
Part 1: English language publications

Building block: The Persecuted Church

Language: This bibliography contains entries of publications in the English language only. There is a separate Non-English bibliography available, mainly in German and French. Compiling bibliographies in other languages such as Spanish, Chinese, Arabic, Korean, Portuguese, etc. is a task others could undertake.

The task: This bibliography resulted from a request of the conveners of the Lausanne Forum 2004 Issue Group "The Persecuted Church" that an initial bibliography be established for the issue group to use as a resource for study. This bibliography would be focused on the persecuted church, and would exist to get a thorough understanding of the background and issues facing the Church with regards to persecution. The suggestions by the steering committee of the Lausanne Forum to the issue group leaders read: "Produce an annotated bibliography stating in a sentence the particular contribution of each book and put the books in order of priority or add another sentence suggesting the most important books to be read. It may be an advantage to indicate which books should be in theological college libraries."

Interests: I worked from the presupposition that we are most interested in the current situation, biblical guidelines and current Christian thinking. I am however aware that we are also shaped by history and need to learn from those who have "completed the race" before us. Therefore I have included some of the more recent works in the historical and biographical field. We could call it an "interest" bibliography. Therefore it is very selective and neither extensive nor exhaustive.

Structure: We decided to structure the bibliography by subjects. Within each block, books and larger documents come first, followed by essays and articles. The overall structure flows from general works to Christian works covering Biblical Studies, Dogmatics and Ethics, Church History, Contemporary Studies, Practical Theology, and Missiology.

Help: This is but a start. I would very much appreciate your contributions and corrections. It would greatly help, if you could follow the same style for additional entries and suggest a category. See below for a list of library catalogues and bibliographies still to be harvested.

Questions:
1. What is missing? We want to move from an introductory to a more extensive bibliography. We are planning to bring this bibliography up to date.
2. What are your comments on individual books? Where available I have included descriptions, abstracts or my own comments. More could be found on publishers' websites on the internet.

Feedback: If you want to send attachments with new entries (which is easier to process for me), please use my personal email address <christo(at)iirf.eu> [replace with @]
Dr. Christof Sauer
Structure of the Bibliography

1. General
   1.1 Bibliographies
   1.2 Articles in Reference Works
   1.3 Definitions
   1.4 Statistics
   1.5 General literature/ unclassified
   1.6 Religious Freedom, Human Rights and Politics
   1.7 Judaism

2. Persecution in the Bible (Biblical Studies)
   2.1 Bible as a whole
   2.2 Old Testament
   2.3 New Testament

3. Christian Teaching (Dogmatics/ Systematic Theology and Ethics)
   3.1 Early Church
   3.2 Current
   3.3 Current – Ethical issues
   3.4 History and current – Individual Theologians and denominational thinking

4. Accounts of persecution in the history of the church up to 1899 (Church History)
   4.1 Collections
   4.2 Individual accounts (with unidentified locations / General)
   4.3 Early Church
   4.4 Roman Catholic Church
   4.5 Reformation
   4.6 Anabaptists & Dissenters

5. Accounts of persecution of the contemporary Church (1900 - )
   5.1 Surveys and Reports
      Accounts by continents
   5.2 Africa, Sub-Saharan
   5.3 Americas
   5.4 Asia and Oceania
   5.5 Europe
   5.6 Middle East and North Africa
   5.7 Russia and CIS (former Soviet Union)
      Accounts of persecution / freedom of religion by ideologies
   5.8 Islam
   5.9 Communism
   5.10 Persecution of people of other faith by Christians

6. Persecution and the life of the church (Practical Theology)
   6.1 Yearbooks / Series
   6.2 Conferences
   6.3 Declarations
   6.4 Courses and Textbooks
   6.5 Religious Education
   6.6 Church Organisation
   6.7 Preaching / Sermons
   6.8 Counseling
   6.9 Prayer
   6.10 Martyrologies (on the lists and books of martyrs)
   6.11 Advocacy

7. Persecution and cross-cultural mission (Missiology)
1. General

1.1 Bibliographies
Barrett: World Christian Trends: Martyrology 225-264; Futurescan 839ff; - definition, statistics, church historical, scenarios.
International Mission Bibliography 2003: Human Rights 333-335, possibly more

1.2 Articles in Reference Works

1.3 Definitions

1.4 Statistics

1.5 General literature/ Unclassified

International Bibliography on Religious Freedom and Persecution (English 2004) 3


### 1.6 Religious Freedom, Human Rights and Politics


Freedom of Religion: A Report with Special emphasis on the Right to choose religion and registration systems. Forum 18: Oslo, 2001 (auch zum Downloaden unter www.normis.no, dann unten auf "Forum 18" klicken)


Hertzke, Allen D., Freeing God's Children: The unlikely alliance for global human rights, (Rowman & Littlefield 2004). 440 p. - On the development of a political advocacy movement in the US on behalf of persecuted Christians, which has issued two statements of conscience (1996 and 2002) and has lead to the the International Religious Freedom Act, the institution of an U.S. Commission on International Religious Freedom and mandatory annual reports by the State Department.


1.7 Judaism

2. Persecution in the Bible (Biblical Studies)
Penner, Glenn M. In the Shadow of the Cross: A Biblical Theology of Persecution and Discipleship. (Bartlesville, Oklahoma: Living Sacrifice/ The Voice of the Martyrs, 2004). 320 pages, ISBN 0-88264-346-0. – This is one of only a handful of attempts to identify and develop a biblical theology of persecution in the context of Christian discipleship. Penner does not systematise the scriptural teaching, but addresses and provides commentary on each passage that touches upon the subject. Rather than seeing persecution as a secondary theme in Scripture, Penner holds that persecution is the primary and normative context in which God's reconciliation of the world takes place and that a cross-centred gospel requires cross-bearing messengers.

2.2 Old Testament

2.3 New Testament


Mittelstadt, Martin William. The spirit and suffering in Luke-Acts: Implications for a Pentecostal pneumatology. Continuum 2004, 232 pp, ISBN 0826471641 [PhD MARQUETTE UNIVERSITY 2001. 248 pp. UMI Pub No: 3049936, ISBN: 0-493-64442-3. Adviser: Kurz, William.] Source: DAI-A 63/04, p. 1396, Oct 2002 – Abstract: The Pentecostal movement is known for passionate pursuit and equipping of the Holy Spirit for the task of gospel witness. The growth of the movement has brought with it a maturity in the development of Pentecostal theology and praxis, particularly as Pentecostals gain prominence in an ecumenical world. However, this maturity also brings with it a subtle comfort, a relaxed status, whereby its mission and passion may be threatened. This project expresses a desire for Pentecostal pneumatological analysis consistent with the biblical tradition, particularly Luke-Acts. Specifically, while Pentecostals are beginning to publish impressive contributions in Lukan scholarship, a survey of their work on Lukan pneumatology reveals a failure to integrate Luke's intersecting of the Spirit in contexts of suffering. By way of a literary analysis. I examine six passages in Luke-Acts (Luke 2:25-35; 4:16-30; 12:1-12; Acts 3-5; 6-7; 20:18-35) and call attention to the possibilities and responsibilities of the Spirit-filled life. When empowered by the Spirit, the life of a witness becomes continuous with the mission and suffering of Jesus. Luke introduces his readers to a responsible life of perseverance: though his narrative testifies to the triumph of the Word of God, it is not a story of persistent triumph. He narrates why the early mission is not as successful as the first Christians had hoped. His story includes the harsh realities of resistance as faced by the emerging community, which results in a necessary tempering of the mission. His theology is intricately and irreversibly bound up with this story; it is one of positive acceptance or rejection of Jesus and his witnesses. Pentecostal scholars, who continue the challenging task of formulating a Pentecostal pneumatology, must come to grips with this consistent tension, which belong to the narrative Luke develops. While Pentecostal leadership continues the call for the same empowering of the Holy Spirit and commissioning to gospel proclamation, often lacking is Luke's emphasis on the importance of the Spirit's work in contexts of persecution and martyrdom. Key characters in Luke-Acts suffer on account of the name of Jesus testifying that though God will not allow the gospel to be overcome, its rejection and the persecution of its witnesses is as inevitable as triumph. Luke recognizes this persistent tension between persecution, Christian suffering, and Spirit-inspired mission. He describes how the Holy Spirit works irresistibly on, giving readers courage and confidence to take their own share in the witness to Christ, to which the whole church is called. Since persecuting opponents will always exist, it is through personal witness and sacrifice that Christianity advances, thereby allowing Luke to speak boldly to second generation Christians. Consistent with a literary analysis, contemporary Pentecostals learn patience and faithfulness in a world we do not control while maintaining trust in God's power and purpose. Moreover, upon reception of the Spirit, recipients are not all powerful. Instead, Luke offers a vivid reminder of the limitations of Spirit-enablement. Pentecostals must learn to work within the limits of witness, yet remain confident of the validity and importance of the mission and continue in Spirit-empowered witness as envisioned through Luke's story of acceptance and rejection, triumph and tragedy beyond the end of Acts.


Proudfoot, C. Merrill. "Imitation or Realistic Participation: A Study of Paul's Concept of 'Suffering With Christ,'" Int 17 (1963):140-60.
Shelton, W. Brian. Exegesis and the role of martyrdom in Hippolytus' 'Commentary on Daniel'. PhD SAINT LOUIS UNIVERSITY 2003. 234 pp. UMI Pub No: 3102931. Adviser: Steinhauser, Kenneth B. Source: DAI-A 64/08, p. 2943, Feb 2004. – Abstract: In the third century CE, Emperor Septimus Severus unleashed a shocking and severe persecution against the Christian church. Witnessing the fear and confusion in the church, Hippolytus crafted his Commentary on Daniel, a work which comes to us as the earliest Christian commentary on scripture. Hippolytus recognized that the stories of persecution in the Book of Daniel paralleled his own contemporary circumstances of martyrdom and persecution. He interpreted and applied the stories and prophecies of these scriptures in an effort to bolster the faith of the suffering church. For example, Daniel, Shadrach, Meshach, Abednego, and Susanna are all models for how God's people willingly suffer and would even die when their faith is threatened. Additionally, the Danielic prophecies of a great tribulation found partial fulfillment in the very disasters that Hippolytus' congregations found themselves suffering. This dissertation presents how Hippolytus' exegesis of Daniel guided Christians in their contemporary milieu of intense persecution and martyrdom. Through allegory, typology, theodicy, and reflection, Hippolytus uses the narrative and the eschatology passages to create a motif of martyrdom, commenting on the scripture in ways directly relevant to the church's suffering. He exhorted Christians to stand heroically before the tribunal of Caesar, like the Danielic characters stood before authorities in Babylon. This dissertation proposes that Hippolytus' purpose is clearly pastoral, arising from his role as presbyter: to exhort his Christian congregation to prepare to be martyred for Christ amidst the Roman persecution.


3.2 Christian Teaching – Current
"A Theology of Suffering". (Focus Issue) Asia Theological News 14 (1988) 3
Poland, Larry W .. The Coming Persecution. Here's Life Publ.: San Bernardino (CA), 1990


3.3 Christian Teaching – Current – Ethical issues

Andrew, Brother. The Ethics of Smuggling. Coverdale House Publ.: London, 1974

International Bibliography on Religious Freedom and Persecution (English 2004)
3.4 Christian Teaching – History & Current – Individual Theologians & denominational thinking


Terry, David Jonathan. Martin Luther on the suffering of the Christian. PhD BOSTON UNIVERSITY 1990. 448 pp. UMI Pub No: 9016764. Adviser: Lindberg, Carter. Source: DAI-A 51/02, p. 534, Aug 1990. – Abstract: This dissertation answers the question: What was Martin Luther's understanding of the suffering of the Christian? The method employed was to select twenty-nine representative documents written throughout the reformer's career, and to evaluate each in terms of source, context and content. The analysis is significant because it is developmental, not systematic, in nature. Luther had a largely consistent view of the suffering of the Christian throughout his writings from 1513 to 1545. In his Dictata super Psalterium (1513-1515), Luther makes nearly all of the assertions regarding the suffering of the Christian which are found in his later writings. Luther consistently interpreted suffering in light of the gospel. The humiliation, suffering and death Jesus experienced were real, but they were masks of his exaltation, consolatio and life. In justification the Christian becomes intimately united with Christ, and God's goodness hidden in Christ's crucifixion transforms the Christian's interpretation of reality. In union with Christ, the Christian experiences truth, light and goodness under the appearance of their contrary. In light of the cross the suffering of the Christian is perceived as a mask of God's love. Christian suffering is the suffering of one who is united to Christ by faith, and is being conformed by God to Christ's image. Luther believed that the Christian can be comforted in any suffering if she is directed to the goodness of God revealed in the word and sacrament. He assured the believer that she was part of the communion of saints, who suffer with her, and are made one with her and Christ in the sacrament of the altar. Luther emphasized meditation upon death during a person's life, and upon eternal life when at the point of death, thus providing a positive guidance in pastoral care. His rejection of any direct association of human circumstances with God's will protects against any correlation of 'health and wealth' with obedience to God, or any interpretation of suffering as rejection by God. The cross of Christ enables the Christian to find life hidden under death, and healing hidden under suffering.


4. Accounts of persecution in the history of church up to 1899 (Church History)

4.1 Collections (to the present)


Chenu, Bruno & Claude Prudhomme, France Quere, Jean-Claude Thomas. The Book of Martyrs, SCM 1990. – (First Published in French in Paris 1988) This has an excellent introduction on the diversity of martyrdom and its meaning in history and today, showing the unity of martyrdom yesterday and today in the Communion with Christ. It then shares the nature of the martyr by selected testimonies and situations of martyrdom from St. Polycarp of Smyrna in 156 to the modern martyrs in the 20th century. The book has depth and brings together accounts of martyrdom from many period of the church, many cultures and many confessions.


Schlossberg, Herbert. Called to Suffer, Called to Triumph: Eighteen True Stories by Persecuted Christians. Multnomah: Portland (OR), 1990 (examples from 18 countries)


4.2 Individual accounts (with unidentified locations)/ General
4.3 Persecutions up to 1899 – Early Church

4.4 Persecutions up to 1899 – Roman Catholic Church

4.5 Persecutions up to 1899 – Reformation

4.6 Persecutions up to 1899 - Anabaptists & Dissenters

5. Accounts of Persecutions in the Contemporary Church (1900 to today)
Andrew, Brother & Verne Becker. The Unforgettable Story of a Man Who Discovered the Adventure of the Calling. Moorings: Nashville (TN), 1996
Andrew, Brother & Verne Becker. For the Love of My Brothers: Unforgettable stories from God's ambassador to the Suffering Church. Bethany,1998

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5.1 Surveys and Reports

Ball, Ann mit Paul Marx, Stephen Dunham. The Persecuted Church in the Late Twentieth Century. Maginificat Press: Avon (NJ), 1990 (40 Countries, Catholic point of view)


Hedlund, Roger E. Resonse to persecution and suffering in the history of Christian mission. In: Mark T.B. Laing. Persecution and suffering. ISPCK: Delhi 2002, 79-85. Some fragmentary remarks and a summary of Paul Marshall's article 'Persecution of Christians in the contemporary world' (IBMR 1998, 2-8), presented to a consultation in 2000 on persecution at Union Biblical Seminary, Pune, India. Church history teaches that the blood of the martyrs is not always the seed of the church but may rather spell its decline and demise. Persecution of Christians today is worldwide, massive, underreported and most likely outside the Western world. Persecution takes place in Islamic and communist countries, is effected by states, community or terrorists, or through religious/ethnic nationalism, or as persecution of Christians by Christians.

Accounts by continents

5.2 Africa, Sub-Saharan

International Bibliography on Religious Freedom and Persecution (English 2004) 15
Andrew, Brother (Ed.). Destined to Suffer? African Christians Face the Future. Open Doors: Orange (CA), 1979
Bombay, Cal R.. Let my People Go! The true Story of Present-Day Persecution and Slavery. Multnomah Publ.: sisters (OR), 1998 (on slavery and martyrdom in Sudan)
Hammond, Peter. Faith under Fire in Sudan. Frontline Fellowship: Newlands (South Africa), 1996
Hammond, Peter. In the Killing Fields of Mozambique. Frontline Fellowship: Newlands (South Africa), 1998
Idoti and David M. Davies. With God in Congo Forests During the Persecution Under Rebel Occupation as Told by an African Pastor. Worldwide Evangelization Crusade: Bulstrode, Gerrards Cross (GB), 1971

5.3 Americas


5.4 Asia and Oceania

Aikman, David. Jesus in Beijing. Regnery, 2003, 344 p., ISBN 0895261286 – Discover the faith, and see photographs of China’s major Christian leaders who have survived prison and return to share the gospel. "Visit" secret Bible schools. "Hear" testimonies from their students. Written by former Beijing Bureau Chief for Times magazine, David Aikman, this book may be perhaps the most helpful book available on the state of the Church in today’s China.


Penfold, Helen. Remember Cambodia. OMF Books: Sevenoaks (GB), 1979


Penfold, Helen. Remember Cambodsha. OMF Books: Sevenoaks (GB), 1979


Marak, Krickwin C. Christian suffering and persecution in the North-East India [sic]. In: Mark T.B. Laing. Persecution and suffering. ISPCK: Delhi 2002, 111-123. Original research of a former senior lecturer of missiology at UBS, Pune, among the institution's students from the area for a consultation on persecution in 2000. Unparalleled church growth (compared to the rest of India) in the tribal areas in North East India (NEI) in the last 200 years comes at the cost of persecution and suffering. This started with the first Garo converts as recounted by William Carey up to 12 contemporary cases documented in an unprecedented way by testimonies and personal interviews. Types of persecution are 1) social, 2) religious, 3) mental, and 4) politico-economical. Reasons for persecution are firstly natural human resistance to new ideas and change brought about by the new worldview of converts and their challenge of the traditional role of the chief. Secondly, human beings have the natural instinct to preserve their "own" identity, etc. The results of persecution are ultimate victory and reward in heaven and occasions of present victory through lives and testimonies conquering evil by good.

Thavare, Bhimrao S. Missiological response to persecution in post-independence India. In: Mark T.B. Laing. Persecution and suffering. ISPCK: Delhi 2002, 124-137. Contribution of a Churches of Christ in Western India teacher of missiology at UBS, Pune, to a consultation on persecution in 2000. "Persecution is a part of suffering [and] includes those pains and hardships which the believers suffer for the sake of Christ at the hands of the enemies of Christ and His gospel." More recently militant communal forces organize assault and persecution against Christians. This is substantiated by accounts of several cases of Hindu militancy which causes communal hatred and persecution. The analysis of types, causes, and consequences of persecution and the proposed missiological response are largely an amalgamation of the unsurpassed report of the All India Congress on Mission and Evangelism of 1988 ('Persecution in Missions' in AICOME 1988, Pune: Evangelical Fellowship in India, 1989, 147-149) with more recent findings. Responses come in spiritual, socio-political/cultural and economic dimensions.

5.5 Europe
Tokes, Lazlo & David Porter. The Fall of Tyrants. Crossway Books: Wheaton (IL), 1990 (Romania)

5.6 Middle East and North Africa
"Facing the Fire: Christians Under Persecution". Crossroads (Middle East Christian Outreach) Nr. 70: March 1988: 2-9
Martyrs and Martyrdom in the Coptic Church. Saint Shenouda the Archimandrite Coptic Society: Los Angeles (CA), 1984
5.7 Russia and CIS (former Soviet Union)


Schaeffer, Francis. The Responsibility of Free Christians Concerning the Persecuted Christians in the Soviet Bloc]


Accounts of persecution/ freedom of religion by ideologies

5.8 Islam


Peterson, Juli Lynne, The Universal Islamic Declaration of Human Rights: Restrictions on religious freedom, [MPP REGENT UNIVERSITY 2003] Ann Arbor: UMI 2003 UMI No: AAT 1416650. – Illustrates that inherent discrimination within Shari'a (Islamic jurisprudence) against non-Muslims has restricted their religious freedom and placed limitations on their civil and political rights.


Ye'or, Bat. The Dhimmi, Jews and Christians under Islam. Fairleigh Dickinson University Press; Associate University Presses, 1985 (original 1980 in French).

Ye'or, Bat. The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude Seventh to Twentieth Century. Fairleigh Dickinson University Press; Associate University Presses, 1996 (original 1991 in French)
Ye'or, Bat. Islam and Dhimmitude, Where Civilizations Collide. Farleigh Dickinson University Press; Associate University Presses, 2002 (original 2002 in French)

ISIC/Barnabas Fund and Religious Liberty Papers
The Status of the Church in the Muslim World, Monograph No. 1, International Institute for the Study of Islam and Christianity, 1992


5.9 Communism


5.10 Persecution of people of other faith by Christians

6. Persecution and the life of the church (Practical Theology)

6.1 Yearbooks/ Series

Bd. 2: Thomas Schirrmacher. The Persecution of Christians Concerns Us All: Towards a Theology of Martyrdom. zugleich Idea-Dokumentation 15/99 E. 100 S. Pb. 7.00 €. ISBN 3-932829-41-

6.3 Declarations


Christian Suffering and Persecution. Asian Perspectives, issue 9. (The Declaration of the 4th ATA Theological Consultation in Hong Kong. Asia Theological Association (ATA): Taichung (Taiwan), 1984


6.4 Courses and Textbooks

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6.5 Religious Education

6.6 Church Organisation

Snyder, Howard A.. The Community of the King. IVP: Downers grove (IL), 1977

6.7 Preaching/ Sermons

Hostetler, Michael J. The rhetoric of Christian martyrdom: An exploration of the homiletical uses of ultimate terms. PhD NORTHWESTERN UNIVERSITY 1993. 246 pp. UMI Pub No: 9327209. Adviser: Leff, Michael. Source: DAI-A 54/05, p. 1594, Nov 1993 – Abstract: Christian martyrdom is a topic of both historical and contemporary interest which has been studied from a variety of viewpoints including those of history, theology, biblical studies, psychology, social science, and popular culture. Missing from current scholarship are studies of martyrdom from the standpoint of rhetoric as well as considerations of sermons about martyrdom. These are particularly serious omissions in the literature in light of martyrdom's intrinsically rhetorical nature and the importance of preaching about martyrs in church history. The rhetorical theory of ultimate terms as developed primarily by Kenneth Burke and Richard Weaver offers a theoretical framework within which martyrdom, seen as an example of an ultimate 'god term,' can be approached as a rhetorical and homiletical phenomenon. Specifically, the theory of ultimate terms suggests four argumentative strategies involving such terms: pontificating middle term, hierarchical power, hypostatization, and inversion. This study consists of detailed analyses of five historical sermons about martyrdom in terms of these four strategies. The sermons are St. Augustine's 'Denis 13' (AD 401), St. Bernard's 'Sermon for the Feast of Holy Innocents' (1140), John Calvin's 'Exhortation to Suffer Persecution' (1552), H. P. Liddon's 'The Power of Martyrdom' (1880), and Daniel Berrigan's 'A Glimmer of Light: A Sermon Honoring Archbishop Oscar Romero of El Salvador' (1987). Close reading of these sermons shows how the preachers used the argumentative strategies connected with the ultimate term martyrdom to achieve their purposes and suggests further lines of inquiry into the role of ultimate terms in argumentative discourses.


6.8 Counseling


6.9 Prayer
Companjen, Johan & Justin Long (eds), Please Pray For Us, (Minneapolis, USA: Bethany House Publishers, 2000). – Regional profiles and moving stories describing the top 52 countries where Christians are persecuted the most.

6.10 Martyrologies (on the lists and books of martyr remembrance)

6.11 Advocacy
Hertzke, Allen D., Freeing God's Children: The Unlikely Alliance for Global Human Rights, (Rowman & Littlefield, 2004), 440 p. – On the development of a political advocacy movement in the US on behalf of persecuted Christians, which has issued two statements of conscience (1996 and 2002) and has lead to the the International Religious Freedom Act, the institution of an U.S. Commission on International Religious Freedom and mandatory annual reports by the State Department.
P. G. "Reacting to Persecution". Seedbed 14 (1999) 2: 12-17

7. Persecution and cross-cultural mission (Missiology)
Lee, Young Kee. God's mission in suffering and martyrdom. PhD FULLER THEOLOGICAL SEMINARY, SCHOOL OF WORLD MISSION 1999. 539 pp. UMI Pub No: 9922407, ISBN: 0-599-21889-4 Adviser: Van Engen, Charles E., Source: DAI-A 60/03, p. 778, Sep 1999 – Abstract: Jesus Christ achieved the purpose of God's redemptive mission through His suffering and death. However, the cross of Jesus Christ in its ministerial dimension is designed to be reflected in the principle of the cross in Jesus' discipleship. The missiological significance of the cross in Jesus' discipleship is found in the witness to Jesus Christ in the act of suffering and martyrdom as well as in the verbal proclamation of the gospel. One good example of mission through instrumental suffering is found in Paul's apostolic mission which was involved in suffering from beginning to end. Paul's apostolic suffering founded itself on the basis of the suffering Servant of Yahweh in Isaiah. Paul understood Jesus Christ as the suffering Servant par excellence and himself as participating in the role of the suffering Servant in union with Jesus Christ. Paul's suffering was instrumental for the preaching and the defense of the gospel and for the release of divine power in the weakness of his suffering. In the history of the Christian church suffering and martyrdom were understood as a means of Christian witness in an era of persecution. The Christian martyrs were witnesses to Jesus Christ in their martyrdom for the world as well for the Christian churches. In the midst of persecution and martyrdom the gospel was preached effectively, and the churches were multiplied in the power of the Holy Spirit. This is the reason why the Christian churches could survive, and sometimes even grow, in the face of severe persecution. From these biblical and historical observations, the writer discusses missiological implications of the research for mission theology, spiritual warfare and Christian ministry today. The writer stresses the essential importance of the willingness to suffer and die which is implied in the cross of Jesus' discipleship. As to spiritual warfare, he recognizes the paradoxical truth of the release of divine power in the instrumental weakness of suffering and martyrdom, which is the ground for Christian victory. Finally, the writer is looking for an ideal model of effective ministry in the ministry of Christian priesthood characterized by self-sacrificial love and suffering.


