

Leviticus Chapter 9

**The Sufferings of Christ
And
The Glory to Follow**

References

- **Tabernacle Shadows Study 5**
 - ANOTHER TYPE OF THE ATONEMENT SACRIFICES
 - Pages 79-92

- **R5391**
 - `LEVITICUS NINE` AND `SIXTEEN`

Bro. Russell's Order in TS

- Covered Leviticus 9 after Leviticus 16
- **TS79:1** - "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."

How to cover the subject today?

- Build on the lessons from Lev. 8
- Skip features covered in Lev. 16
- Cover features that are unique to Lev. 9

R5391 – Helps Narrow our Focus

- Printed to help clear up a misunderstanding that some had respecting the repetition of Lev 9 and 16
- Lev 9 is tied to the Lev 8 and would have been repeated as needed and not annually like Lev 16
- The relationship to Lev 16 is that the typical sacrifices and their antitypes are the same

“Why then, the two pictures?”

“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.

“Why then, the two pictures?”

“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.”

“Why then, the two pictures?”

“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`.”

Emphasis of Leviticus 9

- **The Sufferings of Christ and The Glory to Follow**
 - **“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”**
 - It was necessary that **Jesus and His followers should suffer and enter into their glory.**
- **Lev 9 continues the lessons of Lev 8**

How can we be sure?

Luke 24:25-27 “Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: (26) **Ought not Christ to have suffered these things, and to enter into his glory?** (27) And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.”

It was necessary for the Head

Hebrews 2:9-10 “But we see Jesus, who was made a little lower than the angels **for the suffering of death**, crowned with glory and honor; that he by the grace of God should taste death for every man. (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, **to make the captain of their salvation perfect through sufferings.**”

It was necessary for the Head

Hebrews 5:6-10 “As he saith also in another *place*, Thou *art* a priest forever after the order of Melchizedek. (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; **(8) Though he were a Son, yet learned he obedience by the things which he suffered;** **(9) And being made perfect, he became the author of eternal salvation unto all them that obey him;** (10) Called of God a high priest after the order of Melchizedek.”

It is necessary for the body members also

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. (24) **The disciple is not above *his* master, nor the servant above his lord.** (25) 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?

It is necessary for the body members also

Matthew 5:10-12 Blessed *are* they which are **persecuted for righteousness' sake**: for theirs is the kingdom of heaven. (11) Blessed are ye, when ***men shall revile you, and persecute you, and shall say all manner of evil against you falsely***, for my sake. (12) Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

It is necessary for the body members also

- **2 Timothy 2:11-12** *It is a faithful saying: For if we be dead with *him*, we shall also live with *him*: (12) **If we suffer**, we shall also reign with *him*:*
- **Romans 8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with *him***, that we may be also glorified together.

But why through sufferings?

- **Consider the high reward**
 - **Revelation 20:6** “Blessed and holy *is* he that hath part in the first resurrection”
 - **Rev 2:10** “the crown of life”
 - **Romans 2:7** “glory and honor and immortality, eternal life”
- **Could the reward ever be taken back?**
- **Sufferings were the best way for Jehovah to prove the loyalty and fidelity therefore of the Head and the body.**

Leviticus 9

How are the sufferings shown?

- **Two Sin offerings**
 - **Aaron's offering** - a Bullock – represented the humanity of Jesus
 - **The People's offering** - a Goat – represented the humanity of the body members (collectively)

How does a Sin Offering illustrate Sufferings?

- **Exodus 29:14** But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.
- **Aaron's offering - Lev 9:11** And the flesh and the hide he burnt with fire without the camp.
- **The People's offering - Lev 9:15** And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, **as the first**.

How does a Sin Offering illustrate Sufferings?

- **Hebrews 13:11-13** For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. (12) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. (13) Let us go forth therefore unto him without the camp, **bearing his reproach.**

How does a Sin Offering illustrate Sufferings?

- **Psalms 69:9** For the zeal of thine house hath eaten me up; and **the reproaches of them that reproached thee are fallen upon me.**
- **Romans 15:3** For even Christ pleased not himself: but, as it is written, **The reproaches of them that reproached thee fell on me.**

“His Reproaches”

- **2 Corinthians 12:9-10** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. (10) Therefore I take pleasure in infirmities, in **reproaches**, in necessities, in persecutions, in distresses **for Christ's sake**: for when I am weak, then am I strong.
- **Colossians 1:24** Who now rejoice in my sufferings for you, and **fill up that which is behind of the afflictions of Christ** in my flesh for his body's sake, which is the church:

“His Reproaches”

- **Hebrews 10:32-33** But call to remembrance the former days, in which, after ye were illuminated, ye endured **a great fight of afflictions**; (33) Partly, whilst ye were made a gazingstock both by **reproaches and afflictions**; and partly, whilst ye became companions of them that were so used.
- **1 Corinthians 12:26** And whether one member suffer, all the members suffer with it;
- **Acts 9:4** And he fell to the earth, and heard a voice saying unto him, Saul, Saul, **why persecutest thou me?**

Primary Reference

TS 79:3 – TS 80:2

“This type illustrated the fact that our Lord Jesus (the bullock sacrifice for sins) was sufficient to redeem both "his Body," the "little flock," and also the whole world of mankind. The Church's share in the sin-offering could have been dispensed with entirely: we might have been spared the special trials of our "narrow way," spared the sacrificial sufferings, and could have been restored to perfection of human nature, just as all mankind will be. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of "the Church which is his Body," and that these, as well as their Captain, should be made **perfect as SPIRITUAL beings**, by sufferings in the flesh as sin-offerings. Heb. 2:10; Col. 1:24”

Primary Reference

TS 79:3 – TS 80:2

“The Apostle Paul, referring to our intimate relationship to our Head says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed **us** with all spiritual blessings in heavenly places [the "Holy" and the "Most Holy"] in Christ; according as he hath **CHOSEN US in him** before the foundation of the world--to the praise of the glory of his grace, wherein he hath [justified or] made us accepted in the beloved." (Eph. 1:4, Eph. 1:6) God "called you by our gospel **to the obtaining of THE GLORY** of our Lord Jesus Christ" (2Th. 2:14), so that "if we suffer with him we shall also reign with him." 2Tim. 2:12”

Primary Reference

TS 79:3 – TS 80:2

“The High Priest, after offering his own sacrifice, was to "offer the offering of the people [the goat], and make an atonement for them [all Israel] as Jehovah commanded." This arrangement for our having part in the sacrifice of atonement was a part of our Father's command or original plan, as St. Paul attests. Col. 1:24-26”

How was the acceptance shown?

- **Through Burnt Offerings**
 - Aarons Burnt Offering – Lev. 9: 12-14
 - The peoples Burnt Offering – Lev. 9:16
- Moses and Aaron go into the Most Holy together **and come out** – Lev. 9:23

How was the acceptance shown? Through Burnt Offerings

- Burnt Offerings show Jehovah's acceptance
 - **Exodus 29:18** And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: **it *is* a sweet savor**, an offering made by fire unto the LORD.
 - **TS45:0** “The burning of the offering on the altar shows how God accepts the sacrifice, as “a sweet smelling savor.”

How was the acceptance shown? Through Burnt Offerings

TS81:1 “Thus the burnt-offering of Jesus has been burning all through the Gospel age, giving evidence to all in the "Court" **condition** (the justified), of God's acceptance of him, and the acceptance of all the members of "his Body"-- laid to the Head on the altar.“

How was the acceptance shown?

Moses and Aaron go into the Most Holy together

- **TS83:0** “The going of Moses into the Tabernacle with Aaron seems to say, **The law** is fully satisfied and its righteousness vindicated in the sacrifice of Christ.”
- **TS83:1** “When presented, the entire sacrifice was "holy, acceptable to God," this being evidenced by the fact that Moses and Aaron did not die at the threshold of the Most Holy.”

How was the acceptance shown?

Moses and Aaron go into the Most Holy together

- **Isaiah 42:21** The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honorable.
- **Romans 10:4-5** For Christ *is* the end of the law for righteousness to every one that believeth.
(5) For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

How was the acceptance shown?

Moses and Aaron go into the Most Holy together

Romans 8:1-4 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (4) **That the righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit.

The Rest of the Story

- **The Peace Offerings**
- **Aaron's Blessing**
- **Moses and Aaron's Blessing**
- **"The Glory of the LORD appeared"**
- **"fire out from before the LORD"**
- **The response of the people**

The Rest of the Story

The Peace Offerings

- **A Bullock and a Ram – Lev. 9:4, 18**
- **Was the glorification of the Christ, head and body, the only object of their sufferings?**
- **What will you do with perfection?**

The Rest of the Story

The Peace Offerings

TS81:4 - The peace-offering, as already described, represented a vow or covenant. Made in connection with the sin-offering of the High Priest, it signified the vows, obligations and covenants assumed by the Priest, based on the sin-offering. In the type the **peace** was established between Jehovah and Israel as follows: The sin-offering having been made, also the burnt-offering showing the acceptableness of it to God, there was peace between Jehovah and Israel, because their former Adamic sin was typically removed; and they were obligated then to live obedient to a covenant based on their forgiveness-- i.e.,

The Rest of the Story

The Peace Offerings

TS81:4 - they were to keep the Law--that he that doeth those things should **live** by (or as a reward for keeping) them. But as our sin-sacrifices are better than the typical ones, so with the peace-offering or covenant established by those sacrifices; it is a better covenant. Thus in this sacrifice of peace, or covenant-offering, the Priest is seen to serve unto the example and shadow of **spiritual** things--the mediator of a better covenant (Heb. 8:6-13), under which all people shall be blessed with **RESTITUTION**, and thus be enabled to obey the perfect law and live forever.

The Rest of the Story

Aaron's Blessing

- **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.”
- 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?
- **What are you doing with your reckoned perfection?**

The Rest of the Story

Aaron's Blessing

TS82:1 "And Aaron lifted up his hand toward the **people, and blessed them**; and came down from offering the sin-offering and peace-offerings." Here we see illustrated in the type the fact that though the **blessing** is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even **now**, during the age of sacrifice, before we all go into the "Most Holy" or spiritual condition. And how true is this to the facts: wherever the royal Priests are, a blessing more or less pronounced flows from these to their neighbors.

The Rest of the Story

Aaron's Blessing

- **Matthew 5:43-44** Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. (44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- **Galatians 6:9-10** And let us not be weary in well doing: for in due season we shall reap, if we faint not. (10) As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

The Rest of the Story

Moses and Aaron's Blessing

- **Leviticus 9:23** And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.
- **TS83:1** So in the incoming age, the Christ will bless all the families of the earth; yet not by setting aside or ignoring the Law of God, and excusing sin, but by gradually restoring man to human perfection, in which condition he will be able to keep the perfect law of God, and be blessed by it. Blessed by the Priest, made perfect and able to keep it, the Law--obey and live--"He that doeth righteousness is righteous," will be a great blessing; for whosoever will may then obey and live forever in happiness and communion with Jehovah.

The Rest of the Story

“The Glory of the LORD appeared”

- **Leviticus 9:23** “... and the glory of the LORD appeared unto all the people.”
- **TS83:2** “As the blessing progresses (restoring and elevating the race, mentally and physically), the results will become manifest. The people--the world in general--will recognize God's gracious love more and more each day. Thus it will be that "the **glory** of the Lord will be revealed and all flesh shall see it together." (Isa. 40:5) They will come to see, gradually, of the length and breadth and height and depth of the love of God, which surpasseth all understanding.”

The Rest of the Story

“The Glory of the LORD appeared”

- **Genesis 1:26** And God said, Let us make man in our image, after our likeness:
- **John 14:7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

The Rest of the Story

“The Glory of the LORD appeared”

- **Leviticus 9:23** “... and the glory of the LORD appeared unto all the people.”
- **TS84:1** “It is worthy of note that the blessing here mentioned was not a blessing to the under-priests. No: they were represented in the blesser--in Aaron. The blessing came on all **the people** of Israel, who, in type, represented the world. It is this blessing of the world by the "**Seed**"--the entire Christ, after all the afflictions are filled up by the Body (Col. 1:24)--that Paul refers to, saying, "The whole creation [humanity] groaneth and travaileth in pain together...waiting for the manifestation of the sons of God."

The Rest of the Story

“fire out from before the LORD” and the people’s response

- **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.
- **TS89:2** “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.