



**Uncommon Sense 1 Corinthians**  
**Wk. 14 Committing to Unity in Holiness**  
**By Pastor Jody May 07/27/2025**

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**1 Corinthians 1:25** - For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

**Uncommon Sense** - *"God's Wisdom over man's pride through a Flawed Church."*

**[CALL TO HEAR]**

**1 Corinthians 5:1-5 ESV**

**5** It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. <sup>2</sup> And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

<sup>3</sup> For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. <sup>4</sup> When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, <sup>5</sup> you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

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**Pastor - "People of God, this is the Word of God."  
People - "Thanks be to God."**

**Pray**

**Illustration**

Some years back when I first started in ministry, I was alarmed at just how rampant sexual deviancy was in the church. We were a part of a larger church 500+ and it seemed like 2-3 times a year we were dealing with affairs, and not just among the fringes but among the leadership in the church as well. To the credit of my lead pastor at the time he never backed down from that challenge of dealing with it, but man, it was like a nonstop onslaught of people who lacked conviction about sexual behavior. I say all of that to tell you that what we have going on here in Corinth does not surprise me, as a matter of fact it is a pretty common experience. Honestly, it was one of the things that drove me out of S. Florida, I was scared about being in ministry in such a



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secularized and paganistic place, for how do you avoid this? It was everywhere!

The point is you can't run from it, the first guy I worked for here in GA, yeah, he had an affair too! For me, having a church that confronts this and embraces her call to Holiness is key! My desire is I want this for us, I want us to treat this topic of sexuality and holiness, not as a joke, but as a very serious topic. We are called to be like Christ, to be holy for He is holy, and it starts with our sexual behavior in an oversexualized society.

Everyone is susceptible, everyone can fall, and what's more not too many people want to deal with this topic. I think what has hurt the church in her effectiveness in combatting sexual immorality is that our grandparents let the culture do the parenting and they stopped disciplining us in the church. I mean our families would talk about it with us, but they would not get the church involved. They would not let the church help for fear of shame. But then pastors, well they did too much yelling about sin and talked less about the forgiveness that can be found in Christ. They didn't want to bother with church discipline really.

When I was a kid, we weren't great at teaching our kids about morality and how it reflects the Holiness of God and that it was the beginning of sexual purity. We started being ok with sexual deviancy in the church because, hey it was everywhere, and you can't expect people to stop natural urges, right? Then by the time we had kids, and because we were hiding our sexual sins in church growing up, we let our kids get away with it as well. We feel bad about telling our kids no, or we feel bad when we don't accept our kid's sexual identities for who are we to judge? That stems from a deeper understanding that we are saved unto Holiness and being separate from this world.

Folks, let me tell us all something here today, we ARE THE CHURCH, and whether we like it or not we ARE CALLED TO JUDGE each other's actions! We are not to be ok with sexual immorality in our church, not with our kids, we don't let them around other kids who are indifferent to it, we shouldn't be consuming media that makes light of it, we shouldn't make coarse jokes



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about it, we have got to be different, we have got to reclaim our hunger for Holiness not Haughtiness.

## **Introduction**

Today the message is PG13, that means the topic is mature, but I will not use filthy language, I will not use unneeded connotations, but parents be aware if your kids are old enough to ask about sex you may go home with some questions that you will need to answer for your family. That's a good thing for this is the place to open up the topic and it is your place to lead your family rightly.

I also will use today to open up some topics on sex, but I won't cover everything for there are several weeks coming up where Paul will handle different issues dealing with sexual misconduct from chapters 5-7. With that being said, I will spend some time today setting some groundwork for how to view Paul's thoughts on sex and where he gets his ideas from. Along the way I want to share with you now the main point for today's passage.

### **MP:**

**We strive for Purity not Ambiguity  
for God defined sex promotes holiness.**

The way God defines sex for His people is meant to cause unity in Holiness not unity in Haughtiness. That's Paul challenge to change what it is that Corinth would unite in and for him it is all about Holiness. Today we will specifically look at the fact the church **does not tolerate sexual sin**. Then we look at what we do and that is **we do the hard work of judging rightly**. Then lastly, when that is accomplished, **we let church discipline do its' work**.

### **1. We do not tolerate sexual sin.**

**5** It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife.



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Paul had just gotten done in chapter 4 with a wrap up on his plead for unity where he was making a passionate, although somewhat sarcastic speech, as their Spiritual father, all in love. Then at the close of last week, he left an open-ended question:

***“What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?” (4:21)***

Then in the very next sentence, ***“it is actually reported that there is sexual immorality among you.”*** It is like Paul’s way of saying, pay attention for what you do with this next situation determines if I am taking off the belt.

You see the very first challenge to being unified, for the Corinthian church is put back on its’ HOLINES that it received at the time of its’ birth. Christians can’t lose their imputed righteousness, but they can definitely tarnish their holiness, and it is holiness that gives the church: its’ evangelistic power, its’ cultural significance, and its’ ability to point out that life is about the Glory of the Savior not the created being. “Be Holy for I am Holy” (1 Peter 1:16; Leviticus 19:2) is the command of God, His people should resemble Him, not the world.

So, what is it that has Paul reaching for the Rod of Correction? I would think that he probably starts off with the biggest thing and the most obvious thing. ***“sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father’s wife.”*** (1). That is a pretty blatant and pretty noticeable thing wouldn’t you say so?

Sexual Immorality - πορνεία (*porneia*), **fornication**, sexual immorality, sexual sin of a general kind.<sup>1</sup> In this case it points to fornication (sex outside of marriage) and specifically here it points to sex with someone with family ties; this is **incest**. It says you have a guy in your church that *has his father’s wife*, that’s present tense in the Greek there, so this is unrepented ongoing sexual sin, sleeping with his father’s wife. Now when Paul calls this mystery woman *his father’s wife*, the connotation is not his mother. This woman is most likely either someone that the father divorced his wife for, or he was a widow and married her, and currently she is no longer with the father because the sin

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<sup>1</sup> πορνεία (*porneia*), ας (*as*), ἡ (*hē*): n.fem.; ≡ DBLHebr 2388, 2393, 2394, 9373; Str 4202; TDNT 6.579—LN 88.271 **fornication**, sexual immorality, sexual sin of a general kind, that includes many different behaviors (Mt 5:32; 15:19; 19:9; Mk 7:21; Jn 8:41; Ac 15:20; 1Co 6:18; 7:2; 2Co 12:21; Gal 5:19; Eph 5:3; 1Th 4:3). James Swanson, [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (Oak Harbor: Logos Research Systems, Inc., 1997).



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here is fornication not adultery. In Greek fashion and custom, she gained all the rights the mother had including family money and title. This has possibly made this union one not just based in lust but based in what may have been on the front side seem like a good idea, perhaps to both parties. By getting together with this woman, the son keeps it all in the family. (good vs right)

But this is something that Paul says, **even the pagans don't tolerate!** Now what you don't know, for whatever reasoning this man had, the Roman law at this time, and Corinth was a Roman city, Incest was not only frowned down on, but it was also a punishable offense, and in some cases called for exile to a penal colony on an isolated island. Perhaps they figured if you were that sick to pass around sexual partners in the family, it was best to segregate you from the rest of society. That's saying a lot where every other kind of sexual sin: fornication, adultery, prostitution homosexuality, and rape of slaves is ok. From this situation Paul exclaims:

**<sup>2</sup>And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.**

In other words, Paul is saying your **HOLINESS is NON-EXISTENT!** It's not that it is hard to tell you from the pagans, RATHER; you are doing things the **pagans don't do!** This is something to mourn about not cheer about, how special you think you have become in Corinth, because in reality you have become **known for your hypocrisy!** In your quest to show your preferential treatment by God, you have basically provided sanctuary to a man, who is breaking both man and God's law, and you have allowed him inside the body, justifying his behavior to him and your folks! How damaging it is to the Gospel of Jesus, and its' testimony, where people claim to be a disciple of Christ and yet walk in the ways of the world, and the church leadership allows it to happen!

**We have got to take a moment now and talk about this, as in what specifically is Paul concerned about and where does that come from?**

**Leviticus 18:6 & 8 ESV**



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<sup>6</sup>None of you shall approach any one of his close relatives to uncover nakedness. I am the LORD. <sup>8</sup>You shall not uncover the nakedness of your **father's wife**; it is your father's nakedness.

Here we see that the commands for Israel Paul interprets as the command for the 1<sup>st</sup> century church. We'll get to that more in a moment.

To uncover nakedness means to know sexually, and the basic moral of this principle is that **anyone the family knows sexually you will not know**. There was one exception and it's in Deut. 25:5 where a man had the responsibility **to marry**, not just sleep with but covenant with God and her, his brother's widow if she had no son. That was to carry on his brother's lineage, to keep his line going, and to keep any land he had, and to provide for the widow and any female offspring. That law was not to fulfill sexual desires of the woman but to provide for her and his family a future. That was also a law to protect the dignity of sex so that her nakedness was not taken outside that family, protecting her reputation and soul the best way they could. What we need to see, is that incestuous relationships among God's people is expressly forbidden and it was birthed out of a seriousness for the marriage bed and its **position of honor** in the covenant community as it was given in Genesis to Adam and Eve. If it was not taken seriously, there were dire consequences.

**Leviticus 20:11 ESV**

<sup>11</sup>If a man lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death; their blood is upon them.

**Deuteronomy 22:22 ESV**

<sup>22</sup>"If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel.

To trade in one's holiness, as commanded in Leviticus 19:2 is to deny you are a part of God's people, and it required quick and serious consequences. The desecration of human sexuality as God intended it to be, is no joke and is to be taken very seriously. **How we treat human sexuality is a direct connection to what we think about God, that is why this is so serious.**



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Now I want to take this moment in this sermon before we even get into the next topics of sexual morality through chapters 6 & 7 and clear up some:

**Cultural Criticisms on Pauline Theology in the realm of Sexuality.**

**First Paul's view of sexuality is built from the OT.** That is because Paul sees the "elect" from the OT and the NT and views them as the **same group of people**, it is the gathering, or the *Qahal* in the OT Hebrew and the *Ekklesia* in the NT. Paul doesn't see one set of rules for Israel and one set of rules for the church, the church has existed since Abraham as children of faith, circumcised in the heart.

Therefore, it is from the **Torah** that Paul not only **builds the moral case against this sin but reinforces the ethics as well**. The law and its' effect is to **protect the Holiness of God's people**, it is to preserve the covenant they made with God, and it protects the people from 'weakening' covenantal blessings. Paul is a firm believer if you claim to be a believer and act not like a believer you risk brining judgment upon yourself. He points this out in chapter 11 of 1 Corinthians (11:29-30), where people are getting sick and dying because they are not repenting of sin while still taking the Lord's Supper. (God turns us over to wrath)

Based in Paul's belief structure supplied by the guiderails of the Torah:

- Paul sees the church as a people ALREADY SANCTIFIED so they cannot allow in those who are unrepentant, nor can they turn a blind eye to sin.
- He also sees the church as a COVENANTAL BODY, meaning they have signed away their rights to personal pursuits for carnality in exchange for eternal life.
- Thirdly, he sees the church as a COMMUNITY meaning unrepentant, ongoing sin, because of the closeness of the body, can cause damage to others.

**Second, does Paul and Jesus have the same view of sexuality? (Does Paul speak for Jesus)?** Because there are some things that Paul talks about that Jesus never does. The mainline and liberal minded churches believe that to



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be the basis of many of their arguments for allowing all kind of sin in the church. Ready for the answer?

**First**, some people claim that because Jesus is silent on a topic it means that He is ok with it. That is a philosophical argument known as **argumentum ex silentio**, where an argument from silence assumes that if someone does not explicitly oppose or discuss a particular issue, they must implicitly agree with or be indifferent to it. This is considered an informal fallacy and lacks teeth demanding proof on a lack of evidence. It's an argument that a child would use not people who actually engage in historical data collection.

To **emphasize that faulty argument**, we can use the debate over a lack of engagement on the topic of **homosexuality** by Jesus.<sup>2</sup> I will mention this here briefly at this time for Paul will hit this in 1 Cor 6 as well he covers it more in Romans 1, but Jesus never has a recorded discourse on the topic. Culture would love to say that is because Jesus is all about love. Well, if He was (and we mean a free love by people to be dedicated to whatever they wanted) then you can now call Him guilty/faulty for why then did He NOT stand up for justice for people just trying to love one another (it makes Him a homophobic and a sinner)? (Therefore, you cannot use Him as your Savior)

You should also know though **homosexuality is condemned** in Leviticus chapters 18 & 20 and just like Incest required the **death penalty**. You put that together with the low statistics of homosexuality without societal approvals or pressures to be gay because it makes you cool (2012 3.5% - 2024 9.3% with people who identify as Bi making up the largest portion, basically people who are confused)<sup>3</sup>, and the fact that Jesus preached to Jews almost exclusively, in a culture that you almost would never see practicing homosexuals for risk of losing, if not life, your Jewishness (family and way of life) and in a Pagan controlled culture that is almost a death sentence. Then that leaves you with the fact that He probably didn't have a reason to speak on it in His three years of public ministry. As well it is a well-known fact His public speaking ministry

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<sup>2</sup> <https://www.crossway.org/articles/what-does-jesus-think-about-homosexuality/?srsltid=AfmB0orbXmI3Ht8Nqgyv4QG0j2HWZhZHY0uJeh4Jx4808nG3are0ZFKX>

<sup>3</sup> [https://www.pewresearch.org/social-trends/2013/06/13/a-survey-of-lgbt-americans/#:~:text=versus%2028%25\).-.The%20LGBT%20Population%20and%20its%20Sub%20Groups,sexual%20attraction%20and%20sexual%20behavior.](https://www.pewresearch.org/social-trends/2013/06/13/a-survey-of-lgbt-americans/#:~:text=versus%2028%25).-.The%20LGBT%20Population%20and%20its%20Sub%20Groups,sexual%20attraction%20and%20sexual%20behavior.)



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was committed to the teachings of the SoM and the coming of the Kingdom of God, and His signs, and that's it.

So, **we cannot build an argument** on Jesus and Paul disagreeing on a topic of sexuality because of a lack of Jesus' speaking on it. That is a false argument, and it lacks evidence to be even considered.

**Secondly, we can build proof though of Jesus' belief in the OT based on what He did say.**

Jesus believed in and taught on the sanctity of marriage in Matthew 19 building His argument from Genesis 1 & 2. His argument was built on God's design for marriage, a covenant between a man and a woman alone.

Jesus also accepted the laws of Marriage from the OT where He clarified in the SoM (Mat 5-7) about rules for divorce, adultery (pornia), but that God still despised divorce. (God prefers forgiveness and redemption)

Jesus did not dispute the condemnation of adultery in John 8 but again challenged the hardness of man's hearts by stating, "let him without sin cast the first stone", and as for the woman, the time for condemnation was not for that moment but repentance as He calls here to go and *sin no more*.

Jesus also makes the statement on the SoM that He came not to remove the law but to fulfill all of it. Jesus' life and teachings were all based on not removing any of the laws/commands showing the validity and necessity of it in our lives.

**Thirdly, our forefathers accepted Pauline Theology as Jesus' Theology.**

**London Baptist Confession of Faith 1689 25.4 Marriage**

4. Marriage should not occur within the degrees of blood relationship or kinship that are forbidden in the Word.<sup>8</sup> These incestuous marriages can never be made lawful, so that the individuals may live together as husband and wife, by any human law or consent of the parties involved.<sup>9</sup>

<sup>8</sup>[Leviticus 18](#). <sup>9</sup>[Mark 6:18](#); [1 Corinthians 5:1](#).

For over the last 2,000 years our forefathers have never strayed from the Apostles teachings nor the OT law and its' relevance for life and liberty. Culture does not dictate whether you accept something or not! That is



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Liberal Theology which will not and cannot accept the validity and the AUTHORITY of scripture, and that practice needs to be condemned!

Therefore family, Jesus and Paul nor any other Apostle did not have different opinions about sexuality, for it all came from the Torah, that revealed God's will for marriage in Genesis. Jesus gave us the law, it was His to give, He opened the eyes of His Apostles to the fulfillment of the OT after His resurrection, and the Apostles were given authority to speak for Him in all things of life, including sex. Meaning, **when Paul says we don't tolerate sexual sin**, it means Jesus does not want it tolerated, He wants it confronted, He wants it corrected, and He wants the church to remain pure. So put out sexual immorality when you find it among you, **IF** there is no **repentance!**

**All of this to say family:**

**We strive for Purity not Ambiguity  
for God defined sex promotes holiness.**

**2. We do the hard work of judging rightly.**

<sup>3</sup>For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing.

After all that clearing up on Paul's views on sexuality, let's get into now what he's calling them to do. This is actually the focus of the day, we just had to do some groundwork earlier, for we will be talking about the topic of sexuality in the upcoming weeks, but this is the meat of this text.

Paul, I believe here is drawing a line in the sand, he's a master technician when it comes to spiritual/cultural warfare. He starts off with ***for though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on one who did such a thing.*** This is Paul saying that as your spiritual father now, there is NO WAY, I would let this slide, and if you are my spiritual children, ***"in my spirit"*** if you love the Gospel like I do, if you see things like I do, then this has probably already upset you.



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The fact that this sin was mentioned to him before he wrote the letter to address it in the letter, probably means that they may have already attempted to confront it. That now adds credibility and some authority to a select group of people in the church, those that are standing with Paul. Not only that, moving forward anything in this letter, that is not being followed up on as per Paul's request, he will know about it upon his arrival. He will not have to go snooping around like a detective to root out the rebels. He will know whether they attempted to do the things he wanted to or not.

Not only this but he doesn't give them a lot of time to think about it.

**4When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus,**

The next time you gather for church service this is to be brought up! Now imagine the elders of that church now have the hard part of trying to plan out their liturgy of where to put handling sexual immorality of a brother in the church, that some people like.... What this is showing family is that it is important that not just the elders are called to deal with unrepentant sin but the whole body is to, EVEN if it is a little embarrassing.

This goes without saying a few other things from Matthew 18:

First again disciplinary issues should be attempted by the body first, those that are closest to the disruption are called to the task (talked about that last week vs. 15).

Secondly, you are to take someone with you if the attempt did not work well the first time (v.16).

Thirdly **Matthew 18:17:** "If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector."

BTW you know that verse that people like to quote: Matthew 18:20 "For where two or three gather in my name, there am I with them." That's about church discipline not prayer, we all have the power of God on our side to deal with sin, because He wants it dealt with!



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The point is Paul expects this to be done before he gets there, because of the seriousness of the offense.

We are striving for Purity not Ambiguity for God defined sex promotes holiness, and that pursuit requires all of us to be in the judgment process and do the hard work for God's Holiness, His perception to this world, is WORTH IT!

### **3. We let Church Discipline do its' work.**

<sup>5</sup>you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

OK wow, at first glance this looks like it just went from serious to being deadly really quick! Paul, it looks like you're asking us to send him out to die!?

First things first, did you notice that Paul gives them the answer before they ever met as a church for deliberation? Paul tells them to meet and then he tells them what their decision will be. That also tells me that there have been some folks that have already sought out to correct this issue since Paul is addressing it, but since church leadership were stagnant on it, some were even praising their acceptance of it, Paul tells them what the right decision is to make. Again, that makes it easy for when he shows up just ask who voted against this?

He then says deliver him over to Satan, what that means is remove him from the fellowship of the church. That means where Christ is the Devil cannot be, light and darkness cannot coexist, therefore this is a total removal from the life of the church. This goes beyond the fencing of Lord's table, this goes beyond Sunday Services, this means to turn him over to where Satan lives, on the streets of Corinth with no association with the people in the church; this is Mat 18:17 the last step in the disciplinary process.

The result is, if he is one of God's **elect**, then it is in the world that his fleshly desires will have their way, but they will be burned out, they will lose their appeal, they will be smothered with conviction, they will leave him empty (**Prodigal Son**). When you leave that person to the world with the



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consequences of their sin, Paul says that their Spirit may be saved, for the day of the Lord, for judgment. By removing people for unrepentive sin, if they are truly of the church, the elect, that action will cause them to turn back to their first love - Christ, and His people, thus showing they were really a part of the church.

Since we are NT covenant people, we have something that the OT covenantal people did not, the **Spirit of God**. If the person that is in sin, really is of God, then He will save Him through conviction. If he is not, it just may be, by forcing him to look at his sin in new light, that the Spirit converts that person. But to leave a person who claims to be a part of the church, gaining all the privileges of membership, being praised for their life, is condemning them to Hell.

We do not help people with their lusts for this world by allowing them to live among us, unrepentantly, if anything it hardens their heart for it teaches that God's Holiness does not matter, God's people don't matter, and sin is not a big deal! Family, church discipline, the kind that needs to expel the sinner from the body for unrepentance, is loving and kind and is the way that God will work to restore them and their lives. **The end goal of church discipline is RESTORATION not EXPULSION but sometimes EXPULSION is the necessary next step.**

The hard work begins with embracing the act of judging sexual sin when the world says everything is good, it then continues when we have to meet for a decision on judgment, but will have great success if we are people that take seriously the call to be Holy for He is Holy.

**MP:**

**We strive for Purity not Ambiguity  
for God defined sex promotes holiness.**

**[CALL TO OBEY]**

**Embrace accountability and community.**



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If you have any shot at this, it won't be alone. The church of the individualized west makes it too easy to hide in sin. And the more time by yourself and away from God's people makes it easier for you to do life as you want. Committing life to a people that have committed to Holy Living keeps you in the fight.

Priorities:

Making friends and spending time with one another.

Confessing desires and areas you need to repent of.

Asking for guidance on how to raise a family.

Asking for help in how to replace worldly media influences.

**MP:**

**We strive for Purity not Ambiguity  
as God defined sex promote holiness.**

God desires us to have God Honoring relationships, from Genesis it has been the focus for His people that sex would glorify Him only in Holy marriages, let us ask Him to fulfill His will in our lives.

**Prayer**

**Communion**

**1 Corinthians 11:23-26 ESV**

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me."<sup>25</sup>In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."<sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Today when you eat of the bread remember the life of Jesus which was lived for us. The Lord lived out the conviction of the Torah in front of us. He never took a wife for the church was His bride and He has been faithful to her forever. He has never forsaken us, He has always sacrificed for us, and He works tirelessly to make us pure. Praise be to Him for His commitment to us!



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Today when you drink the juice remember the cost of our sin displayed by His blood for the new covenant. By living His life faithful to His bride, He earned the right to pay for our sins. When His life called for our faithfulness, we have all left Him in pursuit of other affections. By His selflessness he has called us back home, and by His work we have been forgiven even our darkest of sins. Praise be to Him for His wonderful love.

**[CONFESSION OF FAITH]**

\* The Congregation will stand

Elder – **“Christians, what do we believe?”** Congregation – recites:

**London Baptist Confession of Faith 1689 Chapter 15 Paragraph 5**  
**Repentance to Life and Salvation**

God has made full provision through Christ in the covenant of grace to preserve believers in their salvation. Thus, although there is no sin so small that it is undeserving of damnation,<sup>8</sup> yet there is no sin so great that it will bring damnation on those who repent.<sup>9</sup> This makes the constant preaching of repentance necessary.

<sup>8</sup>[Romans 6:23](#). <sup>9</sup>[Isaiah 1:16-18; 55:7](#).

**[OFFERING+LAST SONG]**

**[BENEDICTION]**

Go in the name of the Father, that calls us to be Holy and provided the way to do so, His Son.

Go in the name of the Son, that lived a Holy life keeping His commands for sexual pure life.

Go in the name of and power of the HS, that will confront when we fall, empower us when we are tempted, and compels us to share this Gospel with others.



**Uncommon Sense 1 Corinthians**  
**Wk. 14 Committing to Unity in Holiness**  
**By Pastor Jody May 07/27/2025**

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