

Oblatus Devotional

Consecration Series

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THE OFFERED LIFE

Codex Anchor: *Oblatus* — to bring near, to present, to offer.

Scripture: *“I urge you, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice—holy, acceptable to God, which is your reasonable act of worship.”*

Romans 12:1

Consecration does not begin with fire — it begins with **presentation**. Before there can be purification, before there can be separation, before there can be commissioning, there must first be a deliberate act of bringing yourself before the Lord and saying, *“Here I am.”*

In Romans 12:1, Paul uses priestly language. “Present” (*paristēmi*) means to place something into God’s hands with the intention that it no longer belongs to you for your own use. It is the same word used of priests who lay sacrifices on the altar. But here, the sacrifice is not an animal. It is you. Your will. Your desires. Your time. Your identity. Your future. Your past. Your voice. Your body. Your entire inner world.

Consecration is the daily reorientation of ownership.

In a culture that trains us to guard our independence and protect our right to self-direction, Paul confronts the instinct that sabotages formation: the belief that we can be transformed without surrender. *Oblatus* exposes that lie. No believer drifts into consecration. No one becomes holy by accident. No one becomes yielded without intention.

In Scripture, everything God uses, He first claims.

Everything God anoints, He first sets apart.

Everything God sends, He first sanctifies.

Everything God fills, He first empties.

Before God gave Moses a mantle, He took his shoes.

Before Elijah called down fire, he rebuilt the altar.

Before Isaiah received a commission, he surrendered his unclean lips.

Before Jesus began His ministry, He yielded to baptism — the burial of the will.

Consecration is the threshold of transformation.

Paul says this offering is “reasonable”—not dramatic, not excessive, not radical—*reasonable*. In the original Greek, the word means “logical, fitting, the only thing that makes sense.” In light of mercy, in light of the cross, in light of covenant, presenting yourself fully to God is not extreme; it is alignment.

Consecration is not about giving God something.

It is about giving God **everything**.

And yet, this offering is not made under pressure. God never drags you onto the altar. He invites. He calls. He waits for the “yes” that is more powerful than any spiritual gifting you will ever carry: the **yes of surrender**.

Where do you feel resistance rising?

Where is your will negotiating with obedience?

Where is surrender costing more than you expected?

These are not signs of failure. They are signs that God is pressing into the places where ownership has not yet been transferred.

Bring those places near. Present them. Offer them. Let your surrender become worship.

Prayer of Offering:

“Lord, I bring myself near.

I present my life to You—my thoughts, my desires, my time, my identity, my voice.

I place myself on the altar of consecration.

Take ownership of every place I have held back.

Receive my surrender as worship.

Let my life be fully Yours.”

THE FIRE THAT SEARCHES

Scripture: *“Search me, O God, and know my heart; try me and know my anxious thoughts.”*

Psalm 139:23

Consecration cannot begin without permission — permission for the Spirit to search, reveal, and confront the interior world. David’s cry in Psalm 139 is more than poetry; it is an invitation for divine scrutiny, a willingness to let the light of God’s holiness expose what the human heart easily hides. The Hebrew word for “search” (*chaqar*) means **to dig, to drill, to penetrate, to investigate deeply**. It is the same term used to describe mining precious metals hidden beneath the earth. David is not asking for a gentle glance but a **holy excavation**.

In Scripture, fire is not just judgment; it is discernment. God’s fire reveals what is true, exposes what is false, and refines what is precious. The searching fire of God is not violent toward the believer — it is violent toward the impurities that keep the believer from freedom. Hebrews 12:29 reminds us that God is a consuming fire, not because He seeks to destroy His people, but because His nature refuses to coexist with what destroys them.

Many resist consecration because they fear what God will uncover. But the searching of God is never to shame—it is to **free**. When the Spirit surfaces an anxious thought, a secret motive, a buried offense, or a lingering fear, He is not revealing it to condemn you but to uproot what has been shaping your decisions in the dark.

Ask the Spirit:

“Search me.”

And then:

“Show me.”

Do not turn away from His findings. The truth He reveals is the beginning of your healing.

Prayer:

“Holy Spirit, search me. Reveal what I have ignored, buried, or justified. Do not spare what must be healed. Let Your fire expose every hidden way and lead me in the everlasting path.”

THE SEPARATION OF HOLY FROM COMMON

Scripture: *“You are to distinguish between the holy and the common.”*

Leviticus 10:10

The original call of consecration is separation — not withdrawal from people, but separation from **mixture**. In Leviticus 10, God commands Aaron and his sons to distinguish between what is holy (set apart) and what is common (ordinary, unclean, defiled). This was not legalism. This was **identity clarity**. Holiness is not merely avoiding sin; it is recognizing that you are no longer common.

When God consecrates a life, He calls it out of the ordinary.

He marks it.

He sets it apart.

He assigns it to Himself.

The modern church often confuses common with comfortable. We cling to habits, relationships, environments, and language patterns that keep us diluted. But consecration draws a line between what makes the heart sensitive and what makes it dull.

In Scripture, separation precedes anointing every single time:

- God separated Abraham from his land.
- God separated Israel from Egypt.
- God separated the Levites from the tribes.
- God separated Samuel from Eli’s sons.

- God separated the disciples unto Himself.

Holiness is not a restriction; it is a redefinition.

You cannot walk in priestly authority while living in common patterns.

Ask the Spirit:

“What in my life is common that You are calling holy?”

Let Him show you the habits, influences, entertainments, relationships, and internal agreements that must be separated from your life.

Prayer:

“Lord, teach me to distinguish between the holy and the common. Remove mixture from my life. Set me apart again for Your glory.”

THE COST OF THE NARROW PATH

Scripture: *“Narrow is the way that leads to life, and few find it.”*

Matthew 7:14

Consecration is costly because the narrow path is costly. Jesus does not wrap the call in comfort; He declares plainly that few walk this road because few will embrace the cost. The narrow path is not narrow because God makes it difficult — it is narrow because the flesh resists constraint. Pride resists surrender. Fear resists trust. Desire resists discipline.

Yet the narrow path is the only road where **life** flows.

The broad path tolerates compromise, mixture, and double-mindedness. It requires nothing, demands nothing, and produces nothing. But the narrow path presses you into the deeper things of God. It confronts the areas where your will has remained unbroken. It challenges you to choose holiness when culture rewards compromise. It demands that you value His presence above convenience.

Jesus never hides the cost:

- You will lose what others cling to.
- You will walk away from things others celebrate.
- You will be misunderstood.
- You will feel the tension of choosing obedience over ease.

But the narrow path makes you **sharp**.

It makes you **rooted**.

It makes you **true**.

And it leads to the kind of life that broad paths never produce: spiritual authority, purity, steadfastness, and intimacy with God.

Ask the Spirit:

“Where are You calling me to walk narrower?”

Prayer:

“Lord, I choose the narrow way. Press me into obedience. Strengthen my resolve. Lead me into life.”

THE CLEANSING OF THE INNER COURT

Scripture: *“Do you not know that you are God’s temple?”*

1 Corinthians 3:16

The inner world is a temple — a space where the presence of God dwells. But like the temple in Scripture, the inner court can become cluttered, compromised, or polluted if neglected. In Ezekiel 8, God shows the prophet how idolatry had crept secretly into the inner court. No one saw it, but God did. And He required cleansing.

Consecration requires honesty about the inner life — not just outward behavior but inward reality.

Inner court cleansing involves:

- confronting hidden idols
- uprooting patterns of thought
- cleansing motives
- removing agreements with lies
- restoring reverence
- returning to purity
- reestablishing truth as the standard

Jesus cleansed the temple twice in His ministry. He overturned tables, drove out mixture, and restored holiness to the house of prayer. He does the same within you—not in anger, but in authority. The cleansing of the inner court is not about condemnation; it is about reclaiming the space where God speaks, dwells, and forms you.

Ask the Spirit:

“What in my inner world needs cleansing?”

Prayer:

“Lord, cleanse the inner court of my life. Remove every idol, every lie, every impurity. Restore holiness in the hidden places.”

THE YIELDED TONGUE

Scripture: *“No human being can tame the tongue... it is set on fire by hell.”*

James 3:8

Consecration is incomplete without the sanctification of speech. Your tongue is not a minor detail of discipleship — it is a weapon, a gate, and a creative force.

James confronts the sobering truth: words reveal the inner world.

If the altar is unclean, the tongue will reflect it.

If the heart is surrendered, the tongue will testify of it.

Throughout Scripture, God touches mouths before He sends men:

- Moses argued until God gave him Aaron.
- Isaiah’s lips were cleansed with fire.
- Jeremiah had God’s word placed in his mouth.
- Ezekiel ate the scroll.
- The disciples spoke in new tongues.

A yielded tongue is evidence of a yielded life.

Consecration demands that your speech aligns with kingdom reality: purity, truth, blessing, reverence, restraint, and obedience. To consecrate your tongue is to place your words under divine authority.

Ask the Spirit:

“Sanctify my speech. Confront every careless word.”

Prayer:

“Lord, put a coal to my lips. Cleanse my speech. Let my tongue reflect Your holiness and truth.”

THE DEATH OF MIXTURE

Scripture: *“How long will you waver between two opinions?”*

1 Kings 18:21

Mixture is the greatest enemy of consecration. It is the blending of devotion with compromise, worship with idolatry, obedience with self-will. Elijah confronted mixture on Mount Carmel because Israel wanted God’s fire without God’s ways.

Mixture dilutes authority.

Mixture deadens discernment.

Mixture breeds confusion.

Mixture destroys intimacy.

God does not judge mixture out of anger — He judges it because mixture kills the call. In consecration, God separates light from darkness, truth from deception, loyalty from wavering.

Ask the Spirit:

“Where have I allowed mixture to remain?”

Prayer:

“Lord, end mixture in me. Separate holy from unholy. Purify my devotion. Give me an undivided heart.”

THE DAILY OFFERING (MORNING, MIDDAY, EVENING)

Scripture: *“In the morning I lay my requests before You and wait expectantly.”*

Psalm 5:3

Consecration is not an event — it is a rhythm. In the Old Testament, the priests offered morning and evening sacrifices daily. This rhythm kept the altar burning continually, ensuring that fire never went out. Consecration fails when it is occasional. It thrives when it becomes woven into the patterns of your day.

Morning — surrender your direction.

Midday — surrender your distractions.

Evening — surrender your victories and failures.

Each offering keeps the altar clean, the heart soft, and the fire burning.

Consecration grows in consistency, not intensity.

Ask the Spirit:

“Teach me the rhythm of daily offering.”

Prayer:

“Lord, I offer myself morning, midday, and evening.

Let my life be a continual offering before You.”