

The 4 Consequences Loving Christ: Loyalty Up to the Word, Blessings from God's Personal Love, & Fellowship with & Indwelling of the Trinity, John 14:23

**John 14:23** - Jesus answered and said to him, "If [ protasis of a 3d class condition: *ἐάν*, *ean* plus the subjunctive mood of the verb ] anyone loves [ present active subjunctive of the verb *ἀγαπάω*, *agapaō* ] Me, [ apodosis ] [1] he will keep [ predictive future active indicative of the verb *τηρέω*, *tēreō* ] My word; and [2] My Father will love [ predictive future active indicative of the verb *ἀγαπάω*, *agapaō* ] him, and [3] We will come [ first person plural, predictive future active indicative of the verb *ἔρχομαι*, *erchomai*: referring to Christ and God the Father ] to him and [4] make [ gnomic future active indicative of the verb *ποιέω*, *poieō* ] Our abode [ *μονή*, *monē*, direct object of *poieō* ] with him [ locative of sphere of *παρά*, *para* plus the pronoun *αὐτός*, *autos*: "in him" ]."

1. This verse contains the Lord's prophecy of the Church Age's mystery doctrines pertaining to the indwelling of God and Christ.
2. Keep in mind that the statement is being made during the dispensation of the Incarnation in which the spiritual life of the dispensation of Israel is still in force.
3. The sentence begins with the protasis of a third-class condition and is in response to the apostle, Thaddaeus, who is a believer. The condition has to do with certification and results of reciprocal love for Christ.
4. If Thaddaeus loves Christ he "will keep [*tēreō*] My word." This is the beginning of the apodosis and the first of four future tense verbs contained within.
5. *Tēreō* is an encouragement to the apostle to continue to contemplate on the things the Lord has taught over the past three years and to recollect and analyze those things He did during that time.
6. This is a challenge not only to Thaddaeus but also to the remaining ten apostles, Judas Iscariot having exited in John 13:30. The issue before them is to develop reciprocal love for Christ which will be manifest by the "keeping" of His Word.
7. The word "keep" is the predictive future active indicative of the verb *tēreō* and its etymology and definition is important to understanding this phrase.

Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), 8:140-45:

*τηρέω*, [*tēreō*]. A. Outside the New Testament. The basic meaning: "to watch over." The word is a later synonym of *φυλάσσω* [*phulassō*] (and) has more clearly the sense of "to watch over in order to protect." Concretely the word means "to watch over." In the (Septuagint): In the sense of protective watching it means "to guard." In Philo it can mean "to watch over"; "to preserve." (pp. 140-41)

B. In the New Testament. *Τηρέω* occurs 60 times in the New Testament—*φυλάσσω* only 32 times. The preference for *τηρέω* is especially striking in the Johannine writings (25 to 4). (p. 141)

Literal Meaning. a. "to guard." b. "to keep." c. "to maintain." d. "to protect." (pp. 141-42)

Transferred meaning. τηρέω denotes the maintaining of the essential functions or realities of Christian life, e.g., “to keep the faith” (2 Timothy 4:7). (p. 143)

In John, Christian action is controlled by divine love. Responsive love for Christ cannot be limited to emotion. It finds expression rather in the obedient walk of Christians (John 14:21). The (commandments that are to be kept) may be traced back to the revelation which Jesus brought. His obedience and love to the Father are the starting-point and model. The word of revelation imparted by Jesus to the disciples is passed on by these with a summons to faith and obedience. (pp. 144-45)

8. The application of *tēreō* in verse 23 requires the believer to guard the Word in two ways: (1) by loyalty to its source, God the Father and the Lord Jesus Christ and (2) by its communication to others as an apostle, i.e., to preserve the accuracy of its message: loyalty up toward God and His Word; loyalty down towards the ones they teach.
9. Both concepts express the believer’s reciprocity toward the individual members of the Trinity, the responsibility to guard Their commandments in one’s personal life, and in the communication of them to others. In the Church Age it will be accomplished by spiritual growth by means of the three spiritual skills.
10. When Thaddaeus and the other apostles exhibit these categories of reciprocity toward God then His love to them will be amplified by divine response through the grace pipeline.
11. This is the second consequence of fulfilling the protasis of “keeping the Word” and is manifest by blessings and rewards.
12. It is also a prophecy, as indicated by the predictive future active indicative of *agapaō*, which denotes an event that is expected to occur in future time. Here the love of God is directed toward the imputed righteousness of the believer plus blessings associated with capacity righteousness.
13. The third consequence of fulfilling the protasis is the prediction that both the Father and the Son “will come” to Church Age believers. This is the third predictive future active indicative, this time of the verb *erchomai*, indicating divine presence with the believer who “keeps the Word” and is prophetic of the doctrine of fellowship.
14. The fourth consequence is introduced by the adjunctive conjunction **καί, kai**, which joins the last two of the four verbs and introduces a dramatic and unique doctrine for Church Age believers.
15. The first of the two is *erchomai* which indicates fellowship with the Father, Son, and although unnamed in this verse, the Holy Spirit. The second is the future tense of *poieō* but this time it is not predictive but rather gnomic which denotes a fact which may be rightfully expected to occur under normal conditions.
16. The “normal circumstances” are (1) salvation and (2) the imputation of divine operating assets that enable spiritual growth to occur and facilitate capacity righteousness.
17. What occurs at Pentecost for the apostles and disciples and at salvation for those who subsequently express faith in Christ is the indwelling of God the Father and Jesus Christ.

18. *Poieō* is translated “and make Our abode” in the New American Standard, but the best translation is “furthermore, We (God the Father and Jesus Christ) will take up residence.”
19. The word “abode” is the noun *monē* and, in modern English, “residence” communicates the idea best. This is the prophecy of the indwelling of God and Christ presented as a future fact that will occur at Pentecost.
20. This doctrine is driven home by the final prepositional phrase, *παρά* plus the pronoun *αὐτός*, *para autos*. The preposition *para* is the locative of sphere and should be translated “in him.”
21. Pulling all of these things together gives us the following corrected translation:

**John 14:23** - If anyone develops reciprocal love for Me, he will learn, protect, and execute My word; and My Father will love him in response to his loyalty, and We, both the Father and I, will establish fellowship with him, furthermore, we, both the Father and I, will take up residence in him by means of indwelling.