

SUBTLE SEDUCTIONS

1 CORINTHIANS 10:12

INTRODUCTION:

1. Satan tries to seduce us away from God. (James 1.14)
2. The apostle Paul gives us four examples of how subtle the devil seduces us away from God. (1 Cor. 10.1-12)

I. THE SUBTLE SEDUCTION OF IDOLATRY

- A. **1 CORINTHIANS 10.7:** *"And do not become idolaters"*
 1. A golden calf was fashioned from jewelry. (Ex. 32.4-6)
 2. God called this a great sin. (Ex. 32.21)
- B. In the New Testament, idolatry was also a problem that was often addressed. (Acts 17.22,23)
 1. Idolatry is covetousness. (Col. 3.5; Matt. 6.24)
 2. Do you have a love of money? (1 Tim. 6.10; Heb. 13.5)

II. THE SUBTLE SEDUCTION OF SEXUAL IMMORALITY

- A. **1 CORINTHIANS 10.8:** *"Nor let us commit sexual immorality, as some of them did"*
 1. Israel engaged in harlotry. (Num. 25.1)
 2. Phinehas turned God's anger away. (Num. 25.11)
- B. In the New Testament, sexual immorality is all a problem that was often addressed. (1 Cor. 6.9,11; 7.2; Heb. 13.4)

III. THE SUBTLE SEDUCTION OF DISCOURAGEMENT

- A. **1 CORINTHIANS 10.9:** *"nor let us tempt Christ"*
 1. The people were discouraged. (Num. 21.4)
 2. They tested God by not trusting Him. (cf. Num. 14.22)
- B. In the New Testament, we learn to trust in God. (Heb. 12.2)

IV. THE SUBTLE SEDUCTION OF COMPLAINING

- A. **1 CORINTHIANS 10.10:** *"nor complain, as some of them also complained"* (Num. 14.1,2)
- B. In the New Testament, we learn not to complain. (Phil. 2.14)

CONCLUSION: To these things, I must take heed, lest I fall.

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"Go into all the world and preach the gospel to every creature"
-Mark 16.15

November 9, 2025

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM
SUNDAY MORNING WORSHIP: 9:50 AM
SUNDAY EVENING WORSHIP: 6:00 PM
WEDNESDAY EVENING BIBLE CLASS 7:30 PM

"Christ Did Not Send Me to Baptize"

You may find this surprising as a Christian, but when you evangelize, your goal is not to baptize people. It is not your mission to bring people to water and immerse them. Even the apostle Paul said that *"Christ did not send me to baptize"* (1 Cor. 1.17). Paul's primary goal was not to baptize people.

Actually, baptism is a necessary part of our salvation. One cannot be saved unless he *"believes and is baptized"* (Mark 16.16). Peter wrote that *"baptism...now saves you"* (1 Pet. 3.21). However, there are a number of circumstances where baptism does not save. For example, it does not save if the one being baptized is an innocent infant. Baptism does not save if one is baptized on behalf of another. It is not our purpose to run out and baptize as many people as we can.

What is our purpose? What was Paul's purpose? Paul said, *"For Christ did not send me to baptize, but to preach the gospel"* (1 Cor. 1.17). His purpose was to tell the world about Jesus, so that they *"may receive forgiveness of sins"* (Acts 26.17,18). The lost cannot be saved without being baptized. Our responsibility is to take the good news of Jesus to the world. Doing so will naturally result in their obeying the gospel by being baptized. Being baptized for salvation is the result, not the purpose. CLP

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WHAT MAKES JESUS SO SPECIAL?

MATTHEW 15:32

INTRODUCTION:

1. Though Jesus was deity, it was His ability to connect with people that made Him special. (cf. Matt. 16.16)
2. In the account of Jesus feeding the four thousand, we can learn what made Jesus so special and imitate His example.

I. THE ANALYSIS

- A. Jesus heals the masses.
 1. **Matthew 15.29:** *“Jesus departed from there...”* Jesus traveled through Gentile territory. (cf. Mark 7.31)
 2. **Matthew 15.30:** *“Then great multitudes came to Him...and He healed them.”*
 3. **Matthew 15.31:** *“So the multitudes marveled”*
- B. Jesus feeds the masses.
 1. **Matthew 15.32:** *“I have compassion on the multitude”*
 2. **Matthew 15.33-39:** Jesus feeds the four thousand.

II. THE ANSWER

- A. Jesus was available.
 1. He was willing to help. (Mark 10.14,49; Matt. 11.28)
 2. No matter what you’ve done, Jesus has time for you.
- B. Jesus was impartial.
 1. Jesus gave attention to everyone. (John 4.9)
 2. No matter who you are, you matter to Jesus.
- C. Jesus was capable.
 1. Jesus could cure anything. (Luke 8.43,44)
 2. No matter what you have been through, Jesus can help.
- D. Jesus was thoughtful.
 1. **Matthew 15.32:** *“I have compassion”*
 2. No matter what you have done, Jesus thinks about you.

III. THE APPLICATION

- A. We must be available. (Rom. 12.10,16; 13.8; 14.13; 15.7)
- B. We must be impartial. (1 Tim. 5.21; James 2.1,9)
- C. We must be capable. (Jer. 1.5; Ps. 139.16)
- D. We must be thoughtful. (2 Cor. 1.3,4)

CONCLUSION: What makes Jesus special was His decision to give up His life for you.

The Great Unknown

What is it like to die? What will we see? What will it feel like? Death is an experience that we cannot share. That is because once you die, there is no coming back. Therefore, there is no one who can come to us and explain the experience, the sensations, the sights and sounds of death. The rich man suffered in torment and wanted Lazarus to be sent to *“testify to them, lest they also come to this place of torment”* (Luke 16.28). But Abraham would not allow it. While we do not have first hand witnesses who can tell us about death, the Bible reveals what we need to know. From the inspiration of scripture, death is no longer unknown.

First, death is a detachment. If you have spent any time studying the Bible, you will know that the word “death” translates a Greek word that literally means, “separation.” 2 Corinthians 4.16-18 tells us that we are spirit beings living inside of a physical body. When death occurs, the spirit leaves the body. That is why James tells us that *“the body without the spirit is dead”* (James 2.26). In contrast, life is defined by a uniting of body and spirit (Gen. 2.7).

Second, death is a departure. The second epistle of Peter was written so that the brethren can have a reminder of his teachings after he dies. He writes about *“knowing that shortly I must put off this tent”* (2 Pet. 1.14). He then says that he wanted them to have a reminder of the truth *“after my decease”* (2 Pet. 1.15). The word translated as “decease” is the familiar Greek word “exodus.” It carries the idea of departing. We are familiar with this word as the title of the second book of the Old Testament where we read about the the children of Israel departing from Egypt. When you die, you are departing this world. But where are you going? The answer is found in a third word that is used to describe death.

Third, death is a journey. While in prison, the apostle Paul struggled with a decision. He did not know whether he wanted to live or die. He wrote that *“I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better”* (Phil. 1.23). Notice that he described dying as a departure. The word “depart” translates a Greek word that means “to break up.” It is the idea of being released. On the one hand, Paul wanted to remain with the brethren (Phil. 1.22). On the other hand, Paul wanted to be released from his fleshly restraints. Why? He wanted to go and be with Christ. Death is a journey which takes us to Jesus *“which is far better”* than anything we have in this life.

Of interest, in all of the Bible, you never read the word “death” connected with ceasing to exist. Everyone, good or evil, will continue to exist after they are detached from their body, leave this world, and take a journey into eternity. To the unjust, it will be an eternity of condemnation. to the saved, it will be an eternity of life. (John 5.28,29).