

The Mind of Christ - Lesson 50

April 15, 2020

Thank you for joining us. If you are not a part of our congregation, I want to welcome you to our study. For those who are listening to our recording, I hope you will communicate with us; we want to stay in touch with you. We plan, after all of this {staying at home for the COVID 19} is over, to do some kind of recording or live streaming so that you may continue to be a part of these things.

I want to let you know that I am really enjoying doing this study of “The Mind of Christ”. I started this study in earnest, at least, in 2010 and I have spent a lot of time on this material, writing blogs and teaching classes and so forth, so I am really very happy to be able to get this material to you. It was part of my life. I made the decision back in 2010 that I would explore the mind of Christ, and I didn’t want to start it unless I could finish it (not that you’ll ever be finished with such a subject), but I wanted at least to, in my life. I spent seven years, learning and exploring everything that Jesus had said and has done, trying to get into His thought pattern as to what He was thinking during His ministry upon earth, and I hope it will be a benefit to you as I share as many of the 21 journals I wrote as I can.

Let’s begin with a prayer before we’ll jump into our lesson tonight. “Father in heaven, thank you for letting us be a part of your life, to participate in divine nature, and as Peter said, ‘Help us Father, to realize what a privilege it is to share the life you have given us in Jesus Christ.’ May we be so in awe of the mind of Christ; of how deep, how wide, how high it is. Help us to understand His mind as best we can, and help us to think His thoughts so we may live in the way He did. Help it to become natural to us to be able to understand Him, and to be able to communicate with other people the way He would communicate. So, Father, I pray that tonight that you will take this section of Scripture that we study together; that you will imbed it deeply into our hearts that it may be lived out in practical ways in our lives. And I pray this, Father, in Jesus’ name. Amen.”

One of the things I want to emphasize tonight, because if you are being with us on Wednesday nights, let me say, “This is definitely a Bible study.” This is not a devotional, as we sometimes talk about devotionals; it is not even a sermon. It is a serious Bible study. I am intentionally trying to get *deeply* into the Word of God. I realize that some people need milk, and some people may not understand everything that is being said, but there is a place for us to be stretching ourselves; allowing the Word of God to stretch us. So, this is the way this study is designed. That is what we are doing here tonight. You will need your Bible, and I would just encourage you to have your Bibles handy so that you can follow along in the readings that we have. Tonight we should be able to cover one entire section in one sitting because it is relatively short. It is found in **Matthew Chapter 4:12-16**, so get your Bibles and let us read what Matthew said about the prophecies that Jesus fulfilled.

Matthew 4:12-16

“¹² Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; ¹³ and leaving Nazareth, He came and He settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴ This was to fulfill what was spoken through Isaiah the prophet:

¹⁵ “The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles—

¹⁶ “The people who were sitting in darkness saw a great Light, and those who were sitting in the land and shadow of death, upon them a Light dawned.” I am reading from the New American Standard Bible.

Capernaum is about 20 or 25 miles from Nazareth and it is on the northern bank of the Sea of Galilee. The Sea of Galilee is actually not a sea as we would call it; it’s more of a lake, and it’s about the size of Lake Okeechobee here in Florida. If you want to get a map out and look at Lake Okeechobee you can get an idea of the size of the lake of Galilee, also called the Lake of Gennesaret. It is in the region of Zebulun and Naphtali. Zebulun and Naphtali were sons of Jacob; they constituted two of the tribes of Israel, and obviously located in the northern part of Israel. If you look very closely at verse 13, the word used in the NASB (New American Standard Bible) is that “Jesus settled here, in Capernaum”.

The word “settled” is a very interesting word. It comes from the Greek word, ‘katoikeo’ (κατοικεω) and it means, ‘to house permanently, to reside, to dwell or to inhabit’. It has to do with a fixed dwelling. In another place, **Luke 9:58**, Jesus said to a man who was going to follow Him, “The foxes have holes and the birds of the air have nests, but the Son of Man does not have a place to lay His head.” Now Jesus travelled around a lot, and I’m sure he slept outside a lot, and there were times when He did *not* have a home to stay in, but it was not the case that He did not have houses to live in. He grew up for 30 years in a house in Nazareth, and now that He is beginning His ministry, He is in the northern part of the region of Galilee and is making a home in Capernaum. It says that He settles there and he has a *fixed dwelling* or He *resides* there.

So, Jesus establishes His base. I always have these questions in my mind: Did he rent the house? Did someone loan it to Him, or did they allow Him, perhaps, just to stay with them in their house? I don’t know. I guess He could have bought the house. But the word that is used here, ‘katoikeo’, is also used in other places in Scripture and it means some kind of ‘fixed dwelling’.

In **Matthew 2:22-23** when Jesus’ family came to reside in Nazareth, it says, “Then after being warned by God in a dream, he left for the regions of Galilee, ²³ and came and **resided** in a city called Nazareth.” The word reside is that same word. And we know that Jesus lived there for 30 years.

It is used of the demons that took up residence, or settled, inside the man who cleaned his house but did not fill it up with anything, so all the demons came back to live in his house. It is in **Matthew 12:43-45**, “Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. ⁴⁴ Then it says, ‘I will return to my house from which I came’; and when it comes, it finds it unoccupied, swept, and put in order. ⁴⁵ Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and **live** there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.” The unclean spirits come back and take up residence in this empty house.

The same word is used in **Acts 7:48** where Stephen tells us, “that the Most High does not **dwelt** in houses made by human hands...”

In **Ephesians 3:17** it speaks of “Christ may **dwelt** in your hearts through faith...” This is obviously, hopefully a permanent dwelling within our hearts.

In **Colossians 1:19** and **Colossians 2:9** it says that the fullness of the Godhead **dwelt** (resided or settled) in Jesus in bodily form.

The same word is also used in **James 4:5** saying, “He jealously desires the Spirit which He has made to **dwelt in us**” and again, I hope that is a permanent dwelling or residence, and not just simply spending the night and moving on.

Then in **2 Peter 3:13** it says, “But according to His promise **we** are looking for new heavens and a new earth, in which righteousness **dwells**.” The righteous are to **dwelt** in a *new* heaven and a *new* Earth which will be our most permanent dwelling throughout eternity. In this case, dwell is obviously a relative term because nothing is permanent here on his Earth, but He had a residence there.

By living in Capernaum, Jesus provided many of His Apostles greater access to their families because most all the Apostles were from that region in Galilee. That was their home, except for Judas who came from Judea.

So, I have, of course, many questions, using my ‘holy imagination’. What was life like in this residence? What were Jesus’ routines? Who else stayed there, if anyone? Who did the cooking? Did He live right *by* or *on* the lake? Did He take walks there early in the morning perhaps, to pray and clear his head? What was the climate like? Did He get cold? It is in a region that can get cold. Who cleaned the house? Did He have small group Bible studies there on occasions ... maybe with some of His apostles? Was He gone during the day and only slept there at night? Did He have a study... a place, kind of like an office where He did His Bible studies? Did He have good neighbors? Did they know **Who** lived next door to them? Did he have a pet? Did He buy anything to fix up the place, or maybe made His own furniture being a carpenter? Did His mother and brothers come visit Him on occasion where *He* was staying? Did He take out His own trash? (That would be something important in my house.) Did He have an outhouse? He had to go somewhere. What was His address? And later, did this house become a tourist attraction? Jesus lived here; this was His house, and those are just questions I would have. He lived somewhere. I want you to be able to get the sense, that Jesus, when He was on this earth, lived like we do. He did things we do, and He had to deal with all kinds of ‘normal’ things like what we deal with.

Matthew 4:14-16 is the passage that is being fulfilled in **Isaiah 9:1** and part of it is found in **Isaiah 60:1**.

So let’s go back to **Isaiah 9:1** and read for a little bit here.

“But there will be no more gloom for he who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, *Galilee of the Gentiles*.

² The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.” And He goes on to talk more about how that will affect the nations. Now, the nations referred to here are the Gentiles.

If we go over to **Isaiah 60:1** we read we see more about the theme begun in **Isaiah 9:1**, “Arise, shine; for your light has come, and the glory of the Lord has risen upon you.

² “For behold, darkness will cover the earth and deep darkness the peoples;

But the Lord will rise upon you and His glory will appear upon you, and

³ “Nations will come to your light, and kings to the brightness of your rising.

Again, ‘*nations*’ is the word for *Gentiles*. It is speaking of those who were **not** Jews. We have to get this scripture in Isaiah firmly fixed in our minds, and we’ll get back to that in just a moment to look at more of the context there. The nations will be attracted to that light.

The towns where Jesus was ministering at this point, Nazareth and Cana and Capernaum, were all in the regions of Zebulun and Naphtali. Now, if you look over the passages where these two tribes are mentioned in the Old Testament, it seems plain that these two tribes assisted in battles; they made their contributions to the taking of the land, and so there’s nothing really particularly outstanding about them, but they were very much a part of the Jewish nation. Could it be that there were, at least at the time of Jesus, perhaps, a lot of Gentiles who lived there because remember in 722 BC, the Assyrians came into the northern part of Israel and they wiped out that area in the Northern kingdom. Most of the tribes in that part of Israel were taken off into captivity with only a few of the poor people left in the land, some of whom intermarried with Gentiles. Those who came to live in that land after intermarrying became the Samaritans. So it is reasonable, as well as a historical fact, that Gentiles were fairly dominant in this northern part of Israel, Galilee, especially the farther north you went. So, when Jesus is speaking here He is talking about the *light that is going to come to the Gentiles* and ultimately, Jesus is this Light who would come to the Gentiles.

The prophet Isaiah calls this land ‘*Galilee of the Gentiles*’. Surely the Jewish community would not emphasize this Messianic prophecy. This was probably not a prophecy that the Jews favored because it *talks about blessing Gentiles*. The Jews of Jesus’ day did not want to have anything to do with the Gentiles. It is amazing how much of the focus of Jesus’ teaching is directed to turning away from rebellious and unreceptive Israel, to the Gentiles who sat in darkness.

We see this in the ministry of the apostles as well. They went first to the Jew, and then to the Greeks, or the Gentiles. (**Romans 1:16; Romans 2:10; 1 Cor. 9:20; Acts 13:46**) There were a number of references, and if we are going to get into the Mind of Christ, we have to understand how Jesus looked at the Gentiles of that day.

Jesus describes the Gentiles in two ways in this passage in Matthew that quotes from Isaiah: First, He describes them as “*people who were sitting in darkness*.” They were an entire group of people who were “sitting in darkness”. The theme of darkness and light is common in Jesus’ thought. His first recorded words in creation, as He **was** the Creator in **John 1:1-3**, were spoken to the darkness when He said, “**Let there be light**.” Where there is darkness, it is the job of Jesus and of God to provide light and to dispel the darkness.

The first light was visible; it was physical, able to be experienced with the senses. Since He created the rotation of the earth providing for various periods of darkness each day (unless you drive too far north and then you have very long periods of light) then obviously He saw the necessity of darkness, at least for certain periods of time upon this earth, if for nothing else; to get a good night's sleep. But the sun comes up each day and dispels the darkness, often in a startling display. I wonder how God arranged the things of this world; the way He created the heavens and the earth to provide so much understanding of the Spiritual realm. Perhaps He provides these living metaphors every day; the light coming up and dispelling the darkness, so we could understand *how this works in the spiritual realm*, yet so often we miss those clues. It is a daily reminder as to *what God is doing spiritually in our own lives*.

For the people in these verses, they **were** sitting in *darkness* (which is past tense), but now they have seen a great *light*. Actually, they saw (past tense) a great light, but in **Isaiah 9** it seems to be future if you compare the two, and how it is quoted in **Matthew 4:16**. I am not a Hebrew nor a Greek scholar, so I am not going to try to sort all of that out, but those who previously had been treated with *contempt*, as it says in **Isaiah 9:1** who were treated with contempt and sat in gloom and in anguish in earlier times; **these** are the ones who walked in darkness, but they are *going to be* the ones who get to see a *great light*. The Gentiles are characterized as people who have been treated with contempt and they are living in darkness but a great light is going to come to them. We will come back to this idea later.

Now if you go back and look at **Isaiah 8**, and I always encourage you, that if you are studying anything in Scripture, get the context of what is being said. So going back to **Isaiah 8** which should be studied in this context, you see a number of things being said there. In **Isaiah 8:20** it says, "To the Law and to the Testimony!" If they do not speak according to this word, it is "because they have no dawn." Notice what he's saying here. If they do not speak according to God's word, they have no dawn; the "sun" hasn't come up; they have no light because they don't speak according to the testimony of God.

One key to the light dawning is to turn back to the Law and the Testimony. In verse 19 of chapter 8, instead of them inquiring of the Lord, it says they were turning to *mediums* and *spiritists* who whisper and mutter. They were consulting these *occult leaders, idolatrous leaders* while they should have consulted the light of God. They characterized the darkness by inquiring of something other than God; in this case, mediums and spiritists trying to get their answers. And this was common during the days of the Old Testament, and it's fairly common on the earth today. They **should have** consulted God. Because they do not do this, because they don't turn to the Lord, *they will pass through the land hard-pressed and famished* (according to **Isaiah 8:21-22**). It will turn out that when they are hungry they will be enraged and curse their king and God. They will look to the earth and behold distress, darkness, the gloom of anguish; and they will be driven away into darkness. Here are people who are **neglecting** the Word of God, they are turning to other sources for truth, and it says that *they are going to be driven further into the darkness because of that*.

It sounds like when Jesus talks about being thrown into a place of outer darkness where there is weeping and gnashing of teeth, He is saying that the person who rejects **Him** and **His word**; the only place he can go is further into that darkness, and ultimately Hell itself.

The region that Jesus is living in now, of Naphtali and Zebulun, is controlled by Gentiles; but it would not always be under this curse. A **Light was coming. Jesus had arrived.** He moved into the neighborhood. He has a house there. There will be no greater light, and **He rises upon them** like the subtle light of the dawn.

I am sure that when Jesus first came into ‘that area’; into Capernaum, there was light, just a peek of light over the horizon. It wasn’t a bright light, but just the beginning of the light that was going to dawn upon the Gentiles. It is a new day; things are changing. He speaks of **gladness** and **harvest**; of breaking the yoke of burdens, the rod and staff of the oppressor.

He speaks of a new government where a child is born later on in **Isaiah 9:6-7**. He is the **Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace**. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. **The zeal of the Lord** of hosts will accomplish this. **He** is going to rule the nations. This was not a message; but it is what they were seeing in the days of Jesus when he comes to this region. I wonder if Capernaum really understood the opportunity that they had; did they realize that they had the Light right there with them?

A similar theme is found in **Isaiah 60:1** and following – that we read a few moments ago. Here, Isaiah speaks of a deep darkness that is covering the earth and people. The light and the glory of the Lord will shine on **Israel**, and **they** will be made to shine. God’s intention was that the nations (which is the Gentiles) will be attracted to that light that they see in **Israel**; and even though Israel for the most part rejected Jesus who was the **true** light; those who did not reject Him (like the apostles); **they** were the ones who began to attract Gentiles, to enlighten them, until eventually the Gentiles began to lead the charge in dispelling darkness in the world and **they** became a light unto themselves.

The second circumstance in which Zebulun and Naphtali were sitting was “in the land of the **shadow of death**” (In **Matthew 4:16** and **Isaiah 9:1**). **One** was sitting in darkness, and **here** they are sitting in the “shadow of death.” Of course, I immediately think of **Psalm 23:4** where it says, “**Even though I walk through the valley of the shadow of death, I fear no evil, for you are with me**”; but what is this? **What is the ‘shadow of death’?** Is it when we face the death of a loved one ... or even our own death? It could be, but could it be a little more pervasive than this? Could it be something more generalized than my own personal death? Is it a land that is at war or under a plague or disease? Think of us right now, (4/15/2020) being under a kind of shadow right now **because of the pandemic**. Is it a people who live under a threat of terrorism, or perhaps an even more pervasive still? He **may** be referring **spiritual death**; that people live in the shadow of **spiritual death** because they live in the shadow of sin. Many times people don’t even know about **this** type of death that’s so pervasive in society because they are just not aware how terrible sin is and how it can take your life.

The word here for death is “thanatos” in the Greek (θανάτος); the meaning is often determined by the context. It can refer to natural death, or even a violent death as in the execution of Jesus.

It was even used in the death of Jesus in “Septuagint”, the Greek translation of the Old Testament. It stands for destruction, perdition or misery and exclusion, even from the presence of God as a result of disobedience. It is opposite of zoe (ζωη) which means *life*. It is personified in **Revelation 6:8**, “I looked, and behold, an ashen horse; and he who sat on it had the name **Death**; and Hades was following with him.” In **Revelation 20:13** we read, “The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done.”

This is what is so deceptive about the pandemic right now. People have a sense that there is something out there that can kill them, but they have **always** had something out there that could kill them. Not necessarily illness or disease, but the death of sin that is so pervasive. And in **Revelation 20:14**, “Death and Hades were then thrown into the lake of fire.”

Did Jesus sense the world differently than we do? When He saw the world and walked among people, did He sense the shadow of death around Him? He must have had a heightened awareness; a different kind of awareness than we do. Was there darkness all around, even on the brightest day for Him? Was the stench of death in the air even when those around Him seemed very much alive? Did He see people as under the shadow of death? Did He see the deadly spirits in the shadows hovering around people, or in the alleyways of the villages? Was His perception of death oppressive to Him, or did darkness and death dissipate when one walked into His presence because His light was in the room? All these are just thoughts about how Jesus may have perceived this idea of the shadow of death.

In **John 11:25-26** Jesus is described as the ‘*resurrection and the life*’. He follows, on that occasion, with these words: “He who believes in me shall live, even though he dies; ²⁶ and whoever lives and believes in me shall **never** die.” And then Jesus asks Martha a question “Do you believe this?” This life affects death **only** in the person who believes in Jesus. Since He is life, we must believe in life; not death. I believe death exists, obviously; but I do not put myself into its care. The thoughts and the behaviors which result in death do not present themselves as **resulting** in death for me.

Paul asked this question in **Romans 6:21**, “Therefore, what benefit were you then, deriving from the things which you are now ashamed of, for the outcome of these things is death.” And the risk of sin is always death. In fact, Paul says, “The wages of sin is death” in **Romans 6:23**.

Isaiah describes the land as sitting “in the shadow of death.” A shadow is a patch of darkness in an otherwise lighted area caused by something that stands between the sun and the ground. The obstruction blocks the light, preventing the full effect of the light from reaching an object. The obstruction may be larger like a building, or a large cloud or a row of trees or a number of things; or it could be small like a lamppost, but most shadows are shifting; they are variable, because as the sun moves (although we rotate) we get a different *angle* of shadows. Most shadows are shifting or variable as the sun moves. Other shadows are more permanent and pervasive, not allowing any direct sunlight to enter. Some plants do better if **in** direct sunlight; and others adapt to the shadows or partial light where there is some *shade*. This is just an interesting side point.

Jesus seemed to always live in the direct sunlight of His Father. **James 1:17** says that “every good thing bestowed and every perfect gift is from above coming down (*and notice this*), from the Father of lights *with whom* there is no variation or shifting shadows.” I would encourage you, sometime, to study; it’s amazing to study that; but consider what He is saying here ... it is that with God that there is no shadow; there are **no** degrees of light and there is nothing that can obstruct that light and cause a shadow to fall.

But consider **James 1:18**. “In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.” It was interesting to me that here is a correlation between us coming into the light of God with no shadow; there is no shadow of death in the presence of God, and that it produces *us* to become firstfruits. It is like we need the sun to produce the fruit, but coming into the direct sunlight of God, we become *firstfruits*. In other words, just like direct sunlight produces wonderful crops, the direct sunlight of God in our lives produces this wonderful fruit in our lives. I really thought it was interesting that James mentions *firstfruits* which are typically the *best fruit* here.

But one thing dawned on me, especially because of the weekend I had been in when I wrote this back in 2011. I had training for “Critical Incident Stress management”, or CISM in my work for the fire department. When I took that training, I had a very good trainer; he had actually written the materials and was one of the foremost authors of training for CISM. It struck me that this man was brilliant; he understood things, he understood people and he understood how things worked. Yet he gave indications that he was not a believer; that he did not embrace the light of Jesus Christ. And it dawned on me that you could have people in this world who are very bright people, who are good people, they know what they are talking about, but they still live in the shadow of death and they live in the shadow of darkness, and they don’t even know that they are sitting in that place.

Another way to look at people sitting in a land, in a shadow of death, is the idea that they are living under a curse. In **Isaiah 9:1** there is a distinct transition. There will be no more gloom but later on He will make it glorious. “But there will be no more gloom for he who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, *Galilee of the Gentiles*.² The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.” From gloom to glorious: the gloom is there because *they treated the land with contempt*. The word *contempt* is very interesting because it is a verb meaning “to slight, to make **trivial** of, to be swift or lightness” and is used in a variety of ways in various contexts.

Regarding contempt, when someone treats a judge with contempt, then the judge is saying that they are not treating him or the preceding seriously; they’re treating it as being trivial or unimportant, and they may go to jail! If we do not take God seriously, He will not take us seriously. He will show contempt for us. He will conclude that we are a “joke”. He will trivialize us! A life living without treating God seriously is *trivial*; no matter how important it may seem on the surface or how brilliant the purpose is on other matters or the other work that they do. This trivial living is cursed because the light or the sunshine of God has been at least partially removed or hidden. We are now living life in the shadows!

This is what Jesus came to do; to call those who are living in the shadows to come out into the brightness of the sunlight ... and to *walk* in that light. We must stop trivializing life by leaving God **out** of it or out of the equation.

Evolution is a theory that trivializes life because it leaves God out of it.

Politics without God trivializes life.

Secularism trivializes life by leaving God out of it.

Business without God is a joke.

God's response to our *trivializing Him* is to *trivialize us*! It is God's way to go from contempt to glory. The transition from the trivial to the valuable is difficult sometimes for people to make. When we live in "trivialand" for so long, we begin to put great value on keeping up with the trivial things of life. It makes us **look** "well-informed", knowledgeable and up to date. And when we think of the amount of trivia someone has to keep up with, it is amazing to me that anyone could ever master all the trivia that's in the world. That's why I am amazed at people who play the game shows and they know all this information.

There are two kinds of trivia in the land of trivia; that which is in the public domain, and that which is private within your own heart and your own life. The more we grasp the public trivia, the more "up to date" or "hip" we seem to be. It can be impressive – how many useless facts there are; many of them about purely fictitious matters. The people are actors and the story-line is made up and yet we "know all about it" ... but we 'keep up' with it and are deemed 'hip' when we do. It is what we have to do to succeed professionally and socially ... we have to know about these things. The transition to the glorious can be painful and a little intimidating. The path that Jesus lays out seems really simple. Jesus says, "Repent, for the Kingdom of Heaven is at hand." This is the message to those who live in the land of trivia. Repent! We *choose* to live in this land; but we can choose **not** to. The Kingdom is glorious; it is valuable, which is why we are to seek *first* the kingdom of God. *Stop living contemptuously*. We can only do so for so long before we are "held in contempt of court" by God Himself. We leave God no other choice than to devalue us declaring us trivial ... and He says, "out of my sight."

To the people of Zebulun and Naphtali, who had been chosen to treat God and His Word with contempt, God treated them also with contempt; but now, Jesus came to them and offered them an opportunity to come out of the darkness, out of the shadow of death. *If* they repent, and consider God and His Word valuable, *then* God will hold them valuable. This is an important opportunity for these people; and *this repeats in our lives on a daily basis*.

This section of Scripture is so important to us and our understanding of how we are to live in the presence of God. We are like Naphtali and Zebulun. We are gentiles and God has come into our lives and He has given up an opportunity to step out of the darkness and the shadow of death and step **into** the light and into life, and we have to take that so seriously in our lives!