

SERMON OUTLINE

In Leviticus 4:1-35 we are shown God's mercy to His people as he provides for the sin of 4 groups of people (encompassing the entire community) to be forgiven through the cleansing blood of a sacrifice.

- I. The high priest's sins can be forgiven (vs. 1-12).
- II. The congregation's corporate sins can be forgiven (vs. 13-21).
- III. The leaders' sins can be forgiven (vs. 22-26).
- IV. The commoners' sins can be forgiven (vs. 23-35).

BIBLE DISCUSSION GROUP STUDY QUESTIONS

In preparation for Sunday, June 9, 2019

Passage: Leviticus 4:1-35

Memory Passage: Leviticus 4:1-2

DAY 1 – ASK FOR INSIGHT

READ THE PASSAGE

- (a) **Read Lev. 4:1-12.** Explain how one “sins unintentionally” (v. 2), and give some examples of how (1) an ancient Israelite might have sinned unintentionally and (2) how you might sin unintentionally.
- (b) Is a person still guilty of unintentional sins? Explain why or why not.
- (c) Who is “the anointed priest” whose sins are dealt with in vs. 3-12, and how does his sin “bring guilt on the people” (v. 3)?
- (d) Briefly explain the laws given for the anointed priest’s sins.

DAY 2 – ASK FOR INSIGHT

READ THE PASSAGE

- (a) **Read Lev. 4:13-21.** Explain the progression of events found in vs. 13-14a that brings about the need for the offering.
- (b) Who comprises each of the groups mentioned in vs. 13-15 (i.e. the whole congregation, the assembly, the elders of the congregation)?
- (c) In what ways might the “whole congregation” sin unintentionally, and how might they “realize their guilt?”
- (d) What differences do you see between vs. 1-12 & 13-21, and what accounts for these differences?

DAY 3 – ASK FOR INSIGHT

READ THE PASSAGE

- (a) **Read Lev. 4:22-35.** What differences do you see between the purification offering for a “leader” (vs. 22-26) and what was commanded of the high priest (vs. 1-12) and the whole congregation (vs. 13-21)? What accounts for these differences?
- (b) What differences do you see between the purification offering for the “common people” (vs. 27-35) and what was commanded of the leader in vs. 22-26?
- (c) I have referred to this offering as a “purification” offering rather than a “sin” offering as do most translations. “Sin” is a proper translation, and clearly in chapters 4-5 the offering is commanded because of sin. But it comes from a Hebrew word whose root is the same as the root for the Hebrew word for “purification.” I have good reasons for choosing to call this a purification offering for sin, but can you surmise what these reasons might be (it might help to consider the burnt offering in chapter 1, as well as how this offering is used in Lev. 12:6-8 & 14:19-30, and the idea of “uncleanness” in Leviticus)?

DAY 4 – ASK FOR INSIGHT

READ THE PASSAGE

- (a) **Read Lev. 4:1-35.** What theological principles do you find throughout chapter 4 (consider the character of God and man, the purpose for the offerings, the different placement of blood, the different groups of people, the result of the offering, etc.)?
- (b) Let’s consider just one theological principle you should have identified: The sin of the leaders was more serious and defiling than the sins of common Israelites. Why was this so? Does this same principle exist for leaders today? And if so, does it apply *only* to leaders? How do you know (consider, for example, Luke 12:48, James 3:1, 1 Tim. 3:1-13, Tit. 1:5-9)?
- (c) How does this theological principle affect you personally?

DAY 5 – ASK FOR INSIGHT

READ THE PASSAGE

- (a) **Read Heb. 9:1-10:39, 13:10-16.** As you read these chapters, answer the following questions: (1) How did Jesus perfectly fulfill the commands for the purification offering found in Lev. 4? (2) What theological truths found in the purification offering in Lev. 4 are applicable to believers today (consider, for example, but not limited to, the ideas of unintentional sin, God’s presence, guilt)? (3) How should you respond in obedience to Christ’s perfect fulfillment of the purification offering’s commands? (4) What areas of your life require repentance in order for you to obediently respond in these ways? And, since repentance requires a “turning away” and a “turning toward” (or a “put off” and a “put on” as Paul says in Col. 3), what must you turn toward/put on in order for this repentance to bear fruit?

DATE: June 9, 2019

PASSAGE: Leviticus 4:1-35

Purification