

The Wilderness Between Waters

Rescued through the sea — and warned by the desert.

1 CORINTHIANS 10 · AARON NEECE
WEDNESDAY, 12 AUGUST 2026

- I. Read it through — English
- II. Lectura completa — Español
- III. Teaching outline — how to teach it, tiers, notes, guardrails

Two ways through. This is the **full message**. The six cards marked *full message only* were not preached on 12 August 2026 — that night ran the shorter path. Teach either: keep them for the fuller treatment of Peor and the restless-sea imagery, or leave them out and the arc still lands.

Read it through

The full message straight through in six movements — scripture and the point of each, with nothing added. Cards marked full message only were not used on 12 August.

I Rescue

NT † 1 CORINTHIANS 10:1–2

¹I do not want you to be unaware, brothers, that our forefathers were all under the cloud, and that they all passed through the sea.

²They were all baptized into Moses in the cloud and in the sea.

NT † 1 CORINTHIANS 10:3–4

³They all ate the same spiritual food

⁴and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.

THE POINT

Rescued before you were asked.

You did not part the sea. You were carried — “under the cloud,” through the water, fed in the desert, given drink from the Rock. And Paul says “that rock was Christ” (1 Corinthians 10:4). Before God asked one thing of you, He had already saved you. Everything that follows is the response of the rescued — never the striving of the drowning.

the teacher's synthesis — not Scripture

THE CHARGE BEFORE US

Live like it cost something.

God spared you from certain death. So live like it cost something. Have you drifted back? Are you flirting with the old thing? Because flirting is the first motion of the fall — and the surest sign it has begun is that you tell yourself it's nothing.

the teacher's synthesis — not Scripture

II The Craving to Go Back

NT † 1 CORINTHIANS 10:5–6

⁵Nevertheless, God was not pleased with most of them, for they were struck down in the wilderness.

⁶These things took place as examples to keep us from craving evil things as they did.

NT † HEBREWS 2:1

¹We must pay closer attention, therefore, to what we have heard, so that we do not drift away.

No one decides to drift.

The danger in the wilderness was never a new enemy. It was the old life — and the long look back at it. Lot's wife made it out of the city and was lost in a single backward glance (Genesis 19:26). Jesus said no one who puts a hand to the plow and looks back is fit for the kingdom (Luke 9:62). That is why Scripture pleads, “pay closer attention ... so that we do not drift away” (Hebrews 2:1). Drift is silent. It asks no permission. It begins with nothing more than a look.

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III Flirting

NT † 1 CORINTHIANS 10:7

⁷Do not be idolaters, as some of them were. As it is written: “The people sat down to eat and drink and got up to indulge in revelry.”

OT · CITED † EXODUS 32:6–8

⁶So the next day they arose, offered burnt offerings, and presented peace offerings. And the people sat down to eat and drink and got up to indulge in revelry.

⁷Then the LORD said to Moses, “Go down at once, for your people, whom you brought up out of the land of Egypt, have corrupted themselves.

⁸How quickly they have turned aside from the way that I commanded them! They have made for themselves a molten calf and have bowed down to it. They have sacrificed to it and said, “These, O Israel, are your gods, who brought you up out of the land of Egypt.”

NT † 1 CORINTHIANS 10:8

⁸We should not commit sexual immorality, as some of them did, and in one day twenty-three thousand of them died.

OT · ALLUDED † NUMBERS 25:1–3

¹While Israel was staying in Shittim, the men began to indulge in sexual immorality with the daughters of Moab,

²who also invited them to the sacrifices for their gods. And the people ate and bowed down to these gods.

³So Israel joined in worshiping Baal of Peor, and the anger of the LORD burned against them.

FULL MESSAGE ONLY

OT • ALLUDED † NUMBERS 25:4–6

⁴Then the LORD said to Moses, “Take all the leaders of the people and execute them in broad daylight before the LORD, so that His fierce anger may turn away from Israel.”

⁵So Moses told the judges of Israel, “Each of you must kill all of his men who have joined in worshiping Baal of Peor.”

⁶Just then an Israelite man brought to his family a Midianite woman in the sight of Moses and the whole congregation of Israel while they were weeping at the entrance to the Tent of Meeting.

FULL MESSAGE ONLY

OT • ALLUDED † NUMBERS 25:7–9

⁷On seeing this, Phinehas son of Eleazar, the son of Aaron the priest, got up from the assembly, took a spear in his hand,

⁸followed the Israelite into his tent, and drove the spear through both of them—through the Israelite and on through the belly of the woman. So the plague against the Israelites was halted,

⁹but those who died in the plague numbered 24,000.

THE POINT

Flirting is the first motion of the fall.

They “sat down to eat and drink and got up to indulge in revelry” (Exodus 32:6). The party came before the plague. And look closely at the sin: not being tempted — courting it. Linger near it. Entertaining it. Calling it harmless. Heaven’s verdict is about speed: “How quickly they have turned aside” (Exodus 32:8).

the teacher’s synthesis — not Scripture

THE KNIFE-EDGE

Tempted is not the same as flirting.

To be tempted is “common to man” (1 Corinthians 10:13) — that is not the sin, and it never was. To flirt with the temptation is to start walking toward the plague. Hold that line and it does two things at once: it shelters the one who is fighting, and it takes away the drifter’s last excuse. You are not condemned for the temptation. You are called out of the courtship.

the teacher’s synthesis — not Scripture

IV The Fall — and Its Hinge

NT † 1 CORINTHIANS 10:9–10

⁹We should not test Christ, as some of them did, and were killed by snakes.

¹⁰And do not complain, as some of them did, and were killed by the destroying angel.

NT † 1 CORINTHIANS 10:11

¹¹Now these things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.

NT † 1 CORINTHIANS 10:12

¹²So the one who thinks he is standing firm should be careful not to fall.

THE POINT

Standing is the exposed place.

“The one who thinks he is standing firm should be careful not to fall” (1 Corinthians 10:12). The confident are not the safe ones — they are the unwatched ones. And Paul tells us plainly why these stories were preserved: they were “written down as warnings for us” (1 Corinthians 10:11). Not history to admire. A mirror to stand in.

the teacher's synthesis — not Scripture

NT † HEBREWS 3:7–9

⁷Therefore, as the Holy Spirit says: “Today, if you hear His voice,

⁸do not harden your hearts, as you did in the rebellion, in the day of testing in the wilderness,

⁹where your fathers tested and tried Me, and for forty years saw My works.

NT † HEBREWS 3:10–11

¹⁰Therefore I was angry with that generation, and I said, “Their hearts are always going astray, and they have not known My ways.’

¹¹So I swore on oath in My anger, “They shall never enter My rest.”

OT • CITED † PSALM 95:7–8

⁷For He is our God, and we are the people of His pasture, the sheep under His care. Today, if you hear His voice,

⁸do not harden your hearts as you did at Meribah, in the day at Massah in the wilderness,

OT • CITED † PSALM 95:9–11

⁹where your fathers tested and tried Me, though they had seen My work.

¹⁰For forty years I was angry with that generation, and I said, “They are a people whose hearts go astray, and they have not known My ways.”

¹¹So I swore on oath in My anger, “They shall never enter My rest.”

NT † HEBREWS 3:16–17

¹⁶For who were the ones who heard and rebelled? Were they not all those Moses led out of Egypt?

¹⁷And with whom was God angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

NT † HEBREWS 3:18–19

¹⁸ And to whom did He swear that they would never enter His rest? Was it not to those who disobeyed?

¹⁹ So we see that it was because of their unbelief that they were unable to enter.

v Denial — It's Nothing

NT † HEBREWS 3:12–13

¹² See to it, brothers, that none of you has a wicked heart of unbelief that turns away from the living God.

¹³ But exhort one another daily, as long as it is called today, so that none of you may be hardened by sin's deceitfulness.

NT † HEBREWS 3:14–15

¹⁴ We have come to share in Christ if we hold firmly to the end the assurance we had at first.

¹⁵ As it has been said: "Today, if you hear His voice, do not harden your hearts, as you did in the rebellion."

THE POINT

"It's nothing" is the fall, already moving.

Hearts are not hardened by one great rebellion. They are hardened by "sin's deceitfulness" (Hebrews 3:13) — the quiet, daily telling-yourself-it's-nothing. So the surest sign the fall has begun is that you insist it hasn't. Denial is not the absence of the fall. Denial is its engine.

the teacher's synthesis — not Scripture

NT † 2 PETER 2:20–21

²⁰ If indeed they have escaped the corruption of the world through the knowledge of our Lord and Savior Jesus Christ, only to be entangled and overcome by it again, their final condition is worse than it was at first.

²¹ It would have been better for them not to have known the way of righteousness than to have known it and then to turn away from the holy commandment passed on to them.

NT † 2 PETER 2:22

²² Of them the proverbs are true: "A dog returns to its vomit," and, "A sow that is washed goes back to her wallowing in the mud."

OT · CITED † PROVERBS 26:11

¹¹ As a dog returns to its vomit, so a fool repeats his folly.

FULL MESSAGE ONLY

OT • ECHO † EZEKIEL 18:24

²⁴But if a righteous man turns from his righteousness and practices iniquity, committing the same abominations as the wicked, will he live? None of the righteous acts he did will be remembered. Because of the unfaithfulness and sin he has committed, he will die.

NT † LUKE 11:24

²⁴When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’

NT † LUKE 11:25–26

²⁵On its return, it finds the house swept clean and put in order.

²⁶Then it goes and brings seven other spirits more wicked than itself, and they go in and dwell there. And the final plight of that man is worse than the first.”

FULL MESSAGE ONLY

OT • DRAWN † ISAIAH 57:20–21

²⁰But the wicked are like the storm-tossed sea, for it cannot be still, and its waves churn up mire and muck.

²¹“There is no peace,” says my God, “for the wicked.”

THE POINT

A swept house, left empty, is retaken.

The unclean spirit returns to find the house “swept clean and put in order” (Luke 11:25) — clean, ordered, and empty — and brings back “seven other spirits more wicked than itself” (Luke 11:26). Reform removes; it does not fill. You are not kept by what you quit. You are kept by the One who fills the space you cleared. Emptiness is not safety.

the teacher’s synthesis — not Scripture

FULL MESSAGE ONLY

OT • DRAWN † PSALM 63:1

¹O God, You are my God. Earnestly I seek You; my soul thirsts for You. My body yearns for You in a dry and weary land without water.

VI The Door Is Still Open

NT † 1 CORINTHIANS 10:13

¹³No temptation has seized you except what is common to man. And God is faithful; He will not let you be tempted beyond what you can bear. But when you are tempted, He will also provide an escape, so that you can stand up under it.

THE POINT

The same wilderness holds an escape.

“He will also provide an escape” (1 Corinthians 10:13). The temptation is common; the way out is promised. And here the knife-edge pays its debt: the one who is fighting has a door, and the one who is flirting is simply the one refusing to walk through it. Grace parted the sea. The same grace is holding this door.

the teacher's synthesis — not Scripture

OT · ECHO † ISAIAH 55:6

⁶Seek the LORD while He may be found; call on Him while He is near.

FULL MESSAGE ONLY

OT · DRAWN † ISAIAH 55:3

³Incline your ear and come to Me; listen, so that your soul may live. I will make with you an everlasting covenant—My loving devotion promised to David.

THE CLOSE

Today.

The word that warns is the same word that welcomes: “Today, if you hear His voice” (Psalms 95:7). Not someday. Not once you’ve cleaned the house. Today. “Seek the LORD while He may be found; call on Him while He is near” (Isaiah 55:6). The door that death could not shut, mercy is holding open. Come back — while it is still called today.

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Lectura completa

El mensaje completo en seis movimientos. Escritura: Reina-Valera 1909. Las tarjetas marcadas solo mensaje completo no se predicaron el 12 de agosto.

Borrador. Las tarjetas de enseñanza en español son una traducción preliminar pendiente de revisión. La Escritura (RVR 1909) es de dominio público.

I El Rescate

1 CORINTIOS 10:1–2

¹PORQUE no quiero, hermanos, que ignoréis que nuestros padres todos estuvieron bajo la nube, y todos pasaron la mar;

²Y todos en Moisés fueron bautizados en la nube y en la mar;

1 CORINTIOS 10:3–4

³Y todos comieron la misma vianda espiritual;

⁴Y todos bebieron la misma bebida espiritual; porque bebían de la piedra espiritual que los seguía, y la piedra era Cristo:

EL PUNTO

Rescatado antes de que se te pidiera nada.

No partiste el mar. Fuiste llevado — «bajo la nube», por el agua, alimentado en el desierto, y bebiste de la Roca. Y Pablo dice que «la Roca era Cristo» (1 Corintios 10:4). Antes de que Dios te pidiera una sola cosa, ya te había salvado. Todo lo que sigue es la respuesta del rescatado — nunca el esfuerzo del que se ahoga.

EL ENCARGO ANTE NOSOTROS

Vive como si hubiera costado algo.

Dios te libró de una muerte segura. Así que vive como si hubiera costado algo. ¿Te has ido a la deriva? ¿Estás coqueteando con lo antiguo? Porque coquetear es el primer movimiento de la caída — y la señal más segura de que ha comenzado es que te dices a ti mismo que no es nada.

II El Anhelo de Volver

1 CORINTIOS 10:5–6

⁵Mas de muchos de ellos no se agradó Dios; por lo cual fueron postrados en el desierto.

⁶Empero estas cosas fueron en figura de nosotros, para que no codiciemos cosas malas, como ellos codiciaron.

HEBREOS 2:1

¹POR tanto, es menester que con más diligencia atendamos á las cosas que hemos oído, porque acaso no nos escurramos.

EL PUNTO

Nadie decide irse a la deriva.

El peligro en el desierto nunca fue un enemigo nuevo. Fue la vida vieja — y la larga mirada atrás hacia ella. La mujer de Lot salió de la ciudad y se perdió por una sola mirada atrás (Génesis 19:26). Jesús dijo que ninguno que pone la mano en el arado y mira atrás es apto para el reino (Lucas 9:62). Por eso la Escritura ruega: «prestemos más atención... para que no nos deslicemos» (Hebreos 2:1). La deriva es silenciosa. No pide permiso. Comienza con nada más que una mirada.

III El Coqueteo

1 CORINTIOS 10:7

⁷Ni seáis honradores de ídolos, como algunos de ellos; según está escrito: Sentóse el pueblo á comer y á beber, y se levantaron á jugar.

ÉXODO 32:6–8

⁶Y el día siguiente madrugaron, y ofrecieron holocaustos, y presentaron pacíficos: y sentóse el pueblo á comer y á beber, y levantáronse á regocijarse.

⁷Entonces Jehová dijo á Moisés: Anda, descende, porque tu pueblo que sacaste de tierra de Egipto se ha corrompido:

⁸Presto se han apartado del camino que yo les mandé, y se han hecho un becerro de fundición, y lo han adorado, y han sacrificado á él, y han dicho: Israel, estos son tus dioses, que te sacaron de la tierra de Egipto.

1 CORINTIOS 10:8

⁸Ni forniquemos, como algunos de ellos fornicaron, y cayeron en un día veinte y tres mil.

NÚMEROS 25:1–3

¹Y REPOSÓ Israel en Sittim, y el pueblo empezó á fornicar con las hijas de Moab:

²Las cuales llamaron al pueblo á los sacrificios de sus dioses: y el pueblo comió, é inclinóse á sus dioses.

³Y allegóse el pueblo á Baal-peor; y el furor de Jehová se encendió contra Israel.

NÚMEROS 25:4–6

⁴Y Jehová dijo á Moisés: Toma todos los príncipes del pueblo, y ahórcalos á Jehová delante del sol; y la ira del furor de Jehová se apartará de Israel.

⁵Entonces Moisés dijo á los jueces de Israel: Matad cada uno á aquellos de los suyos que se han allegado á Baal-peor.

⁶Y he aquí un varón de los hijos de Israel vino y trajo una Madianita á sus hermanos, á ojos de Moisés y de toda la congregación de los hijos de Israel, llorando ellos á la puerta del tabernáculo del testimonio.

NÚMEROS 25:7–9

⁷Y viólo Phinees, hijo de Eleazar, hijo de Aarón el sacerdote, y levantóse de en medio de la congregación, y tomó una lanza en su mano:

⁸Y fué tras el varón de Israel á la tienda, y alanceólos á ambos, al varón de Israel, y á la mujer por su vientre. Y cesó la mortandad de los hijos de Israel.

⁹Y murieron de aquella mortandad veinte y cuatro mil.

EL PUNTO

Coquetear es el primer movimiento de la caída.

«Se sentó el pueblo a comer y a beber, y se levantaron a regocijarse» (Éxodo 32:6). La fiesta vino antes de la plaga. Y mira de cerca el pecado: no ser tentado — sino cortejarlo. Quedarse cerca de él. Entretenarlo. Llamarlo inofensivo. El veredicto del cielo es sobre la rapidez: «Pronto se han apartado del camino» (Éxodo 32:8).

EL FILO DE LA NAVAJA

Ser tentado no es lo mismo que coquetear.

Ser tentado es «común a los hombres» (1 Corintios 10:13) — eso no es el pecado, y nunca lo fue. Coquetear con la tentación es empezar a caminar hacia la plaga. Sostén esa línea y hace dos cosas a la vez: protege al que está luchando, y le quita al que va a la deriva su última excusa. No eres condenado por la tentación. Eres llamado a salir del cortejo.

IV La Caída**1 CORINTIOS 10:9–10**

⁹Ni tentemos á Cristo, como también algunos de ellos le tentaron, y perecieron por las serpientes.

¹⁰Ni murmuréis, como algunos de ellos murmuraron, y perecieron por el destructor.

1 CORINTIOS 10:11

¹¹Y estas cosas les acontecieron en figura; y son escritas para nuestra admonición, en quienes los fines de los siglos han parado.

1 CORINTIOS 10:12

¹²Así que, el que piensa estar firme, mire no caiga.

EL PUNTO

Estar en pie es el lugar expuesto.

«El que piensa estar firme, mire que no caiga» (1 Corintios 10:12). Los confiados no son los seguros — son los que nadie vigila. Y Pablo nos dice claramente por qué se guardaron estas historias: fueron «escritas para amonestarnos» (1 Corintios 10:11). No es historia para admirar. Es un espejo en el cual estar de pie.

HEBREOS 3:7–9

⁷Por lo cual, como dice el Espíritu Santo: Si oyereis hoy su voz,

⁸No endurezcáis vuestros corazones como en la provocación, en el día de la tentación en el desierto,

⁹Donde me tentaron vuestros padres; me probaron, y vieron mis obras cuarenta años.

HEBREOS 3:10–11

¹⁰A causa de lo cual me enemisté con esta generación, y dije: Siempre divagan ellos de corazón, y no han conocido mis caminos.

¹¹Juré, pues, en mi ira: No entrarán en mi reposo.

SALMOS 95:7–8

⁷Porque él es nuestro Dios; nosotros el pueblo de su dehesa, y ovejas de su mano. Si hoy oyereis su voz,

⁸No endurezcáis vuestro corazón como en Meriba, como el día de Masa en el desierto;

SALMOS 95:9–11

⁹Donde me tentaron vuestros padres, probáronme, y vieron mi obra.

¹⁰Cuarenta años estuve disgustado con la nación, y dije: Pueblo es que divaga de corazón, y no han conocido mis caminos.

¹¹Por tanto juré en mi furor que no entrarían en mi reposo.

HEBREOS 3:16–17

¹⁶Porque algunos de los que habían salido de Egipto con Moisés, habiendo oído, provocaron, aunque no todos.

¹⁷Mas ¿con cuáles estuvo enojado cuarenta años? ¿No fué con los que pecaron, cuyos cuerpos cayeron en el desierto?

HEBREOS 3:18–19

¹⁸¿Y á quiénes juró que no entrarían en su reposo, sino á aquellos que no obedecieron?

¹⁹Y vemos que no pudieron entrar á causa de incredulidad.

v La Negación

HEBREOS 3:12–13

¹² Mirad, hermanos, que en ninguno de vosotros haya corazón malo de incredulidad para apartarse del Dios vivo:

¹³ Antes exhortaos los unos á los otros cada día, entre tanto que se dice Hoy; porque ninguno de vosotros se endurezca con engaño de pecado:

HEBREOS 3:14–15

¹⁴ Porque participantes de Cristo somos hechos, con tal que conservemos firme hasta el fin el principio de nuestra confianza;

¹⁵ Entre tanto que se dice: Si oyereis hoy su voz, no endurezcáis vuestros corazones, como en la provocación.

EL PUNTO

«No es nada» es la caída, ya en marcha.

Los corazones no se endurecen por una gran rebelión. Se endurecen por «el engaño del pecado» (Hebreos 3:13) — el callado y diario decirse a uno mismo que no es nada. Así que la señal más segura de que la caída ha comenzado es que insistes en que no. La negación no es la ausencia de la caída. La negación es su motor.

2 PEDRO 2:20–21

²⁰ Ciertamente, si habiéndose ellos apartado de las contaminaciones del mundo, por el conocimiento del Señor y Salvador Jesucristo, y otra vez envolviéndose en ellas, son vencidos, sus postrimerías les son hechas peores que los principios.

²¹ Porque mejor les hubiera sido no haber conocido el camino de la justicia, que después de haberlo conocido, tornarse atrás del santo mandamiento que les fué dado.

2 PEDRO 2:22

²² Pero les ha acontecido lo del verdadero proverbio: El perro se volvió á su vómito, y la puerca lavada á revolcarse en el cieno.

PROVERBIOS 26:11

¹¹ Como perro que vuelve á su vómito, así el necio que repite su necesidad.

SOLO MENSAJE COMPLETO

EZEQUIEL 18:24

²⁴ Mas si el justo se apartare de su justicia, y cometiere maldad, é hiciere conforme á todas las abominaciones que el impío hizo, ¿vivirá él? Todas las justicias que hizo no vendrán en memoria; por su rebelión con que prevaricó, y por su pecado que cometió, por ello morirá.

LUCAS 11:24

²⁴ Cuando el espíritu inmundo saliere del hombre, anda por lugares secos, buscando reposo; y no hallándolo, dice: Me volveré á mi casa de donde salí.

LUCAS 11:25–26

²⁵ Y viniendo, la halla barrida y adornada.

²⁶ Entonces va, y toma otros siete espíritus peores que él; y entrados, habitan allí: y lo postrero del tal hombre es peor que lo primero.

SOLO MENSAJE COMPLETO

ISAÍAS 57:20–21

²⁰ Mas los impíos son como la mar en tempestad, que no puede estarse quieta, y sus aguas arrojan cieno y lodo.

²¹ No hay paz, dijo mi Dios, para los impíos.

EL PUNTO

Una casa barrida, dejada vacía, es retomada.

El espíritu inmundo regresa y halla la casa «barrida y adornada» (Lucas 11:25) — limpia, ordenada y vacía — y trae «otros siete espíritus peores que él» (Lucas 11:26). La reforma quita; no llena. No te guarda aquello que dejaste. Te guarda Aquel que llena el espacio que vaciaste. El vacío no es seguridad.

SOLO MENSAJE COMPLETO

SALMOS 63:1

¹ Salmo de David, estando en el desierto de Judá. DIOS, Dios mío eres tú: levantaréme á ti de mañana: mi alma tiene sed de ti, mi carne te desea, en tierra de sequedad y transida sin aguas;

VI La Puerta

1 CORINTIOS 10:13

¹³ No os ha tomado tentación, sino humana: mas fiel es Dios, que no os dejará ser tentados más de lo que podéis llevar; antes dará también juntamente con la tentación la salida, para que podáis aguantar.

EL PUNTO

El mismo desierto guarda una salida.

«Dará también... la salida» (1 Corintios 10:13). La tentación es común; la salida es prometida. Y aquí el filo de la navaja paga su deuda: el que está luchando tiene una puerta, y el que coquetea es simplemente el que se niega a atravesarla. La gracia partió el mar. La misma gracia sostiene esta puerta.

ISAÍAS 55:6

⁶ Buscad á Jehová mientras puede ser hallado, llamadle en tanto que está cercano.

ISAÍAS 55:3

³Inclinad vuestros oídos, y venid á mí; oid, y vivirá vuestra alma; y haré con vosotros pacto eterno, las misericordias firmes á David.

EL CIERRE

Hoy.

La palabra que advierte es la misma palabra que da la bienvenida: «Si hoy oís su voz» (Salmos 95:7). No algún día. No cuando hayas limpiado la casa. Hoy. «Buscad a Jehová mientras puede ser hallado; llamadle en tanto que está cercano» (Isaías 55:6). La puerta que la muerte no pudo cerrar, la misericordia la mantiene abierta. Vuelve — mientras todavía se llama hoy.

Teaching outline

The teacher view — the case for the frame, how the roots are graded, the note on every card, and the guardrails that stay binding every time this is taught. Teach the full path or the short one; the notes cover both.

How to teach this The Case for the anchor: teach forward from 1 Corinthians 10:1–13 Four New Testament falling-away threads converge here — 1 Corinthians 10:1-13, Hebrews 3:7-19 (with Hebrews 2:1), 2 Peter 2:20-22, and Luke 11:24-26 — and all four drain into one reservoir: the wilderness generation, rescued through the sea and fallen in the desert. Teach FORWARD from 1 Corinthians 10 and weave the other three in as roots. Why it is the frame and not one of the roots: it carries the entire six-movement arc in a single passage (rescue → craving → flirting → fall → denial’s hinge → the open door); Paul authorizes the whole method out loud — these things were “written down as warnings for us” (1 Corinthians 10:11); it is the densest hub on the cross-reference map (Numbers 292 · Exodus 215 · Deuteronomy 171 links); and it ends in mercy inside the same passage (1 Corinthians 10:13, “He will also provide an escape”). Provenance: rootback cross_refs engine, 344,799 OpenBible links; votes = salience. **Hebrews 3:7-19 — Urgency root**The word “Today” and the drift warning of Hebrews 2:1. Its Old Testament root (Psalms 95:7-11) is the loudest single link on the whole map — 136 votes.*It is an exposition of one psalm about one failure mode — hardening through unbelief. Narrower than Paul’s panorama, so it serves as urgency, not frame.***2 Peter 2:20-22 — Relapse root**The sharpest relapse language in the New Testament — “worse than it was at first.”*Polemical; its context is false teachers. 2 Peter 2:21 can crush a genuinely repentant person if led with. Aim it at drift, never at the contrite.***Luke 11:24-26 — Empty-house root**The image that explains WHY reform-without-filling relapses.*No Old Testament quotation anywhere (its top cross-reference link scores only 8 votes) — pure drawn imagery, the most allegorical material in the deck, and the easiest to mis-aim at one person. Keep it strictly general.*

Tier legend How the Old Testament roots are graded Every OT card carries a tier. CITED is objective: the New Testament quotes it with a citation formula. There are exactly three in this deck — Exodus 32:6 quoted by 1 Corinthians 10:7 (“as it is written”), Psalms 95:7-11 quoted by Hebrews 3:7-11 (“as the Holy Spirit says”), and Proverbs 26:11 quoted by 2 Peter 2:22 (“the proverbs are true”). These are the unshakable spine: cited beats vivid. ALLUDED means the NT points at the account without a quotation formula. ECHO and DRAWN are thematic resonance, marked with reasoning but NOT decided — every non-cited tier in this deck is a proposal, and the final label is the teacher’s discernment to make.

HOW TO READ THE TIERS — STRENGTH OF THE CLAIM

- CITED** The New Testament quotes it with a citation formula. Objective, not a judgment call — exactly three in this deck. Stand on these under questioning.
- ALLUDED** Pointed at, but with no quotation formula. A proposal with reasoning attached — present it as your discernment, not as the objective spine.
- ECHO** Thematic resonance. Marked with reasoning, but the New Testament does not point at this account.

DRAWN

Imagery only — the most interpretive material here, and the easiest to mis-aim at a person. Keep it general.

NT

New Testament card. **Every non-cited tier is a proposal, and the final label is yours to make.**

I Rescue

NT

1 Corinthians 10:1–2

TEACH

Point out Paul’s drumbeat of “all” — all “under the cloud,” all “passed through the sea,” all “baptized into Moses.” The whole congregation shared the rescue; the tragedy coming in 1 Corinthians 10:5 is “most of them.” “Baptized into Moses” is Paul deliberately dressing the Exodus in church language, so his readers see themselves inside the story before he warns them.

NT

1 Corinthians 10:3–4

TEACH

“That rock was Christ” is the verse that authorizes this entire sermon’s method: the rescue was Christ’s from the start, so the wilderness warnings transfer to the church without strain. If anyone asks why an Old Testament plague is being preached to a New Testament congregation, this verse and 1 Corinthians 10:11 are the answer.

TEACHING

Rescued before you were asked.

TEACH

Establish this frame explicitly; movement five’s warning assumes it. Obedience in this sermon always flows FROM rescue, never toward it.

TEACHING

Live like it cost something.

TEACH

This is the sermon’s burden, sanitized to what belongs in the room — do not alter it casually. It previews movements two through five in one breath (drifted / flirting / first motion / “it’s nothing”): read it slowly, and return to each clause as its own movement. It applies to many and targets no one; keep it that way.

II The Craving to Go Back

NT 1 Corinthians 10:5–6

TEACH

Verse 5: rescue was universal, arrival was not — “God was not pleased with most of them,” and they were “struck down in the wilderness.” Verse 6 names the mechanism: “craving evil things as they did” — and in the wilderness, craving always faced backward. They looked back to Egypt’s “pots of meat” (Exodus 16:3), remembered its fish (Numbers 11:4-6), and finally made the look a plan — “Let us appoint a leader and return to Egypt” (Numbers 14:3-4). Nostalgia is looking back; relapse is walking back.

NT Hebrews 2:1

TEACH

Hebrews’ two gifts to this sermon are drift and the word “Today.” A boat drifts by doing nothing — no decision required, which is the whole warning. This verse is pulled forward from the Hebrews thread because it names this movement’s mechanism; the full Hebrews 3 exposition arrives in movement four.

TEACHING No one decides to drift.

TEACH

The looking-back thread ties this movement to the relapse imagery of movement five: the look (Genesis 19:26 ; Luke 9:62) becomes the craving (Numbers 11:4-6), becomes the plan (Numbers 14:3-4), becomes the return (Proverbs 26:11). Nostalgia is looking back; relapse is walking back — the dog and the sow are this look, completed. Both looking-back sayings are illustrations woven in, not roots of these four threads; present them as such.

III Flirting

NT 1 Corinthians 10:7

TEACH

“As it is written” is a citation formula — this is one of only three objective, cited quotations on the whole map (with Psalms 95 in Hebrews 3 and Proverbs 26:11 in 2 Peter 2). These three are the unshakable spine: cited beats vivid. When you need a link you can stand on under questioning, stand here.

OT

CITED

Exodus 32:6–8

WHY THIS TIER Objective: quoted verbatim by 1 Corinthians 10:7 with the formula “as it is written.” Not a judgment call.

TEACH

The golden calf. Note the sequence: worship staged first, then they “sat down to eat and drink and got up to indulge in revelry” — the party before the plague. God’s own verdict is about speed: “How quickly they have turned aside” (Exodus 32:8).

NT

1 Corinthians 10:8**TEACH**

Careful: “as some of them did” has no quotation formula — the Peor connection is alluded, not cited. Present it as your discernment, not the objective spine. The citation you can defend under questioning is 1 Corinthians 10:7 with Exodus 32:6 , not this verse with Numbers 25.

OT

ALLUDED

Numbers 25:1–3

WHY THIS TIER Proposed: 1 Corinthians 10:8 says “as some of them did” — pointed at, no quotation formula. Your call to finalize; do not present as cited.

TEACH

Peor: immorality and idolatry arrive together, by invitation — “who also invited them” (Numbers 25:2). Flirting is accepting the invitation, and Proverbs 1:15-16 is the standing counsel against exactly this — keep your foot off the inviters’ path, because their feet run toward the outcome. This is the account Paul gestures toward — gestured at, not quoted.

FULL MESSAGE ONLY

OT

ALLUDED

Numbers 25:4–6

WHY THIS TIER Continuation of the Peor account — same proposed tier as Numbers 25:1-3 .

TEACH

Handle soberly. The teaching weight of verse 6 is brazenness — sin in sight of Moses while the congregation wept: denial in public form, sin that no longer bothers to hide. Do not linger on the judicial machinery; the openness of the sin is the point.

FULL MESSAGE ONLY

OT

ALLUDED

Numbers 25:7–9

WHY THIS TIER Continuation of the Peor account — same proposed tier as Numbers 25:1-3 .

TEACH

A question you will be asked: Numbers says “those who died in the plague numbered 24,000”; Paul says “in one day twenty-three thousand of them died” (1 Corinthians 10:8). The common resolution: Paul counts the one day, Numbers the whole plague. Do not build on the number — build on the fact that flirting ended in a body count.

TEACHING

Flirting is the first motion of the fall.

TEACH

Keep the application general — many kinds of “old thing,” one pattern. Proverbs 7:25-27 is the same anatomy of a fall with feet attached: the heart turns aside, the feet stray into her paths, and the path ends in death — the walk comes before the plague. Propose it as drawn (illustration, no citation formula), the teacher’s call. Flirting is a walk, not a stumble: the plague is somewhere the feet were carried.

TEACHING

Tempted is not the same as flirting.

TEACH

This is the load-bearing distinction of the whole sermon: it protects the genuinely repentant and denies the drifter an excuse. Say it twice. It also governs your tone when 2 Peter 2:20-22 arrives in movement five — that text is for the drifter who denies, never the fighter who returns. Proverbs 4:26-27 gives the fighter’s posture — the path made level, the feet turned away from evil: fighting in this sermon looks like watching where your feet point, not white-knuckling the heart. Propose it as drawn — the counterpart to Proverbs 7’s walk toward death.

IV The Fall — and Its Hinge

NT

1 Corinthians 10:9–10

TEACH

Two more wilderness episodes — testing (the snakes, Numbers 21:4-9) and grumbling (Numbers 14:1-4 ; the plague of Numbers 16:41-49). Both alluded, not cited. The accumulation is the point: four episodes, one generation, one reservoir.

NT

1 Corinthians 10:11**TEACH**

The sermon's own warrant — Paul makes the preacher's move out loud: these things were “written down as warnings for us.” When someone asks why you preached an Old Testament plague to a New Testament church, this verse is the answer. Cite it without apology.

NT

1 Corinthians 10:12**TEACH**

The hinge of the whole arc: “the one who thinks he is standing firm should be careful not to fall.” The confident are not the safe ones — they are the unwatched ones. Psalms 73:2 is the honest echo — Asaph confessing his feet had “almost stumbled” — and it doubles as a mercy-note: the psalmist's near-fall was caught, which keeps this warning from sounding like doom. Propose it as echo, yours to finalize. Aim the verse at self-assurance in general; never let it land on a person.

TEACHING

Standing is the exposed place.**TEACH**

If the room hears “warning” as threat, return to movement one: the warned are the already-rescued. The mirror is held by the same hands that parted the sea.

NT

Hebrews 3:7–9**TEACH**

“As the Holy Spirit says” is the citation formula — the second cited root of the deck, Psalms 95, the single loudest link on the whole cross-reference map (136 votes). Hebrews presses one failure mode: hardening through unbelief. Narrower than Paul's panorama — which is exactly why it serves this sermon as urgency, not anchor.

NT

Hebrews 3:10–11**TEACH**

The oath: “They shall never enter My rest.” Forty years of seeing His works did not soften them — exposure to grace is not the same as trust in it. That sentence alone can carry this card.

OT

CITED

Psalm 95:7–8

WHY THIS TIER Objective: quoted by Hebrews 3:7-11 with the formula “as the Holy Spirit says.” The top-weighted root on the map (136 votes).

TEACH

The whole of Hebrews 3 is an exposition of this one psalm — which is why Hebrews is the root’s expositor and 1 Corinthians 10 is the frame. Verse 7 is pure tenderness — “we are the people of His pasture” — and “Today, if you hear His voice”; verse 8 pivots to Meribah without a seam. Warning and welcome share a single breath: that is the sermon’s ending, planted early.

OT

CITED

Psalm 95:9–11

WHY THIS TIER Same objective citation as Psalms 95:7-8 — quoted by Hebrews 3:7-11 .

TEACH

Meribah and Massah are the water-quarrels (Exodus 17:1-7 ; Numbers 20:2-13) — the psalm compresses forty years into “tested and tried Me.” Same generation as every other card in this deck: the reservoir.

NT

Hebrews 3:16–17**TEACH**

The rhetorical hammer: the ones who fell were the rescued ones — “Were they not all those Moses led out of Egypt?” Bodies that “fell in the wilderness” had walked through the sea. This closes the loop with movement one: rescue is real, and rescue is not arrival.

NT

Hebrews 3:18–19**TEACH**

The autopsy verdict is “because of their unbelief” — not weakness, unbelief. They did not fail to try hard; they stopped trusting. Name it plainly: it dignifies the fighter and unmask the drifter.

v Denial — It's Nothing

NT Hebrews 3:12–13

TEACH

“Sin’s deceitfulness” is the engine of hardening — daily and incremental, never one great rebellion; the endpoint is “a wicked heart of unbelief that turns away from the living God.” Notice the prescribed countermeasure is communal: “exhort one another daily.” Denial dies in community, not in private resolve. And “as long as it is called today” plants mercy inside the warning.

NT Hebrews 3:14–15

TEACH

Perseverance is defined as holding — “hold firmly to the end the assurance we had at first” — not as manufacturing new resolve. The psalm’s “Today” repeats here so the mercy word keeps ringing underneath the warning beat.

TEACHING “It’s nothing” is the fall, already moving.

TEACH

Hebrews 3:13 also hands you the remedy in the same verse — “exhort one another daily.” If you give the room one practice to take home from this movement, it is that one.

NT 2 Peter 2:20–21

TEACH

The sharpest relapse language in the New Testament — “escaped the corruption of the world,” then “entangled and overcome by it again,” and “worse than it was at first” — and the most dangerous card in this deck. Handle with care: verse 21 (“better for them not to have known”) can crush a genuinely repentant person if led with; its context is false teachers, and it is polemical. Aim it at drift, never at the contrite. The knife-edge from movement three governs your tone here.

NT 2 Peter 2:22

TEACH

“The proverbs are true” — the third and final cited formula-quotation of the deck (Proverbs 26:11). Peter reaches for the bluntest image on purpose: relapse is not a neutral slide back to zero.

OT

CITED

Proverbs 26:11

WHY THIS TIER Objective: quoted by 2 Peter 2:22 with the formula “the proverbs are true.”

TEACH

Blunt and unforgettable — that is its job. Read it and let it sit; do not decorate it.

FULL MESSAGE ONLY

OT

ECHO

Ezekiel 18:24

WHY THIS TIER Proposed: strong thematic echo (27 votes on the map) but no quotation formula anywhere. Your discernment to finalize — present the connection reasoning; do not assert it as citation.

TEACH

The theology under Peter’s warning: “if a righteous man turns from his righteousness.” Worth knowing under questioning: Ezekiel 18 also runs the other direction — the wicked man who turns and lives (Ezekiel 18:21-23). The chapter itself holds the open door.

NT

Luke 11:24**TEACH**

The empty-house thread has no Old Testament quotation anywhere — its top cross-reference link scores only 8 votes. It is drawn, pure imagery: the most allegorical material in the deck, and therefore the easiest to mis-aim at one person. Keep it strictly general. Its one job is to explain why reform-without-filling relapses — note “I will return to the house I left.”

NT

Luke 11:25–26**TEACH**

“Swept clean and put in order” — and empty. Removal without replacement is the mechanism of relapse. “The final plight of that man is worse than the first” deliberately rhymes with 2 Peter 2:20 , “worse than it was at first” — two independent threads confirming one diagnosis.

FULL MESSAGE ONLY

OT

DRAWN

Isaiah 57:20–21

WHY THIS TIER Proposed: thematic only — no quotation formula anywhere in this thread. Your call to finalize.

TEACH

“There is no peace” — the restlessness underneath the empty house, the same restlessness that sends the unclean spirit through “arid places seeking rest” (Luke 11:24). Jeremiah 2:25 belongs to this movement’s vein of returning feet: God pleads for the feet to stop, and the answer is denial hardened into surrender — “It is hopeless!” — I love the foreign things, and I will keep walking after them. Propose it as echo: “it’s nothing” matured into “it’s hopeless.” Both are lies about the door.

TEACHING

A swept house, left empty, is retaken.

TEACH

This card answers the question the whole movement raises — why moral cleanup alone relapses. The pivot out of it is Psalms 63:1 : the same desert, but the thirst pointed at God. Land there, not here.

FULL MESSAGE ONLY

OT

DRAWN

Psalms 63:1

WHY THIS TIER Proposed: the “dry and weary land” image is thematic, not cited. Your call to finalize.

TEACH

The same waterless place — “in a dry and weary land without water” — but here the thirst drives toward God: “my soul thirsts for You.” The contrast is the point: the wilderness is not the variable; the direction of the thirst is. This card is the pivot from movement five to movement six — David’s desert prayer is the filled house.

VI The Door Is Still Open

NT 1 Corinthians 10:13

TEACH

Mercy in-passage — a key reason this passage is the anchor: the same text that carries the warning ends with “He will also provide an escape.” Temptation is “common to man” (that shelters the fighter); the escape is promised (that removes the drifter’s excuse). The knife-edge from movement three pays off here — name the payoff out loud.

TEACHING The same wilderness holds an escape.

TEACH

Deliver this slowly. For many in the room this is the first exhale since movement three — let it be one.

OT ECHO Isaiah 55:6

WHY THIS TIER Proposed: the open-door twin of “Today” (Psalms 95:7) — not quoted by Hebrews or anyone in these threads. Present the resonance; the final label (echo vs drawn) is your call.

TEACH

“Seek the LORD while He may be found” is the mercy side of “Today, if you hear His voice” — the same urgency, turned from warning into welcome. Present the resonance between the two; do not assert it as citation.

FULL MESSAGE ONLY

OT DRAWN Isaiah 55:3

WHY THIS TIER Proposed: thematic covenant grounding for the invitation of Isaiah 55:6 — no citation anywhere in these threads. Your call to finalize.

TEACH

The invitation rests on covenant, not mood — “an everlasting covenant”, “loving devotion promised to David”. The door is held open by God’s promise-keeping character, not by the listener’s momentum. That is why “Today” can be preached with confidence rather than pressure.

TEACH

Stop here. Do not append a final warning after this card — the architecture ends at the open door by design. If you take questions afterward, the answer to “what if I’ve already fallen” is this card, re-read.

Guardrails — still binding Before you teach this, and every time you teach it

- No names, no case detail. The message applies to many and targets no one. If any illustration narrows toward a recognizable person, cut it.
- Tiers are yours to finalize. Only three roots are objectively cited — Exodus 32:6 (by 1 Corinthians 10:7), Psalms 95:7-11 (by Hebrews 3:7-11), Proverbs 26:11 (by 2 Peter 2:22). Every alluded / echo / drawn label in this deck is a proposal with reasoning attached — marked, not decided.
- Grace before warning, door open at the end. Movement one is rescue; movement six is the escape (1 Corinthians 10:13) and “Today” (Psalms 95:7). A message that is only a threat leaves the room worse than it found it.
- Preaching is not protection. Any safeguarding duty is a separate track and is yours to run — this sermon is not that track and must not be bent into it.
- Every quoted verse is verbatim and complete (BSB) and visually separated from commentary. Teacher notes are commentary — they must never be merged into, paraphrased as, or displayed as Scripture.