4—9, II. CORINTITANS. 311   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 given to me a thorn in}mea \*thorn in my flesh, fan angel ¢%e Fk.   
 fe isa io aay Gill fp Satan, that he may buffet me, that {i 5,   
 Satan to buffet me, lest I I may not be exalted overmuch, fJobii.7.   
 should be exalted above ke xiii,   
 measure, § For this thing|8 § Concerning this I thrice besought \* $2 }°™\*   
 I besought the Lord thrice, the Lord, that he might depart from i"   
 that it might depart from 9 And he said unto me, My   
 me. 9% And he said unto| Me.   
 me, My grace is sufficient eyace is sufficient for thee: for [my]   
   
 and others, by Satan, of whom such an ments to lust. (2) that he alludes to op-   
 expression as was would surely hardly position from his adversaries, or some one   
 be used: compare “the grace given to adversary :+so many ancient Commen-   
 me,” so often said by the Apostle,—Rom. tators, and some modern. (3) that he   
 xii. 6; xv. 15 al., the absolute use points to some grievous bodily pain, which   
 of given for bestowed, portioned out by hhas been curiously specified by different,   
 God, 1 Cor. xi, 15; xii. 8; Gal. iii, Commentators. The ancients mention head-   
 James i. 5) thora (the word may sig ache: some have supposed kypochondriac   
 a stake, or sharp pointed staff: melancholy, whieh however hardly answers.   
 Stanley rejects the meaning ‘¢horn,’ and the conditions of a thorn, in which acute   
 supposes the figure to refer to the punish- pain seems to be implied: see Stanley’s   
 ment of impalement) in my flesh (the note, which is important in other respects   
 expression used Gal. iv. 14 of this same also, and full of interest.—On the whole,   
 atiliction, temptation which is in my putting together the figure here used, that   
 flesh,” seems decisive for rendering thus, of a thorn, oeeasioning pain, and the buf   
 and not “for my flesh”), the (or, an) Sfeting or putting to shame; it seems quite   
 angel of Satan (it is doubtful whether necessary to infer that the Apostle alludes   
 the form of the word Satan in the ori- tosome painful and tedious bodily malady,   
 ginal be nominative or genitive. But which at the same time put him to shame   
 usage decides for the genitive. If taken before those among whom he exercised his   
 as the nom., the expression would mean ministry. Of such a kind may have been   
 @ hostile angel, which would be contrary the disorder in his eyes, more or less in-   
 to the universal usage of Satan, a proper dicated in several passages of his hi   
 name: some render it, the angel Satan, and Epistles: see notes on Acts xiii. 9;   
 which is inconsistent with New Test. usage, xxiii, 1 fi:-and Gal. iv. 14 (16?);   
 according to which Satan, though onee an vi. 11 (?). But it may also have been   
 angel, is now the Prince of the powers of something besides this, and to such an in-   
 the air, Eph. ii. and has his own angels, ference probability would lead us ;   
 Matt. xxv. 41), that he (the of Satan) in the eyes, however sad in their conse-   
 may buffet me (not, might buiict me: the quences, not being usually of a very painful   
 action of the afilicting continued and or distressing nature in themselves.   
 was to continue, even when St. Paul was 8.] In respect of this (angel of Satan,   
 writing to them, This is Chrysostom’s not thorn, sce below) I thrice (Meyer well   
 observation), that I may not be up- observes, ‘At his first and second request,   
 lifted (the repetition gives force and so- no answer was given to him: on the third   
 lJemnity,—expressing his firm persuasion occasion, it came; and his faithful re-   
 of the divine intention in thus afllicting signation to the Lord’s will prevented his   
 him).—As regards the thorn itself, very asking again’) besought the Lord (Christ,   
 many, and some very absurd conjec- see ver. 9), that he might depart from me   
 tures have been hazarded. They may be (the angel of Satan: in Luke iv. 13, the   
 resolved into three heads, the two former same Greek word is used of the devil   
 of which are, from the nature of the case, departing from our Lord: as also in Acts   
 out of the qnestion below): (1) that xxii. 29, “they departed from him which   
 Paul alludes to spirttual solicitations of should have examined him”). 9.)   
 the devil, who suggested to him blasphe- And He said to me (literally, said:   
 mous thoughts, so Luther (how character- but this perfect can hardly in English   
 istically remorse for his former life be represented otherwise than by the   
 or according to the Romanist interpreters, historical past; in the Greek, it par-   
 who want to find here a precedent for their takes of its own proper sense—‘ He said,   
 monkish stories of temptations,—ixcite- and that answer is enough? ‘He hath