

THE RESTORATION OF DESIRE

Peter Hay, prepared for the Presbytery Fellowship word, 12 September 2021

Transcription of recording, slightly edited

Introduction

In our last session we considered the effect of the corruption of desire in Adam and Eve's family.

We particularly focused on the effect of Eve's desire on 'the fruit of their ground' – which was their marriage and family – through the naming of their children Cain, Abel and Seth.

Today, we will begin to discuss the restoration of desire through the word of the cross. To do this, we will consider the life of Mary, the mother of Jesus, and her restoration from this corruption of desire.

Contrary to the assumptions of many believers, and in contradiction to the theologies of some church movements, Mary was not 'perfect', and she was not 'the perfect mother'.

In fact, as we'll see, she endeavoured to exercise influence over her son, Jesus Christ, in the same way that Eve did to Cain.

Her endeavours to set herself as the cultural origin of her household became a reproach against the Father, which was laid on Jesus. This caused Him distress during His ministry, and contributed to the wounds that He received in the course of His offering journey.

That is a huge statement, isn't it?

When we first began to consider this content, there was something of a slight 'jarring' for me. You would think that if there was ever a mother who exemplified good Christian motherhood, Mary would be the example.

However, as we will see, she had to be delivered from her own expression of motherhood, based in her desire. And it needed the word of the cross to make a breach on her life.

The way of recovery for Mary reveals the process of recovery for us all

The way that she found recovery reveals the process of recovery for us all.

Like Eve, Mary had heard the prophetic messages concerning her Son, spoken through the angel Gabriel.

Gabriel spoke to Mary about the birth of Jesus, and he said, 'He will be great, and He will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.' Luk 1:32-33.

That is quite a statement about the kingship, authority and rulership of Jesus.

Mary heard a prophetic word regarding the effect of Christ's ministry on her

However, she also heard a prophetic word regarding the effect of Christ's ministry upon her. This happened when Joseph and Mary brought Jesus to the temple for His dedication.

There was an amazing interaction there. On this occasion, a man called Simeon was directed to go to the temple on the day that Mary and Joseph had brought Jesus to the temple for His dedication. When Simeon saw Jesus, 'he took Him up in his arms and blessed God', and Joseph and Mary were amazed at the things that Simeon said about Jesus.

Then, after speaking about Christ, Simeon directly addressed Mary.

'Then Simeon blessed them, and said to Mary His mother, "Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed".' Luk 2:34-35.

To understand this passage, it helps to read the content in parenthesis, or in the brackets. When you read this in your Bible, you will see that the statement 'a sword will pierce through your soul also' is in brackets, or parenthesis.

It is helpful to read that content when it is placed at the end of the statement. In this case it reads, 'Behold, this child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against, that the thoughts of many hearts may be revealed, yes, a sword will pierce through your own soul also.' This is an important point.

The word is like a sword and had an impact on Mary in the same way it will for everyone

First, it highlights that ‘the sign spoken of, causing ‘the hearts of many to be revealed’ is likened to a *sword*.

The second aspect to note is that sword had an impact on Mary in the same way that it would have an impact on everyone.

The ‘fall and rising of many’ refers to the two sides of the cross, which Jesus’ offering on the cross finished for every person.

‘The fall’ is the aspect of *descending and judgement*, and ‘the rise’ speaks of the aspect of His *ascending and resurrection life*.

He has finished both these elements for every person – ‘the falling’ and ‘the rising’.

The sign is a banner, and that banner is the cross

‘The sign, spoken against’ is a reference to the words of the Old Testament prophets who described the cross as a ‘banner’ lifted up to the nations, as the reproaches of mankind against the Father were laid on Christ. A ‘sign spoken against’ is this banner that has been lifted up as reproach against the Father, and was laid on Jesus.

That is the sign. The sign is a banner, and that banner is the cross.

We know this from many prophetic Scriptures.

‘O God, You have cast us off; You have broken us down; You have been displeased; Oh, restore us again!’

This is a person who has accepted that mankind has been disconnected from the fellowship of Yahweh, the life and fellowship of Yahweh, because of disobedience and is crying out for restoration.

‘You have made the earth tremble; You have broken it; Heal its breaches, for it is shaking. You have shown Your people hard things; You have made us drink the wine of confusion.’

Everyone has to drink the wrath of God because of this disobedience. And it brings about a sword.

‘You have given a banner to those who fear You.’ It has been important for us to spend time understanding the fear of the Lord.

‘You’ve given a banner to those who fear You, that it may be displayed because of the truth. That Your beloved may be delivered, save with Your right hand, and hear me.’ Psa 60:1-5.

The banner is the cross which reveals the truth. We know this because Isaiah said, ‘He will lift up a banner to the nations from afar, and will whistle to them from the end of the earth.’ Isa 5:26.

The principle of being lifted up

He is lifting up a banner and it is drawing all people to it. Then Jesus explained further about this lifting up principle.

‘And I, if I am lifted up from the earth, will draw all people to Myself.’ Joh 12:32.

It would be logical to think that this is Jesus lifted up into heaven, so that everyone can come. However, when John recorded these words of Jesus, he wrote, in the very next verse, ‘This He said, signifying by what death He would die.’

‘Lifted up from the earth’ was actually Him lifted up on the cross.

When He was lifted up on the cross, He said, ‘I am drawing all men to Myself, which is a reference to Isaiah’s prophecy that ‘He will lift up a banner to the nations and draw them from the ends of the earth’.

The banner is the cross which reveals the *truth*. And the *deliverance* and *salvation* of the cross is ministered from His right hand.

King David said, ‘That Your beloved may be delivered, save with Your right hand.’

That which is revealed as the banner is lifted up as the means of deliverance and salvation is *ministered through the right hand of Christ*.

We know that the apostle John saw seven stars, which are the presbyteries of lampstand churches in Christ’s hand.

This means that the word which is proclaimed from the star messengers – the presbyteries – is the word of the cross, which brings the deliverance and salvation of the cross to those who receive that message.

They minister this deliverance through the word of God. This word pierces the heart of a hearer as they look upon Him whom they have pierced.

As they meet Jesus, pierced heart to pierced heart and eye to eye, His eyes search the thoughts and intentions of their heart.

We have covered this subject before, where we simply laid out what we should be familiar with. Remember that Simeon's statement was, 'For a sign spoken against'. The sign is a banner which is the cross, lifted up because of reproach – 'spoken against'.

A breach is caused upon our heart so that Christ's eyes search our heart

'A sign spoken against, that the thoughts of many hearts may be revealed.'

This 'lifting up', and then the 'proclaiming of the word from His hand', causes a breach upon a heart so that Christ's eyes can search their heart.

Then he explained to Mary that this process would happen to her, as well. Even though she was the one who had borne Jesus, she would wound her Son, through reproach – the sign 'is being lifted up as a sign spoken against'.

She would speak against Him. She would wound her Son through reproach. And, when His side was pierced, her heart would be broken and opened, exposing the thoughts and intentions of her heart, so that she could receive deliverance and salvation from His hand.

Mary desired to cultivate a context for fruitfulness in her own image

The obvious question of course is, when did Mary wound Jesus?

Like Eve, Mary had a view of how her family should function and relate with one another.

Remember that we have recently considered the nature of corruption of desire in a woman. It is the desire to cultivate a context for fruitfulness *in her own image*.

Mary had this too. She had a view of what her family should be like, and she had a view on how her children should relate with one another, and who they were.

This included a view of who Jesus was, and how He should express Himself within the family, and beyond the family. She expected Him to reveal His kingship and authority in the world, through the exercise of His miraculous power.

That sounds a little like the expectations that Eve had of Cain, doesn't it? Eve expected that Cain would be the one who would crush Satan's head by dominating the curse.

Mary imposed expectations on Jesus according to her view rather than by understanding the will of the Father

We observe, for example, Mary's interaction with Jesus at the wedding in Cana. Mary imposed upon Jesus the expectation that He would perform a miracle in this situation.

However, this expectation was according to her desire and her view of who Jesus should be, and how He should be expressing Himself, rather than by her understanding of the will of the Father for Jesus' life.

Jesus said to her, in response to this – it's amazing that He was still subject to her – 'Woman, what does your concern have to do with Me?'

Can you see that Jesus was making a breach already on Mary when He said, 'You have your concerns Mary but what do they have to do with Me? My hour has not yet come.'

Jesus understood that there was an hour for Him and a will to be fulfilled, and it was already coming up against Mary's concerns. Mary's expectations of Jesus reflected her endeavours to craft the culture of her house in her own image, or according to her own sight.

This influence became most notable once Jesus had commenced His earthly ministry.

This incident in Cana was prior to the commencement of His earthly ministry. Once Jesus had been baptised and filled with the Spirit and had appointed His disciples, this imposition by Mary and the family became much more acute.

Whoever does the will of My Father in heaven is My brother and sister and mother

After Jesus had commenced His earthly ministry and appointed the twelve disciples, Mary and her other sons sought to speak with Him. The whole household came to engage Jesus in a particular way.

'While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.'

Jesus was inside with those who were listening to His word, and they were standing *outside!*

‘Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You.” But He answered and said to the one who told Him, “Who is My mother and who are My brothers?” He stretched out His hand toward His disciples [His extension of the word to His disciples] and said, “Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother.” Mat 12:46-50.

In his Gospel, when Mark recorded this particular interaction, he said that Mary and the brothers came down because they thought Jesus was ‘out of His mind’; He was going insane.

‘But when His own people [His family] heard about this [Jesus’ appointment of twelve disciples] they went out to lay hold of Him, for they said, “He is out of His mind”.’ Mar 3:21.

Jesus was expected to be loyal to His natural family *above* the fellowship that was established through the ministry of His word, symbolised by Him reaching out His hand to the disciples who were in this house.

This was the word that *revealed the will of God*.

His mother and His brothers demanded that He be loyal to the family first, and the body second. Do you see that?

They stood outside, asking Him to come out of that context because His loyalty and submission belonged with them first.

He did not succumb – Jesus rejected that, didn’t He? He said, ‘No, that’s not the way. This is My mother, My brothers, My sisters, those who are doing the will of God.’

So, because He did not succumb to this definition, He was considered by His family to be a danger to Himself, and a danger to others. ‘He is out of His mind.’

The family familiar imposes upon those who seek to do the will of God

Do you see how strong this family familiar is, in imposing upon those who are seeking to do the will of God?

It is at odds with the word. And this was Mary, the one who bore Jesus. The family’s endeavours

to impose upon Jesus’ ministry only escalated as He approached the commencement of His offering journey.

Mary expected Jesus to be revealed as the Son of David, through the exercise of authority and kingship. However, as He came closer to His offering, closer to coming to Jerusalem, what did He speak more about?

He spoke more about the fact that He would suffer at the hands of the Jews; that He would die, and that He would rise again. This was the complete opposite to what Mary expected and has taught her sons about Jesus.

The family’s endeavours to impose upon Jesus’ ministry escalated as He approached the commencement of His offering journey. This was when He began to speak of His decease and His resurrection.

Prompted by Mary’s expectations of His kingship, Jesus’ brothers directed Him to leave Galilee and to enter Judea during the Feast of Tabernacles, in order to prove His appointment as the Christ. ‘Now the Jews’ Feast of Tabernacles was at hand.’ Joh 7:2.

The Feast of Tabernacles, by that time, was an abomination. They had reinstated the Day of Atonement, even though there was no ark of the covenant. Jesus didn’t go to any of the Feasts of Tabernacles. The only feasts that He went to in Jerusalem were the Passover Feasts.

‘The Jews Feast of Tabernacles was at hand. His brothers, therefore, said to Him, “Depart from here and go into Judea, that Your disciples also may see the works that You are doing. For no-one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world”.’ Joh 7:2-4.

Here was this imposition upon Jesus to reveal Himself according to the expectations of His mother, and according to the expectations of the family.

‘If you do these things, show Yourself to the world.’ Go and advance Yourself, and be prominent - because they would be a prominent family too, wouldn’t they?

‘For even His brothers did not believe in Him.’ Joh 7:5.

Mary's alternative gospel, concerning Christ, was an uncleanness

They did not receive His word and believe what He was saying about the nature of His ministry.

Mary's alternative gospel concerning Christ and her family was a matter of *uncleanness* in her life.

We learned the principle two weeks ago that uncleanness has to do with our *belief* or *reception* of another word, another understanding. This uncleanness makes a person vulnerable, or exposed to unclean spirits.

Interestingly, while Jesus was specifically addressing the subject of unclean spirits, a woman from the crowd raised her voice and said to Him, 'Blessed is the womb that bore You and the breasts which nursed You.'

He was speaking about unclean spirits and, in the middle of this teaching, a woman proclaimed this: 'Blessed is the womb that bore You, and the breasts which nursed You.'

We will examine this interaction a little more carefully. Jesus was speaking about unclean spirits as He had just healed a person of an unclean spirit.

He then spoke to the people and said, 'When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, "I will return to my house from which I came." And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first.' Luk 11:24-27.

That is quite startling subject matter, isn't it? It is not our subject for today, but he was speaking specifically about deliverance from unclean spirits.

'And it happened, as He spoke these things.' This word about unclean spirits provoked this woman's comment.

'And it happened, as He spoke these things, [about unclean spirits] that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You".' Luk 11:24-27.

Christ's capacity came from God the Father

This woman's speech was provoked by the word regarding unclean spirits.

She attributed the ministry of Jesus to the influence of Mary. 'Blessed is the womb and the breasts that have nourished You', as though Christ's ministry and His capacity had come from Mary.

It hadn't at all, had it? It had *come from God the Father*.

Do you see that this was coming from 'another spirit'? She attributed the ministry of Jesus to the influence of Mary, as though the Son and His work had proceeded from her.

This was a wicked doctrine that had in all likelihood been instigated by an unclean spirit.

Jesus was speaking about unclean spirits, and that unclean spirit was stirred up and proclaimed that.

I tell you now, that worship of Mary, as the one from whom Christ's ministry proceeds, is an unclean spirit. We need to be delivered of that if we are holding on to her motherhood as the exemplar that we are to follow.

The exemplar that we are to follow of Mary is in her deliverance from that.

Mary's presumption demonstrated she was the origin of the culture of her household, and was unclean

Mary's presumption in relation to Jesus – particularly her expectations of how He would relate to her and his brothers – demonstrated that she was the origin of the culture of that household.

In this regard, Mary was unclean and under the influence of the same spirit as the woman who had commended her.

We note Christ's answer to this alternative and unclean gospel. Jesus spoke to the woman who said, 'Blessed is the womb that bore you, and the breasts which nursed You.'

'But He said, "More than that, blessed are those who hear the word of God and keep it".' Luk 11:28.

On the contrary

That little statement 'More than that', is an absolutely hopeless translation if you are reading

the New King James version, which I'm reading from here.

'More than that' literally means, 'on the contrary'.

Jesus was not saying, 'Yes, you're right, blessed is the womb of Mary and blessed are the breasts from which I have been nourished and have come from.'

He was saying, 'That is complete rubbish' – 'on the contrary'.

The *truth* is not that the blessing has come that way or that it can be cultivated by a mother that way. The truth is, 'Blessed are those who hear the word of God and *do it!*'

Do you see that the blessing is in 'obedience'?

I was thinking about this translation. Sometimes, that's what *we* do, isn't it? We hold a certain theological view.

The messenger may sometimes be unhelpfully generous by saying, 'Yes, that what you believe is true but, as well as that, it's also this.'

Actually, what the messenger should do when they bring the word of the cross, is to say, 'On the contrary, you need to let that understanding of the Scriptures go, because it is unclean.'

Our natural view of the gospel will not be the truth and will bring no peace

Can we accept that our natural view of the gospel will not be the *truth*?

We actually have to let go of that and receive what Jesus is saying – and that is, 'Blessed is those who hear the word of God and are obedient to it'.

There was *no peace*. The amazing point about this is that we look at this and we register that, as Mary was facilitating this culture in their house, *there was no peace* in it.

In fact, the closer Jesus came to His offering, and the more Mary and the brothers sought to impose upon Him, the more disharmony there was in the household.

There was no peace in Mary's house because of the culture that she had nurtured. The ministry of Jesus would not bring any balance to the family, through negotiation or appeal.

The answer was not for Jesus to go out of that house – 'they came down to the house and they were waiting outside'.

The answer was not for Jesus to go out of that house and try to appeal to them, try to reason with them, and say, 'Why don't you come in and listen to what I'm saying?'

I did not come to bring peace but a sword

Jesus gave the answer prior to this interaction. He said to those who were listening to Him, 'Do not think that I have come to bring peace on the earth.' Mat 10: 34.

He did not address the house of Mary – which, of course, He was part of – by trying to bring some sort of 'balance' to it all, as though that was the way of bringing harmony or blessing within their house.

'Do not think I came to bring peace on the earth. I did not come to bring peace but a sword.' That is exactly what Simeon said to Mary. 'A sword will pierce through your soul also.'

Jesus was saying, 'There is disharmony, but I have not come to bring peace; I have come to bring deliverance through a sword'.

'For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be those of his own household. He who loves father or mother more than Me is not worthy of Me.' Mat 10:35-38.

He was not saying that it is family 'first', then the body of Christ. If we are teaching our children the fear of the Lord, we should be teaching them to 'hear the word of God and keep it'.

'He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me.' That is a point blank statement, isn't it?

This is what Mary and Jesus' brothers were running up against.

The sword was ministered from the cross to Mary and made a breach

This sword was ministered from the cross to Mary, following the seventh wound of Christ.

We will consider the sword making a breach upon Mary. The only way that this sword makes a breach on a family, is if every person *mourns alone*.

Do you see that Jesus did not bring the sword by reasoning with the whole family?

That 'sword' comes as the word of the cross, proclaimed from the right hand of Christ.

The sword is the only way of deliverance, so that each individual can be connected to the blessing of Abraham

Every individual has to meet Christ himself. They are delivered from the tendency to cultivate a culture according to their own desire.

That is the only way of *deliverance*. That is the only way to be *connected to the blessing* that was promised to all the children of Abraham. 'In you, all the families of the earth will be blessed.'

The sword was ministered from the cross by Christ to His mother, following His seventh wound.

Jesus said to Mary from the cross, 'Woman, behold your Son!' And to John, 'Behold your mother!'

He literally spoke to her on the cross, having finished His offering journey. All seven wounds were complete. He then brought a word directly, both to Mary and to John the disciple.

The implication of this ministry

What happened through this ministry? What was the impact, or what was the implication, of Jesus saying this to Mary and John?

Mary had spent her whole motherhood life cultivating a culture according to her own desire and her own manufacture.

Then, from the cross, this word came and said, 'This is the definition of your house, Mary.'

Through this ministry from His finished offering, Christ addressed the issue of disfunction in Mary's family, and then reordered her family in the cross – literally, from the cross.

Once Jesus had given His Spirit into the hands of the Father – Mary and John were still there watching - they then witnessed that spear thrust into the side and into the heart of Jesus, and blood and water coming from His side. With that blood and water was flowing the spirit of grace and supplication.

And that is now flowing on all of those who are looking on Christ.

Everyone will look on Him whom they have pierced

The spirit of grace and supplication was poured out upon them, causing them to look upon Him whom they had pierced.

Everyone will look on Him whom they have pierced – even the woman who bore Him.

No-one escapes this impact of the word of cross. We *all* have to look.

Mary saw she had pierced Jesus and began to mourn

We know that Mary's heart was broken at this point. She was illuminated to see that her family expectations had not only been at odds with God's will, but had been a *reproach* laid upon Christ, causing Him to suffer.

How do we know that? The prophet Zechariah said, 'I will pour out a Spirit of grace and supplication; and they will look on Me, whom they have pierced.'

The impact of grace and supplication on Mary was that she saw that she had pierced Jesus.

She began to mourn. This mourning was the evidence that she didn't draw back from this interaction with Christ – and that her heart had been broken and circumcised.

Mary was no longer the source of her own definition

We know that because John recorded that, from that hour – right at that point – 'the disciple took her to his own home'.

She was previously outside the 'house' - outside the context of fellowship in the word of the cross. Then she relinquished that. She then gave herself to the word that defined her obedience for her.

From that hour, she was 'inside', or part of, the house of John. It was simple obedience.

It was not that Mary had been placed under the authority of a man. That wasn't her deliverance, as though the biggest issue for Mary was that she wasn't being obedient to a male figure. John was not made to be the head of Mary.

Rather, Mary was *no longer the source* of her own definition. Nor was she the source of the definition of her household.

Do you see that that's where her uncleanness was?

That was what the word of the cross had *delivered her from* – from the drive, or desire, to cultivate a culture *in her own image*.

Mary was no longer the source of her own definition; nor was she the definition of her household.

Her heart had been circumcised by the sword of the cross. She was then able to walk in obedience to the word of Christ, her Head.

The *fruit* of this word was obedience.

Once delivered from this unclean culture, Mary and Jesus' brothers were joined to a fellowship, in heavenly places

I have been lit up on this verse, as the evidence of the fruit was not only of their being born of God – that is the amazing treasure – but it was also that, because Mary and Jesus' brothers were delivered from this unclean culture, they were then *joined to fellowship, and were finding grace*. They were born of God and were then able to proceed as part of the body of Christ. They were now in heavenly places.

From that day forward, or from that hour, Mary had gone to be part of the house of John.

'Then they returned to Jerusalem from the mount called Olivet [This is after Jesus has ascended into heaven from the Mount of Olives and the disciples had come back].

'And when they had entered, they went up into the upper room where they were staying: Peter, James, John and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. All these continued with one accord in prayer and supplication.' Act 1:12-14.

They were continuing in the word of the cross – not simply as an initial breach, but as *the source of their life*.

And what were they now 'in'? They were in fellowship in the upper room; in that word.

The restoration of desire

'Continuing with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.'

What wonderful family reformation as a result of the cross!

Wonderfully, Jesus' brothers were part of this company, indicating that they too had individually met Christ heart to heart, and had been broken-hearted and had mourned alone.

They met Him broken heart, to broken heart, eye to eye, on the day of Christ's crucifixion, and were then part of this company who had been born again by that word.

Instead of being on the *outside* of the room, living according to their own familiar way, energised by familiar spirits, Mary and the brothers of Jesus were now part of *the same fellowship* that Christ had established through His word.

That is where *the restoration of desire* is. In fact, the restoration of desire is the desire to be part of *that house*.