*Ghost.* For “Christ received the Holy  
Ghost without measure (John ii. 34) : on  
Him the Holy Ghost abode (i. 33) : *God  
anointed Him with the Holy Ghost* (Acts  
x. 38). Christ baptizeth with the Holy  
Ghost (John i. 38): He sends the Holy  
Ghost, who takes of His and shews it to  
believers (John xv. 26, xvi. 14, Acts ii.  
33). And seeing that the Son hath all  
which the Father hath, the Father is said  
to send forth the Spirit of His Son into the  
hearts of His children (Gal. iv. 6: compare  
Eph. iii. 16, Phil.i.19, 2 Cor. iii. 17ff.), and  
this, at the prayer, in the name, through  
the mediation, of the Son (John xiv. 16,  
xvi. 7 f.): the Father anoints believers by  
giving them His Spirit (2 Cor. i. 21 f.), as  
He has anointed the Son with the Holy  
Ghost. And hence the Spirit, which we  
have received, is the token that we are in  
the Father (ch. iii. 24), and in the Son (ii.  
27), that we are children of God (Rom. viii.  
14 ff., Gal. iv. 6). The Holy Ghost teaches  
the faithful the truth and keeps them in  
that truth, in the knowledge of which  
have eternal life, having thereby the  
Father and the Son.” Düsterdieck. This  
anointing, by virtue of which they are  
Christ's and the Father’s, and without  
which a man is none of Christ’s (Rom. viii.  
14, 9), in respect of which they are  
*Christs*, or anointed ones, the *antichrists*  
attack in its very root, and would rob  
them of, thereby severing them from the  
Son and from the Father: from light  
and truth and life. And this very anointing  
is the means and weapon’ whereby  
they must be detected and resisted).

**21.] I did not write to you** (it may  
refer either to what has immediately preceded,  
or to the whole Epistle: here probably  
to the immediately preceding) **because  
ye know not the truth, but because  
ye know it, and because no lie is of the  
truth** (i.e. coupling the fact of your knowledge  
of the truth with the fact that no lie  
is of the truth, I wrote to supply the link  
between these two, to point out to you  
the lie and the liar, that you might at once  
act on that your knowledge of the truth,  
and not listen to them that deceive you).

**22.]** **Who is the liar** (the question  
passes from the abstract, *the lie*, to the  
concrete, *the liar*, the utterer of the lie.  
Who is he that is guilty of the lie? The  
Apostle proceeds to identify this utterer of  
the *lie* of which he has just spoken. We  
have a similar question in ch. v. 4, 5:  
where after describing the victory that  
overcometh the world, he rejoins, *Who is  
he that conquereth the world,* &c., as here.  
Some have neglected the article altogether;  
so the A. V.; others have given it merely  
the force of pointing out a liar remarkable  
above others. But there ean be little  
doubt that it refers, as above, to the preceding  
*lie*), **but** (literally, “if not”) **he  
that denieth that Jesus is the Christ  
(**literally, “*denieth* [to the effect] *that  
Jesus is not the Christ*”)**? This** (the  
*liar* just described) **is the antichrist** (on  
the personal interpretation, see above, ver.  
18. **the antichrist** is obviously here used  
not as predicating the one person in whom  
the character shall be finally and centrally  
realized, but as setting forth identity of  
character with him, and participation in the  
same development of the antichristian principle.  
Something of the kind must be  
understood, whichever way antichrist be  
taken, collective or personal), **who denieth  
the Father and the Son** (it is implied  
then, that the denying Jesus to be the  
Christ, is equivalent to denying the Pather  
and the Son. And this the Apostle carefully  
asserts in the next verse).

**23.) Every one that denieth the Son,  
neither hath he the Father** (not only  
hath he denied the Son, but he cannot  
hold, possess, the Father): **he that confesseth**