

- And the truth of the matter is: you can now be said to have had produced in you; and to be in possession of “*the love of Christ*” as well as “*the love of God*” the Father!

- And you’re supposed to be aware of that, and understanding that, and appreciating that, and realizing that.

- Because the question at hand is not: What **is** *the love of Christ*?, the question is, Who’s going to separate you from the love of Christ?

- So the expectation is that you know what *the love of Christ* is already! (You’ve already got it!)

- And that means that **this is NOT a new concept, or a new doctrine, or a new issue, or new idea!**

- And this issue of understanding and appreciating what *the love of Christ* is isn’t supposed to be treated as a new concept!

- Because if everything has gone well—and done what it’s supposed to have done in your inner man and in your thinking, you are supposed to know **exactly** what *the love of Christ* is by the time you get here to (:35)!

- It’s supposed to have been **DEVELOPED** within you by the effectual working of Romans 8:14-34!

- You’re already supposed to be in possession of *the love of Christ* — it’s not something that you’re supposed to try to figure out once you get to verse 35.

- And that’s why it’s necessary for me to stop you here and do the work of a father—and check you out to see if that has been developed in you. (By that ‘interactive’ learning!)

- And now the issue is, there’s a character out there who wants to *separate* you from it—and the question is: is he going to be successful? or not?

- And the only way to answer that question is to learn a little about what he’s going to do (which is why the rest of [:35] says what it does) and then the godly remedy of (:36) says what it does—and then (:37) comes along and says, “**NO**” — for a completely different reason than you ever thought about before in your life!

- Therefore the question I want to know—(and **must** know before we go on) — is: Do you have *the love of Christ*? and if so, why?
And if you don't have *the love of Christ*, why not?

- (Let's not answer that right now—let's come back to that after saying a bit more about it.)

- [But that's what needs to be going through your mind at this point.]

- **And you can't simply answer whether or not you have the love of Christ academically!!!** (No more than you can answer if you love your wife/husband/children/mother/father, etc. academically.)

- I'm not asking you if you "understand" *the love of Christ*—or that you know what *the love of Christ* is;

I'm asking you if you **HAVE** *the love of Christ*, or not!

- Now everything that's been going on in sonship orientation and sonship establishment has, by this point, (or should have by this point), produced *the love of Christ* in your heart—and when you are confronted with this final enemy to your sonship life—that *love of Christ* that you now possess—your mind should be in a position to be able to understand and appreciate how that, when the Father presents it to you properly, it is quite conceivable that this Adversary can do some things that, by their design, are intended to *separate* you from *the love of Christ* that you now are in possession of!

- And again, everything that's been going on in sonship orientation/establishment is designed so that by this point, your mind should be in a position of viewing your sonship life as *the love of Christ*.

- Because—just to put it this way—everything you've been taught up to this point—that's all supposed to have **affected** you—and affected you in a particular way—and that particular affect of all that information (if it's done it's job), should have produced in you, the viewing of your sonship life as *the love of Christ*.

- And when you see those 4 words (*the love of Christ*) - even though that phrase has never been used before—you should see that and immediately identify with it and say, "Yeah, that's what I've got!"

-
- And this goes to that issue of why it's said the way it is—because it doesn't say: 'Who shall separate us from our sonship life?' — why?
 - Because it's one thing to understand something or to academically perceive what a thing is—but that's not good enough for your Father.
 - Because one of the things He has set out to do right from the very beginning of "*the adoption of sons*" is to not simply make you aware of some facts—but to set about getting you to **view it like He does**, and like God the Son does—and not only that, but to produce in you a godly understanding, and a godly viewpoint, and a godly attitude that when it's all put together has created a mighty and powerful attribute and sentiment and commitment that goes far beyond any kind of binding commitment—that would have you '**go after**' something with every fiber of your being—**no matter what!**
 - And that godly attribute—or really godly character—is **LOVE!**
 - Love is the most powerful thing there is that determines how you live and how you commit yourself and see things through to their end—than anything else in the universe! (i.e., that determines how you fight for something)
 - This is one of the reasons why we won our independence from the British in the Revolutionary War—those well trained and well equipped British troops were the most powerful army & navy in the world!
 - But there was one thing those farmers and merchants and colonists had that those British troops did not have: those British troops (while better equipped and better trained) were merely fighting for money — but those untrained, ill-equipped farmers **loved** their cause—they had come to *love* their land and their freedom and their fellow soldiers—and in the end, that *love* for the cause of independence and freedom wound up defeating the world's most powerful army & navy!
 - That's why I say that it's not good enough for our Father to just simply make you aware of the facts of your sonship life in sonship orientation/establishment—but He has to produce in you a love **of** it, and love **for** it that is equal to His own (and to the Son's) own love of it and for it!

- And from the very beginning of sonship orientation (and on through sonship establishment), God our Father has been developing this *love* within us because this is supposed to be a **powerful, driving, consuming love** for our sonship status and for our sonship life and all that it means — that is equal to His own love for it, and God the Son's own love for it.

- And when you love something—truly love it—you will give your life for it! (You'll **live** for it, and you'll **die** for it!)

- Now—to get us back to the issue at hand in Romans 8:35—the *love of Christ* that's spoken about here—(that the probing question is: *Who shall separate us from it*) - you're already supposed to be in possession of this *love of Christ*—you're already supposed to be aware that you've got it because it's already supposed to have been developed within you so that you **are** a possessor of it—and now the issue is, that you realize that, because you've got it right now—(you have the ambition and the enthusiasm and desire to get your sonship life going) — but you've got to go through these probing questions which are designed to **root out** any potential, immediate, misconceptions or lack of full comprehension or lack of full appreciation that could cause you trouble before you get going in your sonship education—and one of them happens to be the issue of: someone being able to successfully *separate* you from that *love* that you now possess!

- And causing it, therefore, so that you no longer have that *love* to the **degree** and to the **extent** and to the **measure** of enthusiasm and ambition and esteem and value and delight for participating in it, that you **now** possess!

- And that brings us to that all-important discriminating difference that has to be in your thinking when it comes to this issue of *the love of Christ* you now have—and a “*Who*” who wants to successfully *separate* you from *the love of Christ* you now possess.

- And this isn't the issue of being separated from Christ's love (or God's love) for us—nor is it the issue of separating us from our love for Christ (or our love for God our Father).

- Let's try to once again illustrate the discriminating difference that I'm after here—and that's so important for you to intelligently understand & appreciate what this probing question is going after:

- The question is: *Who shall separate us from the love of Christ?*

- (And then you get a list of 7 fear-producing things.)

- Therefore, the issue isn't one of separating us **from** Christ—again, that's not what the question asks: it doesn't say, 'Who shall separate us from Christ?'

- And it's not an issue of separating us from *the love of Christ* in the sense that something is going to come between us and *the love of Christ*—and it's going to attempt to separate us from *the love of Christ*, all the while, we desperately **don't** want that to happen—or that when/if this separation takes place, we're, all the while, screaming, NO! NO! NO! don't *separate* us!

- But rather, the issue is one in which enough things can happen to us whereby **we no longer HAVE the love of Christ any more!**

- The issue is for the Adversary to produce enough pressure and bad things that would make it so that **we would choose of our own volition** (at some particular point in our sonship education), we would choose **to suspend our education and no longer participate in it**—and be content and satisfied in doing so! (... good riddance!)

- The issue in *separating us from the love of Christ*—is one of having something enter into our living out of our sonship lives, whereby it causes us **to change our perspective**—to **change our attitude and viewpoint**—and change how we **value & esteem** our sonship status and sonship life—and far from a separation that has us becoming separated (and going 'kicking & screaming' so to speak) - far from that—it would have us view our *love of Christ* no longer how **He** views it—but that *love* has now become **diminished** to the point where **we voluntarily determine to go no farther with it—suspend it—and just walk away from the whole (unpleasant) thing.**

- Illustration: Dennis' "love of flying" illustration. (I've lost my love of flying!)

- So by the time we get down here to dealing with the potential problems that could arise—and could be potential 'thwarters' to the success of us living our sonship lives, and attaining all of the aims, goals, and objectives of it—the last one we would come up with, and have to deal with is the **dedicated opposition from an Adversary ...**

... whose **methodology of opposition** is going to be: to go after that *love*—and make it so that it no longer (in our minds) is equivalent to Christ's *love* for our sonship living, and it's aims, goals, and objectives.

- So therefore the developmental progress of this entire doctrine of our sonship life—all the way from Romans 8:14-30 (when these 5 probing questions have to be addressed by you) - sonship should now have gone from a new, novel idea and concept to a settled, sound, sober, LOVE for this life as an adopted son of my Heavenly Father; and a LOVE for all of its aims, goals, and objectives—and by now all of that soberness of thinking about it and the **love** you should now have for it that is equivalent to your Father's love and to the Son's love—by now that should all be “**at home**” in you—and **living** in every “room” of your mind—so that everywhere you go in the “house” of your thinking as you live: **it's going to be there!**

- And when it starts to do that—that's the indicator or **marker** that indicates to you (or tells you) that this has now become “the love of your life!”

- And much like your own wife—you want her to be in your presence, wherever you are! (Because she's your *glory*!)

- And that's the idea here as well—you want every thing you do and every where you go—you want to think about what you do, and have ever in you mind, in any thing you do—you want to bring that sonship life you've now come to *love* to bear upon those places and things—and you want that sonship life present where ever you go and what ever you do and what ever you think!

- Because you now know (especially from Romans 8:28) that every thing you do and every where you go and everything you think—in all those situations and circumstances you find yourself—you know that your sonship life has a bearing upon every one of them.

- (Just as your status as “married” has a bearing upon those same type things!)

- And so we have to approach this carefully and thoroughly and thoughtfully—because this is a **measure** (measuring point) of the effectual working of what's taken place here in sonship establishment!

- And it's something that needs to be measured and needs to be recognized—because having that *love of Christ* properly generated in your heart (and checking to see if that *love* really is there) is so necessary because that's what makes it so that the proper extent of the degree of enthusiasm and ambition and desire for getting the sonship life going (and dealing with the actual curriculum) **is there, and it's not just existing on that academic euphoria basis!**

- But that *love* exists because it's actually **living** within you—and it's living within you to the exact same extent it lives within God the Father and lives within God the Son.

- Because God the Holy Spirit (the Spirit of adoption) has been able to 'equivolize' the exact same kind of value and esteem for it that exists in the very heart of the Father and of the Son!

- So that all 3 of you can therefore come along and say, "**We love this!**" — this is what life is all about—this is what everything means—this is what everything gets interpreted on the basis of!

- And that takes TIME to develop!
(A 'transition' has to take place.)

- And so I come back to the question I asked you a couple of lessons ago: **Do you have *the love of Christ*? and if so, why? And if you don't have *the love of Christ*, why not?**

- And again, you can't answer that question **academically!**

- I'm not asking you if you 'understand' *the love of Christ*, or if you simply know what *the love of Christ* is (i.e., can you define it).

- I'm asking you if you **HAVE** *the love of Christ* or not?!

- *The love of Christ* in Romans 8:35, as well as *the love of God* in Romans 8:39, is not my love **for** Christ, nor is it Christ's love **for** me—and it's not my love **for** God, nor is it God's love **for** me—*the love of Christ* (as well as *the love of God*), is the love that the Lord Jesus Christ has for his sonship life and the living out of that sonship life—and when *the Spirit of adoption* (the Holy Spirit), utilizing the information contained in Romans 8:14-30, has effectually produced in my heart an equivalent measure of love for my sonship status and sonship life and living out of it that Christ Himself has, and that God the Father, Himself has, then it can be said that I, too, have *the love of Christ*.

- Well, if so—then by the effectual working of these sonship orientation & establishment issues—and over the period of the time they have churned in your inner man to produce all that they are supposed to produce—then when you get here to Romans 8:35—the terminology & phraseology that comes up here in this final part of sonship establishment—is terminology that, when you get to it, if everything has been working fine up until this point—the terminology is just naturally accepted for what it means **within the context!**

- And therefore that expression: *the love of Christ* — even though what we’ve said about it is a huge departure from the way it’s most commonly thought of, and most commonly handled by Bible teachers and commentary writers — really, even though this is radically different than that—it isn’t radical at all to properly understand and appreciate what *the love of Christ* is in the context of Romans 8:35, or what *the love of God* is in the context of Romans 8:39!

- And by viewing it this way—and by handling this phrase properly within the context—you should be able to come along and perceive how that *the love of Christ* you now have in your heart—how that it’s very possible that you could be *separated* from it!

- It’s that **kind** of *love* that is vulnerable to attack—especially early on—whereby if some situation or circumstance could be produce of a sufficient enough power & strength—it could make it so that that *love* you now possess would become diminished, and that attitude of *love* would be altered so that (in light of the circumstance), you just don’t *love* it to the degree you did before!

- And therefore, you become *separated from the love of Christ!*

- And it’s that character—that “*Who*” — Satan, the Adversary himself that not only wants to do that—but who is going to utilize the very things described in the rest of (:35) to set out to *separate you from the love of Christ*.

- And really—one of the major goals of sonship establishment is to produce a particular kind of an attitude (of confidence, assurance, conviction) - that no matter what, I’ll never abandon this sonship education—and one of the major goals of all that is to have you come along and recognize that when that’s all gathered up and put together, what you’ve got is *the love of Christ* with you!

- And that *love of Christ* is what's being developed throughout sonship establishment—and becoming that 'full-orbed' thing it's supposed to be.

- And that makes you aware, therefore, that the Adversary knows: “The only thing I can do to thwart this thing **is to change that attitude!**” — “And here's what I'm going to do ...”

- And it doesn't take much of an IQ to be able to read what the rest of (:35 and then :36) says—and say, “You know something?
... those things could do it!”

- ('Give the Devil his due' those things could do it!)

- I need my Father to tell me something about that—so that I know that it doesn't have to be that way!

- And that's the nature of that 5th probing question.

- You might be able to read the first part of (:35) and say, “I can't imagine anything separating me from this!” — ... but you stopped half-way through (:35)!

- The rest of (:35) and (:36) says, “I can come up with some things! ... And wait 'till I start bringing them against you! ... You just might fail at the very first *tribulation!*” — especially when your Father has “*accounted you as sheep for the slaughter!*”

- So this last probing question is a very powerful one! and a pretty needful one! ... because all those things mentioned there in (:35) are down-right SCARY!

- **And nothing diminishes love faster than FEAR does!**

- Fear can KILL love!

- That's why the Adversary deals with it — he's a **fear-merchant!**

- And that's because fear can kill love.

- So actually, the beginning of (:35) is designed to make sure that your *love of Christ* is not mere human “**bravado**” on your part!

- So by now you should be able to understand and appreciate the final 5th probing question with some real sonship intelligence. right?

- You should be able to recognize what *the love of Christ* is; and that you've got it; and **why** you've got it.

- And hopefully you can now understand why I said at the beginning of dealing with this verse—that simply saying that *the love of Christ* is our sonship life—while not entirely wrong, it has to be said better than that and it has to be understood better than that.

- And you should be able to appreciate what that Adversary, as your open & declared enemy to you succeeding in your sonship life—what he's going to attempt to do—that is, to **separate** you from *the love of Christ* — and what the nature of that *separation* is going to amount to.

- ***Who shall separate us from the love of Christ?***

- What's the nature of that *separation*?

(In other words, is he going to separate you from *Christ*?)

- He doesn't have to do that at all, to be successful.

- So what's he going to attempt to *separate* you from?

- All he needs to do is to attack that attitude that was supposed to get produced in you in sonship establishment—and change and alter it so that that *love* you once had (or thought you had) for your sonship status and sonship life and the living of it out—to no longer be a love like *Christ's*—to no longer be a love so powerful that you would never abandon your sonship life—but to weaken it, and if possible, kill it, and make it so that all you have to do (for him to claim victory) is to simply determine that 'enough's enough' and voluntarily halt or suspend or quit on your education as a son of God!

- And if he can do that—that spells death & doom to your sonship life—it kills it as dead as if you had voluntarily put yourself under the law!

- Well—if that's all clear—the next step is to begin looking at the remainder of the 5th probing question in (:35).

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

- Notice that of all of the 5 probing questions—only this 5th one has such a detailed description of things—it’s the only one in which our Father deliberately lists the things we’re going to have to face and deal with in connection with what this probing question is asking us and having us comprehend and ‘ponder.’ — and there are 7 of them—and none of them are ‘pleasant’!

*- tribulation—distress—persecution—famine
nakedness—peril—sword*

- And since we’re dealing with the issue of Satan and his Policy of Evil attempting to *separate us from the love of Christ*—then we can say that these 7 things comprise the scope of Satan’s **separation tactics** that he will ply you with and assail you with in order to achieve that *separation* of you from *the love of Christ*.

- The 7 Separation Tactics of Satan’s Policy of Evil towards sonship living.

- You’ll notice that God could have just come along and said something like—*Who shall separate us from the love of Christ*, shall the Adversary and his policy of evil? - or shall Satan? - or shall wickedness and evil? - or shall suffering at the hand of the Adversary? - or a whole bunch of ways in which He could have gotten the point across that we’re in for a whole bunch of suffering issues (in fact, He could have said, shall suffering?)

- But He doesn’t do that—instead He gives us a list of things (7 things) - and disregarding for now their developmental and progressive order (sense & sequence) - He deliberately lists 7 things—7 things that are supposed to, one by one, cross our eyes, and make an impact upon our mind and our heart—and each one of them is, shall we say, bad—and more than that, each successive one gets even worse.

- But my point here is to just point out the fact that God our Father lists them—and by doing it that way, He has a purpose in mind—and one of the things He wants to do by this deliberate list of 7 bad things that the Adversary can, and will do—is to “attack” (so to speak) or to ‘go after’ any kind of (and any vestige of) **carnal bravado** that might be in our hearts when it comes to our determination, our enthusiasm, our ambition, our zeal, our confidence & conviction, even our *love* of our sonship lives and the living out of our sonship life.

- And it takes the effectual working of **these very words** to go after that, to root it up (and bring it up to the surface of your heart) and to face it and deal with it in a godly, effectual manner.

- And that means that all *my* words (and any clever way I have of saying them) - and even the words, and sermons, and theatrics and theologically, seminary-trained methods of speaking and concocting sermons with clever ‘catch-phrases’ and Christian slogans and creative ways to ‘turn a phrase’ — none of that can possibly produce in your inner man what **needs** to be produced and what **must** be produced in order to make it so that when the time comes, and these kind of ‘separation tactics’ are plied against you—that you **won’t** become *separated from the love of Christ!*

- **And one thing is for certain:** YOU CAN’T COME TO ROMANS 12:1-3 AND DO WHAT IT SAYS WITH ONE OUNCE OF HUMAN, CARNAL BRAVADO! (If you do—it won’t work—and you have failed to pass the biggest and most crucial sonship checkpoint in your sonship life!)

- So needless to say—this final probing question still has a major job to do in your inner man! — And you need to take it seriously, and you need to go to God your Father and make sure that you have passed the “*love of Christ*” ‘marker’ - and then see to it that this final probing question has fully done the job it’s designed to do!

- This is **serious** business—and if this doesn’t fully do what it’s designed to do—(it’s not a matter of if, but when) you will find yourself having problems in the curriculum—and you’ll find yourself having to go right back here and get this effectually doing it’s job!

- But the far more likely thing that’s going to happen to you is that you will become victimized by the Satanic policy of evil—and these ‘separation tactics’ of the Adversary will have successfully separated you from *the love of Christ!*

- Therefore you’re given a list of ACTUAL things (not ‘probables’) - and not hypotheticals—but the actual tactics of the Satanic policy of evil that you’re going to have to face and deal with and not have them succeed in separating you from *the love of Christ*.

- As a son—you WILL face most, if not all of the things listed here in Romans 8:35—and if nothing else has done it so far—this is designed to sober up your thinking in a hurry—and any of that phony carnal bravado should evaporate as each one of these sobering realities of what the Adversary is going to do to you, passes through your mind and is seriously ‘meditated’ upon. And a real heart-probing should be keenly felt in your inner man!

- And really, our Father is doing something **fantastic** for us here by His grace—He’s not only cutting down into our hearts and rooting out all that phony carnal bravado—but He’s giving us, **in advance**, the scope of what we’re going to face from this Adversary over the course of our sonship lives—and not only that—but then He provides for us a *godly remedy* that is based upon some effectual, godly thinking that you’ve never thought of before in your life!

- (He’s not being mean—and coming along and trying to scare you just for fun!)

- And once again, as we’ve so often noted—our Father is providing for us **in advance**, for all the possible problems we’re going to face when we get going in the sonship curriculum.

- And in this final probing question—He’s providing for the final measure of sonship establishment-type ‘enlarging of our hearts’ - and He makes sure that our hearts are as ‘enlarged’ as they ought to be in connection with the provisions He has made to deal with these problems—so that when any and/or all of them arise; and within any and/or all of them, as the full scope of their capacities begin to be experienced by us—we’ve got a solid **foundation** (which is what ‘establishment’ does) that, even before they began, we took a stand on—and that we had confidence and assurance and convictions based upon it— so that we don’t start ‘trembling in our boots’ (so to speak) as soon as these things begin to occur.

- But that we **rely** upon and **depend** upon what He has told us He’s made provision for in connection with these things—so that we ‘**do battle**’ with them (so to speak), and can come out on the end of it **victorious** in connection with them—and can actually make the progress and advancements in our sonship lives that (as far as these things are concerned) are attempting to thwart and impede and bring to a halt.

- And the issue isn’t that we hope and pray that these won’t occur, or (worse yet) that we try to avoid them—but the issue is that far from thinking that these things are never going to occur—we know that they **are** going to occur! — but the issue is that what comes out of this final probing question is information which, by its effectual working, can be used so that when these things occur, they can all be **used** by us **in an advantageous way!!!** (... instead of being a thwarting, or a impeding, or edifying-ending thing)!!!

- And by means of understanding and appreciating this godly remedy of the 5th probing question—your supposed to realize that, **built into the curriculum itself**, (because you can't just be a 'more-than-conqueror' simply based upon what you're told here—you're supposed to recognize and realize that it's the information within the curriculum itself that makes you a 'more- than-conqueror') — and therefore by utilizing that information when you actually come under the 'separation tactics' from the policy of evil—there's the information there that you're supposed to avail yourself of to be able to deal with it—and to be able to therefore **maintain the love of Christ** as your 'driving force' and as your aim and goal and objective, and therefore **not** become victimized by it—or if you do succumb to it and are victimized by it: **recover** from it!

- Now as you look at these 7 things—because they are a 'list' of things—or list of words—the tendency is to take each one of them and make a full-blown 'word study' type analysis of each of them and categorically nail down everything the Bible says about them — and treat each one of them as a separate doctrine in and of themselves.

- But that's exactly NOT what you're supposed to do here—and that's **not** what your Father expects you to do here.

- You are, however, supposed to look at this list and **perceive** the things that your Father wants you to perceive.

- And one of those things is, that as you look at this list—what do you notice about it?—an obvious thing?

- The most obvious thing is that they do go from 'mild' to 'severe.'

“tribulation” to “sword”

- And what you have here in (:35) [after the first half of the question is asked] are **general descriptions**—and they provide an understanding of the **general scope** within which the attempts to *separate us from the love of Christ* can and will fall.

- And the truth is—you can take that first one (*tribulation*) - and all the 6 remaining ones—as far as a general description is concerned, could also be lumped under that one heading: *tribulation*

- Truth is, *distress* is a 'tribulating' issue—*persecution* is a 'tribulating' issue—and so is *famine* and *nakedness* and so forth and so on.

- By deliberately giving us additional information that has to be dealt with this time (in the final probing question) - and when it comes to having to face up to this problem area—and to be made aware of what we're 'up against' in this problem area—with an individual who desires to *separate us from the love of Christ*—is that, not only according to the 'given' concept that this **is** a problem area (as one of our enemies to the success of our sonship life), and we're going to have problems in connection with it—but by listing these 7 things, we're given a '**scope**' of the kind of things that are at his disposal.

- And therefore the Adversary **does** have some things that go from the 'mild' - to the 'extreme'!

- And that 's the first thing you're confronted with by the way that information is given.

- It's not a random collection of 7 kinds of trouble—but with that most general term being used first—and then particular kinds of trouble or *tribulation* being listed afterwards—and then clearly ending with one that would be considered (naturally speaking) to be the most troubling one of all: the potential of your physical life being at stake—it's just easy to recognize that you've got a scope here—or a range of things in a progressive order.

- And under that 'umbrella' of the general description of *tribulation*—you go from the more mild forms of it—to more extreme forms of it—and finally to the most extreme form of it.

- So first and foremost—that's what you're confronted with—and that's what you're supposed to perceive and understand—and that's what you're **probed** with in your inner man within this problem area **in which your heart would have a tendency to be 'straitened' and would need some 'enlargement'** so that it's not immediately in a state of fear & trembling in connection with it.

- And you have to honestly be faced up with the general parameters within which the Adversary can and will operate.

- And you have to realize that within the realm of the ‘rights’ of his Policy of Evil (even though saying it that way, you’re not confronted with that concept here in :35 itself) - but you have to realize that within the realm of what’s at his disposal in his PoE, he’s got, therefore, **SOME VERY POWERFUL TOOLS!**

- And **simple** as this is—**you have to honestly face that fact**—and not to allow the corrupted doctrines of publicly accepted Christianity to creep into your thinking—and being swayed by that corrupted doctrine that if you’re really ‘spiritual’, then God will surround you with His ‘wall of fire’ or ‘hedge’ or whatever—and make it so that you’re not touched by the things listed here!

- And that’s a huge issue—one that even though you may not think it is—IT IS—and that needs to be addressed here!

- But in light of the Adversary’s powerful tools at his disposal—**he’s got, therefore, the capacity**—(just by considering those 7 items) - he’s got the capacity **to scare the ‘bejeebers’ out of you!**

- **He’s got the capacity to make *separation from the love of Christ* A REALITY!!!**

- Really, what (:35) and down through (:37) are designed to do—is to make it so that a son’s confidence, assurance, and conviction—concerning being able to succeed with all of the aims, goals, and objectives of his sonship life is not, (once again), carnal bravado — **it has got to be godly conviction; godly assurance; and godly confidence!**

- If it’s carnal bravado—the Adversary will say, “*Boo*” — and you’ll **run away!**

- (No matter what ‘brave face’ you start off with in Romans 12)!!!

- And the listing of those 7 things forces a son to realize what he’s up against.

- And the thoughtful consideration of each one of those items forces itself into a son’s heart—and makes him realize where it is that he will start to ‘get nervous’ - ‘get upset’ - ‘get bothered’ - begin to weaken—where it is that fear can begin to get a ‘purchase’ on him!

- (The issue right now isn’t remedying it—but the issue in the remainder of the question is simply probing your heart & make you aware of what’s coming; and what’s out there—what the son is going to have to be able to deal with.)

- And are you going to, therefore, confidently rely upon what's going to be built into that curriculum at the very point (for example) when *persecution* sets in?

- Are you as a son going to be able to come along and, on the basis of what your sonship establishment has taught you—come along and say, “The fear is welling up within me—the distress and everything is starting to take ‘hold’ on me—it’s starting to overwhelm me—but here, at this particular point within the curriculum is information that I learned about back in my sonship establishment—and my Father has built it in there—and if I operate upon it, (it’s not going to make the fear go away), — but it’s going to enable me to **endure** it! And to **stand**! And to not put my tail between my legs and run away!”

- And that all takes a previously established conviction—to be able to say that, when the *persecution* starts!

- And if all you’ve got when you leave sonship establishment is fleshly bravado—you **won’t** stand—you’ll do just like the Corinthians— “I’m full, I’m rich, and I don’t want to go on any further!”

- And that’s the scope of what the remainder of the 5th probing question is about. — And that doesn’t require a detailed examination of every potential thing the Adversary could do—*tribulation-wise, distress-wise, persecution-wise, famine-wise, naked-wise, peril-wise, or sword-wise.*

- It simply requires an honest heart-thought consideration of the fact that this is what he has at his disposal—and an honest facing of that, and an honest evaluation of the affect that that information has upon you when you give it that thoughtful consideration.

- Which is why (:36) says what it does—and why it’s the verse that God has the apostle Paul cite as a similar ‘*As it is written*’ situation that we find ourselves in as well.

- And of the 3 verses, (:36) is the most important one of all—because (:36) takes you from the initial consideration of the scope of what the Adversary can do, and it forces you to realize the kind of impact that his separation tactics (all that’s at his disposal) can have upon you.

- And it forces you to realize the kind of things that can go through your mind—and that **can** take place, and that **will** occur when you're subject to Satan's attempts to *separate you from the love of Christ*.

- And as it does that—it paves the way for you to realize, in connection with sober thinking about all that (in view of what the context that we're in is all about here) - you realize that our Father has **done** something for us, and it's all built into the curriculum—to make it so that even the Adversary's own Policy of Evil against us **cannot (if we stand for what the curriculum provides for us to stand for) - that Policy of Evil not only cannot thwart the success of our sonship education—but it can actually propel us on through it!!!**

- And that's why (:37) starts off with "*Nay*"...

- Now before we go to dealing with the godly remedy given to us in (:36) and then it's powerful conclusion in (:37) - we first of all have to give deep and thoughtful consideration to each and every one of these 7 things listed in the final part of the probing question in (:35).

- And to be honest with you—I'm not sure how I can get this accomplished in a Bible class—because what this requires is that you spend the time dealing with your own honest, probing consideration of the scope of these 7 things mentioned in (:35) - because (:36) comes along and expects the full effectual working of (:35) to have taken place and to have done its job.

- And therefore you have to (yourself) give thoughtful consideration to:

- *tribulation*—and that which can cause you **trouble**—and you have to put yourself in the frame of mind in which you begin to think about being in a position that, because of your sonship status and living out the aims, goal, and objectives of your sonship life—you find yourself in a position where you begin experiencing trouble and misery and difficulties and embarrassment and offences—for no other reason than for putting your sonship life into practice.

- *distress*—when you're feeling direct pressure being applied to you in order to **prevent** you applying the aims, goals, and objectives of your sonship life—the pressure to hide it or to

opt for another competing form of wisdom or competing *form of godliness that denies the power thereof* (that sonship is the only acceptable *form of godliness* that God your Father will accept and be pleased with)—and because of some pressure that would come along and ‘hit a nerve’ in your spirit, begin to interfere with your mind of calmness and assurance and confidence and *hope*—and create in your heart ‘unsettledness’ of mind and the feeling of helpless suffering (helplessness) - whereby ‘panic’ would normally then set in!

- And give thoughtful consideration to:

- *persecution*—whereby as you go on to attain more of those aim, goals, and objectives of living out of your sonship life, you go from what goes on in your mind—to what goes on in your physical life—and you begin to experience the actual infliction of physical punishment and/or physical injury—or the issue of being pursued and hunted down and driven out of your job or your home/town/country—where for the first time you find yourself having to think that real physical harm could happen to you—where someone is actually trying to hunt you down, harass you, injure you, and maybe even kill you for nothing more than putting your sonship life into practice.

- *famine*—where the affects of living out your sonship life brings the separation tactics of the policy of evil to bear upon the necessities of life—and where you begin to experience going in want of food & proper nutrition—as well as the general issue of being in a position of poverty and want of basic provisions of life—a condition that greatly alters how you normally live—and by its very nature, *famine* is always thought of as an ‘evil’ having come upon you—and you now think about something you’ve never thought about before: ‘I don’t know where my next meal is going to come from!’

- *nakedness*—(notice how that the policy of evil goes right after all those ‘social status’ symbols and **ruins** your status in the eyes of men) — and you find yourself in actual want of proper clothing, destitute, unable to buy or provide for your own attire—reduced to barren poverty, stripped of all of the basic and essential material possessions to the point where even being properly clothed becomes a real problem.

- And give thoughtful consideration to:

- *peril*—that the living out of the aims, goals, & objectives of your sonship life can bring the separation tactics of the policy of evil to bear upon you to the point where you find yourself in a position immediate **danger**—danger of losing everything you have—danger of losing everything and everyone around you—the real and present danger of even the loss of your life—***peril is always immediate and personal, and life-threatening!*** — being surrounded by danger!

- When thinking about *peril*—I often recall what the apostle Paul said in II Corinthians 11:26—
... in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

- And finally consider the most extreme separation tactic of all:

- *sword*—whereby under proper circumstances, the Satanic Policy of Evil can actually take your physical life—and it should hit you like an anvil—that the living out of all of the aims, goals, and objectives of my sonship life can get just this dangerous—I could die for this, and because of this!

- This is the extreme degree of resistance and opposition you're going to have to face from the Adversary and his Policy of Evil! (that's the degree he's willing to go!)

- And it's 'funny' that it seems that there are really only 2 individuals in the entire universe that takes this issue of sonship education seriously:

GOD and SATAN!

- It's rare, (if ever), that even one single Christian on this earth takes sonship education/edification seriously! (it just doesn't matter to them)

- And that means that what they do take seriously, God doesn't and Satan doesn't! so why do they? because ***men*** have set up what matters (spiritually) and what doesn't matter!

- Now as you **do** thoughtfully consider each and every one of those 7 things, you have to resist the temptation for that to be nothing more than an academic thing to you—to just consider them for what they are academically or just to define them as to their dictionary definition—but you have to think about **the kind of an affect they have upon you being aware that that is exactly what you're going to be up against!**

- This is not just a 'prospect' of 'maybe' this might happen—but you're supposed to think, "When I start my sonship education in earnest—eventually, this **IS** going to start to happen!"

- "I am going to experience *tribulation* that is specifically and deliberately designed to *separate me from the love of Christ*—and I am going to start, eventually, to experience *distress* that has **that** as its goal — and so on, and so on...

- And the issue, once again, of the 'probing' nature of the question is doing what the 'controlling question' of (:31) says: *What shall we then say to these things?*

- And just like the previous 4 probing questions, so too does this final probing question come along and say, "Now, based upon what I just told you in verses 28-30, **what do you think about this???**"

- And far from being 'left in a lurch' or feeling despondent or despairing about these things—you should be thinking of each one of them in light of what you were told in (:28-30) especially!

- You've got all that functioning within you—you've got all that your Father has told you about there in *gearing you for success*—and now you're getting the idea of just what is contained in that phrase, "***all things***" - and you should now be able to, on the basis of that effectual working of "*all things working together for good*" - to come along and just as you were matching up things in your sonship edification and with the curriculum with those other 4 probing questions—and now your Father is coming along and saying, That's what you need to be thinking about when it comes to the issue of the Adversary and his attempt to *separate you from the love of Christ*.

- So you come along and think about that—and think about it in the context of experiencing *tribulation*—and what it's effectual working is designed to do is to find out how much of a bothersome thing that is to you in your thinking? (& likewise with *distress*, *persecution* and the *famine* and the *nakedness* and the *peril* and the *sword*)

- And the truth of the matter is—when that does its job—that puts you in a ‘frame of mind’ (so to speak) - and with a consideration of things that is exactly like what Paul cites from back in that 44th Psalm.

- And the context of the particular verse he cites in the 44th Psa., has some distinct parallels to it to our situation in this dispensation of grace as sons with the Adversary’s Policy of Evil.

- And when we come to understand and appreciate that godly remedy—that’s going to (so to speak) **form a bridge** between the stark realization of the power of the Adversary (and the realization that this is no ‘bluff’) and the destruction of any carnal bravado on our part — it forms a bridge between that: and the realization that not only has our Father provided for all this—but He’s provided for this **in a way that actually makes it so that we would see both the need, and even have the desire to face the Adversary’s Policy of Evil—because it actually contributes to the success of our sonship education!**

- (And in essence, that’s what [:37] is saying!)

Nay, in all these things we are more than conquerors through him that loved us.

- And this, therefore, by the full effectual working of verses 35, 36, and 37 as that 5th & final probing question—‘caps off’ the growing and developing and building godly confidence, assurance, and conviction that we, as the sons of God, should have.

- And that just gets laid on top of the godly enthusiasm and ambition and desire to get the sonship education underway—but now **it’s been properly coupled and mated** with the godly confidence, assurance, & conviction—so that our attitude is “set” - which is what (:38-39) is pretty much an expression of.

- (**Caution**) - I know that we’ve talked in the past about the issue of the kinds of suffering that a Christian can and will encounter in this dispensation of grace in which we live—and as you are now well aware, we’ve said that there are 2 general areas of Christian suffering today—(and that there is a dispensational issue involved in the kind of suffering you and I experience as members of the new creature of the church the body of Christ, verses the kind of suffering that the members of the remnant of Israel will suffer when God resumes and fulfills His program with Israel.)

- Not that there aren't some **parallels** (because there are) - but, for example, a member of Israel could suffer as *children* [childhood type suffering and discipline] (but we don't), and they could suffer from the cursings of the Law contract (but we don't) [you can't be under 'cursing' in this dispensation of grace!]

- And the 2 categories of suffering for us today that are directly mentioned in God's word are: 1) *the sufferings of this present time*; and 2) *the sufferings of Christ*.

- There is a 3rd that is not directly stated as such, but it does exist and it needs to be acknowledged that it does exist—and that is: 3) Suffering from your own stupidity.

- And, by the way, that means that there is no such thing today as suffering *the sin unto death* that gets described in I John 5.

- Now I say all that, just to CAUTION you about coming up to these 7 things that our Father tells us about in (:35) that are aspects of Satan's Policy of Evil and what he has at his disposal—that we will experience as we go through our sonship education—that he will use to try to *separate us from the love of Christ*—and my caution to you as you thoughtfully consider each one of these 7 things is that you DO NOT think about them at this time as being "*the sufferings of Christ*."

- Because, for one thing, you haven't gone far enough in the curriculum for that issue to be brought up and stated as such yet.

- Here in Romans 8:35—the list of these 7 things that the Adversary is going to ply against you is simply **general information**—and you have to keep in mind what it's designed to do.

- It is designed, in connection with sonship establishment, to do exactly what the beginning of (:31) has said—it's designed for you to respond, in connection with being confronted with the reality of what the policy of evil has in store—to have enough information to be able to come along and **say** something **back** to verses 28, 29, & 30, based upon knowing that you're going to face a problem in this area.

- And you had to have a **basic scope** given to you—so that you realize what can take place within his arsenal when you face him—what he's got weapon-wise (so to speak) to use against you.

- And you're supposed to have realized, at the exact same time, is that when the time comes—and you're making progress throughout the curriculum—and the time comes to actually face these things—you'll have available at your disposal at that very point, the very particular information (not general at all) that you need to deal with for the particular kind of tribulation, or the particular kind of distress, or the particular kind of persecution, and so forth and so on—that you're encountering!

- And that's the critical thing to realize as you give thoughtful consideration to these 7 things—because if you don't 'say something back' to (:28-30) as you consider each of these things—you could become frightened to the point of not even going on right here and right now!

- Because they are just that fear-producing!

- **(Just as a side issue)** — Has it crossed your mind that, when you do view your mortal life you have on this earth (your physical life) from the perspective of this sonship education—and the fact that the time in which you now have from now on is one of getting a vocational education and vocational training—whereby all of the things your Father is going to teach you, and all of the things you're going to participate in and be engaged in—all goes to train and equip and prepare you for your heavenly vocation in your Father's business—has it ever crossed your mind that, all this stuff about the Adversary and his Policy of Evil and your having to deal with it and go through all that—have you ever asked yourself, “Why do I need this? When I get to heaven and put into the creature, won't Satan and his cohorts all be cast into the Lake of Fire? I won't meet any opposition or resistance out there, will I? — I can see the need for it here and now because of the Adversary attempting to thwart my sonship edification and his attempt to *separate me from the love of Christ*, but will the skills, the confidence, and the benefits I get by successfully going through these things, and having the effectual working of the curriculum within my inner man produce the ability to endure the *tribulation*, endure the *distress*, endure the *persecution*, etc., etc., endure the policy of evil against me—is that all going to be in some way useful to me only here and now? or will it also be something that I will have to use out in the heavenly places?”

- And if you've thought of this—all I can say about it, or in answer to it—is to answer it in a very simple way at this time.

- Even though this isn't going to answer that question fully—let's look at a verse that, on the basis of what it says (even though it's not

going to answer that question fully) - but on the basis of just what it says, it's going to allow you to at least affirm something —

- Look at (:37) - on the basis of what it says, (*Nay, in all these things we are more than conquerors through him that loved us.*) — in view of what being “*more than a conqueror*” means—how would you have to answer that question? just on the basis of that concept? what does that force you to have to conclude—at least ‘concept-wise’ in connection with that question?

- You'd have to say that all these things are not merely going to enable me to be successful in this life—but also beneficial to my **eternal life** and what I'm going to be doing in the **heavenly places out there in that creature!**

- And that's the only logical conclusion you can come to!

- Just by merely thinking about what (:37) says [with no hows or whys or details at all] - but just by what it says, tells you that your contention with the Adversary (and the provisions that the Father has made for your contention with the Adversary) is not only for ‘overcoming’ him, and not allowing him to succeed—but it actually makes a **contribution** to your sonship education.

- And if it makes a contribution to it—your sonship education has, (just like Paul says in I Tim. 4:8) *has promise of the life that now is, and of that which is to come!*

- And even though I had some reservations about bringing this up— I think it's important to point it out—because it illustrates one of the reasons why all the issues in sonship establishment (and especially this 5th & final probing question issue here) is so essential to get nailed down and to get operational within you before the curriculum gets underway—because it also gives you insight and perception into what & why in the world you're learning the things you **are** learning in the curriculum!

- And one of the many facets of the ‘jewel’ in all this—one of the benefits you and I get out of dealing with the Adversary—is that you learn how an angelic being thinks! — and that better equips you when it comes to being able to “*judge*” it like you're going to do in a position of intelligentsia in *the creature!*

- That's why that expression *more than a conqueror* is there! Because there's something more **to conquering** than merely overcoming opposition!

- But the issue right now is (:35).

- And the thing you're having to squarely and honestly face right now is all these 'Separation Tactics' of the Satanic Policy of Evil—and those tactics that the Adversary has at his disposal go from a mild sort of *tribulation* up to and including that *sword*—the very taking of your physical life as a son!

- And an honest facing up to these things is designed to do something to your inner man—and you can't just come along and think your way through this in some kind of 'sterilized' manner—that is, you can't just think about the reality of these things happening to you, and go through the godly remedy and all—and just think about it and make conclusions about it simply based upon **logical, academic reasoning!**

- In other words this has to hit you **on a very deep, personal basis!**

- You can't approach this (for example) as a geometry theorem whereby you're trying to prove something mathematically.

- But you have to make sure that any and all conclusions you make are solely based upon the previous information doing its effectual work in your inner man—and all the results and all the conclusions comes from (and **only** from) that effectual work.

- Verse 35 is supposed to put you in a very particular position—not only in your thinking, but in your **emotions** as well!

- The nature of this 5th question is one (just like the previous 4) of probing your heart—but this one is different—this one does something a little more than those previous 4.

- This probing question—since it's dealing with the Adversary's tactics—and the goals and objectives of those tactics and his modus operandi—and just as when I said a while back that he's a fear-merchant and a fear-monger—verse 35 is designed to get you to **FEEL** something!

- And I know that this isn't a good thing most of the time—because it's not always a good thing to go by your feelings—and especially grace folks understand that we don't walk by our feelings, but we

“walk by faith” - I understand all that, but I’m not talking about operating upon our feelings.

- But the scope of the Adversary’s Policy of Evil that’s described here in (:35) **IS** designed to get us to **feel** something—to feel very uncomfortable—and to feel fear—and to feel intimidation—and to feel all the other consequences of that that would become overwhelming and overpowering—and would have the capacity, therefore, based upon that to have you come along and jettison the *love of Christ* to get you **out** of those situations!

- And so, what’s going on in (:35) and down through (:37) can’t be approached on the basis of logic—and it can’t be approached and dealt with on the basis of thinking about it as a ‘doctrinal presentation’ — and I say it that way just to make sure that you understand the way (in my understanding) (:35-37) are designed to work.

- Which makes (:36) the ‘bridge’ between (:35) and (:37) - and it’s not a logical ‘bridge’ - it’s the bridge that comes along and says, If verse 35 has done its job, then I’m going to sense and be thinking the very same things those members of the remnant of Israel are going to sense & feel that gets expressed back there in Psalm 44—and that’s exactly why that Psalm is chosen!

- That’s why God had Paul refer to it—because that Psalm describes the members of the remnant of Israel starting to ‘shake in their boots’ when they face the Policy of Evil in the 5th installment of the 5th course of punishment that has similar intimidating, fear-producing tactics to it that produces *confusion* in their minds—and it causes them to stress over it - and they’re trying to handle things on the basis of trying to figure out why this could be going on—and trying to logically rationalize it.

- And if you’re going to start operating on rationalization in connection with the Policy of Evil—**you are DOOMED!** — because that’s exactly what the Adversary wants you to operate upon because that’s exactly what the fear is designed to produce—to put you in a ‘**quandary**’ situation—to put you in a **perplexity**.

- And by having to deal with the issues set forth in (:35) it forces you to have to deal with the **feelings** that are going to be there in that situation—and the bordering on despair type thing.

- Now all I'm trying to say here is to stress the fact that what's going on here in verses 35, 36, & 37 is not something that you're going to have effectually working **solely in your human spirit**—this probing question actually involves the issue of the **soul**—and involves the issue of the consequences of coming under the issue of *tribulation*—and the consequences of thinking of yourself in *disress*—and the consequences of thinking of yourself under *persecution*—and the consequences of seeing yourself and feeling what it's like to be in *famine* and in *nakedness* and *peril* and the *sword*.

- And that's not something that you can handle as merely an academic exercise (so to speak).

- And that's why (:36) comes along and says what it does—because it wants to make sure that you're not just thinking of those things academically—or definition-wise—and you're not just coming along and letting those terms give you a 'Well, ok, that's the scope of the Policy of Evil, and it can range from the *tribulation* on the mild end of it, to the *sword* on the extreme end of it.

- All of which is true to say it that way (granted) - but the issue of this is that it's a heart-probing question of *Who shall separate us from the love of Christ?* - and to think of those things **in their separation capacity**.

- And not just to think about them as if they **could** do it—but to think about them as, **What's it going to feel like for me when that's happening to me?**

- And, granted, at the beginning here—you can only go so far in your soulish response to that—but it's not designed to take you to the 'nth' degree of it—it's designed to at least get that issue actually working within you to make it so that you can go back to that 44th Psalm and empathize with those members of the remnant of Israel and think the same things they would be thinking.

- And it's like you're supposed to take Romans 8:35 **back with you to** Psalm 44—and you go through what it says leading up to (:22) - and you put yourself in that exact same type of situation—**but thinking the (:35) things here in Romans chapter 8.**

- And you come along and say to yourself, "You know, I'd be saying and thinking the exact same things as those members of the remnant of Israel!"

- And what you're encountering here is a true **marvel** of the word of God—and this marvel that is contained in God's word is the power to put you in a position whereby you *have* and ***feel*** virtual empathy just exactly like the apostle Paul felt and experienced when he went through these exact same things—and was a '*more than conqueror*' for the exact same reasons of God's word effectually working in him in the exact way you're given it here!

- And by so doing, our Father provides for us to enter into an authentic '**spirit of fellowship**' with the apostle Paul—and thereby unmistakably and confidently know just how the effectual working of our Father's word is to likewise work within us!

- And when we encounter this foreboding and frightful list of 7 things that the Adversary has at his disposal as we encounter his policy of evil against us as we put our sonship life into practice—we are supposed to FEEL some things! — we're supposed to feel the '**heat**' (so to speak) and feel the **fear** and feel just how **disturbing** and **upsetting** all this is to us.

- And what that's doing—the reason why I'm saying that it's to get you to *feel* some things—is that, our Father knows that there's going to come a time where you're going to be in a position just like this—and something is going to take place in your inner man that you have to be made aware of in advance.

- And what I'm talking about here is that—when we talk about how we ***feel*** about something, in what part of your *inner man* is that all taking place???

- In your 'spirit'? NO.

- In your **SOUL**!

- And therefore it takes some extra information (we'll say) from our Father to produce a 'virtual empathy' and 'spirit of fellowship' with our apostle Paul—in order to reach right through our spirit, all the way through into our **souls**—and once there, purposefully touch the emotional and sensory chords of our hearts!

- And (I'll come back to this later on), but for now, you have to be aware of all this because of how your human spirit and your soul are going to '**go at it**' (so to speak) when ever you find yourself encountering these things from the Satanic PoE.

- Now at this point let's let these 7 'separation tactics' of the Adversary go for now—and let's begin looking at the godly remedy that gets stated in (:36).

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

- Verse 36 has God having the apostle Paul going back to a passage out of the 44th Psalm—(and as we have noted before), the verse begins:

- "*As it is written*" - which indicates that what were after is NOT a direct application of a verse out of God's program with Israel—that is, that we're supposed to think of ourselves as BEING the members of the nation Israel—or think of ourselves as being the 'remnant' of Israel—or that we're assumers of God's program with Israel—or that we are 'spiritual Israel' - or anything along those lines.

- That "*As it is written*" tells us that those members of the remnant of Israel find themselves in a situation and circumstance that has them thinking in a way in which we, too, have a parallel way of thinking of ourselves when we, like them, face similar situations and circumstances whereby, as sons, we have the Satanic Policy of Evil ply its 'separation tactics' and attempt to separate us from *the love of Christ*.

- Before we read this 44th Psalm—let's set the context in our thinking by looking at a couple of issues about it.

- First off, let's notice the superscription of the 44th Psalm:
To the chief Musician for the sons of Korah, Maschil.

- This is a "*Maschil*" Psalm—which means it is a Psalm of **instruction**—which means that it is designed to be **prophetic** and looks out at the time in which God will be dealing with the remnant of Israel **in** their final installment of their 5th course of punishment.

- Just like the opening Psalm of Book II (Psa. 42) is a "*Maschil*" Psalm—and then it's followed by Psalm 43, which has no superscription—which means that even though it's a separate Psalm, it's supposed to be a continuation of the doctrinal impact and effectual working of Psalm 42.

- So, based upon what those first 2 Psalms of the 2nd Book of Psalms deal with—this is now the next “*Maschil*” (or educational) Psalm for the members of the remnant of Israel in view of the situations they’re going to find themselves in, during the final installment—in connection with the 2nd mandate of the Davidic Covenant.
- Remember where you are in the book of the Psalms:
- This is the 3rd Psalm in the 2nd Book of the Psalms.
 - Book I = Psalm 1-41 (Redeemer & His redemption)
 - Book II = Psalm 42-72 (Deliverer & His deliverance)
- Therefore this collection of Psalms centers around the time of the Lord Jesus Christ (Israel’s Messiah) functioning in the 2nd mandate of the Davidic Covenant—and He functions for Israel as her Deliverer. (not that you won’t find information in Book II that has to do with various aspects of that final installment of the 5th CoP, but Book II **centers** upon the Jehovahness of God putting that 2nd mandate of the Davidic Covenant into effect for the remnant of Isr.)
- Now when you’ve got all that in your mind—you realize what this 44th Psalm is all about—and you realize who the “*We*” is in the Psalm—the “*We*” are the members of the remnant of Israel.
- They are members of the nation of Israel—and therefore part of the *commonwealth* of Israel—therefore they are experiencing the natural commonwealth affects of what takes place under that 5th installment in the 5th course of punishment—but at the exact same time, they’re also members of the believing remnant.
- And there is some **expectation** that they would naturally have that they would somehow be ‘insulated’ from (at least to some degree) of the sufferings and afflictions and *tribulations* that come upon them nationally, in view of that 5th installment to that 5th CoP.
- And that’s what begins to be expressed by them—especially when you get to (:17).
- Read Psalm 44:1-17
 - They see “*All this is come upon us*” — and yet, they are thinking that this is a punishment that they **aren’t** personally deserving—is it? (And that’s a natural thing for them to express).

- Because as members of the remnant—they have been taught that there are certain things that they will not (necessarily) be partaking of with the rest of the nation—and yet, they **are** experiencing some of these horrific afflictions.

- And they're being 'gone after'! — but they were taught something: — and what's going on in this Psalm is something that's been expressed in previous Psalms (and it gets expressed in later Psalms).

- There are particular Psalms in each Book of the Psalms that describe and relate the very thinking (including **faults** of thinking) that the members of the remnant of Israel will be experiencing during their experience of the things that take place in the climatic stage of their program—especially pertaining to the final installment of the 5th CoP.

- And certain Psalms (like this 44th Psalm) describe the fundamental appropriate thinking that the members of the remnant will experience and the effectual working of the things they've been taught working within them—including the affect that their afflictions and their *tribulations* will have upon them—even to the point of temporarily obscuring something that they should well know—and that they should be operating upon.

- And it's simply a testimony to them of the fact that: this is what's going to take place—and when it takes place, this is how you're going to express it; this is affect it's going to have upon you; and this is what you're going to need to do in connection with it.

- And in this particular Psalm—just like the Psalmist says in (:15), 'I'm confused' — *My confusion is continually before me, and the shame of my face hath covered me,*

- And if you're really paying attention to what's being said—and to what's going on **internally** within the members of the remnant of Israel as they are experiencing the things going on here—they come to a point where, following that “*Selah*” of (:8), and they start thinking about what they've heard and what they've been taught, and start applying it to what's taking place in that 5th install. — all of a sudden they come to a point where they get confused—and things don't seem to line up right, and things don't seem to make sense—things don't seem to match up with what their *expectation* is.

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- And when they get to (:17) - they begin to express that—they just can't figure it out —

 - Read (:17-21)
 - They really haven't '*forgotten God*' - they really haven't '*dealt falsely with His covenant*' - their '*heart is not turned back*' - they haven't '*declined their steps from His way*' - even though they have been '*sore broken in the place of dragons*' and have been '*covered with the shadow of death.*'

 - And then all they can do is come along and say, This would make sense if we had '*forgotten your name*' - and if we had '*stretched out our hands to a strange god*' - we'd expect to deserve this! — but wouldn't you '*search this out?*' - you know '*the secretes of the heart*'! wouldn't you convict us of this??? So what's going on here? we're **confused!**

 - And then: (:22) — and (:22) is the statement they make when they finally return **to sober thinking!** - and they finally **remember** something that they had already been taught—and that's why (:22) begins with "**Yea**"!
 - And that's also why the quote in Romans 8:36 comes from this passage!

 - Because the truth of the matter is—that's the very same kind of thinking and the very same kind of thing that will happen to us in this dispensation of grace—when we, as sons, deal with the one who wants to *separate us from the love of Christ.*

 - We're being taught something **in advance**—and yet, when those things start happening, they can have such an overwhelming affect upon us that we will resort to **rationalizing**—and we will talk ourselves into a state of confusion and distress—and become distraught—and we'll start whining, "Why?" — and we'll forget the reason for it all!

 - And that's why Romans 8:36 starts off saying, "*As it is written,*" not '*For it is written.*' — and that's why (:36) functions as a 'bridge' between (:35) and (:37).

- When (:35) is doing its job—and your honest, thoughtful consideration of that ‘scope’ of suffering of those separations tactics from the one who wants to *separate you from the love of Christ* probes your heart—and puts you in the state of thinking about the occurrence of those things—and your response to those things in a ‘concept’ type way—and your heart is probed as to the kind of potential problems they can cause you and the kind of intimidating affects they can have upon you, and so forth—

- And you’re able to therefore realize that that’s a highly potentially distressful, fear-producing situation/situations that you’re going to be finding yourself in throughout the balance of your sonship life as you qualify to come under these very things.

- And that’s much like the situation that the members of the remnant of Israel will find themselves in—out in the 5th Inst. of the 5th CoP as is described back in the 44th Psalm.

- And a similar type confusion and distressful thinking—and distraught mind-set can develop within us!

- And just like they will have to, in the face of all that—they will have to **sober up** and operate upon something they are taught in connection with what they’re going through— well, it’s the same with us.

- And we need to learn it now—and have that information resident within our hearts so it can be employed **expectation-wise** right now — and it can actually be **recalled** and brought to the surface for applying it in the day when we are ‘confused’ and cry out when we actually experience these things!

- So therefore our Heavenly Father is telling us in advance, and preparing us in advance for what we’re going to face resistance-wise and opposition-wise from the Satanic Policy of Evil as we get our sonship education underway.

- But great as that is—even more than that (much more than that), He is also coming along and giving us some information that is contained in our sonship establishment that is designed to be effectually working in our heart—that not only allows for our fears to be allayed (or reduced in intensity) - and not only provides for us to be able to realize that we **can** endure them by means of the effectual working of the sonship curriculum—but far more than that, what He

gives us to understand and appreciate here is that these very fear-producing, separation tactics of the Adversary have a very necessary and beneficial function for our sonship lives that will further *conform us to the image of His Son!*

- But first and foremost, we are supposed to consider each of the 7 separation tactics listed in (:35) - and we're supposed to '**feel the heat**' of each of them and '**feel the fear**' of what it would be like to experience each one of them!

- And I want to go back to something I brought up in our last lesson—and that is the issue that one of the main differences in this final probing question is that it's designed to not just be something you deal with in your mind or in your human spirit—but it's intended to go past that—right into your very **soul**—and to get you to have a '**soulish**' response to what it would be like to have these things happening to you—and to be in a similar circumstance as those members of the remnant of Israel will find themselves in (back in the 44th Psalm).

- And I brought up the issue of how, — when you're in such circumstances—how that your soul and your human spirit are going to 'go at it' (so to speak) when you encounter these separation tactics from the Policy of Evil.

- And you have to kind of go through an exercise (so to speak) - of putting yourself in the position of each one of the 7 things listed actually happening to you, personally—and by doing so, something is supposed to happen in your heart—

- Fear and dread should well up in you—panic should start to set in—you should feel a sense of 'recoiling' from each one of them—you skin should start to 'crawl' — your brain start firing off all kinds of desperate thoughts—and grasping for any kind of a **rationalizing** of what's happening to you—and all the feelings of despair and confusion start gripping your heart to the point where you would start crying out, Where are you, Father? Why am I going through all this?

- And all that has to happen to you—and it has to happen to some degree **right now** as you consider these things—because what's supposed to take place in this 'exercise' is that you're supposed to come to a point where you just STOP and jettison all that rationalizing and arrest all that emotion—and **SOBER UP** in your thinking—and you come along and say, There must be a reason for this! My Father would never allow for this to happen if there wasn't a real reason in connection with this **that's all a part of my sonship!**

- And it's that sobering thought (sobering realization) that makes it therefore so that that excessive thinking—that soulish, (drunken, staggering, debauchery-type, mind-blitzing thinking) that goes on when fear and distress takes place that makes it so that you're searching for the ONE THING that can sober your mind up and bring some relief to your soul!

- And as you go down through that 44th Psalm—that's exactly what the members of the remnant of Israel come to in (:22).

- And all that goes on prior to that (in :9-21) is a look inside their hearts and souls and it gives you all the machinations and rationalizing that the human heart goes through in a situation like that—and then they're brought back to sobriety of thinking—and then the “*Yea*” of (:22) hits them—*for thy sake we are killed all the day long; we are counted as sheep for the slaughter.*

- And it's those 3 words that does it: **FOR THY SAKE!**

- And they're brought back to thinking that **there's something beneficial in this!** — and not just **logically**—but that the Father has allowed this to happen because this is all part of our *conformity to the image of his Son*—and we're going to be going through these things because He went through these things—and this is all part of the whole Father to son (sonship) package.

- The critical, key issue in the godly remedy is that issue of **FOR THY SAKE**—and even though that is a logical conclusion, it has to be appreciated for not just that, but appreciated from the standpoint of: That's what I just said I *loved* in the first place!

- And you're supposed to realize that going through these separation tactics of the Satanic Policy of Evil are all part-and-parcel of my sonship status, of my sonship life, and of living out of my sonship life—and that's what I just recognized I now love as the Son loves it, and as the Father loves it—and that's what this Adversary is trying to separate me from!

- And the sober thinking of “*For thy sake ...*” is the issue of, undergoing the separation tactics of the policy of evil has all been taken into consideration by my Father—and the curriculum for my sonship education is going to all work in accordance with the separation tactics from the policy of evil to work out to my **benefit!**

- And that's keeping everything here within the context of saying it **back** to (:28-30)!

- And that's what brings you then to (:37) and say, Are these things going to separate me from *the love of Christ*? **NAY**, because *in all these things we are more than conquerors through him that loved us.*

- Notice that it doesn't say: *in all these things we are more than conquerors.* (period) — but it has those last 5 words: ***through him that loved us.***

- And that brings you right back to the issue of why He loves you—and your response to that—and that this *love of Christ* has been developed in you (and now you have it) for your sonship life—and you're brought full circle.

- But what I'm after right here is to make sure that you realize the way in which this is designed to work in you—and that you don't just have it in your human mind/spirit, but that you do have (or have had) [or have experienced] a **'soulish' response to this.**

- Because what you're supposed to go through here in the 5th probing question is this 'exercise' (as I call it) whereby your soul is impacted with the fear and dread and mouth-drying terror and near-panic reality of having to endure such things as described in (:35) - in order to get your soul and your spirit to 'go at one another' (so to speak) and create a 'virtual reality' of what that's going to be like so that your heart has to 'sober up' in considering all that—and grab hold of that ONE THING that brings relief and rest and peace back into your soul!

- Because the truth of the matter is, when the policy of evil is actually working against you—it's your **SOUL** that's going to be **your worst enemy!**

- Your soul is going to come along and say: I DON'T LIKE THESE FEELINGS!!! I DON'T LIKE THIS DISTRESS—and it's your soulish, natural body that's going to have your skin crawling and your mouth dry and your hands clammy and that cold sweat going and everything like that—and it's going to have the fear and the trembling taking place—and it's going to have the issue of shrinking back at the *persecution*—and it's going to feel the affects of the *famine* and the *nakedness*—and it's going to feel the affect of the *peril* and it's going to feel the affects of the consequences of the *sword!*

- It's your soul that's going to come along and 'rear up it's head' - and no matter what your spirit says, it's going to come along and say, **NO!**

- And I'm saying all this to you in order to get you to realize what's supposed to be taking place in your inner man as you consider each one of those 7 things—and you've got to get in a position where your soul and your spirit go after one another—and you get a sense of the kind of turmoil that can boil up within you—and you have to get a 'taste' of that before you can go on to (:36) and have the effectual working it's designed to have!

- Because (:35) actually takes those issues of *tribulation* all the way to the *sword*—and it moves them out of your mind (spirit) and it puts them in your heart! — and it puts them in the **pit of your soul!**

- And it makes it so that you really **do experience** something—you don't just realize the fear you're bound to have, but you actually **FEEL THE FEAR** of being in that situation!

- And that's all done so that you can begin to realize the kind of distress of mind that's going to take place—and how your thinking becomes unsettled (and seems at times to come unglued) under these things.

- And that doesn't make undergoing these things to be a theoretical possibility (where you could come along and say, I could see how it *might* happen) - but something whereby you can come along and say, You know, I can **feel** just how bad it will be when that **does** happen to me!

- And so this 5th probing question comes last—for many reasons—but one of them is that this question (above all the others) requires the most "work" (you might say), to have it do its full, effectual working within us.

- And (even though you may not appreciate it all that much), you really have to have the first 4 probing questions do their probing first in order for the work in this final probing question to do its job.

- Because unlike the previous ones—this one moves out of the realm of just your mental apprehension and your mental comprehension and it has to take your soul into account—**because that's exactly what the Adversary is going after!!!**

- He's going after the **soul**—because he knows that the soul is where your 'soft underbelly' is—where he can find a 'chink' in your armor—and is the very thing that can make it so that if enough disturbance and stress can be brought to bear upon it, it would make it so that you would cave in under the pressure—you would consider it not worth while going on — and you would therefore have something that would function as that 'wedge' between you and *the love of Christ* and would cause you to value & esteem something else more than that: and that 'something else' generally comes down to **your own skin!**

- Now—I've said all I'm going to say about (:35).

- And now I want to ask you something—has what I've just described gone on in your heart? Have you considered these 7 things? Have you not just thought about them with academic reasoning, but have you (down deep in your soul) FELT the fear and the terrifying reality of what it's like to go through these things? And if and when you did—did you sober up to the reality that this is all a part of my being conformed to the image of God's Son and it's all just part & parcel of my sonship life—and I still love this sonship life!?!?

- What say you?

- Now—before going on to the godly remedy of (:36) - I just want to take a moment and review (:35) - because if ever there was a time and place to do a review—it's here.

- And I only want to review (:35) in the sense of making sure that you bear in mind what you're supposed to—and that we really do have the kind of intelligence (sonship intelligence) that we must have in order for the question to make the sense it's designed to make.

- The Identity of the "Who" — ?? — your only other enemy to the success of your sonship life—the Adversary, Satan himself.

- We've not only been able to say with some certainty that Satan is the one in view here—simply because he and his policy of evil is the only other enemy we have to thwarting our success as sons of God—and he is the only one who has the kind of separation tactics at his disposal as are listed here—plus he is the one whose natural desire is to *separate us from the love of Christ*.

- But, as I said earlier—the identity of the *Who* being Satan in (:35) is furthered settled in our thinking by consideration of the godly remedy stated in (:36) - and that gets confirmed and firmed up and settled in our thinking by the **context** of that 44th Psalm!

- We've noted that it's a *Maschil* Psalm—sitting in the 2nd Book of the Psalms (dealing with the remnant of Israel out in the final installment of their 5th course of punishment where the 2nd mandate of the Davidic Covenant is put into affect by the Lord Jesus Christ [the Deliverer and His delivering]).

- And if you've paid attention to what goes on in God's program with Israel during that time—(as well as in Psalm 44:11, 22 — *Thou has given us like sheep appointed for meat ... Yea for thy sake we are killed all the day long; we are counted as sheep for the slaughter.*) — you should understand and appreciate that the one who is causing that remnant to be threatened and persecuted to the point of death is none other than the Adversary himself.

- And you can see that very thing happening over in the Remnant Epistles of Hebrews-Revelation:

- I Peter 5:8-11
- II Peter 2:1-4 (notice :15-16—which also gets brought up in Jude, too.)
- I John 2:18-22

- The Objective of Satan — *to separate us from the love of Christ.*

- The *love of Christ* is what we now **have** and **possess** by means of the effectual working of Romans 8:14-30—it is the love that both the Father and the Son have for the sonship status, the sonship life, and the living out of that sonship life—and that *love* that they both have for sonship living has now been produced in my heart to a degree that I can now be said to have the very *love of Christ* as well.

- And it's that *love* (and valuing and esteeming) of living my Christian life as an adopted son of my Heavenly Father that's the focus of attack of the Adversary—and given what that sonship life is designed to do (and what it's purpose is for) —

that you clearly see the naturalness for the Adversary to do whatever is in his power to thwart the success of any saint being properly educated & edified as God's "son."

- The Separation Tactics of the Adversary — *shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

- And now for a long period of time you have had to thoughtfully consider each of these 7 items—and put yourself in a position where you **feel** the pressure and the fear and the stress—and be put in a position where (at least to some degree) your soul and your spirit 'go at' one another so that you get an idea of HOW the Adversary's separation tactics are going to work—how that they're going to go right after your **soul**—and because of how your soul works in connection with your body, the idea is to get a wedge going between your soul and your spirit—and in the end to have you make a choice between this *love of Christ* (your sonship life) [which is causing you all this unpleasantness] and rather to value and esteem something else more than that—and that 'something else' **is your own skin!**

- And as you come to the end of (:35), you are in a dismal, fearful, soulish, almost panic-induced state—almost like you're drowning and as you go under for the 7th & last time—your hand blasts out of the water—grasping for anything that will save it and bring relief!

- And that's where the godly remedy comes in!

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

- "***As it is written, ...***" — (not 'For it is written') - tells you that even though this is going to go back and quote from something back in Israel's program, we are not to make the false assumption that either we **are** the remnant of Israel (or assumers of Israel's program, or spiritual Israel, or anything along those lines); or that we are supposed to operate upon the information (the words or doctrine) of Israel's program—but that there is a PARALLEL issue or concept that is sitting back in the 44th Psalm that allows for us to have a proper frame of reference for just this kind of thing we're going to face.

- Quotation from Psalm 44:22 — *For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

- First of all, my understanding is that when you take the quotation or statement that begins with the word “we” and on to the end of the statement—all that’s said there is supposed to reflect a particular **ATTITUDE** that is based upon some information that the members of the remnant of Israel were already given that allowed for them to recall and bring to mind after all that is coming upon them has begun to produce (by its tremendous pressure and fear-induced turmoil in their soul that gets expressed previous to [:22]) - all that has produced a *confusion* in their thinking—and as they bring to mind what they’re supposed to—they latch on to something (that ONE thing) that allows for **soberness of thinking** to remedy & relieve their distraught souls.

- And my understanding is that when you read: *we are killed all the day long; we are accounted as sheep for the slaughter.* — you’re not supposed to come along and make some kind of detailed analysis of what being *killed all the day long* is about—or what being *accounted as sheep for the slaughter* is all about.

- My understanding is that you are supposed to read that and simply realize and recognize that these 2 phrases are a perfect summation of what it’s like to be under those ‘separation tactics’ of Satan’s policy of evil—and the quotation of Psalm 44:22 perfectly states the proper **attitude of a son** who has been properly **established** in his sonship status/life—and when it comes to facing the enemy of Satan and his separation tactics, you can say, ‘Do your worst—What’s the worst thing you can do? take my life? — I’ve already been established so that my attitude is one of being *killed all the day long* (as a son); *and accounted as sheep for the slaughter* (as a son)!

- You just can’t be successful in threatening someone with *the sword* (with death), or with *peril*, or with *nakedness*, *famine*, or *persecution*, etc., who has that kind of an attitude—who already considers himself *killed all the day long; and accounted as sheep for the slaughter!*

- But that’s just the parallel issue—it’s just like the members of the remnant of Israel when they receive *the adoption of sons* (and function out in the final installment of their program) - we, too, as adopted sons of God will face (as we undergo the separation tactics of the Adversary), we will face a parallel ***inner man*** issue when we have to face and come under the Satanic Policy of Evil!

- But that's not the 'bull's eye' of reason why Paul cites the 44th Psalm — because the truth of the matter is, that's not good enough—it's not good enough just to realize and recognize that *we are killed all the day long; and accounted as sheep for the slaughter*—because that still doesn't address the kind of relief our soul is looking for from the fear-producing affects of the policy of evil.

- That may produce a **realization** that harm **will** come to our life, and touch all aspects of our life on this earth—and that real physical harm can come to us—and even physical death can happen to us under the Adversary's policy of evil as we put our sonship lives into practice.

- And what I'm after in saying that is that those 2 phrases of (:36) [quoted from Psa. 44] does indeed cause us to realize the reality of going under the separation tactics of the policy of evil.

- But that doesn't produce a **willingness** to undergo those separation tactics! — it doesn't **remedy** the confusing struggle that's going on in your inner man (in your soul & spirit).

- Just a *realization* of the **fact** of it (needful as that is, and necessary as that is) - doesn't bring the relief and peace and stability back into your inner man—it takes **more** than that—but that has to be acknowledged first and realized & recognized first and foremost.

- My understanding is that there are actually 3 additional elements that we must have (and that our heart must latch on to) in order for this to be the godly remedy that it's designed to be.

- And the 1st of those additional elems thae ar.96[(andte18be e)21(addy) [q

- Now what do you think of when you see that phrase: *For thy sake?*
- Why is that the 1st thing our heart is supposed to latch on to and why does it bring relief and sober thinking back into our mind and begin to remedy us being successfully *separated from the love of Christ?*
- First of all—let’s dismiss the idea that either in the Psa. 44 passage, or in our Romans 8:36 passage—this isn’t being said in the sense that “It’s all your fault, God, that I’m in this mess.” — as if “*For thy sake*” means ‘It’s because of You, God’ as if to lay blame somewhere.
- In fact, my understanding is that it’s not really saying, “It’s for you, God, that I’m enduring all these things” — as if the emphasis is upon God, Himself—because that leaves you with this kind of Calvinistic idea that, ‘Well, if it’s God’s will that I suffer, then I’m supposed to suffer!’
- But while all 3 words are important—let’s zero in on that word sake—what does *sake* mean?
 - Definition wise, *sake* = a final **cause**; an end; a purpose; or rather the purpose of obtaining something.
 - *Sake* actually has a whole bunch of meanings; for instance it can mean to account or regard—but there is an important reason why God didn’t have either the Psalmist or Paul say, ‘For thy account’ - which, grammatically, you would have to change the word “For” to “On” to be proper.
 - And there is an important reason why He didn’t say, ‘For thy cause’ - even though that’s much closer to being accurate than ‘For/On thy account.’
 - *Sake* is the most excellent choice of words here (even above ‘cause’) because *sake* carries a shade of meaning that cause or account or any other word like that **doesn’t** carry.
 - [From “Synonyms Discriminated” - Charles Smith, 1822, page 673] in discussing the discriminating difference (shade of meaning) between *sake* and *account* ...

“Both *sake* and *account* can be employed both of persons and of things. And to be grammatically correct we say, “for the *sake*” and “on *account*.”

But *sake* denotes an **ulterior purpose which is contemplated**— (ulterior = lying beyond what is evident or revealed; beyond the area of immediate interest).

Account denotes an **anterior cause or motive which induces action** (anterior = placed before or in front of).

Moreover, *Account* is **no more than a cause**; *Sake*, a **cause in which one is directly & personally concerned**.

If I say, “I am doing this for his *sake*,” I mean that I am doing it because I have an end in view, which I believe it will be to his interest that I should accomplish. If I say, “I am doing it on his account,” I mean broadly and simply that he is in some way the cause of my doing it.” (end of Smith’s Synonyms Discriminated quote)

- So then, by the excellency of saying “*For thy sake...*” — we are to understand and appreciate that this isn’t just to be done for God (as it being simply “God’s will”) - but rather, as sons, our having the attitude of being *killed all the day long*, and *accounted as sheep for the slaughter*—that’s all “For my Father’s *sake*” — it has a purpose that lays beyond the obvious area of immediate interest—and points up something to which not just one party (God Himself) is going to benefit from and be to His best interest—but it points to something that I, as His son, will have an interest in and benefit from!

- And I say that because of the word that follows “*sake*” - the word “*we*” — there are 2 persons interests and benefits at stake here: My Father’s and my own!

- And therefore the ulterior motive or cause for me enduring the separation tactics from the Satanic policy of evil is the cause of this sonship life!

- It’s *For thy sake*—for God my Father’s sake—it’s for my sonship life’s sake that I am *killed all the day long*; and *accounted as sheep for the slaughter*!

- Much like during the Revolutionary War—at Valley Forge in the winter of 1777-78—one of those militia men (farmers, store owners, etc.) - as they suffered through that agony, Gen. Washington would pass by, and they could say, “It’s for your sake, General, that I’m enduring this!” (Which is like saying, it’s for the cause of liberty that I’m going to endure this war to the bitter end)! [both would benefit from it!]

- So therefore, once your inner man (your soul & spirit) have been put through the ‘virtual reality’ of undergoing those 7 separation tactics from the Satanic policy of evil—and once your soul is desperately crying out for something that it can latch on to—that will not only (or not merely) bring relief to the turmoil it’s in, but more than that will be the thing that it’s going to *operate* upon while enduring these things—that “*As it is written*” parallel issue or concept from the 44th Psalm gets brought into our thinking and then we hit those 3 magnificent words: “*For thy sake ...*”

- And that begins doing some things to our thinking—and providing some information for our human spirit to give to our soul to calm it and relieve it and bring us back to **sober thinking** and **godly thinking** about being in such situations and circumstances.

- And one of the first thoughts that your mind begins to process is that *For thy sake* issue—and one of the first things that you get in to your thinking from that is that this is a **cause in which my Father is directly and personally concerned with**— and one in which **I, as His adopted son, am directly and personally concerned with.**

- And our mutual concern in all this is my successful sonship education and the success of living out that sonship life—even under the affects of our mutual enemy: the Adversary and his policy of evil.

- And far from all these things happening to me like I’m just left to undergo them as best I can—or that the only way to think about them and perceive them is that my Adversary is going to do a whole bunch of bad things to me and I’ve just got to ‘buck-up’ and get through them—far from anything along those lines—*For thy sake* tells me that there is an ulterior purpose behind all these things and I’m supposed to (at least in general) appreciate what that purpose is.

- And at the very least I know that this all has to do with my sonship life—and the success of that sonship education, even in the face of, and under such separation tactics as these!

- And what we get out of that— (out of just those 3 words; that “*For thy sake*” concept that we would have in this dispensation of grace in which we live) — is a sobering realization (and not only that), but a ‘**settling**’ **matter** in your mind—that makes it, therefore, so that you’ve got the solid ground now that you’re going to stand on—and that’s going to be the thing you’re going to take your position on when it comes to the intimidation and the distress and the temptation

... to be *separated from the love of Christ*—whether it be *tribulation* that's producing it; or *distress, persecution, famine, nakedness, peril, or sword*.

- And what you're going to end up operating upon is the sober understanding that **all these things fit into the purpose our Father has for us to be conformed to the image of his Son.**

- And that's the basic "*For thy sake*" concept that *we* would have in this dispensation of grace.

- But that's just the beginning—there's far more to this godly remedy than that!

- And what we now need to do is to take this general understanding of what we're supposed to 'latch on to' - (the issue that when I'm undergoing the separation tactics of the Adversary, I'm going to operate upon this issue that *As it is written, For thy sake ...*) and go on with the godly remedy in the rest of verse 36.

- ... *we are killed all the day long; we are accounted as sheep for the slaughter.*

- "*As it is written, For thy sake we are killed all the day long;*

- Notice that we have a semicolon that divides these 2 phrases—and as we always do, we need to acknowledge that it's there, and what it's telling us to do—that we need to pause long enough with this phrase to get the effectual working of it before we move on to the last phrase.

- And so let's make sure we understand and appreciate this first phrase to the degree that it can do it's job in our inner man.

- Notice that it doesn't simply say, 'For thy sake we are killed;'—but it says, '*we are killed **all the day long***'—and you have to ask yourself, What's the difference between being *killed*, and being *killed all the day long*?

- And to get this—this is where the **context** of that 44th Psalm is so important—and that's why the "*As it is written*" not only comes along and says that there's a **parallel concept** in view—but it also **demand**s that you go back to that Psalm and get the **context** of it because it indicates that this is not just a statement that God made without a context.

- But there is a very particular context in view—and that context needs to be appreciated in order to get the full sense of what that phrase means and what’s all being expressed there.

- Psalm 44—once again.

- The Psalmist is recognizing as he writes from the perspective of the members of the remnant of Israel out in the final installment of God’s program with them—that they’re getting **no relief** from their tribulations and persecutions and enemies, and in fact things are getting **worse!**

- (:9-16) - let’s just refresh our minds on the kind of terminology that gets used here.

- Then you come to (:17) - and that phrase, *All this has come upon us* (after which he talks about, yet We haven’t done this or that or the other thing—and he expresses the *confusion* for why this would even be allowed to happen).

- But what I’m after is that beginning expression of (:17) - *All this has come upon us* —

- The Psalmist lists a whole bunch of stuff there from (:9) down through (:16) - and the issue is *All this has come upon us!*

- In other words, all this is happening to us—and yet, **there’s no intervening hand on Your part**—**You’re not stopping any of this!** **You’re not delivering us from any of this**—*All this has come upon us* and there’s **NO cessation to it!**

- And this is what I’ve been talking about in the parallel concept—that you’re supposed to go back here and see what they’re going to experience—and you’re supposed to **empathize** with these members of the remnant of Israel in view of (:35) of Romans 8 doing its effectual working with us as we consider the scope of that policy of evil against us—(and that’s one of the reasons why the issue there isn’t to try to think of all of the kinds of *tribulations* you could experience, and all the kinds of *distress*, and so forth) — but the issue is to think of that scope of it all—and realize that it goes from those mild beginnings to that most extreme end.

- And the issue is, “**All this can come upon us, too!**”

- And when that’s effectually working within us—and there’s **absolutely nothing** in that verse that says that God is going to come along and **externally intervene or stop any of it**—well, it’s at that point where we come along and start thinking the very same thing that the members of the remnant of Israel are thinking back here in Psalm 44—*All this is coming upon us!*

- And then once you start to get the **soberness** of the thinking coming along—and you begin to think that there’s a **reason** for this happening to you (all within the purpose that our Father has for us in the sonship education) - [and in our case, that purpose has to do with us being *conformed to the image of his Son*] — so this therefore fits into the nature of the sufferings that Christ Himself went through—and similarities and equivalences in connection with all that—

- Then the issue is one of coming to a point where you’re able to empathize with these members of the remnant when their sober thinking comes into play, and they start appreciating the *For thy sake* concept.

- And then when they express it in (Psa. 44:22) *For thy sake we are killed all the day long; we are counted as sheep for the slaughter*—it’s that same concept (once again) of *All these things have come upon us*—there’s no indication from You, God, and no promise from You (or anything like that) that this is going to stop—or that You’re going to cease it before the time in which You said You would cease it—and therefore the expression ***we are killed all the day long*** is saying, This is what we’re going to experience **ALL THE TIME!**

- So once the Policy of Evil gets the ‘green light’ (so to speak) to start to bring itself upon us—the issue is, it’s given that ‘green light’ and it’s going to go into motion, and from that point on, we’re going to be experiencing these things—and we’re going to have *all these things come upon us*.

- And we’re going to feel just like every tactic that comes our way from that thing is **designed to kill us**—and to **kill our desire**—(if not physically kill us, then to kill our desire to go on, **and to put our sonship education to death within us**).

- And that’s what’s going on in that expression, *we are killed all the day long*.

- And then—once you have got the effectual working of that 1st phrase, then you come to the final phrase: ***we are accounted as sheep for the slaughter.***

- That's the issue of the Adversary *accounting* us as if the Father has come along and said, "Do what you want to them! They're yours! You're the butcher—you own the slaughterhouse—and I'm not going to shut it down—they're the *sheep*—just go out there and grab who ever you want & do to them what you want to do!"

- And that's the kind of fundamental thinking that you've got when you realize that that's what's really being described there in (:35) when the issue is, *Who shall separate us from the love of Christ?* — and you've got this list of things—and then the next verse doesn't come along and say, Oh, don't worry about that, because your Father won't let any of those things happen to you! — NO!

- The issue is, your Father is point-blank telling you that these things **ARE** going to happen to you!

- You're going to be just like those members of the remnant who say, Where are you? Wake up! Are you going to let this go on forever???

- Now the difference is—that when you're talking about the members of the remnant of Israel, they have (in their program) a day (a point in time) in that 5th installment where God says He's going to stand up, and Michael is going to stand up (back there in Daniel 12:1) - and He's going to begin to Avenge!

- But until then—they're in this situation!

- Well, we're in this situation **for as long as this dispensation of grace is in effect!**

- (Because that's our 'day of redemption' — at the **end** of this dispensation of grace.)

- But that expression, therefore, *we are killed all the day long* — that's the expression you come to that expresses the culmination of all that previous thinking when you realize the scope of all that you're up against from the Adversary—**and the fact that there is no promise from our Father that He's going to stop any of it or that He's not going to let any of it happen to us!**

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- We come to the realization that, that's just the 'boat' we're in!
 - Now I want to caution you here—(and I think I alluded to this a while back) — one of the things I've come across in the time I've spent with the Medal of Honor recipients—(and maybe you've heard of this same kind of thing—either with someone in the military who has been in combat, or with Police Officers, or Firemen) — where they come to a point in combat or whatever where they kind of just say, Ok, I'm a dead man—and now the issue is, how am I going to die? — well, I'm going to take as many of them with me when I go.
 - And this is NOT that kind of thinking at all!!!
 - Because what the soldier is doing in that is—he's **resigning** himself to that situation—and then he figures out which way he's going to die.
 - And again, that's **NOT** the thinking here!
 - If those 3 words of (:36—*For thy sake*) were not there—that would be **resignation thinking**—but the issue is, **For thy sake**, this is why this is allowed to go on.
 - There's a **reason behind** this that has to do with what You're doing with us, Father, as sons!
 - And in our context, His purpose for us is to be *conformed to the image of his Son*—and therefore the policy of evil, and it's afflictions that are described there in (:35) in those 7 categories are afflictions **that have an integral roll** in our *conformity to the image of his Son*.
 - And He's going to utilize them—and that, therefore leads us to that final verse of this 5th probing question: *Nay, in all these things we are more than conquerors through him that loved us. (:37)*
 - Now let's look at what we've got so far—let's look at Romans 8 and verses 35 & 36 together—and let's look at those verses with the kind of sonship intelligence that we've acquired over the past several Bible classes that enable us to be able to understand and appreciate what the question is asking, why it's asking it; and why God has us look back to the 44th Psalm as a parallel issue for us as sons to grab a hold of and begin bringing relief to our fearful, panic-stricken heart and begin the process of fully settling the matter of our godly attitude of confidence, assurance, and conviction in our Father's gearing us for success so that we will never abandon His education of us as His sons.

35 (The final probing question) *Who* (the Adversary, Satan himself) *shall separate us from the love of Christ?* (the very love Christ himself has, and the very love we have now come to possess for the status as sons, for the sonship life, and for attaining all of its aims, goals, and objectives) *shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* (a scope of the 7 categories of ‘separation tactics’ that are at the Adversary’s disposal in his policy of evil to ply against you in order to attack your soul and through fear, produce a ‘wedge’ in order to separate you from your love of living out your sonship life—each category being designed to kill our desire to go on with our sonship education and put that education to death within us—[death being defined as ‘separation’])

- And why would the Adversary want to separate us from that *love*?
- Why does the Adversary hate your sonship life so much?
- (Actually the answer is in the first 3 words of the quote from Psalm 44:22).

36 *As it is written* (there is a parallel issue and concept to what we will suffer at the hands of the Adversary and his policy of evil with what the remnant of Israel will suffer [having received the adoption of sons] during the final installment of God’s program with Israel), *For thy sake* (the soberness of thinking that all these things have an ulterior motive and reason—one in which there is a direct benefit and profit for our Father’s cause with us as His sons—a benefit & profit for our new-found Father & son relationship and for the ultimate goal of what our Father is going to do with us as His sons) *we are killed all the day long* (all these things will come upon us and there will be no intervening of our Father to stop any of it—we are going to experience these things all the time—for the duration of this dispensation of grace); *we are accounted as sheep for the slaughter* (the Adversary and his policy of evil will be allowed by our Father to go right after us and even slaughter us if he can and if he so desires).

- And our Adversary does indeed hate our sonship life—why?
- Because of that *“For thy sake”* issue—because he knows exactly what our sonship life is for—he now knows (due to the “revelation of the mystery”) what our Father intends to do with us as educated sons; and he knows that we are the biggest threat to him losing his contention to be *“like the most High”* - we pose the greatest threat to him retaining his usurpation and possession and rulership of the heavenly places—of possessing & ruling *the creature!*

- We, as *the new creature* are going to be the means by which our Father is going to dismantle, demolish, and destroy the Satanic policy of evil in the heavenly places. We are a direct threat to the success of Satan's designs on God's kingdom!

- Now even though we're not supposed to deal with the 7 separation tactics of the Adversary (listed in :35) as though they are "*the sufferings of Christ*" - because at this point you haven't been told that yet, and you're not supposed to think of them that way yet—but I just want to do something here to underscore the **need** to have all these things **solidly** and **firmly settled** in your heart, **and how important sonship establishment is to the rest of your sonship life**—and how that it forms the basis upon which a whole bunch of things are going to be built.

- Let's look at a time in which the apostle Paul says something to the Corinthians as they do go under the *sufferings of Christ* and use it as an illustration of how Paul harkens back to these fundamental sonship establishment issues—especially this one dealing with the 5th probing question and the godly remedy of it here in Romans 8:35-37—and how it was effectually working in him (as our ensample).

- II Corinthians 1:3-11 (granted, the context is slightly different)

- (:8) = Essential Doctrine—Slide #17

- (:9)

- Now before we move on to the godly answer in (:37) - are there any questions? comments? any problems with anything we've covered so far?

37 *Nay, in all these things we are more than conquerors through him that loved us.*

- Question: *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

- Answer: (In light of the godly remedy of :36) ***Nay!***

- "*Nay*" - is one of those words that has lost a great deal of its punch and meaning—most often it is merely treated as an old, archaic way of saying, "No" — but it's more than a mere negative response.

- Granted, *Nay* can mean just plain “no” — but when you’ve got a highly emotionally charged passage such as this one, our English language has the capacity to use a word that is much stronger than just plain “no” — and *Nay* in this context indicates something far more forceful.

- *Nay* is from the Old English *nei* — a compound of *ne* = “not” and *ei* = “ever” - hence, Not Ever!

- But there is one additional function that *Nay* has that the word *No* doesn’t necessarily have the capacity to do naturally—and that is that in some contexts, *Nay* has the capacity to mean “Not only so” or “Not this alone” - subtly suggesting that something else is to be added by way of amplification.

- And that’s what you’ve got here—Shall the separation tactics of the Satanic policy of evil separate us from the love of Christ? Well, in light of them being *For thy sake* (and all that :36 sobers us up to), *Nay* (Not Ever!) - and not only that, but it anticipates that there is additional information you’re given to latch on to that amplifies the godly thinking and godly remedy of how our Father has designed us and His curriculum to successfully handle these separation tactics from the Adversary! — and so, you have the remainder of (:37).

- And that *Nay* comes out **loud** and **emotionally charged**—because of the nature of what your heart has just gone through as you considered all of those separation tactics—and the kind of fear they produced in you—and you have come to realize on a very personal and emotional level the kind of fear-producing tactics each one of those things are— & your soul and body are in a state (by the time you get to :37) of screaming and straining for that ONE THING that brings soberness back to it—and quells the fear down—it gets it in (:36), and now it all comes tumbling out of the mouth in (:37)! (but with an additional ‘kick’ to it [and for a reason] that your Father tells you about that you’ve never thought of before in your life!)

- And when you appreciate how powerful fear is—and that fear is the arena in which the Adversary operates in (that’s where his strength lies) and that’s what he traffics in;

- And you appreciate that fear is not a **mental** concept—but **fear is actually a heart’s distressed response to something it’s spirit doesn’t like;**

- Then that makes this *Nay* the emotionally charged thing that it is - (as the ‘light’ comes on and this connection is made in the heart)!!!

- And I realize that going over all this in the manner we've done it—and over the large amount of time we've done it—that when it comes to the issues of (:37) - and especially the information following this “Nay” - that I've said a bunch of times some things about what it means to be “*more than a conqueror*” — and I'm bring this up because I've actually cheated you—in the sense that, because of what I've already said about it, I've taken some of the punch or ‘kick’ out of this final statement of the 5th probing question.

- And so what I want you to do is to imagine that you've never heard this before—and with that 3X5 card, you've never seen (:37) before now.

- And this is needful and necessary because you have to realize and acknowledge that if your Father didn't tell you what He does in the remainder of (:37) - **you never would have thought it!!!**

- You might have thought about being a conqueror or a victor or a survivor or something along those lines—but the truth of the matter is that the human heart just never would have thought about being “*more than a conqueror*” and all the ramifications of what that phrase means!

- And that makes it so that the emotional flow of this entire passage comes to a climax here in (:37) - it hits its peak or high-water mark here—(:37) is the BANG at the end of a long process of heart-working, heart-probing information and work!

- And it's kind of like that when the dust settles—which is what happens in the final 2 verses of Romans 8) - when the dust settles at the end of (:37) — it's like you're left with these 2 BIG, major, effectually working issues of your 3rd & final aspect of sonship establishment:

1) In (:28) - *And we know that all things work together for good ... to us as sons.*

2) In (:37) - *in all these things we are more than conquerors through him that loved us.*

- And when all that has been properly and effectually produced in you—then it can be said that you are fully and perfectly established as a son of God your Heavenly Father! (You'll operate upon those 2 issues for the rest of your life!)

- By the way—along these same lines of talking about how we're **going to operate**—make sure that you realize that you're not assessing what information you've got now (through sonship orientation & sonship establishment) - and think that you're going to have to face these separation tactics of the Satanic policy of evil and be '*more than conquerors*' by means of **this** information—because that's simply not the case.

- In fact: 1) None of you are facing even the very 1st thing listed in (:35) [*tribulation*], let alone, *persecution, peril, or sword*—and: 2) You simply **can't** face any of the separation tactics listed in (:35) with establishment information. (it's impossible)

- The point is—that you understand and appreciate (and are *thoroughly impressed* with) the power and ability and capacity of your Father's curriculum for sonship education (Romans-II Thessalonians) — and therefore, the issue is that you are told enough here—and then getting what you're told fully settled in your inner man by means of all these heart-probing questions—that you come out of it with the kind of **confidence, assurance, and conviction** in both your Father and in His curriculum that you can say without any shadow of doubt whatsoever what Paul says in those final 2 verses (:38-39)

- *For I am persuaded,*

- And it's critical that you understand and appreciate that your godly attitude now, at the end of your sonship establishment, is one whereby you have ***implicit faith*** in your Father's words—even though you're not getting the information right at this moment that will make you a *more than conqueror* under the Policy of Evil's *tribulation* tactics, or its *distress* tactics, or its *persecution* tactics, and so forth—

— but you have **implicit faith** that when you get to the point in the curriculum where you will 'qualify' (so to speak) for the Adversary to begin plying his separation tactics, **at that very point** in the curriculum—along with all the information that produces the aims, goals, and objectives of sonship edification—you will also be given the information, which by its effectual working, will enable you to be a '*more than conqueror*' by the excellency of the power of God's word effectually working in your inner man!

- And I bring that up again because it goes to the issue of **implicit faith** in what your Father tells you—and not what everyone else and everything else will be telling you—and what your circumstances will otherwise dictate.

- And since we're talking about information that still is laying out ahead of us—let's just notice where a very famous passage of God's word comes into play—

- (Slide #38, 39)

- Notice the corresponding Exhortations to Level I; Phase 2.

- “*wisdom*” = Prov. 3:1-20

- Prov. 3:5-6

(Far from this famous passage being some kind of a 'catch-all,' broadly-applied 'memory verse' that can be 'named' and 'claimed' by any Christian under any circumstance—like, When you don't know what to do, just “Trust in the LORD” and He'll see you through! — NO! — (that's just an empty Christian slogan--and you can't 'slogan-eer' your way through the Christian way of life!) — this is actually very specific to when, where, how, and why it can be utilized and applied!!! (it's context sensitive!)

- Prov. 3:5-6 is actually a Father's godly **exhortation** for a son who is going through his first throws of the separation tactics from the Satanic policy of Evil!!! (specifically, as he goes through the doctrine of his 1st sonship decision-making skill of *wisdom*)

- And it harkens back to his sonship establishment, and all that got settled in his heart back there—and then to take the information he's about to get and to begin doing what he has the unwavering conviction, assurance, and confidence to do with it: TRUST IT! (*lean* unto it—and **not** unto his *own understanding!*)

- Now let's get back to Romans 8:37—*Who shall separate us from the love of Christ? shall the separation tactics of the Adversary's policy of evil? - well, in light of (:36), **Nay**, in all these things we are more than conquerors ...*

37 *Nay, in all these things ...*

- Notice that little 2-letter word: “***in***” — and notice that it doesn’t say something like: ‘Nay, being delivered from all these things’ or ‘Nay, being shielded from all these things’ or anything along those lines!

- It says, ***in all these things*** — and while “*all these things*” may hearken you back to the “*all things*” of (:28) - [which isn’t entirely wrong at all] — but more importantly, it refers specifically to the *things* listed in (:35) as those 7 separation tactics of the policy of evil.

- And just as you latched on to that issue in the ‘bridge’ of (:36), “*For thy sake*” — and your panic & fear gripped soul began to find the thing that brings relief to it—and begins the process of changing the way you view all these *tribulations* associated with sonship education—(so that you’re now viewing *these things* from the point-perspective of your Father) — in light of that, far from being shielded by God from ever having to go through them—you now know that there is **benefit** and **profit** in all *these things*—but there is some **additional information** that you’re now on the threshold of getting that consists of some thinking that, up until this very moment has been completely foreign to you—and that is ...

... we are more than conquerors ...

- (And notice that every single word here is critical—even those 2 little words: ***we are*** — because that indicates to you the level of absolute assurance and confidence of being that ‘*more than conqueror*’)! [It’s not: ‘we might be *more than a conqueror*’]

- And it doesn’t say, ‘Nay, we are conquerors through him that loved us’ — it says “*we are **more** than conquerors*”!!!

- So the logical question to ask is, What does it mean to be ***more than conquerors***???

- Actually in the Greek the 3 words in the English are only 1 word in the Greek:

- A compound u`pernika,w = from [nikao or nike], meaning “victory” or “victorious” or “to conquer”
+ the prefix [huper] = to go beyond, (hyper-victorious)

- And if you've never before read this verse—(which I realize isn't the case with us) — but if it were, this would be a **startling** concept—one that hasn't ever entered your mind up to this point—and one that just goes 'over the top' (so to speak) as to the impact it makes and the kind of **impressing** thing that it is to realize and appreciate! — that *in all these things we are more than conquerors!*

- So, what does it mean to be a “conqueror”?

= One who conquers; (you may have heard of William the Conqueror in English History [King William I, or William the Bastard]) - a conqueror is one who gains a victory; one who subdues and brings into subjection or possession by force or by influence—one who defeats his antagonist in combat is a conqueror—as a General or Admiral who defeats his enemy; a victor.

- But what does it mean to be more than a conqueror?

- (that little word “more” makes all the difference!)

- And more often than not, this concept is overlooked by most Bible teachers and commentary writers—and this winds up getting treated merely as saying that we will be victorious in all our endeavors as long as God is with us, or as long as God is for us, or as long as God is on our side. (super-victorious or absolute conquerors or some such thing)

- And you get a whole bunch of things said here about 'faith is the victory' or 'victory in Jesus' or some such thing about living a 'victorious life', 'victorious living' type thing.

- But that's not the truth of the matter—it's far more than that, and there's far more to it than that!

- Indeed, in the context of sonship education, it's the issue of us having implicit trust and confidence in our Father and in His curriculum to make it so that by the effectual working of that sonship curriculum, that we will be victorious over the Adversary and all of his separation tactics from his policy of evil—and that we don't have to become victimized by that PoE—and that in every thing he throws our way and throws a 'monkey-wrench' in the gears (so to speak) to attempt to thwart the success of our sonship education—that we will be victorious (to use that expression) in *all these things!* (true enough)

- But it's far more than just a negative—(that we won't be victimized; Satan won't be able to separate us from the love of Christ) - nor is it merely the positive aspect or concept that we will conquer over all these separation tactics—that they won't prevail in their separation objective—true as that is!

- Great as that is—that's not what our Father has designed for this to be in order to be the sobering kind of thinking that we're supposed to get to; and the settling type matter in our mind that makes it therefore so that you've got the solid ground you're going to stand on and operate upon—and to be the thing that you're going to take your position on when it comes to the intimidation and the temptation to be *separated from the love of Christ*.

- Truth is—being *more than a conqueror*—that phrase gathers up everything that being a *conqueror* means (all of which is vital and critical and important just as we've covered it) - but it takes all that and **adds** an element to it that just takes it to a degree so far above simply being a *conqueror* **that it staggers the mind!**

- (and not even your imagination could have come up with this!)

- And that issue of being a *more than conqueror* is the issue of our Father writing into the curriculum for our sonship education the ability and the capacity to take anything and everything that the Satanic Policy of Evil can throw at you—and He's going to take that policy of evil and all of its afflictions and sufferings (that get described there in [:35] in those 7 categories) and instead of them being thwarting and hindering and defeating to us as sons—they actually have **an integral roll in our conformity into the image of His Son!**

- And He's going to **utilize** them—they are actually **helpful**; and **beneficial**; and **contribute to our success as sons!!!**

- And that's what is so important—and the important meaning behind what it means to be *more than a conqueror*—because it's not just being victorious—but it's taking what the Adversary means for your defeat, and not just not being defeated by them, but overcoming them and enduring them, and being victorious over them—but actually causing them **to be turned around to CONTRIBUTE** to our sonship education!!! (WOW!!!)

- (And really, there's even more to it than that).

- Because there's **more** to that concept when you put it in the perspective of **what we're going to be going through as sons**.

- And that is that the things that we experience under the Adversary's Policy of Evil not only work to our benefit and to our profit when it comes to the issue of us being *conformed to the image of God's Son* — but also, **as** the Adversary goes through each one of his tactics and all the things that he's able to work against us, and employs each one of the weapons in his arsenal (so to speak) - there's actually a **propelling effect** to that—that moves us on—and **produces more developmental and progressive conformity to the image of Christ!**

- And really, there's even more to it than that—because one of the benefits we get out of going through those sufferings—(because we're having to deal with the Adversary in connection with being *more than conquerors* in connection with his policy of evil) — is the fact that we get some **skills** out of it in connection with some things that we are taught when it comes to handling the particular things he does that would produce the various forms of *tribulation or distress, etc.*, and the things that are built into the curriculum that we are taught, (along with these things), actually give us insight into the way in which the angelic realm operates; and the way in which the angels think—and we get skills out of it that fall into that "*more than conqueror*" concept—and that give more meaning and greater significance to the profit & benefit that we're getting out of this.

- And that's my understanding of what you should be thinking of when you do think of the full scope of the basic understanding we can have —and that you become aware of—when you actually start dealing with the issues in the curriculum that make it so that you become "*more than a conqueror*" — out there when you actually start dealing with things that we're taught in the curriculum that match up with time in which the Adversary is able to cause us trouble (and so forth) - and we're not only taught the aspect of what we're going through that matches up with the *conformity to the image of God's Son* that's taking place—but we're also made aware of the kind of **skills** that we're acquiring in connection with this trouble that we're going through and this *more than conqueror* issue that we're dealing with that has the benefit that we want to have and that we want to acquire and make use of not only now, but also in our **vocational** roll **yet to come**.

- And I just want to mention (if I haven't said this already) - how that since all the things we've been getting here in our sonship establishment—the godly and virtuous attitudes; the confidence, assurance, and conviction; the level of commitment; and all of the things our Father probes our heart with—all of those things (especially here in the 3rd & final component of sonship establishment— and especially here in these 5 probing questions) — since all of that is “**establishment**” type stuff and things and issues and concepts — what I want you to really come to understand and appreciate is (and this goes for even this issue of being a “*more than conqueror*”) - is that all of these things are not simply things you learn and then quickly forget!

- Everything you get in sonship establishment is foundational and fundamental—but by the very nature of what “establishment” is—**every single thing you get here is going to be built upon!**

- And that means that each and every issue that your Father instills and installs in your heart in sonship establishment is going to **grow** and **grow** and get more and more developed over the entire span of your sonship life!

- And really, there are even some concepts that you may not be fully aware of yet—but something has been said to start some thinking going that is going to be addressed later on—and when it is, it's like you can come along and say, Hey, that was something I thought about way back there in sonship establishment!

- We can illustrate this in a bunch of passages in Paul's letters, (and we might look at a few of these later on) - but notice how Paul himself utilized the strong foundation he got in his own sonship establishment along the very same lines we've been talking about in this 5th probing question—he's undergoing these very sufferings listed in (:35) - his suffering is so bad that he momentarily tries to operate upon wisdom *other* than what he was taught by his Father—but he's given some information that brings him back to what he was taught in sonship establishment (and not just that, but beyond that) - then he sobers up to such things as in (:36) - and finally operates upon the basis of being *more than a conqueror* and displays the proper, godly attitude of a son—and he does so in about a split second!

- II Corinthians 12:7-10

- Now I bring all this out (this issue of how everything you get in sonship establishment is designed to **grow** and be **built upon** all the way through your sonship life) — I bring that up here because of how important that is to really understand and appreciate in how God has designed His word to work & operate in your inner man—and I also want to underscore how that in all that we’ve briefly talked about in what it means to be “*more than a conqueror*,” the truth of the matter is that we haven’t even scratched the surface of all that that expression means, and **will** mean to you for the rest of your sonship life!

- Really, you should have now (:28) and (:37) as 2 of the most important and critical, ‘life-and-death,’ never to be off of the tip of your tongue-type passages that you will ever know in all of God’s word!!!

- Romans 8:28 and 8:37 are designed to be ‘wells’ that you are to go to time after time after time after time—and draw upon them over and over and over again throughout your entire sonship life! (And they will never run dry!)

- If all has really and effectually worked properly in your inner man—and you are truly an ‘established’ son—with real sonship intelligence—then don’t be afraid, you are of the few qualified saints in the entire world to use as often as you need to, Romans 8:28 and 8:37!

- So we have the 5th Probing Question in (:35); then we have the ‘bridge’ or the godly remedy in (:36); and now we have the answer (**based upon real sonship intelligence**): *37 Nay, in all these things we are more than conquerors ...* and now we’re ready for those final 5 words: ... ***through him that loved us.***

- Are all those things listed in (:35) as the scope of the Satanic Policy of Evil going to *separate me from the love of Christ?* (in view of what (:36) says), *Nay*, Why? because *in all these things we are more than conquerors **through him that loved us.***

- Notice it doesn’t say: *in all these things we are more than conquerors.* (period) — but it has those last 5 words: **through him that loved us.**

- And that phrase brings you right back to the issue of **why** He loves you—and your response to that—and that this *love of Christ* has been developed in you (and now you have it; you possess it) for your sonship life—and you're then brought full-circle.

- ... *through him that loved us.*

- That's the issue of us thinking of the fact that our Father is the One *that loved us* here—the "**him**" is God the Father in particular.

- And when you see that phrase you're supposed to do with it what you've done with every phrase and every expression and every word that you've encountered throughout **all** these 5 probing questions—you keep it within the context and within the 'Controlling Question' of (:31) and it's a matter of: *What shall we then say to these things?* — and your thinking goes right back to Romans 8:28-30 (and verses 29 & 30 in particular) — and you think about the great love that our Father had for us in crafting and forging those 'links' in His 'chain of provision' - and you remember that 2nd Probing Question whereby our Father "*spared not his own Son, but delivered him up for us all*" and He put us in the position of sonship ourselves—and has designed the curriculum to fulfill all that He's purposed for it to do to have us to be *conformed to the image of his Son*—and everything like that.

- And that's the issue: When our soul has come under this attack from the separation tactics of the policy of evil—we now need to conclude the matter by thinking of all of these things that the Adversary is going to be allowed to do to us and permitted to bring upon us **without our Father's intervening hand** (or anything like that): Well, this is all being done because He loves us—because He values and esteems us!

- And He **loves us** in the context of wanting us to be; (and providing for us to be) *conformed to the image of his Son*—so that we can be that *joint-heir* with His Son—and be *glorified together with him,*

- And therefore that puts the entire issue of what the Adversary's trying to do **in it's proper perspective**—and it makes it, therefore, so that you've got operating in your human spirit, the information that is able, therefore, **to overcome the overwhelming effect of what the Adversary does in your soul!** (repeat that)

- Remember that what you go through there back in (:35 & 36) - when you consider all those separation tactics of the Adversary—that all is supposed to go right after **your soul**—and you're supposed to have (not a spirit-response or an academic response or a categorical doctrinal response to that) ... but you're supposed to have a **soulish response** to it.

- And the issue of *love* (*through him that loved us*) - that's something that operates both in your spirit and in your soul!

- And really, *love* is an expression **from** your soul!

- And that's the issue, therefore, that makes it so that *the love of Christ* that you have operating within you—in order to fulfill the desire that Christ has, and that the Father has for you to be *conformed to the image of Christ*, can be sustained, and maintained, and retained in the face of any of those things listed in (:35)!

- And when I talk about being brought 'full-circle' — it's the issue of that *love of Christ* that got developed within us (beginning back there in [:16]) — that's what we've already acknowledged we now have & possess within us—just as it's possessed within our Father and His Son—and now we're faced with the reality of an individual who wants to *separate us* from it—and the bottom line is that the thing that is going to enable us to **not** be *separated from the love of Christ* by any of these tactics **as they work in our soul** to produce the **one thing that can kill love** (which is **fear**: fear is the most powerful emotion that can actually overpower love—and can actually make it so that someone who **does** genuinely *love* something or someone, would fail to follow through on that—the thing that would make a person do that and fail to follow through on it and see it through to its end: is **fear**) — the effectual working of this 5th probing question (and especially these last 5 words) all makes it so that those 2 loves [*the love of Christ & the love of God the Father*] can continue feeding themselves and continue supplying themselves in order to be sustained, maintained, and retained within your inner man even as you endure all these separation tactics of the Adversary!

- And this is why Paul is constantly dealing with that issue of fear on throughout his epistles—like out there in Philippians 1
27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

28 *And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

- “*terror*” is fear intensified—and “*terror*” is the issue of the soul being so overwhelmed with fear that it’s like the spirit has little or no impact upon the person’s thinking—your soul is so preoccupied with that fear that you become immobilized.

- And you see this even over in the Remnant Epistles of, say, I John (... *fear hath torment*) [4:18]

- And any *fear*, when it is not successfully dealt with, resides there in your soul—and as it resides there, and continues to live and takes on a ‘life of its own’ — then it becomes a *torment* to you—and that’s what produces *distress*—that’s when your **stress** becomes a **disease!**

- And then misery, depression, and despair all sets in—and in our context of Romans 8:35-37, that’s when you would come along and just ‘throw in the towel’ and say, Forget it! I’m not going on any more with this sonship education!

- And this is why you simply cannot afford to underestimate the power of this 5th probing question and the godly remedy of it—and especially those last 5 words of (:37)!

- You can’t underestimate what our Father does throughout our sonship establishment to do all that He does within our inner man!!! (Impressive!)

- And you should have (by now) far more of an appreciation (from the Father’s point-perspective) of what you volitionally and willfully chose to participate in back there in Romans 8:15 when you cried, “*Abba, Father!*” — you didn’t know what you were ‘signing up for’ (so to speak), but you can be grateful that your Father did!

- And He did something about it so that you wouldn’t be found some day to be in a lurch or in an embarrassing position of failure due to being unprepared or ill-equipped to succeed—but that He provided *all things* for you to be geared for total and complete success as His son!

- He gave you *the Spirit of adoption; the leading of the Spirit*; and the entire perfect and powerful curriculum for successful sonship education!!!

- And it's not that you won't ever fail—because the truth of the matter is, you will fail from time to time—but that's what's so great about all these 5 probing questions and the sonship intelligence they give you—and I go back to something that I said when we first surveyed and introduced these 5 probing questions:

In the curriculum for our sonship education, God our Father **HAS DESIGNED (IN ADVANCE) FOR HIS SON'S OWN FAILURES**—and He has designed for those failures **NOT to be a devastating thing—(as something that would so overwhelm you that it becomes a *fatal* blow to your sonship life)!**

- And that makes it so that when you really think about that concept of being *more than a conqueror through him that loved us* — that that concept of being *more than a conqueror* is simply **mind-boggling!** (to put it mildly)

- And those are the things that—when you're actually dealing with the explanation that our Father gives us at a particular point in the curriculum in connection with a particular suffering—(one that describes the *more than conqueror* concept for what it is)—and that describes, therefore, and makes you appreciate the *love* that's behind it all—and to value and esteem it, therefore, to the degree that the Father does—those are the kind of things that make it so that you come along and say, I not only am willing to endure it; but I **WANT** this! (Like Paul expressed: *Most gladly therefore will I rather glory in my infirmities, ...*)

- And that's the concept that I've talked about when I said that our Father has made it so that all these sufferings of the separation tactics of the Satanic Policy of Evil actually work to **propel** us on.

- Because the experience of going through these various things that become '*more than conqueror*' issues for us—they actually end up intensifying that *love of Christ*—and that grows and becomes a stronger, and more powerful issue within us!

- And my understanding is, that's what works together with making it so that—**as** our Father intelligizes us at the various points within the curriculum along the way as to the '*more than conqueror*' benefits that we're getting by going through a particular kind of suffering—as that *love of Christ* intensifies, and we value and esteem these issues more & more, and it becomes more and more of a thrilling thing for us to be *conformed to the image of his Son* that keeps pace with the

intensifying effects of the Adversary's policy of evil as he works to 'kill' that thrill, or to diminish it, or to stop it in its tracks, or to weaken it ... or whatever—(kind of like there's a 'tit-for-tat' matching going on all the way) — and the issue is, if we start off standing firm on this sonship establishment foundation, (with this concept of being *more than conquerors*), and with that "*through him that loved us*" realization of (:37) being there in connection with each one of those 7 separation tactics—then there's an increasing, 'keeping pace' amount of furthering drive and furthering propulsion, and furthering desire to go on and to **complete** the issue of *conforming to the image of God's Son*—even though the cost gets greater and greater; and the suffering gets more & more intense—and the effect upon the soul gets more & more violent within us.

- And that's when you actually get to the point where you can deal with that issue out there in Ephesians 3 —

*19 And to know the love of Christ, **which passeth knowledge**,*

- And that *love of Christ* operates at that point on—solely upon **the strength of the love itself—without needing to be convinced or persuaded on some other basis!**

- See how important it is to recognize the critical nature of all this sonship establishment? Because this becomes the foundational 'brick' upon which all that is able to eventually be built upon! (This is the underpinning to that whole thing!)

- Before going on to verses 38 & 39—let's just look at a couple of places where the apostle Paul and the saints who he is ministering to are in a position in their sonship education where these essential, fundamental, and foundational aspects of their sonship establishment are brought to the surface because of the nature of the suffering they were experiencing—and even though they were farther along in the curriculum for sonship education, and even though they had a great deal of edification built upon this establishment foundation, you can nevertheless perceive that they were operating upon these very issues and concepts that were developed in them in sonship establishment — and that we have become so familiar with by now.

- Especially operating upon the reality of Romans 8:28 and Romans 8:37! (By the way—have you used these 2 verses yet???) [esp., :28]?

- And this goes to this issue of what we've been talking about in all these 'separation tactics' from the Adversary's Policy of Evil—tactics that are designed to go right after your **soul**—and that are designed to be **fear-producing**—and ultimately *separate you from the love of Christ*.

- And remember that we have to be careful and precise when we talk about Satan utilizing his policy of evil to “attack” us—because if we're not careful we'll end up giving the impression that what we're saying is that Satan and/or his cohorts (his *angels, unclean spirits, devils*, etc.) are going to personally attack us—like what was done back in the gospel accounts.

- (like the Pentecostal/Charismatic/Apostolic/4-Square)

- And I know that I've said some things about this issue before, but I just want to start off in this little run that we're going to do through some verses—to start off looking at something that develops upon what I said earlier.

- So how are these sufferings mentioned in (:37) [separation tactics] going to be implemented against us? (i.e., by direct 'demonic' attack?)

- No. But what are the 'mechanical' means that are at Satan's disposal to bring upon us things like *persecution, famine, nakedness, peril, or sword*?

- We've said that it's going to be done through this basic *course of this world*—and the course Satan has charted for it—which includes that “*evil man*” and that “*strange woman*” - right?

- But I just want to add to your understanding something that gets brought up further on out in sonship education—where you get that '**subtilty**' mentioned in the Table of Contents when you're in Level II as that “**simple**” (one-dimensional) son.

- So in this present dispensation of grace, (far from actual fallen angels or demons/devils or unclean spirits being used), who are the actual agents that carry out the *persecution, famine, nakedness, peril, or sword*?

- It's done through human beings—through men and women.

- And my understanding is—God comes to a point in the curriculum where He actually addresses them—and when He does, He gives them a particular descriptive title ...

- Ephesians 2

- Eph. 2:1-2—(*the children of disobedience*)

- Note: “*spirit*” = the active or essential principle or power of some frame of mind as operating on or in persons. The habitual nature of some person—and one of the ‘shades of meaning’ that the word *spirit* (as it’s used in this kind of a context) carries is that when you talk about a *spirit that works in a man*—you’re often times talking about a man who has entered into making **plans** and going to **great lengths** to accomplish those plans.

- And where did these *children of disobedience* come from?

- (:3) - “*the children of wrath*”

- And notice very carefully what it says—Paul is very careful to make the distinction between those called “*the children of disobedience* and those called *the children of wrath*.”

- Q: Were you once a *child of disobedience*? NO!

- Look carefully at what he says—because Paul makes it clear that this *spirit that **NOW** worketh in the children of disobedience* is not what we are or ever were—because (:3) starts off with that phrase ***Among whom also*** — and the truth is, neither us nor any of the saved saints of the Ephesian assembly were **ever children of disobedience!**

- It does say that you were *children of wrath*—but it says, When you *walked according to the course of this world, according to the prince of the power of the air*, - you were **among**, and you walked **among** *the children of disobedience!*

- We all were *among* them—**but you weren’t one of them!**

- That descriptive title (*the children of disobedience*) is not applied to every unjustified/lost individual.

- But we all were *by nature the children of wrath, even as others*—and that’s an appropriate descriptive title for what each one of us who are JUEL were when we were unjustified!

- And I'm not saying my understanding is 100% in the "bulls-eye" on this—but if my understanding is correct as far as it goes—what you've got is—in this group of individuals that are described as *the spirit that now worketh in the children of disobedience*—is that **there are decisions that unsaved men make that lead them to the point of being useful (and the used) directly by Satan & his PoE.**

- And just because you are unsaved, does not make you a *child of disobedience* in whom Satan is operating—in whom *the prince of the power of the air*, (as *the spirit* mentioned here) operates.

- And, again, if my understanding is correct, these who are called *the children of disobedience* are ones who were mentioned way back in Romans 3—as those who **actively** resist the gospel to the point at which they become those 'self-opposers' that we talked about.

(Rom. 3:8) - "*whose damnation is just*" — and there at that point is where God expects you to stop talking to them any more—and God stops appealing to them (i.e., there is a particular hardening of their heart and a particular opening of a door for that individual to have the opportunity now to become a pawn of Satan's policy of evil—to become a *child of disobedience*.)

- And then you have in II Cor. 4 that statement that *the god of this world hath blinded the minds of them which believe not...* and ultimately this *child of disobedience* becomes one who is used by the Adversary to **resist** and **oppose** what God is doing!

- And so maybe you can think about these things to gain some insight into how (mechanically) these separation tactics of the Adversary are going to work in a dispensation where you don't have Satan and/or his angels having to indwell men at all.

- Note: Don't get confused over in Eph. 6:12—the issue of "*flesh and blood*" — pay attention to the way it's being said! — Paul's pointing us to individuals with *flesh and blood* that we're going to come up against, but the point is that it's really not THEM, themselves that we're wrestling against—it's really that **spirit** that now worketh in the children of disobedience!

- (And that's the kind of "*discretion*" you're supposed to have as a *young man* in Eph. 6!)

- And then notice how Paul goes on and escalates the “*knowledge and discretion*” of *the young man*—out in the book of Philippians —
 - A classic example of how the foundation of sonship establishment in Romans 8:28-37 gets built upon and operated upon is right at the beginning of the book:
 - Phil. 1:3-21
 - and then in (:27-30)
 - What an attitude!!! (straight out of sonship establishment!)
 - And the message that goes back to Satan and all those in the heavenly places is: **You just can't win!** (just like in the II Cor. 12 passage *Most gladly then...* Satan, you just can't win!
 - Notice another example of Satanic opposition and resistance that takes place through men (men of government and men of the city) - and in all that does take place, you have this tremendous sonship attitude (developed in sonship establishment and built upon to perfection by the time you get where we're going to look).
 - I Thess. 2:13-20
 - And if indeed this refers to something we can go to and check out in God's word for ourselves—(and I think it is) - then my understanding is that you can find this actual even described over in the book of Acts. (Paul may have more in mind than this, ...)
 - Acts 17:1-9
 - (:9—*security*) = the officials in Thessalonica had *taken security* of the believers—meaning that the believers had to post a bond (they had to put their money up) in order to get Paul out of town and agree that he wouldn't come back!
 - Here you've got the government involved (men involved) to oppose & resist what God is doing! (no doubt, as those *children of disobedience* doing Satan's bidding—even if they are unaware of it and think they're perfectly right).
 - In fact, these Jews described here were no doubt *of the synagogue!* (vain, religious system!) and they manipulated government to get their opposition accomplished!

- (And notice in the Acts 17 passage, there's no reference to Satan being there or of him doing anything! But Paul said he was there in the I Thess. passage!)

- And as you go through passages like this—and you see the apostle Paul and those saints in Ephesus and in Phillipi, and in Colosse, and in Thessalonica all enduring the sufferings of the separation tactics of the Satanic policy of evil—and you realize that you're talking about a power unlike anything known to mortal men—but what overcomes it all? the power of God's sonship curriculum effectually working in the hearts of His adopted sons and daughters!

- There is no greater power anywhere in the entire universe than this!

- Pitted squarely against Satan and all he can muster against you—**he loses!**

(IF you stay and stand and operate upon these words of your Father!)

- (if time permits)

- **II Timothy 1:1-12 (:12)** - his mental well-being, not crack, in the face of death itself—what's 'committed' is his mental health and sanity! He's faced everything else & now he's going to face death—and he's committed his very inner man & mind to be able to deal with this final challenge to his sonship life and his 'love of Christ' — and this IS NOT the issue of committing his soul and his spirit to God just to be assured that God will take them to heaven—WRONG!!! (that has nothing to do with this!) — the issue is to face this last experience of his life that attacks his sonship life, and the issue is for him to respond to that with the sonship edification he now has and face it and endure it in a godly manner! (and not fall apart)

- II Tim. 2:8-13

Romans 8:38-39

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

- (Slide #34)

- We come now to the final 2 verses of Romans chapter 8—and the final 2 verses of what we might call “typical” sonship establishment.

- And I say “typical” because if you were talking about what a natural father would do with his natural son—then by the time you get to the end of Romans chapter 8, **you are fully and perfectly established as a son.**

- But since we’re dealing with being established as sons in this particular dispensation of Gentile grace in which we live—we have some additional information that we have to get—information that we could call “non-typical” sonship establishment information—that is specifically geared toward the issues of this dispensational change that our Father has brought in when He suspended His program with Israel, and began this “*mystery*” dispensation of grace in which we live.

- And Romans, chapters 9, 10, & 11 deal with critical, “non-typical” type sonship establishment issues that are not only designed for us to not become confused and tripped up as to which program we’re in, and where our “*words of understanding*” are to be found in God’s word (the Bible) - but that information is also critical to a son who is to “*perceive the words of understanding*” because it adds to, and polishes off his sonship establishment—especially in connection with gaining and keeping his bearings in connection with what his Father’s business is—and making sure that you as a son are thinking, living, and laboring with your Father in the business ‘at hand’ - (and not trying to labor in a business of your Father that He’s not adopted you for in the first place! [Stay out of Israel’s business!, in other words.]

- Now while I say the we’re now finishing off that “typical” aspect of sonship establishment—I want you to understand that even though it’s ‘typical’ - **it’s still a profound and major accomplishment!**

- And that’s because (as we’ve said in the past) sonship establishment is something that takes a huge amount of time to get accomplished; it brings about some of the most drastic and dramatic changes in your heart that will ever take place; and it’s the most difficult thing to get fully and perfectly accomplished by our Father.

- Just the nature of “Establishment” tells you that = establish = to institute permanently; to set up on a permanent basis; to secure in a certain and permanent condition; — and can even mean, to permanently secure the **identity** of a person!

- Therefore how this all gets concluded is important, and not to be taken lightly! (in :38-39)

- Because you really do come to one of those major “markers” that a father looks for in his son at the very end of sonship establishment.

- And the nature of this sonship ‘marker’ has to do with the effectual working of all that has been accomplished in sonship establishment, and has to do with what is supposed to now happen once all those things have been accomplished—in other words, the father is looking for and listening for something specific that his son should now do at the very end of all of this sonship establishment.

- (And I’ll get back to that later).

- For now—let’s just remind ourselves about what has been accomplished in sonship establishment—that should now have produced in your heart what God the Father said of His Son back there in Psalm 110:3—that you have “*the dew of thy youth.*”

- (Slide #50)

- And what I’m trying to get across to you is the **permanent nature** of both what has been accomplished in your heart; and the permanent residence of these passages of God’s word that you will carry with you and utilize and draw upon for the rest of your physical life and for your eternal life!

- II Tim. 2:8-13

- Sonship establishment is designed to make those godly virtues that gets produced in your heart to have **permanent freshness and vibrancy!**

- And by having our Father produce those sonship establishment virtues within our hearts by this information in Romans 8:16-39, He has also made it so that that same information continually feeds those sonship virtues so that their dew-like qualities do not evaporate—but remain condensed and settled on our hearts from now on!

- Now I want to come back to something I said earlier—and that is that when you come to the very end of sonship establishment, something is supposed to take place by the son—something that the father is listening for—that indicates to the father that his son truly has become **permanently** established properly as his son—a ‘marker’ (if you will) - and that’s what (:38-39) are doing—and those first 4 words are that very marker the father’s looking for.

- And in order to get across the nature of this sonship establishment 'marker' — I want to go back to something we've talked about in some detail—and I want you to recognize from it what you should anticipate to be this final marker to sonship establishment.

- (Slide # 42 & then #43) - Sonship Commitment Levels

- And what I'm after here is that at the very end of sonship establishment—by the nature of what was just previously accomplished in all that 'open-heart surgery' of those 5 probing questions—and especially in light of that 5th probing question—the son is supposed to come to a point where he has, (by the effectual working of what he went through in the 5th probing question), he's supposed to now say something concerning his mind and his heart being "**fully persuaded**" of some things—and there is supposed to be **an assessment** take place by the son of the effectual working of what his heart is now settled upon, and the power of the effectual working of the Father's curriculum he's going to be instructed in—so that the level of commitment he now has to undergo that education, and to never abandon it no matter what—all gets stated by the son to the pleasure and satisfaction of the Father.

- And that **final assessment** is what takes place here in Romans 8:38-39!

- And so you have the apostle Paul saying—(and we're supposed to be able to say it, too—but not just because Paul says it, but because we, too, have become fully persuaded for the exact same reasons as Paul) - you can honestly say those first 4 words of (:38) - ***For I am persuaded, ...***

- And then you have a listing of some things—(10 things).

- And when you look at those 10 things, what do you perceive about that listing?

- 1) They occur in groups of 2's and 3's—couplets and triplets.

- 2) They are things that sweep back over the entire scope of sonship establishment.

- And as I said before, it's as if you could take that 3x5 card and cover up the list of 10 things—and for now, you need to think about what you would say in your own heart that you are "*persuaded*" of after verses 35-37 have done their job.

-
- Now before we look at the details of (:38-39), I want to talk a little about the overall design of what these final 2 verses of chapter 8 do—and the **nature** of their effectual working as I understand them.
 - And what I mean by the nature of these 2 verses is—my understanding is that (:38 & 39) are designed to be **very sobering** in their nature.
 - (:38 & 39), based upon the effectual working of (:36 & 37), come along and **calm** all of the anticipated fear that (:35) has produced!
 - And this is one of the reasons why it was so necessary for you to take time to thoughtfully consider each one of those 7 things in (:35) - and feel the fear they put into your soul.
 - What takes place (in view of the effectual working of [:35]) is that all those things listed there goes right through your spirit and into your soul—because each one of those categories that the Adversary operates in that are listed there — that’s **where** they operate: **in your soul**.
 - Each one of those things has the capacity to move out of your human spirit—and not just be something that you ‘think about’ — but something that goes into the core of your being (your soul) - **and can wreck havoc there!**
 - Which is why you can’t just think about these things as an academic exercise—but that that Adversary is a fear-merchant!
 - And what you end up with in (:38-39) is the effectual working of (:36-37) coming along and saying: THE FEAR CAN BE HANDLED! — **the intimidation can be dealt with!**
 - The issue is not that there’s not going to be any fear or any intimidation—because there is—those are the ‘trump cards’ of that Adversary—and he’s got the right to ‘play’ them—and when he does, it’s going to have that fear/intimidating affect upon you.
 - But the issue is—when (:38) comes along and says: *For I am persuaded* ... — and notice that it doesn’t say: For I am convinced, or For I am assured or For I am confident of the fact ... it doesn’t come along and use any of those synonymous type terms—even though it is dealing with the issue of a **fundamental conviction** of your inner man (and **conviction** is what all those synonyms type words of *conviction* have in common) — but **persuasion** is a very context-sensitive word!

- Granted, it can refer to an academic-type persuasion—because you can be persuaded logically on the basis of something in an argument—but that’s NOT what this is!

- This is the issue of the soul being ‘rattled’ - and the soul being ‘shaken’ - and the soul being disturbed and bothered and distressed.

- And when that happens to the soul—the soul appeals to the spirit, and more or less cries out, HELP! — and it’s looking for the spirit to be able to ‘reign things in’ - and to be able to get control over the situation—and to be able to produce a PEACE in the inner man.

- And the issue is—that when (:36-37) do their job—they provide the spirit with the ability to come along and say, I can handle it when the soul gets out of control: I’m *persuaded* that when these things affect my inner man—and my inner man starts falling apart at the seams; and the temptation is to “*faint*” and to run scared like a terrified individual—and to crumble under the pressure of this and want to ‘throw in the towel’ and say I don’t want this any more — then the spirit can come along and say, **I’ve got something to handle this with—and to calm you down—and to see you through it!**

- Therefore, my understanding is that (:38-39) is the very antithesis of what (:35) tells you that the Adversary is going to try to do to you — and after all that crash and clang and turmoil and furor and tumult that has been going on in in your soul– it comes to this point—and in light of what (:36 & 37) said, (:38-39) are the calming, peacefulness of mind—or the tranquilizing affect (and I mean that in a good way) upon the soul because a full *persuasion* of the mind has now taken place.

- And (:38-39) are the sobering information, and thinking, and sober confidence that you’re supposed to realize that you presently have in your possession—even before the whole thing starts! — so that you’ve got it ‘in reserve’ already — and so that you can then implement it when, in the curriculum, you actually come to the point where you start dealing with the Adversary—and you start experiencing real *tribulation at his hands*—and real *distress that he’s produced*—and real *persecution that he’s behind*—and so forth and so on.

- And you’re able to therefore operate on that ‘brick’ that’s in the foundation of your sonship establishment that produced within you from the beginning the realization that the information you’re going

... to be given, at the time when you go through these things—IS the information that's going to be able to put your soul "at ease"—when what the Adversary's done has got you full of fear and trembling and crying like a baby—and you want your 'mommy'!

- So (:38-39) are the 'calm after the storm' - (so to speak) - this last sentence of Romans chapter 8 is what my quivering, quaking soul, (caused by the affects of verse 35), and then through the effectual working of (:36-37) now needs to be told and needs to express.

- And even though this may sound somewhat repetitious—you need to hear these things again—and have them fresh in your mind—because it's those very things we've just been going over that makes it so you have some insight into why the things that get mentioned in (:38-39) are what they are!

- And all that means, therefore, that this list of 10 things here—aren't just a 'slapped-together' listing of things—they aren't just random thoughts—nor are they even a 'smattering' of issues that we've covered in sonship establishment thrown together in a way so as to poetically end the whole thing.

- These 10 things are not even a way in which the apostle Paul goes about stringing some things together in a way in which you're supposed to realize the simple matter of them being an "all-inclusive" range of topics—(or that it's just a way of indicating the all-inclusiveness of the godly remedy) for what could happen.

- No. By going over the nature of what goes on throughout this final aspect of sonship establishment—that sets your thinking, and puts your thinking in the position so that you realize that these 10 things listed here—Paul is being very focused—he has some very specific things in mind when he lists these things.

- Because if he simply wanted to be "inclusive" (in the sense of being generally inclusive) - he could have done it in a far easier manner than what (:38-39) says.

- So that means that if Paul is dealing with some particular/specific areas of focus—then there must be something in what he's saying that has a direct connection back to those things he mentioned in (:35), especially.

- So the thing for you to do now—is to start thinking about those expressions (and those couplets and triplets) in the sense of how they are a focused issue coming out of that final probing question.

- And it's so critical that—(once again)— that the effectual working of (:35-37) has done the job they're designed to do in your inner man — because as Paul makes this assessment of his sonship life under the influence of the Satanic Policy of Evil, his focus is upon what has just taken place in his human spirit and in his soul as he's faced up to undergoing that 'scope' listing of (:35).

- And really what (:38-39) are all about is **an assessment of your sonship life under the influence of the Satanic Policy of Evil**—it's just that focused—it's not random things, or an "all inclusive" range of topics for what bad things could happen to you.

- In other words, (:38-39) aren't merely thoughtful contemplation of your life as a son, whereby you're going to have to face some bad things—kind of like, 'Life is tough, so you might as well get used to it' - or, 'Life just isn't fair, so you had better rely on God, and someday, you'll understand why all this stuff happened to you.'

- No. This is the natural assessment of being told (in advance) by your Father what you're **going** to face from the policy of evil—and as you've gone through the process of the godly remedy of (:36-37) — the "job" that I talk about that these verses are supposed to have done is that they have not just been 'thought' about—but that they have moved out of your thinking (out of your human spirit) and into your soul, and you have been put in that 'virtual reality' that God's word has the capacity to do to you (like the old 'News Reels' : "And you were there!")—and you realize that when it comes to this **assessment** you're making now, the things that are listed in (:38-39) are all issues that have to do with the power and the range and the focused areas of operation, of resistance, and of opposition of the Adversary's policy of evil—all of which you've had occur to your thinking—and all of which you realize (or should realize) has the capacity to *separate you from the love of Christ*—all of which you are now **persuaded** that the curriculum that your Father has written can handle — to the tune of Romans 8:28, and 8:37—and without one iota of human, fleshly, carnal bravado, you can say, This love of Christ I now have is the greatest thing in my life, and **nothing** can separate me from it!

- And so much of you passing this ‘marker’ of being “*persuaded*” that these things are so (for the reasons that you are to intelligently understand & appreciate) - so much of this depends upon you having had your soul “shaken” by feeling what it’s like to have *tribulation, distress, persecution (and the rest)* that is produced by the Satanic Policy of Evil—and only because of your stand for and putting into practice of your sonship life! (the **fear** & turmoil)
- And I know this is repetitious—and I know that we’ve gone over and over this—but just ask yourself: Could I have come up with all 10 of those things listed in (:38-39) if I had never read them before?
- And when you look at them—do you readily perceive what each one is; why it is brought up; and how it fits in to being one of those areas of resistance/opposition of the Satanic Policy of Evil?
- And this is so dependant upon that little ‘virtual reality’ exercise of vs. 35-36—where, after you have had your soul shaken to it’s core by (:35), you then recognize that parallel “*As it is written*” concept that the remnant of Israel will face (and that’s recorded back there in Psa. 44) - whereby they come to the point (after that confusion hits them) where they are taken back to something that they were taught previously—(and so are we: we’re taken back to Romans 8:28-30), and then the sober reality of *For thy sake* begins the remedy process, and then you’re given some additional, mind-blowing information in (:37) that deals with the Satanic opposition to a degree that you could never had imagined unless you were told it right there!
- And I bring all this up again, to once again say that you can’t pass this ‘marker’ if all you’ve got is carnal bravado—because if that’s all you’ve got, then you’re going to be like what the Father tells his son back in the book of Proverbs:
- When your spirit has been ‘ganged up on’ by your soul (and by your body —& joins forces with your soul) - and in a sense, the tactics of the policy of evil is to actually turn your soul against you—and if all you’ve got is carnal bravado, it’s just like you’re told in
 - Proverbs 24:10—***If thou faint in the day of adversity, thy strength is small.***
- The issue isn’t that you haven’t got any strength—but that you haven’t got it as strong and as powerful as it’s supposed to be—and it gets developed over a period of time spent having God’s word do it’s full, effectual work—and not short-cutting it in any way!

- And the Father tells His son this because He's admonishing him to go back and get that *strength* to the degree it needs to be—because it's only going to get worse from here on in!

- And so we come to the first 4 words of (:38) "*For I am persuaded*" — and we've come back now to the issue of the **human spirit**—because the soul has no answers—all it can do is complain—and your body can't think, all your body can do is react—and the only thing that **can** think, and the only thing that **can** take control of the situation is the spirit!

- But the issue is, therefore, that the spirit has to be able to come along and grasp a-hold of something when the soul & body is ganging up on it and not crumble under that pressure and give in to that 'wedge' that being driven into it—and "*faint*" and say, Ok, I give up—and the only way to solve this problem is to stop — and *separate* from this thing that's the focus of all this trouble I'm in.

- And the point is—**the only thing that will make it so that the spirit won't say that is for it to be able to be *PERSUADED*—that it's got something to operate upon that can handle what's going on in the soul!**

- And the only way it can be *persuaded* that it can handle something that's going on in the soul—is to be able to look at that information that's been given in connection with the soul in a state of distress!!!

- And that's why it's so important to recognize that if any son looks at the things listed in (:35) in only an academic way—with no direct connection with the soul—then he is NOT going to be able to be as *persuaded* as (:38 & 39) says—(*persuaded* that his Father's curriculum can handle those matters, and that he can, by means of that curriculum, handle those matters as a son!)

- In fact, if all he's got is that academic understanding, then he's going to be unpleasantly surprised—when he actually starts experiencing *Adversarial tribulation*, *Adversarial distress*, *Adversarial persecution*, — and he finds those '*fiery darts*' **NOT** being *quenched*, **and burning right into his soul!**

- I'm saying all this—just to try to get you to see the kind of **power**—or the **powerfulness** of coming to this final statement of your sonship establishment whereby a full *persuasion* of your spirit has taken place—and you can say that with honesty and with confidence and with full *persuasion* of mind!

- Because the truth of the matter is—(:35-39) [the 5th probing question] is a whole new ballgame—the Adversary ‘ups the ante’ (so to speak).

- He’s got the capacity to turn a son into a coward!

- And I’m not talking about a ‘foolish’ son—I’m not talking about a disobedient son—or any of those kind of things that a father deals with his son about in the opening part of Proverbs (for instance) — but I’m talking about dealing with the kind of things in which a son would “*faint*” *in the day of adversity*—**because his Adversary has scared the living daylights out of him!**

- That’s why, when you look at what (:36) says—none of that is something that someone would do to you who is only *mildly* ‘peevied’ at you!

- That Adversary want to ‘rupture’ and permanently damage your inner man!

- Now—to bring it back to the issue of (:38-39) - that’s why your human spirit has got to be able to, (on the basis of what :28-30 has said), be *persuaded* that, built into that curriculum (to go along with the Adversary’s ploys and tactics within that Policy of Evil) - is information that can “deal” with this (and that’s putting it mildly) - because we’re not talking about ‘dealing’ with it in the sense of being able to “tolerate” it—but issue is that there’s information within the curriculum that’s designed to handle the Policy of Evil.

- (Not just the information as a whole—because Paul’s not talking about the information as a whole—he’s got a particular focus, once again, and there’s some particular categories of focus that gets mentioned in (:38-39), which is why they’re said the way they are.)

- But the issue is, and the focus of what Paul is after is: that the curriculum has got some information in it that’s going to be able to make it so that these things that we are going to be experiencing from the Policy of Evil **fit in to** the issue of us *being conformed to the image of God’s own Son*.

- And it’s right at that point where your spirit now has some information to bring that distressed soul (that’s screaming at it) back from the brink of it’s rebellion.

- That's where that sobering thinking I talk about all the time—that's where it starts to take place.

- And in view of this context of (:35-37) doing it's job of having us (in a foretaste manner) experience our soul beginning to rebel—and then our human spirit comes along and says: ... **I know something.**

- I know something based upon what my Father said about the curriculum—that this is NOT out of it's range—this is not beyond it's scope—this, too, fits in!

- And therefore, the focus moves back from that soul that is in such turmoil, to the human spirit that now has something operating within it—that will allow it so that it doesn't have to be dictated to by the soul—and therefore both the soul, and the body, can be brought under control.

- And really it's only when you grab hold of that *more than conqueror* concept of (:37) - and you allow that to grow and grow and develop into the kind of godly remedy it's designed to be—that's when you're now ready for (because you have actually become it), for stating what you have become in your human spirit:

38 For I am ***persuaded***, ...

- And the fact that the *more than conqueror* issue has to be true, (and *is* true), is enough information in and of itself to produce the adequate and measured, effectual working for *persuasion* of mind that the spirit can get hold of and respond to, to a panicking soul— and not be dictated to by it—there's enough of that understanding, and enough of that conviction to be able to declare the sober *persuasion* that in (:38-39) gets declared by the apostle Paul himself.

- And it's able to be said—in the same way that Paul said it!

- So therefore we can talk about what it means to be *persuaded* from that standpoint of doing a word study and dictionary definition type thing.

- Perf. Pass. Ind. **pei,qw** = to persuade, to induce one by words to believe, to tranquillize ...

- Web. 1828 = to influence by argument; to draw or incline the will to a determination by presenting motives to the mind; to convince by argument.

- Crabbs = we are *convinced* by arguments, but we are *persuaded* by personal influence (hence our little exercise of Rom. 8:35-37) - *persuasion* is accomplished not so much by argument, but by drawing a persons to be *persuaded*—*persuaded* also indicates that a certain course is determined to be followed—we are convinced of truths and facts, but we are persuaded to act & behave—you're persuaded to do something! (to go on—to not give up—to endure suffering, etc)

- But I think it's far more important to go through what we just did, in order to gain an appreciation for what being *persuaded* means within the context of our sonship establishment—especially within the final, 5th probing question!

(Mini review)

- Romans 8:38-39 is a son's final response to his Father as his sonship establishment comes to a close—and it is the next volitional testing point; the next 'marker' that a son has to pass before going on to the next thing.

- And because of the nature of what the son has been given, information-wise, throughout his sonship establishment—and especially in the final component of sonship establishment (:28-37) - and even more specifically, in this 5th and final probing question (:35-37)—because of all of that—the son is now supposed to respond to his Father - and from a heart that has now been convinced & assured of the superiority of the curriculum for his education he's about to receive from his Father as His son (and with sonship intelligence, be convinced & assured as to the superior power, and superior ability, and superior capacity, and superior wisdom of it) - the son is now to respond with the godly virtuous attitude and godly confidence that's been developed in him, he's to now respond to his Father and say, "Father, I am persuaded ... that nothing is able to separate me from this love of Christ (this sonship life) that I now have."

- But this honest assessment is more focused than that—because what (:38-39) are doing—they are stating the **honest, intelligent, godly assessment of your sonship life under the influence of the Satanic Policy of Evil.**

- And that assessment takes into consideration everything you've come to understand and appreciate from the beginning of your sonship establishment (:16 ff) [**in general**] — but more specifically, and more focused, it takes into consideration especially the 5th probing question.

- And I say it that way—because to be able to honestly and confidently say what (:38-39) say, you're thinking is going to be taken to things you learned about in (:16-25), as well as the effectual working of (:35-37—5th prob. quest.)

- So in light of everything that's been accomplished in your heart throughout sonship establishment—when you assess your sonship life under the influence of the Satanic Policy of Evil that would have you *separated from the love of Christ*—you are to tell your Father, “Father, ***I am persuaded ...***”

- And if you had to be ***persuaded***—what does that imply?

- It implies that there was some measure of doubt or unbelief—and the truth of the matter is, if all you were told was what's sitting in (:35), you would find it very hard to believe that the curriculum for your sonship education can handle everything that's at the disposal of the Adversary to pry you away from and *separate* you from *the love of Christ*.

- Because your soul is in such a state of turmoil as it feels the fear of those 7 separation tactics of (:35) - that it would just be crushed under that pressure all on its own (or even by trying to utilize any competing wisdom of this world—it's just not adequate to handle all of that)!

- But our Father has told us some things that brings the whole thing back from the soul and into the spirit—and the things the Father has told you are sitting back there in (:28-30) and in (:36-37)!

- And by saying what our Father has been saying to us—and by all that our Father has been doing to our hearts from (:16) right down to this point in (:38) — He has been driving at this issue all along—He's been adjusting and producing certain attitudes; He's developed this deep-set love of Christ; He's been producing certain godly virtues; and it's all been driving you to make this final declaration:

“Father, ***I am persuaded ...***”

- And that means that by the very nature of being “*persuaded*” that doubt and unbelief have been driven out and replaced by godly attitudes of confidence, assurance, conviction, and now *persuasion*!

- And when you have become *persuaded* of something—there has been a series of issues presented to your mind and has influenced the way you think (godly thinking: *thinking like God does*) - but to be *persuaded* indicates more than that—it also indicates that you have determined to follow a certain course—you have determined to operate upon what your mind is now *persuaded* to do (godly living: *living like God does*) - and that's exactly what you are about to do!

- And when you are *persuaded* (in this kind of a context) - you will forfeit the most precious thing you have rather than be separated from the love of Christ: **your physical life!** (You'd rather **die** than quit on your sonship education!)

- And the truth of the matter is—when Paul says, “*For I am persuaded*” — that's exactly what your Heavenly Father wants to hear you say—and for the same reasons:

“Father, You’ve *persuaded* me—by the information you’ve given me—information that I’ve thought about carefully; deliberated about—and by all the evidence that You’ve presented about the perfection and the power of the curriculum, and all the thought and wisdom and work you put into it from eternity past—and You’ve given me a sober understanding of what I’m going to face from my enemies, and what my needs are going to be in order for me to be successful—by all that effectually working in my heart: **You’ve persuaded me!**”

- And that’s so critical—because there is a natural resistance to believing what Paul says here—and all that natural resistance has now been overcome—and that’s why it’s so important for Paul to end it with “*For I am persuaded*” - and for you ending it with “*For I am persuaded*” too.

- And if you say, “You know what? If I’m honest with myself, I’m ***not*** persuaded” — **then you know that you’re not ready to go on!**

- 38 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature*

- Now we get this ‘list’ of these 10 categories that kind of encapsulates your life as a son—from the time in which you qualify for coming under the Satanic Policy of Evil—but if you think about it carefully—even though these 10 things all still have the capacity to “*separate*” you from (what’s now going to be called) “*the love of God, which is in Christ Jesus our Lord*” — if you think about it: these 10 things aren’t just a further list of the 7 things mentioned in (:35), are they? — i.e., Paul’s not just reiterating those things, nor is he adding to that list—but there’s something else going on here—what is it?

- My understanding is that these 10 things listed here are all areas under the control of the Adversary through which all of the 7 things listed in (:35) are going to be brought upon you!

- These are Satan's 'delivery systems' (so to speak).

- These aren't just an all-inclusive way of saying "Nothing in all of creation is able to separate me from the love of God..." (This isn't Paul just using 'hyperbole' or exaggeration for emphasis or effect!)

- This is where that "focus" comes in that I've been talking about—these are far more focused than that!

- Notice again that Satan is never mentioned in any of this—and that's by design—(by his design) — because he's designed this so that you'll never confront him, one-on-one — you'll never deal with him directly—you'll always have to deal with his 'henchmen'!

- These 10 things are his 'turf' or his 'bailiwick' (so to speak) - they are the range of areas in which he has authority to operate and to influence a person! (These are areas of legal control, authority, and influence of the Adversary.)

- And my understanding is that it's critical that you view them from just that perspective—from that kind of **narrowed focus** as you consider all of them.

- And really—what you're doing is (once again) viewing them as the Adversary's 'delivery systems' **from the point-perspective of your Father**—as **He** views them in light of putting the whole sonship curriculum together with all of them in mind—and still writing that curriculum with the kind of strength and capacity and ability to overpower and overcome Satan's resistance and opposition of you having to put your sonship life into practice in the very 'stomping ground' of that Adversary—and to be **successful** in doing so, **no matter what he does in response to your sonship life!**

- So let's look at these 10 things and, in light of agreeing that they aren't hyperbole, but they are far more focused as to areas from which Satan will bring resistance and opposition to our sonship education to the tune of *separating us from the love of God, which is in Christ Jesus our Lord*—let's examine them in light of them having that kind of focus to them.

- And they do have some ‘groupings’ to them—whereby we’ve come to already appreciate that they occur in these groupings of 2’s and 3’s. (Or couplets and triplets)

- My understanding is that they are grouped in the following way:

- 1) *neither death, nor life,*
- 2) *nor angels, nor principalities, nor powers,*
- 3) *nor things present, nor things to come,*
- 4) *Nor height, nor depth, nor any other creature,*

- So the groupings go: 2 (couplet)
3 (triplet)
2 (couplet)
3 (triplet) - (4 groupings)

- And I think we have to be very clear and very careful here—in that when it comes to us dealing with these things, a couple of very critical things have to be kept in mind in order to not get off track here and go off dealing with these thing improperly.

- For one thing, you have to realize that by the nature of what (:38-39) are designed to do, (i.e., to be an assessment of our sonship life in a nutshell under the influence of the Satanic Policy of Evil) — that what you DON’T have here is the apostle Paul introducing anything **new**—and by that I mean that these 10 things listed here are not to be thought of as some new doctrine or new doctrinal concepts at all!

- We’re not to look at them as “doctrine” or separate categories of doctrine—or even as some kind of doctrinal advancement!

- And another thing to bear in mind is that because this **is** a final assessment of information already covered—that means when it comes to dealing with this list—there must be something already sitting within the realm of the information that we’ve dealt with (or that we’ve been given to deal with) that would kind of ‘frame things up’ for us to be able to say what (:38-39) says.

- Does that make sense? Do you see that?

- And the other thing to keep in mind is that (if my understanding is correct) - you're dealing with **general** things — that is, you're not supposed to come along and be thinking about all of the ways *death* could bring about us being *separated from the love of God*; or *life*, or *angels*, or *principalities*, etc., and try to come up with a whole bunch of ways or a bunch of details that each one of the 10 would have to them that would bring about our being *separated from the love of God, which is in Christ Jesus our Lord*.

- In other words, they are all **general**—and your Father only expects you to be able to think about them that way—because the truth is, you don't have enough understanding yet to be able to come up with the details concerning each one of them.

- But the issue is, you've been told enough information by now that you can (and you should) be able to recognize that by what you've been told, that you can think of each one of these 10 general things as issues concerning the arenas by which the Adversary will work (by which he will produce the 7 things listed in [:35]) from which he will attempt to *separate us from the love of God, ...*

- Now with all that in mind—it really is as though your Father comes to (:38) and says, “Ok, in view of all that I've just gone over with you, you should now be able to say, ‘*For I am persuaded*’ and then you fill in the blanks.” — in other words, you should be able to come along and after that first comma in (:38) you should be able to say the exact same things—(even if you didn't say it word for word, you should be able to say it in enough of the same similar sense; and with similar expressions; and dealing with similar issues with a similar focus in our thinking; and with similar persuasiveness that we would say the exact same things).

- So as we deal with these things—your mind should be going back (as you read down through :38-39), your mind should be going back over the information you now have effectually working in your inner man so that when you get to (:38) saying, “*For I am persuaded*”, you should say, So am I!

- And so when He comes along and starts the list off with “*neither death, nor life*,” — we shouldn't pause and say, Now why did He say that?

- We should come along, and be able to—with genuine, mutual understanding—say, Yes, I agree, neither *death, nor life*—and when he goes on to say, *nor angels, nor principalities, nor powers*, we say, Yes, that’s the next logical thing for me to say, so I concur with you and can say it with the same measure of conviction that you say it—and then, *nor things present, nor things to come*, and we say Yup, Paul, I recognize the reality of that as well—*Nor height, nor depth, nor any other creature*, Yeah, Paul, that caps it all off—and none of those things *shall be able to separate me from the love of God, which is in Christ Jesus our Lord*.

- So that means that if you confront something said here and say, Why did he say that? — that means you’ve missed something & your appreciation for it isn’t as strong as it should be.

- So now—as you evaluate your sonship life; and as you make this final assessment of it under the affects and influence of the Satanic Policy of Evil—and as you reflect back upon your sonship establishment and this 5th probing question: what does that first couplet bring to your mind?

- *For I am persuaded, that neither death, nor life, ...*

- **death** — well, for one thing, that’s something directly stated in (:35) that we may well face under the policy of evil.

- But more than that, *death* is a major area of operation that’s still in the hands of the Adversary.

- And even though *death* has no more fear for me where my eternal life is concerned (I’m not afraid that if I die I’ll go to hell/lake of fire any more—that’s all a settled matter) — but there are some things about my sanctified, sonship life that could induce real fear in me when I think about *death*.

- And without the curriculum being able to handle those type of things—there are circumstances (as a son) that could arise whereby I would be afraid that *death* could *separate me from the love of God, which is in Christ Jesus our Lord*.

- But the issue is my Father thought of that—provided for that — and the curriculum has the capacity and the ability for that to not be a *separation* issue, even if that Adversary takes my life!

- The curriculum my Father wrote and has given to me has information in it that can handle the issue of my *death as a son* so that no matter when it may take place as a result of the policy of evil—I am *more than a conqueror through him that loved me*, even in *death!* (And that’s included in the “*all things*” of (:28-30) *working together* with the curriculum *for my good*.)

- I am persuaded that my Father has thought of that, provided for that—and that it shall not be able to *separate me from the love of God, which is in Christ Jesus my Lord*.

- And now for *death’s* counterpart in this first couplet:

- ***nor life*** — ?anyone? — well, life is going to be lived out in the ‘backyard’ or ‘stomping ground’ of the Adversary—he’s the ‘*prince of this world*’ - and he’s charted a course for this world—and he’s got a ready ally in me (my flesh) - and along with all that, he’s concocted this *strange woman* that will attempt to entice and allure me away from (*separate me from*) my Father’s words and my Father’s wisdom—and I recognize by all that I’ve gone through in my sonship orientation and sonship establishment (and especially in the 5th probing question) has made it so that even though I readily recognize that sin is still in my members, and that I have to live my sonship life in enemy territory (so to speak), even *life* as the arena for this battle to be fought won’t end up *separating me from the love of God*—if I stand firm upon the words and effectual working of those words, and stay with the curriculum He’s written for me!

- I have to live as one who is *killed all the day long*; and as one *accounted as a sheep for the slaughter*—but it is “*For thy sake*” and again, the *more than conqueror* issue is real and true—just as is the issue of *all things working together for good!*

- *I AM PERSUADED, FATHER, THAT NEITHER DEATH, NOR LIFE...*

- And now for that first triplet:

- ***nor angels, nor principalities, nor powers,***

- Truth is, this is the very first time any 3 of these terms have ever been used by Paul! (But we’re not puzzled by it at all, are we?)

-
- These terms don't happen in a vacuum—nor do Paul's epistles (or this dispensation of grace) happen in a vacuum.
 - And my understanding is that all 3 of these terms are talking about beings, and governmental/rulership realms out in the heavenly places.
 - My understanding is that the *principalities* and *powers* mentioned here are not earthly, they're heavenly.
 - This is talking about the angelic beings that are under the control of the Adversary—and the positions of rulership in which they operate.
 - And I knew some things about these beings and the realm in which they operate—and how that they can bring influence to bear upon this earth—before I ever got to Romans—and now all that understanding and appreciation has been built upon by revealing the mystery aspect of *the creature* and how that I'm going to be (as a son) utilized by my Father to *liberate the creature from the bondage of corruption* that those beings have brought out there in the heavenly places—and my Father has designed for me to be put in the positions they now occupy!
 - And your thinking should be taken back to Romans 8:19-23, and by what you were told there—you should know very well why these beings mentioned here and the positions they operate in would be a major area from which the Policy of Evil would want to, and attempt to *separate me from the love of God*.
 - And my understanding is that you're not expected to come along at this point and say, Now what is it that an *angel* could do, that would be different from what a *principality* would do, and would be different than what a *power* could do?
 - At this particular point, I don't think your concern is supposed to be to that degree.
 - But your concern is to be one that is to recognize that *angels, principalities, and powers* form a particular focus of attention.
 - Because there's a common bond amongst them—and there's a common realization you have, (in connection with the Policy of Evil), that causes you to think about them—and think about their involvement in connection with the Adversary's desire to *separate you from the love of Christ/God*.

- Later on, you **will** have reason to think more discriminatingly about them—(Ephesians 6, for example—when you put on the *whole armour of God*) - and you get a lot more detail for you to have some far greater intelligent understanding of these things than you do here.

- And you'll be given some additional information at that time that will allow for you to understanding some of the differences between what a *principality* is and what a *power* is—but right now, that's not the issue.

- But you do have, by now, reason to think about them.

- And as I said earlier—this is the very first time the apostle Paul mentions *angels*—(and really it's the first time he's mentioned all 3) — but my point is that Paul has already talked about something **that naturally has them involved!**

- And you **do** already know (from your knowledge of God's program with Israel) something concerning the one who wants to *separate you from the love of Christ*—and that is: **that he's not alone!**

- He's got his cohorts & henchmen.

- And therefore when they're all brought up here in (:38), that shouldn't surprise you.

- But more than that—you should have a reason in mind for *why* you would think about them as a general area (or better, from a **source**) from which the temptation to be *separated from the love of Christ* might come!

- And you should know by now that their ability to cause *separation from the love of Christ* is no bluff—as (:35) can attest to—and these henchmen of the Adversary are the one's I'm going to have to deal with—and they have some very aggressive and powerful means at their disposal to attempt to *separate me from the love of Christ*—but again, I'm to be ***persuaded*** by what my Father has told me, that at the very point in time in which they will be qualified to try it—my Father will have the information right there in the curriculum, right where I'm at when I need it and effectually working in my inner man—and make it so that even those powerful entities and the sources from which they will come *shall not separate me from the love of God, which is in Christ Jesus my Lord!*

- *I AM PERSUADED, FATHER, THAT NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, ...*

- So that's 2 of the general sources that our minds should go to—and that we can put our finger on in the information we've just gone over in our sonship establishment—that we should come up with as **general sources** from which the influence of the Satanic Policy of Evil will come—but that we're fully ***persuaded*** that as long as we stay with and operate upon our Father's curriculum for sonship edification, none of them *shall be able to separate us from the love of God.*

- And now for the 3rd source of influence from the Policy of Evil that the Adversary can utilize to produce the tactics that could *separate us from the love of Christ.*

- The second 'couplet' ...

- ***nor things present, nor things to come,***

- So why would this come to mind as a source of influence from the Policy of Evil that could *separate us from the love of Christ?* (Can you say, Yes—I concur with you, Paul, because I would have to say this same thing—because I've been thinking of this due to some information I've been told about in my sonship establishment. — can you say that?)

- We know that when we think about what we went through in the 5th probing question of (:35-37) - that things were covered there that contributes to why, when we make this assessment of our sonship life under the influence of the policy of evil—that we would have to say something about “*things present, things to come*”

- And there's a couple of issues that we've touched upon that would naturally come to mind here—and that you would naturally then perceive as being further sources of influence from the Adversary's policy of evil.

- But my understanding is that when you think about those two expressions: *things present, things to come*—both of those phrases beg us to consider an issue that, while the exact term isn't used here, you nevertheless have to be thinking about it just by the nature of the phrases—what is it?

- TIME!

- Present time—and future time (*things present, things to come*)

- And if my understanding is correct—there are some aspects concerning time that are (so to speak) ‘under heavy influence’ from the Satanic policy of evil—and in fact can be some very powerful means at the Adversary’s disposal to bring about such things upon us that could cause us to become *separated from the love of Christ*.

- So much so that you could almost say that natural time was on the Adversary’s side—and works against you.

- Satan is very skilled at manipulating your time! (sluggard—waste of time—wasting time—killing time)

- And you have some important information sitting back in the book of Proverbs that goes to a son who knows how to spend time wisely, and not waste time on worthless pursuits.

- But more important and germane to our context, there is both something **near** this passage (in the 5th probing question), and something a bit more **remote**, but still within the information comprising our sonship establishment that takes into consideration each of these expressions:

1) **things present**—Romans 8:18—the *sufferings of this present time*.

2) **things to come**—Romans 8:35—the sonship sufferings that will occur in a time “*to come*” when we qualify for coming under these type sufferings.

- And in connection with *things present*, and *things to come*—we have produced in us that **salvation** of hope that’s mentioned in Romans 8:24-25 — *But if we hope for that we see not, then do we with patience wait for it.*

- And by these 2 expressions—our minds should be taken to those areas in our sonship establishment where we’ve been given information that makes us realize that we’ve got to live out our sonship lives in time, on this earth—and therefore all of the sufferings we’re going to face (both the *sufferings of this present time*, and the future sonship sufferings) that occur in the general ‘course of this world’ that the Adversary has charted for this world—that my Father has **assured** me in both this *hope* He’s generated in me; as well as the reality/confidence/assurance/conviction of Rom. 8:28 & 8:37 effectually working in my inner man—that this ‘time-source’ influence from the policy of evil—as long as I operate upon the curriculum my Father has written for my sonship education—it **cannot** succeed in *separating me from the love of God, which is in Christ Jesus my Lord!*

- My Father has geared me and the curriculum for my success as His son—and I’m not talking about success as a Christian just getting to the grave without my faith being shaken or anything along those lines!

- But I’m talking about being successful in the very environment of the Adversary’s own ‘back yard’ — and under the influence of **time** as he’s been able to utilize it to his own advantage (and advantages) that would bring that influence to bear upon my own soul—and cause fear and panic to set in there—and to finally get me to separate from and give up on my “*love of Christ*” (my sonship life)!

- And instead of time being at the disposal of the Adversary—I have ‘redeemed’ the time—I have been successful to utilize time to my advantage by operating upon the curriculum for my sonship education—and the time that comprises my life has taken all of those “*things present, things to come*” and **furthered** my education, and **furthered** my vocational training to labor with my Father in His business that has to do with that creature!

- So yes, Paul, I am persuaded of this, too, and for the same reasons you are ... and so ...Father,

- I AM PERSUADED, THAT NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR THINGS PRESENT, NOR THINGS TO COME, (shall be able to separate me from the love of God, which is in Christ Jesus my Lord).

- And that takes us to the end of (:38) — any questions?

- So as you (as a son) make the final assessment of your sonship establishment—and you think about all that you’ve gone over with your Father concerning these establishment issues—and now your mind takes all that into consideration as you assess what your life is going to be under the influence of the Satanic Policy of Evil—and then you make this declaration to your Father— “Father, I am *persuaded*” (I am convinced, assured, convicted, and absolutely confident)—I am *persuaded* by all that You’ve told me from Romans 8:16 to vs. 37 that You have thought of everything—You not only adopted me as Your son, but You have put in an enormous amount of work to wisely (all of Your wisdom has gone into this), and thoughtfully (You have thought of everything), and powerfully provide for anything and everything that would be an enemy to my success as Your son—and I am *persuaded* that the curriculum You’ve given me will succeed and will cause me to succeed, (as long as I continue to operate upon it) ... regardless of all these things ...

... I am *persuaded, that neither death, nor life* (whether death is utilized by the Adversary's policy of evil to take my physical life, or whether I have to undergo the affects of the "evil man" and the "strange woman" that the Adversary's policy of evil will bring to bear upon me through living life in this body of flesh and in the course of this world he has chartered) ... I am *persuaded!*

... I am *persuaded, that neither angels, nor principalities, nor powers* (that the realm of the creature that forms it's current intelligentsia and it's governmental and management structure—the very realm that is now occupied by my enemies [and the Adversary's cohorts] - the very realm that You, Father, have determined that I will be utilized by You to repossess from the Adversary and his cohorts and liberate the creature from the bondage of corruption—that all those powerful beings and powerful positions of dominion that have influencing power upon the earth and those who inhabit it) ... I am *persuaded!*

... I am *persuaded, that neither things present, nor things to come* (that as I endure both the sufferings of this present time, and endure all of the sonship sufferings throughout time at the hands of the Adversary's policy of evil) ... I am *persuaded!*

- I am *persuaded*, Father, that the curriculum You've given me will do its job and will succeed (even with me) as long as I continue to operate upon it and stand upon it, I'll reach every aim, goal, and objective of my sonship life ... regardless of all these things!

- And, in fact, I'm *persuaded* that I will actually be far better off and make even faster and better advancement in my sonship life **with** all these things, and in the midst of all these things (than without them)—they not only won't cause me to fail, but they will actually **contribute** to my success!

- And that leaves us with one other area or source of influence from the Adversary's Policy of Evil— that, something within all that we've covered in our sonship establishment has caused us to think about—and be convinced about, and be *persuaded* that even **it** won't have the ability to *separate us from the love of God, which is in Christ Jesus our Lord.*

39 Nor height, nor depth, nor any other creature, ...

- First of all, my understanding is that all 3 of these terms go together—they all have something in common. (a triplet)

- And when you come to this particular passage—the most common way in which it is handled is, again, the idea that Paul is just being ‘all-inclusive’ — which, granted he is being all-inclusive, but at the same time the things he’s concluding all together here aren’t just ‘all the things in the universe’ type things—or ‘all the things in all of creation’ type things—or anything along those lines.

- In fact, the common way this is usually handled is by merely saying that “*height*” here is talking about any ‘high thing’ — like any high station or status that in some way would separate me from *the love of Christ* — and the “*depth*” is talking about the low, dregs of humanity or low station or low status that would try (in some way) to separate me from *the love of Christ*.

- My understanding is that this is **not** referring to the sky and to the ocean deep at all!

- **But there is far more focus to this than that.**

- In fact— “*height*”, “*depth*”, (and even “*any other creature*”) are really very focused and very specific and very particular.

- In other words, if my understanding is correct, Paul has a specific *height* in mind—and a specific *depth* in mind that specifically and particularly has to do with this issue of a potential kind of influence that can come from the Satanic Policy of Evil—and that has the ability to produce (or to be a source from which) [a delivery system, if you will] from which the policy of evil will work to attempt to *separate you from the love of God, which is in Christ Jesus your Lord*.

- So my understanding is that those first 2 issues, (*height, depth*) are specifically going after something you should already know by now that are areas or sources from which that influence of the PoE is going to come!

- But what about “*any other creature*”? — isn’t that just talking about any other created thing on this earth (or even any other created thing in the universe)?

- In fact, most of the modern English translations say something along the lines of— ‘nor anything else in all creation’ - which is what you would say if you didn’t have a clue to what’s going here!

- But notice the exact way that this is said:

*39 Nor height, nor depth, nor any **other** creature,*

- Why doesn't it say: Nor height, nor depth, nor any creature ... ?

- That would be the most natural way of saying it if all you wanted to do was to include 'every created thing' in the statement.

- What's that word "**other**" doing there?

- And do you have any reason to think that the word "*creature*" now shifts to 'a created thing' or 'created beings' - rather than thinking that it's got something to do with something particularly said to you back up in the information that comprises your sonship establishment?

- And you **were** told something about "*the creature*" back there, weren't you?

- And this is why it was so important to take the time and make sure that when Paul makes his final assessment of his sonship life under the influence of the Policy of Evil—that we made sure that we are convinced that he's not just being 'all-inclusive' — but that he's got **particular focus** to each and every thing he says in (:38 & 39)!

- Because the truth of the matter is—if he's not being that focused, then '*any other creature*' could be talking about any other created being—but you've got some big problems with that—because this is one single sentence—and that means Paul thinks about *death, life, angels, principalities, powers, things present & things to come*—all as *creatures*!

- Or all as 'created things'—which, in the first place, **isn't what it says**—and which just doesn't fit with everything in that list! Nor does it fit with the context!

- Again, each thing mentioned has a particular focus to it of being a **source** or delivery system through which the Satanic policy of evil will attempt to *separate you from the love of God, which is in Christ Jesus your Lord*.