to the study of Paul's theology on the role of the Spirit in Christian suffering.

Secondly, the contemporary situational context will be limited to Korean church suffering. While sufferings of Christians around the world have been reported by various media, the Korean church context has demonstrated a number of dimensions of suffering of persecution such as: persecution from its own government, persecution from an imperial government, and persecution from a communist government. It is therefore a very relevant field of research as far as this study is concerned. Despite the suffering and persecution, the Korean church has also experienced a remarkable church growth that has been well documented and is exemplary to Christianity around the world. This is certainly comparable to the picture of early church growth described in the Acts of the Apostles. The Acts of the Apostles might well be called the Acts of the Holy Spirit. This biblical book describes how the Spirit worked for the whole plan of the remarkable expansion of the gospel of the Kingdom of God in a critical context of persecution and opposition of Christ's followers. The remarkable expansion of God's Word was the fulfilment of the promise of Jesus concerning the work of the Holy Spirit that He gave to the disciples right before his ascension. Then, it also has implications for the church and Christians around the world that are under suffering and persecution. There are numerous testimonies about how the Spirit worked among Korean Christians in the context of persecution during the first half of the 20th century, to endure sufferings for Jesus' sake. This study will therefore utilise the Korean church suffering as the contemporary context.

1.5 Editorial note

A special note needs to be made concerning reference to Korean authors. Chapter 4 extensively uses materials written by Korean authors, since it deals with the Korean church history. There are some very popular surnames such as Kim, Lee, etc. In order to prevent confusion in locating reference by Korean authors, initial and surname are used together for these materials.
suffering, not much theological reflection has been given to a special investigation of the Spirit's role in Christian suffering and persecution. Hence, it is necessary that a theology devoted to the work of the Holy Spirit be dialogic in nature (cf. Robeck 1993). Thus, the testimony of biblical texts, contemporary church experience of the Spirit in Christian suffering, and contemporary theological reflections are employed in dialogue to formulate a theological position on the role of the Holy Spirit in Christian suffering.

As this research seeks to identify the dynamic role, in terms of Christian experience of the Spirit, of the Holy Spirit in Christians and the Christian community suffering persecution and opposition, the nature of the research remains descriptive. This is valuable especially when this study researches the Spirit's role in Christian suffering from the narratives of the Korean church in a critical context of persecution and opposition. However, this research also looks forward in a more prescriptive way, as it enters into dialogue with contemporary theological reflection on the subject, and finally makes suggestions for further research and theological reflection on the matter.

1.4 Limitations

Firstly, the scope of the study in terms of biblical investigation will be limited primarily to Pauline literature, although the second chapter will also briefly survey both the Old and New Testaments on the role of the Spirit in suffering of God's people as a material resource for a biblical synthesis on the subject. By Pauline literature, is meant the letters commonly accepted as Paul's writings. Paul's theology on the role of the Spirit in the suffering of the followers of Jesus Christ for Jesus' sake will be extensively studied. The reason for this focus on Pauline literature as the main biblical texts for the investigation of the subject, is that the apostle himself experienced persecution for his faith in the Lord Jesus Christ and he offers a cogent perspective on the role of the Spirit in the midst of Christian suffering in his writings. Weinrich argues that the apostle Paul was the best representative of the view that the Spirit plays a significant role in Christ's suffering on the cross (Weinrich 1981:278). To the apostle, suffering was an essential element of being an apostle of Jesus Christ. The apostle's context where he himself endured suffering, persecution and opposition for the sake of Jesus is certainly applicable to the modern church context where thousands of Christian brothers and sisters have suffered persecution and opposition for their faith in Jesus Christ. Therefore, while a general biblical survey on the subject will be made, particular attention will be given

The narrative approach allows the narratives to speak of truth. Thus, the narrative approach has the task of identifying the "shared" stories of Christian community and stories acceptable to the community. In this sense, a narrative approach will serve as a normative pattern of Christian truth for the Christian community. In this approach, stories and testimonies are viewed as valuable resources for the development of discussion on the subject matter. Biblical narratives and stories of the Christian community serve as valuable groundwork in the formulation of the doctrine of the Holy Spirit in Christian suffering and persecution.

Insofar as the Pentecostal movement stands in the Anabaptist tradition, this Pentecostal research will follow the Anabaptist and Pentecostal tradition of "listening to the testimony" of the Old Testament prophets, of the Apostle Paul, and of the Korean church in searching for the role of the Holy Spirit in the context of persecution.

The narrative approach is in one sense the borrowing of Jesus' own method in his conveying the truth of the kingdom of God. In fact, observing the truth from the stories in biblical narratives has had a significant attraction for Pentecostal believers. For instance, Pentecostals used the narrative in Acts 2 to formulate their doctrine of the baptism in the Holy Spirit. Pentecostalism in the last century has shown that the narrative of Acts 2 offers a valid pattern of Spirit baptism. Therefore, Pentecostals still look to bible stories for their belief in the work of the Holy Spirit. Christianity as a whole has been challenged to view the biblical narrative as a solid source for the formulation of the doctrine of the Holy Spirit, through the testimony of the Pentecostal and charismatic movements. Hence, the narrative approach is considered useful for an investigation into the theology of the Holy Spirit in Christian suffering and persecution.

The third method adopted in this study is a dialogical approach. By dialogical approach, is meant the approach in which biblical text, contemporary context, and contemporary theologian's reflections are employed in dialogue to bring about a theological understanding for the benefit of the Christian community and Christian believers. There are valid reasons for the necessity of the dialogical approach to the understanding of the role of the Holy Spirit in Christian suffering. Theological materials giving specific attention to the role of the Holy Spirit in Christian suffering are lacking. While Christian suffering and persecution is a reality even in the contemporary world, and biblical texts allude to the work of the Spirit in Christian
the Pentecostal groups. Hence, by "Korean church," the study intends both the Evangelical church and the Pentecostal church.

1.3 Method

Firstly, the methodology involved in this study is an attempt to achieve a synthesis of biblical data on the role of the Holy Spirit in Christian suffering in the context of persecution and opposition. As this study falls into systematic theology, a synthesis of biblical data from the investigation on the subject is indispensable to the process. First a survey will be made of what the OT and the NT say about the role of the Spirit in the context of suffering of God's people. However, from there, an extensive and intensive investigation will be given to the Pauline literature on the theme.

Paul was the apostle who suffered persecution and opposition in various modes. He suffered as an apostle of Jesus Christ. In fact, he says at one point that "it is through many persecutions that we must enter the kingdom of God" (Acts 14:22). Paul suffered persecution for Jesus' sake. He also teaches the Christians at Thessalonica about the revelatory role of the Spirit in the context of persecution (1 Thess 1:6). Hence, Pauline theology has direct implications for the role of the Spirit in Christian suffering and persecution. Therefore, this study will devote considerable space to a synthesis of Paul's theology on the role of the Spirit in Christian suffering and persecution. Thus, a synthesis that incorporates Paul's theology on the role of the Spirit in Christian suffering and persecution will have a major part in the methodology of this study.

The second method taken in the current studies is a narrative approach to the subject matter. By narrative approach is intended the approach that allows the narratives to tell their story for the benefit of the Christian community and the Christian believers. Lewis observes the contribution of the narrative thus, "The narrative provides both continuity with past and present, and helps the community formulate ethically, culturally, and socially as a group.... Narrative binds the community together" (Lewis 2000:99). Moltmann also observes the value of narrative thus: "Shared experiences put their stamp on the community experienced. An important way of communicating shared experiences is narrative.... The experiences that confer community and the experiences shared in community have to be told again and again" (Moltmann 1992:25). Hence, "narrative differentiation" serves as the "foundation of
vessel (cf. 2 Cor 11:23ff.). In the NT, the word \textit{pasein} is also used for the sufferings of followers of Jesus (cf. Phil 1:29). For Paul, the \textit{paqh,mata} of Christians implies the same as \textit{paqh,mata} of Christ (2 Cor 1:5ff.) and has an eschatological implication (cf. 2 Th 1:5; Rom 8:17) (Michaelis 1967:904-939).

In sum, Paul's suffering was for the sake of Christ and had a link with Christ's suffering. Christian suffering has a significant implication for eschatological hope. While Christian suffering may include various dimensions in a Christian's life, this study confines itself to the investigation of Christian suffering in a specific context of persecution \textit{for Jesus' sake}. Hence, an attempt will be made to seek to discover the role of the Holy Spirit in Christian suffering in the context of persecution and opposition. The specific understanding is that, had the person or group under discussion not "named the name of Jesus," they would not be experiencing this particular persecution.

Thirdly, by "Paul's experience of suffering," is meant the suffering Paul had for the sake of Jesus Christ. The term refers to the suffering that Paul went through in his missionary journeys for the proclamation of the Kingdom of God. The apostle reports his sufferings in various aspects: "afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger" (2 Cor 6:4-5); "afflicted," "perplexed," "persecuted," "struck down" (2 Cor 4:8-9); "weaknesses, insults, hardships, persecutions, and calamities" (2 Cor 12:10). He tells that he endured these sufferings for the sake of Jesus Christ (2 Cor 12:10). Although a survey is made of the entire Bible on the subject of the suffering of God's people (in the second chapter), this study's biblical investigation will concentrate on Paul's theology of the role of the Holy Spirit in Christian suffering in a specific context of persecution, with reference to the apostle's own experience.

Lastly, by "Korean church," is meant both the Evangelical church and the Pentecostal church. Pentecostal churches by denominational category are latecomers to the Korean peninsula while Evangelical churches such as Presbyterian, Baptist, Methodist, etc. had their inception significantly earlier than the Pentecostal churches. Although it is common knowledge that the Pentecostal church talks about the Holy Spirit more than other churches do, in Korea in particular the experience of the presence of the Holy Spirit is not confined to Pentecostal churches and Pentecostal believers. Many testimonies concerning the work of the Spirit in the midst of believers' sufferings have been heard from both the so-called main-line churches and
short life of about 120 years, it is well known that the biggest church of each mainline-denomination is established in the country. Korean Christianity has experienced severe persecution in various dimensions, such as; strong persecution from the Korean government in its inception into the Korean peninsula, severe persecution from the Japanese Imperial government, and intense and cruel persecution from the North Korean communist government. Hence, it is an excellent environment to examine how God works in the context of persecution.

I believe that this is certainly a comparable pattern with the narratives of the Acts of the Apostles. Stories in Acts explore the remarkable expansion of God's Word which was done in a context of persecution with the dynamic activity of the Holy Spirit. Hence, I hope to establish theological implications to the role of the Holy Spirit in Christian suffering, persecution and opposition.

1.2 Definition

A few terms need to be clarified that are used in the study. Firstly, as the dissertation title states, the current study focuses on the work of the Holy Spirit rather than it does on the person of the Spirit. Although discussion on the person of the Spirit cannot be separated from that on the work of the Spirit, the study will exclude any intensive discussion on the person. Hence, it will concentrate extensively on the role of the Holy Spirit in Christian life in a given specific context of suffering.

Secondly, by "Christian suffering," is meant the suffering that Christians face in the context of persecution and opposition for their faith in the Lord Jesus Christ. The Greek word pašcw basically means "to experience something that comes from outside." In the LXX, the word is found in Esther 9:26, Amos 6:6, Zech 11:5, Ezeck 16:5, Job, the Psalms, and Isa 53. The word occurs 42 times in the New Testament. The term refers mostly to Christ's sufferings and those of his followers. For the suffering of Christ, the word may mean, "to suffer death" (Luke 22:15; 24:26; Acts 1:3; 17:3). In another occasion, the phrase "suffering many things" implies the divine aspect of Christ's suffering as Jesus takes a divine commission. Hebrews and 1 Peter use the word paqeín for the death of Christ. This suffering of Jesus is "for sins" (1 Pet 3:18) or "for us" (1 Pet 2:21). Here, an emphasis is given to its unity with the resurrection (1 Pet 3:21-22) and glory (1 Pet 1:11). The paqeín is a validation of the apostle as a chosen
Christians suffer persecution while many others celebrate the marvellous presence of God Almighty through the Holy Spirit? Why do many Christians suffer persecution while many others are dancing and rejoicing in the presence of the Spirit? What is God's intention here? This paradoxical phenomenon among Christians has brought me to a scholarly interest in the role of the Holy Spirit in the context of persecution of Christians.

Thirdly, my own experience of Christian suffering from persecution and opposition is another significant factor that has led me to spend a considerable amount of time investigating biblical reasons for suffering experienced by the people of God Almighty. Out of a Buddhist religious background and with Confucian influence by my extended family and relatives, I suffered much for faith in the Lord Jesus Christ for considerable periods since I began attending a church. One of the critical reasons that I had strong opposition from my family and relatives when I accepted the Lord was that I was the eldest in my extended family. In the Korean culture and custom, the eldest has to carry the family tradition in every aspect and has to be the host for ancestor worship for the sake of the rest of the relatives. In this difficult situation, a significant factor that enabled me to go through all manner of hardships and endure in my faith in the Lord was a real experience of the presence of the Holy Spirit in those critical moments of my life. The Spirit has encouraged me to keep the faith, looking forward to the eternal life with the Father. One of the critical experiences with the Spirit that let me to endure those difficult times was especially the baptism in the Spirit. Because the experience was so real, it has always reminded me of the reality of God through the Holy Spirit. Persecution and opposition could not separate me from the faith in the Lord Jesus Christ because I had experienced the presence of God through the Spirit. When I was under persecution, I came to understand more the love of Christ who died on the cross for the sin of the world. The experiences have become the foundation that let me not to leave the church and the faith in the Lord while in a suffering situation. Hence, my own experience of the Spirit and His role in my own suffering and persecution became a force urging me to investigate biblical reasons for the persecution of God's people and the role of the Holy Spirit in Christian suffering.

Lastly, the contrast between the Korean church's experience of persecution in several dimensions and the subsequent remarkable church growth has led me to think deeply of the relationship between persecution and God's work in the given context. South Korea is well known for its fast church growth. While the history of protestant Christianity in Korea has a
CHAPTER 1

INTRODUCTION

1.1 Motivation

Several factors have led the current writer into a scholarly interest in the role of the Holy Spirit in Christian suffering. First, an intensive interest from various Christian groups in the work of the Holy Spirit throughout the 20th century has stimulated me into deeper thought on the role of the Spirit in the life of the church and Christian believers. The last century may be termed a dramatically significant period for interest in the work of the Spirit. Christians around the world have showed an extraordinary interest in the work and the person of the Holy Spirit.

New dimensions of the work of the Holy Spirit have been studied extensively within major spiritual movements in the last century such as the Pentecostal movement, the charismatic movement, and the third wave movement of the Spirit. Numerous materials on the person and the work of the Spirit have been flourishing throughout the Christian world. However, regardless of this intensive interest in the work of the Spirit, it seems to me that there is a significant omission in the studies on the role of the Spirit.

The current study seeks to research one of the significant roles that the Spirit plays for God's people in their life; one that is not given much attention by many. The study seeks to investigate and discover a new dimension of the work of the Spirit in the life of the church and Christians in a particular context, that is, in the context of Christian suffering. Thus, the study will explore extensively the role of the Holy Spirit in Christian suffering.

Secondly, thousands of stories of Christian suffering have been reported via various ways such as books, media, etc. While Christians have celebrated in the last century a new discovery of the work of the Spirit and have experienced His presence in their lives, many Christian brothers and sisters have suffered in the context of persecution and opposition for their faith in the Lord Jesus Christ. Christian sufferings have been reported from various parts of the world. The reports have come from both religious sectors and non-religious organizations. Here, some questions have been brought to my mind. Why do many