



Sermon Discussion Guide¹

Leviticus 20 | Kevin DeYoung

“The Deadly Seriousness of Sin”

Sunday Morning, May 7th, 2023

Outline ~ 3 Lessons

- Sin is a gravely serious matter.
 - We can't be indifferent to flagrant sin.
 - Unrepentant sin will be judged by God in this life or the next.
1. **Church:** When threatened with banishment, Chrysostom said, “I fear nothing but sin.” What do you think are some of the reasons our culture sees sin lightly?
 - a. Do you think the Church today sees sin lightly? If so, why?
 2. **Poison:** Kevin told a story of the pastor with the poison: “The milder the label, actually the more dangerous you make the poison.” What happens when we only think about sin in a purely therapeutic way?²
 3. **Moral/Ceremonial/Judicial:** Kevin described the distinction between the moral, ceremonial, and judicial laws in ancient Israel. What's the difference?³ Why is this important for understanding Leviticus?
 4. **Gospel:** Jesus drank the cup of God's wrath so that we wouldn't have to. Read Rom 1:29-32. How does this section of Scripture help us understand the severity of sin? ...the Gospel?
 5. **Sin's Effect:** Sin affects more than just your own well-being. It oftentimes affects believers. Have you ever considered this fact when fighting for holiness? How should this encourage us in the fight against sin?
 6. **Pray:** While praying for the various needs of your group, include praying for friends or family members who may not be recognizing the deadliness of sin.

¹ SDGs are available every Monday evening. Just go to the Small Groups page on the church website.

² That is, thinking only about sins only insofar as they affect my personal well-being. Me-centered, not God-centered.

³ WCF 20.3-5

(3) Beside this law, commonly called **moral**, God was pleased to give to the people of Israel, as a church underage, **ceremonial** laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated, under the New Testament.

(4) To them also, as a body politic, he gave sundry **judicial** laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.

(5) The **moral** law doth forever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation.