



**Jim Rickard Bible Ministries**  
**Tuesday, February 25, 2025**  
**Proverbs 24, “Thirty Sayings of the Wise.”**

**3. Sayings of Prohibitions against Involvement with the Wicked, Prov 24:13-22.**

**Saying 29, vs. 19-20, Do not worry about or envy the wicked.**

**Prov 24:19-20, “Do not fret because of evildoers or be envious of the wicked; <sup>20</sup>For there will be no future for the evil man; The lamp of the wicked will be put out.”**

We live in a world where injustice often seems to prevail. Corrupt people rise to power, those who cheat appear to prosper, and the righteous can feel left behind. In times like these, **Prov 24:19-20**, reminds us of an essential truth: the success of the wicked is temporary, but the reward of the righteous is eternal.

**Vs. 19**

**Prov 24:19, “Do not fret because of evildoers or be envious of the wicked.”**

Here we have two lessons:

- 1) Not to worry about what bad / evil people do and the consequences of their actions.
- 2) Do not be jealous of them either, even when it seems like they are getting away with it or prospering as a result of their actions.

The first command begins with the negative Adverb AL, “**do not**,” and the Hithpael (reflexive action) Jussive (desire) of the Verb CHARAH that means, “to burn or to be kindled,” which is the analogy for “to be angry or have rage.” Yet, In the Hithpael stem this verb means “to worry.” Therefore “do not worry, or **be worried.**” This is very similar to David’s lesson in **Psa 37:1, “Do not fret because of evildoers, be not envious toward wrongdoers.”** And **vs. 2**, also parallels the accompanying verse to this proverb.

We are not to let ourselves be worried “**because of evildoers,**” the Preposition IM with the Hiphil (causative active) Participle of the Verb RA’A, “to be bad or evil.”

Therefore, the first lesson is to not allow ourselves to be tempted by our Old Sin Nature (OSN) to be worried, overly concerned, anxious, apprehensive, nervous, troubled, upset, bitter, frustrated, agitated, agonized, annoyed, etc., because of what bad or evil people do. It can even lead to doubts about God’s justice. This is achieved when we DO NOT put our trust in God, especially as the Supreme Court of Heaven. We have to remember that He will deal with the evil and bad people, if we let Him!

When we focus too much on the prosperity of the wicked, we risk losing sight of God’s plan for the righteous. Remember that God sees everything, and no evil deed escapes His judgment. While we may not always understand His timing, we can trust that He is just and will deal with evil in His timing.

The second lesson, “**or be envious of the wicked,**” begins with AL and the Piel (intensive active with a causative sense) Jussive (desired action) of the Verb QANA that means, “to become very red” which is analogy for “to be jealous,” and in the Piel “to be envious of, to arouse someone’s jealousy.” We have seen this word and principle previously in **Prov 3:31**, and most recently in **Prov 23:17; 24:1**. This is a highly effective teaching technique to examine the same prohibition (in this case, “do not envy the wicked”) from several points of view. It may perhaps be even more effective because they are dispersed throughout the larger passages in view.

The one’s we are not to allow ourselves to be jealous or envious of are the RASHA, “wicked or evildoers,” which is also used in **vs. 15-16**, and later in this chapter in our next **vs. 20**, and in **vs. 24**.

Therefore, we are not to give over to the temptation of our OSN to be envious, resentful, covetous, desirous, spiteful, etc., of those who are performing all kinds of evil and wickedness, living a sinful lifestyle, even if they seem to be getting away with it or prospering from it. It can be tempting to envy those who seem to have an easy life, even if they live immorally. However, Scripture warns us that their prosperity is fleeting.

**Psa 73:3-17**, describes how Asaph struggled with this very issue, but when he entered God's presence, he realized the wicked are on slippery ground. Jesus also reminds us in **Mark 8:36**, "**What will it profit a man if he gains the whole world, and loses his own soul?**" Therefore, instead of envying sinners, we should keep our eyes fixed on Christ, knowing that true blessings come from walking in righteousness. And, instead of have worry and envy, we are to have a Relaxed Mental Attitude (RMA), as we turn over our fears and worries to God, and trust in Him for our lives and the lives of others.

### **Vs. 20**

**Prov 24:20**, "**For there will be no future for the evil man; The lamp of the wicked will be put out.**"

This tells us of God's righteousness that comes against the wicked, and symbolizes the ultimate downfall of those who reject God. This also has two lessons:

- 1) The wicked does not have a future, nor eternal life.
- 2) The wicked person's life will be cut short.

As noted above, this parallels **Psa 37:2**, "**For they (the evil and wicked person) will wither quickly like the grass and fade like the green herb.**"

The first part begins with a results clause, with the causative Conjunction, KI, "**because,**" the Negative Particle LO, "**not**" and the Qal Imperfect (incomplete future action) of the Verb HAYAH, "to happen, to be, to become, **to exist**, etc." Therefore, we can say they "will continue to not exist." As a double emphasis, we have the Noun ACHARITH, "furthest part, end, **future**, etc.," as we noted in **Prov 23:18, 24:14**. So we have a contrast, where the positive believer has a future with God, yet "**the evil man,**" LE RA, "the bad or evil person," does not.

The second part emphasizes the shortness of life on earth. "**The lamp,**" is the Noun NER, "lamp or light." Metaphorically, "lamp or light" represents the Word of God, **Psa 119:105; Prov 6:23**. Therefore, the Word will be cut off in their life leading to an early departure.

We also noted in **Prov 21:4**, "**Haughty eyes and a proud heart, the lamp of the wicked, is sin,**" which means their way of thinking and mode of operation, cf. **Prov 20:27**.

The objects here are "**the wicked,**" the plural of the Noun RASHA once again, as in **vs. 19**. The result is the wicked person's lamp "**will be put out,**" the Qal Imperfect (future) of the Verb DA'AKH, "to be extinguished," also in **Prov 13:9; 20:20**. It has the implied nuance of a sudden end, and usually refers to the death of the wicked, cf. **Job 18-5-21; Prov 21:17**.

**Prov 13:9**, "**The light of the righteous rejoices, but the lamp of the wicked goes out.**"

**Prov 20:20**, "**He who curses his father or his mother, his lamp will go out in time of darkness.**"

**Prov 21:17**, "**How often is the lamp of the wicked put out, or does their calamity fall on them? Does God apportion destruction in His anger?**"

Therefore, we are told that wickedness and evil do not pay, and we are to trust in the Supreme Court of Heaven regarding the wicked and wickedness in this world. We are to trust that He will deal with them and it with His

perfect righteousness and justice. We remember the prosperity of the wicked is temporary, but the righteousness of God is eternal. Their “lamp” may shine for a time, but it will not last.

Contrast this with **Prov 4:18**, “**The path of the righteous is like the morning sun, shining ever brighter till the full light of day.**”

Conclusion: Trust in the Lord!

When we see evil thriving, we must remind ourselves that God is still in control. Instead of fretting or envying, we should:

- 1) Stay faithful; Continue walking in righteousness, knowing that God honors obedience.
- 2) Pray for the lost; Even those who seem far from God can find redemption through Jesus.
- 3) Rest in God’s justice; The wicked will not prosper forever, but the righteous will inherit eternal life.

Let us fix our eyes on Christ, knowing that His justice will prevail, and His promises to the faithful will never fail.