

EXPOSING THE HERESY OF A HERETIC, NO ONE

Heb.6:6-9

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I. INTRODUCTION

1. An heretic is one who holds or maintains heretical opinions causing division.
2. That which is heretical pertains to heresy; it is subversive of or contrary to orthodox belief.
3. Heresy is religious opinion at variance with authorized standards.
4. The authorized standard in the spiritual realm in the matter of religion which we must recognize and to which we must adhere is the written word of God, especially the N.T., the gospel of Jesus Christ.
5. In this series of lessons we shall be examining and exposing the heresy of Ben M. Bogard, a deceased Baptist preacher and Baptist debater of great reputation among Baptists, who spent his life defending Baptist doctrine, which, in order to do so, he had to pervert passage after passage of Scripture.
6. A typical example of his life's work is found in his published booklet titled "**Fifty-Two Lessons Exposing Heresies**," published by Bogard Press, 4605 N. State Line, Texarkana, TX 75503.
7. In his booklet in each lesson he follows the pattern of citing the passage to be examined which he offers as his proof text, he then offers his explanation of the passages, which in each case is his perversion of it, then at the end of each lesson he follows it with his questions and answers with further scripture references which are supposed to be further proof of his doctrine, which, of course, is his false doctrine or his heresy.
8. Each lesson in our expose' will be complete within itself, but will be an examination of one or more of the passages he boldly perverts while attempting to defend his Baptist doctrine.
9. Our pattern of study will be to first cite the passage and his perversion of it, then expose his perversion along with a correct exegesis of the passage, followed by our consideration of his questions and answers with further scripture references which he offers as further proof of his doctrine or his heresy.
10. In this first lesson, in our continued efforts to expose his heresy, we shall examine his first lesson and the text he offers for study.

II. DISCUSSION

A. HEB. 6:4-9.

1. In perverting this passage Bogard erroneously argues:
 - a. “This passage is what is called a hypothetical case (supposed case) , intended to show the absurdity of the doctrine of falling from grace...” (That is, supposedly like that of 1Cor.15:14.)
 - b. “Even so some taught that a Christian can fall from grace. Paul shows the absurdity of that idea by telling them that ‘if’ that idea is correct then Christ would have to be crucified again before they could be saved again. Hence it would be ‘impossible’ to ‘renew them again to repentance.’”
 - c. Thus he says the passage teaches that one once saved cannot fall from grace!
2. The fallacy of his position and the proof of his perversion of the passage and of his heresy is in the fact:
 - a. That the Scriptures teach that one once saved can fall from grace.
 - (1) The saved are told of the danger and warned to take heed lest they fall, Rom.11:20-22; 1Cor.9:27; 10:12; Heb.12:14,15; 2:1-3; 12:25.
 - (2) Some are said to have fallen from grace who reverted to and who sought to be justified by the law of Moses, Gal.5:1-4 (Cf. Gal.1:6,7; 3:1-4); 2Pet.1,13-21.
 - (3) Those fallen from grace are told what to do to be restored, Ac.8:13,18-24; Cf. Gal.6:1.
 - b. That Heb.6:4-6 is not teaching that it would be impossible for one who had fallen from grace to ever be saved or restored to God’s grace because it would be impossible for Christ to be crucified again for that one.
 - c. That according to Ac.8:22-24; 1Jno.1:6,9; 5:16, the one fallen from grace can be forgiven and restored to fellowship when and if he repents.
 - d. That the thing that this passage talks about is the impossibility of renewing to repentance “those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the word of God, and the powers of the world to come, If they shall fall away...seeing they crucify to themselves the Son of God afresh, and put him to an open shame,” Vv.4-6

- e. That in Heb.6:4-9 he warns not only of the possibility of falling from grace but of the possibility of absolute apostasy, of so sinning after once being saved so as to be lost eternally; of the possibility of being so hardened that it is impossible to be renewed to repentance so that they might be saved.
- f. That there is a difference between falling from grace and absolute apostasy from the Lord. He in this text warns of the latter.
 - a. Note the difference in the situations described in:
 - (1) Gal.6:1; Jas.5:19,20.
 - (2) 1Cor.5:1-4,13; 2Th.3:6ff.
 - (3) Heb.6:4-9.
 - g. V.9 shows he is not saying they would so sin. He has a degree of confidence that they will not. In fact the book of Hebrews is written to help keep them from doing it. Cf. Heb.2:1-3; 12:25.
 - h. As the writer reveals in this text, the disposition of apostates is the same as those who had crucified Jesus (Jno.19:7), obviously, by their own intentions and actions, they were killing him again.
 - (1) They crucify Christ “to themselves” in that metaphorically they do it with their “own hands” (NEB), or they do it to their own detriment.
 - (2) Thus they “put him to an open shame” – “subject him to public disgrace” (NIV), “openly mocked him” (JB), “hold him up to contempt” (RSV), and “making mock of his death” (NEB).
 - (3) The apostates’ actions is comparable to the scorn and contempt expressed toward Jesus by his enemies who crucified him, Mt.26:67,68; 27:38-43.
 - i. This is why it is impossible to renew them to repentance so they could be saved!
- 3. An additional thought on Heb.6:6 and the expression “If they shall fall away” (KJV).
 - a. Robert C. Welch offers this note: “The common KJV says, ‘If they shall fall away.’ There is no word in the original text for the word *if*. Nor is the passage in the subjunctive mood in the original.” -- *Living By Faith, Commentary On Hebrews*, Faith and Facts, Press, 1980.
 - b. Berry’s: The Interlinear Literal Translation of The Greek N.T. agrees and confirms what Bro. Welch claims. It renders Heb.6:6: “And fell away.”
 - c. Other Versions also confirm it:

- (1) ASV: “And then fell away”
 - (2) Alf (Henry Alford): “And have fallen away”
 - (3) NEB: “And after all this have fallen away”
 - (4) Wms: “And then have fallen away”
 - (5) Gspd: “And yet have fallen back”
 - (6) NASV: “And then have fallen back”
 - (7) TEV: “And then they abandon their faith”
 - (8) CEV: “What about those who turn away after they have received...”
4. The term “fell away” or “fallen away” is from the Gr **PARAPIPTO** – par-ap-ip’-to, , meaning:
- a. “To make defection from”
 - b. Strong, 3895: “to fall aside, i.e. (fig) to apostatize: -- fall away.
 - c. Thayer,485: In the Scripture, to fall away (from the true faith):... from Christianity, Heb.6:6.
5. Finally, we deal with the sophistry of Bogard’s questions and answers following his Lesson #1 – his further attempt to defend his heresy and his perversion of Heb.6:4-9.
- a. “Can a child of God so for all as to be finally lost?” His answer: Psa.37:23,24.
 - (1) Our reply:
 - (a) Only if he repents. Cf. 1Jno.1:6,9; Lk.13:3,5; Ac.8:20-24.
 - (b) Even Heb.6:4-6 necessarily implies the necessity of repentance in order to be saved.
 - b. “What power keeps a Christian from falling away from grace?” His answer: 1Pet.1:5.
 - (1) Our reply:
 - (a) 1Pet.1:5 declares that the saved are kept saved by the power of God, but also through the faith of the one saved.
 - (b) Furthermore, 2Pet.1:5-11 teaches that one’s faith is to be continually active to avoid falling from grace.
 - (c) Pet.1:20-21 warns of losing one’s faith and falling from grace.
 - (d) Besides various passages prove that once a believer does not necessarily mean always a believer, Psa.106:12,24; 1Tim.1:19,20; 4:1; 2Tim.4:1-4; 1Tim.5:12; Lk.22:32; Lk.8:13.

- c. “Is there danger of a Christian falling into sin?” His answer: 1Cor.10:12. Thus he admits there is. But notice his next question.
- d. “Will sin ever become master of a Christian?” His answer: Heb.8:12; Rom.6:14.
 - (1) Our reply:
 - (a) Heb.8:12 does not deny that a Christian can backslide or fall from grace. It simply specifies one of the differences between one under the law and one under the gospel as far as absolute forgiveness of sin is concerned. Cf. Heb.8:6-11; 9:6-9; 10:1-4; 9:11-17.
 - (b) Rom.6:14 teaches the same thing. It precedes Ch.7 which reveals the inability of the law to justify the guilty. Whereas Ch.6 and Ch.8 declare that the gospel can do what the law could not do.
 - (c) And both Rom.6 and Rom.8 warn of the possibility of the Christian so sinning as to be lost if he does not repent.

III. CONCLUSION

1. Anyone who knows anything at all about the books of Galatians and Hebrews knows the writers are dealing with the problem of Christians, saved believers, through the influence of false teachers, being led to turn back from the faith of Christ, the turn back from Jesus Christ himself, to the law to seek justification.
2. As a result, some were in danger of falling from grace, some had already fallen, some were in danger of complete and absolute apostasy.
3. Therefore, the passage he offers in his Lesson #1, and the passage we have examined, not only teaches the possibility of falling from grace, but of complete, absolute apostasy.
4. Bogard’s perversion of this passage is obvious to the faithful, diligent, informed study of the Scriptures.
5. Therefore his heresy is exposed and refuted by our exegesis of the first passages he offers in his very first lesson defending his heresy!