

Repentance in the Kingdom

Matt 4:12-22

12 Now when he heard that John had been arrested, he withdrew into Galilee.

Matthew 4:12–22

ESV

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

Matthew 4:12–22

ESV

14 so that what was spoken by the prophet Isaiah might be fulfilled:

Matthew 4:12–22

ESV

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

Matthew 4:12–22

ESV

16 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 4:12–22

ESV

17 From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

Matthew 4:12–22

ESV

18 While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen.

Matthew 4:12–22

ESV

19 And he said to them, “Follow me,
and I will make you fishers of men.”

Matthew 4:12–22

ESV

20 Immediately they left their nets and followed him.

Matthew 4:12–22

ESV

21 And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them.

Matthew 4:12–22

ESV

22 Immediately they left the boat and their father and followed him.

Matthew 4:12–22

ESV

1. When is this happening?
2. Where is this happening?
3. What is happening?

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2. Where is this happening?
3. What is happening?

Sermon: Repent, for the Kingdom is here

Illustration: four fishermen who leave their nets and follow Jesus

Matthew's gospel is a replay of Israel's history, and this replay occurs at two different levels. On the one hand, Jesus relives Israel's history and does it faithfully. He is the Son, the true Israel, called out of Egypt, baptized in the sea, tempted in the wilderness. He is the new Moses, declaring the Lord's law from a mountaintop and sending His apostles out into the land for conquest; He is a new Solomon, teaching in riddles and parables about the character of His kingdom; He is the new Elisha, who comes on the heels of the prophet Elijah; He is the new Jeremiah, announcing the doom on the temple and the scattering of Israel. He is the true Israel, thrown into the grave of exile, and returning from the grave to receive all authority and to send His disciples into the world like a new Cyrus.

On the other hand, Israel also lives through her history all over again. She is confronted by Jesus, the New Moses, the new Solomon, the new Elisha, the new Jeremiah. She is put to the test again. She is being called to renew covenant and to repent in the face of the coming of the kingdom.

To understand what Matthew is teaching us, we need to keep our eyes on both of these levels. We need to recognize both that Jesus is the true Israel living through Israel's history but doing it right; we also have to recognize that Israel is Israel, confronted with God's messengers and servants and doing it all wrong, again.

Peter Leithart