

Discourse Title: Lessons and distinctions of Leviticus chapter 8 and 9

Opening Hymn: 37 – Boundless Grace

Closing Hymn: 58 - Zion's Glorious Hope

Greetings to all from your brethren of the ecclesia that meets as the Austin Bible Students.

The subject today is listed on the program as Leviticus 8 & 9. In the invitation I received it was requested I consider “Lessons and distinctions of Leviticus chapter 8 and 9”. These two chapters are covered in the publication entitled “Tabernacle Shadows of the Better Sacrifices”, originally published in 1881 by Charles T. Russell. To get an overview of the lessons and distinctions we could just read from the Tabernacle Shadows publication. This would take around 45 minutes. To get a full appreciation of the lessons and distinctions though it can take years of study.

Why is this so? Consider the audience that first received this publication in 1881 and what they would have understood of the scriptures which enabled them to see the lessons and distinctions brought out by the author. They would have had complete confidence in the bible as the word of God due to the bible societies that sprung up after Papacy’s power to persecute was broken in 1799 which began the Time of the End and the increase of knowledge then due. They would have been aware of an early awakening to the prospect of Christ’s 2<sup>nd</sup> advent at the close of the 1290 Days which culminated in the Miller movement and the prediction that Christ would return in 1844, 30 years to soon. They would have been members of the cleansed sanctuary class living since the end of the 2300 days of Daniel from 1846 and on, undefiled by the dark age doctrines of the polluted nominal system even if they were not yet separated from that system. They would have had a clearer understanding than the early reformers of justification by faith and sanctification through the study of God’s word. They would have understood therefore the true meaning of baptism into Christ’s death and the antitypical meaning of the Passover and their participation with their Lord and head in what is symbolized by the Memorial celebration that he instituted. All of this would have led to a searching and seeking to understand the manner, object and timing of Christ’s second advent and the promised Kingdom that had long been hoped for and prayed for. Such were living the reality, the antitype of what is shown in Leviticus 8 and 9 and were able to quickly see the lessons brought out in the Tabernacle Shadows publication.

Since 1881 though most need to be brought up to a similar level of understanding prior to considering the lessons of the Tabernacle Shadows publication. This point is emphasized by Br. Russell himself in the preface written in 1899 where he stated that the publication, quote “may properly be considered a supplement and sequel to the fifth volume”. End of quote. By this we understand Br. Russell meant the fifth volume of the Studies in the Scriptures series of publications which he authored.

Br. Russell understood that it is in the New Testament explanation of our Lord and the Apostles that we learn the doctrines which enable our minds to see in the types the lessons God intended and that the fifth volume of the Studies in the Scriptures series gives us the clearest explanation of these doctrines. This should lead us to first get the doctrines clearly before our minds before we start any study of the types and shadows of God's word.

What is the risk if we do not follow this order? In R1386 entitled "THE BRIDE, THE LAMB'S WIFE." Br. Russell made this statement, quote "a type must not be used to teach a doctrine, but merely to illustrate one that is already taught in plain terms." End of quote. Here Br. Russell himself is emphasizing the importance of learning the doctrines first so that we do not run the risk of incorrectly making a type out of something and thereby inventing a doctrine not taught elsewhere in plain terms.

Brethren, whether you ever reach the point of being able to study the types and shadows of God's word, study to get the doctrinal understanding first. Then as opportunity may permit and you can delve into the types and shadows you will only be confirming your understanding. Although you will not be learning anything new it will have the effect of increasing your faith as you see how God laid out the types to illustrate the eventual reality, the anti-type. God's design of his plan, and every feature of it, came first, before even the first act of creating the Logos. Acts 15:18 "Known unto God are all his works from the beginning of the world".

Before getting to the lessons of Leviticus 8 and 9 I would like to briefly address what I believe the brethren intended by including the thought of distinctions between these two chapters in Leviticus. From a dictionary the word "distinction" means "a note or mark of difference".

It is a wonderful exercise that anyone with the ability to read can do. Get out a sheet of paper and draw two vertical lines to create three columns of equal size. In the first column make a list of all the people that appear in these two accounts and what each did or had done to them. Expand your list to include the animals and likewise what was done to each of the animals. Finally, conclude your list by noting anything else that might have been done in either of the two accounts.

Next, label column two Leviticus 8 and put a check mark in that column across from anything in the first column list that appeared in the Leviticus 8 account. Then, label column three Leviticus 9 and likewise put a check mark in that column across from anything in the first column list that appeared in the Leviticus 9 account. At the end of this exercise, you will have a nice visual of the distinctions between Leviticus 8 and 9. Again, anyone that can read can do this exercise using whatever translation they may prefer. The primary benefit to this exercise is that it familiarizes the reader with the two accounts, but it teaches nothing respecting the lessons God intended.

Now let's consider some of the lessons of Leviticus 8. If I was to give a title to this section of our study, I would call this "Consecration Even Unto Death". In harmony with the principal, we first considered, from the scriptures what is the doctrine or teaching of Consecration? First, we have to define the word Consecration. The dictionary definition is to declare something as sacred, that is, devoted to God or to divine service. The English equivalent used throughout most translations is the word sanctify. Applying this personally, it means to set oneself apart, to dedicate, or devote oneself to the service and worship of God. This may seem like a foreign concept to most of fallen mankind but it is a very reasonable requirement that must be met by all of God's intelligent creation if they shall have any hope of everlasting life. The world of mankind will eventually make a consecration and for them it will be unto life to be part of God's eternal family as perfect human Sons on this earth.

What is different about the consecration necessary to membership in the New Creation to be members of God's family on the highest plane of existence, the Divine plane? We can sum up the difference with just one word, sacrifice. This is brought out in Psa 50:5 "Gather my saints together unto me, those that have made a covenant with me by sacrifice". That is why I included in the title for this part of the study the words "Even Unto Death". This emphasizes the conclusion of the present invitation to consecrate, to devote oneself to presently serve by God by entering into a covenant by Sacrifice.

The scripture that "Even Unto Death" comes from does not order these words in exactly this manner in the King James Version but the thought is there and other translations bear it out. The scripture is Phil 2:7-8, speaking of our Lord who, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

On page 394 of the fifth volume Bro. Russell translated Phil 2:7-8 and inserted some commentary, quote "He therefore humbled himself and took the bondman's form; and after he found himself in fashion as a man, he humbled himself even unto death--even unto the most ignominious form of death--the death of the cross." End of quote.

On page 66 of the sixth volume Br. Russell directly links this terminology "even unto death" to Phil. 2:8, quote, "The test put upon him was that of obedience--"even unto death" (Phil. 2:8), and all, therefore, who would share with him, as New Creatures, the divine nature, must also share with him in trials and sufferings and testings, and must prove faithful even unto death." End of quote.

From this we learn that an acceptable sacrifice even unto death is necessary to membership in the one divine family. This is emphasized in Rom 12:1 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service", and in Psa 116:15 "Precious in the sight of the LORD *is* the death of his saints."

Why is this reasonable consecration to sacrifice, even unto death, so precious in God's sight? Because it is so rare. It began with God's only begotten Son. No one could have preceded him as noted in Col. 1:15-18 "Who was the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence."

Jehovah was confident that his Son would be faithful even unto death when he prophesied of his death, resurrection and reward in Isaiah 53:9-12 "he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors."

We also see in this prophecy an allusion to others with whom he would divide and share the rewards. Heb 10:20 tells us that by his death he opened up the new and living way. During our Lord's ministry he spoke of this new and living way as a way "which leadeth unto life" but he stipulated that it is a narrow way, "and few there be that find it." Matt 7:14 If it is a way unto life why is it a narrow way?

Because it requires a consecration to sacrifice, even unto death. The first volume page 212:1 we quote, "The narrow way, while it ends in life, in immortality, might be called a way of death, since its prize is gained through the sacrifice of the human nature even unto death. It is the narrow way of death to life. Being reckoned free from the Adamic guilt and the death penalty, the consecrated voluntarily surrender or sacrifice those human rights, reckoned theirs, which in due time they, with the world in general, would have actually received. As "the man Christ Jesus" laid down or sacrificed his life for the world, so these become joint-sacrificers with him. Not that his sacrifice was insufficient and that others were needed; but while his is all-sufficient, these are permitted to serve and to suffer with him in order to become his bride and joint-heir. So, then, while the world is under condemnation to death, and is dying with Adam, this "little flock," through the process of faith reckonings and sacrifice, already described, are said to die with Christ. They sacrifice and die with him as human beings, in order to become partakers of the divine nature and glories with him; for we believe that if we be

dead with him, we shall also live with him. If we suffer with him, we shall also be glorified together.” End of quote.

There are many scriptures that emphasize that few will go on to make the consecration to sacrifice, even unto death, and of those that do the majority will fail for one reason or another. You can get this from the dual application of the Parable of the Sower found in Matthew 13:3-9 and 18-23. Reprint 2627 provides a good explanation.

Throughout the New Testament scriptures, the faithful class is called a “little flock”, the “very elect”, the “called, chosen and faithful”. In Revelation 7 and 14 the number is set at 144,000 that shall be on the throne compared to a “great multitude, which no man could number” who stand “before the throne”. We would add to this the fact that the general call ceased in 1881 and since then, though it is always appropriate to make a full consecration to serve God, and in an evil world that would include a willingness to sacrifice, even unto death, nevertheless we cannot guarantee that someone’s consecration would be accepted unless there should be an opening due to someone else falling out. To understand this feature of God’s plan you need to study the 2<sup>nd</sup> Volume Parallel Dispensations chapter, the 3<sup>rd</sup> Volume Work of Harvest chapter and the 6<sup>th</sup> Volume Call of the New Creation chapter where the concept is mentioned twice. This should not discourage anyone from making the consecration though. Consecration is always in order and having consecrated, one should look for evidence that the consecration has been accepted. For an explanation of the related scriptures respecting what to look for see the 5<sup>th</sup> Volume study on The Baptism, Witness and Seal of the Spirit of At-One-Ment.

Standing here in the year 2024 believing that the door to the High Calling has not closed and that the extremely rare opportunity to make a full consecration to sacrifice, even unto death, is still possible and that such a consecration can still be accepted by Jehovah God, what affect should this knowledge have upon us? For anyone considering the opportunity or anyone having already made the consecration it should incite a sense of urgency and lead to greater zeal to accomplish all that is implied in the consecration to sacrifice, even unto death.

It is to this end that our returned Lord blessed Bro. Russell’s understanding of the scriptures and through him provided an explanation of the lessons hidden in the types of Leviticus 8. Consider how he starts the study and how well it represents the doctrine of consecration to sacrifice, even unto death.

Tabernacle Shadows page 39 paragraph 1, quote “THE consecration of the Priesthood was typical of the consecration of the human nature of the Lord Jesus and his Body, the Church, to the will of Jehovah--the obedience of Jesus even unto death, and the obedience of the members of his Body suffering for righteousness' sake "even unto death" with him. The whole Body, represented by Aaron's sons (as well as the Head, represented personally by Aaron himself), is, by the antitypical sacrifices, being made

during the Gospel age, consecrated for their future work as kings and priests, to restore and rule and bless mankind. This consecration signifies the giving up of their ALL to the will of God in his service. But the extremity of the sacrificers becomes Jehovah's opportunity; when these priests have consecrated all they have, all they are, and all they hope for, as human beings, devoting or sacrificing these to destruction, thus becoming joint-sacrificers with Jesus their Redeemer, then, in accepting their sacrifices, Jehovah begets these to a new nature--the spiritual nature. And not only so, but as a reward for faithfulness he promises to bestow the highest order of spiritual existence--the divine nature: and at once they are reckonedly owned as spiritual sons of God." End of quote.

With this introduction Bro. Russell then goes on to show how the animals (the Bullock and 2 Rams) represent the earthly nature to be sacrificed and that Aaron and his sons, the High Priest and the Under Priests, represented the new spiritual nature. Whenever they placed their hands on an animal it was to say that everything done to the animal was typical of what is done to the human nature of the antitypical High Priest, our Lord and his body, the antitypical Under Priests.

Moses in this picture represents the Law and Br. Russell notes how "To meet the demands of the Law it had to be slain". This was true of the Head and of the Body. The oneness of the sacrifice is shown in that there was but one animal sacrificed as a sin offering, the bullock, which Aaron and his Sons placed their hands on to show it represent their humanity.

That parts of the Bullock were burnt without the camp showed that all, head and body participate in the sin offering. Although the Apostle Paul's explanation in Hebrews 13 centered on those animals that had their blood taken into the most holy, we find authority for applying the same lesson here that being burnt without the camp was only true of Sin Offerings and we can take personally the admonition "let us go to him without the camp..." as participants in the Sin Offering.

Br. Russell notes that the Ram for a Burnt Offering showed Jehovah's acceptance. How did he get that? The clue is in the words in Lev 8:21 ... Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, an offering made by fire unto the LORD ... Our scriptural authority for this lesson comes from Phillipians 4:18. Paul is recounting a case where his brethren had literally laid down their lives on his behalf, presenting their best on the altar of sacrifice and he said "I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Next Br. Russell explains that The Ram of Consecration shows the affect the sacrifice has upon each individually. The blood (picturing the consecrated life) was placed upon right ear, thumb of the right hand, great toe of the right foot of Aaron and each of his Sons. In his comments Br. Russell alludes to numerous scriptures that gave him the basis for the related lessons, quote "Thus by our consecration we are enabled to have

the "hearing of faith," and to appreciate God's promises as none but the consecrated can. Our hands are consecrated, so that whatsoever our hands find to do we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth we "walk not as other Gentiles" but "walk in newness of life," "walk by faith," "walk in the spirit," "walk in the light" and even "as we received Christ, so walk in him." End of quote

Time does not permit considering additional features of Leviticus 8 such as the Wave Offering and the three cakes laid on the wave offering. I hope I have shown though that the basis for the lessons that Br. Russell drew came from his studies in the scriptures, in particular his understanding of Justification, Sanctification, the promised Glorification and the fact that the consecration to sacrifice is not for a moment, a day or a year but that it is continual, even unto death, when God shall say It is enough, come up higher.

I will conclude this portion of our study with the Seven days of Consecration because it likewise teaches the lesson that the consecration to sacrifice is even unto death and that this knowledge should incite in all of the fully consecrated a burning zeal and urgency to fulfill their vows that they may be part of the Royal Priesthood beyond the veil and participate in blessing all of the families of the earth.. For this I will just quote from the Tabernacle Shadows publication page 47:2-3 "The seven days of consecration (verses 33,35) showed again that we are consecrated to God's service, not for a part of our time only, but for all of it. Seven, in Scripture, is a complete number, and signifies all or the whole of whatever it applies to. ("Seven seals," "seven trumpets," "seven plagues," etc.) Verse 36 shows the completion of the work of consecration. There never was a time when it was more necessary than it is now that all who are consecrated as priests should see to it that we "be dead with him," and our every ability waved before God, that he may accept and make use of our talents to his glory. Especially is this a matter of interest to those who understand the Scriptures to teach that very soon all the members of the Body will be accepted with the Head, a sweet savor to God; and that the work of self-sacrifice being then finished, the glorious work of blessing mankind and fulfilling the Covenant of God will begin."

We will now move on to considering lessons from Leviticus 9. If I was to give a title for this part of our study I would call this "The Sufferings of Christ and the Glory to Follow."

One way to think about the study of the Tabernacle types and shadows is to view it as a theatrical production. God took time to prepare and collect all of the materials that would be needed. He took time to educate wise hearted men to take those materials and prepare the stage and all the props. God also selected and prepared the actors and then everything was brought together for the first act, Leviticus 8. Now the curtain comes down and back up for the second act of the play which is Leviticus 9. Although there is a very clear connection to Leviticus 8 in that this scene begins on the eighth day following the seven days of consecration it is to be viewed as it's own scene with it's own lessons building upon the lessons of Leviticus 8.

Interestingly, Br. Russell did not follow this order in the Tabernacle Shadows publication. Having shown the object of the consecration of the Priesthood he then jumped to the most important scene of this theatrical production, Leviticus 16, the Great "Day of Atonement" and showed from the scriptures The Atonement Between God and Man and how this was prefigured in the types of Leviticus 16. The Atonement Between God and Man is the title for the fifth Volume of the Studies in the Scriptures by the way. Can we see why Br. Russell would say in the preface that the Tabernacle publication "may properly be considered a supplement and sequel to the fifth volume".

Following the lessons of Leviticus 16 Br. Russell comes back to Leviticus 9 and entitles the next chapter "Another Type of the Atonement Sacrifices" and introduced the study this way on page 79:1 "IN THIS chapter we have a more condensed picture of the work and sacrifices of Atonement than the one already examined (Lev. 16), and, in addition, it furnishes certain features which, in the light of the foregoing, will be of interest as well as profit to us. It is another picture of the Atonement sacrifices."

You will notice that he did not say it was another day of Atonement but only another picture of the Atonement sacrifices. This was confusing to some so in January of 1914 Br. Russell published a short article in the Zion's Watchtower journal to clear up the misunderstanding and that he did not mean the typical pictures of Leviticus 9 and 16 both occurred on the typical atonement day but that both pictured the same antitypical sacrifices of the antitypical atonement day. You can find his full explanation in Reprint 5391 entitled Leviticus Nine and Sixteen. After clearing up the misunderstanding respecting the timing of the two pictures he asked "Why, then the two pictures?" and answered, quote "We reply, Because the death of Jesus had two distinct aspects, and similarly the death of the Church has two aspects. Only by dying to the earthly nature was it possible for Jesus and the Church to attain the Heavenly nature and the office of the Royal Priesthood--to qualify for the work of Messiah. Even, therefore, if the world had not needed to be redeemed from sin, the Priest must have given the same sacrifice exactly, in order to attain His high position. And so would the under-priests. On the other hand, as mankind are sinners, needing to be redeemed, atonement for sin would have been necessary before the work of Restitution could go on, entirely regardless of the exaltation of Christ and the Church to the Heavenly plane. Thus the "better sacrifices" of Messiah cover two distinctly separate, yet both important, works. It was necessary that Jesus and His followers should suffer and enter into their glory. And this is emphasized by `Leviticus 9`. It was also necessary that a sacrifice for sins should be offered on behalf of mankind, in order to permit them to come to Restitution blessing; and this is typified in `Leviticus 16`." End of quote.

The primary lesson that Br. Russell would have us take from Leviticus 9 is the basis of the title I have given this part of our study, The Sufferings of Christ and the Glory to Follow. This extends the Leviticus 8 lessons and it should be easy for all fully consecrated to sacrifice, even unto death to see that in fulfilling their vows they will be



required to suffer in the same manner as their Lord and head. This lesson was already considered in the Leviticus 8 study respecting the antitype of burning of the parts of the bullock outside the camp where there was just the one animal and it represented the head and the body members.

This point our Lord himself emphasized when manifesting himself to two of his disciples on the road to Emmaus following his resurrection. Luke 24:25-27 “Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.”

But someone might protest and say our resurrected Lord was only speaking of his own suffering as necessary before receiving the high reward. Prior to his death he had taught his disciples that they too would have to suffer. They were fools and slow of heart to believe the prophecies on this point as well as our Lord's own words thinking he was speaking in dark sayings that they could not perceive at the time.

Our Lord's words were very clear in Matthew 10:22, 24-25 “And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?”

And in Matthew 5:10-12 “Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.”

We might ask though, why through sufferings? Consider the high reward. In Revelation 20:6 it is called “the first (or chief) resurrection”. In Revelation 2:10 “the crown of life” and in Romans 2:7 “glory and honor and immortality, eternal life”. It is the Divine nature and could never be revoked, not even by God himself. Permitting the Christ head and body to be subjected to sufferings has been the best way for Jehovah to prove the loyalty and fidelity of the Head and the body before granting them the highest reward possible.

Where are the sufferings of Christ illustrated in Leviticus 9? In the Two Sin offerings. There was Aaron's offering, a Bullock, which represented the humanity of Jesus and there was the People's offering, a Goat, which represented the humanity of the body members (collectively).

To prove this just follow the same logic and the scriptural foundation previously considered in the Leviticus 8 portion of our study today including the lessons that can be taken from the associated burnt offerings. There is much more though in the Leviticus 9 account that did not appear in Leviticus 8. I will briefly summarize some of the additional lessons and end with some concluding thoughts.

In Leviticus 9:23 Moses and Aaron go into the Most Holy together and come out. This likewise shows God's acceptance. For proof see Isaiah 42:21, Romans 10:4-5, Romans 8:1-4 and Bro. Russell's comments on page 83 of the Tabernacle Shadows publication.

In Leviticus 9 there are also a Bullock and a Ram for Peace offerings. To get our minds thinking of the lessons related to this part of the type I will just ask the question, was the glorification of the Christ, head and body, the only object of their sufferings? See Leviticus 9:4, 18 and Bro Russell's comments on page 84 paragraph 4 of the Tabernacle publication.

Next there is Aaron's blessing in Leviticus 9:22 "And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings." Regarding what this could represent we can ask the question: If God's plan for the glorification of the Christ, head and body, is to bless all the families of the earth as the mediator of the new covenant, shouldn't the prospective members demonstrate their desire to do just that "even now" during the period of their suffering? See Matt 5:43-44; Galatians 6:9-10 and Br. Russell's comments on page 82 paragraph 1.

Time does not permit considering the antitype of Moses and Aaron's blessing and how the Glory of the LORD will appear unto all the people. I will close with the last features of this typical scene recorded in Leviticus 9:24 "And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces."

Br. Russell's comments on this verse can be found in the Tabernacle Shadows page 89 paragraph 2, quote "The fire symbolized God's acceptance; its recognition by the people showed that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave, and when they realize it they will worship Jehovah and his representative, the Priest."

What a beautiful end to this picture. This is what the church throughout the age of sacrifice has been praying for, "Thy Kingdom come, thy will be done, in earth as it is in heaven". My prayer for all that are presently fully consecrated to sacrifice, is that you continue rejoicing in the privilege of filling up that which is behind of the afflictions of Christ, partaking of his sufferings, even unto death, and thus enter into the glorious reward God has in store. I ask an interest in your prayers to the same end.

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