in fact be only opening an inlet for their  
influence. But this is not the point on  
which the Apostle mainly dwells. It is  
the participation which the host in such a  
case would incur with them and their  
antichristian designs, by encouraging  
them. And this is further impressed by  
the caution against saying *good speed* to  
them: which is a further intensification  
of the exclusion from the house, and  
forms a climax,—do not even by wishing  
him good speed, which, if spoken by a  
Christian, would mean *God* speed,—  
identify yourselves with his course and  
fortunes. If you do, you pronounce approval   
of his evil deeds, and so far share  
his guilt, advancing their success by your  
wishes for it.

This command has been by some laid  
to the fiery and zealous spirit of St.  
John, and it has been said that a true  
Christian spirit of love teaches us otherwise.  
But as rightly understood, we see that  
this is so. Nor are we at liberty  
to set aside direct ethical injunctions of the  
Lord’s Apostles in this manner. Varieties  
of individual character may play on the  
surface of their writings: but in these  
solemn commands which come up from  
the depths, we must recognize the power  
of that One Spirit of Truth which moved  
them all as one. It would have been  
better for the Church now, if this command   
had been observed in all ages by  
her faithful sons).

**12, 13.**] CONCLUSION. **Having many  
things to write unto you, I would not**  
[**communicate** **them**] **by means of paper  
and ink** (**paper**, says Lücke, the Egyptian  
papyrus, probably the so-called Augustan  
or Claudian,—**ink**, that made of soot and.  
water thickened with gum, —**pen** [see  
3 John 13], the writing-reed, probably split,  
—were the New Testament writing materials):   
**but I hope to come to you, and to  
speak mouth to month** (so “*face to face,*”  
1 Cor. xiii, 12), **that your joy may be  
filled full** (see 1 John i, 4: viz. by hearing   
from the mouth of the Apostle  
himself those messages of life and truth  
which he forbore writing now: not  
merely, as some think, by his bodily presence   
only: still less, because the Apostles  
were unwilling to commit all their teaching  
to writing, but reserved many things  
to oral teaching only, as some Roman-Catholic   
Commentators, than which it is  
hardly possible to imagine a sillier comment:   
for *the First Epistle was written*  
with this very same view, ch.i. 4). **There  
greet thee the children of thine elect  
sister** (these words are variously interpreted   
according as the *kyria* is understood   
of a lady, or of a church. The  
nou-mention of the *kyria herself* here  
seems, it must be confessed, rather to  
favour the latter hypothesis. See on the  
whole, the Introduction).