

Commentary Notes - Leviticus

by Walter Beuttler

The sermon explores the significance of the offerings and the priesthood in Leviticus, highlighting the importance of holiness and sanctity in our relationship with God.

Scripture: Hebrews 7:11

Topics: "Levitical Offerings", "Holiness Required"

Description

Walter Beuttler preaches on the significance of the offerings in Leviticus 1:1-7:38, highlighting the different categories of offerings such as the sweet savour offerings representing Christ offering himself to God without sin, and the non-sweet savour offerings representing Christ offering himself for sin. The sermon delves into the essential elements of a valid offering and the sinner's need for recognition of guilt and a blood sacrifice to approach God. Moving on to the holiness required because of a holy God in Leviticus 8:1-27:34, Beuttler emphasizes the importance of the priesthood in representing believers before God and the laws of purity to maintain a pure relationship with God.

Transcript

A. THE OFFERINGS, 1:1-7:38

1. From where does God speak in 1:1? From the tabernacle of the congregation instead of Mt. Sinai
2. Ascertain the implication of God's position in 1:1: God could speak from this position because:
 - (1) He could do it from behind the veil, type of the body of Christ
 - (2) He was surrounded by that which constituted the basis of his relationship to Israel
3. Which category of offerings is given in 1:1-3:17 and what is its significance? The sweet savour offerings, type of Christ as offering himself to God WITHOUT sin as a sweet savour
4. Enumerate the sweet savour offerings and give their general typological meaning from:
 - (1) 1:1-17 - The burnt offering, type of Christ offering himself without spot to God in delight to do his Father's will even unto death
 - (2) 2:1-16 - The meat (or meal) offering, type of Christ in his human perfections tested by suffering

(3) 3:1-17 - The peace offering, type of Christ our peace by which he did away with the state of enmity between God and man

B. THE OFFERINGS, 1:1-7:38 (cont'd.)

1. Which category of offerings is given in 4:1-6:7 and what is its significance? The non-sweet savour offerings, type of Christ offering himself to God as our representative FOR sin

2. Enumerate the non-sweet savour offerings and give their general typological meaning:

(1) 4:1-35 - The sin offering, type of Christ our sin bearer offering himself in the sinner's stead for sin in the sinner's nature

(2) 5:1-6:7 - The trespass offering, type of Christ offering himself for the sinner's specific acts of sin

3. What, in general, is the content of:

(1) 6:8-13? The law of the burnt offering

(2) 6:14-23? The law of the meat offering

(3) 6:24-30? The law of the sin offering

(4) 7:1-10? The law of the trespass offering

(5) 7:11-38? The law of the peace offering

4. List seven points essential to a valid offering as seen in:

(1) 1:3- The offering must be perfect (a male without blemish)

(2) 1:3 - It must be offered at God's chosen place (at the door of the tabernacle)

(3) 1:3 - It must be offered with right motives (of his own voluntary will)

(4) 1:3 - It must be offered with a definite object (before the Lord)

(5) 1:4 - The offerer must identify himself with his offering, (he shall put his hand upon the head)

(6) 1:5 - The offerer must have priestly mediation, (the priests . . . shall bring the blood)

(7) 1:9 - The sacrifice must be consumed (the priest shall burn all on the altar)

5. What is evident from 1:2-7:38 relative to the sinner?

(1) That he needed to recognize his guilt before God and his need of God

(2) That he needed a blood sacrifice in order to approach God

HOLINESS BECAUSE OF A HOLY GOD, 8:1-27:34

A. THE PRIESTHOOD, 8:1-10:20

1. What is evident from 8:1-9:23 as a whole? That the believer needs a priest to represent him before God in order to be accepted

2. Ascertain the typological meaning of Aaron and his sons: Of Christ as High Priest, Heb. 7:11-8:6, and of the believer priests, 1 Peter 2:9

3. In general, what was the function of the priesthood? To maintain God's people in the relationship into which sacrifices had brought them

4. Comment on 9:24-10:5

(1) Divine grace accepted that which was offered in accordance with God's law

(2) Divine holiness rejected that which was offered by man's corrupt will

(3) The same fire which accepts an offering as a sweet odor rejects another offering as an abomination

(4) This incidence demonstrates the intense holiness of the Divine Presence

5. What are we to learn concerning the servant of God from:

(1) 10:6-7? That he must minister above all natural claims and influences

(2) 10:8-11? That he must remain separated from things which impair his capacity to discern and communicate the mind of God

(3) 10:12-20? That the failure of others should not be permitted to rob us of our privileges in God

B. THE LAWS OF PURITY, 11:1-17:16

1. What, in general, do the laws of ceremonial cleanliness in 11:1-15:33 show?

(1) Nature's irremedial defilement

(2) The unsullied purity of the sanctuary

(3) The absolute holiness of God

(4) The divine provision for nature's defilement

2. Point out the underlying truth of:

(1) 11:1-23 - The power of sin to corrupt through participation with evil

(2) 11:24-47 - The power of sin to defile by mere contact

(3) 12:1-8 - The influence of sin is extended to nature's functions ordained of God

(4) 13:1-14:57 - The deep seated potency of evil in man's nature and the diversity of its manifestation

(5) 15:1-33 - Man has unavoidable, yet inexcusable, infirmities springing from the impure fountain of his evil nature

(6) 16:1-34 - The blood, which atoned for all the violated claims of the throne of God, made it possible for God to maintain his relationship with a sinful people

(7) 17:1-16 - The only meeting point between God and man is the "door" (Christ) and the only means of atonement is the blood

3. In summarized recapitulation, God's people must have what according to:

(1) 11:1-47? Pure food

(2) 12:1-14:32? Pure bodies

(3) 14:33-57? Pure dwelling places

(4) 16:1-17:16? Faith in, and constant resort to, the blood without which their nature's purities would come short of the purity of God

C. THE PEOPLE'S RELATIONSHIP TO GOD, 18:1-27:34

1. Point out the underlying truth of:

(1) 18:1-20:27 - God demands from his people sanctity and propriety of conduct notwithstanding the capabilities of human nature

(2) 21:21-23 - It is possible to be qualified to receive from God without being qualified to offer to God

(3) 21:1-22:23 - There are divine requirements of holiness for the priests who offer "the bread of their God"

2. What were "the feasts of the Lord," 23:2? Great religious festivals which were to be observed unto the Lord as "my feasts"

3. Enumerate and give the meaning of "the feasts of the Lord" from:

(1) 23:1-3 - The sabbath, commemorating God's cessation from his works and typifying the believer's rest in Christ, Heb. 4:1-11

(2) 23:4-5 - The passover. This feast commemorated Israel's deliverance from Egypt and stands for Christ our passover, 1 Cor. 5:7

(3) 23:6-8 - The feast of unleavened bread. It reminded the Israelites of their hasty departure from Egypt (Ex. 12:33-34) and suggests our communion with Christ

(4) 23:9-14 - The feast of firstfruits. Held unto God in thankfulness for the early harvest and typifying the resurrection, 1 Cor. 15:23; 1 Thes. 4:13-18

(5) 23:15-22 - The feast of Pentecost. Held unto God in thankfulness for the wheat harvest and is prophetic of the descent of the Holy Ghost in Acts 2:1-21

(6) 23:23-25 - The feast of trumpets. This was a festival of rest and a "memorial of a joyful noise." It was prophetic of Israel's future regathering

(7) 23:26-27 - The day of atonement. This was Israel's annual cleansing from sin and points to the atonement of Christ, Rom. 5:11

(8) 23:33-43 - The feast of tabernacles. This was both memorial as to Israel's wanderings and prophetic as to Israel's rest during the millennial kingdom

(9) 25:1-7 - The sabbatical year. Held septennially, it was to be a "sabbath of rest" unto the Lord

(10) 25:8-24 - The year of jubilee. Being a year of rest, deliverance, and joy, it foreshadowed the Messianic dispensation and typifies the liberty and release yet to come through Christ, Isa. 61:1-3

4. Comment on:

(1) 25:20-22 - Nothing is lost, and much is gained, through obedience to God's word

(2) 25:25-55 - God's compassion provides for the poor without making them rich

5. Give the basic truth in:

(1) 26:1-13 - Obedience results in manifold and abundant blessings

(2) 26:14-46 - Disobedience results in manifold chastisement commensurate with the need to accomplish God's purpose, v. 23

6. Point out the basic law concerning vows in:

(1) 27:1-25 - A vow once made was to be kept

(2) 27:26-34 - Things already belonging to God could not be included in a vow

7. In summary, what do these laws of the land reveal?

(1) The incredible depravity of man

(2) The inconceivable holiness of God

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