

THE OATH OF THE SON

Peter Hay, prepared for the Apostles' Fellowship, 4 July 2021
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Faith, fear of the Lord and love

In our last session, we were talking about the revelation of 'I AM', and we understood that when the Lord is manifest to us as 'I AM', through the word of the cross, it reveals the *way*, the *truth* and the *life* through which we obtain our predestination as sons of God in Christ.

In our session today, we will begin to consider the expression of this entrance via truth and life, as 'faith', 'the fear of the Lord' and 'love'.

This threefold entrance is expressed throughout the Scriptures.

Two immutable things

In the book of Hebrews, we learn from the writings of the apostle Paul that the fulfilment of the Everlasting Covenant was guaranteed, or ratified; which means it was fully settled by an oath that was sworn by Yahweh.

'Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things ['Immutable' means 'completely unchangeable'; it will happen; nothing can be done to avoid it or to stop it], in which it is impossible for God to lie, we might have strong consolation [or confidence], who have fled for refuge to lay hold of the hope set before us.' Heb 6:17-18.

That 'hope' is the hope of our laying hold of eternal sonship.

When I've previously taught on this subject of 'the oath', which is an amazing subject, I've focused on the 'two immutable things' that are revealed, or expressed, through this oath.

This is the dual oath of God, by which Christ was designated as King.

That assures me of the authority of my name in Him, as a son of God; and designates Him as High Priest according to the order of Melchizedek.

It assures me of an eternal service as a priest of God, as part of the temple of Christ's body.

That is the dual, or the two, immutable things associated with the oath of God - the kingship and the priesthood of Christ.

Through those expressions of Christ, we have strong confidence that we will obtain what He has promised to us, because we are *heirs* of that promise.

The oath sworn by the Son

However, what I've not understood, or taught, is that there is a dimension of the oath that *preceded* the Father's oath.

I have always focused on the two immutable things that are the two dimensions of the oath of God, but there is actually another dimension of the oath of Yahweh which precedes those two.

This was an oath that was sworn *by the Son* when He was made Head of the Father's house, which is the temple of His corporate body.

As the Apostle and High Priest of this heavenly temple, the Son swore that those who disobey His word would not enter the 'blessed rest' - the rest is the obtaining of the promise of the Everlasting Covenant - of eternal life and fellowship with Yahweh, which belongs to those who are of His house.

He swore that they would not enter that rest.

Paul established this point in his letter to the Hebrews, and he recorded the words of Jesus, which are proclaimed by the Holy Spirit.

'Therefore, as the Holy Spirit says: "Today, if you will hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tested Me, tried Me, and saw My works forty years.

'Therefore I was angry with that generation, and said, "They always go astray in their heart [they're deviating away], and they have not known My ways."

'So I swore [an oath] in My wrath, 'They shall not enter My rest'.' Heb 3:7-11.

A company of sons who did not enter rest

This was an oath sworn even before Paul spoke about the oath to do with kingship and priesthood.

This is the oath of the Head of the corporate body; the temple.

The Lord Jesus swore this oath in relation to His covenant people, saying, 'I swore in my wrath, "They shall not enter my rest".' He was not talking about people who are unsaved.

He was swearing this oath in relation to those who have already been made part of His body; part of His covenant people.

Paul was doing this from the account of the children of Israel, who were delivered out of bondage in the land of Egypt.

Egypt is a type of the world, so he was talking about salvation *out of the world*, and he said that 'He swore to those ones'.

Now, the children of Israel were delivered from their slavery in the world through the blood of the Passover Lamb. This is the blood of Christ that was shed for them, and for us.

The Lord said that He 'bore the nation on eagle's wings to bring them to Himself, so that they might be His firstborn.' Exo 19:4.

This refers to those who are a company of sons of God.

That is why they were taken out of Egypt, were delivered through the shedding of the blood of the Passover lamb, and went through the Red Sea. He brought them to Himself to make covenant with Him so that He might be their God, and they might be His people.

Having been saved out of Egypt, this company of firstborn sons were to pass through the wilderness, and then to enter the land that was promised to Abraham and his children, as an inheritance.

To enter that promised land is to obtain 'the rest' that belongs to those who are the sons and daughters of God.

It is the promise of the Everlasting Covenant, and they were to become a kingdom of priests in this land.

However, we know that when they arrived at the edge of the promised land, the people refused to enter because they were afraid of the giants that the twelve spies reported were in the land.

Full of fear but no faith

They were full of fear and said, 'If only we had died in the land of Egypt! Or if only we had died in this wilderness! Why has the Lord brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?' Num 14:2-3.

That sounds like the thief who said, 'You can't be the Christ, because this is my predicament.' They were saying, 'It would have been better for us to have stayed in Egypt because we are going to die here, on the cusp of the promised land.'

It's interesting too that these men were saying, 'Our wives and children should become victims.' I half suspect that the wives and children were complaining in their houses, and the men were succumbing to this complaint.

They were articulating it because they were not submitted to the headship of Christ, but were turning, and were coming under this complaint in their houses.

Whatever the case is, they were looking at the promised land and saying, 'There's no way that we can do this.'

I think that this statement is like the statements that we make when we say, 'I just cannot make a stand in my house on this. The collateral damage will be too great. I just can't believe that the Lord wants me to join His fellowship in this way.'

That is the same kind of statement as these ones made. They were people who were born as the firstborn part of His church, and they were saying, 'No, we cannot go in.' they were full of fear!

Fear leads to complaining and blaming

Not only did they disbelieve because of fear; they also began to complain, and they sought to kill the Lord's messengers.

That is what tends to happen when the word of the cross comes, and we are being called to 'enter in', and we look at the circumstances of our life and say, 'No, we cannot do that. We cannot make

that stand. We cannot separate ourselves like this.'

All of a sudden, it turns around, and we begin to say, 'No, you messengers are at fault here. You have brought us out to die. We are going to die, and it's your fault.'

And that's what happened. They took up stones to kill Moses and Aaron. Num 14:10.

Now, these were God's people who had already been saved out of the world, and figuratively born as sons of God, and made members of Christ's body, the church, the firstborn.

However, because of their complaint, and their rebellion, they did not enter in to the inheritance of their eternal sonship.

Paul said it was because of *unbelief*.

Fearing the implications of the cross

Jude, in his letter, was very strong on this point.

'But I want to remind you, though you once knew this, that the Lord ['Lord' there is Yahweh; Jesus], having saved the people out of the land of Egypt, afterward destroyed those who did not believe.' Jud 1:5.

He slaughtered them and their bodies were strewn through the wilderness, which is the land of forgetfulness.

Now, that is amazing, isn't it! He's not referring there to slaughtering the ungodly.

He was speaking about the slaughter of those who were already born, and already part of the house, because they wouldn't enter in on the point of unbelief.

It all has to do with *fear*! They didn't have the fear of the Lord. They had the fear of death. They feared the implications of the cross for their life.

Jesus destroyed them, and those who were slaughtered in the wilderness - even though they were natural children of Abraham, and heirs of the promise who were entitled to enter into the promised land - did not go to heaven!

There is no way that those people who were slaughtered by Christ in His wrath, and were left in the wilderness, were going to heaven.

They were in the land of forgetfulness, and they were left there.

This is the judgement of the Son.

Not how we begin the journey, but how we enter

We see that the apprehension of our eternal inheritance is not on the basis of how we begin the journey, because they certainly had a miraculous beginning. They were delivered from Egypt after all the miracles that were provided for them, as well as in the wilderness.

But they did not obtain eternal salvation.

The point for us to note is that our eternal salvation is not dependent on how we 'begin', but on how we 'enter'.

The journey of the children of Israel from Egypt to the promised land describes the pathway of salvation that Christ pioneered for them through His offering journey as the Lamb of God.

This is an amazing point, and you will need to think about it.

Christ had already prepared the way before them. It was not that they were going a 'way' that He hadn't actually journeyed before. He had *already prepared the way before them*.

That's why Caleb, Joshua, Moses and Aaron were so adamant that the people could take the land.

The world had already been overcome, and the perfected inheritance of their sonship had already been finished through the offering of the Lamb of God who was slain 'from the foundation of the world'.

That work was *already finished*. All those giants had already been overcome. Their plots of land had already been set aside. Their works of sonship and offering were already finished.

And they were saying, 'You have to go in.' But they didn't *believe* in the 'finished work' of Christ.

Being a victim prevents us from laying hold of a finished work

They were afraid that they would perish, and said that they were victims of their circumstances.

As soon as we become a 'victim', we are not able to enter, and lay hold of what is a finished, perfected work.

Jesus said, 'These things I have spoken to you [the faith for this is in the word], that in Me you may have *peace* [not agitation around the

incomprehension of our situation, or the seeming giants in the land of our sonship or the context of our houses]. In the world you will have tribulation.' Joh 16:33.

I suspect that's probably the thing that we don't want to accept. We think that our salvation should alleviate us from these sufferings.

But He stated, 'No; you will have tribulation because you are in the world and you are making your journey through it.'

'But be of good cheer [That means 'take courage', exactly as Joshua and Caleb implored the people to do. 'Don't be afraid of them.' Why? Because Jesus says], I have overcome the world.'

It is already done; already finished.

He has already finished all our works

You can see why the Lord was swearing in His wrath that they would not enter in - because they did not believe that the work was finished.

This is a focal point.

The journey of the children of Israel was already finished for them when Jesus had overcome the world and perfected the inheritance of their sonship through His offering as the Lamb of God.

Let's take a moment to explain that because, in the natural, it is difficult to comprehend.

Christ's offering journey

Christ's offering was the journey through which the name and works of every son of God was written in the Book of Life, from the foundation of the world.

We have been understanding in these recent weeks that the writing of the names, from the Father, in the Book of Life, happened when Christ descended into the lowest parts of the earth.

This happened when He was hanging on the cross from twelve o'clock to three o'clock.

Now, how can that be? How can those names be written from the foundation of the world when He was doing it, in time, on the cross?

Christ's offering was the journey through which the name and works of every son of God were written in the Book of Life.

They were written for us by the Father, in Christ, as He fulfilled them. He was doing our works.

It's not just that they're being written down for us to do. He was *writing* them as He was *doing* them.

That's what it means when He 'learned obedience through the things which He suffered'. Heb 5:8.

He fulfilled them when He descended to the lowest parts of the earth, in the course of His offering journey.

The cross reveals I AM who is ever-present, and outside of time

How could Jesus have authored the pathway of salvation for the Israelites, when He died on the cross over 1500 years later? How could He have done that?

The apostle Peter taught that 'the Lamb of God was slain *from the foundation of the world*, and His offering was *manifest* in these times for us'. 1Pe 1:20.

So, it is *from the foundation of the world*.

Another way of saying it is: offering *established* the foundation of the world, as the Lamb of God, and was manifest on the cross.

When? When He was 'lifted up as I AM'.

It is important to note that there are not two different lambs; and the Lamb of God was not slain twice. He was not slain at the foundation of the world, and then slain again at the cross.

It means that where the Lamb was slain as He was lifted up, the cross revealed I AM, who is ever-present and outside of time.

It connects us, in time, with that Everlasting Covenant discussion and offering of Yahweh, through which Their covenant purpose is being fulfilled *today*.

Do you find that amazing? I do! The finished work which was accomplished on the cross was in Yahweh, outside of time, and substantive in all of time - not just at the point of the cross.

What was achieved at the cross was then substantive all the way from the beginning - from the foundation of the world - right through to the end.

The works and judgement for all in every age was finished

That is the way Jesus introduced Himself in the book of Revelation. He said to John, 'I AM.'

In our last session, we spoke about the name of the Lord where Jesus was lifted up on the cross, and was made known, or manifest, to us as I AM.

Here Jesus again said, 'I AM the Alpha and the Omega, the Beginning and the End [I AM encompasses all beginnings, and all ends],' says the Lord, 'who is and who was and who is to come.' Rev 1:8.

So, what Jesus achieved on the cross, when He was lifted up and revealed as I AM, was finished for all, from the beginning, and to the end.

The very finish of judgement for you and me, and the fulfilment of our works – the perfection of our works – not just in this age, but also in the age to come, was exactly the same for the Israelites.

They had nothing to fear, but they didn't *believe* that the work was finished.

Paul warned the New Covenant church to 'heed' the oath of the Son. That applies to *everyone* who has already been born as a son of God, and already been built as a living stone into the heavenly temple of His body.

Now, did you know that all of us have *already been built into His temple*?

He has perfected the sonship of every person; and every person is supposed to be part of that temple body.

The issue for us is not getting 'into it'; the issue is not having our name blotted 'out' of the Lamb's Book of Life.

Can you see that this is true for every person? But it is particularly the case for those who have already come into His house and know that that is where they belong.

They have to enter, and participate with Him, in the fellowship of His offering and sufferings.

A promise to enter His rest; fear God

This is the way in which Paul warned us all.

'Therefore, since a promise remains of entering His rest [That's beautiful, isn't it – 'a promise'] The promise of entering His rest is the promised inheritance of your sonship], *let us fear* lest any of you seem to have come short of it.' Heb 4:1.

So, 'fear' is critical here. He was not saying, 'Fear the giants in the land.' That's the reason why you would default and be disobedient, or fall short.

He was saying, 'Since there is a promise of entering His rest, let us fear [God] lest any of you seem to have come short of it.'

'For indeed the gospel was preached to us as well as to them.' Heb 4:2.

The very word of the cross, by which we enter the promise, was the same word that they heard. It was the same word that took them out of Egypt and through the wilderness. It was the same word that said, 'Go in and possess the land.'

That word is coming to us, and we must not default on the 'border' of our inheritance.

'But the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have *believed* [How do we believe? Having received the same Spirit of faith, 'I believe'.] do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter my rest'," although the works were *finished from the foundation of the world*.' Heb 4:2-3.

What an amazing statement! He was saying that the works for the Israelites, and the works for you and me, were finished from the foundation of the world when they were wrought in the lowest places of the earth, as He journeyed from Gethsemane to Calvary, and was raised as I AM, revealing that fellowship to which we are being invited.

So, let's fear the Lord.

Rest is the inheritance of eternal sonship

The intended entrance of the Israelites into the promised land was described by Paul as 'the rest' that we are to enter as sons of God.

This is *the inheritance of eternal sonship* that God the Father has predestined for every person who is in Christ.

Importantly, and this is helpful to understand, the oath of the Son to those who do obey His word – to those in whom the word is mixed with faith, which is demonstrated by obedience – the oath is, 'I will never leave you, nor forsake you.'

So, the oath of the Son is 'I swore in my wrath, "They shall not enter My rest".'

On the other side of that oath is the promise, or the declaration, or the swearing, 'I will never leave you nor forsake you.'

Why not! Because you are *in Him*. You are joined to Him. You cannot leave Him or forsake Him. Deu 31:6.

Conduct without covetousness

Paul declared, 'Let your conduct be without covetousness.' Heb 13:5.

'Covetousness' is the desire for another life. It is the desire to preserve your own life.

'Conduct' is the speech of faith; your conversation and your conduct.

'Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say [as those who are boldly entering in]: "The Lord is my Helper; I will not fear. What can man do to me?" ' Heb 13:5-6.

The way is expressed by faith-obedience

If you are baulking at the call to walk with Christ in the fellowship of His cross because you are afraid of the relational repercussions, He will swear in His wrath, 'You will not enter.'

You have the opportunity to hear the word which grants faith to believe; and to learn the fear of the Lord by which you can enter in.

When you do that, He says, 'I will never leave you nor forsake you.' And your confession of faith will be, 'What can man do to me?'

We will break down Hebrews Chapter 4, verses 1 to 3.

When He comes as I AM, He reveals, 'I am the way, the truth, and the life'. Joh 14:6. The oath of the Son captures these three elements: way, truth and life, as faith, fear and love.

Let's have a look at 'faith' first – this is 'the way'.

We enter the rest of fellowship in the finished work of Christ, through *obedience*.

Our obedience is the expression of the faith that we receive as a gift as we hear the word of God. This is the faith by which we are established in the way.

Remember, 'Therefore since a promise remains of entering His rest, let us fear lest any of you come short of it, for indeed the gospel was preached to us'.

'Faith comes by hearing, and hearing by the word.' Rom 10:17.

But the word which they heard did not profit them, because it was not mixed with faith. So, the beginning point is to *receive* the word that is coming, and to receive His faith.

The evidence of faith is that you 'believe' it, and you 'obey' it.

This obedience is revealed by works; works of obedience that are establishing you on the *way*. It is actually the 'way out' of Egypt.

The truth is connected to the fear of the Lord

The second element is 'the truth' and, as we have learned from Paul, the truth element refers to 'fear'.

So, equally necessary to faith is the need to *receive and demonstrate* the fear of God.

Notably, King David described the 'fear of God as clean, enduring forever'. Psa 19:9.

That's beautiful, isn't it! Enduring forever! If you want your eternal inheritance, receive the fear of God, because it endures forever.

'The fear of the Lord is clean, enduring forever; The judgements of the Lord are true and righteous altogether.' Psa 19:9.

The fear of the Lord is associated with the judgements of God, or the judgements of the Lord – actually the judgements of Yahweh.

That refers to the Son, which is interesting, because we are talking about 'the oath of the Son'.

So, the fear of the Lord is clean, enduring forever, and he associated it with the judgements of the Lord. 'They are true and righteous altogether.'

That is, I AM the truth.

So we see that the fear of the Lord is connected to the truth.

The fear by which we are established in the truth is delivering us from continuing in the lie of our own understanding and perceptions.

When we live by our own understanding and perceptions, to what are we in bondage? Fear, again! We have to be delivered from our own view and understanding, just as the children of Israel needed to be.

They saw the giants and said, 'We will get consumed; we will get eaten; we will be victims.' That was their own sight and understanding.

But the fear of the Lord joins us to what is *true*, and that is what we need to understand.

We need to learn the fear of the Lord

Now, in our next session, we will focus more on the fear of the Lord. We will speak about how it is to become our *culture*.

But, in short, the fear of the Lord is not the fear of the repercussions of not obeying Him.

The people feared the giants, which is why they didn't go in. But the fear of the Lord is not just fearing Jesus because He can kill us. That is not the fear of the Lord.

The fear of the Lord is a quality that is learned as we are 'discipled' by the word of God.

In this regard, King David said, 'Come, you children, listen to me.' Psa 34:11. He was talking to sons of God. 'Come, you sons of God, listen to me.'

It is not that we become born of God and then don't need to listen anymore. 'Come, you children' means that we are always coming to Christ who is lifted up as 'I AM'.

'Come, you children [or sons of God], listen to me', means 'Give your ear to the proceeding word'.

That word is sharper than any two-edged sword, dividing and exposing our hearts to the eyes of Him to whom we must give an account.

Do you realise that if you fear the Lord, you are coming to the judgement of the Son every day, so that, on the judgement day, you have complete confidence, because all of that judgement has already been done and finished!

You have already obtained everything that has been perfected to you.

We have to come and *receive* those eyes which are that judgement.

'Come, you children, listen to me' means 'give your ear to the proceeding word which is sharper than any two-edged sword, exposing our heart to the eyes of the Lord'.

'I will *teach* you the fear of the Lord.' So, the fear of the Lord, is actually something that we have to 'receive'.

The fear of the Lord keeps us connected to His eyes

The fear of the Lord is actually a quality of the Spirit of the Lord. Isa 11:2.

It motivates a person to want to please Him.

Paul said that God was not pleased with those ones who died in the wilderness, because they did not fear the Lord.

The fear of the Lord is the desire, or motivation, or drive, to please Him. It is, in fact, a fear which banishes the terror that belongs to those who draw back from His presence. We draw back from Him when He comes with eyes like a flame of fire.

The fear of God is the very thing that will keep us *connected* to His eyes, and allow it to do its work, which is to deal with the corruption in us. It does come with wrath, initially.

But when we draw back, and let go of it, we see the very fire of Yahweh in which we are going to dwell.

The fear of the Lord constrains us to accept His purifying initiative and the desire for fellowship with Him, through sanctification.

This is a sure hope as we are bound, or anchored, to Christ who has already finished our judgement, and has perfected our sonship.

His love connects us to His life

The third element is 'love'. This is the 'life'.

The hope of attaining our sonship is not disappointed; rather, it is *assured* because the love of God is poured into our hearts. Rom 5:5.

Something is being taken 'out', which is 'another law' that brings us into bondage to fear.

As we *receive and learn* the fear of the Lord, we are pressing in, and the love of God is being poured into our hearts.

This love establishes us in the life, or culture, of *offering*, which is the very fellowship of Yahweh Himself. That's what it means 'to enter in'.

Judgement in the house of the Lord

Now, significantly, the oath of the Son reveals that judgement is already happening in the house of the Lord.

Remember, when 'He swore in His wrath, they would not enter His rest', He was referring to His covenant people.

That judgement has already begun in the house of God.

The apostle Peter stated this reality. 'For the time has come for judgement to begin in the house of God; and it begins with us first, what will be the end of those who do not obey the gospel of God?' 1Pe 4:17.

We know that they won't enter the rest.

In our next session, we will speak more about the fear of the Lord in order to understand it as being our *culture*, and how it is fundamental to the oath.

We will also consider why it is so important for us to understand this oath of the Son. It is so that we do not default in relation to kingship and to priesthood.