

Set
APART
for
GOD

Set
APART
for
GOD

Derek PRINCE



WHITAKER
HOUSE

Unless otherwise noted, Scripture quotations are taken from the *New King James Version*, © 1979, 1980, 1982, 1984 by Thomas Nelson, Inc. Used by permission. All rights reserved. Scripture quotations marked (KJV) are taken from the King James Version of the Holy Bible. Scripture quotations marked (NASB) are taken from the *New American Standard Bible*®, NASB®, © 1960, 1962, 1963, 1971, 1972, 1973, 1975, 1977, 1988 by The Lockman Foundation. Used by permission. (www.Lockman.org). Scripture quotations marked (NIV) are taken from the *Holy Bible, New International Version*®, NIV®, © 1973, 1978, 1984 by the International Bible Society. Used by permission of Zondervan. All rights reserved.

Publisher's Note: This book was compiled from the extensive archive of Derek Prince's unpublished materials and edited by the Derek Prince Ministries editorial team.

All Hebrew and Greek definitions are the author's, with the exception of *charitoo*. See *Strong's Exhaustive Concordance of the Bible*, #G5487.

SET APART FOR GOD
The Beautiful Secret of Holiness

Derek Prince Ministries
P.O. Box 19501
Charlotte, North Carolina 28219
www.derekprince.org

ISBN: 978-1-60374-288-7 • eBook ISBN: 978-1-60374-469-0

Printed in the United States of America

© 2011 by Derek Prince Ministries—International

Whitaker House
1030 Hunt Valley Circle
New Kensington, PA 15068
www.whitakerhouse.com

Library of Congress Cataloging-in-Publication Data

Prince, Derek.

Set apart for God : the beautiful secret of holiness / Derek Prince.
p. cm.

Summary: "Rather than being a list of rules, holiness means partaking of the divine nature through a relationship with the God who loves us, and fulfilling His call upon our lives"—Provided by publisher.

ISBN 978-1-60374-288-7 (trade pbk. : alk. paper) 1. Holiness—Christianity.

2. Christian life—Pentecostal authors. I. Title.

BT767.P79 2011

234'.8—dc23

2011027460

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical—including photocopying, recording, or by any information storage and retrieval system—without permission in writing from the publisher. Please direct your inquiries to permissionseditor@whitakerhouse.com.

CONTENTS

Foreword.....	7
Introduction.....	10
1. What Is Holiness?.....	12
2. “Holy, Holy, Holy”.....	24
3. Holiness Throughout Scripture.....	33
4. God Requires Holiness	41
5. The Distinctive Feature of God’s People.....	48
6. The Cleansing We Need	52
7. A Revelation of God’s Holiness	59
8. Divine Discipline/Fullness of Life	70
9. Spiritual Beauty.....	84
10. God’s Provision for Holiness.....	89
11. Land of Promises.....	95
12. Seven Aspects of God’s Provision for Holiness	101
13. How Holiness Works in Us	116
14. The Blood and the Word	128
15. Looking in the Mirror	136
16. Faith and Works—Our Response	144
17. Practical Steps Toward Holiness	155
18. The Beautiful Secret.....	165
19. A Living Sacrifice.....	171
20. Shaping Your Life	182
About the Author	189

FOREWORD

Before you begin *Set Apart for God: The Beautiful Secret of Holiness* by Derek Prince, may we offer some helpful remarks? Here are a few comments regarding the topic of the book you are about to read, as well as the process involved in placing it in your hands.

First, the topic. We trust you will be encouraged by the positive perspective Derek brings to this formerly abused and neglected topic. It probably will come as no surprise to you that not everyone is eager to pick up a book on the subject of “holiness.” To the contrary, the instinctive reaction of many may be to avoid the topic altogether—either because they perceive it as outright religiosity or because they feel it too demanding a topic, or simply because the prospect of living a holy life seems utterly unattainable. (So, why even try?)

Such reactions are entirely understandable. In many ways, they represent some of the reasons this book has been so long in coming.

Holiness is a concept that for years has been distorted in the church and in Christian thought and practice. In fact, as Derek himself observes in this book, most Christians erroneously regard the pursuit of holy living as a strict adherence to a list of rules—mostly negative (a list of “don’ts”)—that must be rigidly observed for a person to “measure up” in God’s sight.

Refreshingly, Derek dispels that misconception and replaces it with an entirely different approach to holy living as an

expression of our relationship with the Lord. He tells you not only what holiness is not, but also what it really ought to be.

Here is just a quick preview to entice you to dig deep into this book as you pursue your own goal to be set apart for God and to discover “the beautiful secret of holiness.” Derek made this amazing statement: “It [holiness] is not just following a set of negative rules. It is a positive, powerful force. In fact, I believe that holiness is the most powerful force at work in the universe.”

Second, the process. People regularly ask how it is possible to continue releasing “new” books by Derek Prince in the years following his passing. (As you may know, Derek passed away on September 24, 2003, after a sixty-year ministry of teaching the Word of God worldwide.)

Perhaps that same question has come to your mind. If so, let us offer a brief glimpse of our process in releasing new material. You may have noticed the explanatory statement at the beginning of each book: “Editor’s note: This book was compiled from the extensive archives of Derek Prince’s unpublished materials and edited by the Derek Prince Ministries Editorial Team.”

Amazingly, the archives are full to overflowing with audio messages from Derek’s prolific biblical teaching ministry. Many of these messages are even more pertinent and relevant to our time than to the period in which they were originally delivered. Consequently, we feel a heightened sense of urgency to make them available in printed form to the body of Christ.

The editorial team, with representatives from DPM offices in various parts of the world, regularly discusses what materials should be prepared for publication. Always in view is the fact that the work will subsequently be translated for distribution throughout many nations of the world.

In the case of this material, the international DPM community has long been hoping for the publication of a book by Derek Prince on holiness. For many years, he himself had intended to

write the book, for it was a theme that was near and dear to his heart. However, works on other important topics kept moving ahead of this book on Derek's list of publishing priorities.

Discussions concerning the release of a book on holy living continued after Derek's passing, with the realistic recognition that a substantive book on this demanding theme may not get the hoped-for positive reception (for all the reasons cited earlier). The concern was that few Christians would seriously consider picking up a book on holiness.

Derek himself had not shared that concern. His opinion, often expressed (which could well have ended up the title of the book), was as follows: *Holiness Is Not an Option*. (As you may realize, Derek was never one to mince words.) In the end, we took the plunge not only on the topic, but also in the use of the word *holiness* in the subtitle—incorporating a phrase Derek coined: “The Beautiful Secret of Holiness.”

With that background, we place before you this definitive work by Derek Prince, *Set Apart for God: The Beautiful Secret of Holiness*.

We hope you will not put this book down until you have discovered this beautiful secret for yourself. May God use Derek's words to help you realize how significantly you have been “set apart for God” for these challenging, history-making times. May God inspire you through these words to impact the world around you as a present-day follower of the Holy One Himself—our Lord Jesus Christ.

—The Editorial Team of Derek Prince Ministries

INTRODUCTION

Holiness is one of the great and unique themes of the Scriptures. No other book in the world reveals the nature of holiness as does the Bible. However, this topic has been neglected among many groups of God’s people for some time, so that there has been relatively little teaching on it.

In Pursuit of Holiness

At one point in my ministry, I was preparing to give a series of messages entitled “In Pursuit of Holiness,” taken from Hebrews 12:14: *“Pursue peace with all people, and holiness, without which no one will see the Lord.”* In the process of my preparation, I reflected back over the years. At that time, I had been a preacher for more than fifty years, and I counted over forty-nine different nations in which I had preached to people from all kinds of denominational and ethnic backgrounds—about as wide a variety of people as you could imagine. Sadly, I could not recall ever having been among a group of people who appeared to be pursuing true holiness.

Maybe my memory was at fault. Or maybe I misjudged the people. But I could not recall ever having been in a congregation or other group of people of whom I could say with certainty that they were seeking holiness.

Holiness Has Disappeared from Our Christian Vocabulary

My impression is that about the time of World War I, certain subjects just dropped out of the thinking of Western Christians

and were never really regained. One of those subjects was holiness. In fact, the word *holiness* seemed to disappear from the Christian vocabulary (along with certain other words, such as *sacrifice* and *self-denial*). The result of such neglect is always disastrous to God's people because, as we will see, holiness is the essence of what God is and what we are to be. "As *He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy'*" (1 Peter 1:15–16).

There are, of course, some groups within the total body of Christ that have denominational titles linked with the word *holiness*. Yet, I have observed that, in many cases, the presentation of holiness by such groups has been essentially a list of rules that have to be observed, and, often, there is very little scriptural basis offered for these rules.

God is holy, but not because He has a set of rules that He follows. Following a set of rules will not make you holy, either—even if they are good rules. You may decide to follow them. But, again, that is not what makes you holy. My personal conclusion is that holiness has almost nothing whatsoever to do with observing rules and regulations. It has to do with *partaking of the divine nature* through Christ by entering into a relationship with the God who loves us, discovering what He has called us to do, and fulfilling that call upon our lives. I trust that this truth will become clear to you as you read *Set Apart for God: The Beautiful Secret of Holiness*.

1

WHAT IS HOLINESS?

To begin to answer the essential question of “What is holiness?” let me first tell you what it is *not*. Understanding what holiness is not is a very important step in coming to know what it is, because many Christians have the same incorrect idea about holiness that I mentioned in the introduction to this book—basically, that holiness is a set of rules about where you may go, what you may eat, and how you may dress. Traditionally, at least in Great Britain and America, this has been many people’s picture of holiness. Yet the apostle Paul was emphatic about the fact that subjecting yourself to regulations has nothing to do with holiness. In Colossians 2, he wrote,

Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations; “Do not touch, do not taste, do not handle,” which all concern things which perish with the using; according to the commandments and doctrines of men? These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.

(verses 20–23)

What Paul stated in the above Scripture is profoundly true. The more you focus on what you must not do, the more power those activities have over you. They “*are of no value against the indulgence of the flesh.*” You say to yourself, “I must not lose my

temper, I must not lose my temper, I must not lose my temper.” What is the next thing you do? You lose your temper. Why? Because you are focusing on the wrong thing.

Frankly, exhibiting a belief that holiness means rules and regulations turns other people off. “If that’s holiness,” they say, “I don’t want to have anything to do with it.”

Let me prove to you that a list of “don’ts” is not the holiness the Bible describes. Let’s look first at Hebrews 12:10, which speaks about the discipline of God the Father as He deals with His children:

**A list of
“don’ts”
is not the
holiness
the Bible
describes.**

For they [our human fathers] indeed for a few days chastened us as seemed best to them, but He [God] for our profit, that we may be partakers of His holiness.

It is clear that rules are not the definition of biblical or divine holiness. Again, God is holy, but not because of a set of rules He establishes to check His own conduct. The discipline spoken of in the above verse has to do with partaking of God’s nature through a relationship with Him.

Holiness Is the Unparalleled Aspect of God’s Nature

Through the ages, preachers and theologians have offered many interpretations and definitions of holiness. Let me start right off with my simple definition: *Holiness is the unique aspect of God’s nature that is without parallel anywhere else in the universe.*

In the Bible, we find many different aspects of the nature of God. We are told that God is wise. He is knowing. He is just. He is powerful. He is loving. Clearly, we see these attributes of God’s nature: wisdom, knowledge, justice, power, and love. In the world around us, we can see examples that portray these

characteristics in some way. We see people whom we esteem to be wise. We see people who obviously have a high degree of knowledge. We see aspects of justice. We recognize the concept of power. And, in some measure, we are all familiar with love.

The same is not true, however, when it comes to holiness. There is nothing on the human plane, outside of God and the people of God, that has any claim to the title “holy.” The holiness of God is unique.

Therefore, in order to understand holiness, you have to know God. A person who does not know God has no concept whatsoever of holiness. This is one good way to distinguish between people who know God and people who do not know Him. You cannot distinguish them by their denominational titles. You cannot always distinguish them by the kind of language they use, because some people are professional religionists who use all the “correct” religious phrases. But when you find someone who has a conception of holiness, you find someone who has met God—because without God, there is no holiness.

The entire thirtieth chapter of Proverbs is a rather strange prophecy by a man named Agur. We know nothing about Agur other than what is told about him in that chapter. But, in the following verses, Agur said this of himself:

Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy [“Holy One” NKJV].

(Proverbs 30:2–3 KJV)

You see, “*the knowledge of the holy*”—that is, the knowledge of God, the Holy One—is essential to knowing holiness. No matter how educated or cultivated a person may be, without the knowledge of the holy, in some sense, he is just an animal. He is brutish.

Agur said of himself, in essence, “I’m just living on the animal plane.” It is really the revelation of the holiness of God that lifts man onto a higher plane than the animals.

Holiness Is the Essence of God

Let me suggest for your consideration that holiness is the essence of what God is, and what *only* God is. There is no one else who is holy but God. “*For You alone are holy*” (Revelation 15:4). No one and nothing else is holy. In addition, *everything* about God is holy. So, again, in order to have any kind of understanding of holiness, we have to have an understanding of God: who He is and what He is like.

In the sections that follow, I am going to give you an overview of God’s attributes. It works out that there are seven general attributes, and that satisfies me and reassures me that I am on the right path, because seven is the number of perfection in the Bible. I believe holiness is the summation of all God’s attributes.

**Holiness
is the
summation
of all God’s
attributes.**

In a sense, holiness cannot really be explained or defined in the way most other concepts can. It can only be revealed. There is no other way by which we can come to understand holiness except by direct revelation from God. (See 1 Corinthians 2:9–12.)

Seven Attributes of God

1. Light

2. Love

We will begin by looking at the first two attributes, light and love. God is light. In 1 John 1:5, John said,

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

It is not merely that God created light or sends forth light. He Himself *is* light.

Further on in the same epistle, we see the next attribute of God:

He who does not love does not know God, for God is love....And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. (1 John 4:8, 16)

God is both light and love. John Wesley's suggested definition of holiness was "perfect love." That is a wonderful thought, but I don't believe it is adequate as a definition. God is both light and love.

We also recognize that there is, as it were, a tension between light and love. As a vehicle for exposing your inadequacies and faults, light scares you; love, however, attracts you. We see this same tension in our relationship with God. We want to come close to Him, but we do not always feel able to face the light of His truth.

3. Justice/Judgment

God is also a God of justice and judgment. These related traits are absolutely part of His nature. In the Song of Moses in Deuteronomy 32, Moses emphasized God's justice:

For I proclaim the name of the LORD: ascribe greatness to our God. He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He. (verses 3–4)

Many people often accuse God of injustice in their own situations or circumstances. But the Bible says that there is no injustice in God. He is totally just; He is a God of truth and justice. I often refer to the words of Abraham in Genesis 18, when he was pleading with the Lord about Sodom:

Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous

should be as the wicked; far be it from You! Shall not the Judge of all the earth do right? (Genesis 18:25)

That is who God is. He is the Judge of all the earth, and He always does what is right. There is no injustice, no iniquity, with Him. We are sometimes tempted to believe that God is unjust, but the Scriptures state emphatically that such a belief is erroneous.

4. Anger/Wrath

The next attribute of God is represented by two related nouns—anger and wrath. Contemporary Christianity hardly makes room for these characteristics of God, but they are very important. God is a God of anger and wrath. The first chapter of the book of Nahum is really a remarkable presentation of this truth. It begins in an abrupt way, with very little in the way of a polite introduction.

God is jealous, and the LORD avenges; the LORD avenges and is furious. The LORD will take vengeance on His adversaries, and He reserves wrath for His enemies.

(verse 2)

There we have it. The Lord is angry, He is furious, and He avenges Himself. It is part of His divine, eternal nature. Frankly, if we leave that part out, we are not presenting a true picture of God. Today, the contemporary attitude is, “Well, if God should judge someone or something, at least He has to get our approval before He does it.” That is not so. Those who think that way are in for a rude awakening.

We find information similar to the above Scripture in a passage from Revelation 14 that describes God’s judgment on the Antichrist, or the Beast, and those who follow him:

Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he

himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.” (Revelation 14:9–11)

Please notice that these violators will be tormented in the presence of the Lamb. This image does not fit the contemporary picture of “gentle Jesus, meek and mild.” But the anger and wrath described above are part of His divine, eternal character. He is a judge.

In this respect, I think about the apostle John. At the Last Supper, he reclined with his head on the chest of Jesus, and he asked Him who it was who would betray Him. (See John 13:21–25.) John drew very close to Jesus in that setting. But in Revelation 1, when John had a vision of Jesus as the Judge, he “*fell at His feet as dead*” (verse 17). You see, there are many sides to the character and personality of God and of Jesus. Judgment and wrath are part of His eternal nature. What’s more, the judgment that He administers is eternal: “*They will be tormented day and night forever and ever*” (Revelation 20:10).

There is currently in circulation a theory that God is too merciful ever to impose eternal punishment on anybody. According to that erroneous view, even if people don’t get reconciled with Him, they will not ultimately be punished. That is simply not scriptural. In fact, it is untrue. Furthermore, it is a very dangerous belief. I would never entertain such a thought, especially because of what is written at the end of the book of Revelation. This passage is right near the conclusion of the last chapter of the book just before the final two verses. The Lord says,

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things,

God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.

(Revelation 22:18–19)

If anything is clearly written in this book of Revelation, it is that eternal judgment is a reality. Far be it from me to take that truth away. I would not want my name to be taken away from the Book of Life.

This is a very important issue for us today. The philosophy of “humanism” is so self-righteous—actually sloppy, I would say. It does not present an accurate picture of the way things are.

I had always thought of humanism as a comparatively harmless error. When I consulted a dictionary, however, I was taken aback by its definition:

the denial of any power or moral value superior to that of humanity; the rejection of religion in favor of a belief in the advancement of humanity by its own efforts.

I realized that humanism is not spiritually neutral. On the contrary, it is a deliberate denial and rejection of God’s power and authority. It is an anti-religious philosophy. For this reason, it can be—and often is—taught in educational systems, such as that of the U.S.A., which prohibit the teaching of religion in its usual sense.

In fact, the sloppiness of humanistic thought has brought us to a stage in our society where the criminal is treated more kindly than the victim. Why? We don’t want to be “judgmental.”

Why don’t we want to be judgmental? Here is my opinion: Secretly, we know in our hearts that if there is judgment for that other person, then there is also judgment for us. Since I don’t

want judgment on him (and therefore upon me), I'll arrange my view of God accordingly. But God doesn't play that game.

5. *Mercy/Lovingkindness*

Another great attribute of God is represented by the related words: mercy and lovingkindness. The Hebrew word *chesed* is translated into English as “lovingkindness” in the *New King James Version*, though it is not always translated in that way in other Bible versions. For example, it has been translated as “*great love*”

**God's
faithfulness
to His
covenant
is one of
His great
attributes.**

(NIV) and “*steadfast love*” (RSV). As I have studied the word *chesed*, I've come to the conclusion that what it really means is “the covenant-keeping faithfulness of God.” God's faithfulness to His covenant is one of His great attributes.

Psalm 51 is a prayer of David. It was prayed, as you may know, in a time of deep distress, when his soul was hanging in the balance after his sins of committing adultery with Bathsheba and murdering her husband, Uriah, had been uncovered. We can thank God that David knew to whom to pray

and on what basis to pray; it helps us in our own understanding of God's lovingkindness. This is David's prayer of repentance:

Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions. (Psalm 51:1)

“According to Your lovingkindness” means “according to Your covenant-keeping faithfulness.” David was saying to the Lord, “You've committed Yourself to forgive me, if I meet the conditions. I'm appealing to You on that basis.” How important it is for us to be able to approach God on that basis.

The same principle can be found in various other psalms, such as in the first verse of Psalm 106:

Praise the LORD! Oh, give thanks to the LORD, for He is good! For His mercy [chesed: His lovingkindness, His faithfulness to His covenant] endures forever.

In Psalm 107, the above statement of thanks for God's mercy occurs again: "*Oh, give thanks to the LORD, for He is good! For His mercy [chesed] endures forever*" (verse 1). In addition, the word *chesed* occurs in the following repeated exclamation, which appears four times in this psalm:

Oh, that men would give thanks to the LORD for His goodness [chesed], and for His wonderful works to the children of men! (verses 8, 15, 21, 31)

Then, in the last verse of Psalm 107, we find the word *chesed* again:

Whoever is wise will observe these things, and they will understand the lovingkindness [chesed] of the LORD. (verse 43)

So, we see that God's mercy and lovingkindness are another aspect of His eternal nature.

6. Grace

God is also a God of grace. The writer of Hebrews said,

Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (Hebrews 4:16)

This verse tells us that we need mercy, but then we need grace. Let's take a moment to absorb what the Bible says about

grace. First and foremost, grace cannot be earned; it is a gift from God. If you could earn it, it wouldn't be grace. So, "religious" people have a real problem, because they believe they must earn everything. Consequently, they tend to turn down the grace of God. Paul said, "If it is of works, it is not of grace." Consequently, if it is of grace, it cannot be of works. (See Romans 4:4–5.)

You cannot earn mercy, and you cannot earn grace. When the writer of Hebrews said, "*Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need,*" it was a recognition that we need mercy for the past and grace for the future. Why? Because it is only by God's grace that we can become the kind of people, and live the kind of life, He requires of us.

7. Power

The last in this list of seven attributes of God is power. The whole Bible is full of passages that depict the power of God. Let's look at one example in Psalm 93:

The LORD reigns, He is clothed with majesty; the LORD is clothed, He has girded Himself with strength. Surely the world is established, so that it cannot be moved. Your throne is established from of old; You are from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high is mightier than the noise of many waters, than the mighty waves of the sea.

(verses 1–4)

As we close this chapter, let us review the seven aspects of God's eternal nature:

1. Light
2. Love
3. Justice/Judgment

4. Anger/Wrath
5. Mercy/Lovingkindness (covenant-keeping faithfulness)
6. Grace
7. Power

Without a doubt, I believe that God's holiness encompasses all these attributes.