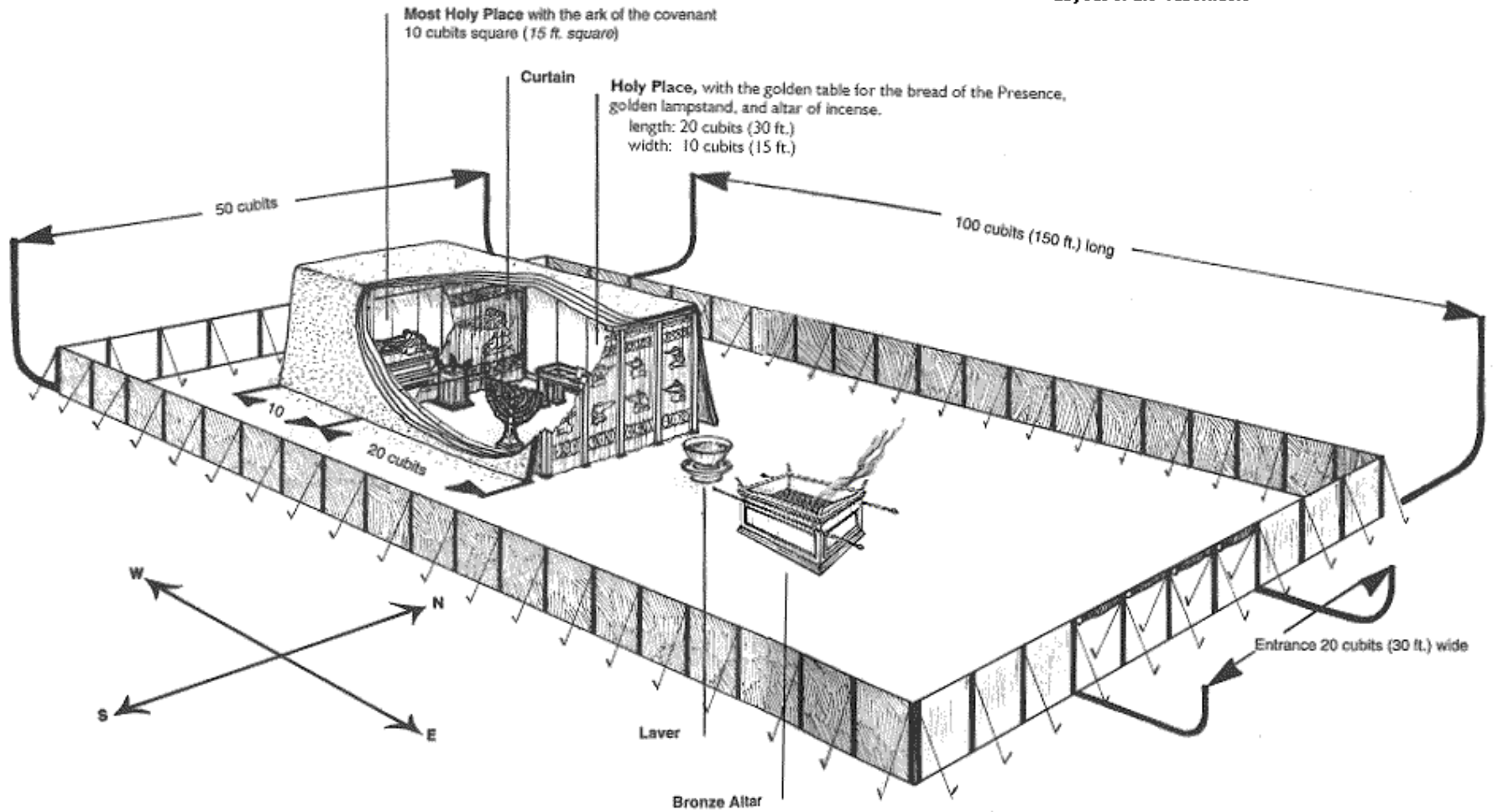


Layout of the Tabernacle





tRIEkV;t (*tʃkeœlet*) blue, violet; bluish purple. Symbolic of heaven as the true dwelling of God and the heavenly origin of the Tabernacle.

HEAVEN

Nḍmî...g√rAa. *argāmān* purple, reddish purple. Signifies royalty

ROYALTY

synov (*synov*), scarlet, red, a bright red
with a touch of orange

SIN

oDlwø;t (*to®laœ{ I*), worm, material dyed
crimson

SIN

Isa. 1:18, “ ‘Come now, and let us reason together,’ says the LORD, ‘Though your sins are like scarlet, they shall be as white as snow; Though they are red like crimson, they shall be as wool.’ ”

AjE;b◊zlm (*mizbeœahΩ*) “altar”; over 400× in the Old Testament; based on the verb **jAbîz**, *zavah* “to slaughter, sacrifice”. The structure on which something is offered to a deity.

hDj◇nlm (*minhΩa*®), over 211× in the Old Testament; “a gift, a tribute, an offering.”

1. The location of the brazen altar speaks of the need of sacrificial atonement prior to entering into God's presence, prior to worship, and prior to serving God.

2. The basic offering is the burnt offering, **h&DlOo** *'olah*, a burnt offering; sometimes called a “holocaust offering” because all is consumed in the fire. This is not always the first sacrifice given, but is first in importance and priority and frequency.



**Leviticus =
Feasts and Offerings**

1. Leviticus establishes the theological foundation for the substitutionary work of Christ in the New Testament.

2. Leviticus describes the entire operation of the Jewish system of sacrifices and ritual.

3. Leviticus is written by Moses but has more verses presented as direct revelation than any other book of the Old Testament.

Holiness means to “be set apart to the service of God.”

Gal. 3:24, “Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.”

5. Introduction to understanding the Law of Moses.

1C The recipients of the Law were Jews ONLY (Ex. 19:3; Lev. 26:46; Rom. 3:19; 9:4)

The Mosaic Law was never given to the Gentile nations (Deut. 4:8) Rom. 2:12–14). The Mosaic Law was part of a covenant, or contract, between God and the nation Israel.

5. Introduction to understanding the Law of Moses.

2C The limitations of the Mosaic Law.

2C The limitations of the Mosaic Law.

1D The Law could never justify (Acts 13:39; Rom. 3:20, 28; Gal. 2:16; Phil. 3:9).

2C The limitations of the Mosaic Law.

**2D The Law could never give eternal life
(Gal. 3:21).**

2C The limitations of the Mosaic Law.

3D The Law could never provide the Holy Spirit (Gal. 3:2).

2C The limitations of the Mosaic Law.

**4D The Law could never produce miracles
(Gal. 3:5).**

2C The limitations of the Mosaic Law.

5D The Law could never resolve the problem of the indwelling sin nature (Rom. 8:3, 7).

*****Salvation in the Old Testament was based on faith alone in Christ alone as in the New Testament. In the Old Testament they believed in the future provision of a Messiah who would provide salvation (anticipation); in the Church Age we look back to the provision of the Messiah as our spiritual substitute Who paid the penalty for our sins, redeemed us, and provided a salvation free to all.**

3C The Church's relation to the Law.

1D Christ is the end of the Law for believers in the Church Age (Rom. 10:4).

3C The Church's relation to the Law.

2D Since the Church is specifically NOT under the Law, the Law is NOT the Christian way of life.

3C The Church's relation to the Law.

3D Believers in the Church Age are under a higher law: the law of Christ (Rom. 8:2-4; 1 Cor. 13; Gal. 5:18, 22, 23).

3C The Church's relation to the Law.

4D The only one of the Ten Commandments not repeated in the New Testament is in relation to the Sabbath. Since this is the sign of the Mosaic Covenant, it reaffirms that the Mosaic or Old Covenant is no longer in effect.

4C The Purposes for the Mosaic Law

4C The Purposes for the Mosaic Law

1D To provide a civil, criminal, and ceremonial law code for the nation.

4C The Purposes for the Mosaic Law

2D To teach the people how a redeemed nation would live set apart to the service of God.

4C The Purposes for the Mosaic Law

3D To demonstrate that no one could consistently keep the law (all 613 commandments) and therefore that all were sinners and in need of a Savior. (Rom. 3:20, 28; Gal. 3:23, 24; 1 Tim. 1:9, 10).

4C The Purposes for the Mosaic Law

4D To communicate God's grace in relation to human failure.

4C The Purposes for the Mosaic Law

5D To provide a law code that would promote freedom and prosperity for the nation.

(Ex. 24:7–8; 34:27–28; Deut. 4:13–16, 23; 31; 8:18; 9:9; 11:15).

4C The Purposes for the Mosaic Law

6D To serve as a tutor to lead us to Christ (Gal. 3:24)

5C The giving of the Mosaic Law introduces a new dispensation: the dispensation of the Mosaic Law, which begins at Sinai and ends at the cross.

1B The Hebrew title derives from the first word in the book, *wayyiqra*, “And He [*Yhwh*] called . . .” (1:1).

Leviticus is based on the divine purpose that God chose them to be a holy nation and a kingdom of priests (Ex. 19:5–6).

Leviticus cannot be separated from its historical setting and the context of the Pentateuch.

Leviticus assumes the reality of the Exodus event.

Leviticus presupposes the giving of the Mosaic Law from God.

To be ritually unclean is not the same as being in sin, but it pictures being in sin.

To be ritually clean is not the same as being in fellowship, but is a picture of being in fellowship.

4A Theme of Leviticus:

Being set apart to God

**(*qaœrab*), q. come near, approach, draw near;
Hiph Impf; “to bring near, present, offer”**

Lev. 1:4, “He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.”

The English word “atonement” means “at one ment” which addresses man’s need for reconciliation with God due to sin.

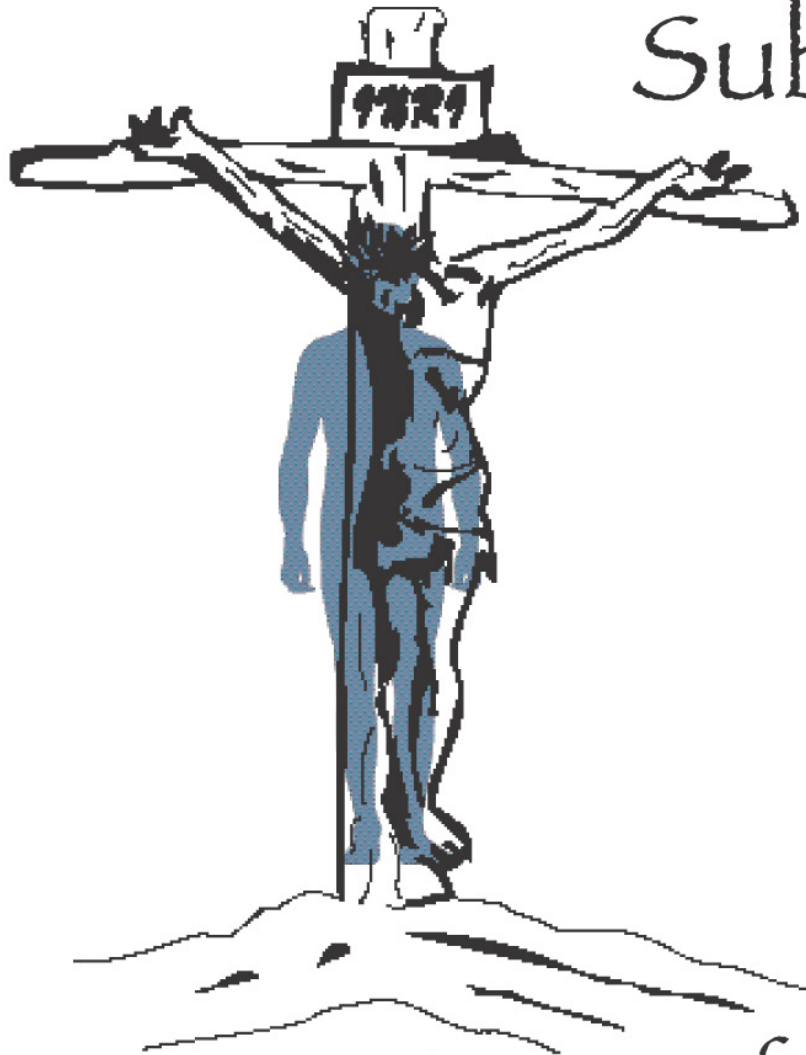
KPR, I = “to cover”

KPR, II = “to propitiate, expiate, satisfy”

**Anselm of Canterbury (1033–1109):
Substitutionary emphasis on God's
righteousness being violated and God's honor,
what we would call his integrity or
righteousness/justice needing to be satisfied.**

Anselm and the Meaning of the Atonement

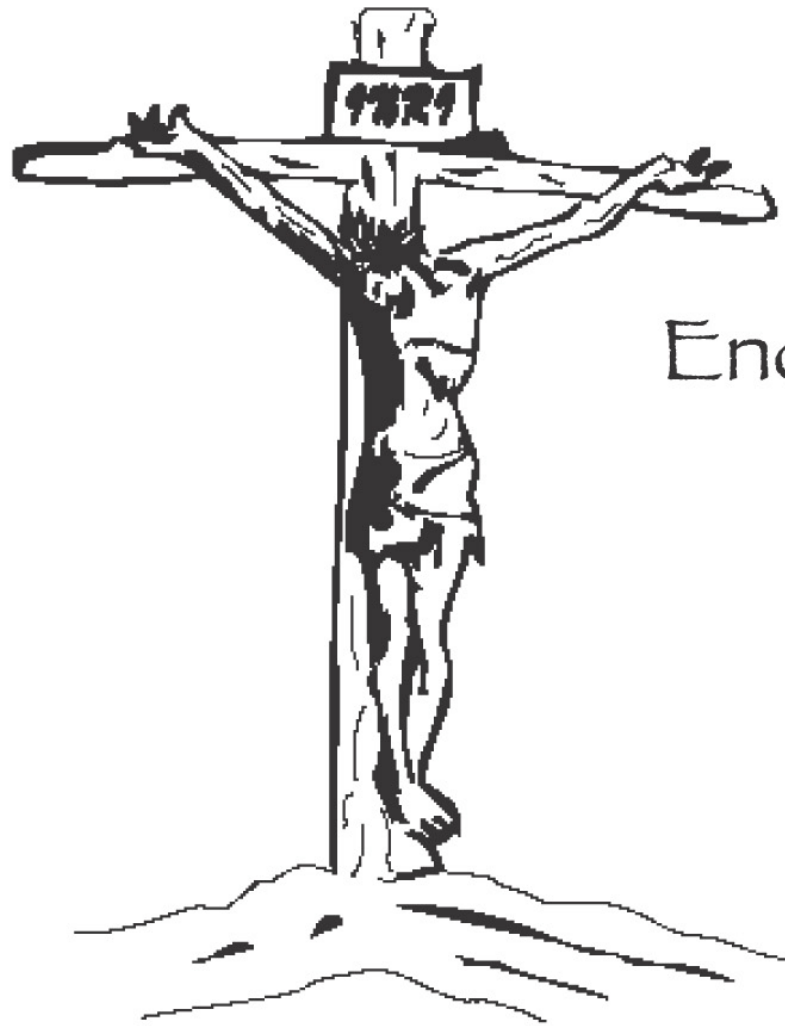
Substitution



“A Curse for us”

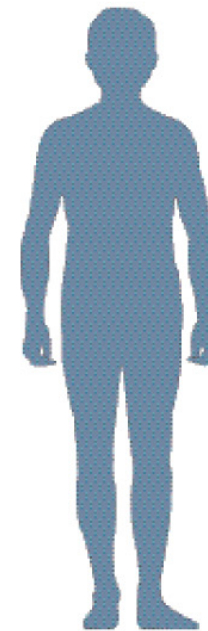
Galatians 3:13

Abelard and the Meaning of the Atonement



Example

Moral
Encouragement



The Grotian or Governmental View of the Atonement

Hugo Grotius

... McLaren wrote in his 2007 book “Everything Must Change” that the doctrine of hell needs radical rethinking. He argues that people who believe in hell may be inclined to dominate and take advantage of other people, rather than help them ...

The orthodox understanding that Jesus will return at a future date and forcefully conquer all His enemies also needs rethinking, according to McLaren ...

The book of Revelation does not actually teach that there will be a new heaven and a new earth, he wrote, but that a new way of living is possible within this universe if humans will follow Jesus' example.

By going to the cross, McLaren argued in his book, Jesus committed an act similar to the Chinese student at Tiananmen Square in the late 1980s—he placed himself in harm's way to demonstrate the injustice of a society that would harm a peaceful and godly man.