798 1 PETER. I. 23—25.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 ckom. xi. Spirit unto unfeigned ‘love of the unto unfeigned love of the   
 hee ae love one another from the brethren, see that ye love   
 in’ ae “+ heart earnestly: % 4 being born one another with a pure   
 in is again, not of corruptible cet, but of heart fervently: \* being   
 incorruptible, \* by the word of God, born again, not of cor-   
 ee which liveth and abidetht. \*\* For ruptible seed, but of in-   
 fall flesh is as grass, and all the corruptible, by the word   
 glory of man as the flower of grass. of God, which liveth and   
 The grass withered, and the flower abideth for ever. 24 For   
 aigrotiet thereof fell away : 2 but € the word all flesh is as grass, and   
 all the glory of man as the   
 |flower of grass. The grass   
 of the Lord abideth for ever. » And thereof falleth away: flower   
 ry », this is the word which by the gospel the word of the Lord en-   
 dureth for ever. And this   
 . was preached unto you, is the word which by the   
 Il. 1 Wherefore having \* laid gospel is preached unto   
 jou.   
 Heb. IL. \ Wherefore laying   
 ‘Jamies ch. iv.2,   
 unfeigned brotherly love (love of Christians will: the means of instrumentality move   
 towards one another), love one another on and abide for ever) the word of God,   
 from the heart earnestly (the heart is living and abiding (that the two par-   
 the seat of the affections: let the love ticiples belong to the word, not to God,   
 come straight and pure from thence, not is decisively shewn by the sequel, where   
 short of it, from any secondary purpose as the abiding nature, not of God, but of   
 its origin. Intently would exactly give the the word of God, is set forth).   
 sense of the adverb: with the energies on Because (Scripture proof that the word   
 the stretch) : of God lives and abides, while all human   
 23.] Ground of the exhortation, carried instruments of birth, being flesh, pass   
 up farther than theact of purifying above, away) all flesh is as (as is not found in   
 to the state of the new life of which that the Old Test. text) grass, and all glory of   
 was an act; even to the beginning of that it (whatever blooms up from the flesh, as   
 new life in regeneration by the divine the flower from the grass) as flower of   
 word. And the begetting cause of this grass, The grass was dried up (the past   
 new birth being God’s living and im- tenses the fact being related as in a tale;   
 perishable word, from that fact come in so in James i. 11), the flower [thereof }   
 new considerations, enforcing that pure love fell away: but the word of the Lord (in   
 which belongs not to a transitory and the Septuagint version, as in the Hebrew,   
 shifting, but to an eternal and abiding of our God: changed here probably on   
 state. Being born again, not of (out of, account of the application which follows)   
 as origin) corruptible seed, but incor- remaineth for ever. And (literally, :   
 ruptible, by means of (not “out of,” this it applies what has gone before: the con-   
 time. The word of God is not the be- trast being between the general truth and   
 getting principle itself, but only that by the particular identification) this (word   
 which the principle works : as it were the here spoken of) is the word which was   
 grain which is the vebicle of the mys- preached to you (literally, which was   
 terious germinating power. We are not evangelized unto you; i.e. which was   
 regenerated out gf, but through, or by preached to you in the declaration of the   
 means of, the word, But on the other Gospel. The logical inference to be   
 hand, the word itself is no mere perishing drawn is,— and consequently the word   
 vehicle; no mere saeramental symbol, lost preached to you is imperishable and eter-   
 in the using: but it lives by and with nal, aud demands of you that you earnestly   
 the divine principle of life it conveys and intently follow up that new life which   
 and expands, and abides for ever. The by it has been implanted in you.” Hence   
 ‘power of origination rests God Him- the counexion of ch. ii,   
 self, the Father, who begat us of his own Cuav. I, 1—10.] Exhortations to nou-