

Getting Back the Glory, Pt. 1

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[0 : 00] I'm going to start a study with you that it's going to get a little heavy. Lately, things have been a little bit lighter on the Sunday school end. And this morning, I'm going to give you some meat or at least start on a study on a road that's going to lead to some meat.

And in all of this, it's a very large body of truth that I wanted to go over and to discuss. And there's so much, so much scripture on this sprinkled here and there or just phrases and words to study out. And it's so much of it that it's, to be honest, it's just hard to discern how to properly make sense of it all for me. Or maybe the biggest part is to order it all correctly, to present it in an orderly fashion that leads to the truth and making it clear.

The study I'm going to call is Getting Back the Glory. Getting Back the Glory. The idea is man's story of losing the glory of God and in the future, getting it back.

And this is going to be layers to this study. It's just, it's multifaceted. It's something that I've been after and studying for a long time. And just here and there, getting glimpses and getting bits and pieces that seem to fit and help me in my understanding.

[1 : 22] And I'll confess before we even start that I'm not completely confident in my understanding of the fullness of what we're going to study. But I'll do the best I can. And I think that in two and three and five and ten more years, I'll have a better understanding of this than I do today.

But I feel like it's also a study that's worthy of just getting into and getting as much as we can today. So we're going to be studying our Bibles, by the way. So plan on these next couple weeks of Sunday school of turning.

And if you need to take notes or you choose to take notes, that may help you actually in the long run because it's going to be a lot of Scripture. And it's just going to be back and forth and back and forth quite a bit.

Now I mentioned that there's layers to this study. It's a multifaceted study. There's literal Scriptures. There's Scriptures to be taken spiritual.

There's Scriptures to be taken metaphorical. And all of them are true, but it can be confusing and complicated when you're trying to compile it all together into one study.

[2 : 28] For instance, just as a for instance, we're going to be mentioning some things about light and darkness. Now to everybody, you know what light is. You know what darkness is. In the first appearance of these words in the Bible, this is in Genesis chapter 1, where God created the heaven and earth.

The earth was out, formed, void. Darkness was upon the face of the deep. Then the next thing you know is God said, let there be light. And there was light. He divided the light from the darkness. So that's literal light, literal darkness right away.

But then you get into John chapter 3, and Jesus Christ says, men love darkness rather than light because their deeds are evil. And everyone that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

He that doeth truth cometh to the light. And so now we're talking about some spiritual concepts of light and darkness, not literal light, literal darkness. And so it's not that that's confusing necessarily. But if you try to do a study on light and find yourself, the Bible says that we're children of light and God is the father of lights. And there's some study, some things that will just make you say, now where does that verse fit?

[3 : 31] Or how do I, is there a separate category? It gets tricky. In 1 John chapter 1, the Bible says that God is light. And in him is no darkness at all.

And if you think that's literal, maybe it is. But then the next couple of verses talk about us walking in the light as he is in the light. And if a man walk in darkness, then it sounds like, well, then it's

probably spiritual.

But however, God, the Bible says that Jesus Christ dwells in the light that no man can approach unto. Now he's talking about something literal. And so back and forth, it's a lot to it.

And so that's just a for instance. And when we cover some material here that has to deal with the glory of God, and we're going to be seeing verses about brightness and light, and some of it is just, I'm going to do my best with it, okay?

So it may sound wild to you, this thought of man losing glory and regaining glory in the future. It may sound like, I don't even understand what that means and what are you talking about?

[4 : 33] And I want you to just, from the beginning, know that it's very real. This is very, very real. And it's going to be so much real when it's manifested in you, when God gives you a new body and it is glorified, meaning it has a vibrance and a shining to it.

You're going to know it then. But before we can get into any of this, I have to start at a place where I feel like it's a good beginning. And that is, we need to understand some things about the nature of God.

So would you find in your Bible, John chapter number 4, the Gospel of John chapter number 4. I think we're going to cover some verses that you've read, but make comments that may kind of pique your curiosity or cause you to say, I've never heard that before.

I'm not sure about that. And I'm fine with that. Now, I want to just give you some Scripture. And I would say to you that don't presume too much or don't get it too far ahead of me.

If you hear a passage or a verse or a statement that you say, I don't know if that's what that verse really says, just stay with me. Because as we get more and more into this, I think you'll start to see that this starts to build upon itself and get somewhere.

[5 : 54] So John chapter 4, we're going to start with just understanding something about the nature of God. This is Christ talking to the woman at the well, the woman of Samaria, in verse 24. He says this statement, God is a spirit, and they that worship Him must worship Him in spirit and in truth.

God is a spirit. He is a spiritual being with a spiritual nature. Colossians chapter 1. Now, I know already it's just, okay, what is that?

How do we identify that? How do we understand that? And I'm not saying that you're going to. Not with your mind. Not with your physical senses. You're not going to understand.

You're not going to be able to relate to this at all already. But that's the truth. God is a spirit. He's a spiritual being. He is not a physical being made of flesh and bone.

Christ said, a spirit hath not flesh and bone, flesh and bone as you see me have. So, God is a spirit, a spiritual nature. Colossians chapter 1 calls Him the invisible God.

[7 : 03] Hebrews chapter 11 says that Moses, by faith, that he endured some things. And he says, as seeing Him, as seeing Him who is invisible. By faith, he was looking to God, seeing Him, but he didn't literally see Him.

The Bible says in John 1.18, no man hath seen God at any time. Paul wrote in, I think it's in 1 Timothy, now unto the king eternal, immortal, invisible, invisible, the only wise God.

God is a spirit. God is invisible to man, to the eyes of man, to eyes of flesh, invisible. Okay? So, that's something in the Bible. That's something we can at least believe and agree upon, whether we can fully understand what that is or not.

Now, because He is a spirit, that does not mean that He does not have a shape. Turn to Philippians chapter number 2. I believe the Lord God manifests Himself in different ways or different forms.

And because of that, that can be tricky. It can be tricky to understand that. But we're going to try to consider God in heaven and His being. And this is all the beginning of leading up to really where we want to go.

[8 : 25] It's going to take a while to get there, so just follow along. Philippians 2. And begin in verse 5. Let this mind be in you, which was also in Christ Jesus, who, here's a phrase, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant.

And notice this, was made in the likeness of men. So Jesus Christ is not a man. But when He took upon Him the form of a servant, that form, that was the likeness of humankind, men.

Backtrack into the passage, verse 6. In heaven, in glory, in eternity, He is in the form of God. The point being, God has a form.

He's invisible to man. But He does have a shape. He's not just a blob of spirit. Like the water, you pour water into some container, it takes on that shape.

But in the oceans, it's just a blob of water moving that always goes downward. But God is not that. You can't picture this because He's a spirit, so He's invisible.

[9 : 44] But as an invisible being doesn't mean He doesn't have a shape or a form. He does. And that may not set well with you just yet, this being in the form of God.

You go read some of the commentators or scholars on what that means, and they go off into what they think it means. But I'm going to say it's a description of the shape that God possesses. And I'll show you more to that in a little bit. So the Bible reveals that God has a face. Remember in Revelation chapter 20, from whose face the heavens and earth fled away, and there's found no place for them?

He has eyes, ears, a mouth that speaks. The Bible describes Him bearing His arm, His hands, the work of Thy fingers, the moon and stars which Thou hast ordained.

All of these things. Now everybody says, well, that's just metaphorical. God doesn't have any of those attributes or qualities. This is what everybody says. He's just relating Himself to man, so that we, as with hands and fingers and eyes and ears and nose, we can understand.

[10 : 52] The Bible says that things come up before God as a sweet-smelling savor. That's what the book says. And if man wants to say, well, that's not exactly true because it's just trying to help us understand Him, I'm not going to buy that.

I'm going to say God has a form, and I'll show you why this is necessary when we get to it. But all of these things the Scriptures say about God, the invisible things of Him from the creation of the world are clearly seeing, being understood by the things that are made, even His eternal power and Godhead.

His Godhead is understood by the things that are made, you and I being one of them. And so, God is a spiritual being, and He has a form. However, that form is not visible to man.

We're going to come back to that. It's just something I want to introduce to start. Now turn to 1 John 1. 1 John 1. So, the first verse we began with said, God is, and then said, a spirit.

God is. There's a few places in your Bible that says, God is. In 1 John 4, God is love. Here in 1 John 1, verse 5, we see at the end of the verse that God is light.

[12 : 32] This then is the message that we have heard of Him, and declare unto you that God is light, and in Him is no darkness at all. Now, if you take it literal and say, okay, then God is just a bright, shining light, a glorious being, but He's light.

You don't know where to go with that, really. Light as we know it has physical properties. Light can be measured. Light moves in wavelengths, and depending upon the size and shape or whatever of it, it covers different colors.

At least the human eye detects it that way. But there's physical properties to that. So, I don't believe it's saying that God Himself in His being is just period. He's light.

That's all He's made of. However, it is saying something that will, that there's a truth in this, or at least I'd say it's based upon a truth. Let's continue reading.

If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light, as He is in the light, now it sounds definitely like this is more of a spiritual concept, that God is righteousness, that God is holiness, God is light, He's pure.

[13 : 43] And if we walk in sin and wickedness, then we can't have fellowship with, because what fellowship hath light with darkness? 2 Corinthians 6. So that makes sense to say this is more spiritual material.

But it does say that God is light, and in Him is no darkness at all. Whether that's metaphorical or not, it still is based upon something that's very true.

Turn to Psalm 104. Back to Psalm 104. Just understanding some things about the nature of God before we ever consider the things that God has made.

Psalm 104. And when you find it, let's read the first two verses together. And consider what the Bible says and what God has revealed about Himself.

Psalm 104, verse 1. Bless the Lord, O my soul. O Lord my God, Thou art very great. Thou art clothed with honor and majesty.

[14 : 53] Next verse. Who coverest thyself with light as with a garment. The clothing that God adorns.

Perhaps not clothing or literal anything fabric-wise at all. What He covers His being with is light. He's covered in light.

Elsewhere, it's called glory. A.K.A. the glory of God. Surely, I'm telling you, there's so much scripture on this, we can't possibly. But if you start reading places where the glory of God did lighten the place, this is it.

The light of God's being. He covers Himself. Elsewhere, when He appears in the Bible, He shows up to Moses and to the children of Israel. He cloaks Himself in darkness, in thick darkness, in clouds.

We study that through the book of Exodus. But here He is clothed in light, likely a reference to Him in His heavenly throne. So, the statement is clear.

[15:57] He clothes Himself with honor and majesty and covers thymself with light as with a garment. just like putting a garment on like you did this morning.

God puts light upon His being and covers Himself. Look at Ezekiel chapter 1. Ezekiel, the prophet Ezekiel.

Chapter 1. Ezekiel is going to describe a vision of God. He sat by a river and the heavens were opened and he saw visions of God.

And throughout his book of prophecy and visions, he describes being transported to another place from where he was positionally in captivity.

he was taken by the Spirit into Jerusalem. And he got to see things and witness things, probably futuristic things, and he writes about them.

[17:01] And so, this is an odd thing in a sense. But what Ezekiel sees, I would say, I don't know that they're with eyes of flesh.

It's very possible that he is taken up to view something else. For a cross-reference to this, think about 2 Corinthians chapter 12 when the Apostle Paul is stoned.

In the book of Acts, he's stoned. But he mentions in 2 Corinthians 12 that I knew a man, and he's not even sure he wouldn't call himself the man, but he says, whether in the body or out of the body, I cannot tell.

He was caught up to the third heaven or to paradise. And he heard things, unspeakable words, but he said it again, whether in the body or out of the body, I can't tell. Because I was there, and I was transported up to there.

I was caught up, and I saw things, I heard things, and I mean, it just felt like I was me. There I was in this place, and I'm not allowed to tell you what I heard. And then when I came to, I'm laying on the ground with a bunch of rocks laying all around me, and he's like, so did I leave here?

[18:07] Was I in my body, or was my body laying here with all these bruises on it and blood?

God. And so Paul was taken out of that body, likely. And here, the same, I believe, for Ezekiel, he was caught up and lifted up from the earth, and I don't have time to go through his other mentions of that.

But here he is in chapter 1, and he's having some visions of God. And for sake of time, we might catch some of it later, but for now, come to the very end of chapter 1, where he gets a vision of God.

Verse 26, he says, and above the firmament that was over their heads, that's the living creatures, he identifies as cherubs, cherubims, above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone.

And upon the likeness of the throne was the likeness as the appearance of a man above upon it.

Now, he does not describe hair color, face, he doesn't describe anything except appearance.

It appeared to look like this, likeness. It was like this. It was like a man. It had the form of a man, the shape or image of a man, but no descriptions.

[19:35] You could not take him to a sketch artist and say, this is what I saw because all he's seeing is brightness and glory and inside of all of that is this form.

It may be like a silhouette if you want to imagine it that way. So he sees this as he describes as the appearance, oh, no, no, as upon the likeness of the throne.

It doesn't even say it was a throne. So I'm thinking this is something that's kind of opaque,

something that he's, it's transparent of sorts, like the streets of the city is transparent gold.

He's seeing probably through it, but it's the form of it, or it's just like hovering there. It doesn't, he probably feels like he put his hand right through it.

But there it is. And it's the likeness of the throne, and upon the likeness of the throne was the likeness as the appearance of a man above upon it. Now as he goes on, listen to this, verse 27. [20 : 35] And I saw as the color of amber, that's like fire, as the appearance of fire, round about within it, in it, within it, it's just glowing with like coals.

From the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. So this is the description, oh let me finish, as the appearance of the bow that is in the cloud in the day of rain, a rainbow, colors, all the colors of the spectrum, so was the appearance of the brightness round about.

This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell upon my face. Amen. Now Ezekiel sees brightness and a likeness, what he calls, what he likened to the appearance of a man.

In the midst of the brightness, in the midst of the color, in the midst of the glory, is the appearance that he likened to a man. So what was he seeing?

[21 : 46] What he was seeing was the form of God. He was seeing what he likened to the appearance of that of a man, but don't misunderstand and think that God is limited to some form.

He's not what Ezekiel saw. He's not at all, but what he saw was glory, a throne, and it looked like the shape of a man sitting on it.

And from inside and out was just burnings and brightness and glory just... And when he saw it, whoa, he didn't stand and stare at it.

When I saw it, down on his face, immediately, when he just got a glimpse, boom, down he went. So he wasn't standing like, wow, this is the...

Man, I've got to tell somebody about it. I've got to take a picture. I've got to draw this up. No, he just saw it and down he went. It was just that fast. He saw it and he saw the glory of God.

[22 : 47] So God is a spiritual being. God has a form. God covers himself with light like clothing. He covers himself with that.

Now, when we read in Philippians chapter 2, I want to transition now to another portion of this as we kind of build. I want to transition to the Son of God.

the Son of God. Philippians chapter 2 revealed to us that Jesus was in the form of God. He was in the form of God. That was him.

And he left that to come to earth and take on a different form, the form of a servant being made in the likeness of men. So let's dive into that a little bit.

Come to 1 Timothy chapter 6. 1 Timothy chapter 6.

[23 : 53] And just kind of pick it up in the middle of something. I'll pick it up in verse 14 as it leads into referencing the name of Jesus. Christ, so verse 14, 1 Timothy 6, 14, that they'll keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and the Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting.

Amen. So there's the Lord Jesus Christ dwells in the light. God the Lord clothes himself with light. The form of God, a spirit that has a shape but is invisible, there's another layer to the Lord in that part of him, so to speak, can come out of that light, can reveal itself in a body, in a shape. And when Ezekiel got a vision, he was seeing someone who is the very form of God. He wasn't seeing the spirit that was invisible, unless this is something with a vision that God's just kind of taking back a veil.

But here he says that Jesus Christ dwells there with the Father in the light, no man can see or hath seen nor can see. Now come back to John chapter 1.

[25 : 39] Back to John's gospel in chapter 1. Flesh cannot see God in glory, dwelling in light.

Human eyes can't behold this. John chapter 1, the very beginning of this gospel. Notice the very first verse that says, In the beginning was the Word, and the Word was with God.

And the Word was God. The same was in the beginning with, the second time, with God. The Word, the Son as we know Him, the Word was with God.

He dwelt in the light with God, being in the form of God. God has a form, and that form and shape, as it were, is the Word, is the Son.

Look at verse, oh, look at verse 14. The Word was made flesh and dwelt among us. Parenthetical says, we beheld His glory. glory. So the Word has glory.

[26 : 54] The glory is of the only begotten of the Father. Quite possibly a reference to John saying when He was up on the mount, when the Son was transfigured in front of Him, and His face did shine as the sun, saying, we beheld His glory.

He's definitely the only begotten of God. There's no question about it. The Word was made flesh. He took upon Him the form of a servant was made in the likeness of men. Now look ahead to verse number 18.

No man, human being, human flesh, no man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He's with God.

The only begotten Son, He hath declared Him. He hath declared. The Son hath declared, meaning revealed or displayed to man in a visible and human form, He took upon Him the form of a servant and was made in the likeness of men.

He hath declared Him. So, John says later in his first epistle, 1 John chapter 1, that which was from the beginning, talking about the Word.

[28 : 10] He calls Him the Word of life. He says, which we have heard and we have seen our hands have handled of the Word of life. The Word that was with God in the form of God left and became a man and we've seen and heard Him and handled Him.

He's the same being. The eternal God was supernaturally made of a woman. He was made flesh and dwelt among us.

And He's now speaking to man with the voice of a man. He's now walking the earth with the feet of a man. He's now handling and using the hands of a man and working.

But inwardly, this being, this form of a servant, this likeness of men, inwardly, He's God. He is absolutely God.

the only begotten of God. Now flip ahead to John chapter 14. We're just looking now at the Son of God.

[29 : 13] We've already laid a few pieces about God's nature and how God clothes Himself with light. And now the Son of God being in the form of God came down to earth and took upon Him the form of a man.

and this word that became flesh that was with God and still is while on earth in the bosom of the Father, still there dwelling in the light which no man can approach to.

The Son is still there while He's on earth. This is mind-blowing, but it's Bible. And there's a couple places like that. In John chapter 3 is another one. I'll just mention it to you while I'm on the topic.

in John chapter 3 when He says to Nicodemus in verse 13, No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.

While I'm talking to you, Nicodemus, I'm the Son of Man. I'm here, God in the flesh, and yet I'm still in the bosom of the Father as we talk. It's just the nature of God.

[30 : 20] Okay, let's go on. Verse number 7, Christ talking to His disciples. John 14, 7. If ye had known me, ye should have known my Father also, and from henceforth ye know him and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you? And yet hast thou not known me, Philip?

He that hath seen me hath seen the Father. And how saith thou and show us the Father? What are you talking about? If you're looking at me, you're looking at the Father.

Jesus Christ is the Father. The Bible says that God, that the Word became flesh, that God dwelt in human flesh. He's a visual declaration of the Father.

He is God, portrayed, as Romans says, in the likeness of sinful flesh. Isaiah prophesied that the Son would be born unto Israel, and that Son would be the everlasting Father.

[31 : 19] The Bible says His name shall be Emmanuel. What's that mean? God with us. So the Son is God in the flesh. Now, this is Jesus as a man making these statements, but He wasn't always a man.

And when we think of Jesus, we think often of the one born in Bethlehem, the one that was raised up there in Nazareth. But the Son of God, the Word, was with God in the beginning.

He came out from that light long before He took upon Him the seed of Abraham. He was from the beginning. The Bible says He's from everlasting. Look at John chapter 17.

John 17. And look at verse number 5. Christ praying to the Father, and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

So the Son, dwelling in the light that no man can approach to, calls for the Father to give Him that glory.

[32 : 37] Look at verse 24. 17, 24. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world.

The Son, we can't ever picture and think of Him only as a man. So when man beheld Jesus, they're beholding God in human form. When Ezekiel beheld the likeness of a man clothed in glory and in brightness upon the likeness of a throne, he's beholding God the Son.

He's beholding more clearly the image of God. Now, we're running out of time very quickly so I need to, I'm going to throw a couple verses at you and we'll close and then we'll come back next week and pick it up here.

Go to 2 Corinthians 4. I'm going to run you through these verses and then we'll review right here next week so that I don't move too quickly. 2 Corinthians 4.

Ezekiel is beholding the form of God, the form of a spirit but it's the image. Chapter 4 and verse number 4.

[34 : 00] In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them.

What in the world is that phrase doing in that verse? What is that helping us understand? Except it's surrounded with brightness and light and verse 6, God commanded the light to shine out of darkness, shined in our hearts to give light and knowledge of the glory of God in the face of Jesus Christ.

but there's probably more there than I even understand but for now, Jesus Christ is the image of God. Come to Colossians chapter 1. Colossians chapter 1.

Verse 13 says, Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son in whom we have redemption through His blood even the forgiveness of sins and now some marvelous statements about the Son of God who is the image of the invisible God.

He's the image. The image. What does that mean? He's the form. He's what God looks like but you can't see an invisible God because He's spirit.

[35 : 38] But if you could, He looks like the Son. I didn't say He looks like one that's made of a woman. That's not the one we're talking about. In Daniel chapter 3, Nebuchadnezzar looked into that fire and he said, The form of the fourth is like unto the Son of God.

That's who it was. The image of God. It was four men. Look at chapter 2.

Colossians chapter 2 verse 9 says, For in Him, in the Lord Jesus Christ, in the Son, dwelleth all the fullness of the Godhead bodily.

Now that is not a reference to the flesh of Jesus as a man walking here on earth. That's a reference to the image of God, the form of God, the Son.

And in Him is the bodily representation of God the Father, God the Son, God the Holy Spirit, the Godhead is all, I hate to say represented so much.

[36 : 48] It is quite literally the Son, the image of God, the Son, embodies, literally, the Godhead. I don't know if that's, if I'm getting you confused with the way I'm talking here.

I don't know that I have good words to spit this out. But He is the image of God, an invisible God, that has a form and a shape. And He dwells in the light, covered in the light, and yet He manifests Himself in an image and in a form and in a shape.

And in that person is all the fullness of the Godhead. And so, man, we have no more time for this. And so, I just want to read this to you and get Hebrews chapter 1.

Go there and then let me read something to you on your way. And so, Jesus says in John 14 that He's going to send the Comforter to the people of God, His disciples.

He says, I'll pray the Father and He shall give you another Comforter that He may abide with you forever. The Father was dwelling with them in the form of the Son, in the form of a man.

[38 : 05] That was God made flesh. If you've seen me, you've seen the Father. God is dwelling with you. Emmanuel, God with us. And He says, I'm going to leave, but let not your heart be troubled.

He's going to send the Comforter that He, not the Comforter, but that He, the Father, may abide with you forever in the form of the Comforter. Now listen to this before we get to Hebrews. Jesus, so Judas says, how wilt thou manifest thyself unto us and not unto the world?

And Jesus answered and said unto him, if a man love me, he'll keep my words and my Father will love him and we will come unto him and make our abode with him. Jesus says, me and the Father are going to come unto a man that loves my words and keeps my words and make our abode with him.

How? In the person of the Comforter. Meaning, that as the Comforter comes, He, in His person, is the Father and the Son together, the Trinity in one. It's not the bodily shape, though, that Colossians gives us, saying that in Him dwelleth all the fullness of the Godhead bodily.

The fullness of the Godhead dwells also in the person of the Holy Ghost. Alright, Hebrews chapter 1. I need to get this finished here. Hebrews chapter 1 and verse number 1.

[39 : 16] God who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son. Whom He hath appointed heir of all things.

So He's going to inherit all things that were created. By whom also He made the worlds. What's that mean? God, in the beginning, God made the heaven and the earth.

God made everything. How did He make it? He made it by the Son. By whom? By whom also He, God, made the worlds.

Verse 3. Who being the brightness of His glory. The Son is the brightness of God. Of the glory of God.

And the express image of His person. What does that mean? He is the exact image.

[40 : 17] The identical. The perfect image image of the person of the invisible spirit. Do you understand that? Or is that kind of starting to see why who being in the form of God, the Lord Jesus Christ, is the image of God.

God has a shape and a form. He is a spirit. And He is light. And He covers Himself with light. But that is everything that is visible.

In my understanding, everything that is visible to man or in vision or what, is the Son. He is the brightness of His glory. He is the image of His person.

What Ezekiel saw was the Son. Would any other Bible writer that had any vision in any way, Moses in the Old Testament, he saw the Son.

So, we're going to have to probably park there for now. We're going to have to come back to all this too, because it's going to just get more. But so far, we have that God is a spirit. He is invisible.

[41 : 22] And yet, He has a form and a shape. And the Son of God, the second person of that triune being, the Son, I don't even like calling Him the second person and the third. He's just the Word that was with God, has the ability, or at least He is the one chosen to manifest in this invisible spiritual being, in other ways that can be perhaps physical, or He can come to earth and be made a man, and so forth, and so many other things.

The Son of God is the image of God. That's something that I need to implant into your mind, because we're going to take that and go forward with that later. But three times explicitly in the scriptures, it says that Jesus Christ is the image of God.

He is the image. Ezekiel saw was the likeness, and that's another word that is tied to this all the time. Same with the word form. And we're going to have to come back, I'll review some of this next week, because really we're just getting going.

So we'll come back to it, God willing, and I hope that was something that you could handle and get down, so that we can take it to the next level in the next week or so.

All right, let's take a break. Thank you.