Section: Doctrine of God

**TEACHING NOTES**

**Intro:**

Where is God and can we see God are the two catechism questions we will be digging into tonight. If you think back to Matt’s lesson a few weeks ago, question 4 & 5 of our catechism, Matt laid some very helpful ground work and defined some terms that will be useful for our study tonight. Terms like theophany, anthropomorphic, Christophany, anthropopathic, etc… We will look at these words and their definition briefly before we dive into the study as a helpful reminder of concepts that will come up.

As usual, with deep truths about God, we need to do some foundational work before we can really wrap our heads around the true reality of God’s existence. Also remember we will not be able to teach exhaustively on these two questions tonight, however I am confident that we will leave with a much clearer and more in depth understanding.

**Let’s pray: Father thank You for all things: for Your provision; for Your grace; for Jesus and the cross, without which no one could stand before You in righteousness. I pray, Holy Spirit, that You would open our eyes, minds, and hearts to Your word tonight. Please guide our conversations, and let the words of our mouths and the meditations of our hearts be acceptable in Your sight, O LORD, our rock and our redeemer. In Jesus’s name, amen.**

I’m going to start by reading the first question and answer.

**Q9. Where is God?**

God is everywhere. He is omnipresent.

Let’s go through some definitions before we dive into the scriptures to unpack this amazing truth about God.

1. **Omnipresent** (om-nuh-prez-uh nt): God does not have size or spatial dimensions and is present at every point of space with His whole being. Nothing in the universe exists outside the presence of God.
2. **Anthropomorphic**: Ascribing a human body, appearance, functions, or parts to something that is not human (namely God for our study time tonight).
3. **Anthropopathic**: Ascribing human feelings/passions to something that is not human (also namely God for our time tonight).
4. **Theophany** (THēˈäfənē): a visible symbolic manifestation to humankind of God.
5. **Christophany:** is an appearance or non-physical visible symbolic manifestation of Christ.
6. **Didactic:** Instructive; teaching a fact of truth in a clear, direct method.

Each of these definitions will be helpful in our time tonight. I will likely refer to each at some point during the lecture to help us understand what’s going on.

One of the helpful ways to understand God’s omnipresence is to remember that God does not exist within spatial limitations. This means that the words or terms we may use to say how God does exist might fall short due to our human limitations. Gods being exists everywhere, and everywhere God’s being exists, it exists completely. This reality really throws us for a loop, because we are limited to space and exist with spatial limitations. Here’s what I mean; for me to stand up here I take up space. I cannot be in the back of the room at the same time that I am standing in front of you, because I exist physically and am limited to spatial parameters. This podium, like me, takes up a certain amount of space and I cannot be in that same space at the same time, because our physical characteristics are subject to these spatial limitations. I must share this space, if I attempt to take the space that the podium fills I must push the podium out of said space. If I move the podium into my space it pushes me out. The way Theologian James Dolezal says it, “we are space sharers.” God is not a space sharer. When we say God exists everywhere it is not as though God fills all the empty gaps, or space that’s left, God does not share space like we do He is not restricted by space like we are.

**Ill: Cup full of rocks…Pour water in it fills the empty space but God is, “in” so to speak, the space where the rocks and water are. He is in all spaces again if we can use the word “in” even with its faulty connotations. Don’t take this to mean that the rocks or water ARE God. He is not those things, rather His presence is there, His presence is everywhere.**

When it comes to God, He is not limited by physical or spatial laws. God is present everywhere, and He is completely present everywhere. If a person uses the terms “in,” or “out,” (God is in here but not out there) that is not correct because that would be to restrict Him with spatial terms, God is not subject to spatial restrictions. This is ultimately what it means to be omnipresent. There is no place that exists without God being present **and being fully present**. It is not as if God is so large that His foot rest on earth and His hands are in the galaxies so that He fills space by His massiveness. On the contrary, when the scripture speaks of God as being in something or as the earth being His footstool, it is using **anthropopathic** language to help us understand a truth about God, by stooping to our level to communicate with us in a way that we might understand God.

With this introduction and foundation laid let’s look at the passages found in our Catechism and unpack this truth from God’s word!

**Jeremiah 23:24 “**Can a man hide himself in secret places so that I cannot see him? Declares the Lord. Do I not fill heaven and earth? Declares the Lord.”

The fuller context here is God declaring wrath and punishment for false prophets. Let’s look at a larger section to see the context:

**Jeremiah 23:16-24** 16Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. 17They say continually to those who despise the word of the LORD, ‘It shall be well with you’; and to everyone who stubbornly follows his own heart, they say, ‘No disaster shall come upon you.’”

18For who among them has stood in the council of the LORD

to see and to hear his word,

or who has paid attention to his word and listened?

19Behold, the storm of the LORD!

Wrath has gone forth,

a whirling tempest;

it will burst upon the head of the wicked.

20The anger of the LORD will not turn back

until he has executed and accomplished

the intents of his heart.

In the latter days you will understand it clearly.

21“I did not send the prophets,

yet they ran;

I did not speak to them,

yet they prophesied.

22But if they had stood in my council,

then they would have proclaimed my words to my people,

and they would have turned them from their evil way,

and from the evil of their deeds.

23“Am I a God at hand, declares the LORD, and not a God far away? 24Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD.

God is essentially saying, have you no fear, you false prophets!?!? Am I a God who is far away and not near? This, being a rhetorical question of course, is answered by God Himself in vs. 24: “Can a man hide himself in secret places so that I cannot see him? Declares the LORD. Do I not fill heaven and earth? Declares the LORD.”

Now remember what I had said earlier God does not “fill” empty spaces as if He is a space sharer, rather what God is saying is I am everywhere. How could these men presume to speak lies in my name and think I would not see it! God declares that there is no secret hiding place where He is not!

The false gods of this world are restricted by time and space, but the one true God is not subjected to these created things (namely time and space) and therefore, He is outside of them or above them, so to speak. There is nowhere God is not, this includes your thoughts, what you view, and your actions. Just pause for a second and consider the far-reaching implications of this truth. There’s no computer screen that God does not see (speaking anthropomorphically of course), there’s no hidden room or firewall that keeps God restricted for you to be alone, and this also means that there’s no deserted place in reality, or in your mind where God does not exist. He has not left you as if you are on your own, if you exist (and I hope I don’t have to convince you that you do! – but I will!), it is because God is there making you exist. Now this warning here in our Jeremiah passage has been given to false prophets who are not God’s elect, and so this truth is clearly not just for Gods people, but for all people everywhere. God is everywhere because of the very fact that, for anything to exist, God must be there (completely) holding it together, sustaining it so to speak. That’s what it means that God is omnipresent.

Again, this passage in Jeremiah is primarily a condemning passage to false prophets claiming to speak on behalf of God. Christian, consider all the false teachings in this world. There are hundreds if not thousands of so-called churches, and so-called pastors, claiming that what God has declared sinful (like sexual abuse/sexual immorality), is not really sinful but actually it’s good. Church do not fret, God will answer these things. His anger will not turn back until He has executed and accomplished the intent of His heart! That’s the clear warning from Jeremiah here; did you see it in the passage? Do not go on in sin, and gross sin at that, by declaring to speak for God, while contradicting what God has said in His word. He is not far away--He sees you!

How timely is this passage in our current culture? Verse 17 says, “They (false prophets of Jerusalem) say continually to those who despise the word of the LORD, “it shall be well with you”; and to everyone who stubbornly follows his own heart, they say “No disaster shall come upon you.””

Is this not the world we live in? People holding the position of pastor in churches, claiming to be Christian churches, are telling people to follow their hearts and to twist or ignore the word of God in areas of sin. They say, by their very words (or at least by their actions of celebrating sinful things) to the practicing sinner, “it shall be well with you, no disaster shall come upon you.” **BUT** God says, because of this, His wrath, His storm, His anger will not be held back. Unbelievers this reality should press you unto repentance of your sins and trust into God for salvation! Christians this reality should press you unto prayer for, pursuit of, and communication of truth in love, towards those being convinced by “false prophets” that their sin will not be punished or found out. We must be a people who engage the world around us for God’s glory and others’ good. See this harsh truth in the Bible and let it put action to our feet. Anywhere and everywhere we go we must know that God is there, He is not far off or absent.

Now, sometimes Gods omnipresence is shown in scripture to put the fear of God into our hearts. Sometimes it is shown in a condemning way—much like that Jeremiah passage. AND, sometimes in Scripture it is meant, or shown, in such a way that it consoles us. Let’s read;

**Psalm 139:7-10** (NASB) Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. If I take the wings of the dawn, if I dwell in the remotest part of the sea, **even there Your hand will lead me, and Your right hand will lay hold of me**.

The passage in Jeremiah that we read was God’s warning about His wrath and the reality that He sees all things; so men should not presume to speak lies in His name as if there is a secret place where God is not. However, this passage has a very different point in regard to God’s omnipresence. David is really praising God in this Psalm for the true reality that he is always in God’s presence.

Let’s read the fuller context of David’s Psalm;

**Psalm 139:1-16** 1O LORD, you have searched me and known me!

2You know when I sit down and when I rise up;

you discern my thoughts from afar.

3You search out my path and my lying down

and are acquainted with all my ways.

4Even before a word is on my tongue,

behold, O LORD, you know it altogether.

5You hem me in, behind and before,

and lay your hand upon me.

6Such knowledge is too wonderful for me;

it is high; I cannot attain it.

7Where shall I go from your Spirit?

Or where shall I flee from your presence?

8If I ascend to heaven, you are there!

If I make my bed in Sheol, you are there!

9If I take the wings of the morning

and dwell in the uttermost parts of the sea,

10even there your hand shall lead me,

and your right hand shall hold me.

11If I say, “Surely the darkness shall cover me,

and the light about me be night,”

12even the darkness is not dark to you;

the night is bright as the day,

for darkness is as light with you.

13For you formed my inward parts;

you knitted me together in my mother’s womb.

14I praise you, for I am fearfully and wonderfully made.a

Wonderful are your works;

my soul knows it very well.

15My frame was not hidden from you,

when I was being made in secret,

intricately woven in the depths of the earth.

16Your eyes saw my unformed substance;

in your book were written, every one of them,

the days that were formed for me,

when as yet there was none of them.

When David said God knit him together in His mother’s womb, he meant literally God began David’s life, formed David in the womb of his mother, and that God was there because there is no space where God is not. God saw David’s unformed substance because there is no existence of anything without God creating and sustaining it! Christian when you feel alone, God is there. When you are consumed by doubt and fear and worry in trials, God is sustaining you. God has not left, there is no place you can be where God is not. God is nearer to you than you can comprehend for He is sustaining every atom within you, and He is there (so to speak) where every atom is! There is no place that we can hide from God. There is no place in creation where God is not actively holding creation together, therefore God must be present, completely present everywhere!

Let’s look more closely at verses 8-10 of this Psalm. David says, “If I ascend to Heaven you are there.” This is the more obvious example that David gives. Many people, when thinking of “where” God is, assume He’s in heaven. Then David says, “If I make my bed in Sheol, you are there.” Now this phrase is interesting. Some times this word speaks of Hades (the place of punishment for physically dead non-believers before the coming Lake of Fire), but in this case I don’t think that’s what David is saying here. Instead it’s likely another way to translate it, which is *into the earth* (into the grave). David is more likely saying, “if I were to die, and be put away physically, you would be there, even in my death.” Think about the implications of this. The ending of a life changes absolutely everything that the life knew. Every familiar circumstance, everything known, every comfort or discomfort experienced, every familiar thing that was during this life, will be removed from us at death. David says death can change every reality he has ever known, except the reality of the presence of God. Even in death, God cannot be escaped for He is there.

David then says if I take the wings of the morning, (if I rode the light waves to the furthest point they reach) God would be there! If I dwell in the uttermost parts of the sea even there, look at this church, even there your hand will lead me, your right hand will hold me. David did not say God would catch up to him or find him, but that God would be ahead of him leading him and sustaining him. This should be such a great comfort to the Christian. If everything you know changed in an instance, God would not change. If your world were turned upside down this very second, God would not be absent. God would not be scrambling to catch up to where you are, **NO He is already there!** Take heart Christian, your God is always there, sustaining you, going before you so to speak, leading you, and holding you with His anthropomorphic hand. This is an amazing truth!

What does this reality mean for the unbeliever though? Well it is the exact opposite. Even in death, God is there. Many times, you hear well-meaning Christians say that “hell is the absence of God.” This is incorrect if they mean He is not present, not sustaining it, or not pouring out His wrath there. God is not absent from hell. Hell is a place of existence and therefore God is the one who upholds its existence. What would be better said, is that *hell is absence of God’s blessing (meaning He is not there to bless those there)*. It is a place of eternal torment and wrath, for the rebellion and rejection of God. But hear this, God is the one upholding it, so that it goes on forever. This is God’s justice for the sin against His holiness. Sinners in Hades now and hell later surely wish that God was not there, but He will be there pouring out wrath upon them as their rightly due penalty for their evil and sin guilt.

So, to be clear God is in Hades (and hell once it’s put into use), because He is the active agent in sustaining it. In this way He is definitely there. God is also in Hades and hell in a theophanic way by manifesting Himself through His wrath upon the guilty sinners.

So, death may separate us from everything familiar, but it cannot separate us from God, and that for the believer is GREAT consolation! For the unbeliever it will be great torment and their due penalty.

Let’s look at our next passage:

**1 Kings 8:27** (NASB) “But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!”

Solomon just finished building the great temple, the very temple where God manifested His presence in a very special way, and yet here he recognizes the reality that God is not restrained by space. He declares this, and I really believe it was a warning to the people as well, that God cannot be restrained. There is no place God is not, and even though this house has been built and in God’s grace He has made known His presence in a special way, He is still God and cannot be contained by some building. This is a great warning and reminder that the one true God is not like the fake gods of the surrounding world. Solomon is saying don’t get this confused, just because God is mercifully manifesting His presence in the temple, doesn’t mean He is like these fake gods who dwell in manmade houses.

God’s omnipresence means that He cannot be restrained by space or spatial limitations. He is the creator of space and therefore rules over it, not the other way around.

So, what does this mean for the believer who has been told God will dwell with Him? If you recall a few weeks ago when I taught on the trinity, one of the ways I showed the deity of the Holy Spirit was that Scripture called our bodies the temple of God, they did this because the Holy Spirit dwells within (so to speak) all true believers. This is again an anthropomorphic way of saying that God manifests His presence uniquely within true believers. This does not mean that God the Holy Spirit is limited, rather it means that there is a greater or special manifestation of His presence. This is what we see in:

**John 14:23** Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.”

So, when we take all of these truths, we see the didactic teaching that God cannot be constrained by space, and the beautiful truth that God has manifested Himself in a special way for those whom God has saved. Now I want to finish up this last thought then move to our next question.

God is so near to us not just because He is omnipresent, but also because it is God who is upholding you. In Him you live and move and have your being. If God were not that present, if He were to pull back, then you would cease to exist. God’s omnipresence is not a burden, it is the very thing that sustains us and gives life and breath. I want to encourage you, it is this very nearness that sustains us. We should rightly praise God and thank Him for upholding us!

One more note, that I mentioned briefly earlier. There is a false belief that God “IS” everything, rather than God is everywhere. This is the false teaching of pantheism. God is not your DNA. Your DNA does not exist away from God--He is there or “in” your DNA, but He is NOT your DNA. We must see the distinction that there is no space that God is not, however that does not mean that God is those things. He is not restricted by space, He is not a space sharer so there is no space where He is not but don’t let that lead to this false belief that God is all those things.

God is omnipresent; He is present at every point of space with His whole being. This is important doctrine. I hope this portion has been helpful for you.

With that let’s move on to our next question.

**Q10. Can we see God?**

No. We cannot see God, but He always sees us. We will see Him when Jesus returns at His second coming to judge the world and to save the redeemed from sin and punishment.

We cannot see God because as Pastor Matt taught a few weeks ago, God is Spirit. We cannot see the immaterial God with our material eyes. We also learned from the first part of our time tonight that because God is omnipresent, He always sees (so to speak) all things. So even though we cannot see Him, we can rest assured that He always sees us.

**John 1:18** (HCSB) No one has ever seen God. The One and Only Son—the One who is at the Father’s side—He has revealed Him.

This passage clearly states that no one has ever seen God. The first time I read this I had to ask the inevitable question, didn’t people see God in the Old Testament?

I racked my brain trying to remember if anyone ever actually saw God, or if it was just the back of His robe, or a “messenger” of the Lord. This was a very real struggle for me until I had learned about theophany and Christophany. That God has revealed Himself in different ways throughout history, however those revelations were never truly or literally the being of God, for He is Spirit and cannot be seen. When God appeared to Moses in the burning bush that was a theophany. God appeared to Moses in a physical manifestation, but it was not the being of God that Moses saw, it was a burning bush. To be clear, it was truly God using human language to speak through a burning bush. I don’t want this to be too confusing, when God manifested Himself to people prior to Christ’s incarnation, it was most certainly God, it just wasn’t literally the Spirit being of God. I hope that makes sense. It is hard to use human language to explain the massive realities of God!

What we do know is that, as Pastor Matt also taught a few weeks ago, when we look at the didactic teaching of scripture it is very clear that God is Spirit and therefore we cannot see God. (“no man has seen God,” God is “invisible,” etc)

When you consider all the times in the Old Testament that God appeared to people, all of these appearances (whether it was in the form of an angel, a person, a pillar of fire, a cloud) were theophanies or possibly Christophanies. When God wrestled with Jacob that was a theophanic (probably even a Christophanic) manifestation of God. Having this understanding really helps us to not be so confused. If we were to truly see the fullness of God’s glory, according to scripture, we’d die. Scripture says He “dwells in unapproachable light.” This means the fullness of His glory cannot be near fallen humans. In our fallen state, we “cannot bear the lustre of it” (as one theologian has put it).

**Exodus 33:17-23** 17And the LORD said to Moses, “This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name.” 18Moses said, “Please show me your glory.” 19And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The LORD.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 20But,” he said, “you cannot see my face, for man shall not see me and live.” 21And the LORD said, “Behold, there is a place by me where you shall stand on the rock, 22and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. 23Then I will take away my hand, and you shall see my back, but my face shall not be seen.”

You see the clarity here, as God spoke directly to Moses He said if we were to see His “face” (don’t forget that anthropomorphic language) we would not survive it. So, I’ve got to ask then as I hope you might be asking, “what do we do with passages that seem to say you can see God?”

Keep in mind the rule of didactic teaching from scripture, when we have a clear straightforward teaching (like God saying you can’t see me and live), this clear teaching informs us as to how we should interpret the other passages that seem to say we can see God. Here is another clear teaching about God being invisible.

**1 Timothy 1:17** To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

This is a didactic portion of scripture. God is immortal, INVISIBLE, the only God and He deserves all the glory forever!

So, with that clarity in mind, this is how we understand Scripture that seems to say people did see God. When people spoke of seeing God in the scriptures it was often speaking of seeing increased layers of His glory or a theophanic manifestation of God.

**Genesis 32:22-32** 22The same night he arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok. 23He took them and sent them across the stream, and everything else that he had. 24And Jacob was left alone. And a man wrestled with him until the breaking of the day. 25When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob’s hip was put out of joint as he wrestled with him. 26Then he said, “Let me go, for the day has broken.” But Jacob said, “I will not let you go unless you bless me.” 27And he said to him, “What is your name?” And he said, “Jacob.” 28Then he said, “Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.” 29Then Jacob asked him, “Please tell me your name.” But he said, “Why is it that you ask my name?” And there he blessed him. 30So Jacob called the name of the place Peniel, saying, “For I have seen God face to face, and yet my life has been delivered.” 31The sun rose upon him as he passed Penuel, limping because of his hip. 32Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob’s hip on the sinew of the thigh.

Jacob spends a night wrestling with a man, but then that man said you wrestled with man and God. Jacob then states, “I have seen God face to face.” Did Jacob see God though? What we see in this passage is that God manifested Himself as a man. This was likely a Christophany, Christ manifesting Himself as a man (before having actually taken on His human nature—human body--at the incarnation). So, although Jacob says “I have seen God face to face,” what we see in the passage is that Jacob saw the face of a man, and that man who he saw was a manifestation of God. I hope you see this for what it is, Jacob could not see God and live, so God in His mercy manifests Himself as a man to wrestle with Jacob and to bless him. Now don’t get too confused here, God did not need to wrestle all night and we see that by His touching Jacob’s hip and putting it out of socket instantly. God came to Jacob and showed Himself in a special way, this was to bless Jacob and was done by God’s grace alone.

On one of John Pipers “ask pastor John” episodes, he addressed a very similar question and I love how he unpacked some of this.

“First, the ways we cannot see God:

1. We can’t see God with our physical eyes for the simple reason that he is a spirit, and he doesn’t have a body. That is probably at least part of what Paul means when he says that Christ is “the image of the invisible God, the firstborn of all creation”.

2. We can’t see God even spiritually with unmediated directness. This is partly owing to our sinfulness and partly owing, perhaps, to our creaturely weakness. He is too great, too bright, too glorious, and we could not live if we saw him with unmediated directness. We must always have Christ our Mediator as a go-between. And I think that is what Jesus meant when he says in [John 6:45–46](https://biblia.com/bible/esv/John%206.45%E2%80%9346), “It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me — not that anyone has seen the Father except he who is from God; he has seen the Father.”

Now, when it says, “except he who is from God; he has seen the Father,” he means, not with physical eyes. The Son of God didn’t have physical eyes before the incarnation, and that is what he is contrasting our seeing with.

Only the Son can see the Father with non-physical, unmediated, direct seeing. We cannot see God spiritually the way the Son of God in unmediated directness can see him. So, those are the two ways we can’t see God when we use the word “see” in different ways.

Here are the two ways we can see God:

1. We use the word “see” to mean that we finally understand and discern the beauty and glory of God after being blind to it. Like when we say: Oh, now I see. Our soul is tuned in to the glory so that the glory of God that shines through the gospel is seen as glorious, and we are no longer spiritually blind to it. That is the first way we see him.

2. And the second way is that, in the narrative of the Bible, we see the glory of God and finally we will see him face to face through Christ — by seeing Christ. So, [John 1:14](https://biblia.com/bible/esv/John%201.14), [18](https://biblia.com/bible/esv/John%201.18) says, “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father. . . . No one has ever seen God; the only God, who is at the Father’s side, he has made him known.” So, we see God by seeing Jesus. And [1 John 3:2](https://biblia.com/bible/esv/1%20John%203.2), “We know that when he appears we shall be like him, because we shall see him as he is.”

So, the implication is: Pursue purity of heart, purity of faith, purity of life so that your heart is able to see God’s beauty as what it really is in the Scripture, and so that, when he comes or when he calls us in death, we will see him face to face and be glorified with him.” – John Piper (ask pastor John).

To summarize this, by God’s grace, through faith, we can see God’s glory in His creation around us. We can see His glory in our understanding and study of His gospel. We can see the way God saves people and praise Him for His mercy, however we cannot literally see God--who is spirit.

There is a day coming though when we will see God in the incarnate Christ.

**Acts 1:11** “... This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

**1 Thessalonians 4:16** (NASB) For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

Christ Jesus is coming back and we will see Him one day face to face. When Jesus told His disciples in; **John 14:1-11** 1“Let not your hearts be troubled. Believe in God; believe also in me. 2In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? 3And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. 4And you know the way to where I am going.” 5Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” 6Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. 7If you had known me, you would have known my Father also. From now on you do know him and have seen him.” 8Philip said to him, “Lord, show us the Father, and it is enough for us.” 9Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? 10Do 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 authority, but the Father who dwells in me does his works. 11Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.”

He declared that the disciples who had seen him had also seen the Father. What Jesus was saying here is that He was the greatest and clearest revelation of God. He was essentially saying that there is not a clearer revealing of the Father than what we see in Jesus Himself.

**Hebrews 1:1-3** 1Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

You see Jesus is God, so by entering into mankind at the incarnation God himself in the person of Christ gives us the ability to see God in the flesh. Christ alone who has both a divine nature and human nature allows us (by way of His human nature) to see a physical reality that we cannot see spiritually. When we see Jesus in flesh, we are looking or will be looking at God. It will still not be the spirit being of God that we will see, but Christ is such a perfect imprint of the nature of God, that it will be as close as we will ever get to this reality. And for clarities sake it is not a second rate seeing of God. When we see Christ face to face we will not be looking at God in a second rate type of way, for Jesus is the fullness of God, in human flesh.

**Colossians 2:8-9** 8See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. 9For in him the whole fullness of deity dwells bodily.

Church this day will be more amazing than we could even imagine. To be face to face with our Lord and Savior will not be second rate. The fullness of God dwelling bodily in Christ flesh, Jesus the exact imprint of Gods nature, this is why Jesus declared to His disciples if you’ve seen me you’ve seen the Father. You will never see a clearer view of the Father than you will when you see Jesus. Jesus is the radiance of glory of God!

Oh what celebration we will have when at last our Lord returns or calls us home. To see Him face to face and therefore see the Father through Him. Church this should cause such joy and excitement in our hearts that we should have trouble containing it! God in His mercy saved wretched sinners unto Himself for His glory and one day we will see the fullness of that in Jesus!

**Q9. Where is God?**

God is everywhere. He is omnipresent.

God is not absent, He cannot be closer to you than He is because in Him we live and move and have our being. If God were to leave you (so to speak) you would cease to exist. I hope this brings great comfort to you in your suffering. Many of you have experienced horrid things in this life, many of you may feel like there was never any justice for it but God has not missed it. What happened did not happen in secret and God will have His justice either through Jesus sacrifice or God’s eternal wrath. Do not be dismayed, God is here and was there and He does not forget what’s happened. Rather, believer, be humbled because God has seen every injustice you and I have committed and yet in His unimaginable mercy He sent His Son to die for those injustices on our behalf (those who truly believe) and so be humble and pray for those enemies and hurts because if God does not save them they will get the punishment they deserve, the same punishment we deserved but were saved from solely based upon Gods mercy.

**Q10. Can we see God?**

No. We cannot see God, but He always sees us. We will see Him when Jesus returns at His second coming to judge the world and to save the redeemed from sin and punishment.

We cannot see God now but, we will see God one day in the incarnate Lord and Savior Jesus Christ.

Church—believers--let these two truths tonight bring you such comfort and joy. Comfort in present suffering, and Joy in the future truths of being in God’s presence, and seeing God the Son face to face. Do you see how extremely merciful God has been to take on flesh, not just to save us, but to relate to us or reveal Himself to us, in ways that would otherwise be impossible. God is so merciful and so graceful it is truly hard to fully comprehend. So take heart, God is not absent! Repent as well, for God is not absent. Look forward with great anticipation of that blessed and glorious day, when we will finally be with our Lord face to face! As Paul says in;

**Philippians 1:21** “For me to live is Christ and to die is gain.”

Let’s pray.