

# Is Jesus God? (Part 4) - Can Man See God? Jesus' Prayer to the Father in John 17

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/pfgcywp/is-jesus-god-part-4>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## The Divine Vision: Seeing God and the Glory of Yeshua

In this teaching from **Corner Fringe Ministries**, **Pastor Daniel Joseph** addresses the theological challenge of whether **Jesus can be considered God** given that biblical law states no human can see the God and live. He reconciles this by highlighting numerous **Old Testament accounts** where individuals like Abraham, Jacob, and Manoah encountered God in a visible, physical form. Daniel argues that while **no one has seen the Father in His full eternal glory**, these figures witnessed **theophanies**, or manifestations of the Divine in the flesh. He identifies these appearances as the **pre-existent Christ**, asserting that Jesus is the visible image of the invisible God. By examining **John 17**, Scripture emphasizes that Jesus possesses the same authority, glory, and essence as the Father. Ultimately, Daniel concludes that the **totality of Scripture** confirms Jesus' divinity through His unique relationship and shared nature within the Godhead.

### [Introduction]

Corner Fringe Ministry presents a 12-part series on the *Divine Nature of God*. Please enjoy the study.

### [Daniel Joseph]

We are in Part 4 of the study of the *Divine Nature of God*, and today, we are going to begin by addressing one of the arguments that I presented on behalf of the Unitarian position. If you remember, in our first week, one of the arguments that I proposed was that Yeshua couldn't be a deity. He couldn't be God; that would be impossible because Scripture states that no one can see God and live. I mean, that's the testimony of Scripture.

Furthermore, we know for a fact that Scriptural testimony again states that the people saw Yeshua. They saw Him; they witnessed Him. Read the New Testament. The crowds pressed upon Him. He spoke to thousands at a given time. So exactly how could Yeshua be a deity? Is that possible? Well, that's the argument that we're going to be answering today.

As I was gathering my notes for today's sermon, I came across an article; it was written by a Jewish rabbi from Jerusalem. And part of the article, if not all of the article, was actually taken out of a book that he authored called *Seeing God*. And what he does is he shares a tale within that book. He shares a tale about a famous rabbi known as Rabbi Akiva, who explains masterfully in practical terms why it is that man cannot see God.

So, I want to share this with you. I want to open up with this because it pertains to our message today. — Rabbi David Aaron is the founder and dean of the Isralight Institute, an international organization with centers in Israel and the United States. "One of the greatest sages of Israel, Rabbi Akiva, a contemporary of Aristotle, was once traveling through the streets of Rome. He walked into the marketplace and was recognized by a Roman merchant who was peddling various graven images. The patron, obviously proud of his wares, asked the venerable sage if he could see the rabbi's god(s). Undaunted, the rabbi brought the fellow out of his stall and into the street, beckoning him to lie down on the ground and gaze at the sun. The merchant exclaimed, 'No one can look at the sun and not get damaged.' Rabbi Akiva responded, 'If you cannot even gaze upon one of our God's messengers, how do you expect to behold our God Himself?' "

This is a pretty amazing story. Here, you have Rabbi Akiva bringing to life a deeply mysterious, deep spiritual concept, and he brings it into practical applications. Good rabbis pride themselves on being able to teach spiritual concepts in practical terms; just read the New Testament. You find Rabbi Yeshua doing that very thing. You find the Apostle Paul as well. But Rabbi Akiva does this to prove the simple point that you will never be able to look upon God and live. That is an impossibility. Just looking at the sun, your flesh becomes destroyed. How much more when you look at the creator who created the sun?

So, Rabbi Akiva here teaches us that you cannot see God and live to tell about it; this is the testimony. This is the testimony in the Old Testament. This is the testimony in the New Testament. Let me give you a few examples of this. We'll go to the Old Testament first, and speaking to Moses, Yahweh says the following: —Exodus 33:20— **But He said, "You cannot see My face; for no man shall see Me, and live."** Just consider the individual that he was talking to, *Moshe* (מֹשֶׁה). One of the greatest men who has ever walked the face of the earth, and He's telling him this. No one is going to be able to see Me and live.

Then we go into the New Testament and look at the testimony there. Now, keep in mind, this is post-Yeshua's resurrection. So, Yeshua had already come, and He had gone. Listen to what John states; this is his testimony. —1 John 4:12— **No one has seen God at any time ...** So, getting back to the argument, if no one has seen God at any time, then clearly Yeshua could not be a deity because the people saw Him, right? Wrong!



While it is true that the scriptural testimony is that no one can see God or has even seen God, there is a scriptural testimony that actually states the exact opposite. Yes, you heard me correctly. In other words, there are Scriptures that prove beyond a shadow of a doubt that God has, in fact, been seen by men, and those men have lived to tell about it. So you could say, "Daniel, you seem to be talking out of both sides of your mouth. How do you reconcile two completely different statements that appear to oppose one another?" My answer is simple. Just look at the totality of Scripture, *tota Scriptura*. And what you will find is that statements like these that appear to contradict one another, when you take the totality of Scripture, that contradiction begins to dissolve, and they come together like that, and it makes perfect sense.

So, we're going to begin today by looking at scriptural testimony that does, in fact, prove God has been seen and the people who saw Him live to tell about it. We're going to begin in Genesis Chapter 18. This is a passage where the LORD is coming to Abraham, and this is what it says in Genesis 18:1-2— <sup>1</sup> Then Yahweh, this is Yahweh, the LORD appeared to him, Abraham, by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. <sup>2</sup> So he lifted his eyes and looked, and behold, three men, *sheloshah anashim* (שְׁלֹשָׁה אַנְשִׁים): three men, okay, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, <sup>3</sup> and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. <sup>4</sup> Please let a little water be brought, and wash your feet, and rest yourselves under the tree. <sup>5</sup> And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."

So again, to reemphasize, we have a total of three men mentioned here who have come to visit Abraham. Now, as the story continues, we find out that two of these men leave to head off to Sodom, but one of them stays. — Genesis 18:22— Then the men turned away from there and went toward Sodom, but Abraham still stood before Yahweh, the LORD. So, two men go off to Sodom, but as you come to Genesis 19:1, we find out that these two men are not men at all. They're angels of God, sent for the purpose of going and destroying Sodom because of its wickedness.

But what happens? Those were two, and one man stayed behind, and we discover that that one man is in fact none other than Yahweh Himself. And Abraham stood still before Him, and what's so interesting about this is that they begin to dialogue. Abraham with Yahweh, and Abraham knew it was revealed to him. He knew why the two angels were sent off to Sodom. He knew Sodom was going to be destroyed. He asked the LORD, "LORD, would you destroy the righteous with the wicked? If there were 50 righteous men living in a city, would you destroy the city for the sake of 50?" And He says, "No." And then Abraham goes on to say, "Well, what about if there were 45?" Yahweh says, "No." 40? No. 20? No. 10? No.

So, after they get done dialoguing, this is what happens in Genesis 18:33—So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place. This is amazing. Abraham is dialoguing directly with Yahweh, and just in case you were questioning that, then it actually sums up the conclusion that Yahweh went His way. Abraham saw God; there's no way around it. Abraham, with his own eyes and his own lips, dialogues with the LORD.

Let me give you another example. — Exodus 24:1 — Now He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. — Exodus 24:9-11—<sup>9</sup> Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, <sup>10</sup> and they *vayyir'u et Elohei Yisra'el* (וַיִּירְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל), saw the God of Israel. That is legitimate; this is the legitimate testimony. It's exactly what it says in the Hebrew. They saw the God of Israel, and if you're questioning whether or not they actually saw it, it goes on to say this: And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. <sup>11</sup> But on the nobles of the children of Israel He did not lay His hand. So they saw God, *Elohim*, and they ate and drank.

I want to draw your attention to a passage that was put here very specifically with great purpose. The statement in Verse 11 that said, "But on the nobles of the children of Israel, He did not lay His hand." Why would that be added? Because the text and the testimony of the Torah say you cannot see God and

live. That was added for that specific purpose; this is a clarification. It was God's choosing to reveal Himself to them, and yet they were spared. They saw God.

Let me give you another example. We all know who Samson is. He's that guy who was born a Nazirite, right? Beautiful long hair, huge muscles—I mean a modern-day Fabio, if you will. And he gets tied up with a woman, and you know how the rest of the story goes. Unfortunately, Delilah deceives him and all that. We've heard all these stories. We've heard all the different stories of Samson. But what you don't often hear is the story about his parents, and it's a very important story. Scripture records that Samson's parents had a very unique encounter. They had an angel of God who literally came and met with them. Now, at first, the angel actually only appeared to Manoah's wife; it didn't appear to him personally. So, what Manoah does is he prays to the LORD, and he says, "Send this angel back to me so that I might know what to do with this child." And so the LORD hears him, and he sends the angel back to him.

Manoah starts dialoguing with this angel, and we read this in Judges 13:17-19—<sup>17</sup> Then Manoah said to the Angel of the Lord, "What is Your name, that when Your words come to pass we may honor You?" <sup>18</sup> And the Angel of the Lord said to him, "Why do you ask My name, seeing it is wonderful?" <sup>19</sup> So Manoah took the young goat with the grain offering, and offered it upon the rock to the LORD. And He did a wondrous thing while Manoah and his wife looked on—

Here's where it's really interesting in Judges 13:20-22—<sup>20</sup> it happened as the flame went up toward heaven from the altar—the Angel of the LORD ascended in the flame of the altar! When Manoah and his wife saw this, they fell on their faces to the ground. <sup>21</sup> When the Angel of the LORD appeared no more to Manoah and his wife, then Manoah knew that He was the Angel of the LORD. And they knew more than that because it goes on to say, <sup>22</sup> And Manoah said to his wife, "We shall surely die, because we have seen God!"

Manoah knew who he had just seen. He saw *Elohim* with his own eyes, and one thing I want to draw your attention to is what did the angel do? It's so fascinating—what brought them to their knees? What dropped them to their knees in awe? It was the fact that the angel went into the flame of the altar, that offering, and ascended up into it—very important. He knew who he was dealing with. We have seen God.

Now the wife, in her wisdom, comes to him to calm him down. She says in Judges 13:23, "But his wife said to him, 'If Yahweh, the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have told us such things as these at this time.'" Notice there's no rebuke or correction. No, my husband, I'm sorry you had it wrong; we did not see God. None of that happened. She said if God desired to kill us, like, basically, He would have done so. He wouldn't have shown us all these beautiful things, including the angel ascending in that offering. They saw God.

Let me give you one more example of where we find God was actually seen. And this is the story of Jacob. Jacob went out; his parents had sent him out to escape from Esau's wrath, and during the time he stayed with Laban, he acquired some wives and grew his family, and now Jacob is on his way home back to his homeland. He's going back to the Promised Land, and this is what is said in Genesis 32:24-26—<sup>24</sup> Then Jacob was left alone; and a Man wrestled with him until the breaking of day. And that is "man" in Hebrew; it's "*ish* (יִשׂוּ), " a man. "A man wrestled with him until the breaking of day." <sup>25</sup> Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip

was out of joint as He wrestled with him. <sup>26</sup> And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!"

Very important to identify. If we were just to stop right here, I would tell you there's much more to this story than meets the eye. We have a strong indicator that Jacob knew exactly who he was wrestling with. We pick up on this indicator because what does he do? He does not let this man go unless that man blesses him. Jacob knew something. He knew this man had the authority. He knew he had the potential to bless him. All right?

Let's continue in Genesis 32:27-30—<sup>27</sup> So He said to him, "What is your name?" He said, "Jacob." <sup>28</sup> And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." Do you see the response of this man who he was struggling with? Literally, his own testimony states, "You have struggled with God." And it goes on. <sup>29</sup> Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He blessed him there. It's interesting; He blessed him there. <sup>30</sup> So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." Why does he add that little part, "And my life is preserved"? Because he knows Scripture, he knows what the truth is—that no one can see God and live—and yet he has seen God face-to-face, and his life has been preserved. Jacob saw God. That is the scriptural testimony.

So how do we reconcile the fact that the Bible states that no one can see God and live, and yet we find biblical testimony of people actually seeing God and being able to tell about the experience? Here's what we need to understand. When the Bible states no one can see God, it is, in fact, referring to the fact that no one has ever seen God the Father enthroned on His throne in all His eternal glory. No one has ever witnessed that except who? The *monogenēs Theos* (μονογενής Θεός). No one has seen God any time except (John 1:18) the *monogenēs Theos*, the unique God, who is what? **In the bosom of the Father.**

So, what did these men see? They saw *theophany*; they literally saw God manifest in the flesh. That's what they saw. And I would further argue they saw Yeshua; that's who they saw. Think about this. Abraham is literally dialoguing with the man, with Yahweh, it says. Abraham's dialoguing with Yahweh, and they're doing all these things. He actually sees Him. Is it a coincidence that as we come to John 8:56 and out of Yeshua's own mouth, His testimony said, "Your father Abraham rejoiced to see My day, and he saw it and was glad"? Is that a coincidence? Is it a coincidence that when Manoah saw the man, this angel of the LORD sent to him, the thing that made him fall to his knees was that this person went into the offering as though He were the sacrifice Himself and ascended to God in Heaven? And then we find out that Yeshua is the ultimate sacrifice.

And what about Jacob? Did you notice what the man who wrestled with Jacob did? Keep in mind the one whom Jacob refers to as God. Let me take it back a verse. — Genesis 32:28— **And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."** Do you see what He just did? He changed his name. This is something that God is found doing in Scripture. If we fast-forward into the New Testament, to the Gospel of John, even in the very first chapter, we find that Andrew is running around looking for his brother Peter. He finds his brother Peter and says (John 1:41), "We have found the Messiah. Come with us." In John 1:42, look at what happens: **And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone.)** This is amazing. The very thing that

the man who wrestled with Jacob did, we find Yeshua doing here with Peter. Exactly the same as though they had the exact same authority.

The bottom line is that at times God has chosen to reveal Himself. Yes, sometimes it's in a vision, sometimes it's in a dream. It can be in flames of fire or a pillar of fire by night, but what about the burning bush where Moses saw God in the burning bush? And at other times, God can choose to reveal Himself in a veil of flesh.

So, getting back to this argument that Yeshua cannot be a deity because people saw Him. Well, it doesn't hold water. When you look at the totality of Scripture, that doesn't hold water. Moreover, lest we forget what Yeshua's own testimony was, let's listen to Him. He says in John 14:6-7, "**Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.'**" <sup>7</sup> "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." That's the testimony.

It's interesting; one of his apostles questioned this. Listen to what he says: —John 14:8-9—<sup>8</sup> **Philip said to Him, 'Lord, show us the Father, and it is sufficient for us.'** <sup>9</sup> **Jesus said to him, 'Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?**

I want you to think about this for a second. Nowhere, or by anyone in Scripture, will you find someone making a statement like this. Did you ever hear Moses walk out to the children of Israel? Look at me; if you have seen me, you have seen the Father. Have any of these awesome men in Scripture, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon, Elijah, or Elisha, said, "If you've seen me, you've seen God"? That's blasphemy. That would be blasphemy. The only one who could possibly get away with uttering those words is the *monogenēs Theos*, the one who's in the bosom of the Father, the only begotten Son, Yeshua. The only way Yeshua could make a statement like this is if He literally is the exact representation of the Father.

And interestingly enough, the Apostle Paul makes this very observation. Look at what Paul says in Colossians 1:15— **He is the image of the invisible God, the firstborn over all creation.** He's the image of the invisible God. —Colossians 2:9— **For in Him dwells all the fullness of the Godhead bodily.** Some translations say, "the fullness of the Godhead in bodily form." That's who Yeshua is. He's literally the entirety of the Godhead in a veil of flesh; it's all in Him. —Hebrews 1:3—**who being the brightness of His glory and the express image of His person ...** He's literally the express image of His person.

So, when Yeshua states that if you have seen Me, you have seen the Father, He quite literally means it. Unless we forget the prophetic name by which He was called, Immanuel (*Emmanouēl*), God with us. He tabernacled among us. So, when the people saw Yeshua, they saw God. But yes, it was God veiled in the flesh, where technically speaking, His eternal glory as found on the throne in Heaven was still concealed. I don't have a problem with that.

So, when we see Scripture that says no one can see God, understand, it has to do with seeing Him literally in His eternal state and His eternal glory. That brightness of His coming, right? Where it literally is, if you read Scripture, what does Paul say? — 2 Corinthians 5:16 — **Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.** And you fast forward to 2 Thessalonians 2:8— **And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness**

of His coming. Even though God had come in the veil of flesh, even though Yeshua, the Son of God, had come, He is not like that anymore. He is now glorified. If you question that, talk to the Apostle Paul, who was literally knocked off his donkey just because of the bright light. That bright light knocked him off his donkey, and he went blind.

I want to address another passage that I quoted from week one. Again, arguing on behalf of the Unitarian movement. And the passage was this, and just before I show you, I'm not putting this up here because I think it's a Unitarian argument. This is an argument that Unitarians have brought to me as proof that Yeshua could not possibly be God, and that is John 17:3— **And this is eternal life, that they may know You.** Now, keep in mind here, put this into context, Yeshua is praying to his Father. This is the intercessory prayer, one of the most famous prayers in all of Scripture. Yeshua is praying directly to His Father, and He says, "And this is eternal life, that they may know you, **the only true God.**" This is Yeshua speaking: **"and Jesus Christ whom You have sent."**

So, the argument that I've received from Unitarians is that they come to me and say, You clearly don't understand the passage because Yeshua has His own self-consciousness that He is not the only God, that He is not God, but His Father is the only true God.

My response to that is, you have to read the entire prayer. Just try it; read the entire prayer. What is so fascinating about this prayer? There are many passages in Scripture that we find that reveal the nature of Yeshua with His Father, but this is one of the most prolific passages in all of Scripture because you literally have this beautiful—as I said last week—beautiful flower opening where you get this revelation of who God really is and revealing to the multitudes, to us today, His relationship, His correlation to the Father. It is absolutely beautiful.

I want to look at this in John 17:1-2— **<sup>1</sup> Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.** Three very, very important statements to put down to let penetrate into your mind, and number one is: Yeshua says, "Glorify Your Son." The second statement is that Yeshua has authority over all flesh. All authority, He has it. And in this third statement, He gives eternal life. I want you to think about these statements. We have "received glory," we have "authority over all mankind," and we have "given eternal life." Who does that describe? God.

John 17:3-5— **<sup>3</sup> And this is eternal life, that they may know You, the only true God.** What's so fascinating here—does He stop there? It's interesting what He goes on to explain. Yeshua is revealing to us the revelation of His relationship to the Father. He doesn't stop there. That they may know you, the only true God, **and Jesus Christ whom You have sent. <sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.**

This proves the preexistence of Yeshua and His own self-consciousness. He had the glory that is only the Father's before the world was. These are outrageous statements, right? No man that has ever walked on the face of the planet, or even an angel of God in heaven, could possibly make these statements without committing blasphemy. Yeshua states, "Glorify Me with Yourself?" Think about this. For Yeshua to actually state to the Father, by the way, to glorify Him in the manner in which the Father is glorified, this could only be understood as a deistic statement. There's no other way to understand it.

I think after reading this passage in context, we begin to see that curtain, if you will, to see behind this veil that's been there and behind the curtain, and we begin to see this very deep spiritual relationship that exists. This beautiful relationship that truly is there between the Father and Son, and that God is a God of relationship, His manifestation. Analyze the creation of the world. Families are established on relationships; husbands and wives on relationships. It's beautiful; it's a revelation of who God truly is in the Godhead. Amen?

Here's the reality. Yeshua receives the same glory—only that glory that is due to the Father—He receives it. And yet, we know in Scripture—I'll give you an example—the Apostle Paul in 1 Corinthians 1:29 says, **“That no flesh should glory in His presence.”** That's the testimony. That's the scriptural testimony: no flesh should glory in his presence. When we know Yeshua came in as a man, and if you're taking the Unitarian position, he would even say a glorified man, but it doesn't matter. No flesh shall receive glory in His presence. That would ixnay Yeshua from receiving glory, correct?

What about Isaiah Chapter 42? —Isaiah 42:8— **I am the LORD, that is My name; and My glory I will not give to another, nor My praise to carved images.** God will not, under any circumstance, give His glory to another. And yet, Scripture tells us, Yeshua's own testimony is that He had this glory before the earth was.

Look at the statement that Peter makes in the conclusion of his second epistle. There are many like it; I'm just showing you one example. — 2 Peter 3:18— **but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.** The glory that is only to be given to God is given to Yeshua. Either He is God, or it's idolatry; it's blasphemy. There is no middle ground here. God will not give His glory to another.

Let's go back to John and this intercessory prayer in John 17:6-10— <sup>6</sup> **“I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. <sup>7</sup> Now they have known that all things which You have given Me are from You. <sup>8</sup> For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. <sup>9</sup> “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. <sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them.**

Do you see this beautiful flower that is starting to open up? We actually get to see a spiritual understanding. We're getting a spiritual revelation, as it were, as to the Godhead, the relationship that exists between the Father and the Son. The *monogenēs Theos*, the only, the unique God, the one-of-a-kind God who is in the bosom of the Father. There are not two separate gods; there's no such thing. There is one God; He is *echad* (ἕνα). He is *echad* with His Son. He is one.

Who can make this statement? Think about this. Have you ever heard of anyone in the Bible, all the great men in the Bible, going around stating, "All things that are the Father's are mine"? Who's ever heard of that? That's a blasphemous statement from anyone but from the Son, who is literally one with His Father. That is a blasphemous statement.

We will close with this. —John 16:15— **All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.** What a powerful relationship. Everything that the Father has is Yeshua's. No one else can make this statement. Amen?

Next week, we are going to continue, and I'm going to continue to talk about this perfect relationship as if it were a perfect circle. And I'm going to share with you a story from the Old Testament that is a revelation. It's a beautiful story that shows this nature, as it were, between the Father and the Son. Shabbat Shalom.

# The Visible Image of the Invisible God

**THE BIBLICAL PARADOX:  
Can Man See God?**

**THE RECONCILIATION:  
Jesus, The God We Can See**



Scripture presents two opposing testimonies. It claims both that man cannot see God and live, and that men have.

**This Person SAW God & Lived**  
It claims both that man cannot see God and live, and that men have.

**CLAIM: You CANNOT See God & Live**

**COUNTER-CLAIM: This Person SAW God & Lived**



**"You cannot see My face; for no man shall see Me, and live."**  
(Exodus 33:28)



**Abraham dialogued with Yahweh appearing as a man**  
(Genesis 18).



**"No one has seen God at any time."**  
(1 John 4:12)



**Jacob wrestled a "Man" and said, "I have seen God face to face."**  
(Genesis 32)



**The Torah's testimony was known to Samson's parents**  
(Judges 13:22).



**Moses, Aaron, and 70 elders "saw the God of Israel."**  
(Exodus 24)

## THE RECONCILIATION: Jesus, The God We Can See



**The Distinction:  
Full Glory vs. Physical  
Manifestation**

The prohibition refers to seeing God the Father's full, unveiled glory on His heavenly throne.

**People Saw  
"Theophanies": God  
Veiled in Flesh**

These appearances were the pre-incarnate Jesus, the physical image of the invisible God.

**Jesus's Testimony:  
"He who has seen Me  
has seen the Father."**

Jesus explicitly claimed to be the visible representation of God the Father (John 14:9).