890 1 JOHN. III.   
 AUTHORIZED VERSION REVISED.   
 Fite beer °He that loveth not + abideth in AUTHORIZED VERSION,   
 toate   
 not his Brother abideth   
 tn our death. 154Every one that hateth in death. 8 Whosoever   
 his brother is a murderer: and ye hateth his brother is @   
 know that © no murderer hath eternal murderer : and ye know   
 that no murderer hath   
 life abiding in him. = 7 eternal life abiding in him.   
 Rom. v8. 16 Herein |is sereby perceive we the   
 Eph. v.2,25. v.91,   
   
 by which the body of Christians was repre- hateth: shewing that the two are iden-   
 sented. For the Romanist and Socinian tical : the living of man being inea-   
 distortions of this verse, curiously running pable of a state of indifference: that he   
 into one, sce note in my Greck Test. It who has banished brotherly love has in fact   
 may conduce to a right estimate of the abandoned himself to the rule of the oppo-   
 doctrines of men and churches, and put site state. In the ethical depth of the   
 younger Scripture stndents on their guard, Apostle’s view, love and hate, like light   
 to see the concurrent habits and tenden- and darkness, life and death, necessarily   
 cies of interpreters apparently so opposite. suecced, as well as necessarily exclude, one   
 When Pilate and Herod are friends, we cries Gro ome Ge ea cm.   
 know what work is in hand. But as a cessity has the other in each case. (2) ho   
 conclusion, I will quote the clear and faith- who hates his brother is stated to be a   
 ful exposition of a greater and better man: manslayer. The example given, ver. 12,   
 “What do we know? that we have passed shewed the true and normal result of hate:   
 from death into life. Whence have we and again in the Apostle’s ethical depth of   
 this knowledge? because we love the bre- view, as in our Lord's own [ Matt. v. 21 ff,   
 thren. Let no one interrogate a man : let 27 fi.], he who falls under a state, falls   
 every one have recourse to his own heart : under the normal results of that state ear-   
 if he find there brotherly love, he may be ried out to its issue, If a hater be not a   
 sure that he has passed from death into iurderer, the reason does not lie in his   
 life. He stands already on the right hand: hate, but in his Zack of hate. “Whom we   
 let it not trouble him that as yet his glory hate, we wish destroyed,” says Calvin.   
 is hidden ; when the Lord shall eome, then Some would make a manslayer mean, a   
 shall he appear in glory. For he is grow. destroyer of his own soul. But this, as   
 ing, but as yet in winter: the root grows, well as the view that it is the murder of   
 but the branches are as it were dried up: his brother’s sow! which is intended, by   
 within is the sap which grows, within are provoking him to anger and discord,—errs   
 the leaves of trees, within are fruits, but by pressing the reference to the example of   
 they wait for summer”); he that loveth Cain above. Some again would interpret   
 not (there is this time no qualifying ob- it hy a reference to Jobn viii. 44, under.   
 ject, as “his brother :” the absence of love stood as pointing to the rnin of Adam by   
 from the character is the sign spoken of), the Tempter. But as Diisterdieck re-   
 abideth in death (as before, the death :” marks, far rather should we say that this   
 in that realm of death, in which all men passage throws back a light on that pas-   
 are by nature. Here again the absence of ‘and makes it likely that the case of   
 love is not the reason, why he remains in Cain, and not that of Adam, is there re-   
 death; but the sign of his so remaining, ferred to); and ye know that every man-   
 The “passing over” has not passed upon slayer hath not (is without the possession   
 him. The words have no reference to future of) eternal life abiding in him (ye know,   
 death, any further than as he who is and viz. by your own knowledge of what is   
 abides in death can but end in death: we patent and axiomatic in itself. We must   
 may notice that he docs not say, he who not fall into the error of referring the say-   
 loveth not shall come into death, as if he ing to the future lot of the murderer: it   
 were speaking concerning eternal punish- regards his present state, and is another   
 ment, awaiting sinners in the future: but way of saying that he “abideth in death,”   
 he says, “ke who loveth not abideth in ver. 14." Eternal life, which abides in   
 death.” Bede). 15.] Every one that God’s children, which is the living growth   
 hateth his brother is a manslayer (in these of the seed of God in them, is evidenced by   
 words, (1) “he that loveth not,” which love: if very crown and issue of hate,   
 preceded, is taken up by every one that homicide, be present, it is utterly impossiv