

Welcome to the Church at Bethel, where we gather because of the gospel: Jesus in our place! To those watching online and all our guests here in person, we are honored that you are with us. Bethel family let's welcome them warmly.

Today we begin “**Asking for a Friend**,” one of our favorite teaching moments of the year. In this series, we take your real questions about faith and examine them through the lens of Scripture. These questions came from your responses to our Easter survey.

The question asked more than any other was: “***Can I know God personally?***”

Think about the wonder of that question.

Can the God whom the heavens cannot contain be known by people like us? Can the One who formed galaxies, commands the storms, raises nations, and reigns above time be grasped by humanity? Can the God of infinite holiness and immeasurable glory actually be known personally?

Scripture answers with a resounding yes—but only because this glorious God has chosen to reveal Himself and draw near to us.

We do not climb our way up to God. In Jesus Christ, God has come down to us.

A4F 2026: Can God be known personally?

The Image of God — You Were Made to Know Him (*Genesis 1:27*) There is no better place to begin than where the Bible begins: “**God created man in his own image**.” Before Scripture answers the question, “**Can I know God personally?**” it establishes an even more foundational truth: **God already knows you personally**.

God did not merely create humanity; He formed human life with His own image. You were created to reflect His character, represent His rule, and live in relationship with Him. This is why Ecclesiastes says that God has “**put eternity into the heart of man**” (Ecclesiastes 3:11). We possess an awareness that this visible world cannot satisfy we were made to know the eternal God.

Being made in God's image also gives every human life immeasurable dignity. Human worth is not earned through intelligence, ability, influence, age, or achievement. It is bestowed by the Creator. This is why Scripture treats the taking of human life (**murder**) differently from the killing of any other creature: to attack a human being is to assault one who bears God's image (Genesis 9:6).

This biblical (Imago Dei) worldview was revolutionary in the **ancient world**. In Mesopotamia and Egypt, only kings were regarded as the special images or representatives of the gods. Even the name Tutankhamun means “**living image of (god)**”

Amun.” But in Genesis, God places His royal image not upon one privileged ruler but upon every human being. Every person bears the stamp of the King.

Can God know you personally? He already does. He formed you, knows you, and has assigned to your life a dignity greater than you could ever achieve for yourself.

But there is one more implication. God forbids us from making *images* to represent Him: “**You shall not make for yourself a carved image**” (Exodus 20:4). Why is idolatry so offensive?

First, no object fashioned by human hands can **adequately display** the glory of the invisible God. Every idol reduces the Creator to something within His creation. Second, God has already placed His **image** in the world—you.

We were not made to create images that replace God; we were created as His image-bearers to represent Him. The tragedy of sin is that instead of reflecting God’s glory, we exchange His glory for created things and worship what our own hands have made.

Take Home: As we ask, “Can God be known personally?” You have his image upon your life.

The Identity of God — He Reveals His Name (*Exodus 3:11–15*) The question “Can I know God personally?” is ultimately a question of identity. You cannot truly know someone who remains unidentified. And that is the question Moses raises when God sends him back to Egypt to deliver Israel from slavery.

Moses inquires, “**If the Israelites ask me, ‘What is his name?’ what should I tell them?**” He is asking for more than a label. In Egyptian religion, knowing a deity’s secret name was sometimes even thought to give a worshiper access to—or power over—that god. To call upon a god by name was essential to worship

God’s response perhaps gives Moses more than he bargained for: *Ehyeh Asher Ehyeh*—“I AM WHO I AM.” Who are You? “**I is.**” That may not be the best English, but it is the best heavenly answer. God simply **is**—eternal, self-existent, and dependent upon no one.

But the name Yahweh also communicates presence—God’s “**being there.**” Remember what God had just promised Moses: “I will be with you” (Exodus 3:12). So, God’s name is a real answer to Israel’s deepest question. They are not merely asking, “What should we call Him?” They are wondering, “**Has God seen our suffering? Has He remembered us? Will He be there for us?**” God answers, “**I AM—and I will be there.**” His name is an assurance of His presence.

Take Home: As we ask, “Can Yahweh be known personally?” remember that God has not merely given us a name for our lips, but His presence for our souls. The great “I AM” is the ever-present God who draws near to His people.

The Incarnation of God — God Came Near (*John 1:14*) If you thought the Old Testament wanted you to know God personally, wait until you read the New Testament. John begins with a bang: “The Word”—the One who was with God and who was God—“[became flesh and dwelt among us.](#)”

The Bible is not saying that the Messiah merely changed, appeared human, or put on a fleshly appearance—[as though Jesus slipped into a human overcoat on a dreary day.](#) “The Word became flesh” means that the second person of the Holy Trinity assumed our full, ordinary human existence while remaining fully God.

Think about it this way: the Creator-Savior who has no beginning [acquired a birthday.](#) The Eternal One who has [no ending died upon a cross.](#) The invisible God became visible. The One who upholds the universe was [held by human hands.](#)

You might hear all of this and still feel confused—or perhaps unconvinced. If that is you, you are not alone. After years of following Jesus, one of His own disciples said, “[Lord, show us the Father, and that’s enough for us](#)” (John 14:8). **Read John 14:8-11.**

That was Philip’s way of asking, “Jesus, we know You—but can we really know God the Father?”

Philip wanted direct access—an immediate display of God Himself. In that desire, he joins the long line of people throughout history who have rightly understood that there can be no higher experience and no greater good than seeing God as He truly is, in unimaginable splendor and transcendent glory.

But Jesus answered, “[Have I been among you all this time and you do not know me, Philip? The one who has seen me has seen the Father](#)” (John 14:9).

Philip was looking beyond Jesus for a clearer revelation of God, but there is no clearer revelation. Jesus is not merely a messenger who tells us about God. He is God the Son who makes the Father known. In Christ, the God we could never reach has come near to us.

Take Home: From the beginning, the bad news that “no one has ever seen God (John 1:18)” has been answered by the good news of the incarnation: to see Jesus is to see the Father, and to know Jesus is to know God personally.

The Invitation of God — Follow Me (*Mark 1:16–20*) I want to give you the greatest reason I know that God can be known personally: He invites you to know and follow Him. Over and over throughout the Gospels, Jesus approaches ordinary people and calls them with two simple words: “[Follow me](#).”

Consider His invitation to the fishermen in Mark 1:17. Three aspects make Jesus’ invitation unlike any other.

First, **Jesus is the unqualified subject of the call.** Jesus walks along the shore. Jesus sees the brothers. Jesus calls them. This was very different from the pattern of the Jewish rabbis and scribes. Entry into a rabbinical school normally depended upon the [initiative](#) of the aspiring student. The student sought out the rabbi—but here, the Rabbi seeks out the students. They did not find Jesus; Jesus found them.

Second, **Jesus’ invitation is intensely personal.** The primary allegiance of a rabbinical student was to the Torah rather than to the rabbi himself. Likewise, the Old Testament ordinarily summons people to walk in God’s ways and obey His statutes. But Jesus does not merely call these fishermen to adopt a teaching, master a curriculum, or embrace a religious system. He calls them to Himself: “[Follow me](#).”

Third, **Jesus’ call rests entirely upon His own messianic authority.** He does not appeal to another authority or offer a list of qualifications. He simply says, “[Follow me](#).” The fishermen are not required to demonstrate their knowledge of the Torah, pass a theological examination, or prove their spiritual potential before becoming disciples. Everything they need to learn—and everything they are called to become—will be learned only as they follow Jesus.

Following Jesus therefore involves a genuine risk of faith. Only as Jesus is followed by faith can He truly be known.

So What?

Can God be known personally? Yes! In Jesus Christ, God has come near, taken your sin upon the cross, and conquered death through the resurrection. Today, He calls you to turn from your sin, trust in His saving grace, and follow Him. You do not need to understand everything before you come—you need only entrust your life to the One who says, “[Follow Me](#).”

And believer, Jesus’ invitation is not merely how the Christian life begins—it is how the Christian life continues. To abide in Christ is to know God more deeply and to make Him known more faithfully.

Exegetical Notes

Image (Genesis 1:26)

Gen. 1:26 Then God said, “Let us make man in our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl on the earth.” **Gen. 1:27** So God created man in his own image; he created him in the image of God; he created them male and female.

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיִרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ
הָרֹמֵשׁ עַל־הָאָרֶץ:

Image

“Let us make man to be our concrete resemblance, to be like us” (Collins).

The unique combination of expressions, virtually identical in meaning, emphasizes the incomparable nature of human beings and their special relationship to God. The full import of this term can be grasped only within the broader context of biblical literature (JPS).

See Gen 9:6-7, the resemblance of man to God bespeaks the infinite worth of a human being and affirms the inviolability of the human person (JPS).

ANE Context. The words used here to convey these ideas can be better understood in light of a phenomenon registered in both Mesopotamia and Egypt, whereby the ruling monarch is described as the “image” or “likeness” of a god. In Mesopotamia we find the following salutations: “the father of my lord the king is the er image of bel and the king, my lord is the very image of bel” (JPS)

Without a doubt the terminology employed in Genesis 1:26 is derived from regal vocabulary, which serves to elevate the king above the ordinary run of men (JPS). So now each image of God bears the stamp of royalty (See Psalm 8).

In other words, the resemblance of man to God bespeaks the infinite worth of a human being and affirms the inviolability of the human person. The killing of any other creature, even wantonly, is not murder. Only a human being may be murdered. It would seem, then, that the phrase “in the image of God” conveys something about the nature of the human being as opposed to the animal kingdom; it also asserts human dominance over nature. But it is even more than this (JPS, 12).

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In addition, the characterization of man as "in the image of God" furnishes the added dimension of his being the symbol of God's presence on earth (JPS).

Many earlier Christian theologians have taken the image and likeness as separate components of created human nature—often with the idea that one was lost by the fall of Gen 3, while the other remains (Collins).

Image→ in the wider sense man has reason, will, and relationships, as god does. In the narrow sense, man's abilities are completely in harmony with God's own purity and wisdom (Collins).

1. Representative→ Rule
2. Relational→ with God and with human community
3. Third→ male and female give image.

Image 1-צַלְמִים generally used for a solid representation of something (idol or statue)

Likeness כְּדִמוּת is more generally used for resemblance.

Ex. 20:4 You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth.

Different word than Genesis 1:27. Here לֹא תַעֲשֶׂה-לָּךְ כִּסֵּל

Identity (Exodus 3)

Ex. 3:13 Then Moses asked God, “If I go to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what should I tell them?” **Ex. 3:14** God replied to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: I AM has sent me to you.”

Name

What is His name? The name of course implies identity, distinctive essence, and in the case of someone giving orders, official authorization (the emissary can claim to be carrying out his mission in the name of So-and-so). See Alter, 222.

It is important to note at the outset that the question of the name of God does not proceed directly from Moses as if he had said: 'What then is your name?' The request is couched as a question from the people. Even then Moses does not directly request the name (Childs, 66).

Indeed Josephus (Ant. 2.12.4) directly relates Moses' query of verse 13 to the cult: "[Moses] also besought [God... to tell him how he should be addressed, so that, when sacrificing, he might invoke him by name to be present at the sacred rites." "To invoke YHWH by name" is the indispensable element in every sort of worship (Gen 12:8; 26:25; 1 Kgs 18:24-25; Ps 116:4, 13, 17). See Greenberg, 67.

Yahweh

'Ehyeh-'Asher-'Ehyeh. God's response perhaps gives Moses more than he bargained for—not just an identifying divine name (the implication of offering one such name might be that there are other divinities) but an ontological divine mystery of the most daunting character (Alter, 222).

Since the tense system of biblical Hebrew by no means corresponds to that of modern English, it is also perfectly possible to construe this as "I Am He Who Endures."

God's answer is one of the most enigmatic and widely debated statements in the Hebrew Bible (the reader will want to consult Childs for a full bibliography).

Buber and Rosenzweig, taking an entirely different tack (of which one occasionally finds echoes in the scholarly literature, interpret the verb *Hayah* as signifying presence, "being-there," and hence see God's words as a real answer to the Israelites' imagined question—an assurance of his presence. Of the several times that Moshe tries to wriggle out of his mission, God answers him all but once with the same verb, in the same meaning: "I will be-there with you (Fox, 271)."

In the context of Egyptian magic, knowing the true name of a person or a god meant that one could coerce him, or at the very least understand his true essence. Moshe foresees that the slaves will want to be able to call on this power that has promised to deliver them (Fox, 271).

AUGUSTINE: Perhaps it was hard even for Moses himself, as it is much also for us, and much more for us, to understand what was said, "I am who I am" and "He who is has sent me to you." And if by chance Moses understood, when would they to whom he was being sent understand? Therefore, the Lord put aside what man could not grasp and added what he could grasp. For he added and said, "I am the God of Abraham, and the God of Isaac and the God of Jacob. "This you can grasp. But what mind can grasp, "I am who I am"?
TRACTATE ON THE GOSPEL OF JOHN 38.8.3.21

Incarnation (John 1:14, Colossians 1:15, John 14:8-11)

As God revealed his glory to Moses in Exod 33-34, “full of grace and truth,” so here he reveals his glory in Jesus to the disciples, whose mission is now to announce the more glorious new covenant (BW3, 406).

John’s message is that the incarnation represents an event of equal importance with creation since the world is dark, fallen, and sinful (ECNT, 41).

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In crystal clear language, Scripture tells us that the Word (Jesus) became flesh. **What do we make of this?** The Bible is not saying that the Messiah merely changed, appeared, or took on fleshly appearance **as if Jesus put on a human overcoat on a dreary day**. Flesh refers that the second person of the Holy Trinity became and adopted mundane human existence. **Think about it this way: the Creator Savior who has no beginning acquired a birthday, The Eternal One who has no ending died on the cross. The invisible God became visible. The one who upholds the universe was held by human hands.**

What does this make of us? Jesus becoming flesh indicates the Messiah’s solidarity with all of humanity. In the incarnation, Yahweh chose to be with his people in a **more personal way than ever!** God decided to make himself known to you in a real historical man. **You can know God—look to Jesus. The Father wants you to have a personal relationship** with Him! You don’t have to **search** the heavens—He sent Jesus to earth.

How important is Jesus Christ—to know God? Again, the incarnation illuminates our heart: the glory as the one and only Son from the Father. **The word only most often represents an only child, the beloved one.** You see, an only son was especially loved—special value to His Father—because an **only child is irreplicable**. There is no one else like Jesus. He is the one and only beloved Son of the Father. **“Jesus is God’s one of a kind son par excellence.”** **What does this make of us?** In Christ, the **same love** that the Father has towards his only precious Son becomes available to **all** who believe. In Christ, you **receive special status** as a son and daughter of the One True God! Your eternal status is cemented by his grace and truth, which demonstrate God's covenant faithfulness to his people.

Flesh

John is unambiguous, almost shocking in the expressions he uses (Carson, 126).

This is the supreme revelation. If we are to know God, neither rationalism nor irrational mysticism will suffice. God chose to make himself known, finally and ultimately, in a real, historical man (Carson, 127).

Flesh indicates Christ's humanity and his solidarity with all humanity (BW3, 408).

Took on does not mean changed into, appeared, or took on. The main point is that God now has chosen to be with his people in a more personal way than ever (ECNT, 40).

Flesh (*sarx*) refers to mundane human existence, as opposed to the heavenly existence of the Spirit. In John 1:14 we see the high and the low poles of Johannine Christology (DOJG, 400).

Dwelt

More literally translated, the Greek verb *skeneoo* means that the Word pitched his tabernacle, or lived in his tent, amongst us. For Greek-speaking Jews the term would all to mind the tabernacle where God met with Israel before the temple was built (Carson, 127).

In Christ, God has chosen to dwell among his people in a more personal way than any tabernacle or Temple.

We Observed/Beheld

There is a hiddenness to the display of glory in the incarnate Word, a hiddenness penetrated by the Evangelist and the early witnesses who could say, We have seen his glory. Once the identity of the Word is grasped, the incarnation is seen as a stupendous act of revelation, of divine self-disclosure; but if the identity of the Word is not grasped, the incarnation itself is a nonsense (Carson, 130).

Jesus, rather than the temple or tabernacle, is the true locus of God's activity among humanity (BW3, 410).

Thus, believers come to share the same intimacy the Word had with the Father. Those who actually beheld his glory were those who came to believe him (BW3, 412).

Glory

In post-biblical Israel the *shekinah* glory is nothing less than the visible manifestation of God (Carson, 128).

The fourth Gospel applies Jesus' glory to various acts of self-revelation, but the ultimate expression of glory is the complex including Jesus' death, resurrection, and exaltation (BW3, 411).

The term glory refers to the events of the hour of Jesus' death and resurrection (John 12:31' 13:31; 17:1). The incarnation and the human life of Jesus in John must be understood to be inherently connected to Jesus' death.

God's glory, then, is supremely his goodness.

One and Only Son

Monogenes was generally used of an only child and probably corresponds to the Hebrew. The term came to connote beloved as much as only. Sons were specially loved, and this would apply particularly to an only son (BW3, 415).

What is extraordinary is that in him, this same love becomes available to all who are his followers. Christians, like Israel, are called God's children, but Jesus is the special Son, the only one of his kind (BW3, 416).

Being an only child, and thus irreplicable, makes a child of special value to its parents. Jesus is God's one of a kind son par excellence (ECNT, 44).

Full of Grace and Truth

The glory revealed to Moses when the Lord passed in front of him and sounded his name, displaying that divine goodness characterized by ineffable grace and truth, was the very same glory John and his friends saw in the Word-made-flesh (Carson, 129).

Alludes to the OT phrase *hesed*/loving-kindness. Both loving-kindness and truth refer to God's covenant faithfulness to his people Israel.

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John 14:8 "Lord," said Philip, "show us the Father, and that's enough for us."

John 14:9 Jesus said to him, "Have I been among you all this time and you do not know me, Philip? The one who has seen me has seen the Father. How can you say, 'Show us the Father'? ¹⁰ Don't you believe that I am in the Father and the Father is in me? The words I speak to you I do not speak on my own. The Father who lives in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me. Otherwise, believe because of the works themselves.

Show Us

Philip, by contrast, is expected to know both Jesus and the Father (v. 7). His confusion seems to come as a surprise to Jesus (v. 9) yet given the repeated misunderstandings of Jesus' pronouncements in this Gospel (for example, 2:20; 3:4; 4:11-12; 7:35-36; 8:22), it is perhaps less surprising to the reader, for even the disciples are not immune (see 13:9). The importance of Philip's remark lies not so much in what he may have meant by it as in the opportunity it gives Jesus to reveal more and more of the truth (NICNT, 776).

John's presentation clearly implies ontological unity (unity of being); but the emphasis lies on functional unity, that is, the way in which God is revealed in Jesus' words and works (called "signs" by John; cf. 10:38). See ECNT, 431.

Apparently, Philip here asks for some form of theophany (Morris 1995: 571). In the OT, Moses asked and was given a limited vision of God's glory (Exod. 33:18; cf. 24:10). Isaiah was granted a vision of "the Lord seated on a throne, high and exalted" (Isa. 6:1) and later predicted that in the day of the Messiah the glory of the Lord would be revealed (Isa. 40:5). In Jesus' day, many Jews longed for a firsthand experience (ECNT, 431).

At one level Philip (cf. notes on 1:44; 11:21, 22) and the others truly do know Jesus, and therefore in the Son they have seen the Father. But they do not recognize this yet. As highly as they think of Jesus, they do not yet grasp that in Jesus God has made himself known. To the extent that this is still beyond them, they do not know Jesus himself very well (PNTC, 492).

So, Philip asks for direct access, as it were, an immediate display of God himself. He thus joins the queue of human beings through the ages who have rightly understood that there can be no higher experience, no greater good, than seeing God as he is, in unimaginable splendor and transcendent glory. We have been made in his image, and however much we have defaced that image, we still yearn for the visio Dei, the vision of God. Moses had begged, 'Now show me your glory' (Ex. 33:18; in the xx, 'Show me yourself'). But the most he was allowed to glimpse was the trailing edge of the back of God's glory.

The Evangelist has already made it clear in his Prologue that however mitigated God's gracious self-disclosure was in former times, in Jesus, he has made himself known, definitively, gloriously, visibly (cf. notes on 1:14, 18; cf. 12:45). See PNTC, 493.

Philip's request not only evokes the account of Moses but also reflects the assumption that Jesus had access to God's glory, which he could in turn reveal to others, a true premise in Johannine theology (3:13, 32; cf. Q material in Matt 11:27; Luke 10:22). Viewing Jesus as the mediator of divine revelation was true Christology (Keener, 945).

Has seen the Father

And from the beginning, the bad news that "No one has seen God, ever," has been balanced against the good news that "It was God the One and Only, the One who is right beside the Father, who told about him" (1:18). To say, "The person who has seen me has seen the Father," is simply to say that the Son reveals the Father (NICNT, 777).

To see Jesus is to see the Father not as if Father and Son are the same person (see 1:1b) but because they are one (10:30), and here because they dwell in one another so thoroughly, and Jesus remains so utterly dependent on the Father's will, that their character is indistinguishable, as his works demonstrate (14:10). To a lesser extent, Jesus' followers will also reflect his glory by reflecting the divine character of unity produced by Jesus' in-dwelling presence (17:23; cf. 14:20). The way to develop that intimacy is to keep his commandments (15:10; cf. 8:29; 11:42; 1 John 3:22). See Keener, 945.

Invitation (Mark 1:17) of knowing God

Mark 1:17 “Follow me,” Jesus told them, “and I will make you fish for people.”

Three aspects determine the call to discipleship (PNTC, 51)

1. First and most importantly, Jesus is the unqualified subject of the call. As he passes along the shore and sees the two pairs of brothers, he issues a summons, "Come, follow me." On this particular point Jesus was a very different leader from the rabbis and scribes of Judaism. Unlike the decisive call that comes from Jesus, entry into a rabbinical school depended on the initiative of the aspiring student, not the call of a rabbi.
2. The personal prominence that Jesus assumes in the call of the four fishermen is highly unusual in Jewish tradition as a whole. The chief allegiance of rabbinic students was to the Torah rather than to a particular rabbi. In the OT the idea of "following God" is rare, if not absent. Neither Moses nor the kings nor the various "men of God" nor the prophets call people, as a rule, to follow them. The summons, rather, is to walk in God's ways and according to his statutes (e.g., Deut 5:30). But Jesus calls the four to himself.
3. The call to the four fishermen is rooted not in the Torah, nor even in the name of God, but in Jesus' messianic authority alone. No supporting evidence accompanies his call — no miracles or debate or moral persuasion. Unlike rabbinic aspirants, the fishermen are not required to do anything before they become disciples; they need not exhibit knowledge of the Torah or pass a qualifying examination in theology. What they need to learn and do can only be learned and done as they follow Jesus (10:52).

For Mark, the act of following Jesus entails a risk of faith, and faith must be an act before it is a content of belief. Only as Jesus is followed can he be known.

Mark 2:14 Then, passing by, he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, “Follow me,” and he got up and followed him.

The account of his call is similar to that of the four fishermen, but here the verb *akodouléw* is used in both summons and response: it is increasingly a technical term for the disciple relationship. The narrative gives the same impression of immediate response and of reckless abandonment of the former way of life (NIGTC, 132).

Mark 8:34 Calling the crowd along with his disciples, he said to them, “If anyone wants to follow after me, let him deny himself, take up his cross, and follow me.

Mark 10:21 Looking at him, Jesus loved him and said to him, “You lack one thing: Go, sell all you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

two aorist imperatives (Τwinoov, Sóc) prescribe a single, complete disinvestment and donation, while the following present imperative πο λο 01 cf. 1:17, 6ετ oniw uou; 2:14, ακολού0αι u01) sets a new course for the future. Jesus is asking not only for renunciation of possessions but also for a total change in his lifestyle: he is to join the itinerant group of Jesus' closest disciples, with their communal resources and dependence on the material support of others (NIGTC, 403).

But how shall those be known whom God hath chosen? By this result: that they do willingly and joyfully accept Christ, and come to him with simple and unfeigned faith, resting upon him as all their salvation and all their desire. Reader, have you thus come to Jesus (Spurgeon, Morning and Evening July 29th)?

Illustrations