in the previous sentence) **giveth the more  
grace** (the more and greater, for this longing and jealous desire): **wherefore he  
saith** (the Spirit, again: for it is the same  
Spirit who is implanted in us that speaks  
in Scripture), **God** (*the Lord*, in the Septuagint: and the same variation is found  
where the words are again cited in 1 Pet.  
v. 5) **is set against the proud, but giveth  
grace to the lowly** (see Rom. xii. 16. This  
is a proof that the ambitious and restless  
after worldly honours and riches, are God’s  
enemies, whereas the humble and lowly  
the objects of His gifts of ever-increasing  
grace. The inference follows in the  
pe of *solemn exhortation*).

**7–10.]**  
**Submit yourselves therefore to God** (addressed mainly to the proud—the “*adulteresses*” above; but also to all): **but resist  
the devil** (the *ruler of this world*), **and he  
shall flee** (better than the A. V. ‘*will flee*,’  
which is merely am assurance as from” man  
to man : this is a divine promise) **from you:  
draw near to God, and He will draw near**  
(here better ‘*wilt:*’ in speaking of the  
divine dealings, positive declarations are  
better softened: see John xvi. 23, A. V.  
Not that this is always observed: see Rev.  
vii. 17, A. V.). But it is only the pure in  
heart aud hand that can approach God:  
therefore—**Purify your hands** (the hands  
being the external organs of action, and  
becoming polluted by the act, as e. g. by  
blood in the act of murder: see Isa. i. 15,  
lix. 3: 1 Tim. ii. 8. And, for both the  
particulars here mentioned, Ps. xxiv. 4),  
**ye sinners: and make chaste your hearts**  
(in allusion to the figure of “*adultery*”  
above), **ye double-minded** (ye whose affections are divided between God and the  
world. The Apostle is addressing not two  
classes of persons, but one and the same:  
the *sinners* are *double-minded*).

**9.]** This cannot be done without *true and  
earnest repentance*, leading them through  
*deep sorrow*. **Be wretched** (in your minds,  
from a sense of your sinfulness. That such  
feeling will have its outward demonstrations  
is evident: but this word itself does not  
allude to them), **and mourn and weep** (here  
again, the exhortation does not regard outward things, as a mourning habit, or the  
like. These may follow on that which is  
here commanded, but are not the thing  
itself): **let your laughter be turned into  
mourning** (now he speaks rather of outward  
manifestations), **and your joy into humiliation** (literally, casting down of the eyes:  
hence shame or humiliation, which produces such downcast looks. These latter  
are more said of the inner states of mind).

**10.]** *Conclusion of the exhortation:* the  
true way to exaltation, through humility.  
**Be humbled before the Lord** (Matt. xxiii.  
12, and 1 Pet. v. 6: but “*under the hand  
of God*” there is not an equivalent to **in  
the sight of**, or, **before the Lord** here.  
The latter gives more the realization in the  
soul of the presence of God, as drawing  
near to Him in humility: that, the subjection to Him in recognition of His providence and His judgments. **the Lord,**  
not Christ, but the Father: see on ch. i.  
7), **and He shall exalt you** (both here and  
hereafter: by His grace and counsel here  
to the hidden glory of His waiting children,  
and by His fruition and presence hereafter  
to the ineffable glory of His manifested  
children; **in due time,** as 1 Pet. v. 6. Compare Luke i. 52; Job v. 11; Ezek. xxi. 26).