§ uJ FOR WIIAT READERS WRITTEN. [irropuctios.   
   
 address is in the Greek to “eclecté Kyria aud her children:” “thy   
 children” ‘are mentioned in ver. 4: Kyria in the vocative occurs ver. 5:   
 “the children of thine elect sister” are mentioned as sending greeting,   
 ver. 13.   
 3° On these data the following doubts arise. Is it an individual lady   
 who is addressed ? And ifso, is either of the two words a proper name,   
 Eclecté or Kyria, and which ? Or is it a church, thus called figura-   
 tively 2. And if so, is it some particular body of Christians, or the   
 Church universal ? .   
 4. These questions were variously answered even in ancient times.   
 The Scholiast says, ‘Either to a church, or to some woman ruling her   
 house spiritually by the evangelic commandments.” We have also   
 in CEcumenius and Theophylact, as a comment on the last verse of   
 the Epistle, “Some maintain on this account that the Epistle is written   
 not to a woman, but to a church: which matter we do not wish to   
 dispute.” The individual hypothesis has been held in its various   
 forms by numerous Commentators: there is a tradition that she was   
 named Drusia or Drusiana: and a conjecture that she was Martha the   
 sister of Lazarus and Mary. Another conjecture has been, that she   
 was Mary, the mother of our Lord.   
 5. On the other hand, the ecclesiastical hypothesis has been held by   
 Jerome, taking the words as meaning the whole Christian church:—   
 so also apparently Clement of Alexandria, as cited above, ch. v. § i.   
 par. 5: “Some wish on this account to prove that the Epistle was not   
 written to a woman, but to a church.” Some have carried conjecture   
 so far as to designate the particular church addressed: e. g., Serrarius,   
 supposing the Caius of the third Epistle to have belonged to this   
 church, and that it consequently was at Corinth: Whiston, arguing   
 for Philadelphia: Whitby, for Jerusalem, as being the Lady, the mother   
 of all churches: Augusti, for the same, as being founded by our Lord   
 Himself.   
 6. In now proceeding to examine these various opinions, I have   
 maintained in the corresponding place in the Prolegomena to my Greek   
 Test., that no argument can fairly be founded on grammatical con-   
 siderations, which suit one hypothesis as well as the other.   
 7. In weighing the probability of cither hypothesis, the following   
 considerations are of importance. It would seem, as I have remarked   
 in my note on ver. 13, as if the salutation there rather favoured the idea   
 of a church being addressed, because we have no mention there of the   
 elect sister herself, but only of her children. But then we must set   
 against this the fact, that in the process of the Epistle itself, the Ayria   
 (lady) herself does distinctly appear and is personally addressed. It   
 would be, to say the least, strange, to address the whole church in the   
 one case, and not to send greeting from the whole church in the other.   
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