248 I. CORINTHIANS. XVI. 20—24.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 church that is in their house. 20 All 20 All the brethren greet   
 eRom.xvi.1, the brethren salute you. © Salute ye you. Greet ye one another   
 one another with an holy kiss. 2! The with an holy kiss. \* The   
 £ Col. 18, salutation of me Paul with mine own salutation of me Paul with   
 eEphvic, iii. 2 If any man ®loveth not mine own hand. 3° If any   
 V7. man love not the Lord   
 tThewords the + Lord, "let him be Anathema. Jesus Christ, let him   
 Jesus Christ ig be Anathema Maran-atha.   
 Gear oliet iThe Lord cometh. \*8\*The grace 23 The grace of our Lord   
 Christ of the Lord Jesus be with you. Jesus Christ be with you.   
 ‘ver. by 2% My love be with you all in Christ 24 My love be with you all   
 h tuo 8, in Christ Jesus. Amen.   
 Pyudeis'is, Jesus. Amen.   
 & Rom. xvi.   
 Acts xviii. 2. They had removed from follows. let him be Anathema] On   
 Corinth (Acts xviii. 1) to (ib. 26), Anathema, see note, Rom. ix. 3:—let him   
 and had there, as subsequently at Rome be accursed. Maran-atha (see A. V.)   
 (( xvi. 3, 5), an assembly of the faith- is an Aramaic expression for the Lord   
 ul meeting in their dwelling. 20.) All cometh, and is probably unconnected with   
 the brethren—the whole Ephesian church. Anathema, added perhaps as recalling some   
 with an holy kiss) See Rom. xvi. remembrance of the time when Paul was   
 16, note. 21—24.} Autograph con- among them: at all events, as a weighty   
 clusion. The salutation is the final watchword tending to recall to them the   
 greeting, which, according to 2 Thess. iii. nearness of His coming, and the 24. My of   
 17, was always in his own hand, the rest being found ready for it.   
 having been written (see Rom. xvi. 22) by love be with you] Because the Epistle   
 an amanuensis. 22.) He adds, as in had contained so much that was of a severe   
 Col. iv. 18 ; vi. 24, some exhortation, character, he coucludes it with an expres-   
 or solemn sentence, in his own hand, as sion of affection; so “ After so   
 having especial weight. On the distinction much fault-finding he does not turn away   
 between the two words used for “to love,” from them, but loves and embraces them,   
 see notes on John xxi. 15. The negation far off as they were:” i.c. Theophylact. has   
 here of the feeling of personal affection, nothing in it of human or carnal, but is   
 “has no love in his heart for,” is worthy spiritual, and in Christ.”   
 of note, as connected with the curse which