

“BE-ing Spirit-Led With The Light”

Matthew 4:12-16

October 27, 2024

INTRO:

- Have you ever finished reading or hearing a story, only to realize that you had more questions, curiosities, and a desire to learn more at the end than you did at the beginning?
- I pray today will leave you in that same way...

PRAYER

CONTEXT:

- **Gospel of Jesus** via the Gospel of Matthew *mMm*
- Major transition point...
- *Last stop in Matthew before Jesus begins to preach*

BIG IDEA: There's a lot more in the Light than most people see.

(My aim & prayer is to blow you away today with how much is available to see... for those who look.)

PREVIEW: Come and see...

1. Well Lit MESSIAH
2. Well Lit MAP
3. Well Lit MISSION

TEXT:

Matthew 4:12-16

¹²Now when he heard that John had been arrested, he withdrew into Galilee. ¹³And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what was spoken by the prophet Isaiah might be fulfilled: ¹⁵“The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles— ¹⁶the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”

T/S: Remember what we have already established...

Jesus is BE-ing Spirit-led!

&

These are the last words in the Word...
before the Word... preaches The Word
to the WORLD!

- JDP

I. Well Lit MESSIAH

Matthew 4:12

12Now when **he heard** that John had been arrested,
he withdrew

HE is MESSIAH. **HE** is LORD!

- Son of Abraham... Son of David... Emmanuel...
- Lamb of God... Son of God... Devil-dispeller...
- The Spirit-led, Fulfiller of all righteousness...
- AND... the One who shockingly ***“withdrew”***

When Jesus “withdrew” from Judea,
He LAUNCHED into His Great Commission!

II. Well Lit MAP

Welcome to a brief sample/introduction to **“The 5th Gospel.”**

he withdrew into Galilee 13And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali

A. GLOBAL look:

- a. First, take note of where Israel is in the world...
- b. The central heart between Africa, Asia, & Europe
- c. Ask: What will a study of this placement reveal?
- d. Consider 95% of Bible happens in 150 X 50 miles
- e. Think about the “global timing” here as well...



- f. Israel is a land-bridge...
 - i. Don't think of this as a fact, but as a clue...
 - ii. Why are bridges used? What do they do?
 - iii. Anything travelling the world came thru...



g. Via Maris



- i. Global trade route
- ii. Global “information super-highway”
- iii. Global positioning for Gospel spreading...
- iv. Global portrait of providence & sovereignty
 1. *Globally*
 2. *Regionally*
 3. *Locally*

B. REGIONAL look:

Many of the map's regional details help to explain & give insights into Christ's missional movements...

NOTE:

- NORTH = Galilee
- CENTRAL = Samaria
- SOUTH = Judea

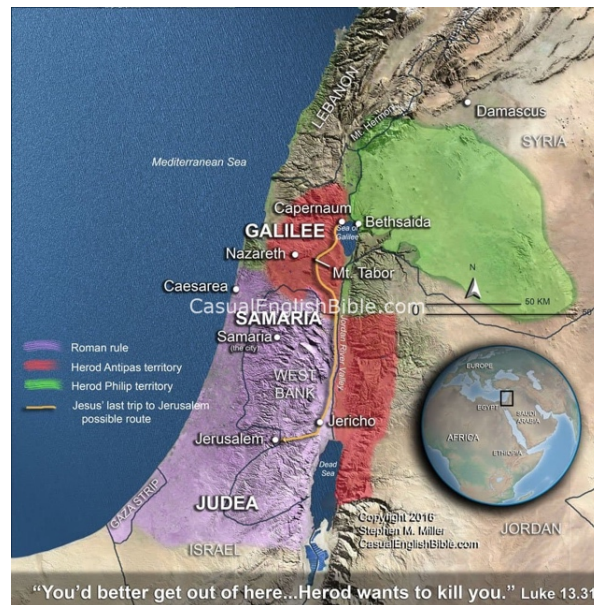
NOTE: **Even the various topographies are key...**

a. Judea (Jesus with John)

- i. Remember everything shared up to now...
- ii. See the regional division:

b. When Jesus “withdrew” from John & went to Galilee, He did a shocking thing... He went thru vs. around Samaria...

c. See John 4: His ministry to the woman at the well



d. Galilee

- i. It's a region (“The Galilee”) vs. a town...
- ii. There were over 200 towns & some cities...
- iii. It was known for it's “lower class” people...
- iv. It was associated with the rougher crowd...
- v. Religious elites were widely bigoted against
- vi. It was the farthest away from Jerusalem...
- vii. It had/has a very diverse topography/land...
- viii. It was a border region between powers...

e. Nazareth

- i. *“Can anything good come out of Nazareth?”*
- ii. The answer is YES!
- iii. The Almighty Answer came from Nazareth!
- iv. Nazareth to Capernaum was 25-40 miles...
- v. Average day’s walk was 20-24 miles...
- vi. Why did Jesus leave/change His home base?
 1. *“so that the prophecy would be fulfilled”*
 2. There’s more.... Read Luke 4:16-30
 - a. Jesus is *“in the power of the Spirit”*
 - b. Jesus teaches in the synagogue...
 - i. He read Isaiah 61 & 58
 - ii. He said He was the fulfillment of these Scriptures/promises.
 - iii. “Today this Scripture has been fulfilled in your presence...”
 - iv. “And all the people spoke well of Him and marveled...”
 - v. THEN... He applied the Word and showed how those who do not TRULY love & obey the Lord will not receive saving blessings... THEN they rebelled against Him and sought to kill him (wanting to throw if off/over the cliff).
 - vi. But because His time had not yet come they were not able to... See His seemingly miraculous walking away.

f. Capernaum

- i. So WHY Capernaum?
- ii. A border and valuable tax town...
- iii. A significant port & place of “big fishing”
- iv. Approximately 1,000 to 1,500 residents...
- v. A centurion presence meant military might.
- vi. A location chosen by God before time began!

g. Land of Zebulun & Naphtali



- i. Reference affirms this is timeless truth...
- ii. Jesus now being affirmed by Isaiah’s words...
- iii. Press in here and ask:
 1. Why did Isaiah speak to/about them?
 - a. They were disobedient to God.
 - b. They were in spiritual darkness.
 2. What’s the connection to Zeb. & Neph.?
 - a. The locals were now like them...
 - b. Today, our lands are like them too!
 - c. We would do well to dig in here...

- h. “The region” = all surrounding areas (Acts 1:8)
- i. The “shadow of death” = see Psalm 23 principles!

c. **LOCAL look:** (Triangle - Truth - Telling)

- a. Triangle = approx 70% of Christ’s ministry time...
 - i. Capernaum
 - ii. Bethsaida
 - iii. Chorazin



- iv. Matthew 11:20-24 = Christ’s curse on all 3
 - 1. Worse than Tyre & Sidon
 - 2. Worse than Sodom
 - 3. Because they would have responded to “all the mighty works” that Jesus did... but Christ’s ministry “hub/center” did not.

b. Truth in love

- i. Messiah came

- ii. Message shared
- iii. Miracles done
- iv. Methods demonstrated
- v. Mission underway

c. Telling:

i. Capernaum Triumphs!

1. Jesus chose Capernaum as home
2. Jesus “picked” & preached here...
 - a. Faithful fishermen...
 - b. Tax-collector Matthew... (Mk 2:14)
3. Jesus performed most miracles here...
 - a. Peter’s mother in-law made well...
 - b. Paralytic lowered thru roof/healed
 - c. Darius’ daughter raised from dead!
 - d. Woman with 12 years of bleeding!
 - e. Roman centurion of great faith...
 - i. He had the local temple built
 - ii. He is forever remembered...

ii. Capernaum (& triangle) Troubles...

MISSIONAL look:

Messiah

Map

Message

Method

Mission

From humanity’s beginning to

Nazareth to Capernaum & Capernaum to the WORLD!

See Acts 1:8... Matthew 28:18-20... Mark 16:15... John 20:21



III. Well Lit MISSION

(Promise-Problem-Person-Power-Prophecy-Proof)

A. PROMISE:

- a. **Genesis 3:15**... Crush the head of the Devil and the death that he brings
- b. Light destroys darkness...

B. PROBLEM:

- a. **Genesis 3:1-14**
- b. **1 Peter 5:8**
- c. **2 Corinthians 4:4**
- d. **1 Corinthians 2:14**
- e. **2 Corinthians 11:14-15**

C. PERSON:

- a. God with us
- b. Light of the world
- c. **John 3:16**

D. POWER:

- a. **Matthew 3:15...** “for US to FULFILL all righteousness”
- b. **Acts 1:8**

E. PROPHECY:

- a. **Isaiah 9**
- b. **Isaiah 61**

F. PEOPLE:

- a. See the progression of God’s grace, love, & light...
 - iii. **Adam & Eve**
 - iv. **Israelites**
 - v. **Christians**
- b. The Light of the world has come to make His loved ones the lights of & to the world.

...a Missional 3:15 finale...

Our well lit MESSIAH:

Genesis 3:15

*"I (God) will put enmity between you (Satan) and the woman,
and between your offspring and her offspring
(Christ and all of humanity);
He (Jesus) will crush your head, and you will bruise His heel.*

Our well lit MAP:

Proverbs 3:15

*"She (wisdom & understanding) is more precious than (silver, gold,
and...) jewels, and nothing you desire can compare with her."*

Jeremiah 3:15

*"And I will give you shepherds after My own heart who will
feed you with knowledge and understanding."*

Our well lit MISSION:

Matthew 3:15

*“...Let it be so now,
for it is fitting for us to fulfill all righteousness...”*

Colossians 3:15

“And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.”

1st Peter 3:15

“but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is within you; yet do it with gentleness and respect.”

Revelation 3:15

“I know your works. You are neither cold nor hot. Would that you were either cold or hot!”

CLOSE:

Desiring God Quote:

The Light We Need to See
How Christ Dispels Spiritual Darkness

***For with you is the fountain of life;
in your light do we see light.*** (Psalm 36:9)

More than Meets the Eye

**We think we know what light is until we're forced
to define it.**

Light and Life

“Spiritual light and life, like natural light and life, are
woven inextricably together.”

Light that Is Darkness (Matthew 6:22-23)

Part of what makes this darkness terrible is that it
masquerades as light. You think you know where you are
and where you're going, but you don't. You think you see
what's true about your spiritual surroundings, but you
don't. You think you are fully alive, but you aren't. The light
in you is darkness, and in this “light,” you don't see light.

Light of All Worlds

However, for all those dwelling in such darkness, there is
incredibly good news. For Jesus, “the true light, which gives
light to everyone, [came] into the world” precisely to dispel
this great darkness (John 1:9). And he says,

I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life. (John 8:12)

Now read this:

***“In him was life,
and the life was the light of men”
(John 1:4).***

What do you see?

Jesus is the incarnation of Psalm 36:9:

“in your light do we see light.”

In his light, we not only see light, we become “light in the Lord” (Ephesians 5:8) and therefore become ourselves “the light of the world” (Matthew 5:14).

Ligonier Quote:

How Is Jesus the Light of the World?

God spoke light into existence, saying, "Let there be light," and there was light—(Gen. 1:4).

Light was made to picture salvation... The pillar of fire was salvation for Israel, but Egypt lived in darkness (Ex. 14:20)...

"The LORD make His face to shine upon you" (Num. 6:24–27). The psalmist exclaimed: "The LORD is my light and my salvation" (Ps. 27:1). Conversely, this world is darkness because of human sinfulness. Disobedience means that the natural man "shall grope at noonday, as the blind grope in darkness" (Deut. 28:29). But the path of salvation is lit by the Word of God, which is *a lamp to our feet and a light to our path* (Ps. 119:105).

Movement from darkness to light is salvation, and so when Jesus said, "I am the light of the world," He made a powerful claim of both brilliant glory and saving power (John 8:12).

In John 8:12, Jesus asserted His deity. He is the eternal self-existent "I AM WHO I AM," the Creator of the sun, moon, and stars (Ex. 3:14). He is the Lord who is light—as John wrote, "God is light, and in him is no darkness at all" (1 John 1:5)... John 1:4–5 says of Jesus, "In him was life, and the life was the light of men. The light

shines in the darkness, and the darkness has not overcome it."

Jesus was also speaking of His saving work.

He is the only source of spiritual life in a world filled with the darkness of sin.

Malachi anticipated the Messiah's coming as "*the sun of righteousness . . . with healing in His wings*" (Mal. 4:2). Jesus' transfigured *face shone like the sun* (Matt. 17:2). Paul considered his saving vision of the glory of Jesus Christ to be *brighter than the sun* (Acts 26:13). John saw the glory of Christ as "*the sun shining in full strength*" (Rev. 1:16–20). When we become Christians, it is because "God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). The greater Light—the Son—uncovers our sinfulness by His blazing holiness and then shines purifying and life-giving power into the deepest recesses of our hearts.

Jesus shone brightly at the cross, brighter at the empty tomb, and brighter again in exalted glory.

His return will be like a single, world-illuminating lightning bolt. All of this light is offered to the world in the gospel, & it's received by (miraculous) simple trust in Jesus Christ.

When we trust Jesus, a permanent change takes place: "Whoever follows me will not walk in darkness, but will have the light of life" (John 8:12). As Paul says, "At one time you were darkness, but now you are light in the Lord," and we live as lights in a dark world (Eph. 5:8). By our union with Christ, where we go, His light shines. This should comfort us, especially when we find ourselves opposed by the world.

Jesus is the *Light of life* (John 8:12)
and the *Life of light* (John 1:4).

- Desiring God

***For with you is the fountain of life;
in your light do we see light.***

(Psalm 36:9)

PRAYER

WORSHIP:

You Paid It All & We Believe

STUDY NOTES:

◀ Matthew 4:16 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3588 [e]	ὁ ho	The	Art-NMS
2992 [e]	λαὸς laos	people	N-NMS
3588 [e]	ὁ ho	-	Art-NMS
2521 [e]	καθήμενος kathēmenos	sitting	V-PPM/P-NMS
1722 [e]	ἐν en	in	Prep
4653 [e]	σκοτία skotia	darkness,	N-DFS
5457 [e]	φῶς phōs	a light	N-ANS
3708 [e]	εἶδεν eiden	have seen	V-AIA-3S
3173 [e]	μέγα, mega	great,	Adj-ANS
2532 [e]	καὶ kai	and	Conj

3588 [e]	τοῖς tois	to those	Art-DMP
2521 [e]	καθημένοις kathēmenois	sitting	V-PPM/P-DMP
1722 [e]	ἐν en	in [the]	Prep
5561 [e]	χώρα chōra	land	N-DFS
2532 [e]	καὶ kai	and	Conj
4639 [e]	σκιᾶ skia	shadow	N-DFS
2288 [e]	θανάτου thanatou	of death,	N-GMS
5457 [e]	φῶς phōs	a light	N-NNS
393 [e]	ἀνέτειλεν aneteilen	has dawned	V-AIA-3S
846 [e]	αὐτοῖς. autois	on them.”	PPro-DM3P

◀ 2521. kathémai ▶

Strong's Concordance
kathémai: to be seated

Original Word: κάθημαι

Part of Speech: Verb

Transliteration: kathémai

Phonetic Spelling: (kath'-ay-mahee)

Definition: to be seated

Usage: I sit, am seated, enthroned; I dwell, reside.

NAS Exhaustive Concordance

Word Origin

from [kata](#) and hémai (to sit)

Definition

to be seated

NASB Translation

dwell (1), live (1), sat (15), sat down (4), seated (5), sit (16), sit down (1), sits (12), sitting (33), sitting down (3).

Thayer's Greek Lexicon

STRONGS NT 2521: κάθημαι

κάθημαι, 2 person singular **κάθη** a later form for **κάθησαι** ([Acts 23:3](#)), imperative **κάθου** for **κάθησο** (yet cf. Kühner, as below) (cf. Lob. ad Phryn., p. 359; Krüger, § 38, 6f i., p. 147; Kühner, § 301 i., p. 671; Winer's Grammar, § 14, 4; (Buttmann, 49 (42))) (subjunctive 2 person plural **κάθησθε**, [Luke 22:30](#) Tr marginal reading; but WH text **κάθησθε**; see Veitch, under the word; Krüger, § 38, 6, 1 (cf. **καθίζω**), infinitive **καθῆσθαι**, participle **καθήμενος**); imperfect **ἐκαθήμην**; and once the rare (cf. Veitch, p. 347) future **καθήσομαι**, [Luke 22:30](#) T Tr text WH marginal reading (so WH in [Matthew 19:28](#) also; cf. **καθίζω**, at the end); (**ἦμαι**); a verb of which only the present and imperfect are in use in classical Greek (cf. Buttmann, 60 (52)); the Sept. for **כָּשַׁבְתִּי**;

1. to sit down, seat oneself: followed by **ἐν** with the dative of place (cf. Winer's Grammar, § 52, 4, 9), [Mark 4:1](#); [Luke 22:55](#) (here T Tr WH **μέσος**); **εἰς**, [Mark 13:3](#) (Buttmann, § 147, 16); **μετά** with the genitive of person, [Matthew 26:58](#); **κάθου ἐκ δεξιῶν μου**, i. e. be a partner of my power, [Matthew 22:44](#); [Mark 12:36](#) (Tr text WH marginal reading **κάθισον**); [Luke 20:42](#); [Acts 2:34](#); [Hebrews 1:13](#) ([Psalm 109:1](#) ()); **κάθου ὧδε ὑπό** with the accusative, [James 2:3](#). **παρά** with the accusative of place, [Matthew 13:1](#); **ἐπάνω** with the genitive of place, [Matthew 28:2](#); with **ἐκεῖ**, [Matthew 15:29](#); [John 6:3](#) (Tdf. **ἐκαθέζετο**); the place to be supplied from the context, [Matthew 13:2](#).

2. to sit, be seated, of a place occupied: followed by **ἐν** with the dative of place (Winer's Grammar, as under 1), [Matthew 11:16](#); [Matthew 26:69](#); **ἐν τῇ δεξιᾷ τοῦ Θεοῦ**, [Colossians 3:1](#); **ἐν τοῖς δεξιοῖς**, [Mark 16:5](#); **ἐπί τίνος**, [Matthew 24:3](#); [Matthew 27:19](#); ([Acts 20:9](#) R G); **ἐπί τοῦ θρόνου** (but also, especially in the critical editions, with the dative and

the accusative (see below); cf. Alford on the following passages), [Revelation 4:2](#) etc.; [τῆς νεφέλης](#) (or with the accusative), [Revelation 14:15](#), and in other examples; [ἐπί τίνι](#), [Acts 3:10](#); [ἐπί τί](#) (cf. Buttmann, 338 (291)), [Matthew 9:9](#); [Mark 2:14](#); [Luke 5:27](#); [John 12:15](#); [Revelation 4:4](#); [Revelation 6:2](#) (R dative (as in the following)) [Revelation 6:4](#); [Revelation 11:16](#); [Revelation 17:3](#); [Revelation 19:11](#); [παρά τήν ὁδόν](#), [Matthew 20:30](#); [Mark 10:46](#); [Luke 18:35](#); [πρός τό φῶς](#), [Luke 22:56](#); [ἐπάνω τίνος](#), [Matthew 23:22](#); [Revelation 6:8](#); [περί τινα](#), [Mark 3:32](#), [34](#); [ἀπέναντι τίνος](#), [Matthew 27:61](#); [ἐκ δεξιῶν τίνος](#), [Matthew 26:64](#); [Mark 14:62](#); [Luke 22:69](#); [ἐκεῖ](#), [Mark 2:6](#); [οὔ](#), where, [Acts 2:2](#) (L [καθεζόμενοι](#)); [Revelation 17:15](#); without specification of place, [Mark 5:15](#); [Luke 5:17](#); [Luke 8:35](#); [John 2:14](#); [John 9:8](#); [1 Corinthians 14:30](#). [κάθημαι](#) as descriptive of a certain state or condition is used of those who sit in discharging their office, as judges, [κάθη κρίνων](#), [Acts 23:3](#); of a queen, equivalent to to occupy the throne, to reign (A. V. **I sit a queen**), [Revelation 18:7](#); of money-changers, [John 2:14](#); of mourners and penitents: [ἐν σάκκῳ](#), clothed in sackcloth, [ἐν σποδῶ](#), covered with ashes, [Luke 10:13](#); of those who, enveloped in darkness, cannot walk about, [Matthew 4:16](#); [Luke 1:79](#) ([Isaiah 42:7](#)); of a lame man, [Acts 14:8](#). equivalent to **to have a fixed abode, to dwell**: [ἐπί πρόσωπον τῆς γῆς](#), [Luke 21:35](#); [Revelation 14:6](#) (where Rec. [κατοικοῦντας](#)); [ἐπί θρόνον](#), [Revelation 20:11](#) G T (WH marginal reading; but see above); [ἐν Ἱερουσαλήμ](#), [Nehemiah 11:6](#); ([ἐν ὄρει Σαμαρείας](#), Sir. 50:26. Compare: [συγκάθημαι](#)).

[καθημέραν](#)[καθημέραν](#), equivalent to [καθ' ἡμέραν](#), see [ἡμέρα](#), 2, p. 278 {a}.

Strong's Exhaustive Concordance

dwell, sit

From [kata](#); and [hemai](#) (to sit; akin to the base of [hedraios](#)); to sit down; figuratively, to remain, reside -- dwell, sit (by, down).

see GREEK [kata](#)

see GREEK [hedraios](#)

skotia: darkness

Original Word: σκοτία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: skotia

Phonetic Spelling: (skot-ee'-ah)

Definition: darkness

Usage: darkness; fig: spiritual darkness.

HELPS Word-studies

Cognate: 4653 *skotía* (a feminine noun) – *darkness*, a brand of moral, spiritual *obscurity* (i.e. which blocks the light of God when faith is lacking). See also [4655](#) /*skótos* ("darkness").

NAS Exhaustive Concordance

Word Origin

from [skotos](#)

Definition

darkness

NASB Translation

dark (3), darkness (14).

Thayer's Greek Lexicon

STRONGS NT 4653: σκοτία

σκοτία, σκοτίας, ἡ (on its derivation cf. **σκηνή**), (Thomas

Magister, **ὁ σκότος καὶ τό σκότος. τό δέ σκοτία οὐκ ἐν χρησει** namely, in Attic (cf. Moeris, under the word; Liddell and Scott, under the word **σκότος**, at the end)), **darkness:** properly, the darkness due to want of daylight, [John 6:17](#); [John](#)

[20:1](#); **ἐν τῇ σκοτία** (**λαλεῖν τί**), unseen, in secret (equivalent to **ἐν κρύπτῳ**, [John 18:20](#)), privily, in private, opposed to **ἐν τῷ φωτί**, [Matthew 10:27](#); [Luke 12:3](#); metaphorically, used of ignorance of divine things, and its associated wickedness, and the resultant misery: [Matthew 4:16](#) L Tr WH; [John 1:5](#); [John 6:17](#); [John 8:12](#); [John 12:35, 46](#); [1 John 1:5](#); [1 John 2:8f, 11](#). (Ap. Rh. 4, 1698; Anth. 8, 187. 190; for **הַשְׁכָּחָה** [Micah 3:6](#); for **לְפָא**, [Job 28:3](#).)

Strong's Exhaustive Concordance

darkness.

From [skotos](#); dimness, obscurity (literally or figuratively) -- dark(-ness).

see GREEK [skotos](#)

Forms and Transliterations

σκότει σκοτια σκοτία σκοτίᾱ σκοτίας σκοτίας skotei skótei skotia skotía skotíai skotias skotías

[Strong's Greek 4653](#)
[16 Occurrences](#)

◀ **4639. skia** ▶

Strong's Concordance

skia: shadow

Original Word: σκιά, ᾤα, ἡ

Part of Speech: Noun, Feminine

Transliteration: skia

Phonetic Spelling: (skee'-ah)

Definition: shadow

Usage: a shadow, shade, thick darkness, an outline.

HELPS Word-studies

4639 *skiá* – properly, the *shadow* of a looming presence; (figuratively) a spiritual reality (good or bad) relating to God's light or spiritual darkness.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

shadow

NASB Translation

shade (1), shadow (6).

Thayer's Greek Lexicon

STRONGS NT 4639: σκιά

σκιά, σκιάς, ἡ ((see σκηνή, at the beginning)), from Homer down, the Sept. for לָצָה;

a. properly, **shadow**, i. e. shade caused by the interception of the light: [Mark 4:32](#) (cf. [Ezekiel 17:23](#)); [Acts 5:15](#); σκιά θανάτου, **shadow of death** (like umbra mortis, Ovid. metam. 5, 191, and umbra Erebi, Vergil Aen. 4, 26; 6, 404), 'the densest darkness' (because from of old Hades had been regarded as enveloped in thick darkness), tropically, the thick darkness of error (i. e. spiritual death; see θάνατος, 1): [Matthew 4:16](#); [Luke 1:79](#) (from [Isaiah 9:1](#), where מְלִצְחָה).

b. a shadow, i. e. an image cast by an object and representing the form of that object: opposed to σῶμα, the thing itself, [Colossians 2:17](#); hence, equivalent to **a sketch, outline, adumbration**, [Hebrews 8:5](#); opposed to εἰκών, the 'express' likeness, **the very**

image, [Hebrews 10:1](#) (as in Cicero, de off. 3, 17, 69nos veri juris solidam et expresssam effigiem nullam tenemus, umbra et imaginibus utimur).

Strong's Exhaustive Concordance

shadow.

Apparently a primary word; "shade" or a shadow (literally or figuratively (darkness of error or an adumbration)) -- shadow.

[Strong's Greek 4639](#)
[7 Occurrences](#)

◀ 2288. thanatos ▶

Strong's Concordance

thanatos: death

Original Word: θάνατος, ου, ό

Part of Speech: Noun, Masculine

Transliteration: thanatos

Phonetic Spelling: (than'-at-os)

Definition: death

Usage: death, physical or spiritual.

HELPS Word-studies

2288 *thánatos* (derived from [2348](#) /*thnḗskō*, "to die") – physical or spiritual *death*; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing *death to self* to receive His gift of salvation.

NAS Exhaustive Concordance

Word Origin

from [thnḗskó](#)

Definition

death

NASB Translation

danger of death (1), death (112), fatal (2), pestilence (3).

Thayer's Greek Lexicon

STRONGS NT 2288: θάνατος

θάνατος, θανάτου, ὁ (θανεῖν); the Sept. for תּוּמָה and תּוּמָה, also for תּוּמָה pestilence (Winers Grammar, 29 note); (one of the nouns often anarthrous, cf. Winers Grammar, § 19, 1 under the word; (Buttmann, § 124, 8 c.); Grimm, commentary on Sap., p. 59); **death**;

1. properly, **the death of the body**, i. e. **that separation** (whether natural or violent) **of the soul from the body by which the life on earth is ended**: [John 11:4](#) (13); [Acts 2:24](#) (Tr marginal reading ἄδου) (on this see ὠδίν); [Philippians 2:27, 30](#); [Hebrews 7:23](#); [Hebrews 9:15](#); [Revelation 9:6](#); [Revelation 18:8](#); opposed to ζωή, [Romans 8:38](#); [1 Corinthians 3:22](#); [2 Corinthians 1:9](#); [Philippians 1:20](#); with the implied idea of future misery in the state beyond, [1 Corinthians 15:21](#); [2 Timothy 1:10](#); [Hebrews 2:14f](#); equivalent to the power of death, [2 Corinthians 4:12](#). Since the nether world, the abode of the dead, was conceived of as being very dark, χώρα καί σκιά θανάτου (תּוּמָה) is equivalent to the region of thickest darkness, i. e. figuratively, a region enveloped in the darkness of ignorance and sin: [Matthew 4:16](#); [Luke 1:79](#) (from [Isaiah 9:2](#)); θάνατος is used of the punishment of Christ, [Romans 5:10](#); [Romans 6:3-5](#); [1 Corinthians 11:26](#); [Philippians 3:10](#); [Colossians 1:22](#); [Hebrews 2:\(9\),14](#); σῶζειν τινα ἐκ θανάτου, to free from the fear of death, to enable one to undergo death fearlessly, [Hebrews 5:7](#) (but others besides); ῥύεσθαι ἐκ θανάτου, to deliver from the danger of death, [2 Corinthians 1:10](#); plural θανατοῖ, **deaths** (i. e. mortal perils) of various kinds, [2 Corinthians 11:23](#); περίλυπος ἕως θανάτου, even unto death, i. e. so that I am almost dying of sorrow, [Matthew 26:38](#); [Mark 14:34](#) (λελύπημαι ἕως θανάτου, [Jonah 4:9](#); λύπη ἕως θανάτου, Sir. 37:2, cf. [Judges 16:16](#)); μέχρι θανάτου, so as not to refuse to undergo even death, [Philippians 2:8](#); also ἄχρι θανάτου, [Revelation 2:10](#); [Revelation 12:11](#); ἐσφαγμένος εἰς θάνατον, that has received a deadly wound, [Revelation 13:3](#); πληγή θανάτου, a deadly wound (**death-stroke**, cf. Winer's Grammar, § 34, 3 b.), [Revelation 13:3, 12](#); ἰδεῖν θάνατον, to experience death, [Luke 2:26](#); [Hebrews 11:5](#); also γεύεσθαι θανάτου (see γεύω, 2), [Matthew 16:28](#); [Mark 9:1](#); [Luke 9:27](#); διώκειν τινα ἄχρι θανάτου, even to destruction, [Acts 22:4](#); κατακρίνειν τινα θανάτῳ, to condemn one to death (admortemdamnare, Tacitus), [Matthew 20:18](#) (here Tdf. εἰς θάνατον); [Mark 10:33](#), (see κατακρίνω, a.); πορεύεσθαι εἰς θάνατον, to undergo death, [Luke 22:33](#); παραδιδόναι τινα εἰς θάνατον, that he may be put to death, [Matthew 10:21](#); [Mark 13:12](#); passive, to be given over to the peril of death, [2 Corinthians 4:11](#); παρέδωκαν ... εἰς κρίμα θανάτου, [Luke 24:20](#); ἀποκτεῖναι τινα ἐν θανάτῳ (a Hebraism (cf. Buttmann, 184 (159f))), [Revelation 2:23](#); [Revelation 6:8](#) (cf. Winer's Grammar, 29 note); αἰτία θανάτου (see αἰτία, 2), [Acts](#)

[13:28](#); [Acts 28:18](#); ἄξιον τί θανάτου, some crime worthy of the penalty of death, [Acts 23:29](#); [Acts 25:11, 25](#); ([Acts 26:31](#)); [Luke 23:15, 22](#) (here αἵτιον (which see 2

b.) θάνατος); ἔνοχος θανάτου, worthy of punishment by death, [Matthew 26:66](#); [Mark 14:64](#); θανάτω τελευτάτω, let him surely be put to death, [Matthew 15:4](#); [Mark 7:10](#), after [Exodus 21:17](#) the Sept. (Hebrew תָּמַת מָוֹת); cf. Winers Grammar, § 44 at the end N. 3; (Buttmann, as above); θανάτου ... σταυροῦ, [Philippians 2:8](#); ποιῶ θανάτω, by what kind of death, [John 12:33](#); [John 18:32](#); [John 21:19](#). The inevitable necessity of dying, shared alike by all men, takes on in the popular imagination the form of a person, a tyrant, subjugating men to his power and confining them in his dark dominions: [Romans 6:9](#); [1 Corinthians 15:\(26\),54,56](#); [Revelation 21:4](#); Hades is associated with him as his partner: [1 Corinthians 15:55](#) R G; [Revelation 1:18](#) (on which see κλείς); ,(a) ([Psalm 17:5](#) (); [Psalm 114:3](#) (); [Hosea 13:14](#); Sir. 14:12).

2. metaphorically, the loss of that life which alone is worthy of the name, i. e. "the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body": [2 Corinthians 3:7](#); [James 1:15](#) (Clement of Rome, 2 Cor. 1, 6 [ET] says of life before conversion to Christ, ὁ βίος ἡμῶν ὅλος ἄλλο οὐδέν ἦν εἰ μὴ θάνατος (cf. Philo, praem. et poenis § 12, and references in 4 below)); opposed to ἡ ζωή, [Romans 7:10, 13](#); [2 Corinthians 2:16](#); opposed to σωτηρία, [2 Corinthians 7:10](#); equivalent to the cause of death, [Romans 7:13](#); σώζειν ψυχὴν ἐκ θανάτου, [James 5:20](#); μεταβεβηκέναι ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, [John 5:24](#); [1 John 3:14](#); μένειν ἐν τῷ θανάτῳ, [1 John 3:14](#); θεωρεῖν θάνατον, [John 8:51](#); γεύεσθαι θανάτου, [John 8:52](#) (see 1 above); ἁμαρτία and ἁμαρτάνειν πρὸς θάνατον (see ἁμαρτία, 2 b.), [1 John 5:16f](#) (in the rabbinical writers אָפְּטָה תָּמַתָּ — after [Numbers 18:22](#), the Sept. ἁμαρτία θανατηφόρος — is acrimen capitale).

3. the miserable state of the wicked dead in hell is called — now simply θάνατος, [Romans 1:32](#) (Wis. 1:12f Wis. 2:24; Tatian or. ad Graec. c. 13; the author of the epistle ad Diognet. c. 10, 7 [ET] distinguishes between ὁ δοκῶν ἐνθάδε θάνατος, the death of the body, and ὁ ὄντως θάνατος, ὃς φυλάσσεται τοῖς κατακριθησομενοις εἰς τό πῦρ τό αἰώνιον); now ὁ δεύτερος θάνατος and ὁ θάνατος ὁ δεύτερος (as opposed to the former death, i. e. to that by which life on earth is ended), [Revelation 2:11](#); [Revelation 20:6, 14b](#); [Revelation 21:8](#) (as in the Targums on [Deuteronomy 33:6](#); [Psalm 48:11](#) (); [Isaiah 22:14](#); [Isaiah 66:15](#); (for the Greek use of the phrase cf. Plutarch, de fade in orbe lunae 27, 6, p. 942 f.); θάνατος αἰώνιος, the Epistle of Barnabas 20, 1 [ET] and in ecclesiastical writings (ὁ αἰδιος θάνατος, Philo, post. Cain. § 11 at the end; see also Wetstein on [Revelation 2:11](#))).

4. In the widest sense, **death** comprises **all the miseries arising from sin**, as well **physical death as the loss of a life consecrated to God and blessed in him on earth** (Philo, alleg. legg. i. § 33 *ὁ ψυχῆς θάνατος ἀρετῆς μὲν φθορά ἐστι, κακίας δὲ ἀνάληψις* (de profug. § 21 *θάνατος ψυχῆς ὁ μετὰ κακίας ἐστι βίος*, especially §§ 10, 11; qued det. pot. insid. §§ 14, 15; de poster. Cain. § 21, and de praem. et poen. as in 2 above)), **to be followed by wretchedness in the lower world** (opposed to *ζωή αἰώνιος*): *θάνατος* seems to be so used in [Romans 5:12](#); [Romans 6:16, 21](#) ([Romans 6:23](#)); yet others refer these last three examples to 3 above); [Romans 7:24](#); [Romans 8:2, 6](#); death, in this sense, is personified in [Romans 5:14, 17, 21](#); [Romans 7:5](#). Others, in all these passages as well as those cited under 2, understand physical death; but see Philippi on [Romans 5:12](#); Messner, *Lehre der Apostel*, p. 210ff

Strong's Exhaustive Concordance

deadly, death.

From [thnesko](#); (properly, an adjective used as a noun) death (literally or figuratively) -- X deadly, (be...) Death.

see GREEK [thnesko](#)

[Strong's Greek 2288](#)
[120 Occurrences](#)

◀ 393. anatelló ▶

Strong's Concordance

anatelló: to cause to rise, to rise

Original Word: ἀνατέλλω

Part of Speech: Verb

Transliteration: anatelló

Phonetic Spelling: (an-at-el'-lo)

Definition: to cause to rise, to rise

Usage: I make to rise, I rise, shine (generally of the sun, and hence met.).

HELPS Word-studies

393 *anatéllō* (from [303](#) /*aná*, "up, completing a process" and *tellō*, "set out a goal") – properly, *rise up after completing a necessary process*; (figuratively) *to fulfill a goal (reach its consummation)*.

NAS Exhaustive Concordance

Word Origin

from [ana](#) and *telló* (to make to arise)

Definition

to cause to rise, to rise

NASB Translation

arises (1), causes...to rise (1), dawned (1), descended (1), risen (3), rises (1), rising (1).

Thayer's Greek Lexicon

STRONGS NT 393: ἀνατέλλω

ἀνατέλλω; 1 aorist ἀνετειλα; perfect ἀνατεταλκα;

a. transitive, to cause to rise: τὸν ἥλιον, [Matthew 5:45](#) (of the earth bringing forth plants, [Genesis 3:18](#); of a river producing something, Homer, Iliad 5, 777).

b. intransitive, to rise, arise: light, [Matthew 4:16](#) ([Isaiah 58:10](#)); the sun, [Matthew 13:6](#); [Mark 4:6](#); [Mark 16:2](#); [James 1:11](#); the clouds, [Luke 12:54](#); φωσφόρος, [2 Peter 1:19](#). tropically, to rise from, be descended from, [Hebrews 7:14](#). The earlier Greeks commonly used ἀνατέλλειν of the sun and moon, and ἐπιτέλλειν of the stars; but Aelian, Pausanias, Stobaeus, and other later writings neglect this distinction; see Lob. ad Phryn., p. 124f. (Compare: ἔξανατέλλω.)

Strong's Exhaustive Concordance

arise, at the rising of, spring up.

From [ana](#) and the base of [telos](#); to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

see GREEK [ana](#)

see GREEK [telos](#)

Englishman's Concordance

[Matthew 4:16 V-AIA-3S](#)

GRK: θανάτου φῶς ἀνέτειλεν αὐτοῖς

NAS: OF DEATH, UPON THEM A LIGHT *DAWNED*.

KJV: of death light *is sprung up*.

INT: of death a light *has dawned* on them

[Matthew 5:45 V-PIA-3S](#)

GRK: ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς

NAS: is in heaven; *for He causes* His sun
KJV: his sun *to rise* on the evil
INT: sun of him *he causes to rise* on evil

Matthew 13:6 V-APA-GMS

GRK: ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ
NAS: But when the sun *had risen*, they were scorched;
KJV: when the sun *was up*, they were scorched;
INT: [the] sun moreover *having risen* they were scorched and

Mark 4:6 V-AIA-3S

GRK: καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
NAS: the sun *had risen*, it was scorched;
KJV: the sun *was up*, it was scorched;
INT: and after *rose* the sun

Mark 16:2 V-APA-GMS

GRK: τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου
NAS: to the tomb when the sun *had risen*.
KJV: the sepulchre *at the rising* of the sun.
INT: the tomb *having arisen* the sun

Luke 12:54 V-PPA-AFS

GRK: τὴν νεφέλην ἀνατέλλουσιν ἐπὶ δυσμῶν
NAS: a cloud *rising* in the west,
KJV: ye see a cloud *rise* out of the west,
INT: a cloud *rising up* from [the] west

Hebrews 7:14 V-RIA-3S

GRK: ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος
NAS: that our Lord *was descended* from Judah,
KJV: our Lord *sprang* out of Juda;
INT: out of Judah *has sprung* the Lord

James 1:11 V-AIA-3S

GRK: ἀνέτειλεν γὰρ ὁ
NAS: For the sun *rises* with a scorching wind
KJV: the sun *is no sooner risen* with
INT: *rose* indeed the

2 Peter 1:19 V-ASA-3S

GRK: καὶ φωσφόρος ἀνατείλει ἐν ταῖς
NAS: and the morning star *arises* in your hearts.

[KJV](#): and the day star *arise* in your
[INT](#): and [the] morning star *should arise* in the

[Strong's Greek 393](#) [9 Occurrences](#)

[Benson Commentary](#)

[Matthew 4:16](#). *The people who sat in darkness* — They whose predecessors were afflicted by the Assyrians, and who, before Christ visited them, were captives of Satan, and had lived in gross ignorance of God and religion, being far from Jerusalem, the place of worship, and intermixed with the Tyrians, Sidonians, and other wicked heathen: *saw a great light* — This is spoken by Isaiah in the prophetic style, which represents things future as already accomplished, because certainly to be accomplished. This whole country had been overspread with spiritual darkness, but, by the example and preaching of Christ, the day-spring from on high visited it, diffusing among its inhabitants knowledge and holiness, and *guiding their feet into the way of peace*. “There were several reasons,” says Dr. Macknight, “which might determine Jesus to be so much about the sea of Galilee. 1st, The countries which surrounded this sea were large, fertile, and populous, especially the two Galilees. For, according to Josephus, *Bell.*, [Matthew 3:2](#), they alone had many towns, and a multitude of villages, the least of which contained above 15,000 souls. On the east side of the lake were Chorazin, Gadara, and Hippon; on the west, Capernaum, Tiberias, Bethsaida, and Tarrichea, with other places of inferior note. Wherefore, as it was agreeable to the end of Christ’s coming that his doctrine should be spread extensively, and his miracles wrought publicly, no country could be a fitter scene for his ministry than this. Besides its numerous inhabitants, there were at all times many strangers resorting to the trading towns on the lake, who, after hearing Jesus preach, could carry home with them the glad tidings of salvation which were the subjects of his sermons. Capernaum, chosen by Christ as the place of his residence, was a town of this kind, and much frequented. 2d, The countries round the lake were remote from Jerusalem, the seat of the scribes and Pharisees, who would not have borne with patience the presence of a teacher held in such estimation as Jesus deservedly was. We know this by what happened in the beginning of his ministry, when he made and baptized many disciples in Judea. They took such offence at it, that he was obliged to leave the country. Wherefore, as it was necessary that he should spend a considerable time in preaching and working miracles, both for the confirmation of his mission, and for the instruction of his disciples in the doctrines they were afterward to preach, these countries were, of all others, the most proper for him to reside in, or rather, they were the only places where he could be with safety for any time.”

Matthew Henry's Concise Commentary

4:12-17 It is just with God to take the gospel and the means of grace, from those that slight them and thrust them away. Christ will not stay long where he is not welcome. Those who are without Christ, are in the dark. They were sitting in this condition, a contented posture; they chose it rather than light; they were willingly ignorant. When the gospel comes, light comes; when it comes to any place, when it comes to any soul, it makes day there. Light discovers and directs; so does the gospel. The doctrine of repentance is right gospel doctrine. Not only the austere John Baptist, but the gracious Jesus, preached repentance. There is still the same reason to do so. The kingdom of heaven was not reckoned to be fully come, till the pouring out of the Holy Spirit after Christ's ascension.

Barnes' Notes on the Bible

The people which sat in darkness - This is an expression denoting great ignorance.

As in darkness or night we can see nothing, and know not where to go, so those who are ignorant of God and their duty are said to be in darkness. The instruction which removes this ignorance is called light. See [John 3:19](#); [1 Peter 2:9](#); [1 John 1:5](#); [1 John 2:8](#). As ignorance is often connected with crime and vice, so darkness is sometimes used to denote sin, [1 Thessalonians 5:5](#); [Ephesians 5:11](#); [Luke 22:53](#).

Saw great light - That is, as the passage is employed by Matthew, the light under the Messiah would spring up among them. In that region he grew up, and in that region he preached a great part of his discourses and performed a great part of his miracles.

The region and shadow of death - This is a forcible and beautiful image, designed also to denote ignorance and sin. It is often used in the Bible, and is very expressive. A "shadow" is caused by an object coming between us and the sun. So the Hebrews imaged death as standing between us and the sun, and casting a long, dark, and baleful shadow abroad on the face of the nations, denoting their great ignorance, sin, and woe.. It denotes a dismal, gloomy, and dreadful shade, where death and sin reign, like the chills, damps, and horrors of the dwelling-place of the dead. See [Job 10:21](#); [Job 16:16](#); [Job 34:22](#); [Psalm 23:4](#); [Jeremiah 2:6](#). See also the notes at [Isaiah 9:2](#). These expressions denote that the country of Galilee was especially dark. We know that the people were proverbially ignorant and stupid. They were distinguished for a coarse, outlandish manner of speech [Mark 14:70](#), and are represented as having been also distinguished by a general profligacy of morals and manners. It shows the great compassion of the Saviour, that he went to preach to such poor and despised sinners. Instead of seeking the rich and the learned, he chose to minister to the needy, the ignorant, and the contemned. His office is to enlighten the ignorant; his delight to guide the wandering, and to raise up those that are in the shadow of death. In doing this, Jesus set an example for all his followers. It is their duty to seek out those who are sitting in the shadow of death, and to send the gospel to them. No small part of the world is still lying in wickedness - as wicked and wretched as was the land of Zabulon and Naphthali in the time of Jesus. The Lord Jesus is able to

enlighten them also, and every Christian should regard it a privilege, as well as a duty, to imitate his Saviour in this, and to be permitted to send to them the light of life. See [Matthew 28:19](#).

Jamieson-Fausset-Brown Bible Commentary

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up—The prophetic strain to which these words belong commences with the seventh chapter of Isaiah, to which the sixth chapter is introductory, and goes down to the end of the twelfth chapter, which hymns the spirit of that whole strain of prophecy. It belongs to the reign of Ahaz and turns upon the combined efforts of the two neighboring kingdoms of Syria and Israel to crush Judah. In these critical circumstances Judah and her king were, by their ungodliness, provoking the Lord to sell them into the hands of their enemies. What, then, is the burden of this prophetic strain, on to the passage here quoted? First, Judah shall not, cannot perish, because Immanuel, the Virgin's Son, is to come forth from his loins. Next, one of the invaders shall soon perish, and the kingdoms of neither be enlarged. Further, while the Lord will be the Sanctuary of such as confide in these promises and await their fulfilment, He will drive to confusion, darkness, and despair the vast multitude of the nation who despised His oracles, and, in their anxiety and distress, betook themselves to the lying oracles of the heathen. This carries us down to the end of the eighth chapter. At the opening of the ninth chapter a sudden light is seen breaking in upon one particular part of the country, the part which was to suffer most in these wars and devastations—"the land of Zebulun, and the land of Naphtali, the way of the sea, beyond Jordan, Galilee and the Gentiles." The rest of the prophecy stretches over both the Assyrian and the Chaldean captivities and terminates in the glorious Messianic prophecy of the eleventh chapter and the choral hymn of the twelfth chapter. Well, this is the point seized on by our Evangelist. By Messiah's taking up His abode in those very regions of Galilee, and shedding His glorious light upon them, this prediction, He says, of the Evangelical prophet was now fulfilled; and if it was not thus fulfilled, we may confidently affirm it was not fulfilled in any age of the Jewish ceremony, and has received no fulfilment at all. Even the most rationalistic critics have difficulty in explaining it in any other way.

Matthew Poole's Commentary

Ver. 14-16. The text in [Isaiah 9:1,2](#), where the words are, *Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.* The Jews make a great many objections against the application of this text unto Christ, as indeed they do against the application of all texts cited out of the Old Testament by the evangelists. Christians, believing that the evangelists being holy men, who wrote not from a private spirit private interpretations, have not any reason to regard what their interest leadeth them to object: but even Christian interpreters are divided in their sentiments whether these words are said to be fulfilled, in this motion of Christ unto Galilee, in a literal, or typical, or a more improper and analogical sense; nor is it any

great matter with which of them we agree. For my own part, I see no reason why [Isaiah 9:2](#) should not be literally understood of and applied unto Christ. There is nothing more ordinary in the prophets, than, after a threatening of judgment and captivity unto the people, to comfort such as feared God amongst them with promises of the Messiah, and the spiritual salvation which was to be brought in. The land of Zebulun and Naphtali suffered much by Benhadad, [1 Kings 15:20](#), and more by Tiglath-pileser, [2 Kings 15:29](#), before the general captivity of the ten tribes, [2 Kings 17:6](#). The Lord by the prophet, [Isaiah 8:1-22](#), had been threatening this general captivity; possibly the prophet might say the affliction of those parts should not be so great as the second mentioned, [2 Kings 15:29](#); because by the story it seems they were generally carried into captivity before the more general destruction of the other tribes there. Saith he, This darkness shall be abundantly hereafter compensated, by the coming of the Messiah, and preaching amongst this people; who living at a great distance from Jerusalem, never had such a light as some other parts of Judea, and first drank of the cup of God's wrath in their captivity. It was called

Galilee of the Gentiles, because it was near to the men of Tyre, who were Gentiles, and had doubtless in it a greater mixture of Gentiles than any other part of Canaan, ever since Solomon gave Hiram twenty cities in this Galilee, [1 Kings 9:11](#).

Gill's Exposition of the Entire Bible

The people which sat in darkness,.... The inhabitants of Galilee, who sat or "walked", as in Isaiah; that is, continued in spiritual darkness, in ignorance, blindness, error, and infidelity, "saw great light"; Christ himself, who came a light into the world; he conversed with them, preached unto them, and opened the eyes of their understandings to behold his glory, and to know him, and salvation by him.

And to them which sat in the region and shadow of death: the same persons who sit in darkness, sit also in the region of death; for such are dead in trespasses and sins: where there is no spiritual light, there is no spiritual life, and such are in danger of the second death; but the happiness of these people was, that to them "light is sprung up", like the rising sun, and this without their asking or seeking for: Christ, the sun of righteousness, arose upon them, without any desert, desire, or expectation of theirs, with healing in his wings; and cured them of their darkness and deadness, turned them from darkness to light, and caused them to pass from death to life. "Light" is not only a character under which Christ frequently goes in the New Testament, see [John 1:4](#) but is one of the names by which the Messiah was known under the Old Testament; see [Daniel 2:22](#) and which the Jews give unto him: says R. Aba (a) Serungia, "and the light dwelleth with him"; this is the king Messiah. The note of R. Sol. Jarchi on these words, "send forth thy light", is, the king Messiah; who is compared to light, according to [Psalm 132:17](#) the days of the Messiah are by them said to (b) be "days of light"; and so these Galilaeans found them to be; as all do, to whom the Gospel of Christ comes with power and demonstration of the Spirit. And these days of light first begun in the land of Zabulon which, according to Philo the Jew (c), was

"sumbolon fwton, "a symbol of light"; since (adds he) its name signifies the nature of night; but, the night removing, and departing, light necessarily arises."

As did, in a spiritual sense, here, when Christ the light arose.

- (a) Bereshith Rabba, fol. 1. 3. & Echa Rabbati, fol. 50. 2. (b) Baal Hatturim in Gen. fol. 2. 2. (c) De Somniis, p. 1113.

Geneva Study Bible

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Meyer's NT Commentary

[Matthew 4:16](#). Ὁ λαὸς ὁ καθήμενος, κ.τ.λ.] In opposition to Γαλιλαία τῶν ἐθνῶν, whose inhabitants are characterized as *darkened*, that is, devoid of divine truth, and sunk in ignorance and sin. The great light, however, which these darkened ones saw is Jesus.

καὶ τοῖς καθημένοις, κ.τ.λ.] repeats the same thought, with the climactic designation of darkness: ἐν χώρᾳ κ. σκιᾷ θανάτου, in the land and darkness, which belong to death. *Death*, that is, *spiritual* death ([Matthew 8:22](#), see on [Luke 15:24](#)), the negation of that living activity which recognises the truth and is morally determined, is *personified*; the land, whose inhabitants are spiritually dead, *belongs to it as the realm of its government, and darkness surrounds it*. The *common* interpretation of it as ἐν διαδουοῖν: "*in regione et in spissis quidem tenebris = in regione spissis tenebris obducta*" (Fritzsche), is, indeed, admissible (see Fritzsche, *Exc.* IV. p. 856; Nägelsbach on Hom. II. iii. 100), but unnecessary, and takes away from the poetic description, which is certainly stronger and more vivid if θανάτου is connected not merely with σκιᾷ (τηρῆς, infernalis obscuritas, i.e. crassissima), but also with χώρᾳ. On the significant καθήμενος, comp. Lam. I.c. Pind. Ol. i. 133: ἐν σκότῳ καθήμενος. "Sedendi verbum aptum notandae solitudini inertii" (Bengel). Comp. especially, Jacobs, ad Anthol. VI. p. 397; Bremi, ad Dem. Phil. I. p. 119. Nägelsbach on Hom. II. i. 134.

αὐτοῖς] see Winer, p. 139 f. [E. T. 265]; Buttman, p. 125 [E. T. 381].

Expositor's Greek Testament

[Matthew 4:16](#). ἐν σκοτίᾳ: the darkness referred to, in the view of the evangelist, is possibly that caused by the imprisonment of the Baptist (Fritzsche). The consolation

comes in the form of a greater light, φῶς μέγα, great, even the greatest. The thought is emphasised by repetition and by enhanced description of the benighted situation of those on whom the light arises: “in the very home and shadow of death”; highly graphic and poetic, not applicable, however, to the land of Galilee more than to other parts of the land; descriptive of misery rather than of sin.

Cambridge Bible for Schools and Colleges

16. *the people which sat in darkness*] The invasion of Tiglathpileser, whom Ahaz called in to assist him against Rezin and Pekah, fell with great severity on the Northern tribes ([2 Kings 15:29](#)). Yet even they are promised a great deliverance [“there shall not hereafter be darkness in the land that was distressed,” [Isaiah 9:1](#)], in the first instance, by the destruction of Sennacherib, from temporal distress (cp. Is. chs. 10 and 11 with ch. [Matthew 9:1-6](#)); secondly, by the advent of the Messiah, from spiritual darkness.

Bengel's Gnomes

[Matthew 4:16](#). Ὁ πορευόμενος, *that walketh*) There is here a threefold ascending climax.[153]

[153] *i.e.* The three expressions used in the latter clause of this sentence are respectively stronger than those used in the former clause.—(I. B)

First Clause.

Second Clause.

The people that Walketh

And on those sitting

In Darkness

In the Region and Shadow of Death,

Hath seen a Great Light.

A Light hath arisen.

It is worse to *sit, detained*, in darkness, than to *walk* in it.[154]—εἶδε, *hath seen*—φῶς, *a Light*[155]) No one is saved except he be illuminated [by that Light]. See [Acts 13:47](#).—καὶ τοῖς κυθημένοις, κ.τ.λ., *and to those sitting*, etc.) The LXX. in Psalms 107(106):10, have καθημένους ἐν σκότει καὶ σκιᾷ θανάτου, *sitting in darkness and the shadow of death*. The verb *to sit* aptly denotes a sluggish solitude.—χώρη καὶ

σκιᾶ, *region and shadow*) one thing expressed by two words.[156] The natural situation of the country was low, and such was also its spiritual condition.—ΑΝΕΤΕΙΛΕΝ Αὐτοῖς, *hath risen upon them*) In the original Hebrew it is נגג, *shines, upon them*. This increased force of expression corresponds with the epithet μέγα, *great*, in the preceding clause.

[154] Unfortunately for this remark, there is no very ancient authority for πορευόμενος. All the oldest MSS. and versions, Vulg., etc., read καθήμενος. Lachm. and Tischend. do not even notice the former reading.—ED.

[155] "Which illumines the whole world."—B. G. V.

[156] In the original, ἔν δια δυοῖν. See Explanation of Technical Terms.—(I. B.)

Pulpit Commentary

Verse 16. - **The people which sat**; "who walk" (Hebrew). **Saw great light**; **saw a great light** (Revised Version); unnecessarily except as a matter of English, for it can hardly mean a definite light, Messiah. Φῶς both here and in the next clause means light as such. **And to them which sat**. So the Hebrew, but the LXX. generally οἱ κατοικοῦντες. **In the region and shadow of death**. The region where death abides, and where it casts its thickest shade. The Hebrew is simply "in the land of the shadow of death" (בארצ צלמות), according to the traditional interpretation), which the present LXX. (Vatican) probably represents (ἐν χώρᾳ σκιᾶ θανάτου), the ς of σκιᾶς having been misread before θ. But copyists, not understanding this, inserted καὶ between χώρᾳ and σκιᾶ (as in A), and this reading became popularly known, and was used by the evangelist. That the reading of A was derived from the evangelist is unlikely, for the reading σκιᾶ must, at all events, have been before his time. Light is sprung up; **to them, did light spring up** (Revised Version); ἀνέτειλεν. The tense emphasizes not the abiding effect (**e.g.** in the fact that so many of the disciples were Galileans), but the moment of his appearance. The father of the Baptist also remembered this passage of Isaiah ([Luke 1:78, 79](#), where cf. Godet). Matthew 4:16

Vincent's Word Studies

The people which sat (ὁ καθήμενος)

Wyc., dwelt. **The article with the participle (lit., the people, the one sitting) signifying something characteristic or habitual' the people whose characteristic it was to sit in darkness.** This thought is emphasized by repetition in a stronger form; sitting in the region and shadow of Death.

Death is personified. This land, whose inhabitants are spiritually dead, belongs to Death as the realm of his government.

LIGONIER MINISTRIES

JUL 3, 2024

Theology; Jesus Christ; The Person of Christ

How Is Jesus the Light of the World?

Peter Van Doodewaard

A few weeks ago, I was cutting wood in the small patch of forest beside our home and noticed how trees reach for the sun: in the center, trees grow taller, and at the edges, long branches strain toward life-giving power. I then remembered that Isaiah foretold the effects of Christ's preaching:

The Spirit of the LORD GOD is upon me,
because the LORD has anointed me
to bring good news to the poor . . .
that they may be called oaks of righteousness,
the planting of the LORD, that He may be glorified. (Isa. 61:1, 3)

God spoke light into existence, saying, "Let there be light," and there was light—a substance neither pure energy nor matter, still remaining a mystery to us (Gen.

1:4). God also made light-bearers: "The greater light to rule the day, the lesser light to rule the night—and the stars" (Gen. 1:16). The greater light—the sun—is a nuclear fusion reactor of staggering dimensions and energy that bathes the earth with bewildering power. We easily forget this—busy and distracted with things of lesser glory or no glory at all—until we find ourselves groping through a dark night, or long again for the lengthening of dark winter days into springtime life and long summer glory. Light is life.

But light was also made to picture salvation. The pillar of fire was salvation for Israel, but Egypt lived in darkness (Ex. 14:20). The lampstand shone on the twelve loaves, a scene explained by the Lord's blessing the tribes of Israel: "The LORD make His face to shine upon you" (Num. 6:24–27). The psalmist exclaimed: "The LORD is my light and my salvation" (Ps. 27:1). Conversely, this world is darkness because of human sinfulness. Disobedience means that the natural man "shall grope at noonday, as the blind grope in darkness" (Deut. 28:29). But the path of salvation is lit by the Word of God, which is a lamp to our feet and a light to our path (Ps. 119:105).

Movement from darkness to light is salvation, and so when Jesus said, "I am the light of the world," He made a powerful claim of both brilliant glory and saving power (John 8:12).

In this text, Jesus asserted His deity. He is the eternal self-existent "I AM WHO I AM," the Creator of the sun, moon, and stars (Ex. 3:14). He is the originator and template of the glory of light. He is the Lord who is light—as John wrote, "God is light, and in him is no darkness at all" (1 John 1:5). He is the agent of the divine life that shines from the Father, who dwells in light and unapproachable glory. John 1:4–5 says of Jesus, "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not

overcome it.” These statements are only intelligible when we consider first the glory of natural light (especially the sun) and then lift our hearts to the majesty of Father, Son, and Holy Spirit. The brightest star—indeed all the stars—is but the smallest indicator of the eternal weight of the glory of our God.

Jesus is the only source of spiritual life in a world filled with the darkness of sin.

But Jesus was also speaking of His saving work. He is the only source of spiritual life in a world filled with the darkness of sin. Malachi anticipated the Messiah’s coming as “the sun of righteousness . . . with healing in His wings” (Mal. 4:2). Jesus’ transfigured face shone like the sun (Matt. 17:2). Paul considered his saving vision of the glory of Jesus Christ to be brighter than the sun (Acts 26:13). John saw the glory of Christ as “the sun shining in full strength” (Rev. 1:16–20). When we become Christians, it is because “God, who said, ‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). The greater Light—the Son—uncovers our sinfulness by His blazing holiness and then shines purifying and life-giving power into the deepest recesses of our hearts. Jesus shone brightly at the cross, brighter at the empty tomb, and brighter again in exalted glory. His return will be like a single, world-illuminating lightning bolt. All of this light is offered to the world in the gospel,

and it is received by (miraculously) simple trust in Jesus Christ.

When we trust Jesus, a permanent change takes place: "Whoever follows me will not walk in darkness, but will have the light of life" (John 8:12). As Paul says, "At one time you were darkness, but now you are light in the Lord," and we live as lights in a dark world (Eph. 5:8). By our union with Christ, where we go, His light shines. This should comfort us, especially when we find ourselves opposed by the world. This should also encourage us to pray that men might see our good works, glorify our Father in heaven, and come to the Light.

Even more, John says that Christ's life is the light of men (John 1:4). We don't simply come to the Light and go on our way. Rather, we reach for heaven's glory to shine ever more upon us. We have seen a glory beyond the fiery rising sun in the face of the One who sustains it, and now our hunger is for the magnificent, unbounded glory of God. And when our little sun turns to darkness and the moon to blood, it will be the signal that we are on the cusp of life in the unmitigated glory of the triune God. Our oak leaves will turn to receive the light of life, ever streaming from the throne at the heart of a city that has no need of the sun or the moon, for the glory of God illuminates it (Rev. 21:23). The Lord will be our light, and He will reign forever and ever.

All of this is what Jesus meant when He said, "I am the light of the world" (John 8:12).

What did Jesus mean when He said, “I am the Light of the World” (John 8:12)?

“I am the Light of the world” ([John 8:12](#)) is the second of seven “**I AM**” declarations of Jesus, recorded only in John’s gospel, that point to His unique divine identity and purpose. In declaring Himself to be the Light of the world, Jesus was claiming that He is the exclusive source of spiritual light. No other source of spiritual truth is available to mankind.

There are two types of light in the world. We can perceive one, or both, or neither! When we are born into this world, we perceive physical light, and by it we learn of our Creator’s handiwork in the things we see. However, although that light is good, there is another Light, a Light so important that the Son of God had to come in order to both declare and impart it to men. [John 8:12](#) records, “When Jesus spoke again to the people, He said, ‘I am the Light of the World. Whoever follows me will never walk in darkness but have the light of life.’” The metaphor used by the Lord in this verse speaks of the light of His Truth, the light of His Word, the light of eternal Life. Those who perceive the true Light will never walk in [spiritual darkness](#).

We take a candle into a room to dispel the darkness. Likewise, the Light of Jesus Christ has to be taken into the darkness of sin that engulfs the hearts and lives of those who are not following Him. That’s the condition behind having this Light—that we follow Him. If we do not follow Him, we will not have this light, this truth, this eternal life.

Physical light is necessary for physical life. The earth would certainly change very rapidly if there were no longer any sunlight. A forest full of trees with very thick canopies of foliage high above has very little plant life on the ground except for moss or lichen, which needs little sunlight. Plants will never move away from the light—they are said to be positively phototropic, drawn to the light. In the same way, spiritual light is necessary for spiritual life, and this can be a good test of our standing in Christ. The believer will always tend toward spiritual things; he will always tend toward fellowship, prayer, the Word of God, and so on. The unbeliever always does the opposite ([John 1:5](#); [3:19–20](#)) because light exposes his evil,

and he hates the light. Indeed, no man can come into the true spiritual light of Jesus Christ, unless he is enabled ([John 6:37](#)).

Following Jesus is the condition of two promises in [John 8:12](#). First, His followers will *never* walk in darkness, which is a reference to the [assurance of salvation](#) we enjoy. As true followers of the Light, we will never follow the ways of sin, never live in a state of continually sinning ([1 John 1:5-7](#)). Rather, we repent of our sin in order to stay close to the Light of the world. The second promise is that we will reflect the Light of Life. Just as He came as the Light of the world, He commands us to be “lights,” too. In [Matthew 5:14-16](#) we see believers depicted as the light of the world. Just as the moon has no light of its own, reflecting the light of the sun, so are believers to reflect the Light of Christ so that all can see it in us. The Light is evident to others by the good deeds we do in faith and through the power of the Holy Spirit.

The emphasis here is maintaining a credible and obvious witness in the world, a witness that shows us to be faithful, God-honoring, trustworthy, sincere, earnest, and honest in all that we do. Also, we should always be ready to give an account of the hope that we have ([1 Peter 3:15](#)), for the gospel Light we have is not to be covered, but made obvious for all to see and benefit from, that they, too, may leave the darkness and come into the Light.

MORE:

[God the Son Incarnate: The Doctrine of Christ by Stephen Wellum](#)

DESIRING GOD:

February 6, 2022

The Light We Need to See

How Christ Dispels Spiritual Darkness

Article by

Jon Bloom

Staff writer, Desiring God

One recent early morning, I was reading Psalm 36 and savoring one of the sweetest doxologies in the Bible:

How precious is your steadfast love, O God!

The children of mankind take refuge in the shadow of your wings.

They feast on the abundance of your house,

and you give them drink from the river of your delights.

***For with you is the fountain of life;
in your light do we see light.***

(Psalm 36:7-9)

I love the way David stacks wonder upon wonder: the protection of God's wings, the abundant feast in God's house, the refreshing river of God's delights, the fountain of God's life.

But that last phrase stopped me in my tracks: "in your light do we see light." It's not as if I hadn't noticed it before. I've loved the phrase for years. It's as poetically beautiful as it is insightful. But that morning the profundity of it gripped me.

Just think about it for a moment: *in your light do we see light*. Do you know what David means? That's what I asked myself. What is this "light"? And what is the corresponding darkness? And what light do we see in God's light?

More than Meets the Eye

We know David is using natural sunlight as a metaphor for divine or spiritual light, an image used numerous times in Scripture — though it is also true to say that natural light is a kind of metaphorical representation of God, since he is

the “true light” (John 1:9). Either way, when we ask what light is, natural or divine, we soon discover that it is not simple.

We think we know what light is until we’re forced to define it. If asked, we might be able to manage something like, “Natural light on earth is the electromagnetic radiance of the sun.” But beyond that, most of us would start stumbling about. The deeper science has delved into the nature of light, the more complexity we’ve discovered. There’s far more to light than meets the eye.

The same is true of divine light. The Bible describes it as the very radiance of God’s glory (see Revelation 21:23). If we’re asked to define this divine light, we might be able to manage (with John Piper’s help) something like, “The light of God’s glory is the radiance of ‘the infinite beauty and greatness of God’s manifold perfections.’” But again, beyond that, most of us would be hard pressed to give an articulate answer. There’s far more to God’s light than meets the spiritual “eye.”

But we know what light essentially does for us, both natural and divine.

Light and Life

In the natural realm, we depend on the sun’s light for illumination. Our physical bodies have eyes and therefore we need light to show us where we are and where we need to go. We also need it to help us see and avoid or evade the myriad dangers around us. We have good reason to have a natural fear of the dark, because it conceals those dangers. Darkness veils creatures, inanimate objects, and environments that can seriously injure or kill us. And in the dark, we don’t know the way to go.

“Spiritual light and life, like natural light and life, are woven inextricably together.”

But the sun also literally gives our bodies life. In order to survive, we eat plants that eat light, or we eat animals that eat plants that eat light. Our bodies also absorb vital

nutrients directly from sunlight and would not be able to survive without the heating effect that this electromagnetic radiance produces.

So, natural light shows us the way we should go, reveals what's true about our surroundings, and literally gives and sustains our bodily lives.

The same is true of the divine spiritual light David refers to in [Psalm 36:9](#), the light that *God is* ([1 John 1:5](#)) and the light that *God gives* ([Revelation 21:23–25](#)) frequently described in Scripture:

- *Divine light shows us the way to go.* “Your word is a lamp to my feet and a light to my path” ([Psalm 119:105](#)).
- *Divine light reveals what's true about our spiritual surroundings.* “The people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned” ([Matthew 4:16](#)).
- *Divine light literally gives us spiritual life:* “God, who said, ‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” ([2 Corinthians 4:6](#)).

It is no accident that David paired “life” and “light” together in [Psalm 36:9](#). For spiritual light and life, like natural light and life, are woven inextricably together.

Light that Is Darkness

David doesn't explicitly mention “darkness” in Psalm 36, the spiritual counter to God's light. But he opens the psalm with a description of it:

Transgression speaks to the wicked

deep in his heart;

there is no fear of God

before his eyes.

For he flatters himself in his own eyes.

that his iniquity cannot be found out and hated.

The words of his mouth are trouble and deceit;

he has ceased to act wisely and do good.

He plots trouble while on his bed;

he sets himself in a way that is not good;

he does not reject evil. (Psalm 36:1-4)

The darkness that concerns David is the “darkened foolish heart” (Romans 1:21) of “the wicked” whose mind “the god of this world has blinded” to keep him from seeing God’s light (2 Corinthians 4:3). And it is a terrible darkness.

Here’s how Jesus describes it:

The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! (Matthew 6:22-23)

Part of what makes this darkness terrible is that it masquerades as light. You think you know where you are and where you’re going, but you don’t. You think you see what’s true about your spiritual surroundings, but you don’t. You think you are fully alive, but you aren’t. The light in you is darkness, and in this “light,” you don’t see light.

That is a great darkness.

Light of All Worlds

However, for all those dwelling in such darkness, there is incredibly good news. For Jesus, “the true light, which gives

light to everyone, [came] into the world” precisely to dispel this great darkness ([John 1:9](#)). And he says, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life. ([John 8:12](#))

Read that again carefully.

Now read this: “In him was life, and the life was the light of men” ([John 1:4](#)). What do you see? What you’re looking at when you look at Jesus is the incarnation of [Psalm 36:9](#): “in your light do we see light.”

“Jesus is the light of life and the life of light. He embodies all that we know spiritual light is and does.”

Jesus is the *light of life* ([John 8:12](#))
and the *life of light* ([John 1:4](#)).

He embodies all that we know spiritual light is and does. He is “the way” and shows us the way to go; he is “the truth” and reveals the truth of our spiritual surroundings; and he is “the life” and gives us life — he’s the light from which we derive our very life ([John 14:6](#)). And in his light, we not only see light, we become “light in the Lord” ([Ephesians 5:8](#)) and therefore become ourselves “the light of the world” ([Matthew 5:14](#)).

Jesus is the personified, incarnated “radiance of the glory of God” ([Hebrews 1:3](#)). He is the “true light” of this world, and he will be the true light of the world to come ([Revelation 21:23](#)). Which means Jesus is the true light of *all* worlds.

David would not have known all this when he wrote [Psalm 36:9](#). But he knew God. He knew God was “the true light, which gives light to everyone” who believes in him ([John 1:9](#)). He knew that the darkness was great, but that God’s “light shines in the darkness, and the darkness has not overcome it” ([John 1:5](#)). He knew God was the life-giving light of the world. And so out of his faith-filled, worshiping heart flowed this beautiful, profound, poetic doxology:

For with you is the fountain of life;
in your light do we see light.

[Jon Bloom](#) (@Bloom_Jon) serves as teacher and cofounder of Desiring God. He is the author of [four books](#), including [Not by Sight](#) and most recently [True to His Word](#). He and his wife have five children and make their home in the Twin Cities.