

Notes

on

2nd John

Windell Gann

Notes from e-Sword Bible Program

1 John - IntroductionPage 01

1 John - chapter Notes. . . .Page 03

End page of NotesPage 12

Version 230225
Printed: February 28, 2023

Notes

on

2nd John

Windell Gann

Notes from e-Sword Bible Program

1 John - IntroductionPage 01

1 John - chapter Notes. . . .Page 03

End page of NotesPage 12

Version 230225
Printed: February 28, 2023

Introduction to 2nd John

Introduction

Author: While John does not use his name in these two epistles it is generally accepted by the scholars that the writer is the same as the writer of the first epistle and the Gospel that bears his name. John refers to himself as "the elder" not in the sense in which that word is synonymous with bishop in a local church but in the primary sense of an older or aged person.

Second John

Recipient of 2nd John: There is a great diversity among the scholars as to whom the letter was really addressed, some think "the elect lady, and her children" meant a particular Christian woman and those who met in her house to worship God. Some believe that either "Electa" or "Lady" may have been her name. If so, this is then a more personal letter than the first epistle.

Others believe this reference is simply to a local church and its members. To speak of a church under the figure of a "Lady and her Children" is in no sense unlikely. If the "chosen lady" is a figurative way of designating a particular church, then the "chosen sister" of v.13 would mean a different church, or "sister" congregation.

Perhaps as one writer has put it, "the problem of the address is insoluble with our present knowledge."

Background of 2nd John: The false philosophy of Gnosticism and its teachers is still the major problem with which this epistles deals. This second epistle had more to do with the practical side of the right attitude to take toward Truth, false doctrine, false teachers and faithful brethren.

John writes to warn this dear sister (or congregation) against having her hospitality taken advantage of by the false teachers circulating in the region (vs. 9-11).

Purpose and Contents of 2nd John:

1) John expresses joy in finding her "children" walking in the truth as they had been commanded of God. This was a cause of joy when so many were being led astray by false teachers. They had been taught to love the truth (2 Thessalonians 2:10-12). That truth had to be discerned and they must continue to walk in it lest they lose those things already accomplished such as their forgiveness from sin and the hope of eternal life (vs. 8-9) that their joy might be made full (v.12).

2) John also exhorts to walk in love (v.5). Truth not only taught them to love God and His truth but that walking also required walking in love (v.6). Their love had to include loving one another because they loved God and His truth.

3) John warns that many false teachers who loved only self had come into the world and had to be withstood and avoided lest they lose all they had wrought (vs. 7-8).

4) Doctrine must be limited to the truth of Christ and we dare not go beyond for that would separated us from both God and Christ (v.9). The "doctrine of Christ" here is not the "doctrine about Christ" revealed in the Gospel (objective genitive) but the doctrine emanating from Him and belonging to him (subjective genitive) or the doctrine which we taught. To go beyond that forfeits all connection with both God and Christ (Galatians 1:6-12; 2 Corinthians 4:13; 1 Corinthians 4:6).

5) Adherence to the truth revealed by Christ meant rejecting, refusing to fellowship by encouraging or supporting those teachers who teach any other doctrine. When we fellowship false teachers we become as guilty as they of disloyalty to the truth (vs. 10-11).

6) John closes the epistle with the hope that he might again see them face to face to further teach and encourage them and with a salutation from other Christians in a sister congregation to them (v.12).

1–4 Second John follows the conventions of ancient letter writing. It begins with a greeting and blessing followed by the body of the letter, and closes with a benediction. The author, who calls himself “the elder,” greets the elect lady and expresses joy over her children, who walk in the truth. This is an official letter from an elder to a church likely in the midst of attempted deception by false teachers (see 2 John 10 and note).

5–11 This warning echoes that of 1 John and seems to address a similar situation (see v. 10 and note). John warns the congregation to beware of false teachers—those he calls the antichrists who contest Jesus’ true identity as the Son of God who came in the flesh (v. 7; compare 1 John 2:18–19). John aims to cut off the influence of the false teachers by denying them hospitality in the homes of believers.

12–13 John’s description of his future travel plans follows the custom of ancient letter writing. He expresses his desire to finish his conversation in person.

2 John 1:1 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,

The elder -- This title (*presbuteros*) is used to identify the author of both II and III John. Church tradition ascribes the authorship of 1 John and the Gospel of John to the Apostle John. cf. [1 Peter 5:1](#).

The author of this brief letter must have been so well known and established to those he was writing to that the title “elder” immediately identified him.

elder -- Various ways the term is used:

- 1) Age - Luke 15:25; [John 8:9](#);
- 2) Forefathers of Israel - [Hebrews 11:2](#); [Matthew 15:2](#) "tradition" of.. ;
- 3) Of rank and respect. Sept of Gentiles [Genesis 50:7](#); Jewish national leaders of family and tribes - [Numbers 11:16](#); [Deuteronomy 27:1](#); Sanhedrin - [Matthew 16:21](#), [Matthew 26:47](#);
- 4) Church - [Acts 20:17](#), [Acts 20:28](#), [Titus 1:5](#), [Titus 1:7](#), [Acts 14:23](#), [Philippians 1:1](#);
- 5) 24 elders of the Revelation.

elect lady -- *kyria κυρία*. From ancient times opinion has been divided as to whether this letter was addressed to an anonymous noble lady named “Eclecta” or “Kyria,” or to a Christian community metaphorically identified as “the chosen lady and her children”; those differences continue yet today.

and her children -- Some think that this phrase refers metaphorically to a particular local church, while “her children” would refer to members of the congregation.

love in truth -- His affection for her and her family is not merely personal, but inspired by her devotion to the cause shared by all Christians.

truth -- In this context, the Gospel. John accentuates the need for truth by repeating the term “truth” 5 times in the opening 4 verses. Truth refers to the basics or fundamentals of the faith.

not only I, but also all who have come to know [and still know] the truth -- And the love received by the community comes from all who know the truth. The author is speaking in clear contrast to the heretics. They do not have the truth, nor do they know what it means to be in the community of love.

This expresses a love for each other that should always be evident in the Christian community or family. Christians are bonded together in *love* and in *truth*.

2 John 1:2

2 John 1:2 because of the truth that abides in us and will be with us forever:

because of the truth that abides in us -- This is the truth of God's Word. How does it dwell in us? Cf. [Colossians 3:16](#). [John 15:7](#); [2 Timothy 1:5](#); [1 John 2:14](#),

and will be with us forever -- [Matthew 24:35](#); [1 Peter 1:25](#); [1 Corinthians 13:13](#).

Love and truth are not passing sentiments, nor are they dependent on depths of emotional feeling or the strength of one's personal commitment. Love and truth originate in God. Like him, they endure without changing, and their splendor never fades.

2 John 1:3

2 John 1:3 Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love.

Grace -- The favor of God toward sinners ([John 1:14](#)), or lawbreakers.

It is also a point of interest to note that this is the only use of "mercy" in all of John's writings. "Grace" (*charis*) is used only here, in the Gospel in [John 1:14](#), [John 1:16-17](#), and Revelation (cf. [Revelation 1:4](#); [Revelation 22:21](#)).

mercy -- Pity; Mercy' is the *compassion* of God for the misery of sinners;.

peace -- 'Peace' is the result when the guilt and misery of sin are removed. results

.Rather than wishing or praying that God may grant us peace, he turns it into a promise that God's mercy and grace will be ours if we truly remain in his truth and love.

will be with us -- It is not so much a prayer or a blessing, as the confident assurance of a blessing; and the Apostle includes himself within its scope.

This triplet of heavenly gifts occurs, and in the same order, in the salutations to Timothy (both Epistles) and Titus.

from God the Father -- Both nouns have the preposition (*para*) which grammatically puts them on equal footing. This is another way to assert the full deity of Jesus Christ.

and from Jesus Christ the Father's Son -- A continuing emphasis in I John is that one cannot have the Father without having the Son (cf. [1 John 2:23](#); [1 John 4:15](#); [1 John 5:10](#)). The false teachers claimed a unique and special relationship with God. John repeats again and again that Jesus is the only way (cf. [John 14:6](#)) to the Father.

(Son of the Father)

in truth and love -- Not merely "in truth" enlightening the intellect, but "in love", engaging the heart.

This phrase is connected connected with the "grace, mercy, and peace" referred to, like a prayer that they might be manifested to this family in promoting truth and love.

2 John 1:4

2 John 1:4 I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father.

I rejoiced greatly -- Or, *I have rejoiced greatly*, or perhaps, as R. V., *I rejoice greatly*, if it is the epistolary aorist, as in [1 John 2:26](#); [1 John 5:13](#). The same phrase occurs [3 John 1:3](#) and [Luke 23:8](#).

The word for 'rejoice' (*χαίρω*) is cognate with 'grace' (*χάρις*) in [2 John 1:3](#). 'Grace' is originally 'that which causes joy':

Like Paul, the Elder leads up to his admonition by stating something which is a cause of joy and thankfulness: comp. [Philemon 1:4](#); [2 Timothy 1:3](#); [Romans 1:8](#); &c.

to find -- Better, *that I have found*, or **because I have found**. There is nothing in 'I have found' (εὑρηκα) to shew that there had been any *seeking* on the part of the Apostle, or that there had been any *examination* as to the rightness of their conduct.

The Apostle doesn't say how he had learned this, whether from personal acquaintance or from others.

some of your children -- It is impossible to say whether the expression is a delicate way of intimating that only some of the children were walking in truth, or whether it merely means that the Apostle had only come to know some of the children. The expression of affection in [2 John 1:1](#) is in favour of the latter supposition.

But the strong warnings against fellowship with heretical teachers favours the first thought that some of her children had already strayed ([2 John 1:7-8](#)).

walking in truth -- 'Walking' is a metaphor that indicates a manner of life, making obedience to the truth a habit in one's life. (see [1 John 1:7](#)): 'In truth' as in [2 John 1:1](#); [2 John 1:3](#); **Walking in truth** is living according to the direction of "the truth" or the Gospel given by the Lord.

just as we were commanded -- (*even as we received commandment* is more accurate.) "Even as" points to the completeness of their obedience. The aorist points to the definite occasion of their reception of the commandment: comp. "heard" [1 John 2:7](#); [1 John 2:24](#); [1 John 3:11](#); and "gave" [1 John 3:23-24](#).

"**Commandment**" is the third key-word of the Epistle, in which it occurs four times. Love, truth, and obedience are the three leading ideas that go with it and supplement one another. Obedience without love becomes servile; love without obedience becomes futile: neither of them can flourish outside the realm of truth.

by the Father -- The preposition *παρα* (*para*) *from*, as if the commandment was given from the hand of the Father Himself. The divine command has come direct from the Giver.

■ 2 John 1:5

2 John 1:5 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.

And now -- As in [1 John 2:28](#), this introduces a practical exhortation depending on what precedes.

And now I ask you -- *I am writing to remind you, dear friends*: Literally *I urge you, lady*.- NLTsb

I beseech you -- John uses the same verb (ἐρωτ ν) in ([1 John 5:16](#)). It perhaps indicates that he begs as an equal or superior rather than as an inferior

dear Lady -- *Kyria*, is this possibly her name?

not ... a new commandment -- [1 John 2:7](#). John's message for this church was not some new revelation. It was a reminder to keep on walking in obedience to God's truth by continuing to love

one another (cf. [1 John 2:3-9](#); [1 John 3:14-18](#), [1 John 3:23](#); [1 John 4:7](#), [1 John 4:11](#), [1 John 4:20-21](#)). This was important since false teachers were encouraging the readers to depart from the truth they were hearing (v. 6).

the one we had from the beginning -- This refers to the beginning of Jesus' teaching (cf. [1 John 2:7](#), [1 John 2:24](#); [1 John 3:11](#)). The content of the commandment is reaffirmed as "love for one another" (cf. v. 5) and "acknowledge Jesus Christ as coming in the flesh" (cf. v. 7). Notice it is content, personal and lifestyle of our Christian life.

that - "That" (*ἵνα*) seems to introduce the essence of the command.

But one cannot be sure whether "*that we love*" depends upon the "*commandment*" or upon "*I beg of you.*"

that we love one another -- The word "love" has reference to practicing love as a habit in one's life. Both walking in the truth and in love is the behavior of hospitality.

See [1 John 2:8](#) and note; [John 13:34-35](#)

In the book of 1st John these three tests for how we know one is a Christian, they are: love, lifestyle, and doctrine. These three tests are repeated in II John:

- (1) love (cf. v. 5; [1 John 2:7-11](#); [1 John 3:11-18](#); [1 John 4:7-12](#), [1 John 4:16-21](#); [1 John 5:1-2](#));
- (2) keep His commands (cf. v. 6; [1 John 2:3-6](#); [1 John 3:1-10](#); [1 John 5:2-3](#));
- (3) doctrinal content (cf. v. 7; [1 John 1:1ff](#); [1 John 2:18-25](#); [1 John 4:1-6](#), [1 John 4:14-16](#); [1 John 5:1, 5, 10](#)). - (Utley)

■ 2 John 1:6

2 John 1:6 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.

and this is love -- Or, *And the love is this*: the love which I mean consists in this (see [1 John 1:5](#)). In [2 John 1:5](#) obedience prompts love; here love prompts obedience.

"Love" here *is* present tense, it is ongoing; it is action.

that we walk according to his commandments -- John defines love, not as a sentiment or an emotion, but as obedience to God's commands (*see notes on* [1 John 5:2-3](#)). Those who are obedient to the truth as contained in God's commandments, the fundamentals of the faith ([1 John 2:3-11](#)), are identified as walking in love. Cf. [John 14:15](#), [John 14:21](#); [John 15:10](#).

This is the proper expression or evidence of love to God. See [John 14:15](#), [John 14:21](#).

How is our love for God to be expressed? (That we should walk after His commandments.) Keeping in the limits of Christian revelation and not straying beyond them.

this is the commandment, just as you heard from the beginning -- Or, as before, *The commandment is this*, i.e. consists in this. We had a similar transition from plural to singular, 'commandments' to 'commandment' in [1 John 3:22-23](#).

That is, this is his great and special commandment; the one by which his disciples are to be especially characterized, and by which they are to be distinguished in the world. See [John 13:34](#).

Four times in verses 4–6 the author uses the noun “**command**” (G1785). This is his way of making clear that what he is saying is a direct expression of God’s will.

so that you should walk in it -- The link between love and keeping the commandments is made also in [1 John 5:2-3](#). This is the way of life for the Christian.

2 John 1:7

Vs. 7-8 A Warning Against Heretical Teaching

2 John 1:7 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.

For -- Explaining the request of verses 5 and 6.

many deceivers -- Seducers. John has multiple people in mind, not just one individual. See [1 John 2:18](#). Cf. [Mark 13:22-23](#); [1 Timothy 4:1-4](#); [2 Peter 2:1](#) ff.; [1 John 4:1](#).

have gone out into the world -- Such deceivers and antichrists were already present.

who do not confess the coming of Jesus Christ in the flesh -- A definite and well known sect (Gnostics) who taught Christ was only a phantom, nor real "flesh and blood" tried to take over the "Christian movement." (Another basic tenet of their doctrine was that it did not matter what one did the "flesh," thus all kinds of carnal lusts and sins were permitted.)

Such a one is the deceiver and the antichrist -- In context, he is someone who denies the fully human and fully divine nature of Jesus and instead teaches a false concept of the nature of Jesus Christ. John has multiple people in mind, not just one individual.

the antichrist -- ὁ ἄντ χριστος G500, Literally "the *one* against (adversary) Christ" An opponent to Christ. One completely opposed to that which Christ stands. See Note on [1 John 2:18](#).

Note that both "*deceiver*" and "*antichrist*" have the definite article as in [Revelation 1:17](#), to bring out distinctively that one individual is referred to. Though it may stand for a single classification, both descriptions are applicable. It was popular to express the expectation in the singular ([1 John 2:22](#)) though many in reality were expected ([1 John 2:18](#); [2 John 1:7](#)).

The transition from plural ["many deceivers"] to singular ["the deceiver"] (see on [2 John 1:7](#)) may be explained in two ways; **1)** The man who acts thus is the deceiver and the Antichrist; **2)** These men collectively are the deceiver and the Antichrist. In either case the article means 'him of whom you have heard': 'the *deceiver*' in reference to his fellow men; 'the *Antichrist*' in reference to his Redeemer, - CBSC

the antichrist - A biblical Christology maintains that Jesus Christ’s nature was both fully God and fully man with all the implications for the fulfillment of redemptive purposes. The essence of the severest error in false religions, heresies, and cults centers in a denial of the true nature of Jesus Christ. - MSB

2 John 1:8

2 John 1:8 Watch yourselves, so that you may not lose what we have worked for, but may win a full reward.

watch [look to] yourselves -- Exactly as in [Mark 13:9](#), excepting the emphatic pronoun; But "look *you* [plural] to yourselves."

This warning is addressed to the "lady" and the church in her house. The idea is, that they should be on their guard, and that their first care should be to secure their own hearts, so that they should not be exposed to the dangerous attacks of error.

so that you may not lose -- There is danger in taking up false teaching of losing one's reward.

what we have worked for -- The meaning is either 1) that the Elder views the "Lady" and her children as fellow laborers in the Lord's vineyard; or 2) take heed that these deceivers do not undo the work which Apostles and Evangelists have done in you.

but that you may receive -- This is an aorist subjunctive which points back to their reception of the gospel and the salvation that is theirs by their obedience to the truth.

win a full reward -- Literally, "but a full reward that we receive." **G618**; The idea is that one's reward can be lost by following these deceivers and antichrists [Colossians 2:18-19](#); [Colossians 3:24-25](#).

(For more on the concept of "rewards," see [Matthew 5:12](#); [John 4:36](#); [1 Corinthians 3:8](#); [Revelation 11:18](#); [Revelation 22:12](#).)

2 John 1:9

2 John 1:9 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.

who goes on ahead [onward; transgresseth; goes to far] -- "Progresseth" - The Cerinthians [followers of the Gnostic Cerinthus] thought they were "progressively" minded., or "advance thinkers."

Pulpit Commentary "whosoever goes beyond revealed truth and professed to teach something more profound."

goes on ahead (goeth onward) -- To go "onward" is to go beyond teaching that has come by inspired revelation and to claim authority for it and demanding its practice.

does not abide -- [μενων](#) abideth, **G3306**, (present active participle) *continue to abide*, or *remain*. Such a one doesn't continue faithfully in the teaching of Christ.

teaching (doctrine) of Christ -- 1) EGT "the teaching which recognized Jesus as the Christ." That is, doctrine *about* Christ. 2) The teaching, doctrine, that has its origination with Christ. Probably in the context both ideas are true.

The first option would be referring; the teaching that Jesus Christ has indeed come in the flesh.

does not have God -- Has not a true fellowship or union with God. Faith in God must be through Christ.

.This represents the main point of John's letter: Those who have bought into the false teachers' distorted view of Jesus no longer remain in the teaching of Christ. John warns the congregation to avoid such people and teaching.

Whoever abides in the teaching - -The word "abide" has the idea of constant adherence and the Elder warns that these fundamentals are not open to change or subject to the latest trends or philosophical fads.

has both the Father and the Son -- To have the Father and the Son is to have precisely what the false teachers have lost. To give up the Son is to lose the Father (cf. [John 5:23](#); [John 14:6-7](#)). See [Ephesians 3:17](#) note on "Indwelling"

2 John 1:10

2 John 1:10 If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting,

Vs. 10-11 Treatment of False Teachers

If anyone comes - A teacher or brother. The Greek is indicative, not subjunctive; implying that such persons will actually come, and when any comes, as they will.

does not bring this teaching -- The truth about Jesus who came in the flesh, and is truly the Son of God.

These false teachers were carrying on a regular campaign to destroy the basic, fundamental truths of Christianity.

do not receive him into your house [assembly; meeting] -- Whether the one comes to the *assembly*, or to your *home* when showing hospitality, he is not to be welcomed and helped on his way.

The house here probably refers to the house church and thus John's audience may be welcoming these antichrists in as teachers, when they should be refuted and rejected. - FSB

neither give him any greeting [bid God speed] -- (Berry)_"Hail", (*Chairo*) used of salutation at meeting and farewell at parting. Literally, "Joy to you."

"Complete disassociation from such heretics is the only appropriate course of action for faithful Christians. No help or aid of any kind should be extended to false teachers.

DIVISION is Sinful- [1 Corinthians 1:10-13](#), [John 17:20-21](#).

There is only one body- [Ephesians 4:4](#) & [Ephesians 1:22-23](#), [1 Corinthians 12:13](#).

To support false teacher is sinful- [2 John 1:10-11](#), [Isaiah 5:20](#), [Proverbs 17:15](#).

FALSE TEACHERS - [2 Corinthians 11:13-15](#), [2 Timothy 4:2-4](#), [1 Timothy 4:1-3](#), [Matthew 24:24](#), [Acts 20:28-30](#), [Galatians 1:7-9](#), [Deuteronomy 18:21-22](#).

To Support false teachers is Sinful- [2 John 1:10-11](#).

■ 2 John 1:11

2 John 1:11 for whoever greets him takes part in his wicked works.

for whoever greets him -- Much worse, thereover, one must not extend him a welcome and hospitality. Give him no encouragement in his work of destruction. To give him greetings is to wish for his success. Do not be identified with the heresy of the Gnostics.

takes part -- The word for 'partake' ([κοινωνε](#) v) occurs nowhere else in John's writing, but is cognate with the word for 'fellowship' ([κοινωνία](#)), [1 John 1:3](#); [1 John 1:6-7](#). One would be indicating he approves of the doctrine which is taught, [1 Timothy 5:22](#).

John indicates that he views extending hospitality to an antichrist or false teacher from the community as collaboration with that person. - FSB

in his wicked works [evil deeds] -- The word for 'evil' ([πονηρός](#)) is the same as that used of 'the evil one', [1 John 2:13-14](#); [1 John 3:12](#); [1 John 5:18-19](#).

In the emphatic position in the Greek (the last word in the sentence). Ireaneus reports Johns words about Cerinthus, when he came into a building where John was, "Let us flee, lest the building fall, since Cerinthus, the foe of truth, is within it!"

Question: How much error can be tolerated? [2 Timothy 4:2](#).

Question: What should our spirit when we rebuke?

"To countenance false doctrine is to share the responsibility of the harm that is done by it."

■ 2 John 1:12

2 John 1:12 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

Vs. 12-13 Conclusion - Explanation of the brevity of the letter.

much to write [many things] -- Probably additional warning against having fellowship with the heretics.

(Question: Why did John not write a fuller letter?) John was probably near the end of his sheet of papyrus (see "paper" below).

to you -- Plural. *Kyria* and her children. See [2 John 1:1](#).

i would rather not -- [G1014](#); Such warning, and the details of those warning would best be given in person.

paper -- [χάρτης](#), [G5489](#), *chartas* = a sheet of papyrus, the common material for letter writing. (The length of 2 John would just about equal one sheet, or one page full.)

ink - [μ λανος](#), [G3188](#); 'Ink' is mentioned again [3 John 1:13](#); elsewhere in N.T. only [2 Corinthians 3:3](#) : compare the LXX in [Jeremiah 36:18](#). It was made of lampblack and gall-juice, or more simply of soot and water.

I hope [trust] come to you -- John was planning a visitation.

Literally, *to appear before you*: Or, "to come to be in your presence". Compare [1 Corinthians 2:3](#); [1 Corinthians 16:10](#).


face to face -- Literally, "mouth answering mouth."

It is not the phrase which is used in [1 Corinthians 13:12](#).

that our joy may be complete [fulfilled] -- [1 John 1:4](#).

(The marginal reading "*your*" has arisen from a variation in the Greek copies. The word "*our*" is best sustained, and accords best with the connection with John.)

Question: What would fulfil their mutual joy? The joy of unity and harmony in fellowship with each other and with the Lord.

 2 John 1:13

2 John 1:13 The children of your elect sister greet you.

children ... sister -- 1) A reference to a literal sister; 2) The members of the church from where John was writing.

Question: Who are these **children**? Who is the **sister**?

Question: What interpretation can be given to these?

greet you -- Literally "Greet you, the children ..." This phrase comes first in the Greek.

Greet is *ασπάζεται*, [G782](#), *salute you, wish you well*, etc.

- end of 2nd John notes -