

Simple Math

Proverbs 13:13-14

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I. Despise = Debt

- a. Despise - **show contempt**, hold in contempt, or ridicule
 - i. Word – (Direct) Order The term *word* may mean “law in general”; possibly it = *word of God*, with specific reference to the divine law given to Israel.
 - 1. The term “word” means teaching in general; its parallel “command” indicates that it is the more forceful instruction that is meant. Both of these terms are used for scripture
- b. Debt - **pledge is seized** from him; will be pledged to it.” קָבַל “to pledge” means “to be under pledge to pay the penalty”. Whoever despises teaching will be treated as a debtor—he will pay for it if he offends against the law.
 - i. *Is treated as debtor* is lit. *has been forced to give a pledge*. According to the Jewish law the debtor deposited with the creditor some article as pledge (Ex. 22:26(25), Am. 2:8; Job 22:6; Pr. 20:16 *al.*) or mortgaged his house or land (Neh. 5:3), and the creditor, if the debt were not paid, might take possession of the debtor’s property (Mic. 2:9), and even, if this did not suffice, of his person, and his wife and children (2 K. 4:1; Isa. 50:1; Neh. 5:8). So, our text declares, he who offends against the word (that is, the law) is regarded as a debtor to it, and, if he do not meet his obligation, will be punished,

II. Fear = Rewarded

- a. Fear – Respect
 - i. Commandments- Commission; denotes that which is commanded by an authority, hence, an authoritative prescription, order, decree, or by extension a directive or instruction
 - ii. Rewarded- - the righteous rewarded on earth Pr 11:31,

III. Teaching = Life

- a. Teaching- instruction by the wise; content of the instruction
- b. Teacher-
 - i. Teacher -The *sage* (see 22:17; 24:23; 1:2–6; 2:1) is the man of experience and wisdom, the teacher (public or private) whose instruction is designed to be a practical guide in everyday affairs. The sages appear to have formed a recognized class at this time, and to have performed the function of Heads of schools or Professors of the philosophy of life. Their teaching related to matters of common-sense prudence, and to the more nearly ideal conception of right and wrong; it included the observations of practical sagacity, and the prescriptions of a strictly ethical-religious view of life; see notes on 1:2–6; 10:11; 13:11; 14:27 *al.* In Proverbs the guide of life is

not the immediate divine word of the Prophets or the divine rule of the Tora, but human reflection illuminated by divine wisdom—a difference which indicates a new phase of development of Israelitish moral and religious thought.

- ii. Wise- is a capacity of the mind; in the OT it involves both knowledge and the ability to direct the mind toward a full understanding of human life and toward its moral fulfillment. Wisdom is thus a special capacity, necessary for full human living, but one which can be acquired through education and the application of the mind

1. Human Wisdom- cunning. Wisdom could be defined as either “superior mental capacity” or “superior skill.” Thus wisdom is used to describe both the cunning of King Solomon (1 Kgs 2:1–6) and the craftsmanship or skill of the workman Bezalel (Ex 35:33). But it was also used to describe mental capacities and skills which had a moral component, the capacity to understand and to do the good.
2. All wisdom is ultimately rooted and grounded in God. Wisdom forms a central part of the nature of God. In wisdom God created the universe (Prv 3:19) and mankind (Ps 104:24). Those matters which are not understood by human beings or any other living creature are fully comprehended within the wisdom of God (Jb 28:12–23).
3. The wisdom of God is thus creative, purposeful, and good; it is not merely the intellectual activity of God. The potential for human wisdom is rooted in the creation of mankind. Created by divine wisdom, human beings have within them the God-given capacity for wisdom. Thus it is impossible to understand human wisdom without first grasping its necessary antecedent, divine wisdom
 - a. Thus this positive and special kind of wisdom in human beings cannot be understood apart from God. A frequent theme of the Wisdom Literature in the OT is that the “fear of the Lord is the beginning of wisdom” (Prv 9:10; see also Prv 1:7; 15:33; Jb 28:28; Ps 111:10). In several ways, this theme sets a perspective for understanding true human wisdom.

c. Fountain of Life- Source of Life

- i. Again, life is to be understood in its total meaning: not just being spared from imminent or unexpected death, but also embracing a high quality of life. Thus one may regard v 14b as specifying the assurance in v 14a
- ii. Other cross-connections include “tree of life” (v. 12) and “fountain of life” (v. 14) as well as “healing” (v. 17). Also “rewarded” (v. 13), “wins favor” (v. 15), and “honored” (v. 18) indicate that the concrete benefits of wisdom are in view

d. Turn Aside

- i. Snare of Death Snares- **wooden snare** for catching birds

- a. *Snares of death* are snares set by death (as fowler or hunter), or, more probably, snares of which the result is death,
- ii. The sinner, it is said, exists on sufferance for a time; at the end of that time he must discharge his obligation by obedience, or submit to his fate.