

Shadows Of Christ & His Bride

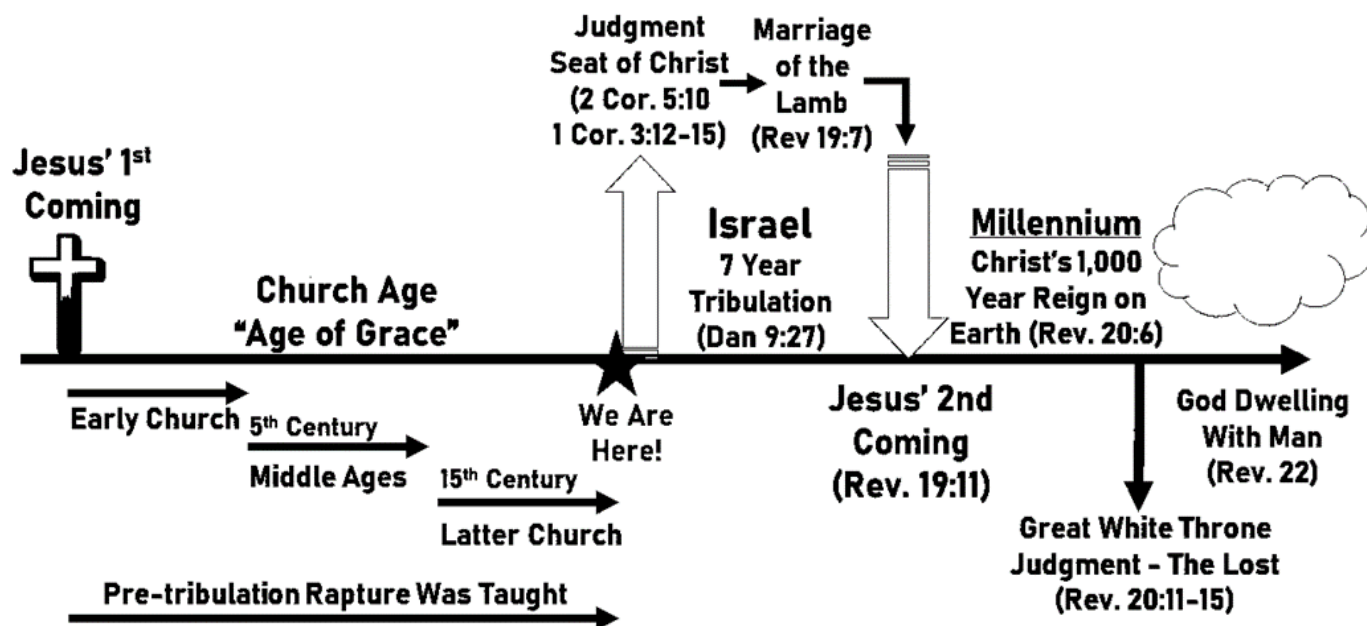
Lesson #20

Castaways Disqualified Shipwrecked

May 29, 2024

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

PROPHETIC TIMELINE



Scripture teaches that you and I will stand one-on-one before Jesus Christ.

The Judgment Seat of Christ: Who What When Where Why

II Cor. 5:10a For we must ALL appear before the Judgment Seat of Christ;

➤ Church-age believers after the Rapture Determine rewards/positions

Consider: The person I am today will determine the rewards I receive tomorrow.

Consider: Does Paul Teach We Can Lose Our Salvation

By Being Disqualified, A Castaway Or By Shipwrecking Our Faith?

I Cor. 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway, disqualified."

I Tim. 1:18-20 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them might war a good warfare [fight the good fight]; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck [shipwrecked their faith]: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Does Paul teach we can lose our salvation by being disqualified, a castaway or by shipwrecking our faith?

1. Context: Never interpret a verse in isolation. Read it in context, verses before and after. *What topic is being discussed? What point is the author trying to make through the entire passage, verses before and after the one you are trying to interpret? To whom is the author speaking?*

Consider: Our God is a God of order and purpose.

He doesn't throw random thoughts out there that are out of place.

- My interpretation of a verse must fit the context of the passage.
- My interpretation must fit the audience to whom the author is speaking.
- Is he speaking to Jews or Christians? Is he speaking to saved or unsaved people?
- Is he even talking about salvation?
- Or is he talking about discipleship, what you should do AFTER you are saved?

2. Harmony: God never lies, so His Word will never contradict itself.

Always interpret difficult passages by comparing them to clearer passages. Scripture must remain in harmony.

Paul was concerned that he would not become a castaway.

Rule #1 - CONTEXT: Never interpret a verse in isolation but always read it in context.

I Cor. 9:27 "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway, disqualified."

What is Paul's consistent theme or topic before and after this verse?

In I Cor. 8, Paul introduces the topic of LIBERTY, OUR FREEDOM IN CHRIST. We are free from the power of sin and condemnation, but with that liberty comes responsibility.

Background: Meat bought in the marketplace was likely to have been offered to an idol in one of the many pagan temples. Animals were brought to a temple, killed before an idol as part of a pagan religious ceremony, then eaten at a feast in a pagan temple or taken to butchers who sold the meat in the market. Weaker believers wondered if, by eating such meat, they were participating in the worship of pagan idols.

I Cor. 8:9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

If a brother or sister in Christ doesn't fully understand their liberty in Christ and thinks that what they touch or what they eat could be sinful, then we, as the stronger brother or sister in Christ, have an obligation not to use our liberty in Christ to lead that weaker Christian into what he or she would consider sin.

Context: Christian liberty. We are free in Christ, but we should not abuse that freedom if it causes a weaker brother to stumble in their conscience.

Consider: Christian freedom does not mean "anything goes."

Christian freedom is inseparably tied to Christian responsibility.

When we love others with the love of Christ, our freedom should be less important to us than strengthening the faith of a brother or sister in Christ. [His love is shed abroad in my heart.]

Key: We are free in Christ, BUT we should not abuse that freedom

if it causes a weaker brother or sister to stumble in their conscience.

I Cor. 9: The context continues the same theme of liberty, dealing with the Apostles use of liberty. They have liberty, not just over what they do [eating, drinking, marrying] but also freedom to be supported financially by the Gospel.

I Cor. 9:15 Paul says he freely chose not to use this liberty.

Key: He willingly gave up his "rights" to win people to Christ.

When your focus is on living for Christ, your right become comparatively unimportant. Paul begins adding to the concept of Christian liberty.

➤ Use liberty in ways that are pleasing to God so as to earn eternal rewards, "an incorruptible crown." In our Christian liberty, we can choose to spend our time doing things by faith that are honoring and pleasing to God, or not.

➤ If we do, God promises us a reward, an incorruptible crown.

➤ If we don't, we won't earn the reward, "the prize." MY CHOICE

Heb. 11:6 "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Jesus encouraged us to seek eternal rewards. Matthew 6:19-20

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

Paul then uses the example of how an athlete runs in a race and trains his body to the point of mastery so that he can win the race and win the prize.

I Cor. 9:24-25 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

The Prize he's talking about is not salvation. He's talking about rewards, incorruptible crowns that will be given to those believers who finish the race well, faithfully serving Christ in this life. Not every Christian does that.

Paul describes how to run that race so that he finishes well and wins the crown.

I Cor. 9:26 "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:"

➤ Run the race of living the Christian life with certainty, purpose and direction.

➤ When Jesus headed toward Jerusalem to be crucified, He set His face like a flint on Jerusalem. He was locked in on that one direction.

Isa. 50:7 For the Lord GOD will help me; therefore, shall I not be confounded:

therefore, have I set my face like a flint, and I know that I shall not be ashamed.

Heb. 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

I John 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

- We are to live our lives locked in on serving God, obeying Him and being used by Him for His glory. We're not to live each day aimlessly. Every day is an opportunity to glorify God.

I Cor. 9:27 We are to run with discipline.

Note: He disciplines his body, his lusts and passions, so that they don't rule over him and pull him away from the race, from winning the prize.

Heb. 12:1 let us lay aside every weight, and the sin which doth so easily beset us,
and let us run with patience the race that is set before us,

I Cor. 9:27 But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway, disqualified."

Key Point: What can happen if you don't finish the race well? Castaway, Disqualified

Consider: If he were talking about possibly losing his salvation, that would certainly not fit the context of I Cor. 8 & 9, where the consistent theme throughout has been that of Christian liberty, our freedom in Christ. If it were possible for us to lose our salvation through our own actions, then we don't have freedom or liberty. In fact, instead of being free, we better watch closely what we do because we could blow it and lose salvation at any moment.

That's not freedom. That's not liberty. But for 2 chapters, right up to this verse, Paul has been talking about our freedom in Christ, our liberty. For him to suddenly drop this bombshell, saying that if he doesn't finish this race well that he could lose his salvation - ... that is a comment that doesn't fit the context of his theme of Christian liberty. It wouldn't fit. Yet people look at this verse in isolation, totally ignoring everything he said up to that point,

- and conclude that even Paul was concerned that he could lose his salvation.
- Castaway = adokimos = not approved. Not approved for what?

Paul hasn't been talking about salvation at all up to this point. He's been talking about Christian liberty and using his liberty in Christ to serve God so as to earn eternal rewards, to live his life in faithful service to God so that he wins the race, the reward.

If he doesn't use his liberty to live for God, then God can't use him for service, so Paul won't win the prize, the reward. This word "castaway" has nothing to do with salvation.

"Castaway" means "being not approved for SERVICE TO GOD to where God can't use you and therefore you become disqualified from winning the reward,
He's talking about not being approved for SERVICE, not salvation.

Rule #2 - HARMONY: God never lies, so His Word will never contradict itself.

Always interpret difficult passages by comparing them to clearer passages.

Scripture must remain in harmony.

If the word "castaway" could include loss of salvation, then that interpretation cannot conflict with any other verse of Scripture. If it does, even just one time, then our interpretation is wrong, because God never lies or contradicts Himself. God's Word must remain in harmony.

If I believe the word "castaway" could mean loss of salvation, I need other Scriptures to agree. However, there are many verses that contradict this interpretation.

John 5:24 Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 6:39 And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

Phil. 1:6 Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ:

I Cor. 1:7b-9 waiting for the coming of our Lord Jesus Christ:⁸ Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

⁹ God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Wiersbe: The work of God was confirmed in them but it was also confirmed to them in the Word. This is a legal term that refers to the guarantee that settles a transaction. We have the witness of the Spirit within us and the witness of the Word before us, guaranteeing that God will keep His "contract" with us and save us to the very end. This guarantee is certainly not an excuse for sin! Rather, it is the basis for a growing relationship of love, trust, and obedience.

I Pet. 1:3-5 "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

God Himself Who protects our salvation by His power and keeps us secure.

Jude 1:24-25 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

If it is God Who keeps us from falling, who keeps us saved by His own power, then it is not up to us and our own obedience to keep ourselves saved. Obedience is vitally important for our discipleship, to become like Christ and to earn rewards.

These are but a few of the many clear verses that would be violated and contradicted if we take the word "castaway" to include loss of salvation. God never contradicts Himself.

If there's even one contradiction, then my interpretation is in error.

"Castaway" = being not approved for service to God, and therefore, disqualified from winning the reward.

Are there other consequences for a Christian who becomes disapproved?

The word "castaway" marks a transition in Paul's discussion of Christian liberty to a discussion of the negative side of liberty in I Cor. 10. What happens if we use our liberty to disobey God and not serve Him? There are consequences to that which go beyond merely losing rewards.

God will instead choose to use someone else for service who is walking obediently and the rewards we could have earned will go to them. [Tears of remorse; regret]

Parable of the 10 minas in Luke 19:11-27 > Teaches about the coming Kingdom on earth.

- Jesus is on His final trip to Jerusalem. Many people in the crowd along the road believed that He was going to Jerusalem to establish His earthly kingdom immediately.
- His face is set like a flint towards the cross.
- A nobleman leaves for a foreign country to be made king.
- Before his departure, he gave 10 minas to 10 of his servants. [Luke 19:12-13]
- He told them to "occupy until I come." Put this money to work.

Luke 19:14 But his citizens hated him, and sent a message after him, saying,
We will not have this man to reign over us.

When the man was crowned king, he returned to his homeland and called the 10 servants to give an account of how they had used the money.

#1: His mina had earned 10 more: Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

#2: His mina had earned 5 more: Rewarded with charge of five cities.

#3: Did nothing with his mina except hide it in a cloth. I was afraid of you.

- The king responded by calling him a "wicked servant."
His mina was to be given to the one who had earned 10. [Luke 19:22-24]

Some bystanders: "Sir...he already has 10!"

Luke 19:26 For I say unto you, that to everyone who has, more will be given,
And as for the one who has nothing, even what they have will be taken away.

1. The nobleman represents Jesus who left this world but will return as King.
2. He charges his followers with a valuable commission.
3. We must be faithful to serve Him until He returns.
4. Upon His return, Jesus will evaluate the faithfulness of His own people. [Rom. 14:10-12]
5. He has promised rewards for those who are faithful in their charge.
6. Our future roles will be in direct proportion to how faithful we have been with our assets.
7. If we don't invest what God has given us on earth,
we will "suffer loss" at the Judgment Seat of Christ. [I Cor. 3:15]

Instead of rewarding us and blessing us, God instead has to start chastening us and disciplining us to correct our behavior.

Discipline always starts with a warning. If we don't heed the warnings, God's response can progress to mild discipline. If we still don't respond, God may apply severe discipline. God knows how to turn His children around.

Truth: God's discipline is always RESTORATIVE, designed to pull us back to obedience.

I Cor. 11:32 But when we are judged,
we are chastened of the Lord, that we should not be condemned with the world.

God's chastening has nothing to do with eternal judgment.

Our eternal judgment was settled on the cross. There is no threat of eternal condemnation.

Heb. 12:10 He disciplines us for our good, so that we may share His holiness."

Consider: God can use physical death as discipline. This does not include loss of salvation.

In I Cor. 10, Paul uses Israel in the desert as an example of people who were blessed of God but then had to be disciplined by God for choosing disobedience. Only two people made it out of the desert alive: Caleb and Joshua. Moses also died in the desert because of disobedience.

I guarantee you that Moses is in heaven, not hell.

What happens when we choose to walk in disobedience?

I Cor. 10:5-6; 8-12 But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. ... Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
¹²Wherefore let him that thinketh he stands, take heed lest he fall.

In I Cor. 10: There is no mention of anyone losing salvation. Paul doesn't use even one term that is commonly found in the Bible to describe someone going to hell, terms such as: "eternal condemnation," "eternal judgment," and/or "eternal fire."

Salvation has not been the topic of discussion since I Cor. 8. The topic is Christian liberty all the way to the very end of chapter 10. Paul has been addressing the negative side of liberty:

- Liberty does not mean we have license to sin.

Paul's point: Majority of Israelites were put to physical death as discipline because of their disobedience.

Paul said this very same message to the Galatian church in Galatians 5:13.

"For, brethren, ye have been called unto liberty;

only use not liberty for an occasion to the flesh, but by love serve one another."

I Tim. 1:18-20 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare (fight the good fight); Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck [shipwrecked their faith]: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Many people use this verse to say Paul is talking about loss of salvation.

Is it a stern warning or loving encouragement? Was Paul warning Timothy to hold fast to his faith or he would burn forever in a lake of fire and torment? Does that fit this context? Because that's the bottom line if you think "shipwreck" means loss of salvation.

We immediately see a disconnect with the context of the chapter, the tone of Paul's message to Timothy, if we think the word "shipwreck" means loss of salvation.

In context, Paul is not warning Timothy that he could lose salvation and he would burn in hell. Paul is trying to encourage Timothy, to lift him up. Here, Paul's theme is to fight the good fight of faith. It's the same message Paul gave to the Corinthians to run the race to win.

Rule number 2 is harmony. Is it possible to lose salvation if your faith becomes shipwrecked? Since God never contradicts Himself, would that interpretation be in conflict with any other verse of Scripture? Yes, For example:

II Timothy 2:13, Paul's reassurance to Timothy:

"If we believe not, yet He abideth faithful: He cannot deny Himself."

"If we are faithless, He remains faithful, for He cannot deny Himself."

Hebrews 13:5: "...for He hath said, I will never leave thee, nor forsake thee."

There are so many verses that would be violated and in conflict if "shipwreck" means loss of salvation. That interpretation says: God will leave us, will forsake us, if we wander in our faith, which is directly contradicted by this verse.

➤ So, that interpretation fails in terms of both context and harmony with other Scripture. To further prove this, we can look at the plain meaning of the text. The consequence of being "shipwrecked" was they were turned over to Satan. But for what purpose? NOT eternal punishment in hell. What was Paul's objective for turning Hymenaeus and Alexander over to Satan? Just like on our chart, his objective in this discipline was restorative, that "they may learn not to blaspheme." He did not mention physical death or sending them to hell.

➤ It was restorative discipline to restore them to sound faith and obedience.

Paul turned Hymenaeus and Alexander over to Satan just like he turned the immoral Corinthian believer over to Satan in I Cor. 5:5: To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

➤ This immoral Christian wasn't being turned over to Satan so that he would lose salvation.

➤ Paul's purpose: Restorative: that his spirit "may be saved in the day of the Lord Jesus."

Key: The phrase "may be saved" does not imply that he may not be saved. There is no conditional word "may" in the Greek text. The phrase "may be saved" is one word in the Greek, the word *sōzō*, which means "saved." There's no conditional element.

The Greek text is emphatic: that the spirit **SAVED** in the day of the Lord Jesus.

Conclusion: Neither "castaway" or "shipwrecked" imply a loss of salvation.

That interpretation doesn't fit the context of either passage.

Such an interpretation is not in harmony with rest of Scripture but is contradicted by and in conflict with numerous verses that clearly refute that meaning.

In our Christian liberty, we can choose to not serve God, to lust after the things of this earth, even though we have been saved by Christ. However, we run the risk of tempting God to discipline us - up to and including the possibility of Him putting us to physical death.

In Acts 5, Ananias and his wife Sapphira were saved believers who were put to death because they lied to the Holy Spirit.

There is no mention that they lost their salvation, just that they were put to physical death.

In I Cor. 11, Paul says some believers in the church experienced poor health and some died because they partook of the Lord's Supper in an unworthy manner.

There's no mention that they lost their salvation, just that they were put to physical death.

What happens when we disobey God? First warnings, then mild discipline, then severe discipline. If we still don't respond, God may put us to death. But our salvation is not lost.

A believer's eternal security is purchased by Christ, promised by the Father, and sealed by the Holy Spirit. It is given and maintained by God's hand, and it is permanent and irrevocable. The eternal life granted by Jesus to His "sheep" cannot and will never be stolen, revoked, or lost.

A Christian who has trusted in Jesus Christ as the Savior is declared righteous before God for all eternity [John 3:16; Acts 16:31; Romans 5:1] and cannot lose his salvation.

The Good Shepherd protects His sheep and ensures that no one and nothing snatches them from the fold.

Believers are eternally secure, held by the power of God.