from the string or band attached to a  
garment to tie it with)**: because** (reason  
why you should gird on humility) **God**(the citation agrees verbatim with James  
iv. 6) **opposeth Himself to the proud** (this  
was a common saying even among the  
heathen moralists)**, but giveth grace to  
the humble** (here in a subjective sense, the  
lowly-minded, those who by their humility  
are low).

**6.] Humble yourselves therefore** (the same spirit as before continues  
through this and the following verses: the  
*care* or *anxiety* here, and the *sufferings*,  
ver. 9, keeping in mind their persecutions  
and anxieties, as also does “*the strong  
hand,*” see below) **under the strong hand  
of God** (on the expression, see Exod. iii. 19.  
The strong hand of God is laid on the  
afflicted and suffering, and it is for them  
to acknowledge it in lowliness of mind),  
**that He may exalt you** (the Apostle refers  
to the often repeated saying of our Lord,  
Matt. xxiii, 13, Luke xiv. 11, xviii. 14.  
The same is also found in the Old Test.  
Ps. xviii. 27; Prov. xxix. 23) **in [the] time  
[appointed]** (this humility implies patience,  
waiting God’s time. The *time* need not  
necessarily be understood as Bengel of the  
end: it is more general: see “*in his times,*”  
1 Tim. vi. 15):

**7.]** **casting** (once for  
all, by an act which includes the life)  
**all your anxiety** (‘the whole of;’ not,  
every anxiety as it arises: for none will  
arise if this transference has been effectually  
made. This again is an Old Test. citation,  
Ps. lv. 22. The expression shews that  
the anxiety was not a possible, but a present one; that the exhortation is addressed  
to men under sufferings. As to the word  
*anxiety*, we may remark, that it is the  
same root as that used in Matt. vi. 22,  
and signifies care by which the spirit is  
*divided*, part for God, part for unbelief;  
which is in fact an exalting self against  
Him) **upon Him, because** (seeing that:  
the justifying reason) **He careth** (this is  
not the same, nor a like word to that rendered *anxiety* above: and however much  
the run of the words to which we are accustomed is marred by the change, the  
two should in rendering be kept carefully  
distinct) **for** (about) **you**.

**8, 9.]** *Other necessary exhortations  
under* *their afflictions*; and now with  
reference to the great spiritual adversary,  
as before to God and their own hearts.  
(“Lest,” says an old gloss, “we should  
abuse, in the direction of our security, that  
consolation, that God careth for us, the Apostle forewarns us of the snares of Satan.”)

**8.] Be sober** (see chap. iv. 7, and  
Luke xxi, 34, 36. This sobriety of mind,  
as opposed to intoxication with anxieties  
of this life, is necessary to the *firm resistance:* only he who is sober stands firm),  
**be watchful** (can it be that Peter thought  
of his Lord’s “*Were ye thus unable to  
watch with me one hour*” on the fatal  
night when he denied Him?)**: your adversary** (the omission of any casual particle makes the appeal livelier and more  
forcible, leaving the obvious connexion to  
be filled up by the reader) **the devil as a  
roaring lion** (“the devil is compared to a  
lion hungry and roaring for impatience of  
his hunger, because he insatiably seeks our  
destruction, and no prey satisfies him.”  
Gerhard) **walketh about** (compare Job i. 7,  
ii. 2)**, seeking whom to devour** (namely, by  
assimilating to himself through commission