**unfeigned brotherly love** (love of Christians  
towards one another), **love one another  
from the heart earnestly** (the **heart** is  
the seat of the affections: let the love  
come straight and pure from thence, not  
short of it, from any secondary purpose as  
its origin. **Intently** would exactly give the  
sense of the adverb: with the energies on  
the stretch) :

**23.]** *Ground of the exhortation*, carried  
up further than the act of *purifying* above,  
to the state of the new life of which that  
was an act; even to the beginning of that  
new life in their regeneration by the divine  
word. And the begetting cause of this  
new birth being God’s living and imperishable word, from that fact come in  
new considerations, enforcing that pure love  
which belongs not to a transitory and  
shifting, but to an eternal and abiding  
state. **Being born again, not of** (out of,  
as origin) **corruptible seed, but incorruptible, by means of** (not “*out of,*” this  
time. The word of God is not the begetting principle itself, but only that by  
which the principle works: as it were the  
grain which is the vehicle of the mysterious germinating power. We are not  
regenerated *out of,* but *through,* or *by  
means of,* the word, But on the other  
hand, the word itself is no mere perishing  
vehicle; no mere sacramental symbol, lost  
in the using: but it lives by and with  
the divine principle of life which it conveys  
and expands, and abides for ever. The  
*power* of origination rests in God Himself, the Father, who begat us of his own  
will: the *means* of instrumentality move  
on and abide for ever) **the word of God,  
living and abiding** (that the two participles belong to *the word,* not *to God,*  
is decisively shewn by the sequel, where  
the abiding nature, not of God, but of  
the word of God, is set forth).

**24.] Because** (Scripture proof that the word  
of God lives and abides, while all human  
instruments of birth, being flesh, pass  
away) **all flesh is as** (*as* is not found in  
the Old Test. text) **grass, and all glory of  
it** (whatever blooms up from the flesh, as  
the flower from the grass) **as flower of  
grass. The grass was dried up** (the past  
tense; the fact being related as in a tale;  
so in James i. 11), **and the flower** [thereof]  
**fell away: but the word of the Lord** (in  
the Septuagint version, as in the Hebrew,  
*of our God:* changed here probably on  
account of the application which follows)  
**remaineth for ever. And** (literally, **but**:  
it applies what has gone before: the contrast being between the general truth and  
the particular identification) **this (word**  
here spoken of) **is the word which was  
preached to you** (literally, **which was  
evangelized unto you;** i.e. which was  
preached to you in the declaration of the  
Gospel. The logical inference to be  
drawn is,—“and consequently the word  
preached to you is imperishable and eternal, and demands of you that you earnestly  
and intently follow up that new life which  
by it has been implanted in you.” Hence  
the connexion of ch. iii. 1–3).

**CHAP. II.]**

**1—10.]** *Exhortations to*