

Christ's Inaugural Ceremony

Fulfillment of the Type in Leviticus chapters 8 and 9

Ascension Day

Beginning of ten days that the disciples "tarried"
Acts 1:3-4

There were ten days from Christ's ascension until Pentecost, numbered Day 1 through Day 10 in blue. Inauguration ceremony took 7 days; with the eighth day being the first day upon which the high priest officially interceded in behalf of the people; these days are numbered Day 1- 8 in rust.

Pentecost

Fifty days from the Sunday of Christ's resurrection as the wave sheaf; Matthew 28:1-6; John 20:14-17; Leviticus 23:10-11
Day 10

Day 1

Day 2

Day 3

Day 4

Day 5

Day 6

Day 7

Day 8

Day 9

Thursday late afternoon-Friday
Ascension Day
Acts 1:4-9
Welcoming Day
Psalm 24:7-10
days according to the Biblical calculation of sundown to sundown, so this included Friday in the first day

On this day, Christ "led captivity captive" (Eph. 4:8)

Sabbath

Day 1
Inauguration Day
Leviticus 8:1-32
Dedication ceremony lasted 8 days, including 7 days of "separation"

Day 2

Day 3

Day 4

Day 5

Day 6

Day 7

There are at least 10 verses* that indicate that Christ "sits" or "stands" at the right hand of the Father. Do these verses refute the teaching that upon His ascension Christ entered into the holy place (first apartment) to begin His ministry as our high priest, a ministry that stretched from A.D. 31 until 1844? In other words, do these verses teach us that from His ascension, Christ has occupied the right-hand position actually "sitting" on the throne of God in the most holy place?

It has been understood from the earliest teachings in Scripture that the "right hand" symbolizes supreme legal right, authority, preeminence, power and prestige. It is from the "right hand of God" that the law was issued (Deuteronomy 33:2; i.e. Christ gave the law on Mount Sinai). From the days of eternity, the position of Christ has always been "the right hand of God," as a position of preeminence and authority (it was this position that Lucifer coveted, and the coveting of which precipitated his fall; Isaiah 14:13). Obviously, it does not mean that before His incarnation Christ was restricted to that single physical orientation with respect to God's occupied position in heaven.

The Greek word translated "is set" or "sat down" in Ephesians 1:20, Hebrews 8:1; 10:12, is *kathizo* and indicates an official installation into office, an investing with authority (cf. 1 Corinthians 6:4). An illustration of this meaning is the seating of delegates at a convention, through which each delegate is invested with the *authority* to conduct the business at hand. The delegates represent those who sent them as their official spokespersons. After installation, the delegates are free to move around, and even leave the room. However, they retain their investiture until the convention comes to a close.

On the occasion of His inauguration, Christ was officially "seated" as our High Priest, taking the authoritative position as mankind's representative. He ministers His blood in our behalf (Hebrews 9:24-26; cf. Daniel 9:24-27). The "seating" was the beginning of His official high priestly ministry, not the end. Fulfilling the types of the Levitical system, Christ ministered first in the holy place (first apartment of the sanctuary). Then, as the prophecy in Daniel 8:14 tells us, at the end of the 2300 years of the prophecy, in 1844 the day of atonement began (Leviticus 16:1-34).

As a fulfillment of the type in Leviticus 9:24, Christ did "enter into" the sanctuary to consecrate it, and He came out again, just as 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, and there came a fire out from before the LORD." When Christ "came out" He blessed the people with the outpouring of the Holy Spirit symbolized as flames of fire resting on the disciples' heads.

Day 8
Aaron and Moses performed the final ceremony, "and all the congregation drew near"; atonement was made for the people at the altar; a wave offering was made before the Lord; then "fire came out from before the Lord and consumed the offering"
Leviticus 9:1-24
cf. Acts 2:1-4

On this day, Christ "gave gifts unto men" (Eph. 4:8)

* Psalm 110:1
Mark 12:36
Acts 2:33
Acts 5:31
Acts 7:56
Romans 8:34
Ephesians 1:20
Hebrews 1:3; 10:12-13
1 Peter 3:22

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This study was prepared from information received from Elder Alexander Snyman, who relates that he learned it from Elder Leslie Hardinge in the late 1960s. Leslie Hardinge had dialogued with Mary Walsh, and between them they came to the conclusions presented in this chart.