

GROWING IN GOD

PODCAST



GIG179 – Futility is Separation

I am bringing this podcast today out of something that the Lord was really making very alive for me, personally. Sometimes people ask me, “What is your podcast about? Do you do a series of teachings on one thing or another?” The answer to that really is no. I try just to walk with the Lord in my own life, in my own prayer time, waiting upon the Lord, meditating upon His Word; and as things are made alive to me, real to me – whether it is His dealings on my life, or guiding me into repentance, or if it is showing revelation, whatever it is – that is really where the anointing and the impetus for the podcasts come from. This one is very much that way; it is something that really struck me today in my time with the Lord. It is about futility. Now, don’t give up yet! this is going to be encouraging, I promise. Futility is something that personally I have studied for a long time; and I know that many people I have walked with in the Lord have really gone into a seeking of God about this idea of futility, because it is a major issue. We live surrounded by futility every day of our lives; and the Scriptures have a lot to say about futility. Therefore, it is something that we should pursue as believers to find an answer for. I hope that with this message today, there is going to be something for us to focus on and pursue as real answers to this.

In a lot of ways, I feel like we have really been at war with futility. I think that we battle futility on a daily basis, because it is what makes the world exist in this downward pull. It is what makes things deteriorate, disintegrate; it is what brings old age, it brings all kinds of negative aspects; and we look for a reversal of this as we come into the days of the Kingdom. The only way to find a reversal of it is for the end of futility to be a reality for us. When you look at this idea of futility, you realize that we live in a world that is surrounded by futility. And the world that we live in is a world of space-time; that is what Newtonian physics is all about, and it is what makes the function of the world around us. So, the very concept here, when we look at the world that we live in (which we know is a world that is under futility), we all of a sudden recognize is that it is a world of separation – and what was made so real to me today is the fact that this futility is a manifestation of separation. It is our separation from God that brings about the reality of futility. We have prayed against futility. We have prophesied against futility. We have talked about the end of it, and how to see an end to it. But when we get really a true revelation and understanding about futility, I think it comes down to the fact that we are simply looking at a manifestation of that which is born out of our separation from God. Futility is separation from God. And when we end our separation from Him, we will be one, and futility will be ended – for us, for the earth, and for all creation.

I want to look at some of the Scriptures that will bear this out. First, I am going to read from Isaiah chapter 59, verses 1-2. “Behold, the Lord’s hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear.” Now this to me is powerful, because it is talking about the fact that there is nothing wrong on God’s part. I mean, He is all powerful. He has the ability to bring salvation. He has the ability to hear. He has the ability to move in every way that we need. But the problem really is the fact that our iniquity has brought a separation – “made a

separation," this says, "between you and your God." So we are separated from Him in a way that stops the efficacy of His power, His anointing, and His ability to hear and save, and move on our behalf.

We should look at the beginnings of this. To do that, we will go to Genesis, starting in the third chapter at verse 17. This is in the garden of Eden, following Adam's disobedience to God. God addresses Adam for that, beginning at verses 17-20. It says,

Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you will eat the plants of the field; by the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return." Now the man called his wife's name Eve, because she was the mother of all the living.

We see here the actual nexus of this idea of futility. The ground was cursed by God because of the disobedience of man. This is what we are talking about in Isaiah 59 – because of iniquity, there is a separation between us and God, so the earth is cursed. Then it goes on to say, in verses 21-24, "The Lord God made garments of skin for Adam and his wife, and clothed them. Then the Lord God said, 'Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever.'" God did not want man to live forever, to have eternal life. Man was created in eternal life, to have eternal life; death was not part of the plan, and it was not part of creation. But once he had sinned and fallen into this evil state, and the earth itself had fallen into futility, then God did not want eternal life to be part of the ability of man; therefore, He was concerned about the tree of life. And He said, "They will stretch out their hand and take also from the tree of life, and eat, and live forever"—in this sinful state. God had a different plan that He came up with, and that was to end the wickedness and to bring about a relief and a release, which is what we call salvation. Then we would go on into an eternal life; but it is an eternal life following the sanctification of man and the freedom of man from the sin and sin nature. "Therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life." Immediately we see that the futility is implemented by the cursing of the ground, and then man is put out of the garden, which is out of God's Presence; he was separated from God. So, we see this manifestation and the coming about of futility due to the sin against God that had transpired.

Now we are going to go look at another aspect or phase of the futility that exists around us, and how it applies not just to the sin of man against God, but the sin of man against his brother. This is where we have brother against brother. It is the story of Cain and Abel, and I will start reading from Genesis 4 at verses 9-11.

Then the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" And He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand."

So we see that now there is another layer of curse on the ground, another layer of futility that is brought into creation – born not just by sinning against God, but sinning against one another, sinning against his brother by killing him. Verses 12-14 say,

“When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth.” Cain said to the Lord, “My punishment is too great to bear! Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me.”

So, we see the coming about of futility, and we understand now that this futility is absolutely tied to the reality of separation. Adam and Eve were separated from God; Cain was separated from God; and the earth was doubly cursed because of the two aspects of this sin and how it transpired. And we understand that this plays out down through all of history.

In Deuteronomy 31, when Moses is getting ready to pass, the Lord says to Moses, in verses 16-18,

“Behold, you are about to lie down with your fathers; and this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going, and will forsake Me and break My covenant which I have made with them. Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they will be consumed, and many evils and troubles will come upon them; so that they will say in that day, ‘Is it not because our God is not among us that these evils have come upon us?’ But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods.”

So we see the continuation of this story. We see that the land is cursed; we see that creation is cursed and brought under futility; we see that man himself is brought under futility – all because of this separation from God. The evils that take place – you know, people ask that question, “Well, if God is a good God, then how can people experience negative things? Even good people seem to experience negative things.” People really stumble over the reality of that. But the answer to it is simple: we live in a fallen world, and we live among a fallen mankind, and therefore things are going to transpire because of the state that we live in. It is just like the world around us, the physics around us: if you fall off a building, you are going to die. You could be a good person and you could have just slipped by accident, but you live in a world that is under the control of certain laws and aspects of the way things happen. Trying to grow food, trying to do everything we do, is under this futility. It does not matter if we say we are good people and we are trying to do good things; we live surrounded by the reality of these laws, the very world we live in. When you look at the science behind it, it is a world of separation. The reason that you have space and time is born out of separation. If I want to be close to you, I have to move through space, which takes time to come to your side; and if I can get to your side, and come as close to you as I can, you and I are still two separate beings. So, we see that we live in a world, we are surrounded by a world, of separation; and that separation itself is the manifestation of the futility that has been brought into this world because of our sin and our disobedience to God, and our treatment of one another. This is how it is manifested. This is the way that life is surrounding us.

However, we know that in our hearts, there is a solution that God is bringing to it; so, we are going to go look at Romans 8. I encourage you to read all of Romans 8, because it deeply deals with these issues that we are talking about. I am going to start reading from verses 19-20. “For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope.” God did all of this in hope; we have to remember that. It was the grace of God that man was separated from the tree of life and could not gain eternal life while in a sinful, fallen state of futility. What is this hope? Verse 21 says, “That the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of

God." We, as humanity, must come into something which becomes the answer. We are released. Well, I think we have wondered, "What are we released from? How do we get this release – do we pray? do we prophesy? do we talk about it? What is it that brings about this release from futility?" That is why I think this is so important – what was made at least real to me today is that it is separation. What is the glory, the freedom of the glory, that the children of God come into? It is the end of our separation from God. This was the purpose of Christ from the beginning: He came to reconcile us to the Father. And we are going to see that even more in-depth – reconciliation means coming back into an absolute oneness. So, this freedom from slavery to corruption, the freedom of the glory of the children of God, is all surrounding this idea that there is an end to the separation that must take place.

Verses 22-25,

For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?" [See, our salvation has not brought yet the end of separation; therefore, we hope for that aspect of the salvation which we have yet to see manifest for us.] But if we hope for what we do not see, with perseverance we wait eagerly for it.

We are in a drive in our hearts and spirits. That is why this has been such a major subject, I think, over the years to us, as we reach into God seeking a walk with Him that is maturing and closer to Him.

I am going to jump away from Romans 8 for a moment, but we will come back to it. However, I want to go to John the seventeenth chapter and start reading with verse 20, and interject this idea of what Christ was talking about, because He was directly addressing the end of separation. John 17: 20-22. He is talking to the Father: "I do not ask on behalf of these alone, but for those also who believe in Me through their word [talking about us]; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me." Now I know we talk about Yeshua living a sinless life; put it in different terms: He lived a life that was not separated. There was no separation between Him and the Father, therefore, there was no futility in Christ. He was free from futility. The ravages and the effects of sin were not able to touch Him, because He did not exist in separation. So when He comes, prior to the cross, where He is getting ready to perform the sacrifice of Himself that is going to bring about the end of the futility, He starts talking to God and praying about our oneness with Him, with the Father, with one another – because that will end the futility; therefore, that will end sin and iniquity and abolish it off of the planet, because it is only born out of that separation that we have. If you end the separation, you end the ability of sin, you end the ability of iniquity, to exist. That is what Christ manifested.

Okay, let me back up, and I will start these verses again, since you know where we are going:

"I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory which You have given Me I have given to them, that they may be one, just as We are one."

We now can really understand the significance of this. He has given us His glory in order that we can end separation – separation between us and Him, us and the Father, and us and one another. Remember, it is not just the sin that Adam and Eve had with God; it was further brought into the earth by Cain being

divided from his brother, being separated from his brother, and eventually killing his brother. That is what He is really addressing here. He says, in verses 23-24,

“I in them and You in Me, that they may be perfected in one [a lot of translations, like the one I am reading, say *unity*, but the word in Greek is *one*]; that they may be perfected in one, so that the world may know that You sent Me, and loved them, even as You have loved Me. Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.”

So, again, what is He talking about? He is talking about ending separation. He does not want us to be separate from Him anymore. We are to be in Him and with Him. Verses 25-26, “O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.” This love is going to be in us, and He is going to be in us, and the Father is going to dwell in us, and we are going to be with Him – and what is going to happen? This is the prayer of Christ; what is He praying for? the end of separation. Therefore, futility, and sin, to its very nature, is done away with. This is the plan and purpose and the drive of God. It is the drive of Yeshua. It was His drive in coming and being our Savior.

Now I am going to go back to Romans 8 and read a few more verses, and just hopefully drive this home. Romans 8:28-35, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.” In other words, this plan, the reason He took Adam and Eve out of the garden, was so that things would not get worse; but He is going to cause all things to work together for our good, because He is going to get to this purpose, which is the ending of our separation from Him. “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.” Remember, Christ gave us His glory. Why? So that we might be one.

What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God’s elect? God is the one who justifies; who is the one who condemns? [See, sin, condemnation, it is all done away with, because God’s plan is our justification, the end of separation.] Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ?

You see? Once this work of the cross was done, that prayer in John 17 – I have always felt that if there is any prayer that will ever be fulfilled in creation, it is that prayer of Yeshua to the Father, that prayer for oneness, for the end of separation.

Romans jumps back into this again, at verses 35-39. It says, “Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, ‘...we are being put to death all day long.’” So we see this amazing process of what is going on in our lives, and it seems like all the negative happens. But in the next verse, he says,

But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Separation is all over. It is ended in the cross. We need to understand that we are not fighting futility. We are not trying to go to war against that which was brought about as a result of our sin. What we are doing is going to the root, and we are recognizing that futility is merely the manifestation of our separation; and what we are doing right now, in this age, in this time, is bringing about the end of that separation. This is the hope that we have through our salvation.

We exercise that and say, "Father, we come now into oneness with You, into oneness with Christ, and into oneness, as Christ prayed, with one another." Amen.