

EXPOSING THE HERESY OF A HERETIC, NO FOUR

Jno.15:1-7

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I. INTRODUCTION

1. For the introduction see “Exposing The Heresy Of A Heretic, No One,” points #1-#9.
2. In this fourth lesson, in our continued efforts in our series to expose his heresy, we shall examine his Lesson #4 and the text he offers for study.

II. DISCUSSION

A. THE TEXT HE OFFERS FOR STUDY IN LESSON #4 IS JNO.15:1-7

1. Bogard’s obvious perversion of Jno.15:1-7 in his strained hermeneutical effort to uphold and defend his heretical Baptist doctrine of the impossibility of apostasy is as follows, wherein he argues:
 - a. “The idea of apostasy is not in the passage.” That is, according to him, the idea of the possibility of apostasy or of falling from grace is not in the passage.
 - b. He says that according to the Greek construction of V.2: “Every branch in me that beareth not fruit he taketh away,” would read: “Every branch that does not in me bear fruit he taketh away.”
 - c. He says, “The thought is that those who live out of Christ (by that he means the unsaved, those who were never in Christ, were never his disciples, never in the vine), no matter how good their fruit, are cast off.”
 - (1) In other words, the only ones “cast off” are the ones who were never in the vine in the first place
 - d. He says, “All such (those never in the vine) will be cast off. But every branch **really** in Christ will be purged that they may bring forth more fruit, V.2.”
 - e. Then he says, “Every Christian lives – ‘abides’ – in Christ...**all** Christians live (abide) in Christ, hence **all** will be fruitbearers.”
 - f. He further says, “The **unsaved** do not abide (live) in Christ, hence will be cast off, and terrible will be their doom.”
 - g. I repeat: He says, “The idea of apostasy is not in the passage.”

B. JNO.15:1-7 – THE VINE AND THE BRANCHES – ANALYZED, WITH PROPER EXEGESIS EXPOSES BOGARD’S PERVERSION OF IT.

1. Jesus is the vine.
2. The Father is the husbandman, a vine-dresser.
3. The branches are individuals (“ye,” “you,” “man,” Vv.3,4,5,6,7) who “Jesus says “are clean through the word I have spoken unto you.”
 - a. This has primary reference to the apostles of Jesus Christ.
 - b. But in the broader sense to all his disciples.
4. The branches are in Christ – “every branch in me.”
5. Every branch in Christ that “beareth fruit,” he (the husbandman, the Father of Jesus) “purgeth it, that it may bring forth more fruit.”
6. Branches that bear fruit are clean through the word which Jesus hath spoken to them.
7. Branches bearing no fruit “he (the Father, the husbandman) taketh away” – how taketh away from the vine is never in the vine?
8. The branch can bear no fruit unless it abide in the true vine (i.e., in Christ) and Christ abide in the branch.
9. Branches abiding not in the vine (in Christ) and therefore bearing no fruit, for without him they can do nothing, are gathered, cast into the fire and burned.
10. The branches abiding not in the vine are those leaving the vine, not those who have never been in the vine!

C. THE PARABLE’S LESSONS AND NECESSARY IMPLICATIONS.

1. The branches represent individuals, saved persons – for they are in Christ who is the true vine.
2. To be in Christ one must first have been saved, for this is where salvation is. And only the saved ever enter Christ. See 2Tim.2:10.
3. But some, due to their failure to abide in Christ and Christ in them, and thus becoming non-fruit bearing branches, are taken away by the Father, the husbandman, cast into the fire and burned. Cf. 1Jno.2:24,25; 2Pet.2:18-21.
4. Christ thus makes the abiding in him dependent on his word abiding in the branch, the individual disciple. See Lk.8:12; Psa.119:11; 2Jno.9.
5. Christ said, “I am the vine, ye are the branches.” The only way one can possibly be a part of the vine as a branch is to be in the vine. If one is a branch he is of necessary in the vine as a part of the vine.

6. A branch can be cut off from, severed from the vine, cast forth as a branch, gathered up, cast into the fire and burned – lost eternally. Cf. ASV: Gal.5:4: “Ye are severed from Christ...ye are fallen from grace.”
7. Never in the vine, never a branch! Never in the vine, never possible to be cut off from the vine as a branch! If ever cut off from the vine, had to have first been a branch in the vine!

D. THE FACT THAT THE BIBLE ELSEWHERE PLAINLY TEACHES BOTH THE POSSIBILITY OF FALLING FROM GRANCE AND THE POSSIBILITY OF COMPLETE AND ABSOLUTE APOSTASY FROM CHRIST EXPOSES HIS PERVERSION OF JNO.15:1-7 AND HIS DOCTRINE OF THE IMPOSSIBILITY OF APOSTASY.

1. The Scriptures warn the saved of the danger and urge them to take heed lest they fall, Rom.11:20-22; 1Cor.9:27; 10:12; Heb.2:1-3; 12:14,15,25.
2. The Scriptures in Gal.5 say of some of the Galatian Christians “...if ye be circumcised, Christ shall profit you nothing,” V.2; “Ye are severed from Christ, ye who would be (seek to be) justified by the law; ye are fallen away from grace,” V.4 (ASV).See also, 2Pet.2:1,13-21.
3. The Scriptures instruct those who are fallen from grace and are in danger of perishing what to do to be restored to fellowship with God, Ac.8:13,18-24; Rev.2:5. Cf. Gal.6:1; Jas.5:19,20

E. FINALLY, WE CONSIDER HIS QUESTIONS AT THE END OF HIS LESSON #4 DESIGNED TO FURTHER DEFEND HIS DOCTRINE OF ONCE SAVED ALWAYS, OR THAT NO CHRISTIAN CAN POSSIBLY BE LOST.

1. Q#1: “Will any who come to Christ ever be cast out?”
 - a. His proof text answer: Jno.6:37: “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” See Vv.38,39. Which he claims means:
 - (1) Is an unconditional statement affirming that under no conditions or circumstances can one once saved ever be lost; that none given him by the Father can be lost.
 - b. The Scriptural answer refuting his claim is:

- (1) In the fact that Jno.6:40,44,45 reveal how God gives the to Christ. Cf. 1Tim.2:4; Mt.11:28-30.
 - (a) Those who are given to him by the Father are those who of their own free will choose to come, and that by meeting the conditions of the gospel of Christ by which they are “called,” 2Th.2:13,14; Mk.16:15,16.
 - (2) That the Scriptures elsewhere declare that sheep can “go astray,” Isa.53:6.
 - (3) That such promises are conditional, Jno.8:31; 15:5,6; Rom.8:17 (“joint-heirs...if so be”); Heb.3:12-14; 2Jno.9.
 - (4) Refuted by Jno.17:12: “...those that thou gavest me I have kept, and none of them is lost, but the son of perdition...”
 - (a) Judas, one of the apostles, who apostatized, Jno.13:18,19,21,27, and V.2; Ac.1:15-18,24,25.
 - (5) The fact in the idea of “cometh” (present tense verb) is that of the one that “cometh” continuing in, continuing to submit to, continuing by faith to obey. That believer will not be “cast out.” Cf. 2Pet.1:8-11.
2. Q#2: “Will any whom Christ knew as His be cast off at the last day?”
- a. His proof text answer: Mt.7:23: “And then will if profess unto them, I never knew you: Depart from me, ye that work iniquity” (“ye lawless ones”).
 - b. The Scriptural answer is simply:
 - (1) That this text doesn’t help his argument, for this passage doesn’t refer to those who were ever saved in the first place.
 - (2) “Never knew (ginosko) you” in Mt.7:23 suggest: “I have never been in approving connection with you,” i.e., “I never approved of you, ye lawless one.” --Vine, II, 299.
 - (3) Cf. Mt.25:12 where the Lord said to the five foolish virgins who south entrance to the marriage without having made proper preparations: “...”Verily I say unto you, I know (oida, I’-do) you not,” which suggest “you stand in no relation to me.” – Vine, II, 299.
3. Q#3: “Will any who live in Christ ever die spiritually?”
- a. His proof text answer, Jno.11:25,26: “...whosoever liveth and believeth in me shall never die...”
 - b. The Scriptural answer:

- (1) No doubt the Lord's statement is true.
- (2) But we must understand the kind of faith is being referred to and upon which his statement is based. Is it a "living", active faith? Or a "dead," inactive faith? See Jas.2:20-26.
- (3) "Believeth" of Jno.11:26 is in the present tense and refers to the one who continues to believe. That the believer who shall never die. Rev.2:10; 12:11.
- (4) But once a believer, not necessarily always a believer, 1Tim.1:19,20; 4:1; Heb.3:12-14; Psa.106:12,24.

4. Q#4: "Can anything separate a Christian from Christ?"

- a. His proof text answer: Rom.8:35-39.
 - (1) His argument: If once could fall, Rom.8:35-39 is false; an inspired apostles has preached error; the Holy Spirit has led him to teach that which is false.
- b. The Scriptural answer is obvious from the context, both immediate and remote:
 - (1) For this text simply, but emphatically, give assurance to the faithful who will suffer with Christ, that they may be also glorified together (Rom.8:17) that nothing or no one outside of self can separate the faithful from the love of God, which is in Christ Jesus our Lord.
 - (2) The remote context teaches that the believer is responsible for keeping himself in the love of God.
 - (a) Jude 21: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." See 1Tim.1:18; Cf. Jno.15:9,10; 1Jno.5:2,3; Jno.14:15,21,23,24.
 - (b) Also see 1Jno.2:24,25; 2Jno.9.

5. Q#5: "Can a Christian ever come into condemnation?"

- a. His proof text answer, Jno.5:24: "...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."
 - (1) His argument from Jno.5:24 and also 3:36; 1Jno.5:11,12, 19,20 is that a Christian can never fall or come into condemnation because these passages are all in the present tense and thus teach that they have everlasting life or eternal life now – here in this their earthly existence.

- b. But the N.T. Scriptures refute his argument and expose his perversion because they teach that eternal life is not a present possession, but a present promise to be received in the world to come, or in heaven.
- (1) 1Jno.2:24,25, it a promise, not a present possession; the promise is conditional.
 - (2) Tit.1:2. Cf. Tit.3:7. Not a present possession; but something hoped for.
 - (3) What we hope for we do not now possess, but with patience wait for it, Rom.8:24,25.
 - (4) To be received in the world to come; that is, in heaven, Mk.10:30; 1Pet.1:3-5.
 - (5) Also, the one once a saved believer can be overcome and be condemned, 2Pet.2:13-21; 1Cor.9:27; Gal.5:4; Heb.6:4-6.
 - (6) Furthermore, if “shall not come into condemnation” of Jno.5:24 means it is impossible for a child of God to come into condemnation, then the same “shall not” of Jno.3:36 means it is impossible for the unbeliever to become a believer, for it says, “He that believeth not the Son shall not see life.”!

III. CONCLUSION

1. Without a doubt his perversion of his proof texts in his Lesson #4 is evident and his heresy is once again exposed!