentiles are either accusing them or else excusing them, and their consciences sit as judges.

### *The “Thought” Court*

By way of example, I have observed while traveling in many nations that, for many different peoples, lying is regarded as a sin; however, this is not true of all people. Some people tolerate lying; for some it is a question of whom you lie to. For a Muslim it is wrong to lie to a fellow Muslim. But under certain circumstances, it may be all right to lie to somebody who is not a Muslim. Even so, most cultures have certain rules about lying.

Consider a Gentile whose code of ethics says it is wrong to lie. For some reason he tells a lie. When he lies, the “law court” inside him comes into operation. One thought says, *You just told a lie.*

Then a second thought replies, *Well, it wasn’t really a lie. It was just a different way of expressing the truth.*

To which the first thought responds, *No, you told a lie. You knew it wasn't true.* This Gentile's conscience, meanwhile, is the judge. We see inside such a person, therefore, the *operation* of the Law. It is not the Law of Moses itself, but the functioning of the Law inside the mind and heart of that person. Thus, the *work* of the Law will do for a Gentile what the Law of Moses was designed to do for a Jew.

Paul makes this point so his readers will understand that his teaching about the Law does not apply merely to people of Jewish background. It applies to all people because all have some kind of moral or legal code operating inside them. I do not believe there is a single exception to this principle. We can say in some way or another, therefore, whether strongly and effectively or weakly and ineffectively, that we each know what it is as a Gentile to be a law to ourselves. Something works inside each of us that functions like a law. If we look back over our lives we can probably remember many incidents when this law court went into operation inside our hearts and minds. We were trying to excuse ourselves, and yet at the same time we were our own accusers. Our consciences were there to give the verdict. This is *the work of the Law* written in our hearts.

### *A Variety of Laws*

If we look at Christendom (the whole spectrum of professing Christians), we find various forms of special religious law. These laws are not part of the Law of Moses, but are regarded as solemn and necessary by the people in that particular

group. Whether Protestant, Catholic, Orthodox, Pentecostal or non-denominational, each group has a set of rules or principles by which the members are expected to live.

Consider the followers of the Roman Catholic Church, which, at least until recently, lived under a rigid religious law. That set of laws was not the Law of Moses, nor was it found in the New Testament—and yet it was regarded by them as essential for achieving righteousness. At one time, for instance, it was considered sinful for a Catholic to eat meat on Friday or not to attend mass on Sunday. It is still considered sinful for a Catholic to marry a non-Catholic. None of these rules is in the New Testament; neither are they part of the Law of Moses. But they are very real religious laws for the people who are affected by them. And the effect of these laws is the same for Catholics as the Law of Moses is for Jews in the way it operates in their hearts.

In the Holiness and the Pentecostal tradition, groups with which I am familiar, there are numerous rules or laws that are regarded as extremely important for righteousness. You must not, for example, consume alcohol, you must not smoke, and you must not go to movies. None of these rules is stated anywhere in the New Testament. (It has always surprised me that the people living under the rule about going to a movie in a theater see nothing wrong in viewing the same movie on television inside their homes, because that activity is not prohibited by their law.) In some sections of the Holiness movement women are not permitted to wear makeup or jewelry, and certain lengths are specified for their dresses. If their children attend youth camps, in some cases mixed

swimming is not permitted. All sorts of other regulations are spelled out for what kinds of clothing are proper.

If you have never been in a group like these, you may find their laws strange and amusing. For those brought up in those groups, however, these are serious issues, and people feel condemned and guilty if they violate such laws.

It reminds me of a Jewish friend who was brought up in a fairly strict Orthodox Jewish home. He told me that the first time he ate ham he really expected to die; he was genuinely not sure he would survive the experience. Once he got over the first shock, however, he found it rather enjoyable! I have known Christians who believed that if they were in the movie theater when Jesus returned, they would miss the rapture. But once they understood what really mattered to God, they found they could enjoy movies.

I trust you understand from these examples that we are not talking about something that is remote. Religious laws apply in some measure to every person reading this book. I would guess that at least 90 percent of professing Christians are not clear as to what really matters in regard to righteousness in God's eyes. The ultimate purpose of this book is for you to discover what does and does not matter in your Christian walk. I believe for each of us, this is a matter of critical importance.

## What Is Grace?

Now let's consider the definition of *grace*. To try to define *grace* is almost presumptuous, but the definition I will use

is this: “that which is freely given by God and received by faith, without being earned or deserved.”

This definition of grace gives us two important facts. The first and most important fact is that *we cannot earn it, and we can never deserve it*. Anything that we can earn or deserve is not grace. The second fact is that *grace is normally received by faith*. Ephesians 2:8–9 makes this clear: “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”

Someone might think of himself as very spiritual and say, “Well, I was saved by grace, but, after all, at least I had the faith to receive the grace.” According to this Scripture, however, God could reply, “Yes, but don’t forget, I gave you the faith. You didn’t even have that of yourself.”

Grace has nothing to boast about. I believe that one of the hardest things for a person to receive is the free grace of God, because we always tend to think we have to do just a little to earn it or deserve it. You may prefer to believe there was some special reason why God should have chosen you, but that is not what the Bible teaches.

## Two Ways of Righteousness

In all human history and in all the revelation of Scripture there are only two possible ways to achieve righteousness. Anybody who seeks to achieve righteousness is going to follow one or the other. Furthermore, each way excludes the other. If you go one way, you cannot go the other way—you

cannot mix one with the other. One way is by *the works of law* and the other is by *grace through faith*.

I do not know how to press this point sufficiently, but confusion on this issue is *the root of most of our problems*. People want to mix a little law and a little grace, but God does not allow it. If something is of law, then it is not of grace. And, if something is of grace, then it is not of law.

Consider these verses from Scripture. First of all, John 1:17 says: "For the law [the Law of Moses] was given through Moses, but grace and truth came through Jesus Christ." Please notice the word *but* in this passage. How did the Law come? By Moses. How did grace and truth come? By Jesus Christ. They are absolutely distinct.

Then, Romans 6:14 says: "For sin shall not have dominion over you, for you are not under law but under grace." Notice the delineating words in the latter part of the verse: *not . . . but*: "*Not under law but under grace*." If you are under grace, you are not under law. If you are under law, you are not under grace. You cannot be in both conditions.

Also, please take note of this amazing statement: Sin shall not have dominion over you. Why? Because you are not under the Law, but under grace. And the converse is also true: As long as you *are* under the Law, sin *will have* dominion over you.

Throughout this book, I will emphasize this point continually because it is the root of so many problems. Most believers hold the conviction that grace is really the correct way for a Christian to live. But if they find grace too difficult, then they reason that it is all right to live by law. Law may

not work as well, but basically they expect to get the same result more or less.

As I understand the revelation of Scripture, this is completely wrong. Grace and law are not two alternative ways of doing the same things. They are two opposites that produce directly and diametrically opposite results.

In Romans 10:5–6, Paul is writing about law and grace:

Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above).

The Law is clear. If you want to be made righteous by the Law, then you must do everything the Law says all the time. If you can accomplish that feat, then you do not need grace. But, if you cannot be justified by the Law, then you must accept grace or not be justified at all.

The Law says, “This is what you have to do and to keep doing all the time.” Grace says, “Someone else has done it for you.”

## Two Kinds of Religion

I believe that there are only two possible kinds of religion in the world. There never have been more than two and there never will be more than two. One is a religion of *law and works*; the other is a religion of *faith and grace*. I also

believe, by divine design, that these two types of religion are presented to us at the very threshold of human history. One is the religion of Cain, which is the religion of law and works; the other is the religion of Abel, which is the religion of faith and grace.

The presentation of these two religions is the first recorded incident of human history after the Fall. To me, it has become increasingly more significant that these religions are presented to us at the onset of redemptive history. Let's read the account of how this concept was introduced:

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD" [*Cain* means "gotten, acquired, achieved"]. Then she bore again, this time his brother Abel [*Abel* in Hebrew is *habal*, and it means "vanity or frustration"]. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering.

Genesis 4:1-5

This passage indicates that the Lord bore testimony that He had accepted Abel's offering, but He withheld the testimony of acceptance from the offering of Cain. Furthermore, it was obviously done in such a way that the Lord's preference was known to all concerned. However it happened, God's testimony was not something invisible. Most commentators

believe that a supernatural fire fell upon Abel's sacrifice and consumed it. We cannot prove this, but we do know for sure that there was a supernatural testimony of favor attributed to Abel's offering that was withheld from Cain's offering. And this made Cain furious. Nothing upsets religious people more than to tell them that their religion does not work.

At the end of verse 5, we read, "And Cain was very angry, and his countenance fell." A different look came on Cain's face. I believe that the sanctimonious religious mask slipped and something else appeared that had lain hidden underneath.

So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it." Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

verses 6–8

Bear in mind, religion was the source of the first murder ever committed.

The writer of Hebrews gives us further information about their offerings: "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks" (Hebrews 11:4). Notice what the writer of Hebrews emphasizes: It was *by faith* that Abel brought his offering, and Abel's offering received supernatural testimony from God.

In the table below you will see seven points in which Abel's religion differs from Cain's religion. As we compare these two religions, I want to emphasize once again that there are really only two religions in the world. Every human religion that has ever been practiced falls into one or the other of these two categories.

### The Two Kinds of Religions

(see Genesis 4:1–8)

Abel's Religion	Cain's Religion
1. Involved faith (see Hebrews 11:4)	Did not involve faith
2. Received God's word (see Romans 10:3)	Refused God's word (compare Romans 10:3)
3. Offered propitiation—a slain lamb (see Romans 3:25)	Offered man's own works—the product of earth, which God had cursed (see Genesis 3:17)
4. Was accepted by God (see Genesis 4:4)	Was rejected by God (see Genesis 4:5)
5. Received supernatural testimony (see Hebrews 11:4)	Received no supernatural testimony (see Genesis 4:5)
6. Produced a martyr (see Genesis 4:8; Hebrews 11:4)	Produced a murderer (see Genesis 4:8)
7. Will produce the Bride (see Revelation 19:7–8)	Will produce the Harlot (see Revelation 17:1–6; 18:1–4, 23–24)

Let's take a look at each of these seven points.

#### *The Matter of Faith*

Beginning with point one, the writer of Hebrews notes that *Abel offered by faith*. The implication of this statement

about Cain seems to be clear: Cain did not offer by faith. He just brought an offering because it was something he decided to do. Romans 10:17 tells us that faith comes by hearing the Word of God. So, if Abel offered by faith, it means that he had some type of a word from God in which he placed his faith. Revelation had been granted to the human race concerning the type of offering that God would accept, and Abel acted on that revelation in faith.

### *Regarding God's Word*

This brings us to point two: *Abel received God's word, and Cain refused God's word.* Cain evidently did not accept the revelation that was made available to the human race. In connection with this thought, we need to consider Paul's words to the Romans concerning Israel in his own time: "For they [Israel] being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:3).

If we seek through our own works to establish our own righteousness, we are refusing to submit to the righteousness of God, which is by faith. There is a rebellion within us against the Word of God, which was also in Cain. Cain was a rebel. He refused to accept the revelation of God's word.

### *Propitiation for Sin*

This leads to the third point: Abel offered a sacrifice that, by its death and shed blood, acknowledged the need for

propitiation for his sin. We find the word *propitiation* used in Romans 3:25. Propitiation describes a sacrifice that cancels sin and satisfies the wrath due from God toward sin. In this passage Paul is speaking about the death of Jesus Christ, and we see in Christ's death the fulfillment in God's purpose—a purpose that Abel's slain lamb merely foreshadowed. Paul writes: "Whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed."

Through faith in His blood, we acknowledge that Jesus Christ is the propitiation for sins we have committed. The sacrifice of Abel's lamb was just a foretype of the death of Jesus, the Lamb of God on the cross. Abel offered a propitiation and, in so doing, he acknowledged that there was a sin that needed to be propitiated. Cain did not offer a propitiation. There was no sacrifice, no death and no shed blood. He brought the works of his own hands—the fruit of the earth. Bear in mind that, according to Genesis 3:17, Adam's sin brought a divine curse upon the earth:

Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': Cursed is the ground for your sake."

From this point onward, the ground was cursed. In a sense, Cain offered an affront to God, because he offered Him the fruit of something that God had declared to be cursed. When we offer God our own religious works, therefore, we are offering God the outcome of something that God declared already

to be unacceptable. Why? Because He has already declared that we are rebels, and He cannot accept a rebel's deeds.

### *An Acceptable Sacrifice*

Here is the fourth point: *Abel's sacrifice was accepted by God; Cain's sacrifice was rejected by God.* Please note, there is no middle ground. Your relationship to God is either one of acceptance or it is one of rejection. There is no neutrality.

### *God's Response*

The fifth point is important: *God sovereignly bore supernatural testimony to His acceptance of Abel's sacrifice.* By the same token, God withheld supernatural testimony from Cain's offering. I am convinced from the study of Scripture that wherever God by revelation requires us to believe and take certain steps, He will always give supernatural attestation to His own revelation.

If God says, "In faith I require you to do this," then when we do it, we have a right to expect that God will supernaturally attest to His approval of what we do. As I have studied religion throughout the Bible, I find that every time a person in faith accepted divine revelation and acted upon it, he received a supernatural testimony from God. Furthermore, I believe there is something wrong with a religion that does not have a supernatural attestation.

This was just the point at issue that made Cain so angry. His brother received a supernatural testimony, and he did not!

I find that this continues to make people angry. This is the very reason why speaking in tongues, working of miracles and other supernatural manifestations of the Spirit are attacked by religious people today. They are irritated because they are doing a lot of work and not getting the supernatural attestation from God. The apostles had supernatural attestations, I have had them, and I believe every Bible-believing Christian should have supernatural attestations of his or her faith. If we do not have them, something is missing.

### *Martyrdom*

Points six and seven bring us to the “nitty-gritty”—the final results of the two religions. Point six is this: *Abel’s religion produced a martyr*. What did Cain’s religion produce? *A murderer*. I would venture to say that religions will ultimately produce either martyrs or murderers.

### *The Final Outcome*

Our final point looks forward to the close of the age. Scripture indicates that in all of Christendom only two groups will exist. They will not be Catholic and Protestant, nor Presbyterian and Baptist. God assigns different names for them: One group will be called the Bride, the other group will be called the Harlot. Everybody who survives to the end of the age will be in one or the other. *Abel’s religion will produce the Bride. Cain’s religion will produce the Harlot.*

Consistently throughout human history, the enemies and persecutors of Abel’s religion have been the followers

of Cain's religion. Which religion did the Pharisees and the religious leaders in the time of Jesus follow? They were following the religion of Cain, the religion of works and law. And, as a result, they did the works of their father who was a murderer. Jesus tells them plainly, "You are of your father the devil. . . . He was a murderer from the beginning" (John 8:44). The final result was that they murdered the One who preached grace and faith.

## The Dramatic Conclusion

I mentioned above in the final point that the story of the religions of Cain and Abel reaches its conclusion at the end of the ages. I want to explore this a little further.

In the book of Revelation, two women are predominant: One is a Bride, the other is a Harlot. As we noted, one is the product of Abel's religion; the other one is the product of Cain's religion. In Revelation 17 and 18 we read the description of the Harlot, an elaborate false religious system.

Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."

So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned

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with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a name was written:

MYSTERY,

BABYLON THE GREAT,

THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE  
EARTH.

I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.

Revelation 17:1-6

This religious system, from the line of Cain, is filled with murder. It martyrs the followers of Jesus. We then read further in Revelation:

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues."

Revelation 18:1-4

Note that this religious system is filled with evil, and the people of God are warned to separate themselves from it.

“The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. And in her was found the blood of prophets and saints, and of all who were slain on the earth.”

Revelation 18:23–24

The secret power in this system is the satanic and the supernatural: sorcery. False religions are not just different ways of looking at truth. Their origin is satanic. This passage also indicates that every murder originates from false religions.

In the discussion of law and grace, we are not dealing with something unimportant and trifling. This is a topic of major significance—not only for us as individuals, but for our understanding of world history and of current events.

We said at the beginning of this chapter that the term *the Law* as it is used in the New Testament refers to the Law of Moses. Since the Law of Moses is such an important theme in the New Testament, we will consider it more closely in the next chapter.