

THE CORRUPTION OF DESIRE

Peter Hay, prepared for the Presbytery word, 05 September 2021

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Attempting to fill the void in fallen man

The focus of our last session was the nature of death, and we understood that this death belongs to every person who is separated from the life and fellowship of Yahweh, whether or not their mortal body is alive. This death is within us, and it becomes permanent when our mortal body expires.

Death is the desire for life, or the expression of one's identity, *from the basis of the knowledge of good and evil.*

This desire for life was corrupted in the hearts of mankind through Adam and Eve's disobedience to the word of God as they gave their ear and attention to the word of Satan.

This death is now *a void of life and self-knowledge* within the sons and daughters of Adam.

Because of this void within their inner man - right at the juncture point between soul and spirit, if it is possible to separate them - they are now driven by the lust of the flesh, the lust of the eyes, and the pride of life, in order to fill the void.

Those who are dead in trespasses and sins endeavour to satiate the void, or to fill the void, within their inner man through the faculties of their bodies.

The origin of dead works

In a futile attempt to obtain life in themselves, they endeavour to know themselves and to express themselves through what they do within their physical bodies; and also through the information that they derive about themselves and their environment through their natural senses.

Because these works are motivated by death, or the desire to fill the void, the works are referred to in the Scriptures as 'dead works'.

There are plenty of Scriptures referring to that: Heb 6:1. Heb 9:14. Jas 2:26. Rev 3:1.

Dead works are not just 'bad' works or 'naughty' works. They are the works that are motivated by death within mankind - the activities of the body which are a futile endeavour to fill the void, which is the death within them.

Because it is a complete lie, those activities and endeavours are never able to fill that void, so death remains. There is no life.

The attempt to know oneself through the desires of the flesh is a complete deception. It is an unattainable lie that perpetuates the anguish of one's soul, and causes the progressive degeneration of their spirit.

There are two elements here. There is anguish of the soul; and there is degeneration of the spirit. And death is right there between those two elements.

So we see why the word of God pierces; it makes a division between soul and spirit.

A degenerate eye 'clings to the dust'

The 'soul' is the faculty of a person by which they have volition and awareness of themselves.

The Scriptures describe the 'spirit' of a man, which is our identity, as a 'lamp', and this lamp is the 'eye' of a person's body. It refers to their *capacity for spiritual sight.*

This lamp is degenerating in a person who has death within them. If we are not delivered from this death, our capacity to see is 'degenerate', or is an 'evil eye'.

This eye cannot perceive the *truth.* This blindness is their inability to see the truth. They believe that what they are seeing, in relation to the knowledge of good and evil, will give them life. And, because of that, their soul clings to the dust.

So, an identity with a degenerate eye has a perspective that is unavoidably degenerate because of death, and it causes the soul to 'cling to the dust'.

To 'cling to the dust' is to understand oneself through what we do in our physical body, and through the information which we obtain from our physical body.

Adam's body was created from the dust of the earth. The Lord said, 'From dust you are made, and to dust you will go.' Gen 3:19. That is what it means for the soul 'to cling to the dust'.

The more a person endeavours to have life through the works of the flesh, the more their spirit is darkened, and they are unable to receive and walk in the truth which would, otherwise, bring cleansing and life.

That is a pretty sad state called 'death'.

Made alive from death – the restoration of desire

In the coming week, we will talk about the restoration of desire; what it means to be 'made alive' from this death.

Today, I want to talk about the impact of this corruption of desire in families - in particular, in believing, Christian families - and to see how it impacts on the 'fruit' of our families, or the 'ground' of our families and marriages in relation to children, and how we find recovery.

The desire of the flesh, in a woman

For a woman, the desire of the flesh is the drive 'to be like God', and to 'craft', or 'cultivate', a context of life for fruitfulness *in her own image*.

Satan said to Eve, 'If you eat this food, you will be like God.' Gen 3:5. So the woman partook of that food.

The corruption of 'desire' within a woman is the desire to be like God, and to craft, or cultivate, a context of life for fruitfulness in her own image, irrespective of whether or not she has children.

It is a drive for a particular kind of life, and involves the crafting of that life in the woman's own image. That drive in a woman doesn't require children or a husband for its *expression* within a marriage.

However, in the *context* of a marriage, this will include presuming to define the name and works of her children, and to second her husband to the facilitation of her romantic projects.

That drive to be like God is a tendency toward naming the works and identity of children in her own image; and to draft, or second, her husband to help to facilitate the romantic project which she has eyes to 'see'.

But this sight is from a degenerate spirit, and it is sight that is based on her perception of what is 'good' or 'evil'.

The desire of the flesh, in a man

The desire of the flesh in a man is for dominance, or rulership, over the context of his life through the exercise of *his own wisdom and power*.

This is a drive to subdue the context in which a man lives, so that he has dominion over the context of his life.

That dominion is to find himself, or the expression of his identity, through overcoming, or ascending, in relation to the context in which he lives.

Depending on his capacity and opportunity, this may be expressed in various fields, such as his family; his work; in sport; in hobbies; or through fantasy and fanaticism.

Some men, because they have strong personalities, will dominate in their families or in their workplaces. Others - who are not quite as personally strong or self-confident or might not have skills that allow them to have 'presence' in one of these fields, such as in their family or in their workplace - will seek to find dominion, or identity, through excelling in other areas.

These men become subject to fantasy where they imagine themselves having dominion within a context that has merely been dreamed of or imagined.

Men can become caught in this. They may become addicted to videos, television, or comics where they assimilate the power of, or imagine themselves to be, or associate themselves with, a dominating figure.

This is also the reason why there are so many fanatics who associate themselves either with sporting teams or with dominant political figures - or wherever they obtain a sense of identity from *connection* to someone who is dominant in a field.

This is all part of the void within them that seeks to be filled through the exercise of dominion, or rulership, within some context of life.

The outcome of fleshly desires is a cursing

For both the man and the woman, the outcome of living this way is 'cursing'.

That is the very first thing that the Lord said when He came to Adam and Eve, after they had discussed and identified the fact that they had separated themselves from the Lord.

He said, 'Cursed are you.'

The ground of Adam and Eve's marriage and family reflected these cursed conditions of the natural world in which they now lived.

Once they had eaten of the tree of the knowledge of good and evil, the entire creation was cast into conflict and pain. The whole creation was now fighting for survival, and that is what the ground of their marriage now looked like.

Having been cut off from the life of God, their self-centered drive or desire for survival, feeding the mechanisms of competition within their marriage and family, destroyed the love that should have been expressed *through offering*.

These desires between a man and woman compete with one another, which is why there is conflict.

'The corruption of desire' is the corruption of a faculty within us which becomes completely self-centered, whereas the desire that we are to have, which is the love of God, is to be *other-centered*.

The lives of children reflect the way in which a couple lives

Adam and Eve's children - Cain, Abel and then Seth - were the 'fruit' that was brought forth from the 'ground' of their marriage.

Having this death within them had an impact on the context of their life, which the Scriptures describe as 'a ground'; a point of meeting or a place of living.

The fruit of this 'ground', which was their marriage and family, was their children - Cain, Abel and Seth.

In this regard, the life and expression of Adam and Eve's children reflected the way that the couple lived and presumed to raise their children following the Fall.

They raised their children either according to the principles of the flesh or according to the principles of the Spirit.

Today, we will briefly consider the impact of Eve, and this desire within her, on Cain, Abel and Seth.

Our understanding can be according to the desire fathered by Satan; by our own perceptions

Following the Fall, Eve heard the curse with which God cursed Satan.

The Lord said to Satan, 'I will put enmity between you and the woman, and between *your seed* and *her seed* [Satan would have children, and Eve would have children and there would be enmity between the two]; He [Eve's Seed] shall bruise your head, and you shall bruise His heel.' Gen 3:15.

Eve understood and acted upon this prophetic statement *according to the desire that had been fathered within her by Satan*.

This is one of the key points that I want to make today. That was *the word of the Lord* and Eve heard it, but her *perception* of it was through the degenerating sight that was caused by death within her.

She was not able to see and to bear witness to it in the truth. She was seeing and hearing something according to the hearing of her flesh.

Eve understood and acted upon this prophetic statement according to the desire that had been fathered in her by Satan.

This is another important element, for this *will* happen when we interface with the word from the basis of the void within us; from the basis of this principle of corrupt desire.

Eve set her understanding of this prophetic statement over and above the word of the curse that specifically applied to her, and that would have been *for her sake*.

This is a major point.

She set her understanding, coming from her degenerate eye, of a prophetic word that actually applied to Satan, over and above the Lord's word specifically to her regarding the curse, which was actually for her sake.

Misappropriating the prophetic word of the Lord

The Lord said to her, 'I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.' Gen 3:16.

It is apparent that Eve misappropriated the prophetic word of the Lord according to her fallen

sight, because of the way in which she named her two sons. This is an amazing principle.

Eve named her firstborn Cain, which means 'the man', saying, 'I have gotten a man from the Lord.' Gen 4:1.

In making this statement, Eve believed that Cain was the seed who would bruise Satan's head, and would bring deliverance from the effect of the curse upon mankind.

Evidently, Adam did not make this statement. So, instead of receiving from Adam and submitting to him, Eve misappropriated this word.

She named Cain in relation to this prophetic word as the means of overcoming the curse which they, as a couple, were under. She took it into her own hand.

In contrast, Eve named her second son Abel, meaning 'vapour, vanity, weakness, grief and lamentation'. In doing so, she marked herself as a 'victim of the curse' which Abel's birth may have exemplified.

She may have had a particularly difficult birth with Abel, so she named him out of her misgivings or as a victim of her own circumstances.

Cain, on the other hand, was named as the one who was to provide *deliverance* from this suffering that they were under.

I'm sure you can see that I was already a bit of a mess.

Another's success validates our naming of them

It seems that Cain grew up under the influence of her expectations of his name and life, because the offering that he brought to the gate of Eden was the fruit of the ground that had been cursed.

He appeared to have conquered the effects of the curse by cultivating an abundant harvest from the ground which God had cursed.

She invested in his name, and named him as the seed who was going to bring deliverance from this situation.

As he grew up under this influence, he actually started to dominate the ground which God had said was cursed when He said to them, 'You are to toil in it, and it will bring thorns and thistles

which are for your sake', and Cain was not suffering under these thorns and thistles.

She had intervened, and he was bringing forth this great harvest from a ground that otherwise should have been a toil for him.

As Cain fulfilled the name that she had mothered, his success validated her expression.

It wasn't actually about Cain at all! It was about the expression of her own life and the validity of her naming of her son.

The cursed ground is the context for our works

This implied influence of Eve in Cain's understanding of himself revealed that she was not submitted to Adam.

Adam had learned that the cursed ground was the *context* for his works, and was *for his sake*. That is exactly what the Lord had said to him. 'Cursed is the ground for your sake; Adam. In toil you shall eat of it.' Gen 3:17. He defined Adam works for him.

Eve, however, was not submitted to the word that should have defined the ground of their marriage and family. It appears that she was initially successful in her alternative word, because her son, whom she was cultivating, dominated the ground which Adam was toiling under.

It looks as though Adam continued to be a 'loser', and she continued to be a 'winner' by bringing forth this seed who was conquering the curse.

Adam had learned that the cursed ground was the context for his work, and was for his sake.

The offering which he was to bring was according to the direction of the Lord, which was revealed when He killed animals to redeem Adam and Eve, by the shedding of blood, to cover their nakedness with tunics that were fashioned from the skins of the animals.

There was a word to Adam concerning his works, and concerning the curse. There was also an instruction to Adam, which was testified to or demonstrated by Yahweh in the killing of an animal, which we believe was a lamb.

This was to redeem them, to properly clothe them for their works, and to replace the fig leaves that were projections to cover their shame.

Abel was connected to the offering of the Lamb

In contrast to Cain, it appears that Abel learned from Adam that his offering was to be a lamb.

Abel didn't default to, or fall into, being a keeper of sheep, and merely to make the right offering by chance.

He actually *received some instruction from Adam*, who said, 'The Lord did this. This is how I make offering, and if you want to come and be connected to the Lord, you have to bring a lamb.'

So Abel learned from Adam that his offering was to be a lamb. Instead of endeavouring to dominate the curse, he *accepted his fellowship in the curse*, with Christ.

This is an amazing principle. He accepted his fellowship with Christ in the curse by embracing his name.

Eve had named Abel out of her victim mentality. He had accepted that he was in a cursed context.

He learned that offering involved the offering of a lamb to connect him to a Lamb, and he accepted that that offering of a lamb connected him symbolically to the offering of the Lamb of Christ.

His offering of the lamb indicated that he was embracing his fellowship in that offering. It signified that he was connected to, and cursed with, the Lamb of God who was crucified on the cross.

'Provoked to wrath' by the manner of being raised

Through Eve's motherhood, Cain had been 'provoked to wrath' rather than trained in the discipline and instruction of the Lord, which would have taught him to offer a lamb.

There is a way of raising our children, according to 'the flesh', which leads to wrath. Wrath is not just being discontented and angry – that is the *fruit* of it.

'Wrath' is when our engagement with life is according to the principle of the flesh, resulting in relational disconnection, and the propensity to present ourselves according to our own naming.

That is exactly what Cain did. Of course, there was an associated emotional wrath. Through Eve's motherhood, Cain had been provoked to

wrath rather than being trained in 'the discipline and instruction of the Lord'.

Interestingly, Paul said, 'Fathers, train up your children in the discipline and instruction of the Lord.' Eph 6:4.

That is what Abel had *received*. He had received the discipline and instruction of the Lord that had come through the initiative of Adam in the household, whereas Cain had been provoked to wrath through a different cultivating principle within their family.

'If you do well, will you not be accepted?'

Cain was provoked to wrath through the context in which he was raised. We note that the Lord said to Cain, 'Why are you angry?' This was the fruit in his life of this way of understanding and presenting himself.

'Why are you angry? And why has your countenance [face] fallen?' Gen 4:6.

What did he turn his face from? He turned his face from looking into the face of Christ, individually. Every person needs to look into His face.

There was an opportunity for Cain to 'turn from' this principle of life in which he had been trained, by continuing to look into the face of Christ who was coming 'with eyes like a flame of fire' to expose his heart with a word that makes a division between soul and spirit. This is what was happening here.

The Lord said to Cain, 'Why are you angry? And why has your countenance fallen? If you *do well*, will you not be accepted?'

I think that Cain understood as soon as the Lord said this to him through the cherubim, I believe. I think he knew what 'well' meant. 'Doing well' was what he should have been instructed in by Adam.

'If you offer the offering that I'm expecting of you, won't you be accepted?' So, 'If you do well, will you not be accepted?'

The point is that the 'well-ness' is not the success of the child, because Cain was immensely successful. He brought a great harvest out of a ground that had been cursed.

So, the appearance of his success was not the 'well' referred to here. 'Doing well' was being *obedient*.

Doing well is actually *receiving your name from God* the Father, and being able to fulfil the works that belong to your name in the Son.

The *connection* to this is through the offering of a Lamb.

Cain became the seed of Satan

We are joining the *agape* meal, which is the true Passover, keeping the feast, in faith for *connection to that same offering*. That is what we should be teaching our children.

'If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.' Gen 4:7.

We know that Cain did not overcome Satan, who was prowling and seeking to devour him.

Eve had heard the prophecy to Satan that said, 'Your seed will bruise His head and you shall bruise His heel.' So Satan's seed will bruise His heel.

Instead of becoming the seed who bruised the head of the serpent, Cain became the persecutor of the true Seed. He actually became the seed of Satan.

The multiplying fruit of corrupt desire

This was the fruit of Eve's corrupt desire, which was quite religious in its intent. It was based on a prophetic word and on the belief that this was a principle of deliverance that she was cultivating in her house.

The fruit of the failure of her motherhood endeavours was the corruption of Cain and the death of Abel, as well as seven increasingly corrupt generations of children following Cain.

Can you imagine the trauma in that household where her eldest son, whom she had cultivated to bring deliverance from the curse, killed her other son? And you will imagine that she might have even been there as Abel was dying – what terrible trauma! Then, on top of that, seven generations from Cain became progressively corrupt.

It was as though the corruption was multiplying.

Accepting the pain of the curse as part of deliverance

This trauma all became part of the pain of the curse with which she was cursed.

This is an amazing principle. She needed to accept that pain to find recovery; to find change.

She needed to accept that this pain, which she was now central to, was part of the curse that God had said to her 'will be for her deliverance'.

We remember that He said, 'In pain you shall bring forth children.' So Eve took much longer than Adam to be restored to right relationship with the Lord, in submission to Adam.

In fact, the Scriptures teach us that it took about one hundred and thirty years of enduring this pain, because it wasn't until one hundred and thirty years after Cain that Seth was born, and Seth marked something new.

That was a long time for this trauma to remain in the household.

True mourning leads to repentance without regret

At this point, Eve had to 'mourn alone', turning from her desire to name her children after her own image.

Now, remember, 'I have *myself* a man'. She named Abel as part of the expression of her grief under the trauma of the Fall.

This was all her own expression, so she had to mourn *alone, turning from her desire* to name her children after her own image, and *letting go* of her regrets regarding the death of Abel.

Do you see that it is both things? Repentance requires both elements.

She had to turn from a principle of life, but she also could not live in the regret either of naming Abel this way, or of the effect that it had on Abel.

That is what Paul teaches us about true mourning. It leads to 'repentance without regret'. 2Co 7:10.

And that is only by the Spirit, because we know that unless we find deliverance by the Spirit, in the circumcision of Christ and the sanctifying work of the Spirit, that regret becomes part of the void in us. It becomes part of the death.

So we do need to turn from those things that the Lord is asking us to put off.

But we also need to 'forget those things which are behind' in order to reach forward or to be established in what God is calling to us through His word.

Now, when Eve was able to let go of those things, and to let go of the regret, she was able to meet Adam in a new way.

A shift in understanding and expression, and in connection in marriage

The evidence of this shift in her understanding, and in her connection to Adam, as Adam and Eve knew each other afresh, was expressed in the name that she gave Seth.

She said, 'God has appointed another seed for me instead of Abel, whom Cain killed.' Gen 4:25.

Instead of her saying, 'I have myself a man', or naming someone in relation to her *own* sense of trauma, she now acknowledged that this child had an appointment which belonged to God the Father.

She relinquished that desire to name this child in her own image, and the evidence of this shift in her understanding and expression was in the name which she gave to Seth. Seth's name means 'appointed'.

Instead of naming the child according to her own understanding, she now acknowledged that his name was *from the Father*. That name was known as the young man offered himself according to the direction of Christ. Seth learned that from his father, Adam.

A new day of fruitfulness

The recovery of Eve to right relational order with Adam, under the headship of Christ, resulted in a new day of fruitfulness for their family.

No-one in the whole of humanity 'muffed it up' more than Eve. She raised and fostered the pride of life in her child. Not only did he 'spit in the face' of Yahweh but, because of that, he became a seed, or child, of Satan, and killed Abel.

That is a great trauma! But then, that corruption was magnified in seven generations of grandchildren, each one increasingly exemplifying this fallen principle.

In spite of her mistakes, Eve found repentance, and she found recovery. Scripture recorded that she and Adam became even more fruitful.

This is a beautiful passage. 'Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and [he] named him Seth.' Gen 5:3.

The children were no longer 'in the image of Eve'. She had properly 'met' Adam. They brought forth another child together, and she was committed to that child being raised according to the order of headship.

'After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.' Gen 5:4. All of a sudden, the outcome of this repentance and recovery in that family was *fruitfulness* – many sons and daughters to God.

'So all the days that Adam lived were nine hundred and thirty years; and he died.' Gen 5:5.

That is the recovery of a family back to right relationship with the Lord.

Men began to call on the name of the Lord

Having learned this culture, Seth named his son, Enosh, meaning 'man'. The sense of this word implies 'weak, frail, and mortal'.

So, instead of Seth's firstborn being like Cain, who dominated the curse, Enosh was trained to understand that the context of the curse where his frailty was being experienced was where his 'toil' was.

And, like his father Seth, he would bring the offering of a lamb to the gate of Eden.

It is amazing that the Scripture recorded that, at this time, when Seth named his son Enosh, 'men began to call on the name of the Lord'. Gen 4:26.

The name of the Lord became the context of their dwelling place, and they understood their own name and works from that word.

Corrupt desire is removed and love of God poured into our hearts

Today we have spoken about the 'corruption of desire'.

In our next session we will consider 'the restoration of desire', acknowledging that desire is, in fact, a faculty of one's 'soul', which was

breathed into man when the Lord God created him.

Desire was not just the *result* of the Fall.

Desire was a faculty of the soul which was corrupted because of the Fall; and, through the Fall, that desire became completely self-centered.

However, through the circumcision of Christ, that corrupt desire is being removed from us, and 'fervent desire', which is the love of God, a vehement flame, is being poured into our heart

'Fervent desire' is love for the Lord and for His sanctuary; love for our sonship; and love for His people.

That is a great promise, isn't it?