

## ***Called Meetings with God***

**Main idea:** YHWH has saved for Himself a people among whom to dwell, and whom to call to Himself

**Introduction:** Putting the tent of meeting to work for its purpose. The goal of Exodus and Everything.

### **1. Meetings at the Tent of Meeting.**

#### 1. "Meeting"

1. Ongoing acknowledgement of mercies (Passover, Unleavened Bread, Firstfruits, Pentecost)
  1. Redemption
  2. Provision
  3. for Priesthood (who are provided by Him) and for Poor and stranger (which we have been, and He provided for us)
  4. But especially meeting (itself) with God (Himself)... the consummation of these^^
2. Rejoicing to have Him above all (Tabernacles)
  1. Trumpets announce that it's coming
  2. Atonement reconsecrates/refreshes the tabernacle for it
  3. Beautiful booths
  4. Rejoice before Him

#### 2. "Pilgrimage"

1. A blessing in the new land. cp. Firstfruits, Pentecost, Tabernacles
2. Can now be done weekly
3. Goes all the way to heaven

### **2. Holy Convocations.**

1. The point of our creation (v3)
2. The point of our redemption.
  1. In an ultimate sense
  2. Especially experienced in the gatherings of the church:
    1. First at tabernacle/temple
    2. Now in the assembly where Christ Himself presides in our holy convocation and

communicates that through His elders (cf. Ps 107:32).

### 3. An annual rhythm.

1. Annual rhythm of anticipation (cf. Isa 61:1–2; Lk 4:16–21).
  1. Not memorials so much as meetings.
  2. Each year looked forward to a year of favor/fulfillment.
2. Weekly rhythm of exultation—meetings until we join Him for a permanent meeting.

<sup>3.</sup>  
**Conclusion:** meet with God weekly in Christ in the holy assembly.  
Meet with God eternally in Christ in that holy assembly!

(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](http://hopewellarp.org))

Leviticus Chapter 23, these are God's words. And the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings. 'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the LORD's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.'

"And the LORD 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 bring a sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin.

You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in 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 fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.

You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the first fruits to the LORD. And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.

Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. The priest shall wave them with the bread of the first fruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations. 'When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleanings from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.'

"Then the LORD spoke to Moses, saying, "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.' " And the LORD spoke to Moses, saying: "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God.

For any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that person. I will destroy from among his people. You shall do no matter of work. It shall be a statute forever. Throughout your generations in all, your dwellings. That shall be to you. A sabbath of solemn rest. And you shall afflict your souls. Well, the ninth day of the month at evening.

From evening to evening. You're so celebrate. Your sabbath. Then you always 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 Yahweh. On the first day, there should be a holy convocation.

You shall do know customary work on it, for seven days. You saw offer and offering made by fire to yahwe, On the eighth day, you shall have a holy convocation. And you saw offer and offering made by fire to yahwe, it is a sacred assembly. And you shall do know customary work on it.

These are the feasts of yahua. But you so proclaim to be holy convocations. To offer an offering made by fire to yahweh. 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 to yahai. Also, on 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 and on the eighth day, a sabbath rest.

And you shall take for yourselves in the first day, the fruit of beautiful trees. Branches of palm trees and bows of leafy trees and willows of the brook and you shall rejoice before you are your god for seven days. You shall keep it as a feast to yahweh for seven days in the year, it shall be a statute forever and your generations.

You shall celebrate it in the seventh month. He's so dwell in booths for seven days old were native israelites shall dwell in booze. That your generations may know that i made the children of Israel dwelling booths. When i brought them out of the land of egypt, i am yahweh.

Your god. So, moses declared to the children of Israel. The feasts. Of y'all play. So far the reading of gods inspired and An errant worked.

There is a rejoicing throughout the 23rd chapter of leviticus and what god has accomplished. In the first 22 chapters of leviticus. There are two different names that he gives the tabernacle one is Have what we sometimes? Just read is tabernacle and it's a word. That means dwelling. And then sometimes there's the tent of meeting which is the other name that it is given.

In. In Moses, and throughout the Throughout the old testament. Where it is a tent of meeting in the word tent. There is actually different than the word tabernacle and In the other name by which sometimes goes But as it was at the end of the book of Exodus, you had a great problem because It was the tabernacle the dwelling place where god would make his glory to dwell in the midst of his people.

But you remember when his glory came and in dwelt the tabernacle It ceased to be able to function as attentive meeting because moses couldn't go in. To meet god. And you remember at the very beginning of this book, then Those wonderful words yahweh called to Moses. From the tent of meeting.

It would be attentive meeting yet. God would give the way of overcoming this obstacle. He would not diminish his glory. It would still be the dwelling place where he made his glory to dwell in the midst of his people. But he would provide away for the people by their representative in the high priest to enter.

Now, one of the difficulties that we have had along the way in our Um in our preaching through leviticus is translation that just as not that literal. So we don't see In the english as we have it in our version. Uh, so plainly so easily what the lord is saying.

Certainly every time we see the word burnt offering and we remember that, that says ascension, we remember now Christ is ascended and we who have laid our hands on him, who has slaughtered for us and whose blood has been applied for our sake, we ascend by faith in him, we are with him spiritually.

And some now, even their souls have ascended to heaven. They They have died and their bodies are resting in the grave, but their souls have been made, perfect, and holiness. Remember from this morning christ, the grateful filler has finished that work of sanctifying them. And there their souls are with actual cherubim, not golden turban pasts, that which the veil had represented joined to jesus.

Why, why are they there? Because for the believer, to be absent, from the body, is to be present with christ, and that's where his flesh has gone. And in the new, and living way. Now, we visit week by week. Right. Where quoting now from Uh, from hebrews chapter 10, which is where it says, don't forsake the assembling of yourselves together.

It's almost like saying that it would be okay with you to die and not have your soul go to be with jesus, where he is in that of which the holy of holies on earth was a was a copy. Would you give up the lord's day assembly in that sabbath?

Keeping that remains zebs, 4 9 said and starts to open up. Jesus being the fulfillment. The completion of all of these wonderful things. And the holy convocations. Of his people but we get a little bit ahead of ourselves. We'll try to read to you. The first four verses. Replacing.

In places where The word appears convocations but it's just the word for call. Oh, it's the same word. As at the beginning of the book yahweh called. Uh, to Moses from the tabernacle of meeting. And the word feast. Uh, throughout this chapter is actually translating two words, most of the time.

It is translating the word meeting. Same word as from tentative meeting. And so if we had it more literally it would be much easier to see, wouldn't it? They the the tend to meeting actually. Actually. I was gonna say made fit for us, but it was we who are made fit for it in the priest and the sacrifice.

Uh, and now it is actually for them attentive meeting. And now that they've got the dwelling of god among them, that is also attentive meetings. Chapter 23, is the lord saying. Now, here are all my meetings with you. And he was giving his people to have the rhythm of their life established by being called holy callings together her, holy callings.

Being called to these meetings with god. That would be weekly. Yes. And we'll see you in a moment but especially punctuating the annual rhythm of their life. Under the administration of moses. And those of you who, Who have come to see that administration of moses administration of christ? Uh, should probably already anticipate.

Well, especially if you did the devotional on thursday. Um, or friday already anticipate that under the administration of christ. It's not an annual rhythm anymore. There's a weekly rhythm because the anticipation has been fulfilled. We have one foot in heaven. Anyway, again, getting ahead of ourselves Chapter 23, and you always spoke to Moses saying speak to the children of Israel and say to them the meetings of yahweh which you shall proclaim to be holy callings.

These are my meetings. Six days, she'll work be done but the seventh day is a sabbath of sabbath thing. A holy calling. You shall do no work on it. It is the sabbath of yahweh in all your dwelling. These are the feasts of yahweh. Sorry. These are the meetings.

Of yahweh. Holy callings, which you shall proclaim at their meetings, the phrase appointed times there is actually translating the word meetings again and and you can see how redundant it feels if we make it literal. But perhaps if the lord is being redundant, it's in, its intentional is on purpose to drive home.

You see you are not just created to know your god as all of your blessedness and you in his image set apart to him, the the sabbath. The sabbath in verse 3. That's something that belongs to all humanity at first, doesn't it? No creation. But now that god has gathered to himself, a people that he has saved from out of egypt and called to himself that sabbath.

Which is a perpetual moral commandment for all people in all ages. Now is for his people who have been redeemed through the blood of the sacrifice represented in their high priest. That sabbath is a meeting with god, on which he calls himself together. People together to meet with him.

Now, it can't be. That sort of feast that is. In verse 6. And then in, Verse 34. And then in, Very verse 41. And those three places, the word feast is actually translating a word that means pilgrimage. Some of you who know a little bit about islam will be familiar with a place called the hag Uh, and the, the arabic word hag means pilgrimage and it's actually borrowed from the Hebrew, which is the word behind these one day, they will have to make pilgrimages Now.

They don't have to make pilgrimages yet because they're all gathered around the tabernacle the whole time in the wilderness, Some of this is not to be fulfilled until they come into the land. And now we don't have to make pilgrimages at all. Where do you? And i have to go.

If we are going to gather to the tabernacle, where is the priest? And the blood of the sacrifice that has consecrated? Are gathering. We only need to assemble with his people wherever he has put us because the assembly on earth joins the assembly and glory, where jesus sits above the cherubim.

The great display that jesus is yahweh. Everyone who has ever been saved, even if they had any sort of errors in their theology. Well, their theology is perfected upon death. Praise god. We are all looking forward to that, great instantaneous, seminary education, that we will receive. But when they come to glory, who is he who sits above the cherubim?

Is it not even now in his full humanity? The glorified resurrected jesus. And so, this is something that even when they were in their dwellings every week, every sabbath, In among israel, although they wouldn't go up to Shiloh when the tabernacle was there or jerusalem. When the tabernacle was there or Jerusalem late, when it later, it was the temple.

That was there even in their dwelling's. They were to keep a sabbath to god when they gathered, for instance at a synagogue that was That was central to wherever they were located. It was a holy calling together to meet with god at least. In this case, In spirit. If That they couldn't make it to make the sacrifices.

This is one of the reasons why it was so necessary. That That forever israelite family. They would make the three pilgrimages a year. That they would go and they would see the smokeified ascension. As it was going up. And know that week by week when they were back home, keeping sabbath Even in their dwellings keeping sabbath that this was a matter of the heart, the heart was to ascend to god and faith.

The heart was to ascend to god, in hope of the sacrifice, who would come and would actually take away their sins. Isn't that what hebrews says that they should have understood from their ceremonial law that the blood of the bulls and goats wasn't taking away their sins? It looked forward to it but it wasn't doing it.

How do you know? Because they had to do the same thing year after year. Was hebrew saying so long, as they still had an annual calendar of sacrifices, They should have understood that that which they were keeping, and they're dwelling every sabbath had not found its fulfillment. But now that god has given the once for all sacrifice of jesus and the calendar of the church is not annual but weakly, praise god.

We know that that which they looked forward to under mooses has been completed in christ. And we in our dwellings as it were also in our homes. True And yes, you should keep sabbath in your heart and when you go home from the assemblies and the church, we should keep sabbath in our homes.

But here, as we are gathered in this satellite congregation of the congregation and glory, We have one foot in heaven as it were. And our refusal to observe annual days, says, jesus has finished his work. We worship in heaven, we assemble in the lord's day. There is no longer this sacrifice that we have to attend three times to be reminded.

When we come back home every single week, we have the Lord's supper in which the lord's death is proclaimed. Displayed not as something that we remember backward, but something

that we remember upward where he, who has ascended and we by faith in him, our seated with him in the heavenly places.

The israelite calendar. Such as it was was glorious. Do you see the great things that were pictured to them? About what christ would accomplish about the purpose of our creation and our redemption. And the canceling. The superceding, the fulfilling the reality that came. And so we put away the shadows.

Is all the more glorious. This is what your confession means. When it says, With less outward, glory. Much greater greater true glory. Spiritual glory and efficacy. In our worship. And so, The tent of meeting is the tent of meeting in our life to doesn't it. Is, isn't it? Week by week.

Punctuated around meeting with god. This is one of the things if you have something else in your life that arises sports or arts or God forbid TV programs or community activities, or whatever it is. That threatens. You're being called together with the church. Or if you are government. Should declare gathering together with your church to be non-essential.

The believer whose entire life is being gathered to god to meet with him in jesus, and who is given a weekly assembly and in which we participate by faith in that which is already incurred occurring in glory, we will never give up assembling The only way that they could keep us from doing so, is by executing us and sending us to the assembly.

That is perpetual instead of weekly. But so long as we live in this world. We will meet in heaven. Every week as the lord jesus. Has given us. To be able to do. Well, these meetings, these meetings We're not just memorial, but especially ongoing acknowledgment of mercies. There were centered in the first month.

Where you would have the The passover and the feast of unleavened bread, which included the feast of the four. First fruits and started the timer for for pentecost, and that would be the beginning of their harvest. They're beginning, the beginning of their harvest was 50 days long. Um, but the first part of their, their harvest would be You would have the, the Passover.

On the 14th and then you'd Have the evening and the 15th unleavened bread would begin and the 16th the The wave offering of the first fruits would be and then 49 days from the wave offering a sabbath of sabbaths. From the wave offering, you would have the 50th day, which was what Pentecost means, you know, something about numbers and the the root pint in english.

You can you can hear that there. Uh, but here, they would remember that the lord had redeemed them to bring them to himself. And that he took care of them. He was the one who gave them bread from heaven day by day, because they couldn't soul, and they couldn't reap.

And so every day they received mana from heaven. In the wilderness. Praise god. And then when he finished giving them the mana from heaven, then he would give then the feast of the first fruits and the feast of Pentecost. And, and you'd have this kind of opening of the harvest season, even the pentecost itself would be the first week of the third month.

Roughly Well. You'd have the first month which had all those days in it and then the seventh month, and in the seventh month, first, day of the month, what happens? We paying attention as we read, you have the trumpets. And what to trumpets, announcer, trumpets announced the coming of something or someone great.

And this case both, They're gathering to the king and once a year they would remember that this gathering to the king is not just a calling together for meeting with god at the at the

tabernacle of meeting on earth and a, a pilgrimage to the place where god has made his name to dwell, but that god by himself is more than anything else.

And so they would all come up to wherever the tabernacle was whether it Shiloh or whether a jerusalem or they were at least to do so. And we don't have much. Evidence that israel was ever very good at keeping These days, sadly, but this is what the Lord gave them to do.

And they were to make. And i think it, it says, fruit of beautiful trees. We have good, we have a footnote that says foliage. And to take beautiful parts of beautiful plants and beautiful trees and make these tents and have a camp out with god. And yes, kids, one of the reasons that you love campouts is because god has wired you that way.

So that you would view belonging to him and having just him not your home with all of its conveniences and all of your things and all of the stuff that they god forgive them and us, because we are like them in our hearts, all of the stuff they grumbled.

They couldn't have because they were stuck out here in the wilderness with this manna, senator around this tabernacle, when will we get to go to a land where we'll have our own house and our own property and get to You have god. And so, he gives them. Not a day of Of afflicting themselves for the tabernacle the day of atonement.

Was a day for lowering their souls, humbling their souls before god on the tenth day. But the the feast of tabernacles which would start on the 15th day of that seventh month, it was a day for rejoicing. It was a week long day of remembering, how wonderful the wilderness time ought to have been.

If they had rightly understood it. From the perspective of having been gathered to god. And how often we need our sabbath. Every single week as we've grumbled and complained, through another six days, And i'm not saying that we aren't subject to grumbling and complaining on the first day of the week.

God forgive us and God help us how much we need to gather again, to god, to behold Him who is all of our joy to say with the psalmist again, after having visited the holiness of god whom have i in heaven, but you and there's nothing else. I desire on earth beside you.

All sabbaths were supposed to be that way. But there were these High days in the annual calendar. And you can feel the annual rhythm, right? And you say, first month, seventh month or six months apart? Tabernacles and unliving bread are exactly six months apart and you'd have this kind of machine of looking forward to the fulfillment of when we would come at last to having Entrance into heaven and we would never again need to make pilgrimage in order to have meetings with god.

Because he has brought meeting. Him to us. And you have this repetition in all of your dwellings, and all of your dwellings and all of your dwellings Reminding us that this wasn't something that was especially for. The gathering that was on earth. But something that they were each to take home, They were to take the provision of god, the memory of his being, all of all of their provision and their, their redemption first in the Passover and their provisioned in the way of offering in Pentecost and wanting even to image god.

At Pentecost. In two different ways, one for the priests and the other for the poor. You would bring. They were to, they were to bring now for everyone of Of these high days. It came with the full gamut of offerings made by fire that summary way that he describes here.



The, the sin offering which would, of course have to be offered first and then the ascension and the tribute and, and the piece, and all of those things. But at Pentecost, they were to bring a wave offering of Did you catch it in verse? I think seven, no. Yeah, it was 17.

I was just on the wrong page. Baked with leaven. That wouldn't even be brought to the altar 11, couldn't come near the altar. He was given the priests good bread. I don't know if you've ever had. Unleavened bread, which, you know, praise god for the the good job that is done with the unleavened bread that we have at this table.

It was not meant to be as miserable as humanly possible. For those of you, whoever eaten matzah and thought that matzah was holy, But well you if you have a, even a good bit of let unleavened bread and then you have a really nice nicely, baked some of you Have blessed various families in the congregation with your home baked leavened bread and the priests would get that head to cost to go along with and extra peace offering.

And extra sin, offering the sin offering was doubled, rather. Uh, at Pentecost and so they'd get lemon bread and extra meat. But he also makes provision for the poor. Doesn't he in connection? Reminding them that he who has provided for the priests. That they should be imaging him. He has provided them with priests and they should be imaging him in this commanded, generosity to the priest at that time.

And also, when it comes to the end of that front, part of their harvest time, and You know, they that had different crops at different times of the year and what a wonderful land they must be coming to, right? There's going to be 40 years until they get there.

That's their own fault but it's going to be 40 years until they get there and he's giving them feasts that come, you know, the, the first round of harvest is 50 days long and starts the harvesting for the year. And they would have the wave offering. Um, On the second day of unleavened bread.

And once that had been offered, they could start eating from that year's harvest, but they would be harvesting different things for six months, until they got to the seventh, the seventh month. And then they would have the slow season. You know, it's it's like halfway to heaven. Right? The trees that bear 12, kinds of fruit and you have this Uh, this implication that Perhaps it's, you know, continual fruit and variety of fruit and god knows all the things that he's implying there.

But they're going to be harvesting different stuff for six months long. How generous is the provision of the god who has redeemed them for himself? But how infinitely greater? Then all of the rest of that provision. Is his providing him himself. And that was the point to their calendar.

That all looked forward to christ to the year of his favor. When jesus appears on the scene. And you have that that first round of Um, Of of teaching in the synagogues. In Galilee and luke 4 and he picks up one and he reads from the beginning of isaiah 61 and the year of god's favor.

That if you add this annual calendar year after year, after year looking forward to A time when it would actually be fulfilled. And jesus. Yeah, the start of his earthly ministry says it's here. It's fulfilled in your hearing. It's not even a feast time, you're just an sabbath gathering at your synagogue, meeting with god in your dwelling, but he to whom all of it looked has just read and preached isaiah about himself.

This is fulfilled in your hearing. And praise god. That jesus. Ascended into heaven. And this is one of the ways, it was better for us, that he would ascend For if we had together to him, who

is the tabernacle on this side of glory? And we don't have our, you know, teleportation bodies yet.

Yeah, we would have to find wherever Jesus was. But now he has ascended into heaven, and he poured out his spirit. Who joins us to him by faith. Applies. The blood of his sin offering to us so that our bodies sprinkled with clean our bodies washed with pure water.

Our hearts are sprinkled clean by Christ's blood of an evil conscience. And we gather through the new and living way. That is his flesh. So it was the point of our creation as the point of our redemption. Every week of the Christian's life, should be punctuated by remembering that this is weekly gathering is also ending one day.

There's a Sabbath keeping that remains for now isn't there? But it will be repeated, who knows? If there are mornings and evenings in glory, there are no night there. But we will have one continual perpetual. And I don't know how the physics of the new heavens and the new earth work.

But I know that when we get there, there will not be people trying to keep the old calendar of the incomplete state. And neither should we keep the old calendar of the shadow state under Moses? Now, that God has brought his church under the sun. The Lord Jesus Christ.

The annual rhythm wasn't rhythm of anticipation as they met with God not looking back so much as looking forward to the that year of favor and fulfillment. And now the weekly rhythm is still a little bit of a weekly anticipation, but it's also a weekly exaltation ex-u-l rejoicing to come and to heaven itself by faith.

And we will never give it up. We will not wish that we could go back to pass over and Pentecost unleavened bread and eat from the tables that they have at those times. Can you imagine at the beginning of, Of, you know, flowing out of the day of Pentecost and and how Jewish background believers and they did, they had such a hard time giving it up and God blessed them by destroying that temple.

Praise God. Uh but even in the time between the day of Pentecost and the temple, you remember there were those who wanted to keep the day's days that the Lord did instituted and keep them unto the Lord. And it was a problem in Rome and we'll get there in Romans 14, which is not saying, you know, any man can invent any day that he wants along as he keeps it under the Lord.

Well you know what? Second commandment breaking insanity. That would be. Is talking about the days that God had given them, that looked forward to Christ. And, and they were, they were enjoying by faith in Christ and yet they were not appreciating. How the resetting of the calendar from annual to weekly?

Was a rejoicing in what Jesus had done and what they were being given to do week by week. So that Hebrews 13 says, why are you trying to eat at their feasts? Why do you feel bad about their excluding you from their feasts? Go outside the camp where Jesus is and be with him.

We have a table, they have no right to eat from. We actually eat at table feeding upon Christ in fellowship with heaven. Put away the shadows. And one day as glorious and marvelous. Is what we enjoy, Lord's day by Lord's day. Now We will look back at this time as a time of incompleteness.

When not all of Christ's church had yet been gathered in. When we were still struggling with our sin, a week by week and barely able to make it to the beginning of another one. And so

grateful, that there was a lord stay and, and there was this resting upon god and coming to him, and singing in prayer and reading, and especially the supper with our congregation because we desperately needed it so badly.

But there's coming a time of perfection. In which we will not just be like those blessed departed, souls. The souls of the just make perfect the remainder in that cloud of witnesses. That god most certainly does finish the work that he started that jesus. Most certainly does fulfill all of it.

But it won't just be souls. All of us will be gathered. All of our souls will be perfected. Our bodies will be resurrected And we will meet. With the god. Who has called us to himself. It's a wonderful. That's what leviticus is about. The god. Who saved us that we would meet with him?

But we couldn't. Because he's glorious. And we're sinful. But he called to us from where he is. And gave us the way of drawing near. So, that we could meet with the god who called us, And all of that way, turned out to be All about christ. For his god.

Let us rejoice to meet with god weekly in his son. Our lord jesus in the holy assembly where he had, which he has put by our dwelling places. Even as we look forward to that, final and forever meeting with god eternally in christ in the perfected assembly, And the new heavens and the new earth.

Let's pray. How we thank you, our father for what you have accomplished. In christ. And we pray for the continued powerful working of your holy spirit. To apply the redemption that he has accomplished. And give us. We pray by your spirit to remember the things that we have learned from your word that we would rejoice to meet with you weak by weak rejoice to enter heaven by faith rejoice to come to table with jesus.

Rejoice to have him preach from glory rejoice, to have him sing in the midst of our assembly, and for our prayers to come at his throne, which is for us, not only a throne of glory. But unto us a throne of grace. Oh lord, what you have done for us already as marvelous and we Are so sluggish of heart.

That we don't appreciate it like we ought indeed. Oh lord! Forgive us often our minds, our distracted to worldly. Things and hearts are affections. Fly to other things than the christ to whom we are gathered and you to whom we are gathered in him. Help us lord, help us by your spirit.

Continue to teaching us from Leviticus 23 and the whole book of Hebrews and And keep us looking forward. To being gathered. And have perfect been perfected with all of your people which you will have done at last even. So come quickly. Lord jesus. And grant to us. Your bride along with your spirits to urge all who have yet to come that they would come to the lord jesus.

And receive money or receive food and water, the food of christ, the bread Of life and the living water without cost without price in him. Oh lord. Gather into your church, those whom you're saving. Perfect them in christ. Help us by your spirit. We ask in jesus name, Amen.