

Who comforteth us in all our affliction, that we may be able to comfort. 2 Cor. 1 : 4 (R.V.)

Child of God, think it not strange concerning the fiery trial which tries thee, as though some strange thing had happened. Rejoice, inasmuch as it is a sure sign that thou art on the right track. All the saints have gone by this road, notably the writer of this Epistle.

Its keyword is affliction, because written amid afflictions so great that the apostle despaired of life. It is steeped in affliction, as a handkerchief with the flowing blood of a fresh wound. But in this passage the apostle has built himself a little chamber of comfort, the stones of which were quarried from the pit of his own sorrow. He blesses God, who had led him into affliction to teach him the art of comfort, that by observing how God comforted, he might become proficient in the art.

The world is full of comfortless hearts--orphan children crying in the night. Our God pities them, and would comfort them through thee. But ere thou undertake this lofty ministry thou must be trained, and thou must therefore pass through the very trials that they are exposed to. Now watch how God comforts thee. Keep a diary, if thou wilt, of his procedure. Ponder in thine heart the length of each splint, the folds of each bandage, the ministration of each opiate, cordial, or drug. This will have a twofold effect, in turning thy thoughts from thy miseries to thy mercies, and in taking away the sense of useless and aimless existence.

There is evidently scope for comfort even in heaven, for it is said that God will wipe away tears from all faces. Oh thou that art sorrowful even unto death, be sure that some day the Comforter will get the victory over thy sorest griefs.

我們在一切患難中，他就安慰我們，叫我們能 ... 安慰 ... 林後一4

神的孩子啊，火煉的試驗臨到你，你不要以為奇怪，似乎是遭遇非常的事(彼前四12)。要喜樂，因這是可靠的記號顯示你在正軌上！所有的聖徒都曾經過這條路，尤其是這卷書的作者保羅。

這卷書的關鍵詞是痛苦，因為是使徒保羅在痛苦中寫成的，這苦難甚大，以致他連活命的指望都絕了(8節)。他在深深的痛苦之中，就如一塊手帕滿是新傷口湧出的鮮血。然而在字裡行間，這位使徒已經從自己悲傷的深坑裡採集石頭，為自己建造了一個安慰的小房間。他稱頌神帶領他進入苦難，為了教導他安慰的技巧，藉著觀察神如何安慰，他可以精通這個安慰人的技巧。

這個世界充滿可憐的人 — 孤兒們在夜裡哭泣。神憐憫他們，並且要藉你去安慰他們。但是在承擔如此崇高的使命之先，你必須受訓練，必須經歷過他們所遭遇的試煉。仔細看神在當下是怎樣安慰你。如果你願意，甚至可以在日記中記下祂的程序。請仔細思量你心裡每一塊固定夾板的長度、每一條繃帶的折痕、服用的每一味鎮靜劑、強心劑和藥劑。這必有雙重的效果，一方面使你的思想從你的不幸轉為憐憫，並且除去活著無用、沒有目標的感覺。

在天上顯然有安慰的區域，因為經上記著神要擦乾眾人的眼淚(啟廿一4)。哦，你這憂傷以致於死的人哪！有一天那位安慰者[保惠師聖靈](約十四16)必定勝過你的最深悲痛。

We are a sweet savour of Christ unto God. 2 Cor. 2:15 (R.V.)

The idea is borrowed from an ancient Roman triumph, which to the eyes of the world of that day was the most glorious spectacle which the imagination could conceive. The apostle compares himself first to one of the prisoners led in long chains behind the conqueror's chariot; then to a servant bearing incense; and lastly to the incense itself that rose all along the line of the procession.

Nothing touches the sense more quickly than sweet odours, unless it be noxious ones; and they almost instantly recall some scene of the past with which they were indissolubly associated. For instance, the scent of new-mown hay will carry us off to merry scenes in the far away days of childhood. Thus the apostle wished that his life might be a sweet perfume, floating on the air, reminding men, and above all reminding God, of Christ. It was as though he said, "I desire so to live that I may perpetually remind God of the obedience, sacrifice, and devotion of the Lord Jesus, so that my words and deeds may recall to His heart similar ones in the earthly life of Jesus."

A sweet savour of Christ ! It does not consist so much in what we do, but in our manner of doing it; not so much in our words or deeds, as in an indefinable sweetness, tenderness, courtesy, unselfishness, and desire to please others to their edification. It is the breath and fragrance of a life hidden with Christ in God, and deriving its aroma from fellowship with Him. Wrap the habits of your soul in the sweet lavender of your Lord's character.

The secret of abounding joy in self-sacrifice is the happy consciousness, such as Enoch had, that we have pleased God. To have this is to secure deliverance from self-consciousness.

我們在神面前 ... 有基督馨香之氣。 林後二15

這個概念是從古羅馬的凱旋遊行借來的，在當時世人眼中，那是一場人所能想像最榮耀的盛大場面。這位使徒首先將自己比喻成一個跟在征服者馬車後面帶鎖鏈的俘虜；然後又將自己比喻成一個帶香氣的僕人；最後比喻作香氣，散發在整個遊行的行列中。

除了毒氣，沒有什麼味道能比馨香之氣更快觸及我們的感官了；不但如此，這些香氣還會立刻令人想起，過去一些與這香氣密不可分的場景。就如新割下牧草的氣味，使我們回到很久以前的童年快樂場景。於是這位使徒希望他的生命成為馨香之氣，飄浮在空中，使人想起基督，最重要的是使父神想到基督。他好像是說：「我想望我這樣活著，可以一直讓神想到主耶穌的順從、犧牲和熱愛，以致我的言語行為可以讓神的心想到耶穌在地上生活的類似言行。」

基督的馨香！這並不在於我們所行的事，而在於我們行事的態度；不太在於我們的言行，而在於一種難以界定的甜美、溫柔、謙恭、無私，及渴望使他人喜悅以便造就他們。這是與基督一同藏在神裡面之生命的香氣，而這芬芳來自與基督的交通。讓你的習性被基督品格如薰衣草的馨香所覆蓋！

在捨己裡喜樂滿溢的祕訣，就是我們喜樂地感到我們討神喜悅，正如以諾所意識到的。要擁有這種快樂的感覺，就是要從自我意識得解脫。

Beholding as in a glass (A.V.). Reflecting as a mirror (R.V.). 2 Cor. 3: 18

Moses veiled his face, and the veiled lawgiver was characteristic of the dispensation he inaugurated. It was a partial revelation, gleaming through a veil, expressing truths in rites and types and symbols. But Christ has torn away the veil, removed the fences of the mount of vision, and revealed to babes the deepest secrets of God's heart. The apostle's phrase is characteristic of Christianity, "Behold, I show you (i.e., unveil) a mystery."

THE OBJECT OF VISIONS. "The glory of the Lord." Concerning which we may accept the statement of a trustworthy commentator, that the reference is not to the incomprehensible, incommunicable lustre of the absolute divine perfectness; but to that glory which, as John says, tabernacled in the Lord Jesus Christ, full of grace and truth--the glory of loving, pitying words and lovely deeds; the glory of faultless and complete manhood; the glory of God in the face of Jesus Christ.

THE NATURE OF THE VISION. "We behold." It is true that we cannot see. "Whom, not having seen, ye love." But it is also true that the heart has eyes, by which it looks away unto Jesus. "Seeing is believing" is a familiar proverb among men; but "believing is seeing" is a true aphorism of the spirit which clings to the Lord by its faith and love.

THE EFFECT OF THE VISION. First, we reflect. The beauty of his face glancing on ours will be mirrored, as a man's eye will contain a tiny miniature picture of what he is beholding. Then we shall be changed. If you try to represent Jesus in your character and behaviour, you will become transfigured into his likeness. Love makes like. Imitation produces assimilation. Reflect and resemble.

我們 ... 看見主的榮光，好像從鏡子裡返照。 林後三18

摩西用帕子蒙上臉，這位蒙上臉的律法頒布者，就是他所開創之律法時代的特徵。這只是一種局部的啟示，其亮光照耀透過帕子，用禮儀、表徵、和符號表達真理。但是基督已經裂開幔子，除去異象之山的柵欄，向嬰孩啟示神心裡最深的祕密。使徒的這句話是基督信仰的特徵：「看哪，我如今把一件奧祕的事向你們揭開。(林前十五51另譯)」

異象的內容。乃是「主的榮光」。關於這點，我們可以接受一位可靠解經家的陳述。他說這裡所提及的榮光，不是那種難以理解、無法用言語表達、絕對神聖完全的榮光；而是約翰所說的那種榮光，就是支搭帳幕在主耶穌基督裡面、充充滿滿地有恩典有真理、那充滿愛與憐憫的話語並親切行動的榮光(約一14)；那無瑕疵，完美人性的榮光；在耶穌基督面上神的榮光(四6)。

異象的本質。「我們看見」。其實我們並不能看見。「雖然沒有見過祂，卻是愛祂(彼前一8)。」然而我們的心裡確實有眼睛，我們透過心裡的眼睛就得以轉眼仰望耶穌(來十二2另譯)。「眼見為憑」是一句人們熟悉的諺語；然而「因信得見」卻是一句真實的屬靈格言，人因著信和愛緊緊抓住主。

異象的果效。首先，我們返照。祂面光的榮美照耀我們的臉，如同鏡子返照；就如人的眼睛會呈現所觀看之物體的縮像一樣。然後我們就被改變。如果你努力在品格和行為上顯出耶穌，你就會漸漸變成祂的形像。愛使我們像祂。效法產生同化。返照就會相像。

While we look . . . at the things which are not seen. 2 Cor. 4:18

We are here bidden to look through the things which are seen; to consider them as the glass window through which we pass to that which is behind and beyond. You do not waste your time by admiring the frame or casket of some rare jewel, but penetrate to the jewel itself; so, day by day, look through the material and transient to the eternal purpose, the divine idea, the deep that lieth under.

"All visible things," said Carlyle, "are emblems. What thou seest is not there on its own account; strictly speaking, is not there at all. Matter exists only spiritually, and to represent some idea and body it forth." This is an exaggerated way of stating the old saying, "Everything that is, is double." Both, however, illustrate the affirmation of the text.

Look for God's thought in all the incidents, circumstances, and objects of your daily life. Do not stop at the outward; penetrate to the inward and eternal. Beneath that bitter physical suffering there are stores of divine fortitude and grace. Beneath that trying dispensation there are celestial compensations. Beneath those sweet family ties there are suggestions of love and friendship, which can never grow old or pass away. Beneath the letter of Scripture is the spirit; beneath the ordinance, oneness with the loving Saviour; beneath the world of nature, the processes of the eternal husbandry.

When such is the attitude of the soul, afflictions, that might otherwise have weighed as heavy, become light; and those that drag through long and tedious years, seem but for a moment. And without exception, they all go to produce that receptivity of character that can contain the far more exceeding and eternal weight of glory.

我們 ... 乃是顧念所不見的。 林後四18

我們在這裡受吩咐要透過所見的事物，將這些事物當作玻璃窗，看到玻璃窗後的那一邊。你不要浪費時間欣賞珍寶的架子或盒子，而是要看穿到珠寶本身。如此一天過一天透過物質和短暫的事物，看到在深處下面神永遠的計畫、神的意念。

卡萊爾(Thomas Carlyle, 1795-1885, 蘇格蘭的作家、史學家)說：「一切看得見的東西都只是表象，你所見到的東西並不獨自在那裡，嚴格說根本不存在。物質存在只是精神層面的，代表某個意念而賦予形體。」這是誇大古人的話：「每件事都是雙重的。」無論如何，卡萊爾和古人的說法，都說明了這處經文。

你要在一切的事件、環境、及日常生活的事物中，尋求神的心意，不要停留在外面，要看到裡面永恆的意義。在肉身的苦楚底下蘊藏著神聖的堅毅與恩典。在艱難的境遇底下有天上的報償。在甜蜜家庭關係下的愛和友誼，永遠不會陳舊消逝。在聖經的字句背後有靈(林後三6)；在聖餐背後有與親愛救主的合一；在自然界背後有永恆耕耘的過程。

當我們內心存這樣的態度時，從別的角度來衡量，沉重的苦難就變作輕省；拖長沉悶的那些年歲，變成不過是短暫的一刻。沒有例外，這一切產生之品格的領受力，能夠盛裝極重無比永遠的榮耀(17節)。

All things are of God. 2 Cor. 5: 18

Of here is equivalent to out of. All the precious contents of the Gospel have emanated from the heart of God; so that we may say with the psalmist, "All my springs are in Thee."

That we have a building, a house not made with hands, eternal in the heavens, to which to go when the earthly house of this tabernacle is broken up; that it is possible for the mortal to be swallowed up in the descending glory of the Second Advent; that we have received the Spirit as earnest of our future glory; that we shall be one day at home with the Lord; that One died for all that the dominion of the self-life should be destroyed, and that they should henceforth live, not to themselves, but to Him; that it is possible to become a new creation in Christ; that God is already reconciled to the world of men, and is only waiting for them to be reconciled to Him; that He hath committed to men the ministry of reconciliation, and commissioned them to be his ambassadors; that it is possible for us to be the righteousness of God in Jesus--all these things have issued from his heart of love.

Oh for a soul as wide as the utmost circle of the highest heaven that containeth all, to contain his love! Oh, world's wonder! Oh, what a sight to be up in heaven, in "the fair orchard of Paradise!" But the very greatness of his provisions will make our doom the greater, if we refuse or ignore them. The men who made light of the king's invitation had their city burnt. This is the terror of the Lord; and our duty is to beseech men not to put away the reconciliation which God offers. Let the "all things" of your life be of God's direction, impulse, and inspiration.

一切都是出於神。 林後五18

福音一切寶貴的內容都是從神的心發出來的，所以我們可以與詩人一起說：「我的泉源都在你裡面。(詩八十七)」

我們有一房屋，不是人手所造，是天上永存的，當地上的帳棚拆毀時所去之處；這必死的將會被主再來的榮耀所吞滅；我們已經領受了聖靈作我們將來榮耀的憑據；有一天我們必與主同在；主一人為眾人死，就拆毀了自我生命的權勢，使他們從此活著不再為自己活，乃為祂活；有可能成為在基督裡的新造；神已經與世人和好，並且正等待世人與祂和好；神將勸人與祂和好的職分託付給人，派他們作祂的使者；叫我們在主耶穌裡成為神的義 —— 上述這一切都是從神心中的愛發出來的。

但願人的心像最高的天那樣廣闊可以容納萬有，為要容納神的愛！哦，世界的奇觀！在高天之上看見何等「美麗果木樹的樂園」！然而祂的供應是如此偉大，若是我們拒絕或是置之不理，將造成何等悲慘的結局。輕看王的邀請的眾人，結局是他們的城被火焚燒。這是主的可畏；而我們的責任，就是勸導人不可輕忽神所提出要與人和好的邀約。但願你生活的「一切」都出於神的引導、催促與感動。

As deceivers, and yet true. 2 Cor. 6: 8

This is the first clause in one of the most wonderful series of paradoxes in all literature. Let us class together these different conceptions of the apostle, as held by those who judged him by his outward and inward life respectively.

JUDGED FROM THE VIEW-POINT OF THIS AGE he was a deceiver, intent on some purpose of his own, misleading and hoodwinking his converts. In the annals of this world he was utterly unknown, and there was no attempt to chronicle his doings or record his words. His life seemed to the gay and worldly a prolonged death, whilst to his close associates and friends it was a perpetual chastening. Very sorrowful, very poor, very destitute---such was his appearance as seen from the outside. And many must have turned from it and felt thankful that the lines had fallen to them in pleasanter places.

JUDGED FROM THE VIEW-POINT OF ETERNITY he was known to be true, and building the temple of truth. By every new dying to the world around, his inner life was being recruited, deepened, and purified. His sufferings were chastening and pruning him, that he might bear more fruit. Amid his outward griefs he was ever drinking at the wells of purest joy; amid his poverty he was enriching the world with the most precious wealth; amid his utter destitution he was handling the imperishable riches of eternity.

The monks of Chartreux, when they first erected their monastery, made all their windows look in on the small inner court, but had none commanding the sublime mountains and glaciers around. So, too, many lives are always contemplating the trifles of earth's court-yard! Oh that such would take into their view the unseen and eternal!

似乎是誘惑人的，卻是誠實的。 林後六8

這句話是所有文學中非常奇妙的矛盾系列裡的第一句。讓我們將人判斷使徒保羅外在與內裡生命所持的不同概念作歸納。

從今世的觀點來判斷，人看他 是誘惑人的，專注於他的某個目標，誤導欺騙他所帶信主的人。這世界的歷史裡，他沒沒無名，沒有他言行的記載。他的生命對於歡樂的俗世來說，只是個拖延的死亡；而對於至親朋友而言，他是個持續受責罰的人。極其悲傷、貧窮、困苦。—— 這些乃是人從外面所見他的外表。所以一定有許多人離開他，而慶幸自己的遭遇比較舒適。

從永恆的觀點來判斷，他是誠實的，他正在建造真理的殿。每一次他向周圍的世界死，他內在的生命就得著復興、進深並潔淨。他的苦楚磨煉他，修剪他，使他結果子更多。在外面的悲傷中，他卻一直飲於純淨喜樂的水井。在貧苦中，他以最寶貴的財富使世人富有，在他完全的缺乏中，卻經手管理永生不朽的財寶。

在夏求克斯(Chartreux)修道院最初建造時，修士們將窗子都開向小小的內院，沒有一扇窗子俯視四周宏偉的高山和冰河。同樣的，許多人也常只注視地上庭院的瑣事！但願他們可以看見那不可見與永恆的事物。

Let us cleanse ourselves from all defilement. 2 Cor. 7:1 (R.V.)

The closing paragraph of the previous chapter tells us what this defilement stands for; and in the enumeration note the increasing bonds of approximation which each word indicates. An unequal yoke in ill-matched intercourse with unbelievers leads to fellowship, and this to communion, and this again to concord, and this to partnership; whilst the culmination of the entire series is agreement, and the yielding up of the body for the possession and indwelling of idols. Let us beware of the beginning of this awful approximation. It is impossible to stand still; and they who think lightly of marrying an unbeliever may in the end hear words like those which watchers heard spoken in the doomed temple on the night before it fell into the hands of Titus. "There was, as it were, the rushing of wings, and voices were heard saying, Let us depart."

There is not only defilement of the flesh, but of the spirit. It is not enough to avoid the gross sins of the outward life. Those of the inner temple and disposition are equally abhorrent to the holiness of God. We must come out and be separate from the latter as well as the former, or we shall never realize what God means when He promises to receive us, and to be a Father to us.

The word cleanse is very decisive in the Greek. It calls for sudden, decisive action; and if you answer, that sin is too closely interwoven with your nature to be thus summarily disposed of, remember that God demands our will only. Directly we are perfectly willing and eager, He steps in and does all the rest. At unknown depths the Spirit of God is at work within us; let us work out what He works in, that we may be welcomed to God's heart.

當潔淨自己，除去 ... 一切的污穢。 林後七1

這段結束前一章經文的話，告訴我們污穢代表什麼(林後六14-16)；在這列舉的一覽表中要特別注意每個詞所顯示，接近產生的結合在增加。從「與不信之人不相配結合的不均衡負軛」，引到「彼此來往」，接著是「共同分享」，再來是「彼此和睦」，然後是「彼此合作」，這一系列全部的頂點就是「契合」，結果就是交出身體讓偶像佔有居住。讓我們提防這個可怕接近的開端。要停住在某種關係是不可能的事；凡輕率與不信之人結婚的人，可能最後要聽到這樣的話，就是守望者在聖殿落入提多將軍手中遭毀滅的前夕，在殿裡所聽見的：「好像有翅膀倉促飛行的聲音，並且有聲音說：讓我們離開吧。」

不只有肉體的污穢，還有靈裡的污穢(1節)。只避免外在生命明顯嚴重的罪是不夠的。靈裡和性情裡的罪，對神的聖潔來說同樣可憎。我們必須從靈及身體的罪裡出來並且遠離它們。否則當神應許要接納我們，並且作我們的父的時候，我們永遠不明白神的意思。

潔淨這個字在希臘文是很果斷的意思。潔淨要求急速果斷的行動。如果你說罪已經與你的天性太緊密的交織在一起，不能如此立刻被處理掉。你要記得神只要求我們的意願。我們很直爽地完全願意且渴望，祂就介入並成就一切。在不可知的深處，神的靈在我們裡面動工，但願我們竭力達到神在我們裡面作的，叫我們可蒙神心悅納。

See that ye abound in this grace also. 2 Cor. 8: 7

The grace of liberality is as much a gift of God as faith, or utterance, or knowledge, or love. This is implied in our text, and distinctly stated in the first verse, where the apostle says that he desires to make known the grace of God, which had been given to the churches of Macedonia, so that they were able in their deep poverty to abound in riches of liberality. In the ninth verse we learn that this grace first dwelt in our blessed Lord, who, though He was rich, for our sakes became poor, that we through his poverty might become rich. If yours is a grudging, niggard nature, be sure to appropriate the royal nature of the Lord Jesus, that it may fill and possess you.

Probably there is no greater test of our true religion than our behaviour in giving. How few, comparatively, give in proportion to their income! How few give systematically! How few have learnt the joy and luxury of giving, so that they abound therein!

This arises partly because they do not realize that they are stewards of God's property, and that He expects them to devote all they own to Him, keeping back only a necessary percentage for themselves and their families, as a steward might who was farming an estate for his absent master. And partly it arises from mistrust of God, and the fear that some day there may be a sudden falling off of supplies. Oh that each reader would consider that all is God's, and begin by always giving a certain proportion of every pound, so as to be sure of not robbing God of his own. Pray day and night that you may abound in this grace also; and then, in faith that God is answering your prayer, begin to do violence to your churlish, niggard nature. What though it protest--Give!

就當在這慈惠的事上，也格外顯出滿足來。 林後八7

慷慨的恩典是神的恩賜，正如信心、口才、知識、愛心。這是本章經文所提示的，在第一節就清楚陳述，使徒說他要將神的恩典說出來，就是賜給馬其頓眾教會的恩典，他們雖然在極窮之間，卻有慷慨的厚恩。在第九節我們知道，這恩典最初在我們可稱頌的主裡面，祂本來富足，卻為我們成了貧窮，叫我們因祂的貧窮，可以成為富足。如果你的天性是吝嗇小氣，你務要確實取用主耶穌高貴的性情，使這樣的性情充滿並佔有你。

也許再沒有比我們施予的行為更能試驗我們真正的信仰了。相對來說，照收入的比例給出去的人，何等的少。有計畫地給出去的人，何等的少。已經學會了施予的喜樂和滿足，以致能多多給予的人，何等的少。

這情形有幾分是因為人沒有領悟到他們是神產業的管家，並且神期望人們將他們所有的一切獻給祂，只留必要的部分為著自己和家人，像管家為不在家的主人耕種田地所作的。另外有幾分是因為對神不信任，害怕有一天生活供應突然減少了。但願每個讀者要思想，一切都是神的，而開始將每一文錢都按一定的比例給出去，這樣就不至於奪取神的物。你要日夜禱告，求神使你在這恩典上富足；然後開始嚴厲地對待你吝嗇的本性，相信這就是神正在垂聽你的禱告。即使吝嗇的天性反抗 — 仍然給出去！

He that supplieth seed to the sower and bread for food. 2 Cor. 9:10 (R.V.)

In every harvest there is a twofold object. First, the supply of seed for the next autumn's sowing, and then of food for those that sow or reap; so in the spiritual sphere God will not fail either sowers or reapers.

ALL SOWERS MUST EAT. However much wheat has passed through the sower's hands, he is not fed thereby. At night he returns hungry to his home. So we, who are engaged in the work of God, cannot live on what we do for the world around. After the most fruitful day of service, we need to take our Bibles and feed our famished souls by meditation and prayer. We must not mistake the glow and exhilaration of the sanctuary for nourishment. They are rather a stimulant. Therefore we may expect God to increase the fruits of our righteousness. Shall Boaz cause handfuls on purpose to fall for Ruth, and shall not God supply our need? Will the Father not provide bread to those who are engaged in tilling his fields?

ALL EATERS SHOULD SOW. It would never do for the farmer to live on all the produce of his fields. He must sow a certain proportion of his grain. And nothing is more foreign to the genius of true religion than to be always nursing and ministering to oneself; eating the fine wheat of the Gospel, but not sowing it in other hearts; consuming the consolations of the divine Spirit, but not endeavouring to pass them on to others. Oh ye who have eaten bountifully, sow bountifully; else ye shall suffer the results of spiritual repletion and indigestion. And note this precious assurance, that God will supply seed for daily and weekly sowing for the congregation and the class; and that He will multiply it when sown.

那賜種給撒種的，賜糧給人吃的。 林後九10

每次農作的收成，都有雙重的目的。首先是提供接下來的秋天播種的種子；然後是供應撒種和收割之人的糧食。在屬靈方面，神也不會使撒種或收割的人缺乏。

所有撒種的人都應當吃。不論多少麥子經過撒種人的手，撒種的人並不吃所撒的種子。晚上他仍餓著肚子回家。所以我們從事神工作的人，也不能靠我們所服事的世人過日子。在服事最有成果的一天之後，我們需要拿起聖經，藉默想和禱告餵養我們饑餓的心靈。我們不可將聖所的光輝與歡欣誤作我們的食物，那只是一個激勵。所以我們期望神增加我們公義的果子。波阿斯豈不叫收割的人故意掉幾把麥子給路得拾取嗎(得二15-16)？而神豈不供給我們所需用的嗎？父神豈不供應糧食給那些在祂田地裡忙碌耕種的人嗎？

所有吃的人都應當撒種。農夫絕不可將他田地全部的出產當作養生之用。他必須從穀物中取一定的比例作為種子撒到田裡。對於真實信仰有特殊才能的人，沒有什麼比「總是照料服事自己；總是吃福音上好的穀物，而不將這種子撒在別人的心田裡；總是消耗聖靈的安慰，而不努力將這些安慰傳遞給別人。」更不合宜的了。但願你們多多享用的人，也多多撒種；否則，你在屬靈上必因飽食卻不消化而受苦。請注意這可貴的保證，就是神必供應每天並每週撒種所需的種子，給會眾和課堂的學生；當種子撒出去，神必使它倍增。

Bringing every thought into . . . , the obedience of Christ. 2 Cor. 10: 5

The apostle is planning a campaign; his words glow with the fire of military enthusiasm: but, as one has eloquently said, the weapons of his warfare are not carnal; the standard under which he fights is a more sacred sign than that of Caesar; the territory he invades is more difficult of conquest than any which kept the conquerors of the world at bay. He sees rising before him the lofty fortresses of hostile error; they must be reduced or razed. Every mountain fastness to which the enemy can retreat must be scaled and destroyed; and every thought of the soul, which is hostile to the authority of the divine Truth, must become a prisoner of war in the camp of Christ.

Be sure to distinguish between the proper use of the intellect by the man who recognizes its necessary limitations and uses it in the humble and reverent inquiry after truth, and that undue exaltation of the intellect, which sets itself on high as the ultimate judge of truth, or which roams wildly, unheeding the divine control. There are vain thoughts, sensual thoughts, cynical and self-reliant thoughts, sceptical thoughts, proud thoughts, wandering and wayward thoughts; but the apostle says that, however strongly they fortify themselves against Christ, they should and must be brought into captivity. Paul once thought he ought to do many things contrary to Jesus, but became his humble disciple.

The intellect has its province, but faith has hers; and while the intellect tends to exalt man, faith humbles him and leads him captive in the chains of love. We must come with absolute obedience to Christ, that every veil may be torn away, and whatever blurs the clear surface of the mirroring intellect may be removed.

將人所有的思想奪回，使他都順服基督。 林後十5(直譯)

使徒策劃一場戰役，他的話語發出軍人熱忱的光輝，然而正如他雄辯滔滔地說道，他爭戰的兵器不是屬血氣的；率領他的軍旗比該撒的軍旗更神聖；他進攻的這個領域獲勝的難度，比這世界的征服者所遇到的任何抵抗更大。他看見在他面前高聳的營壘必須征服夷平，這些營壘使人產生錯誤的敵意。所有敵軍可以退守的山上碉堡，必須剷除毀壞；所有反對神聖真理權威的思想，必須成為基督軍營裡的戰俘。

你要確實分辦理智的正當運用與過度高舉。正當使用理智的人認識理智應有的限度，就以謙卑尊敬的態度運用理智探詢真理。而另有人高抬理智作為判斷真理的最高審判官，讓理智任意漫遊，不理會神的管理。虛空的思想、肉慾官能的思想、諷刺和自恃的思想、懷疑的思想、驕傲的思想、遊盪不定的思想，使徒說無論這些思想如何使人堅強抵抗基督，這些思想必須被俘虜。保羅以前認為他必須作許多事來抵擋耶穌，但他卻變成耶穌基督謙卑的門徒。

理智與信心各有其範圍。但理智容易叫人自高；信心使人謙卑，並引導人成為帶著慈愛鎖鏈的俘虜。我們必須絕對順服基督，使一切的幔子被拆掉，這樣，任何使理智反映事理的清晰表面變模糊的東西就得以除掉。

In perils. 2 Cor. 11 : 26

This enumeration was made before the imprisonment at Cæsarea and the voyage to Rome. How little do we know of Paul's life, after all! Every victory was hardly fought for and dearly won.

THESE SUFFERINGS ATTEST THE TRUTH OF CHRISTIANITY. Whenever a doubt crosses your mind with respect to the Resurrection, or any other Gospel fact, say to yourself, Paul knew everything that could be said against it. He was in the secrets of the Sanhedrim; and if he believed it, we certainly may. And he had nothing to gain by his witness. It was to his great loss, and the shattering of his position in Israel, that he became a Christian.

THESE SUFFERINGS APPROVE THE GENUINENESS OF PAUL'S CHARACTER. This age is athirst for biography; it loves to read the story of its great men; but sometimes we ask whether they are just as real and good and pure as we have been led to hope. There is one life at least about which no such inquiry can be raised. The severest tests may be applied to this diamond, but it shines only the brighter-- a very Koh-i-noor, "A mountain of light."

THESE SUFFERINGS APPROVE THE POWER OF THE HOLY SPIRIT. Such love had He inspired toward the Blessed Lord in the heart of the apostle, that he counted the loss of all things gain, and the uncounted sorrows of his lot as light and but for a moment, if only he might win Christ, and know Him, and be found in Him. You cannot explain a life like this apart from the mighty power and indwelling of the Holy Spirit. What a puzzle the Christian presents to the world! I remember how a poor child of fashion and sin kept asking me once, "What do you Christians get?" It was quite impossible to explain.

遭... 危險。 林後十一26

保羅列舉這些事件(23-28節)，都發生在他被囚於該撒利亞，與坐船往羅馬之前。[因哥林多後書寫於保羅被囚於該撒利亞之前。] 畢竟我們對他的生平所知道的何等少。他每次爭戰都十分艱苦，並且都付出重大代價才勝過。

苦難驗證基督信仰的真實。無論甚麼時候你心懷疑主耶穌復活，懷疑其他有關福音的事實，要對你自己說，保羅知道所有可以提出來反對這信仰的理由。他是公會圈內知曉內情的人；若是他相信，我們當然可以相信。他為主作見證，並沒有得利益，他成為基督徒，毀了他在以色列人中的地位，這對他是極大的損失。

苦難證明保羅真實的品格。這世代的人愛讀傳記，愛讀偉人的故事。但有時我們會問，究竟那些人物是否像我們所渴望的那麼真實、良善、純潔。至少這裡有一個人的生平，沒有人能提出這樣的質疑。人可以用最嚴苛的方法測試這顆鑽石，它卻更加明亮，像一座光明的山。

苦難證明聖靈的能力。聖靈賜給使徒保羅如此愛主的心，使他能以一切損失為益處，以他無數的愁苦為至暫至輕，只要他能得著基督，認識祂，且在祂裡面被尋見。除了聖靈的大能和祂的內住，你無法解釋這樣的生命。這位基督徒呈現在世人眼前，是一個何等的謎！我記得一個在時髦和罪惡裡可憐的人，曾不住地問我：「你們基督徒得到什麼啊？」這實在難以解釋。

When I am weak, then am I strong. 2 Cor. 12: 10

We need not discuss the nature of Paul's thorn in the flesh. It is enough that he calls it "a stake," as though he had been impaled. It must have, therefore, been very painful. It must also have been physical, because he could not have prayed thrice for the removal of a moral taint, and been refused. It came from Satan, permitted by God, as in the case of Job, to buffet his servant. It is not unlikely that he suffered from weak eyes, or some distressing form of ophthalmia; hence the eagerness of the Galatian converts to give him their eyes (see Gal. 4: 15).

God does not take away our thorns, but He communicates sufficient grace. He always answers prayer, though not as we expect. Let the music of these tender words soar unto thee, poor sufferer! "My grace is sufficient even for thee." Sufficient when friends forsake, and foes pursue; sufficient to make thee strong against an infuriated crowd and a tyrannical judge; sufficient for excessive physical exertion and spiritual conflict; sufficient to enable thee to do as much work, and even more, than if health and vigour were not impaired, because the very weakness of our nature is the chosen condition under which God will manifest the strength of his.

Do not sit down before that mistaken marriage, that uncongenial business, that physical weakness, as though thy life must be a failure; but take in large reinforcements of that divine grace which is given to the weak and to those who have no might. It is clear that Paul had reached such a condition, that it was a matter of deep congratulation to him to be deficient in much that men hold dear, and to have what most men dread. He rejoiced in all that diminished creature-might and strengthened his hold on God.

我甚麼時候軟弱，甚麼時候就剛強了。 林後十二10

我們不需要討論保羅肉體中的「刺」是甚麼性質。他足可以稱這根刺為「木樁」，好像他已被釘住了。因此這一定非常地疼痛。這也一定是身體上的，因為他不會三次祈求除掉道德上的污點而被拒絕。這刺來自撒但，卻為神所許可，使神的僕人受擊打，正如約伯的事例。這並非不可能保羅因視力不好受折磨，或是害某種苦惱的眼疾；所以加拉太的信徒切望將他們的眼晴剝出來給他(加四15)。

神不除去我們的刺，卻傳遞給我們夠用的恩典；祂總是回應我們的禱告，即使不照我們所期望的。但願這親切的話語好像音樂一般，達到你這可憐的受苦者！「我的恩典是夠你用的。」恩典夠用，縱然友朋離棄，敵人追逼；恩典夠用使你剛強面對憤怒的群眾與專橫的審判官；恩典夠用使你承受體力透支與屬靈爭戰；恩典夠用使你能作許多事工，甚至多到使你健康與力氣不受損傷，因為正是我們本性的軟弱成為被選上的條件，可以讓神顯明祂的能力。

不要在錯誤的婚姻、不合意的事業、身體的軟弱之前佈局，好像你的人生必定失敗。反倒該從神的恩典裡領取大量的援助。這恩典是賜給軟弱的人和沒有力量的人。很明顯的，保羅已達到一個光景，當他缺乏世人所喜愛的，而擁有許多人所懼怕的，對他而言卻是深深慶賀的事。凡是減少人受造的能力，而增加他抓住神的事，都叫他歡樂。

The Communion of the Holy Ghost. 2 Cor. 13: 14

How often these words are uttered without any real appreciation of their depth of meaning! The word communion signifies having in common. It is used of our fellowship with one another (1 Cor. 10: 16) and with God (1 John 1 : 3). The bond of such fellowship is always through the Holy Spirit. As the ocean unites all lands, and is the medium through which they are able to exchange commodities, so does the blessed Spirit unite the Persons of the Blessed Trinity to each other, and us to them, and secures that oneness for which our Saviour prayed.

How wonderful it is to have the privilege of this divine fellowship! That we need never be alone again; that we can at any moment turn to Him for advice and direction; that we may draw on his resources for the supply of every need; that it is impossible to exhaust or even tax his willingness to counsel and succour; that there is no kind of service or suffering into which He is not prepared to enter with us! Surely, if we would but give ourselves time to realize this marvellous fact, there would be no room for the despondency which at times threatens to deprive us of heart and hope.

Of course, we must be very careful of the tender sensibilities and holy disposition of our divine Confederate. We cannot ruthlessly grieve Him by our harshness or impurity at one moment, and turn to Him for his succour and direction at the next. Such divine union as lies within our reach certainly demands on our part watchfulness, a tender conscience, a yielded and pliant will, a heart which has no other love, no affection nor idol inconsistent with the Spirit's fellowship.

聖靈的交通。 林後十三14(直譯)

人常說「聖靈的交通」，卻不真正了解其中深切的涵義！「交通」的意思是擁有共同的東西。這個詞用在我們彼此的相交(林前十16)，以及與神相交(約壹一3)。這樣相交的連結總是藉聖靈作成的。如同洋海銜接陸地並且是各地物質得以交流的媒介，聖靈也使三一神的三個位格結合在一起，並使我們與神的三個位格連結，而達到我們救主所祈求的合一(約十七20-23)。

與神相交的特權是多麼奇妙！我們永遠不再孤獨；任何時間我們都可以轉向祂，尋求祂的勸告與指導；我們可以從祂的資源支取供應，應付一切需要；祂勸告和幫助的意願不可能耗盡或成為重擔；沒有什麼服事或受苦祂不願與我們一同參與！的確，如果我們花時間來認識這個奇妙的事實，就沒有機會使我們沮喪，沮喪常威脅要奪走我們的勇氣和盼望。

當然，我們必須非常小心這位與我們聯合的神敏感的知覺與聖潔的性情。我們不可一時硬著心，而使祂因我們的粗魯污穢憂傷，然後下一刻又轉向祂，求援助和指引。這神聖的連結，在我們構得到的範圍內，確實要求我們儆醒，有敏銳的良心、降服柔軟的意志、一顆別無他戀的心、沒有與聖靈的交通矛盾的戀慕和偶像。