



# The glorification of the Son

VICTOR HALL  
WITH PETER HAY AND DAVID BAKER

# THE GLORIFICATION OF THE SON

*Notes prepared for Easter 2023*

Victor Hall

with Peter Hay and David Baker

April 2023

Scriptures are quoted from NKJV, KJV, NASB and LITV.

© Victor Hall, Peter Hay and David Baker. 2023

# Contents

The identity of the Son	3
Yahweh's Passover meal	4
Progressively glorified	5
Declared to be the Son from the bosom of the Father	6
The ministry of the last Adam	7
Jesus returns to where He was before	8
The Spirit is Lord	9
Members of the body of Christ	10



## The identity of the Son

- In the offering of Yahweh, *before*, Yahweh Son laid down His glory as the expression of all sonship, into the hands of the Father. He emptied Himself to the bosom of the Father so that He could be begotten from the bosom of the Father as the Son of God by the word of the Father, 'You are My Son, today I have begotten You'. Heb 1:5. Then, in the fullness of times, He came in the likeness of men as the Seed of Abraham and the Seed of David, when He was born of the virgin Mary. Gal 4:4. Luk 1:30-35. Through this birth, He was made like us – possessing a physical body, and a human soul and spirit. Heb 2:17.
- Having come in the flesh, there were now three unique and complete expressions of the Son's one identity. As Yahweh Son, He is the fulness of all sonship expression. As the Son of God, begotten by the word of the Father before the beginning of creation, He is the full revelation and expression of the Father. As the Son of Man, He is the full revelation and expression of man – body, soul and spirit.
- In His identity as Yahweh Son, Jesus prayed on the Mount of Olives to be reglorified as Yahweh Son with the three elements of His identity that He now possessed. Joh 17:5. Christ's prayer was fully answered after His offering journey was finished on the cross. Joh 19:30.

## Yahweh's Passover meal

- During His earthly ministry, as the Son of God in the flesh, Jesus revealed only the Father. Joh 14:9-11. He did not express His glory as Yahweh Son, for it had been committed into the keeping of the Father. However, Jesus was able to pray on the Mount of Olives as Yahweh Son, in identity, because His glorification as Yahweh Son began to be revealed at the last Passover.
- Just prior to this meal, the Father glorified the only begotten Son of God, speaking to Him from heaven. Recounting this interaction between the Son and the Father, the apostle John wrote, ‘ “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour”? But for this purpose I came to this hour. *Father, glorify Your name.*” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again”.’ Joh 12:27-28. The Father’s name would be glorified *again* in the Son through the seven wounding events that He experienced as He journeyed from Gethsemane to Calvary.
- The Father’s name would be glorified in the Son as the Son Himself was glorified. Christ made this point clear during the last Passover. Following Judas’ departure, Jesus said to His disciples, ‘*Now the Son of Man is glorified* [as Yahweh Son], and *God [the Father] is glorified in Him*. If God is glorified in Him, God will also glorify Him [the Son] in Himself [as Yahweh Son] and glorify Him *immediately*.’ Joh 13:31-33.
- The last Passover was the manifestation, in time, of the true Passover meal that belongs to the fellowship of the Father, Son and Holy Spirit, *before*. The true Passover is the *agape* meal of Yahweh *Elohim*, who are one Spirit and live by one life. In the fellowship of Their foreknowledge, this family meal of Yahweh enabled the offering of each Person according to Their unique name. This offering, through which Their own Covenant was being extended beyond Themselves as an everlasting covenant, was the expression of ‘giving-love’, revealing who They are, for God is love. 1Jn 4:8. We see, therefore, that the Passover meal is the knowledge, or word, of ‘giving-love’. Through our ongoing participation in this meal, at the tree of life, we are partakers of Their one life and Spirit.
- Jesus gave the elements of this meal to His disciples at the last Passover, and then fulfilled them on the cross through His offering. As Paul noted, ‘For indeed Christ, our Passover, was sacrificed for us’. 1Co 5:7. Significantly, Christ was sacrificed for us as the Son of Man, giving to us the elements of His body and blood.

- The *agape* meal, *before*, is Spirit and life. It is now Christ's body and blood as the Son of Man. As we participate in the fellowship of His body and blood, they become Spirit and life for us. Joh 6:63. These elements are ministered to us from Christ's priesthood as the power of endless life, as we participate in His offering and sufferings. This is the Melchizedek order in which we are established as we receive Christ, are born from above, and are baptised into Christ as members of His body.

### Progressively glorified

- From the last Passover, Jesus learned to priest Himself as a son of man. Moreover, He was progressively glorified as the High Priest according to the order of Melchizedek. He learned this priesthood through the seven wounding events which He suffered and, in doing so, became the author (Greek, *archegos*) of salvation to all who obey Him and follow after Him. Heb 2:10.
- In the course of these seven wounding events, the Son emptied Himself to the death of the cross. Php 2:5-8. He emptied Himself all the way to the lowest parts of the earth, where He took the whole of humanity out with Him into the sea of God's forgetfulness. However, there, in the lowest parts of the earth, He fashioned us, and fulfilled the works that belong to our name as a son of God in Him. Psa 139:15-16. Isa 26:12.
- At the end of those three hours of great darkness, as He was separated from the Father in the lowest parts of the earth with us, Jesus cried, 'My God, My God, why have You forsaken Me?' Mat 27:46. This was the Son's expression of the grief that was experienced by the Father as our reproaches against the Father were fully laid upon Him. Christ's heart was physically broken by the grief caused by humanity's rejection of God's fatherhood. The breaking of Christ's heart, by the sorrow of God, was the seventh wound of His offering journey. Importantly, it was also the seventh glorifying event of His offering journey.
- Accordingly, in the lowest parts of the earth, the Son further declared, 'And I will wait on the LORD, who hides His face from the house of Jacob; and I will hope in Him. Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel from the LORD of hosts, who dwells in Mount Zion.' Isa 8:17-18.

- The Father heard the cry of the Son. Psa 34:18. In response to the Son's cry, the Father drew Him out of the waters of His eternal judgement, all the way to the embrace of His bosom. As He was being drawn by the Father, the Son declared His offering 'finished'. Joh 19:30. He then said, 'Father, into Your hands I commit My Spirit.' Luk 23:46. The Son was received into the bosom of the Father. Importantly, we were all drawn out of the waters of God's judgement and were received into the bosom of the Father, with Christ.
- Christ, as Yahweh Son, Son of God and Son of Man, in identity, remained in the bosom of the Father, in fellowship with the Holy Spirit, while His physical body, which was already immortal and made perfect through His offering, rested in the tomb for three days and three nights.

### Declared to be the Son from the bosom of the Father

- After three days and three nights, Christ was '*declared* to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead'. Rom 1:4. That is, He was begotten as the glorified Son of Man as He was returned to His physical, immortal and perfect body. This happened as the Father *again* declared, 'You are My Son, today I have begotten You.' Heb 5:5.
- By this word, Christ stood up out of death as the Father's Firstborn Son of God/Son of Man. Through resurrection, He was the Firstborn from the dead, and was fully manifest as 'the last Adam'. Col 1:18. 1Co 15:45. All of the names of all the justified sons of God were in Him as the Seed.
- At this time, the Son *was also* declared to be the *High Priest* according to the order of Melchizedek. As Paul noted, 'Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." As He also says in another place: "You are a priest forever according to the order of Melchizedek".' Heb 5:5-6. Christ had been glorified as the High Priest according to the order of Melchizedek through the seven wounding events that He suffered. This was also now declared to be so, through resurrection. As the apostle Paul noted, He came, not according to the law of a fleshly commandment, but according to the power of an *endless life*. Heb 7:16-17.



- As the High Priest after the order of Melchizedek, Jesus then ‘waved’ Himself as the Sheaf of firstfruits, by presenting Himself to the Father. Lev 23:9-11. We know this because, when He first met Mary Magdalene, she fell at His feet and clung to Him. However, He said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, “I am ascending to My Father and your Father, and to My God and your God”.’ Joh 20:17.
- The Father received the Son as the Sheaf of firstfruits, for He had been raised because of our justification! Rom 4:25. Moreover, the Father verified that Christ’s immortal and incorruptible body is the substance of the body that every son of God will receive on the day of resurrection. This belongs to those who are progressively brought to glory in the fellowship of Christ’s offering and sufferings. Heb 2:10.

### The ministry of the last Adam

- In the evening of the day of His resurrection, Jesus appeared to His disciples, who had assembled together in a closed room. The apostle John recounted, ‘Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained”.’ Joh 20:21-23.
- Jesus is the last Adam. He is a life-giving spirit. 1Co 15:45. His action of breathing upon the disciples paralleled the creation of the first man on the sixth day of creation. We recall that Yahweh *Elohim* formed man from the dust of the earth. He then breathed into man’s nostrils, and he became a living soul. Gen 2:7. By breathing on the disciples, the Son, in whom dwells the fullness of the Godhead bodily, caused these sons of men to be born again, by the Holy Spirit, as sons of God. Col 2:9.
- Through new birth, and their commission to proclaim the gospel, the disciples had become the apostles of the Lamb and the foundations of the walls of the heavenly Jerusalem. Rev 21:14.
- Then, over the course of forty days, the Son made Himself known to many other believers, breathing on them and giving to them the Holy Spirit so that they were born again. This included the seventy-two disciples, and over 500 others, all of whom were being built into the walls of the heavenly Jerusalem. 1Co 15:6. These people were being

made ready to proclaim the gospel of God, and to receive and care for the many who would be born through the ministry of the gospel by the Spirit. In so doing, the Son was forming up His bride, the heavenly Jerusalem.

### Jesus returns to where He was before

- Prior to His departure into heaven, Jesus said to His disciples, 'You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.' Act 1:8. Through the baptism of the Spirit, those who were born of God and were established in the New Jerusalem, the bride of Christ, would receive the capacity to reveal the Son through the proclamation of the gospel in the world.
- At the conclusion of His forty-day ministry, the Son ascended from the Mount of Olives into heaven. He did not go to the Father's throne. Rather, He sat down on His own throne at the right hand of the Father, having received, again, the glory that He had *before*. This was His glory as Yahweh Son. He is now seated on the throne as Yahweh Son, Son of God and Son of Man. As the apostle John noted, on His head are 'many crowns'. Rev 19:12.
- We note, in this regard, that Jesus said it was to our advantage that He return to where He was, before, saying, 'For if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.' Joh 16:7. In other words, it was better for them to receive the Holy Spirit than for Christ to remain with them physically. This is because it is only through the Holy Spirit that we can be born again and be joined to the fellowship of the Father, Son, and Holy Spirit.
- Furthermore, Paul made the point that if Christ were on earth, He would not be a priest, since the priests who offer gifts according to the Law serve the copy of the heavenly things. 'But now He has obtained a more excellent ministry, inasmuch as He is also *Mediator of a better covenant*, which was established on better promises.' Heb 8:6. The glorified Son of Man is now King and Priest. Seated at the right hand of the Father, where He was before, He is now ministering as High Priest of the sanctuary of the true tabernacle which the Lord erected, and not man. Heb 8:1-2.

## The Spirit is Lord

- 'The better covenant' of which the Son has become the Mediator, according to the order of Melchizedek, is the New Covenant of the Spirit. Paul highlighted this point, writing, 'Our sufficiency is from God, who also made us sufficient as ministers of the New Covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life'. 2Co 3:5-6.
- It is important to recognise that we have been made ministers of this New Covenant, after the order of Melchizedek. Through new birth (receiving our sufficiency from God), and baptism into Christ, we have been raised and seated with the glorified Son of God, who is where He was *before*. It is from this raised position that we priest ourselves to the Father through obedience to His will; we reveal the Son as members of His body; and we reveal the Holy Spirit, whose temple is our bodies, as we walk in the way in which He leads us. Equally, we minister life to one another through our participation in the *agape* meal.
- Significantly, this reality is possible only because the Holy Spirit is Lord; He now has *priority* in the unfolding purposes of God. Speaking of the lordship of the Holy Spirit, Paul said, 'Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord [the Son], are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.' 2Co 3:17-18.
- Once we are truly illuminated to this great truth, we recognise the weakness of our own flesh – that we do not know how to participate in the conversation of Yahweh to which we have been raised. Accordingly, by praying in the Spirit, we *cooperate with Him* as He makes intercession for us. Rom 8:26.
- Through prayer in the Spirit, we come boldly to the throne of grace, which is where our great High Priest is seated at the right hand of the Father. Heb 4:15-16. Acknowledging the priority of the Spirit, the Son listens to what the Spirit is saying within us concerning our sanctification as a son of God. Knowing the mind of the Spirit, He intercedes for us, and priests to us our participation in the fellowship of His offering, through which we are able to fulfil the will of the Father.

- The first implication of coming to the throne of grace, by the Spirit, is *mercy*. By mercy, we escape the judgement of God as we receive our sufferings as our fellowship in Christ's sufferings. In this fellowship, we are chastened and received by the Father. Heb 12:3-8. However, we also obtain *grace* to journey with Christ and to learn, through the experiences of the day, how to priest ourselves to His God and Father. Rev 1:6. Rom 8:28. As we receive Christ's word ministered by His messengers, and we walk by the Spirit, we are bound in fellowship with Him, before, and are being changed from one degree of glory to another. This is what it means to be brought to glory as a son of God! Heb 2:10.
- As we noted earlier, we are being made ministers, or priests, according to the order of Melchizedek. Significantly, this order of life, established through the offering of Yahweh, before, now belongs to the body of Christ. Through His glorification as the Son of Man, the four aspects of the Melchizedek order have now been established as ascension gift graces within the presbyteries of lampstand churches. Those who receive the word that is proclaimed from the fellowship of the presbytery are joined, by the Holy Spirit, to their fellowship. Notably, this is the fellowship of the Father and the Son, *before*. 1Jn 1:1-3. In this fellowship, we are equipped for our service as a member of the body of Christ. The ministry of grace through the proclamation of the word is not only toward the members of the body of Christ; it is also proclaimed as light to the whole world.

## Members of the body of Christ

- Through baptism, the Holy Spirit enables us to empty our new-born identity into Christ so that we can reveal Him by joining His offering and by participating in Yahweh *Elohim's agape* meal. As the apostle Paul said, 'For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptised into one body - whether Jews or Greeks, whether slaves or free - and have all been made to drink into one Spirit [that is, Yahweh *Elohim's* identity, life and fellowship]. For in fact the body is not one member but many.' 1Co 12:12-14.
- In his letter to the Colossians, Paul further taught that, when we were baptised into Christ, our new-born identity was hidden with Christ in God, and Christ became our life. Col 3:1-3. This was true for

the disciples. They were born again and joined to Christ's baptism as He breathed on them. However, *their names remained hidden in the Father*, and they were made members of Christ's body. Their preoccupation was to reveal Christ as members of His body. This must be our preoccupation as well! Our confession, as a son who has been baptised into Christ, is, 'I have been crucified with Christ [through baptism]; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.' Gal 2:20.

- When we are hidden with Christ in God, we are in possession of our name as a son of God. Importantly, our calling, which belongs to our name, is to reveal Christ. We reveal Him by doing the works of our sonship as a member of the body of Christ. Notably, we are not endeavouring to find, or to know, ourselves through these works. As we do these works, Christ is being revealed.
- Jesus used the parables of the talents and the minas to communicate the point that the works that a person does on earth as a son of God and a member of the body of Christ have an impact on their eternal reward in the new heavens and earth. When a person is hidden with Christ in God, they are made a slave in His house. In this regard, they are to have the same mind as Christ, who took the form of a slave, and offered Himself. Php 2:5-8. As a slave in His house, we receive a quotient of His possessions with which to trade, or to do business, through offering. The possessions that the Son gives to His slaves are His life and the authority to trade with, or to express, this life. As we multiply Christ's life according to our name, in this age, the glory of our eternal reward is increasing.
- As we considered earlier, Christ was not revealed until after He was raised from the dead; and this happened once His offering journey was complete, and He was received into the bosom of the Father. The same is true for us as we continue faithfully, each day, to participate in His offering and sufferings as a member of His body. Wonderfully, concerning those who live in this way, Paul said, 'When Christ who is our life appears, *then you also will appear with Him in glory.*' Col 3:4.
- Emphasising this same point, the apostle John taught us that we are now sons of God, but it does not yet appear what we shall be, because the glory of our sonship is hidden in God. However, when He appears, we, having journeyed on the pathway of glorification that He

pioneered, shall be like Him, for we shall see Him as He is. 1Jn 3:2. Significantly, he said that whoever has this hope, or is illuminated to this reality, will purify themselves, just as He is pure. 1Jn 3:3. When Christ appears on the day of His second coming, the resurrection of those who are in Christ, to immortality, will also occur, and will be announced by Michael with the sound of a great trumpet.

1Th 4:16-17. Through this declaration, the glory of our eternal sonship will be revealed as we receive our immortal body, which is of the substance of Christ's glorified, immortal body.

- The process of our glorification as a son of God will continue for the whole of the church age. John foresaw its completion, recording in the book of Revelation, 'Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." And He said to me, "It is done! I am the *Alpha* and the *Omega*, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son".' Rev 21:2-7.