

第十一篇

在神的经纶里， 敬畏主的内在意义

诗歌：

读经：箴一 1, 7, 二 4~5, 三 5~10, 八 13, 九 10, 十 27, 十四 2, 26~27, 十五 16, 33 上, 十六 6, 十九 23

纲要

壹 过正确为人生活的第一个原则是敬畏主，尊崇主；敬畏主就是怕得罪主，怕失去祂的同在，怕在来世得不着祂作我们的赏赐；我们该怕在今世失去主的笑脸，在来世失去祂的赏赐——箴一 1, 7, 弗四 30, 林后五 9~10:

一 敬畏主就是在每件事上顾到并尊重祂，绝不忘记祂是创造我们的奇妙之神；（赛四三 7；）敬畏主会使我们停止作恶；敬畏主也会使我们感受别人的苦难，并向他们施怜悯，施怜恤。

二 敬畏主，不只是远离罪，并且更进一步，乃是拒绝自己；敬畏主不是仅仅怕我们犯罪或属世，乃是怕我们所作的是出于自己，不是出于主——太十六 24, 林后四 5。

三 敬畏神是知识和智慧的开端；认识至圣者便是聪明；

Message Eleven

The Intrinsic Significance of Fearing the Lord in the Economy of God

Hymns:

Scripture Reading: Prov. 1:1, 7; 2:4-5; 3:5-10; 8:13; 9:10; 10:27; 14:2, 26-27; 15:16, 33a; 16:6; 19:23

Outline

I. The first principle for man to live a proper human life is for him to fear the Lord, to revere the Lord; to fear the Lord is to be in fear of offending Him, of losing His presence, and of not receiving Him as our reward in the next age; we should be in fear of missing the Lord's smile in this age and His reward in the next—Prov. 1:1, 7; Eph. 4:30; 2 Cor. 5:9-10:

A. To fear the Lord is to consider and regard Him in everything, never forgetting that He is the wonderful God who has created us (Isa. 43:7); fearing the Lord stops us from doing evil; it also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

B. To fear the Lord is not only fleeing from sins but also, and even more, rejecting the self; fearing the Lord is not merely to fear that we have sinned or that we are worldly but to fear that what we are doing is out of ourselves, not out of the Lord—Matt. 16:24; 2 Cor. 4:5.

C. The fear of God is the beginning of wisdom, and the knowledge of the

知识、智慧和聪明都是从神而来；我们若敬畏祂，尊崇祂，这些就会成为我们的产业——箴一1, 7, 二4~5, 三5~10, 八13, 九10, 十27, 十四2, 26~27, 十五16, 33上, 十六6, 十九23。

贰 以赛亚预言耶和华的灵——智慧的灵、聪明的灵、谋略的灵、能力的灵、知识的灵、以及敬畏耶和华的灵——必安歇在基督身上——赛十一1~2:

一 那灵一直与主耶稣同在，与祂是一；祂凭那灵行动，过一种在那灵里、同着那灵、借着那灵、并经过那灵的生活；以赛亚十一章二节给我们看见，在主的的人性生活里，那灵带着上述的一切属性得以显出——路四1, 14, 十21, 约一32, 太十二28。

二 耶稣在祂的人性生活里被尊崇、顺从而畏惧神的灵所充满；祂也以敬畏耶和華為乐；在祂的复活里祂现今是耶稣基督包罗万有、全备供应的灵，作为敬畏耶和华的灵，这灵包含主耶稣难以描述的人性生活与职事——赛十一2~3, 腓一19:

1 从来没有一个人象耶稣那样敬畏神；主耶稣告诉我们，在执行神新约的职事上，祂从来不从自己作什么，（约五19，）祂不作自己的工，（四34, 十七4，）祂不說自己的话，（十四10, 24，）祂不凭着自己的意思作什么，（五30，）祂也不寻求自己的荣耀。（七18。）

2 耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一；这就是那在耶稣身上是实际者；（弗四20~21；）我们需要求主这实际的灵，引导我们进入对祂服从的生命和顺从父的生命之经历的实际。（约十六13, 腓二5~11。）

Holy One is understanding; knowledge, wisdom, and understanding come from God; if we fear Him, revere Him, these will be our possessions——Prov. 1:1, 7; 2:4-5; 3:5-10; 8:13; 9:10; 10:27; 14:2, 26-27; 15:16, 33a; 16:6; 19:23.

II. Isaiah prophesied that the Spirit of Jehovah—the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel, the Spirit of might, the Spirit of knowledge, and the Spirit of the fear of Jehovah—would rest upon Christ—Isa. 11:1-2:

A. The Spirit was with the Lord Jesus all the time and was one with Him; He walked by the Spirit and lived a life in, with, by, and through the Spirit; Isaiah 11:2 shows that in the Lord's human living the Spirit was manifested with all the above attributes——Luke 4:1, 14; 10:21; John 1:32; Matt. 12:28.

B. In His human living, Jesus was filled with the Spirit of the reverential, obedient fear of the Lord; He also delighted in the fear of the Lord; in His resurrection He is now the all-inclusive, bountifully supplying Spirit of Jesus Christ as the Spirit of the fear of Jehovah, who includes the indescribable human living and ministry of the Lord Jesus——Isa. 11:2-3; Phil. 1:19:

1. No human being ever feared God as much as Jesus did; in carrying out God's New Testament ministry, the Lord Jesus told us that He never did anything out of Himself (John 5:19), He did not have His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did everything not by His own will (5:30), and He did not seek His own glory (7:18).

2. Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God; this is the reality in Jesus (Eph. 4:20-21); we need to ask the Lord as the Spirit of reality to guide us into the reality of experiencing His life of submission and His life of obedience to the Father (John 16:13; Phil. 2:5-11).

3 一天过一天我们需要向父全然且绝对地敞开，求祂以复活的基督这包罗万有的灵充满我们；这灵也是那包含主耶稣人性生活与职事之敬畏耶和华的灵——路十一5～13。

3. Day by day we need to completely and absolutely open to the Father and ask Him to fill us with the resurrected Christ as the all-inclusive Spirit, which is also the Spirit of the fear of the Lord that includes the human living and ministry of the Lord Jesus—Luke 11:5-13.

叁 敬畏神就是信靠祂——箴三5～8, 26, 十六1, 9, 20, 33, 十九21, 三十五～6:

III. To fear God is to trust in Him—Prov. 3:5-8, 26; 16:1, 9, 20, 33; 19:21; 30:5-6:

一 箴言三章五至八节嘱咐我们，要全心信靠耶和华，不可倚靠自己的聪明；在我们一切的道路上，都要认定祂，祂必修直我们的途径；不要自以为有智慧；要敬畏耶和华，远离恶事；这便医治我们的身体，滋润我们的骨头。

A. Proverbs 3:5-8 charges us to trust in the Lord with all our heart and not rely on our own understanding; in all our ways we should acknowledge Him, and He will make our paths straight; we should not be wise in our own eyes; we should fear the Lord and depart from evil; this will be healing to our body and refreshment to our bones.

二 “信靠耶和华，以耶和华为可信赖的，那人有福了。他必象树栽于水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在干旱之年毫无垂虑，而且结果不止”——耶十七7～8:

B. “Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit”——Jer. 17:7-8:

1 按照神的经纶，信靠神的人象树栽于水旁；这表征神乃是活水的泉源——二13。

1. According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters——2:13.

2 树在河边，借着吸取水的一切丰富而生长；这是神借着祂的分赐完成祂经纶的一幅图画；我们这些树要接受神圣的分赐，就必须吸取神这水——参林前三6。

2. A tree grows beside a river by absorbing all the riches of the water; this is a picture of God's economy, which is carried out by His dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the water——cf. 1 Cor. 3:6.

3 这位供应之神的丰富，分赐到我们这些树里面，就以神的神性将我们构成，使我们长成神的度量；（西二19；）这样，我们就与神成为一，有同样的元素、素质、构成和样子。（启四3，二一11。）

3. The riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow into God's measure (Col. 2:19); in this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).

三 留心训言的必得好处，信靠主的便为有福；（箴十六20；）主是我们所信靠的，祂必保守我们

C. He who gives heed to the word will find good, and blessed is he who trusts in the Lord (Prov. 16:20); the Lord will be our confidence, and

脚不被缠住。(三 26。)

四 那些爱神的人，凭圣经来到主面前，借此学习敬畏神；(二 3~5, 约五 39~40;) 我们受吩咐要紧紧跟随并顺从神的话，作我们敬畏神的证明。(申六 2。)

肆 敬畏主的意思也是尊荣祂：

一 箴言三章九至十节说，我们要以财物，和一切初熟的出产，尊荣耶和华；这样，我们的仓房必充满有余，我们的酒醪必盈溢新酒。

二 我们不该是赚得更多的钱，为着将来积存财宝的人；至少我们出产的十分之一(初熟果子)必须献给神；我们该一直将神所赐给我们的东西，慷慨地施与；这是尊荣神——玛二 7~12, 林后九 6~8。

三 我们该恳求主使我们专心敬畏祂的名——“耶和华啊，求你将你的道路指教我；我要行在你的真理中。求你使我专心敬畏你的名”——诗八六 11。

四 我们需要“洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别”；这里的敬畏神，意思是不敢沾不属神或与神无关的事物——林后七 1, 六 17。

五 敬畏基督就是怕得罪作头的基督；这与我们的彼此服从有关；我们需要存畏惧事奉主；然后我们会爱主，好在主里面欢乐并享受主——弗五 18~21, 诗二 11~12, 来十二 28。

六 我们都该对神有正确的敬畏，因为我们在基督里的信徒都要显在基督的审判台前；那时基督要回来审判祂的信徒，这审判并不是关于他们永远的

He will keep our foot from being caught (3:26).

D. Those who love God learn the fear of God by coming to the Lord in the Scriptures (2:3-5; John 5:39-40); we are commanded to cleave to and obey the Word of God as the evidence of our fear of God (Deut. 6:2).

IV. To fear the Lord means that we also honor Him:

A. Proverbs 3:9-10 says that we must honor the Lord with our substance and with the firstfruits of all our produce; then our barns will be filled with plenty, and our vats will burst open with new wine.

B. We should not be those who make more money to lay up treasure for our future; at least one-tenth, the firstfruits, of our produce must be given to God; we should always be generous in giving of the things that God has given us; this honors God——Mal. 3:7-12; 2 Cor. 9:6-8.

C. We should beseech the Lord to make our heart single in fearing His name; “Teach me, O Jehovah, Your way; / I will walk in Your truth. / Make my heart single in fearing Your name”——Psa. 86:11.

D. We need to “cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God”; the fear of God here is not daring to touch things that do not belong to God or are not related to Him——2 Cor. 7:1; 6:17.

E. To be in the fear of Christ is to fear offending Him as the Head; this involves our being subject to one another; we need to serve the Lord with fear; then we will love the Lord in order to rejoice in and enjoy the Lord——Eph. 5:18-21; Psa. 2:11-12; Heb. 12:28.

F. We all should have a proper fear of God because we believers in Christ will all appear before the judgment seat of Christ; at that time Christ will judge His believers at His coming back, not concerning their

救恩，乃是关于他们时代的赏罚——林后五 10，林前四 4～5，三 13～15，罗十四 10。

七 敬畏主是使人延长年日的路；（箴十 27；）神爱、拯救、保护、祝福、并供应那些敬畏祂的人。（诗一〇三 11，13，17，八五 9，六十 4，箴十四 26～27，诗一一五 12～13，三四 9，一一一 5。）

八 敬畏主之人的榜样是挪亚、（来十一 7、）亚伯拉罕、（创二二 12、）约瑟、（四二 18、）大卫、（诗二 11～12，五 7、）尼希米、（尼一 11，五 9，15、）以及早期的召会。（徒九 31。）

伍 对主圣别的敬畏事实上是喜乐的源头，（诗二 11，）是生命的泉源，（箴十四 27，）也是生命树，（十一 30，）将神分赐到我们里面，好完成祂的经纶：

一 敬畏主是生命的泉源，可以使人离开死亡的网罗；敬畏主、信靠主、投靠主的名，就是走生命的路；（二 19，五 6，十 17，十四 27，十九 23，诗十六 11；）生命的路就是生命树的路，源头乃是神自己。（箴三 13，18，十一 30，十三 12，十五 4。）

二 敬畏主引到生命；这是引到生命的狭路（少人走的路，不是多人走的路）；生命的途径乃是使我们活在神里面，而摸着并得着生命；这些途径就是神摆在我们心里使我们进入祂里面的大道——箴十九 23，太七 13～14，诗八四 5。

三 死亡的路就是善恶知识的路，源头是撒但，表显于我们的己；活在自己里面就是没有神的同在，行在黑暗的路上，并且没有生命——

eternal salvation but concerning their dispensational reward——2 Cor. 5:10; 1 Cor. 4:4-5; 3:13-15; Rom. 14:10.

G. Fearing the Lord is a way to lengthen life (Prov. 10:27); God loves, saves, protects, blesses, and provides for those who fear Him (Psa. 103:11, 13, 17; 85:9; 60:4; Prov. 14:26-27; Psa. 115:12-13; 34:9; 111:5).

H. Examples of those who feared the Lord are Noah (Heb. 11:7), Abraham (Gen. 22:12), Joseph (42:18), David (Psa. 2:11-12; 5:7), Nehemiah (Neh. 1:11; 5:9, 15), and the early church (Acts 9:31).

V. The holy fear of the Lord is actually a source of joy (Psa. 2:11) as a fountain of life (Prov. 14:27) and as a tree of life (11:30) to dispense God into us for the carrying out of His economy:

A. The fear of the Lord is a fountain of life, that one may turn aside from the snares of death; to fear the Lord, to trust in the Lord, and to take refuge in the name of the Lord are to walk on the paths of life (2:19; 5:6; 10:17; 14:27; 19:23; Psa. 16:11); the paths of life are the paths of the tree of life, the source of which is God Himself (Prov. 3:13, 18; 11:30; 13:12; 15:4).

B. The fear of the Lord leads to life; it is the constricted way (the way of the few, not of the many) that leads to life; the paths of life are for us to live in God and thus to touch and obtain life; these paths are the highways that God has put in our heart for us to enter into Him——19:23; Matt. 7:13-14; Psa. 84:5.

C. The ways of death are the ways of the tree of the knowledge of good and evil, the source of which is Satan and which is manifested in our self; to live in the self is to be without God's presence, to walk in the

箴二 13, 三 5~7, 十四 12, 十六 25, 弗五 2, 8~9。

陆 神应许要赐给我们这些祂的子民一个心和一条路，好叫我们终身敬畏祂，使我们和我们以后的子孙得福乐，并且赐我们敬畏祂的心，使我们不转身离开祂——耶三二 39~40：

一 我们这些蒙神拣选的人，都该有一个心，要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；我们也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能——39节，三一 33~34，约十四 6 上，罗八 2。

二 这一个心和一条路就是同心合意；（徒一 14，二 46，四 24，罗十五 6；）人心在基督以外另有所要，人走基督以外的路，都会导致分裂。

三 神立了永远的约，就是新约；凭着这约，神必不转身离开我们，并且祂必赐我们敬畏祂的心，使我们不转身离开祂——耶三二 40。

四 我们敬畏神，就蒙神指示当选择的道路，得知神亲密的指教和祂的约；唯有敬畏神的人才能得着神的约的启示，并且祂只将祂亲密的指教赐给那些敬畏祂的人——诗二五 12, 14。

柒 敬畏主和爱主是我们得着赦罪的两个美妙结果：

一 神赦罪不会叫人胆大放肆；神赦罪之恩要叫人敬畏祂；“在你有赦免之恩，要叫人敬畏你”——一三〇 4。

ways of darkness, and to be void of life—Prov. 2:13; 3:5-7; 14:12; 16:25; Eph. 5:2, 8-9.

VI. God promised to give us, His people, one heart and one way, to fear Him all the days, for our own good and for the good of our children after us, and He puts His fear into our hearts, so that we will not turn away from Him—Jer. 32:39-40:

A. We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity—v. 39; 31:33-34; John 14:6a; Rom. 8:2.

B. This one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6); divisions result from having a heart for something other than Christ and taking a way other than Christ.

C. God made an eternal covenant, the new covenant; it is by this covenant that God will not turn away from us, and He puts His fear into our hearts, so that we will not turn away from Him—Jer. 32:40.

D. When we fear God, we are instructed by God concerning the way that we should choose, and we are able to know God's intimate counsel and His covenant; only those who fear God can have God's revelation of His covenant, and He gives His intimate counsel only to those who fear Him—Psa. 25:12, 14.

VII. The fear of the Lord and the love of the Lord are two wonderful results of the forgiveness of our sins:

A. God's forgiveness does not cause man to become audacious and reckless; the grace of God's forgiveness brings man into the fear of the Lord; "With You there is forgiveness, / That You would be feared"—130:4.

二 神赦罪之恩也叫我们爱神；路加福音里那个有罪的女人所以爱主多，乃是因为她得着主的赦免多——七 39 ~ 50。

三 主越赦免我们，我们就越敬畏祂；我们越敬畏祂，就越爱祂；在消极一面，我们因着敬畏祂，就不去作祂所不喜悦的事；在积极一面，我们因着爱祂，就作祂所喜悦的事。

捌 箴言三十一章向我们陈明敬畏主之人的两个典范；一面，我们该象主一样是君王，是君尊的男子，有权柄施行管理；另一面，我们该是才德的妇人，知道在神的家中当如何安排、经营、料理、并供应圣徒的需要：

一 三至九节说到掌权的君王——他不饮酒，并为人伸冤、秉持公理（预表基督和祂的得胜者）；这样的人才能掌权：

1 我们的主完全受神约束，所以祂能为神掌权；我们若能受神约束而对付自己，就能为神掌权。

2 在治理百姓的事上，王首先要受神的话教导、管制、规律并支配；对召会中的长老们来说，原则也是一样——申十七 14 ~ 20：

a 长老们要管理、治理召会，就必须被神的圣言重新构成；结果，他们就在神的管理、神的规律和支配之下。

b 这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务；这种治理乃是神治。

B. The grace of God's forgiveness also causes us to love God; the reason the sinful woman in Luke loved the Lord much is that she was forgiven much by the Lord——7:39-50.

C. The more the Lord forgives us, the more we fear Him; and the more we fear Him, the more we love Him; on the negative side, because we fear Him, we refrain from doing things that are displeasing to Him; on the positive side, because we love Him, we do things that are pleasing to Him.

VIII. Proverbs 31 presents to us two models of those who fear the Lord; on the one hand, we should be like a king, a royal man like the Lord, having the authority to rule; on the other hand, we should be a worthy woman, knowing how to arrange, manage, take care of, and provide for the needs of the saints in the house of God:

A. Proverbs 31:3 through 9 speaks of a reigning king——one who does not drink wine but who speaks for the rights of others and ministers justice (typifying Christ and His overcomers); only this kind of person can reign:

1. Our Lord was fully under God's restriction; hence, He could reign for God; if we can be restricted by God and thus deal with ourselves, we will be able to reign for God.

2. In ruling over the people, the king first had to be instructed, governed, ruled, and controlled by the word of God; the principle should be the same with the elders in the churches——Deut. 17:14-20:

a. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God; as a result, they will be under God's government, under God's rule and control.

b. Then spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

二 箴言三十一章十至三十一节描绘一个才德的妇人（十二4，十九14，得三11）——她是智慧、仁慈、勤劳且能干的，能安排、经营并供应她的家；“她的价值远胜过珠宝；”（箴三一10；）她的荣耀超越群伦；（29；）这位才德的妇人预表召会和爱主的圣徒：

- 1 才德的妇人主要的特点是她敬畏主（恭敬的敬拜、顺从、服事并信靠主，满了畏惧的尊敬主）；“艳丽是虚假的，美容是虚浮的；唯敬畏耶和华的妇女，必得称赞”——30节。
- 2 才德妇人的丈夫心里倚靠她；“她一生的日子使丈夫有益无损；”（12；）“她丈夫在城门口与本地的长老同坐，为众人所认识。”（23。）
- 3 这样才德又精明的妇人是从主来的，是她丈夫的冠冕；（十二4；）她的儿女和丈夫起来称她有福；（三一28；）她的丈夫也称赞她，说她超过众人。（29。）
- 4 丈夫该能亲眼看见他妻子“敬畏中纯洁的品行”；她的妆饰不要重于外面的辫头发、戴金饰、穿衣服，“乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的”——彼前三1~4。
- 5 在正确的召会生活中，姊妹该“穿着正派合宜，以廉耻、自守〔自制〕，不以编发、黄金、珍珠、或贵价的衣服，妆饰自己，乃借着善行，以那适宜于自称是敬神之女人的为妆饰”；敬神是对神的尊敬，敬拜神者对神该有的尊崇与恭敬——提前二9~10。
- 6 老年妇人在举止行动，就是行为上，要恭敬，“好

B. Proverbs 31:10 through 31 describes a worthy woman (12:4; 19:14; Ruth 3:11)—one who is wise, kind, diligent, and capable and who can arrange, manage, and provide for her household; “Her price is far above corals” (Prov. 31:10); her glory surpasses all her peers (v. 29); this worthy woman typifies the church and the saints who love the Lord:

1. The main characteristic of a worthy woman is that she fears the Lord (reverently worshipping, obeying, serving, and trusting the Lord with awe-filled respect); “Grace is deceitful, and beauty is vain; / But a woman who fears Jehovah, she will be praised”—v. 30.
2. The heart of the husband of a worthy woman trusts in her; “She does him good and not evil / All the days of her life” (v. 12); “Her husband is known in the gates, / When he sits among the elders of the land” (v. 23).
3. Such a worthy and prudent woman is from the Lord as the crown of her husband (12:4); her children and husband rise up and call her blessed (31:28); her husband also praises her by saying that she surpasses all others (v. 29).
4. A husband should be able to see with his own eyes his wife’s “pure manner of life in fear”; her adorning should not be the outward plaiting of hair and putting on of gold or clothing with garments, “but the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God”—1 Pet. 3:1-4.
5. In the proper church life the sisters should “adorn themselves in proper clothing with modesty and sobriety [self-restraint], not with braided hair and gold or pearls or costly clothing, but, what befits women professing godly reverence, by good works”; godly reverence is a godly fear toward God, a revering and honoring of God, as is fitting for one who worships God—1 Tim. 2:9-10.
6. Older women should be reverent in their behavior, their deportment, so

训练年轻的妇人爱丈夫，爱儿女，清明自守，贞洁，料理家务，良善，服从自己的丈夫，免得神的话被毁谤”——多二 3 ~ 5。

三 在得胜方面，我们要象君王；在爱主方面，我们要象才德的妇人；我们若能如此，在主面前就有价值和荣耀。

that “they may train the young women to love their husbands, to love their children, to be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed”——Titus 2:3-5.

C. In the aspect of overcoming, we should be like a king; in the aspect of loving the Lord, we should be like a worthy woman; being like this will cause us to have value and glory before the Lord.