

Devotional from Pastor Ho
March 24, 2021

Proverbs 9:10, *“The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight.”*

It is probably not an exaggeration to say that “the fear of the Lord” is the theme of the book of Proverbs. Its frequency of occurrence itself may not justify the label as such, with “only” sixteen occurrences in thirty-one chapters. Yet, when this phrase is connected with “wisdom,” “knowledge,” and “insight” (46, 40, and 9 occurrences, respectively), as we see in this passage, its presence becomes more ubiquitous. Not only so, it is also connected with such ethical notions as “life,” “honor,” and “riches,” while being contrasted with “death,” “evil/wickedness,” and “pride,” or “arrogance.”

This passage itself is embedded in a wedge that separates the “houses” of Lady Wisdom and Madam Folly in chapter 9, which climaxes the contrast between wisdom and foolishness in the first nine chapters. In this so-called “wedge” itself we find the contrast between the wicked and the righteous, as well as the scoffer and the wise. The implication we could draw from this “wedge” is that the righteous and the wise are those who fear the Lord. How are we to understand this phrase?

OT scholar Bruce Waltke reminds us that it is a compound which cannot be understood by studying “fear” and “the Lord” in isolation from each other, while at the same time involves both rational and non-rational aspects. The rational aspect refers to God’s words, while the non-rational aspect an emotional response of fear, love, and trust. In other words, the fear of the Lord involves a mixture of fear, love, and trust in God based upon his revealed words. Prov 29:25 (“The fear of man lays a snare, but whoever trusts in the LORD is safe.”) shows us by way of contrast that “the fear of man” is dangerous, but its opposite, “the fear of the Lord,” through trusting his promises, provides safety. Our “fear of man,” in the form of fear of being rejected, ridiculed, resented, etc. is actually motivated by too much love for ourselves, whereas our “fear of the Lord” is our love for him, so as to honor, glorify, and exalt his name. This is manifested clearly as we make life decisions, whether big or small.

Prayer: Our Lord and our God, you said that if we loved you, we would keep your commandments. Help us, we pray, that we may love you more each day. For the sake of your name, Amen.

何牧師的靈修

2021 年 3 月 24 日

箴言 9 章 10 節：“敬畏耶和華是智慧的開端；認識至聖者便是聰明。”

說“敬畏耶和華”是箴言的主題，可能並不誇張。它出現的頻率本身可能無法認證這個標籤，在 31 章中“只有”出現 16 次。但是，當此短句與『智慧』，『認識』和『聰明』（個別出現 46、40 和 9 次）相聯結時，正如我們在這段經文中所看到的，它的存在變得更加普遍。不僅如此，它還與『生命』，『尊榮』和『富足』等道德觀念相關聯，同時與『死亡』，『邪惡』，和『驕傲』或『狂妄』形成鮮明對比。

這段經文本身嵌入在將第 9 章中的智慧女士和愚昧夫人的“房屋”分開的楔塊中，把在前 9 章中智慧與愚昧之間的對比推向了高潮。在這個所謂“楔塊”本身中，我們發現了惡人與義人之間的對比，以及褻慢人與智慧人之間的對比。我們可以從這個“楔塊”中推論得出的含義是，義人和智者是敬畏耶和華的人。我們如何理解『敬畏耶和華』這句話呢？

舊約學者 Bruce Waltke 提醒我們這是一個複合詞，無法通過個別學習『敬畏』和『耶和華』來理解，它還同時涉及理性和非理性的層次。理性方面指的是神的話，非理性方面指的是在情感上敬畏，愛與信靠的反應。換句話說，敬畏耶和華就是基於神啟示的話而產生對他的懼怕，愛和信靠的混合情感。箴言 29:25（“懼怕人的，陷入網羅；惟有倚靠耶和華的，必得安穩。”）通過對比向我們表明，“懼怕人”是危險的，而其反義，通過相信祂的應許，“敬畏耶和華”提供安全。我們“懼怕人”，就是怕被拒絕，怕被嘲笑，怕被憎惡，等，其實動機就是過於愛自己，而我們“敬畏神”是我們對他的愛，以致渴望尊敬，榮耀，並高舉他的名。這些都在我們作生活中大小抉擇的時候表露無遺的。

禱告：我們的主，我們的神，你說我們若愛你，就遵守你的命令。我們求你幫助我們，讓我們每天更加的愛你。奉你的名，阿門。

何牧师的灵修

2021年3月24日

箴言9章10节：“敬畏耶和华是智慧的开端；认识至圣者便是聪明。”

说“敬畏耶和华”是箴言的主题，可能并不夸张。它出现的频率本身可能无法认证这个标签，在31章中“只有”出现16次。但是，当此短句与『智慧』，『认识』和『聪明』（个别出现46、40和9次）相联结时，正如我们在这段经文中所看到的，它的存在变得更加普遍。不仅如此，它还与『生命』，『尊荣』和『富足』等道德观念相关联，同时与『死亡』，『邪恶』，和『骄傲』或『狂妄』形成鲜明对比。

这段经文本身嵌入在将第9章中的智慧女士和愚昧夫人的“房屋”分开的楔块中，把在前9章中智慧与愚昧之间的对比推向了高潮。在这个所谓“楔块”本身中，我们发现了恶人与义人之间的对比，以及傲慢人与智慧人之间的对比。我们可以从这个“楔块”中推论得出的含义是，义人和智者是敬畏耶和华的人。我们如何理解『敬畏耶和华』这句话呢？

旧约学者 Bruce Waltke 提醒我们这是一个复合词，无法通过个别学习『敬畏』和『耶和华』来理解，它还同时涉及理性和非理性的层次。理性方面指的是神的话，非理性方面指的是在情感上敬畏，爱与信靠的反应。换句话说，敬畏耶和华就是基于神启示的话而产生对他的惧怕，爱和信靠的混合情感。箴言29:25（“惧怕人的，陷入网罗；惟有倚靠耶和华的，必得安稳。”）通过对比向我们表明，“惧怕人”是危险的，而其反义，通过相信祂的应许，“敬畏耶和华”提供安全。我们“惧怕人”，就是怕被拒绝，怕被嘲笑，怕被憎恶，等，其实动机就是过于爱自己，而我们“敬畏神”是我们对他的爱，以致渴望尊敬，荣耀，并高举他的名。这些都在我们作生活中大小抉择的时候表露无遗的。

祷告：我们的主，我们的神，你说我们若爱你，就遵守你的命令。我们求你帮助我们，让我们每天更加的爱你。奉你的名，阿门。