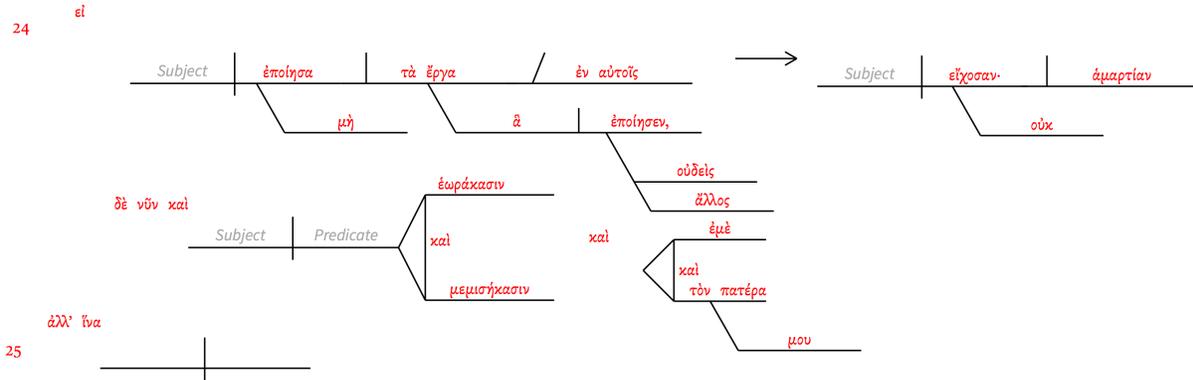


CHAPTER ONE

v. 24

V.24			
εἰ	Conj/conditional	if	
τὰ ἔργα	fplacc	The works	
μὴ	negative	Not	
ἐποίησα	1s aaind	I DID	
ἐν	prep	Among/in	
αὐτοῖς	mpldat	them	
ἃ	Article fplnom	The things	
οὐδεὶς	negation	No one	
ἄλλος	msnom	Another	
ἐποίησεν	3s impfaind	He did	
ἁμαρτίαν	msacc	sin	
οὐκ	negative	not	
εἴχουσαν	3pl impfaind	They would have	What is the difference between this and echo?
νῦν	adverb	Now	
δὲ	conj	but	
καὶ	conj	and	
ἑώρακασιν	3pl pfaind	They saw	
καὶ	Conj	And	
μεμισήκασιν	3pl pfaind	They hated	
καὶ	Ascensive	And/even	
ἐμέ	Emphatic pronoun	Me	
καὶ	conj	and	

τὸν πατέρα	msacc	The Father	
μου	msgen	Of me	



## Introduction

Righteousness is the foundation of God's kingdom.

But, not a "right-ness" as in a legal "right-ness," but a holy righteousness that is based upon the nature of God Himself.

Illustration:

### 2 Samuel 19:5-8

**"19:5-8** David's general Joab also saw the king dressed as a mourner and heard the wailing lament as he entered the city. David's highly public actions so incensed Joab that he immediately charged into the king's presence and began to rebuke him. Laying aside all formalities, Joab informed David with strong language that through his unseemly behavior he had "humiliated all" the men who had just saved his life and the lives of all his family (except Absalom, whom Joab neglected to mention). By yearning after a dead enemy, David also "made it clear" that he "would be pleased if Absalom were alive today and all of" his own troops "were dead" (v. 6). David was acting as though his loyal fighters--those who had risked their lives for the deposed king--meant "nothing to" him and that he hated "those who love" him. His reactions conveyed ingratitude and contempt for the very group of people whose support he needed most.

Not only was David's behavior wrong, but it also was foolish. The king had deeply offended his troops, and if he failed to act immediately, "not a man" would "be left with" him "by nightfall" (v. 7). In an effort to help David undo the damage he was doing to his own cause, Joab dispensed with normal courtly speech and tersely ordered the king to "arise, go out, and speak to the heart of [NIV, "encourage"] your men." If he failed to do this, a situation could arise that would likely "be worse for" David "than all the calamities" he had experienced from his "youth till now."

Joab's decisive actions both toward Absalom and David saved David's kingship. The king submitted to Joab's orders and descended from the chamber over the gate. There "in the gateway" (v. 8) area, the center of public and commercial life in any walled city, David "took his seat." As he sat there in silence, "all" his troops "came before him." As Gordon notes, "the act represents a return to normality."<sup>161</sup>

While David's loyal forces stood with their king, the other "Israelites fled [NIV, "had fled"] to their homes" (v. 8).<sup>2</sup>

However, before God, was he in fact guilty?

No.

First, as wicked as Absalom was, he was still David's son.

Second, David, having the heart of God, could not join the army of fleshly men and rejoice at the death of the wicked.

Third, this heart, although despised by these warriors, was treasured by God, who said, "Ezekiel 18:23, 31-32

23 "Do I have any pleasure in the death of the wicked," declares the Lord God, "rather than that he should turn from his ways and live?"

31 "Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?"

32 "For I have no pleasure in the death of anyone who dies," declares the Lord God. "Therefore, repent and live."

However, righteousness does require justice and that will mean the death of the wicked. Therefore, if God hates the death of the wicked, how much more does He hate the death of the only righteous One who ever lived, AND the production of His death by the truly guilty.

V.24 "If I had not done the works, which things no one other (person) did, among them, (then) they would not have sin. But now also they have seen and they have hated even Me and My Father."

The premise is this:

If I had not done works uniquely performed by Me alone, then they would not be guilty of rejecting the Messiah. But, since they did, in fact, reject Me, especially after seeing my works, and hated Me, and My Father, then their sin of rejecting Me is still on their heads.

Again, Jesus makes Himself out to be the pivoting figure in all of history.

He asserts that He and His works demand a judgment one way or another.

His nature, which is evidenced by His works, is such that it is a sin to reject, deny, and thus hate, Him.

No one else in history has made such a claim.

"...Things which no one else did..."

The works of Jesus Christ are a testament to His nature.

What works?

John 5:36

36 "But the testimony which I have is greater than the testimony of John; for the works **which the Father has given Me** to accomplish--the very works that I do--testify about Me, that the Father has sent Me.

The origin of the works is the Father.

They are His commands to the Son to perform.

Every healing, resurrection, miraculous feeding, walking on water, calming the waves of the sea, etc... are all the result of the Father's command to the Son to perform.

Therefore, these should have demonstrated to the world that He was from God.

But, Jesus mentions that these are works which no one else has done.

We can assume no one else has ever done them.

That is, although some have produced food, raised the dead, healed, etc... no one has ever done them contemporary to Jesus with the frequency of Jesus Christ nor as a result of the command of God.

Therefore, for them to ignore the signs was to seal their condemnation.

To ignore the truth is to condemn a person.

Repeated signs and miracles ("works") are a testimony against their unbelief and thus makes them condemned before Him

This was a very perverse generation who is still characterized by Christ as "...seeking after signs..."

But their seeking was motivated by superficial testing.

They were not examining Him, like the Bereans would have, to see if He was true or false, which was their responsibility.

They had already made up their minds that He was to be disposed of, humiliated, and rejected.

Matthew 12:38-39

Luke 11:16

16 Others, to test Him, were demanding of Him a sign from heaven.

Matthew 16:1-4

Mark 8:11-12

11 The Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him.

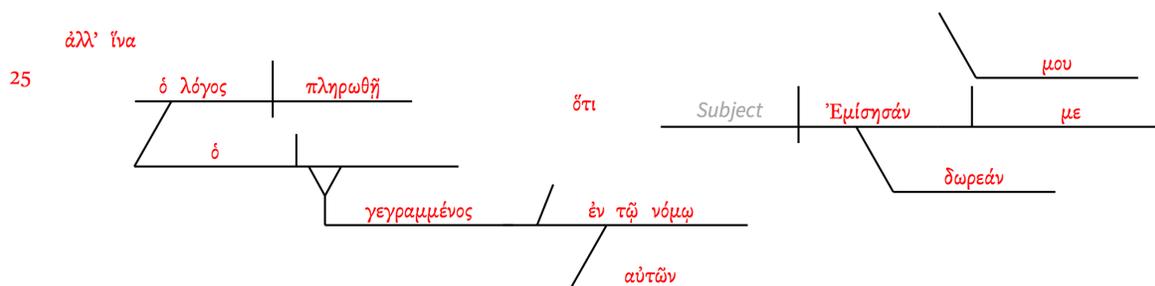
12 Sighing deeply in His spirit, He \*said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation."

#

CHAPTER TWO

v. 25

Word	Parse	Meaning	Notes
V.25			
ἀλλ'	conj	But/rather	
ἵνα	conj	In order that	
πληρωθῆ	3s pasub	It Might be fulfilled	
ὁ λόγος	Msnom	The word	
	Article	The one	
ἐν	prep	in	
τῷ νόμῳ	msdat	To the Law	
αὐτῶν	mplgen	Of them	possession
ὁ γεγραμμένος	Msnom pfaptcple	That one having been written	
ὅτι	explanatory	That is	
Ἐμίσησάν	3pl aaind	They hated	
με	pronoun	me	
δωρεάν	msacc	Without a cause	



V.25 "But, in order that the word, which has been written in their Law, might be fulfilled, that (namely), they hated Me without a cause,"

Why?

Why is this written?

Why did God cause this to happen by means of writing it in the Law of God?

Does this make God an ogre, a meanie, a God who enjoys the destruction of the wicked?

There is a similar line of reasoning in:

John 10:32–36

32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

34 Jesus answered them, "Has it not been written in your Law, 'I said, you are gods'?"

35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

36 do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

Look at their thinking there as well.

They do not deny His "good works" at all.

Rather, they identify His "blasphemy" against God because they have already been convinced of His unfitness for existence.

They are already convinced that Jesus is insane, demon-filled, and a lunatic who must be destroyed as the enemy of all righteousness.

Nevermind His world, His life, His preaching and teaching.  
Nevermind that He has demonstrated beyond a shadow of a doubt, that He is Messiah.

Yet, these people WANT to incriminate Him and they are simply looking for a way to do it.

Notice v.34 the same concept: "your law."<sup>3</sup>

Why does He do this?

Because, it was to these men which came the responsibility of protecting and promoting the Law of Moses.

They were in the seat of Moses (Matthew 23:1).

Therefore, they were responsible for carrying out Moses' Law to the nation of Israel.

However, it is clear that they did not desire to do what Moses wrote, but what would enrich them financially.

Illustration: the Temple

"The Temple revenues were in the first place devoted to the purchase of all public sacrifices, that is, those offered in the name of the whole congregation of Israel, such as the morning and evening sacrifices, the festive sacrifices, etc. This payment had been one of the points in controversy between the Pharisees and the Sadducees. So great importance was attached to it, that all Israel should appear represented in the purchase of the public sacrifices, that when the three chests were emptied they took expressly from one 'for the land of Israel,' from another 'for the neighbouring lands' (that is, for the Jews there resident), and from the third 'for distant lands.' Besides, the Temple treasury defrayed all else necessary for the services of the sanctuary; all Temple repairs, and the salaries of a large staff of regular officials, such as those who prepared the shewbread and the incense; who saw to the correctness of the copies of the law used in the synagogues; who examined into the [p 75](#) Levitical fitness of sacrifices; who instructed the priests in their various duties;<sup>14</sup> who made the curtains, etc.,--not omitting, according to their own testimony, the fees of the Rabbis. And after all this lavish expenditure there was not only enough to pay for the repairs of the city-walls, the roads, and public buildings, etc., about Jerusalem, but sufficient to accumulate immense wealth in the treasury!"<sup>5</sup>

The commerce related to a sacrificial system, especially during the feast days, that was filled with extra rituals and compounded by extended costs for the worshipers was immense.

Taxing the walk to the feast, the things carried, the carts and donkeys/oxen used, the fees charged for interest into the Temple, not to mention the costs involved with having

your sacrifice examined by an official Temple "priest" who, more often than not, rejected your lamb and forced you to buy one of the official Temple lambs at a high price, and who also changed money into acceptable local currency at a high rate of change as well.

All of this went into the treasury of the temple and filled it to the max regularly.

The point is, the Judaism of the day of the Lord was farthest thing from that which Moses envisioned.

Therefore, much like Christianity today, the religion that is to represent God most completely misrepresents Him instead.

The result is a people which is burdened excessively, unduly, and sinfully. All the while, the leaders get rich, prosper, and promote their system of religious that grows their prosperity.

It was truly "their Law."

But, what is interesting here is that within that book, which they leaned so heavily upon, is the record of their own condemnation.

And, what is more, they could do nothing about it.

What is it about the Scripture that makes it so powerful as to tell the offenders concerning the very things they will do, with consequence, and they are not able to redirect their behavior?

This takes us to the very nature of the Scripture itself.

It is a testimony of the inerrancy and veracity (accuracy and truthfulness) of the Bible.

One illustration will do. Judas.

John 13:21-30

Judas could not but complete what Jesus said to the disciples, "One of you will betray Me."

Mark 14:17-21

- 17 When it was evening He \*came with the twelve.
- 18 As they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me--one who is eating with Me."
- 19 They began to be grieved and to say to Him one by one, "Surely not I?"
- 20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl.
- 21 **"For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he**

had not been born."

Judas could not do anything else except what was written of him.

Further, his nature as a depraved, Satan-filled traitor did not allow for sound thinking.

Revelation 12:10-13!!

The point is, all that God has written in the Bible will happen.

It is not possible to outsmart God, nor outthink Him.

If He has written that something will happen, it will happen, even if you know the very Scriptures that say it will involve you.

You cannot go against your nature.

Psalm 69:5

The cry of David against his enemies is the cry of an innocent man in the midst of the wolves who wrongfully accuse him.

Their accusations are so numerous as to equal, or surpass, the hairs on his head.

Psalm 35:15-23

- 15 But at my stumbling they rejoiced and gathered themselves together;  
The smiters whom I did not know gathered together against me,  
They slandered me without ceasing.
- 16 Like godless jesters at a feast,  
They gnashed at me with their teeth.
- 17 Lord, how long will You look on?  
Rescue my soul from their ravages,  
My only life from the lions.
- 18 I will give You thanks in the great congregation;  
I will praise You among a mighty throng.
- 19 Do not let those who are wrongfully my enemies rejoice over me;  
Nor let those who hate me without cause wink maliciously.
- 20 For they do not speak peace,  
But they devise deceitful words against those who are quiet in the land.
- 21 They opened their mouth wide against me;  
They said, "Aha, aha, our eyes have seen it!"
- 22 You have seen it, O Lord, do not keep silent;  
O Lord, do not be far from me.

23 Stir up Yourself, and awake to my right  
And to my cause, my God and my Lord.

In general, those who accuse, wrongfully, find glee in the destruction of the righteous.

The Pharisees smugly enjoyed the destruction of the righteous Son of God.

And yet, at the only day in all of history that matters, the day of standing before the Judge Jesus Christ, they will be held accountable for their false accusations and the accused, the saints, will be acquitted.

Just as Satan tried to find fault, without guilt, in Job and found none before God, so also the Pharisees tried to find fault in Jesus and found none.

Matthew 26:59-61

59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death.  
60 They did not find any, even though many false witnesses came forward. But later on two came forward,  
61 and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.' "

Mark 14:55-60

55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any.  
56 For many were giving false testimony against Him, but their testimony was not consistent.  
57 Some stood up and began to give false testimony against Him, saying,  
58 "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.' "  
59 Not even in this respect was their testimony consistent.  
60 The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?"

Luke 22:63-65

63 Now the men who were holding Jesus in custody were mocking Him and beating Him,  
64 and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?"  
65 And they were saying many other things against Him, blaspheming.

However, not even Pilate, a pagan governor, found legal guilt in Jesus:

Matthew 27:22-26

- 22 Pilate \*said to them, "Then what shall I do with Jesus who is called Christ?" They all \*said, "Crucify Him!"
- 23 And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!"
- 24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves."
- 25 And all the people said, "His blood shall be on us and on our children!"
- 26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

Cf. Luke 23:13-25!!

All of this hatred...without a cause.

There is justifiable hatred...by God

Isaiah 1:14

- 14 "I hate your new moon festivals and your appointed feasts,  
They have become a burden to Me;  
I am weary of bearing them.

Isaiah 61:7-8

- 7 Instead of your shame you will have a double portion,  
And instead of humiliation they will shout for joy over their portion.  
Therefore they will possess a double portion in their land,  
Everlasting joy will be theirs.
- 8 For I, the Lord, love justice,  
I hate robbery in the burnt offering;  
And I will faithfully give them their recompense  
And make an everlasting covenant with them.




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<sup>1</sup> 161 Gordon, I and II Samuel, 288.

<sup>2</sup> Robert D. Bergen, 1, 2 Samuel, vol. 7, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 425-426.

<sup>3</sup> See also John 8:16-18

16 "But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me.

17 "Even in your law it has been written that the testimony of two men is true.

18 "I am He who testifies about Myself, and the Father who sent Me testifies about Me."

<sup>4</sup> <sup>1</sup> Ketuv. 106. 1.

<sup>5</sup> Alfred Edersheim, The Temple, Its Ministry and Services as They Were at the Time of Jesus Christ. (London: James Clarke & Co., 1959), 74-75.