

Second John

Purpose: warn readers about certain traveling teachers who were deceivers and false. Not only were the readers not to follow these false teachers, they were not to welcome them. Welcoming these false teachers would be the equivalent of sharing in their wicked work.

Then, the readers are told to love each other.

It is possible that the reason 2 and 3 John were preserved in the text of Scripture is that they were part of a package of documents from John that were sent together at the same time. In this scenario:

1. 3 John is a recommendation letter TO GAIUS commending DEMETRIUS THE CARRIER of the package of letters FROM JOHN.
2. 2 John would have been a letter READ ALOUD TO GAIUS and his CHURCH.
3. 1 John would have been a written sermon, not a letter, sent from John to exhort the church of Gaius and other local churches.

There is a parallel between 3 John and 2 John.

Both letters include words of encouragement followed by words of warning about false teachers.

1. 2 John
 - a. Verses 4-6 – John expresses his joy that believers are walking in the truth they have had since the beginning.
 - b. Verses 7-11 – John warns of false teachers traveling through the area. The church is told to:
 - i. Avoid their teaching
 - ii. Do not welcome the false teachers
 - iii. Do not support the false teachers
2. 3 John
 - a. Verses 3-8 – John commends Gaius for walking in the truth, helping others walk in the truth and for supporting the teaching brothers
 - b. Verses 9-10 – John condemns Diotrephes for:
 - i. Rejecting John's doctrine
 - ii. Gossiping about John
 - iii. Refusing to welcome John's teachers
 - iv. Preventing others from assisting John's traveling teachers

3 John names the false teacher: Diotrephes.

2 John identifies the doctrine of the false teachers: Not confessing the coming of Jesus Christ in flesh

2 John 1 – “The elder to the elect lady and her children, whom I love in truth, and not only I, but also all who know the truth,”

3588 [e]	4245 [e]	1588 [e]	2959 [e]	2532 [e]	3588 [e]	5043 [e]	846 [e]	3739 [e]	1473 [e]	25 [e]
Ho	presbyteros	Eklektē	kyria	kai	tois	teknois	autēs	hous	egō	agapō
1	Ὁ πρεσβύτερος ,	Ἐκλεκτῇ	κυρίᾳ	καὶ	τοῖς	τέκνοις	αὐτῆς ,	οὓς	ἐγὼ	ἀγαπῶ
The	elder	To [the] elect	lady	and	the	children	of her	whom	I	love
Art-NMS	Adj-NMS	Adj-DFS	N-DFS	Conj	Art-DNP	N-DNP	PPro-GF3S	RelPro-AMP	PPro-N1S	V-PIA-1S

1722 [e]	225 [e]	2532 [e]	3756 [e]	1473 [e]	3441 [e]	235 [e]	2532 [e]	3956 [e]	3588 [e]	1097 [e]	3588 [e]
en	alētheia	kai	ouk	egō	monos	alla	kai	pantes	hoi	egnōkotes	tēn
ἐν	ἀληθείᾳ ,	καὶ	οὐκ	ἐγὼ	μόνος ,	ἀλλὰ	καὶ	πάντες	οἱ	ἐγνωκότες	τὴν
in	truth	and	not	I	only	but	also	all	those	having known	the
Prep	N-DFS	Conj	Adv	PPro-N1S	Adj-NMS	Conj	Conj	Adj-NMP	Art-NMP	V-RPA-NMP	Art-AFS

225 [e]

alētheian

ἀλήθειαν —

truth

N-AFS

1. The elder is John

- a. “Elder” is *presbuteros* and was used to refer to pastoral leaders of local churches. The title *presbuteros* is used in:
 - i. Acts 11:30 around 45 AD of church leaders
 - ii. Acts 14:23 appoint elders in the churches during their first missionary trip in 46-47 AD
 - iii. Acts 15:2, 4, 6, 22, 23; 16:4 in 48 AD there are elders (some who were Apostles) oversaw the Jerusalem Council in 49 AD
 - iv. Acts 20:17 Paul addressed the elders (who were the pastors and church leaders) in Ephesus in 57 AD
 - v. Acts 21:18 James is the head elder in Jerusalem when Paul visits with the financial gift. James is called an apostle in Gal. 1:19.
 - vi. The title “elder” or *presbuteros* had been used in Asia for over 40 years by the time John writes
 - vii. Peter calls himself a “fellow elder” in 1 Peter 5:1 when he writes into the area of Pontus, Galatia, Cappadocia and Bithynia.
 - viii. There is no reason to think that John, the Apostle, would not refer to himself as an elder and it is clear the term would not be confusing to the people of Ephesus or Asia.
 - ix. First John does not name an author. Possibly because 2 and 3 John were written to people who knew John, but 1 John was to be circulated to all the churches.

2. This letter does begin with the typical opening for a first century letter

3. “the chosen lady” – *eklekte kyria* -

- a. *Eklekte* – means “select”, “favorite”, “chosen out”, “elect”, “choice”
- b. *Kuria* – is feminine of *kurios* which means “lord, master”, thus it is translated “lady”
- c. Five possible interpretations:

- i. “the lady Electra” which would be a woman name Electra.
- ii. “the noble Kyria” which would be a woman named Kyria who was identified as noble.
- iii. “dear lady” which would be a courteous way of addressing the woman receiving this letter.
- iv. A way of addressing the church universal,
- v. A metaphor for the local church being addressed that is wrapped up in a metaphorical address which includes:
 1. The local church = *eklekte kyria*, “the chosen lady”
 2. The members of the church = *teknois autes*, “her children”
 3. 1:13 – the children of your chosen sister

2 John 2 – “because of the truth that abides in us and will be with us forever:”

1223 [e]	3588 [e]	225 [e]	3588 [e]	3306 [e]	1722 [e]	1473 [e]	2532 [e]	3326 [e]	1473 [e]	1510 [e]	1519 [e]	3588 [e]
dia	tēn	alētheian	tēn	menousan	en	hēmin	kai	meth'	hēmōn	estai	eis	ton
2 διὰ	τὴν	ἀλήθειαν	τὴν	μένουσαν	ἐν	ἡμῖν	καὶ	μεθ'	ἡμῶν	ἔσται	εἰς	τὸν
because of	the	truth	-	abiding	in	us	and	with	us	that will be	to	the
Prep	Art-AFS	N-AFS	Art-AFS	V-PPA-AFS	Prep	PPro-D1P	Conj	Prep	PPro-G1P	V-FIM-3S	Prep	Art-AMS

165 [e]

aiōna

αἰῶνα :

age

N-AMS

1. Believers love each other because they are committed to the same Truth, they are orientated to the same Reality, and their existence is empowered by the same eternal life. They do not love because of a mutual temporal relationship.
2. This Truth:
 - a. Abides in us now
 - b. Continues in us forever
3. Heretics will come and go back into the world, but the believers remain in the Truth together.
4. Church unity (Christian unity) is here described to exist in the Truth. Without the Truth there is no unity, but compromise. And, compromise is what occurs when two differing parties deny their commitments because they consider unity more important. For the Christian, unity is found in the Truth. Compromising the Truth means you have formed unity in a worldly fashion and abandoned the Truth.

2 John 3 – “Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love.”

1510 [e]	3326 [e]	1473 [e]	5485 [e]	1656 [e]	1515 [e]	3844 [e]	2316 [e]	3962 [e]	2532 [e]	3844 [e]	2424 [e]
Estai	meth'	hēmōn	charis	eleos	eirēnē	para	Theou	Patros	kai	para	Iēsou
3 Ἔσται	μεθ'	ἡμῶν	χάρις	, ἔλεος	, εἰρήνη	παρὰ	Θεοῦ	Πατρός	καὶ	παρὰ	Ἰησοῦ
Will be	with	us	grace	mercy	[and] peace	from	God	[the] Father	and	from	Jesus
V-FIM-3S	Prep	PPro-G1P	N-NFS	N-NNS	N-NFS	Prep	N-GMS	N-GMS	Conj	Prep	N-GMS

5547 [e]	3588 [e]	5207 [e]	3588 [e]	3962 [e]	1722 [e]	225 [e]	2532 [e]	26 [e]	
Christou	tou	Huiou	tou	Patros	en	alētheia	kai	agapē	
Χριστοῦ	, τοῦ	Υἱοῦ	τοῦ	Πατρός	, ἐν	ἀληθείᾳ	καὶ	ἀγάπῃ	.
Christ	the	Son	of the	Father	in	truth	and	love	
N-GMS	Art-GMS	N-GMS	Art-GMS	N-GMS	Prep	N-DFS	Conj	N-DFS	

1. This verse is typical of a first century letter that follows the pattern of the contemporary style.
 - a. First the name of the sender: The elder
 - b. Second the name of the recipient: The church
 - c. The Greeting, often a single word such as *chairein* meaning “greetings” as is seen in James and in Acts 15:23.
2. Here John uses the words to make a confident affirmation to the believers:
 - a. *Charis* – “grace” – instead of *chairein*, “greetings”. Grace is the free provision of God’s gift, God’s favor, God’s salvation to the believers.
 - b. *Eleos* – “mercy” –
 - c. *Eirene* – “peace” – restoration of harmony. In this case, with God.
3. This verse opens with estai which means “will be with us” or “will be with you”. This is not a wish or a blessing, but a statement of a declaration. This is emphatic at the beginning of the Greek sentence.

2 John 4 – “I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father.”

5463 [e]	3029 [e]	3754 [e]	2147 [e]	1537 [e]	3588 [e]	5043 [e]	4771 [e]	4043 [e]	1722 [e]	225 [e]	
Echarēn	lian	hoti	heurēka	ek	tōn	teknoōn	sou	peripatountas	en	alētheia	
4 Ἐχάρην	λίαν	ὅτι	εὔρηκα	ἐκ	τῶν	τέκνων	σου	περιπατοῦντας	ἐν	ἀληθείᾳ	,
I rejoiced	exceedingly	that	I have found	[some] of	the	children	of you	walking	in	truth	
V-AIP-1S	Adv	Conj	V-RIA-1S	Prep	Art-GNP	N-GNP	PPro-G2S	V-PPA-AMP	Prep	N-DFS	

2531 [e]	1785 [e]	2983 [e]	3844 [e]	3588 [e]	3962 [e]	
kathōs	entolēn	elabomen	para	tou	Patros	
καθὼς	ἐντολὴν	ἐλάβομεν	παρὰ	τοῦ	Πατρός	.
just as	commandment	we received	from	the	Father	
Adv	N-AFS	V-AIA-1P	Prep	Art-GMS	N-GMS	

1. The body of this letter can be divided into two parts:
 - a. verses 4-6 and 7-11.
 - i. 4-6 – living in the Truth and producing a life of love among believers
 - ii. 7-11 – warning about false teachers denying the Truth about Jesus
 - b. The letter contains three commands that are the result of pursuing truth and love:
 - i. “love one another” (verses 5 and 6)
 - ii. “watch out” in reference to the false teachers bad Christology (verse 8)

iii. “do not take him” (verse 10) is total abandonment of false teachers.

2. Note these contrasts in this letter where John provides his readers with exhortation and warning:

EXHORTATION	WARNING
Those who walk in truth (4)	Those who reject truth or Christ in flesh (7)
The command received in the beginning (5, 6)	Teaching that adds on the Truth (9)
Work to be rewarded (8)	Wicked works of false teachers (11)
Those who continue in Christ (9)	Those who do not continue in Christ (9)
Those who refuse to welcome false teachers (10-11)	Those who welcome false teachers (10-11)

3. John begins the body of his letter expressing his joy and commending those who are living in the Truth.
 - a. He is setting up the contrast. Not everyone is good; not everyone is in the Truth; not everyone knows Jesus correctly.
4. “Find” is perfect tense in the Greek which means “I have found” (see Greek translation)
 - a. John may have met these people; he may have visited them; John’s traveling teachers may have reported their faithfulness to the Truth.
5. “some”
 - a. does not mean some where walking in the Truth and some were not.
 - b. “some” refers to the ones John met or had heard about.
 - c. Thus, the word “some” is not a word dividing the group into a good and a bad part, but actually an assumption that the “some” that John knew about were an indication that the rest were most likely doing the same thing.
 - d. This is positive.
 - e. The proof is three-fold:
 - i. John calls them children. He would not consider the rebels children.
 - ii. John is opening his letter (and, will continue in his address recorded in 1 John) by commending the church for where they are at doctrinally and is encouraging them to stay.
 - iii. John’s warning (correction, negative) begins in verse 7 where he warns against the false teachers trying to break into the ranks of this good church.
6. “Walking in Truth” naturally means they believe the Truth correctly and they are living as the Truth would demand.
 - a. Knowledge and action
 - b. Truth and obedience
 - c. Doctrine and duty
 - d. Creed and conduct
7. “the commandment we received from the Father” is most likely general meaning the Truth had come from the Father through the OT, Jesus, apostles, NT letters.
 - a. If there is a specific reference in the text of Scripture it might be 1 John 3:23 – “And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.”

2 John 5 – “And now I ask you, dear lady—not as though I were writing you a new commandment, but the one we have had from the beginning—that we love one another.”

2532 [e]	3568 [e]	2065 [e]	4771 [e]	2959 [e]	3756 [e]	5613 [e]	1785 [e]	1125 [e]	4771 [e]	2537 [e]	235 [e]
kai	nyn	erōtō	se	kyria	ouch	hōs	entolēn	graphōn	soi	kainēn	alla
5 καὶ	νῦν	ἑρωτῶ	σε ,	κυρία ,	οὐχ	ὡς	ἐντολὴν	«γράφων	σοι» ⇔	καινὴν ,	ἀλλὰ
And	now	I implore	you	lady	not	as	a commandment	I am writing	to you	new	but
Conj	Adv	V-PIA-1S	PPro-A2S	N-VFS	Adv	Adv	N-AFS	V-PPA-NMS	PPro-D2S	Adj-AFS	Conj

3739 [e]	2192 [e]	575 [e]	746 [e]	2443 [e]	25 [e]	240 [e]
hēn	eichomen	ap'	archēs	hina	agapōmen	allēlous
ἦν	εἶχομεν*	ἀπ'	ἀρχῆς ,	ἵνα	ἀγαπῶμεν	ἀλλήλους .
that which	we have had	from	[the] beginning	that	we should love	one another
RelPro-AFS	V-IIA-1P	Prep	N-GFS	Conj	V-PSA-1P	RecPro-AMP

1. “dear” is not in the Greek, just the word for “lady” – *kuria*.
2. “Lady” is a reference to the local church John is addressing
3. John is different than the false teachers...he does not have something “NEW” for them. John is content to encourage them in what they already have been given. John is going to remind them of what he (and Jesus and the apostles) has already taught.

2 John 6 – “And this is love, that we walk according to his commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it.”

2532 [e]	3778 [e]	1510 [e]	3588 [e]	26 [e]	2443 [e]	4043 [e]	2596 [e]	3588 [e]	1785 [e]	846 [e]
kai	hautē	estin	hē	agapē	hina	peripatōmen	kata	tas	entolas	autou
6 καὶ	αὕτη	ἐστὶν	ἡ	ἀγάπη ,	ἵνα	περιπατῶμεν	κατὰ	τὰς	ἐντολὰς	αὐτοῦ .
And	this	is	-	love	that	we should walk	according to	the	commandments	of Him
Conj	DPro-NFS	V-PIA-3S	Art-NFS	N-NFS	Conj	V-PSA-1P	Prep	Art-AFP	N-AFP	PPro-GM3S

3778 [e]	3588 [e]	1785 [e]	1510 [e]	2531 [e]	191 [e]	575 [e]	746 [e]	2443 [e]	1722 [e]	846 [e]
hautē	hē	entolē	estin	kathōs	ēkousate	ap'	archēs	hina	en	autē
αὕτη	ἡ	ἐντολή	ἐστὶν	καθὼς	ἠκούσατε	ἀπ'	ἀρχῆς ,	ἵνα	ἐν	αὐτῇ
This	the	commandment	is	just as	you have heard	from	[the] beginning	so that	in	it
DPro-NFS	Art-NFS	N-NFS	V-PIA-3S	Adv	V-AIA-2P	Prep	N-GFS	Conj	Prep	PPro-DF3S

4043 [e]
peripatēte
περιπατήτε .
you should walk
V-PSA-2P

1. John is wrapping up the first section of the body of his letter which is going to serve as an encouragement to continue in what they are doing.
2. This continuation will help prevent them from being deceived by the false teachers who are going to want to teach them something new and adjust the apostolic doctrine.
3. The Greek text in this verse ends with “walk in it”... but what is “it” referring to?
Command...Love...Truth...?
a. “command” is the nearest word in the text

- b. Most scholars select “love” but no where in John’s writings do we find the phrase “to walk in love”
- c. “Truth” may be the best (even though it is 46 words away) since this is the theme of this letter (and, love is the fruit of truth).
 - i. Thus, this section ends with John returning to his theme of “walking in the truth”
 - 1. as it began in verse 4
 - 2. as John wrote to Gaius in 3 John 3-4
 - ii. The rest of the letter is warning against those who are NOT walking in the truth.

2 John 7 – “For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist.”

3754 [e]	4183 [e]	4108 [e]	1831 [e]	1519 [e]	3588 [e]	2889 [e]	3588 [e]	3361 [e]	3670 [e]	2424 [e]
Hoti	polloi	planoi	exēlthon	eis	ton	kosmon	hoi	mē	homologountes	Iēsoun
7 Ὅτι	πολλοὶ	πλάνοι	ἐξῆλθον	εἰς	τὸν	κόσμον	, οἱ	μὴ	ὁμολογοῦντες	Ἰησοῦν
For	many	deceivers	have entered	into	the	world	those	not	confessing	Jesus
Conj	Adj-NMP	Adj-NMP	V-AIA-3P	Prep	Art-AMS	N-AMS	Art-NMP	Adv	V-PPA-NMP	N-AMS

5547 [e]	2064 [e]	1722 [e]	4561 [e]	3778 [e]	1510 [e]	3588 [e]	4108 [e]	2532 [e]	3588 [e]	500 [e]
Christon	erchomenon	en	sarki	houtos	estin	ho	planos	kai	ho	antichristos
Χριστὸν	ἐρχόμενον	ἐν	σαρκί	· οὗτός	ἐστίν	ὁ	πλάνος	καὶ	ὁ	ἀντίχριστος
Christ	coming	in	flesh	This	is	the	deceiver	and	the	antichrist
N-AMS	V-PPM/P-AMS	Prep	N-DFS	DPro-NMS	V-PIA-3S	Art-NMS	Adj-NMS	Conj	Art-NMS	N-NMS

2 John 8 – “Watch yourselves, so that you may not lose what we have worked for, but may win a full reward.”

991 [e]	1438 [e]	2443 [e]	3361 [e]	622 [e]	3739 [e]	2038 [e]	235 [e]	3408 [e]	4134 [e]
blepete	heautous	hina	mē	apolesēte	ha	eirgasametha	alla	misthon	plērē
8 βλέπετε	ἐαυτούς	, ἵνα	μὴ	ἀπολέσητε	ἅ	εἰργασάμεθα*	, ἀλλὰ	μισθὸν	πλήρη
Watch	yourselves	so that	not	you should lose	what things	we have worked for	but	a reward	full
V-PMA-2P	RefPro-AM3P	Conj	Adv	V-ASA-2P	RelPro-ANP	V-AIM-1P	Conj	N-AMS	Adj-AMS

618 [e]
 arolabēte
 ἀπολάβητε .
 you may receive
 V-ASA-2P

2 John 9 – “Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son.”

3956 [e]	3588 [e]	4254 [e]	2532 [e]	3361 [e]	3306 [e]	1722 [e]	3588 [e]	1322 [e]	3588 [e]	5547 [e]	2316 [e]	3756 [e]
pas	ho	proagōn	kai	mē	menōn	en	tē	didachē	tou	Christou	Theon	ouk
9 πᾶς	ὁ	προάγων	καὶ	μὴ	μένων	ἐν	τῇ	διδασχῇ	τοῦ	Χριστοῦ	, Θεὸν	οὐκ
Anyone	-	going on ahead	and	not	abiding	in	the	teaching	-	of Christ	God	not
Adj-NMS	Art-NMS	V-PPA-NMS	Conj	Adv	V-PPA-NMS	Prep	Art-DFS	N-DFS	Art-GMS	N-GMS	N-AMS	Adv

2192 [e]	3588 [e]	3306 [e]	1722 [e]	3588 [e]	1322 [e]	3778 [e]	2532 [e]	3588 [e]	3962 [e]	2532 [e]	3588 [e]	5207 [e]	2192 [e]
echei	ho	menōn	en	tē	didachē	houtos	kai	ton	Patera	kai	ton	Huion	echei
ἔχει .	ὁ	μένων	ἐν	τῇ	διδασχῇ	, οὗτος	καὶ	τὸν	Πατέρα	καὶ	τὸν	Υἱὸν	ἔχει .
has	The [one]	abiding	in	the	teaching	this [one]	both	the	Father	and	the	Son	has
V-PIA-3S	Art-NMS	V-PPA-NMS	Prep	Art-DFS	N-DFS	DPro-NMS	Conj	Art-AMS	N-AMS	Conj	Art-AMS	N-AMS	V-PIA-3S

2 John 10 – “If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting,”

1487 [e]	5100 [e]	2064 [e]	4314 [e]	4771 [e]	2532 [e]	3778 [e]	3588 [e]	1322 [e]	3756 [e]	5342 [e]	3361 [e]	2983 [e]
Ei	tis	erchetai	pros	hymas	kai	tautēn	tēn	didachēn	ou	pherei	mē	lambanete
10 Εἴ	τις	ἔρχεται	πρὸς	ὑμᾶς	καὶ	ταύτην	τὴν	διδασχὴν	οὐ	φέρει	, μὴ	λαμβάνετε
If	anyone	comes	to	you	and	this	-	teaching	not	does bring	not	receive
Conj	IPro-NMS	V-PIM/P-3S	Prep	PPro-A2P	Conj	DPro-AFS	Art-AFS	N-AFS	Adv	V-PIA-3S	Adv	V-PMA-2P

846 [e]	1519 [e]	3614 [e]	2532 [e]	5463 [e]	846 [e]	3361 [e]	3004 [e]
auton	eis	oikian	kai	chairein	autō	mē	legete
αὐτὸν	εἰς	οἰκίαν	, καὶ	χαίρειν	αὐτῷ	μὴ	λέγετε ;
him	into	[the] house	and	to rejoice	him	not	tell
PPro-AM3S	Prep	N-AFS	Conj	V-PNA	PPro-DM3S	Adv	V-PMA-2P

2 John 11 – “for whoever greets him takes part in his wicked works.”

3588 [e]	3004 [e]	1063 [e]	846 [e]	5463 [e]	2841 [e]	3588 [e]	2041 [e]	846 [e]	3588 [e]	4190 [e]
ho	legōn	gar	autō	chairein	koinōnei	tois	ergois	autou	tois	ponērois
11 ὁ	λέγων	γὰρ	αὐτῷ	χαίρειν	κοινωνεῖ	τοῖς	ἔργοις	αὐτοῦ	τοῖς	πονηροῖς .
the [one]	telling	for	him	to rejoice	partakes	in the	works	of him	-	evil
Art-NMS	V-PPA-NMS	Conj	PPro-DM3S	V-PNA	V-PIA-3S	Art-DNP	N-DNP	PPro-GM3S	Art-DNP	Adj-DNP

2 John 12 – “Though I have much to write to you, I would rather not use paper and ink. Instead I hope to come to you and talk face to face, so that our joy may be complete.”

4183 [e]	2192 [e]	4771 [e]	1125 [e]	3756 [e]	1014 [e]	1223 [e]	5489 [e]	2532 [e]	3188 [e]	235 [e]
Polla	echōn	hymin	graphein	ouk	eboulēthēn	dia	chartou	kai	melanos	alla
12 Πολλὰ	ἔχων	ὑμῖν	γράφειν ,	οὐκ	ἐβουλήθην	διὰ	χάρτου	καὶ	μέλανος ;	ἀλλὰ
Many things	having	to you	to write	not	I purposed	with	paper	and	ink	but
Adj-ANP	V-PPA-NMS	PPro-D2P	V-PNA	Adv	V-AIP-1S	Prep	N-GMS	Conj	N-GNS	Conj

1679 [e]	1096 [e]	4314 [e]	4771 [e]	2532 [e]	4750 [e]	4314 [e]	4750 [e]	2980 [e]	2443 [e]	3588 [e]	5479 [e]	1473 [e]
elpizō	genesthai	pros	hymas	kai	stoma	pros	stoma	lalēsai	hina	hē	chara	hēmōn
ἐλπίζω	γενέσθαι	πρὸς	ὑμᾶς ,	καὶ	στόμα	πρὸς	στόμα	λαλήσαι ,	ἵνα	ἡ	χαρὰ	ἡμῶν
I hope	to come	to	you	and	mouth	to	mouth	to speak	so that	the	joy	of us
V-PIA-1S	V-ANM	Prep	PPro-A2P	Conj	N-ANS	Prep	N-ANS	V-ANA	Conj	Art-NFS	N-NFS	PPro-G1P

4137 [e]	1510 [e]
replērōmenē	ē
πεπληρωμένη	ἦ .
having been completed	may be
V-RPM/P-NFS	V-PSA-3S

2 John 13 – “The children of your elect sister greet you.”

782 [e]	4771 [e]	3588 [e]	5043 [e]	3588 [e]	79 [e]	4771 [e]	3588 [e]	1588 [e]	281 [e]
Aspazetai	se	ta	tekna	tēs	adelphēs	sou	tēs	eklektēs	Amēn
13 Ἀσπάζεται	σε ,	τὰ	τέκνα	τῆς	ἀδελφῆς	σου	τῆς	ἐκλεκτῆς .	Ἀμήν .
Greet	you	the	children	of the	sister	of you	-	elect	Amen
V-PIM/P-3S	PPro-A2S	Art-NNP	N-NNP	Art-GFS	N-GFS	PPro-G2S	Art-GFS	Adj-GFS	Heb