

CONSECRATION HANDBOOK: A GUIDE TO LIVING SET APART

Beth-El C.O.G.I.C. presents the Consecration Handbook, a comprehensive guide to living a life set apart for God. This presentation is designed to help you understand consecration as a daily commitment, not merely a seasonal practice. You will discover its purpose, biblical foundation, practical areas to focus on, and how to persevere when it feels difficult. The aim is to align every part of life—mind, body, speech, habits, and relationships—with God's will.

Throughout this deck, we will preserve every word from the original playbook while improving structure, context, and flow so you can engage deeply and practically. Prepare your heart to receive and respond in faith.

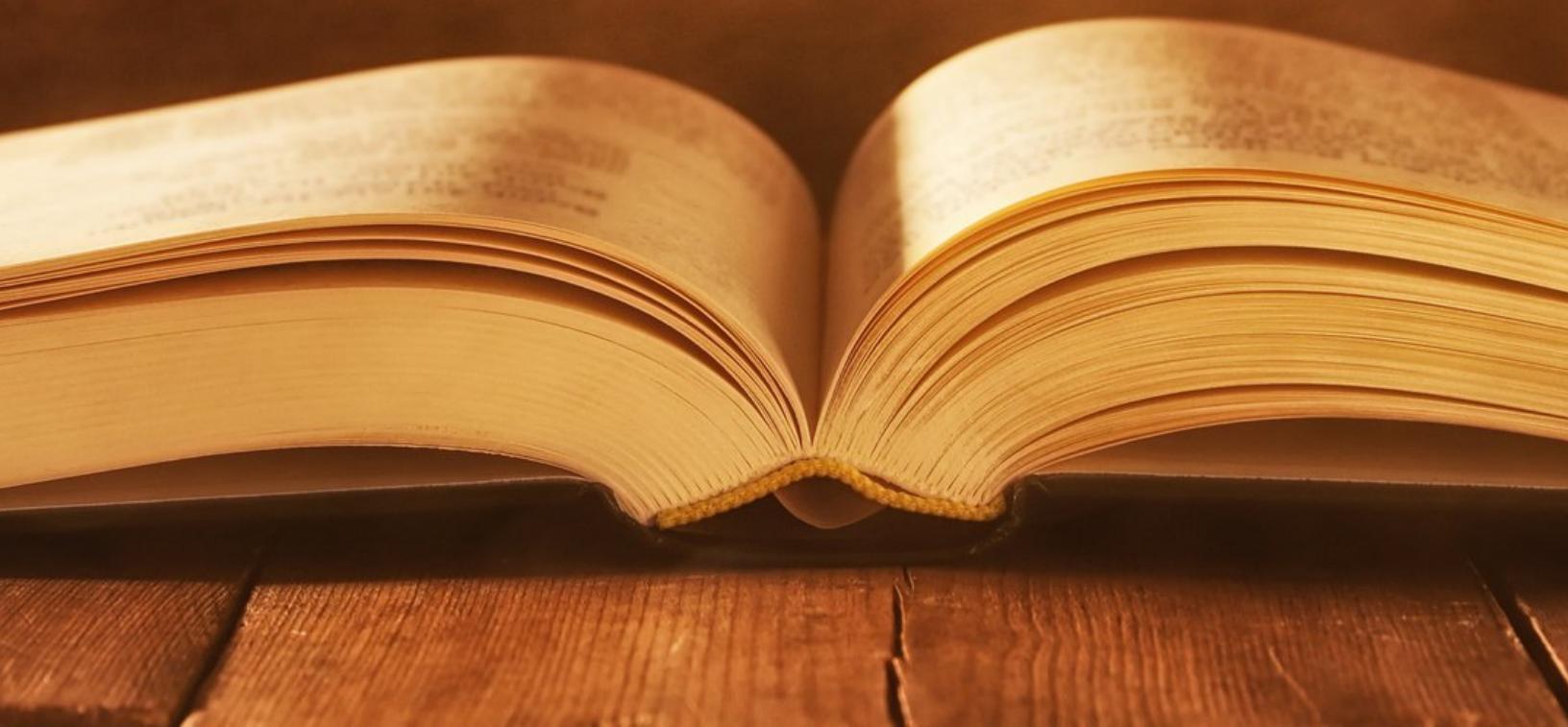
PURPOSE OF CONSECRATION: Consecration is the intentional act of setting ourselves apart unto God. It is not limited to a season of fasting, but is a daily commitment to holiness, obedience, and spiritual sensitivity. Through consecration, we remove distractions and align our lives with God's will. Consecration is about availability, not perfection.

Scripture pillars to frame this journey: Romans 12:1–2 calls us to present our bodies as a living sacrifice, holy and acceptable to God, refusing to be conformed to this world but transformed by the renewal of our minds.¹ Peter 1:15–16 calls us to holiness in all conduct, for it is written, “Be holy, for I am holy.” These texts anchor the Playbook’s conviction that consecration is ongoing alignment with God’s design.

WHAT CONSECRATION IS: • A deliberate spiritual choice • A posture of surrender • A commitment to holiness • An act of obedience • A lifestyle of alignment. These descriptors reveal that consecration is active, purposeful, and comprehensive. It is a wholehearted yes to God that reshapes our priorities, daily routines, and inner motives. It invites us to become available to God’s purposes in every sphere of life.

WHAT CONSECRATION IS NOT: • Legalism • Isolation from people • Punishment • A competition • External performance without heart change. These clarifications guard us from distortions. Consecration is relational (unto God), not performative. It seeks transformation from the inside out. It invites community and grace, avoiding self-righteous comparison or withdrawal.

As you move through the Playbook, ask the Holy Spirit to highlight what consecration looks like in your season. Consider where God is inviting deeper surrender, renewed obedience, and clearer focus. This journey is sustained by grace; your availability matters more than perfection. God delights to meet you as you draw near.





BIBLICAL FOUNDATION FOR CONSECRATION

BIBLICAL FOUNDATION FOR CONSECRATION: Joshua 3:5 — “Consecrate yourselves, for tomorrow the Lord will do wonders among you.” This verse reveals a divine pattern: consecration precedes demonstration. As we set ourselves apart, God sets His wonders among us. 2 Corinthians 7:1 — “Let us cleanse ourselves from every defilement of body and spirit...” Here, consecration is both internal and external, encompassing body and spirit. Romans 6:13 — “Present yourselves to God as those alive from the dead.” Consecration is resurrection living; we present ourselves as instruments of righteousness.

These passages build a theological framework where consecration is responsive (we respond to grace), participatory (we present ourselves), and expectant (we anticipate God’s activity). It is not merely abstaining from sin but actively offering ourselves to God’s purposes. The scriptural call is comprehensive: thought, speech, practice, and posture all come under Christ’s lordship.

SPIRITUAL PREPARATION FOR CONSECRATION: • Ask God to reveal areas that need surrender • Examine habits, relationships, and routines • Pray for grace to obey • Commit your heart and mind daily. Preparation is not about perfect plans but about humble availability and honest inventory. Invite the Spirit to search your life and gently identify what distracts, dilutes, or divides your devotion.

Prayer Focus: “Lord, show me what needs to change so I may fully belong to You.” This simple prayer positions the heart for transformation. It is courageous because it welcomes correction and compassionate because it expects God’s empowering grace. As you pray it, keep a journal to capture insights, convictions, and practical steps.

Consecration interacts with rhythms: mornings of surrender, afternoons of obedience, evenings of reflection. The more we practice these rhythms, the more sensitive we become to God’s promptings. Start small, stay consistent, and trust that God will multiply your yes.

AREAS OF CONSECRATION: SPEECH AND THOUGHT LIFE

AREAS OF CONSECRATION — SPEECH: • Speak with grace and truth • Avoid gossip, negativity, and harmful language • Use words to build and encourage. Scripture: Ephesians 4:29. Our words are carriers of life or harm. Consecration trains our tongues to agree with God's heart. It shifts everyday conversations from careless to careful, from critical to constructive. Ask: do my words heal, honor, and help?

A consecrated vocabulary includes gratitude, intercession, encouragement, and truth spoken in love. Ephesians 4:29 directs us to let no corrupt talk come out of our mouths, but only what is good for building up, as fits the occasion, that it may give grace to those who hear. Make this your speech standard during and after consecration.

THOUGHT LIFE: • Guard your mind • Reject impure or destructive thoughts • Meditate on scripture. Scripture: Philippians 4:8. Consecration calls us to curate our mental diet. What we repeatedly ponder shapes our desires and decisions. Philippians invites us to dwell on what is true, honorable, just, pure, lovely, commendable, excellent, and praiseworthy.

Practical helps: set scripture reminders on your phone, practice breath prayers, write and rehearse truth statements that counter recurring lies or anxieties. When unwanted thoughts arise, respond with the Word and reorient your attention to Christ. Remember, renewal of the mind is a process nurtured by consistent meditation and obedience.

As speech and thought come into agreement with God, inner peace grows and outer conduct follows. Words and meditations become offerings. Ask the Spirit to put a guard over your mouth and a gate over your mind so your inner world aligns with heaven's wisdom.

wilderness a long time.⁸ Then I brought you to the land of the Amorites, who lived on the other side of the Jordan.⁹ They fought with you, and I gave them into your hand, and you took possession of their land, and I destroyed them before you.¹⁰ Then Balak the son of Zippor, king of Moab, arose and fought against Israel.¹¹ And he sent and invited Balaam the son of Beor to curse you,¹² but I would not listen to Balaam.¹³ Indeed, he blessed you. So I delivered you out of his hand.¹⁴ And you went over the Jordan and came to Jericho, and the leaders of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. And I gave them into your hand.¹⁵ And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was "not by your sword or by your bow.¹⁶ I gave you a land on which you had not labored and cities that you had not built, and you dwell in them. You eat the fruit of vineyards and olive orchards that you did not plant."

Choose Whom You Will Serve

¹⁴ Now therefore fear the LORD and serve him in sincerity and in faithfulness.¹⁵ Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD.¹⁶ And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell.¹⁷ But as for me and my house, we will serve the LORD.¹⁸

¹⁶ Then the people answered, "Far be it from us that we should forsake the LORD to serve other gods,¹⁹ for it is the LORD our God who brought us and our fathers up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight and preserved us in all the way that we went, and among all the peoples through whom we passed.²⁰ And the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God."

¹⁹ But Joshua said to the people, "You are not able to serve the LORD, for he is a holy God. He is a jealous God;²¹ he will not forgive your transgressions or your sins.²² If you forsake the LORD and serve foreign gods, then he will turn and do you harm and consume you, after having done you good."²³ And the people said to Joshua, "No, but we will serve the LORD."²⁴ Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the LORD, to serve him." And they said, "We are witnesses."²⁵ He said, "Then put away the foreign gods that are among you, and incline your heart to the LORD, the God of Israel."²⁶ And the people said to Joshua, "The LORD our God we will serve, and his voice we will obey."²⁷ So Joshua made a covenant with the people that day, and put in place statutes and rules for them at Shechem.²⁸ And Joshua wrote these words in the Book of

24:12 the hornet. Some interpreters understand this as a literal reference to divine intervention using insects. However, the text says "the hornet" (singular) rather than "hornets" (plural). Others take this as a reference to Egypt (the "hornet" being a symbol of Lower Egypt), but no mention of Egypt is found here or in the other related narratives. Therefore it seems best to take this as a figurative expression, with "hornet" as a metaphor for the sting of fear that the Lord inflicts on his enemies; see Ex. 23:28, where "hornet" (singular in Hb.) is paralleled in the preceding verse by "my terror" (cf. also Deut. 7:20). The focus in all three contexts where "hornet" appears is on the Lord's driving out Israel's enemies.

24:14 Against the backdrop of the Lord's faithfulness in fulfilling all his good promises, Israel is called to **fear the Lord**—a technical expression connoting not simply fear but reverence and true devotion—and **serve him in sincerity and in faithfulness**. Israel's duty to "serve" (or "worship") the Lord is the dominant theme in the final major section of the book of Joshua (chs. 22–24). The word "serve" in Hebrew (*ābād*) occurs no fewer than 16 times in ch. 24 and an additional four times in chs. 22–23.

24:15 choose this day whom you will serve. Joshua has urged the people to serve the Lord alone, and to put away the false gods (v. 14). Now he makes his admonition even sharper: if it is evil in their eyes to serve the Lord (i.e., if they prefer not to be loyal to the one true God, the Lord alone), then they must choose between two different categories of false gods: (1) their ancestral gods from Mesopotamia, or (2) the gods worshiped by the peoples they have dispossessed in Canaan. Joshua exercises leadership by example, committing himself and his household to serving the Lord. The people's response was to decisively reject false gods and to serve "the Lord

our God" (vv. 16–17)—which Israel did "all the days of the elders who outlived Joshua" (v. 31), but which Israel failed to do in subsequent generations, as is tragically evidenced in the book of Judges.

24:19–21 You are not able to serve the Lord. Joshua's point is surely not that the people are asked to do something impossible but, rather, that serving a **holy and jealous God** cannot be done casually or without divine assistance. It is disconcerting that the people simply reassert their claim—**No, but we will serve the Lord** (v. 21)—rather than ask for further instruction or prayer (cf. 1 Sam. 7:8). Joshua's warning in Josh. 24:19 that **he will not forgive your transgressions or your sins** is not to suggest that God is unforgiving (quite the contrary) but that he cannot condone apostasy, the point at issue in context.

24:23 The mention of **foreign gods** makes the reader wonder how they could have been tolerated up to this point. Perhaps, as in vv. 14–15, Joshua is referring to the inner motives of their hearts.

24:24–25 The people make their promise. What sincerity and obedience will the following years reveal?

24:26–27 wrote these words in the Book of the Law of God. The title "Book of the Law of God" occurs elsewhere only at Neh. 8:18, where it is explicitly identified with the "Book of the Law of Moses" (Neh. 8:1) and "Book of the Law" (Neh. 8:3). Those same titles are also found in Joshua (see "Book of the Law" [1:8] and note on 1:5–9, and "Book of the Law of Moses" [8:31] and note on 8:32). It is likely that "the Book of the Law of God" in Joshua refers, not to additions Joshua makes to the Mosaic legislation (although Joshua is a likely source for Deuteronomy 34, the account of Moses' death), but to

⁸ See Num. 21:21–35
⁹ [Jud. 11:25] ¹⁰ Num.
^{22:5} Deut. 23:4
¹⁰ Num. 23:11, 20;
^{24:1, 10}
¹¹ ch. 3:14, 17; 4:10–13
¹² ch. 6:1; See ch. 10:1–3;
^{11:1–3}
¹² Ex. 23:28; Deut. 7:20
¹³ Ps. 44:3
¹³ Deut. 6:10, 11; [ch.
^{11:13}]
¹⁴ Deut. 10:12; 1 Sam.
^{12:24} ver. 2, 23
¹⁵ 1 Kgs. 18:21; Ex. 20:39
¹⁶ ver. 22 [See ver.
^{14 above}]
¹⁷ Ex. 23:24, 32,
^{33, 34:15} Deut. 13:7,
^{29:18} Judg. 6:10 [Gen.
^{18:19}]
¹⁹ Lev. 19:2, 1 Sam.
^{6:20} Ps. 99:5, 9; Isa.
^{5:16} Ex. 20:5; Nah. 1:2
²⁰ Ex. 23:21
²¹ [1 Chr. 28:9; 2 Chr.
^{15:2} Ezra 8:22; Isa.
^{1:28} 65:11, 12; Jer.
^{17:13} ch. 23:15; Isa.
^{63:10} [Acts 7:42]
²² ver. 15
²³ ver. 14; Judg. 10:16;
^{1 Sam. 7:3}
²⁵ 2 Kgs. 11:17; 2 Chr.
^{23:16} Neh. 9:38 [Ex.
^{15:25}]
²⁶ Deut. 31:24

particular covenant, how
 which the people
 in that case the writers, how
 a large stone, a wife
 in 4:20 serves as a
 very promise in bringing

24:29 Now the people
 servant of the Lord
 (Deut. 34:5) and by
 10:10 on Israel's side
 with a life span
 in Egypt throughout
 references to



AREAS OF CONSECRATION: MEDIA, RELATIONSHIPS, PURITY, OBEDIENCE

MEDIA & ENTERTAINMENT: • Evaluate what you watch, listen to, and consume • Replace secular distractions with worship or scripture • Limit social media during consecration seasons. Scripture: Psalm 101:3. A consecrated media diet is not about legalism but hunger —what we fix before our eyes forms our affections. Choose inputs that elevate worship, wisdom, and witness.

RELATIONSHIPS: • Seek peace and forgiveness • Set healthy boundaries • Avoid relationships that pull you away from God. Scripture: 1 Corinthians 15:33. Consecration clarifies which relationships cultivate holiness and which corrode it. Pursue reconciliation where possible, set boundaries where needed, and surround yourself with companions who stir up love and good works.

PHYSICAL PURITY: • Honor God with your body • Practice self-control • Maintain sexual purity. Scripture: 1 Thessalonians 4:3–4. Our bodies are temples of the Holy Spirit. Consecration treats physical choices as spiritual worship, practicing integrity in private and public. Establish clear guardrails, wise routines, and accountable friendships.

OBEDIENCE & DISCIPLINE: • Obey promptly • Follow through on convictions • Remain consistent after the fast. Scripture: John 14:15. Love expresses itself in obedience. Consecration matures as prompt responses to God's voice become a pattern. Keep your yes on the table; let convictions translate into calendar, budget, and boundaries.

DAILY CONSECRATION PRACTICES: • Begin each day with prayer • Read scripture intentionally • Worship regularly • Remain sensitive to the Holy Spirit • End the day with reflection. These practices anchor a consecrated lifestyle beyond moments of inspiration. Start and end each day with God, and weave attentiveness through your hours.



CONSECRATION AND FASTING: WALKING IN ALIGNMENT

CONSECRATION DURING FASTING: Fasting and consecration work together. While fasting denies the flesh, consecration aligns the spirit. During fasting seasons, consecration helps us maintain focus, discipline, and obedience. Fasting creates space; consecration fills that space with worship, the Word, and obedience. Together they produce clarity, tenderness to the Spirit, and power for service.

WHEN CONSECRATION FEELS DIFFICULT: • Lean on God's grace • Ask for strength • Seek accountability • Remember your purpose. Scripture: 2 Corinthians 12:9. Difficulty is not a disqualification; it is an invitation to deeper dependence. God's grace is sufficient, and His power is made perfect in weakness. Invite trusted believers to walk with you, pray with you, and help you persevere.

LIVING CONSECRATED AFTER THE FAST: Consecration does not end when fasting concludes. Carry the discipline, clarity, and sensitivity gained into daily life. Commit to: • Ongoing prayer • Continued holiness • Obedient living • Spiritual growth. Let your post-fast life be the true measure of your fast—sustained devotion, not short-term intensity.

CLOSING PRAYER: Lord, we present ourselves to You. Set us apart for Your purpose. Help us to live holy, obedient, and pleasing lives. May our lives reflect Your glory in all we do.
END OF CONSECRATION HANDBOOK.

As you conclude, revisit the core: Consecration is about availability, not perfection. Present yourself daily, rely on grace, obey promptly, and stay tender to the Spirit. The God who calls you to be set apart also empowers you to live set apart.