by which the body of Christians was represented.   
For the Romanist and Socinian  
distortions of this verse, curiously running  
into one, see note in my Greck Test. It  
may conduce to a right estimate of the  
doctrines of men and churches, and put  
younger Scripture students on their guard,  
to see the concurrent habits and tendencies   
of interpreters apparently so opposite.  
When Pilate and Herod are friends, we  
know what work is in hand. But as a  
conclusion, I will quote the clear and faithful   
exposition of a greater and better man:  
“What do we know? that we have passed  
from death into life. Whence have we  
this knowledge? because we love the brethren.   
Let no one interrogate a man: let  
every one have recourse to his own heart:  
if he find there brotherly love, he may be  
sure that he has passed from death into  
life. He stands already on the right hand:  
let it not trouble him that as yet his glory  
is hidden; when the Lord shall come, then  
shall he appear in glory. For he is growing,   
but as yet in winter: the root grows,  
but the branches are as it were dried up:  
within is the sap which grows, within are  
the leaves of trees, within are fruits, but  
they wait for summer”); **he that loveth  
not** (there is this time no qualifying object,   
as *“his brother:”* the absence of love  
from the character is the sign spoken of),  
**abideth in death** (as before, *“in the death:”*  
in that realm of death, in which all men  
are by nature. Here again the absence of  
love is not the reason, why he remains in  
death; but the sign of his so remaining,  
The *“passing over”* has not passed upon  
him. The words have no reference to *future*  
death, any further than as he who is and  
abides in death can but end in death: we  
may notice that he docs not say, he who  
loveth not shall come into death, as if he  
were speaking concerning eternal punishment,   
awaiting sinners in the future: but  
he says, *“he who loveth not abideth in  
death.”* Bede).

**15.**] **Every one that  
hateth his brother is a manslayer** (in these  
words, (1) *“he that loveth not,”* which  
preceded, is taken up by **every one that  
hateth**: shewing that the two are identical:   
the living spirit of man being incapable   
of a state of indifference: that he  
who has banished brotherly love has in fact  
abandoned himself to the rule of the opposite state.   
In the ethical depth of the  
Apostle’s view, love and hate, like light  
and darkness, life and death, necessarily  
succeed, as well as necessarily exclude, one  
another. He who has not the one of necessity  
has the other in each case. (2) he  
who hates his brother is stated to be a  
*manslayer*. The example given, ver. 12,  
shewed the true and normal result of hate:  
and again in the Apostle’s ethical depth of  
view, as in our Lord's own [ Matt. v. 21 ff,  
27 fi.], he who falls under a state, falls  
under the normal results of that state carried   
out to its issue. If a hater be not a  
murderer, the reason does not lie in his  
hate, but in his *lack* *of* hate. “Whom we  
hate, we wish destroyed,” says Calvin.  
Some would make a *manslayer* mean, a  
destroyer of *his own* soul. But this, as  
well as the view that it is the murder of  
his brother’s *soul* which is intended, by  
provoking him to anger and discord,—errs  
by pressing the reference to the example of  
Cain above. Some again would interpret  
it by a reference to John viii. 44, understood   
as pointing to the ruin of Adam by  
the Tempter. But as Düsterdieck remarks,   
far rather should we say that this  
passage throws back a light on that passage,  
and makes it likely that the case of  
Cain, and not that of Adam, is *there* referred to);   
**and ye know that every manslayer hath not** (is   
without the possession  
of) **eternal life abiding in him** (**ye know**,  
viz. by your own knowledge of what is  
patent and axiomatic in itself. We must  
not fall into the error of referring the saying   
to the *future lot* of the murderer: it  
regards his present state, and is another  
way of saying that he *“abideth in death,”*ver. 14. Eternal life, which abides in  
God’s children, which is the living growth  
of the seed of God in them, is evidenced by  
love: if the very crown and issue of hate,  
homicide, be present, it is utterly impossible