

A JESUS-LIKE GOD

No One Has Seen God Till They Meet Jesus

Hebrews 1.1-3—Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son . . . He is the reflection of God’s glory and the exact imprint of God’s very being.

John 14.8-10—Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works.

John 5.19-21—Jesus said to them, “Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes.

John 1.18—No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known.

John 12.45—And whoever sees me sees him who sent me.

2Corinthians 4.4—In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

Colossians 1.15—He is the image of the invisible God, the firstborn of all creation;

Matthew 5.38-41—“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not retaliate against an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile.

To even getsture at the Qumran with the left hand carried the penalty of exclusion and ten day’s penance (Dead Sea Scrolls, 1 QS 7)

Cloak—Exodus 22.25-27 & Deuteronomy 24.10-13,17

That the world might be healed . . . – John 3.17

*All texts quoted from the NRSV unless otherwise noted.

Leviticus 19:18—You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself.

Psa. 31:6—I hate those who regard vain idols, But I trust in the LORD.

Psa. 119:113— I hate those who are double-minded, But I love Your law.

Psa. 139:21—Do I not hate those who hate You, O LORD? And do I not loathe those who rise up against You?

Psa. 139:22—I hate them with the utmost hatred; They have become my enemies.

Eccl. 3:8—A time to love and a time to hate; A time for war and a time for peace.

The revelation of God through Jesus should be understood as culminating and superseding all previous revelations. All previous revelations should be interpreted through the the revelation of God in Jesus, rather than placed alongside Jesus. Jesus' revelation of what God is like cannot be simply blended with pre-understandings of what God is like. The revelation of God in Jesus does not reveal one aspect of God, but is the definitive revelation of God's very essence. A mistake is made when, rather than reinterpreting all biblical portraits through the lens of Jesus, other canonical portraits are placed alongside the cross and granted equal authority to reveal God (i.e. the Jesus revelation is said to reveal God's loving and merciful side, while other canonical portraits of God reveal God's "wrathful" side). Jesus instead redefines everything.

Matthew 5:43-45—You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

John 16:1-2—I have said these things to you to keep you from stumbling. They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God.

Acts 11:26—It was in Antioch that the disciples were first called "Christians."

