



Sermon Notes | Worship to the Lord | Exodus 30

It has been another tumultuous week of events and headlines, both in our country and across the globe. Injustice reigns. Fear continues to spread. And anxious uncertainty is now the new oxygen for daily life. So, what do we do? The remedy certainly cannot be to read another headline. The antidote is not to search for a news item that brings you relief. Nor is peace found in escape. No, there is no answer in those avenues. Yet, it is true that so much of our energy in difficult times is devoted there. Instead, we do focus our effort where we are called to: on worshiping the Lord. Yes, that means our energy is centred on Him. Our outputs are heartily unto Him. It is us giving Him our hearts and minds completely. It is an offering unlike anything else we are called to in this day – or any day. With that, we turn our attention to God's Word, and Exodus 30. This timely chapter is not only our study this Sunday, but it will help us re-orient our priorities and our praise. May God help us.

INTRODUCTION

We return to our study on the section of the tabernacle. It might seem that lots has been covered concerning the tabernacle already, for in chapter 25, we learned of God's call for the building of the tabernacle, and the materials that were to be used to build it, the prescription for how God wanted it to be made. Then, following these instructions, came instructions for the various parts of the tabernacle, the individual pieces, from the inside out. This begins with the inner sanctuary, the innermost room, the very holy of holies, the heart of the tabernacle and the central core. This was the location where God's presence was to be, in the most Holy Place of the tabernacle, at the mercy seat which is found on top of the ark (or the chest). The ark, the housing for the testimony (that is, the Law). This is where God's presence resides. No other piece exists there in this innermost room — only the ark. Two things are in the next room, the outer room, which is called the holy place: first, a table for the bread of the Presence, the perpetual bread, made regularly and set upon the table for consumption by the priests; and second, the pure gold lampstand, the menorah, which held unending light. These are two of three items to be found in this room (the third yet to be mentioned). Next, in chapter 26, came the description of the tent itself, the structure that surrounds these two inner rooms — its curtains, veils and frame. Following that, we looked at the altar, located in the courtyard, outside of the tent proper, in the public place, the area where the sacrifices were brought.

In chapters 28-29, we studied the priesthood and the garments for the priests, the holy clothes. This was complemented by the holy consecration of the priests, their holy preparation for the work to be done. But there is more yet. Next, God outlines and addresses the manner and maintenance of the tabernacle ministry, thus showing the weight of God's Presence, and the outworking of the tabernacle ministry, which is the attitude and

approach to be taken in worship. Life in God's presence is all about worship — worship to the LORD.

Every creature, created in the image of God and with a soul, every creature dwelling on earth, worships something. But among God's people, the question is, Who do you worship? Worship to the LORD is in view here.

Our chapter today reveals to us, the principles and picture of worship, as prescribed by God for the people of God in that age, thereby allowing us, as God's people in this age, to extract principles for worship for our day. God, dwelling with man, tabernacling with His people Israel, has demands. And whether God's presence is with Israel, or whether God's presence is with you, the LORD has demands for worship. In chapter 30 today, we will note four specific demands, four calls on worship of Him.

I. FRAGRANT WORSHIP (vv. 1-10)

Exodus 30:1-10

"You shall make an altar on which to burn incense; you shall make it of acacia wood. A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. And you shall make two golden rings for it. Under its moldings on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it. You shall make the poles of acacia wood and overlay them with gold. And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you. And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it, and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations. You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD."

God calls for an altar of incense to be built by these specific prescriptions: it was to be made of acacia wood and gold, and it was to be placed in a specific location. Specific rules with specific purpose. But why? Because it is holy to the LORD. Specific words, divinely given, inspired words from God, given to Israel, and also given to us. Divine truth concerning what worship is: communication from God to them, and to us — indeed, that we too might see, understand, receive the words, and live by them.

We think of the word fragrant in terms of smell. The sense of smell is a trigger to us, it has effect. We lose something when we lose our sense of smell. Without our sense of smell we lose our warnings of things burning, gas leaking, etc. Without smell, we fail to detect certain things. Similarly, aromas activate other mindsets. Positive and pleasing smells, like those of cinnamon rolls at the bakery, stir our stomach. The smell of the thawed earth and early blossoms remind us of springtime. The smell of mud thawing triggers thoughts of renewal and of hope. Bath products and shampoos with exotic fresh fragrances are associated with cleanness and purity. And we learn from these verses that specific aromas are pleasing to God. Fragrant associations are indeed a real thing.

Let us consider Noah back in Genesis 8. By prescription, Noah has clean animals, animals that have been set aside on the ark. He presents them as a burnt offering to the LORD, and it creates a pleasing aroma to the LORD. In His pleasure, the LORD's heart is stirred. He declares that He will never again curse the ground because of man.

Genesis 8:20-22

"Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. And when the LORD smelled the pleasing aroma, the LORD said in his heart, I will never again 'curse' the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

The sovereign plan of God is already established, but He works through the obedience of the saints to show us His plans.

We see the same dynamic here in chapter 30: scent rising to God in the tabernacle. The LORD has called for the making of an altar of incense. This is not to be confused with the big bronze altar of sacrifice in chapter 27. The *altar of incense* is smaller and is not an altar for sacrifice, but for incense only.

Exodus 30:1-10

"You shall make an altar on which to burn incense; you shall make it of acacia wood. A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. Under its molding on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it. You shall make the poles of acacia wood and overlay them with gold. And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you. And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it, and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations. You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year through your generations. It is most holy to the LORD."

We make note of Aaron's once-a-year role of making atonement for the people.

Exodus 30:10

"Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD."

Just as the priest is made holy by consecration, so must the altar be consecrated, set apart, and given special treatment. This most-holy-to-the-LORD action, made but once a year, is a prescribed offering. It must be made holy by blood.

The altar of incense was 3 feet high, 1.5-by-1.5 feet square, very small compared to the big altar, and this one was made of wood, not bronze, and was overlaid with gold. While the altar for sacrifice was in plain sight, this altar of incense was the third piece placed in the Holy Place, before the veil which separated the Holy Place from the Most Holy Place. The altar of incense is thereby closer to God's presence, closer to where God will meet with you, and therefore has a very different purpose, a very different function from the altar of sacrifice. It is smaller, has a different place (v. 6), and is not an altar for sacrifice. God is very precise: "You shall not offer ... a burnt offering, or a grain offering, and you shall not pour a drink offering on it" (v. 9b). It is not for sacrifice, only for incense.

Burning incense was very much a part of ancient religions — a common form of their worship. It was common to burn incense before a deity, striving to engage the senses of the deity. It was a false-religion priority. We associate high religion with incense burning; we think of robes and the liturgical office. But God distinguishes this altar of incense. He is referring to worship to Him alone, exclusive of Egypt's incense use, exclusive of incense use for any foreign deity. He is providing directions towards worship of Him — and only Him. He is removing their previously known ideas and teaching them worship of Him. Incense, yes, but not the pagan way. Sweet aroma, yes, but not the pagan kind of worship, not the kind of worship they learned in Egypt or Canaan — not in an abominable way like them, whose ways represented rebellion.

We know about incense, like that found burning in stores — horrible smells, ungodly smells. We need direction. God does not want pagan smells. That which He is speaking of is different. God wants fragrant incense with a pleasing aroma, that which pleases God. Not just any incense will do. "And Aaron shall burn 'fragrant incense' on " (v. 7). The LORD is very clear in His stipulation. "You shall not offer unauthorized incense on it." (v. 9a).

The scent may seem good to us, and offering incense may seem a right thing to do — it may even be a common thing to do — but the aroma may be repulsive to God, and a detrimental offering can be harmful to the person offering it if not pleasing to God. Aaron's sons learned this serious lesson. Though they were washed, and robed, and consecrated, ready for their priestly roles, God had not authorized them to burn incense. Their unauthorized (the same word used in Exodus 30) fire would bring about their deaths.

Leviticus 10:1-3

"Now Nadab and Abihu, the sons of Aaron each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them. And fire came out from before the LORD and consumed them, and they died before the LORD. Then Moses said to Aaron, 'This is what the LORD has said: 'Among those who are near me I will be sanctified and before all the people I will be glorified.' And Aaron held his peace."

God makes it very clear: "I will be glorified." Does right worship matter to God? Yes, it matters. God is not flippant. He cares about worship. Hence, the big deal. Issues of worship matter; unauthorized worship matters; syncretism and inserting self in worship matters. Worship and incense are closely related to prayers rising before God. Scripture reveals this important point:

Psalm 141:2

"Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice."

The priest Zechariah's time had come to burn incense in the temple, meanwhile the people were praying. It was a simultaneous ministry.

Luke 1:8-10

"Now while he was serving as priest before God when his division was on duty according to the custom of the priesthood, he was chosen by lot to enter the temple of the LORD and burn incense. And the whole multitude of the people were praying outside at the hour of incense."

And in Revelation, we read of the angel who is given incense to burn to go along with the prayers of the saints. Fragrant worship is depicted like the burning and rising of incense, our rising prayers.

Revelation 8:3-4

"And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, and the smoke of the incense, with the prayers of the saints rose before God from the hand of the angel."

The implication of God's Word is that our prayers are to be fragrant prayers, prayers seeking God's will, not prayers of self and pride, prayers of confession, not of accomplishment, no about what I have done. Fragrant worship is meant to be pleasing not prideful, and thoughtful — yes, we meant to be thinking about our prayers, making thoughtfully prepared prayers, offered according to God's character. Will our prayers be fragrant to God? Worship demands fragrant worship, that which is pleasing to the LORD.

II. CONSISTENT WORSHIP (vv. 11-16)

As there is specific worship for the priests, there is also specific worship for the people, those outside the priesthood. We've learned about the specific clothing and furniture that goes with this worship, and now we come to a related census. What does a census have to do with tabernacle worship you ask? We go back to when God declares to Pharaoh, via Moses, that the whole nation was His firstborn son.

Exodus 4:22-23

"Then you shall say to Pharaoh, Thus says the LORD, 'Israel is my firstborn son', and I say to you, 'Let my son go that he may serve me'."

First, Israel had to be freed. Israel belonged to God, not to Pharaoh. The Israelites, God's sons, should be in service to God. The firstborn is also called to be consecrated to the LORD, redeemed from Egypt, redeemed from Pharaoh, but there would be a redemption price. Israel had been wrongly in bondage to Pharaoh. They did not belong to Pharaoh. They were in the wrong service. They were not meant to serve him; they were meant to serve God. Israel belonged to God, and therefore they needed to be redeemed, the

redemption price being a lamb. (As demonstrated by the Passover lamb. And later by the Lamb of God who takes away the sin of the world.)

Exodus 13:12-13

"You shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem."

To preserve a life, a ransom must be paid — an exchange must be made. The lamb will be exchanged for the firstborn, life for life.

Exodus 13:15

"For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the first born of animals, Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem."

God then makes a prescription concerning the census He has called for.

Exodus 30:11-15

"The LORD said to Moses, 'When you take the census of the people of Israel, then each shall give a ransom for his life to the LORD when you number them, that there be no plague among them when you number them. Each on who is numbered in the census shall give this: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as an offering to the LORD. Everyone who is numbered in the census, from twenty years old and upward, shall give the LORD's offering. The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the LORD's offering to make atonement for your lives.'"

In exchange for their redeemed lives, they will be numbered, and will each pay a census tax. The specific age, those twenty years or older, mark those who are fit for war, who are ready for battle. Their lives are not their own. They are God's redeemed possession; they are already purchased by Him, purchased by Yahweh. This token tax price now reminds them they are God's. They are newly freed from Pharaoh, but they are Israel, and they still belong to God. The consistent ransom price was required for all, rich or poor. It was not a lot of money, just half a shekel, 2/5 of an ounce — affordable for all. But it made a godly statement. All of God's people had value, and all had equal value. It was a consistent offering to God, and in turn established that all life was valued exactly the same. The same consistent worship would be required of each of them. Consistently made in the image of God, yet they were all sinners. Spiritually, they were all bought by the same price, redeemed by the blood of the same lamb. This was their atonement. There was no extra tax on the especially sinful, nor any discount for good deeds. There was only one redemption price; it came through God, and it was the same for everyone. You were either spared eternal war with God, or, you were at war with God. Are you ready for life or death, Israel?

Are you at war with God? Are you ready for death? There are no conditions to the matter. Either you are with God or are against God.

Acts 2:21

"And it shall come to pass that everyone who calls upon the name of the LORD shall be saved."

It is a reference back to the prophet Joel of a time to come, to covenant worship of the only God, the God who saves those who call on His name.

Joel 2:32-33

"And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls."

There are no conditions for the rich or the poor; therefore, all are considered the same. The requirements are the same: 1/2 a shekel. The blood of the same lamb. And therefore worship for all redeemed people is also the same. There is no difference for those who may be smarter, holier, or more on fire. It is not only the holy who are to give good worship. It is not only the few who are to give good worship. God demands consistent worship from all His people, fragrant and consistent worship.

III. DAILY WORSHIP (vv. 17-21)

Exodus 30: 17-21

"The LORD said to Moses, 'You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it with which Aaron and his sons shall wash their hands and their feet. When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the LORD, they shall wash with water, so that they may not die. They shall wash their hands and their feet, so they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.'"

The bronze basin, the final piece of the outer part of the tabernacle. Its location is stated precisely. "You shall put it between the tent of meeting and the altar" (v. 18). The purpose of the basin is also stated: it is for the priests. "Aaron and his sons shall wash their hands and their feet" (30:19). Its use is demanded for every sacrifice. "When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the LORD" (v. 20). We note that we have seen them wash before. In chapter 29, at the moment of consecration, Aaron and his sons wash before they put on their robes, purifying themselves for holy service.

Exodus 29:4

"You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water."

The importance of purifying is stressed: they are to wash *two times every day* — and more if there are more sacrifices. Daily sacrifices means daily washings. And it must be done so that they might not die. It is a serious matter before the LORD.

Exodus 29:35-36

"Thus you shall do to Aaron and to his sons, according to all that I have commanded you. Through seven days shall you ordain them, and every day you shall offer a bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it."

Exodus 30:21

"They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations."

Life demanded it. The life of their kids and grandkids demanded it. It was an act of ministry. And it is a picture for us. We too need regular washing of our sins.

As sinners we have been washed and justified. It is the gift of our salvation. We've been washed by God alone!

I Corinthians 6:11

"And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of God."

The washing, we note, was not done by themselves. Aaron and his sons do not wash themselves. The washing is done for them; they are passively receiving the washing.

Exodus 29:4

"You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water."

Exodus 30:19

"You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram."

For now, it is the priests' job, to do this act of washing. Daily, they needed to wash. Why? Practically, to cleanse away the daily filth and the blood from the sacrifices. Spiritually, they had to deal with the sins of their own choices, their own acts of disobedience. But washing at the basin was not actually removing their sin and filth. It was a symbolic action. It was a substitutionary action. Only the coming Messiah could actually take away the sin of the world. King David understood this. Only Messiah's consecration will put us in right standing before God.

All that God is, people need. People need daily cleansing; people need purity. At salvation, we are washed, set apart, justified, and set free by that cleansing. It is an eternal cleansing. Praise God! But still we sin; still we roll in mud. So, how do we wash daily? Confession, repentance, acknowledging all of our sin — this is how we wash daily. This is how God's Word directs us to live.

1. Washing Daily in Confession

I John 1:9

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The believer's pattern. I repent because of God's grace. I repent. I confess that I am a sinner. Even our corporate prayers include confession.

2. Washing Daily in God's Word

John 17:17

"Sanctify them in the truth, your word is truth."

Exodus 29:43-46

"There I will meet with the people of Israel and it shall be sanctified by my glory. I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests, I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God."

Ephesians 5:26

"... that he might sanctify her, having cleansed her by the washing of water with the word..."

The believer's pattern. Sanctify them. Set them apart. Consecrate them by the Word of God. To be in the Word is a daily cleansing.

3. Washing Daily in Obedience

I Peter 1:22

"Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart."

The believer's pattern. Just as the priests confessed, repented, read the Word, and obeyed, so must we as ambassadors for the LORD. Our soul's washing, our purity, comes from obedience. It serves as our daily scrub.

IV. UNIQUE WORSHIP (vv. 22-38)

Exodus 30: 22-38

"The LORD said to Moses, 'Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane, and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil. With it you shall anoint the tent of meeting and the ark of the testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils and the basin and

its stand. You shall consecrate them, that they may be most holy. Whatever touches them will become holy. You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests. And you shall say to the people of Israel, 'This shall be my holy anointing oil throughout your generations. It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you. Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people'. The LORD said to Moses, 'Take sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense (of each shall there be an equal part) and make an incense blended as by the perfumer, seasoned with salt, pure and holy. You shall beat some of it very small, and put part of it before the testimony in the tent of meeting where I shall meet with you. It shall be most holy for you. And the incense that you shall make according to its composition, you shall not make for yourselves. It shall be for you holy to the LORD. Whoever makes any like it to use as perfume shall be cut off from his people'."

Washed, and now, anointed. Anointing oil and incense are to be part of the worship.

Exodus 29:7

"You shall take the anointing oil and pour it on his head and anoint him."

Psalms 133:2

"It is like the precious oil on the head, running down on the beard, on the beard of Aaron, running down on the collar of his robes."

The smoke and fragrance of the incense rising up before the LORD, a fragrant worship. Here we read the instructions for making the oil for anointing and for the incense for burning — the oil to be used for consecrating the tabernacle elements and the priests, and the incense to be burned inside the Holy Place. Both the oil and the incense are to be looked upon as most holy, are made of the sweetest and finest ingredients, and are not to be reproduced for personal usage. These products are for God alone! So what more is going on? We gain two important principles concerning worship:

First, the instructions that are given provide a distinct and unique mix of ingredients, a particular blend, a specific recipe, one for the anointing oil, and one for the incense.

Exodus 30:23-24

"Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is 250, and 250 of aromatic cane, and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil."

Exodus 30:34-35

"The LORD said to Moses, 'Take sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense (of each shall there be an equal part), and make an incense blended as by the perfumer, seasoned with salt, pure and holy.'"

The oil and the incense are to be used for the purpose of worship. Note how clear the instructions are. Not just anything will do. God had stated clearly how He wants it to be done. God is the God of order, not of confusion.

Second, the anointing oil and the incense are to be made from fine ingredients, the finest spices (v. 23), sweet spices (v. 24). The result of the two recipes shall yield products that are holy to the LORD. The oil is not to be poured on the body of an ordinary person; it is not for common use; it is not to be made for any other person, nor for you. It is not just ordinary oil; "It is holy, and it shall be holy to you" (v. 32b).

Exodus 30:37

"And the incense that you shall make according to its composition, you shall not make for yourselves. It shall be for you holy to the LORD."

The LORD provides the specifics: an exclusive recipe for both the anointing oil and the incense, and both of the blends are distinctly only for Him. Israel, in turn, is required to maintain exclusive worship for Him. Both the recipes and the worship are made for God, and are only for God. They are to be used for no other purpose.

What about us? What about our worship? What is our attitude and approach to worship? Are we meeting God's demands?

II Corinthians 2:15

"For we are the aroma of Christ to God among those who are being saved and among those who are perishing."

Only in Christ are we a pleasing aroma. This is our hope. Christ is our sweet aroma.

We roll in the mud, but we must not get comfortable there. We are dirty, and sinful, but must not be comfortable with that state. It is our duty as servants of God to examine our practical worship, to consider its composition? Is it multi-use, or is it exclusive to God alone? Are we give our love to other things, or is it exclusive unto God Alone? Are we using the same output for other things, or are we giving holy God His honour and due Is our normal singing distinguishable from our singing to God? Is our reading of God's Word distinguishable from our reading of other books? Are we giving the same time, the same commitment and devotion, to God's Word? Does our adoration of God stand alone, or is it the same of others and of other things? Time, devotion — what makes up our priority?

Give Him consistent, daily worship! Give Him daily fragrant worship! Give Him daily unique worship!

WORSHIP ONLY HIM

Is that a lot? Yes. Because we have been conditioned to do otherwise. We have been conditioned to give but common worship. We've been conditioned to *feeling* what is appropriate, conditioned to not recognizing our polluted state of being. But God calls us to give Him our all. God calls us to worship Him in the way He has prescribed. God calls us to worship Him with the entirety of our life! This point needs to be pressed further. What are you holding back in your worship? What corner of your soul do you claim for yourself? Give it to Him! Give Him your all! Give Him your very life! When you look at earthly rulers, the end is near. There will be joy in Him, because you have given it to Him.

He is worthy! God deserves our best offering, our best devotion, and our best worship, not just some, not just what we feel like giving, not just what is common. He deserves all of ourselves!

Exodus 30:32

"It is holy, and it shall be holy to you."

Exodus 3:36

"It shall be most holy for you."