***Tribulation Provides Perseverance  
RO49-01***

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We are going to conclude our study of Romans 5:1-5. Please turn to that section once more. Our subject has been a consideration of the effects of justification, as Paul has summarized them in these verses.

**The Glory of God**

We have, particularly at this point, been looking at the summary of the doctrine of the glory of God. We have found that believers will share this glory in eternity with God. This glory has an external display in the form of a brilliant, dazzling light. God's visible glory is the display of His Holiness, which born-again people share through justification. The future glory of God upon a believer, however, has a direct connection with his daily life now. So, Paul demonstrates this by describing a sanctifying chain leading to this hope of glory. He has in mind the hope or certainty of someday experiencing the glory of God; that is, we personally reflecting the "Shekinah" glory that we have seen so many times in the Old Testament. This goal of divine glory is reached by a series of connecting factors or links which go from here to eternity. So, what the apostle Paul is doing trying to show us that our present situation is directly related to that future glory.

**Christian Suffering**

Christians suffer in many ways as they live their lives from day-to-day, and they often suffer, particularly, for the divine viewpoint that they believe, and for the divine viewpoint they practice. But these divine viewpoint Christians know that these trials lead them directly to experiencing the glory of God. In other words, this is what puts all of our troubles in perspective – the ultimate goal and the ultimate future to which we are moving. These moments of pressure in life may be corrective, if we have found. God is trying to straighten something out in us spiritually. They may be constructive. He is trying to expand or develop our spiritual capacity in some way. Or, they may be exemplary; that is, He is trying to prove something, or to demonstrate something, to the world through us.

Paul's basic point then is that the trials of a Christian now is a link in a fantastic chain connecting him to the glory of God in eternity. A little later, in Romans 8:17-18 are going to declare that principle in this way: "And if children, then heirs; heirs of God, and joint heirs with Christ. If so be that we suffer with Him, that we may be also glorified together. Your suffering now is going to ultimately eventuate in your being glorified with Christ.

Verse 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." So, again, a little later, Paul is going to connect our present troubles with our future glory.

**Tribulations**

So, let's take a look now at this divine chain – this sanctifying change. So, far, we have begun with the first point, which is tribulations. We have found that this word refers to pressures, usually from an external source. These are pressures upon the believer of one kind and another, often for his devotion and his loyalty to Jesus Christ. Very often, it is pressures because of the antagonisms of other people against that believer, because he is a believer.

So, beginning at verse 3: "And not only so (that is, we do not only hope in the glory of God), but we glory in tribulations also." These are tribulations or trials of our present daily walk – our daily lifestyle now. Then he explains why we rejoice in these tribulations. He says, "Knowing that tribulation works patience." The work knowing works like this in the Greek Bible: "oida." This comes from the root "horao." "Horao" means "to see." Therefore, it gives the word "oida" the idea of "to see with the mind." Thus we get the idea "to perceive" or "to know.” "Oida" means "to see something with your mind," or "to have an understanding." It does not connote knowledge which you gain from your experience. Therefore, "oida," in God's case, refers to His omniscience. God has "oida" knowledge by omniscience. In man's case, it refers to something that we have observed, or something that we just have an inherent knowledge, almost instinctive-like. So, in both God's case and man's case, we can use this word "oida." For God, it is omniscience; and, for us, it is observation or inherent knowledge.

This word indicates also a complete and full understanding. It does not indicate something which is developing. Our other Greek word for knowledge that is you is "ginosko." "Ginosko is knowledge that is developing. It's just moving up. You're getting more and more. But "oida" refers to knowledge that's already up there – full and developed.

So, the apostle Paul, in using this word, is telling us something important. He's saying that we now know something very definite about tribulation, and then everything else that he's going to hook onto this. This is knowledge in the directive mind of the believer. It comes from information. His mind has a perceptive part where he learns things; and, it has a directive mind where he decides things. And that is where his actions come from. Paul is talking about the directive mind. He says, "In our directive mind (in the part of our mentality that controls our decision-making), we have this information. We know something. It is there as a resident evidence.

This word for knowing is perfect, but it has a present meaning. So, it indicates this is continually true of Christians who have divine viewpoint in the directive side of their minds. It is active voice, meaning that the believer himself possesses this understanding. And it is a participle, indicating that a spiritual principle is being taught us here.

"Not only so, but we glory (we rejoice – we exalt) in trials" (tribulations and pressures, day-by-day). We do that also. Why? Because we have in our mentality (where we make decisions) a certain understanding about those tribulations. The word "that" is "hoti." And that is indicating to us what the Christian inherently knows about suffering. And that is "that tribulation (that same word that we had before) works" something. The word "work" is the Greek word "katergazomai." "Katergazomai" means "to produce" or "to achieve." The normal word for "work" or "producing" is "ergazomai." When you add the preposition "data," it makes it emphatic. So, "katergazomai" is an intensive form of the verb. It indicates something that works very powerfully in producing certain results. It is present tense, which indicates that this is constantly true of troubles that come to a Christian. They always do this for a divine viewpoint Christian. This is an active voice, so it means that the tribulation does this itself. It is indicative – a statement of fact. The Christian can deal with his troubles in a totally different perspective than the unbeliever, because the Christian sees that his troubles are the means to producing a great benefit. So, here is a very strong production from tribulation.

**Patience**

We have a link here. The first link is tribulation. Now, connected to this is another link in this chain, and this link is called "patience." The word "patience" in the Greek looks like this: "hupomone." It comes from two words. This word "hupo" means "under," and "mone" comes from "meno," which means "to abide." So, what you end up with is the idea of "an abiding under." And out of that we get the word "endurance" or "perseverance." We would say "keeping on."

So, the Christian who is operating a divine viewpoint meets tribulations. That's the first link of a chain. That chain produces an endurance (a keeping on, or a perseverance – an attitude of not quitting).

Let's illustrate that from a few passages of Scripture – this idea of biblical patience or biblical endurance. In Matthew 10:22, this word is used: "And you shall be hated of all men for My namesake, but he that endures to the end shall be saved." He that perseveres, and he that keeps on to the end, shall we saved. Those who do not understand the broad lines of scriptural doctrine read this verse and say, "Aha, here's a verse that shows that you can be lost again. You can lose your salvation because this verse says, that he endures to the end shall be saved." It is presumed that the end here is the end of your life. And if you persevere (that's what the word endure means), and if you keep on keeping on right to the end of your life, then you're going to be saved.

Without going into a lot of exposition on this, if you will examine the context, you will discover that this verse is speaking about the terrible time in Jewish history when they will be suffering in the great tribulation. What this verse is simply saying is that people who are believers who find themselves in the tribulation, who continue to resist; to try to survive; to hang in there; and, and to meet the problems of death that are threatening them all around, and they manage to endure, and to persevere to the end (and that means to the end of the tribulation), then they will be saved, which means they will be preserved alive. The word "saved" does not always mean going to heaven.

The word "saved" also means being preserved out of something terrible. And they will be preserved out of the terror of death in the tribulation. All this verse is saying is that some people who are believers are going to manage to make it alive all the way through the tribulation. But they are going to be the people who "hupomone" their way through the tribulation. The people who just give up and say, "OK, I'm not going to fight; I'm not going to try; and, I'm not going to resist," they're going to get killed. But the people who are going to resist (the believers who are the "hupomone" crowd), many of them will survive alive right through the tribulation period. That's what this word very clearly means.

Let's take it in Romans 2:7. We've already had it there once: "To them by patient continuance (there it is – well-doing) seek for glory and honor and immortality and eternal life. Them who by patient continuance," that is, by an endurance and by a perseverance. You have it in 2 Corinthians 1:6: "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation." It says, "Which is effectual in the enduring of the same sufferings which we also suffer," in persevering and keeping on under sufferings.

If there's one thing the apostle Paul knew how to do, it was to keep going when the pressures were on him. That's what he's saying here. "Keep going when the pressures are on. I keep going when the pressures are on, and you Corinthians do the same." You just keep moving for the Lord, even when the pressure is on you.

One more: 2 Thessalonians 1:4 illustrates this for us: "So that we ourselves glory in you, in the churches of God, for your patience and faith in all your persecutions and tribulations that you endure." Paul says, "We are very proud of you Christians in Thessalonica because you persevere; you endure; and, you keep on in all these persecutions and tribulations that you experience.

**Not Surrendering**

You can see from just these few verses that obviously this word does not mean some kind of passive quality; a spirit of helplessness; or, an attitude of: "I'm just going to take it on the chin." That is not what "hupomone" (the word for "patience here in this text) means. What "hupomone" is, is an active determination to bear the pressures of tribulation with complete loyalty to the Lord Jesus Christ, and to the Word of God. It means "not surrendering." The Christian who has divine viewpoint will come under pressure. That pressure, if he is a divine viewpoint functioning believer, will cause him to stand up all the more strongly against the opposition. It will give him backbone. It will not give them a passive helplessness. That's why the Holy Spirit uses the word "hupomone," because it means "standing up and resisting."

It is the quality of the soldier, for example, who has a determination to resist that is hardened by the attacks of the enemy, rather than the fact that it causes him to want to surrender. And a soldier who has been well-trained, and a soldier who understands what he is fighting for, fights all the harder when the battle becomes more furious. He doesn't succumb. He resists more strongly.

In justified people, therefore, tribulation produces a stability that causes them to count all their troubles as joy. James 1:2-4 puts it this way: "My brethren, count it all joy when you fall into various trials; knowing this: that the testing of your faith works patience." There it is. The testing of your faith through these trials works "hupomone" – a spirit of standing up and resisting: "But let patience have her perfect work, that you may be perfect and entire, lacking nothing."

This is the word that pictures the determined forward progress of a mountain climber. When you climb a mountain, it's kind of easy when you start, then it gets harder; and the higher you go, the harder it becomes, until finally at some elevations, it becomes excruciating to continue climbing, because you can just go a short distance, and the oxygen is so rare that it is putting such a painful demand on you. And that's the word – a painful demand that you're aware of on the cardiovascular system, and on your whole body, that you just have to determinately move forward, because everything in you says, "I want to quit." And you get to the place where you're shuffling one foot ahead of the other.

How do you do that? Well, that is the quality of "hupomone" in persistence and endurance. The reason a mountain climber does that is because his eye is on the summit. His suffering of the climb would all be pointless if he failed to connect that suffering with the glory of standing on the summit. And that's why he does it. A mountain climber says, "I'll endure the trial with "hupomone;" with perseverance; and, with endurance, for the fact that I want to stand at the top of the world, and I want to look around and see all the rest of the world beneath me. That's the prize. As long as his eye is on the prize, then his perseverance will continue. It would be hopeless if you did not tie the pain to the prize.

That's what Paul is saying: "Believer's tie your pain day-by-day to the prize which is ahead of you of the glory of God. So, the Christian's tribulations are directly related to the summit of his hope of the glory of God. So, perseverance and divine viewpoint living makes sense. He copes with his trials, and he keeps moving on.

**Experience**

However, having gone from trials to perseverance, Paul says that that leads to another link in this chain. So, another whole link is entered into this chain. This link he calls the link of experience. Patience is linked to experience: "And" indicates to us that another link in the chain is to be added. And it is added to the one that he has just talked about – "patience" ("hupomone"). And this one, the word "experience," is "dokime." "Dokime" is a word that refers to the results of a testing. It means "approval." It means "proven character." It refers to "tried integrity."

So, the perseverance in the Christian life, he is saying, produces a Christian character which is proven in the spiritual warfare – the evidence of reality of the work of God in a justified believer. Ultimately, after a soldier is trained in military matters, the proof of his training comes when he receives the baptism of combat fire. Then he shows what kind of soldier he is, and what kind of training he has. Up to then, he may know all the answers. Up to then, he may perform all the functions. But the ultimate test of his training is when he has to go into combat.

So, the apostle Paul says, "The result of your perseverance will lead to the quality of "dokime" being demonstrated in you – that you are a proven believer. This sense of divine approval for our steady performance in under daily trials makes us confident in our hope of the glory of God. If you know that God says, "I approve of what you're doing, and you have My stamp of approval upon you," then we are encouraged that indeed the glory of God is where we are ultimately going.

**Hope**

Then he adds the next link, and he says that this experience (this "dokime") comes to "elpis" (hope). This is the word that we began with. He ties us back to hope. This means "a favorable and confident expectation." It is a sure thing is what we have found this word means in the Bible. This refers to a certain happy anticipation of the glory of God in the future of the Christian.

**Glory**

So, a chain reaction has gone from tribulation; to perseverance under pressure; to a sense of approval (because you persevere); and to a confident hope of the glory of God, and thus our present life is tied directly to our future glory. You start with the pressures of daily tribulation, and your reaction to that tribulation, in the form of persevering in your walk with the Lord, brings about a sense of being under divine approval, which brings about the sense of hope of the glory of God. The result then is a certain confidence.

In verse 5, he says, "This hope (that you arrive at) does not make ashamed. "This word "ashamed" is "kataischuno." "Kataischuno" means exactly that. It is a feeling of shame for something which one has done. We may illustrate that idea in 2 Corinthians 18:8: "For though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be ashamed." Paul says, "Even though I were to boast of my authority in the face of your rebellious resistance to my authority, I would not be ashamed of boasting of that authority in this condition."

In Philippians 1:20, this word is used, where Paul says, "According to my earnest expectation, and my hope, that in nothing I shall be ashamed. But that, with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." Here the apostle Paul says, "It is my hope that I would not do anything in my daily living, that I would look back, and say, "No, I'm ashamed of that," or that Jesus Christ would say, "I'm really ashamed of you, Paul, for the way you have acted." That's the idea of the words.

We have one more example. John 2:28 uses this word, and we can illustrate its meaning from this passage: "And now little children, abide in Him." That means stay in temple fellowship: "That when He shall appear (at the rapture) we may have confidence and not be ashamed to be for Him at His coming." That's an interesting verse because it uses this word "kataischuno" to tell us as, believers, that some of us are going to be ashamed when Jesus Christ returns for us in the rapture. Some believers are going to be very, very humiliated. Obviously, that's going to be because of what they have done with their lives. It is not going to be just what you may be doing at that moment that's going to make you a shame. But it is what you have done with your life as a believers that will then be evaluated at the Judgment Seat of Christ. Paul is saying here, "Be aware of the fact that you are going to be evaluated, and so live that you don't really look forward to having to be ashamed of how you have lived.

"Kata" is here again at the beginning of this word. That preposition "kata" makes a word emphatic. So, this word really means to be deeply ashamed, or to be embarrassed. It has the negative "ou," which is the strongly negative. And this one means that we would not (negative) be ashamed. Though the believers hope of experiencing the glory of God will not be disappointed in any way, is what Paul is saying. There is no way in which your hope of experiencing the glory of God can be disappointed; that is, you'll never be embarrassed by your hope for glory, and then discovering that it was all an illusion. There's no need, therefore, to be intimidated by people who may scoff at your expectation of sharing the glory of God. There's never going to be any shame on your part of failure to obtain what you may have so confidently spoken of.

In other words, you may go around to people and say, "My destiny is to reflect the "Shekinah" of glory of God. My destiny is to reflect the same glory that Jesus Christ reflected and demonstrated on the Mount of Transfiguration. People might scoff at you for that. "You may be certain," Paul says, "but you'll never be embarrassed later to discover that you don't experience that after all.

Why? "Hope makes you not ashamed." This, which has come as a chain reaction from our trials now, to this hope of the glory of God is not going to be proven to be a source of embarrassment to us: "Because." The word "because" is "hoti," which indicates the reason. What's the reason? We can be so sure of obtaining the glory of God because there is within us the "agape" love of God. This is the word for "love" that indicates a mental attitude goodwill. It is not an emotional quality. And it is not our love for God, but it is the love of God. It is God the Father's love for us. If He were talking about our confidence of never being disappointed in our expectation of the glory of God, being dependent upon how we love God, this would be very uncertain, because our warmth for the Lord may go up and down. But this is dependent only upon the fact of how God loves us. It means that God's love for the believer is so absolutely certain that the glory that He has for us is also absolutely certain. God's love is irreversible. It's non-fluctuating. Therefore, the glory that this love is going to give us is also irreversible and non-fluctuating.

For example, 1 John 3:1-3 teach that to us: "Behold, what manner of love the Father has bestowed upon us, that we should be called the children of God. Therefore the world does not know us because it did not know Him. Beloved, now we are the children of God, and it does not yet appear what we shall be. But we know that when He shall appear, we shall be like Him. For we shall see Him as He is" – "Shekinah" glory and all. That's how we will be: "And every man that has this hope in him purifies himself even as he is pure." We are going to be like the Lord in His glory. Why? It says, "Because He loved us:” "Behold what manner of love the Father has bestowed upon us." It's not anything we deserve. It's just the kindness, out of the love of God for us that gives us His glory.

If you look in 1 John 4:9-10: "In this was manifested the love of God toward us; that God sent His Only Begotten Son into the world, that we might live through Him. Herein is love. Not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins." It doesn't matter how much we love God. That's not the important thing. The thing that's important is how much He loved us. Therefore, that is the thing that determines that we will share His glory.

If you drop down to 1 John 4:16, we may add that: "And we have known and believed the love that God has to us. God is love, and he that dwells in love dwell in God, and God in Him."

So, Paul says here in Romans is that we have a confidence that we are going to experience the glory of God because God's love for us has been shed abroad ("ekcheo"). The word "shed abroad" means to pour out. It connotes to diffuse. God's love is abundantly diffused in the believer, and that means that it controls him. This is in the perfect tense, which means it was done at the point of salvation, and it continues right on to the present. It is passive. It means that God the Holy Spirit does this for the believer. The believer doesn't do this for himself. He doesn't shed the love of God abroad in his heart himself. Many people make that mistake.

I hope you'll notice that I said this is passive. You do not determine that you are going to be a loving Christian. That is ludicrous. You do not determine that you are going to reflect the love of God. You do not determine that you are going to show the love of God. It's impossible. Many Christians are told to do that. And the minute they're told to do that, you have ensured that that person will never be able to demonstrate the love of God, because you set him on the wrong track. As the Word of God makes it very clear to us, it is as we know the commandments of God, and keep them, that we are able to demonstrate the love of God. God's love is directly related to our knowledge of doctrine, and our positive response to that doctrine. When we know doctrine, and when we respond to it, then it's passive. Automatically, the love of God pours forth out of us. It's indicative – a statement of fact. The Holy Spirit gives every believer the assurance that he stands in the love of God, and therefore, the destiny of that believer is the glory of God. And the place He gives him that assurance is up here in his thinking. He gives him a sense of mental confidence that he is a child of God.

**Assurance**

Romans 8:16, therefore, says, "The Spirit himself bears witness to our spirit that we are the children of God. God enables you to know that you are a child of God. He enables you to know that on the basis of Scripture. Do not ever tell a person that he is a child of God, especially when you are witnessing to a person – do not ever tell a person that he is born-again. Do not ever tell a person that he is saved. All you tell him is how he may be saved. All you tell him is the information of the gospel, and what to do with it. Then it is the business of God the Holy Spirit to tell that person that he is saved. It is the business of God the Holy Spirit, to tell that person, "You are now My child," and that is exactly what God the Holy Spirit does.

The peace of justification is what we're talking about. And that comes into your mind (into your heart) by the work of God the Holy Spirit. It does not come from the assurance of some preacher. There are many people who are going to hell ... simply because some preacher assured them that if they would perform certain rituals, they would be going to heaven. These people think they're going to heaven, because some preacher told them they're going to go to heaven. But those same people have an uneasiness. They often wonder, "Am I really going to heaven?" They have a lack of assurance. They have a lack of a sense of peace, because they have a human assurance, but not a divine assurance. The assurance from God is passive. He does it. We do not do it for someone else. We don't do it for ourselves. It is the Spirit of God who sheds this love of God in us that gives us the awareness that we are the children of God.

Paul says, "Our hope we'll never embarrass us. Your hope of sharing the "Shekinah" glory of God will never embarrass you because you have an evidence within you." God's mental attitude, goodwill, love has been diffused throughout your soul. He calls it specifically as having been "placed in your heart." The word "heart" here is "kardia," and that's back to that directive side of your mind that we looked at earlier.

**Love**

So, the Holy Spirit controls our thinking with mental attitude love. And this to the believer is one of the evidences that he is destined for glory. It produces a subjective certainty on the basis of the objective fact that God the Holy Spirit lives within us. This is not too hard to put your finger on. Actually, a believer is aware of the fact that there is a different attitude of mind once he becomes a Christian. The quality of love is something you're aware of. You discover that you have a disposition of kindness toward people; even toward terrible people; even toward people who irritate you; and, even toward people that you'd like to take by the neck and wring it. But yet you find that a pity goes out; a concern goes out; a sympathy goes out; and, a love goes out. You find it rather strange that before you were saved, you would have done anything of any nature to the person. Yet now you find yourself restrained, and instead you feel sorry for him. Instead, your heart goes out to him. That's the way to describe it.

That is the love of God, which is shed abroad in our heart. When you find that evidence in yourself, God says, "This is one of the proofs that you're going for glory. This is one of the proofs that you already have the stamp of this kind of glory upon you, and that's why you find that you can extend love toward the unlovely." It is a very subjective certainty in the believer, but it's based on the objective fact that the Spirit of God indwells us. This is our mental attitude.

Again, going to 1 John 4:11-13, this is exactly what the writer points out concerning the mental of a believer: "Beloved, if God so loved us, we ought to love one another. No man has seen God at any time. If we love one another, God dwells in us, and His love is perfected in us. By this, know that we dwell in Him, and He in us, because He has given us of His spirit." It would be foolish for John to say, "Do you know how you know that you are a Christian? Do you know how you know that God dwells in you in the person of the Holy Spirit? It is because you love people." That would be foolish if you yourself could not say, "Yes, that's what I do see in myself. I do see a quality of life for people. I do see a sense of my concern for people, and my sympathy for people. My heart goes out to people." It is true that you can reproduce that human viewpoint love. You can produce human good out of the old sin nature and call it love. But that's a vastly different quality than the love that comes from God the Holy Spirit. And a believer who is born-again, because of what Christ has done for you, is well aware that you have a quality of love that's not just your human viewpoint (your human good) expressing itself. And John says, "You'll know it. It's a very distinct quality.

Look at 1 John 4:17-18" Herein our love is made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love, but perfect love casts out fear because fear has punishment. He that fears is not made perfect in love." What John is saying here is that if you're afraid that you're headed for hell, then you don't know anything about love. Anybody who says, "I'm not sure I'm going to heaven" is a person who does not love, because you are possessed by fear. And God says, "You cannot have fear and love." Love makes you a very fearless person. The person who really has the capacity of the Spirit of God loving through him is a person who is not fearful. He's a person of great confidence.

Let's add 1 John 5:2-3: "By this we know that we love the children of God: when we love God and keep His commandments. For this is the love of God – that we keep His commandments, and His commandments are not burdensome." This is what I told you a moment ago. How do I love God? By keeping His commandments: "By this we know that we love the children of God" when we love God and keep His commandments." Until you have God's commandments, you cannot love God. Until you love God, you cannot love people: "This is the love of God: that we keep His commandments, and His commandments are not burdensome. So, that's why doctrine is so important. It is the pathway to love.

So, the apostle Paul says that what will result is a spirit of confidence in us, because we're not going to be disappointed in our expectation of the glory of God. How do we know that? Because we look subjectively within ourselves, and we say, "You know what? The love of God is there in me. Wonder of wonders; beauty of beauties; and, unexpected of the unexpected, of me, of all people, here is an outreach and a concern and a consideration of love and affection, reaching out for someone outside of myself. It's a very distinctive quality. It is as a sacrificial quality. Some people never know what it is to put themselves out for others, as long. As they can put themselves out completely for themselves so that there's no interruption, then they also put themselves out for others. That's not love. The divine viewpoint love that we're talking about here is a love that has that same sacrificial quality that Jesus Christ had. It is a marvelous thing to discover that kind of thing functioning in yourself. It tells you why a lot of you are breaking your necks and using up your lives in behalf of others. It is because it is the evidence of the love of God shed abroad in your hearts.

**The Indwelling of the Holy Spirit**

He tells us that this is shed in our minds by the Holy Spirit. This word "by is the Greek word "dia," and it means here "by means of" or "agency" – by means of the Holy Spirit, the third person of the Trinity. Here is the first time God the Holy Spirit is introduced in the book of Romans. We're going to hear more about him. It says, "That by the Holy Spirit, who is given." This word is "didomi." "Didomi" simply means "to deliver." It refers to the indwelling of the Holy Spirit in the believer in the church age. It is aorist tense. It indicates at the point of our salvation, God the Holy Spirit was given to the believer to a dwelling permanently.

Romans 8:9 says, "But you are not in the flesh, but in the spirit. It so be that the Spirit of God dwelling you. Now if any men has not the spirit of Christ, he is none of His." You cannot pray to receive the Holy Spirit. You cannot ask God to give you His Holy Spirit. If you don't have the Holy Spirit indwelling you, you're not a believer, Paul says in Romans 8:9.

Notice verse 11: "But if the spirit of Him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies by His spirit that dwells in you. Your very resurrection is structured upon the fact that the Holy Spirit has been given to you. It is passive voice, therefore. This word "didomi," in this case, is passive, which means that the Christian does not cause himself to be indwelt. The Holy Spirit does it for him. You do not ask for the Holy Spirit. He automatically. It's participle. A spiritual principle is stated.

This indwelling is true of every Christian, and it's a permanent relationship. "Unto us," of course, refers to the Christians. 1 Corinthians 6:19-20 tell us how our bodies have become the temple of God the Holy Spirit.

So, the presence of the Holy Spirit provides love as part of the fruit of the Spirit. Galatians 5:22 describes that fruit. When the Holy Spirit is there, and he's free to function, the love of God is operational in us. The indwelling Holy Spirit is the objective ground of our subjective certainty of the glory of God.

**Tribulation Provides Perseverance**

So, the chain reaction has been very specific. The apostle Paul ties it up at the end, and says, "You are going to the glory of God. There it is – up there. But you're down here now in the life that you live. It has ups and downs. It has tribulations. But those tribulations are actually taking us toward that glory that is ultimately ours in eternity. Therefore, tribulation becomes a very wonderful thing in our experience, because it provides a perseverance. It provides a drive so that the more tribulation we have, the more determined we are in living the Christian life according to the standards of the Word of God, and to fulfilling our spiritual gifts, and to living out the will of God for our lives. The more trouble Satan gives us, the more determined we are in moving toward God's goal for us.

**Approval**

The results of this perseverance in us is that we have a sense of approval. We become aware of the fact that we are spiritual soldiers who are standing up under combat conditions. We are pleased to find that we have met our troubles. We have persevered, and that places the stamp of quality of the new birth upon us. We are approved by God by that very thing. That's another step toward the glory of God. And the approval of God, consequently, results in hope of the glory of God.

So, he has built this step-by-step chain reaction, as I said, for Paul realizes that the glory of God is something great out there in the future. But we might lose track of that in the day-by-day problems that we have to live with. He says, "Get the chain in mind. Realize that one thing is linked to another. Your worst troubles now, when met according to the Word of God, are going to produce a persevering endurance which gives you the stamp of divine approval; which stimulates hope within you; and, which ties right back into the glory of God."

That's your future; that's your destiny; and, you cannot say all of it.

Dr. John E. Danish, 1977

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