



Shipwrecked Believer.

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BIG IDEA – Some believer’s faith does get shipwrecked. But there is a big difference between a struggling believer and a shipwrecked on! For struggling believers, Jesus is still able to rescue, restore, and re-commission.

Scripture Focus – 1 Timothy 1:18–20

Some people’s faith can—and does—get shipwrecked. But Jesus is still able to rescue, restore, and re-commission. Here’s the challenge: for many, we need to take shame off the table, calling prodigals and the burned-out back to Jesus. For others, we need to warn them while there’s still time—before drifting turns into a wreck on the rocks. And for the stubbornly unrepentant, we may have to step back and let the inevitable wreck run its course... so restoration can finally begin.

Good thing the Savior still rescues people from their own recklessness.

THE OCEAN

A great visual object lesson because of the wildness of the sea!

The ocean is the perfect symbol of the wild and untamable, often dangerous, and life-threatening. Watch any show like the “deadliest catch,” and we find out; humans can’t master it!

But isn't that typical of life itself?

Life itself is wild and untamed! No ocean necessary.

What could possibly go wrong on the open sea?

History's worst shipwrecks at sea.

As soon as I talk about infamous shipwrecks, what ship comes to mind?

Yep, the RMS Titanic (North Atlantic, 1912) ~1,500 dead

RMS is Royal Mail Ship, the Titanic was contracted to carry mail for the British Royal Mail.

In ancient days, weather and the dangers of storms, fresh food & water supplies were the worst things that could happen. Later, it was running into icebergs and other ships that became the problem.

There's one thing about something as ancient as the ocean itself. It reflects the wildness of God who created the seas the 3rd day. God spoke the oceans to flow together in one place. He call the waters "seas." Genesis 1:9-10

In the first century, New Testament, times, shipwrecks happened because of weather and storms. They also had to deal with gale-force winds driving the ship into the ragged rocks of the shore.

The Apostle Paul personally experience **three** shipwrecks, surviving them by the grace of God. **2 Corinthians 11:25** — **"three times I was shipwrecked; I spent a night and a day in the open sea."**

Acts 27–28 records one of those shipwrecks in detail (the voyage to Rome and wreck on/near Malta).

Paul, under the leading of the Holy Spirit, decides to use this living life experience object lesson to teach young Timothy about our 3rd category of believers: Shipwrecked Believers, or those who have purposely abandoned their faith in Jesus Christ.

As an Apostle, it was Paul's job to help Timothy understand that not all "believers" are the same.

Timothy, my son, here are my instructions for you, based on the prophetic words spoken about you earlier. **May they help you fight well in the Lord's battles. Cling to your faith** in Christ, and **keep your conscience clear.** 1 Timothy 1:18-19a NLT

Notice the immediate context is Paul telling Timothy:

I know you well enough to know the good things prophetically spoken to you and these things I tell you will help you fight well in the Lord's battles.

Paul cares about Timothy and how he will face and fight the battles ahead of him.



What battles did Timothy face?

Timothy faced:

- 1. The responsibility to correct folks in the church of Ephesus,** commanding certain individuals to stop teaching false doctrines.
- 2. The challenge as a pastor,** to love from a pure heart, good conscience, and sincere faith (1 Tim 1:5).
 - Other pastors may **battle a drift into speculations, controversy to self-flattering teaching,** but **Timothy's battle was to re-form the church's culture around the basics of the gospel and unity in the church.**

3. A battle against moral collapse in leaders and members.



DIG DEEPER: Ephesus

Ephesus was huge and wildly popular in the Roman empire. If we look at Rome as the center of politics and military might, like Washington DC and the Pentagon put together. Then, Ephesus would be the entertainment and educational capital not unlike our own Hollywood. Ephesus was extremely religious with a massive statue of their favorite goddess, **Artemis** (Roman name: **Diana**). It had a gigantic library and a thriving business community. As well as the most technological living quarters in the ancient world – they had multi-family, multi-level apartments right off the main, outdoor swap meet.



What does “shipwrecked faith” mean for Paul?

Paul uses this visual object lesson of having a “shipwrecked” faith in a very specific place, and he ties it to two key ideas: **rejecting the gospel and rejecting a good conscience.**

For Paul **shipwrecked faith is not just doubt or struggle.** It is a **rejection** of the true faith, the gospel and sound teaching. It’s also a rejection of a good conscience, continuing to do what we know is wrong... silencing and hardening our conscience instead of repenting and turning our hearts towards God.

Shipwrecked faith is faith that has been ruined by persistent rejection of truth and conscience, it is no long sailing the open sea with Christ as the captain, it’s a mutiny purposely guiding the ship into spiritual darkness with the intention wrecking their life on the rocks.



Who was Paul talking about?

For **some people have deliberately violated their consciences**; as a result, **their faith has been shipwrecked**. Hymenaeus and Alexander are two examples. I threw them out and handed them over to Satan so **they might learn not to blaspheme God**. 1 Timothy 1:19b-20



DIG DEEPER: Who was Hymenaeus, Alexander and Philetus?

- Hymenaeus – A former insider whose teaching drifted into serious error (“resurrection already past”), who rejected conscience and truth, and became an example of shipwrecked faith that harms others.
- Alexander – Likely a co-offender with Hymenaeus, who opposed Paul and did “great harm,” and was also handed over to Satan for discipline.

Their names: Hymenaeus and Alexander

Paul later mentions Philetus as well...

In 2 Timothy, Paul brings up Hymenaeus and adds the other.

Avoid worthless, foolish talk that only leads to more godless behavior. This kind of talk spreads like cancer, as in the case of Hymenaeus and Philetus. They have left the path of truth, claiming that the resurrection of the dead has already occurred; in this way, they have turned some people away from the faith. 2 Timothy 2:16-18
NLT

Paul’s goal was still restoration, not revenge. “That they may learn” hints at a remedial, wake-up purpose. **Shipwreck is serious, it can be deadly, but while someone is alive there is still the possibility of being rescued and restored.**

Paul makes a clear distinction for us to remember.

There is a big difference between being a participant in the struggles of a “shipwrecked faith” and a promotor of it!

Struggling faith – hope and grace.

There are many people with a real faith in Jesus that **are battling fear, doubt, confusion or failure**, yet can still end up returning to Him.



Marks of struggling faith vs shipwrecked faith

1. Still anchored to Christ, even if weak
 - “Lord, I believe; help my unbelief” (Mark 9:24).
2. Fails, but eventually repents
 - Conviction lands, there is sorrow over sin, and a move back toward obedience.
3. Can be very up and down
 - Big promises then big collapses, but keeps coming back.

Biblical examples

- Peter during the denial episode, then weeping and later restored.
 - Thomas who doubts, then confesses “My Lord and my God.”
 - The man in Mark 9 who believes and doubts at the same time.
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Shipwrecked faith

Definition (using 1 Timothy 1:19–20):

A once professed faith that has been ruined by a deliberate and ongoing rejection of the truth of the gospel and of a good conscience, so the person is no longer following Christ and is hardening rather than repenting.

Marks of shipwrecked faith

1. Rejects the apostolic gospel

- Turns away from core truth and embraces serious, stubborn error.
- Hymenaeus taught that the resurrection had already happened, and “upset the faith of some” (2 Timothy 2:17–18).

2. Rejects a good conscience

- Keeps sinning against what they know is right.
- Rather than confessing, they justify, excuse and double down.

3. Resists correction

- Paul “hands them over to Satan” in severe discipline so they might learn not to blaspheme (1 Timothy 1:20).
- The goal is still repentance, but at this point they are outside the safety of the church.

4. Often leads others into damage

- Their teaching or example “shipwrecks” the faith of others, not just their own.

When someone moves from a participant in falsity to a promotor of falsity, false doctrine or teaching, they have transitioned from being a struggling believer to being a shipwrecked non-believer.

Participating in a lie is very different from teaching lies.

There is the “deceived” and the “deceiver.” One needs correction, the other needs expulsion.

Struggling faith falls, doubts and wavers, but in the end comes back to Jesus.

Shipwrecked faith walks away from truth and conscience, hardens their heart, refuses to come back and works towards others with them.

Peter shows us how a disciple can fail badly and still be restored. Judas and Paul's Hymenaeus and Alexander show what it looks like to reject Christ and crash on the rocks.

APPLICATION

"Not That Kind of Christian," Shipwrecked Believer

Shipwrecked believers become non-believers because they reject the gospel, and rejecting a good conscience, even though they know right from wrong.

No matter how many times God tries to correct them, they resist and refuse to change.

Shipwrecked believers who are struggling have a decision to make.

Who is Lord of their life?

Are they willing to surrender all to make sure they gain everything God has for them?

No matter how many times they fall, they let the Lord pick them up, turn them 'round the right direction and start walking in obedience rather than rebellion.

Prayer for those who are struggling as a shipwrecked believer.
Prayer for those who need to repent and turn from their ways.

SCRIPTURES

2 Corinthians 11:25

"three times I was shipwrecked; I spent a night and a day in the open sea."

1 Timothy 1:18-19a NLT

Timothy, my son, here are my instructions for you, based on the prophetic words spoken about you earlier. **May they help you fight well in the Lord's battles. Cling to your faith** in Christ, and **keep your conscience clear**.

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2 Timothy 2:16-18 NLT

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DIG DEEPER NOTES



The Ocean as a symbol of power & chaos in the Bible

1. **Creation ordering the waters** (Gen 1) — God boundaries the waters; chaos becomes ordered space under His word.
2. **The Flood** (Gen 6–9) — de-creation imagery: waters undo the habitable world; God preserves and re-creates.
3. **Red Sea deliverance** (Ex 14–15) — the sea becomes both a threat and a weapon under God; chaos swallows Egypt, but Israel passes through.
4. **Wilderness “great waters” and crossings as salvation motif** (Isa 51:9–11; Ps 77) — later Scripture reuses Red Sea language to describe God’s saving power over chaos.
5. **Canaan/Philistine “from the sea” threat** (historical backdrop) — the sea as the edge of danger/invasion (less explicit, but often paired with “the sea” as the unknown).
6. **Jonah** (Jon 1–2) — the raging sea exposes rebellion; God appoints the storm and the fish; the sea becomes a disciplinary courtroom.
7. **“Sea” as the roaring of nations** (Isa 17:12–13; Ps 65:7) — peoples/kingdoms pictured as pounding surf; God stills them.
8. **Leviathan / sea monsters** (Job 41; Ps 74:13–14; Isa 27:1) — chaos personified; God alone can crush/limit it.

9. **Psalms' storm-and-wave theology** (Ps 46; 93; 107) — waves lift up their voice, but the Lord is “mightier”; sailors learn dependence when the sea overwhelms them.
 10. **Jesus calms the storm** (Mt 8; Mk 4; Lk 8) — the sea's chaos is instantly muzzled; this is a direct “YHWH-level” sign.
 11. **Jesus walks on the sea** (Mt 14; Mk 6; Jn 6) — not just stopping chaos; He treads on it.
 12. **Revelation: beast from the sea + “no more sea”** (Rev 13; 21:1) — the sea as the symbolic source of chaos/evil; final new creation removes that chaos-symbol.
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SHIPWRECKED

It shows up in at least four ways in Paul's writings:

1. **Serious, stubborn false teaching inside the church**
 - Twisting the gospel, denying key truths, leading others astray.
 - Example: Hymenaeus teaching a “resurrection” that already happened.
 2. **Blasphemy and hard-hearted speech about God**
 - Paul says he handed Hymenaeus and Alexander to Satan “that they may learn not to blaspheme.”
 - Their words about Christ and the gospel had become poisonous, not just mistaken.
 3. **Persistent sin against conscience**
 - They reject a “good conscience,” so they keep choosing sin and self-justification rather than confession and change.
 4. **Refusal to respond to correction, ending in discipline**
 - “Handed over to Satan” is Paul's language for severe church discipline, putting them outside the protection and fellowship of the church, in hope that they will repent.
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Peter and Judas: which is which?

Peter

- Denies Jesus three times, a massive failure.

- Jesus had already said, “I have prayed for you that your faith may not fail. And when you have turned back, strengthen your brothers” (Luke 22:32).
- Peter weeps bitterly, then is restored and recommissioned in John 21.

Peter is not shipwrecked.

He is a case of **struggling faith** that nearly hits the rocks but, because he repents and lets Jesus restore him, ends up stronger.

Judas

- Walks with Jesus, sees miracles, is trusted with the money bag but steals from it.
- Agrees to betray Jesus, Satan enters into him, and he hands Jesus over.
- Feels remorse, but instead of running to Jesus, he runs to despair and death (Matthew 27).

The New Testament never uses the word “shipwreck” for Judas, but by **Paul’s criteria he is a classic picture of shipwrecked or apostate faith. He turns from the truth and never returns, his actions directly damage others, and there is no repentance toward Christ.**



Who was Hymenaeus, Alexander and Philetus?

what kind of men Hymenaeus and Alexander were and why Paul names them.

1. The key text: 1 Timothy 1:18–20

“...wage the good warfare, holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, **among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.**”

From this verse you can say:

- They were part of the church scene Timothy was leading.
- They **rejected faith and a good conscience**.
- Their faith is Paul's model of "**shipwrecked**" faith.
- Their teaching or behavior had become **blasphemous** (speaking wrongly about God/Christ).
- Paul responded with severe discipline: "handed over to Satan" = put outside the church's protection and fellowship, in hope that they would be brought to repentance ("that they may learn...").

2. More detail on Hymenaeus: 2 Timothy 2:17–18

"...among them are **Hymenaeus and Philetus**, who have **swerved from the truth**, saying that **the resurrection has already happened**. They are upsetting the faith of some."

So Hymenaeus:

- Was a **false teacher**.
- **Swerved from the truth** – he once claimed to hold it, now has abandoned it.
- Taught that **the resurrection has already occurred**, probably some kind of "it's only spiritual" idea.
- His teaching **damaged other believers**, "upsetting the faith of some."

Put simply: Hymenaeus is a "shipwrecked faith" guy who is now actively wrecking others.

3. More on Alexander: 2 Timothy 4:14

"**Alexander the coppersmith** did me great harm; the Lord will repay him according to his deeds."

We can't be 100% sure this is the same Alexander, but most think it probably is. If so, then:

- Alexander was hostile to Paul personally and to his ministry.

- He “did great harm,” likely by opposing Paul's message or stirring trouble against him.

There's also an **Alexander** mentioned with the riot in Ephesus (Acts 19:33–34). Some connect the dots and think he's the same man who later turned against Paul; others say we simply don't know. Scripture doesn't prove it.

4. How to summarize them

- **Hymenaeus** – A former insider whose teaching drifted into serious error (“resurrection already past”), who rejected conscience and truth, and became an example of **shipwrecked faith** that harms others.
- **Alexander** – Likely a co-offender with Hymenaeus, who **opposed Paul** and did “great harm,” and was also handed over to Satan for discipline.

Paul's point in naming them is not to satisfy curiosity but to warn:

- Shipwrecked faith is real.
- It comes from **rejecting both sound doctrine and a clean conscience**.
- When leaders go that route, they don't just wreck themselves; they drag others onto the rocks with them.

So who was Philetus?

Short version: we know almost nothing about Philetus except that he was a **false teacher**, closely linked with **Hymenaeus**, and used by Paul as a negative example.

Here's everything Scripture actually gives us:

1. Where he's mentioned

Philetus only appears once, in **2 Timothy 2:17–18**:

“Among them are **Hymenaeus and Philetus**, who have **swerved from the truth**, saying that **the resurrection has already happened**. They are **upsetting the faith of some**.”

That's it. No biography, no backstory.

2. What we can say with confidence

From that one line you can say:

1. **He was part of the Christian community at some point.**
Paul doesn't talk about him like an outside pagan, but as someone who has “swerved from the truth.”
2. **He became a false teacher.**
 - “Swerved from the truth” = deliberate doctrinal drift.
 - He and Hymenaeus are listed as examples of the gang whose teaching spreads like gangrene.
3. **His specific error was about the resurrection.**
 - They taught that “the resurrection has already happened.”
 - Most likely some kind of spiritualized, “it's all symbolic/now” resurrection that denies a future bodily resurrection.
4. **His ministry damaged other believers.**
 - “Upsetting the faith of some” = destabilizing, overturning, wrecking people's trust.

In our four-type framework (baby, carnal, struggling/shipwrecked, mature):

- Philetus is not a baby believer or a struggling Christian.
- He's portrayed as someone who has **left the apostolic gospel** and is now **actively wrecking others**.
- So he belongs in the **shipwrecked/fake teacher** category, alongside Hymenaeus and (likely) Alexander.

If you want a one-sentence description for teaching:

Philetus was a former insider turned false teacher, who joined Hymenaeus in preaching a twisted “already happened” resurrection that led other believers toward shipwrecked faith.



What about the Judaizers?

Paul doesn't treat the Judaizers as “immature Christians.” He treats their message as **another gospel** and many of them as **false brothers**. In your four-type grid, the ringleaders are best understood as **shipwrecked / fake**, not “baby” or “carnal,” though many of their followers are immature and deceived.

1. How Paul talks about the Judaizers

Look at his language:

- **“A different gospel... which is really no gospel at all”** and “let them be **accursed**” (Gal 1:6–9).
- **“False brothers”** who slipped in to spy out our freedom (Gal 2:4).
- “Who has **bewitched** you?” (Gal 3:1).
- “Those people are **zealous to win you over**, but for no good... that you may be zealous for them” (Gal 4:17).
- “I wish they would go the whole way and **emasculate themselves**” (Gal 5:12).
- “Watch out for **dogs**, those evildoers, those **mutilators of the flesh**” (Phil 3:2).
- “Such men are **false apostles**, deceitful workmen, **disguising** themselves as apostles of Christ” (2 Cor 11:13–15).

That is not his tone for baby believers, carnal believers, or struggling believers. **That is wolf language.**

2. Where they fit in your four types

Your four categories:

1. Baby
2. Carnal
3. Shipwrecked
4. Mature

For Paul:

- **Judaizing teachers/instigators**
 - They preach “another gospel,” reject grace, undermine the cross, and drag others back under law.
 - He calls them *false brothers, accursed, dogs, mutilators, false apostles*.
 - That is beyond “immature” and beyond “struggling.”
 - In your framework they belong in the **shipwrecked/fake** zone: people who have **walked away from the true gospel** and are now actively damaging others.
- **The Galatian believers being influenced**
 - Paul still calls them “brothers and sisters.”
 - He’s in “childbirth” for them again until Christ is formed in them (Gal 4:19).
 - They are being **bewitched**, duped, pressured.
 - Many of them fit better as **baby or carnal believers**: real Christians, but confused, easily swayed, slipping back under law instead of walking in the Spirit.
- The **movement** of Judaizing is shipwrecked.
- The **leaders** are functionally apostate wolves.
- The **confused church members** are immature, not yet fully shipwrecked, and Paul is fighting to keep them from ending up there.

“In Galatians, Paul isn’t just dealing with weak or baby believers. He’s dealing with **fake Christianity** that adds law to Jesus.

The Judaizing leaders are not simply ‘carnal Christians.’ In Paul’s

words they are false brothers preaching another gospel. That's shipwrecked territory.

But the Galatians who are listening to them? Paul still calls them brothers and fights for them. They are **immature and deceived**, not beyond hope. He wants baby and carnal believers to grow, not to follow wolves onto the rocks."

Are there modern examples of Judaizers today?

In this discussion of four types of believers, baby, carnal, shipwrecked (or struggling) and mature, how would Paul classify the Judaizers false and fake Christianity?

Short answer: Paul doesn't treat the Judaizers as "immature Christians." He treats their message as **another gospel** and many of them as **false brothers**. In your four-type grid, the ringleaders are best understood as **shipwrecked / fake**, not "baby" or "carnal," though many of their followers are immature and deceived.

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What modern ideologies or even denominations fall into the patterns of New Testament Judaizers? Are these our modern day extreme legalists?

Thought for 17s

Short answer: Paul’s Judaizers are not just “folks who like rules.” They are people who turn the gospel into “Christ plus” and treat their boundary markers as necessary for being truly saved or fully accepted by God.

In that sense, yes, our modern extreme legalisms are functional Judaizing whenever they do the same thing.

1. What made a Judaizer a Judaizer?

From Acts 15 and Galatians, their core message was:

“Unless you are circumcised according to the custom of Moses, you cannot be saved.” (Acts 15:1)

“It is necessary to circumcise them and to order them to keep the law of Moses.” (Acts 15:5)

Their pattern looked like this:

1. **Christ plus something**

- Faith in Jesus is not enough.
- You must add circumcision, Torah-keeping, Jewish identity markers to be truly “in.”

2. **External boundary markers as spiritual status**

- Food laws, special days, circumcision.
- These become the test of who really belongs to God.

3. **Pressure, fear and boasting**

- They “compel you to be circumcised” so they can boast in your flesh and avoid persecution (Gal 6:12–13).
- They unsettle and enslave tender consciences.

Paul calls that “another gospel.” He does not treat it as a harmless style difference.

2. **Modern patterns that echo Judaizing**

Rather than naming whole denominations, it is more accurate and fair to talk patterns that can show up in many settings.

Anywhere you see these moves, you are in Judaizer territory:

A. **“Jesus plus our law code” for salvation or full acceptance**

Examples of patterns, not a single group:

- Teaching that you are not really saved unless you keep certain **Old Testament laws** as ongoing covenant requirements for Gentiles.
- Making particular **dress codes, dietary rules, or lifestyle taboos** conditions for being in good standing with God, instead of expressions of wisdom or holiness.

That can show up in some Torah-observant / Hebrew Roots movements, and in very rigid “holiness” or fundamentalist subcultures. The problem is not convictions about modesty or diet. The problem is when those become the *line* between “God accepts you” and “God rejects you.”

B. “Jesus plus our group” as the only true church

Patterns like:

- “You are not really saved unless you are baptized in our church, in our formula, under our authority.”
- “Only our denomination is the true remnant; everyone else is suspect or damned.”

When institutional loyalty is made a condition for salvation, that mimics the Judaizer error: moving trust from Christ to a system.

C. “Jesus plus our politics or culture” as the real test

Patterns such as:

- Treating a particular **national, ethnic or political identity** as the real proof you are one of God’s people.
- Implied message: “Real Christians vote like this, love this country this way, belong to this cultural tribe.”

That is the same move the Judaizers made with Jewish boundary markers, just updated: Christ plus ethnic or political markers.

D. “Jesus plus performance” as the basis of God’s love

This one lives everywhere, including in evangelical and charismatic churches:

- The spoken doctrine says “saved by grace.”
- The functional doctrine is “God really accepts you if you hit our benchmarks: devotions, giving, serving, purity, spiritual gifts.”

Spiritual disciplines are good. The Judaizer twist is when they become the *basis* of your standing with God rather than the *fruit* of already being loved and justified.

3. Are extreme legalists our modern Judaizers?

Often, yes.

If by “extreme legalist” you mean:

- Someone or some system that teaches:
 - “Faith in Christ alone is not enough for God to justify you or fully accept you.”
 - “You must add our rules, our rituals, our identity markers, or our tribe.”

Then Paul would recognize that as the same species of problem he faced in Galatia.

Important nuance:

- **Having strong convictions is not Judaizing.**
 - “We think Christians *should* live like X” is different from “You are not saved unless you live like X.”
- **Calling people to holiness is not Judaizing.**
 - The New Testament is full of commands. Legalism is not “having commands.” It is using law or performance as the basis of justification and worth.

Judaizing is specifically:

Turning a good thing (law, holiness, wisdom, culture) into a **saving thing**, so that the cross is no longer enough on its own.

4. Not bashing others

- “Judaizing is not just an ancient problem. Whenever any movement says ‘Jesus plus...’ is how you are really saved or truly accepted by God, it repeats the same error.”
- “Legalism lives in all traditions. You can be a Baptist Judaizer, a Catholic Judaizer, a charismatic Judaizer, a Torah-keeping Judaizer or a secular moralist Judaizer. The common thread is shifting trust from Christ to Christ-plus-something.”

- “Where am I quietly believing that God really loves me because I do ____, belong to ____, or avoid ____? That is where the Judaizer lives in my own heart, and that is what Paul wants crucified so that I live by faith in the Son of God.”



The deceived vs the deceivers

You can see him treating **the deceived** one way and **the deceivers** another.

1. Those caught up in false teaching: correction and restoration

For people who are *participating* in error or sin, but are not the drivers of it, Paul leans toward patience and rescue.

- **Gentle correction, hope of recovery**
 - “The Lord’s servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful. Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth...” (2 Tim 2:24–26)
 - Goal: they “come to their senses,” escape the devil’s trap.
- **Restore the one caught in a sin**
 - “If someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves...” (Gal 6:1)
- **Galatian churches**
 - They are being “bewitched” by Judaizers, but Paul still calls them brothers and fights for them, not against them.

So, confused members and “pulled along” believers get **teaching, pleading, and patient correction** first.

2. Those promoting false doctrine: warn, then separate

With people who **drive** the error and refuse correction, Paul moves to protection of the flock.

- **Divisive or false teachers**
 - “Warn a divisive person once, then a second time. After that, have nothing to do with them.” (Titus 3:10–11)
 - “Watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.” (Rom 16:17–18)
- **Silence and removal from influence**
 - Regarding false teachers in Crete, “They must be silenced, because they are disrupting whole households by teaching things they ought not to teach...” (Titus 1:11)

- **Hymenaeus, Alexander, Philetus**

- They have “swerved from the truth” and are “upsetting the faith of some.”
- Paul says he has “handed [Hymenaeus and Alexander] over to Satan” so they may learn not to blaspheme (1 Tim 1:19–20). That is severe church discipline, expulsion from fellowship and ministry.

So, persistent promoters of false doctrine get **public naming, loss of platform, and separation** if they will not repent, for the sake of the church.

3. Two important qualifiers

1. Expulsion is still meant to be remedial

- Even in the harsh language, the goal is that “they may learn,” or “that his spirit may be saved on the day of the Lord” (1 Cor 5:5).
- If a promoter genuinely repents, Paul would welcome restoration after testing.

2. It is not only teachers who may need discipline

- In 1 Corinthians 5 the immoral man is not a teacher, but his unrepentant sin is so public that Paul orders the church to remove him.
 - So the principle is: persistent, unrepentant damage to the body, whether through doctrine or behavior, eventually calls for exclusion, not just conversation.
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- **Those misled by false teaching**

Need clear truth, patient correction, and a path to restoration.

- **Those driving false teaching and refusing correction**

After warning, need to lose their influence and, if necessary, be put out of fellowship to protect the flock and awaken them to repentance.

For Paul, **participants are corrected and pursued; unrepentant promoters are removed.**