

A Comparative Study of Leviticus 8, 9 & 16

Each chapter looks at the sacrifices of Jesus and the Church from different perspectives. Leviticus 8 pictures the effect of the sacrifices on Jesus and the Church themselves. This event covered seven days, a picture of the seven stages of the Gospel Age. Leviticus 9 follows on the 8th day, picturing the Millennial Age as it follows the Gospel Age. Leviticus 9 depicts the effect that the Gospel Age sacrifices will have on the world as Moses & Aaron pronounce a blessing on the people. Leviticus 16 deals with the Gospel Age sacrifices from God's perspective. Leviticus 16 is a more detailed analysis of the satisfaction of His justice. Briefly, Leviticus 8 – emphasizes consecration, Leviticus 9 – shows the blessings that come to the world, and Leviticus 16- highlights the satisfaction of justice

Leviticus 8 (Done only once - Frey pg 528)		Leviticus 9 (Repeated with every new High Priest, R5391:2)		Leviticus 16 (performed annually on the 10th day of the 7th month)		
		Significance			Significance	
Animals provided by	Moses	Moses = God "A body hath thou prepared me" Heb. 10:5. Jehovah-Jirah, Jehovah will provide- Gen. 22:15; (Frey 504)		Bullock - Aaron Goat - The people	Aaron = New Creature of Jesus willingly offered his human nature (bullock). People = The world; The Church is taken from among the world.	
Animals slain by	Moses	God originated the demand for the satisfaction of justice and the requirements of consecraion.		Aaron	Jesus, as the anti-typical High Priest, offered up his perfect human nature and then offers the justified nature of the Church.	
Aaron washed by	Moses	The washing of Aaron shows the inherant purity of Jesus. The washing of his sons shows the cleansing of the antitypical under-priesthood - Titus 3:5.		--	Washing is not pictured because this chapter focuses on the work of the kingdom. Cleansing of the Church is a Gospel Age picture.	
Aaron dressed by	Moses	God provided the office of High Priest and provides the glory of that office.		--	--	Self White linen breeches & coat indicates the natural perfection of Jesus & justification of body members. . Other details of clothing indicate Jesus' responsibilities as antitypical High Priest.
Aaron anointed by	Moses	Anti-typical High Priest anointed with God's holy Spirit – Psa. 133:2; Heb. 1:9; 1 John 2:27		--	--	--
Sin Offering	Bullock	God views the offering of Jesus and the Church as one offering.		1. Bullock 2. Goat	1. Perfect human nature of Jesus. 2. Justified human nature of Church. Illustrating a two-part sin-offering	
Burnt Offering	Ram	Pictures God's manner of acceptance; Tried with fire (1 Peter 1:7); entirely consumed as a sweet smelling savor. The unwashed head (Jesus), laid on the altar first & washed body parts (Church), laid next to the head. Blood sprinkled around brazen altar indicating an acceptable place of sacrifice.		1. Ram 2. Bullock & lamb	1. Same as Lev. 8. 2. Shows that the acceptableness of the Church (lamb) is based on the acceptableness of Jesus (bullock). Acceptance of Jesus' sin-offering came immediately after his sacrifice, at Pentecost. Acceptance of Church's sin-offering will be demonstrated to world in kingdom (T88).	
Peace Offering (Communion Offering)	Ram of Consecration	Blood on right ear, thumb & big toe = hearing of faith, hands of service & path directed by God. A total commitment of lifestyle which elevates our communion with God and prepares for mankind's communion. Boiled and eaten by Aaron & sons - consecration is for the upbuilding of the priesthood. (Frey 420, 21)		1. Bullock 2. Ram	The anti-typical offerings of the Gospel Age are for the people in the kingdom. (See 1 Cor. 15:39). Lev. 7:16 shows that a Peace Offering was made at the assumption of a vow, picturing here a covenant made on behalf of mankind where the anti-typical Priesthood assumes the terms of the covenant.	
Additional animals	--	--	--	--	--	Scapegoat (Aaron lays hands on its head) The Great Company does not offer a willing sacrifice. This goat was not sacrificed on the Brazen Altar. Sins of the people confessed on it's head = the full punishment which society should receive because of the many injustices they committed is tempered because the Great Company bears some of the punishment for them. (R. 4034, 4079,1669)
Sin Offering blood sprinkled on	Blood put on horns of Brazen Altar & poured on ground	Placing blood on horns of Brazen Altar indicates that the Sin Offering provided an acceptable avenue for offerings to God. Blood poured on ground = earth purchased as well – Psa. 2:8.		Brazen Altar & ground	Same as Lev. 8.	
Blood of other offerings sprinkled on	Ram of Consecration's blood mixed with oil & sprinkled on Aaron & sons & their garments to be "hallowed"(Exod. 29:21), also sprinkled on Brazen Altar	From Lev. 8:12 we see Aaron's head anointed prior to sprinkling, picturing Jesus receiving the holy Spirit at Jordan (Matt. 3:16). Later (Lev. 8:30), Aaron & sons sprinkled with blood (from ram of consecration) mixed with anointing oil. We are partakers of the anointed priesthood through the blood of consecration (Frey 499). Blood sprinkled on Brazen Altar indicates that the way for sacrifice to God is available through the merit of the blood. (Frey 511)		Blood of burnt-offerings sprinkled on Brazen Altar	Blood sprinkled on Brazen Altar indicates that the way for sacrifice to God is available through the merit of the blood.	
Incense burned in	--	--	--	--	Holy	Prayers & communion of the saints during the Gospel Age.
People blessed by	--	--	--	1. Aaron (Likely wearing sacrificial robes & still at the altar, 9:22 - Frey 551) 2. Moses & Aaron (Aaron now wearing glory robes)	1st blessing pictures the influence of Jesus & Church during the Gospel Age, but not the main blessing intended by the sacrifices. 2nd blessing is not due until Gospel Age sacrifices are completed. (T82). The going of Moses with Aaron into the tabernacle suggests that the demands of the Law will have been met. As Moses & Aaron came out and together blessed the people, so Christ will bless mankind by establishing a New Law Covenant.	
Garments worn by High Priest	Glorious	At this point the glorious garments indicated that the office was an earnest of his inheritance (Frey 497). The purpose of the Gospel Age is for the preparation of a glorious priesthood.		Sacrificial/Glorious (Likely changes robes when entering tabernacle with Moses).	This chapter depicts how the sin offering of Jesus & the Church will bring the revealing of God's glory & the blessing of the world. The High Priest thus changes from sacrificial to glory robes.	