

**Those Who Do Not Love Christ Do Not Keep the Word, John 14:24; Ideology Corrupts Theology; Chafer on Inerrancy of Scripture & False Teachers**

**John 14:24** - [NASB] "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me."

1. This verse addresses those who, although saved, have not been dependable or accountable trustees of the Word. They are the ones which the Scripture identifies as "false teachers" (2 Peter 2:1), "those with itching ears" (2 Timothy 4:3), or who "have eyes but cannot see; ears but cannot hear" (Psalm 115:5b -6a).
2. Then there are those who have bad theology and as a result wind up defending what they perceive to be truth but which is fuzzy at best and a lie at worst.
3. In the Invisible War the lines are clearly drawn between the major antagonists: (1) the armies of God, both angelic and human, and (2) the armies of Lucifer, both angelic and human.
4. However, there is additional conflict within the body of Christ that separates believers into various systems of competing theologies and even ideologies.
5. Verse 23 clearly indicates that there is a system that, if followed, will allow the believer to "keep the Word," which we have defined under *tēreō* as the ability "to watch over in order to protect," "to guard," "to preserve," and "to maintain."
6. It is obvious that this level of spiritual growth is not only attainable it is the perquisite for a believer to love Christ.
7. Contra this is verse 24 where the Lord states that those who do not love Him do not fulfill their fiduciary responsibilities toward the Word.
8. It is dangerous for believer to take lightly the teachings of the Bible. People want the Ten Commandments on Court Square, the Bible in the schoolhouse, and merchants to proclaim "Merry Christmas" instead of "Happy Holidays," but the very Words of Jesus regarding their fiduciary responsibilities toward Scripture are either unknown or ignored.
9. If the Lord puts upon the believer the obligation to defend truth in order to love Him then it must be concluded that truth can be discovered in Scripture and when acquired, may be used to discern the lie.
10. Consequently, the Bible clearly distinguishes true from false, right from wrong, righteousness from wickedness. Those who assert that precise distinctions between these dichotomies are not possible, do not understand the results of that opinion: they cannot guard the Word because, to them, it is vague and, as a result, they cannot love Christ!
11. If principles and standards are left to human interpretation and definition then what is right varies with the individual and eventually must lead to a loss of order in the soul and ultimately a loss of order throughout the commonwealth.
12. That Scripture presents as its first problem-solving device the recovery system for violation of divine mandates, indicates that God expects us to identify right from wrong and make adjustments when involved in the latter.
13. Rebound is imperative if the apodosis of verse 23 is to be fulfilled and is a nebulous and arbitrary idea for those described in verse 24.

14. The goal of this church is to convey the importance of fulfilling our fiduciary responsibility toward the Word of God and, in order to achieve this, ultimate emphasis must be placed on adhering to an orthodox system of hermeneutics.
15. Here are a few essentials required for accurate biblical analysis:
  1. The Bible is the inerrant, infallible, and perfect Word of God and contains His complete message to man.

Chafer, Lewis Sperry. *Systematic Theology*. (Dallas: Dallas Seminary Press, 1947), 1: 22-24:

The Bible claims for itself that on the original parchments every sentence, word, line, mark, point, pen stroke, jot, or tittle was placed there in complete agreement with the divine purpose and will. Thus the omnipotent and omniscient God caused the message to be formed as the precise reproduction of His Word. The original text was not only divine as to its origin, but was infinitely perfect as to its form. It is both necessary and reasonable that God's Book—the Book on which He is the Author and which brings the revelation and discipline of heaven down to earth—shall, in its original form, be inerrant in all its parts. (p. 22)

In this Book, God is set forth as Creator and Lord of all. It is the revelation of Himself, the record of what He has done and will do, and, at the same time, the disclosure of the fact that every created thing is subject to Him and discovers its highest advantage and destiny only as it is conformed to His will. God is exhibited as exercising an all-pervading and absolute authority over physical, moral, and spiritual realms and as directing things to the end that they may redound to His glory. This divine purpose is being wrought out by human agents and their activities constitute human history; but, when their work is completed, the history of the world will be the history of that original plan of God. (pp. 23-24)

The student of truth will ever be called upon to recognize counter claims which are both *extra*-Biblical and *intra*-Biblical. That which is extra-Biblical embraces the whole field of humanly devised religions and philosophical speculations. The intra-Biblical embraces all cults and partial statements of divine truth which, though professing to build their systems on the Scriptures, do, nevertheless, by false emphasis or neglect of truth, succeed in arriving at a confusion of doctrine which is akin to and perhaps more misleading than unmixed error. (p. 23)

2. Although all that the Bible reports is true, not all of what it reports is truth, for we are informed of human error, sin, and bad behavior and angelic rebellion and duplicity.
3. The Bible's contents are revealed to us progressively and in parts, addressing the specifics and particulars that define the spiritual life of believers at various times in history.
4. For example, that the spiritual life of Israel is different from that of the Church is obvious: the latter does not take offerings to a temple or depend upon a specialized priesthood of Levite Jews for guidance.
5. Also, the spiritual life of the Church is different from that of the Millennium: in the latter the temple will be rebuilt and its sacrifices reinstated.
6. Annually the nations will go to Jerusalem to worship the Lord during the Feast of Tabernacles. All these nations will submit to the rulership of Jesus Christ as global Monarch.
7. That history is sectioned off into compartments must be recognized and the system that defines these is dispensational theology.

8. The idea that the promises given to Israel have been rescinded and transferred to the Church besmirches the integrity of God, whose promises to Israel, as all of His are, must remain inviolate and immutable and, consequently, must ultimately be fulfilled.