

I am  
with you  
and will

PROTECT

YOU.

Genesis 28:15

dust of the earth, and through them you will spread to the west and the east, to the north and the south. In you and your descendants all the families of the earth will find blessing.\* <sup>15</sup>I am with you and will protect you wherever you go, and bring you back to this land. I will never leave you until I have done what I promised you.\*

<sup>16</sup>When Jacob awoke from his sleep, he said, “Truly, the LORD is in this place and I did not know it!” <sup>17</sup>He was afraid and said: “How awesome this place is! This is nothing else but the house of God, the gateway to heaven!” <sup>18</sup>Early the next morning Jacob took the stone that he had put under his head, set it up as a sacred pillar,† and poured oil on top of it.\* <sup>19</sup>He named that place Bethel,† whereas the former name of the town had been Luz.\*

<sup>20</sup>Jacob then made this vow:† “If God will be with me and protect me on this journey I am making and give me food to eat and clothes to wear, <sup>21</sup>and I come back safely to my father’s house, the LORD will be my God. <sup>22</sup>This stone that I have set up as a sacred pillar will be the house of God. Of everything you give me, I will return a tenth part to you without fail.”

#### Arrival in Haran.†

**29** <sup>1\*</sup>After Jacob resumed his journey, he came to the land of the Kedemites. <sup>2</sup>Looking about, he saw a well in the open country, with three flocks of sheep huddled near it, for flocks were watered from that well. A large stone covered the mouth of the well.\* <sup>3</sup>When all the shepherds were assembled there they would roll the stone away from the mouth of the well and water the sheep. Then they

**28:18** *Sacred pillar*: in Hebrew, *masseba*, a stone which might vary in shape and size, set upright and usually intended for some religious purpose. The custom of erecting such sacred pillars in Palestine went back to its pre-Israelite period; but since their polytheistic associations were often retained, later Israelite religion forbade their erection (Lv 26:1; Dt 16:22) and ordered the destruction of those that were associated with other religions (Ex 34:13; Dt 12:3).

**28:19** *Bethel*: i.e., “house of God”; the reference is to the house of God in v. 17.

**28:20** *This vow*: knowing well that Esau’s murderous wrath stands between him and the possession of the land promised him, Jacob makes his vow very precise. He vows to make the God who appeared to him his own if the God guides him safely to Paddan-aram and back to this land.

**29:1–14** Jacob’s arrival in Haran. The sight of Rachel inspires Jacob to the superhuman feat of rolling back the enormous stone by himself. The scene evokes the meeting of Abraham’s steward and Jacob’s mother Rebekah at a well (24:11–27).

The verse begins the story of Jacob’s time in Mesopotamia (29:1–31:54), which is framed on either side by Jacob’s time in Canaan, 25:19–28:22 and 32:1–36:43. In these chapters, Jacob suffers Laban’s duplicity as Esau had to suffer his, though eventually Jacob outwits Laban and leaves Mesopotamia a wealthy man. An elaborate chiasmic (or envelope) structure shapes the diverse material: (A) Jacob’s arrival in Haran in 29:1–4; (B) contract with Laban in 29:15–20; (C) Laban’s deception of Jacob in 29:21–30; (D) the center, the birth of Jacob’s children in 29:31–30:24; (C) Jacob’s deception of Laban in 30:25–43; (B) dispute with Laban in 31:17–42; (A’) departure from Laban in 31:43–54. As the chiasm reverses, so do the fortunes of Laban and Jacob. *Kedemites*: see note on 25:6.

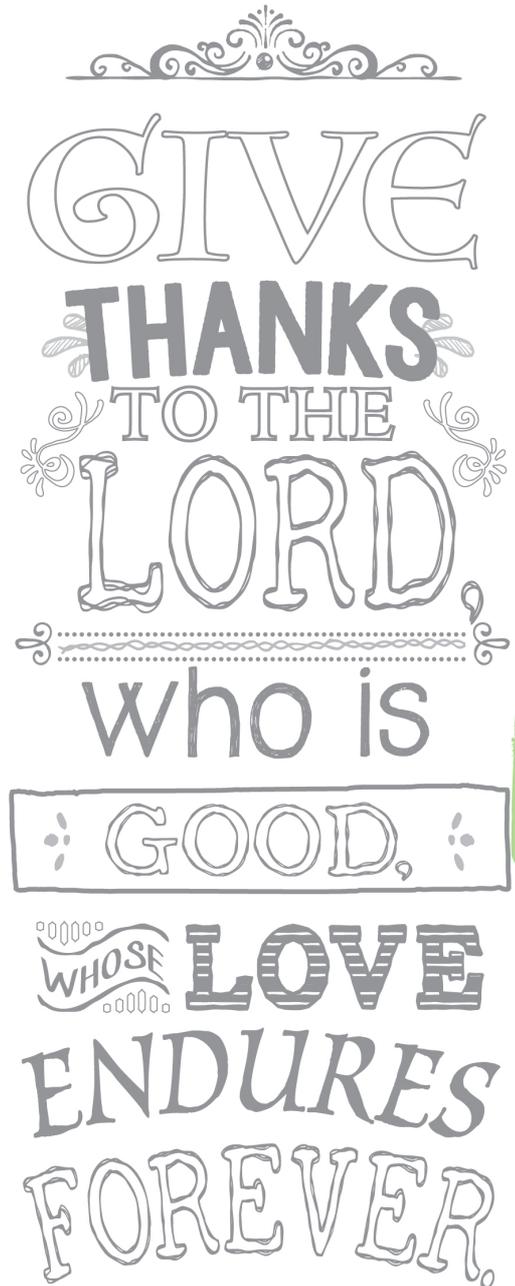
**28:14** Gn 12:3; 13:14–15; 15:5–6; 18:18; 22:17–18; 26:4; Dt 19:8; Sir 44:21.

**28:15** Gn 31:3. **28:18** Gn 31:13; 35:14–15. **28:19** Gn 35:6; 48:3; Jos 18:13; Jgs 1:23; Hos 12:5. **29:1** Wis 10:10. **29:2** Gn 24:11–12.

- 16 Which was made with Abraham,  
confirmed by oath to Isaac,  
17 And ratified as binding for Jacob,  
an everlasting covenant for Israel:  
18 “To you will I give the land of Canaan,  
your own allotted heritage.”  
19 When they were few in number,  
a handful, and strangers there,  
20 Wandering from nation to nation,  
from one kingdom to another,  
21 He let no one oppress them;  
for their sake he rebuked kings:  
22 “Do not touch my anointed,  
to my prophets do no harm.”  
23\* Sing to the LORD, all the earth,  
announce his salvation, day after day.  
24 Tell his glory among the nations;  
among all peoples, his wondrous deeds.  
25 For great is the LORD and highly to be praised;  
to be feared above all gods.  
26 For the gods of the nations all do nothing,  
but the LORD made the heavens.  
27 Splendor and majesty go before him;  
power and rejoicing are in his holy place.  
28 Give to the LORD, you families of nations,  
give to the LORD glory and might;  
29 Give to the LORD the glory due his name!  
Bring gifts, and come before him;  
bow down to the LORD, splendid in holiness.  
30 Tremble before him, all the earth;  
the world will surely stand fast, never to be  
moved.  
31 Let the heavens be glad and the earth rejoice;  
let them say among the nations: The LORD  
is king.  
32 Let the sea and what fills it resound;  
let the plains be joyful and all that is in them!  
33 Then let all the trees of the forest exult  
before the LORD, who comes,  
who comes to rule the earth.  
34\* Give thanks to the LORD, who is good,  
whose love endures forever;  
35 And say, “Save us, O God, our savior,  
gather us and deliver us from among the  
nations,  
That we may give thanks to your holy name  
and glory in praising you.”  
36 Blessed be the LORD, the God of Israel,  
from everlasting to everlasting!  
Let all the people say, Amen! Hallelujah.

37 Then David left Asaph and his brothers there be-  
fore the ark of the covenant of the LORD to minister  
before the ark regularly according to the daily ritual;

16:23–33 Ps 96:1–13. 16:34–36 Ps 106:1, 47–48.



1 Chronicles 16:34

THE  
LORD  
is my  
shepherd;  
THERE IS  
NOTHING  
I LACK.

PSALM 23:1



Psalms

6 Indeed, goodness and mercy† will pursue me  
all the days of my life;  
I will dwell in the house of the LORD\*  
for endless days.

PSALM 24†

The Glory of God in Procession to Zion

<sup>1</sup>A psalm of David.

I  
The earth is the LORD's and all it holds,\*  
the world and those who dwell in it.

2 For he founded it on the seas,  
established it over the rivers.\*

II

3 Who may go up the mountain of the LORD?\*

Who can stand in his holy place?  
4† "The clean of hand and pure of heart,  
who has not given his soul to useless things,  
what is vain.

5 He will receive blessings from the LORD,  
and justice from his saving God.

6 Such is the generation that seeks him,  
that seeks the face of the God of Jacob."

*Selah*

III

7 Lift up your heads, O gates;†  
be lifted, you ancient portals,  
that the king of glory may enter.\*

8 Who is this king of glory?  
The LORD, strong and mighty,  
the LORD, mighty in war.

9 Lift up your heads, O gates;  
rise up, you ancient portals,  
that the king of glory may enter.

10 Who is this king of glory?  
The LORD of hosts, he is the king of glory.

*Selah*

PSALM 25†

Confident Prayer for Forgiveness and Guidance

<sup>1</sup>Of David.

I

To you, O LORD, I lift up my soul,

† **23:6** *Goodness and mercy:* the blessings of God's covenant with Israel.

**Psalm 24** The Psalm apparently accompanied a ceremony of the entry of God (invisibly enthroned upon the ark), followed by the people, into the Temple. The Temple commemorated the creation of the world (Ps 24:1-2). The people had to affirm their fidelity before being admitted into the sanctuary (Ps 24:3-6; cf. Ps 15). A choir identifies the approaching God and invites the very Temple gates to bow down in obeisance (Ps 24:7-10).

**24:4-5** Lit., "the one whose hands are clean." The singular is used for the entire class of worshippers.

**24:7, 9** *Lift up your heads, O gates . . . you ancient portals:* the literal meaning would involve disassembly of the gates, since the portcullis (a gate that moves up and down) was unknown in the ancient world. Extra-biblical parallels might also suggest a full personification of the circle of gate towers: they are like a council of elders, bowed down and anxious, awaiting the return of the army and the great warrior gone to battle.

**Psalm 25** A lament. Each verse begins with a successive letter of the

**23:6** Ps 27:4. **24:1** Ps 50:12; 89:12; Dt 10:14; 1 Cor 10:26. **24:2** Ps 136:6; Is 42:5. **24:3** Ps 15:1. **24:7** Ps 118:19-20.



Proverbs 3:5



Proverbs

- 13 From those who have left the straight paths to walk in the ways of darkness,
- 14 Who delight in doing evil and celebrate perversity;
- 15 Whose ways are crooked, whose paths are devious;
- 16† Saving you from a stranger, from a foreign woman with her smooth words,\*
- 17 One who forsakes the companion of her youth and forgets the covenant of her God;
- 18 For her path sinks down to death, and her footsteps lead to the shades.†\*
- 19 None who enter there come back, or gain the paths of life.
- 20 Thus you may walk in the way of the good, and keep to the paths of the just.
- 21† For the upright will dwell in the land,\* people of integrity will remain in it;
- 22 But the wicked will be cut off from the land, the faithless will be rooted out of it.

Confidence in God Leads to Prosperity†

- 3 1 My son, do not forget† my teaching, take to heart my commands;
- 2 For many days, and years of life,\* and peace, will they bring you.
- 3 Do not let love and fidelity forsake you;

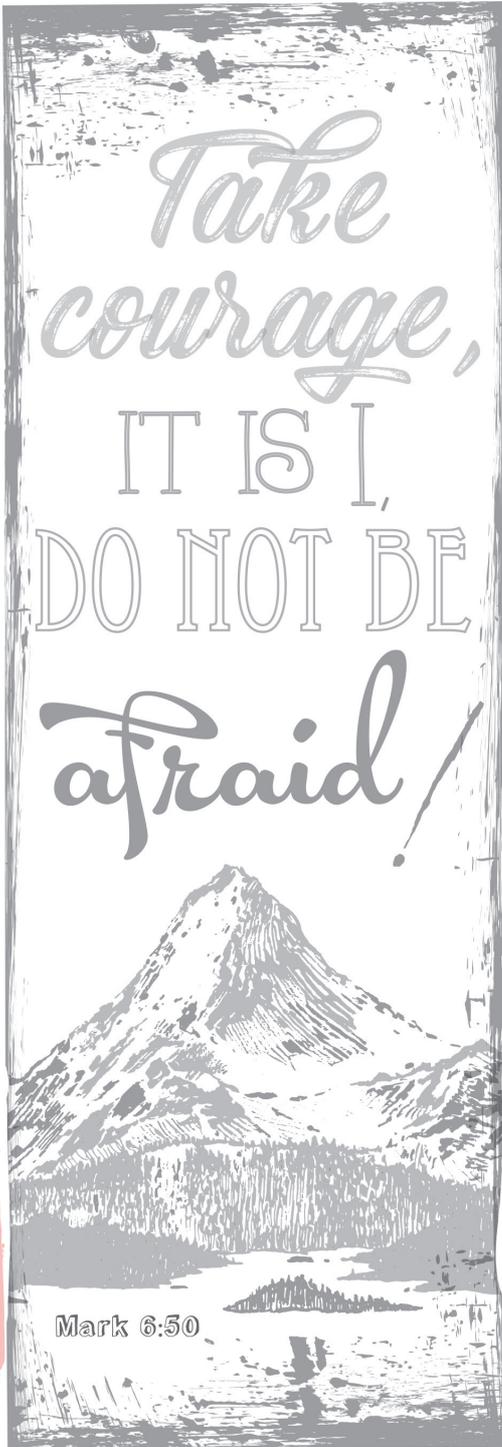
2:16–19 A second obstacle and counter-figure to Wisdom, personified as an attractive woman, is the “stranger,” or “foreigner,” from outside the territory or kinship group, hence inappropriate as a marriage partner. In Proverbs she comes to be identified with Woman Folly, whose deceitful words promise life but lead to death. Woman Folly appears also in chap. 5, 6:20–35, chap. 7 and 9:13–18. *Covenant*: refers to the vow uttered with divine sanction at the woman’s previous marriage, as the parallel verse suggests. She is already married and relations with her would be adulterous. 2:18 *Shades*: the inhabitants of Sheol.

2:21–22 Verses 21–22 echo the ending of Wisdom’s speech in 1:32–33, in which refusing Wisdom’s invitation meant death and obedience to her meant life. The same set of ideas is found in Ps 37 (especially vv. 3, 9, 11, 22, 29, 34, and 38): to live on (or inherit) the land and to be uprooted from the land are expressions of divine recompense.

3:1–12 The instruction consists of a series of six four-line exhortations in which the second line of each exhortation mentions a reward or benefit. In the first five exhortations, the teacher promises a reward: long life, a good name, divine protection, health, abundant crops. The last exhortation, vv. 11–12, departs from the command-reward scheme, implying that being a disciple of the Lord does not guarantee unalloyed bliss: one must allow God freedom to “reprove” or educate. The process of education is like that described in chap. 2: the father first invites his son (or disciple) to memorize his teaching (v. 1), then to enter upon a relationship of trust with him (v. 3), and finally to place his trust in God, who takes up the parental task of education (v. 5). Education begun by the parent is brought to full completion by God.

3:1 *Do not forget*: this word and several others in the section such as “teaching,” “commands,” “years of life,” and the custom of affixing written teaching to one’s body, occur also in Deuteronomy. This vocabulary suggests that Proverbs and Deuteronomy have a common origin in the scribal class of Jerusalem. This section (and vv. 21–34) subtly elaborates Dt 6:5–9, “You shall love the Lord with all your heart (v. 5) . . . Take to heart these words (v. 1) . . . Recite them when you are at home and when you are away (v. 23) . . . when you lie down (v. 24) . . . Bind them (v. 3) on your arm as a sign and let them be a pendant on your forehead” (v. 21).

2:16 Prv 5:3, 20; 6:24; 7:5; 22:14. 2:18 Prv 5:5; 7:27. 2:21 Prv 10:7, 30; Jb 18:17; Ps 21:9–13; 37:22, 28. 3:2 Prv 4:10; 9:11; 10:27.



leaving and many came to know about it. They hastened there on foot from all the towns and arrived at the place before them.

#### The Feeding of the Five Thousand.

<sup>34</sup>When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things. <sup>35</sup>†By now it was already late and his disciples approached him and said, “This is a deserted place and it is already very late. <sup>36</sup>Dismiss them so that they can go to the surrounding farms and villages and buy themselves something to eat.” <sup>37</sup>He said to them in reply, “Give them some food yourselves.” But they said to him, “Are we to buy two hundred days’ wages worth of food and give it to them to eat?” <sup>38</sup>He asked them, “How many loaves do you have? Go and see.” And when they had found out they said, “Five loaves and two fish.” <sup>39</sup>So he gave orders to have them sit down in groups on the green grass. <sup>40</sup>†The people took their places in rows by hundreds and by fifties. <sup>41</sup>Then, taking the five loaves and the two fish and looking up to heaven, he said the blessing, broke the loaves, and gave them to [his] disciples to set before the people; he also divided the two fish among them all.† <sup>42</sup>They all ate and were satisfied. <sup>43</sup>And they picked up twelve wicker baskets full of fragments and what was left of the fish. <sup>44</sup>Those who ate [of the loaves] were five thousand men.

#### The Walking on the Water.†

<sup>45</sup>Then he made his disciples get into the boat\* and precede him to the other side toward Bethsaida,† while he dismissed the crowd. <sup>46</sup>†And when he had taken leave of them, he went off to the mountain to pray. <sup>47</sup>When it was evening, the boat was far out on the sea and he was alone on shore. <sup>48</sup>Then he saw that they were tossed about

**6:35–44** See note on Mt 14:13–21. Compare this section with Mk 8:1–9. The various accounts of the multiplication of loaves and fishes, two each in Mark and in Matthew and one each in Luke and in John, indicate the wide interest of the early church in their eucharistic gatherings; see, e.g., Mk 6:41; 8:6; 14:22; and recall also the sign of bread in Ex 16; Dt 8:3–16; Ps 78:24–25; 105:40; Wis 16:20–21.

**6:40** *The people . . . in rows by hundreds and by fifties:* reminiscent of the groupings of Israelites encamped in the desert (Ex 18:21–25) and of the wilderness tradition of the prophets depicting the transformation of the wasteland into pastures where the true shepherd feeds his flock (Ez 34:25–26) and makes his people beneficiaries of messianic grace.

**6:41** On the language of this verse as eucharistic (cf. Mk 14:22), see notes on Mt 14:19, 20. Jesus observed the Jewish table ritual of blessing God before partaking of food.

**6:45–52** See note on Mt 14:22–33.

**6:45** *To the other side toward Bethsaida:* a village at the northeastern shore of the Sea of Galilee.

**6:46** *He went off to the mountain to pray:* see Mk 1:35–38. In Jn 6:15 Jesus withdrew to evade any involvement in the false messianic hopes of the multitude.

**6:45–51** Mt 14:22–32; Jn 6:15–21.

sound, then your whole body is filled with light, but when it is bad, then your body is in darkness.

<sup>35</sup>Take care, then, that the light in you not become darkness. <sup>36</sup>If your whole body is full of light, and no part of it is in darkness, then it will be as full of light as a lamp illuminating you with its brightness.\*

#### Denunciation of the Pharisees and Scholars of the Law.†

<sup>37\*</sup> After he had spoken, a Pharisee invited him to dine at his home. He entered and reclined at table to eat.\* <sup>38</sup>The Pharisee was amazed to see that he did not observe the prescribed washing before the meal.\* <sup>39</sup>The Lord said to him, “Oh you Pharisees!\* Although you cleanse the outside of the cup and the dish, inside you are filled with plunder and evil. <sup>40</sup>You fools! Did not the maker of the outside also make the inside? <sup>41</sup>But as to what is within, give alms, and behold, everything will be clean for you. <sup>42</sup>Woe to you Pharisees! You pay tithes of mint and of rue and of every garden herb, but you pay no attention to judgment and to love for God. These you should have done, without overlooking the others.\* <sup>43</sup>Woe to you Pharisees! You love the seat of honor in synagogues and greetings in market-places.\* <sup>44</sup>Woe to you! You are like unseen graves† over which people unknowingly walk.”\*

<sup>45</sup>Then one of the scholars of the law† said to him in reply, “Teacher, by saying this you are insulting us too.”\* <sup>46</sup>And he said, “Woe also to you scholars of the law! You impose on people burdens hard to carry, but you yourselves do not lift one finger to touch them. <sup>47</sup>Woe to you! You build the memorials of the prophets whom your ancestors killed. <sup>48</sup>Consequently, you bear witness and give consent to the deeds of your ancestors, for they killed them and you do the building. <sup>49</sup>\*Therefore, the wisdom of God said, ‘I will send to them prophets and apostles;† some of them they will kill and persecute’ <sup>50</sup>in order that this generation might be charged with the blood of all the prophets shed since the

† **11:37–54** This denunciation of the Pharisees (Lk 11:39–44) and the scholars of the law (Lk 11:45–52) is set by Luke in the context of Jesus’ dining at the home of a Pharisee. Controversies with or reprimands of Pharisees are regularly set by Luke within the context of Jesus’ eating with Pharisees (see Lk 5:29–39; 7:36–50; 14:1–24). A different compilation of similar sayings is found in Mt 23 (see also notes there).

**11:44** *Unseen graves*: contact with the dead or with human bones or graves (see Nm 19:16) brought ritual impurity. Jesus presents the Pharisees as those who insidiously lead others astray through their seeming attention to the law.

**11:45** *Scholars of the law*: see note on Lk 10:25.

**11:49** *I will send to them prophets and apostles*: Jesus connects the mission of the church (apostles) with the mission of the Old Testament prophets who often suffered the rebuke of their contemporaries.

**11:37–54** 20:45–47; Mt 23:1–36; Mk 12:38–40. **11:37** 7:36; 14:1. **11:38** Mt 15:2; Mk 7:2–5. **11:39–41** Mt 23:25–26. **11:42** Lv 27:30; Mt 23:23. **11:43** 20:46; Mt 23:6; Mk 12:38–39. **11:44** Mt 23:27. **11:45** Mt 23:4. **11:47–48** Mt 23:29–32. **11:49–51** Mt 23:34–36.



HAVE NO  
*anxiety*  
 AT ALL ...  
 MAKE YOUR  
*requests*  
 KNOWN TO  
*God.*  
 Philippians 4:6

have learned, in whatever situation I find myself, to be self-sufficient.\* <sup>12</sup>I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. <sup>13</sup>I have the strength for everything through him who empowers me.\* <sup>14</sup>Still, it was kind of you to share in my distress.

<sup>15</sup>You Philippians indeed know that at the beginning of the gospel,† when I left Macedonia, not a single church shared with me in an account of giving and receiving, except you alone. <sup>16</sup>For even when I was at Thessalonica you sent me something for my needs, not only once but more than once. <sup>17</sup>It is not that I am eager for the gift; rather, I am eager for the profit that accrues to your account. <sup>18</sup>I have received full payment and I abound. I am very well supplied because of what I received from you through Epaphroditus, “a fragrant aroma,” an acceptable sacrifice,† pleasing to God.\* <sup>19</sup>My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus.\* <sup>20</sup>To our God and Father, glory forever and ever. Amen.\*

### VIII. Farewell†

<sup>21</sup>Give my greetings to every holy one in Christ Jesus. The brothers who are with me send you their greetings; <sup>22</sup>\*all the holy ones send you their greetings, especially those of Caesar’s household.† <sup>23</sup>The grace of the Lord Jesus Christ be with your spirit.

† **4:15** *The beginning of the gospel*: it was at Philippi that Paul first preached Christ in Europe, going on from there to Thessalonica and Berea (Acts 16:9–17:14).

**4:18** *Aroma . . . sacrifice*: Old Testament cultic language (cf. Gn 8:21; Ex 29:18, 25, 41; Lv 1:9, 13; Ez 20:41) applied to the Philippians’ gift; cf. Eph 5:2; 2 Cor 2:14–16.

**4:21–23** On the usual greetings at the conclusion of a letter, see note on 1 Cor 16:19–24. Inclusion of greetings from *all the holy ones* in the place from which Paul writes would involve even the Christians of Phil 1:14–18 who had their differences with Paul.

**4:22** *Those of Caesar’s household*: minor officials or even slaves and freedmen, found in Ephesus or Rome, among other places.

**4:11–12** 1 Cor 4:11; 2 Cor 6:10; 11:27 / 2 Cor 12:9–10. **4:13** Col 1:29; 2 Tm 4:17. **4:18** Gn 8:21; Ex 29:18; Eph 5:2; Heb 13:16. **4:19** 1 Thes 3:11, 13. **4:20** Rom 16:27; Eph 5:20. **4:22** 1:13.



HE

IS ABLE

to help

those who  
are being

Tested.

Hebrews 2:18



Exaltation Through Abasement.†

<sup>5</sup>For it was not to angels that he subjected the world to come, of which we are speaking. <sup>6</sup>Instead, someone has testified somewhere:

“What is man that you are mindful of him,  
or the son of man that you care for him?\*

<sup>7</sup> You made him for a little while lower than the angels;

you crowned him with glory and honor,

<sup>8</sup> subjecting all things under his feet.”

In “subjecting” all things [to him], he left nothing not “subject to him.” Yet at present we do not see “all things subject to him,”\* <sup>9</sup>but we do see Jesus “crowned with glory and honor” because he suffered death, he who “for a little while” was made “lower than the angels,” that by the grace of God he might taste death for everyone.\*

<sup>10</sup>For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering.\* <sup>11</sup>He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them “brothers,” <sup>12</sup>saying:

† **2:5–18** The humanity and the suffering of Jesus do not constitute a valid reason for relinquishing the Christian faith. Ps 8:6–7 is also applied to Jesus in 1 Cor 15:27; Eph 1:22; and probably 1 Pt 3:22. This christological interpretation, therefore, probably reflects a common early Christian tradition, which may have originated in the expression *the son of man* (Heb 2:6). The psalm contrasts God’s greatness with man’s relative insignificance but also stresses the superiority of man to the rest of creation, of which he is lord. Hebrews applies this christologically: Jesus lived a truly human existence, *lower than the angels*, in the days of his earthly life, particularly in his suffering and death; now, *crowned with glory and honor*, he is raised above all creation. The author considers all things as already *subject to him* because of his exaltation (Heb 2:8–9), though we do not see this yet. The reference to Jesus as *leader* (Heb 2:10) sounds the first note of an important leitmotif in Hebrews: the journey of the people of God to the sabbath rest (Heb 4:9), the heavenly sanctuary, following Jesus, their “forerunner” (Heb 6:20). It was fitting that God should make him *perfect through suffering*, consecrated by obedient suffering. Because he is perfected as high priest, Jesus is then able to consecrate his people (Heb 2:11); access to God is made possible by each of these two consecrations. If Jesus is able to help human beings, it is because he has become one of us; we are his “brothers.” The author then cites three Old Testament texts as proofs of this unity between ourselves and the Son. Ps 22:23 is interpreted so as to make Jesus the singer of this lament, which ends with joyful praise of the Lord in the assembly of “brothers.” The other two texts are from Is 8:17, 18. The first of these seems intended to display in Jesus an example of the trust in God that his followers should emulate. The second curiously calls these followers “children”; probably this is to be understood to mean children of Adam, but the point is our solidarity with Jesus. By sharing human nature, including the ban of death, Jesus broke the power of the devil over death (Heb 2:14); the author shares the view of Hellenistic Judaism that death was not intended by God and that it had been introduced into the world by the devil. The *fear of death* (Heb 2:15) is a religious fear based on the false conception that death marks the end of a person’s relations with God (cf. Ps 115:17–18; Is 38:18). Jesus deliberately allied himself with the *descendants of Abraham* (Heb 2:16) in order to be a *merciful and faithful high priest*. This is the first appearance of the central theme of Hebrews, Jesus the great high priest expiating the *sins of the people* (Heb 2:17), as one who experienced the same tests as they (Heb 2:18).

2:6 Ps 8:5–7. 2:8 Mt 28:18; 1 Cor 15:25–28; Eph 1:20–23; Phil 3:21; 1 Pt 3:22. 2:9 Phil 2:6–11. 2:10 12:2; Is 53:4 / Rom 11:36; 1 Cor 8:6.

Cast all your  
WORRIES UPON

HIM

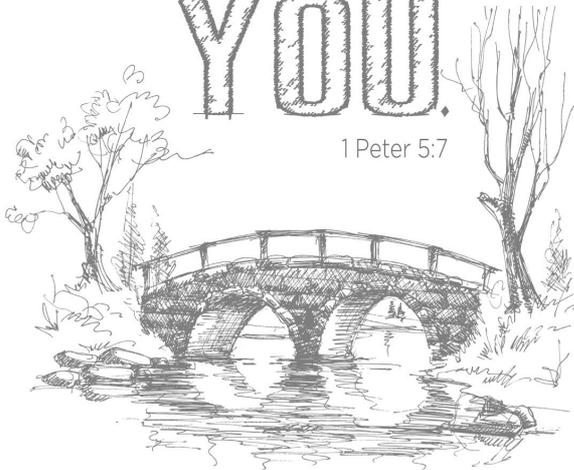
BECAUSE

HE

cares for

YOU.

1 Peter 5:7



that you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice exultantly.\* <sup>14</sup>If you are insulted for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you.\* <sup>15</sup>But let no one among you be made to suffer as a murderer, a thief, an evildoer, or as an intriguer. <sup>16</sup>But whoever is made to suffer as a Christian should not be ashamed but glorify God because of the name. <sup>17</sup>For it is time for the judgment to begin with the household of God; if it begins with us, how will it end for those who fail to obey the gospel of God?\*

<sup>18</sup> "And if the righteous one is barely saved, where will the godless and the sinner appear?\*"

<sup>19</sup>As a result, those who suffer in accord with God's will hand their souls over to a faithful creator as they do good.

#### Advice to Presbyters.†

**5** <sup>1</sup>So I exhort the presbyters† among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. <sup>2</sup>Tend the flock of God in your midst, [overseeing] not by constraint but willingly, as God would have it, not for shameful profit but eagerly.\* <sup>3</sup>Do not lord it over those assigned to you, but be examples to the flock. <sup>4</sup>\*And when the chief Shepherd is revealed, you will receive the unfading crown of glory.†

#### Advice to the Community.†

<sup>5</sup>Likewise, you younger members,† be subject to the presbyters. And all of you, clothe yourselves with humility in your dealings with one another, for:

"God opposes the proud  
but bestows favor on the humble."\*

<sup>6</sup>So humble yourselves under the mighty hand of God, that he may exalt you in due time.\* <sup>7</sup>Cast all your worries upon him because he cares for you.\*

<sup>8</sup>Be sober and vigilant. Your opponent the devil

† **5:1-4** In imitation of Christ, the chief shepherd, those entrusted with a pastoral office are to tend the flock by their care and example.

**5:1 Presbyters:** the officially appointed leaders and teachers of the Christian community (cf. 1 Tm 5:17-18; Ti 1:5-8; Jas 5:14).

**5:4** See note on 1 Pt 2:25.

**5:5-11** The community is to be subject to the presbyters and to show humility toward one another and trust in God's love and care (1 Pt 5:5-7). With sobriety, alertness, and steadfast faith they must resist the evil one; their sufferings are shared with Christians everywhere (1 Pt 5:8-9). They will be strengthened and called to eternal glory (1 Pt 5:10-11).

**5:5 Younger members:** this may be a designation for office-holders of lesser rank.

**4:13** Rom 5:3-5; 8:17; 2 Tm 2:12. **4:14** Acts 5:41 / Is 11:2. **4:17** Lk 23:31; 2 Thes 1:8. **4:18** Prv 11:31 LXX. **5:2** Acts 20:28; Ti 1:7. **5:4** Wis 5:15-16; 1 Cor 9:25; 2 Tm 4:8; Jas 1:12. **5:5** Prv 3:34. **5:6** Jb 22:29; Jas 4:10. **5:7** Ps 55:23; Mt 6:25-33; Lk 12:22-31; Phil 4:6.