

Morning Watch

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

May. 17 - May. 23 2021

Monday 5/17

Related Verses**Prov. 1:7**

7 The fear of Jehovah is the beginning of knowledge; Fools despise wisdom and instruction.

Prov. 15:16

16 Better is a little with the fear of Jehovah Than great treasure and turmoil with it.

Isa. 11:2

2 And the Spirit of Jehovah will rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and the fear of Jehovah.

Prov. 9:10

10 The fear of Jehovah is the beginning of wisdom, And the knowledge of the Holy One is understanding.

Eph. 4:30

30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

Phil. 1:19-20

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 2:5-11 (5, 7-8)

5 Let this mind be in you, which was also in Christ Jesus,

6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Suggested Reading

The first principle of human conduct is fearing the Lord (Prov. 1:7, 29; 2:5; 3:7; 8:13; 9:10). We may do many things, but we must not offend the Lord. Fearing the Lord is not merely to fear that we have sinned or are worldly but to fear that what we are doing is out of ourselves, not out of the Lord.

Proverbs almost always refers to God as Jehovah—the word God is used in only a few places—because God today is the God who has a relationship with man. In Proverbs Jehovah is man's wisdom. We do not know how to deal with people and things, but we can depend on God. (CWWL, 1956, vol. 1, p. 501)

The branching out of Jehovah is altogether a matter of the Spirit. Christ was born of the Spirit (Matt. 1:18, 20; Luke 1:35); that is, He was constituted of the Spirit as His divine essence....The Spirit was with Him all the time and was one with Him (Luke 4:1, 14; 10:21; John 1:32; Matt. 12:28). He walked by the Spirit and lived a life in, with, by, and through the Spirit. (Isa. 11:2, footnote 1)

The first principle for man to live a proper human life is revering God. We should not only worship God but also revere Him. To revere God is to consider and regard Him in everything, never forgetting that He is the wonderful God who has created us. When we are about to lose our temper, we should revere God. Revering God stops us from doing evil. Revering God also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

Even though I was born into Christianity, before I believed in the Lord Jesus I never revered God. But from the day I got saved, I began to revere God. In everything I respected and regarded God. That caused a great change in my life.

To revere God is to fear God. The fear of Jehovah is the beginning of knowledge and wisdom, and the knowledge of the Holy One is understanding (Prov. 1:7; 9:10; 15:33a). Knowledge, wisdom, and understanding come from God. If we fear Him, revering Him, these will be our possession. If we seek wisdom like silver and search for her like hidden treasures, then we will understand the fear of Jehovah and find the knowledge of God (2:4-5). The fear of Jehovah is to hate evil (8:13). The fear of Jehovah prolongs days, but the years of the

wicked will be shortened (10:27). He who walks in his uprightness fears Jehovah, but he who is perverse in his ways despises Him (14:2). In the fear of Jehovah is strong confidence, and his children will have a place of refuge. The fear of Jehovah is a fountain of life, that one may turn aside from the snares of death (vv. 26-27). Better is a little with the fear of Jehovah, than great treasure and turmoil with it (15:16). If we are rich in the fear of Jehovah, we will have peace. (*Life-study of Proverbs*, pp. 7-8)

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. 11:2). In the human living of Jesus, the branch of Jesse, people saw the Spirit of God with all these attributes. He was full of the Spirit of wisdom, understanding, counsel, might, knowledge, and the fear of Jehovah. No human being has ever feared God as much as Jesus did. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Humanity of Christ," p. 378)

Further Reading: *Life-study of Proverbs*, msg. 2; CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," ch. 14; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 11

Further Reading: *HWMR Crystallization-Study of Job Proverbs Ecclesiastes - Week 11, Day 1*

Corporate Reading of "The Basic Revelation in the Holy Scriptures" Chapter 10 – Sections: The Tabernacle—Jesus Christ, the God-man; The Tabernacle and the Temple

Tuesday 5/18

Related Verses**Prov. 3:5, 7**

5 Trust in Jehovah with all your heart, And do not rely on your own understanding;

7 Do not be wise in your own eyes; Fear Jehovah, and depart from evil.

Jer. 17:7-8

7 Blessed is the man who trusts in Jehovah And whose trust Jehovah is.

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8 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.

Psa. 37:5-6

5 Commit your way to Jehovah, And trust in Him; and
He will act.

6 And He will cause your righteousness to go forth like
light, And your justness like noonday.

Psa. 36:9

9 For with You is the fountain of life; In Your light we
see light.

John 4:13-14

13 Jesus answered and said to her, Everyone who drinks
of this water shall thirst again,

14 But whoever drinks of the water that I will give him
shall by no means thirst forever; but the water that I will
give him will become in him a fountain of water gushing
up into eternal life.

1 Tim. 4:7

7 But the profane and old-womanish myths refuse, and
exercise yourself unto godliness.

Suggested Reading

To revere God is also to trust in Him. Proverbs 3:5-8
charges us to trust in Jehovah with all our heart and not to
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
Jehovah and depart from evil. This will be healing to our
body and refreshment to our bones.

In my frequent travels by airplane, many times Satan
has threatened me within by saying that my plane would
crash. At those times I spoke to the Lord, saying, "Lord, I
am not in a plane; I am in You. You are my plane." This
is to trust in the Lord.

According to 3:26, Jehovah will be our confidence,
and He will keep our foot from being caught. Every word
of God is tried; He is a shield to those who take refuge in
Him. We should not add to His words, lest He reprove us
and we be found a liar (30:5-6). We must not change His
word by adding something to it according to our point of
view. (*Life-study of Proverbs*, pp. 8-9)

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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 (Jer. 2:13a). 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).
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). (Jer. 17:8,
footnote 1)

We must make a distinction between reverence and
godliness. God's people in the Old Testament revered
Him, but in the New Testament His people have a godly
living. With respect to the living God, man should have
reverence, but with respect to the God of resurrection,
man should express godliness. In the Old Testament God
was manifested as the living God; hence, His people
needed to revere Him. In the New Testament God is
manifested as the God of resurrection; hence, the New
Testament believers need godliness....As God's New
Testament people, we need not only reverence but also
godliness. This means that in our living we should not
only express the living God but also the God of
resurrection.

To revere God is to deal with sin, the flesh, and the
world in our living. To be godly is not only to have the
absence of sin, the flesh, and the world but to be mingled
with and to express God. Some believers revere God, but
others possess godliness. Such believers do not exhibit
sin, the flesh, or the world. On the contrary, they exhibit
something mysterious, something that is both man and
God. This is God being manifested in man. This is
godliness.

The apostle Paul says, "Exercise yourself unto
godliness" (1 Tim. 4:7). This means that, on the one hand,
we should revere God and not touch sin, the flesh, or the
world. On the other hand, we should follow God and
express Him in our living. If God does not move, neither
should we. We should move only when God moves. This
is a great lesson that needs much learning and exercise.

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(*CWWL*, 1957, vol. 3, "The Living God and the God of
Resurrection," pp. 28, 30)

Further Reading: *CWWL*, 1957, vol. 3, "The Living
God and the God of Resurrection," chs. 1, 4; *Life-study of
Proverbs*, msgs. 3, 5; *CWWL*, 1932-1949, vol. 2, pp. 5-6

Further Reading: *HWMR Crystallization-Study of
Job Proverbs Ecclesiastes - Week 11, Day 2*

**Corporate Reading of "The Basic Revelation in the
Holy Scriptures" Chapter 10 – Sections: The Church—
Composed of the Living Members of Christ; The
Church—Humanity and Divinity**

Wednesday 5/19

Related Verses

Prov. 3:9-10

9 Honor Jehovah with your substance And with the
firstfruits of all your produce;

10 Then your barns will be filled with plenty, And your
vats will burst open with new wine.

2 Cor. 9:6-8

6 But take note of this: He who sows sparingly shall also
sparingly reap; and he who sows with blessings shall also
with blessings reap;

7 Each one as he has purposed in his heart, not out of
sorrow or out of necessity, for God loves a cheerful giver.

8 And God is able to make all grace abound unto you,
that, in everything always having all sufficiency, you may
abound unto every good work;

2 Cor. 6:17

17 Therefore "come out from their midst and be separated,
says the Lord, and do not touch what is unclean; and I
will welcome you";

2 Cor. 7:1

1 Therefore since we have these promises, beloved, let us
cleanse ourselves from all defilement of flesh and of
spirit, perfecting holiness in the fear of God.

Psa. 86:11

11 Teach me, O Jehovah, Your way; I will walk in Your
truth. Make my heart single in fearing Your name.

Suggested Reading

To revere God means that we also honor God. Proverbs 3:9-10 says that we must honor Jehovah with our substance and with the firstfruits of all our produce....If we make more money to lay up treasure for our future, that is pitiful. At least one tenth, the firstfruits, of our produce must be given to God. We should always be very generous in giving of the things that God has given us. This honors God. (*Life-study of Proverbs*, p. 9)

God demands that His children be holy. In 2 Corinthians 7:1, Paul says, “Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.” This verse shows us that our holiness is very much related to our fear of God. God is holy, and the more we draw near to Him, the more we feel our uncleanness. The more we serve God, the more we fear ourselves. When we first learn to fear the Lord, it is natural that we fear the self-element in everything we do. For example, your son may come and ask what he should do. If you fear God, you will be afraid of the self-element in your answer. This is the meaning of fear. Suppose a brother asks you for help. If you fear God, you will be afraid of yourself in rendering help to your brother. But at the same time, you will also be afraid of yourself in refusing to help your brother. You are constantly in fear of yourself....In your acquaintance with the brothers and sisters, you may constantly be afraid of any mixture of the self....To fear is to be afraid of the self in everything that you do. In criticizing or praising others, a person may have the fear that this criticism or praise comes from the self. Having a fearful heart is being afraid of the mixture of self-element. (*CWWN*, vol. 37, p. 163)

To revere God means to fear offending Him. Reverence is an indispensable attitude that fallen man should possess....Man is fallen because sin has entered into man, human nature has become flesh, and the world has been produced. Sin, the flesh, and the world are incompatible with God. If man is slightly careless by giving room to sin, the flesh, or the world, he sins against, offends, opposes, and resists God. Therefore, there is a need for man to revere God. (*CWWL*, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 28-29)

We should fear Christ [Eph. 5:21]....Being in the fear of Christ indicates that our subjection to one another is in the mood, realm, and atmosphere of fearing Christ. Here Paul speaks of the fear of Christ for the sake of our relationships and contact with the people around us....We can only be subject to one another in the fear of Christ.

Ephesians emphasizes Christ as the Head of the Body. One another in verse 21 refers to the members of the Body. Being subject to one another establishes a normal relationship among the members under the Head. For example, if the hand has a problem with the arm, is the hand not subject to the arm or the arm not subject to the hand? According to our natural concept, the lesser should be subject to the greater, and thus, the hand should be subject to the arm. But if the arm does not want the hand, then the arm is not being subject to the hand. We often have the thought that wives should be subject to their husbands, not that husbands should be subject to their wives. However, should husbands be subject to their wives? “Being subject to one another in the fear of Christ” in verse 21 is the general subject, but only then does Paul speak of wives being subject to their own husbands. Therefore, not only should wives be subject to their husbands in the fear of Christ, but husbands should also be subject to their wives in the fear of Christ. (*CWWL*, 1953, vol. 2, pp. 467-469)

Further Reading: *CWWL*, 1952, vol. 2, “The Vision, Ministry, and Leading of the Lord’s Serving Ones,” ch. 2; *CWWL*, 1959, vol. 2, “Knowing and Experiencing Christ as Life,” ch. 12

Further Reading: *HWMR Crystallization-Study of Job Proverbs Ecclesiastes - Week 11, Day 3*

Corporate Reading of “The Basic Revelation in the Holy Scriptures” Chapter 10 – Sections: The Consummation of the Temple; The Intrinsic Elements Of God’s Building; The Divine Trinity—the Basic Structure

Thursday 5/20

Related Verses**1 Cor. 4:5**

5 So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then there will be praise to each from God.

2 Cor. 5:10

10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

1 Cor. 4:4

4 For I am conscious of nothing against myself; but I am not justified in this, but He who examines me is the Lord.

Rom. 14:10, 12

10 But you, why do you judge your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God,

12 So then each one of us will give an account concerning himself to God.

Matt. 12:36-37

36 And I say to you that every idle word which men shall speak, they will render an account concerning it in the day of judgment.

37 For by your words you shall be justified, and by your words you shall be condemned.

Rev. 1:14-16

14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;

15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.

Suggested Reading

The apostle Paul says, “I am conscious of nothing against myself; but I am not justified in this, but He who examines me is the Lord. So then do not judge anything

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before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts” (1 Cor. 4:4-5). In Romans Paul says that we will all stand before the judgment seat of God and give an account concerning ourselves to God (14:10, 12). Each one of us will come under God’s great judgment. Today we may criticize and judge our brothers, but in that day God will make us explain our words of criticism and judgment. The Lord said that we will render an account of every idle word on the day of judgment, for by our words we will be justified or condemned (Matt. 12:36-37). The day of judgment is awesome. Regardless of who we are, in that day “we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad” (2 Cor. 5:10). (*CWWL*, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 40-41)

We revere God because He is the living God, and we express godliness because He is the God of resurrection. But He is also the judging God. On the day of judgment His eyes will be like a flame of fire, His feet will be like shining bronze that has been fired in a furnace, and out of His mouth will proceed a sharp two-edged sword (Rev. 1:14-16; 19:12). He will indeed be frightening. If on the day of judgment we still have things that are not of God or are incompatible with God, such as sin, the flesh, natural affections, the world, and the self, they will be searched out by the flaming fire in His eyes, cut off by the sharp sword from His mouth, and trampled on by His feet of shining bronze.

We thank the Lord that today He is judging us in the course of our life in order to give us new opportunities and new beginnings before His consummate judging. This is His mercy; otherwise, we would be condemned along with the world. In this process every judgment is a reminder and a deliverance. With each new beginning, God gives us fresh grace. If we do not receive His judging, we will face His judgment on the ultimate day of His judgment. May the Lord have mercy on us so that we would know Him as the judging God who is not mocked. (*CWWL*, 1957, vol. 3, “The Living God and the God of Resurrection,” p. 41)

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The paths of life are in contrast to the ways of death....To fear the Lord (Prov. 10:27; 14:2, 26-27; 15:16, 33; 16:6; 19:23), trust in the Lord (16:1, 9, 20, 33; 19:21), and take refuge in the name of the Lord (18:10) is to walk on the paths of life. The opposite of this is to walk in the ways of death.

Proverbs 14:12 and 16:25 both say, “There is a way which seems right to a man, / But the end of it is the ways of death.” Walking in the ways of death is to be wise in our own eyes and rely on our own understanding (3:5-7).

The paths of life are the paths of the tree of life, the source of which is God Himself; 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. Thus, we must learn to be delivered from the self so as to live in God. Proverbs teaches us the proper way of human conduct; the secret is to reject the self to live in God. (*CWWL*, 1956, vol. 1, p. 514)

Further Reading: *CWWL*, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” chs. 1, 6

Further Reading: *HWMR Crystallization-Study of Job Proverbs Ecclesiastes - Week 11, Day 4*

Corporate Reading of “The Basic Revelation in the Holy Scriptures” Chapter 10 – Sections: *The Divine Life—the Inner Supply and Nourishment; The Divine Light—Inward Light and Outward Glory; A Mingling of the Triune God with the Tripartite Man*

Friday 5/21

Related Verses

D Jer. 32:39-40

39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

Jer. 31:33-34

33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will

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put My law within them and write it upon their hearts; and I will be their God, and they will be My people.

34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

Psa. 25:12, 14

12 Who then is the man who fears Jehovah? Him will He instruct concerning the way that he should choose.

14 The intimate counsel of Jehovah is to those who fear Him, And His covenant will He make known to them.

Psa. 130:4

4 But with You there is forgiveness, That You would be feared.

Rom. 8:2

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 15:6

6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Acts 1:14

14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Suggested Reading

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 (Jer. 31:33-34; John 14:6a). 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. (Jer. 32:39, footnote 1)

This eternal covenant is the new covenant (Jer. 31:31-34; Heb. 13:20). It is by this covenant that God will not turn away from us and will plant us in Christ, our good land..., and Christ in all His aspects will be bought by us (Jer. 32:40-44), that is, gained by us through our paying

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the price to forget the things that are behind and pursue Christ (Phil. 3:8-14). (Jer. 32:40, footnote 1)

How can we truly know and understand God's covenant? Psalm 25:14 tells us: "The intimate counsel of Jehovah is to those who fear Him, / And His covenant will He make known to them."...You may hear others speak of God's covenant, and you may also know a little about the matter of a covenant, but unless God reveals it, you will still have no power, and you still cannot hold fast God's word. Therefore, God must show it to us in our spirit.

What kind of person can have God's revelation?...The Lord gives His intimate counsel only to those who fear Him and His covenant to those who fear Him....To fear means to magnify, to exalt, Him. A person who fears God is one who seeks God's will with a full heart, with the intention of completely submitting to God's way....Those who are lazy, careless, double-minded, proud, and complacent can never expect God to reveal His intimate counsel to them. Neither can they expect God to reveal His covenant to them. The Lord only gives His intimate counsel and reveals His covenant to those who fear Him....Therefore, if we truly want to know God's covenant, we need to learn to fear God. (*The New Covenant*, 2nd ed., pp. 37-38)

People think that God's forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God's forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God's forgiveness, the more we have the fear toward God. Only those who have never been forgiven by God and who have never tasted the grace of God's forgiveness can behave in an audacious and reckless manner, doing whatever they please. Once we have tasted the grace of God's forgiveness, we immediately have a fearful heart and we also hate sin.

The grace of God's forgiveness causes us not only to fear God but also to love God. On the negative side, because we fear Him, we refrain from doing things that are displeasing to God; on the positive side, because we love Him, we do things that are pleasing to Him....In Luke 7, the sinful woman, having been forgiven by the

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Lord, not only ceased from her sinful living but also poured out all she had and all she was on the Lord to express her love toward Him. The law, which condemns us, cannot free us from sin, but grace, which forgives us, can....The more we have been forgiven by God, the more we love God. The reason that sinful woman loved the Lord much was that she was forgiven much by the Lord. Therefore, God's forgiveness of man results in man's fearing Him and loving Him. (*Truth Lessons—Level One*, vol. 3, pp. 122-123)

Further Reading: *Truth Lessons—Level One*, vol. 3, lsn. 36; *CWWL*, 1957, vol. 1, "God's Plan concerning the Church," ch. 4

Further Reading: *HWMR Crystallization-Study of Job Proverbs Ecclesiastes - Week 11, Day 5*

Corporate Reading of "The Basic Revelation in the Holy Scriptures" Chapter 10 – Sections: A Building in Resurrection; A Full Expression of the Triune God

Saturday 5/22

Related Verses

Prov. 31:4, 9-12

4 It is not for kings, O Lemuel, it is not for kings to drink wine; Nor for princes to say, Where is strong drink?

9 Open your mouth; judge righteously, And minister justice to the poor and needy.

10 Who can find a worthy woman? For her price is far above jewels.

11 The heart of her husband trusts in her, And he will have no lack of gain.

12 She does him good and not evil All the days of her life.

Heb. 13:20-21

20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

John 14:6

6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

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Phil 3:10

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Suggested Reading

The last chapter [of Proverbs] presents two models: a reigning king and a worthy woman. On the one hand, we should be 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.

Proverbs 31:3 through 9 speaks of a reigning king—one who is not licentious and does not drink wine but who speaks for the rights of others and ministers justice. This typifies Christ and His overcomers. Only this kind of person can reign. Many brothers cannot restrict themselves; therefore, they cannot reign as kings. Our Lord was fully under God's restriction; hence, He could reign for God. We should conduct ourselves and handle our affairs like royal princes....Those who restrict themselves are revered by others [cf. S.S. 6:4b]. If we can be restricted by God and thus deal with ourselves, we will be able to reign for God.

Proverbs 31:10 through 31 describes a worthy woman—one who is wise, kind, diligent, and capable and who can take care of, arrange, manage, and provide for her household. "Her price is far above corals" (v. 10); her glory surpasses all her peers. This worthy woman typifies the church and the saints who love the Lord. We should all be like this worthy woman in loving the Lord. (*CWWL*, 1956, vol. 1, p. 529)

These two models signify that we should be like a king on the one hand and like a worthy woman on the other hand. 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.

The proverbs are not ordinary exhortations; rather, they speak of how we should conduct ourselves before God....Only in this way can we match the standard of human conduct seen in the book of Proverbs.

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

May. 17 - May. 23 2021

After the first thirty chapters of Proverbs present the principles and details of human conduct as well as general words of wisdom, its last chapter shows two models for our human conduct. These two models signify two great figures in the universe—God and man. God is the reigning King, and man is the worthy woman. From Genesis to Revelation there is a line concerning these two great figures. In the New Testament these two great figures are Christ and the church. On the one hand, we should conduct ourselves as a reigning king, like Christ, having the authority to rule; on the other hand, we should conduct ourselves as a worthy woman, knowing how to arrange, manage, and provide for God's household. The meaning of these two models is very deep and can cause us to receive many teachings related to human conduct, typology, our spiritual life, and practical application. It is worthy of our learning. (*CWWL*, 1956, vol. 1, pp. 529-530, 535-536)

In holding marriage in honor man's faithfulness is the base. Regarding this, Proverbs 5:5-19 gives us a warning about the "strange woman," whose feet go down to death and whose steps hold fast to Sheol. She does not make straight the path of life. Her ways wander, and she does not know it (vv. 5-6).

Whereas in holding marriage in honor man's faithfulness is the base, woman's virtues are the building up. A gracious woman lays hold of honor (11:16a). A worthy woman is the crown of her husband (12:4a). The wise woman builds her house—14:1a. Regarding woman's virtues, we need to read 31:10-31. (*Life-study of Proverbs*, p. 15)

Further Reading: *CWWL*, 1956, vol. 1, pp. 529-536

Further Reading: HWMR Crystallization-Study of Job Proverbs Ecclesiastes - Week 11, Day 6

Hymns, #578

1
My will is weak, my strength is frail,
And all my hope is nearly gone;
I can but trust Thy working true
To gently hold and lead me on.

2
I've tried my best, but still have failed,
E'en as before I've failed and erred;
Thy patience is my only trust
To hold and keep me to Thy word.

3
Whene'er my heart is lifted up,
How very near I am to fall;
I dare not do, I dare not think,
I need Thyself in great or small.

4
Thou art my Savior, strength and stay,
O Lord, I come to seek Thy face;
Though I'm the weakest of the weak,
My strength is nothing but Thy grace.

Lord's Day 5/23

Related Verses

1 Cor. 3:13-15

13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

14 If anyone's work which he has built upon the foundation remains, he will receive a reward;

15 If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

Psa. 2:11

11 Serve Jehovah with fear, And rejoice with trembling.

Psa. 84:5

5 Blessed is the man whose strength is in You, In whose heart are the highways to Zion.

Prov. 10:27

27 The fear of Jehovah prolongs days, But the years of the wicked will be shortened.

Prov. 14:27

27 The fear of Jehovah is a fountain of life, That one may turn aside from the snares of death.

Prov. 19:23

23 The fear of Jehovah leads to life, And he who has it will lodge in contentment; He will not be visited with evil.

Matt. 7:13-14

13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Further Reading

Life-Study of Proverbs msg. 2, 3

CWWL 1959 vol. 2 "Knowing and Experiencing Christ as Life," chap 12

CWWL 1957 vol. 1 "God's Plan Concerning the Church" chap 4