

EXPOSING THE HERESY OF A HERETIC NO TWO

Heb.10:26-29

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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 second lesson, in our continued efforts to expose his heresy, we shall examine his Lesson #2 and the text he offers for study.

II. DISCUSSION

A. HEB.10:26-29

1. Bogard's perversion of this passage in his effort to uphold and defend his heretical Baptist doctrine of the impossibility of falling from grace is as follows, where he argues:
 - a. "The absurdity of the doctrine of falling from grace is here seen. Once lose salvation and you can never get it back. But no Christian will 'draw back to perdition,' Vv.38,39."
 - b. "He (Paul) no more indorsed the doctrine of falling from grace in Heb.6:4-9 and Heb.10:26-29 than he did the idea that Christ had not been raised from the dead in 1Cor.15:14, yet he used both as supposed cases to show the absurdity of such doctrines."
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 the Scriptures teach that one once saved can fall from grace. For as we have shown in our scriptural exegesis of Heb.6:4-6:
 - (1) That 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.
 - (a) If this were not possible, the Scriptures would never have warned about the possibility of it!
 - (2) That some are said to have fallen from grace who revert to and seek to be justified by the law of Moses, Gal.5:1-4 (Cf. Gal.1:6,7; 3:1-4); 2Pet.2:1,13-21.
 - (3) That those fallen are told what to do to be restored, Ac.8:13,18-24; Rev.2:5; Cf. Gal.6:1; Jas.5:19,20.

- b. That there is a difference between the one “overtaken in a fault” or who “errs from the truth,” as per Gal.6:1 and Jas.5:19,20, which those who are “spiritual” are instructed to “restore” or to “convert from the error of his way,” and the impenitent brother in sin, walking disorderly as per 1Cor.5 and 2Th.3, who are to be withdrawn from or delivered unto Satan for the destruction of the flesh, or to bring them to repentance, that they may be saved in the day of the Lord, and the absolute apostate of Heb.6:4-6 and 10:26-29 who can’t be brought to repentance.
- c. That his use of Heb.10:39 is a perversion of it. For it is his proof text that “no Christian will ‘draw back to perdition.’”
 - (1) A perverted proof text is simply a pretext. It doesn’t proof what he claims.
 - (2) For the inspired writer is simply affirming that the way of righteousness and holiness is set before the Christian so plainly that it is completely unreasonable for him to shrink back from walking in the way. The hope set before him is so sure that it is preposterous for him to shrink back and forfeit the eternal promises. That is what he claims for himself as he lives by faith.
 - (3) He is not saying it is not possible for others who were once saved to draw back to perdition; for he had written the whole book of Hebrews to try to prevent it and had repeatedly warned about the possibility of it, Heb.2:1-3; 3:12-14; 4:1,11; 10:35,36; 12:12-16,25.
- d. That Heb.10:26-29 warns of the danger not only of falling from grace, but of absolute apostasy.
 - (1) V.26 say, “For if we sin willfully” (KJV) or “deliberately” (RSV), after...
 - (a) The present participle for “sin” is used and translated as “go on sinning” (NIV), “persist in sin” (NEB), and “keep on sinning” (NIV).
 - (b) There is a difference between “willful sin” and sins of ignorance in unbelief. See 1Tim.1:12-15; Ac.3:17-19; Gal.6:1; Gal.5:19,20.
 - (c) See Num.15:27,28; Num.15:30,31; 1Jno.5:16.
 - (d) Milligan, Com. Hebrews, p.285: “The sin is not one of error or inadvertence; not a sin of momentary excitement; but rather that it is a sin of *habit*; a sin that is willingly and deliberately persisted in; a sin

that is committed with a high hand and in open violation and contempt of God's law." Cf. 1Jno.5:16.

- (e) The context makes it clear that the sin is a complete and continuous abandonment of Christ and the faith of Christ. If any went that far, they could not be brought to repentance, 6:4-6; their conscience would have been seared; they would have become "past feeling," 1Tim.4:2; Eph.4:18,19.
 - (f) These texts warns of the possibility of that taking place!
- (2) V.29 further describes such an one's actions as having:
- (a) "Trodden (trampled) under foot the Son of God"
 - (1) This is not simply a breach of law but a treatment of the Son of God comparable to what the swine did in trampling the pearls into the mud beneath their feet in Mt.7:6, where it said: "Give not that which is holy unto the dogs, neither cast ye our pearls before swine, lest they trample them under their feet, and turn again and rend you."
 - (2) This suggests an attitude of disrespect for, even an attitude of contempt and despicableness for.
 - (3) According to Heb.6:6, "(T)hey crucify to themselves the Son of God afresh, and put him to an open shame."
 - (a) They "subject him to public disgrace" (NIV), "openly mock him" (JB), "hold him up to contempt" (RSV), "making mock of his death" (NEB).
 - (b) Their actions are comparable to the scorn and contempt expressed toward Jesus by his enemies who crucified Him, Mt.26:67,68; 27:38-43.
 - (b) "Counted the blood of the covenant, wherewith he was sanctified, an unholy thing..."
 - (1) They have "profaned" it. Unholy or profane is from the original meaning "common, ordinary," belonging to several, said of things

in common, ordinary or that which is shared by all.

- (c) “Done despite unto the Spirit of grace”
 - (1) They had treated the Spirit of grace insultingly.
 - (2) RSV: “Outraged”; NIV: “insulted”
 - (3) This action is worse than simply “grieving the Spirit of God” of which Eph.4:30 speaks.
 - (4) It is a complete rejection of him who is the very source of all grace.

(3) V.26 reveals the hopeless condition of the apostates in this life: “there remaineth no more sacrifice for sins...”

- (a) Turning from and rejecting Jesus Christ his sacrificial death for sin, they had turned from and rejected the ***one and only*** offering every to be made for lost humanity.
- (b) There was no other sacrifice for sins for them; they had experienced and then rejected the only one available. That person had once enjoyed and then rejected with contempt the only thing which God has or will ever provide for his forgiveness.
- (c) Hence, there is but one thing to expect for such a person.

(4) V.27 reveals their eternal destiny.

- (a) It is a “fearful”(KJV), “dreadful” (NIV), “terrible” (NEB), “terrifying” (NASV), “judgment and fiery indignation, which shall devour the adversaries” (KJV), “rebels” (JV), “enemies” (Vine, I.35).

(5) Vv.28,29, they will suffer a greater punishment than those who “despised Moses’ law” and “died without mercy.”

(6) Vv.30,31, they will “fall into the hands of the living God,” and suffer God’s vengeance.

3. Again, we deal with the sophistry of Bogart’s questions and answers following his Lesson #2 – his further attempt to defend his heresy and his perversion of Heb.10:26-29.

a. “Does he ***soul*** that is born of God commit sin” (emp. mine,ejd). His answer: 1Jno.3:9.

- (1) His necessary implication here is that the soul born of God does not commit sin and 1Jno.3:9 is his proof text.

- (2) In the first place, John in 1Jno.3:9 is not saying that the soul born of God does not commit sin, but that “whosoever is born of God (i.e. “stands born of God”, continues in that relationship with God by faithful service to him) does not commit (habitually practice) sin.” Cf. 1Jno.2:29; 5:1,4,5,18
 - (3) See 1Jno.2:1,2 for John’s affirmation that the soul can be guilty of sin.
- b. “Does the flesh – the unredeemed part of a Christian – sin? “ His answer: 1Jno.1:8.
- (1) By his two questions pertaining to soul and the flesh of man, he is saying that only the flesh of man sins – that the soul does not.
 - (2) According to him 1Jno.3:9 pertains only to the soul of man and 1Jno.1:8 pertains only to the flesh of man! How does he determine this? Consider V.6 which precedes and V.9 which follow V.8.
 - (3) Again, his heretical Baptist doctrine is exposed. Cf. Ezek.18:4,20; Deut.24:16; Lev.4:2; 5:1,2,4,15; 6:2; Prov.21:10; Isa.3:9; Jas.5:19,20.
- c. “Do all things work together for good to the Christian?” His answer: Rom.8:28.
- (1) Yes, as the passage teaches! But not as he perverts and applies it; for he doesn’t recognize any limits on the “all things,” as is evident by his next question, which we shall notice in a moment.
 - (2) The “all things” of V.28 are further identified and qualified in V.32, and have reference to the all things God gives us when working for our good through his Son, Jesus Christ, by means of the gospel, which is that to which Vv.28-30 have reference.
 - (3) Besides the “all things work together for good to those that love God” – that continue to love God.
 - (4) Who is that person? 1Jno.5:2,3; 1Jno.2:3-6; Jno.14:15,21,23,24.
 - (5) This doesn’t describe the one once faithful who is now practicing sin, walking in darkness, or walking disorderly, as per 1Cor.5:1-5; 2Th.3:6ff; 1Jno.1:6.
- d. “If all things work together for good to a Christian, would it be for his good to go into willful sin and go into perdition?”

- (1) According to his previous question, he necessarily implies that “all things” in an unlimited sense do work together for the good of the Christian.
- (2) Now in this final question he is taking it back. So which is it?

III. CONCLUSION

1. To the informed Bible student who rightly divides the word of God it is easy to see that Mr. Bogard has failed to defend his position of the impossibility of apostasy or once saved always saved.
2. In his attempt to do so in his Lesson #2, he has:
 - a. Obviously failed to understand the truth taught in his proof text.
 - b. Perverted his proof text; it’s a classic case of eisegesis rather than exegesis (of reading something into a passage, or interpretation of a text according to one’s own idea, instead of bringing out what the passage actually teaches).
 - c. Ignored or refused to recognize other plain passages in the N.T. teaching the possibility of falling from grace.
 - d. Indicated a prejudice against the truth plainly taught in the Bible on the subject of falling from grace.
3. As the saying goes: There is none so blind as those who refuse to see!