

John 15:24

Authorized King James Version (KJV)

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Analysis

If I had not done among them the works which none other man did, they had not had sin (εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχουσιν/ei ta erga mē epoiēsa en autois ha oudeis allos epoiēsen, hamartian ouk eichosan)—Jesus adds works to words (verse 22). The phrase **works which none other man did** (ἔργα ἃ οὐδεὶς ἄλλος ἐποίησεν/erga ha oudeis allos epoiēsen) emphasizes unprecedented, unique miracles validating His identity.

Jesus' erga (works) included healing incurables (leprosy, congenital blindness, paralysis), exorcising demons, controlling nature (calming storms, walking on water), raising the dead (widow's son, Jairus' daughter, Lazarus after four days), and feeding thousands miraculously. These weren't mere wonders but sēmeia (signs) pointing to His divine identity (John 20:30-31).

The phrase "none other man did" distinguishes Jesus' works from Old Testament prophets' miracles. Moses, Elijah, and Elisha performed miracles through God's power delegated to them. Jesus performed miracles by His own inherent authority: "I will; be thou clean" (Mark 1:41). His works demonstrated divine prerogatives: forgiving sins (Mark 2:5-12), claiming Sabbath lordship (Matthew 12:8), accepting worship (John 9:38).

But now have they both seen and hated both me and my Father (νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου/nyn de kai heōrakasin kai

memisēkasin kai eme kai ton patera mou)—perfect tense verbs (heōrakasin/have seen, memisēkasin/have hated) indicate completed action with continuing results. They witnessed undeniable evidence yet chose hatred. This is willful rebellion, not innocent ignorance.

Historical Context

Jesus' miracles were public, numerous, and verified by hostile witnesses. The Sanhedrin acknowledged "this man doeth many miracles" (John 11:47) but responded not with worship but conspiracy to kill Him. After healing the man born blind (John 9), Pharisees investigated thoroughly, interrogating parents and the healed man, yet rejected the evidence.

The healing of Lazarus (John 11) exemplifies this pattern: a man dead four days, publicly known, raised before many witnesses. The result? "From that day forth they took counsel together for to put him to death" (John 11:53). The works that should have produced faith instead hardened opposition.

First-century Judaism expected Messiah to perform validating signs (Isaiah 35:5-6, 61:1). Jesus fulfilled these precisely, yet leadership rejected Him. This wasn't lack of evidence but suppression of truth (Romans 1:18). The same works that drew crowds to wonder (John 6:2) drew authorities to murder (John 11:47-53).

Church history parallels this: clear evidence often hardens opponents rather than converts them. Athanasius faced exile despite defending biblical truth. Reformers were martyred despite recovering gospel clarity. Truth can provoke hatred in those committed to error.

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Psalms 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. Why do miracles and evidence sometimes harden unbelief rather than produce faith?
2. What does it mean that Jesus' opponents "both seen and hated"—how can full knowledge coexist with willful rejection?
3. How should this verse inform apologetics and expectations about the role of evidence in conversion?

Interlinear Text

εἰ τὰ ἔργα μὴ πεποίηκεν, ἐν αὐτοῖς ἃ οὐδεὶς
G1487 G3588 the works G3361 I had among them which none
G2041 G4160 G1722 G846 G3739 G3762

ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ
other man I had sin not had now but and
G243 G4160 G266 G3756 G2192 G3568 G1161 G2532

ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα
have they and hated and me and G3588 Father
G3708 G2532 G3404 G2532 G1691 G2532 G3962

μου
my
G3450

Additional Cross-References

John 14:9 (Parallel theme): Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

John 9:32 (Sin): Since the world began was it not heard that any man opened the eyes of one that was born blind.

John 5:36 (Parallel theme): But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

John 10:32 (Parallel theme): Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

John 10:37 (Parallel theme): If I do not the works of my Father, believe me not.

John 7:31 (Parallel theme): And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

Matthew 9:33 (Parallel theme): And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

John 3:2 (Parallel theme): The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Deuteronomy 5:9 (Sin): Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,