874 1 JOHN. WI,   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 oyohn s.48. the Holy One, and ° know all things.   
 211 have not written unto you be- ye have an unction from   
 Bais, the Holy One, and ye know   
 vert. all things, I have not   
   
 40 xvii. 6 f, i.12, James i, 27]. And so they as Christians possessed, and the very   
 again on the other side, they who remain posession of which, not the contrary, was   
 at last exclnded from eternal life, thus is reason for thus writing to them. ‘This   
 excluded not only by God’s decree but by reminiscence carries at the same time with   
 their own evil choice and will, ‘The words it the force of an exhortation, as so many   
 cited above, Jolm vi. 63, were spoken by of the ideal statements on Christian per-   
 our Lord with direct reference to the fection in our Epistle. What they have in   
 traitor Judas: but on the other hand St. the ideal depth of their Christian life, that   
 John gives notices of the ethical develop- they ought to have in living and working   
 ment of Judas, which leave no doubt that iy. And (the copnlative conjunction   
 his depravity went hand in hand with here denotes only the passage toa new par-   
 God’s judgment on him. Judas was covet- ticular, without dis tinctly its ad-   
 ous: his heart was inclined to mammon: ve relation to the last) ye (expressed   
 hence he understood not the love of Mary in the original as emphatic: sce above)   
 when she anointed Jesus with her precious have an anointing (the word signifies pro-   
 ointment: he grudged his Lord this token perly the oil or ointment with which the   
 of love: he could not abide with Christ, anointing takes place, not the act itself of   
 because he shut his heart throngh greed, anointing. For this we have in English   
 throngh love of the world, against the love no word adequate to the necessity of the   
 of Christ: for the knowledge of the Lord, passage: “nnguent” is the nearest ap-   
 faith in Him, fellowship with Him, are all proach, but is still inadequate. On the   
 summed up in Love. ‘Thus we see that in meaning, see below) from the Holy One   
 the rejection, as in the acceptance of eter- (viz. from Christ, the righteous One of onr   
 nal life, the two factors, God’s will and ver. 1, the pure of ch. iii. 3, holy   
 man’s will, are to be regarded in their One of Acts iii. 14, holy One of God of   
 ethical connexion only. In order to that John vi. 69: see also Rev. iii. 18), where   
 knowledge of God, which is eternal life, the Laodicean church is counselled to   
 man must be faugkt of God [John vi. 45]: buy of Christ, “eye-salve to anoint thine   
 Dut man must also learn of God. And the eyes that thou mayest see”), and know   
 more St. John sets forth the essential na- all things (or, according to another read-   
 ture of this knowledge of God and Jesus ing of some old MSS., “ye all know   
 Christ as ethical, the more does he recog- [this].” But this seems not so appropriate   
 nize, in putting forward God’s will in the fo the context. ‘The full and perfect know-   
 matter, man’s will also, Christ is the Sa- ledge of Christian truth is the ideal com-   
 viour of the whole world, ch. ii. 2, iv. pletion of those who have this anointing.   
 But in the personal appropriation of this ‘This of course must not he understood as   
 universal salvation, not all really it to actually predicated of these readers: but   
 themselves,—and many, who have taken the expression explains itself as referring   
 it, fall away again, because they do not to all things needful for right action in the   
 keep the grace given, do not abide in matter under consideration: all things that   
 Christ, do not walk in the light. This belong to this matter. Some understand,   
 last is by no means denied by St. John all things necessary to Christian life and   
 when he says, “If they had been of us, they godliness, But now the question recurs,   
 sould have remained with The words What is this and what leads the   
 set forth an ideal similar to that in ch. ii, Apostle to use this peculiar here ?   
 5, iii.9, As in no one of those places The reply to the latter is probably,   
 can the Apostle possibly mean, that a true as Bengel, “that. it is introduced by the   
 believer, one really of God, has per- sound und derivation of the words Christ   
 fect love to God and cannot sin [for what and antichrist which he has justbeen using.”   
 then would ch. ii, 1 mean ?],—so neither Christ is the anointed one, Christos: the   
 here can he mean that whoever once in- anointing itself being ckrisma. ‘The Apos-   
 wardly and truly belongs to the commu- tle sets his readers, as anointed of (od,   
 nion of believers cannot by any possibility over aguinst the antichrists, the enemies   
 full from it). of the anointed of God. Then as to the