

2:22b. At first glance, there is no difficulty with the first statement. Here is. If we take the ὅτι clause as indirect discourse, then John is saying, "Who is the liar but he who makes the following denial, 'Jesus is the Messiah.'"

2:22c. One key to John's statements about the antichrist rests on article with ὁ ἀντίχριστος here. It is the article of previous reference, as seen in v. 18 (Sketch §3). The one, awaited antichrist is, in some sense, who currently deny that Jesus is the incarnate Messiah.

2:22d. Notice that ὁ ἀρνούμενος<sup>18</sup> is in apposition to ὁ ἀντίχριστος, a heretical theology.

### I John 2:23

2:23a. The adjective πᾶς<sup>19</sup> is employed in a different word order (independent than most attributive adjectives). Normally, an attributive adjective or ὁ δούλος ὁ ἀγαθός ("the good slave" for both; cf. Primer §12.5). For other adjectives would be the predicate word order, is the attributive word order. The reason is that ὁ πᾶς δούλος changes the adjective "slave"; see Primer §12.5; BAGD, pp. 631–33.

2:23b. Normally, οὐδέ is found with another form of οὐ meaning "nor" (cf. BDF §445). Here the first negative in series with οὐδέ ἀρνούμενος. The meaning is something like this: "Everyone who does not confess the Father." That ἀρνούμενος can be rendered "to not profess" is clear as an antonym of ἀπολογέομαι here.

### I John 2:24

2:24a. ὅτι is clearly used for emphasis in order to highlight the others of v. 19, etc. "But you (in contrast to them), what you have in you."

2:24b. For now parse all three forms of μένω in v. 24.<sup>20</sup>

<sup>18</sup>ἀρνούμενος P D Ptc m n sg. This is one of the few deponent contract verbs. ἀρνούμενος, πᾶς, πᾶσα, πᾶν m n sg.

<sup>19</sup>μένετε—μένω P A Impv. 3 sg (cf. Primer §23.2); μένη—μένετε—μένω F A I 2 pl (cf. Primer §§18.2, 4).

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