3—9. 1 PETER. 827   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 one {0 another, and be beeause °God resisteth the proud, osamesiv.o,   
 clothed with humility: for and Pgiveth grace to the humble. ptaiviis.   
 Goi resisteth the proud, 64 Jumble yourselves therefore under 4 James v.10.   
 and giveth grace to the the mighty hand of God, that he   
 humble. © Humble your- may exalt you in due time: 7 cast- Fs Zexvil 5,   
 selves therefore under the ing all your anxiety upon him, Mattie.   
 mighty hand of God, that   
 he may exalt you in due   
 time: Teasting all your beeause he careth for you. 85 Be F   
 care upon hims for he sober, be vigilant; + tyour adver- \* %, 1   
 careth for you. % Besober,   
 be vigilant ; because your   
 adversary the devil, as a walketh about, secking whom he fs»   
 roaring lion, walketh about, may devour: 9" whom resist sted- , #4   
 seeking whom he may de- Bhi   
 vour: whom resist sted- 34   
 WEph. vi. James iv.7.   
   
 from the string or band attached to a same root as that used in Matt. vi. 22,   
 garment to tic it with): becanse (reason and signifies care by which the spirit is   
 why you should gird on humility) God divided, part for God, part for unbelief ;   
 (the citation agrees verbatim with James which is in fact an exalting self against   
 iv. 6) opposeth Himself to the proud (this Him) upon Him, because (seeing that :   
 was a common saying even among the the justifying reason) He careth (this is   
 heathen moralists), but giveth grace to not the same, nor a like word to that ren-   
 the humble (here ina subjective sense, the dered anziety above: and however much   
 lowly-minded, those who by their humility the run of the words to which we are ac-   
 are low). 6] Humble yourselves theré- cnstomed is marred by the change, the   
 fore (the same spirit as before continues two should in rendering be kept carefully   
 through this and the following verses : the distinct) for (abont) you,   
 care or anziely here, and the sufferings, 8,9.] Other necessary exhortations   
 ver. 9, keeping in mind their persecutions under ‘their qflictions ; “and now with   
 and anxieties, as also does “the strong reference to the great spiritual adversary,   
 hand,” sce below) under the strong hand as before to God and their own hearts.   
 of God (on the expression, see Exod. iii. (“Lest,” says an old gloss, “we should   
 The strong hand of God is laid on the abuse, in the direction of our security, that   
 afflicted and suffering, and it is for them consolation, that God eareth for ns, Apos-   
 to acknowledge it in lowliness of mind), tle forewarns us of the snares of Satan.”)   
 that He may exalt you (the Apostle refers 8.] Be sober (see chap. iv. 7, and   
 to the often repeated saying of our Lord, Luke xxi, 34, 36. This sobriety of mind,   
 Matt. xxiii, 13, Luke xiv. 11, xviii. 14. as opposed to intoxication with anxicties   
 also found in the Old Test. of this life, necessary to the firm resist-   
 75 Prov. xxix. 23) in [the] time ance: only he who is sober stands firm),   
 >] (this humility implies patience, be watchful (can it be that Peter thought   
 waiting God’s time. The time need not of his Lord’s “ Were ye thus unable to   
 necessarily be understood as Bengel of the watch with me one hour” on the fatal   
 itis more general : sec “in his times,” night when he denied Him ?): your ad-   
 1 Tim. vi. 15): 7.] casting (once for versary (the omission of any casual par-   
 all, by an act which includes the life) ticle makes the appeal livelier and more   
 all your anxiety (‘the whole of ;’ not, forcible, leaving the obvious connexion to   
 every anxiety as it arises: for none will be filled up by the reader) the devil as a   
 arise if transference has been effvetually roaring lion (“the devil is compared to a   
 made. This again is an Old Test. citation, lion hungry and roaring for impatience of   
 Vs, lv. 22. The expression shews that his hunger, because he insatiably seeks our   
 the anxiety was not a possible, but a pre- destruction, and no prey satisfies hint.”   
 sent one; that the exhortation is addressd Gerhard) walketh about (compare Job i.7,   
 to men under sufferings. As to the word ii, seeking whom to devour (namely, by   
 anaiety, we may remark, that it is the assimilating to himself through commission