to the next verse: humility being  
essential both to true gentleness of love and  
to true patience under injuries): {9} **not giving  
back** (in deeds) **evil for evil** [to others,]  
**or reproach for reproach** (in words): **nay  
rather on the contrary, blessing** (others.  
The word *blessing,* in A. V., is liable to be,  
and generally is, mistaken for the substantive “*a blessing:*” whereas it is the participle, as in our text): **because to this end**  
(viz. that which follows) **ye were called** (by  
God), **that ye might inherit blessing** (it is  
not in order to inherit a blessing that we  
must bless; but because our portion is,  
blessing: and the reasoning is much as in  
Eph. iv. 32, “*forgiving one another, as  
God also in Christ forgave you*”).

**10–12.] {10}** **For** (*the above exhortations  
are impressed by a citation* from Ps. xxxiv.  
13–17. That the citation cannot apply directly  
to the last written words, is plain, by  
their necessarily referring to the future life,  
whereas the blessings promised in the Psalm  
as necessarily refer to the present. So that  
we must connect the citation mainly with  
the participle, “*blessing them;*” and if we  
take in the intermediate clause, it must be  
only secondarily, as connecting, generally,  
blessing with blessing) **he who desireth to  
love life** (the difficulties of the citation can  
hardly be brought before the English reader,  
I have discussed them in my Greek Test.),  
**and to see** (reff.) **good days, let him refrain**  
(the Psalm proceeds in the second person,  
“*Refrain thy*”…) **his tongue** (first come  
the sins of the tongue, then those of the conduct) **from evil, and lips that they never  
speak** (referring to single occasions, or better  
perhaps, to the whole life considered as one  
fact) **deceit** (i.e. speak one thing and mean  
another): {11} **moreover** (brings up a new particular, belonging to a different sphere of  
conduct) **let him turn away from** (in act,  
that is) **evil, and do good; let him seek  
peace, and pursue it** (because it is not  
always to be found, and when not immediately found, may require diligent pursuit: compare Heb. xii. 14, and St. Paul’s  
command, Rom. xii. 18, The ancient  
gloss is good: “let him search for peace as  
a thing hidden, and pursue it as a thing  
fugitive”).

**12.]** *The citation continued, and a reason given for the foregoing  
conditions of prosperity.* **Because tho  
Oye of the Lord** (Jehovah) **are** (directed in  
a favourable sense,for good) **upon righteous  
men, and His ears** (inclined) **unto their  
supplication: but the face of the Lord is**  
(directed, in an unfavourable sense,—for  
wrath) **upon men doing evil things.**

**13–CHAP. IV. 6.]** *Exhortation to right  
behaviour towards the world in persecutions which come upon them for righteousness’ sake* (13–17): and that *by the example of Christ* (18–22), *whose suffering  
in the flesh,* *and* by *consequence whose  
purity and freedom from sin they are to  
imitate* (iv. 1–6).

**13.]** **And** (connected with what preceded: seeing that  
God takes such care for the righteous, and  
that the result of that care will be a life  
worthy to be loved, and good days) **who is**