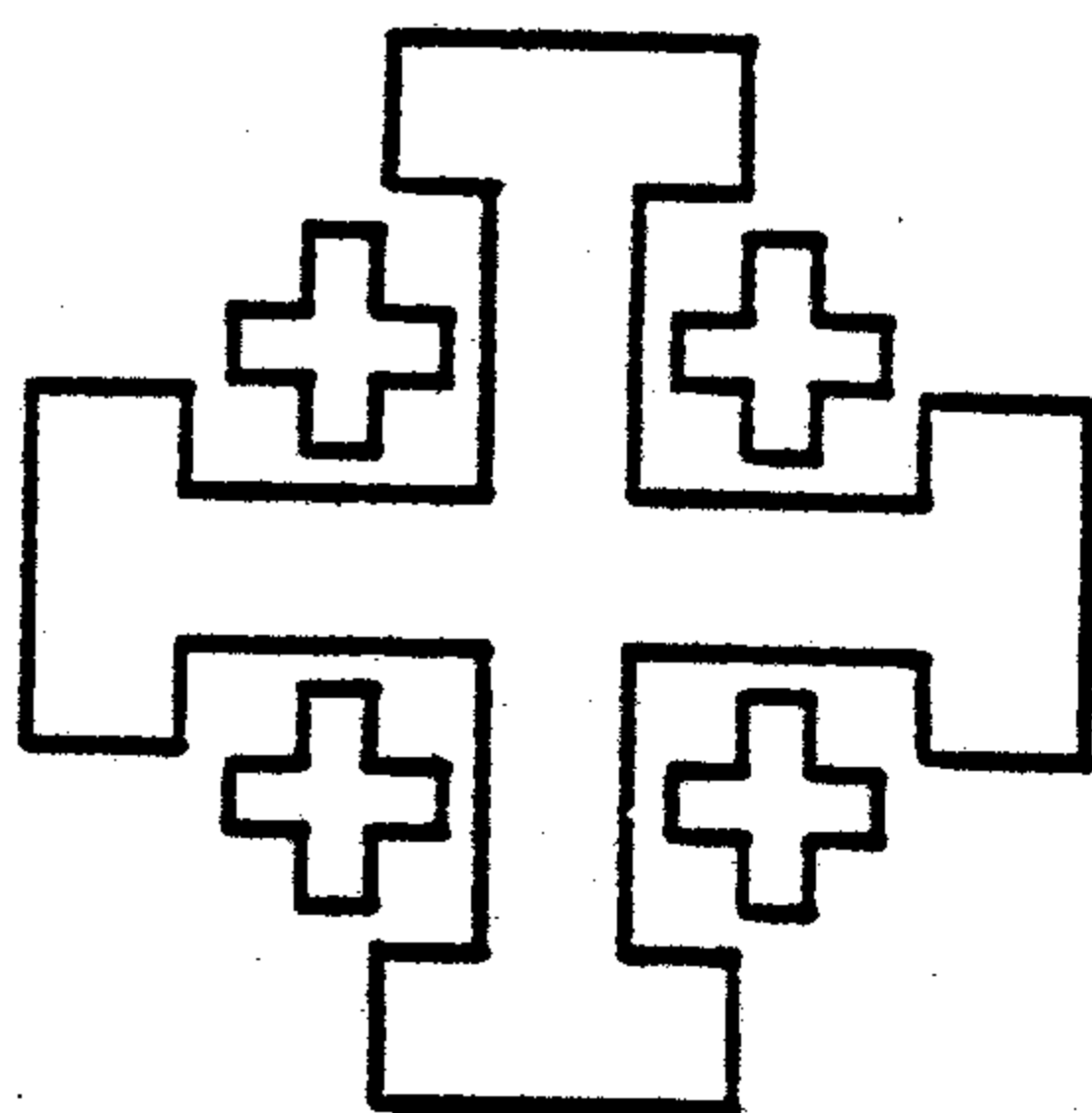


THE JERUSALEM BIBLE



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The fulfilment of the Law

'Do not imagine that I have come to abolish the Law or the Prophets. I have
 come not to abolish but to complete them.' I tell you solemnly, till heaven
 and earth disappear, not one dot, not one little stroke, shall disappear from
 the Law until its purpose is achieved. Therefore, the man who infringes even
 one of the least of these commandments and teaches others to do the same will
 be considered the least in the kingdom of heaven; but the man who keeps them
 and teaches them will be considered great in the kingdom of heaven.

The new standard higher than the old

'For I tell you, if your virtue goes no deeper than that of the scribes and
 Pharisees, you will never get into the kingdom of heaven.

You have learnt how it was said to our ancestors: *You must not kill*, and if
 anyone does kill he must answer for it before the court. But I say this to you:
 anyone who is angry with his brother will answer for it before the court; if a man
 calls his brother 'Fool' he will answer for it before the Sanhedrin; and if a man
 calls him 'Renegade' he will answer for it in hell fire. So then, if you are bringing
 your offering to the altar and there remember that your brother has something
 against you, leave your offering there before the altar, go and be reconciled with
 your brother first, and then come back and present your offering. Come to terms
 with your opponent in good time while you are still on the way to the court with
 him, or he may hand you over to the judge and the judge to the officer, and you
 will be thrown into prison. I tell you solemnly, you will not get out till you have
 paid the last penny.

You have learnt how it was said: *You must not commit adultery*. But I say
 this to you: if a man looks at a woman lustfully, he has already committed
 adultery with her in his heart. If your right eye should cause you to sin, tear it out
 and throw it away; for it will do you less harm to lose one part of you than to
 have your whole body thrown into hell. And if your right hand should cause
 you to sin, cut it off and throw it away; for it will do you less harm to lose one part
 of you than to have your whole body go to hell.

It has also been said: *Anyone who divorces his wife must give her a writ of
 dismissal*. But I say this to you: everyone who divorces his wife, except for the
 case of fornication, makes her an adulteress; and anyone who marries a divorced
 woman commits adultery.

Again, you have learnt how it was said to our ancestors: *You must not break
 your oath, but must fulfil your oaths to the Lord*. But I say this to you: do not
 swear at all, either by heaven, since that is God's throne; or by the earth, since
 that is his footstool; or by Jerusalem, since that is the city of the great king. Do not
 swear by your own head either, since you cannot turn a single hair white or black.

All you need say is 'Yes' if you mean yes, 'No' if you mean no; anything more
 than this comes from the evil one.

You have learnt how it was said: *Eye for eye and tooth for tooth*. But I say
 this to you: offer the wicked man no resistance. On the contrary, if anyone hits
 you on the right cheek, offer him the other as well; if a man takes you to law
 and would have your tunic, let him have your cloak as well. And if anyone
 orders you to go one mile, go two miles with him. Give to anyone who asks,
 and if anyone wants to borrow, do not turn away.

This letter of St. John is the classic one to delineate the difference between theological main stream Lutheran/Calvanistic Protestantism and Catholic Christianity. John makes it clear that "faith without good works" is dead. However, if human nature is corrupt and only faith in Jesus Christ can justify (or effect the salvation) of a Christian, then humans can not perform good works.

1 John

THE FIRST LETTER OF JOHN

INTRODUCTION

The incarnate Word

- 1 **1** Something which has existed since the beginning,
that we have heard,
and we have seen with our own eyes;
that we have watched
and touched with our hands:
the Word, who is life—
this is our subject.
- 2 That life was made visible:
we saw it and we are giving our testimony,
telling you of the eternal life
which was with the Father and has been made visible
to us.
- 3 What we have seen and heard
we are telling you
so that you too may be in union with us,
as we are in union
with the Father
and with his Son Jesus Christ.
- 4 We are writing this to you to make our own joy complete.

I. WALK IN THE LIGHT

- 5 This is what we have heard from him,
and the message that we are announcing to you:
God is light; there is no darkness in him at all.
- 6 If we say that we are in union with God^a

1 a. In the translation, "God" or "Christ" has been used in several places, where the Greek has a simple pronoun, in order to make the writer's meaning clear.

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- 7 while we are living in darkness,
we are lying because we are not living the truth.
But if we live our lives in the light,
as he is in the light,
we are in union with one another,
and the blood of Jesus, his Son,
purifies us from all sin.

First condition: break with sin

- 8 If we say we have no sin in us,
we are deceiving ourselves
and refusing to admit the truth;
- 9 but if we acknowledge our sins,
then God who is faithful and just
will forgive our sins and purify us
from everything that is wrong.
- 10 To say that we have never sinned
is to call God a liar
and to show that his word is not in us.

- 1 **2** I am writing this, my children,
to stop you sinning;
but if anyone should sin,
we have our advocate with the Father,
Jesus Christ, who is just;
- 2 he is the sacrifice that takes our sins away,
and not only ours,
but the whole world's.

Second condition: keep the commandments, especially the law of love

- 3 We can be sure that we know God
only by keeping his commandments.
- 4 Anyone who says, "I know him,"
and does not keep his commandments,
is a liar,
refusing to admit the truth.
- 5 But when anyone does obey what he has said,
God's love comes to perfection in him.
We can be sure
that we are in God
- 6 only when the one who claims to be living in him
is living the same kind of life as Christ lived.
- 7 My dear people,

this is not a new commandment that I am writing to tell you,
but an old commandment
that you were given from the beginning,
the original commandment which was the message
brought to you.

8 Yet in another way, what I am writing to you,
and what is being carried out in your lives as it was
in his,

is a new commandment;
because the night is over
and the real light is already shining.

9 Anyone who claims to be in the light
but hates his brother
is still in the dark.

10 But anyone who loves his brother is living in the light
and need not be afraid of stumbling;
unlike the man who hates his brother and is in the
darkness,

11 not knowing where he is going,
because it is too dark to see.

Third condition: detachment from the world

12 I am writing to you, my own children,
whose sins have already been forgiven through his
name;

13 I am writing to you, fathers,
who have come to know the one
who has existed since the beginning;
I am writing to you, young men,
who have already overcome the Evil One;

14 I have written to you, children,
because you already know the Father;
I have written to you, fathers,
because you have come to know the one
who has existed since the beginning;
I have written to you, young men,
because you are strong and God's word has made its
home in you,

15 and you have overcome the Evil One.
You must not love this passing world
or anything that is in the world.
The love of the Father cannot be
in any man who loves the world,

16 because nothing the world has to offer
—the sensual body,
the lustful eye,
pride in possessions—
could ever come from the Father
but only from the world;
17 and the world, with all it craves for,
is coming to an end;
but anyone who does the will of God
remains for ever.

Fourth condition: be on guard against the enemies of Christ

18 Children, these are the last days;
you were told that an Antichrist must come,
and now several antichrists have already appeared;
we know from this that these are the last days.
19 Those rivals of Christ came out of our own number,
but they had never really belonged;
if they had belonged, they would have stayed with us;
but they left us, to prove that not one of them
ever belonged to us.

20 But you have been anointed by the Holy One,
and have all received the knowledge.

21 It is not because you do not know the truth that I am
writing to you

but rather because you know it already
and know that no lie can come from the truth.

22 The man who denies that Jesus is the Christ—
he is the liar,
he is Antichrist;

23 and he is denying the Father as well as the Son,
because no one who has the Father can deny the Son,
and to acknowledge the Son is to have the Father as
well.

24 Keep alive in yourselves what you were taught in the
beginning:

as long as what you were taught in the beginning is
alive in you,

you will live in the Son
and in the Father;

25 and what is promised to you by his own promise
is eternal life.

- 26 This is all that I am writing to you about the people who are trying to lead you astray.
- 27 But you have not lost the anointing that he gave you, and you do not need anyone to teach you; the anointing he gave teaches you everything; you are anointed with truth, not with a lie, and as it has taught you, so you must stay in him.
- 28 Live in Christ, then, my children, so that if he appears, we may have full confidence, and not turn from him in shame at his coming.
- 29 You know that God is righteous— then you must recognize that everyone whose life is righteous has been begotten by him.

II. LIVE AS GOD'S CHILDREN

- 1 **3** Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us.
- 2 My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

First condition: break with sin

- 3 Surely everyone who entertains this hope must purify himself, must try to be as pure as Christ.
- 4 Anyone who sins at all breaks the law, because to sin is to break the law.
- 5 Now you know that he appeared in order to abolish sin, and that in him there is no sin;
- 6 anyone who lives in God does not sin, and anyone who sins has never seen him or known him.
- 7 My children, do not let anyone lead you astray: to live a holy life

- is to be holy just as he is holy;
- 8 to lead a sinful life is to belong to the devil, since the devil was a sinner from the beginning. It was to undo all that the devil has done that the Son of God appeared.
- 9 No one who has been begotten by God sins; because God's seed remains inside him, he cannot sin when he has been begotten by God.

Second condition: keep the commandments, especially the law of love

- 10 In this way we distinguish the children of God from the children of the devil: anybody not living a holy life and not loving his brother is no child of God's.
- 11 This is the message as you heard it from the beginning: that we are to love one another;
- 12 not to be like Cain, who belonged to the Evil One and cut his brother's throat; cut his brother's throat simply for this reason, that his own life was evil and his brother lived a good life.
- 13 You must not be surprised, brothers, when the world hates you;
- 14 we have passed out of death and into life, and of this we can be sure because we love our brothers.
- 15 If you refuse to love, you must remain dead; to hate your brother is to be a murderer, and murderers, as you know, do not have eternal life in them.
- 16 This has taught us love— that he gave up his life for us; and we, too, ought to give up our lives for our brothers.
- 17 If a man who was rich enough in this world's goods saw that one of his brothers was in need, but closed his heart to him, how could the love of God be living in him?
- 18 My children, our love is not to be just words or mere talk, but something real and active; only by this can we be certain

- that we are children of the truth
and be able to quieten our conscience in his presence,
20 whatever accusations it may raise against us,
because God is greater than our conscience and he
knows everything.
- 21 My dear people,
if we cannot be condemned by our own conscience,
we need not be afraid in God's presence,
22 and whatever we ask him,
we shall receive,
because we keep his commandments
and live the kind of life that he wants.
- 23 His commandments are these:
that we believe in the name of his Son Jesus Christ
and that we love one another
as he told us to.
- 24 Whoever keeps his commandments
lives in God and God lives in him.
We know that he lives in us
by the Spirit that he has given us.

Third condition: be on guard against the enemies of Christ
and against the world

- 1 **4** It is not every spirit, my dear people, that you can
trust;
test them, to see if they come from God;
there are many false prophets, now, in the world.
- 2 You can tell the spirits that come from God by this:
every spirit which acknowledges that Jesus the Christ
has come in the flesh
is from God;
3 but any spirit which will not say this of Jesus
is not from God,
but is the spirit of Antichrist,
whose coming you were warned about.
Well, now he is here, in the world.
- 4 Children,
you have already overcome these false prophets,
because you are from God and you have in you
one who is greater than anyone in this world;
5 as for them, they are of the world,
and so they speak the language of the world
and the world listens to them.
- 6 But we are children of God,

and those who know God listen to us;
those who are not of God refuse to listen to us.
This is how we can tell
the spirit of truth from the spirit of falsehood.

III. LOVE AND FAITH

Love

- 7 My dear people,
let us love one another
since love comes from God
and everyone who loves is begotten by God and knows
God.
- 8 Anyone who fails to love can never have known God,
because God is love.
- 9 God's love for us was revealed
when God sent into the world his only Son
so that we could have life through him;
10 this is the love I mean:
not our love for God,
but God's love for us when he sent his Son
to be the sacrifice that takes our sins away.
- 11 My dear people,
since God has loved us so much,
we too should love one another.
- 12 No one has ever seen God;
but as long as we love one another
God will live in us
and his love will be complete in us.
- 13 We can know that we are living in him
and he is living in us
because he lets us share his Spirit.
- 14 We ourselves saw and we testify
that the Father sent his Son
as savior of the world.
- 15 If anyone acknowledges that Jesus is the Son of God,
God lives in him, and he in God.
- 16 We ourselves have known and put our faith in
God's love toward ourselves.
God is love
and anyone who lives in love lives in God,
and God lives in him.
- 17 Love will come to its perfection in us

when we can face the day of Judgment without fear;
because even in this world
we have become as he is.
18 In love there can be no fear,
but fear is driven out by perfect love;
because to fear is to expect punishment,
and anyone who is afraid is still imperfect in love.
19 We are to love, then,
because he loved us first.
20 Anyone who says, "I love God,"
and hates his brother,
is a liar,
since a man who does not love the brother that he
can see
cannot love God, whom he has never seen.
21 So this is the commandment that he has given us,
that anyone who loves God must also love his brother.

1 **5** Whoever believes that Jesus is the Christ
has been begotten by God;
and whoever loves the Father that begot him
loves the child whom he begets.
2 We can be sure that we love God's children
if we love God himself and do what he has commanded
us;
8 this is what loving God is—
keeping his commandments;
4 and his commandments are not difficult,
because anyone who has been begotten by God
has already overcome the world;
this is the victory over the world—
our faith.

Faith

5 Who can overcome the world?
Only the man who believes that Jesus is the Son of God:
6 Jesus Christ who came by water and blood,^a
not with water only,
but with water and blood;
with the Spirit as another witness—
since the Spirit is the truth—
7 so that there are three witnesses,
8 the Spirit, the water and the blood,
and all three of them agree.
9 We accept the testimony of human witnesses,
but God's testimony is much greater,
and this is God's testimony,
given as evidence for his Son.
10 Everybody who believes in the Son of God
has this testimony inside him;

5 a. The water and the blood from the side of Jesus, Jn 19:34,
are here used as figures of his "coming" to all Christians,
through the water of baptism and through his sacrificial death.

and anyone who will not believe God
is making God out to be a liar,
because he has not trusted
the testimony God has given about his Son.

11 This is the testimony:
God has given us eternal life
and this life is in his Son;
12 anyone who has the Son has life,
anyone who does not have the Son does not have life.

Conclusion

18 I have written all this to you
so that you who believe in the name of the Son of God
may be sure that you have eternal life.

ENDING

Prayer for sinners

14 We are quite confident that if we ask him for anything,
and it is in accordance with his will,
he will hear us;
15 and, knowing that whatever we may ask, he hears us,
we know that we have already been granted what we
asked of him.
16 If anybody sees his brother commit a sin
that is not a deadly sin,
he has only to pray, and God will give life to the sinner
—not those who commit a deadly sin;
for there is a sin that is death,
and I will not say that you must pray about that.
17 Every kind of wrong-doing is sin,
but not all sin is deadly.
18 We know that anyone who has been begotten by God
does not sin,
because the begotten Son of God protects him,
and the Evil One does not touch him.
19 We know that we belong to God,
but the whole world lies in the power of the Evil One.
20 We know, too, that the Son of God has come,
and has given us the power
to know the true God.
We are in the true God,
as we are in his Son, Jesus Christ.
This is the true God,
this is eternal life.
21 Children, be on your guard against false gods.

THE GOSPEL ACCORDING TO SAINT JOHN

PROLOGUE

1 In the beginning was the Word:^a
the Word was with God
and the Word was God.
He was with God in the beginning.
Through him all things came to be,
not one thing had its being but through him.
All that came to be^b had life in him^c
and that life was the light of men,
a light that shines in the dark,
a light that darkness could not overpower.^d

A man came, sent by God.
His name was John.^e
He came as a witness,
as a witness to speak for the light,
so that everyone might believe through him.
He was not the light,
only a witness to speak for the light.

The Word was the true light
that enlightens all men;
and he was coming into the world.^f
He was in the world
that had its being through him,
and the world did not know him.^g
He came to his own domain
and his own people^h did not accept him.
But to all who did accept him
he gave power to becomeⁱ children of God,
to all who believe in the name of him^j
who was^k born not out of human stock
or urge of the flesh
or will of man
but of God himself.^l
The Word was made flesh,^m
he lived among us,ⁿ
and we saw his glory,^o
the glory that is his as the only Son of the Father,
full of grace and truth.^p

John appears as his witness. He proclaims:
"This is the one of whom I said:

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He who comes after me
ranks before me
because he existed before me'.
16 Indeed, from his fullness we have, all of us, received—
yes, grace in return for grace,^q
17 since, though the Law was given through Moses,
grace and truth have come through Jesus Christ.
18 No one has ever seen God;
it is the only Son,^r who is nearest to the Father's heart,
who has made him known.

I. THE FIRST PASSOVER

A. THE OPENING WEEK

The witness of John

19 This is how John appeared as a witness. When the Jews^s sent priests and
20 Levites from Jerusalem to ask him, "Who are you?" he not only declared, but
21 he declared quite openly, "I am not the Christ". "Well then," they asked "are you
22 Elijah?" "I am not," he said. "Are you the Prophet?" He answered, "No". "So they
23 said to him, "Who are you? We must take back an answer to those who sent us.
24 What have you to say about yourself?" So John said, "I am, as Isaiah prophesied:

1 a. The O.T. speaks of the Word of God, and of his Wisdom, present with God before the world was made, cf. Pr 8:22-23; Ws 7:22-23; by it all things were created; it is sent to earth to reveal the hidden designs of God; it returns to him with its work done, Is 55:10-11; Pr 8:22-36; Sl 24:3-22; Ws 9:9-12. On its creative role, cf. also Gn 1:3,5 etc.; Is 40:8,26; 44:24-28; 48:13; Ps 33:6; Jdt 16:14; Sl 42:15; on its mission, cf. Ws 18:14-16; Ps 107:20; 147:15-18. For John, too, 13:3; 16:28, the Word existed before the world in God, 1:1,2; 8:24-25; 10:30-31; it has come on earth, 1:9-14; 3:19; 9:39; 12:46, cf. Mk 1:38-39, being sent by the Father, 3:17,34; 5:36,43; 6:29; 7:29; 8:42; 9:7; 10:36; 11:42; 17:3,25, cf. Lk 4:43, to perform a task, 4:34-35, namely, to deliver a message of salvation to the world, 3:11-12; 1:33-34; with its mission accomplished it returns to the Father, 1:18; 7:33; 8:21; 12:35; 13:3; 16:5; 17:11,13; 20:17. The incarnation enabled the N.T., and especially John, to see this separately and eternally existent Word-Wisdom as a person.

2 b. Alternatively, these words may be joined with the preceding "not one thing of all that came to be had its being but through him".

3 c. Var. "he is the life".

4 d. The Light (Goodness; the Word) cannot be imprisoned by Darkness (Evil; the powers of evil), cf. 7:31f; 8:21; 14:30; 12:31,33; 1 Jn 2:8,14; 4:4; 5:18. Others translate "could not understand".

5 e. John the Baptist, Mt 3:1.

6 f. Other possible translations "The true light, that which enlightens every man, was coming into the world", or "He (the Word) was the true light that enlightens every man who comes into the world".

7 g. The "world" variously means: the cosmos or this earth, the human race, those hostile to God who hate Christ and his disciples, 7:7; 15:18,19; 17:14. This last sense coincides with the contemporary Jewish distinction between "this world", 8:23 and *paradise*, dominated by Satan, 12:31; 14:30; 16:11; 1 Jn 5:19, and "the world to come" which possibly corresponds to John's "eternal life", 12:25. The disciples are to remain in this world for the present, though not of it, 17:11,14f.

8 h. Probably the Jews.

9 i. Var. "to be called".

10 j. "to those who believe in his name" omitted by many of the Fathers.

11 k. Lit. "who was born not of blood or the will of the flesh or the will of man". Var. (the commonly

accepted reading) "those who are born", 'not of blood...man': the shorter reading 'not of flesh or blood' is perhaps the original one.

12 l. Allusion to the eternal generation of the Word but also, as it seems, to Christ's virgin birth, cf. Mt 1:16,18-23 and Lk 1:26-38.

13 m. The 'flesh' is man considered as a frail and mortal being, cf. 3:6; 17:2; Gn 6:3; Ps 56:4; Is 40:6, See Rm 7:5-6.

14 n. Lit. "pitched his tent among us". The incarnation of the Word makes God personally and visibly present to mankind; it is no longer a presence unseen and awe-inspiring as in the Tent and Temple of the old régime, Ex 25:8-9; cf. Nb 35:34, nor merely the presence of divine Wisdom enshrined in Israel's Mosaic Law, Sl 24:7-22; Ba 3:36-44.

15 o. The 'glory' is the manifestation of God's presence, Ex 24:16-17. No one could see its brilliance and live, Ex 33:20-23, but the human nature of the Word now screens this glory as the cloud once did. Yet at times it pierces the veil, at the transfiguration, for instance, cf. Lk 9:32,35 (alluded to in Jn 1:14f), and when Jesus works miracles—"signs" that God is active in him, 2:11-12; 11:40; cf. Ex 14:24-27 and 15:7; 16:7f. The resurrection will reveal the glory fully, cf. Jn 17:5-6.

16 p. "Grace and truth" recalls the 'grace' (or 'love') and 'faithfulness' of God's self-revelation to Moses, Ex 34:6-7, cf. Ho 2:16-22.

17 q. Lit. "a grace answering to the grace (that is in Christ) or 'one grace (that of the New Covenant) in place of (another) grace (that of the Old Covenant)". An alternative translation is 'grace upon grace'.

18 r. Var. 'God, only-begotten'.

19 s. In Jn this usually indicates the Jewish religious authorities hostile to Jesus, cf. 2:18; 5:10; 7:13; 9:22; 18:12; 19:38; 20:19, but occasionally the Jews as a whole.

20 t. On the expected return of Elijah, see Mt 3:23-24 and Mt 17:10-13.

21 u. From Dt 18:15,18 (see note) the Jews argued that the expected Messiah would be another Moses (the prophet *par excellence*, cf. Nb 12:7-8) who would repeat on a grand scale the prodigies of the Exodus, Cf. Jn 3:14; 6:14,30-31,68; 7:40,52; 13:1-2; Ac 3:22-23; 7:20-44; Heb 3:1-11. See also Mt 16:14-15.

me Master and Lord, and rightly; so I am. •If I, then, the Lord and Master, have washed your feet, you should wash each other's feet.* •I have given you an example so that you may copy what I have done to you.

I tell you most solemnly,
no servant is greater than his master,
no messenger is greater than the man who sent him.

Now that you know this, happiness will be yours if you behave accordingly. I am not speaking about all of you: I know the ones I have chosen; but what scripture says must be fulfilled: *Someone who shares my table rebels against me.*

I tell you this now, before it happens,
so that when it does happen
you may believe that I am He.*
I tell you most solemnly,
whoever welcomes the one I send welcomes me,
and whoever welcomes me welcomes the one who sent me.*

The treachery of Judas foretold

Having said this, Jesus was troubled in spirit and declared, 'I tell you most solemnly, one of you will betray me'. •The disciples looked at one another, wondering which he meant. •The disciple Jesus loved was reclining next to Jesus; •Simon Peter signed to him and said, 'Ask who it is he means', •so leaning back on Jesus' breast he said, 'Who is it, Lord?' •'It is the one' replied Jesus 'to whom I give the piece of bread' that I shall dip in the dish.' He dipped the piece of bread and gave it to Judas son of Simon Iscariot. •At that instant, after Judas had taken the bread, Satan entered him. Jesus then said, 'What you are going to do, do quickly'. •None of the others at table understood the reason he said this. •Since Judas had charge of the common fund, some of them thought Jesus was telling him, 'Buy what we need for the festival', or telling him to give something to the poor. •As soon as Judas had taken the piece of bread he went out. Night had fallen.

When he had gone Jesus said:

'Now' has the Son of Man been glorified,
and in him God has been glorified.
If God has been glorified in him,*
God will in turn glorify him in himself,*
and will glorify him very soon.

Farewell discourses

'My little children,
I shall not be with you much longer.
You will look for me,
and, as I told the Jews,*
where I am going,
you cannot come.'
I give you a new commandment:
love one another;
just as I have loved you,
you also must love one another.
By this love you have for one another,
everyone will know that you are my disciples.'

Simon Peter said, 'Lord, where are you going?' Jesus replied, 'Where I am going you cannot follow me now; you will follow me later.*' •Peter said to him,* 'Why can't I follow you now? I will lay down my life for you.' •'Lay down your

life for me?' answered Jesus. 'I tell you most solemnly, before the cock crows you will have disowned me three times.

14 Do not let your hearts be troubled.
Trust in God still, and trust in me.
There are many rooms in my Father's house;
if there were not, I should have told you.*
I am going now to prepare a place for you,
and after I have gone and prepared you a place,
I shall return to take you with me;
so that where I am
you may be too.
You know the way to the place where I am going.'

Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' •Jesus said:

I am the Way, the Truth and the Life.*
No one can come to the Father except through me.
If you know me,* you know my Father too.
From this moment you know him and have seen him.'

Philip said, 'Lord, let us see the Father and then we shall be satisfied.' •'Have I been with you all this time, Philip,' said Jesus to him 'and you still not know me?

'To have seen me is to have seen the Father,
so how can you say, "Let us see the Father"?
Do you not believe?
that I am in the Father and the Father is in me?
The words I say to you I do not speak as from myself:
it is the Father, living in me, who is doing this work.
You must believe me when I say
that I am in the Father and the Father is in me;
believe it on the evidence of this work, if for no other reason.
I tell you most solemnly,
whoever believes in me
will perform the same works as I do myself,
he will perform even greater works,

k. I.e. serve one another lovingly and humbly.
l. Lit. 'has lifted up his heel against me'.
m. Because it demonstrates Christ's superhuman knowledge and fulfils the scripture, Judas' betrayal and Christ's death will confirm the disciples' faith.
n. Lit. 'morrel'. This particular 'morrel' is not the Holy Eucharist; nevertheless, a comparison of 13:2,18 with 6:64,70 seems to show that there was some connection between the institution and Judas' act of treachery. Cf. Lk 22:21.
o. The Passion has already begun, since Judas has just gone out to do Satan's work: Jesus speaks of his victory as already won, cf. 16:33.
p. Om. 'If God has been glorified in him'.
q. 'himself' refers to God the Father who will glorify the Son of Man by taking him to himself in glory. Cf. 17:22,24.
r. Christ's 'departure' and his glorification are intimately connected. The separation will be, for the Jews, final: 8:21; for the disciples, only for a time, 14:2-3.
s. Except by divine cf. v. 36; 21:19,22f.
t. The reference to Christ's 'departure', v. 33, (which leads up to the prophecy of Peter's denial, vv. 34-35) makes this command, vv. 34-35, a solemn legacy from Christ. Though anticipated in the Mosaic Law, this precept of love is 'new' because Jesus sets the standard so high by telling his followers to love one another as he himself loved them, and love is to be the distinguishing mark of the 'new' which the death of Jesus inaugurates and proclaims the world.
u. A cryptic prophecy of Peter's martyrdom v. Add. 'Lord'.
14 a. The apostles are perturbed by the prospect of betrayal of Christ's departure, and of denial. Jesus wants to strengthen their faith: this pervades ch. 14.
b. Others translate 'otherwise I would be you (where I am going)'.
c. This promise keeps the Church's hope Cf. 1 Th 4:16f; 1 Co 4:5; 11:26; 16:22; Rv 1 Jn 2:28.
d. Jesus is the Way: in him we have access to the Father; he makes the Father known to the world, 1:18; 12:45; 14:9; he is the Truth the teacher and the personification of word spirit and truth' which alone pleases the Father; he is the Life: to know the Father, the Son, is eternal life, 17:3.
e. Var. 'If you had known me, you would have known the Father'.
f. When Philip asks for some marvellous revelation of the Father, he is falling short of the by which alone the Father is seen to be in and the Son in the Father.

12:7,16;
16:24,26
Mt 7:7-11
Ac 1:16-17
1 Jn 3:22

14:26+
1:10+

1 Jn 4:6
2 Jn 1-2

Mt 28:20

7:34; 8:21
16:16,22
6:57

10:30+
17:11,21,22
1 Jn 2:5; 3:24; 4:31

16:27; 17:26
Dt 7:12-13
W 6:12
Mt 4:10,14

2:19+
Ac 10:41

3:11+
1 Jn 3:13-15
Mt 4:10,14

Rv 1:17
Rv 2:20

3:11+
3:11+

2:22; 12:16;
13:7,14;
17:12,13;
18:7,13;
19:20-21
1 Jn 2:10
Rv 3:3
1 Jn 2:20-21
W 6:26

Rm 5:1
Rv 2:14-16
2 Jn 3:16

14:1-3

R:14

13:19; 16:4

1:10+;
13:2+

because I am going to the Father.^a
Whatever you ask for in my name I will do,
so that the Father may be glorified in the Son.
If you ask for anything in my name,
I will do it.
If you love me you will keep my commandments.^b
I shall ask the Father,
and he will give you another Advocate^c
to be with you for ever,
that Spirit of truth^d
whom the world can never receive
since it neither sees nor knows him;
but you know him,
because he is with you, he is in you.^e
I will not leave you orphans;
I will come back to you.
In a short time the world will no longer see me;
but you will see me,
because I live and you will live.^f
On that day^g
you will understand that I am in my Father
and you in me and I in you.
Anybody who receives my commandments and keeps them
will be one who loves me;
and anybody who loves me will be loved by my Father,
and I shall love him and show myself to him.^h

Judasⁱ—this was not Judas Iscariot—said to him, 'Lord, what is all this
about? Do you intend to show yourself to us and not to the world?' Jesus 23
replied:

'If anyone loves me he will keep my word,^j
and my Father will love him,
and we shall come to him
and make our home with him.
Those who do not love me do not keep my words.
And my word^k is not my own:
it is the word of the one who sent me.
I have said these things to you
while still with you;
but the Advocate, the Holy Spirit,
whom the Father will send in my name,
will teach you everything
and remind you of all I have said to you.^l
Peace^m I bequeath to you,
my own peace I give you,
a peace the world cannot give, this is my gift to you.
Do not let your hearts be troubled or afraid.
You heard me say:
I am going away, and shall return.
If you loved me you would have been glad to know that I am
going to the Father,
for the Father is greater than I.ⁿ
I have told you this now before it happens,
so that when it does happen you may believe.
I shall not talk with you any longer,^o
because the prince of this world is on his way.

He has no power over me,
but the world must be brought to know that I love the Father
and that I am doing exactly what the Father told me.
Come now, let us go.

The true vine

15
1 'I am the true vine,^a
and my Father is the vinedresser.
2 Every branch in me that bears no fruit^b
he cuts away,
and every branch that does bear fruit he prunes
to make it bear even more.
3 You are pruned^c already,
by means of the word that I have spoken to you.
4 Make your home in me, as I make mine in you.
As a branch cannot bear fruit all by itself,
but must remain part of the vine,
neither can you unless you remain in me.
5 I am the vine,
you are the branches.
Whoever remains in me, with me in him,
bears fruit in plenty;
for cut off from me you can do nothing.
6 Anyone who does not remain in me
is like a branch that has been thrown away
—he withers;
these branches are collected and thrown on the fire,
and they are burnt.
7 If you remain in me
and my words remain in you,
you may ask what you will
and you shall get it.

g. Christ brought revelation and salvation; his miracles were 'signs' of these things, 2:11+. The 'works' of the disciples will continue this ministry. The Spirit, from whom mighty works will proceed, is to be sent by Jesus seated in glory at the Father's right hand, 7:39; 16:7.

h. Var. 'keep my commandments'. Jesus, like God himself, asserts his right to love and obedience.

i. The Greek word *parakletos* is here translated 'Advocate', but it is difficult to choose between the possible meanings: 'advocate', 'intercessor', 'counselor', 'protector', 'supporter'. The parallel between the Spirit's work for the disciples and Christ's brings out powerfully the personal character of the Spirit, cf. 14:26+; 1 Jn 2:1.

j. He who reveals and inspires the true worship of God, 4:23f, as opposed to the prince of this world who is 'the father of lies', 8:44; 1 Jn 4:3f.

k. Var. 'will be in you'.

l. The world has seen its last of Jesus, cf. 7:34; 8:21. The disciples, however, will see him in his risen life, not merely with their eyes but with the inward vision of faith, 20:29.

m. Phrase used by the prophets for the occasions when God notably intervenes in human history, cf. Is 2:17; 4:1f, etc. The 'day' may indicate a whole epoch; here, it is the post-resurrection era.

n. By coming, with the Father, to dwell in him.

o. The 'Judas, brother of James' of Lk 6:16 and Ac 1:13; the Thaddaeus of Mt 10:3 and Mk 3:18.

p. Var. 'the world does not'; 8:27, 43, 47.

q. Var. 'the word that you hear'.

r. In place of the departed Christ, the faithful will have the Spirit, 14:16, 17; 15:7; cf. 1:33+. He is the *parakletos*, who intercedes with the Father, cf. 1 Jn 2:1, and whose voice is heard in human courts, 15:26, 27; cf. Lk 12:11-12; Mt 10:19-20p; Ac 5:32. He is the Spirit of truth, leading men to the very fulness of truth, 16:13, teaching them to understand the mystery of Christ — his fulfilment of the scriptures, 5:39+, the meaning of his words, 2:19+, of his actions, and of his 'signs', 14:26; 16:13; 1 Jn 2:20f, 27, all hitherto obscure to the disciples, 2:22; 12:16; 13:7; 20:9. In this way the Spirit is to bear witness to Christ, 15:26; 1 Jn 5:6, 7, and shame the unbelieving world, 16:8-11.

s. The customary Jewish greeting and farewell, cf. Lk 10:5p; it means soundness of body but came to be used of the perfect happiness and the deliverance which the Messiah would bring. All this Jesus gives.

t. Though the Son is the Father's equal, 10:30+; 8:24+, his glory is for the moment veiled, 1:14+; his return to the Father will reveal it again, 17:5+. Cf. Ph 2:6-9; Heb 1:3.

u. Var. 'I will not have much more speech with you'.

15 a. On the vine image, cf. Jn 2:21; Is 5:1+. In the Synoptic, Jesus uses the vine as a symbol of the kingdom of God, Mt 20:1-8; 21:28-31, 33-41 and p. and 'the fruit of the vine' becomes the Eucharistic sacrament of the New Covenant, Mt 26:29p. Here he calls himself the true vine whose fruit, the true Israel, will not disappoint God's expectation.

b. The 'fruit' is that of a life of obedience to the commandments, especially that of love, vv. 12-17. Cf. Is 5:7; Jn 2:21.

c. The Greek word seems to be used here in its agricultural sense, but it may also mean 'cleansed' or 'pure', cf. 13:10.

10:18+;
16:33

6:38+

Mt 26:46p

Is 5:1+
Ps 131:1

Mt 15:13
15:16

13:10
3:11+
6:56-57

15:16
Dt 8:17
1 Jn 2:27
1 Jn 5:3

Rv 19:12
Rv 15:1-4
Mt 3:10p;
13:30, 40

14:13+
1 Jn 5:14

150	JOHN	180
Mt 13:16 Rm 8:23; 7:4	It is to the glory of my Father that you should bear much fruit, and then you will be my disciples. ^a	8
35+; 10: 14-15+	As the Father has loved me, so I have loved you.	9
1+; 17:23	Remain in my love, If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love.	10
18+; 8:29	I have told you this so that my own joy ^a may be in you and your joy be complete. This is my commandment: love one another, as I have loved you.	11
29; 16:21, 17:13	A man can have no greater love than to lay down his life for his friends.	12
1 Jn 1:4	You are my friends, if you do what I command you.	13
13:34	I shall not call you servants any more, because a servant does not know his master's business; I call you friends, because I have made known to you everything I have learnt from my Father.	14
1 Jn 3:16	You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask him in my name.	15
Rm 5:5-8 Ga 2:21	What I command you is to love one another.	16
Rm 8:15 Ga 4:7		
Lk 12:4		
Ge 18:17 Ex 33:11		
17:6+; 8: 13+ 4:10		
15:2+; 5: Mt 13:43 n 6:20-23		
14:13+ Mt 18:19		
13:34 1 Jn 3:23; 4:21		
	The hostile world^f	
Mt 10:22 n 3:12-13	'If the world hates you, remember that it hated me before you. If you belonged to the world, the world would love you as its own; but because you do not belong to the world, because my choice withdrew you from the world, therefore the world hates you. Remember the words I said to you: A servant is not greater than his master. If they persecuted me, they will persecute you too; if they kept my word, they will keep yours as well. But it will be on my account that they will do all this, because they do not know the one who sent me. If I had not come, if I had not spoken to them, they would have been blameless; but as it is they have no excuse for their sin. Anyone who hates me hates my Father.	17
1:10+; n 14:16		18
13:16 Mt 18:24 Lk 8:40 Mt 10:23		19
Ac 5:41		20
1:19; 16:3 1 Jn 3:1		21
1 Jn 5:16		22
21-24+; 16:9		23
10:30+		

24	If I had not performed such works among them as no one else has ever done, they would be blameless; but as it is, they have seen all this, and still they hate both me and my Father. But all this was only to fulfil the words written in their Law: <i>They hated me for no reason.</i> When the Advocate comes, whom I shall send to you from the Father, the Spirit of truth who issues from ^g the Father, he will be my witness. And you too will be witnesses, because you have been with me from the outset.	Mt 10:25; 12:24-28 21:1+; 6:36 10:34 Rm 3:19+ Ps 33:19; 69:4 14:26+ Mt 10:19-20 Ac 5:32 1 Jn 1:3 Mt 10:18 Lk 12:12, 22-28 Ac 1:8+
25		
26		
27		
1 16	'I have told you all this so that your faith may not be shaken.' They will expel you from the synagogues, and indeed the hour is coming when anyone who kills you will think he is doing a holy duty for God. They will do these things because they have never known either the Father or myself. But I have told you all this, so that when the time for it comes you may remember that I told you.	Mt 10:17 Lk 21:12 Ac 8:1 Ac 26:9-13 1 Tim 1:13 8:29; 15:21 13:19; 14:29 Mt 13:23
2		
3		
4		
	The coming of the Advocate	
	'I did not tell you this from the outset, because I was with you; but now I am going to the one who sent me. Not one of you has asked, "Where are you going?" Yet you are sad at heart because I have told you this. Still, I must tell you the truth: it is for your own good that I am going because unless I go, the Advocate will not come to you; but if I do go, I will send him to you. And when he comes, he will show the world how wrong it was, about sin, and about who was in the right, and about judgement: about sin; proved by their refusal to believe in me; ^h about who was in the right; proved by my going to the Father and your seeing me no more; ⁱ	17:12 1:11+ 10:12-20 13:36; 14:3 14:1 1:33+ 14:26 1:10+ 8:21-24; 13:22 1 Tim 3:16 13:33
5		
6		
7		
8		
9		
10		

d. Var. 'and so prove to be my disciples'. In this way the Father is 'glorified in the Son', 14:13. Cf. 21:19.

e. The perfect happiness of the messianic era which is communicated by the Son of God.

f. Jesus contrasts the disciples' love for one another with the world's hatred of them; it will be with them as with their Master, and when the world persecutes them, it persecutes Jesus himself. Cf. Ad 9:5; Col 1:24.

g. The sending of the Spirit into the world rather than the eternal 'proceeding' from the Father within the Trinity.

h. 16 a. Lit. 'so that you may not be 'ripped'. To preserve their faith from shock, Jesus forewarns the apostles of coming trials, cf. 13:19.

i. The world's sin is unbelief, 8:21, 24, 46; 15:22; the Spirit will expose it.

c. The Spirit will demonstrate the right of Jesus to the title 'Son of God', cf. 10:33; 19:7. The 'passing' of Jesus to the Father will prove that he is God's Son, 13:1; 20:17, because it shows that heaven is his true home, 6:62.

1231+ about judgement:
proved by the prince of this world being already condemned.^a
I still have many things to say to you
but they would be too much for you now.
1426+ But when the Spirit of truth comes
he will lead you to the complete truth,
since he will not be speaking as from himself
but will say only what he has learnt;
and he will tell you of the things to come.^a
He will glorify me,
since all he tells you
will be taken from what is mine.
17:10 Everything the Father has is mine;
that is why I said:
All he tells you
will be taken from what is mine.^a

Jesus to return very soon
7:33; 14:19 'In a short time you will no longer see me,
and then a short time later you will see me again.'^a

Then some of his disciples said to one another, 'What does he mean, "In a
short time you will no longer see me, and then a short time later you will see me
again" and, "I am going to the Father"? What is this "short time"? We don't
1448+ know what he means.' Jesus knew that they wanted to question him, so he
16:30 said, 'You are asking one another what I meant by saying: In a short time you
will no longer see me, and then a short time later you will see me again.'

I tell you most solemnly,
you will be weeping and wailing
while the world will rejoice;
you will be sorrowful,
but your sorrow will turn to joy.^a
A woman in childbirth suffers,
because her time has come;
but when she has given birth to the child she forgets the suffering/
in her joy that a man has been born into the world.
So it is with you: you are sad now,
but I shall see you again, and your hearts will be full of joy,
and that joy no one shall take from you.
When that day comes,
you will not ask me any questions.
I tell you most solemnly,
anything you ask for from the Father
he will grant in my name.
Until now you have not asked for anything in my name.^b
Ask and you will receive,
and so your joy will be complete.
I have been telling you all this in metaphors,
the hour is coming
when I shall no longer speak to you in metaphors;
but tell you about the Father in plain words.^c
When that day comes
you will ask in my name;
and I do not say that I shall pray to the Father^m for you,
because the Father himself loves you
for loving me

Rv 11:10

Heb 12:11

Ps 126:6

Is 66:10-14

Mt 4:9-10

Mt 11:25

Jr 31:13

Mt 19:15-11

Ac 2:46+

14:20

14:13+

14:13

14:23

14:23

14:23

14:23

14:23

14:23

14:23

14:23

14:23

14:23

14:23

14:23

and believing that I came from God.
28 I came from the Father and have come into the world
and now I leave the world to go to the Father.^a

29 His disciples said, 'Now you are speaking plainly and not using metaphors!
30 Now we see that you know everything, and do not have to wait for questions to
31 be put into words; because of this we believe that you came from God.' Jesus
answered them:

32 'Do you believe at last?
Listen; the time will come—in fact it has come already—
when you will be scattered, each going his own way
and leaving me alone.
And yet I am not alone,
because the Father is with me.
33 I have told you all this
so that you may find peace in me.
In the world you will have trouble,
but be brave:
I have conquered the world.'

Zc 13:7

Mt 26:31

Ps 49:2

8:29

14:27+

1:10+

Ps 129:2

12:31; 14:1

Jn 7:30

1 Jn 2:14

The priestly prayer of Christ^a

17 After saying this, Jesus raised his eyes to heaven and said:

1 'Father, the hour has come:
glorify your Son
so that your Son may glorify you;^b
2 and, through the power over all mankind^c that you have given him,
let him give eternal life to all those you have entrusted to him.
3 And eternal life is this:
to know you,^d
the only true God,
and Jesus Christ whom you have sent.^e
4 I have glorified you on earth
and finished the work
that you gave me to do.
5 Now, Father, it is time for you to glorify me
with that glory I had with you^f
before ever the world was.^g
6 I have made your name^h known

11:41

Mt 14:15

2:4+; 21

3:35+

1 Jn 2:25

Jn 1:53

Jr 24:7

31:31+

Est 3:6,2

1:1+

14:7-9

1 Jn 3:20

4:34+

12:28

Jn 2:6-11

1:14-17

17:22,3

14:24

5:21; 14:1

17:26

Br 3:15

Mt 6:10

d. The Spirit will reveal the significance of Christ's death: it is the final sentence pronounced on the prince of this world.

e. The new order of things that is to result from Christ's death and resurrection.

f. By revealing the hidden depths of the mystery of Jesus, the Spirit makes his glory known. Jesus, in his turn, manifests the glory of the Father, 17:4, from whom comes everything he possesses, 3:35; 5:22,26; 13:3; 17:2. The Father is the source of the revelation communicated by the Son and brought to completion by the Spirit who in this way glorifies both Son and Father. There are not three revelations but one.

g. A veiled reference to his approaching death and resurrection. Add, 'because I am going to the Father'.

h. Add, 'he speaks of'.

i. The happiness of seeing the risen Christ after the sad days of his Passion, cf. 20:20.

j. Traditional biblical metaphor for the sufferings which will herald the new, messianic age. Cf. Mt 24:8+.

k. Because Jesus was not yet glorified. Cf. 14:13f.

l. The resurrection and the coming of the Spirit inaugurate the period of more perfect instruction which is to end in the vision of God 'as he is', 1 Jn 3:2.

m. Var. 'and I shall not pray to the Father'. Jesus

is still the only mediator, cf. 10:9; 14:6; 15:5; Heb 8:6, but the disciples' faith and love make them one with him and therefore dear to the Father: mediation could not be more perfect.

17 a. The time for the sacrifice draws near: in this prayer Jesus offers himself and intercedes for his disciples.

b. When Jesus asks to be 'glorified', it is not in his own interests, cf. 7:18, 8:50, but the glory of Son and Father are one, cf. 12:28; 13:31.

c. Lit. 'all flesh', cf. 1:14.

d. To 'know' in the biblical sense, cf. 10:14+.

e. Hitherto the Mosaic Law had been the instrument of revelation which now comes to man through Christ.

f. Var. 'the glory which was with you' or 'the glory with which I was' or 'the glory with you'.

g. Either the glory he enjoyed as the pre-incarnate Son, or else the glory predestined for him from eternity by the Father, 1:14+.

h. It was Christ's mission to reveal the 'name', i.e. the person, of the Father, 17:3-6,26; 12:28+; 14:7-11; cf. 3:11+; now love for men is characteristic of the Father, 1 Jn 4:8,16, and he proves this love by

17:7

JOHN

184

185

JOHN

18:16

3:35+
3:11+
3:11+
1:10+
16:15
1 Th 1:10,12
1:10+
1:1+; 14:20
3:35+
No 424
Mt 6:13
Ao 4:32
164; 18:9
6:39; 10:28
13:18,19+
Mt 26:24
Ao 1:16,20
15:11+
3:11+
15:19
8:23
Mt 6:13
1 Th 2:14+
3:18
Ao 9:13+
1 Th 2:14+
3:18
10:36
4:38; 20:21
10:18+
4:23+
1 Th 2:14+
3:18
10:38; 14:20
Ao 4:32
10:30+
1:14+
17:5+

to the men you took from the world to give me.
They were yours and you gave them to me,
and they have kept your word.
Now at last they know
that all you have given me comes indeed from you;
for I have given them
the teaching you gave to me,
and they have truly accepted this, that I came from you,
and have believed that it was you who sent me.
I pray for them;
I am not praying for the world
but for those you have given me,
because they belong to you:
all I have is yours
and all you have is mine,
and in them I am glorified.
I am not in the world any longer,
but they are in the world,
and I am coming to you.
Holy Father,
keep those you have given me true to your name,
so that they may be one like us.
While I was with them,
I kept those you had given me true to your name.
I have watched over them and not one is lost
except the one who chose to be lost,
and this was to fulfil the scriptures.
But now I am coming to you
and while still in the world I say these things
to share my joy with them to the full.
I passed your word on to them,
and the world hated them,
because they belong to the world
no more than I belong to the world.
I am not asking you to remove them from the world,
but to protect them from the evil one.
They do not belong to the world
any more than I belong to the world.
Consecrate^a them in the truth;
your word is truth.
As you sent me into the world,
I have sent them into the world,
and for their sake I consecrate myself^b
so that they too may be consecrated in truth.
I pray not only for these,
but for those also
who through their words will believe in me.
May they all be one.
Father, may they be one in us,
as you are in me and I am in you,
so that the world may believe it was you who sent me.
I have given them the glory you gave to me,
that they may be one as we are one.
With me in them and you in me,
may they be so completely one
that the world will realise that it was you who sent me

24 and that I have loved them^c as much as you loved me.
Father,
I want those you have given me
to be with me where I am,
so that they may always see the glory
you have given me
because you loved me
before the foundation of the world.
25 Father, Righteous One,
the world has not known you,
but I have known you,
and these have known
that you have sent me.
26 I have made your name known to them
and will continue to make it known,
so that the love with which you loved me may be in them,
and so that I may be in them.^d

C. THE PASSION

The arrest of Jesus

18 After he had said all this Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort^e to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said, 'Who are you looking for?' They answered, 'Jesus the Nazarene'. He said, 'I am he'. Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time, 'Who are you looking for?' They said, 'Jesus the Nazarene'. 'I have told you that I am he' replied Jesus. 'If I am the one you are looking for, let these others go.' This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost'.
Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?'

Jesus before Annas and Caiaphas. Peter disowns him

12 The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people'.
15 Simon Peter, with another disciple,^f followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but

delivering up his only Son, 3:16-18; 1 Jn 4:9,10,14,16; cf. Rm 8:32; it follows that men must believe that Jesus is the Son, 3:18, if they are to appreciate this love, cf. 1 Jn 2:23; Jn 20:34, and thus 'know' the Father.
i. Add. 'and have known'. Also translated 'they have given them true welcome because I came from you'.
j. Lit. 'Keep those in your name whom (var. which) you have given me'. So also in v. 12.
k. Lit. 'the son of perdition'.
l. Or 'from evil', cf. Mt 6:13.
m. The verb means literally: to set aside for, dedicate to, God; to 'sanctify' (in the original sense of the word), cf. Ao 9:13+.
n. Jesus offers himself in sacrifice for his followers.
o. Dedicated to God's worship 'in spirit and truth'.
p. Var. 'that you have loved them'.
18 a. A detachment from the Roman garrison in Jerusalem.
b. Probably the 'disciple' of 20:26, 'whom Jesus loved', the evangelist himself.

THE LETTER OF JAMES

Address and greetings

Ac 12:17+
4c 26:7
1 P 1:1
Jn 7:33
1 From James, servant of God and of the Lord Jesus Christ. Greetings^a to the 1
12 twelve tribes of the Dispersion.^b

Trials a privilege

Mt 5:11+
1 P 4:13-14
Heb 12:11
1 P 1:6-7
Rm 5:3-5
Mt 5:48
My brothers, you will always have your trials but, when they come, try to treat 2
them as a happy privilege; •you understand that your faith is only put to the 3
test to make you patient, •but patience too is to have its practical results^c so that 4
you will become fully-developed, complete, with nothing missing.

1 K 3:7f
Pr 2:6+
Ws 8:21f
Mt 7:7;
21:21p
Is 57:20
If there is any one of you who needs wisdom, he must ask God, who 5
gives to all freely^d and ungrudgingly; it will be given to him. •But he must ask 6
with faith, and no trace of doubt, because a person who has doubts is like the 7
waves thrown up in the sea when the wind drives. •That sort of person, in two 8
minds, wavering between going different ways, must not expect that the Lord
will give him anything.

Jr 9:22-23
Is 40:6-7
It is right for the poor brother to be proud of his high rank,^e •and the rich 9
one to be thankful that he has been humbled, because riches last no longer than
the flowers in the grass; •the scorching sun comes up,^f and *the grass withers, the* 11
flower falls; what looked so beautiful now disappears. It is the same with the rich
man: his business goes on; he himself perishes.

Dn 12:12
Rm 8:28
Ws 5:15-16
1 Co 9:25+
Happy the man who stands firm when trials come. He has proved himself, 12
and will win the prize of life, the crown that the Lord^g has promised to those who
love him.

Temptation

Pr 19:3
Sl 15:11-20
1 Co 10:13
Rm 7:8-10,
23
Rm 5:12;
6:23
Heb 6:1+
Never, when you have been tempted, say, 'God sent the temptation'; God 13
cannot be tempted to do anything wrong, and he does not tempt anybody.
Everyone who is tempted is attracted and seduced by his own wrong desire. 14
Then the desire conceives and gives birth to sin, and when sin is fully grown, it too 15
has a child, and the child is death.

Mt 7:11
Jn 3:3,27
Jn 8:12+
1 Jn 1:5
Jn 1:12-13
1 P 1:23+
Rv 14:4
Make no mistake about this, my dear brothers: •it is all that is good, 16
everything that is perfect, which is given us from above; it comes down^h from the
Father of all light;ⁱ with him there is no such thing as alteration, no shadow of a
change. •By his own choice he made us his children by the message of the truth^j 18
so that we should be a sort of first-fruits of all that he had created.

True religion

Pr 10:19;
14:17
Sl 5:11
Remember this, my dear brothers: be *quick to listen* but *slow* to speak and 19
slow to rouse your temper: •God's righteousness is never served by man's anger; 20

- and submit to the word which has been planted in you and can save your souls.
- 22 But you must do what the word tells you, and not just listen to it and deceive yourselves. •To listen to the word and not obey is like looking at your own features in a mirror and then, •after a quick look, going off and immediately forgetting what you looked like. •But the man who looks steadily at the perfect law of freedom^a and makes that his habit—not listening and then forgetting, but actively putting it into practice—will be happy in all that he does.
- 26 Nobody must imagine that he is religious while he still goes on deceiving himself and not keeping control over his tongue; anyone who does this has the wrong idea of religion. •Pure, unspoilt religion, in the eyes of God our Father¹ is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world.

Jn 3:11+
Mt 7:24-27p
Lk 8:21
Rm 2:13
1 Jn 3:17f

Ps 19:7
Mt 5:17
Jn 13:17
Rm 7:12; 6:15+; 8:2

3:2f

Ex 22:21+

Respect for the poor

- 1 **2** My brothers, do not try to combine faith in Jesus Christ, our glorified Lord,^a with the making of distinctions between classes of people. •Now suppose a man comes into your synagogue,^b beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in shabby clothes, •and you take notice of the well-dressed man, and say, 'Come this way to the best seats'; then you tell the poor man, 'Stand over there' or 'You can sit on the floor by my foot-rest'. •Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that?
- 5 Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith^c and to be the heirs to the kingdom which he promised to those who love him. •In spite of this, you have no respect for anybody who is poor. Isn't it always the rich who are against you? Isn't it always their doing when you are dragged before the court? •Aren't they the ones who insult the honourable name to which you have been dedicated?^d •Well, the right thing to do is to keep the supreme law of scripture: *you must love your neighbour as yourself*; •but as soon as you make distinctions between classes of people, you are committing sin, and under condemnation for breaking the Law.
- 10 You see, if a man keeps the whole of the Law, except for one small point
- 11 at which he fails, he is still guilty of breaking it all. •It was the same person who said, '*You must not commit adultery*' and '*You must not kill*'. Now if you commit murder, you do not have to commit adultery as well to become a breaker of the

1 Co 1:26-29
Zp 2:3+
Rv 2:9
1:12
Mt 4:17+
Ga 3:29

Is 52:5

Rm 13:8-10

Lv 19:18
Mt 22:39p
Pr 24:23+

Dt 1:17

Dt 27:26

Mt 5:19

Ga 3:10;

3:3

Ex 20:13-14

Dt 5:17-18

1 a. Lit. 'Be joyful' or 'Rejoice', a normal Greek greeting. 'Happy privilege' v. 2 (lit. 'all joy deem it') is in Greek a pun on the greeting formula.

b. In O.T. days the 'Dispersion' (*diaspora*) was used to describe the Jews who had emigrated from their country, cf. Ps 147:2; Jdt 5:19; cf. Jn 7:35. Here the reference is to the Jewish Christians living in the Graeco-Roman world, cf. Ac 2:5-11.

c. James, in the tradition of the Jews, believes the essence of religion is its practical value in actions, cf. 2:14+.

d. Lit. 'uncompoundedly' i.e. simply, or unreservedly.

e. It is a theme of the O.T. that the poor, cf. Zp 2:3+, will be rewarded, 1 S 2:7-8; Ps 72:4, 12, etc., and this theme is developed in the gospels, cf. Lk 1:52, Lk 6:20, etc., to show their reward in terms of the kingdom of heaven. This privilege of the poor is recognised in the early Church; it is barred to the rich unless they reduce themselves to the same humble state, cf. Mt 5:3+.

f. Or 'As soon as the sun, with a scorching wind'.

g. Om. 'the Lord'. Vulg. reads 'God'.

h. Om. (Vet. Lat.) 'from above'.

i. Lit. 'the Father of the lights', i.e. the maker of the stars, Gn 1:14-18, and source of spiritual light, cf. 1 P 2:9; 1 Jn 1:5. The imagery following this phrase is suggested by astronomy. Var. 'no such thing as alteration due to the movement of a shadow'.

j. Lit. 'He deliberately teemed us forth by a word of truth'. This 'word of truth' is everything God has revealed to the human race, it is also called the law of freedom or the supreme Law, cf. 1:21-25; 2:8.

k. This reflects the Jewish concept of human freedom as flowing from obedience to the Law; Paul, however, had a different concept of Christian freedom as something flowing from the Christian's release from obedience to the Law, cf. Rm 6:15+; 7:1+.

l. Cf. Mt 6:9; 1 Co 15:24; Ep 5:20. The O.T. uses the phrase in Dt 32:6; cf. Is 63:16; Sl 23:1, 4; Ws 2:16.

2 a. Lit. 'our Lord Jesus Christ of glory', cf. 1 Co 2:8+.

b. James is writing to Jewish Christians; it is possible they may even have still been attending Jewish synagogues, or it may be his word for the Christian 'assembly' for liturgical services.

c. I.e. poor in money, rich in faith, cf. 1:9+; this letter is not concerned to advocate social reform since it emphasises that the poor already have the truest wealth.

d. Lit. 'blaspheming the good name invoked over you (or: that you bear)'. In the O.T. the name of Yahweh pronounced over someone dedicated him to the divine protection, Am 9:12; Is 43:7; Jr 14:9. In the N.T. the only means of salvation is the name of Jesus invoked, e.g. at baptism, Ac 2:21+.

Law. •Talk and behave like people who are going to be judged by the law of 12
 freedom, •because there will be judgement without mercy for those who have 13
 not been merciful themselves;• but the merciful need have no fear of judgement.

Faith and good works

2:24 Take the case, my brothers, of someone who has never done a single good 14
 act but claims that he has faith. Will that faith save him? •If one of the brothers 15
 or one of the sisters is in need of clothes and has not enough food to live on,
 and one of you says to them, 'I wish you well; keep yourself warm and 16
 eat plenty', without giving them these bare necessities of life, then what good is
 that? •Faith is like that: if good works do not go with it, it is quite dead. 17

This is the way to talk to people of that kind:• 'You say you have faith and I 18
 have good deeds; I will prove to you that I have faith by showing you my good
 deeds—now you prove to me that you have faith without any good deeds to show.

Mt 8:29+ You believe in the one God—that is creditable enough, but the demons have the 19
 same belief, and they tremble with fear. •Do realise, you senseless man, that faith 20
 without good deeds is useless. •You surely know that Abraham our father was 21
 justified by his deed, because he offered his son Isaac on the altar? •There you see 22
 it: faith and deeds were working together; his faith became perfect by what he did.†

Gn 15:6 This is what scripture really means when it says: *Abraham put his faith in God,* 23
 Rm 4:3 *and this was counted as making him justified;* and that is why he was called 'the
 Ga 3:6 friend of God'.

2:14+ You see now that it is by doing something good, and not only by believing, 24
 that a man is justified. •There is another example of the same kind: Rahab the 25
 prostitute, justified by her deeds because she welcomed the messengers• and
 showed them a different way to leave. •A body dies when it is separated from the 26
 spirit, and in the same way faith is dead if it is separated from good deeds.

Uncontrolled language

Mt 12:36; 23:8 Only a few of you, my brothers, should be teachers, bearing in mind that 1
 1 Co 12:28+ those of us* who teach can expect a stricter judgement.

1:26 After all, every one of us does something wrong, over and over again; the 2
 Pr 10:19; 13:3:18:21 only man who could reach perfection would be someone who never said anything
 Sl 14:1 wrong—he would be able to control every part of himself. •Once† we put a bit 3
 Sl 5:9-13; 28:13-26 into the horse's mouth, to make it do what we want, we have the whole animal
 under our control. •Or think of ships: no matter how big they are, even if a gale 4
 is driving them, the man at the helm can steer them anywhere he likes by
 controlling a tiny rudder. •So is the tongue only a tiny part of the body, but it can 5
 proudly claim that it does great things. Think how small a flame can set fire to a
 huge forest; •the tongue is a flame like that. Among all the parts of the body, the 6
 tongue is a whole wicked world in itself:• it infects the whole body; catching fire
 itself from hell, it sets fire to the whole wheel of creation.† •Wild animals and birds, 7
 Mt 5:22+ reptiles and fish can all be tamed by man, and often are; •but nobody can tame the 8
 Gn 1:26+ tongue—it is a pest that will not keep still, full of deadly poison. •We use it to 9
 Ps 140:3 bless the Lord and Father,• but we also use it to curse men who are made in God's
 Ga 1:27+ image: •the blessing and the curse come out of the same mouth.† My brothers, 10
 Ro 4:29 this must be wrong—does any water supply give a flow of fresh water and salt 11
 Mt 7:16 water out of the same pipe? •Can a fig tree give you olives, my brothers, or a 12
 vine give figs? No more can sea water give you fresh water.

Real wisdom and its opposite

Ro 4:1-2 If there are any wise or learned men among you, let them show it by their good 13
 lives, with humility and wisdom in their actions. •But if at heart you have the 14
 bitterness of jealousy, or a self-seeking ambition, never make any claims for
 yourself or cover up the truth with lies —principles of this kind are not 15
 2 Co 1:12 the wisdom that comes down from above: they are only earthly, animal and
 1 Co 3:3

- 16 devilish. •Wherever you find jealousy and ambition, you find disharmony, and
 17 wicked things of every kind being done; •whereas the wisdom that comes down
 from above is essentially something pure; it also makes for peace, and is kindly
 and considerate; it is full of compassion and shows itself by doing good; nor is
 18 there any trace of partiality or hypocrisy in it. •Peacemakers, when they work for
 peace, sow the seeds which will bear fruit in holiness.

1:5+
 Ws 7:22
 1 Co 13:4-7

Mt 5:9
 Ph 1:11
 Heb 12:11

Disunity among Christians

- 1 **4** Where do these wars and battles between yourselves first start? Isn't it precisely
 2 in the desires fighting inside your own selves? •You want something and you
 haven't got it; so you are prepared to kill. You have an ambition that you cannot
 satisfy; so you fight to get your way by force. •Why you don't have what you
 3 want is because you don't pray for it; •when you do pray and don't get it, it
 is because you have not prayed properly, you have prayed for something to indulge
 your own desires.
 4 You are as unfaithful as adulterous wives; don't you realise that making
 the world your friend is making God your enemy? Anyone who chooses the world
 5 for his friend turns himself into God's enemy. •Surely you don't think scripture
 is wrong when it says: the spirit which he sent to live in us wants us for himself
 6 alone? •But he has been even more generous to us, as scripture says: *God opposes*
 7 *the proud but he gives generously to the humble*. •Give in to God, then; resist the
 8 devil, and he will run away from you. •The nearer you go to God, the nearer he
 will come to you. Clean your hands, you sinners, and clear your minds, you
 9 waverers. •Look at your wretched condition, and weep for it in misery; be
 10 miserable instead of laughing, gloomy instead of happy. •Humble yourselves
 before the Lord and he will lift you up.
 11 Brothers, do not slander one another. Anyone who slanders a brother, or
 condemns him, is speaking against the Law and condemning the Law. But if you
 condemn the Law, you have stopped keeping it and become a judge over it.
 12 There is only one lawgiver and he is the only judge and has the power to acquit
 or to sentence. Who are you to give a verdict on your neighbour?

Rm 7:23
 Ga 5:17
 1 P 2:11

Ps 66:18
 Mt 6:5-13, 33
 Rm 8:26

Mt 6:24p
 1 Jn 2:15-17
 Rm 8:26

Ga 2:7
 1 P 5:5-9
 Pr 9:34

LXX
 Ep 6:11
 Zc 1:3
 Mt 3:7
 Lk 8

Mt 23:12

Lv 19:6
 Mt 7:1-5

Dt 32:39+
 Mt 10:28p
 Lk 12:5
 Rm 14:4

e. 'Judgement' (i.e. 'condemnation') is merciless to anyone who does not show mercy. 'the merciful ... judgement'; lit. 'mercy triumphs over judgement'. Cf. Mt 18:35.

f. The different points of view of James and Paul, Rm 3:20-31; Ga 2:16; 3:2,5,11f; Ph 3:9, are not wholly irreconcilable. Paul is anxious to rule out the view that a human being can earn salvation without having faith in Christ, since such a reliance on self-made sanctity would be contradicted by the radical sinfulness of unredeemed man, Rm 1:18-3:20; Ga 3:22, and would make faith in Christ superfluous, Ga 2:17; cf. Rm 1:16+. But Paul does not deny that the saint who has been made holy by grace must show his faith by actually loving, Ga 5:6; cf. 1 Th 1:3; 2 Th 1:11; Phm 6, and in this way obeying the Law, Rm 8:4, i.e. the Law or commandment of Christ and his Spirit, Ga 6:2; Rm 8:2, which is the commandment to love, Rm 13:8-10; Ga 5:14. It is perfectly true, however, that in order to teach the same truth as Paul, James in a different context and under different circumstances explains the case of Abraham in a completely different way from Paul.

g. Lit. 'it is dead by itself'.

h. The same opponents as in vv. 14 and 16.

i. Var. (Vulg.) 'dead', cf. vv. 17 and 26.

j. Unlike most Jews, James does not consider Abraham's faith (trust in God) as constituting a 'good deed' in itself; however closely he relates the two things, James makes a clear distinction between having faith and doing something as a result of that faith.

k. 'messengers': var. 'spies', cf. Heb 11:31.

3 a. Var. (Vulg.) 'you'.

b. Lit. 'Now if (var. 'Behold' as, lit. in v. 4) we put bits into horses' mouths'.

e. Lit. 'the tongue... is the kosmos of wickedness' i.e. 'it is the world of wickedness', or alternatively 'it is the ornament of wickedness'.

d. Lit. 'inflaming the wheel (var. course) of nature' (i.e. of the world) 'and being inflamed by Gehenna'.

e. 'Lord and Father', var. (Vulg.) 'God and Father'.

f. The antithesis 'bless-curse' is common in the O.T., Gn 12:3; 27:29; Nb 23:11; 24:9; Jos 8:34.

g. Vulg. adds 'in harmony with good'.

4 a. Alternative translation (corr.) 'You crave things you don't have, you are envious and jealous of things you cannot have, you squabble and fight' (lit. 'fight and go to war'). 'War' here is not the internal spiritual struggle of a Christian, cf. Rm 7:23; 1 P 2:11, and it seems to be more than just a heated argument between Christians, it seems to mean coming to real blows.

b. Lit. 'You adulteresses, don't you know that friendship of the world is enmity of God?' The imagery of Israel the unfaithful wife of Yahweh is traditional in the O.T., Ho 1:2+, cf. Mt 12:39; Mk 8:38; 2 Co 11:2.

c. Lit. 'the spirit he has made to dwell in us yearns for our love'; or 'he yearns intensely over the spirit he has made to dwell in us'. This text, now lost, seems to have inspired Rm 8:26-27 as well. It is because God has shared his Spirit with us, that we want what God wants and that God answers our prayers, cf. Mt 18:19-20; Jn 14:13+.

d. Cf. Is 32:11f; Mt 2:4; Jr 4:13f; Zc 11:2f.

e. Var. 'There is only one: the lawgiver...'.

f. Lit. 'And who are you the one judging your neighbour?' cf. 2:4. To believe yourself qualified to judge (=punish) a neighbour breaks the golden rule, 2:8, of love. Cf. Rm 2:1.

A warning for the rich and the self-confident

Pr 27:1
Mt 6:34
Lk 12:19-20 Here is the answer for those of you who talk like this: 'Today or tomorrow, 11
we are off to this or that town; we are going to spend a year there, trading, and
make some money'. •You never know what will happen tomorrow: you are no 14
Jb 14:2+ more than a mist that is here for a little while and then disappears. •The most 15
Ac 18:21
Rm 1:10 you should ever say is: 'If it is the Lord's will, we shall still be alive to do this or
1 Jn 2:16+ that'. •But how proud and sure of yourselves you are now! Pride of this kind is 16
always wicked. •Everyone who knows what is the right thing to do and doesn't 17
do it commits a sin.

Lk 6:24 5 Now an answer for the rich. Start crying, weep for the miseries that are 1
coming to you. •Your wealth is all rotting, your clothes are all eaten up by 2
SI 29:10-12
Mt 6:19-21 moths. •All your gold and your silver are corroding away, and the same corrosion 3
Pr 16:27
Pr 11:4,28 will be your own sentence, and eat into your body. It was a burning fire that you
Lv 19:13 stored up as your treasure for the last days.^a •Labourers mowed your fields, and 4
Dt 24:14-15 you cheated them—listen to the wages that you kept back, calling out; realise
Ex 22:22 that the cries of the reapers have reached the ears of the Lord of hosts. •On earth 5
you have had a life of comfort and luxury; in the time of slaughter^b you went
Ws 2:10-20 on eating to your heart's content. •It was you who condemned the innocent and 6
killed them; they offered you no resistance.

A final exhortation

1 Co 15:23+
1 P 2:19+
Dt 11:14 Now be patient, brothers, until the Lord's coming. Think of a farmer: how 7
patiently he waits for the precious fruit of the ground until it has had the autumn
Mt 24:33p rains^c and the spring rains! •You too have to be patient; do not lose heart, 8
Rm 2:6+ because the Lord's coming will be soon. •Do not make complaints against one 9
2 Co 6:2+ another, brothers, so as not to be brought to judgement yourselves; the Judge is
Rv 1:3 already to be seen waiting at the gates. •For your example, brothers, in sub- 10
Mt 5:11-12p mitting with patience, take the prophets who spoke in the name of the Lord;
1:2-3,12 remember it is those who had endurance that we say are the blessed ones. You 11
Jb 42:10-17 have heard of the patience of Job, and understood the Lord's purpose, realising
Ps 103:8 that *the Lord is kind and compassionate*.

SI 5:10;
23:9 Above all, my brothers, do not swear by heaven or by the earth, or use any 12
Mt 5:34-37 oaths at all. If you mean 'yes', you must say 'yes'; if you mean 'no', say 'no'.
Otherwise you make yourselves liable to judgement.

If any one of you is in trouble, he should pray; if anyone is feeling happy, he 13
Tt 1:5+ should sing a psalm. •If one of you is ill, he should send for the elders 14
Mk 6:13 of the church, and they must anoint him with oil in the name of the Lord^d and
Ac 3:16+ pray over him. •The prayer of faith will save the sick man and the Lord will raise 15
Gn 18:16 him up again; and if he has committed any sins, he will be forgiven. •So confess 16
Ps 32 your sins to one another, and pray for one another, and this will cure you;^e the
Pr 28:13+ Si 4:26 heartfelt^f prayer of a good man works very powerfully. •Elijah was a human 17
1 Jn 1:8-10 Ex 32:11+ being like ourselves—he prayed hard for it not to rain, and no rain fell for
1 K 17:1; 18:1,42 three-and-a-half years; •then he prayed again and the sky gave rain and the earth 18
Lk 4:25 Rv 11:6 gave crops.

Mt 18:15
Ga 6:1 My brothers, if one of you strays away from the truth, and another brings 19
him back to it, •he may be sure^g that anyone who can bring back a sinner from 20
Pr 10:12
LP 4:8 the wrong way that he has taken will be saving a soul from death and *covering*
up a great number of sins.

5 a. Eschatologically the misfortunes of the rich will be apparent only at the Judgement. 5:7-9. We however are already living in the last days, cf. 2 Co 6: 2+.

b. Not a reference to Judgement day, but to the extreme violence to which, once, the innocent had been subjected, v. 6, while the rich were living at ease, v. 5.

c. 'rains', var. 'fruits'.

d. Om. 'of the Lord'. The tradition that these prayers and this anointing with oil in the name of the

Lord, and for the purpose of helping the sick and forgiving their sins, are the origin of the Church's 'sacrament of the sick' (or Holy Unction), was endorsed by the Council of Trent.

e. This mutual confession and prayer for each other, instead of being only recommendations to the sick, v. 15, are here urged on all Christians. Nothing special however may be deduced about sacramental confession.

f. Var. (Vulg.) 'assiduous'.

g. Var. 'you can be sure'.

'You have learnt how it was said: You must love your neighbour and hate your enemy.' •But I say this to you: love your enemies* and pray for those who persecute you;• in this way you will be sons of your Father in heaven, for he causes his sun to rise on bad men as well as good, and his rain to fall on honest and dishonest men alike. •For if you love those who love you, what right have you to claim any credit? Even the tax collectors* do as much, do they not? •And if you save your greetings for your brothers, are you doing anything exceptional? Even the pagans do as much, do they not? •You must therefore be perfect just as your heavenly Father is perfect.

Lk 19:2 + 4
Jm 1:4
1 P 1:16