924 2 JOHN. 13.   
 AUTHORIZED VERSION REVISED.   
 many things to write unto you, I AUTHORIZED VERSION,   
 would not do so with paper and many things to write unto   
 ink: but I hope to come unto you, you, I would not write   
 stomeiisand to speak face to face, \* that with paper and ink : but I   
 trust to come wato you, and   
 speak fuce to face, that   
 tone tes yourt joy may be full. H 17)   
 Guilrine UP he | Wey may be full. 2 The   
 Fntioan children of thy elcet sister greet| children of thy elect sister   
   
 amitted all oldest   
   
 in fact be only opening an inlet for their 12, 13.] Concuvsron. Having many   
 influen But this is not the point ou things to write unto you, I would not   
 which the Apostle mainly dwells. It is (communicate them] by means of paper   
 the participation which the host in such a and ink (paper, says Liicke, the Egyptian   
 case would ineur with them and their Papyrus, probably the so-called Augustan   
 antichristian designs, by encouraging or Claudian,—ink, that made of soot and.   
 them. And this is further impressed by water thickened with gum, — pen [see   
 the caution against saying good speed to 8 John 13}, the writing-reed, probably split,   
 them: which is a further intensification —were the New Testament writing mate-   
 of the exclusion from the house, and rials): but I hope to come to you, and to   
 forms a climax,—do not even by wishing speak mouth to month (s0 “face to face,”   
 him good speed, which, if spoken by a 1 Cor, xiii, 12), that your joy may be   
 Christian, would mean God speed, — filled full (see 1 John i, 4: viz. by héar-   
 identify yourselves with his course and ing from the mouth of the Apostle   
 fortunes.” If you do, you pronounce ap- himself those messages of life and truth   
 proval of his evil deeds, and so far share which he forbore writing now: not   
 his guilt, advancing their success by your merely, as some think, by his bodily pre-   
 wishes for it. sence only: still less, the Apostles   
 ‘This command has been by some laid were unwilling to commit all their tench.   
 to the fiery and zealous spirit of St. ing to writing, but reserved many things   
 Jolin, and it has been said that a true to oral teaching only, as some Roman-   
 ristian spirit of love teaches us other- Catholic Commentators, than which it is   
 But as rightly understood, we See hardly possible to imagine a sillier com-   
 Nor are we at liberty ment: for the First Bpistle was written   
 to set aside ethical injunctions of the with this very same view, ch.i. 4). There   
 ‘Lord’s Apostles in this manner. Varieties greet thee the children of thine elect   
 of individual character may play on the sister (these words are variously inter-   
 surface of their writings: but in these preted according as the Zyria is under-   
 soleim commands which come np from stood of a lady, or of a church. The   
 the depths, we must recognize the power nou-mention of the Ayria herself here   
 of that One Spirit of Trath which moved seems, it must be confessed, rather to   
 them all as one. It wonld have been favour the latter hypothesis. See on the   
 better for the Church now, if this com- whole, the Introduction).   
 mand hud been observed in all ages by   
 her faithful sons).