“THE LAMP OF THE WICKED SHALL BE PUT OUT”

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INTRODUCTION

“The light of the righteous rejoiceth; But the lamp of the wicked shall be put out” (Pro. 13:9). “The Septuagint translates: ‘The light of the righteous is everlasting; but the light of sinners is quenched.’” The verse to be discussed is found in the book called “Proverbs.” The word “proverbs” is from the Hebrew word, mashal.

We are accustomed to think of a proverb as a short, pithy, epigrammatic saying which assumes the status of gnomic truth. In the Old Testament, however, the word mashal may be synonymous with an extended parable ... It may refer to an extended didactic discourse ... A person ... or a group of persons ... may function as a mashal.

“The proverbs of Solomon the son of David, king of Israel” (Pro. 1:1), contain practical guidelines for life and provide principles by which we may make wise decisions. Since children are in the formative years of their lives, these proverbs should prove especially helpful to them in making life-affecting decisions.

Proverbs 1-9 provide important information concerning wisdom and stress the importance of wisdom in making decisions. In these chapters we find the background for much of the rest of the book. Chapters 10-15 show the battle that exists between wickedness and righteousness. In these chapters we find helpful information as we face the tough decisions of life. Chapters 16-29 teach us to walk carefully in life and address some of the problems we face. Chapters 30 and 31 contain the words of Agur and Lemuel, respectively. The words of
Agur address various matters concerning men and things. The words of Lemuel contain the famed description of the worthy woman.

The assignment for this study is located in the section of Proverbs (cf. chapters 10-15) which contrasts the wicked with the righteous, and shows the battle that exists between them. From our text, great truths are gleaned that will help us prepare for heaven and avoid hell. Genung observes:

The section 10:1-22, with the repeated heading ‘The proverbs of Solomon,’ seems to have been the original nucleus of the whole collection. All the proverbs in this, the longest section of the book, are molded strictly to the couplet form (the only triplet, 19.7, being only an apparent exception, due probably to the loss of a line), each proverb a parallelism in condensed phrasing, in which the second line gives either some contrast to or some amplification of the first ... In chs 10-15 the prevailing couplet is antithetical, which embodies the most self-closed circuit of the thought.

Since Proverbs 13:9 employs antithetical parallelism to teach its lesson, we would do well to mention this figure of speech. “Antithesis” “is from the Greek anti, against, and thesis, a setting. Of this word Webster says: “An opposition of words or sentiments occurring in the same sentence ...” “If at any time there shall be one member of the antithesis which we can understand, we can know what is intended by the other, by knowing that it is the opposite of the one we have described.” Studying the verse before us, let us learn every spiritual lesson possible so we may be righteous in our lifestyle and rejoicing in our hearts.

THE LIGHT AND THE LAMP

“Light” is from “’owr (ore) ... illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.)” and “Lamp” is from “niyr (neer) or nir (neer); also neyr (nare); or ner (nare); or (feminine) nerah (nay-raw’); from a primitive root ... properly, meaning to glisten; a lamp (i.e. the burner) or light (literally or figuratively).” Harris observed: “The concept of light in Scripture is important, dealing with personal and impersonal forces on both literal and metaphorical levels. Light is closely related to life and happiness ...” On the term, niyr, Harris wrote: “The words ner and nir refer to the small bowl-like objects which contained oil and a wick to be lit to provide light ...”
This comparison may be “an allusion to a common custom in the East. ‘No house, however poor,’ says Dr. Geikie (‘Holy Land,’ I. 117), ‘is left without a light burning in it all night; the housewife rising betimes to secure its continuance by replenishing the lamp with oil. If a lamp goes out, it is a fatal omen’ ...”9 The establishment of David’s descendants on the throne of Israel is spoken of as Jehovah’s giving “him a lamp (niyr) in Jerusalem, to set up his son after him, and to establish Jerusalem” (1 Kgs.15:4; cf. 2 Sam. 21:17; 1 Kgs.11:36).

“The two terms light and lamp may have been purposely used here to express a contrast between the divine wisdom of the righteous and the human sagacity of the wicked ...”10

A distinction may be drawn between the “light” of the righteous and the “lamp” of the wicked. The one walks in the “light” of God’s truth, and so his path becomes continually more plain ... the other walks by the glimmer of his own “lamp,” the “fire” and “sparks” of his own kindling (Isa. L. 11), the fancies of his own devising, and so his end is darkness.11

In Isaiah 50:11, “flame” is from “‘uwr (ore); from ‘owr ...”12

The terms, “light” and “lamp,” are used to show a distinction between John and Jesus. Jesus is referred to as “the light” (Jn. 1:7), and “the true light, even the light which lighteth every man” (Jn. 1:9). “Light” is from “phos (foce); from an obsolete phao (to shine or make manifest, especially by rays ...); luminousness ...” while “Lighteth” is from “photizo (fo-tid’-zo) ... to shed rays, i.e. to shine or (transitively) to brighten up (literally or figuratively).”13 In connection with his bearing witness to the Christ, John is referred to as “the lamp that burneth and shineth” (Jn. 5:35). “Lamp” is from “luchnos (lookh’-nos) ... a portable lamp or other illuminator (literally or figuratively), “burneth” is from “kaio (kah’-yo); apparently a primary verb; to set on fire, i.e. kindle or (by implication) consume” and “shineth” is from “phos.”14

While “light” and “lamp” may sometimes be used synonymously, it seems in Proverbs 13:9, they are used antithetically, and are tied to the lifestyles of the righteous and the wicked.

**THE RIGHTEOUS AND THE WICKED**

“Righteous” is from “tsaddiyq (tsad-deek’); from tsadaq (tsaw-dak’); a primitive root; to be (causatively, make) right (in a moral or forensic sense); just.”15 Of tsadaq, Vine writes:
... to be righteous, be in the right, be justified, be just." This verb, which occurs fewer than 40 times in biblical Hebrew, is derived from the noun *tsedeq*. Nowhere is the issue of righteousness more appropriate than in the problem of the suffering of the righteous presented to us in Job, where the verb occurs 17 times. Apart from the Book of Job the frequency of *tsadaq* in the various books is small. The first occurrence of the verb is in Gen 38:26, where Judah admits that Tamar was just in her demands: “She hath been more righteous than I; because that I gave her not to Shelah my son.”

The basic meaning of *tsadaq* is “to be righteous.” It is a legal term which involves the whole process of justice. God “is righteous” in all of His relations, and in comparison with Him man is not righteous: “Shall mortal man be more just [righteous] than God?” Job 4:17. In a derived sense, the case presented may be characterized as a just cause in that all facts indicate that the person is to be cleared of all charges. Isaiah called upon the nations to produce witnesses who might testify that their case was right: “Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth” 43:9. Job was concerned about his case and defended it before his friends: “…though I were righteous, yet would I not answer, but I would make supplication to my judge” 9:15. *Tsadaq* may also be used to signify the outcome of the verdict, when a man is pronounced “just” and is judicially cleared of all charges. Job believed that the Lord would ultimately vindicate him against his opponents Job 13:18.

In its causative pattern, the meaning of the verb brings out more clearly the sense of a judicial pronouncement of innocence: “If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify [tsadaq] the righteous [tsaddiq], and condemn the wicked” Deut 25:1. The Israelites were charged with upholding righteousness in all areas of life. When the court system failed became (sic) of corruption, the wicked were falsely “justified” and the poor were robbed of justice because of trumped-up charges. Absalom, thus, gained a large following by promising justice to the landowner 2 Sam 15:4. God, however, assured Israel that justice would be done in the end: “Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked” Ex 23:6-7. The righteous person followed God’s example. The
psalmist exhorts his people to change their judicial system: “Defend the poor and fatherless: do justice to the afflicted and needy” Ps 82:3.

Job’s ultimate hope was in God’s declaration of justification. The Old Testament is in agreement with this hope. When injustice prevails, God is the One who “justifies.”

The Septuagint translates the verb by dikaiao (“to do justice, justly, to vindicate”). In the English versions a frequent translation is “to justify” (KJV, RSV, NASB, NIV); modern versions also give the additional translations “to be vindicated (RSV, NASB, NIV) and “to acquit” (RSV, NIV).16

The righteous would be the one who is pronounced innocent or just by the Word of God. His lifestyle is such that he conforms to Jehovah’s will. In the case of the man under the Law of Moses, he is the man who hearkens “diligently unto the voice of Jehovah ... to observe to do all his commandments” (Deut. 28:1).

“Wicked” is from “rasha’ (raw-shaw’); from rasha’ (raw-shah’); a primitive root; to be (causatively, do or declare) wrong; by implication, to disturb, violate ... morally wrong; concretely, an (actively) bad person.”17 Of this word, Vine writes:

“... wicked; criminal; guilty.” Some scholars relate this word to the Arabic rash’a (“to be loose, out of joint”), although that term is not actively used in literary Arabic. The Aramaic cognate resha’ means “to be wicked” and the Syriac apel (“to do wickedly”).

Rasha’ generally connotes a turbulence and restlessness (cf. Isa 57:21) or something disjointed or ill-regulated. Thus Robert B. Girdlestone suggests that it refers to the tossing and confusion in which the wicked live, and to the perpetual agitation they came (sic) to others.

In some instances, rasha’ carries the sense of being “guilty of crime”: “Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness” Ex 23:1; “Take away the wicked from before the king, and his throne shall be established in righteousness” Prov 25:5. “An ungodly witness scorneth judgment: and the mouth of the wicked [plural form] devoureth iniquity” Prov 19:28; cf. Prov 20:26.

Justifying the “wicked” is classed as a heinous crime: “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord” Prov 17:15; cf. Ex 23:7.
The *rasha* is guilty of hostility to God and His people: “Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword” Ps 17:13; “Oh let the wickedness of the wicked [plural form] come to an end; but establish the just ...” Ps 7:9. The word is applied to the people of Babylon in Isa 13:11 and to the Chaldeans in Hab 1:13.18

The wicked is the one who has been examined in light of Jehovah’s Word and has been pronounced guilty by that Word. Under the law of Moses, this is the man who “wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes” (Deut. 28:15). His lifestyle will not conform to Jehovah’s Word or will.

### THE REJOICING AND THE RUIN

Having seen the lifestyle of the righteous described as “light” and the lifestyle of the wicked described as “lamp,” we now proceed to see the end of these lifestyles. The one who walks in accord with Jehovah’s revelation rejoices while the one who walks according to his own standard is ruined.

“Rejoiceth” is from "*samach* (saw-makh’); a primitive root; probably to brighten up, i.e. (figuratively) be (causatively, make) blithe or gleesome.”19 Of this word, Vine writes:

This verb also occurs in Ugaritic (where its radicals are sh-m-h and perhaps in Aramaic-Syriac. It appears in all periods of Hebrew and about 155 times in the Bible.

*Samach* usually refers to a spontaneous emotion or extreme happiness which is expressed in some visible and or external manner. It does not normally represent an abiding state of well-being or feeling. This emotion arises at festivals, circumcision feasts, wedding feasts, harvest feasts, the overthrow of one’s enemies, and other such events. The men of Jabesh broke out joyously when they were told that they would be delivered from the Philistines 1 Sam 11:9.

The emotion expressed in the verb *samach* usually finds a visible expression. In Jer 50:11 the Babylonians are denounced as being glad and “jubilant” over the pillage of Israel. Their emotion is expressed externally by their skipping about like a threshing heifer and neighing like stallions. The emotion represented in the verb (and concretized in the noun *simchah*) is sometimes accompanied by dancing, singing, and playing musical instruments. This was the sense when David was heralded by the
women of Jerusalem as he returned victorious over the Philis-
tines 1 Sam 18:6. This emotion is usually described as the
product of some external situation, circumstance, or experience,
such as found in the first biblical appearance of samach: God
told Moses that Aaron was coming to meet him and “when he
seeth thee, he will be glad in his heart” Ex 4:14. This passage
speaks of inner feeling which is visibly expressed. When Aaron
saw Moses, he was overcome with joy and kissed him v. 27.

Therefore, the verb *samach* suggests three elements: (1) a
spontaneous, unsustained feeling of jubilance, (2) a feeling so
strong that it finds expression in some external act, and (3) a
feeling prompted by some external and unsustained stimulus.

This verb is used intransitively signifying that the action is
focused on the subject (cf. 1 Sam 11:9). God is sometimes the
subject, the one who “rejoices and is jubilant”: “The glory of the
Lord shall endure for ever: the Lord shall rejoice in his works”
Ps 104:31. The godly are to “be glad in the Lord, and rejoice ...
and shout for joy ...” Ps 32:11. *Samach* can also mean “to be
joyful or glad.” In the place the Lord chooses, Israel is “to be
joyful” in all in which the Lord blesses them Deut 12:7. Used
thus the verb describes a state into which one places himself
under given circumstances. It has a further and technical sense
describing all that one does in making a feast before God: “And
ye shall take you on the first day the boughs of goodly trees,
branches of palm trees, and the boughs of thick trees, and
willows of the brook; and ye shall rejoice before the Lord your
God seven days” Lev 23:40.

In a few cases the verb describes an ongoing state. In 1 Kings
4:20 the reign of Solomon is summarized as follows: “Judah and
Israel were many, as the sand which is by the sea in multitude,
eating and drinking, and making merry.”

“The light of the righteous’ is that of their piety, joy, peace, and
blessedness, which, beginning here, is perfected in the life to come
(Matt. v. 16; Ps. xcvi. 11; cxii. 4; Prov. iv. 18) ... the righteous shine
like the sunlight permanently and universally (Job xviii. 5; xxx. 17).”

“This light ... is the grace and virtue which adorn the good man’s life,
and which beam through all his actions with a cheerful, kindly radiance
...”

“The verb is intransitive, and means ‘burn joyfully,’ bright and
clear ...”

The righteous are able to rejoice because they are walking by the
light (*'owr*) of the lamp (*niyr*) of God (Job 29:3). Fear has been
removed because Jehovah is their light (‘owr) (Ps. 27:1). Their path is “as the dawning light (‘owr), That shineth (‘owr) more and more unto the perfect day” (Pro. 4:18).

The Contrast, “But”

Righteousness and wickedness are contrasted in chapter thirteen, and this contrasting helps with the verse under consideration. We learn: “A righteous man hateth lying; But a wicked man is loathsome, and cometh to shame” (Pro. 13:5), and “A good man leaveth an inheritance to his children's children; And the wealth of the sinner is laid up for the righteous” (Pro. 13:22). In Proverbs 13:25, we learn: “The righteous eateth to the satisfying of his soul; But the belly of the wicked shall want.” In these verses, we see the good life versus the bad life. The righteous are deliberately doing right, and the wicked are pictured as coming to a bad end.

The end of the wicked is described as being “put out.” “Shall be put out” is from “da` ak (daw-ak’); a primitive root; to be extinguished; figuratively, to expire or be dried up.” In Isaiah 43:17, this word is translated, “extinct.” The punishment of apostate Judah is spoken of as Jehovah’s taking “from them ... the light (‘owr) of the lamp (niry)” (Jer. 25:10). The fall of “Babylon, the great city” (Rev. 18:21) is described as “the light of a lamp shall shine no more at all in thee” (Rev. 18:23).

“Light” is from “phos (foce); from an obsolete phaoo (to shine or make manifest, especially by rays ...); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative),” while “Lamp” is from “luchnos (lookh’-nos) ... a portable lamp or other illuminator (literally or figuratively)” and “shine” is from “phaino (fah’-ee-no) ... to lighten (shine), i.e. show (transitive or intransitive, literal or figurative).”

This lamp “is devised and lighted by themselves, and has no element of permanence, but soon shall be put out ... The lamp of the wicked is the false show of wisdom or piety, which may glimmer and deceive for a time, but is ere long detected and brought to naught.”

Bildad proclaimed: “[T]he light (‘owr) of the wicked shall be put out, And the spark of his fire shall not shine. The light (‘owr) shall be dark in his tent, And his lamp (niry) above him shall be put out (da` ak)” (Job 18:5-6). On this text, Pratt observed: “Light symbolizes ... prosperity, relief ... in contrast with the calamities of the wicked whose ‘light ... shall be put out’ (Job 18:5) ...” Job asked: “How oft is it that
the lamp (niyr) of the wicked is put out (da` ak)? That their calamity cometh upon them? That God distributeth sorrows in his anger?” (Job 21:17).

The lifestyle of the wicked is described by Solomon. He says: “For they sleep not, except they do evil; And their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, And drink the wine of violence ... The way of the wicked is as darkness: They know not at what they stumble” (Pro. 4:16-17, 19). About the one who would curse his father or mother, Solomon recorded: “His lamp shall be put out (da` ak) in blackness of darkness” (Pro. 20:20). For false teachers, “[T]he blackness of darkness hath been reserved forever” (Ju. 13). The wicked man and the false teacher are one in principle of lifestyle. Solomon further recorded that “the lamp (niyr) of the wicked, is sin” (Pro. 21:4). Succinctly stated: “[T]here shall be no reward to the evil man; The lamp (niyr) of the wicked (rasha`) shall be put out (da` ak)” (Pro. 24:20).

“The righteous have the true light in them. That which belongs to the wicked is but derived and temporary, and shall be extinguished before long.”28 “The light of the righteous is as that of the sun, which may be eclipsed and clouded, but will continue; that of the wicked is as a lamp of their own kindling, which will presently go out and is easily put out.”29

“[T]he wicked shall be cut off from the land, And the treacherous shall be rooted out of it” (Pro. 2:22). “[T]he years of the wicked shall be shortened” (Pro. 10:27). “[T]he evil man shall not be unpunished” (Pro. 11:21).

A REJOICING LIGHT AND A PUT OUT LAMP

“The light burning in the house or the fire on the hearth are symbols of prosperity and happiness. Their extinction is the mark of disaster.”30 The rejoicing light points to the prosperity of the righteous. The prosperity of the righteous is tied to their relationship to Jehovah. “Jehovah was with Joseph, and he was a prosperous man ... And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand” (Gen. 39:2-3). Concerning the building of the temple, David charged Solomon: “Jehovah be with thee; and prosper thou, and build the house of Jehovah thy God” (1 Chr. 22:11). Jehoshaphat admonished the army of Judah: “[B]elieve in Jehovah your God, so shall ye be established; believe his prophets, so shall ye
prosper” (2 Chr. 20:20). Nehemiah encouraged the captives to rebuild the wall by telling them: “The God of heaven, he will prosper us” (Neh. 2:20). The one whose “delight is in the law of Jehovah; And on his law doth he meditate day and night ... shall be like a tree planted by the streams of water ... And whatsoever he doeth shall prosper” (Ps. 1:2-3). The Psalmist exclaimed: “They shall prosper that love thee” (Ps. 122:6). The prosperity of Judah, when they were faithful to Jehovah, is described in Ezekiel 16:6-14. Our giving to God is tied to our prosperity (1 Cor. 16:2). Our prayer for one another and for ourselves should be that we “mayest prosper and be in health, even as thy soul prospereth” (3 Jn. 2).

The put out lamp points to the end of the prosperity of the wicked. Prosperity seems to be the measure of success in our society. As long as one is doing well, materially, he seems to believe he is doing well in every way. But, do the wicked really prosper? Is material success and prosperity the true measure? Solomon knew as much about material prosperity as anyone. Of his material standing, the Queen of Sheba exclaimed: “[T]he half was not told me; thy wisdom and prosperity exceed the fame which I heard” (1 Kgs. 10:7).

“An ancient Greek thought-provokingly said: ‘Life is a theater in which the worst people often have the best seats.’”31 Job was perplexed by the seeming prosperity of the wicked (Job 21:7-21). Of Judah, Jeremiah wrote:

As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxed rich. They are waxed fat, they shine: yea, they overpass in deeds of wickedness; they plead not the cause, the cause of the fatherless, that they may prosper (Jer. 5:27-28).

The works of Judah caused Jeremiah to ask Jehovah: “[W]herefore doth the way of the wicked prosper?” (Jer. 12:1). “[T]he Pharisees ... were lovers of money” (Lk. 16:14). The rich man “was clothed in purple and fine linen, faring sumptuously every day” (Lk. 16:19), yet he went to “Hades ... being in torments ... in anguish in this flame” (Lk. 16:23-24). Some in Paul’s day were “supposing that godliness is a way of gain” (1 Tim. 6:5).

[They] that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drowned men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray
from the faith, and have pierced themselves through with many sorrows (1 Tim. 6:9-10).

Truly, “a man's life consisteth not in the abundance of the things which he possesseth,” because when his soul is required of him, “the things which [he] hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God” (Lk. 12:15, 20-21). If one lays up for himself “treasures upon the earth ... moth and rust consume, and ... thieves break through and steal” (Mt. 6:19).

Material prosperity can destroy us. T.B. Crews observed:

Prosperity has brought on a generation of petted, pampered, wined and dined church members ... Many of our members demand special treatment, and not wanting to lose them, we pamper them ... through our petting and pampering, we are encouraging those who love themselves above everything else. The value of a soul is often determined by wealth, position, or fame. We find ourselves bowing and scraping to those we don’t want to lose from our membership, although they may long since have been removed from the Lamb’s book of life.32

PASSING ON THE LIGHT AND LAMP

Light and lamp in both cases may signify posterity. The righteous shall have a joyous posterity; but that of the wicked shall be cut off. So 1 Kings xi. 36 : “And unto his son will I give one tribe, that David my servant may have a light (... ner, a lamp) always before me.” xv. 4 : “Nevertheless for David’s sake did the Lord give them a lamp, to set up his son after him.” See also Psa 132:17, and several other places.33

Children learn how to be what they become from their parents. Solomon gave great admonitions to children in the book of Proverbs.34 The righteous will teach the will of God diligently to their children so they may grow up to please God (Deut. 6:6-9). By so doing, they will keep the light burning in the house. The Psalmist exhorts:

We will not hide them from their children, Telling to the generation to come the praises of Jehovah, And his strength, and his wondrous works that he hath done. For he established a testimony in Jacob, And appointed a law in Israel, Which he commanded our fathers, That they should make them known to their children; That the generation to come might know them, even the children that should be born; Who should arise and tell them to their children, That they might set their hope in God, And not forget the works of God, But keep his commandments,
And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God (Ps. 78:4-8).

The wicked will teach their children how to get ahead in life according to material values. Lying, stealing, cheating will mean nothing to these children. Like Judah, they will be “lying children, children that will not hear the law of Jehovah” (Isa. 30:9). The proverb recorded by Ezekiel describes what the wicked pass on to their posterity: “The fathers have eaten sour grapes, and the children's teeth are set on edge” (Ezek. 18:2). These children become “the children of the violent” (Dan. 11:14). National Israel is a fitting example of the posterity of the wicked whose lamp would be put out. While they claimed to be Abraham’s children, Jesus correctly told them: “If ye were Abraham's children, ye would do the works of Abraham” (Jn. 8:39). As a result of the rebellion of National Israel, their lamp would be put out in the destruction of Jerusalem in A.D. 70 (Mt. 24). They will come to an unhappy end and the lamp will be put out in the house.

CONCLUSION

The lifestyles of the righteous and wicked are set forth in Proverbs 13:9. These lifestyles are viewed from the standpoint of “light” and “lamp.” The lesson is simple. The righteous will shine and the wicked will fizzle out! Is our lifestyle a “light” or a “lamp?” What lifestyle will we teach our children? What will be the end of our lifestyle and that of our children? Each person determines whether he will be a “light that rejoices” or a “lamp that is put out.” “Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Rom. 6:16). Let us work hard to live in such a way that we “may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life” (Phil. 2:15-16). “Lights” is from “phoster (foce-tare’ ... an illuminator ...

Ye are the light [phos] of the world. A city set on a hill cannot be hid. Neither do men light a lamp [luchnos] and put it under the bushel, but on the stand; and it shineth [lampo] unto all that are in the house. Even so let your light [phos] shine [lampo] before men; that they may see your good works, and glorify your Father who is in heaven (Mt. 5:14-16).
May each one determine to live so that his light shines and that his lamp is not put out!

ENDNOTES

1 All Scripture references are taken from the American Standard Version unless otherwise noted.


7 Harris, 1:25.

8 Ibid., 2:566.


12 Strong.

13 Ibid.

14 Ibid.

15 Ibid.


17 Strong.

18 Vine.

19 Strong.

20 Vine.
22 Spence and Exell, 252.
23 Ibid.
24 Strong.
25 Ibid.
26 Spence and Exell, 252.
35 Strong.