Hawthorne sees "deliverance" in a literal sense as if Paul would be freed from a prison (1983:40). However, he seems to misinterpret Paul's intention as to the word *swthri,a* in the context.


Although Hay does not think that "spiritual" (v. 9) denotes "Spirit," he at least admits the activity of the Spirit in terms of "divine illumination" to the understanding of the phrase "spiritual wisdom and understanding." See his explanation in this regard, Hay 2000:44-46.


"That the situation in Thessalonica may well be related to the charge against Paul in Acts 17:7 has been suggested by E. A. Judge, "The Decrees of Caesar at Thessalonica," *RTR* 30 (1971) 1-7," quoted from Fee 1994:42, note 11.


It is interesting to see Weinrich's view on this matter who views the phrase from a different angle. He understands the phrase thus:

Some scholars have understood *εν δυνάμει καὶ εν πνεύματι ἁγίῳ* (hendiadys) to refer to wonders accompanying Paul's preaching. Yet, it seems more likely that these words refer to the apostolic presence among the Christians in Thessalonica, for Paul interjects a statement concerning the manner of his sojourn among them ("for you know what kind of men we were among you for your sake" [1 Thess 1:5]). The manner of his sojourn becomes plain in 1 Thess 2:1-12. Paul spoke the word of God boldly in the midst of much struggle (1 Thess 2:2), and his behavior was characterized by the gentleness of a nurse toward her children (1 Thess 2:7) and the kindness of a father with his children (1 Thess 2:11) (Weinrich 1981:54).

Cf. 1 Thess 3:3, 7; 2 Thess 1:4, 6.

That the apostolic ministry of Paul who suffered much persecution for the sake of Christ brings the Church into an understanding of the work of the Spirit has a significant implication for understanding the work of the Spirit in the Korean church's suffering. The ministry of the persecuted Christian during the Japanese Imperial era is also to be viewed as the work of the Spirit because their ministry becomes the firm foundation of the formation of spirituality in the Korean Christian. This conjunction will be more fully discussed in the next chapter.

This notion is especially relevant to the Korean church context. The discussion concerning this matter will be developed in the next chapter in detail.

This aspect will be more fully discussed in the next chapter in which the role of the Spirit in Christian suffering will be discussed with reference to the Korean church context.

It is appropriate to interpret the phrase "in the latter times" in this context in the sense of an imminent future, while the phrase "in the last days" in 2 Tim 3:1 points to a rather futuristic sense.

I.H. Marshall further mentions that "deceit is frequently associated with apostasy and heresy and the influence of Satan" (1999:539).

In one sense, it is right that the notion that the *charisma* is designated as being "in" Timothy implies that "the true gift of God is an internal grace and not an external operation" (Guthrie 1957:126). However, it is also to be noted that this inward grace will reveal itself "in outward actions" in terms of witnessing to the gospel (cf. I.H. Marshall 1999:697).
In the context, Paul seems to say two things about the Spirit: the Spirit is not one of a slave, but the Spirit of sonship, see Morris 1988:314.

“Adoption” was a technical term for the expression of the legal action concerning adopting a person into the status of sonship. As it is of Greco-Roman legal language, the word is not found in the LXX. The reason might be that the Jews do not practice adoption, see Fitzmyer 1993:500; Morris 1988:314-315.

Although Murray expresses his concern in terms of 'infirmity' not 'weakness,' his observation on the change of the emphasis is at least right.

"How to pray" does not seem to be what Paul is saying in the context. Some explanations will be developed in the lines below.


E.g. Fee 1994:578; Moo 1996:523; Hendriksen 1980:275, "whatever nature that weakness may be."

In contrast, Morris comments that "weakness is not sin, nor is it suffering (though the sufferings of which he has been speaking will not be out of mind)" (1988:326). Considering the general context of the preceding passages, his interpretation is somewhat odd to the understanding of the term 'weakness' in the context.

Morris (1988:328) explains Obeng's thought thus: "Paul seems to be saying that when we cannot find words in which to express our prayer and can do no better than make inarticulate sounds, the Spirit takes those sounds and makes them into effective intercession."

Fee comments on this matter thus:

Paul is here describing not "praying with the mind," but praying with the Spirit, in which the Spirit prays, "by oneself" as it were, directed toward God, and yet with "inarticulate groanings/sighings." Since these are the same phenomena that Paul describes in 1 Corinthians 14 as belonging to "praying in tongues," I am prone to think that this is what he also had in mind here. I do not think that it is thereby proven, but it seems to make good sense both of the present text and of the larger context of Pauline spirituality (Fee 1994:584).

The following comment is drawn from Fee's note:

Some have argued that "the life of Jesus" refers to Jesus' earthly life: e.g., Meyer 497; Murphy-O'Connor 1991:46-47; Crafton 1991:91. But this fails on all counts: the larger context of this passage, beginning in v. 14, makes a considerable point of the "already/not yet" of Christ's resurrection in Paul's present life—despite Paul's present weakness (described as "death at work" in him) Jesus' resurrection brings about "life" now (for them and him) and guarantees his (and their) future resurrection; moreover, if Jesus' earthly life were in view, the proper term for that is biaj, not zw(h) (Fee 1994:322-323, note 118).

By "divine force," Garland must be talking about the "indwelling Spirit."

Bultmann's comment is interesting in this regard: "For Paul, therefore, the divine dunamij need not be visible as swfrosun, sofia, carteria and the like, though it can manifest itself in relationship, in that which the one means for the other. Cf. 4:12; 13:3f. Naturally, swfrosun etc. can also be effective in service to others" (1985:230).

Emphasis is mine.

Emphasis is mine.
Notes

1 So-called "tribulation lists" are found in 1 Cor 4:8-13; 2 Cor 4:7-15; 6:1-10; 11:16-12:10. The nature of Christian suffering in Paul's thought will be based upon the categorical dimension from these passages and will be further developed with the help of other scriptural reference in order to paint concrete pictures on the subject matter in this section.

2 Emphasis is mine.

3 An exegetical examination on this passage will be given later in the section of 3.2.3.3.

4 Emphasis is mine.

5 An exegetical examination on this passage will be given later in the section of 3.2.10.

6 The Corinthian community enjoyed the abundant manifestation of Spiritual gifts and this served as the basis for their tendency in "triumphalism." However, what they had to grasp was not "triumphalism" as such, but the Christian life with "triumph" in the midst of weakness. See Fee 1994:335.


9 Cf. Pss 18; 56; the account of the suffering of Jeremiah, Jer 36-45; and Job. Stuhkmacher further comments on this thus: "In this tradition, the pious who were persecuted by the enemies of God could endure their suffering only with the help of God" (1994:79).

10 Cf. Wis 2:12-20; 5:1-7; 1 Enoch 103:9-104:5.


12 For subjectivity of the certain hope of the believer, see Murray 1967, c1960, c1965:164-165.

13 Cf. Paul Marshall gives a good illustration on the aspect of the form of persecution that the contemporary Christian believers around the world are facing. He gives categories: direct persecution, communal violence, attacks by radical religious party. He includes in the catalogue religious and ethnic discrimination and persecution from Christians against Christians. The Apostle Paul would understand this notion. For further information, see P. Marshall (1997).

14 The current writer recalls his own experience of persecution and opposition in his carrying out his faith in the Lord Jesus Christ. Those times with hardships and difficulties were not easy moments. Sometimes he wished that he had given up his faith in the Lord and stopped attending a church. It would, he thought, bring back peace and harmony in his home. However, he could not give up his faith because he always remembered the decisively significant experience of the baptism in the Holy Spirit at a prayer mountain. That experience was a vivid and real experience of the presence of the Spirit in his life. That experience always reminds him of the presence of God in his life helping him through all difficult times. Probably, Paul's own experience of the encounter with the risen Lord Jesus on the road to Damascus and the subsequent experience of the presence of the Spirit was so vivid an experience that he could not forget. The current writer therefore could identify how the experience of God the Father, the Son, and the Holy Spirit are crucial in believers' lives, especially for those who are facing persecution and opposition solely because of their faith in the Lord Jesus Christ.
3.3.15 The Holy Spirit provides the Christian community with prophecy concerning the coming trial against it so that the Christian can prepare themselves to be armed with faith in the Lord Jesus (1 Tim 4:1-2). Christian suffering is synonymous with spiritual warfare. The warning against the opponents/false teachers is expressed as a word from the Spirit ("now the Spirit expressly says"). The Spirit is pictured here as the agent against the deceiving spirits who are dragging down Christians with false doctrines. Demonic influence behind the false teachings is obvious because deception is linked to the devil. Then the devil's deception has an ultimate purpose of leading the Christian to go astray (1 Thess 3:5; 1 Tim 3:7; 2 Tim 2:26; Luke 22:31). Thus, apostasy is related to deceitful teaching that is the influence of Satan. Significantly in spiritual warfare, the Spirit works as the source of prophecy that functions to prepare the believer for the coming trials that had a sole purpose of destroying the believer's faith in the Lord. Thus, "the prophetic Spirit is still actively speaking to the situation of God's eschatological community" which is "in spiritual warfare against the "principalities and powers" of the present age" (quoted from Fee 1994:770).

3.3.16 The Holy Spirit provides the Christian with courage, not to be ashamed of, but to guard the testimony of the Lord Jesus (2 Tim 1:6-14). The power (dunamis) (v. 7) in the context refers to "courage" in association with Christian witness. Timothy needed to rely on "the power of God" (v. 8). The phrase "relying on the power of God" rendered "by the power of God" which denotes "by the Spirit" who already indwells Timothy (1:6). Then Paul encourages Timothy to rely on the indwelling Spirit who will enable him (1:7, 8) to fulfill his Christian witness (1:9, 11) and will empower him to share in suffering (1:8, 12). As examined, Paul's suffering is ultimately the suffering for the sake of Christ and His gospel. Hence, the Spirit empowers to enable courage in the Christian believer who is under suffering, persecution and opposition so that he/she can endure the present suffering for the sake of Jesus Christ. Thus, steadfast loyalty to the gospel of Christ and to faith in Christ through times of suffering is only possible by the help of the Spirit (1:12, 14).
Cor 13:13; Rom 5:5). The Thessalonians’ deliberate response to the Spirit-inspired gospel preached by Paul led them into persecution from their former pagan associations. However, in the midst of suffering persecution they received the gospel of salvation with "joy inspired by the Holy Spirit" (1 Thess 1:6). Obviously, the joy was an "experienced reality" for them because it came to them by the Spirit. Hence, the source of their joy in the midst of suffering is to be ascribed to the presence of the Spirit in their lives. Therefore, the Spirit produces genuine Christian spirituality among the Christians in the midst of the present suffering.

3.3.13 The experience of the work of the Spirit leads the Christian in the midst of suffering to be examples of faith for the sake of other Christians (1 Thess 1:6-7). As the text shows the Thessalonians who received the word with joy inspired by the Spirit in the midst of persecution became examples to all the believers in Macedonia and in Achaia. The content of their example is obviously their courageous acceptance of suffering for the sake of Christ in the midst of explicit persecution. The tribulation that the Thessalonian believers experienced as they accepted the Lord Jesus and the accompanying joy in the midst of tribulation encouraged Christians in other regions. The Spirit's work extends beyond the persecuted Christian in the sense that the Spirit draws them to be examples of steadfast faith in the Lord Jesus. Thus, the Spirit's role in the believers who are under persecution has a long-term implication upon Christians at large.

3.3.14 The Holy Spirit makes the Christian in the midst of suffering persecution worthy of the kingdom of God (2 Thess 1:3-12). As examined, "power" in verse 11 denotes the power of the Spirit. That means the fulfilment of this eschatological hope, i.e. the believer's being worthy of the kingdom, comes with the power of the Spirit (2 Thess 1:11). The implication is that the Christian suffering under the ongoing persecution and afflictions for the sake of Christ will be enabled to endure sufferings by the power of the Spirit. The Christian is then enabled by the power of the Spirit to admit the ongoing persecution as the path that they have to go through, looking forward to arriving at the status of being worthy of the kingdom of God. In other words, the faith and endurance in the midst of suffering persecution and tribulation will lead them to be worthy of the kingdom. The contrast between the present suffering and the eschatological glory is obviously present in the context (1:4, 7). Therefore, the Christian has a certain reason for endurance in the midst of the present suffering. In this way forward in the kingdom of God, the Christian is helped with the power of the Spirit.
works in the Christian who faces sufferings for the sake of Christ and empowers and enables them to endure those afflictions for the glory of Christ.

3.3.10 The Spirit unites the believing community under persecution to make them stand together against trials (Phil 1:27-30). Paul presents the Christian community's prayer and the help of the Spirit together in the context of suffering for the sake of Christ (Phil 1:19). He certainly understands that in the midst of suffering he and the Christians in the believing community are bound together in prayer through the Spirit. In Phil 1:27-30, Paul speaks of the necessity of being united in the presence of the Spirit in the midst of the obvious opposition. Paul understands that unity of the community against opposition is made possible only by standing firm in one Spirit (1 Cor 12:13; Eph 4:4). When the community is ministered to by the Spirit and they are in unity against opposition, suffering for Christ becomes even a privilege for them because suffering for Christ means gaining salvation (Phil 1:29; 1:21, "living is Christ and dying is gain").

3.3.11 The Holy Spirit provides the Christian with power to endure suffering (Col 1:9-14). Paul wants the Colossian believers to experience God's power in terms of patience and endurance in the midst of the present conflict. Endurance and patience are certainly Christian characters needed in the face of hardship and opposition. In the context, the Spirit is the source of "power" because the purpose of the Spirit's empowering in the context is to make the Christian "to endure everything with patience" (v. 11). Thus, God strengthens through the Spirit the Christian who is afflicted. This strength becomes a base upon which the believer is enabled to withstand the present conflicts. So, the power of the Spirit is demonstrated in endurance and patience. In accordance with this, Paul's participation in the great mission to proclaim the gospel of Jesus was ironically carried out through suffering in the power of the Spirit working within him.

3.3.12 The Holy Spirit intensively produces faith, love, and hope in the context of Christian suffering and persecution (1 Thess 1:3-6). In other words, the Spirit brings a genuine Christian spirituality in the midst of Christian suffering. As examined, the main opponents who persecuted the Thessalonian believers were their former pagan associations. In this context of religious persecution, Paul commends the Thessalonians for their work of faith, labour of love, and steadfast hope in the Lord Jesus (1 Thess 1:3). Faith, love, and hope that were implanted in their hearts were obviously produced by the ministry of the Spirit (cf. 1
the Thessalonians, etc. The crucified Christ is ministered to them through the Spirit in the apostle's ministry in suffering and weakness. Then for those who carry the task, grace effected by the Spirit makes possible afflictions and sufferings tolerable, and enables the Christian to continue God-given special tasks rejoicing in tribulation (2 Cor 12:9). Thus, the Spirit empowers the Christian to accomplish God-given special tasks in the face of suffering and weakness.

3.3.8 The Holy Spirit makes the gospel of salvation powerful and effective in the context of spiritual warfare (Eph 6:10-20). In other words, the Spirit provides the Christian with Spirit-inspired proclamation of Christ in a persecution context (Phil 1:12-14). Eph 6:17 makes it clear that "the sword of the Spirit"/"the word of God" is an obvious equipment of the believers to withstand the evil forces. In Pauline language, the word of God implies the message of the gospel. In the text, Paul is using ῥῆμα instead of λόγος that is used for the word for "message." As known, ῥῆμα implies the word spoken at a given time. Hence, the word of God is viewed as the proclamation of Christ inspired by the Spirit. Then, in the context of spiritual warfare, the Christian is protected by the gospel of Christ empowered by the Spirit. After all, Spirit-inspired proclamation of Christ in the context will bring life to people. As 1 Thess 1:4-6 manifests, Spirit-empowered proclamation will lead the hearer to the reception of the Spirit, new life in Christ. Paul here states that the message of the gospel that the Thessalonians received did not come to them in word only, but also in power and in the Holy Spirit (1:5). Because the message came to them with full conviction with the demonstration of the power of the Holy Spirit, the believers could stand firm in their faith in the Lord Jesus in the midst of persecution.

3.3.9 Christ is magnified through the Holy Spirit in the Christian who suffers for the sake of Christ (Phil 1:18b-20). According to Phil 1:12-14, Paul's imprisonment was for Christ and it resulted in the spread of the gospel of Jesus by having people saved. The Spirit is presented in 1:18b-20 as the one who brings salvation to Paul the prisoner. As examined, for Paul "salvation" does not mean his release from the prison, but his earnest expectation to have boldness in witnessing about Jesus in his trial. This would make Christ exalted. With the help of the Spirit of Jesus Christ, Paul was able to speak of Christ crucified and suffer with boldness. The Holy Spirit comes to the Christian to help them to bear a faithful witness when they are persecuted (cf. Mark 13:11). Their testimony will glorify Christ and will bring salvation to the hearers. As in the case of the apostle Paul, the Spirit
Spirit and for "keeping alert" with perseverance and petition. That these participles are closely related to the main exhortation "stand" in 6:14 implies that praying is close to standing firm in the faith in Jesus. Hence, the constant praying in the Spirit will be the basis upon which the believer will stand firm in their faith in the context of the continual warfare against the evil forces of the present darkness.

3.3.6 **The experience of the presence of the Spirit in the believer has significant value to the Christian in the midst of sufferings.** Paul understands that Christian faith based upon the demonstration of the Spirit will continually be in the power of God (1 Thess 1:5) because the Holy Spirit who is given to the believer in conversion (cf. 1 Cor 12:3) is present to help the believer in living out God's will. Paul's faith in the Risen Lord Jesus has an experiential dimension—his encounter with the Trinity in his conversion experience and his ongoing experience of the presence of the Spirit in his life and apostolic ministry. The reason why the apostle could endure the afflictions (e.g. 2 Cor 12:10)—weaknesses, insults, hardships, persecutions, and calamities—is that his theological understanding of "power in weakness" was an *experienced* one, not just conceptual. Because Paul had an unforgettable solid experience, he could endure the sufferings of persecution and opposition. After all, he could do so with the help of the Spirit who indwelt him. Thus, the experienced faith made through the demonstration of the Spirit is the power of God. This aspect becomes the foundation for Christian endurance and perseverance in the midst of present suffering.

3.3.7 **The Holy Spirit helps the Christian to accomplish God-given special tasks in the midst of suffering** (2 Cor 4:7-12). Paul clearly understands the pneumatic nature of his apostolic ministry in sufferings—power in weakness. It was very difficult for his opponents in the Corinthian community to comprehend this paradox. The mission initiated by God includes the cost of suffering to carry it on (Acts 9:16; 1 Cor 2:3). As Paul's kerygma of Christ crucified is the power of God and the wisdom of God, his ministry in weakness is the very place where the power of the Spirit is demonstrated (1 Cor 2:4). 2 Cor 4:7-12 explicitly presents the contrast between the power of the Spirit and Paul's weakness. Paradoxically, the effectiveness of Paul's ministry in the power of the Spirit is present in his weakness that is represented in the metaphor of a fragile clay vessel. It is obvious that the glory in his ministry is the work of the Spirit who dwells in the fragile vessel in the present weakness. Hence, Paul preached the Crucified Christ as he participated in sufferings of Christ. The evidence of the power of the Spirit in Paul's weakness is the Christian conversion itself, e.g. the Corinthians,
3.3.3 The Spirit plays a vital role in leading believers to the knowledge that the nature of the present sufferings is temporal (cf. Rom 8:17-18). The awareness of the distinction between the present life and that to come is of significance to Christians who are under persecution. The Christian has had the understanding that suffering belongs to "the already time" and glory to "the not-yet time" (Rom 8:18). The concept that the life in the present is not the final destination of the children of God is one of the significant aspects with which the persecuted Christians stand in their faith in the Lord. Here, the Spirit plays a central role in bringing the Christian to the understanding of their future reality to be revealed. In other words, this process is made possible by the inner witness of the Spirit (Rom 8:15-16). The sense of sonship, the believer's cry in the Spirit "Abba, Father", that the Spirit produces in the believer's hearts has significant meaning for the suffering Christian. It means to them the certainty of the promised glory, which in turn functions as a foundation with which the Christian endures suffering in the present temporal situation (Rom 8:17).

3.3.4 The Holy Spirit becomes an intercessor on behalf of the Christian in their weakness (Rom 8:26-27). That "weakness" (v. 26b) denotes the present reality of suffering as has been discussed. The Spirit comes to aid the believer in their suffering in the present age and in the 'not yet' situation. A significant point is that the Spirit intercedes with sighs too deep for the believer in accordance with the will of God. Since God knows the mind of the Spirit and the Spirit intercedes in the will of God, the believer is given the proper contents of their prayer in the midst of present suffering. Because of the intercession of the Spirit the believer can take a powerful encouragement and comfort from the Spirit in the weakness, suffering, and endurance.

3.3.5 The Ephesian text presents the importance of Spirit-inspired prayer for the Christian in the context of spiritual warfare. Eph 6:18 presents "praying in the Spirit" as a Christian weapon in the conflict with the spiritual forces of evil. The underlying reason that Paul urges the Christian to pray in the Spirit is that he understands the struggle in the present world is against the cosmic powers of this present darkness and against the spiritual forces of evil in the heavenly places (Eph 6:12). For the Christian, such prayer is a way of engaging the enemy in the ongoing conflict. For Paul prayer is obviously an activity empowered by the Spirit, as such scriptural reference as Rom 8:26-27 shows. Therefore, prayer is one of the crucial aspects that the Spirit performs on behalf of the Christian in the spiritual warfare against Satan. The participles in verse 18 stress the necessity for constant "praying" in the
with the experience of faith (Rom 5:1-2a). In faith, the believer boasts of sharing both the glory of God and the present suffering (Rom 5:2b-3a). Paul includes in "sufferings" (Rom 5:3) all the afflictions that come to the Christian because of their faith in Jesus Christ. For Paul, sufferings are the sign of the path to eschatological glory. The chain of thought of suffering-endurance-character-hope is validated because the hope in this process is produced by God's love poured out through the Holy Spirit. Because the hope is the eschatological hope guaranteed by the Spirit, it produces such steadfast faithfulness and faith in the Lord Jesus in the midst of suffering. In Paul's thought, the believer's hope for the future has already been experienced by the eschatological Spirit active in them already. Paul understands the Spirit as the "guarantee" of the consummation of the eschatological salvation that was already begun. Because the Spirit guarantees the consummation of salvation in the hope, the present suffering for the sake of Christ cannot separate the believer from the love of God (cf. Rom 5:5; 8:31-39). Therefore, the role of the Spirit in Christian suffering is clearly present in terms of its eschatological significance.

3.3.2 The role of the Spirit in Christian suffering has a close link with the soteriological dimension of the Spirit's activity (cf. Rom 8:9-11). Soteriological dimension of the Spirit's activity is implied from the Pauline notion that "Spirit in you" is inseparable from "Christ in you." Hence, he refers to "the Spirit of Christ" (Rom 8:9) who carries the work of Christ. The Holy Spirit as the life-giver (Rom 8:2) plays a significant role in taking the Christian to the completion of their salvation. Christian assurance revealed in Rom 8:11 is an "experienced" assurance because the Spirit who knows God's plan (cf. 1 Cor 2:10) dwells in the believer and reveals to them the certainty of the eschatological destiny of the believer. For Paul belonging to Christ means possession of the Spirit. The awareness of the presence of the Spirit in the life of the Christian is a vital factor for him/her to go through difficult times in the midst of suffering persecution and opposition. Those who possess the Spirit of Christ know the power of Christ's resurrection and the fellowship of his sufferings. In the context of the present suffering, the Christian then grasps the concept that Christ the Saviour dwells in them by the Spirit, and they could identify themselves as participating in the sufferings of Christ, as Paul did. The sense of unity with Christ in this process is thus produced by the ministry of the Spirit and becomes the vital factor for Christian endurance in such sufferings for Christ.
that "in this way suffering for the sake of the gospel is introduced as a major theme of the letter" (1999:704). Therefore, we may draw our attention to the close tie between the proclamation of the gospel and suffering and the Spirit's empowerment.

Paul concludes this section in verse 14 with a command which certainly contains the positive out working of suffering for the sake of the gospel by the help of the Holy Spirit. The metaphor "guarding the good treasure" requires of Timothy his steadfast loyalty to the gospel that was entrusted to him and to carry on. In verses 11-12, Paul emphasizes the nature of loyalty required here. It is the loyalty to the point of suffering. Then, Paul clarifies that he could accomplish this by the help of the Spirit. He reminds Timothy of the same help of the Holy Spirit who lives in them and empowers them to carry on their specially given task, i.e. proclaiming the gospel of Christ crucified, even in the face of critical hardship for the sake of the gospel. The universal nature that the passage implies is not to be ignored. In other words, as Fee argues, not only Paul and Timothy but also all believers "who are indwelt by the Spirit, in whose strength alone they can continue their loyalty to Christ and the gospel in the face of their present hardships" (Fee 1994:792). Thus, in this important passage for the current studies, the imminent work of the Holy Spirit for those who suffer for the sake of Christ is obviously present and helping them to carry on their God-given special task in the midst of their suffering.

3.3 Summary

The above examination on some important Pauline passages relevant to our discussion reveals several obvious roles the Holy Spirit plays in the context of Christian suffering as follows.

3.3.1 The Holy Spirit leads the Christian to look forward to the eschatological hope in the midst of the present suffering. The eschatological hope is one of the central thrusts in Paul's testimony and theology. Paul grasps the idea that the future had already begun in Jesus' proclamation of the kingdom of God and in the resurrection of Jesus, but not yet consummated. The gift of the Spirit is the experiential basis for Christian hope in the present. By the Spirit's presence, the believer has a foretaste of the life to come and becomes oriented toward its consummation. The foundation that validates the eschatological orientation in the midst of the present suffering is God's love poured out into the believer's hearts by the Holy Spirit (Rom 5:5). The Spirit's indwelling of the believer is made possible
The power (δύναμις) in the Scripture does not refer to "mighty deeds or miraculous signs" but to "courage" in association with Christian witness as the NT is familiar with the association of the Spirit and power in the context of witness (I.H. Marshall 1999:699). Hence, "what Timothy is encouraged to do is to give free course to the Spirit which will enable him to manifest those outward qualities which enable him to fulfil his Christian witness" ( : 1999:700). In doing so, Paul includes himself "in offering the theological basis for an appeal or exhortation" and others by implication, as this usually serves as a model (Fee 1994:789).

Then, the apostle could exalt Timothy to participate in his suffering as an apostle (v. 8). It has been noted that Paul's suffering is ultimately to be interpreted in terms of the suffering for the sake of Christ and his gospel. Therefore, the Spirit's empowerment is seen as the crucial motif for endurance in the midst of present sufferings that Timothy faces in his proclamation of Jesus. Timothy needed to rely on "the power of God." The term "the power of God" (v. 8) mentions "through the Spirit" (Fee 1994:785) that brings about courage in the face of opposition. Hence, it is obvious that the Spirit empowers the Christian believer who is under suffering, persecution and opposition so that he/she can endure the present suffering for the sake of Jesus Christ. Here an emphasis should be laid on the part of the Spirit for the sake of the Christian.

It is well known that shame was a "powerful force" in the first-century Mediterranean world, which caused Christians to hide and not witness of the shameful figure of the crucified Christ (Bassler 1996:130; cf. I.H. Marshall 1999:703). However, Timothy is admonished to take suffering for the very gospel of Christ, as Paul had, even as a prisoner which was obviously a shameful picture at that time. Hence, it is likely that "Paul's exhortation to his fellow workers is grounded in the necessary cruciform character of the apostle's own ministry" (Weinrich 1981:58). Therefore, Paul reminds Timothy of his experience of the Spirit as the basis upon which he could take his share of suffering for the sake of the gospel of Christ. Paul in vv. 6-7 clearly teaches that it can be accomplished only by the Spirit who indwells Timothy and empowers him. The phrase "relying on the power of God" (v. 8) could be rendered as 'by the power of God, meaning by the Spirit whom God has given so that he [Timothy] may be empowered to share in such suffering" (Fee 1994:790). We can see the close relationship "between the presence of the Spirit and the presence of God's power in the life of the believer" ( : 1994:790). "Testimony" may refer "either to the gospel message or to the activity of proclaiming it." The context prefers the rendering of "activity" because of the implication from "the power of God" (I.H. Marshall 1999:703; Trites 1977:210). So, I.H. Marshall argues
argues that the endowment of the gift "must be understood in the light of the special tasks to which Timothy was commissioned" (Guthrie 1957:126). Although there are striking similarities between 1 Tim 4:14 and 2 Tim 1:6, there are certain differences. While the former contains "prophecy" and a group of elders in the rite of the laying on hands, the latter does not have "prophecy" and Paul was the only one who did this rite. The reason behind the differences may be drawn from the fact that the concerns of both cases are different. Further, it is not to be forgotten that "this laying on of hands is not identical to that in 1 Tim 4:14, especially so in light of the evidence from Acts that the fact that the laying on of hands in the early church was not used for ordaining/commissioning, but also for the reception of the Spirit" (Fee 1994:786). Hence, "strictly speaking, the present passage is not focused on ordination to an office but on the reception of the Spirit to enable witness to the gospel" (I.H. Marshall 1999:697, n33).

Here, Fee argues that carisma of God (v. 6) is to be understood in the light of the "source" of Timothy's ministry, the Spirit (1994:787). I.H. Marshall also mentions that Paul identifies the word carisma that is the "spiritual equipment for ministry" with the Spirit who is given by God in verse 7 (I.H. 1999:697). The Scripture makes it clear that the gift of God is already in Timothy. Hence, it is right to think that the Spirit who is already in Timothy becomes the source of power, love, and self-discipline (v. 7). It is to be noted that Paul emphasizes the characteristic of the "given-ness" of the Spirit by God. The Spirit is what God gave. Fee further explains that the passage of vv. 6-14 is supposed to be regarded as a single unit and ends with the primary emphasis beginning in v. 6, that is, "through the Holy Spirit who dwells in us." In other words, the Spirit is the main focus in this passage rather than the giftedness of Timothy being the source of ministry (Fee 1994:787). In this sense, the gift of the Spirit will be associated with another dimension of the Spirit's work in terms of empowerment for service or commissioning (cf. I.H. Marshall 1999:699).

I.H. Marshall argues that the word pneuma in verse 7 is unlikely referring to "the human spirit as endowed by the Holy Spirit with the qualities proper for service," or "a human disposition" (1999:698). It is appropriate to regard the word as the Spirit being God's gift to all believers (Dibelius & Conzelmann 1972:98). Then the gift of the Spirit equips each individual believer for his/her "particular needs" (I.H. Marshall 1999:699). Hence, God has given Timothy the Spirit of power, love, and self-control (cf. Weinrich 1981:58).
concern in the letter is the welfare of the church "that was suffering 'repeated calamities and reverses' (1 Clement 1:1) due to the continuing persecution of Nero" (Ellis 1993b:662). Therefore, "the motif of suffering dominates the letter from beginning to end" (Fee 1994:784).

2 Tim 1:6-14 is a significant place for the discussion on the role of the Spirit in Christian suffering. The passage provides us with an explicit teaching on the subject matter. It reads thus:

For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us (2 Tim 1:6-14).

In this text, Paul is making an appeal to Timothy. Because Timothy was empowered by the Spirit, he was encouraged not to be ashamed of the testimony about the Lord Jesus Christ or of Paul the prisoner of Christ, but to join with Paul in the present suffering for the sake of the gospel of Jesus (2 Tim 1:8). The text does not imply that Timothy gives room for the gift of God to be completely extinguished (Bassler 1996:129). There is no hint of this in the thought, "although undoubtedly, like every Christian, he needed an incentive to keep the fire burning at full flame" (Guthrie 1957:126).

There has been a dispute as to how to interpret "the gift of God" (v. 6)—whether it refers to commissioning or to the reception of the Spirit. Guthrie perceives it as commissioning. He
Spirit's revelation as to the coming apostasy will be rightly interpreted in the sense of "already-but-not-yet" because it is used in the phrase "in the latter times" in terms of an imminent future (cf. Guthrie 1957:91). According to 2 Tim 3:6, the prophecy of the danger coming to the community is in the present sense (Towner 1989:65). Therefore, the Pauline notion that "the present period is understood as belonging to the last days before the End" (I.H. Marshall 1999:538) again appears in this passage.

Our attention is drawn to the demonic influence behind the false teachings. Deception is known to be linked to the devil (Skarsaune 1994:12). The devil's deception has an ultimate purpose of leading the believer to go astray (1 Thess 3:5; 1 Tim 3:7; 2 Tim 2:26; Luke 22:31). In line with this idea, apostasy is related to deceitful teaching that is "ultimately of demonic origin"/"the influence of Satan" (cf. I.H. Marshall 1999:538-39). I.H. Marshall's note is of importance for the current discussion. In the context of spiritual warfare, the Spirit works as the source of prophecy ( : 1999:536). Then, the prophecy functions as the guiding light for the believer as to the coming battle with the demonic influence.

Fee's comment on the work of the Spirit in this specific context has an implication for our discussion. He mentions that "the prophetic Spirit is still actively speaking to the situation of God's eschatological community; and what he says distinctly places that community in "the latter times" in which they are involved in spiritual warfare against the "principalities and powers" of the present age" (Fee 1994:770). It is obvious that the Spirit plays a vital role in giving prophetic words to the current context of the church. Because it is spiritual warfare, that warfare will definitely include Christian suffering, persecution and opposition. If the believer were defeated by the false teachers driven by the devil, they would not arrive at the eschatological consummation of their salvation. Hence, Paul's urge for Christian community to stand firm in their belief in the Lord Jesus is crucial. Then the Spirit is the one who inspires or reminds them of the truth that they have to hold onto. In this line, the believers who are under attack from the deceitful devil could stand firm in faith in the Lord while looking forward to their eschatological destiny.

### 3.2.10 The Spirit and suffering in 2 Timothy

Paul was again imprisoned when he wrote this second letter to Timothy. Differently from the former imprisonment case in Philippians, Paul felt burdensome this time. Paul's major
in the midst of suffering and persecution and tribulation will make them worthy of the kingdom of God. The contrast between the present suffering and the eschatological glory (vv. 4, 7) is obvious in this context. However, it is to be noted that Paul did not intend to teach such an idea or that he encouraged the recipients to endure so that they would enter the kingdom. It is rather appreciated in terms of "an assurance that if they remain firm in persecution God will accept them" (Best 1972:254). Hence, the Christian has a certain reason for endurance in the midst of suffering persecution for the kingdom of God. Therefore, in the kingdom of God, the Christian will be helped with the power of the Spirit.

3.2.9 The Spirit and suffering in 1 Timothy

References to the Holy Spirit are seldom in the Pastoral Epistles. One place in the first letter to Timothy with which the current discussion may be developed is 1 Tim 4:1-2. The passage reads thus, "Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, through the hypocrisy of liars whose consciences are seared with a hot iron" (1 Tim 4:1-2). As being the first occasion in this letter in which the Spirit is explicitly mentioned, the text interests us because it is the Spirit's role that is pictured as providing us with significant implications for understanding the context of the believer's experience of suffering. In this case, Christian suffering is to be conceived in the context of spiritual warfare. The warning against the opponents is expressed as a word from the Spirit (cf. Bassler 1996:78).

The historical setting of this letter pictures Paul having left Timothy in Ephesus (1:3) in order for him to battle with some false teachers who endangered Paul's congregations by judaizing-gnostic false input into the Christian thought (cf. Ellis 1993a:92-93). In this context where spiritual fighting against false teachings is necessitated, the Spirit appears in the forefront of the stage. The Spirit's appearance in the context is of significance. The Spirit is pictured here as the agent against those who have deceiving spirits and are dragging down Christians with false doctrines. The Spirit's role therefore is closely tied to the context of spiritual warfare.

The phrase "the Spirit expressly says" shows that the Spirit is the "authoritative source" for the warning against the false teachings (Bassler 1996:79). The Spirit's ministry in terms of revelation is "emphatically" presented by the word "expressly" as it implies that the "elements of future events have been distinctly made known" (Guthrie 1957:91). The implication of the
The context presents the eschatological hope of eternal salvation in the kingdom of God (vv. 5, 7, 10). Paul understands that the end of the age has already begun with the present affliction (cf. 1 Cor 7:26; 10:11). For this end, the faithful believer will face persecution. Paul offers prayer for the Thessalonian community with two concerns. His first prayer is that God will make them worthy of his call (v. 11) and the second is that God will fulfil the good work of faith (v. 11). Here, it is important to notice Paul's emphasis on the source for the fulfilment of these concerns. In Paul's mind, the fulfilment comes with "the power of God." Frame (1966:238) and Bruce (1982:156) interpret the word "power" as "the power of the Spirit." In agreement with this interpretation, Fee presents three reasons for this understanding of the phrase "in power" to be interpreted as "by the power of the Holy Spirit":

First, that Paul is not thinking here of "power" as a more abstract expression of one of the attributes of God (that God is the all-powerful one) seems certain since he has just referred to God in this way (v. 9, "the glory of his might"); there he used the more appropriate word (iscu). Second, in the thanksgiving in 1 Thes 1:5 (q.v.), Paul has already referred to his preaching as coming to them en dunanai, which is immediately qualified as referring to the Holy Spirit (kai... en pneu'ti a'gi,|). Finally, and more significantly, Paul elsewhere attributes these divinely wrought activities among God's people to the activity of the Spirit. Indeed, both agaqswnh (goodness) and pístij (=faith-full) are included, together and in this order, in Gal 5:22 as fruit of the Spirit (Fee 1994:69).

The implication of this interpretation is that the believer under the ongoing persecution and afflictions for the sake of Christ and his gospel will be enabled to endure sufferings by the power of the Spirit. This understanding will give an answer to a dilemma that has been questioned again and again in Christian thought. That the believer must continue to endure afflictions and persecutions may lead some to the thought that this might be a sign of God's abandonment of those under the ongoing crisis. However, Paul provides a crucial response to this problematic question. His answer is; "the ongoing situation and persecution is intended to make them worthy of the kingdom of God and to signal the righteous judgment of God against the afflicters on the last day (2 Thess. 1:5-12)" (Donfried & Marshall 1993:90).

Hence, it is appropriate to conceive "this" in verse 5 as "their faith and endurance while they suffer persecution and tribulation" (Best 1972:254). In other words, the faith and endurance
what to pray, the Spirit himself makes intercession for us with "inarticulate groanings" (Rom 8:26-27)" (Fee 1996:147-148). The idea that prayer inspired by the Spirit is surely much needed for those in the context of suffering is present in Paul's thought.

### 3.2.8 The Spirit and suffering in 2 Thessalonians

In order to rightly interpret the role of the Spirit in the letter, it is necessary to look at the context of the recipient that Paul bears in his mind in dealing with issues in the letter. In Thessalonica, believers were in confusion as to the concept of the Day of the Lord. Because of the misinterpretation of Paul's saying of "the Day of the Lord has come" in his first letter to the Thessalonians, the believers in the community grasped a wrong concept of the phrase. Some understood that Jesus was coming very soon. A problem caused by this misinterpretation was that some already gave up on their daily lives because they conceived that the day of the Lord was already here (cf. Donfried & Marshall 1993:96). Here comes Paul's reason to write this second letter to the community. That is to correct the misunderstanding of the Day of the Lord.

A significant passage for the current discussion comes from 2 Thess 1:3-12. Although there is no direct mention of the Holy Spirit, the context suggests an important implication for our discussion on the role of the Spirit in Christian suffering. In verses 3 and 4, Paul commends the Thessalonian believer because of their steadfast faith, practice of love for one another, and endurance in the midst of persecutions and afflictions. Bruce sees the different connotation of the word "faith" in verses 3 and 4. He suggests that "whereas the "faith" of v 3 is general, here the reference [v. 4] is more particularly to the faith which enables them to remain steadfast under persecution and other forms of trial (cf. 1 Thess 3:7)" (Bruce 1982:146). Paul understands the Thessalonians' suffering is for the kingdom of God and makes them worthy of the Kingdom (v. 5). In Paul's thought, the present suffering means participation in the eschatological qīyīj (Mattill 1979:536). The present suffering of persecution was a recurring problem for the church and persecution in that context should be understood as particular trials that happen to the believers because of their Christian faith in the Lord Jesus (Williams 1992:112). Therefore, Paul could boast in what God had accomplished in the Christian community that was under persecution (cf. Bruce 1982:146).
them to "rejoice always, pray without ceasing, and give thanks in all circumstances" (1 Thess 5:16-18). Frame rightly observes the characteristic of these three activities. For Paul, joy in the midst of persecution is a proof of the election of the believer, prayer is the way to joy in the midst of persecution, and constant joy with constant prayer leads the believer to thanksgiving to God in every circumstance of life including suffering and persecution (Frame 1966:201-202). Fee's note for the understanding of the activity of the Spirit in such a context has a meaningful implication for the current discussion:

Without a common understanding and experience of the eschatological Spirit, who has appropriated for them the work of Christ and guaranteed their future in Christ, these imperatives are merely pious platitudes that would weigh the soul with guilt and lead to illusion. But precisely because the joy is from the Holy Spirit, given by God (4:8) and experienced as God's own powerful presence (1:5-6), these imperatives are not only removed from the category of pious platitude, but also become the dynamic and living experience of those who by that same Spirit are "in Christ." Life in Christ, and therefore life in the Spirit, is a life of joy, prayer, and praise—in any and all circumstances. And this is because Spirit people are truly living in the Spirit and have thus already tasted of the life to come; they already know the powerful presence of God in their lives (Fee 1994:54-55).

The given text clearly shows the eschatological dimension of the ministry of the Holy Spirit in the midst of persecution. Obviously, a combination of "joy" and "suffering" is paradoxical. However, that the activity of the Spirit is manifest in the believer's life as bringing joy to those under persecution is the will of God (5:18). The joy in the context is provided by the Spirit because the Spirit produces an eschatological hope for the believers as the elected ones of God. This has a significant implication for understanding the activity of the Spirit in the believers who face persecution and opposition because of their faith in the Lord Jesus Christ. 39

Lastly, Paul's emphasis on prayer is to be taken into consideration. For Paul, prayer is an essential part of the deep fellowship with God through Jesus in the Holy Spirit (cf. Best 1972:235). Therefore, he not only commands his churches to pray but he devoted himself to a prayer life. Paul had the understanding that "with prayer in particular the Spirit helps us in our already/not yet existence. Because in our present weakness we do not know how or for
their faith in Jesus no matter what circumstances they face. The word of God that they received in the midst of tribulation continues to work within the Christian community in the face of opposition. As 1 Thess 2:14-15, "For you, brothers and sisters, became imitators of the churches of God in Christ Jesus that are in Judea, for you suffered the same things from your own compatriots as they did from the Jews, who killed both the Lord Jesus and the prophets, and drove us out," implies, the Thessalonian community stands in the tradition of a "persecuted communion" with the prophets and the Lord Jesus. "All of these were killed or persecuted because the Word of God worked in them, and the same was true among the Christians of Thessalonica" (Weinrich 1981:57). Then, the result was that they became examples of faith to believers in other regions (cf. 1 Thess 1:7). Because the community received the word as a concrete experience, they could be examples of faith in the Lord for other's sake. Hence, the role of the Spirit in persecution and opposition may be viewed as reproducing the examples of faith for other Christians and those in the next generations who would face the same afflictions.  

3.2.7.3 1 Thess 5:16-22

In 1 Thess 5:16-22, the role of the Spirit in Christian suffering will be discussed by implication on that subject matter. The passage reads: "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of the prophets, but test everything; hold fast to what is good; abstain from every form of evil" (1 Thess 5:16-22). Paul viewed the triad of joy, prayer, and praise of thanksgiving as "the result and the evidence of the Spirit's presence" (Fee 1994:54; cf. Tarazi 1982:168). Paul places joy in the second item of his list of the fruits of the Spirit (Gal 5:22). The joy of the Spirit is evidence of the presence of the kingdom of God according to Rom 14:17 (Bruce 1982:124). Paul considers prayer as a special activity of the Spirit as he implies it in 1 Cor 14:15, Rom 8:26-27, and Eph 6:18 (Fee 1994:54).

In order to understand this text more fully, it is necessary to see the historical background of the Thessalonian community. As observed in the previous pages, the Thessalonian community was facing hardships from their former pagan associations. It is obvious that the believers were undergoing severe persecution because of their faith in Christ. Therefore, there are matters that are to be thought about in the context of their suffering and persecution. Ironically, God's way of dealing with such a community under hardships is to recommend
such tension, precisely because for him it was not tension. Rather, this broad understanding of the Spirit and his activity in the life of the believer is predicated on his "already-but-not-yet" eschatological perspective; power and weakness co-exist precisely because we live "between the times." For Paul, therefore, the Spirit's power and the Spirit's joy in suffering are not "either/or" but "both/and." Again, this is a thoroughgoing perspective throughout the corpus (Fee 1994:48).

This note has a significant implication for our understanding of the role of the Spirit in Christian suffering. The carâ, that is of the Holy Spirit (cf. Acts 13:52) implies "that eschatological rejoicing which the presence of the Spirit gives and which is here conceived to characterize not only the proclamation of the Word in the midst of affliction, as in Acts, but also the reception of the Word in the midst of affliction" (Weinrich 1981:57). Hence, the Spirit's role in the midst of suffering has a significant implication in its salvific dimension that looks forward to the eschatological fulfilment.

3.2.7.2  1 Thess 2:1-2

1 Thess 2:1-2 shows Paul's positive attitude toward his suffering as an apostle. His reason for this positive attitude is that his suffering brings forth fruits in terms of the conversion of the hearers of his gospel. Paul states here, "You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition" (1 Thess 2:1-2). The congregation at Thessalonica is obviously the fruit of Paul's apostolic ministry. Then the existence of the Thessalonian community is to be conceived as the work of the Spirit through the apostle. Weinrich comments on this regard thus: "Christ crucified, preached by Paul and visible in his apostolic life, brings the Church into existence. That is simply to say that Paul's apostolic ministry is a function of the Spirit" (Weinrich 1981:54-55). Hence, the role of the Spirit in relation to building-up the Christian community in the midst of afflictions and persecution is clearly pictured in this context.

In relation to the above notion of the Spirit's activity, another aspect of the Spirit's role is to be considered here. Because the Thessalonians received the word of God in many afflictions, their experience in their conversion becomes a solid foundation upon which they stand firm in
1982:16). The word ἄγιος connotes affliction from outside, and in the context, it is obvious that the cause of this pressure is explicit persecution 36 (Williams 1992:31). The Thessalonian's reception of the gospel does not serve as a point of imitation. Paul's point is this; that "they were imitators in that their acceptance of the Christian message took place within the same paradox of ἄγιος and καρα, that characterized the apostle's existence, and that of the Lord" (Weinrich 1981:57). The Spirit's work in the believers who are under persecution is not solely limited to themselves. The tribulation that the Thessalonian believers experienced as they accepted the Lord Jesus and the accompanying joy in the midst of tribulation encouraged Christians in other regions and also served as an encouragement for outsiders to become members of God's family (cf. Best 1972:80). The Spirit's work extends beyond the persecuted Christian in terms of their being examples of steadfast faith in the Lord Jesus. Meaningful Christian testimony spread around the world with various mediums and influenced other Christians. Hence, the Spirit's role in the believers who are under persecution has a long-term implication upon Christians at large.

One other significant role of the Spirit in persecution is seen in the text by implication. Paul mentions that Jesus "rescues us from the wrath that is coming" (1 Thess 1:10). This salvation is only possible by the work of the Holy Spirit. In other words, this salvation is made only by the full conviction that is provided by the message of the gospel in power and in the Holy Spirit (1 Thess 1:5). If we consider this train of Paul's thought on the relationship between the role of the Spirit and eschatological salvation, we arrive at an obvious conclusion that the Spirit plays a vital role in bringing about salvation for believers in God's eschatological plan. The context makes it clear. The experience of joy is obviously related to the confidence in the "imminent" salvation by the second coming of Jesus Christ (cf. 1 Thess 1:9-10) (Fee 1994:47, n38; cf. Wanamaker 1990:82). Then the recipients of this letter were those who suffered persecution and opposition from pagan associations. In this context, the important matter for Paul is that the Thessalonians stand firm in the faith in the Lord Jesus, as they look toward the eschatological hope of salvation. Fee's provoking statement concerning Paul's concept of the tension between power and joy will be helpful for us to understand the close link between the work of the Spirit, Christian suffering, and the function of eschatology. He states,

On the one hand, the Spirit's presence means power, in this case effective and evidentially expressed and experienced power. On the other hand, the joy of the Spirit takes place in the context of present weaknesses and suffering. Paul never resolves
them in the present, it serves as the advocate and sustainer of the Christian congregation from its beginning, in and through persecution, right up to the *parousia*" (Donfried 1993:47). Therefore, Paul mentions steadfastness of hope in the Lord Jesus Christ. Probably, the persecution context will cause the believers' minds to have an eager longing for the eschatological hope. Hence, both the theological understanding of the work of the Spirit as to faith and the experiential dimension of their current status in the midst of persecution would work together to bring about eschatological hope on the part of the believer. Obviously, the Spirit is at work in that process.

Another aspect of the role of the Spirit is that the Spirit brings a genuine Christian spirituality. The Thessalonians' deliberate response to the gospel preached by Paul led them into persecution from their former pagan associations. However, in the midst of suffering and persecution the believers presented themselves in a "profound joyfulness" that is to say the Spirit is active in their lives (I.H. Marshall 1983:54). As they converted to Christ and received the Holy Spirit, they had been full of joy. The joy was an "experienced reality" for them (Fee 1994:47). If we think about the joy that they had in the midst of considerable afflictions, joy is one characteristic of the "life in the Spirit" and is "one of the certain hallmarks of genuine spirituality" (Fee 1994:47), because it stands on the basis of Christian relationship with God (Williams 1992:31). The Christian looks at the present suffering from a "new perspective" (I.H. Marshall 1983:54). A significant point is that the source of their joy in suffering is to be ascribed to the presence of the Spirit in their lives ( : 1983:54). The Thessalonian church's joyful standing in the face of suffering for the sake of Christ agrees with the notion that throughout the New Testament the early church understood suffering as an integral part of its existence (Williams 1992:31). They are provided a foretaste of the life to come by their experience of eschatological Spirit in the midst of present suffering (Fee 1994:47). Therefore, the Spirit produces the genuine spirituality among the Christians in the midst of their suffering.

Another aspect of the role of the Spirit in persecution is the fact that the Spirit plays a vital role on the part of the believers so that they become examples of faith in the Lord for the sake of others. As the text shows the Thessalonians became examples to all the believers in Macedonia and in Achaia (1 Thess 1:7). Their being examples to other believers is seen in two aspects: "both in their courageous acceptance of suffering for Christ's sake and in their fearless proclamation of the message which had brought salvation to themselves" (Bruce
"was demonstrated by its power to liberate those who believed it and make them new men and women" (Bruce 1982:14). Interestingly, Williams expresses the Spirit's activity in this regard as "the infusion of divine power" in the preacher and the hearer alike (1992:29). In this way, Paul fulfills his missionary task to proclaim the gospel of Christ in the power of the Spirit and the recipients of the gospel receive salvation even in the midst of their suffering and persecution.

The association of power with the gospel is one of the recurring themes in Pauline theology (cf. Rom 1:16; 1 Cor 1:18, 24) (Williams 1992:29). The phrase ἑν δυναμεις may be interpreted as "signs, wonders, and various miracles that accompanied the preaching (Heb 2:4)" or "the changed lives of the Thessalonians" (cf. Williams 1992:29). Although I.H. Marshall also notes the difference between merely human words that have no spiritual effectiveness and words divinely convicted because of the Spirit's making them God's powerful word, he suggests the possibility that "the power which Paul has in mind is the accompaniment of the spoken message by miraculous deeds which were seen as divine confirmation of the word" (I.H. Marshall 1983:53). After all, Bruce's interpretation stands for our present discussion. "The δυναμεις is the power of the Spirit's working" (Bruce 1982:14). Hence, "what is finally significant, of course, is that in both cases—his preaching and their conversion—the Spirit is the key; and there was an evidential expression to the work of the Spirit, that Paul refers to as power, to which he can appeal so as to make his point stick" (Fee 1994:45). We now understand that the power of the Spirit in association with the gospel has soteriological significance, especially in this specific Thessalonian context where severe persecution and opposition are clearly present.

Here, the role of the Holy Spirit in a persecution context is obviously present in various dimensions. First of all, the Spirit is involved with conviction as relating to the gospel of the Risen Lord Jesus. This is the beginning point upon which Christians can understand their status before God. This is the starting point with which they grasp the concept of Jesus' being the Lord and Christ for their lives. "Thus, the Holy Spirit is being designated as the source of the power in his [Paul] preaching the gospel, the evidence of which was the full conviction that accompanied his preaching and resulted in their conversion" (Fee 1994:44). From this point on, the Spirit's continual work in the believer's life is expected. They grow in faith based upon the conviction that is provided by the Spirit. This will bring about the ultimate hope for their status before the presence of God. "Since the Spirit continues to be given to
us," and "hope is confident expectation that God will continue to care for his people and bring them through trials and suffering to future bliss in his presence" (I.H. Marshall 1983:51), then, the contents of Paul's commendation of the Thessalonians themselves were the very reason for them to rejoice in the midst of suffering of persecution. Faith, love, and hope that were implanted in their hearts were obviously produced by the ministry of the Spirit (cf. 1 Cor 13:13; Rom 5:5). Paul states that the message of the gospel that the Thessalonians received did not come to them in word only, but also in power and in the Holy Spirit (1 Thess 1:5). Hence, the salvation of the Thessalonians was made "through a combination of experiential factors: Paul's powerful, Spirit-inspired preaching of the gospel, resulting in their joyful experience of conversion, all orchestrated by the Holy Spirit" (Fee 1994:42). Because the message came to them with full conviction (1:5) with the help of the Holy Spirit according to the context, they could stand firm in their faith in the Lord Jesus in the midst of persecution.

Verse 5 "points primarily to Paul's Spirit-empowered preaching that led directly to the Thessalonians' own reception of the Spirit in conversion" (Fee 1994:45). The phrase "word only" means "speech unaccompanied by the convincing power of the Holy Spirit" (Bruce 1982:14). There has been dispute as to the interpretation of the word "conviction," i.e. whether it refers to the preacher's conviction or to the hearer's. Bruce contends that the πληροφορία is the conviction which is produced in the receptive hearer by the Spirit (1982:14). Morris also has this interpretation in his view: "The linking of the Spirit with the gospel and with power shows that Paul is not ascribing what happened in Thessalonica to powerful preaching or anything of the sort.... There is a new power at work in those who have responded to the gospel, a power the Holy Spirit gives them" (Morris 1989:90). In contrast to this rendering, Frame contends that the word is to be understood in terms of the preacher's conviction resulting from the indwelling of the Spirit, rather than to the effect on the hearers (1966:81). I.H. Marshall also argues for this alternative based on Paul's appeal in the last part of the verse: "you know what kind of persons we proved to be among you for your sake." The missionaries' work is for God's glory and in the interests of the hearers. The basis of his argument is the fact that "it will be ineffective if he is not divinely convinced of the truth of his message" (I.H. Marshall 1983:54). Hence, the emphasis lies on the preacher who is empowered by the Spirit for the specially given task. In the end, the preacher's conviction by the power of the Spirit will serve for the hearers. For the current writer, the most important point here is that behind the dynamic operation of Paul's preaching lies the Spirit "active both to those who declare it and in those who receive it" as the divine origin of the proclamation.
the Thessalonians church "consisted of former pagans rather than of Jews or Gentiles who worshipped the one God at the synagogue" (Marshall 1983:5). Thus, Still's precise examination on the nature of the Thessalonians' conflict and the source of the church's suffering greatly helps to understand the situation of the believing community. The church suffered from strong non-Christian opposition—"precisely the people who persisted in worshiping the 'idols' from which the Thessalonian Christians had turned"—"with the form of verbal harassment, social ostracism, political sanctions and perhaps (some kind of) physical abuse" (Still 1999:226-227). Thus, that the Thessalonians received the word in much tribulation (1:6) stands out significantly. Fee (1994:41) points out that the opposition was mainly against the Thessalonian Christians, not directly toward Paul. However, Paul became included as a part of that opposition from the opponents because of his apostolic role in the conversion of the Thessalonians. The historical setting assumes that part of the reasons for persecution of the Thessalonian believers was the matter of the legitimacy of the new religion and of their refusal of the required Emperor worship toward Caesar (cf. Acts 17:7) (Fee 1994:41-42; cf. Donfried 1985:342-352).

In spite of this historical context that was hostile to the proclamation of the gospel of Jesus, however, the Thessalonians received the gospel of salvation with joy inspired by the Holy Spirit (1 Thess 1:6). This notion is of significance for the discussion on the role of the Spirit in Christian suffering. The hostile environment against the gospel of Jesus caused sufferings on the side of the Thessalonian believers. However, ironically, the Christians in the region received salvation produced by the apostle's proclamation of the Crucified Christ. As the text suggests, they were helped divinely in their reception of the word of God. They even rejoiced in the complicated context facing persecution from their former pagan association as they received the word of salvation in Jesus.

In this context, the apostle Paul commended the Thessalonian believers as to their work of faith and labour of love and steadfastness of hope in the Lord Jesus Christ (1 Thess 1:3). I.H. Marshall understands these three pairs in terms of the spiritual attitudes and outward results from them. In other words, he conceives that "the outward and visible signs of work, labour and steadfastness confirm the reality of the spiritual attitudes which inspired them" (1983:51). If we think of the implications of these three characteristics of the Christian in terms that "faith is the acceptance of the gospel message," "love is the affection which is expressed in unselfish care for someone, the kind of love shown by God himself in sending Jesus to die for
Paul wants the Colossian believers to experience God's power in terms of patience and endurance in the midst of the present conflict (Sappington 1991:181). Endurance and patience are certainly Christian characters that are needed in the face of hardship and opposition (Martin 1973:53). The word strength (v. 11) occurs elsewhere among Paul's letters in Eph 1:19; 6:10; and in 1 Tim 6:16 and usually denotes the strength of God (Barth & Blanke 1994:181). In addition to this notion, it is noted that God strengthens his children with the Spirit especially those who are afflicted (Melanchthon 1989:36). This strength becomes a base upon which the believer is enabled to withstand the present conflicts. So, this power is being demonstrated in endurance and patience (Hay 2000:46). It is interesting to see that in Paul's view endurance lies in close connection with hope and suffering (Barth & Blanke 1994:182). Suffering is characteristic of the present time and hope in God makes endurance possible in times of suffering ( : 1994:182).

It is suggested that the Spirit is to be assumed as the source of "power" in this context. The reason for this aspect is that the purpose of the Spirit's empowering is to make the Christian "endure everything with patience" (v. 11). In the context, the Spirit's empowering is closely related with patience and endurance in the present struggle. Thus, the power of the Spirit in Paul's writing reflects an understanding of Christian life as patient endurance in the midst of hardship with the realization of the present reality in terms of "already" and "not yet" (Fee 1994:644). Hence, the power of the Spirit is expected to be present in the believer's life for endurance and patience, and in Paul's life for the effective carrying out of his call as an apostle of Christ while bearing definite sufferings (cf. Fee 1994:657). Paul's participation in the great mission to proclaim the gospel of Jesus was ironically carried out through suffering that was joyful for him because the power of the Spirit works within him (Barth & Blanke 1994:183). Thus Paul could say to the Colossian community that 'For this I toil and struggle with all the energy that he powerfully inspires within me" (Col 1:29).

3.2.7 The Spirit and suffering in 1 Thessalonians

3.2.7.1 1 Thess 1:2-8

The passage of 1 Thess 1:3-6 gives a hint that the Thessalonian congregation was facing strong opposition (cf. 1:6-7; 2:13-16; 3:2-4). And the main opponents who persecuted the Thessalonians believers were of their former pagan associations (cf. 2:15). It is supposed that
A close look at what Paul means by "knowledge" (v. 9) will help to comprehend the critical role the Spirit plays in the Colossian believer's understanding of the knowledge of God. As the text makes it clear, the knowledge, for which Paul prays on behalf of the community is not speculative "philosophy and empty deceit" (2:8), but "the knowledge of God's will" (1:9). Knowledge of God implies "knowing God" and "to know God" means to do the will of God, i.e., to walk in the will of God (Barth & Blanke 1994:175). Here, the knowledge of God is an understanding of God's whole salvific plan in Christ that will then require an ethical/practical dimension to the believer's life (cf. Wright 1986:57). In order to walk in the will of God in their daily lives, it is necessary to discern God's will. Hence, Paul reminds the recipients of the necessity of "divine illumination" (Hay 2000:46) by his terms "spiritual wisdom and understanding" (v. 9). Thus, the knowledge in this context is the knowledge of God's will that comes from the Spirit (Sappington 1991:180).

As Fee argues, "it is an especially Pauline view that understanding the ways and mind of God is an endowment of the Spirit for those who have come to faith in Christ Jesus" (1994:643). In other words, Paul understands that "only the Spirit can reveal the will of God" (Fee 1994:643). Paul presents the contents of God's will—Christ in the believer, the hope of glory—in his salvific plan thus:

I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory (Col 1:25-27).

The Spirit makes this revelation of the mystery possible to Paul. For Paul, understanding, wisdom and knowledge "are gifts embodied in Christ (2:2f.) and granted as the charismata of the Spirit" (Martin 1973:51). "Thus Paul is anticipating one of the chief concerns of the letter, that they come to know and live out genuine Christ-likeness; the way forward is through the gift of the Spirit, who in the first place gives understanding as to what God's will is. But the Spirit also empowers such a life, and that is where the "power" language of v. 11 fits in" (Fee 1994:643).
When the community is ministered to by the Spirit and is acting in unity against opposition, suffering for Christ becomes the privilege graciously granted by God in addition to the privilege of believing in Christ (1:29).

3.2.6 The Spirit and suffering in Colossians

It is well known that Paul purposed in Colossians to refute the heretical attack targeted at this young church in Colosse. Bearing this in mind, our primary concern will fall into the discussion on a passage Col 1:9-14. The passage reads,

> For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins (Col 1:9-14).

The phrase "in all spiritual wisdom and understanding" (v. 9) is best understood as "by means of all the Spirit's wisdom and understanding/insight" (Fee 1994:641). The word ἐν πνευματικῷ, being the adjective for "the Spirit" is to be understood in a "possessive" sense. That is, it is something that is belonging to the realm of the Spirit (Fee 1994:641). Barth and Blanke also agree with this interpretation as mentioning that "the parallel expressions in Eph 1:17-18 show that the plea for "wisdom and understanding" is comparable in meaning to the plea for the Holy Spirit" (1994:176). Martin adds his observation on this phrase as seemingly seeing the Spirit's activity in regard to wisdom and understanding. He argues that the adjective rendered "spiritual" is to be interpreted as an allusion to the aid of the Holy Spirit (Martin 1973:51). Hence, in the context, Paul intends to speak of the wisdom and understanding that belong to the Spirit. The Spirit's wisdom and understanding becomes the means by which the Christian lives the life worthy of the Lord (v. 10).
prayer and Spirit is significantly brought to the surface for our understanding of the role of the Spirit in the context of Christian suffering.

Through the believing community's constant prayer for him and by the help of the Spirit of Jesus Christ, Paul will be able to speak with boldness of Christ crucified. "He is sure that he will not let Christ down but will rather be able to speak and act and suffer with boldness" (I.H. Marshall 1991b:26). This is a significant role of the Spirit. As the text clearly shows, the Spirit will certainly enable the Christian suffering under persecution and opposition to withstand the trial. Their testimony will glorify Christ and will bring salvation to the recipient. It seems that this tradition runs the same with the Gospels tradition as we observed in the previous chapter. Paul's statement that Christ may be exalted in his body, whether by life or by death, signifies his Christocentric commitment. The undergirding reason for Paul's commitment is "hope-filled expectation" as "hope" in the NT is "full of content, in the sense that it reflects the highest degree of certainty about the future" (Fee 1995:135). Then, it must be understood that behind the scene there is the Spirit working in the apostle's life who was facing every sort of suffering for the sake of Christ, and empowering him and enabling him to endure those afflictions for the glory of Christ. I.H. Marshall argues that "the conviction that the Spirit of God would give him all the strength that he needed is obviously powerful and suggests that Paul had spiritual experiences of a very direct sort which convinced him of the power of God at work in his life" (1991b:26). Hence, his confession that "it is no longer I who live, but it is Christ who lives in me" (Gal 2:20) shows the vital fellowship that the apostle had with Christ through the Holy Spirit.

Another important passage in this letter for the current discussion is Phil 1:27-30. In this text, Paul is speaking about the necessity of being united in the presence of the Spirit in the midst of the obvious opposition. "Paul's obvious concern is that their being one in Christ is the direct result of the Spirit's presence in their individual and community life" (Fee 1994:746). It was necessary for Paul to urge the Philippian Christians to stand firm in the Spirit against opposition. Here Paul emphasizes the unity of the community as one person that will be accomplished only by standing firm in one Spirit. For Paul, "the Spirit is the key to unity in the church" ( : 1994:746). Passages such as 1 Cor 12:13 and Eph 4:4 supports this argument on Paul's view on the role of the Spirit as to the unity of Christian community. "That he should qualify the Spirit as "the one Spirit" underscores the source of their unity. By standing firm in the one Spirit they can then hope to contend as "one person" against their opposition"
A significant point here is that Paul will be aided by the believer's prayer and the Holy Spirit. These two are the means by which God would bring 'salvation' to Paul in the context. Our primary concern is how to interpret the phrase "the help of the Spirit of Jesus Christ." There may be two renderings as to the meaning of "help." As I.H. Marshall indicates, "Paul could mean that the Spirit was given to him as a means of support and strength or that the Spirit provided him with support" (1991b:25). The crucial point with which we may come to a better rendering is to examine 'whether 'Spirit' is the object or subject of 'supply' (=supply or supplier)" (Fee 1995:133). I.H. Marshall concludes that the phrase refers to the Spirit in view of Gal 3:5 where Paul speaks of God providing the Spirit. So, he contends that "Paul may be thinking of the promise of the Spirit coming to help believers to bear a faithful witness when they are persecuted (Mark 13.11)" (1991b:25). In contention with this notion, Fee provides his reason to support this interpretation thus:

it [the noun of "supply"] always kept the nuance of supplying or providing someone with something. Thus the verb, and the verbal idea of this noun, is clearly transitive, requiring or expecting an object in terms of what is supplied. That Paul here intends the Spirit as the "supply" is confirmed by the almost identical usage of the cognate verb in Gal 3:5, where it can only mean "God supplies you with the Spirit" (Fee 1995:133).

This is the apostle's contention that "Christ will be glorified in his life or death only as Paul is filled with the Spirit of Christ himself" ( : 1994:742). The Spirit's role in this context of Paul's trial is obvious. The Spirit will not bring him to shame and Christ will be magnified through the Spirit. Thus, significantly, the Spirit's role in the context of suffering of the believer who stands for the sake of Christ has Christological implication.

Another significant aspect is the close relationship between the believing community's prayer for the persecuted and the supply of the Spirit. Paul's example of spiritual life in terms of prayer-life and his understanding of the Spirit's role in the believer's spiritual life are to be taken into consideration. Paul certainly understands that in the midst of suffering he and his brothers and sisters in the believing community are bound together in prayer through the Spirit (Fee 1994:743). 'Therefore, he assumes that their praying, and God's gracious supply of the Spirit of his Son, will be the means God uses yet once more to bring glory to himself through Paul and Paul's defense of the gospel" ( : 1994:743). The dynamic relationship of
not ended in vain, but brought salvation for others and enabled bold witnessing about Jesus (vv. 12-18a). Paul now looks forward to the future in which he will rejoice because of the salvation coming to him (v. 19). Hence, Paul begins this new section with a confirmation that he will continue to rejoice (v. 18b) in the future as he does in the present. Then the word "for" is intended to explain in vv. 19-20 the reason for his continual joy in the face of his present trial (Fee 1995:130).

A question as to whether swthria means Paul's release from prison, or if it has a more religious connotation is brought to the surface. According to the phrase, Paul will obviously be rejoicing because of his salvation. In the text, Paul is quoting Job 13:16 [LXX]. Paul is borrowing the situation of Job who looks to God in his distress "for vindication, which will function as salvation for him" (Fee 1995:130). The point is that Job will appear before God to speak and plead his cause. With this in mind, Weinrich argues that it is clear that Paul has an expectation to proclaim the gospel before the authorities as a faithful execution of his apostolic mission (Weinrich 1981:55-56). Hence, although the word may be taken literally of freedom from prison, the context implies that "deliverance" is to be understood in a "spiritual sense of the development of Paul's spiritual life and his attainment of what God intends for him (cf. 1.28; 2.12)” (I.H. Marshall 1991b:24-25).

In order for the word "deliverance" in v. 19 to be more concretely understood, it is necessary to look at the term in the sense of verse 20. The verse "envisages the possibility of death" (Martin 1987:77). Hence, Paul's expectation and hope is seen not as a kind of release from his imprisonment, but as a kind of strength for the coming trial so he would not be put to shame, as the text clarifies. Paul's point is that Christ will be exalted in his body, whether he lives or dies. Paul gives a further reason for this. For him, "living is Christ and dying is gain" (v. 21). Probably, the best option in interpreting the word is Fee's suggestion that swthria refers to Paul's final "eschatological salvation" at the heavenly tribunal and God's "vindication" of him and his gospel at present by magnifying Christ before the Roman tribunal. Hence, for Paul "such 'salvation/vindication' is his 'earnest expectation and hope'" (Fee 1995:131-132). "Thus Paul needs their prayer and the consequent supply of the Spirit not for 'deliverance'—as though the Spirit would help him get released from prison—but for the kind of 'openness' or 'boldness' that will cause Christ to be glorified when Paul finally has his hearing" (Fee 1994:739-740).
Paul's letter to the Philippians has only four direct references to the Spirit. However, that does not rule out the central role of the Spirit in Paul's understanding of Christian life and experience. In Paul's thought, believers in Christ are the people of God, because they have received and live in the Spirit (Fee 1994:753). Paul has the concept that "life in Christ is so thoroughly life in the Spirit that the Spirit is the key to their unity, both in their united front against opposition and in their own life together as a believing community" ( : 1994:754).

Philippians 1:12-14 tells us the characteristic of Paul's suffering on behalf of Christ. As Paul expresses here, his imprisonment was for Christ (1:13) and it results in the spread of the gospel of Jesus (1:12). Then, the passage shows the great impact of Paul's message that was accompanied by his weakness in terms of his suffering and his imprisonment. The unexpected result—the hearers' reception of the gospel of salvation, happened (Omanson 1978:446-448, quoted from Hawthorne 1983:34). The apostle's sufferings rather helped the advance of the proclamation (Hawthorne 1983:34). The recipients of the gospel of Jesus "dare to speak the word with greater boldness and without fear" (1:14). In this regard, the suffering was integral to Paul's apostolic ministry because Christ crucified was met in the suffering apostle and was manifested in the suffering apostle (Weinrich 1981:52-53).

Here Paul's imprisonment becomes an instrument through which the gospel of Jesus was spread to the praetorian. It is to be argued that in his suffering and through his imprisonment the brothers and sisters realized the presence of the crucified Christ and were thereby enabled to speak boldly about the Lord Jesus (Weinrich 1981:53-54). The function that the Christian witness's sufferings play for others is found in early Christian Acts of the Martyrs. "When Blandina is hung in the shape of the cross, the Christians see him who was crucified for them and receive great eagerness" (Eusebius, Hist. eccl. 5.1.41, quoted from Weinrich 1981:54). By implication from the passage, the notion that "most of his fellow believers are inspired by his imprisonment to speak the word daringly and fearlessly" (Hawthorne 1983:34) is to be noted for our discussion.

Another important point for our discussion is Phil 1:18b-20. In this passage, Paul mentions the Holy Spirit within the context of his own suffering. In the previous verses, Paul has just concluded a reflection on his imprisonment with a word of joy because his imprisonment was
It is important to note the characteristic of the believer's prayer that Paul urges the recipients to have. The prayer must be "in/by" the Spirit. In other words, the prayer is to be "inspired and guided by the same Holy Spirit through whom they have confident access to the Father (2:18)" (O'Brien 1999:484-485). Precisely because we do not know how to pray, it is indispensable for us to depend on praying in/by the Spirit for the effective outcome in such spiritual warfare. Hence, "prayer is an activity inspired by God himself through the Holy Spirit" and "it is God siding with his people and, by his own empowering presence, the Spirit of God himself, bringing forth prayer that is in keeping with his will and his ways" (Fee 1996:148-149).

Because Paul knows that the Spirit knows the will of God, he knows that he will be given a "word" when he has an opportunity to proclaim the gospel because of praying in the Spirit. He will be able to speak "the mystery of the gospel" (v. 19) freely, clearly, and boldly in the liberty of the Spirit (Smillie 1997:215, quoted from O'Brien 1999:487). "Within the context of prayer, the passive form, "may be given" is a reference to God" (Barth 1974:780). The combination of "opening the mouth" and the "giving of the word" denotes a traditional biblical idiom, "inspiration" ( : 1974:780). This notion signifies the role of the Spirit as to inspiration in the context of suffering in the midst of spiritual warfare.

An ironic picture is seen in Paul's appealing to stand firm and pray. Paul is now speaking from a prison as the phrase "ambassador in chains" (v. 20) implies. In Paul's view, his suffering in chains as an apostle does not mean disappointment for his Christian communities. Rather, these afflictions were for their glory (3:13). In this situation Paul even offers an intercessory prayer for them thus: "I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit" (3:16). Hence, it is right to observe that Paul's imprisonment functions as a validation for his appeal in this context as an ambassador of the Lord (Bash 1997:132). Now, we come to a clear picture that the Spirit plays a vital role in the context of spiritual warfare that causes Christian suffering as the Spirit makes the word of God effective and powerful and provides necessary inspired prayer that is in accordance with God's will in that particular context.
... unlike most contemporary believers, Paul considered prayer to be above all an activity empowered by the Spirit. It also indicates the crucial role the Spirit plays in our continuing "warfare" against Satan. For Paul, the concern was not only that they be clothed with the armor that Christ provides in the gospel, but that they take the enemy on by Spirit-empowered proclamation and by Spirit-inspired praying. The context is that of conflict, warfare against "the prince of darkness grim"; only "praying in the Spirit" will suffice in such conflict (Fee 1994:731).

As being the weapon in warfare, prayer should be the persevering prayer, as the phrase "to that end" implies. The underlying reason for the urge to pray in the Spirit is that Paul understands the struggle in the present world is against the cosmic powers of this present darkness and against the spiritual forces of evil in the heavenly places (Eph 6:12). The two participles in verse 18 stress the necessity for continual "praying" in the Spirit and for "keeping alert" with perseverance and petition. Further, these participles are closely related to the main exhortation "stand" in verse 14 as implying the point that "standing firm and praying belong together" (O'Brien 1999:483). Hence, the constant praying in the Spirit will be the ground upon which the believer will stand firm in their faith in the context of the continual warfare against the evil forces of the present darkness.

A further requirement in the believer's prayer is that the prayer should include "all the saints" (v. 18b). In observing that prayer is an activity empowered by the Spirit, it is very important to look at Paul's admonishment to pray for the saints, i.e. Christian brothers and sisters who are in warfare. Because of the Christian community's prayer for the believers in the ongoing conflict with the enemy, they will be empowered to stand firm in their faith in the Lord Jesus. The prayer is for Paul, who is now in chains but looks forward to proclaim the gospel with boldness (vv. 19-20). Hence, in any rate, prayer in the Spirit is indispensable from a special God-given task of all believers, i.e. to let the world hear the gospel of salvation in Christ. Paul's request for intercession for himself is based on the thought that prayer is "foundational for the deployment of all the other weapons" (Arnold 1989:112, quoted from O'Brien 1999:482). Paul is reminding the recipients of the crucial aspect that "a life of dependence on God in prayer is essential if they are to engage successfully in their warfare with the powers of darkness" (O'Brien 1999:484).
understands that the sword is to be received from God. O'Brien also argues that the phrase is to be conceived as a genitive of source, meaning that "the Spirit makes the sword powerful and effective" (1999:482). In any case, it is clear that there is a close link between the sword and the Spirit.

Here, an interesting notion is that "the sword of the Spirit" is illustrated as "the word of God" by the immediately following phrase in the verse. According to Pauline language, it is not so difficult to conceive that the word of God denotes the message of the gospel (Fee 1994:728). However, differently from other cases, Paul is using \textit{r\'hma} instead of \textit{lo\'goj} that is used for the word for "message." Taking into consideration the emphasis of \textit{r\'hma} on "that which is spoken at a given point," Fee argues that the word of God spoken about here is to be understood as the proclamation of Christ that is inspired by the Spirit (Fee 1994:729). Lincoln also notes that "when the Christian soldier wields the sword of the word, it is not first of all the word of judgment but the good news of salvation" (Lincoln 1990:451). Here, the Spirit plays a decisive role as giving the word of God "power" and "penetration" ( : 1990:451). Schnackenburg also concludes that the word of God in the context surely means the Christian message itself—the Gospel of salvation. The Gospel of salvation "held in faith and held up to one's enemies in truth proves itself in battle through the power of the divine Spirit which is inherent in it" (Schnackenburg 1991:280). Hence, "the gospel empowered by the Spirit is the means by which the well-armed Christian is protected and empowered for life" (Snodgrass 1996:344).

In verse 18, "praying in the Spirit" now appears as another weapon used in the warfare. Although there seems to be a difficulty in the relationship of this clause to the previous warfare imagery so that many regard verse 18 as a new section of imperative, there are better reasons for understanding that "praying in the Spirit" is further equipment in the warfare described in the previous verses. Fee (1994:730) argues that Paul deliberately ties prayer, i.e. speech directed toward God, with proclaiming the word of God, i.e. speech directed toward people, by means of the Spirit. Therefore, for Paul "praying in the Spirit" is a Christian weapon in the conflict with the "powers." Fee continues to argue that "it [praying in the Spirit] is not only speaking mysteries to God, or praise and blessing God, or "inarticulate groanings" in times of present weakness, but a way of engaging the enemy in the ongoing conflict" ( : 1994:731). Fee's further observation on the function of prayer in the believer's life will be helpful for our discussion:
3.2.4 The Spirit and suffering in Ephesians

An interesting passage in the epistle for the current discussion is Eph 6:10-20. As being a climax in Paul's argumentations throughout the epistle (Fee 1994:723), the passage is to be understood in a context where persecution of the believers is taken into consideration. Particularly, terms such as "wiles of the devil" (v. 11), "persevere" (v. 18) and "boldness" (v. 19) and "ambassador in chains" (v. 20) link in with "prayer" (v. 18) imply that the context is laid in line with the persecution situation, hence, the apostle is urging the Christian in the region of Ephesus to pray for themselves and for the apostle himself. Paul's saying in Eph 3:13, "I pray therefore that you may not lose heart over my sufferings for you; they are your glory," is another clue to understand the context of the passage. His mention of "sufferings" here will help us to come up with a conclusion that Paul is in a hardship situation. The epistle makes a significant contribution to the concept of spiritual warfare in terms of the church's battle against the forces of evil (cf. Arnold 1989:64). The hostile character of the evil forces is described well in 6:16 by the phrase "flaming arrows" that are pointed against the believers.

A close look at Eph 6:17-20 is especially important because the passage shows the role of the Spirit in spiritual warfare. The passage reads as follows:

Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak (Eph 6:17-20).

The text makes it clear that "the sword of the Spirit" is a vital part of the believer's equipment used to withstand the evil forces. As to the genitive phrase "of the Spirit," there are some alternate choices to understand it. Some may conceive the phrase in terms of the "source" of the sword. For instance, Foulkes sees that the Spirit is the giver of the sword which is the word of God (1989:184). The genitive phrase may also be interpreted in terms of "possessive" as if the sword belonged to the Spirit. In a somewhat different nuance, Lincoln argues that the Spirit is not to be understood as the giver of the sword but the one who gives the sword its "effectiveness" (Lincoln 1990:451; also Schnackenburg 1991:285). He
known that the effect of conversion of the hearers that was caused by Paul's ministry in proclaiming the gospel is to be understood in terms of the activity of the Spirit in his ministry. As examined in the previous pages, Paul certainly understands that there is the work of the Spirit in conversion. So, the point is this. The power terminology to be understood in the context as the power of Christ does not preclude the work of the Spirit from the meaning. The Spirit's activity is certainly incorporated in the power of Christ that brings life to people. Then according to Paul the dwelling place of this power of Christ is in the Spirit. Therefore, he could endure for the sake of Christ as understanding that "the paradox of the power of God hidden in his apparent weakness parallels Christ's weakness and power demonstrated in the crucifixion" (Garland 1999:527).

2 Cor 13:4 will make this point more clear. The verse does not explicitly mention the Spirit. However, the context suggests that the Spirit is present in the text by implication. The verse reads, "For he was crucified in weakness, but lives by the power of God. For we are weak in him, but in dealing with you we will live with him by the power of God" (2 Cor 13:4). In this context, the power of God means for Paul the power of the Spirit. The word power in relation to ministerial dimension is linked with the activity of the Spirit in Paul's thought. As Christ was crucified in weakness, Paul understands his life to be following Christ's model as he suffers for the sake of Christ and for the recipient of the gospel of Jesus. In fact, the message that Christ was crucified in weakness, is itself the power of God because that message brings life to the recipients. In Paul's thought, the Spirit is present in power, but is empowering in the midst of weakness and suffering (cf. Fee 1994:362). "The enabling source for living in such weakness is the power of God exhibited in the resurrection of Christ—and now available through the eschatological Spirit" (Fee 1994:361).

It is to be noted that Paul's theology in this regard is then incorporated into his experience. Plummer's observation has a significant implication for our discussion: "experience 27 has taught him [Paul], and has taught those who have been witnesses of his work, how much he can accomplish when he is apparently disabled by his infirmities and afflictions; that shows how amply the Divine declaration is justified" (Plummer 1915, 1960:356). Thus, the reason why the apostle could endure the afflictions listed in 12:10—weaknesses, insults, hardships, persecutions, and calamities—is that his theological understanding of "power in weakness" was an experienced one, not just conceptual.
"asqenēia is the situation in which – or the experience by which – the fact of one's being nothing is brought painfully to consciousness" and "at the same time it is this nothingness itself from out of which the person lays hold on grace, or seizes the grace which seizes him" (Bultmann 1985:227). Then, grace is the ground through which the believer is entering into the assurance of his/her standing with God. This makes possible afflictions and sufferings tolerable, and enables Paul to continue his God-given special task as an apostle rejoicing in tribulation (Barrett 1973:316).

Then an examination on the terms "power" and "weakness" is to be made in order to capture the Spirit's role in the context for our discussion. Paul's weakness was the reason why his opponents questioned and rejected the authenticity of his apostleship (Weinrich 1981:50). Nonetheless, Paul's weakness paradoxically "becomes the vehicle by which God's grace and Christ's power is most fully manifested to himself and to others" (Garland 1999:525). The paradoxical statement that in weakness the power of Christ is perfected has often been thought of as a general "divine law" by Christians (Weinrich 1981:47-48), as if "human weakness is the best possible stage for the display of divine power" (Barrett 1973:317). Likewise, Bultmann comments that "in this fashion asqenēia is the condition for realization of the du,nanij" (1985:227). Thus, "where it is manifest that man was powerless, God's power becomes, not more real, but more evident" (Plummer 1915, 1960:354). However, it is not that weakness is power, but that the weaknesses that were characteristic of Paul's life as an instrument of Jesus "represent the effective working of the power of the crucified Christ in his ministry" (Furnish 1984:551-552).

According to Paul's usage, the word power is used in two categories. Fee argues that when the word is related to God's activity on behalf of God's people and salvation, it is to be understood in terms of the activity of Christ, and when the term is related to God's activity in ministry, it is to be seen in terms of the role of the Spirit (Fee 1994:353). In the context, Paul categorizes the power as the power of Christ manifest in the crucifixion and resurrection that dwells in him (v. 9) ( : 1994:354; Garland 1999:524). "As it was in the cross that Christ worked in power, so now in the suffering of his apostle the Crucified One is revealed as the kuriōj who is now present and active" (Weinrich 1981:50).

The power dwelling in Paul is the power of the gospel of Jesus that is proclaimed for the salvation of others. Here, the most significant point comes in for our discussion. It must be
but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong (2 Cor 12:9-10).

In the text, we can see a frequently recurring theological theme in the letters to the Corinthian community. That is the theme of "power in weakness." Paul is speaking to the community on this matter bearing in mind the Lord's answer to his prayer request that his "thorn" would be removed (v. 8). Weinrich believes that by "thorn" Paul is speaking of his suffering as an apostle. His reason for this idea is that apostolic suffering is the central perception of his apostolic existence (Weinrich 1981:49-50). The Lord's answer to Paul's request for the thorn to be removed was "my grace is sufficient for you, for power is made perfect in weakness" (v. 9). Though it is not clear how Paul received the Lord's reply, to the apostle "it was real, and it is not extravagant to believe that, as on the road to Damascus, Christ conversed with him" (Plummer 1915, 1960:354). O'Collins argues even further that the Lord's answer recorded here is the only words of the risen Lord amongst Pauline letters (1971:528). It is right to believe that Paul's choice of the perfect tense εἰρήκεν ("he said") implies that what he had heard in the past from the Lord remains in the present as a source of power and comfort in the midst of his apostolic sufferings (cf. Bruce 1971:249). Hence, God indeed answered Paul's prayer in the way that the apostle did not expect. What Paul wanted was the removal of the "thorn." And, God promised relief from the thorn, "not by removing it, but by adding more grace, sufficient grace," i.e. "divine grace afforded him a sufficient supply to enable him to bear up as a Christian" (Carson 1984:148).

It is necessary to look at the function of the word χάρις in the context. As Weinrich argues "the word χάρις may refer to the undeserved salvific activity of God toward man (Rom 3:24; 4:4; 5:15; 6:14; 11:6; 2 Cor 8:9; 9:14; Gal 1:6, 15; 5:4; Eph 1:7; 2:5)" (1981:47). However, according to the context, it should be noted, "God's grace is not just the unmerited favour that saves us but a force that also sustains us throughout our lives" (Garland 1999:524). Grace is "the movement in love of God to man that takes effect in Christ" (Rom 8:9) (Barrett 1973:316). Bultmann understands the word in terms of an existential approach. He grasps the idea that the one who experiences grace must stand up to the test of struggles and weakness in order to experience "grace" as "power" (Bultmann 1985:227). He argues that
In the paragraph, two items, "genuine love" and "truthful speech," follow the Holy Spirit. These two are regarded as the powerful outworking of the Holy Spirit in Paul's life (Fee 1994:335). Here, Fee argues that the text supports this notion as it mentions the work of the Spirit in terms of "the power of God" ( : 1994:335). From the investigation of the occurrences of the phrase "the Holy Spirit" in the NT, Francis concludes, "'power' references to the Holy Spirit do not contain the definite article, but references to the Holy Spirit as a person do" (1985:136-137). This observation may be applied in the context. That is to say, Paul intends to emphasize the powerful working of the Holy Spirit in the midst of weakness and suffering (vv. 4-10) leading the Christian "not to triumphalism, but to triumph in Christ" (Fee 1994:335). Fee's observation is right that "for Paul the power lies elsewhere, not in deliverance from hardships, but in the powerful working of the Spirit that enables and empowers him for ministry even in the midst of such adversity" (Fee 1994:335). The Spirit sustains the Christians who are living under circumstances of hardships for the sake of Christ to stay continually active in their God-given special task. Here, Paul contends that it is the working of the Holy Spirit who makes possible his positive attitude in the face of negative circumstances, hence, his ministry is the "ministry of the Spirit" (Scott 1998:148-149).

Thus, although it seems that death is at work in the preacher who proclaims the gospel of Jesus, life is given to the recipients of the gospel (2 Cor 4:12). The apostle was ill treated, but the hearers were enriched any way (2 Cor 6:10). In Paul's thought, the death and resurrection of Jesus is the typical process for his followers, because that is linked with "life" in Christ (cf. Valiquette 1998:439). Therefore, being put to death does not mean to be defeated, but to triumph in Christ. Paul's suffering is seen as the cross of Christ that is manifested in his life as an apostle. As God's minister, he must work in sufferings just as the forthcoming suffering for him was foretold at the very beginning of his Christian life. Hence, Paul's apostolic suffering is to be understood as pneumatic because the power of God is working in it as the apostle carried the gospel of Jesus Christ (cf. Weinrich 1981:47).

3.2.3.3 2 Cor 12:9-10

Lastly, 2 Corinthians 12:9-10 is to be taken into consideration. The Scripture provides the reader with a significant implication for the discussion on the role of the Spirit in suffering. The text reads as follows:
the last to "sum up" the implication (Plummer 1915, 1960:196). Bultmann also does not conceive that this phrase refers to the Spirit as source of all virtues (1985:171). It is also not reasonable to Barrett that Paul suddenly inserts the Holy Spirit in the midst of a list of human ethical qualities; therefore, he understands the phrase referring to the human spirit (1973:187). However, this option may be argued against by the notion that elsewhere Paul uses the phrase to designate the Holy Spirit (e.g. Rom 9:1; 14:17; 15:16; 1 Cor 12:3; 1 Thess 1:5).

Fee suggests a second rendering of the phrase. He sees the phrase εὐ πνευμάτι ἁγιῷ (v. 6) as referring to the Holy Spirit, his gifts and empowering. He gives a reason for his translation of the phrase thus:

That this list is given to "commend" his διακονία ("ministry") should not come as a surprise. In terms of letters of commendation and (apparently) self-commendation on the part of his opponents, who seem to pride themselves in their "powers" and "revelations" (see 11:1-12:12), Paul simply refuses to enter into their game. He needs no such letters; his commendation comes from God and is found in God's power working through his weaknesses (4:7) to bring others into existence (3:1-3). On the one hand, he refused to "commend himself," when thought of in their terms (3:1; 5:12), yet when put into his own perspective of weakness and Spirit-empowering, he is quite ready to commend himself (4:2; 6:3-4). Thus the role of the Spirit in this catalogue. Weakness/hardship and Spirit-empowering go together in Paul's thinking (Fee 1994:333).

The writer agrees with the second interpretation. As noted in previous pages, when Paul speaks of his weakness and suffering, it denotes the empowering presence of the Spirit in the midst of weakness so that he boasts only in Christ. Considering the context where Paul displays hardships and sufferings that he endured for the sake of the gospel in the power of the Spirit, we cannot rule out the presence of the Spirit. Thus, Garland concludes, "Paul is, after all, engaged in a ministry of the Spirit (3:6, 8, 17-18)" (1999:309). He supports his argument by the implication that "the following reference to the "power of God" reveals that he [Paul] is thinking in terms of some divine force working in his life and ministry" (Garland: 1999:309). 25
and resurrection of Jesus, God enables Paul to persevere in the midst of persecution; he makes Paul's ministry of suffering to redound to the benefit of the Corinthians" (Scott 1998:104), as his ministry in suffering results in "life" in the believing community. Hence, Paul's ministry characterized by "humility (tapeinoj [2 Cor 10:11]), weakness (asqenia [2 Cor 10:10]), meekness (prauθj) and gentleness (e,pei,keia [2 Cor 10:1])" is where the power of the Spirit is present and forms the pneumatic nature of his apostolic ministry (Weinrich 1981:44). Paul's suffering is an integral part of his missionary task to bring more people to Christ in the power of the Spirit.

3.2.3.2 2 Cor 6:4-10

2 Cor 6:4-10 shows the aspect of Paul's suffering as an apostle of Jesus. Paul presents his suffering in paradoxical edges. Although the explicit mention of the Holy Spirit does not appear in this text, the context suggests that the work of the Spirit is central to all of these working out in Paul's life as an apostle. The passage reads thus:

but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything (2 Cor 6:4-10).

Our primary concern in the text falls in verse 6 in which a difficult rendering of the phrase εν pneu,mati a`giw is to be discussed. The difficulty in understanding the phrase arises from the notion that it is placed in the middle of the list of the qualities of the dedicated Christian life (Fee 1994:333). There are two main ways of interpreting the phrase. The first option is that the phrase may be understood in terms of "disposition" of holiness. Plummer sees it as "a spirit that is holy" which means "in the spirit of holiness which distinguishes true ministers from false" (1915, 1960:196). His reason for this interpretation is that if Paul intends to express it as the Holy Spirit, the phrase should be placed at the head of the list to "lead" or at
Rom 8:2). The "life" here is to be understood as "the life of Jesus" in terms of the resurrection of Jesus. What Paul intends to tell the recipients is that weakness does not mean the absence of the Spirit in his ministry and life. Rather, as Savage observes, Paul's weakness "serves as the grounds for divine power" (Savage 1996:166, quoted from Garland 1999:223). The usage of a paradoxical picture in telling the truth concerning his genuine apostolic ministry that has been effected by the power of the Spirit is brought in again. The suffering of persecution that Paul underwent and endured was for the benefit of the Corinthian believers in terms of "life" effected in them by the life-giving Spirit (Scott 1998:105). Fee argues that the life is to be understood as "eschatological fulfilment" in the sense of Ezek 37:1-14 (Fee 1994:322-323). Hence, for Paul, weakness is rather the mode through which the power of the Spirit is clearly revealed resulting in effectiveness in his ministry, and the evidence of this working out is the fact that the recipients of the gospel enter into the new life in Christ.

While the word pneuma in 2 Cor 4:13 seems most probably to refer to a "disposition of faith" (Garland 1999:235), it is quite interesting to see the obvious involvement of the Spirit in the affairs of the faith of the Christian (Bultmann 1985:121; Fee 1994:323). A possible rendering is that the word may refer to the Holy Spirit who gives life to faith (cf. Garland 1999:235). In Paul's understanding, faith is indispensable from the Spirit (Héring 1967:34). As to the relationship between faith and the activity of the Spirit, Fee comments that "for Paul it is the Spirit who not only gives life but also engenders the faith that causes one to receive the Spirit and thus enter into life" (1994:324). In faith, Paul grasps the power of the resurrection of Jesus and of the believer including himself (4:14). Therefore, he preaches the gospel of Jesus. Then, "all the suffering he has endured has been caused by his faithful preaching of the gospel to the Gentiles" and all his ministry and suffering is for the benefit of the believing community (Garland 1999:237). We need to acknowledge that the foundation for all of this, for Paul, was the dynamic activity of the Spirit in creating "life."

A significant aspect here is that Paul's suffering serves to establish the Church. It is obvious that the apostle suffers in his ministry and personal life, but the Corinthian believer has the new life (2 Cor 4:12). The new life is made available to them through Paul's ministry of suffering by the power of the Spirit. Dunn's observation that "power does not drive out weakness; on the contrary, it only comes to its full strength in and through weakness" (Dunn 1975:329, quoted from Garland 1999:223) is justified here. The Crucified Christ works through the Spirit as the Lord (kurios) (cf. Weinrich 1981:52). "By the power of the death
forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you. But just as we have the same spirit of faith that is in accordance with scripture-- "I believed, and so I spoke"-- we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God (2 Cor 4:7-15).

The passage shows a clear contrast between the glory of the Spirit in ministry and the weakness of the apostle Paul. A way of making this contrast clear is to present himself as a weak instrument as Paul holds the image of a fragile clay jar that may easily be cracked (Fitzgerald 1988:167-68). Paul wants to emphasize the aspect of effectiveness of his ministry in the power of the Spirit, as he presents the weakness of himself in the metaphor of a clay vessel so that he can say to the recipients that the glory in his ministry comes only from the Spirit (Fee 1994:322). Hence, the point is that Paul's ministry is of the Holy Spirit and the power of the Spirit is with no doubt present in his ministry.

In 2 Cor 3:7-18 Paul describes his ministry as one of the Spirit (diakonía tou pneumatoc). However, a combination of the Spirit and suffering in the apostle was not conceivable for Paul's opponents. Hence, for his opponents, Paul's saying of "glory" in the reality of his sufferings was just a contradictory fact that tells Paul was not of the Spirit. However, it is, for Paul, precisely the reality of his suffering through which the glory of Christ is manifest (Weinrich 1981:51). Hence, the "paradox" of Paul's ministry is clearly visible: "the glorious gospel borne about by those who are comparatively inferior, the powerful gospel by those who are weak" (Savage 1996:166, quoted from Garland 1999:222). God works through the apostle Paul who bears the reality of his weakness in his sufferings.

Paul does not mention the Spirit in the text. However, it does not rule out the activity of the Spirit in the context. As 2 Cor 4:10-12 shows, Paul is using the language of "life." Bultmann, interestingly, seems to admit that the sufferings in which nekrwsij tou Vhsoi is at work are sufferings of the Christian in particular, just because of their existence as Christians (1985:116). In Paul's understanding, the "life" is the outcome of the ministry of the Spirit (cf.
power of the Spirit. The opponents claimed that Paul worked in the absence of the Spirit (2 Cor 10:2; 13:3). For them it was difficult to grasp the idea that "sharing in the final glory is inseparable from sharing in Christ's sufferings (cf. 1 Cor 4:8-17)" (Scott 1998:27).

However, Paul in his opening thanksgiving (2 Cor 1:3-11) clarifies the pneumatic nature of his apostolic ministry in sufferings. The thrust of Paul's defence of his ministry is that the Corinthian believer enters into a salvation experience through the crucified Christ and is ministered to by the Spirit in the apostle's sufferings and weakness (cf. Weinrich 1981:59-60). The word **qiley** (v. 4) is intended to tell the nature of Paul's suffering in the sense of "opposition" or "tribulation" caused by outward circumstances. This notion is further supported by the tribulation portrayed in 1:8-11 in which Paul speaks of sufferings that he experienced in Asia Minor (Scott 1998:25). Through Paul's ministry in suffering, God works in **paraqklhs** (v. 4), i.e. God saves (v. 4), and effects in the believing community and individuals the patient endurance of suffering (vv. 6-7) (Weinrich 1981:62). With this general implication in mind, we need to look at some precise passages where the Spirit's role is explicitly or implicitly presented in the context of Christian suffering.

### 3.2.3.1 2 Cor 4:7-15

One of the important passages with which the present discussion is to be developed is 2 Cor 4:7-15. In the passage, Paul intends to show that paradoxically in his suffering and dying, God is present as "the source of power in his ministry" (Scott 1998:104). In doing so, the apostle Paul in the text is described as a suffering instrument through which the living Lord Jesus works. Although the mention of the Spirit is not spelled out at first glance, Paul's language of "power" in verse 7 and the contrast between "life" and "death" in verses 10 to 12 make it clear that Paul is implying ministry in the Spirit in the face of weakness (Fee 1994:321-322; cf. McCant 1999:41-43). Thus McCant also, in his terms, admits this implication: "For Paul a correlative of human weakness is always the power of God (4.7)" and Paul's "weakness allows the demonstration of the extraordinary power of God in his ministry" (1999:42). It will be helpful to look at the arrangement of Paul's train of thought in the text:

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not
believers (cf. Bruce 1971:37). Here, an important aspect is their "experience" of God's power. "In the apparent folly and weakness of the cross, those who have received the Spirit from God not only discern but experience the gracious, saving power of God that constitutes the reality of God" (cf. Rom 8:31-32) (Furnish 1999:45).

Paul's point is that Christian faith based upon the demonstration of the Spirit will continually experience the power of God. It is because the Holy Spirit who is given to the believer on the condition of faith in Christ as Lord (cf. 1 Cor 12:3), is present to aid the believer in living out God's will (cf. Paige 1993:405). This notion is significant to the current discussion of the Spirit's role in Christian suffering. This is a clear picture of the characteristic of Paul's faith in the Lord Jesus. That is to say, Paul's faith in the risen Lord Jesus has an experiential dimension as to his encounter with the Trinity in his conversion experience and his ongoing experience of the presence of the Spirit in his life and apostolic ministry. Because his faith was an experienced one, he would not give it up even when he faced persecution and opposition from the world and within the church as well. Because Paul had the unforgettable experience of encountering a person of the Trinity, he could endure the sufferings that he faced in his course of proclaiming the Lord Jesus. He even admonished his churches to participate in Christ's suffering as he does. That is to have joy in the sufferings for the sake of Christ Jesus. After all, he could do so with the help of the Spirit. In the passage above mentioned, he linked the foundation of Christian faith to the demonstration of the Spirit with which the faith comes from. Hence, "the purpose of the Spirit's coming was not to transport one above the present age, but to empower one to live within it" (Fee 1994:93). It is conclusive that the experienced faith made through the demonstration of the Spirit is the power of God. This notion becomes the foundation for the endurance and perseverance of Christians who are under persecution.

3.2.3 The Spirit and suffering in 2 Corinthians

The second letter of Paul to the Corinthians shows the aspects of Paul's suffering in a very personal way. With this characteristic of the letter being intensely personal, it becomes clearer how significantly Paul comprehends the role of the Spirit in his understanding of the gospel of Jesus and of the Christian life including his (cf. Fee 1994:285). Weinrich (1981:44) agrees that 2 Corinthians describes Paul's suffering most extensively among his letters. Paul faced in Corinth the opponents who denied that he carried out his apostolic ministry by the
Then what is the content of the "mystery"? As verse 2 shows, the content of the "mystery" is Christ crucified. Paul's development of his thought here is to be understood in the sense of the preceding passages. Paul, especially in 1:24-25, already presents the paradoxical stance of Christ crucified and God's weakness. Believers in Roman Corinth surely understood that a cross that was a Roman instrument of execution means weakness, failure, shame, and death (Hengel 1977:33-38). Obviously, Paul understands that the gospel of Christ crucified was foolishness to Gentiles who seek wisdom and a stumbling block to Jews who demand signs (1:22-23). However, Paul understood the meaning of the cross in a different way. For him, Christ crucified is "the power of God and the wisdom of God" (1:24) because "God's foolishness is wiser than human wisdom and God's weakness is stronger than human strength" (1:25). The paradox of weakness over strength terminology in this context clarifies Paul's understanding of the nature of the gospel of Jesus. In the opposite way from the common understanding of the cross that is shameful and a sign of weakness, for Paul the proclamation of the Crucified Christ was the "working centre of God's power in the world (1 Cor 1:18-25), and Paul's own preaching in a context of weakness and fear and trembling certified that the power which brought about the Corinthians' conversion lay in the work of the Spirit, not in the wisdom or eloquence of the preacher" (Fee 1996:145).

Paul describes his own situation with the phrase "in weakness and in fear and in much trembling" (v. 3). Although it is agreeable that Paul's self-depreciation is a way of his rhetoric appeal as ancient rhetors did in order to win the mind of their audience, that Paul's description of his weakness reflects his real situation cannot be removed from the scene as various scriptural reference shows his sufferings (e.g. 2 Cor 11:23-28; 1 Cor 4:11-13) (cf. Collins 1999:116). Then the power of the Spirit contrasts with Paul's present weakness and trembling. In the very weakness, the Spirit's power is at work (Fee 1994:91).

Here, we need to understand the word "demonstration of the Spirit" (v. 4). Barrett's observation is agreeable. He explains the phrase in terms of the results that the Spirit's power brings forth. That Spirit and power often are mentioned together (e.g. Acts 1:8) may be understood as a hendiadys, i.e. "one concept expressed by means of two words." Hence, what Paul wants to say is that "when Paul preached, a divine power gripped his hearers (or some of them; cf. i. 18) and constrained them to penitence and faith; this was the work of the Holy Spirit" (Barrett 1968:65-66). Thus Paul's proclamation of Christ crucified, i.e. the weakness, became effective by the Spirit as the result shows, i.e. the conversion of the Corinthian
3.2.2 The Spirit and suffering in 1 Corinthians

At one point Paul made a very important statement as to the relationship of his proclamation of the Crucified Jesus to the demonstration of the Spirit. 1 Cor 2:1-5 is the place where this relationship is to be investigated. The passage has a significant implication for the current discussion. The passage reads as follows:

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God (1 Cor 2:1-5).

This section demonstrates the central thrust of 1:18-31, i.e., the kerygma of the cross is with a demonstration of the Spirit and of the power of God (cf. Fisher 1975:34). In order to make this point clear, Paul explains to the Corinthian community about his mission. The emphatic phrase "and I came to you" highlights his mission, i.e. he went to the Corinthians as one sent by God (cf. Collins 1999:115). His reason for being sent by God was to announce something that was given to him and to tell them about it. Then his mission was to proclaim the mystery of God (v. 1). In the context, the rendering of "mystery" is preferred to "testimony" (cf. Fisher 1975:35). "Mystery" places more emphasis on God as the source of the revelation, while "testimony" connotes testimony to God's redemptive action. As the general context shows, Paul's emphatic use of "I" signifies the nature of his mission as being sent by God. Then this characteristic of his mission will be a significant implication to our discussion, i.e. in the mission initiated by God is the cost of suffering. Bearing this understanding in mind, the rendering of "mystery" fits well into the context. Collins explains the different connotation of the word "mystery" in between the Hellenistic view and the Jewish view. While in the Hellenistic view, "mystery" points to an esoteric experience which is beyond the nominal human experience, in the Jewish apocalyptic writings, the concept implies an eschatological meaning. Hence, in the context, the "mystery" that Paul proclaims connotes "the salvific events to be revealed in the age to come" (Collins 1999:115).
For the first question, some like Hendriksen (1980:275) and MacRae (1980:227-230) consider that it is the Spirit who groans on behalf of the believer, while others like Obeng (1986:621-32; cf. 1983/84:361-364) and Morris understand that believers "groan over his weakness in prayer" and "this groan is the work of the Spirit in them" (1988:328). For the second question, some like Morris (1988:327), Lloyd-Jones (1975:134) and Cranfield (1975:423) hold that "unspoken" is a better rendering, while others like Lenski (1961:547-548) and Fitzmyer (1993:518) think that "unutterable" or "ineffable" is a better option. For the third question, some like Käsemann (1980:241) and Fee (1994:584) hold that this is a form of praying in "tongues" or glossolalia, while others like Morris (1988:328), Fitzmyer (1993:519) and Cranfield believe that Paul is referring to "all praying of Christian men" (1975:422). As a conclusion to the interpretation of the phrase, the writer's contention is that in genuine Christian prayer, "the Holy Spirit sighs within us, with us, for us, and even over us" (Fitzmyer 1993:519). The prayer is, in Pauline term, "praying in the Spirit," in the sense of intimate fellowship with the Lord, thus the Holy Spirit helps us in our prayer, in our weakness.

Thus, the Spirit is vitally present in Christian weakness helping and strengthening them in their prayer. An interesting point here is that God knows the mind of the Spirit and the Spirit intercedes with sighs too deep for the saints knowing God's will for them. "Since the Spirit in his intercession is helping them in their inadequate praying, then their praying (complemented by the Spirit's praying) is inevitably in harmony with the will of God" (Mitchell 1982:238). Hence, the point is that the Spirit who knows the heart of God helps the believer to pray according to the will of God. Thus, prayer is not to be seen as a human work, but it is "evidence of God's work in believers" (Edwards 1992:217). Therefore, that the Holy Spirit is the author of these groanings is to be taken into consideration (Murray 1967:312). The role of the Spirit in the midst of the believer's present suffering is obviously seen here. "God knows the Holy Spirit's mind and thus takes full account of the Spirit's intercession for saints" (Morris 1988:329). In other words, the Spirit's intercession must be "always effective" (Hendriksen 1980:278). Because God who knows the hearts of people also knows the mind of the Spirit, in praying in the Spirit the believer can take a powerful encouragement from the Spirit even in the midst of present weaknesses, suffering and endurance (Fee 1994:586). Lastly, of significance is the fact that it is the will of God that the Spirit intercedes for the Christian.
weakness where the indwelling Spirit has to come to assist in our prayer. Cranfield (1975:421) observes, it is not "that the Spirit joins our weakness in helping the creation by intercession for it," but "simply that the Spirit helps our weakness." Then, it is necessary to clarify what Paul means by the word "weakness" in this context. There may be two ways of interpretation of the term. Some consider the term as the weakness in prayer itself, while others understand it in terms of the present reality of sufferings. Ziesler provides a valuable suggestion that by "weakness" Paul intends to speak of "the weakness inherent in our 'not yet' situation" (Ziesler 1989:223). He notes that the difficulty of prayer is an example of the 'not yet' position of Christians. The Spirit's role comes in here by enabling them to pray in terms of the content of prayer, i.e. 'what to pray for,' not 'how to pray' ( : 1989:223; Dunn 1988:477). Although Morris argues that "there is nothing in the Greek to correspond to 'for,'" he at least admits that the phrase denotes "what we should pray" (Morris 1988:326). Bearing these cases in mind, Fee's opinion on that discussion seems to be commendable. Fee states that "most likely, given the context and Paul's use of this term in such contexts elsewhere, he is referring to the "weakness" which is regularly associated with our "suffering" in this present age" (1994:578). Here, Christian weakness will obviously include the aspect of Christian suffering by way of persecution and opposition.

The understanding of the term "weakness" in the context leads to the nature of the Spirit's intercession. The Spirit's intercession is more likely "pray on our behalf" rather than simply "pray for us" (Ziesler 1989:223). Hence, the Spirit's intercession is "complementary to their sincere but ignorant praying and is necessary to its efficacy" (Mitchell 1982:235). Dunn rightly comments here: "the Spirit does not eliminate or transform believers' total inability to maintain the proper dialogue between God and man; rather the Spirit works in and through that inability" (1988:477-478). Thus, Paul does not mean that the Spirit's power will "remove" our weakness and this is evidenced by the fact that we still live our life in weakness (Morris 1988:326). Fee also understands this nuance: "since the Spirit is the firstfruits of this glorious future, but is so as God's empowering presence in the context of our present weaknesses, Paul therefore assures us that the Spirit himself 'makes appeal for us'" (1994:579).

There has long been discussion as to a better interpretation of the phrase "sighs too deep for words." There are three major concerns. First, who is the subject of the groans, the Spirit or the believer? Second, is it to be understood as "unspoken" or "inexpressible? Third, is it tongues or not? Briefly looking at various answers to these questions will be helpful anyway.
3.2.1.4 Romans 8:26-27

Lastly, Romans 8:26-27 is to be examined extensively for our discussion on the subject of the role of the Spirit in Christian sufferings. The passage is of significance because it contains both a direct reference to the subject and practical implication. The passage reads thus:

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God (Rom 8:26-27).

A direct notion of the work of the Spirit in Christian weakness is seen in the passage. "Likewise" leads the reader's attention to the change of accent. While in vv. 18-25 "the hope and expectation of the glory to be revealed sustain the people of God in the sufferings and groanings of this present time," in vv. 26-27 the primary emphasis falls upon the help of the Holy Spirit in our weakness (Murray 1967:310-11). Fee's illustration of the general context of this passage will be helpful to grasp how the Spirit's role is to be understood in this passage. He mentions thus:

Having articulated the certain, but not yet realized, nature of our hope in vv. 24-25, Paul concludes that word on the repeated note of "awaiting" that hope, but now "through endurance," implied throughout as the way we are to live in the "already." Since we live in hope, Paul says, "we patiently await" its realization. That leads him back to the role of the Spirit mentioned in v. 23, but now especially his role as we "await our hope with endurance." What we learn is that the Spirit's presence not only guarantees our future hope (v. 23), but he also takes an active and encouraging role as we await its realization by assisting us in prayer and interceding with God on our behalf. By the very nature of things our praying is carried on in the weakness of our present eschatological existence. The Spirit "comes to our aid" in the midst of that weakness as an intercessor on our behalf (Fee 1994:576).

It is to be noted that the primary reason for the Spirit's help in our prayer is that we do not know how to pray or what to pray for as we have to because we are in the present situation of "weakness" as verse 26a supports this idea. Paul's point here is our reality with the present
fact that the sufferings at this present time are not worth comparing with the glory to be clothed in the Christian. Out of this notion, it becomes clearer that the Spirit plays a vital role in leading believers to the knowledge about the nature of the present sufferings as temporal. This is a very significant role of the Spirit in Christians suffering persecution and opposition. It is conclusive that the Spirit brings about the eschatologically decisive hope for the believer under persecution. Therefore, the persecuted Christian could endure and persevere the suffering of persecution as standing firm in their faith in the Lord Jesus Christ.

Lastly, commenting on the final section (vv. 22-25), Wood makes clear Paul's understanding of the eschatological nature of the present reality of God's children. They are enabled to run to the end only with keeping the end itself in view. This understanding was made possible in Paul's theology because his experience of the Spirit was that with the Spirit, as the first fruits of the final redemption, was given a foretaste of the powers of the age to come (Wood 1963:115). The Spirit's characteristic as "the first fruits" signifies that "for Paul the Spirit was an essentially eschatological reality" (Fee 1994:573). Interestingly, Paul combines the present reality of salvation and eschatological reality of it in the context. By using the aorist passive σωθήσατε, "we have been saved," Paul implies that "salvation is recognized as an effect of the Christ-event, already achieved." However, by adding a dative manner "in hope," Paul still preserves the eschatological character of salvation, not yet fully achieved (Fitzmyer 1993:515). Hence, by the phrase "the first fruits of the Spirit," Paul presents the idea of "foretaste," meaning either that "the measure of the Holy Spirit that we now have is but a foretaste of the greater measure there will be in the age to come," or that "the gift of the Spirit now is a foretaste of the many other blessings we will have in due course" (Morris 1988:323).

For the early church, the evidence for "already-ness" of the future was the resurrection of Jesus and the subsequent gift of the eschatological Spirit (Fee 1994:573). This evidence could lead the early Christians under their faith in the Lord Jesus to the future hope, despite the fact that they were facing the present sufferings. The "already" expects the consummation, as the word "wait" (v. 25) signifies the combined thoughts of "eagerness" and "endurance" (Morris 1988:325). Grundmann's observation is justified here: "In virtue of the reception of the Spirit the Christian attitude is one of burning expectation in conformity with the divine plans" (Grundmann 1964:56, quoted from Morris 1988:325). Thus, a significant role the Spirit plays in conjunction with suffering and hope is manifest in the passage.
reality of our status before God. But, there is certain help from the Spirit. The Spirit testifies "to" our spirit and produces in our spirit the assurance of our sonship (Hodge 1993:243). The possibility to cry "Abba Father" has been seen as the work of the Spirit as revealing "that Christians are children of God and destined for glory" (Fitzmyer 1993:501). Therefore, there is a "direct operation of the Holy Spirit on our spirit" (Morris 1988:317). Because of this role that the Spirit plays on behalf of the believer—the children of God, the Christian who experiences the present suffering can endure the difficulties at present looking forward to the glorious hope.

Then, we come to an important place where Paul develops his thoughts on the function of sonship produced by the Spirit in our hearts in the confrontation of the present suffering. By the phrase "heirs of God" (v. 17) Paul means the "certainty" and "security" of the promised glory (Hodge 1993:245). However, the Christian, though they are in this status of peace with God, will face sufferings. It is interesting to look at the possibility of interpreting "suffering" in the context as a direct connotation of persecution. Achtemeier has this in view. In his view, Paul is speaking of a Christian suffering persecution that is brought to them because the world, ruled by rebellion against God, cannot understand the Christian at peace with God and seeks to destroy what it cannot understand (Achtemeier 1985:140).

Paul, in the next section (vv. 18-25), then presents the theme of the glorification of the Christian as being the children of God through participation in sufferings in the present time (cf. Black 1989:115). The concept that the life in this present world is not the final destination of the children of God is one of the significant aspects with which the persecuted Christians stand in their faith in the Lord. The awareness of the distinction between the present life and that to come is of significance to Christians who are under persecution. The Christian has had the understanding that "suffering belongs to "the now time" between the advents of our Lord" and "glory belongs to "the then time" at the end of this age" (Wood 1963:107; cf. Harrisville 1980:128). This notion is already presented by Paul thus: "the sufferings of this present time are not worth comparing with the glory about to be revealed to us" (Rom 8:18). It is important to look at this notion in the broader context of Rom 8:18-25. Paul perceives that in the event of union with Christ Christians are to undergo suffering. "Yet that suffering is not merely part of the human condition or the earthly lot of humanity, but a sign of identification with Christ and a necessary stage of the transition to the eternal glory" (Fitzmyer 1993:506). According to Paul's statement here, the Spirit-bearers then know the
is at work in any case (Barrett 1971:163-64; Morris 1988:314). Dunn gives a profound statement concerning the inner witness of the Spirit as follows:

Paul certainly does not reduce assurance to a matter of feeling (as vv 13-14 confirm), but a felt assurance is what he has in mind here. The continuity of thought from v 14 implies that for Paul conversion was as much as anything else a liberation of the emotions. It was certainly his own experience (as the almost unconscious switch back from second to first person testifies), but he is able to assume the same to be true of his readers. The emotional quality of his faith and spirituality thus once again comes clearly to the fore. He would have had little personal sympathy with a purely rational faith or primarily ritualistic religion. The inner witness of the Spirit was something not just important for him but at the heart of what distinguished his faith as a Christian from what he had known before (Dunn 1988:462).

The Spirit plays a major role, leading to the understanding of an experiential dimension of the Christian life that bears the present suffering. The Spirit is expressed in terms of experience of his presence by the Christian. Paul's point here is to present the role of the Spirit as the Spirit of Christ bringing the believer to share the intimate sonship that Christ had with God the Father. Therefore, for Paul, "to possess the Spirit is to have the Spirit of Christ, is to share his sonship, is to live as a son led by the Spirit" (Dunn 1988:462). It is interesting to see that the Spirit of Christ makes the children of God aware that the present suffering they face is not worthy to compare with the future glory. Paul's emphasis on the term the Spirit of Christ is discussed in the previous pages as it designates the soteriological function that the Spirit carries in the present as being the Spirit of Christ who carried the same role on the earth. The concept of sonship cannot be thought separate from the concept of salvation because for Paul the cry in the Spirit, "Abba, Father" means "inheritance" (Stendahl 1995:30). Here, in this context, the Spirit plays a central role in bringing the Christian to the understanding of the future reality to be revealed. Hope is the "hall-mark" of the life of the Spirit (Moores 1995:117).

Then the reality of the believer's status is brought in by the witness of the Spirit. There is a difficulty to interpret summarturéi. It may be viewed either as meaning the Spirit bears witness "to" our spirit or the Spirit bears witness "with" our spirit. An interpretation with "to" is more applicable in the context. Without the divine help, the human cannot testify to the
awareness of sonship that the Spirit effects for the children of God for the believer's willingness to participate in the present suffering with Christ. The passage reads thus:

For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us (Rom 8:14-18).

Being "led by the Spirit" is Paul's way of expression of the initiative that God's favour — prevenient grace — takes in guiding Christian life (Fitzmyer 1993:499). The vital influence of the Spirit in Christian life is further taken into consideration by a comparison in the following verse. Paul compares the spirit of slavery with the spirit of sonship. The difference is not to be understood in terms of intimacy, but rather in terms of future destiny. Paul's point here is that a son enters into an inheritance while a slave does not (cf. v. 17) (Ziesler 1989:214). The Spirit as the Spirit of adoption in the context guides the Christian into letting them look forward to "eschatological filiation" (8:19, 23) (Fitzmyer 1993:499). Hence, Paul wants to establish a basis upon which he can proceed to say that there is a reward for our present suffering (v. 17).

It is quite important to note the value of the emotional quality of Christian faith. The verb 'cry' may point to the "emotion" accompanied in the cry (Morris 1988:315). Paul was aware that when he prayed or cried "Abba, Father" as a conscious expression of sonship before God the Father it was "his inner being enabled to pray by the enabling of God" (cf. Rom 8:15, 26) (Dunn 1988:462). Paul certainly had a concept of the help from the Spirit in his prayer and intercession (cf. Rom 8:26-27). If we recall the relationship between being in Christ and being in the Spirit, it is arguable that the intercession of the Spirit in a believer's prayer means the person is in a right fellowship with God. Therefore, the "cry" is "evidence" that those who live in the presence of the Spirit are children of God (Ziesler 1989:215). Crying out to the Father may be understood either as reference to the prayer in Christian worship or as Spirit-inspired prayers (cf. 1 Cor 14:15). But, we need to note that Paul's point here is that the Spirit
stand firm in their faith in Jesus. This historical reality has no exception even where the Christian suffers persecution and opposition. But even in that context, because the Christian grasps the concept that Christ the Saviour dwells in them by the Spirit, they could identify themselves as participating in the suffering of Christ.

Secondly, we need to understand the experiential dimension of the presence of the Spirit in the believer's life. Christian assurance revealed in Rom 8:11 is an "experienced" assurance because the Spirit who knows God's plan (cf. 1 Cor 2:10) dwells in the believer and fills them with the "certainty of faith" (Stuhlmacher 1994:122). Verse 11 clearly shows the double foundation of Christian assurance. As the verse shows, Christian doctrine of the resurrection of Christ and the experience of the Spirit is a meaningful foundation upon which Christians are assured of their future destiny in God (cf. Dunn 1988:432). In fact, this assurance will play a crucial role in the Christian's lives who are under persecution and opposition. Without this assurance, it is obviously hard for them to defend their faith in the Lord and hold fast to their faith. They need something upon which they can endure all hardships. One of the foundations is assurance of the ministry of the Spirit in their life. It is obvious that the Spirit is the heart of Christianity (cf. Dunn 1970:95, 148-150). The fact that Christians endured and persevered in the midst of persecution and opposition is a result of their assurance of their hopeful destiny with God. It is possible in the nature of the resurrection of Christ. The resurrection of Christ was an eschatological act as being the first event and the pledge of the last. Significantly, these two aspects are linked by the presence and activity of the Holy Spirit (Barrett 1971:160-161). The understanding on this aspect of the new Christian life that is hoped for is made possible through the indwelling Spirit because the Spirit, as the life-giving Spirit, is "the source of new vitality for Christian life" (Fitzmyer 1993:491). As John 14-16 shows, the Spirit of truth will bring forth the truth to come and lead the believers to the understanding of what God plans for them in an eschatological scenario. Hence, it is obvious that the Spirit has a vital role in Christian life as to bringing them to a certainty of their eschatological reality that becomes the foundation upon which they endure the present suffering.

3.2.1.3 Romans 8:14-25

Rom 8:14-25 presents another aspect of the Spirit's role in Christian sufferings. A primary concern will be given specifically to vv. 14-18. This passage shows the function of the
understood as wrought through his Spirit (cf. John 6:63; 1 Cor 15:45; 2 Cor 3:6; see also on 8:2)” (Dunn 1988:432). As noted in an earlier section, the Spirit leads a person into a new life in Christ (cf. Eze 36:26-27; Rom 8:2, 11; Tit 3:5-6). Thus Dunn asserts that "what one receives at conversion is the Spirit and life of the risen exalted Christ" (Dunn 1970:95). From this very beginning, the Spirit dwells in the believer leading him/her to the completion of his/her salvation. The present reality of the person's salvation in a sense of "already but not yet" is to get on the road toward its completion by the help of the Spirit. Here, the presence of the Spirit in believers’ lives is to be noted. As the Spirit dwells in the believer, the Spirit has a vital role in him/her guiding and illuminating him/her to the truth of God. The believer comes to an assurance of their destiny, which comes from "the knowledge that the Spirit of life is already at work within them" (Ziesler 1989:212). The awareness of the presence of the Spirit in a Christian's life will be a vital factor for him/her to go through the difficult times in the midst of persecution and opposition. Although Paul's habit of speaking of believers in Christ and of believers in the Spirit is acknowledged in various cases, Paul's point is that the constant presence of God in Christ through the Holy Spirit in the believer's life is important (Morris 1988:307-308). The Spirit continually works in the believer as the Spirit of truth and Another Comforter. Here it is important to note the role the Spirit plays. The Spirit illuminates for us the eschatological hope that the believer has. The hope is an implanted hope in the believers' hearts by the Spirit. This is one of the reasons why the Apostle Paul and many other Christians could endure sufferings, persecution and opposition for their faith in Jesus.

Paul's emphasis on the term "the Spirit of Christ" is obviously related to the activity of the Spirit who "carries on the work of Christ following his resurrection and subsequent assumption of the place of authority at God's right hand" (Fee 1994:837). Those who possess the Spirit of Christ, then, know "the power of Christ's resurrection and the fellowship of his sufferings (Phil 3:10)" and "Christ is the absolute criterion for what is truly Spirit activity (e.g. 1 Cor 12:3)" (Fee 1994:837). Therefore, when he speaks of Christ as living in him in Gal 2:20, he refers to "the ongoing work of Christ in his life that is being carried out by the indwelling Spirit" ( : 1994:838). The soteriological function of the Spirit and Christ is thus brought to the fore. In the Christian's mind, the concept of salvation has always been the core in Christian thought that distinguishes Christianity from other religious groups. Christianity's distinctive understanding of salvation has been taken most seriously in Christian history. The distinctive nature of the concept imbedded with the eschatological Spirit has become in a sense the base upon which the Christian throughout the centuries has been encouraged to
illumination and influence upon the believer's heart to make them seek and desire their glorious future status before the Lord is obviously present in their hearts. With the eschatological hope that is implanted in their hearts, they can carry on their faith with their hope in the fulfilment of time.

For Paul, "belonging to Christ and having the Spirit are one and the same thing" (Dunn 1988:444). In other words, if a person does not have the Spirit of Christ, the person does not belong to Christ. For Paul, to possess the Spirit of Christ is what the term "Christian" means. The reason why Paul expresses this idea in the sense of juridical precision is that "according to his experience and teaching, the ability to understand Christ, to confess Christ, to believe, and to walk obediently according to God's will, all depends on possession of the Spirit (cf. 1 Cor 2:10ff.; 12:3; Rom 10:9f.; 14:17f.)" (Stuhlmacher 1994:121). This relationship is obviously present in his epistles. "Christ's lordship is realized, documented, and made effective by the presence of the Spirit in a life" (Dunn 1988:444). Hence, Paul understood the vital aspect of the experience of having the Spirit of Christ. The vividness of the experience is alluded to in such context as Rom 2:29; 5:5; and 7:6. Therefore, Paul understands that all Christians belonging to Christ have the Spirit of Christ ( : 1988:444). Thus, in Pauline thought, the presence of the Spirit in believers is the normal and necessary feature of a Christian, not an "interesting extra" (Morris 1988:308).

This notion is one of the important points for the current discussion on the role of the Spirit in Christian suffering and persecution. The affirmation that the Christian belongs to Christ provides them with a basis upon which they hold fast their faith in the Lord and are patient in their manner against sufferings, persecution and opposition. In the course of their Christian life as holding their belief in the Lord Jesus Christ, they ultimately meet persecution and opposition in various forms (cf. Acts 14:22; Matt 7:14) —either direct or indirect. Here in this complicated context, the reason why they could still endure in the midst of suffering without giving up their faith in the Lord Jesus is that they have a firm assertion as to their identity before the Lord, that is implanted in their hearts.

Here, it is necessary to discuss two significant aspects from the passage. Firstly, we need to understand Paul's concept of the Spirit as the Spirit of Christ. As Paul implies, being a Christian means that he/she belongs to the Spirit. The Spirit plays a vital role in the process of a person's becoming a believer. "This life-giving work of God is characteristically
who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you (Rom 8:9-11).

In the text, the designations "Spirit," "the Spirit of God," "the Spirit of Christ," "the Spirit of him who raised Jesus from the dead," all refer to the same Holy Spirit. This variety of titles for the Spirit "indicates the glorious unity existing between Father, Son, and Holy Spirit, a unity not only of essence (ontological oneness) but also of operation in the interest of our salvation" (Hendriksen 1980:253). It is applicable to say that Christ and God are "inseparable" in terms of relating to salvation as they are equally represented by the same Spirit (Ziesler 1989:210). Further, it should be noted that the phrases 'Spirit in you' (v. 9) and 'Christ in you' (v. 10) do not indicate Paul simply identifies the Spirit and Christ because of the difficulty to distinguish between the Spirit and the heavenly Christ (cf. 2 Cor 3:17). Barrett's observation is just: "What Paul means is that 'Spirit in you' is impossible apart from 'Christ in you.' Union with Christ is the only way into the life of the Age to come, of which the distinguishing mark is the Spirit" (Barrett 1971:159).

Dunn's point of view on this aspect of salvation has a significant implication for the understanding of the role of the Holy Spirit in the Christian life. Commenting on Rom 8:9, he mentions that:

what Paul assumes is not that the process of salvation is complete but that it has begun, not that their total being has been completely transferred to another realm but that a decisive transfer of allegiance and lordship has already taken place, not that moral effort has been rendered unnecessary but that the inner compulsion of God's Spirit has become the most important factor at the level of primary motivation and enabling (Dunn 1988:443-444).

The necessity of the ongoing work of the Spirit in the Christian life leading to the completion of their salvation is decisively brought about here. Since the completion of salvation is still to be seen, the believer needs to be helped divinely in order to accomplish the completion of their salvation process. Their hope of the completion of their salvation leads them to stand firm in their faith in whatever circumstances they face. Here, as the Life and the Author of life and the life-imparting agent (cf. Hendriksen 1980:252-253), the Holy Spirit plays a significant role in taking them to the completion of their salvation. The Spirit's guidance,
1993:398). Eschatological reality of their salvation cannot surface without the objectivity of the subjective believer's firm foundation in their belief in Jesus as the Saviour and the Lord. This belief is to be produced in the believer's life because of the presence of the love of God that has been effected by the Spirit.

The experiential dimension of the love of God is of significance especially for those who are suffering under persecution and opposition. Suffering that correlates to the love and grace of God in which we stand and find meaning will be the occasion for the believer's rejoicing (cf. Hauerwas 1988:113). Without the reality of the experienced love of God that is poured out through the Holy Spirit, the suffered may come up with a conclusion that the sense of "boasting" in the Lord Jesus cannot be found at all. However, the love of God is an "experienced reality" (Fee 1994:497) and implanted in the believer's hearts by the help of the Spirit. Therefore, the experienced love of God through the Spirit becomes the groundwork for the believer to bear the present suffering and endure to the end as the person grasps the hope of the glory of God. Fee's statement will serve as a concluding remark as to the role of the Spirit revealed in this section: "The Spirit's presence serves as guarantor of our glorious future inheritance as well as our sustainer and helper in the midst of sufferings and weaknesses as we await the final realization of this hope" ( : 1994:497).

3.2.1.2 Romans 8:9-11

One of the most significant places in Paul's writings for the discussion on the subject of the role of the Holy Spirit in Christian suffering is Romans 8. There are several aspects of the work of the Spirit implicitly described in this chapter. One of the aspects can be discussed from Rom 8:9-11. For the discussion on this passage, it is necessary to bear in mind a broad context of the passages followed by this portion in Rom 8, that shows a more concrete role of the Spirit in Christian suffering. In this section a consideration will be given to the following passage:

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he
Then, we arrive at the core of Paul's understanding of the believer's eschatological existence. Here, the Spirit plays a central role in leading to the concept of the new existence of the believer in Christ (cf. Käsemann 1980:135-36). Paul clarifies in the context that the reality of the believer is in between the two times —"already but not yet." The process of the believer's salvation is already begun by the power of the eschatological Spirit and the final salvation of the believer in the age to come is guaranteed by the Holy Spirit (Gundry-Volf 1993:40). Therefore, the "juxtaposition of present suffering and future glory" stands as "the heart of Paul's understanding of our eschatological existence" as implied by the two imperatives, which reveal the central thrust of vv. 1-5: not only "let us boast in our hope of the glory of God" but "let us also boast in our sufferings" (Fee 1994:494-495).

Paul understands the eschatological character of the Spirit. For him, the Spirit is the "guarantee" of the completion of the eschatological salvation that was already begun as being the "first installment" of that gracious saving activity (Dunn 1975:310-312). Because the consummation of salvation in the hope of the glory of God is guaranteed by the Spirit, the present suffering including persecution and opposition for the faith in the Lord Jesus cannot, in Paul's belief, separate the believer from the love of God (cf. Rom 5:5; 8:31-39). Then, it is obvious that the Spirit plays a significant role in Christian suffering as being the guarantor of the believer's final salvation to be accomplished in the age to come. This eschatological characteristic of the Spirit's roles has a significant contribution to the understanding of the present Christian life as an eschatological reality.

Fee gives a decisive statement as to the crucial role the Spirit plays in Pauline community. That is, the believer's "experience of God's saving grace" (Fee 1994:496). Paul grasps the love of God in a concrete reality because he understands that it has been exhibited in the historical demonstration in Christ's death and has been experienced by the believer through the work of the Spirit (Rom 5:6-8) ( : 1994:496). Then, the assured love of God becomes the "central motive" of the believer's own moral existence (Dodd 1954, c1932:73-74; Fitzmyer 1993:398). Here, it is to be noted that since the love of God is experienced in the life of the believer, it has a subjective dimension. This notion is of significance because the objectivity of the work of the Spirit in the believer's life becomes the ground for the reality of subjectivity of the presence of the Spirit in their life (cf. Lenski 1961:339), especially when they face sufferings and persecution solely because of their faith in the Lord. That the Spirit denotes the divine presence to the Christian is justified in this state of the believer (Fitzmyer
that does not disappoint because the hope is firmly grounded in God's redeeming love through the Holy Spirit (cf. Hendriksen 1980:171). Here, it is important to understand that the Holy Spirit is already at work in the hearts of believers by the implication that the original Greek reads the phrase in verse 5 "in" our hearts, not "into" our hearts (Edwards 1992:137). Fee also clarifies this notion as he states "that the locus of the "gift" is the human heart as evidenced by the fact that the resident Spirit "pours out God's love into our hearts," precisely because he is resident there" (Fee 1994:498). The Spirit helps to remind of and grow the love that the believer has experienced from God. Dunn suggests an implication on this matter thus:

At all events, the point is clear: hope of completed salvation, of restoration to share in the divine glory, is not a vain or idle hope, because the process has already begun. The believer's hope for the future is based not only in a faithful and powerful God, but in what they have already experienced and received from that God—the end-time Spirit of God active in them already in end-time power. As hope of future resurrection is based in the resurrection of Christ already accomplished (1 Cor 15:17-22), so hope of future glory is based on the experience of grace already enjoyed (v 2), so hope of completed salvation arises out of the experience of the eschatological power of God already achieving the purposes of divine love (v 5) (Dunn 1988:266).

Thus, the Christian life is characterised by a hope in the Spirit and a hope in the Lord Jesus and trusting in the promise of God who is faithful in keeping his promise and is already fulfilling what he wills in an eschatological time frame. With this idea in mind, Edwards' observation on the function of faith in understanding the meaning of grace in tribulation experienced by the believer, is right: "By itself tribulation does not necessarily produce perseverance; it often produces bitterness and resignation, and hardship may simply produce hardness instead of character. Perseverance, character, and hope are marks of grace, and they develop only where the believer stands justified before God and responds to Him in faith" (Edwards 1992:137). It is to be noted here that faith in the Lord Jesus is produced with the work of the Spirit in the believer's life (cf. Bloesch 2000:285; Grudem 1994:636). As a scriptural reference shows, the believer's confession that Jesus is the Lord is accompanied by the work of the Holy Spirit (1 Cor 12:3). The Spirit's presence in the believer's life then becomes the foundation for the "staying power" for the believer who is suffering under situations of persecution and opposition.
itself" (Fitzmyer 1993:397). It is because the believer by faith receives in the midst of sufferings comfort from the Spirit (cf. Moltmann 1992:154). In a sense, it is, therefore, right to say that the Christian is characterised by "certain enduring dispositional skills that should not be easily lost" (Hauerwas 1988:107) in recognition of the Spirit at work. Hence, "believers, looking for the glory of God, find that suffering gives them a more realistic appreciation of what the world offers, tests and purifies them rather than debasing them, and so strengthens their conviction that God has a more glorious wholeness in store for them" (Dunn 1988:265).

Therefore, we come up with a significant notion of the Christian life bearing sufferings in present reality. There is a close link between suffering of believers and eschatological hope of glory. It is agreeable that "throughout salvation history human suffering plays an unavoidable and necessary role of identification with God's way in the world" (Edwards 1992:136). The Apostle Paul himself takes this view seriously in his theological understanding on the relationship. Edwards points out well the notion thus:

Suffering is an essential part of the Christian's identification with the fate and work of Christ. Paul was not an exponent of a health and wealth gospel. He knew firsthand that the Christian life is one of "conflicts on the outside, fears within" (2 Cor. 7:5; see his list of hardships in 2 Cor. 11:32ff.). He knew that suffering, loathsome as it is, strips away false securities and drives believers to God, the source of all hope and compassion. He knew, bewildering as it may seem, that hardships and sufferings were necessary to prepare believers for the weight of glory prepared for them (2 Cor. 4:16-18). In verses 3-4 he presents the consequences of suffering as a chain reaction: we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. The Greek word for perseverance is a compound of "under" and "remain," meaning the ability to endure, or staying power (Edwards 1992:136).

It is, then, to be noted that the Holy Spirit is at work in this whole process. The Spirit's activity in this regard is clearly seen in verse 5. According to verse 5, it is clear that the Spirit is the mode through which God pours out his love into the believer's hearts. Love mentioned in the verse is obviously God's love for us, not our love for him as the following phrase, particularly verse 8, makes clear (Ziesler 1989:139). Therefore, Paul is able to say the hope
grounded on God produces such steadfast faithfulness to the faith in the Lord Jesus that ultimately brings forth hope even in the suffering of persecution and opposition. Because the believer having strong belief in the hope that God already sets up for him/her is aware of the working of the Holy Spirit helping and strengthening their faith, they can go on to the final destination that is prepared for them in the kingdom of God.

Paul does not stop here. He includes in his boasting even testimonies of sufferings. It is undeniable that his suffering accompanied his task as an apostle of Christ proclaiming the gospel for the sake of Jesus. In the NT, 'sufferings' are often specifically the sufferings as a result of persecution. Stuhlmacher (1994:79) argues that the idea that the righteous must suffer has been understood as a "fixed theme" within the Old Testament and Jewish tradition and that Paul applies these traditions to Christians. That the sufferings are experiences of Christians because of their faith in the Lord Jesus is not to be excluded from the scene in the context (cf. Ziesler 1989:138). It is to be noted that Paul is including by the word "sufferings" all the afflictions that come to the Christian as the believer in Jesus Christ (Morris 1988:22). A chain of thought of suffering-endurance-character-hope in God's love through the Holy Spirit brings forth the apostle's dependency on God (cf. Dunn 1988:264). For Paul, such suffering is an accompanying element of the believers' experience of acceptance by God (Dunn 1988:264).

Therefore, it is easily assumed that the pride in God that early Christians had becomes the cause of boldness in witnessing about Jesus (cf. Dunn 1988:264). The connection between the witness of Jesus and the work of the Holy Spirit is seen in that particular aspect. The witnessing includes its act in the midst of persecution. As examined in the previous chapter, biblical passages such as Matt 10:19-20; Mark 13:9-13; Luke 12:8-12; Acts 4:8-13; 7:54-60, etc. clearly show the close connection between the role of the Spirit in witnessing Jesus in the context of persecution and opposition.

It is clear that Paul has a positive attitude toward sufferings. In his thought, the last age was inaugurated in the ministry of Jesus and it is further marked by severe affliction for the people of God. Hence, he boasts even in sufferings because they are sign of the path to glory (Barrett 1971:104). He understands that suffering is not at all contradictory to faith. Rather, sufferings function as strengthening endurance with having the hope in the glory of God. "Suffering and affliction become precisely the point at which hope is encountered and proves
peace with God is "a strong feature of the prophetic hope of the new age to come." The peace will be accompanied by faith of the believer. Here, Paul's experience of faith is "the sense of personal relationship with God activated and maintained by Jesus" (Dunn 1988:263). Bearing in mind the nature of the experience of faith, it may further be assumed that the personal relationship with God that will ultimately bring forth the hope of the full scale of fellowship with God becomes a foundation of the hope for the believers who suffer in this present age for their faith in the Lord Jesus. It is because hope is now for them "the prospect of what is already guaranteed" (Käsemann 1980:134). Hence, with this understanding of the foundation of the hope, Paul could in verses 4 to 5 speak of the relationship between endurance, character, hope, God's love, and the Holy Spirit.

The passage shows well a close relationship between God's acceptance of sinners and the future hope produced by that gracious act of God. The Apostle Paul here describes God's acceptance as his love poured out into the hearts of the believer. His thought expressed here seems to imply a metaphor of a logical chain in the sense of a cause and effect phenomenon. Justification by faith brings forth the hope of sharing the glory of God as well as sharing sufferings destined to Christians. But, at last, the sufferings produce hope because the Holy Spirit works in the believer's hearts illuminating the fact that God's people are destined to be loved by God their creator. Here, it is to be noted that the starting point of this chain of thought is "faith" of the believer. As Barth (1977:152) points out, "faith is the point at which life becomes death and death becomes life in Christ; and by its operation we are dissolved and reconciled to God." In Paul's mind, "faith enables sufferings and afflictions to aid God's grace, not oppose it" (Edwards 1992:136).

In this context, Paul speaks of "boasting" in the hope of sharing the glory of God (v. 2). Dunn (1988:264) calls this strange experience of "boasting" in Paul's language "a positive expression of grace experienced." The boasting here is no longer tied with that in terms of national privilege. It is now to be understood as the boasting in the concept of eschatology (cf. Dunn 1988:264). Because the eschatological hope finds its ground solely in God, the boasting here implies a total dependency on God (cf. Barrett 1971:103). For the believer, God's favour is a sure foundation for the hope of a future life (Calvin 1959:189). It is because the hope is "not an achievement of our spirit, but the action of the Holy Spirit" (Barth 1977:157). Here, Barth sees the Holy Spirit as "the operation of God in faith, the creative and redemptive power of the Kingdom of Heaven" ( : 1977:157). Then, the hope of the glory
Christians were to satisfy certain ceremonial requirements of the Old Testament such as circumcision. Paul had to respond to them in the manner of a vigorous defence of the gospel truth. Hence, crucial Christian doctrines such as justification by faith and sanctification by the grace of Christ and by the experience of the power of the Holy Spirit come to the forefront in the letter. Thus Christian suffering is pictured here as standing for the defence of Christian doctrine and Christian community.

3.2 Paul's theology of the Spirit's role in Christian suffering examined from his letters

3.2.1 The Spirit and suffering in Romans

3.2.1.1 Romans 5:1-5

One of the significant passages from Pauline literature for the discussion on the role of the Holy Spirit in Christian suffering is Romans 5:1-11. Verses 1 through 5 especially present a direct look at the subject. The passage reads thus:

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us (Rom 5:1-5).

Paul's exercise and development of his thought here is characterized by "a rhetorical chain of syllogisms" that is often on display in his writings, e.g. 8:28-30 and 10:12-17 (Stuhlmacher 1994:78). Our focus lies in Paul's thought as to how he perceives the link between the present suffering and the Holy Spirit in the context. To discuss this matter, it is necessary to look first at Paul's establishment of a base upon which he explains his thoughts on that relationship. In the text, Paul talks about peace with God which is to be made through Jesus Christ. It is understood that it is a Jewish concept; peace with God is carried out closely depending on Israel's right fellowship with Yahweh. According to Dunn (1988:262), the full scope of this
defender of it and was now; being persecuted and proclaiming the faith he once tried to destroy (Gal 1:23).

The emergence of the Christian church as a separate community from Judaism was signalled in Paul's life-time by the break from Jewish understandings on many aspects such as the concept of Messiah and that of eschatology, etc. This departure led the Jews to being "the instigators of persecutions" of the Christian (Suggit 1993:3). In fact, for Paul, persecution at the hands of the Jews was "the most difficult of his afflictions to bear" (Kruse 1993:18). Kruse analyses some reasons for the Jewish persecution of Paul found in his letters: "he preached the faith he once sought to destroy (Gal 1:23; cf. Acts 9:1-2), he regarded cherished elements of Judaism as rubbish (Phil 3:4-8), he encouraged Jews to neglect the law of Moses (Gal 2:11-21), he did not preach circumcision (Gal 5:11), and he relaxed ethical demands (Rom 3:7-8)" (Kruse 1993:19).

In his ministry, Paul followed Jesus' method in advancing the gospel of the kingdom of God. What needs to be said is that Paul first proclaimed the gospel of Jesus to the Jews and only after he was rejected by them he went to the Gentiles. Paul conceived clearly the notion that "the experience of rejection and persecution is an integral part of the process" in entering the kingdom of God: "through many tribulations we must enter the kingdom of God" (Acts 14:22) (Valiquette 1998:435). In this regard, Dunn (1996:193) also agrees that "suffering was an unavoidable gateway into the inheritance of God's kingdom."

Paul and the Christian community were persecuted not only by the Jews, but also by the Gentiles and Christian opponents (e.g. 2 Cor 11:26). From the society where they were living, the Christian was regarded as those whose life style "seemed to undermine the social cohesiveness of the community," therefore, "Christians were considered to be dangerous or immoral" (Suggit 1993:3). Hence, "the suffering which is characteristic of this age is the result of being faithful to Christ in a world that is hostile to him" (Everts 1993b:416).

Then, it is also notable that Paul had a constant dispute with the Jewish Christians inside the Christian community. The letter to the Galatians notes that Judaizers raised opposition to Paul as they argued against the authenticity of Paul's apostolate (cf. Barnett 1993:649). Their basis to oppose Paul was their concern for Jewish practices that they believed were supposed to be kept in the process of entering Christian community. They insisted that Gentile
In this regard, in his thorough examination on 2 Cor 2:14-3:3, Hafemann understands Paul's concern for his Christian community is one of the significant aspects of his suffering as an apostle (Hafemann 1990:226-228). He even argues that "of all Paul's afflictions, he counted the pressure of his daily anxiety on behalf of his churches to be the climax of what he had to endure as a result of his calling (2 Cor 11:28; cf. 2 Cor 2:4, 13)" (Hafemann 1993:919). 2 Cor 1:5-7 further clarifies this aspect of Paul's suffering:

> For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation, which you experience when you patiently endure the same sufferings that we are also suffering. Our hope for you is unshaken; for we know that as you share in our sufferings, so also you share in our consolation (2 Cor 1:5-7).

Paul's concern for the Thessalonian community is another evidence that his suffering is not in vain for other Christians. He says, "we sent Timothy, our brother and co-worker for God, proclaiming the gospel of Christ, to strengthen and encourage you for the sake of your faith, so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for" (1 Thess 3:2-3). Paul proceeds to state that the affliction that he experienced in Asia was so severe that he felt its reality in terms of being sentenced to death. Beker mentions the following words that seems to interpret what Paul means by his suffering for his Christian community: "Christian life is necessarily accompanied by agony, because of the immense suffering of our brothers and sisters in God's world, which far outweighs our personal suffering. And so our hope becomes profound and realistic, because it is a hope that knows the burden of suffering for the sake of others in God's world" (Beker 1994:172). It becomes clear that Christian suffering includes that for Christian brothers and sisters who are called to the same destination in God's will.

The third nature of Christian suffering is perceived as being the suffering for building up and defending the Christian community. It is obvious that there was persecution of the church from outside. As the Book of Acts shows, Paul himself was the one who persecuted the Christian community. Paul describes himself as a zealous Jew strongly devoted to Judaism who "was violently persecuting the church of God and was trying to destroy it" (Gal 1:13). Ironically, he who formerly was persecuting the Christian community became the foremost
words, it was in Paul's suffering that the Lord, who sent, was at work. To what the report of Acts only alludes, Paul himself stresses again and again (Weinrich 1981:44).

That Paul clearly grasped the picture of his life, bearing Christ's suffering, is supported by various mentions of this in his letters. For instance, Paul says to the Corinthian community, "Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ;" for whenever I am weak, then I am strong" (2 Cor 12:10). Paul encourages Timothy thus 'Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God" (2 Tim 1:8). Likewise, Paul understands his suffering as primarily for the sake of the gospel of Jesus Christ.

In 2 Cor 4:10 Paul describes his sufferings as "the death of Jesus" (h. nekrwsij tou/VIhsou/). Weinrich argues that "nekrwsij signifies a process of ever-repeated experiences of suffering and persecution aia; cf. 2 Cor 4:8-9)," hence, "Paul's sufferings are not something from which he must be freed," but are rather where "the life of Jesus is revealed" (Weinrich 1981:51). Paul's life and ministry as an apostle was in fact interpreted as his participation in the suffering of Christ as he constantly faced persecution and suffering which was for the sake of the gospel of Jesus Christ. The constant presence of suffering in Paul's ministry was in turn a point with which his opponents in the Corinthian community questioned the legitimacy of his apostleship (cf. YK Lee 1999:100). However, for Paul, paradoxically, his suffering was the validation of the authenticity of his apostleship because the power of God rested in his weakness, and the fruits of his ministry, i.e. conversion of the believer, were the evidence for his authentic apostolate.

Secondly, Christian suffering is to be understood in relation to the concept of "one body" in Christ (cf. Eph 4:4; 5:30). In other words, it is to be understood as the suffering on behalf of other Christians. When Paul talks about suffering, his understanding of suffering is not in theory only, but he tells his Christian community about suffering as a sufferer (cf. Ferguson 1986:204). Paul understands his suffering as benefiting other Christians. 2 Cor 12:19 makes clear this point: 'Have you been thinking all along that we have been defending ourselves before you? We are speaking in Christ before God. Everything we do, beloved, is for the sake of building you up." He further states that "Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God"
3.1 Preliminary observations on aspects of Christian suffering alluded to in Paul's life and his letters

For the discussion of the role of the Holy Spirit in Christian suffering revealed in Paul's epistles, it is necessary to examine first the nature of Christian sufferings alluded to in Paul's life and his epistles. This preliminary observation is indispensable to understanding Paul's thoughts on the Spirit's role in the Christian life. The discussions to be followed will be groundwork upon which the examination on the Spirit's role in Christian suffering is more clearly to be displayed.

Suffering in the life of Christians and in the life of Paul as an apostle is a recurring theme in the second half of Acts where Paul's apostolic ministry is extensively described, and in Pauline letters to his Christian communities. This fact implies the significant place of suffering in Paul's thought. Then it is necessary to look at some important aspects of Christian sufferings alluded to in Paul's life and in his letters, which will in turn serve to make concrete sense of our understanding of the role of the Spirit in Christian suffering. Hence, before a thorough examination on Pauline passages that explicitly and also implicitly manifest the Spirit's role in Christian suffering is given, it is appropriate to allot this section to discuss the nature of Christian sufferings—suffering in the context of persecution and opposition in particular.¹

Firstly, according to Paul's life and his epistles, Christian suffering is of most significance when considered as suffering for the sake of Jesus Christ. At the very beginning of his Christian life, Paul was already told to carry the suffering of Christ in his life as a chosen vessel of God. The Lord foretold it to Ananias: "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for the sake of my name" (Acts 9:15-16). Weinrich's comment on Acts 9:16 makes clear the point,

... the risen Lord told Ananias that it was necessary for Paul to suffer much for the Name (dei paqè)n). It is clear that this suffering is not only to take place within the context of Paul's mission but also that this suffering belongs to the esse of Paul's apostleship. To be an apostle of the risen Lord was to be a suffering apostle. In other
CHAPTER 3

THE SPIRIT AND SUFFERING IN PAULINE CONTEXT

In the ministry of Paul, who was chosen and called by the risen Lord Jesus, and of whose followers the apostle was the foremost persecutor, the presence of suffering was inevitable. It was his testimony that his sufferings throughout his apostolic ministry were already foretold by the Lord. The content of the Lord's saying concerning Paul's suffering was that he must suffer for the sake of Jesus' name (Acts 9:15-16). Thus, suffering was one of the obvious aspects in Paul's life as a chosen instrument who must proclaim Jesus Christ to the people.

Then, in his life as an apostle, the presence of the Holy Spirit was clearly seen throughout the letters that he wrote to his churches. The presence of the Spirit in Paul's life was so dynamic that he could produce his theology on the work of the Spirit as crucial teaching for his churches and churches in succeeding generations. The reason for his dynamic theology on the work of the Spirit is the experiential dimension in his theology, as he brought his own experience of the presence of the Spirit to the understanding of the Spirit's role in the life of individual believers and the believing communities.

With this in mind, it is possible that Paul's theology of the work of the Spirit can provide the believers and the Christian communities with a coherent theological understanding of the role of the Spirit in Christian suffering, persecution and opposition. As foretold by the Lord, the apostle's life itself had been marked by many sufferings, persecution and oppositions. Both in remaining steadfast despite the presence of suffering as an apostle, and in the presence of the Holy Spirit, Paul gives us a meaningful theological perspective on the vital role that the Spirit plays in Christian communities that undergo serious suffering, persecution and opposition.

Hence, this chapter will be devoted to a thorough examination on Paul's personal testimony and his teachings on the Spirit's role in Christian suffering. In so doing, this research will first examine aspects of Christian sufferings alluded to in Paul's life and his letters that are dynamically related to the current investigation of his theology on the Spirit's role in Christian suffering. Then, it will examine various passages in Paul's letters that are indispensable to the examination of Paul's theology on the subject matter. Finally, it will analyse Paul's teachings on the subject in a manner of summary.