



ASKING A DIFFERENT QUESTION

A Reflection on Applying a
"movement hermeneutic" to John 4:1-42

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A long-exposure photograph of a starry night sky, showing curved star trails. The bottom of the image shows the dark silhouette of a mountain range against a reddish-orange horizon.

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BIBLICAL STUDIES

When we read the Bible we are constantly asking, consciously or subconsciously, “What does it mean?” Usually we ask what it means to us. Historically, evangelicals have argued that the question of its meaning to us can only be answered by first asking what the original author meant when they wrote to their original audience. This has then led to studies of the language, grammar, and literary, historical and cultural context of the biblical world. These studies have dominated the writing of commentaries. Some technical commentaries make clear the issues – to do with language, grammar, history and culture – which they have wrestled with to arrive at their understanding of the text. Some popular commentaries have focused more on explaining the meaning of the text without discussing all the background issues.

One example is Köstenberger’s excellent technical commentary on John’s gospel¹. He deals in depth with the cultural issues of the relationship between Jews and Gentiles, men and women, the humanity and divinity of Jesus, and the theme of mission. In contrast, consider the following brief introduction from the Tyndale Bible Commentary:

John 4:1–42 To Samaria

Overview: This section links back to the question concerning Jesus’ authority and his Jewish opposition (3:25–26). Jesus left Judea and began traveling north to Galilee (4:3–4). While it was common for more scrupulous Jews, like the Pharisees, to travel through Perea (east of the Jordan), Josephus says that some Jewish travelers went through Samaria because it was the most direct route. The necessity (“had to,” 4:4) is not directly explained in the text. The results of Jesus’ passing through Samaria (4:39–42) indicate that the necessity was related to bringing the word of redemption to the Samaritans. As the “light of the world,” it was necessary for Jesus to take his message to Samaria also.²

This sort of study of a passage, in the context of the whole book of the Bible, is usually called “biblical studies.” A great advantage of studying a gospel harmony (i.e. the text in parallel columns) is that the relative emphases or stylistic differences of the different gospel authors, which the commentaries regularly refer to, become obvious.

A final point to note is that, since different scholars come to different conclusions regarding the different issues, there are different understandings about what the message of the text is.

SYSTEMATIC THEOLOGY

Sometimes the sorts of questions we ask are not best answered by looking at a single passage of the Bible but by comparing and synthesising the teaching of multiple passages written by multiple authors throughout the whole period over which the Bible was written. This is called “systematic theology.”

The strength of any systemised approach to a theological topic depends on how well each individual passage is understood.

A quick review of the Scripture index in Millard Erickson’s *Christian Theology*³ reveals that John 4 is used to answer questions such as:

“Which races are included in God’s human family?”
The answer is “all,” including Samaritans.

“Which genders are included in God’s human family?” Both men and women.

“How does God’s governing activity work?” His providence extends to mission opportunities that occur even when we are “off-duty.”

“Was Jesus fully human? How did he experience humanity?” He got fatigued, just like we do.

“Who is included in the Great Commission?” Jesus modelled evangelism to the despised Samaritans.

“Did Jesus possess extraordinary knowledge, even in his humanity?” Look up Erickson’s answer for yourself =).

“What is the nature of God’s being?” It is spirit (John 4:24)

“Where/how should we worship?” Since God is not bound by physical limitations, neither is our worship.

“What is heaven like?” Erickson extrapolates from

the statement that “God is spirit.”

“What motivated Jesus’ action?” He sought to subordinate His will to the will of his Father.

While the passage in John 4 was not written for the purpose of answering any of these particular questions, we find that it does legitimately inform our understanding of important issues related to the nature of God, of humanity, the deity and humanity of Christ, how God relates to us, and how we should worship Him.

SHIFTm2M is not designed to teach a systematic theology per se, but studying the early chapters of the gospels naturally leads one to reflect on the practical implications of the doctrine of the humanity of Christ. We have also recognised that throughout Jesus’ ministry, He places great emphasis on the doctrines of the Holy Spirit, prayer, obedience to a kingdom agenda, the Word of God, worship (i.e. exalting the Father) and relationships (or redemptive community). So we reflect on the practical implications of these doctrines as well.

OTHER QUESTIONS

Other scholars have used John 4 to address other, more practical, questions that have arisen in our contemporary world, such as:

“What should be the role of women in ministry?”

“What should be a Christian’s attitude towards the poor and marginalised in our world?”

Another question has been,

“How does Jesus’ approach to personal evangelism inform our own efforts to share our faith?”

These are legitimate questions to ask, whatever your conclusion is regarding the biblical evidence found in John 4 and elsewhere.

OUR QUESTION

The question that the SHIFTm2M course asks you to wrestle with stems from the observation that during Jesus’ three and a half years of public ministry He made disciples who could make disciples who could make disciples, and in doing so launched a spiritual movement that was so vibrant it has transformed the world. Our question is:

“How does Jesus’ approach of building a spiritual movement inform our own ministry efforts?”

Some questions that can be posed of the text may be classified as “theological” questions – such as “what

does this tell me about the nature of God?” Some questions may be classified as “tactical” questions – such as “how does Jesus’ interaction with the woman inform my efforts at personal evangelism?” Our question can be classified as a “strategic” question⁶ – “how does Jesus’ interaction with the Samaritan woman and, subsequently, His disciples inform my understanding of how to build a spiritual movement?”

Just like these other questions, the quality of our answers to our question depends on good biblical theology. It is also informed by good systematic theology. Yet it requires more.

CHRONOLOGY

To understand the process Jesus went through in building a spiritual movement, we first require a basic chronology of His life and ministry. Many commentaries on the gospels include interpretations about the sequencing of the events. Despite misgivings in some quarters, sequencing the major events in Jesus’ life and ministry is not difficult. The “Process of Building a Disciplemaking Movement” chart we use identifies four major transitions in the development of Jesus’ public ministry. At the end of the “Preparation” phase (during which we focus on the implications of the doctrine of the humanity of Jesus), Jesus is baptised. This obviously launches His public ministry, the first part of which we call the “Ministry Foundations” phase. During this phase Jesus invites people⁷ to get to know Him and observe Him doing ministry. He lays the foundations of his movement: dependence on the Holy Spirit, prayer, obedience to a kingdom agenda, the Word of God, exalting the Father, and intentional relationships.

The beginning of the next phase, “Ministry Training”, which blends into the “Expanded Outreach” phase, is marked by the arrest of John the Baptist⁸, Jesus’ rejection in Nazareth⁹, His establishment of a base in Capernaum¹⁰ and the call of the four to become “fishers of men¹¹.” These four events clearly occur after Jesus’ baptism¹² and commentators widely agree that they occur after Jesus’ “Judean Ministry.”¹³

The third transition occurs with the appointment of the Twelve, and introduces the “Leadership Multiplication” phase. This transition is also clearly some time after the four events which mark the beginning of the last phase. This phase ends with Jesus’ arrest, crucifixion, resurrection and ascension, and results in “movements of multiplying disciples.”

By providing a chart with these transitions and phases of Jesus’ movement identified, and by using a common

“Harmony of the Gospels”, SHIFTM2M hopes to facilitate your study so you don’t have to reinvent the wheel. It also allows us to have a common terminology with which to share our further studies. We are not insisting that everyone involved in SHIFTM2M agrees with every detailed sequence in the Harmony (even Dann Spader disputes the positioning of a couple of events in the Harmony!), but it provides a common basis from which to study Jesus’ approach to building a spiritual movement.

GUIDED STUDY

The goal of SHIFTM2M is not to teach you a formula for building a spiritual movement, illustrated from the life of Christ. That approach has been tried. One problem with this approach is that the contexts for building spiritual movements are so diverse no single formula is adequate to cover them all. Another problem is that it becomes very mechanical - the very opposite of a life-giving, dynamic spiritual movement! Studies of spiritual movements have shown that they are very intuitive, and are often birthed by those who’ve experienced a movement elsewhere themselves.

The goal of SHIFTM2M, then, is to put you in touch with Jesus, to help you discover for yourself how His process of movement building has impacted you and how you can help birth spiritual movements yourself. Anyone who is a believer has been touched by Jesus’ spiritual movement, even though not all expressions of the Church are healthy movements.

Movement building is dynamic and organic. Therefore, our teaching style relies on self-discovery and guided discussions.

There are real challenges, however, in teaching people how to ask a new, strategic level question of familiar texts that have been habitually drawn upon to answer theological or tactical level questions. Many people, even many leaders, do not naturally think strategically - especially about ministry. Some people are concerned that asking different questions of the text somehow violates the principles of biblical interpretation, or risks leading them into heresy.

With the goal of teaching you how to read the Scripture for yourself, and answer the strategic questions about movement building from the gospels yourself, SHIFTM2M asks provocative questions to stimulate your thinking, pushes you to consider the strategic implications of Jesus’ activity for his own movement building, and encourages you to apply those principles into your own context.

To illustrate, there are vastly different skills and knowledge needed to drive a race car compared with designing a race car. Even tuning a race car to run effectively on a particular race track requires significant insight into the principles of car design. We are hoping to teach you how to design and tune your movement, not just drive one that someone else has built.

The “Knowing Him” studies along with the accompanying podcasts and videos are, therefore, not supposed to provide you with definitive answers to the question we are posing of the gospels. Rather they are to help you get out of the rut of asking theological and tactical questions and push you to ask strategic questions. Do not get thrown if Dann or Mark or one of their guests present an opinion that is different to yours, or which you think is wrong. Each of the Shift facilitators have arrived at different positions on different elements of the material. We are convinced, however, that for you to wrestle through an issue and arrive at a considered position is far healthier – and more likely to lead to you birthing a spiritual movement – than asking you to rote memorise a set formula.

So, as Dann says at the end of each podcast, “Enjoy digging into the Scriptures for yourself and with your disciples.”

¹ See Appendix One: Köstenberger, Andreas J. John. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2004.

² Robert B. Hughes and J. Carl Laney, Tyndale Concise Bible Commentary, The Tyndale reference library (Wheaton, Ill.: Tyndale House Publishers, 2001), 469.

³ Millard J Erickson Christian Theology Baker Books, Grand Rapids, MI, 1998

⁴ E.g. Story, Dan. Engaging the Closed Minded: Presenting Your Faith to the Confirmed Unbeliever. Grand Rapids, MI: Kregel Publications, 1999, 19; Pippert, Rebecca Manley, Out of the Saltshaker: Evangelism as a Way of Life. Grand Rapids, MI: IVP, 1979, 119, 140; Hybels, Bill & Mittelberg, Mark, Becoming a Contagious Christian: How to Invest Your Life in Reaching Other People. Grand Rapids, MI: Zondervan, 1994, 167-168.

⁵ It strikes me that, for Matthew, the Great Commission is the natural conclusion to Jesus’ life and ministry. That is, following the climax of Jesus’ passion, the story naturally concludes with the command to “make disciples.” That commentators agree that “disciple making” is also a major theme throughout Matthew’s gospel should move us to ask the question posed here. That Luke and John also conclude their accounts of the life and ministry of Jesus with a commissioning legitimises drawing their evidence in to answer our question.

⁶ The technical term for the principles of biblical interpretation is “hermeneutic.” Our starting hermeneutic focuses on what the original author meant. An example of a different hermeneutic is “liberation theology,” which studies God’s concern for the poor and disenfranchised. SHIFT may be considered to be a “movement building hermeneutic.”

⁷ John’s gospel records the invitation being extended to “two disciples” (John 1:37), at least one of whom is identified as Andrew (John 1:40). Andrew then brings Simon Peter (John 1:42). The next day Jesus seeks out Philip, without confirming whether he was the second of the “two disciples” identified above. Philip then brought Nathanael.

⁸ Matt 4:12; Mark 1:14a; Luke 4:14a

⁹ Luke 4:16-31a

¹⁰ Matt 4:13-16

¹¹ Matt 4:18-22; Mark 1:16-20

¹² 4:12-13 Jesus left Judea and “returned to Galilee” when he learned that John had been imprisoned. “Returned” translates a word (Ἰννοχ(ωπέω, anachoreō) that is used several times in Matthew to describe a strategic withdrawal in the face of danger (2:12-14, 22; 4:12; 12:15; 14:13; 15:21). The arrest and imprisonment of John will lead to his grisly execution (14:1-12), which in turn will lead to another strategic withdrawal by Jesus (14:13). These two withdrawals by Jesus may anticipate the close connection made later between the fate of John and the fate of Jesus (11:18-19; 17:12). Jesus first goes to Nazareth, where he grew up (2:23). At the triumphal entry, Nazareth will still be known as his hometown (21:11). Matthew does not dwell on Nazareth (but cf. Luke 4:16-30), preferring to stress Capernaum because its location has prophetic significance. Capernaum (cf. Matt. 8:5; 11:23; 17:24) is on the northwest shore of the Sea of Galilee, roughly two miles west of the Jordan River. Matthew’s description of Capernaum in 4:13 anticipates the citation of Isa. 9:1 in Matt. 4:15 by stressing Capernaum’s location by the sea in the territory of Zebulun and Naphtali (cf. Josh. 19:32-39).” Turner, David L. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2008, 132-133.

¹³ E.G. “Matthew here begins his story of Jesus’ ministry, characteristically stressing the note of fulfilled prophecy. He leaves the impression that Jesus was in Judea for some time after his baptism, moving to Galilee only after the arrest of the Baptist. Of course John may have been arrested immediately after he had baptized Jesus, but unless this happened Jesus remained in Judea for some time (which would agree with John’s account of activities of Jesus in that area).” Morris, Leon. *The Gospel According to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1992, 79.

APPENDIX ONE: THE SAMARITAN WOMAN

Andreas J. Köstenberger, *John. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2004*

Overview of John 4

Jesus' return trip from the Jerusalem Passover back to Galilee led him, by divine necessity (4:4), through Samaria. Samaritans occupied a middle position between Jews and Gentiles, considering themselves Jews but being viewed by Jews as Gentiles.¹ This middle position required that the early church be a witness not just in Jerusalem and in all Judea, and then to the ends of the earth, but also in Samaria (Acts 1:8; cf. Acts 8). This sequence may also be reflected in the fact that in John, Jesus first witnesses to the Jew Nicodemus (ch. 3), then to the Samaritan woman (ch. 4), and then hears of approaching Gentiles (12:20–22; see also 4:45–53).

The relationship between Jews and Samaritans in Jesus' day was characterized by considerable acrimony. Indeed, John tells his readers that "Jews have no dealings with Samaritans" (4:9). This is why the Samaritan woman is surprised when Jesus asks her for a drink, for he must have known that using a drinking vessel handled by a Samaritan would defile him, since Samaritans were considered "unclean" by Jews. But contemporary Jewish scruples of that sort were of no concern to Jesus (cf. Mark 7:19). In fact, Jesus made a Samaritan the hero of one of his parables (Luke 10:25–37).

The setting for Jesus' encounter with the Samaritan woman is historic: Jacob's well. But their conversation has to bridge several major gulfs.² Ethnically, the history of Samaritan-Jewish relations was strained. The Samaritans had built a temple on Mount Gerizim (cf. Deut. 27:4–6) about 400 b.c., which was destroyed about 128 b.c. by the Jews, who claimed that proper worship must be conducted in Jerusalem. Religiously, the Samaritans' Scripture consisted only of the Pentateuch (the five books of Moses); the Jewish canon also included the Writings and the Prophets. Morally, Jesus, the Christ, the Son of God, stands opposite the Samaritan woman, who had had intimate relations with five men and was not married to her current partner (4:17–18).

In all of this, John highlights the divine condescension that caused the preexistent Word to become flesh and dwell among humans. In the fullness of his humanity, Jesus is tired (4:6) and thirsty (4:7) and asks a Samaritan woman for a drink. Yet it is precisely this condescension that opens up opportunities for revelation regarding Jesus' ability to grant eternal life ("living water" [4:10]), his supernatural knowledge (4:17–18; cf. 1:48), the proper way of worship (in spirit and truth [4:23–24]), and his true identity (he is the Christ [4:25–26]). In the end, the Samaritan woman invites her townspeople to come and see Jesus for themselves, and many believe (4:39). Hence, mission emerges as the primary topic of this narrative (see esp. 4:27–38).³

In structuring his narrative, the evangelist first sets the background (4:1–3), then narrates the dialogue between Jesus and the Samaritan woman (4:4–26), and finally describes the woman's return to her village, Jesus' interchange with his disciples, and the coming of more Samaritans (4:27–42) (Ridderbos 1997: 152).⁴ Unlike Nicodemus (whose comments decrease in length and reveal ignorance), the Samaritan woman progresses in her understanding (Maccini 1996: 119–21), from calling Jesus a prophet (4:19; cf. 4:29, 39) to serving, albeit somewhat ambivalently, as a witness (4:27–30; see Blomberg 1995: 11).⁵

In addition, the conversation between Jesus and the Samaritan woman is fairly evenly balanced (Blomberg 1995: 9; though calling them "equal dialogue partners throughout the story" somewhat overstates the case). Unlike in Nicodemus's case, Jesus actually accepts the woman's "gambit" (4:21–24) and then responds to her implied question in 4:25, meeting her "immortal longings" (Cantwell 1983: 85). She will not call her husband, but soon she will call her entire village (Nortjé 1986: 25).

Nevertheless, the woman's response is not as unequivocally positive as is usually maintained (Danna 1999: 219–23). First, as 4:29a makes clear, the woman, ignoring Jesus' open claim in 4:26, considers Jesus to be nothing more than a prophet (though, to her credit, she still goes to tell her townspeople).⁶ Second, the interrogative particle μήτι (mēti) indicates that the woman, if not expecting a negative answer, at the very least appears somewhat hesitant:⁷ "He couldn't be the Christ, could he?"⁸

Nor is there any explicit attribution of "believing" action to the woman. The woman's faith is at best tentative and uncertain.⁹ Although there is a noticeable movement from her regarding Jesus as "a despised Jew to ... someone who can make her life easier ... to a prophet" (Danna 1999: 222), it is only the townspeople who complete the progression

when they come to believe that Jesus is “Savior of the world” (4:42). Thus, the woman’s response does not go far enough. Nevertheless, she acts like a disciple, and in some ways she is a better disciple than Jesus’ actual followers.

The returning disciples (cf. 4:8) interrupt the conversation at its climax (Ridderbos 1997: 166). Jesus’ dialogue with his disciples in 4:31–38 is set between the accounts of the Samaritan woman’s witness to her people in 4:27–30 and their coming to believe in 4:39–42 (Beasley-Murray 1999: 59). This arrangement resembles a two-stage drama: on one stage, Jesus is conversing with his followers; on the other, the woman speaks to her fellow villagers and induces them to come and see Jesus. The scene ends with the final chorus of the townspeople who express faith in Jesus.¹⁰

- i. Background (4:1–3)
- ii. Setting (4:4–6)
- iii. Jesus’ conversation with the Samaritan woman (4:7–26)
- iv. The disciples rejoin Jesus (4:27–38)
- v. More Samaritan conversions (4:39–42)

¹ See the sidebar on Samaritans in Köstenberger 2002c: 45, including the listing of additional bibliography in footnote A-15 on p. 215.

² On the moral, gender, and ethnic barriers separating Jesus from the Samaritan woman, see Keener 2003: 593–601.

³ Beasley-Murray (1999: 58–59), after noting several lines of connection between chapters 2 and 4—the water/wine contrast in chapter 2, the well water/living water contrast in chapter 4, the Jerusalem temple versus Jesus’ body in chapter 2, worship at Jerusalem/Mount Gerizim versus worship in spirit and truth in chapter 4—concludes that the form of chapter 4 is “controlled by the preceding signs,” but the narrative is “set in a new dimension of mission to non-Israel.”

⁴ See the various structural proposals in Beasley-Murray 1999: 59; R. Brown 1966: 176–78; Moloney 1998: 115. See also Carson 1991: 214.

⁵ Blomberg (1995: 8), with reference to Dockery (1988), lists five approaches to the present narrative: (1) allegorical (cf. 2 Kings 17:30–31); (2) existential (Bultmann 1971: 175–202); (3) pastoral (Milne 1993: 85–86); (4) salvation-historical (W. Davies 1974; Carson 1993); and (5) intertextual (focusing on OT parallels such as Gen. 24:10–61; 29:1–20; Exod. 2:15b–21) (Neyrey 1979). Acknowledging that all of these approaches capture elements of truth, Blomberg nevertheless finds them wanting and proposes a seven-pronged approach of his own. Stibbe (1993: 68–69) advocates a symbolic reading: “If the woman has had five husbands and is living de facto with a sixth, then Jesus is the seventh man in her life. Since seven is the perfect number in Judaism, the implicit commentary must be that Jesus is the man which she has been waiting for, the man in whose presence she will find wholeness.” In the same vein, Brodie (1993: 217–18) sees this as a betrothal-type scene. See also Dockery (1988: 127–40), who distinguishes between author-, text-, and reader-oriented approaches, and Marshall 1974. R. Lightfoot (1956: 122) detects certain parallels between John 4 and 19.

⁶ In this she is only gradually better than Nicodemus, who perceives Jesus to be a “teacher come from God” (3:2).

⁷ O’Day (1986: 76) says that the question “is not a denial, but neither is it a full affirmative.” BDAG 649 identifies 4:29b as a hesitant question, citing Matt. 12:23 as closest parallel; BDF §221: “perhaps this is the Messiah.” See also the discussion in Beck 1997: 75–76.

⁸ Cf. LSJ 1130, s.v. μήτις; nrvs; Lindars 1972: 193. Westcott (1908: 1.163) comments, “The form of the sentence grammatically suggests a negative answer (v. 33), but hope bursts through it.” The two other uses of μήτις in this Gospel (8:22; 18:35) unequivocally expect a negative response.

⁹ Moloney (1998: 196–99) considers the woman to be an example of “partial faith,” and her fellow villagers to be one of “complete faith.”

¹⁰ Dodd 1953: 315; Dockery 1988: 129–30, 133; Culpepper 1983: 136–37; Duke 1985: 100–103.

APPENDIX TWO: HOW MANY CALLS?

William Hendriksen and Simon J. Kistemaker, vol. 9, *New Testament Commentary, Matthew*

There were several calls to discipleship and to closely related apostleship:

- a. The one mentioned in John 1:35–51. See N.T.C. on those verses.
- b. The one mentioned here (Matt. 4:18–22; Mark 1:16–20).
- c. The one mentioned in Luke 5:1–11.
- d. The one mentioned in Matt. 9:9–13; Mark 2:13–17; Luke 5:27–32.
- e. The one mentioned in Matt. 10:1–4; Mark 3:13–19; Luke 6:12–16.

The five invitations differed; probably as follows (explaining a to e as listed above):

- a. About February of the year a.d. 27 this call was extended to Andrew and an unnamed disciple, in all likelihood John, inviting them to accept Jesus of Nazareth as the Messiah, and to become his spiritual followers. Andrew brought his brother Simon (Peter) to Jesus. John probably rendered the same service to his own brother James. Almost immediately afterward Philip and (through him) Nathaniel were added to the list. Although occasionally accompanying Jesus on his trips, the disciples continued to pursue their secular occupations.
- b. This occurred about a year later; hence, about February of the year a.d. 28. The four disciples referred to in John 1:35–41 (Peter, Andrew, James, and John) now become the Lord's more steady companions, and are made more conscious than ever of the fact that they are being trained for apostleship, that is, for becoming "fishers of men." Even now, however, Matt. 4:20 and 22 can hardly be interpreted to mean that they bade a final farewell to their secular occupation as fishermen. More will be said about b. in a moment.
- c. This takes place a little later. It comprises the story of the miraculous catch of fishes. Luke 5:10b resembles Matt. 4:19b and Mark 1:17b; that is, "catch men" and "become fishers of men," are similar, though perhaps not identical, the Matthew and Mark passages emphasizing the effort, the Luke passage the success. Aside from this resemblance, however, the two accounts are entirely different. In the Matthew-Mark account Jesus is walking along the sea; in Luke he is standing. In the former Simon and Andrew, James and John are all mentioned by name. All are also addressed by Jesus. In the beloved physician's account Jesus directs his words to Peter alone. Andrew is not even mentioned, though he may have been present. In the earlier account Simon and Andrew are casting a net into the sea; i.e., they are fishing; James and John are mending their nets. In Luke the fishermen are washing their nets. In the former, Peter and Andrew leave their nets and follow Jesus; similarly, James and John leave the boat and their father and follow the Master. But in Luke the disciples leave all, during the entire precrucifixion period of Christ's earthly ministry saying farewell to their occupation as fishermen, and following Jesus permanently.
- d. This was the call of Matthew (=Levi) the publican, the writer of this Gospel. It probably occurred very shortly after c. Proof: see Luke 5:11, 27. Matthew, too, in following Jesus, "forsook all."
- e. This concerns the entire group of twelve. For all of them it is the formal call to discipleship-apostleship.¹

¹ William Hendriksen and Simon J. Kistemaker, vol. 9, *New Testament Commentary : Exposition of the Gospel According to Matthew*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001), 245-46.

The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.” Then Jesus declared, “I, the one speaking to you—I am he.”

John 4:25-16



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