

Wohin soll die Reise gehen?

¹³ Wohlan nun, die ihr sagt: Heute oder morgen wollen wir in die oder die Stadt gehen und wollen ein Jahr dort zubringen und Handel treiben und Gewinn machen –,
¹⁴ und wisst nicht, was morgen sein wird.

Was ist euer Leben? Dunst seid ihr, der eine kleine Zeit bleibt und dann verschwindet.

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Jakobus 4,13-15
(Luther 2017)

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another, 'Where is he going
abroad to the people who
the Greeks? • What does he mean
me and will not find me:
?'
est day of the festival,^o Jesus st
rsty, let him come to me!^p
e and drink • who believes in me
breast^a shall flow fountains of living water.^r
pirit which those who believed in him were to receive,^s
et^t because Jesus had not yet been glorified.
rigin of the Messiah
been listening said, 'Surely he must be the prophet,^u
Christ', but others said, 'Would the Christ be from
of Bethlehem?'^v • So the people could not agree about
iked to arrest him, but no one actually laid hands on
to the chief priests and Pharisees who said to them,^w
ht him?' • The police replied, 'There has never been
like him'. • 'So' the Pharisees answered 'you have been
e any of the authorities believed in him? Any of the
knows nothing about the Law—they are damned.'
—the same man who had come to Jesus earlier—said,^x
w does not allow us to pass judgement on a man without
discovering what he is about?' • To this they answered,^y
? Go into the matter, and see for yourself: prophets do



Jesus, the light
When Jesus spoke
'I am the light of life,
anyone who follows me
he will have the light of life.'
A discussion on the testimony of Jesus to himself
At this the Pharisees said to him, 'You are testifying o
your testimony is not valid'. • Jesus replied:
but my testimony is still valid,
because I know
where I came from and where I am going;
where you do not know
where I come from or where I am going.^c
You judge by human standards;^d
I judge no one,
m. Var. 'Pharisees and chief priests'. 'They and the
chief priests'. 'Chief priests and Pharisees'.
n. Christ, like God himself, must be sought while
there is still time to find him. But the Jews will let his
'time' slip by and instead of coming to them, salvation
will come to the pagans (the 'Greeks'). Cf. 12:20-21;
12:32+; 19:37+.
o. The day, the 7th or perhaps the 8th, celebrating
the end of the festival.
p. Om. 'to me'. Christ's invitation resembles that
of divine Wisdom, cf. 6:35+.
q. From Jesus himself, according to the oldest
tradition, though another has joined 'the man who
believes in me' with what follows, making the 'streams'
flow from the believer.
r. The background of the feast of Tabernacles, which
formed for rain, rites of these words, included
prayers for rain, Ex 17:1-7; cf. 1 Co 10:4, and
Mosaic water-miracle, Zc 14:8; Ezk 47:1f. Cf. Jn 4:1+.
readings from biblical passages foretelling lifegiving
water for Zion, which commemorated the
s. Var. 'where David was', 'of David', or 'where
he was'. Only Christ's intimates knew that he had
t. Add. 'where Christ's intimates knew that he had
been born in Bethlehem.
u. John: the author of this passage, 7:53-8:11, is not
John: the author of this passage, 7:53-8:11, is not
versions, Fathers) and found elsewhere in others
over, its style is that of the Synoptics and t
was possibly Luke, cf. Lk 21:38+. Nev
passage was accepted in the canon
ounds for regarding it as unhistoric
the gesture is doubtful
the N.T. of the
clearly alon
on 1