

Leviticus 23 Called Together to Meet with God

Friday, January 5, 2024 • Read Leviticus 23

Questions from the Scripture text: Who spoke to whom in v1? To whom was he to speak? What was he to tell them about? The meetings ("feasts," NKJ) of Whom? What are they to call ("proclaim," NKJ) these meetings ("feasts," NKJ)? What does YHWH say about them at the end of v2? How many days is what to be done (v3)? What about the seventh? What two further descriptions/titles are given to the Sabbath? What mustn't they do on it? What is it? Of Whom? Where? In how many of their dwellings? With Whose additional meetings ("feasts," NKJ) is the rest of the chapter concerned (v4)? Who must call ("proclaim," NKJ) the meetings ("appointed times," NKJ)? On what day of what month does what begin (v5)? Whose Passover is it? What feast begins the next day (v6)? Unto Whom? How long is it? What must they do during it? What must they do on the first day of it (v7)? What mustn't they do? What are they to bring near (v8, "offer," NKJ)? How many days? What must the seventh day be? What mustn't they do on it? Who speaks to whom in v9? To whom is he to speak (v10)? When will this feast begin to be implemented? At what time of year, agriculturally, would it begin? What are they to bring to whom? What is the priest to do with the sheaf (v11)? Before Whom? For whom will it be accepted? When? What are they to make into an ascension ("burnt offering," NKJ) to YHWH (v12)? What sort of lamb? With what tribute ("grain offering," NKJ) is it to ascend (v13)? What mustn't they do, until they have brought the "brought-near-thing" ("offering," NKJ) to God (v14)? How long and how widespread must this first-fruits observation be? How many Sabbaths are they to count from this Sabbath of the first-fruits (v15)? How many days are they to count total (v16)? What tribute ("grain offering," v16) are they to offer? To Whom? What are they to bring (v17)? With what is it to be baked (indicating that it is not offered at the altar)? What is it, and unto Whom is it to be enjoyed? What animals are to be offered as an ascension (v18, "burnt offering," NKJ)? What is to be offered with each ascension? What other animals are they to offer as what sort of sacrifices (v19)? Who waves them (v20)? Unto Whom are they holy? For whom are they food? What are they to call ("proclaim," NKJ) that same day (v21)? What mustn't they do on it? How long and how widespread must this Pentecost/weeks-of-harvest observation be? What else must they do with their harvest (v22)? For whom are the corners and gleanings to be left? What does doing so recognize about YHWH? Who speaks to whom in v23? To whom is he to speak (v24)? Regarding what month? And what day? What are they to have on that day? What sort of memorial do they remember on that Sabbath? How are they to think of this trumpet ceremony? What aren't they to do on it (v25)? What are they to bring near ("offer," NKJ)? Who speaks to whom in v26? About what day of which month (v27)? What day is this day to be (cf. ch16)? What is the day to be for them? What are they to do to their souls? What are they to bring near ("offer," NKJ) to Whom? What aren't they to do (v28)? Why? What is done for them before Whom on this day? What must be done with someone who does not participate in the affliction (v29)? Who inflicts the penalty in v30, for what violation? How much of their work must they not do (v31)? How long and how widespread must this Day of Atonement observation be? What must that day be for them (v32)? What are they to do to their souls? What must the day before it also be? Who spoke to whom in v33? To whom was he to speak (v34)? About what day of what month? What feast began on that day? For how many days? Unto whom? What were they to have on the first day (v35)? What weren't they to do? For how long were they to bring near ("offer," NKJ) fire offerings (v36)? To Whom? On what day are they to have what? What are they to bring near ("offer," NKJ) to Whom? Since that day is a solemnity ("sacred assembly," NKJ), what mustn't they do? How does v37 form an inclusion with v4? What are they to call ("proclaim," NKJ) all these meetings ("feasts," NKJ)? What are they to bring near ("offer," NKJ) at each one? How many days of each feast are they to offer an ascension ("burnt offering," NKJ), tribute ("grain offering," NKJ), sacrifice, and drink offering? In addition to these feasts, what are they to keep (v38)? And give? And perform? And offer? What gets special repeated mention now (v39, cf. v34)? For how many days is it to be kept? By what is it bookended on what days? What four things are they to gather for the first day (v40)? What are they to do before Whom? For how long? As what must they keep it (v41)? How long, and how widespread must this observance be? In what month is it celebrated? In what must they dwell for how long during this feast (v42)? Which people particularly? What are they to teach to whom (v43)? What had YHWH done for them? Whom had He made Himself to them? How does Moses respond to the instruction of this chapter (v44)?

Now that they are able to come near, when and how are Israel to use the tabernacle of dwelling as a tent of meeting? Leviticus 23 prepares us for the evening sermon on the Lord's Day. In these forty-four verses of Holy Scripture, the Holy Spirit teaches us that **Israel were to meet God at His tent on the Sabbaths, and on a Sabbath-full of Sabbath-keepings throughout the year.**

Meeting with the God of the Covenant. Back when the Lord had originally gathered Israel to Himself at Sinai and thundered the decalogue from heaven, there, He had given an initial set of laws called the Book of the Covenant (Ex 21–23, cf. Ex 24:7). The climax of that book (Ex 23:10–19) included instruction for three annual feasts: Unleavened Bread, Harvest (Pentecost/weeks), and Ingathering (booths/tabernacles/Succoth). At the time, God had met with the seventy elders of Israel up on the mountain in a little display of heaven (cf. Ex 24:9–11), but there was not yet an ongoing place for God to meet with His people.

With the conclusion of the holiness code in Lev 22, YHWH has made that provision. And what a provision it has been! When the glory of YHWH had filled God's dwelling ("tabernacle," ends of Ex 40:34, 35), Moses had not been able to enter it as a tent of meeting ("tabernacle of meeting," Ex 40:34, 35). But YHWH had called to Moses from within the tent of meeting (Lev 1:1) and provided the ascension (Lev 1), tribute (Lev 2), and peace (Lev 3) by which Israel could come near. He provided the sin/trespass offering for the cleansing of the conscience to permit the other three (Lev 4–5). He provided direction and sustenance of the priesthood (Lev 6–7), finally consecrating (Lev 8) and ordaining (Lev 9) them into the ministry by which Moses and Aaron were actually able to enter unto the blessing of the whole assembly in the presence of God's glory (9:22–24)!

Even the great problem of a sinful and mortal priesthood (Lev 10) has now been addressed with the cleanliness code (Lev 11–15) and holiness code (Lev 17–22), centering upon the Day of Atonement (Lev 16)—by which even something so dreadfully wicked as bringing manmade worship might be expiated (covered over), and God's wrath propitiated (completely satisfied by atonement)!

The stage has been set for Lev 23–25, where two chapters covering Israel's calendar surround Lev 24, in which the fellowship of heaven and earth inside the tabernacle (24:1–9) means that life outside the tabernacle must take into account YHWH's special presence among the people as their covenant God (24:10–23). Lev 25 will establish the rhythm of Israelite life across generations.

But first, Lev 23 establishes the rhythm of Israelite life within each year. And it is a rhythm established by meetings with Yahweh (v2; see the questions above, for the many times that "feast" in our English translations is actually "meeting" in the original, in connection with the "tent of meeting"). These are "holy callings together" for the people, but the Lord decisively titles them "My Meetings." The word "feasts" probably evokes a very different idea for us than "being called together to meet with God." But that was what God actually designed for His people's lives to be punctuated by: "being called together for God's meetings." And to these meetings we are "called." The word "convocation" and "proclaim" throughout the chapter are from the same root as that blessed verb at the beginning of 1:1, which actually gives the book its name in the Hebrew Bible.

The Sabbath of holy-callings-together (v3). With the coming of Christ, the Lord has removed the annual rhythm of "high" meetings with Himself. How can meeting with Him go higher than an assembling of all of us with Him in the true Holy of Holies (cf. Heb 10:19–25)? Indeed, the yearly rhythm that led up to Jesus looked forward to a year of the Lord's favor (cf. Isa 61:1–2a) that would come in the fullness of time (cf. Luk 4:18–21; Gal 3:24–4:5). Each year's meetings and pilgrimages (a more literal translation of the other word translated "feasts" throughout the chapter) were a reminder that the year of God's favor had not yet come. The fullness of time had not yet come.

But now that the fullness has come, the faith has come, the hoped-for Christ has come, we no longer have this yearly rhythm of yearly reminders. Jesus continually lives to intercede! His sacrifice was once for all! And the Lord has eliminated the annual calendar (though there be no shortage of Nadabs and Abihus who offer strange/profane calendars that come from men rather than God, cf. 10:1). With this in mind as the context of meetings with God under Moses vs under Christ, it is significant that the annual calendar presented in our chapter actually begins with the weekly Sabbath (v3).

The Sabbath is the first feast. Though it belongs to all humanity, it is still the center of the covenant calendar and undergirds all of the other feasts. It even gives a shape to the annual calendar; there are the three great feasts where all must gather, but the Lord gives them seven in total that are named in this chapter. The other six will follow in the *inclusio* (a unit, in a Hebrew Scripture passage, that is "bookended" by identical or nearly identical statements) of v4–37.

By including the weekly Sabbath at the outset, the Spirit presents to us seven callings to meet with God, a "Sabbath of holy convocations." Even today, all men everywhere owe the Lord the moral duty of keeping holy the day He has consecrated to Himself. But it is only His people, whom He has gathered to Himself in Christ, who can keep it covenantally as a holy calling together. It is blessed and holy, because God made it so from the creation. But it is also now a holy convocation, because God has gathered to Himself a people.

With "holy convocation" emphasized by its being repeated in v3 from v2, the Spirit makes "in all your dwellings" to stick out in v3. The meeting day as a whole is a holy convocation, but even when they are not at the tabernacle, it is still a "Sabbath of Yahweh," blessed and holy. Even at home, even alone, it is a day of joy in the Lord and consecration to active fellowship with Him. Dear reader, what does the Sabbath-keeping look like "in all our dwellings" on the Lord's Day?

The Pilgrimage of Unleavened Bread, v4–8. v4 begins the list of "meetings of YHWH, holy callings which you shall call at their meetings." Translated literally, like that, you can see how the emphases of the book as a whole are being brought together. The Passover (v5) was dealt with extensively in Ex 12:1–28. Now the Lord calls them to a high day (cf. Jn 19:31) that begins after sundown on the 14th day of the first month. It is the first of seven days of eating unleavened bread. The seventh day is also to be a Sabbath, a holy convocation (v8).

The principle of a "holy calling together" is very strong here, repeated in v4, v7, and v8. They are not to do any "customary work." "Customary" is actually a word indicating "skilled work," while the word "work" is translating a word that indicates more vigorous physical labor. The phrase ends up meaning something along the lines of "no work of any kind." But the word translated "feast" in v6 is not the "meeting" word that we see translated that way, but a word that means "pilgrimage." It appears again in v33.

Three times a year, all Israel were to gather together. Surely, there would be a temptation to view these gatherings as a business opportunity. But these are holy convocations. We must remember this when gathering for the Lord's Day assembly. This is a gathering called by God for His holy purpose, and we must not add any other purpose to that which God has consecrated as holy!

The Sabbath of Firstfruits, v9–14. "The day after the Sabbath" in v11 probably refers to the first Sabbath of the Pilgrimage of Unleavened Bread. What rejoicing there must have been when they came "into the land which I give to you" (v10) and reap its first harvest. The feast took place in the spring, but none of the harvest could be eaten until the wave offering happened on the day after the Passover Sabbath (v14). The Lord designed their calendar to reinforce that He personally provided the land for them, and He personally provided each harvest within the land for them.

The Sabbath of Sabbaths, v15–22. From that first fruits offering (v15), they were to count seven Sabbaths until the next day was the fiftieth day (v16). The word "fiftieth" is where this feast gets the name "Pentecost." The timing places it at the beginning of the third month of the Israelite calendar.

This was the conclusion of their harvest, and they were to bring a "new" tribute (v16). This tribute is unique in that it cannot be offered on the altar, because the Lord actually commands that it be baked with leaven (v17). All of the ascension offerings of v18 have their own tribute and their own drink offerings that are offered with them. But the leavened loaves of the firstfruits are to be waved with two male lambs as a holy portion for the administering priest (v20).

So, there are portions for the priest, for the people, and even a specially designated portion for the poor (v22). The Lord is rich to all of His people, and Pentecost was a day set aside as a holy convocation especially for enjoying that richness in His presence.

The Memorial of Trumpeting, v23–25. This little section is set off by itself, with the introductory formula in v23 that is repeated to begin yet another section in v26. The seventh month was the high month, including the Day of Atonement and the Pilgrimage of Booths. Its arrival would be marked by the blowing of trumpets on the first day (v24), which would announce and remind them of the arrival of this high month. That day would be a holy convocation, when no work of any kind was to be done (v25), making room for bringing near to YHWH a fire-offering.

The Day of Atonement, v26–32. The instructions for the Day of Atonement have been given in 16:1–34. Now, its annual timing is fixed as the tenth day of the seventh month. In addition to what is performed by the High Priest, it is especially a day for every last Israelite to bring low ("afflict," NKJ) his soul before "YHWH your God" (v27, 29, 32). It was not only the High Priest, then, who was to renew covenant with YHWH, Who had given Himself to be their covenant God. Every single person must do so or be excommunicated (v29). Indeed, YHWH Himself would destroy the one who did any work on that day (v30).

How dreadful it must have been! Yet, we wonder if they even knew why they were perishing; did they connect it to indulging in "just a little" work on the tenth day of the seventh month? How easy it is for us just to let the corporate exercises of worship go on without the participation of our own soul, but how seriously the Lord takes this! Let each and every one of us see to it that we bring our own soul to the Lord in all of the ways (lowliness, confidence, joy, dependence, devotion, etc.) appropriate to what our Great High Priest is doing, every week, in that Sabbath-keeping that remains.

The Pilgrimage of Booths, v33–44. It is interesting that v37's *inclusio* with v4 actually occurs in the middle of the section on the "Pilgrimage of Booths" (v34). v37–38 emphasize that this annual rhythm provided a superstructure to which they would then attach all of the other interaction with the Lord throughout the year. But then the pilgrimage of YHWH (v39) is reintroduced, with new instructions on what beautiful booths they should build of beautiful materials (v40).

Israel had already grumbled much in the wilderness, and would grumble a great deal more by the time they came into the land. As they did so, they would violate what the Lord was already teaching them about their time in the wilderness. It was not to be thought of as a hardship, but as a time of majestic provision.

So the booths of this pilgrimage were to be beautiful, and it was to be seven days of rejoicing (v40). It was a celebration of being redeemed not just by YHWH but for YHWH, to be brought into the fellowship of this covenant bond with their God and teach subsequent generations to do the same (v43). Now our weekly assemblies serve the same purpose: to enjoy the Lord, as the One Who has saved us, as well as the One for Whom we were saved—even as He uses us to teach subsequent generations to do the same!

How is the weekly Sabbath a holy convocation for you on earth? Where else are you assembled, and how? By what practices do you carry this even into your dwelling with your family when you're "back home from church"? How is the Lord's Day a day when you receive the Lord's best provision? A day when you recognize all of His other provision? A day when you are glad to be used by Him to provide for others? In what ways do you bring your own soul into participation with what is being done corporately on the Lord's Day? How is it a day, for you, of celebrating not just that you have been saved BY the Lord, but especially that you have been/are being saved FOR the Lord?

Sample prayer: Our gracious God, we thank You and praise You that the Lord Jesus came in the fullness of time, and that we now live according to a weekly rhythm in which all of the glories in this chapter have come to be enjoyed in Him. Grant unto us to participate in this weekly meeting with You and calling of ourselves together, each of us in our own soul, and even in every one of our dwellings. Make us to rejoice before You, our God, by Your Spirit, through Christ, in Whom we ask it, AMEN!

Suggested songs: ARP15 "Within Your Tent, Who Will Reside" or TPH165 "To Your Temple, I Repair"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus 23. These are God's words. And you always spoke to Moses saying, speak to the children of Israel. And say to them the feasts of yahweh, which Yourself proclaim. To be holy convocations. These are my feasts. Six days. So work be done, but the seventh day is a sabbath of solem rest.

A holy convocation, you shall do. No work on it. It is the sabbath of yellow, and all your dwellings. These are the feasts of yahai holy convocations, which ye shall proclaim. That there are pointed times. On the 14th day. The first month at twilight, is he always pass over?

And on the 15th day of the same month, as the feast of unleavened bread, to always seven days. You must eat unleavened bread. From the first day you shall have a holy convocation. You shall do know, customary work on it but you shall offer an offering made by fire to y'all way for seven days.

The seventh day shall be a, holy convocation. You so do no cost customary work on it.

And you always spoke to Moses saying, speak to the children of israel and say, to them. When you come into the land, which i give to you, And reap its harvest. Then you shall reap. Then you shall bring a sheaf of the first fruits of your harvest of the priest.

He's so wave the chief before y'all wait to be accepted in your behalf. On the day after the sabbath the priest shall wave it. And you saw offer on that day when you wave the sheath. A male lamb of the first year without blemish as a burnt offering to Yahwe.

It's grain offering shall be. Two tenths of any of fine flower mixed with oil. And offering made by fire to yahweh for a sweet aroma. And it's drink offering shall be of wine. One fourth of a hen. You shall eat neither bread. Nor parched grain nor fresh grain. Until the same day.

That you have brought an offering to your god. Which will be a statute forever throughout your generations and all your dwellings. And you shall count for yourselves from the day after the sabbath from the day that you brought. The sheaf of the wave offering. Seven, sabbaths shall be completed.

Count 50 days to the day after the Seven sabbath, then you shall offer a new grain offering to yahua You shall bring from your dwellings to wavel. Love to tenths of an eva. They shall be a fine flower. They shall be baked with leaven. They are the first fruits of yahweh and you shall offer with the bread.

Seven lambs of the first year without blemish one. Young bull and two rams. This will be as a burnt offering to yahweh. With their grain offering and their drink offerings and offering made by fire. First suite aroma to yalpa. Then you shall sacrifice one kid of the goats, as it's in offering.

And two male lambs of the first year. As a sacrifice of a peace offering. The priest show. Wave them with the bread of the first fruits. There's a way of offering before y'all play with the two limbs, they shall be holy to y'all way for The priest. And you shall proclaim on the same day that it is a holy convocation to you.

You shall do. No customer work, on it. It'll be a statute forever and all your dwellings throughout your generations. When you reap the harvest of your land, You shall not holy reap the corners of your field. When you reap nor shall you gather any gleanings from your harvest? You should leave them for the poor and for the stranger.

I am yahweh, your god.

Then you always spoke to Moses saying, speak to the children of Israel saying. Then the seventh month on the first day of the month, You so have a sabbath rest, a memorial of blowing of trumpets, A holy convocation, you shall do no customary work on it. Mutual offer and offering made by fire to yahua.

And you always spoke to Moses saying. Also the 10th day of this seventh month. Shall be the day of atonement. It will be a holy convocation for you. You solo, flick your souls and offer an offering made by fire to y'all way. And you shall do. No work on that.

Same day for it is the day of atonement. To make a tournament to you before you all pay your god. For any person. Who is not afflicted in his soul on that same day, shall be caught off from his people. Any person who does any work on that, same day that person, i will destroy.

From among his people. You so do no manner of work. It shall be a statute forever. Throughout your generations in all. You're dwellings. It shall be to US sabbath of solemn rest. That you shall afflict your souls on the ninth day of the month at evening. For me evening to evening.

You shall celebrate your sabbath. Then Yahwe spoke to Moses saying. Speak to the children of israel saying. The 15th day of this seventh month shall be the feast of tabernacles. For seven days to yawa. On the first day there shall be a holy convocation. You shall do no customary work on it.

For seven days, you shall offer an offering made by fire to y'all way. On the eighth day, you saw have a holy convocation and you saw offer and offering made by fire to yahaway It is a sacred assembly. And you shall do no customary work on it. These are the feasts.

Of yawhi which usual proclaim to be holy convocations. To offer an offering made by fire to yahaway. A burnt offering and a grain offering a sacrifice and drink offerings, everything on its day. Besides the sabbaths of yahweh, besides your gifts, besides all your vows, besides all your free will offerings.

Which you give your way.

Also, in the 15th day of the seventh month, When you have gathered in the fruit of the land, You shall keep the feast of yahweh for seven days. On the first day. There shall be a sabbath rest. Then you shall take for yourselves on the first day, the fruit of beautiful trees.

Branches of palm trees, the bows of leafy trees. And willows of the brook. And you shall rejoice before you always your god. For seven days. He shall keep it as a feast to your face for seven days in the year. Which will be a statute forever in your generations.

You shall celebrate it in the seventh month, you shall dwell in booths. For seven days all who are native israelites, shall dwell, in booze. That your generations may know that i made the children of israel. Dwell in booths when i brought them out to the land of egypt. I am yahweh.

Your god. So, mooses declared to the children of israel. The feasts. Of y'all play. So far the reading of god's inspired and inherent word. We have here something of a conclusion. Uh, not just of The. Uh, section of leviticus up. Until this point, in fact, an application of what was concluded at the end of chapter 22.

You remember chapter 22 and ended very similarly to How exodus 20 began when god had gathered Israel to himself at the At Mount Sinai and had given them the ten commandments. And identifies himself, i am your always sanctifies you who brought you out of the land of egypt to be your god.

I am Yahweh and that is how chapter 22 had ended. And that which the lord had done in. A singular and great way at Mount Sinai and gathering his people to himself. He has now provided for them in the tabernacle. A portable place. For his glory to dwell among them.

But you remember at the end of the book of Exodus, when his glory, they finished building the tabernacle, according to gods instruction. No one has glory filled the tabernacle. It didn't really serve very well as it quote, unquote tent of meeting because mooses couldn't go in there. And so, there could be no meeting.

And that's how Exodus ended it with the question up in the air. How? Can god's people enter in and draw near to the glorious. God. And so leviticus began. Um, yahweh cried out. From within The, i think it was tabernacle of meeting at the beginning of Leviticus. Let's see here.

Yes. Now y'all have a cold to mooses and spoke to him from the tabernacle of meeting saying. And, And the word meeting there. Is actually the word that is translated feasts. Throughout this chapter, there are a few times. Where the, the word feast appears in the english and it's translating Hog or hog.

Uh, a Uh, pilgrimage. And you can even hear the Arabic. Um, Cognate word. The hog is. The place in mecca that all of the Muslims make their pilgrimage to Well, thank god these pilgrimages and that have nothing to do with each other. Uh, except for the that it's a similar word.

But, For instance, when it says, the feasts of yahweh in verse 2 and my feasts in Uh, in verse 2 and the feasts of yahweh in verse 4 and the feasts, Of your way. At the end of the chapter and verse 44, it's all just meetings and it's exactly the same word as tabernacle of meeting and so if If you read it.

Uh, more literally like that you can hear how this is really the culmination. Uh, this is not. Um, you know, the lord, finished the holiness code and he checks that off the list. And all right. What's uh, what's what's? The next thing to put in the, in the manual, for the ceremonial code of israel.

Oh yes. They need to know about their calendar. And so we're going to do the the yearly calendar in chapter 23. No. The whole point. Of. The offerings, the ways of drawing near. Uh, that he has given and the cleanliness code and the holiness code by which the tabernacle is maintained, as consecrated for them to draw near is so that the tabernacle can function as a tentative meeting for the meetings.

Are throughout the year. Now, in three of these, all israel was to come. Uh, to the tabernacle of attentive meeting where God had put his name. And later. Of course, that would be the temple. Uh, but And so those three are pilgrimages. And in fact, that's where that that word for pilgrimage appears it appears with the pilgrimage of unleavened bread in verse 7 and then the pilgrimage of tabernacles In verse 34.

And there are a couple more instances but it's especially in connection with those two. So god gave his people, an annual calendar. Uh, when it was still, the tabernacle still the temple, Still looking forward to christ. Uh, the annual the annual calendar. Was superimposed over. Uh the weekly calendar which of course, belonged to humanity from the creation even before the fall.

And Belongs to the church now as new creation. Uh, The. Uh, The annual calendar looked forward to when the lord jesus would come and he would fulfill Not just the priesthood, not just all of these sacrifices, but even the annual calendar and the things that that each part of the annual calendar looked forward to, All every single one of them.

Uh, would be fulfilled and subsumed and Um, Obsoleted and superseded by jesus himself. Uh, this is why. God's church does no longer has an annual calendar. Because the one to whom the annual rhythm looked forward has come And now there is a weekly rhythm. Uh, because in jesus, That which you had all of these annual meetings with god.

Uh, to look forward to has been fulfilled continually. Uh, the great high priest no longer. Uh, never leaves the holy of holies. And those who are in him are united with him and seated with him there. Uh, but even when we pass from this world, And our souls. Are absent from the body and present with christ.

There are continually perpetually there. And the lord Jesus. Now has given to us. Not a couple of high days throughout the year so that we would have this kind of annual rhythm To our life with the lord. Uh, but he has given us the highest day. Every single week.

Now, that's a difference between What we the greater glory of what we had now, what we have now and the lesser glory of what they had, then, although You can see in verse 3, that all of this is still related to the sabbath. But you had the, the weekly sabbath and then you had Um, The high day.

The extra sabbath. That would That would come. With the beginning of the feast. Of unleavened breads. It was a Um, It was a unique sabbath. So you had the high day sabbath that would be the the first day of unleavened bread. Of course you would have the Passover on the 14th day.

Uh, but you would have the passover After sundown. On the 14th day. And then the 15th day, Uh, would would be a Special sabbath. And on that special sabbath. You would have the wave offering of Of the sheave that was brought. Now, this might be Uh, quite a long time after the harvest but they were not allowed to eat from any harvest.

Until the wave offering on the first day of unleavened bread. On that sabbath. Um,

Sorry, the day after the high, the high sabbath. There in verse 11. They were not to eat until that wave offering had been offered to the lord. So, you have Uh, you have unleavened Feast of unleavened bread with the first fruits in the first month. That would be 14th and 15th day of the month.

And then the seventh month. You would have the feast of booze or the feast of tabernacles. Which that month would begin with the trumpets on the first day of the seventh month. And you'd have the blowing of the trumpets and that would that seven times throughout that day, you would have the blowing of the trumpets and it would announce that the seventh month had come And these were kind of their two high months.

Um, the first and the seventh month, and as you can tell doing the math, they're spaced exactly six months apart and so you can get a feel for how these are designed to give this annual rhythm. Uh, to to Jewish life as they look for the year of god's favor.

Isaiah in particular proclaims, that there is a year of god's favor coming. And Jesus. Uh in his when he begins his earthly ministry, he reads that passage In. The synagogue and he proclaims. They arrival of the year of god's favor. And so there was this yearly rhythm in which they looked forward to that year of god's favor.

Uh, which Um, Incidentally, Jesus has Um, Earthly ministry was actually three years long but as looking especially forward to When Jesus would come and he would fulfill all of these things that the yearly rhythm of their life, Looked forward to. So, in the first month, Um, You would have passover followed by the beginning of unleavened bread, and the second day of unleavened bread, you would have the wave offering.

Uh, which would not only recognize that God is the one who had given them everything that they had gathered in. Uh, but once the wave offering had been offered before the lord then they could start eating from that. Um, From that particular harvest. And then you would have in the seventh month.

The trumpets at the beginning of the month, on the 10th month, you'd have the day of atonement. Uh, which fixes the annual day? Remember, back in chapter 16, they had They had gone through the Um, Procedure for the day of attainment and perhaps that took place on the 10th day of the seventh month, perhaps native, and a boy who And that whole, Um, disaster.

Had occurred on the 10th day of the seventh month. That's why the atonement. The day of atonement, ritual was necessary for the reconsecration and reclining and reconsecration of the tabernacle. And then, with your Freshly reconsecrated, tabernacle the 10th day of the month, then you'd have the feast to booze that started on the 15th day.

Of that month. And it was a feast especially for rejoicing. Um, You were supposed to get and I think it said fruit. Where the Hebrew word is actually foliage. Um, Yes, chapter 40 fruit of beautiful trees. Uh, but they were supposed to make really beautiful looking temporary. Uh, Plant houses.

And they would do that all around. Uh, wherever the tabernacle was And they would all gather there and it was a feast of rejoicing. Uh, which is very different than how they remembered or at least how they acted in the wilderness. All right, God is teaching them even. Uh, at the beginning of the wilderness period, God is teaching them that they should rejoice before him as the God who has gathered them to himself.

And have, you know, these fantastic campouts with the lord until they come into the land? And and that is the Um, The perspective that God teaches them by the feast of tabernacles to have Who, who wants to have? Um, permanent houses when you could be in these booths. Uh, rejoicing before the lord who has gathered you to himself, And so once, They did have their permanent houses with all the blessings that came with that.

They were still on the seventh month, the 15th day of the month. Uh to rejoice before the lord in a fashion, that reminded them of what a blessing, those wilderness years were, Well, needless to say the people of Israel. Already, we have seen and In Exodus did not treat it like a blessing to be in the wilderness with God, you know, they even said things like, oh, that we were back in Egypt horrors.

Go. Pull them out of Egypt in order that they could be with him and they say oh that we could be back in Egypt and of course, You know, when we get into numbers, we'll find that they grumble their way. They grumble their way all the way through. But the lord teaches them.

Um, Is is teaching them. Instructing them, that their attitude should be different. Well, once they come into the land, there's another feast. That they are to observe. And that's the third of these pilgrimage feasts. And it's Uh, it's the feast of weeks. Um,

Uh, sorry the wave offering is also Once they come into the land, Obviously, they don't have. Crops as they move through the wilderness. Um, But the, the wave offering. Initiates, this seven weeks, the sabbath of sabbaths. And then on the 50th day of the month, Uh, they are to To bring a grain offering and Uh, it's a grain offering that is actually baked with leaven.

Which, you know, then that is not offered at the altar. Nothing would leaven. Was allowed to be brought to the altar, but those loaves baked with leaven, then would be combined with the peace offerings. That belonged to the feast of weeks. And that would be. A special offering special portion for The priesthood.

And, Roughly speaking. I think that? Unleavened bread was supposed to be the beginning of the harvest. And then, Feast of weeks was supposed to be. The end of the harvest, but if you can't From unleavened bread, which is Um, 15th day of month, one. And then you add 50 days to it.

Uh, basically, you are Into the beginning of the third month. And so, The lord gave them a holiday month and in Or a month with the high day in it. In the first month. And then, in the seventh month, And you had the one that was, Let's sabbath of sabbath's seven.

Uh, sevens plus one because the day the the wave offering is one day after that. After the sabbath of the Passover. And they would have what they're called Pentecost. Pentecost, of course, is just from the word 50. And that's what was being celebrated. In Jerusalem. When the lord poured out, the spirit, From heaven.

So, there's this. Uh, annual calendar. But the annual calendar was not. Uh, so much reveling in themselves. Because it was an annual calendar of meetings. We say, feasts. But the primary word is meetings meetings with god. And even the sabbath itself is a meeting with gaudi, a holy crying out, Or calling together the word for convocation here.

Is again that same word for crying out. Y'all play cried out from the tabernacular called out. Uh, from the tabernacle. Of meeting at the beginning. So, their calendar was built around being called together. To have a meeting with god. We? It was not. You know, there were there were things that they remembered You know, the Passover, they remembered the exodus Tabernacles, they remembered.

The wilderness. But the nature of it was not a remembrance of the past. It was a meeting with or it was just supposed to be A meeting with the god who was still their god in the present. And the meeting that looked forward to. Being eliminated. When the lord jesus came, they probably didn't understand the looked forward part.

As well as we do now. Uh, like hebrews does reading leviticus and In light of the fullness of god's revelation. In the lord, jesus. But it was primarily not to be. It was primarily to be a being called. To into the presence of god to have a meeting with god.

For christians, that continues in the sabbath. Um the sabbath keeping that remains which of course revelation 1 calls the lord's day. That's what we are to do, tomorrow. We're to view. Tomorrow, and every lord's day as a being called. In this case, not to the tabernacle, but cold to heaven, To meet with god.

So this holy convocation, this holy calling together or assembly Um, is. Uh, a meeting with god. And, So, the weekly sabbath now, Uh, participating as it does under jesus's priesthood in heaven itself. Is higher. Than any of the high days. That the lord had put into the annual calendar before.

And probably, you can. Uh, you can hear and see how sad it is. That men have come up with their own calendars. Now, And they. They introduce a new annual rhythm when the lord got rid of the annual rhythm. Uh, as a part of the fullness of the glory.

Of jesus, having fulfilled. With this calendar, looks forward to. But let us Let us see what god has given us. That his calling us together. Now, as a calling together to glory. And the primary nature of the lord's day. Is a meeting day with god. Um, that's not just from the end of isaiah 58.

That we get the the biblical or reformed. Uh, doctrine for How the sabbath is to be kept. And now, the lord's day is to be kept now. God has made the lord's day. A holy convocation. To use the language with, which Um, Leviticus has translate or nuking james as translated that in leviticus 23.

Then, let's pray. Our father in heaven. We thank you that you have. Made the way for us to draw near. So that we may meet with you. And we thank you that you have given us. Um, Now, not Weekly sabbath that. Is. Part of an annual looking forward to the lord jesus.

But you have sent your son and you he has ascended. And taken his seat at the right hand. And we pray that you would. Give us to rejoice over the fullness of that. And, To meet with you. In heaven. Lord, stay by lord's day. Help us lord not just to Remember what you have done and look forward.

Um, To. Our own entering glory. But help us to meet with you to have a meeting day with you. On each lord's day. Granted, we ask by the minister of your spirit in jesus name. Amen.