LESSON FIVE

Built Different

"A Disciple Takes Sin Seriously"

SCRIPTURE | 1 Corinthians 5:1–13

MEMORY VERSE

"I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought" (1 Corinthians 1:10).

MAIN IDEA OF THE TEXT

Built different: disciples repent and confess sin, pursuing holiness.

DISCIPLESHIP RHYTHM

Repentance

GROUP TIME

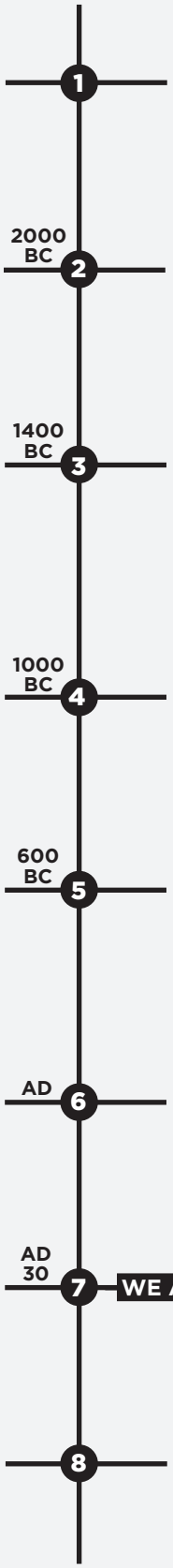
5 minutes	**Welcome**
5–10 minutes	**Attention Grabber**
10 minutes	**Story / Context**
25 minutes	**Discussion**
5–10 minutes	**Closing & Prayer**

PRAYER FOCUS

- **Rooted Launch (Sept. 8)** – Pray for the fall Rooted session. Pray for people to respond to the Spirit's prompting to sign up and commit to the experience. Pray for leaders to be filled with discernment and joy to shepherd.

BEGIN this time in prayer, confessing any sins you know of, thanking the Lord for the gift of his Word, and asking the Holy Spirit to guide your study.

GOD'S STORY TIMELINE



1. God Creates the World and Promises a Rescuer *(Genesis 1-11)*
God created everything good and placed humans in a garden to live in close relationship with Him. But Adam and Eve chose to trust themselves instead of God, and sin entered the world. Relationships, creation, even our connection to God was broken. Yet even in judgment, God promised that one day, a descendant of Eve would crush the serpent and bring healing.
+This points to Jesus as the promised Rescuer who defeats sin, Satan, and death.

2. God Calls a Family and Makes a Promise *(Genesis 12-50)*
God chose a man named Abram (later Abraham) and gave a covenant to him: that he would have a large family, receive a land, and be a blessing to all nations. Though Abraham and his descendants were deeply flawed, God continued His promise through Isaac, Jacob, and Joseph.
+This points to Jesus as the true offspring of Abraham, through whom all nations are fully blessed.

3. God Rescues His People and Forms a Redeemed Nation *(Exodus-Deuteronomy)*
Generations later, Abraham's descendants were enslaved in Egypt. God raised up Moses to rescue them from oppression and slavery. God called His people into a relationship with Himself. He made a covenant with them, gave them the law, and instructed them in worship. He was forming a people who would live differently and show the world what it looked like to belong to Him.
+This points to Jesus as the greater Moses, who rescues us from slavery to sin and writes God's law on our hearts.

4. God Gives a Home and Promises a King *(Joshua-2 Chronicles)*
God brought His people into the promised land under Joshua's leadership. Over time, they asked for a king like the other nations. It was a disaster. But God graciously gave them David, with whom he made another covenant: one of David's descendants would rule forever. Solomon built the temple, but after his death, the kingdom split into two and began spiraling into idolatry and injustice again.
+This points to Jesus as the forever King from David's line, who reigns with justice and peace.

5. God Removes His People and Reminds Them of His Promise *(Ezra-Nehemiah)*
Because of their rebellion, God allowed His people to be conquered and taken into exile. First, it was the Northern Kingdom, Israel (to Assyria), then the Southern Kingdom, Judah (to Babylon). The temple was destroyed, and the glory of the kingdom faded. Yet God continued to speak through the prophets, reminding the people of His promise to restore them, give them new hearts, and send a Rescuer.
+This points to Jesus as the one who brings the new covenant, restores hearts, and fulfills every prophecy.

6. God Sends His Son and Fulfills His Promise *(Matthew-John)*
At just the right time, God sent Jesus into the world—born of a virgin, fully God and fully man. He perfectly obeyed the law, pointed us to the Father, and laid down His life as a sacrifice for our sins. On the third day, He rose again, proving that He is the Savior, the King, and the fulfillment of every covenant promise God has ever made.
+Jesus is the center of the story—all of Scripture leads to Him.

7. God Sends His Spirit and Builds His Church *(Acts-Jude)*
After rising from the dead, Jesus ascended into heaven and sent the Holy Spirit to empower His followers. The early Church spread the good news of Jesus across the Roman world—planting churches, welcoming both Jews and Gentiles, and learning to live as God's new covenant people. Though imperfect, the Church carries Jesus' mission forward today.
+This points to Jesus as the risen King who gives the Spirit to dwell in us and send us on mission.

8. God Restores All Things and Dwells with His People *(Revelation)*
The story isn't over. One day Jesus will return to judge evil and make all things new. There will be a new heaven and new earth, where God's people from every tribe and nation will live with Him forever. There will be no more pain, no more death, and no more sin—just joy, justice, and unbroken peace.
+This points to Jesus as the one who brings the story to its perfect and eternal culmination.

1 GRAB THEIR ATTENTION

LEADER TIP

To grab your participants' attention, start your lesson by telling a story related to the lesson's main idea. We have provided you with three options in this section, but feel free to develop your own.

OPTION 1: THE TYLENOL RECALL

In 1982, seven people in the Chicago area died after taking Tylenol capsules that had been laced with cyanide. The company did not treat the problem as a small public relations issue. Johnson & Johnson warned the public, pulled millions of bottles from shelves, and later reintroduced Tylenol with new tamper-resistant packaging. They knew when something deadly has entered what people trust, the right response is not denial, delay, or image management. The right response is serious action.

POTENTIAL DISCUSSION QUESTIONS:

- *What happens when people do not take harmful things seriously?*
- *What is the difference between taking sin seriously and acting self-righteous?*

Transition Statement from Attention Grabber to Text:
The Tylenol recall reminds us that when something deadly is present, pretending it is harmless only makes the danger worse. In 1 Corinthians 5:1–13, Paul confronted a church that had become proud while tolerating serious sin. Disciples are built different because they repent and confess sin, pursuing holiness with both seriousness and humility.

OPTION 2: ACHAN'S HIDDEN SIN (JOSHUA 7)

After the walls of Jericho fell, Israel was commanded not to take the devoted things for themselves. But Achan saw a beautiful robe, silver, and gold, took them, and hid them in his tent. At first his sin seemed private. No one saw him take it. No one else knew where he buried it. No one was hurt when he took it. But when Israel went up against Ai, they were defeated, and Joshua fell before the Lord in grief and confusion.

God revealed that Israel's defeat was connected to hidden sin in the camp. Achan's disobedience was not harmless simply because it was concealed. His sin affected the whole community. The issue was not that Israel needed to be suspicious, harsh, or self-righteous. The issue was that God's people could not treat what was deadly as though it did not matter.

POTENTIAL DISCUSSION QUESTIONS:

- *Why did Achan think his sin would not affect anyone else?*
- *Why do we keep our sins private?*

Transition Statement from Attention Grabber to Text:
Achan's sin looked hidden, but it was not harmless. In 1 Corinthians 5:1–13, Paul confronted a church that had become unmoved by the presence of sin within its community. Disciples are built different because they repent and confess sin, pursuing holiness with humility before God.

OPTION 3: LETTING THE STAR PLAYER BREAK THE RULES

Every team says it cares about discipline, character, and doing things the right way. But that commitment is tested when the person breaking the rules is one of the most talented players. If a backup breaks the rules, the consequences may come quickly. But when the star player breaks the rules, people can become very creative with excuses.

A coach might even frame that leniency as patience, loyalty, or grace. But if the player's behavior is harming the team and the coach refuses to deal with it, that is not grace. It is avoidance with better language. Real care does not ignore what is destructive. It names what is wrong, calls the person to change, and protects the health of the whole team. Not doing this can shipwreck a whole team.

POTENTIAL DISCUSSION QUESTIONS:

- *Why is it tempting to excuse someone's behavior when they seem important?*
- *What happens when people refuse to deal honestly with something destructive?*

Transition Statement from Attention Grabber to Text:
When a team gives the star player a pass, the whole community learns what truly matters. In 1 Corinthians 5:1–13, Paul confronted a church that was proud while tolerating sin that should have grieved them. Disciples are built different because they repent and confess sin, pursuing holiness with humility before God.

2 SET THE STAGE

LEADER TIP

This section provides the historical, cultural, and literary context needed to properly interpret and apply the text.

OUTLINE

I. Greetings and Thanksgiving (1:1–9)
II. Problems in the church (1:10–6:20)
  A. Divisions and factions (1:10–4:21)
  B. Gross immorality (5:1–13)
  C. Litigation before pagan courts (6:1–11)
  D. Fornication with prostitutes (6:12–20)
III. Replies to questions from the Corinthians (7:1–14:40)
  A. Questions about marriage (7:1–40)
  B. Limitations of Christian liberty (8:1–11:1)
  C. Veiling of women in public worship (11:2–16)
  D. Disorderly behavior at the Lord's Supper (11:17–34)
  E. Exercise of spiritual gifts (12:1–14:40)
IV. The Resurrection of the Body (15:1–58)
  A. Centrality of Christ's resurrection (15:1–20)
  B. Sequence of resurrection events (15:21–28)
  C. The resurrection and suffering (15:29–34)
  D. Nature of the resurrection body (15:35–49)
  E. The believer's victory over death (15:50–58)
V. Conclusion (16:1–24)
  A. Collection for the believers at Jerusalem (16:1–4)
  B. Paul's plans for visiting Corinth (16:5–9)
  C. Exhortations, instructions, and salutations (16:10–24)[1]

CONTEXT

In 1 Corinthians 5, Paul turned to a specific report of sexual immorality within the church. A man in the congregation was involved in a kind of sexual relationship even the surrounding pagan culture would have regarded as scandalous. Yet the church was not mourning. They were arrogant. Somehow, they had managed to treat their tolerance as a sign of spiritual maturity when it actually revealed how confused and unhealthy they had become.

Paul responded urgently because tolerated sin does not remain isolated. He used the image of yeast working through a batch of dough to show how sin spreads when it is ignored, excused, or celebrated. His concern was not that the church should become harsh, suspicious, or self-righteous. His concern was that the people of God must not relabel passivity or indifference by calling it grace. Because Christ, our Passover lamb, has been sacrificed, disciples are built different. They repent and confess sin immediately. They confront fellow believers who are living in sin. Together, as a community of God's people, they pursue holiness.

[1] F. Alan Tomlinson, "1 Corinthians," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1811.

FALLEN CONDITION FOCUS

Apart from Christ, sinners are guilty of sin and indifferent to its seriousness. We excuse what God condemns, take pride in what should humble us, and mistake tolerance for love while remaining under the judgment of God.

GOSPEL RESPONSE

Jesus Christ is our Passover Lamb, sacrificed to deliver sinners from the guilt and power of sin. At the cross, God did not excuse or minimize sin or pretend it is harmless. He judged it in His Son so we can be forgiven, cleansed, and made new. Because we belong to Christ, we can repent and confess sin with honesty rather than hiding, with humility rather than pride, and with hope rather than despair.

DISCIPLESHIP RHYTHM: REPENTANCE

Repentance is the practice of turning from sin and turning to God with honesty, humility, and trust. It includes confession, but it is more than merely admitting something is wrong. Repentance means agreeing with God about sin, grieving what dishonors Him, and turning to the holiness He desires for His people.

In 1 Corinthians 5, Paul confronted a church that had stopped grieving sin and was tolerating what should have led them to repentance. Their problem was not only the presence of sin but their posture toward it. They were arrogant when they should have mourned. Repentance trains disciples to take sin seriously without pretending they are beyond the need for grace. Repentance is not despair. It is the path back to the God who forgives, cleanses, and makes His people whole.

3 LOOK AT THE BOOK

LEADER TIP

In this section, you will find exercises you can use to lead your group through Observation, Interpretation, and Application. As the leader, work through all the exercises below to ensure you understand the text well.

1 Corinthians 5:1–2 Paul began with a report that is both shocking and public: "It is actually reported that there is sexual immorality among you." The word "actually" communicates astonishment, highlighting the scandalous nature of the situation. This was not a rumor about a minor disagreement or an unclear situation. Paul was addressing a known pattern of sexual immorality within the church. The specific sin involved a man having sexual relations with his father's wife, likely his stepmother. Paul said this kind of immorality was not even tolerated among the surrounding pagans, which shows how serious and scandalous the situation had become.

The problem was not only the man's sin. Paul said, "And you are proud!" The church's response revealed deep spiritual passivity. They should have mourned, but instead they were arrogant. They may have thought their tolerance showed freedom, wisdom, grace, or maturity. But Paul saw their pride as evidence that they had stopped taking sin seriously. When God's people become proud of tolerating what should grieve them, they are no longer seeing clearly or living rightly.

Paul said they should have gone into mourning and removed the guilty man from their fellowship. Mourning is important. Paul did not call them first to outrage, gossip, harshness, or self-righteousness. He called them to grief. Sin in the church should break the hearts of God's people because it dishonors Christ, damages the sinner, harms the community, and distorts the witness of the gospel.

1 Corinthians 5:3–5 Although Paul was physically absent from Corinth, he said he was present with them in spirit and had already passed judgment on the one who had done this. This does not contradict Jesus's warning against hypocritical judgment. Paul was not making a final judgment about the man's eternal destiny. He was exercising pastoral and apostolic discernment over a public, unrepentant sin the church had refused to address. Paul instructed the church to act "when you are assembled in the name of our Lord Jesus."

This matter was not to be handled as personal revenge, private bitterness, or public humiliation. The gathered church is to act under the authority of Jesus and with dependence on His power. Church discipline is never meant to be a display of human control. It is a serious act of obedience to Christ. Church discipline is uncomfortable, but better to face discomfort than separation from Christ.

The phrase "hand this man over to Satan for the destruction of the flesh" is difficult, but the basic meaning is that the man was to be removed from the protective fellowship of the church and treated as someone outside the community of believers. "Satan" represents the realm outside the church, the world still under the power of sin. The goal was not cruelty or permanent rejection. Paul said the purpose was "that his spirit may be saved on the day of the Lord." Discipline aims at repentance and restoration. The church takes sin seriously, not because grace is absent but because grace seeks the sinner's salvation, not their destruction.

1 Corinthians 5:6–8 Paul then confronted the church's boasting: "Your boasting is not good." Their pride was dangerous because sin does not remain isolated when it is excused. Paul used the image of yeast working through dough: "Don't you know that a little yeast leavens the whole batch of dough?" In the ancient world, yeast or leaven was often used as an image of spreading influence. Paul was saying that tolerated sin shapes the whole community. When a church refuses to deal honestly with sin, it teaches everyone to treat holiness lightly.

Paul called them to "get rid of the old yeast" so they might be "a new unleavened batch." This image draws from the Passover and the Feast of Unleavened Bread (see Exodus 12). During Passover, Israel removed leaven from their homes as they remembered God's deliverance from Egypt. Paul now applied that imagery to the church in light of Christ. "For Christ, our Passover lamb, has been sacrificed."

This is the theological center of the passage. Paul did not ground holiness in moral superiority or religious image management. He grounded it in the gospel. Jesus was sacrificed as the true Passover Lamb. Through His death, God delivered His people from slavery to sin and gave them a new life. Because Christ died for sin, the church cannot treat sin as harmless. Grace does not make holiness optional. Grace creates a people who are called to live in sincerity and truth.

Paul continued, "Therefore let us keep the Festival." He was not commanding the Corinthians to observe a literal Jewish feast in the old covenant manner. He was using the festival imagery to describe the whole life of God's people in Christ. They are to live without "the old bread leavened with malice and wickedness" and instead with "the unleavened bread of sincerity and truth." Repentance is not merely removing obvious scandal. It is a whole-life response to the sacrifice of Christ, marked by integrity before God and truthfulness before one another.

1 Corinthians 5:9–11 Paul then clarified something he had written in an earlier letter. He had told them not to associate with sexually immoral people, but he did not mean they should separate entirely from immoral people in the world. If that were the case, they would have to leave the world altogether. This distinction matters. Paul was not calling the church to withdraw from unbelievers, avoid sinners, or create a self-protective, religious bubble.

Instead, he was talking about anyone who claims to be a brother or sister in Christ while continuing in open, unrepentant sin. He listed sexual immorality, greed, idolatry, slander, drunkenness, and swindling. The issue is not that one category of sin is the only serious one. Paul described patterns of life that contradict a life of holiness. The problem is not ordinary struggle, confession, and repentance. The problem is claiming the name of Christ while refusing to turn from sin.

He even said, "Do not even eat with such people." In that culture, shared meals expressed fellowship, acceptance, and relational identification. Paul did not want the church to communicate that open rebellion against Christ could be treated as normal Christian fellowship. This is not about shunning someone because they are weak or struggling. It is about refusing to affirm someone who claims Christ while persistently rejecting His authority.

1 Corinthians 5:12–13 Paul closed by drawing a clear boundary between the church's responsibility to those inside and those outside. "What business is it of mine to judge those outside the church?" The church is not called to police unbelievers as though they had already submitted to Jesus as Lord. God will judge those outside the church. This should keep the church from self-righteousness toward the world. Christians should expect unbelievers to need the gospel, not act shocked when they live like unbelievers.

At the same time he asked, "Are you not to judge those inside?" This kind of judgment is not arrogant condemnation. It is the necessary discernment of a covenant community that belongs to Christ. The church must be able to say that certain patterns of life contradict the gospel. To refuse all judgment inside the church is not humility; it is disobedience. Love for Christ, love for the sinner, and love for the church require honest accountability.

Paul ended by quoting the Old Testament principle from Deuteronomy 17, "Expel the wicked person from among you." This language is strong, but it fits the seriousness of the situation. The covenant community has a responsibility to call those within the community to faithful and holy living. The church must remove the unrepentant man from fellowship so the community no longer treats his sin as acceptable and so he may be awakened to repentance. The purpose is holiness, protection, clarity, and, ultimately, restoration.

1 CORINTHIANS 5:1–13

5 It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father's wife. 2 And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this? 3 For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. 4 So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, 5 hand this man over to Satan for the destruction of the flesh,, so that his spirit may be saved on the day of the Lord.

6 Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough? 7 Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. 8 Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral people—10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. 11 But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.

12 What business is it of mine to judge those outside the church? Are you not to judge those inside? 13 God will judge those outside. "Expel the wicked person from among you."

OBSERVATION: WHAT DOES IT SAY?

Gather in groups of three to five people to discuss the Observation and Interpretation questions.

OBSERVATION EXERCISE 1: RESPONSE TO SIN

Read 1 Corinthians 5:1–5. What sin did Paul say had been reported? How did he describe the church's response?

Suggested Response: Paul said it has been reported that a man was having sexual relations with his father's wife. He said this kind of sexual immorality was not even tolerated among the pagans. He also said the church was proud when they should have gone into mourning and removed the man from their fellowship. He said the church should act when assembled in the name of the Lord Jesus.

OBSERVATION EXERCISE 2: YEAST AND PASSOVER

Read 1 Corinthians 5:6–8. What images did Paul use to describe the power of unrepentant sin? What sins had the Corinthians fallen into? What would repentance replace those sins with?

Suggested Response: Paul used the image of yeast working through a whole batch of dough. He told them to get rid of the old yeast so they might be a new, unleavened batch. The Corinthians had fallen into malice and wickedness. Paul said Christ, our Passover Lamb, had been sacrificed. So, sincerity and truth should replace the sins of the people. In Paul's language, he called the Corinthians to keep the festival without the old bread of malice and wickedness but with the unleavened bread of sincerity and truth.

OBSERVATION EXERCISE 3: DIFFERENT EXPECTATIONS FOR BELIEVERS

Read 1 Corinthians 5:9–13. Paul talked about people inside the church and outside the church. Describe the different expectations Paul had for each group.

Suggested Response: Paul said he did not mean believers should avoid all immoral people in the world, because then they would have to leave the world. He said God judges those outside the church. The church is responsible to judge those inside who claim to be brothers or sisters while continuing in open sin. Paul told them not to associate or even eat with such a person and concluded by saying, "Expel the wicked person from among you."

INTERPRETATION: WHAT DOES IT MEAN?

INTERPRETATION EXERCISE 1: RESPONSE TO SIN

Why should the Corinthian church have mourned instead of being proud?

Suggested Response: The church should have mourned because serious sin was being tolerated among God's people. Their pride showed they were not seeing the situation clearly. They may have thought their tolerance was a sign of freedom or maturity, but Paul showed that sin should grieve the church because it dishonors Christ, harms the sinner, and damages the community.

INTERPRETATION EXERCISE 2: CHRIST, OUR PASSOVER LAMB

What did Paul mean when he said, "Christ, our Passover lamb, has been sacrificed"?

Suggested Response: Paul was saying Jesus's death was the fulfillment of what Passover pointed to. Just as the Passover lamb marked Israel's deliverance from slavery in Egypt, Jesus's sacrifice delivered His people from the guilt and power of sin. Because Christ has been sacrificed, believers are called to live as a new people marked by sincerity and truth rather than malice and wickedness.

INTERPRETATION EXERCISE 3: THE CHURCH'S RESPONSIBILITY

How should we act toward unrepentant church members?

Suggested Response: Paul wanted the Corinthians to understand that the church is not called to separate from unbelievers or act shocked when unbelievers live like unbelievers. God judges those outside. But when someone claims to belong to Christ while continuing in open, unrepentant sin, the church has a responsibility to respond with confrontation out of love. This kind of judgment is not self-righteous condemnation. It is loving accountability within the family of God so sin is not treated as normal and the person is called back to repentance.

APPLICATION: HOW DO I RESPOND?

QUESTION 1: In 1 Corinthians 5:1–2, Paul said the church was proud when they should have mourned. What areas do we treat sin lightly or passively, rather than grieving it?

Suggested Response: People may treat sin lightly when it feels common, when it is uncomfortable to address, when they want to avoid conflict, or when they want to seem accepting. Paul reminded us that sin should grieve us because it dishonors Christ, harms people, and damages the community.

As your group responds, use follow-up questions to guide below surface-level responses. Encourage transparent responses.

LEADER TIP

In this section, you will find questions to choose from that will help your group consider how God calls them to respond to the text. Help your group set measurable action steps.

QUESTION 2: Why do we substitute tolerance for love?

Suggested Response: The world has discipled us to think acceptance is a form of love and tolerance is a virtue. A person may think love means never naming what is wrong or never calling someone to change. But love does not pretend sin is harmless. True love wants what is good for the person, which means telling the truth with humility and pointing them to repentance, healing, and restoration.

QUESTION 3: In 1 Corinthians 5:6–8, Paul compared tolerated sin to yeast working through dough. How have you seen unconfronted sin affect more than the individual?

Suggested Response: Ignored sin can shape what a group accepts as normal. It can weaken trust, confuse people about holiness, damage relationships, and make others less serious about repentance. Paul's image reminds us that sin does not stay harmless simply because people choose not to address it.

QUESTION 4: What makes confession and repentance difficult for you?

Suggested Response: Confession and repentance can be difficult because of pride, shame, fear of consequences, fear of disappointing others, or the desire to stay in control. Sometimes I would rather explain, minimize, or hide my sin than agree with God about it and turn back to Him.

QUESTION 5: What is an area of your life where you are tolerating sin and need to confess and repent?

Suggested Response: This is a challenging question because we are often private about our sins. But Paul taught that sin affects more than just ourselves, and it needs to be confronted and dealt with. Handle this question sensitively, but do not shy away from challenging your group to grow as disciples. Some helpful passages to speak and pray over your group:
Psalm 139:23–24 – Invite God to search you and reveal areas in need of repentance.
1 John 1:9 – God is faithful to forgive our sins as we confess them.
James 5:16 – We confess our sins to one another for healing.

QUESTION 6: What is one practical step you can take this week to grow in a posture of brokenness in response to sin?

Suggested Response: I can pray Psalm 139:23–24 daily, asking God to reveal sin I have been ignoring or tolerating. I can confess it honestly in prayer and share it with a trusted brother or sister in Christ. This is essential to living in freedom! I can also apologize to anyone my sin impacts. Repentance means turning from sin and returning to God with honesty and humility.

4 CHALLENGE

LEADER TIP

End your study time with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.

A disciple is built different, because they do not tolerate sin in their lives or the lives of others Jesus died to forgive and free them from it. The Corinthians were proud when they should have mourned. They treated serious sin as though it could be tolerated, managed, or renamed. Paul called them back to the truth of the gospel: "Christ, our Passover lamb, has been sacrificed."

This week ask God to show you where repentance is needed.

- What sin have you been minimizing, excusing, or treating as manageable?
- Where have you confused avoiding honesty with grace?
- What would it look like to bring that sin into the light through confession, repentance, and a concrete step toward holiness?

Repentance is agreeing with God that sin is serious and trusting that Christ's sacrifice is enough to forgive, cleanse, and restore. Because we belong to Jesus, we can stop hiding and return to Him with honesty, humility, and hope.

Let's pray.