

EXPOSING THE HERESY OF A HERETIC, NO THREE

Gal.5:1-4

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I. INTRODUCTION

1. For the introduction see Exposing The Heresy Of A Heretic, No One, points #1-#9.
10. In this third lesson, in our continued efforts to expose his heresy, we shall examine his **Lesson #3** and his proof texts as well as the questions and answers he offers for study along with their proof texts.

II. DISCUSSION

A. GAL.5:1-4

1. Bogard's perversion of this passage in his effort to uphold and defend his heretical Baptist doctrine of the impossibility of apostasy, or the impossibility of one once saved by the blood of Jesus Christ ever so sinning so as to be lost, or the impossibility of falling from grace once saved, where he argues:
 - a. That Gal.5:1-4 is proof that "no Christian has fallen from grace, or failed of grace," in spite of the fact that V.4, speaking of certain of the Galatian Christians, says, based on certain conditions specified in the verse, "ye **ARE** fallen from grace."
 - (1) Bogard boldly denies what the passage plainly affirms.
 - (2) It's Bogard Vs Paul, the inspired spokesman!
 - b. It is true that the Law of Moses:
 - (1) Was the Jew's "schoolmaster" to bring them (not "us", as Bogard claims) to Christ – for only the Jews were under the law of Moses, Gal.3:23,24; Cf. Rom.2:14; Deut.5:1-3; Eph.2:11-19.
 - (2) Could not justify the guilty, Gal.2:16; 3:10,11; Rom.7:1-24
 - c. In spite of this, Bogard erroneously argues when he writes: "This settles it. Certainly no Christian has been 'justified by the law,' and since nobody has 'fallen from grace' – FAILED OF GRACE, except those who are justified by the law, it follows irresistibly that no Christian has fallen from grace, or failed from grace."
2. Once again the fallacy of his position and the proof of his perversion of the passage and of his heresy is ***in the fact***:

- a. That he either misunderstood or deliberately ignored what was being discussed in the book of Galatians as to their salvation in Christ and the possibility of their apostasy from Christ and the gospel due to their turning from Christ.
 - (1) They were recent converts to Jesus Christ who were so soon being led astray by a perverted gospel to turn from Christ and the gospel of Christ, and to seek justification by the law of Moses, Gal.1:1-9; 3:1-3; 4:9-11.
 - (2) Gal.5:1-7 is the clincher showing how far they had transgressed from the faith they had originally embraced and what was wrong with what they were doing in their transgression. (Read, briefly explain)
 - (3) Paul in Gal.5:1-7 declares to them:
 - (a) That if they bind a part of the law of Moses as a condition necessary to salvation – such as fleshly circumcision – they must bind all of the law – they are “debtor to do the whole law” – that it is all or nothing with the law; you can’t pick and choose, V.3
 - (b) That “in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love,” V.6.
 - (a) For according to Gal.3:28, “There is neither Jew nor Greek...for ye are all one in Christ Jesus.”
 - (b) That is, being saved in Christ, being a Jew or a Gentile matters not.
 - (c) “That if ye be circumcised (i.e., as a condition of salvation), Christ shall profit you nothing,” V.2.
- b. That he either misunderstood or deliberately ignored, because of his heresy, what Paul had reference to when he said, “...ye are fallen from grace.”
 - (1) Paul has reference to those of the Galatian Christians who were being led astray from Christ and the true gospel by a “perverted gospel,” and who were binding fleshly “circumcision,” a part of the law, as a condition of salvation, and who “**WOULD BE** (seek to be) justified by the law.”
 - (a) Turning from Christ and the gospel, the only means of salvation available to them, and seeking justification by the law, they were not only fallen

from grace, but were seeking that which could not be produced for the guilty by means of the law.

(2) While the KJV does not contain the words “**would be**” or “attempt to be” or “seeking to be” justified by the law; it does imply it. Furthermore, most, if not all, other version of the N.T. do contain those words or their equivalent.

(a) ASV: “Ye are severed from Christ, ye who **would be** (seek to be) justified by the law; ye **are** fallen away from grace.”

(b) Goodspeed: “You people who propose to be made upright bylaw have **finished with Christ**; you have **lost your hold upon** God’s favor.”

(c) NKJV: “You have become **estranged from** Christ, you who **are seeking to be** justified by law; you have fallen from grace.”

(d) NASV: “You have been **severed from** Christ. You who **are seeking to be** justified by law; you have fallen from grace.”

(e) TEV: “Those of you **who try to be** put right with God by obeying the Law **have cut yourselves off from** Christ. You are **outside** God’s grace.”

(f) ESV (2001): “You **are severed from** Christ, you who **would be** justified by the law; you **have fallen away from** grace.”

(g) Conybeare: “If you rest your righteousness on the Law, you **are cut off from** Christ”

(h) Moffatt: “You **are for** justification by the Law? Then you **are done with** Christ, you **have deserted** grace.”

(i) NEB: “When you **seek to be** justified by way of law, your relation with Christ **is completely severed**: you **have fallen out of** the domain of God’s grace.”

(3) To be **severed from** Christ is to be lost according to Jno.15:1-5 – to be cast into the fire and burned.

3. As in the previous two lessons, once again, we deal with the sophistry of Bogard’s questions and answers following his **Lesson #3**, which are his further attempt to defend his heresy and his perversion of Gal.5:1-4, wherein he continued to deny the truth that one once saved by the blood of Christ can fall from grace.

- a. His first two questions are simply a smokescreen to cloud the real issue Paul is dealing with in Gal.5:4, which we have already explained.
- (1) Q.#1: “Who are fallen from grace? His answer: Gal.5:4 (KJV).
 - (2) Q.#2: “Who are justified by the law? His answer: Gal.3:11.
 - (3) In his first question and answer he perverts the passage and denies the truth taught therein by refusing to acknowledge that Paul is teaching that “whosoever of you (you Galatians who are in Christ who are turning from Christ, and who) **would be** (seek to be; attempt to be) justified by the law (instead of by Christ and the gospel); ye **are** fallen from grace.”
 - (4) In his second question and answer he perverts and misapplies a passages wherein the inspired writer is teaching these once faithful Galatians the same truth as in Gal.5:1-4.
 - (5) In both sections of Scripture: That if they are to continue in a saved relationship, they must continue in Christ and the gospel, not leave it and seek justification by means of the law.
- b. His third question is simply his false conclusion based on his perversion of his proof texts in answer to his first two questions: “Since only those who are justified by the law fall from grace, and nobody is justified by law, do any actually fall from grace?”
- (1) His implied answer is: “NO!”
 - (2) His obvious error here we have previously answered.
- c. Bogard’s fourth question: “Can a Christian ever depart from God?”
- (1) His answer, or his proof text in answer, is Jer.32:39,40, which, according to him, answers in the negative: God says, “I will put my fear in their hearts, that they **shall not** depart from me.”
 - (a) This according to Bogard means: The cannot!
 - (b) For he and other like him argue:
 - (1) God’s people can’t depart from him even if they want to!
 - (2) For one born of God cannot sin according to 1Jno.3:9b.
 - (2) My reply to his false implication from Jer.32:40.

- (a) Not departing from God in Jer.32:40 is dependent upon **retaining** one's fear or one's reverence for God in one's heart.
- (b) Suppose one loses that fear or that reverence for God" Which is definitely possible, Heb.2:1-3; 3:7-14; 4:1; Eccl.12:13; Mt.10:28; 2Cor.11:3; 12:21; Gal.2:12-14; Heb.12:28,29; 1Pet.3:15.
- (3) My reply to their argument on 1Jno.3:9b: "cannot sin"
 - (a) It does not teach that one born of God cannot commit a single act of sin. Cf. 1Jno.1:8; 2:1.
 - (b) When a single act is contemplated, the "aorist" tense is used. But the tense of the verbs "commit" in 1Jno.3:9 are in the present tense, and the force of the present tense is to set forth a repetition of acts – a series of events.
 - (c) "Commit" in 1Jno.3:9b is from the Gr. POIEO, translated "practices" in "*The Interlinear Literal Translation Of The Greek New Testament*," by Geo. Ricker Berry, and is the same Gr. word translated "doer" in Jas.1:23,25.
 - (d) Does not 'keep on committing sin" or "does not practice sin" is the force of the present tense of 1Jno.3:9. Cf. Gal.5:16.
- d. His question #5: "Who bears the Christian's sins?"
 - (1) His answer by a proof text is 2Cor.5:21.
 - (2) His erroneous implication in his intended perversion of 2Cor.5:21: Is that our sins are imputed to (counted against) Christ.
 - (a) This is his evident argument from his 6th question: "Since Christ has our sins counted against him, will God also count our sins against us?"
 - (b) Also evident from his 7th question: "Will the fact that our sins are counted against Christ and not against us be any inducement for a Christian to plunge into sin?"
 - (3) But 2Cor.5:21 has no reference to, by implication of otherwise, our sins being imputed to Christ.
 - (a) It refers to his becoming a "sin offering" for us by his vicarious sacrifice of himself. That is, as Heb.9:26 says: "...but now once in the end of the

world hath he appeared to put away sin by the sacrifice of himself.”

(b) “Made him to be sin *for* us”

(1) “for” is from *huper* – meaning “in place of, instead of” Cf. Vv.14,15,20; “for the benefit of”

(2) It teaches “substitution”, not “imputation.” See Rom.5:6; Lk.22:19,20; Rom.8:32; 14:15; 1Cor.1:13; Eph.5:2; 1Th.5:9,10; 1Tim.2:6; Tit.2:14. Thayer, p.639.

(3) His death made forgiveness possible.

e. His question #6: “Since Christ has our sins counted against (imputed to) him, will God also count our sins against us?”

(1) His answer: Rom.4:8, which he erroneously claims answers in the negative.

(2) His erroneous conclusion stated in the first part of this question, and his heresy, has already been exposed in answering his Q#5.

(3) His erroneous implication in the second part of this question is that God does not, and will not, count the sins of Christians against them, or will not impute their sins to them, because of this erroneous claim that they are charged to Christ rather than to the Christian.

(4) Therefore, his heretical conclusion: The Christian can’t fall from grace; the person once saved by the blood of Jesus Christ can never so sin as to be lost.

(5) Again, he perverts his proof test. For Rom.4:6-8 is a quote from Psa.32:1,2, both of which plainly identifies the person to whom God does not impute iniquity, or the person to whom God does not impute sin

(a) It is the person whose transgression, or whose iniquities are forgiven, and whose sins are covered.

(b) Cf. Jas.5:19,20 to learn how sins are covered.

(6) Rom.4:8 is speaking of sins already forgiven – no remembrance of them, ever!

f. His question #7: “Will the fact that our sins are counted against Christ and not against us be any inducement for a Christian to plunge into sin?”

(1) His answer: 1Jno.3:3

(2) Again, his first error: Our sins are not imputed to Christ.

- (3) Furthermore, 1Jno.3:3 declares hope's responsibility. But what about the man who loses his faith and his hope? Psa.106:12,24; 1Tim.1:19,20; Heb.3:12-14; Col.1:21-23.

III. CONCLUSION

1. Once again by rightly dividing the Scriptures and studying passages in context, both immediate and remote, it is easy to see that Mr. Bogard has failed to defend his position of the impossibility of falling from grace and stands guilty of heresy.
2. Once again he has resorted to sophistry and outright perversion of his own proof text in his vain attempt to defend his false position.
3. In his efforts in his **Lesson #3** he has completely ignored the position of the Galatian Christians, that they were new converts to Christ who were so soon being led astray by a perverted gospel that Paul was amazed!
4. As Christians, who had once enjoyed salvation in Christ, and the blessings of the gospel, they were now turning from that to the law of Moses and **seeking to be** (attempting to be) justified by it, which was impossible.
5. Thus they were **severed from** Christ and **were** fallen from grace!