

# Matthew 5:14

Authorized King James Version (KJV)

Ye are the light of the world. A city that is set on an hill cannot be hid.

## Analysis

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**Ye are the light of the world. A city that is set on an hill cannot be hid.** This declaration follows immediately after Jesus calling His disciples "the salt of the earth" (v.13), together comprising a bold vision of Christians' transformative role in society. Jesus doesn't say believers should become light or ought to be light—He declares they ARE light, stating ontological reality flowing from union with Christ, the true Light of the world (John 8:12, 9:5).

"Ye are" (ὑμεῖς ἔστε/hymeis este) uses emphatic pronoun—YOU, specifically, in contrast to the world's darkness. The present indicative "are" (ἔστε/este) indicates current reality, not future aspiration or conditional possibility. By virtue of relationship with Christ, believers presently function as light. This isn't self-generated illumination—we have no inherent light, no natural moral superiority, no autonomous goodness—but derived, reflected radiance from Christ dwelling in us. As Paul writes: "For God, who commanded the light to shine out of darkness, hath shined 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). We are light-bearers because we bear Christ, the Light.

"The light of the world" (τὸ φῶς τοῦ κόσμου/to phōs tou kosmou) assigns universal scope and singular identity. Not light for Israel only, nor for the church only, but for "the world" (κόσμος/kosmos)—all humanity, all nations, every people group. This missional identity echoes Isaiah's prophecy of the Servant who would be "a light to the Gentiles" (Isaiah 42:6, 49:6), expanding God's redemptive purpose beyond

ethnic Israel to encompass all peoples. The definite article "the light" indicates singularity of function: believers collectively are THE light-source in the world's darkness, not one light among many competing illuminations. Individual Christians aren't multiple independent lights but together comprise the singular light-source God has placed in the world, the church as corporate witness to divine truth and grace.

"A city that is set on an hill" (πόλις ἐπάνω ὅρους κειμένη/polis epanō orous keimenē) provides vivid, culturally resonant illustration. Ancient cities built on hilltops for military defense and commercial visibility served as landmarks visible for miles, impossible to conceal even at night when lamps created glowing beacons. The passive participle "is set" (κειμένη/keimenē) indicates divine sovereign placement—we don't choose our visibility or position ourselves for maximum exposure, but God has positioned us strategically for witness. Jerusalem itself sat elevated on Mount Zion, visible from surrounding areas, perhaps the very image Jesus had in mind as He taught on a Galilean hillside.

"Cannot be hid" (οὐ δύναται κρυβῆναι/ou dynatai krybēnai) states impossibility, not mere difficulty. The elevated city doesn't try to be visible or work to attract attention—its position makes concealment impossible. Its very existence and location ensure it will be seen. Similarly, authentic Christianity cannot remain hidden or privatized. Genuine faith necessarily manifests in observable life transformation, visible works of love and justice, countercultural community life that testifies to divine grace. As Luther said, "It is impossible to separate works from faith, quite as impossible as to separate heat and light from fire." True spiritual life radiates visible light.

Verses 15-16 continue the theme with household lamp imagery: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The purpose of light is to illumine, making concealment absurd and counterproductive. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The purpose of visibility isn't self-promotion, personal glory, or spiritual pride, but God's glory. Good works aren't performed for personal acclaim, religious reputation, or human approval, but to illumine God's character, drawing observers beyond the messenger to the Message, beyond the witness to the One witnessed.

The light shines to make the Father visible and glorious.

This teaching radically opposes both hiding faith and displaying works for self-glory. Against privatized religion that compartmentalizes faith as personal spirituality divorced from public life, Jesus insists light must shine publicly. Against Pharisaic ostentation that performs religious acts to be seen and praised (Matthew 6:1-6, 16-18), Jesus directs attention to God's glory, not personal recognition. Against modern virtue-signaling that displays moral superiority to gain social approval, Jesus points all glory to the Father. True light naturally shines without pretense or manipulation, pointing not to itself but to the Light-source. As John Baptist said of Christ: "He must increase, but I must decrease" (John 3:30). Our light shines brightest when magnifying Christ, not self.

The tension between visibility and humility resolves in motive: we don't hide our faith (false humility), nor do we display it for personal glory (pride), but we let it naturally shine so observers glorify God. The difference lies in whose glory we seek—ours or God's. Christian witness that draws attention to the Christian fails its purpose. Witness that draws attention to Christ succeeds.

## **Historical Context**

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Jesus spoke these words early in His Galilean ministry during the Sermon on the Mount (Matthew 5-7), the first and longest of five major discourses in Matthew's Gospel. His audience included committed disciples (learners who followed Him) and larger crowds from "Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan" (Matthew 4:25), representing diverse geographic and likely ethnic backgrounds. The setting was likely a hillside near Capernaum, possibly the traditional site now called the Mount of Beatitudes, overlooking the Sea of Galilee's northwestern shore—an elevated location providing natural illustration for Jesus's teaching about cities on hills.

The imagery of light held profound Old Testament resonance and theological significance. Genesis 1:3-4 records God's first creative act: "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness." Light represents divine presence, truth,

moral purity, and revelation, while darkness symbolizes evil, ignorance, and rebellion. Israel was called to be "a light of the Gentiles" (Isaiah 42:6, 49:6), displaying Yahweh's glory to surrounding nations through covenant faithfulness, distinctive holiness, and just social order. But Israel largely failed this calling, pursuing idolatry and injustice rather than illuminating God's character. Prophets condemned their failure to be light: "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee" (Isaiah 60:1), a call to fulfilled destiny.

Jesus, the true Light who "lighteth every man that cometh into the world" (John 1:9), now transfers this identity to His followers. The church becomes what Israel was meant to be—a light to nations, displaying God's glory through transformed lives and communities. This represents both continuity (fulfilling Israel's mission) and discontinuity (expanding beyond ethnic boundaries to all peoples). The New Testament consistently uses light imagery for believers: "Ye are all the children of light" (1 Thessalonians 5:5); "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15).

First-century Judaism maintained sharp boundaries between Jews and Gentiles, righteous and sinners, clean and unclean. Pharisaic purity regulations promoted separation from the contaminating world. Many expected Messiah to establish a separatist kingdom, expelling Romans and purifying Israel through isolation. Yet Jesus sends His followers AS light INTO the world—engaged, not isolated; transformative, not separatist; infiltrating darkness, not withdrawing from it. This missional vision scandalized those expecting geographic or ethnic isolation. Jesus's kingdom advances not through separation but penetration, not through withdrawal but strategic engagement with the world while maintaining moral and spiritual distinctiveness.

The city on a hill imagery would resonate powerfully with Jesus's audience. In Galilee's hilly terrain, cities perched on elevations for defense—Safed, Tiberias, fortified settlements—were visible landmarks. At night, their many oil lamps created glowing beacons visible for miles. Travelers navigated by these fixed luminous points of reference. Jesus says His followers are such landmarks—fixed reference points of truth, righteousness, and grace in the world's moral and spiritual darkness.

For the early church facing persecution, this teaching proved revolutionary. Roman society was dark indeed—sexual exploitation and slavery, gladiatorial brutality as entertainment, routine infanticide and exposure of unwanted infants, crushing social inequality, capricious emperor worship. Into this moral darkness, Christians shone radically different light: rescuing exposed infants, protecting the vulnerable, valuing all human life as created in God's image, practicing sexual purity and marital fidelity, treating slaves as brothers in Christ, caring sacrificially for poor, sick, and marginalized. Their "good works" (v.16)—establishing hospitals, orphanages, schools, caring for plague victims when pagans fled—so contrasted with surrounding culture that observers couldn't ignore the light. Tertullian records second-century pagans exclaiming: "See how these Christians love one another!" This visible, sacrificial love drew countless converts, not through argument but through observable communal transformation.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Romans 2:1** — Judging others

## Study Questions

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1. How does understanding that you ARE light (present reality, not future goal) because of Christ in you change your self-identity and mission?
2. In what ways are you tempted to hide your faith rather than let it naturally shine through your speech, choices, and actions?
3. What is the difference between shining light that glorifies yourself versus shining light that points others to glorify God the Father?
4. How can Christians be visibly distinct from the world (light in darkness) without becoming arrogantly separatist or self-righteously judgmental?
5. What specific 'good works' in your life context would most illuminate God's character and draw observers to worship Him rather than just admire you?

## Interlinear Text

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Ἐγεῖς ἐστε τὸ φῶς τοῦ κόσμου οὐ δύναται  
Ye are the light of the world cannot  
G5210 G2075 G3588 G5457 G3588 G2889 G3756 G1410

πόλις κρυβῆναι ἐπάνω ὅρους κειμένη·  
A city be hid on an hill that is set  
G4172 G2928 G1883 G3735 G2749

## Additional Cross-References

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**Philippians 2:15** (Light): That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

**John 8:12** (Light): Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

**1 Thessalonians 5:5** (Light): Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

**Proverbs 4:18** (Light): But the path of the just is as the shining light, that shineth more and more unto the perfect day.

**John 12:36** (Light): While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

**2 Corinthians 6:14** (Light): Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

**John 5:35** (Light): He was a burning and a shining light: and ye were willing for a season to rejoice in his light.