

“YOU ARE THE LIGHT OF THE WORLD...” MATHEW 5, 14-16

“You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven” Mathew 5, 14-16

Introduction

The Sermon on the Mount is described in Matthew's Gospel chapters 5-7. Right at the beginning of His ministry, Jesus delivered the longest sermon recorded in the New Testament. Of the five lectures that Jesus gave, The Sermon on the Mount is the earliest, longest, and most well-known. This must be viewed not only as a single lecture but also from the perspective of his Gospel as a whole. As a recall of when Moses gave the law at Sinai, the speech opens with Jesus seated on a mountain (5:1-2). When Jesus talks (5:2), he includes the Torah and the prophets in his argument (5:17). I'm attempting to comprehend the metaphorical meaning of "light" in this section. The Sermon on the Mount continues to shape and have an impact on Church life. Given that it unites believers with Christ and brings unity to his teachings, we could conclude that it is the essence of a worthwhile Christian life.

Compare Translations

¹⁴“You are the light of the world. A town built on a hill cannot be hidden. ¹⁵Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house. ¹⁶In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven. (New International Version)

¹⁴“You are the light that shines for the world to see. You are like a city built on a hill that cannot be hidden. ¹⁵People don't hide a lamp under a bowl. They put it on a lampstand. Then the light

shines on everyone in the house. ¹⁶ In the same way, you should be a light for other people. Live so that they will see the good things you do and praise your Father in heaven. (Easy to Read Version)

Light in Bible

Light has always represented righteousness, goodness, knowledge, wisdom, grace, hope, and the revelation of God in the Bible. Darkness, on the other hand, has been linked to evil, sin, and hopelessness. In the development of biblical history and theology, light inevitably entails the eradication of darkness. All the words for "light" in the Old and New Testaments refer to the contrast between light and darkness, the direct opposition between God and evil powers, believers and unbelievers, and metaphysical good and evil. The Bible rejects the notion that darkness has the same power as God's light. Darkness and the forces of evil are under the absolute control of God. The apostle Paul echoes this sentiment when he refers to the creation story: "For God, who said, 'Let light shine out of darkness,' make his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ" (2 Cor 4:6). Light possesses powers essential to true life. Hence "to be in the light" means simply "to live" both life eternal and life temporal.

Remote Background of the Passage

Matthew wrote his gospel for Jewish converts. Jews, according to Jewish faith and belief, anticipate the arrival of the Messiah or Savior. They believed that the Messiah would deliver them from their ties of servitude and bring them all together into a kingdom. According to Matthew, Jesus is the long-awaited Messiah who set people free from the chains of sin and sorrow. As a king, Jesus took the throne in the Kingdom of God. If you wish to enter his world, you should abide by these principles, which serve as the foundation of the discussions. Even though there aren't many people who have just become Christians, their encouraging words and deeds help others understand the significance of God's kingdom.

Immediate Context of Text

The passages that come just before and after the pericope are considered the immediate context of the passage. So, in this passage “You are the salt on earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot” (Mathew 5, 13) comes before the pericope and “Do not think that I have come to abolish the law or the prophets: I have come not to abolish but to fulfil. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.” (Mathew 5, 17-19) comes after the pericope. When we consider it as a single unit, we understand that the threshold of this passage is that if you want to be a faithful Christian or a disciple you should live according to the true spirit of the teachings of the master. If salt loses its saltiness, it may wither away likewise if you have no light, you may be thrown out.

Parallel Passages

Mathew 5, 13 has parallel passages in Mark (9,49-50) and Luke (14,34-35) whereas Mathew 5, 14-16 has no parallel sayings in the gospels. In the epistles of St. Paul, we can see the teachings based on this passage. In Ephesians, Paul says “For once you were darkness, but now in the Lord, you are the light. Live as children of light for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord” (Ephesians 5, 8-10). In Philippians, Paul wrote, “Do all things without murmuring and arguing, so that you may be blameless and innocent, children of God without blemish during a crooked and perverse generation, in which you shine like stars in the world” (Philippians 2, 14-15). In both these verses, Paul points out that by becoming Christians we are in the light, living a life as the children of light, through our words and deeds, our virtuous life others have come to know that we are the children of God.

You are The Light

This divine light is given to the believer by Christ (John 1:9) so that he can reflect it for Christ. God utilizes common people to spread His message to those who need Him. We spread His light when we talk about our faith. You were saved to be brilliant! Don't be afraid to bring your Bible

to work or to share your testimony. In this chapter, Jesus describes who we are—the light of the world, not the light of the church. Therefore, we must venture outside the church's boundaries and bring light to dark places. Jesus also discussed the power of group light. A city's houses all had their lights on, illuminating the sky.

As Christians come together, there is a glow for the Lord that we cannot create individually. Together, we radiate the brightest. Where can we be lights for God? For people to witness our good deeds and praise God, Jesus says we must let our lights shine before people. This is how we function. For God, we exist. He must have complete control over our lives. We are to "let" our lights shine, according to Christ. To put it another way, when you are in good standing with God and are possessed by the Holy Spirit, He will just radiate through you. The candle that the Lord has lit in this age can serve as a light to the entire globe, and those who see our good deeds may be moved to praise our heavenly Father and imitate our behaviour in their own lives.

Conclusion

In short, we can say that through this passage the Evangelist conveys the message to every Christian that he/she should be a light to lead others to God. Through their good words and deeds, the world has to know that these people are in the kingdom of God. While following their meritorious life others came to know about Jesus Christ and they also become the people of the kingdom of God.