INTRODUCTION. ] 2& 3 JOHN. [oH. xx.   
   
   
 8. Again, would it have been likely that the salutation should have   
 run, “The children of thy elect sister greet thee,” if the Kyria had been   
 a mere abstraction? Does not this personal address, as well as that   
 in ver. 5, “And now I beseech thee, Kyria,” imply personal reality of   
 existence ?   
 9, Let us, again, compare the address of this Epistle with that of the   
 third, confessedly by the same Writer. The one runs, “ The elder [to   
 Gaius the beloved], whom I love in the truth.” The other, “ The elder   
 [to eclecté Kyria and her children], whom I love in the truth.” Can   
 any one persuade us that the well-known simplicity of St. John’s   
 character and style would allow him thus to write these two addresses,   
 word for word the same, and not to have in the words enclosed in   
 brackets a like reference to existing persons in both cases ?   
 10. Besides, as Liicke has well observed, we are not justified in thus   
 attributing to St. John a mystic and unaccountable mode of expression,   
 not found in any other writer of the apostolic age, nor indeed even in   
 the apocryphal writings which followed it.   
 11. St. Peter’s expression, “ She that is elected with you in Babylon,”   
 1 Pet. v. 13, even if understood of a church, which I have questioned in   
 my note at the place, would not justify a like interpretation of “ Kyria”   
 here: though in the use of “elect” the passages are closely connected.   
 Ifa person be addressed here, it is highly probable that we must under-   
 stand a person there also: if a church be conceded to be addressed   
 there, we have still the strange and unaccountable “Kyria” to deal with   
 here’.   
 12. On all these grounds I believe that an individual and not a   
 church is addressed. And if so, first, is either of the words “ Kelecté” or   
 “ Kyria” a proper name? We may safely answer this in the affirmative,   
 for a reason deduced from the construction in the Greek.   
 13. Then if so, which of the two words is the proper name? Here   
 again there can be little doubt, if we compare “ Eclecté Kyria” with   
 “thy sister who is Eclecté.” Both sisters were elect: but both had not   
 the same name. Hence it would appear, that Eelecté is not the name,   
 but an epithet. And if so, then Kyrta is the name, and ought perhaps   
 to be substituted for the rendering ‘Jady” in the notes. The name is   
 elsewhere found. We have an inscription mentioning “ Phenippus and   
 his wife Kyria,” and other examples of its occurrence.   
 14. This Kyria then appears to have been a Christian matron gene-   
 rally known and beloved among the brethren, having children, some of   
 whom the Apostle had found (at a previous visit to her?) walking in   
   
   
   
   
   
   
   
   
   
   
   
 9 It appears certain that Clem.-Alex. must have confused the two pascages in his   
 memory, when he stated (see above, § i. par. 4) that this Epistle was written “to a   
 certain Babylonian lady, Electa by name.”   
 298