

Chafer: Satan's Method: Attacks on Scripture within & without the Church, John 14:24; Jesus Teaches Truth, Some Hear Prattle, John 14:25

17. Dr. Lewis Sperry Chafer summarizes these insidious and nefarious attacks on Scripture in his:

Chafer, Lewis Sperry. "Satanology: Satan's Method." Chap. 9 in *Systematic Theology*. (Dallas: Dallas Seminary Press, 1947), 2:103-105:

Satan has always adapted his methods to the times and conditions. If attention has been gained, a complete denial of the truth has been made, or, when some recognition of the truth is demanded, it has been granted on the condition that that which is vital in redemption should be omitted. This partial recognition of the truth is required by the world today. (p. 103)

By advocating much truth, in the form of a counterfeit system of truth, Satan can satisfy all the external religious cravings of the world, and yet accomplish his own end by withholding that on which man's only hope depends. It is, therefore, no longer safe to subscribe blindly to that which promises general good, simply because it is good and is garnished with the teachings of the Bible; for good has ceased to be all on the one side and evil all on the other. In fact, that which is evil in purpose has gradually appropriated the good until but one issue distinguishes them. Part-truth-ism has come into final conflict with whole-truth-ism, and woe to the soul that does not discern between them! (p. 104)

The real Church has by no means lost her foes, for they are now even more numerous, subtle, and terrible than ever before. These present enemies, however, like the unclean birds in the mustard tree, have taken shelter under her branches. They are officiating at her most sacred altars and conducting her institutions. These vultures are fed by a multitude, both in the church and out, who, in satanic blindness, are committed to the furtherance of any project or the acceptance of any theory that promises good to the world if it is apparently based upon Scripture, little realizing that they are often really supporting the enemy of God.

Sad is the spectacle of churches meeting week after week to be beguiled by the philosophy of men, and raising no voice in protest against the denial of their only foundation as a church, and the individual's only hope for time and eternity! Far more honorable were the infidels of the past generation than those who minister in these churches. They were wholly outside the church. But now, behold the inconsistency! Men who are covered by the vesture of the church, ministering its sacraments, and supported by its benevolence, are making an open attack upon that wisdom of God which made Christ Jesus the only ground for all righteousness, sanctification, and redemption. The predictions for the last days are thus not only being fulfilled by false systems and doctrines, but they are found in the visible church itself.

Great religious activities are possible without coming into complication with saving faith. It is possible to fight against sin and not present the Savior, or to urge the highest Scriptural ideals and yet offer no reasonable way of attainment. There is a strange fascination about these undertakings which are humanitarian, and are religious only in form and title. And there is a strange attractiveness in the leader who announces that he is not concerned with the doctrines of the Bible, because the helping of humanity is his one passion and care; yet all his passion is lost and his care is to no real end unless coupled with a very positive message of a particular way of salvation, the true understanding of which demands a series of most careful distinctions.

18. John 14:24 informs us that if we are not able to discern false teachings it is due to ignorance and such ignorance means that we do not love Christ.

19. The Word that we are to learn and protect is said to be from the source of the Father which the Lord communicated to the disciples from His true humanity.

John 14:24 - “The one who does not love Me does not protect My words. The Word you hear is not Mine, but belongs to the Father Who sent Me.”

John 14:25 - [NASB] “These things I have spoken [λαλέω, *laleō*] to you while abiding [μένω, *menō*] with you.”

1. “These things” refer to “My words” which in verse 23 the believer is to “protect.” They constitute the verbal corpus of the Lord’s teachings both public and private.
2. Jesus states that He spoke these things to the disciples during His three-year public ministry: “while abiding with you.”
3. The word “abiding” is the present active participle of the verb μένω, *menō*: to remain, dwell, live; to be present.
4. During the Incarnation, the Lord “was present” with the disciples. They traveled with Him, attended His sermons, and were His apprentices to whom He gave private instruction.
5. The verb “have spoken” is the perfect active indicative of:

λαλέω, *laleō* -

“to speak”

perfect:

Intensive, places emphasis upon existing results. When special attention is directed to the results of the action, stress upon the existing fact is intensified. It is the strong way of saying that a thing *is*. Jesus spoke to the disciples over the course of His Incarnation.

active:

The Lord produced the action of addressing these men.

indicative:

A statement of fact.

6. “These things I have spoken to you” is idiomatic for preaching, proclaiming, teaching, and communicating information to someone. And the Lord places emphasis on the totality of his dissertations.
7. It is interesting to note the original meaning of the word *laleō*:

Balz, Horst and Gerhard Schneider (eds.). *Exegetical Dictionary of the New Testament*. (Grand Rapids: William B. Eerdmans Publishing Co., 1981). 2:335-36:

λαλέω, *laleō*: speak, talk. The original meaning of λαλέω was *babble, stammer*; it was onomatopoeic for the unassisted expression of small children. Then, transferred to adult usage, it came to mean *chatter, prattle*, in deliberate contrast to reasonable speech (λέγω, [*legō*]). In classical Greek λαλέω, like λέγω, meant *speak, talk*. In the New Testament λαλέω is found only with the meaning *speak, talk*. (p. 335)

An idiomatic expression in the Johannine discourse is ταῦτα λελάληκα ὑμῖν [*tauta lelalēka humin*], “I have said this to you” (John 14:25). A more frequent idiomatic phrase is λαλέω τὸν λόγον [*laleō ton logon*], used of preaching and proclamation. (p. 336)

8. The Lord’s choice of words here allows a double application. He uses the word *laleō* to describe His discourses with the disciples over the last three years. What *He has spoken* may be defined as “preaching, proclamation, and teaching through verbal communication.”

9. However, on many occasions the Gospels indicate that to the disciples His teachings were interpreted by them as babble, chatter, stammering, and prattle.
10. The unfortunate consequence of having someone tell you the truth is to not have the vocabulary or the capacity to comprehend what has been said.
11. Often truth is rejected because the one who hears does not have the ears to hear and as a result considers what is said to be foolishness, or, in the original meaning of *laleō*, babble and prattle.

John 14:25 - "These things I have taught you while present with you."

12. To teach something does not necessarily imply that the student understood what was said, much less learned anything. The disciples picked up on a lot, but they also missed some things.
13. What they need is another teacher to go along beside them after the Lord is no longer present. The promise and prophecy of such a mentor is the subject of the final verse of this paragraph:

John 14:26 - [NASB] "But the Helper [παράκλητος, *paraklētos*], the Holy Spirit, whom the Father will send [πέμπω, *pempō*] in My name, He will teach [διδάσκω, *didaskō*] you all things, and bring to your remembrance [ὑπομνήσκω, *hupomimnēskō*] all that I said to you."