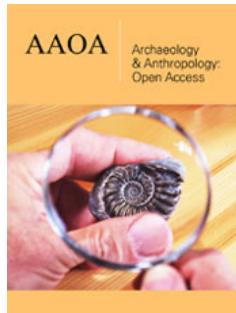


# The Architecture of Atonement: Archaeological Veracity and the Ontological Necessity of Ritual Law

**Nicos Kaloyirou\*, LL.B., LL.M. (Adel)**

Independent Researcher, Australia

ISSN: 2577-1949



**\*Corresponding author:** Nicos Kaloyirou,  
Independent Researcher, Australia

**Submission:**  January 27, 2026

**Published:**  February 11, 2026

Volume 5 - Issue 5

**How to cite this article:** Nicos Kaloyirou\*. The Architecture of Atonement: Archaeological Veracity and the Ontological Necessity of Ritual Law. *Arch & Anthropol Open Acc.* 5(5). AAOA. 000639. 2026.  
DOI: [10.31031/AAOA.2026.05.000639](https://doi.org/10.31031/AAOA.2026.05.000639)

**Copyright@** Nicos Kaloyirou, This article is distributed under the terms of the Creative Commons Attribution 4.0 International License, which permits unrestricted use and redistribution provided that the original author and source are credited.

## Abstract

This article proposes a transdisciplinary investigation into the Levitical sacrificial system, demonstrating that material evidence from the Ancient Near East provides more than historical scaffolding-it verifies a sophisticated anthropological mechanism of covenantal maintenance mirroring deep structures of human consciousness. By synthesizing archaeological evidence from Tel Arad and Ugaritic corporuses with Bernard Lonergan's 'Law of the Cross,' this study argues that Levitical laws manifest an intelligible moral order rather than arbitrary divine dictates. Engaging N.T. Wright's covenantal reading of Galatians and Romans alongside slavoj Žižek's critique of the Symbolic Order and Timothy Larsen's historical-anthropological lens, this paper explores how God, in establishing ritual law, subjects the Divine Self to a 'Law of Love' necessitating transformation of evil into good. Utilizing Dru Johnson's work on biblical epistemology, the article demonstrates that the Levitical system prioritizes communal ritual performance over Western individual conscience, presenting atonement as simultaneously social-physical necessity and theological reality-a unified witness to a God operating within creation's structural integrity..

**Keywords:** Levitical law; Tabernacle architecture; Atonement theory; Covenant theology; Bernard Lonergan; N.T. Wright; Slavoj Žižek; Spatial logic; Communal epistemology; Divine self-restriction

## Introduction

The Levitical code has long been dismissed by modern scholarship as an esoteric collection of ancient superstitions, a legalistic burden from which Christianity supposedly liberated humanity. Yet recent archaeological discoveries challenge this reductionist view, revealing the Levitical system as a sophisticated 'ontological architecture'-a functional interface between the Divine and material world built upon verifiable spatial logic and anthropological coherence [1]. This article argues that the Tabernacle system described in Leviticus represents not arbitrary divine demands but a framework of ontological necessity to which the Creator voluntarily adheres to maintain covenantal relationship's integrity. The biblical description of the Tabernacle and sacrificial system has been subjected to intense scrutiny from multiple academic disciplines. Minimalist scholars have questioned whether these texts reflect any historical reality, suggesting instead that they represent late literary inventions with no basis in material culture [2].

However, this skepticism is increasingly untenable in light of archaeological evidence from sites such as Tel Arad, Beersheba, and the recently discovered temple at Tel Moza, which demonstrate remarkable correspondence with biblical descriptions [3]. More significantly, these discoveries reveal a coherent spatial logic underlying ancient Near Eastern sanctuary design-a logic that bears directly upon our understanding of divine-human relationship as mediated through physical structures. This investigation proceeds from the conviction that archaeology and theology are not antagonistic but complementary modes of inquiry. As Timothy Larsen has demonstrated in his study of influential anthropologists who embraced faith, empirical investigation and religious experience need not be mutually exclusive but can

shape each other productively [4]. Indeed, the material record of Late Bronze and Iron Age Levantine sanctuaries provides crucial context for understanding the theological claims embedded in Levitical law.

When Bernard Lonergan speaks of understanding as 'grasping a pattern,' we can frame the Levitical law as a 'heuristic structure'-a pattern of behavior allowing the human mind to grasp transcendent order [5]. The central thesis of this article is that the 'Architecture of Atonement' functions simultaneously at multiple levels: as physical structure (the Tabernacle and its furnishings), as liturgical choreography (the sacrificial rituals), as social formation (the covenant community), and as ontological reality (the very nature of divine-human relationship). Following Dru Johnson's insight that biblical law constitutes a form of communal epistemology rather than individual ethical prescription, I argue that the Levitical system must be understood as a pedagogy of the body-a way of 'doing' rather than merely 'thinking' one's way to God [6]. This challenges Western assumptions about law as primarily concerned with internal conscience and individual moral culpability.

### **The archaeological veracity of levitical spatial logic**

**Material evidence and cultural parallels:** Excavations across the Ancient Near East have yielded substantial evidence that the rituals described in Leviticus were not later inventions but reflect genuine ancient practices embedded in broader regional cultic traditions. At Tel Arad and Beersheba, archaeologists have unearthed sacrificial altars dating to the Judean monarchy, with designs remarkably consistent with biblical dimensions [7]. Animal bone assemblages found at Israelite ritual sites align with livestock categories permissible for Levitical sacrifice, suggesting that biblical prescriptions reflect actual practice rather than idealized retrospection [8]. The Ugaritic texts from the 14th-13th centuries BCE provide crucial comparative material, describing animal sacrifices and meticulous ritual regulations similar to Levitical mandates [9]. These confirm that structured priestly roles and codified sacrificial laws were standard features of Late Bronze Age Levantine culture. However, the Israelite system developed unique characteristics, particularly its two-phase atonement process: purification offerings removed sins and impurities from individuals while transferring them to the sanctuary, which was then ritually cleansed annually on Yom Kippur [10].

This innovation represents a sophisticated theological solution to the problem of accumulated ritual pollution-a solution with profound implications for understanding covenant maintenance. Recent work on Cypriot ritual and cult from the Bronze to Iron Age demonstrates the longue durée continuity of sacred architectural forms across the eastern Mediterranean. As Georgiou argues, the persistence of specific spatial arrangements in sanctuaries across centuries suggests that these were not arbitrary but reflected deeply held convictions about proper divine-human interaction [11]. The progression of 'holiness' through physical barriers-evident in excavated Late Bronze and Iron Age Levantine sanctuaries-reveals what we might call a 'spatial theology': the idea that sacred presence requires graduated approach, mediated contact, and carefully maintained boundaries.

**The logic of sacred space:** From archaeology to ontology: The archaeological evidence points to more than historical plausibility-it reveals an underlying logic of sacred space that operated across ancient Near Eastern cultures. Yosef Garfinkel and Madeleine Mumcuoglu's analysis of the temple at Moza and the building model from Khirbet Qeiyafa demonstrates that the architectural components described in the biblical account of Solomon's Temple-two frontal columns, forecourt, outer sanctum, Holy of Holies, and side chamber-correspond to actual Iron Age construction [12]. This correspondence is not merely illustrative but indicative of a shared conceptual framework for understanding divine presence in material space. Timothy Larsen's concept of the 'Global Layman' helps us understand how Levitical laws functioned as the 'science' of their day-a coherent cultural system for managing divine presence within physical environment [13]. The Tabernacle's tripartite structure (Outer Court, Holy Place, Holy of Holies) created zones of increasing sanctity, each requiring progressively stricter ritual purity.

This was not arbitrary exclusion but reflected an ontological understanding: if God is essentially 'Holy' (set apart), God cannot simply ignore impurity any more than fire can ignore water. Atonement, in this framework, is not about changing God's mind but managing a volatile ontological intersection between the sacred and profane. The constraint of holiness operates as both theological principle and practical necessity. The Tabernacle's physical barriers-curtains, veils, prescribed distances-function analogously to safety protocols in handling radioactive materials or high-voltage electricity. They are not whimsical divine preferences but necessary safeguards for creatures approaching an overwhelming ontological disparity. This interpretation receives support from narratives like Uzzah's death for touching the Ark (2 Samuel 6:6-7) or the deaths of Nadab and Abihu for offering 'unauthorized fire' (Leviticus 10:1-2). These are not stories of divine caprice but illustrations of what happens when ritual protocols designed to mediate sacred encounter are violated.

The spatial progression toward the Holy of Holies mirrors epistemological progression in knowing God. Each physical barrier corresponds to a cognitive-spiritual threshold. The outer court represents initial encounter with sacred reality; the Holy Place represents priestly mediation and service; the Holy of Holies represents the unmediated divine presence accessible only through the high priest's annual ritual entrance on Yom Kippur. This architectural pedagogy teaches that approach to God is neither immediate nor casual but requires preparation, purification, and proper mediation. The physical space thus becomes a three-dimensional catechism, instructing through embodied experience rather than abstract proposition.

### **Bernard Lonergan and the law of the cross: Ontological transformation**

**From legal satisfaction to transformative love:** Bernard Lonergan's theological treatment of atonement moves decisively away from viewing it as purely legal satisfaction or exercise of divine power. In his 'Law of the Cross,' Lonergan articulates a principle whereby God does not abolish evil through raw power but converts

it into supreme good through self-sacrificial love [14]. This 'divinely chosen way to expose the absurdity of the absurd' operates not by erasure but transformation-a crucial distinction that illuminates both the Levitical system and Christ's atoning work. Lonergan emphasizes that the cross is primarily 'ours'-a consequence of sin which Christ 'adopted' out of love [15]. Atonement, for Lonergan, requires religious conversion, an 'other-worldly falling in love' that makes divine love's intelligibility clear over time through what he calls 'subjective mediation.' This framework resonates powerfully with the Levitical system's logic: the sacrificial animal does not appease an angry deity but rather mediates the transformation of impurity into purity, death into life, alienation into communion.

The Law of the Cross, as Lonergan develops it, involves three crucial steps: (1) recognition of evil as fault experienced in one's own time's pervasive moral evils, including societal structures of violence and oppression; (2) voluntary transformation of punishment into good through resistance and persuasion; and (3) God's blessing of this transformation, experienced as participation in Christ's spiritual Body [16]. This three-step process finds remarkable parallel in the Levitical sacrificial sequence: (1) recognition of sin/impurity requiring atonement, (2) the substitutionary offering and ritual performance, and (3) the divine acceptance restoring covenant relationship. Lonergan's understanding of 'insight' as grasping a pattern becomes especially relevant here. The Levitical law presents a pattern-a structured way of understanding how divine holiness and human sinfulness can coexist without mutual annihilation. As Lonergan notes, 'to understand is to grasp a pattern,' and the Levitical law functions as precisely such a heuristic structure: a pattern of behavior enabling the human mind to grasp transcendent order [17].

The physical architecture of the Tabernacle, the temporal rhythms of the liturgical calendar, and the carefully prescribed rituals together constitute an 'intelligible form' of relationship with God. Mary Gerhart's exposition of Lonergan's thought illuminates how the Law of the Cross-address's violence through transformation rather than elimination. Lonergan argues that 'human historical process is such a compound of progress and decline' that its redemption requires 'faith, hope, and charity.' The evils of historical situations and the enmities they engender would only be perpetuated by 'even-handed justice: charity alone can wipe the slate clean'[18]. This theological insight directly parallels the Levitical system's function: rather than simple retributive justice, the sacrificial system provides a mechanism for transforming the consequences of sin, absorbing evil into a redemptive process that restores rather than merely punishes.

**God's self-restriction and the necessity of law:** A central question emerges: Is God subject to the laws He creates? One theological perspective holds that God does not adjudicate a law external to Himself; rather, God is the Law. Therefore, God cannot tolerate sin because doing so would deny His own nature [19]. Yet this raises the danger of making God's forgiveness dependent on satisfied legal requirements, potentially rendering 'justice' or 'wrath' as powers greater than God Himself-making God servant to an external principle. The concept of divine self-restriction offers a

productive resolution. The Levitical law represents an 'Architecture' because God built the house and then agreed to live by its floor plan. This is not divine weakness but the only way a finite creature can relate to an infinite Creator. As Madame Guyon eloquently observed regarding Leviticus 26:3, 9, 11: 'If you will walk in my statutes and keep my commandments and do them... I will have respect for you and make you fruitful and I will confirm my covenant with you.

And I will set my Tabernacle within you (tavek) and my very being (soul) shall not reject you.' She discusses how the Shekinah Glory previously dwelling in the Tabernacle now dwells in the heart and 'holy temple,' the Church becoming the Tabernacle wherein Messiah as high priest who offered the sacrifice of Himself dwells by His Spirit. Yet she notes: 'He indeed, sets his tabernacle in the midst of you; but it is not yet made the Tabernacle itself; for then the union is not immediate, and there are yet means of union, and the tabernacle is a means and a partition; for in the matter of union, every means forms a partition, being placed between the two things it unites in order to join them [20]. This paradox-that the very means of union simultaneously creates partition-captures the Levitical system's essential tension. The sacrificial laws are necessary precisely because of the ontological gulf between holy God and sinful humanity, yet they also maintain that gulf even as they bridge it. Only in the eschatological fulfillment, when God is 'all in all' (1 Corinthians 15:28), does the mediating architecture become obsolete.

Until then, the law functions as divine self-limitation: God constrains His overwhelming holiness to make covenantal relationship possible. Lonergan's notion of 'immanent intelligibility' proves particularly illuminating here. Just as the law of gravity expresses the immanent intelligibility of falling objects without necessitating that the universe absolutely must be structured that way, the Law of the Cross expresses the immanent intelligibility of how God saves through the life, death, and resurrection of Jesus [21]. The Levitical system similarly expresses an immanent intelligibility: given that holy God desires relationship with sinful humanity, the sacrificial architecture represents a coherent, intelligible pattern for managing that relationship. It is not metaphysically necessary that God relate to humanity this way, but given that God has chosen to do so, the pattern exhibits profound internal coherence.

#### **N.T. wright and covenant justification: Law as pedagogue**

**From temple to person:** The architectural shift: N.T. Wright's interpretation of Paul's letters to the Galatians and Romans provides crucial insight into how the 'Architecture of Atonement' shifts from physical building (the Temple) to person (Christ) while maintaining identical underlying logic. Wright argues that Torah functioned as a temporary 'pedagogue' or boundary marker for Abraham's family [22]. The Law's purpose was not primarily to enumerate individual ethical requirements but to demarcate the covenant community and point forward to its messianic culmination. Wright affirms that Jesus died a substitutionary death and bore punishment, but distinguishes this from traditional penal substitution theories. He argues Christ's death was the necessary means to create a single covenantal family encompassing both Jew and Gentile [23].

The 'cleansing power' of Old Testament sacrifices, in Wright's view, operated not by punishing the animal but by releasing life through blood to act as spiritual 'detergent' cleansing people. This interpretation preserves sacrificial logic while avoiding crude transactional models of divine appeasement. Wright's reading of Romans 3:21-26 emphasizes that God's righteousness/justice is revealed 'apart from law' yet is attested by the Law and Prophets. This righteousness comes through faithfulness of Jesus Christ for all who believe, with no distinction between Jew and Gentile. All have sinned and fall short of God's glory, yet are justified freely by His grace through redemption in Christ Jesus, whom God presented as a hilasterion (mercy seat/place of atonement) through faithfulness, effective through blood [24]. The architectural imagery is striking: Christ becomes the new 'mercy seat,' the golden cover of the Ark where God's presence met the blood of atonement.

The Temple's physical architecture is transfigured into personal embodiment. This architectural shift does not constitute abandonment but fulfillment. The Tabernacle's spatial logic-progression through graduated zones of holiness toward the divine presence-finds consummation in Christ as the one who embodies perfect holiness while dwelling among humanity. As Wright notes, Jesus' teaching about the Temple's destruction and reconstruction 'in three days' (John 2:19) represents not architectural vandalism but eschatological transformation. The risen Christ becomes the locus of divine presence formerly housed in stone and curtain. Yet this transformation preserves rather than negates the Levitical principle: access to God requires mediation, purification, and ultimately sacrifice.

#### **The law's covenantal function and communal boundaries:**

Wright's emphasis on the Law's covenantal rather than merely ethical function aligns with our archaeological observations about ritual law's communal dimensions. The Levitical system did not primarily regulate individual conscience but structured corporate life around God's presence. The camp's arrangement (Numbers 2), with the Tabernacle at center surrounded by Levites, then by tribal encampments in specific order, created a physical manifestation of covenantal relationship. Impurity threatened not individual souls in isolation but the community's collective ability to host divine presence. This communal focus explains why certain ritual infractions required the offender's removal from the camp-not as cruel exclusion but as necessary quarantine protecting the community's sacred ecology. Just as one infected individual can threaten public health, one ritually impure person could endanger the entire community's access to God. The ontological necessity of atonement lies precisely here: in a community structured around divine presence, mechanisms for managing impurity and restoring purity are not optional extras but existential requirements.

Wright notes that Christ fulfills the 'Architecture' without destroying the 'Logic.' The covenant's framework-through which the Creator deals with sin's 'ontological rot'-remains constant even as its institutional forms evolve. The shift from Temple to Church, from Levitical priesthood to priesthood of all believers, from animal sacrifice to Eucharistic memorial involves genuine transformation but not arbitrary replacement. The new covenant consummates

what the old anticipated; Christ's atoning work completes what the Levitical system prefigured [25]. Wright's concept of 'representative substitution' illuminates this continuity. The high priest entering the Holy of Holies on Yom Kippur represented the entire covenant community; his successful completion of the ritual secured atonement for all Israel. Christ functions analogously but definitively: as the true High Priest, He enters not the earthly Holy of Holies but 'heaven itself' (Hebrews 9:24), securing not annual but eternal redemption. The architectural pattern persists-mediated access through priestly representation-but its scale shifts from temporal repetition to eschatological completion.

#### **Slavoj Žižek and the symbolic order: Law as protective barrier**

**The big other and the shield against the real:** Slavoj Žižek's psychoanalytic framework provides a surprising but illuminating lens for understanding Levitical law's function. In Žižekian terms, the Levitical system operates as the 'Symbolic Order'-the structured network of laws, prohibitions, and rituals that shields the community from direct encounter with the 'Real,' which would prove overwhelming and destructive [26]. The Law functions not primarily as restriction but as protection, creating livable space between humanity and the terrifying immediacy of divine presence. Žižek argues that law is constitutively divided between external social law and an 'obscene superego supplement.' External law actually delivers the subject from the unrelenting, contradictory demands of the internal superego [27]. Applied to Levitical law, this suggests that the detailed ritual prescriptions-often criticized as oppressive legalism-actually liberate Israel from the impossible burden of direct, unmediated relationship with absolute holiness.

The law provides clear, achievable protocols; without them, the Israelites would face paralyzing uncertainty about how to maintain covenant relationship. The prohibition against approaching God carelessly finds psychoanalytic parallel in Žižek's notion that the Big Other must remain partially veiled. Complete transparency would dissolve the symbolic structure enabling relationship. Similarly, the Tabernacle's veils and restricted access preserve the possibility of encounter precisely by limiting it. If any Israelite could enter the Holy of Holies at will, two outcomes would follow: either the divine presence would withdraw (making genuine encounter impossible) or the transgressor would perish (making sustainable relationship impossible). The architectural restrictions thus enable rather than prevent genuine communion.

**The paradox of law:** Freedom through structure: Žižek's paradoxical claim that 'law creates what it prohibits' illuminates the Levitical system's generative function [28]. The very act of demarcating sacred space creates the category of profane; the prescription of proper approach generates the possibility of improper approach. Yet this is not failure but necessity. Without distinction between sacred and profane, holy and common, pure and impure, there would be no meaningful relationship-only undifferentiated chaos or, alternatively, such distance that interaction becomes impossible. The Levitical law's apparent rigidity thus serves flexibility's deeper purpose. By providing clear

boundaries, the law creates protected space for life to flourish. This resonates with Žižek's observation that subjects need the Symbolic Order not despite but because of its arbitrary quality.

The specific content of many Levitical regulations may indeed be historically contingent (why bulls and goats but not horses? why seven days but not five?), yet this very contingency enables the system's function. What matters is not the regulations' inherent logic but their capacity to structure relationship, to create an ordered cosmos from potential chaos. Žižek's treatment of sacrifice in Christianity provides additional insight. He argues that Christ's sacrifice represents not appeasement of divine wrath but exposure of the Big Other's inconsistency-the revelation that God Himself is 'not-all,' divided, participating in the human condition including its contradictions and suffering [29]. Applied to the Levitical system, this suggests that the sacrifices do not manipulate God but reveal God's self-limitation, God's willingness to work within the constraints of the symbolic structure established for covenant relationship. The Law binds not only Israel but God, who honors the architectural boundaries He has established.

### **Dru johnson and biblical epistemology: Law as communal knowing**

**The pedagogy of the body:** Ritual as knowledge practice: Dru Johnson's work on biblical epistemology provides the crucial final piece for understanding Levitical law's communal rather than individual focus. Johnson argues that biblical law constitutes a distinctive epistemology-a way of knowing through embodied communal practice rather than individual rational reflection [30]. This 'ritual knowing' operates according to logic fundamentally different from Western post-Enlightenment assumptions about law as primarily addressing internal conscience and individual moral agency. Johnson demonstrates that biblical law functions as 'knowledge through ritual enactment.' The Israelites do not first understand the theological principles and then perform the rituals as application; rather, the rituals themselves constitute the primary mode of theological knowing [31].

Observing Passover does not merely commemorate the Exodus-it epistemically locates the community within the ongoing narrative of divine redemption. Similarly, the Day of Atonement rituals do not symbolize abstract theological truths about sin and forgiveness; they enact and thereby create the reality of communal purification and renewed covenant relationship. This ritual epistemology explains why Levitical law emphasizes precise performance over internal disposition. Modern interpreters often read this as 'empty formalism' compared to Christianity's supposed emphasis on 'heart religion.' Yet Johnson shows this misreads the biblical framework. The rituals' efficacy depends not on the participants' subjective feelings but on correct enactment of the prescribed pattern. This is not magical thinking but recognition that certain realities-particularly social and theological realities-come into being through performative action rather than private reflection [32].

**Anti-individualism:** Purity as social maintenance: Johnson's emphasis on communal knowing illuminates why Levitical purity laws seem so alien to modern Western sensibilities. These laws presuppose that the fundamental unit is the covenant community,

not the autonomous individual. A person's ritual state affects not only their private relationship with God but the entire community's access to divine presence. This is why Numbers 19:11-13 prescribes elaborate purification procedures for anyone who touches a corpse: the issue is not individual contamination but communal vulnerability [33]. The contrast with Western legal traditions proves instructive. Modern law focuses on individual guilt or innocence, internal intent (*mens rea*), and personal culpability. Levitical law focuses on corporate status, ritual performance, and communal integrity. A person who unknowingly violates purity regulations still requires purification-not because they are morally guilty but because they are ritually impure, and their impurity threatens the community's sacred ecology.

The distinction between moral and ritual categories, so fundamental to Christian theology following Paul, would have been largely unintelligible within Levitical framework, where the two domains overlap extensively. Johnson's concept of 'communal knowing' helps explain phenomena that puzzle modern readers, such as Achan's entire family being destroyed for his theft of devoted items (Joshua 7). This seems grossly unjust by individualist standards-why should children die for their father's sin? Yet within communal epistemology, Achan's household participated in the knowledge-practice of covenant violation. The family unit, not the individual, constitutes the primary social reality; maintaining covenant relationship requires addressing the compromised family system, not merely punishing the individual perpetrator [34].

**From conscience to community:** The radicalism of biblical law: The implications of Johnson's analysis prove radical for contemporary theology and ethics. If biblical law operates according to communal rather than individual logic, attempts to translate it directly into modern Western legal categories inevitably distort. The question is not 'What does this law tell me about how I should act?' but 'What kind of community does this law create and sustain?' The focus shifts from individual moral formation to corporate social formation, from internal disposition to external enactment, from private conscience to public ritual [35]. This challenges prevalent Christian readings that see Old Testament law as inferior 'external' religion superseded by New Testament 'internal' faith. Johnson demonstrates that the supposed contrast between external ritual and internal spirituality misunderstands both testaments. Biblical religion, Old and New, emphasizes embodied communal practice. Jesus' teaching focuses extensively on how communities should organize themselves (Matthew 18), and Paul's letters address corporate worship, communal discernment, and collective witness as much as individual salvation [36]. The Levitical system's emphasis on communal ritual performance over individual conscience provides a necessary corrective to Western Christianity's excessive individualism. The 'Architecture of Atonement' is fundamentally social architecture-a way of structuring community life around divine presence.

Modern attempts to privatize atonement, reducing it to personal transaction between individual soul and God, evacuate much of its biblical meaning. Atonement, properly understood, is community's restoration to right relationship with God and consequently with one another. The Levitical system's physical architecture, social

structure, and ritual calendar all serve this communal restoration. Johnson's work on biblical philosophy extends this argument by demonstrating that biblical texts presume knowledge comes through 'knotted relationships' among God, community, text, and world [37]. The Levitical law cannot be adequately understood by isolated individuals reading texts in private. It must be understood as embedded in communal practice, as the organizational logic of a people structured around divine presence. This is why archaeological evidence proves so crucial: it provides material traces of the actual communities that enacted these laws, the physical spaces they inhabited, the social structures they maintained. Archaeology thus becomes not ancillary but essential to theological understanding, revealing the embodied communal realities that texts presuppose but do not fully describe.

### Conclusion: Synthesis and contemporary implications

**The unified witness:** Archaeology, theology, and anthropology: This investigation has demonstrated that the Levitical sacrificial system constitutes a sophisticated 'Architecture of Atonement' verified by multiple independent lines of evidence. Archaeological discoveries from Tel Arad, Moza, and Khirbet Qeiyafa confirm the biblical descriptions' historical plausibility while revealing broader Ancient Near Eastern spatial logic underlying sanctuary design. Bernard Lonergan's 'Law of the Cross' provides theological framework for understanding atonement as transformative rather than merely transactional, illuminating the Levitical system's deeper logic. N.T. Wright's covenantal reading of Paul demonstrates continuity between Old and new testament approaches to atonement, showing how Christ fulfills rather than abolishes the architectural pattern. Žižek's psychoanalytic lens reveals how ritual law creates protected space for divine-human encounter. Finally, Dru Johnson's work on biblical epistemology demonstrates that the Levitical system operates according to communal rather than individual logic, emphasizing embodied practice over abstract belief. These diverse perspectives converge on a unified conclusion: the Levitical law is not an arbitrary divine dictate but an intelligible moral and ontological order. It represents God's self-restriction, the voluntary acceptance of structural limitations enabling relationship with finite, sinful creatures. The law binds not only Israel but God, who honors the covenantal architecture established for maintaining divine-human communion. This is not divine weakness but divine love's most profound expression—the Creator's willingness to constrain omnipotence for the sake of covenant relationship.

**Contemporary theological implications:** Understanding the Levitical system as ontological architecture rather than arbitrary legislation has significant implications for contemporary theology. First, it challenges supersessionist readings that dismiss Old Testament ritual as primitive religion transcended by Christian spirituality. The architectural logic underlying Levitical law persists in Christian theology, though its institutional forms evolve. The Church's sacramental theology, liturgical practice, and ecclesial structure all reflect ongoing need for mediated encounter with divine holiness. Second, appreciating the Levitical system's communal focus challenges Western Christianity's excessive individualism. If atonement is fundamentally social reality-community's restoration

to right relationship with God-then privatized salvation models distort biblical teaching.

The 'Architecture of Atonement' requires collective participation, embodied ritual practice, and sustained communal maintenance. Individual salvation never occurs in isolation but always within and for the sake of covenant community. Third, recognizing the ontological necessity underlying Levitical law illuminates why atonement requires sacrifice. Not because God capriciously demands blood, but because the gap between a holy God and sinful humanity represents a real ontological crisis. Bridging this gap requires transformation-death giving way to life, impurity to purity, alienation to communion. The Levitical sacrifices accomplish this transformation through substitutionary mechanism: the animal's death and blood-release mediate the offerer's purification and restoration. Christ's sacrifice operates analogously but definitively, accomplishing once-for-all what the Levitical system accomplished provisionally and repeatedly.

**The architecture endures:** From tabernacle to eschaton: Madame Guyon's insight that 'every means forms a partition' captures the Levitical system's eschatological limitation. The very structures enabling relationship also maintain distance. The tabernacle makes God's presence accessible yet perpetuates the separation it bridges. Only when 'the dwelling of God is with humanity' (Revelation 21:3) and 'they will see his face' (Revelation 22:4) does the mediating architecture become unnecessary. The New Jerusalem has no temple 'because the Lord God Almighty and the Lamb are its temple' (Revelation 21:22). Divine presence no longer requires graduated zones, protective barriers, or substitutionary sacrifices. Yet even in eschatological fulfillment, the architectural pattern persists. The New Jerusalem's geometric perfection—its cubic symmetry, its measured dimensions, its ordered structure—echoes the Holy of Holies, which was also a perfect cube (1 Kings 6:20). The city's foundations, gates, and walls reflect the Tabernacle's careful organization of sacred space. The river of life flowing from God's throne parallels the Tabernacle's bronze basin.

The tree of life corresponds to the Tabernacle's lampstand. Eschatological architecture thus does not abandon but consummates Levitical patterns, revealing their ultimate meaning [38]. This suggests that the 'Architecture of Atonement' reflects something essential about divine-human relationship, not merely historical accommodation to ancient Israelite culture. The pattern of graduated approach, mediated encounter, and transformative sacrifice corresponds to enduring realities: the ontological gap between Creator and creature, the moral gap between holy God and sinful humanity, and the need for mechanisms enabling communion across these gaps. While specific institutional forms evolve—from Tabernacle to Temple to Church to New Jerusalem—the underlying architectural logic endures because it reflects the unchanging nature of the relationship it structures [39-45].

**Final reflection:** God within the architecture: The most provocative implication of this study is that God operates within rather than above creation's structural integrity. The Levitical system is not divine imposition from outside but divine self-limitation from within. God creates the architectural pattern

and then honors it, binding Himself to the covenant's structural requirements. This challenges theologies emphasizing divine sovereignty as unlimited power to do anything whatsoever. True divine sovereignty manifests not in transcending all structures but in creating structures capable of sustaining covenant relationship and then faithfully maintaining those structures. This vision of God voluntarily constrained by love's architecture-finds its ultimate expression in the Incarnation. The eternal Word becomes flesh, submitting to finitude's limitations, participating in creation's structures including suffering and death. Christ does not abolish the Levitical system's logic but embodies it, becoming simultaneously high priest and sacrifice, mediator and offering.

The 'Architecture of Atonement' thus reveals the character of the God who designs it: One whose power manifests in vulnerability, whose sovereignty expresses through service, whose transcendence achieves intimacy through self-restriction. Archaeological evidence, theological reflection, and anthropological analysis converge to reveal that the Levitical law is neither arbitrary legislation nor obsolete relic but an enduring witness to a God who operates within creation's integrity, honoring the structures established for covenant relationship. The 'Architecture of Atonement' stands as permanent testament to divine love's willingness to be bound by its own commitments, to accept limitation for relationship's sake, to transform evil into good not through overwhelming power but through self-sacrificial participation in the structures of finite existence. In this, the ancient Levitical system continues to instruct contemporary theology, calling us beyond individualist reductions and supersessionist dismissals to appreciate the profound wisdom embedded in Israel's sacred architecture.

## References

1. Johnson D (2021) Biblical philosophy: A hebraic approach to the old and new testaments. Cambridge University Press, Cambridge, UK, pp: 45-67.
2. Larsen T (2014) The slain god: Anthropologists and the christian faith. Oxford University Press, Oxford, UK, pp: 112-145.
3. Thompson TL (1999) The mythic past: Biblical archaeology and the myth of Israel.
4. Davies PR (1992) In search of 'ancient Israel'. Sheffield Academic Press, Sheffield, UK.
5. Garfinkel Y, Mumcuoglu M (2019) The temple of solomon in iron age context. *Religions* 10(3): 198.
6. Kisilevitz S (2015) The iron IIA Judahite temple at Tel Moza. *Tel Aviv* 42(2): 147-64.
7. Larsen T (2014) The slain god: Anthropologists and the Christian faith. Oxford University Press, UK, p. 272.
8. Lonergan B (1957) Insight: A study of human understanding. Philosophical Library, New York, USA.
9. Crowe FE (1989) The origin and scope of Bernard Lonergan's insight. In: Vertin M, In Appropriating the Lonergan Idea. Catholic University of America Press, Washington, DC, USA, pp: 67-89.
10. Johnson D (2016) Knowledge by ritual: A biblical prolegomenon to sacramental theology. Eisenbrauns Publishers, Winona Lake, USA, pp: 34-56.
11. Sutanto GN (2022) What counts as biblical philosophy? Reflections from Dru Johnson's biblical philosophy. *Reformed Theological Seminary Journal* 7(1): 1-90.
12. Aharoni Y (1973) The solomonic temple, the tabernacle and the Arad sanctuary. In: Gordon CH, Hoffner HA (Eds.), in Orient and Occident: Essays Presented, Neukirchen-Vluyn, Berlin, Germany, pp: 1-8.
13. Herzog Z (2010) Perspectives on southern Israel's cult centralization: Arad and beer-sheba'. In: Kratz RG, Speckermann H (Eds.), in one God-one cult-one nation, De Gruyter Publishers, Berlin, Germany, pp: 169-199.
14. Hesse B, Wapnish P (1997) Can pig remains be used for ethnic diagnosis in the ancient Near East? In: Silberman NA, Small D (eds.), The archaeology of Israel: Constructing the past, interpreting the present. Sheffield Academic Press, Sheffield, UK, pp: 238-270.
15. Pardee D (2002) Ritual and Cult at Ugarit. Society of Biblical Literature, Atlanta, USA, pp: 45-89.
16. Levine BA (1974) In the presence of the lord: A study of cult and some cultic terms in ancient Israel. Brill Publishers, Leiden, Netherlands, pp: 12-45.
17. Milgrom J (1991) Leviticus 1-16: A new translation with introduction and commentary. Doubleday, New York, USA, pp: 254-292.
18. Gane RE (2005) Cult and character: Purification offerings, day of atonement, and theodicy. Eisenbrauns, Winona Lake, USA, pp: 156-234.
19. Georgiou P (2022) Cypriot ritual and cult from the bronze to the iron age: A longue-durée approach. *Journal of Greek Archaeology* 1: 73-109.
20. Garfinkel Y, Mumcuoglu M (2019) The Temple of Solomon in Iron Age Context. *Religions* 10(3): 198.
21. Garfinkel Y, Mumcuoglu M (2016) Solomon's temple and palace: New archaeological discoveries. *Biblical Archaeology Society* pp: 1-210.
22. Lonergan B (1964) Understanding the mystery: The law of the cross. In *De verbo incarnato*, Thesis 17. Gregorian University Press, Italy.
23. Gerhart M (2016) Bernard Lonergan's "law of the cross": Transforming the sources and effects of violence. *Theological Studies* 77(1): 88-90.
24. Lonergan B (1964) Law of the cross. In: Gerhart M (Ed.), Bernard Lonergan's "law of the cross". *Theological Studies* 77(1): 82.
25. Croken RC, Crowe FE, Doran RM (1996) Philosophical and theological papers, 1958-1964. University of Toronto Press, Canada, 6: 306.
26. Lonergan B (1974) The transition from a classicist world-view to historical-mindedness. In: Ryan WFJ, Tyrrell BJ (Eds.), A second collection, Westminster, Philadelphia, USA, p. 8.
27. Bavinck H (2004) Reformed dogmatics: God and creation. In: Bolt J (Ed.), Baker Academic, USA, p. 1226.
28. Guyon J (1876) The mystical sense of the sacred scriptures: Exodus. *Leviticus*, C Scribner and Company, New York, USA, pp: 299-300.
29. Loewe WP (1996) The college student's introduction to Christology. Liturgical Press, Minnesota, USA, p. 210.
30. Wright NT (2016) The letter to the Galatians: Exegesis and theology.
31. Wright NT (2013) Paul and the faithfulness of God: Christian origins and the question of God. Fortress, Minneapolis, USA, pp: 838-1039.
32. Wright NT (2016) The day the revolution began: Reconsidering the meaning of Jesus's crucifixion. HarperOne, San Francisco, USA, pp: 267-298.
33. Wright NT. New perspective on Paul.
34. Wright NT (1991) The Climax of the Covenant: Christ and the Law in Pauline Theology. Augsburg Fortress Publishers, UK, pp: 1-336.
35. Žižek S (2000) The fragile absolute: Or, why the christian legacy is worth fighting for? Or, why is the christian legacy worth fighting for? (Wo Es War Series). Verso Publishers, UK, p. 182.
36. Žižek S (2008) The sublime object of ideology. Verso Publishers, UK, pp: 71-128.

37. Žižek S (1991) For they know not what they do: Enjoyment as a political factor. Verso; Kotsko, A. (2008). Žižek and theology. T&T Clark.

38. Žižek S (2003) The puppet and the dwarf: The perverse core of Christianity. MIT Press Publishers, USA, p. 190.

39. Žižek Studies group (2018) Facebook discussion.

40. Johnson D (2016) Knowledge by ritual: A biblical prolegomenon to sacramental theology. Eisenbrauns Publishers, USA, p. 308.

41. Johnson D (2021) Biblical philosophy: A hebraic approach to the old and new testaments. Cambridge University Press, UK, p. 325.

42. Johnson D (2019) The radicalism of biblical law. Theopolis Institute.

43. McDonald W (2020) Understanding biblical law by Dru Johnson. Medium.

44. Beale GK (2004) The temple and the church's mission: A biblical theology of the dwelling place of God. InterVarsity Press, Downers Grove, USA, pp: 365-398.

45. Barker M (1991) The gate of heaven: The history and symbolism of the temple in Jerusalem. SPCK, London, pp: 189-234.