



Believe

JOHN

MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: John. 5:17-24

Jesus responded to them, “My Father is still working, and I am working also.”¹⁸ This is why the Jews began trying all the more to kill [Jesus]. Not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal to God.¹⁹ Jesus replied, “Truly I tell you, the Son is not able to do anything on his own, but *only what he sees the Father doing*. For whatever *the Father does, the Son likewise does* these things.²⁰ For the Father loves the Son and *shows him everything he is doing*, and he will show him greater works than these so that you will be amazed.²¹ And just as the Father raises the dead and gives them life, so the Son also gives life to whom he wants.²² The Father, in fact, judges no one but has given all judgment to the Son,²³ so that all people may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the *Father who sent him*.²⁴ “Truly I tell you, anyone who hears my word and believes *him who sent me* has eternal life and will not come under judgment but has passed from death to life... (5:17-24)

SUMMARY: John’s Gospel was written in another time, another place—the ancient Middle East. Consequently, we often miss what’s obvious to the original audience. Jesus’ ‘apprenticeship analogy’ is a case in point. Apprenticeship enabled sons to learn their father’s trade; Jesus and Joseph, his (putative) father, were carpenters. Now Jesus applies this metaphor to his ongoing relationship to God, his Father. It’s a unique window into the intimate Father-Son relationship of showing/seeing, loving/submitting, hearing/ speaking, doing/imitating. Jesus calls his disciples into apprenticeship to him. This isn’t the ‘Great Commission’ of discipleship; it’s the “Great Invitation’ into an intimate relationship with Jesus Christ. Let’s all become apprentices to the risen Jesus!

1. Insight into Father-Son Relations

a. Father sent the Son on a Mission—one time action (5:23b, 24a, cf. Gal. 4:4)

- “The *Father who sent him* [the Son]...*Him who sent me*” (Jn. 5:23-24). Sent: Gk. *pempo*, aorist

- “When the appropriate time had come, *God sent out his Son*, born of a woman, born under the law” (Gal. 4:4)

b. Father- Son Ongoing Interdependence (John 5:17, 19-20; 8:28)

- “*Nowhere else* in the Gospels do we find our Lord making such a formal, systematic...statement of his own unity with the
- Father, his divine commission & authority...as we find in this discourse...it’s *one of the deepest things in the Bible.*” [J. C. Ryle, *Expository Thoughts on...John*, Vol. 1, p. 283]
- “In 5:19-20 there is an *on-going, present tense relationship* between the Son and the Father.”—Crispin Fletcher-Louis
- Jesus “told them, “My Father *is working* until now, and *I too am working.*” (5:17)
- “...the Son is not able to do anything on his own, but *only what he sees the Father doing.* For *whatever the Father does, the Son likewise does* these things. ²⁰ For *the Father loves the Son & shows him everything he is doing...*” (5:19-20a CSB)
- “Jesus told them, “When you lift up the Son of Man, then you will know that I am he, & that *I do nothing on my own.* But just as *the Father taught me*, I say these things.” (8:28 CSB)

	FATHER	SON
5:17	is working	is working
5:19	is doing	does likewise
5:19-20	shows the Son (5:20) sees what the Father’s doing (5:19)	
8:28	teaches	is taught, speaks

- Note: “The ‘seeing’ of the Son in 5:19 has its counterpart in the ‘showing’ of the Father in 5:20. It is an image of the *perpetual communion of the Son with the Father in his day-to-day life* (not in his pre-existence).” [George Beasley-Murray, *John*, 76]
- “The motif of *family apprenticeship*...in 5:19-20 probably explains the change to the present tense [verbs].”—William Loader

2. Family Apprenticeship in the Ancient World

- o “The past is a foreign country; they do things differently there.”—L. P. Hartley, *The Go-Between* (1953)

a. Importance of Apprenticeship in the Ancient World

- “The Middle Eastern world that Jesus was born into was *steeped in the tradition of apprenticeship.*”—Bill Hull
- “The ancient model of childhood can seem quite different...*Most children had to go to work*, some even before the age of 7. The contractual document[s]...indicate that freeborn boys, & slave boys & girls were *apprenticed in their early teens & sometimes earlier*...Most apprenticeships were for the purposes of mastering a skilled trade, such as weaving or coppersmith work. As apprentices, freeborn boys & slaves of either gender learned skilled trades for a profession.” [CB Horn, ‘*Let the...Children*’ p 25]

b. Based on Jesus’ own life-experience in Nazareth?

- The people of Nazareth said of Jesus: “Isn’t this *the carpenter* [Gk. *tekton*], the son of Mary...” (Mark 6:3)
- Matthew has: “Isn’t this *the carpenter’s son*? Isn’t his mother named Mary?...” (Matt. 13:55)
- “Jn. 5:19 is “built on *the idea of a son learning his father’s trade*—something *Jesus* did when he apprenticed to his stepfather Joseph, learning to become the village carpenter at Nazareth [Mk. 6:3]. Here [Jn. 5] *Jesus viewed himself as the ultimate apprentice to his true Father.* Jesus is at...the same time the one & only God (1:14, 18) & submissive as his Son...[This is] the proper understanding of the 2nd member of the Trinity. Jn 5:19-23 develop this thesis.” [Philip W. Comfort, *John*, p. 83]
- When in Jn. 5:19-20, Jesus comments that ‘The Son can do nothing on his own initiative, but only what he sees the Father doing. For whatever the Father does, the Son does likewise...’ he *may be reflecting on his relationship* [as apprentice] *to his master-tradesman father, Joseph*, who because of his love for his son [Jesus] showed him how to master the builder’s trade [of carpentry].” [Paul Barnett, *Bethlehem to Patmos: The NT Story*,]

- “Jesus places his work within the divine economy, using a figure [–apprenticeship–]...from ancient practices. Jn. 5:19-20...In the *ancient economy*, one is entitled to do a job by virtue of heredity and apprenticeship...” [Jo-Ann Brant, *John*, p. 105]

3. The Father-Son ‘Apprenticeship’ Analogy (5:19-20a)

- “John reposts no...parables, [but] he describes Jesus’...colorful metaphors...e.g. *apprenticeship of the Son* 5:19-20”—DA. Carson

a. Part of Jesus’ ‘Defense Strategy’

- “Jesus defends himself against the...two charges: (1.) he is a Sabbath-breaker; (2.) he is blaspheming, because he claims a unique, equal relationship with God (5:18). What is Jesus’ line of defense? Essentially, he elaborates on his relationship with God the Father. Jesus claims that everything he (the Son) does he is able to do because he seen the Father do it first. This ‘*apprenticeship analogy*’ may well be rooted in Jesus’ own earthly experience of learning the trade of carpentry from his adoptive father Joseph. (‘Is this not Jesus, the son of Joseph, whose father & mother we know? 6:42. In Mk. 6:3 Jesus is called ‘the carpenter,’ while in Matt. 13:55 he is called the ‘carpenter’s son’.)” [A. J. Köstenberger, *Encountering John*, p. 97]

b. The ‘Hidden Parable of the Apprentice’

- “Behind [John 5:19-30]...lies a simple *parable of apprenticeship*...This...is certainly a *brilliant suggestion*.”—John Ashton
- “The *relationship between God and Jesus* is nowhere more *fully articulated* than...in *John 5:19-30*. This is universally acknowledged, but CH. Dodd...argued that *behind* [this] *lies a simple parable of apprenticeship*—a son learning a trade from his father, the only person fully competent to invest him with all his own professional expertise (5:20)...This...is certainly a *brilliant suggestion*.” [John Ashton, *Understanding the 4th Gospel*, 227]
- “C. H. Dodd discerned an ‘embedded parable’ in 5:19-20: *Jesus draws an analogy from his own boyhood experience* in the carpenter’s workshop, when he learned to imitate the things he saw Joseph doing...serving his apprenticeship against the day when he in his turn would be the carpenter of Nazareth.” [F. F. Bruce, *John*, 128]
- “Dodd argued...the Evangelist’s...parable [was] based on his cultural background...*Multiple commentators have echoed* [this] *suggestion* of a ‘hidden parable’ or parabolic language in 5:20. *Others* who do not agree that 5:20 reflects a parable see at least an apprenticeship model that would’ve been recognizable to the average hearer or reader...There are ‘significant *objections*’ against seeing a *parable* in the background of Jesus’ statement” [B. E. Reynolds, *Jewish Apocalyptic Tradition*, 124-5]

c. The Father-Son ‘Apprenticeship’ Analogy

- “Having already claimed that God is his Father, Jesus...[employs] an analogy of a son who imitates & obeys his father (5:19-20) ...The Son’s imitation of the Father’s deeds here may suggest the specific *analogy of apprenticeship*...Jewish fathers often trained their sons in their own trade. The image of God revealing his works to his special agent [Jesus, God’s Son] who watches him & learns from him would have made good sense in an early Jewish framework...The claim that Jesus acts as God’s Son, obedient to the Father, in no way contradicts Jesus’ full deity [i.e., Jesus is fully God].” [Craig S. Keener, “*Subordination in the Trinity*,” in D. W. Jowers (ed.) *New Evangelical Subordinationism?*, 45-6]
- “In [her] game-changing study...(1992) Margaret Davies situated the Father-Son language that runs throughout John in the socio-economic situation of first-century times. *The son was the apprentice learning his father’s trade by observing what he did. This idea underlies John 5:19*: ‘The Son can do nothing on his own initiative, but only what he sees the Father doing. For whatever the Father does, the Son does likewise.’ M. Davies [wrote] ‘When the Gospel uses *the father-son metaphor* to depict the relationship between God & a human being, it’s clear that *first-century social conventions are taken for granted*. The Son of God is entirely dependent on his Father. He lives only for the Father (6:57). He does nothing on his own authority, but only what he sees & hears the Father doing. *The Father is his teacher* (8:28). *The Son is his Father’s apprentice*...(5:19-20)’ (Margaret Davies).” [Colin Brown, Craig A. Evans, *History of the Quests for the Historical Jesus*, 1, p. 465]

d. The Apprentice Metaphor

- Jesus “is ...like an apprentice in the Father’s workshop (5:19-20).”— George Caird
- In John, “the oneness of the Father & the Son [is depicted] through...*the Apprentice Metaphor*: *The Father* of the 4th Gospel *is a Worker*, a loving owner of a ‘workshop’ where *the Son* does his

apprenticeship under his own Father. Father & Son both work at their *family business*, on one & the same task. The Father working continuously shows everything to the Son, no ‘business secret’ is kept hidden. The Son has the opportunity to watch, imitate & learn...Following *his apprenticeship*, the Son does what the Father does...” [Daniel R. Sadananda, *Johannine Exegesis of God*, 121, p. 284]

e. The Son ‘sees’ & the Father ‘shows’ (5:19-20)

- a. The Son “*sees* the Father doing...The *Father...shows* [the Son] everything he’s doing & *he will show him...*” (5:19-20)
- b. “Jesus uses the present tense of the verb...‘see’ & the present & future tenses of ‘show’ indicat[ing] that...showing & seeing is a process...[which] *takes place* not only in the divine realm but also *in the earthly realm*. God shows Jesus what he needs to know & see, so that Jesus can make...[it] perceptible to people...No one can have direct perception of God. The only way to know God is to see what Jesus does...[which] comes from his...perception of God” [Sunny KH Wang, *Sense Perception...in John*, pp 130-2]

f. The Father Instructs; the Son Learns & Speaks (8:28)

- “...I do nothing on my own initiative, but I speak just what the Father taught me.” (8:28b)
- “The [4th] Gospel does speak of the Father as ‘teaching’ the Son (8:28) & Jesus also asserts that his teaching is not his own but comes from to him from God (7:16-17). Perhaps *one may wish to call this ‘apprenticeship’* for a son learns...to model what he sees his father doing.” [Marianne M. Thompson, *God of the Gospel of John*, p. 97]
- “The pattern of instruction put forward by 5:19-24 *fully correlates with known patterns of instruction in ancient father-son relations*. Like an average father would instruct his son, so the Father instructs the Son. In 8:28, Jesus...uses the word ‘*learn*’ to explain the interactive nature of the instructional situation between him & his Father. There’s a ‘mutual dynamic interrelation between Father & Son in being & work’.” [Jacobus Kok, *New Perspectives on Healing, Restoration...in John*, pp. 146-7]
- “We think it likely that this familiar reality [father-son apprenticeship] inspired the 4th evangelist...We assume that this is *not only the case in 5:19-20, but also in 8:28* (‘the Father has instructed Jesus’) & *in many of the instances* where God...has given to Jesus, his Son, while instructing his Son & teaching the words & the works, i.e., how to give eternal life, how to judge, etc.”[B. Lataire, R. Bieringer, “God the Father,” in RL. Platzner (ed.) *Gender, Tradition & Renewal*, p. 135]
- “God teaches Jesus what to do [8:28; 5:19-20]. The Father *shows* Jesus all that he does, so that he *does* what the Father *does*: Jn. 5:19-20. Jesus does not spy on God or steal God’s secrets. On the contrary, he has had superior nurture and training. Moreover, if we understand ‘do’ & ‘does’ as *master-craftsman’s skills*, then *Jesus has completed his apprenticeship and is a certified master craftsman on par with his teacher.*” [Jerome H. Neyrey, *John in Cultural & Rhetorical Perspective*, p. 20]

g. The Father’s ‘Trade’—Raising the Dead & Giving Life (5:21)

- “The Father loves the Son & shows him all that he himself is doing” (5:19-20a). Here the *Father is like a master craftsman*, instructing his Son. And what is *God’s trade? To raise the dead & give them life* (5:21).” [Craig Koester, *Word of Life*, 37]
- “5:19-20...The language about doing what [Jesus] sees the Father doing evokes the *picture of the workshop apprentice* in which the son learns directly from his father. The *first of the works* of the Father that the Son now does (5:21) is the *giving of life.*” [Bruce J. Malina, *Social-Science Commentary on... John*, 113]

4. Jesus Applies the Apprentice Analogy (5:17, 19-20)

- Jesus responds to this opposition by declaring that he is simply *engaging in the family business* (5:17)—Köstenberger & Swain

a. The Son’s Subordination as the Father’s Apprentice

- “In this [legal] process that the [‘Jews’] ruling elite are inaugurating, Jesus will defend himself...[by] stress[ing] his *subordinate apprenticeship*...*He is God’s apprentice* who is only imitating the works that God does...[Jesus’ activities reflect] his *interdependent apprenticeship* with the Father.” [Herman C. Waetjen, *Gospel of the Beloved Disciple*, pp. 189, 194]
- “In response to the charge...by the [Jewish] authorities (5:18), Jesus begins to parse the language of equality *with the image of apprenticeship*. ‘The Son can do nothing on his own initiative, but only what he sees the Father doing.’ (5:19a). *In traditional societies, sons learn a trade by watching their fathers* & then endlessly repeating what they have seen until they become equally skillful. Jesus claims that he is *acting like a conscientious apprentice*: He looks & ‘sees’ what the Father is doing & then painstakingly replicates the Father’s work. ‘The son does exactly what the Father does’ (5:19b). This imagery is the

polar opposite of independence. It's rather a pledge of filial dependence. Jesus here claims that his heart & mind are fixed on God & the works of God, that he's attentive to the will of God, ever open & ready to learn from God. Jesus is a loyal son who says & does 'nothing on his own' (5:19)." [Robert H. Smith, *Wounded Lord*, p. 56]

- "To the opponents...Jesus...replies with a *metaphor taken from trade apprenticeship*' 'My Father is working still, & I am working' (5:17)...John's response...is a marvelous *tour de force*...Jesus begins by *continuing the metaphor of apprenticeship*. 'Jesus answered them...' 'The Son can do nothing on his own initiative, but only what he sees the Father doing...Whatever the Father does, the Son does likewise' (5:19.) It was *customary in ancient societies for a father to teach the son his own trade*. The son was *in effect an apprentice to his father* & learned by imitating the skill of his father. He was...to do nothing except what he saw his father doing...[So,] Jesus was completely subordinate to God. Indeed Jesus'...every act, his every volition, is but a copy of what God does. Jn. 5:50 expresses the matter even more clearly: 'I can do nothing on my own initiative. Just as I hear, I judge, & my judgment is just, because I do not seek my own will, but the will of the One who sent me.' This means that Jesus is so perfectly a mirror of God that he really has no independent existence. But the converse holds...he does only what God wills [so] *he is the very act & will of God himself! Complete subordination means complete equality!* Yet the son's acts of judgment & salvation are not the acts of a 'second god,' but of God himself." [Robin Scroggs, *Christology in Paul & John*, p. 79]

b. But this Apprentice is the eternal Son, part of God's very Self!

- "But *the image of the...apprentice learning from the Father is a two-edged sword*. It suggests subordination...& therefore... *refut[es] the charge* that Jesus makes himself equal to the Father. [But,] at the same time it suggests a relationship...that is *more than that of prophet* & authorizing God. The way *Jesus frames his 'apprenticeship'*, that he simply has done what he's always seen the Father doing...*raising the dead to life*, suggests [his] *apprenticeship has a transcendent, eternal quality*. For Jesus to have...[these] experiences...he must share the world of the Father & must see things from the Father's perspective. *He is...on the other side* [the 'God-side'] *of the boundary that marks the Creator from the created*...[This] *affirms the substance of the charge*...Jesus is *one with the Father precisely as eternal Son* [but it's] not blasphemy...simply the Truth...[It's] the claim... *Jesus is part of the reality of God's very self*." [Harold W. Attridge, "Trinitarian Theology in the 4th Gospel," CA. Beesley (ed.) *Bible & Early Trinitarian Theology*, pp. 74-76]

c. Jesus is not merely God's Agent, but also his Apprentice

- Agent: "Truly I tell you, anyone who hears my word and believes *him who sent me* has eternal life..." (5:24)
- The authorization of *the agent*...as a commission...5:23 makes clear...[is] manifest in a *sending of the Son*."—Peder Borgen
- "In this instance [5:19-20, 30] the author [John] is *not* employing *the...envoy [agent] pattern*, but *apprenticeship imagery to describe...the giving of life*...[This is] apprenticeship-family relational imagery..." [William Loader, *Jesus in John*..., p. 313]
- "John presents Jesus as claiming *not to be (just) like any other obedient agent of God* [e.g. John the Baptist], *but to be above that, to belong to the family of God*...Jesus' defense in 5:19 *goes beyond envoy [agent] imagery*...Whereas in the envoy model the Son speaks...what he has seen & heard [past tense], *here and only here in John he speaks of seeing in the present [tense]* during his earthly ministry." [William Loader, *Christology, Soteriology, & Ethics in John*, 117]
- "Jesus...speaks of himself in *family apprenticeship terms*. [In] John 5:19-20...the Son argues his 'equality' with the Father on the grounds of his obedient subordination, The motif of *family apprenticeship*...developed...in 5:19-20, *probably explains...the present tense*...that speaks of continuing observation & instruction during Jesus' earthly ministry...The focus here is...on the unity of will and action in the present." [William Loader, *Jesus in John's Gospel*, 77]

5. Jesus: Apprentice of his Father; Believers: Apprentices of Jesus

a. Jesus' Apprenticeship in his earthly ministry

- "As *God's apprentice* [Jesus] *has divine Life in himself* [5:26], & the authority he exercises...his enemies are unable to oppose." [Herman C. Waetjen, *Gospel of the Beloved Disciple*, p. 379]
- Jesus is the 'I AM'; "New predicates [bread, light, door, shepherd, etc.]...are joined to...the divine I AM as *Jesus' apprenticeship* exemplifies [them: 'I AM the Bread,']. They...characterize the activity in which he engages as God's apprentice."—HC. Waetjen,

- “Jesus of Nazareth, the incarnate[e]...*Logos*...will *complete his apprenticeship* by an ascent...toward God.”—Herman Waetjen

b. Disciples become Jesus’ Apprentices (15:14-15)

- Father -> Son -> Disciples: “You are my friends if you do what I command you. ¹⁵ I don’t call you servants anymore...I’ve called you friends, because *I have made known to you everything I’ve heard from my Father.*” (Jn. 15:14-15)
- “In John’s Gospel, *Jesus is shown things by the Father, & he also shows these things of the Father to his disciples & others.*” [Benjamin E. Reynolds, *Jewish Apocalyptic Tradition &...NT Thought*, 124]
- “The disciples continue as Jesus ‘friends.’ Although they are no longer slaves, as Jesus declared in 15:14, *they are nevertheless his apprentices*, even as *he is ‘the Father’s’ apprentice*; and by abiding in his & his love, [&] having his words abiding in them, they must *begin to learn how to fulfill their apprenticeship*...” [Herman C. Waetjen, *Gospel of the Beloved Disciple*, p. 356]
- “The New Humanity...will be established at the Easter event by Jesus’ death & resurrection. The *apprenticeship that Jesus fulfills will be transferred to the ‘New Humanity’* [New Man] he has pioneered—with the promise & expectation of 14:12: ‘The one who believes in me will also do the works that I do. And he will do even greater works than these, because I’m going to the Father.’ (Jn. 14:12).” [Herman C. Waetjen, *Gospel of the Beloved Disciple*, p. 326]
- “*Jesus’ submissive relationship to the Father offers a model for believers’ relationship of loving submission to both the Father & the Son.*” [Craig Keener, “*Subordination within the Trinity*,” DW. Jowers (ed.) *New Evangelical Subordinationism?*, 41]

c. Our Apprenticeship with/to Jesus

- “Jesus...taught an apprenticeship model...*Our primarily transforming apprenticeship is with Jesus*... There’s no substitute for our most important apprenticeship. When we *apprentice ourselves to Jesus*... with time, discipline & the indwelling power of the Holy Spirit, we become increasingly like Jesus. In our *apprenticeship with Jesus*, we experience the deepest intimacy our hearts long for...In John, *Jesus invites his apprentices into a fruitful life of joyful intimacy with himself.*” —Tom Nelson

d. The ‘Great Commandment,’ the ‘Great Commission’ & the ‘Great Invitation’

- a. The ‘Great Commandment’—Love God & love your neighbor as yourself (Mt. 22:37, 39); Love one another (Jn. 13:34-5)
- b. The ‘Great Commission’—“Go...& make disciples of all nations...” (Mt. 28:19-20) “As the Father...sent me, I...send you.” (20:21)
- c. The ‘Great Invitation’: “Jesus invites us to become his apprentice & learn from him a whole new way of living. Jesus said, “Come to me...*Take up my yoke & learn from me*...& you’ll find rest for your souls...My yoke is easy & my burden is light.” (Mt. 11:28-30) In Jesus’ yoke we learn to live our new-creation life in submission & obedience.” [Tom Nelson, *Work Matters*, p.]
 - “The primary aim of *our apprenticeship with Jesus* is not to accomplish great things for Jesus, but to enjoy a growing intimacy with Jesus...[&] to learn from Jesus how to live our lives like Jesus would if he were us.”—Tom Nelson, *Flourishing Pastor*, p.]

QUESTIONS:

1. Many NT scholars agree that Jn. 5:19-20 allude in some way (parable, metaphor, allegory) to a ‘family apprenticeship’ relationship, like that between Jesus & Joseph in carpentry (Matt. 13:55; Mk. 6:3) or the disciples—James & John with their father, Zebedee in the fishing business (Mark 1:19-20)
 - a. What are the various aspects of that apprenticeship relationship covered in the phrases of Jn. 5:19-20?
 - b. How does Jesus (as God’s Son) apply these various aspects to his relationship with God his Father?
 - c. How do these aspects justify Jesus’ healing of the disabled man at Bethsaida’s pool on the Sabbath?
2. John’s Gospel tells us repeatedly that God the Father sent Jesus (God the Son) e.g. Jn. 5:23b, 24. What additional insights do Jn. 5:19-20 add to that? What more are we told about the Father-Son relationship? Discuss.
3. ‘The Jews’ accused Jesus of “making himself equal with God” (5:18) John 5:19-24 are part of Jesus’ response to that charge. How would you summarize Jesus’ overall response?

- a. "YES. I *am* making myself equal with God the Father."
 - b. "NO, I'm not making myself equal with God; I'm less than Him."
 - c. "NO, I am (already) equal with God; I don't have to "*make myself*" equal with Him." Something else; try to express it...
4. If we accept that John 5:19-20 describe a kind of "apprentice" relationship between Jesus (as God's Son) and God his Father, how does this answer (in part) 'the Jews' charge that Jesus is "making himself equal with God" (5:18)?
5. Later in his Gospel John suggests that Jesus called his disciples (& us) into an "apprenticeship" to him e.g. Jn. 15:14-15
- o Father -> Son -> Disciples: "You are my friends if you do what I command you. ¹⁵ I don't call you servants anymore...I've called you friends, because *I have made known to you everything I've heard from my Father.*" (Jn. 15:14-15)
 - o "In John's Gospel, *Jesus is shown things by the Father, & he also shows these things of the Father to his disciples & others.*" –Benjamin Reynolds
- a. If this is so, what are the implications for each of us of being "apprentices of Jesus"? Discuss
 - b. What's the difference between [a.] being a "disciple of Jesus, answering the 'Great Commission" (Mt. 28:19-20) and [b.] being an "apprentice of Jesus" having a relationship with Jesus similar to Jesus' relationship with his Father (5:19-20)?