

„AUREL VLAICU” UNIVERSITY OF ARAD
INTERDISCIPLINARY DOCTORAL SCHOOL
FACULTY OF HUMANITIES AND SOCIAL SCIENCES
DOCTORAL FIELD: „THEOLOGY”

DOCTORAL THESIS

ABSTRACT

SCIENTIFIC SUPERVISOR
Prof. univ. dr. habil. MARCEL V. MĂCELARU

Doctoral Candidate
CORNEA SILVIU-RUBEN

ARAD
2025

„AUREL VLAICU” UNIVERSITY OF ARAD
INTERDISCIPLINARY DOCTORAL SCHOOL
FACULTY OF HUMANITIES AND SOCIAL SCIENCES
DOCTORAL FIELD: „THEOLOGY”

**The Role of the Holy Spirit in Cultivating Hope in the
Thought of the Apostle Paul. A Response to the Culture of
Fear and Despair**

Table of Contents

PREFACE AND ACKNOWLEDGMENTS

LIST OF ABBREVIATIONS

INTRODUCTION

- The Meaning or Sense of the Concept of Hope -- Attempts to Define the Concept
- The Concept of Hope in the Greco-Roman World
- The Evolution of the Concept of Hope: Summary Theological and Philosophical Perspectives from Antiquity to the Present
- Theme, Objectives and Justification of the Research
- Methodological Considerations
- Structure of the Thesis

CHAPTER I: The Need for Hope in a Culture of Fear and Despair

- Conclusions

CHAPTER II: The Perspective of Non-Christian Philosophy and Psychology on Defining the Concept of Hope

- 2.1 Hope in Ancient Greek Philosophy
- 2.2 The Idea of Hope in Modern and Contemporary Philosophy
 - 2.2.1 Ernst Bloch and His Hope Without Faith: Utopia
- 2.3 Hope and Psychology
 - 2.3.1 Hope in Erich Fromm's Thought
 - 2.3.2 Hope in Charles R. Snyder's Thought

CHAPTER III: The Concept of Hope: A Review of Christian Specialized Literature

- 3.1 Augustine and Christian Hope
- 3.2 Thomas Aquinas and the Virtue of Hope
- 3.3 Jürgen Moltmann -- Redefining Eschatology and the Centrality of Christ's Cross
- 3.4 Wolfhart Pannenberg -- Eschatology and Its Understanding Through the Historical Resurrection of Christ
- 3.5 Emil Brunner -- Hope, the Presence of the Future, and Historical Time
- 3.6 N. T. Wright and the Theology of Hope
- 3.7 Hope in Miroslav Volf's Vision and Theology
- 3.8 Contemporary Theological Reflections on Hope -- The Contribution of Amos Yong and Veli-Matti Kärkkäinen

- 3.8.1 Amos Yong: Hope and the Holy Spirit
- 3.8.2 Veli-Matti Kärkkäinen: Hope as an Eschatological Dimension
- 3.9 Other Representative Bibliographic Contributions Regarding the Development of the Concept of Hope
- 3.10 Conclusions

CHAPTER IV: Biblical Foundations of Hope: The Old and New Testament Perspective on the Concept of Hope

- 4.1 Introduction
- 4.2 Exploring the Concept of Hope in the Old Testament: Theological Meanings and Implications
 - 4.2.1 Introductory Notions
 - 4.2.2 Hope in the Torah
 - 4.2.3 Hope in the Poetic and Wisdom Literature of the Old Testament
 - 4.2.3.1 The Concept of Hope in the Book of Job
 - 4.2.3.2 The Concept of Hope in the Book of Psalms
 - 4.2.4 Hope in the Prophetic Literature of the Old Testament
 - 4.2.4.1 Hope in the Prophecy of Isaiah
 - 4.2.4.2 Hope in the Prophecy of Jeremiah
 - 4.2.4.3 Hope in the Minor Prophets
 - 4.2.5 Conclusions
- 4.3 Hope in the New Testament: A Theological Analysis from the Perspective of the Gospels and Non-Pauline Writings
 - 4.3.1 Introductory Notions
 - 4.3.2 Hope in the Gospels
 - 4.3.3 Hope in the Acts of the Apostles
 - 4.3.4 Hope in the Epistle to the Hebrews
 - 4.3.5 Hope in Peter's Writings and Thought
 - 4.3.6 Hope in the Johannine Writings
 - 4.3.7 Revelation -- The Book of Hope
 - 4.3.8 Conclusions

CHAPTER V: Paul, Theologian of Hope -- An Incursion into Pauline Thought on Hope

- 5.1 The Epistle to the Galatians -- The Relationship Between Hope and Righteousness/Justification
- 5.2 The Epistles 1 and 2 Thessalonians -- From Despair to Hope

- 5.3 The Place of Hope in 1 and 2 Corinthians
- 5.4 The Captivity Epistles and the Theology of Hope
 - 5.4.1 The Epistle to the Ephesians
 - 5.4.2 The Epistle to the Colossians
- 5.5 The Concept of Hope Expressed in the Pastoral Epistles
 - 5.5.1 Hope in Paul's Letters to Timothy
 - 5.5.2 Hope in the Letter Addressed to Titus
- 5.6 General Conclusions Resulting from the Analysis of Pauline Occurrences

CHAPTER VI: The Relationship Between the Holy Spirit and Hope in Pauline Theology: An Analysis of the Epistle to the Romans

- 6.1 Introductory Notions
- 6.2 A Theological Analysis of the Fundamental Texts That Define Christian Hope from Romans
 - 6.2.1 Romans 4:18
 - 6.2.2 Identifying the Relationship Between Spirit and Hope in Romans 5-8
 - 6.2.3 Thematic Synopsis: Romans 5:12-8:17
 - 6.2.4 Spirit and Hope: Exegetical Analysis of the Passage Romans 8:18-39
 - 6.2.5 Spirit and Hope: Exegetical Analysis of the Passage Romans 15:4, 12-13
 - 6.2.6 Conclusions

CHAPTER VII: The Role of the Holy Spirit in Cultivating Hope: The Spirit as Source and Guarantor of Hope

- 7.1 The Eschatological Dimension of the Holy Spirit in Pauline Theology: A Brief Analysis of Reference Christian Works
 - 7.1.1 Jürgen Moltmann and the Interdependence Between Pneumatology and Eschatology
 - 7.1.2 Gordon D. Fee and His Contribution to Developing a Pneumatological Eschatology in Pauline Theology
 - 7.1.3 Anthony C. Thiselton, N.T. Wright, and James D.G. Dunn -- Contemporary Explorations Toward a Pneumatological Eschatology
- 7.2 The Holy Spirit as Source and Guarantor of Christian Hope
- 7.3 Eschatological Tension and the Role of the Holy Spirit

CHAPTER VIII: The Applicative Dimension of the Concept of Hope in Contemporary Christian Theology and Praxis

- 8.1 Hope as a Determining Factor in Developing Spiritual Perseverance: A Theological and Practical Analysis
- 8.2 The Role of the Church in Cultivating Hope Through the Holy Spirit -- A Theological Reevaluation of Ecclesiology and Christian Proclamation
- 8.3 Christian Hope as a Response to the Contemporary Crisis of Fear and Despair

FINAL CONCLUSIONS

BIBLIOGRAPHY

SUMMARY OF THE WORK

The present thesis is entitled „The Role of the Holy Spirit in Cultivating Hope in the Thought of the Apostle Paul. A Response to the Culture of Fear and Despair”. This academic research falls within the area of biblical and systematic theology, having as its clearly stated primary objective the highlighting of the role of the Holy Spirit in generating, but also sustaining hope in the theology of the Apostle Paul. The work stands at the intersection of several major fields of research in Christian theology: biblical exegesis, systematic theology, especially pneumatology, but also public theology, through the pastoral applications proposed as an antidote to our context marked by anxiety and insecurity. The present study starts from the observation of a sad reality: the emergence of a dominant culture of fear manifested both at the individual level, but also socially and even ecclesiastically, which necessitates a theological reevaluation of the concept of hope that must be offered as a response to the aforementioned context. The thesis proceeds from the premise that contemporary society—Romanian society is no exception—is living, therefore, a profound crisis of hope fueled by: global political and economic insecurity, multiple crises – pandemics, wars, terrorism, financial collapse, redefinition of the labor market – fragmentation of human identity, depression and anxiety, isolation and suspicion, and many other factors. This culture of fear, once installed, has led to a deficient anthropology, an anthropology that has come to be marked by insecurity both for the present, but especially regarding the future. In contrast, as we will demonstrate in the content of the thesis, Pauline theology offers a radically different orientation; the future is not uncertain but guaranteed by the resurrected Christ and by the reality of the presence of the Holy Spirit, the Spirit of new life, in the believer's life. The thesis proposes to demonstrate the fact that the theology of biblical hope is a theology in which the future promised by God becomes a present reality through the work of the Holy Spirit.

Starting from this reality described succinctly, our study proposes: 1) a rigorous exegetical analysis of the concept of hope – *ἐλπίς* – in Pauline theology, especially in the epistle to the Romans; 2) highlighting the pneumatological character, the significant contribution of the thesis especially for the Romanian space, of hope, highlighting the inseparable relationship between hope and Spirit; the premise of the thesis is that in the theology of the Apostle Paul, hope is inseparable from pneumatology; 3) to offer concrete and coherent theological responses to the culture of fear that marks our contemporary society, to articulate a theology of hope for the current context.

The originality of the thesis consists in the reformulation of Pauline hope in an explicitly pneumatological key, an element insufficiently explored in modern theology dominated by christological perspectives (see Moltmann) or anthropological ones. As we were stating, in Moltmann, the theology of hope is constructed predominantly in a christological key and pneumatology sometimes appears subsidiary. Through the present thesis we have proposed to shift the emphasis placed only on eschatology when we approach the idea of hope and to place the emphasis on pneumatology, because the Holy Spirit is not only the context of hope but also its direct agent, that is, the source and guarantor that Christian hope is not just emotion, but it is the force that completely marks and impacts present and future existence. Therefore, through exegetical interaction with Pauline texts and dialogue with contemporary theology, the thesis proposes what can be called a pneumatology of hope. We consider that the present thesis fills this gap that has been highlighted following the interaction with the great modern theologians, demonstrating biblically that Christian hope, especially from the perspective of Paul's thought, is fundamentally pneumatological.

Before highlighting some methodological elements that have been used in the drafting of the work, we must also mention some aspects that pertain to the motivation for choosing the theme and the theological relevance of the theme. We briefly mentioned the complicated context of the lack of meaning and despair in which today's world lives, but we must also highlight the biblical motivation behind the thesis. In analyses carried out, it emerged that Christian hope occupies a central place in Holy Scripture. Both in the Old Testament, but especially in the New Testament, the authors made constant references to this cardinal virtue. We focused on Paul, whom we have called, due to his numerous references to hope, the **theologian of hope**, because in him hope occupies a central place in his writings, and especially in the epistle to the Romans, he analyzes, as no other biblical author does, the powerful relationship between hope and Spirit, this relationship representing a key element in understanding his soteriology, anthropology and eschatology. Not lastly, as a pastor actively involved in the life of the community, I have observed the increase in the number of Christians marked by depression, anxiety and fear of the future. This reality has motivated even more strongly the need for a pneumatologically founded theology of hope that offers a different vision and spiritual framework than any other field offers for healing and resilience.

The present work proposes, therefore, to explore a central theme of Pauline theology, namely the relationship between the Holy Spirit and hope, with a very clearly stated purpose, namely, that of highlighting the fundamental role that the Holy Spirit plays in cultivating Christian hope. The principal approach of the work is exegetical, which will target especially

the Pauline texts relevant to the proposed subject with particular emphasis on those that treat the role of the Holy Spirit in cultivating hope, but in the thesis we will interweave both historical argumentation, especially chapter 1 and 2, and theological synthesis, chapter 3 and 4 where we will make an excursion into the principal passages from the Old and New Testament that will outline a biblical theology of hope. We will therefore use textual criticism, semantic analysis of key terms from Hebrew and Greek, but the work will carefully follow the presentation of the evolution of the concept up to the Apostle Paul. To be as accurate as possible in our analysis, the historical-contextual method will play a decisive role in the present thesis. We will take into account both the Greco-Roman socio-religious context but also the Jewish one, even how hope was perceived in the secular context of the ancient world. Likewise, we will interact with specialized literature not in the introductory part, but we will dedicate an entire chapter because there are several authors who have made a major contribution to the theology of hope and to the concept itself. Because we also propose a practical dimension of the thesis, the final part will be dedicated to dialogue between hope and various other fields that can help extract conclusions that bring the most appropriate response to the current context – pastoral ethics, psychology, sociology, etc.

The present research proposes an extensive, coherent structure through which it has succeeded in constructing a pneumatological theology of hope biblically founded, especially on Pauline texts, anchored in Christian tradition and relevant to the contemporary context. The work is composed of seven chapters plus the introduction and conclusions parts. The structure of the work is conceived so as to offer a coherent argumentative course, allowing the reader a progressive and deepened understanding of the theme. This organization is not arbitrary, but derives from the requirements of a systematic analysis, which combines the theoretical dimension with the applicative one. The first chapters establish the conceptual framework of the research, through an excursion into the historical-philosophical and biblical sources of hope, thus offering the necessary premises for subsequent deepening. Subsequently, attention will be directed toward analyzing the theological dimension of hope, with a particular emphasis on the role of the Holy Spirit in sustaining and orienting it. Finally, the work will explore the practical implications of hope in the believer's life, showing its relevance not only on the spiritual plane, but also in relation to existential realities. This argumentative progression ensures methodological clarity and allows the articulation of a balanced perspective on the subject.

After drafting a rigorous introduction in which we tried to motivate the importance of our study, we presented the methodology and a brief account of the semantics of the term hope, the thesis proposes several chapters that support our entire endeavor.

In chapter one we proposed to demonstrate the fact that contemporary society has entered what we call the culture of fear and despair, a culture that affects not only individually but collectively society. The present thesis brings into discussion sociologists such as Frank Furedi and Zygmunt Bauman who have argued and declared that fear has become somewhat a defining characteristic of today's post-modern society. People come to interpret everything that happens today through the filter of fear. One starts from this premise from the beginning and already the common mentality has begun to accept this as a new reality. It was very interesting to observe an evolution of the idea of fear in society: if in the past, the philosopher Jean Delumeau in his work *Fear in the West* demonstrated that fear was specific to disadvantaged categories of society, today fear is present in all structures of society as something self-evident. Mass media and the entire digital environment amplify and even contribute to a state of perpetual fear, so that, in some contexts, fear has become a strategic resource – see, marketing campaigns, political campaigns, the media system and many others. Due to this culture of fear and despair, we are witnessing today accentuated forms of withdrawal, social isolation, suspicion and distrust, and people are becoming increasingly reticent to offer trust, both to institutional structures and in the relational context. Society promotes a culture already of an overly exaggerated caution in which there is no longer room for courage, assumed risk, boldness, long-term planning. All these have slowly led to major psychological consequences – severe depressions that are increasingly present, chronic anxiety, cynicism and paranoid reactions. We considered this chapter essential for the present thesis which proposes an analysis of biblical hope as a response to society's crisis.

The next chapter, offers a succinct and structured analysis of the way in which secular philosophy and psychology have conceptualized the idea of hope, but without a religious, biblical foundation. Philosophy oscillates between presenting hope either as an essential virtue for our human existence, or as a feeling or emotion, a self-deception projected by the human brain as a response to the existential dramas or problems it faces. For psychology, hope is most often viewed from a motivational and cognitive perspective. Psychologists are concerned only with emphasizing the role that hope plays in maintaining mental health, especially when we speak of contexts of acute crises or traumas, etc. Psychology specialists concentrate on the adaptive function of hope. Hope is more, however, than a passive emotion; it is an active resource that functions as a factor of emotional, social

and even cognitive support for the individual. In this framework, the chapter briefly goes through the thought of Plato and Aristotle about hope, underlining the fact that although both philosophers grant space to the concept, their perspective on the importance of hope is limited. Then the chapter interacts with several reference modern philosophers and concludes the philosophical approach with the analysis of Ernst Bloch's thought in his work *The Principle of Hope*. In the context of psychology, the work focused on the analysis of Erich Fromm and Charles R. Snyder. The role of the chapter is to highlight the fact that philosophy and psychology can offer useful descriptions of the mechanisms of hope, but remain insufficient to capture its ontological and theological dimension, which justifies the need for the biblical and pneumatological approach developed in the following chapters.

Chapter three from the content of the thesis offers the general conceptual framework of the study, having the role of introducing the reader to the complexity of the theme and highlighting its relevance in the theological sphere. The principal purpose of this chapter is to introduce the reader to the complexity of the subject, as well as to highlight the way in which the idea of hope has been defined, nuanced and reinterpreted throughout the history of Christian thought. Such a historical and analytical excursion allows not only a more nuanced understanding of the theme, but also a rigorous foundation for the theological approach that will follow in the subsequent chapters. It is the chapter that best helps in the academic endeavor of the research because it offers the necessary foundation for the biblical and especially pneumatological approach from the following chapters. The first part of the chapter is dedicated to the great thinkers of the Christian tradition, Saint Augustine and Thomas Aquinas, who identified hope as an indispensable virtue of moral life and community. Continuing the dialogue, follows the analysis of one of the most representative theologians who reflected on hope, Jürgen Moltmann. In his work *Theology of Hope*, the great thinker repositions hope in the center of Christian existence, presenting it as a force capable of shaping history and transforming present reality in the light of God's future. In him, hope is strongly linked to the Crucified and Risen Christ and has a pronounced eschatological character; Moltmann restores to eschatology the importance lost throughout history. Wolfhart Pannenberg is even more dedicated to the eschatological dimension of hope, arguing that the future is definitive for understanding the divine will but also for the identity of the church. Among the contemporaries, the chapter analyzed the contribution of N. T. Wright, Miroslav Wolf and Amos Yong. If Wright emphasizes that hope is founded on the historical reality of Christ's resurrection and thus becomes the motivating force of the Church's mission, but also of Christian life, Wolf and Yong are among the authors who offer

pneumatological perspectives on hope. To conclude, through this chapter we have also systematized the principal theological perspectives on the way hope has been studied and perceived, but at the same time, it delimits Christian hope in relation to secular or philosophical approaches.

Chapter four occupies a strategic place in the content of the thesis, because it offers the biblical foundation necessary for understanding the concept of hope. The chapter is also an excursion, but this time a systematic excursion into the way Scripture outlines and develops the concept of hope beginning with its roots in the Old Testament and culminating with the eschatological dimension of hope specific to the New Testament. This section sits naturally in the body of the thesis after the analysis of how philosophy, psychology and specialized Christian theological literature have conceptualized hope. In the Old Testament we observed that the principal terms used are: קַוָּה (qavah) and תִּקְוָה (tiqvah). The terms describe a persevering but forward-oriented expectation toward a certain future, an expectation linked to the total trust that God's people have in God's character. Hope is a human dependence on divine promises sustained by God's faithfulness toward His people. It is not contexts and circumstances, most often uncertain, that sustain hope, but it is anchored in the divine covenant, the promises made by God and the divine character. In the New Testament, the term *ἐλπίς* (elpis) undergoes several substantial modifications compared to the Old Testament context. Hope acquires a pronounced eschatological nuance and then we can affirm that according to the New Testament, hope is not just an expectation of the fulfillment of promises, but it is a certainty inaugurated and assured by Christ's Resurrection. Thus, hope acquires much more dynamic valences in the thought of New Testament authors; it becomes one of the defining theological virtues for the life of faith, modeling the orientation of life toward the certain and perfect future promised by Christ: it is the new life that the Christian already lives in anticipation of perfection through the work of the Holy Spirit. A particular element observed following the analysis is also the communal character of hope; it is not offered only to individuals, but becomes a common good of Christ's Church. The chapter demonstrates through the proposed analysis the semantic continuity of the concept of hope in the two Testaments, but also presents the progressive development of the concept from the idea of waiting for the promise to the certainty of the fulfillment of promises in Christ. The Bible is the only one that does not treat hope as an emotion or psychological projection but highlights the fact that it is founded on God, and the word promise becomes the key term in understanding the idea of hope.

The fifth chapter has the role of deepening the Apostle Paul's contribution to developing the theology of hope, offering a detailed analysis of this concept in his epistles, with the exception of the Epistle to the Romans, which will be the object of a separate chapter. This methodological delimitation underlines once again the importance and complexity of Pauline theology of hope, as well as the necessity of treating the Pauline corpus in two ways regarding the idea of hope: one general and one focused on Paul's most elaborate presentation, as we find it in Romans. The analysis demonstrated that hope is in Paul's thought a theological certainty derived from God's promises and from the eschatological reality already inaugurated through the death and resurrection of Christ. Seen in this way, hope becomes a fundamental trait of the life of faith. The chapter carried out a detailed review of Pauline writings – Galatians, Thessalonians, Corinthians, the captivity epistles and the pastoral ones – demonstrating that hope is not, in Paul's thought, a simple affective state or a utopian projection about the future, but an objective reality, founded in divine promises and in the saving work of Christ. This certainty not only structures the life of believers, but also offers a horizon of interpretation on history, suffering and human destiny.

Chapter six, suggestively entitled "*The Relationship Between the Holy Spirit and Hope: An Analysis of the Epistle to the Romans*", represents the most important chapter of the present thesis. The present chapter investigates the pneumatological dimension of hope and demonstrates that it is not the result of a psychological construct or subjective projection, but an ontological reality generated and sustained by the real work of the Holy Spirit in the believer's life. The choice of the epistle to the Romans as the principal text for analysis is fully justified by the fact that in this writing Paul uses the noun *ἐλπίς* approximately 10 times, and together with the occurrences of the verb *ἐλπίζω*, the corpus contains in total 13 references to hope, the greatest theological density of this concept from the entire Pauline corpus. The analysis concentrated on the most important passages of the Epistle, such as: *Romans 4:18*, *Romans 5:1-5*, *Romans 8:18-25* and *Romans 15:4, 12-13*, which together offer a clear perspective on the way Paul sees the connection between hope and the work of the Holy Spirit. The exegetical analysis of these texts demonstrates without equivocation that in the Pauline vision, Christian hope is founded on God's promise, but is continually sustained by the active presence of the Holy Spirit in the life of the justified believer. Through the rigorous exegetical analysis of the paragraphs mentioned above, the chapter demonstrates that in Pauline theology hope cannot be seen except as a profoundly pneumatological reality. The implications of this definition are of major importance: hope can never be the fruit of human effort, but it is the gift of the Holy Spirit, the one who made

the new life in Christ possible. The Christian can live in and with hope regardless of the context in which he finds himself due to the real transforming presence of God's Spirit.

Chapter seven represents in a way the major theological conclusion of the thesis since it deepens the systematic dimension of the relationship between the Holy Spirit and hope. If in the previous chapter the analysis had more of an exegetical character of the principal paragraphs that observe the connection that Paul sees between hope and Spirit in the epistle to the Romans, here the academic approach aims to clarify the way in which the Holy Spirit not only generates hope but also functions as the sustenance and guarantee of the fulfillment of God's promises. The chapter also dialogues with a series of important theologians from the area of contemporary pneumatology: Jürgen Moltmann, Gordon D. Fee, Anthony C. Thiselton and James D. G. Dunn. All were chosen due to their major contribution to articulating a complementary perspective on the role of the Spirit in cultivating hope. Moltmann very much emphasizes the eschatological dimension of the Spirit seen as *the power of the future* active in history, while Fee and Dunn highlight the soteriological and transforming role of the Spirit, conclusions that came to support the affirmation that authentic hope is inseparable from life in the Spirit. Another important aspect in this chapter was the analysis of the Greek terms used by Paul to describe the special role of the Holy Spirit in developing hope: **ἀρραβών**, **ἀπαρχή** and **σφραγίς**. These terms best express the relationship between the Holy Spirit and hope. Through this chapter an attempt was made to demonstrate and solidly argue the fact that the Holy Spirit is simultaneously the source and guarantor of Christian hope. On the one hand, He generates hope in the hearts of redeemed believers by revealing to them the reality of complete future salvation, and on the other hand, His presence in the life of the believer and of the Church community ensures the certainty of the fulfillment of divine promises. This analysis leads to the conclusion that Christian hope is a lived certainty, theologically founded on the transforming and continuous work of the Holy Spirit.

The last chapter explores the practical dimension of hope, demonstrating that this is not a marginal aspect of theology but a transforming principle with direct and immediate implications on personal, communal and ecclesial existence. If until now hope has been analyzed in its philosophical, biblical registers, the present chapter aims to demonstrate how this hope anchored in God's promises and sustained by the work of the Holy Spirit becomes a shaping force of Christian life lived in the context of the culture of fear and despair. Hope is not an escape from reality and neither a psychological refuge in the face of suffering or trauma, but it is certainty founded on God's faithfulness. The presence of hope in the

Christian's life does not necessarily redefine the context and neither does it cancel suffering, but it reconfigures the idea of suffering by offering it an eschatological perspective. Regarding the ecclesial and missionary dimension of the Church, the chapter demonstrated that in this context marked by anxiety and polarization, by uncertainty and moral crises, the Church is called to become a *space of hope*. The Church has the mission to offer an articulated and credible response to contemporary cultural and social challenges. Christian hope offers an alternative paradigm for interpreting reality; in this way it becomes a defining element of Christian life. Therefore, the pneumatological theology of hope must not limit itself to being only an analytical exercise but must become a living resource capable of shaping life and why not, even society gripped by fear and despair.

Through the entire proposed endeavor, the present thesis brings several original contributions in the field of biblical and systematic theology, especially regarding the articulation of a pneumatological theology of hope. The present work thus launches an original model of interpreting hope, the real connection between Spirit and hope, this model being important both for theological research and for the life of the contemporary Church. The thesis also proposes one of the most detailed analyses in the Romanian context on the way in which the Holy Spirit generates, sustains and guarantees hope in Pauline writings, especially in the epistle to the Romans. This entire analysis highlights the fact that hope is not just a projection toward the future, but an active presence of the future in the life lived now in the present through the Holy Spirit. Seen in this way, hope also shapes the Church's mission, highlighting the fact that the Church has the duty to present a real solution through hope to the culture of fear and despair.

Bibliography

Abbot, T. K., *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, în Tuckett, Christopher M. (ed.), *International Critical Commentary (ICC)*, Edinburgh, T&T Clark, 1956.

Achtemeier, Paul J., *Romans*, în Mays, John Luther (ed.), *Interpretation: A Bible Commentary for Teaching and Preaching (INT)*, Atlanta, John Knox Press, 1973.

Alighieri, Dante, *Divina Comedie*, vol. 1, Bucureşti, Adevărul Holding, 2010.

Angus, S., *The Environment of Early Christianity*, New York, Charles Scribner's Sons, 1915.

Aquino, Toma de., *Summa Theologica*, vol. III, Bucureşti, Editura Polirom, 2016.

Arnold, Clinton E., *Efeseni*, în Arnold, Clinton E., (ed.), *Zondervan Comentariu Exegetic al Noului Testament*, Timișoara, Editura Noua Speranță, 2020.

Augustine, *Expositions of the Psalms 33–50*, în John E. Rotelle (ed.), *The Works of Saint Augustine: A Translation for the 21st Century*, vol. III/16, New York, New City Press, 2000.

Baban, Octavian D. și Williams III, H. H. Drake, *Comentariu Exegetic la Epistola către Efeseni*, Oradea, Editura Cartea Creștină, 2025.

Barclay, William, *Analiză semantică a unor termeni din Noul Testament*, Wheaton, Societatea Misionară Română, 1996.

Barnett, Paul, *The Second Epistle to the Corinthians*, în Stonehouse, Ned B., Bruce, F. F., Fee, Gordon D., (ed.), *The New International Commentary on the New Testament*, Grand Rapids, William B. Eerdmans Publishing Company, 1997.

Barrett, C. K., *The Epistle to the Romans*, în Chadwick, Henry (ed.), *Black's New Testament Commentaries (BNTC)*, Grand Rapids, Baker Academic, 1991.

Barth, Karl, *The Epistle to the Ephesians*, Grand Rapids, Baker Academic, 2017.

_____, *The Epistle to the Romans*, trad. Edwin C. Hoskyns, Oxford, Oxford University Press, 1968

Barth, Markus, *Ephesians*, în Albright, William Foxwell și Freedman, David Noel (ed.), *The Anchor Bible*, Garden City, Doubleday & Company, 1974.

Baugh, S. M., *Ephesians*, în H. Wayne House (ed.), *Evangelical Exegetical Commentary (EEC)*, Bellingham, Lexham Press, 2015.

Bauman, Zygmunt, *Intimations of Postmodernity*, London, Routledge, 1992.

Bauman, Zygmunt, *Liquid Fear*, Cambridge, Polity Press, 2006.

Beasley-Murray, G. R., *Jesus and the Kingdom of God*, Grand Rapids, William B. Eerdmans

Publishing Company, 1986.

Beck, Ulrich, *Risk Society: Towards a New Modernity*, London, SAGE Publications, 1992.

Bedard, Stephen J., „*Hope's Reason*”, în *Hope's Reason: A Journal of Apologetics*, vol. 1, nr. 1, 2010.

Beetham, Christopher A. (ed.). „*ἐλπίς*”, în *Concise New International Dictionary of New Testament Theology and Exegesis (CNIDNTTE)*, Grand Rapids, Zondervan Academic, 2021.

Behm, Johannes, „*ἀρραβών*”, în Gerhard Kittel (ed.), *Theological Dictionary of the New Testament*, vol. 1, Grand Rapids, WM. B. Eerdmans Publishing Company, 1974.

Belleville, Linda, *1 Timothy*, în Comfort, Philip W. (ed.), *Cornerstone Biblical Commentary*, Carol Stream, Tyndale House Publishers, 2009.

Benner, David G., (ed) *Baker Encyclopedia of Psychology*, Grand Rapids, Baker Book House, 1985.

Betz, Hans Dieter, *Galatians*, în Helmut Koester (ed.), *Hermeneia – A Critical and Historical Commentary on the Bible*, Philadelphia, Fortress Press, 1979.

Billard, Raymond B. și Tremper Longman III., *An Introduction to the Old Testament*, Grand Rapids, Zondervan, 1994.

Bissmeyer, Jamie, „*Job's Eschatological Hope: The Implications of Job's Redeemer for Social Justice*”, în *The Master's Seminary Journal*, vol. 30, nr. 2, fall 2019.

Bloesch, Donald D., *Essentials of Evangelical Theology*, Volume Two, *Life, Ministry, and Hope*, San Francisco, Harper & Row Publishers, 1979.

Bock, Darrell L., *A Theology of Luke and Acts: Biblical Theology of the New Testament*, în Kostenberger, Andreas J., (ed.), *Biblical Theology of the New Testament (BTNT)*, Grand Rapids, Zondervan, 2012.

Bock, Darrell L., *Acts* în Yarbrough, Robert W., și Robert, Stein H., (ed.), *Baker Exegetical Commentary on the New Testament*, Grand Rapids, Baker Academic, 2007.

Boorer, Suzanne, „*Job's Hope: A Reading of the Book of Job from the Perspective of Hope*”, în *Colloquium 30/2* (1998).

Bowes, William B., *The Book of Revelation as a Breviary of Hope*, în *Journal of the Oxford Graduate Theological Society (JOGTS)*, vol. 3, nr. 1, 2022.

Bray, Gerald L., *Ancient Christian Commentary on Scripture, New Testament*, vol. VI, Leicester, InterVarsity Press, 2005.

Brookins, Timothy A., *First and Second Thessalonians*, în Parsons, Mikeal C., Talbert,

Charles H., și Longenecker, Bruce W., (ed.), *Paideia Commentaries on the New Testament*, Grand Rapids, Baker Academic, 2021.

Bruce, F. F., *1 & 2 Thessalonians*, în Bruce M. Metzger, David A. Hubbard și Glenn W. Barker (ed.), *Word Biblical Commentary*, vol. 45, Grand Rapids, Zondervan Academic, 1982.

_____, *Romans*, în Leon Morris (ed.), *Tyndale New Testament Commentaries*, vol. 6, Nottingham, Inter-Varsity Press, 2008.

_____, *The Book of the Acts*, în Fee, Gordon D. (ed.), *The New International Commentary on the New Testament*, Grand Rapids, William B. Eerdmans Publishing Company, 1988.

_____, *The Epistle to the Galatians*, în Marshall, Howard I., și Gasque, Ward W., (ed.), *The New International Greek Testament Commentary*, Grand Rapids, The Paternoster Press, 1998.

_____, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, în Stonehouse, Ned B., Bruce, F. F., și Fee, Gordon D., (ed.), *The New International Commentary on the New Testament*, Grand Rapids, William B. Eerdmans Publishing Company, 1984.

_____, *The Letter of Paul to the Romans*, Grand Rapids, Eerdmans, 1985.

Brueggemann, Walter, *Theology of the Old Testament*. Minneapolis: Augsburg Fortress, 1997.

_____, *Hope Restored: Biblical Imagination Against Empire*, Louisville, Westminster John Knox Press, 2023

_____, *Reality, Grief, Hope. Three Urgent Prophetic Task*, Grand Rapids, William B. Eerdmans Publishing Company, 2014

Brunner, Emil, *Eternal Hope*, Philadelphia, The Westminster Press, 1954.

Bryan, Christopher, *A Preface to Romans: Notes on the Epistle in Its Literary and Cultural Setting*, Oxford, Oxford University Press, 2000.

Bultmann, Rudolf, *The Second Letter to the Corinthians*, Minneapolis, Augsburg Publishing House, 1985.

Bultmann, Rudolf. „Ἐλπίς”, în Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*, vol. II. Grand Rapids, WM. B. Eerdmans Publishing Company, 1964.

Burchardt, Marian, „Does Religion Need Rehabilitation? Charles Taylor and the Critique of Secularism”, în Zemmin, Florian, Jager, Colin și Vanheeswick, Guido (ed.), *Working with A Secular Age*, vol. 3, Berlin, Walter de Gruyter GmbH, 2016.

Byrne, Brendan, *Romans*, în Harrington Daniel J., (ed.), *Sacra Pagina Series*, vol. 6,

Collegeville, The Liturgical Press, 1996.

Calvin, Jean. *Institutio Christianae Religionis, Învățatura Religiei Creștine*, vol. 1. Oradea, Editura Cartea Creștină, 2003.

Calvin, John, *Commentaries on the Epistle of Paul to the Galatians and Ephesians*, trad. William Pringle, Grand Rapids, Christian Classics Ethereal Library, 1854.

_____, *Commentary on Jeremiah and Lamentations – Volume 4*, trad. rev. James Anderson, Grand Rapids, Christian Classics Ethereal Library, 1851.

_____, *Commentary on the Book of Psalms – Volume 4*, trad. Rev. James Anderson, Grand Rapids, Christian Classics Ethereal Library, f.a.

Campbell, Constantine R., *Paul and the Hope of Glory: An Exegetical and Theological Study*, Grand Rapids, Zondervan Academic, 2020.

Caragounis, C. C., „Împărăția lui Dumnezeu I, Evanghelii”, în Reid, Daniel G. (ed.), *Dicționarul Noului Testament*, Oradea, Editura Casa Cărții, 2008.

Carson, D. A., *I Petru*, în G. K. Beale și D. A. Carson (ed.), *Commentary on the New Testament Use of the Old Testament*, Grand Rapids, Baker Academic, 2007.

_____, *The Gospel According to John*, în Carson, D. A. (ed.), *The Pillar New Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 1991.

Carson, D. A., și Moo, Douglas J., *Introducere în Noul Testament*, Oradea, Editura Făclia, 2007.

Casciaro, Jose M., *Captivity Epistles*, în *The Navarre Bible (NVB)*, Dublin, Four Courts Press, 1998.

Clines, David J. A, *Job 1–20* în David A. Hubbard și Glenn W. Barker (ed.), *Word Biblical Commentary*, vol. 17, Dallas, Word Books Publisher, 1989.

Cole, Alan R., *Galatians*, în Morris, Leon (ed.), *Tyndale New Testament Commentary*, vol. 9, Downers Grove, IVP Academic, 2008.

Collins, Raymond F., *First Corinthians*, în Harrington, Daniel J., (ed.), *Sacra Pagina Series (SP)*, vol. 7, Collegeville, Liturgical Press, 1999.

_____, *Second Corinthians*, în Parsons, Mikeal C., și Talbert, Charles H., (ed.), *Paideia Commentaries on the New Testament*, Grand Rapids, Baker Academic, 2013.

Comte-Sponville, André, Jean Delumeau și Arlette Farge, *Cea mai frumoasă istorie a fericirii*, București, Editura Art, 2015.

Connick, C. Milo, *The New Testament: An Introduction to its History, Literature, and Thought*, Encino, Dickenson Company, 1972.

Constantineanu, Cornelius, „Fear, Courage and Hope: A Hermeneutic of Love in a Culture of

Fear”, în Juhant, Janez și Zalec, Bojan (eds.), *From Culture of Fear to Society of Trust*, Berlin, LIT Verlag, 2013.

_____, „Teamă, curaj și speranță” tradus și adaptat de Teofil Stanciu în Convergențe, 12 ianuarie 2021.

_____, *Trăiți în pace. Dimensiunea socială a reconcilierii în teologia paulină*, Oradea, Editura Casa Cărții, 2013.

Conzelmann, Hans, *1 Corinthians*, în MacRae, George W., (ed.), *Hermeneia – A Critical and Historical Commentary on the Bible*, Philadelphia, Fortress Press, 1976.

Cousar, Charles B., *Continuity and Discontinuity: Reflection on Romans 5–8*, în Hay, David M., și Johnson, Elizabeth E., (ed.), *Pauline Theology*, vol. III: *Romans*, Minneapolis, Fortress Press, 1995.

Cranfield, C. E. B., *A Critical and Exegetical Commentary on The Epistle to the Romans*, Edinburgh, T&T Clark, 1979.

David, Daniel, *Psihologia Poporului Român*, Iași, Editura Polirom, 2015.

Davids, Peter H., *A Theology of James, Peter and Jude: Living in the Light of the Coming King*, în Kosterberger, Andreas J., (ed.), *Biblical Theology of the New Testament*, Grand Rapids, Zondervan, 2014.

Davids, Peter H., *Colossians, Philemon*, în Comfort, Philip W. (ed.), *Cornerstone Biblical Commentary*, Carol Stream, Tyndale House Publishers, 2008.

Davies, Margaret, *The Pastoral Epistles*, Sheffield, Sheffield Academic Press, 1996.

Davis, James A., *Commentary on 1-2 Corinthians*, în Burge, Gary M., și Hill, Andrew E., (ed.), *The Baker Illustrated Bible Commentary (BIBC)*, Grand Rapids, Baker Books, 2012.

Delumeau, Jean, *Frica în Occident (secolele XIV–XVIII)*, *O cetate asediată*, vol. 1, București, Editura Meridiane, 1986.

Denney, James, *St. Paul's Epistle to the Romans*, în Nicoll, Robertson W. (ed.), *The Expositor's Greek Testament*, vol. II, New York, George H. Doran Company, 1897.

Dibelius, Martin și Conzelmann, Hans, *The Pastoral Epistles*, în Koester, Helmut (ed.), *Hermeneia – A Critical and Historical Commentary on the Bible*, Philadelphia, Fortress Press, 1972.

Dillard, Raymond B. și Tremper Longman III, *An Introduction to the Old Testament*, Grand Rapids, Zondervan, 1994.

Dulles, Avery S. J., *The Assurance of Things Hoped For: A Theology of Christian Faith*, Oxford, Oxford University Press, 1994.

Dunn, James D. G., *Romans 1–8* în Hubbard, David A. și Barker, Glenn W., (ed.), *Word Biblical Commentary*, Dallas, Word Books, 1988.

_____, *Romans 1–8*, în Hubbard, David A., și Barker, Glenn W., (ed.), *Word Biblical Commentary*, vol. 38A, Dallas, Word Books Publisher, 1988.

_____, *Romans 9–16*, în Hubbard, David A., și Barker, Glenn W., (ed.), *Word Biblical Commentary*, vol. 38B, Dallas, Word Books, 1988.

Duplacy, Jean, „*Speranța*”, în Lean-Dufour, Xavier (ed.), *Vocabular de Teologie Biblică*, București, Editura Arhiepiscopiei Romano-Catolice de București, 2001.

Eagleton, Terry. *Speranță fără optimism*, București, Baroque Books & Arts, 2019.

Edwards, James R., *Romans*, în Gasque, Ward W., Hubbard Jr., Robert L. și Johnston, Robert K., (ed.), *Understanding the Bible Commentary Series*, Grand Rapids, Baker House, 1992.

Ellin, Nan, *Postmodern Urbanism*, New York, Princeton Architectural Press, 1996.

Elliot, Neil, *The Rhetoric of Romans*, în David Hill (ed.), *Journal for the Study of the New Testament Supplement Series* 45, Sheffield, JSOT Press, 1990.

Elwell, Walter A., (ed.). *Dicționar Evanghelic de Teologie*, Oradea, Editura Cartea Creștină, 2012.

Erickson, Millard J., *Teologie Creștină*, vol. 1, Oradea, Editura Cartea Creștină, 1998.

Fanning, Buist M., *Apocalipsa*, în Clinton E. Arnold (ed.), *Zondervan Comentariu Exegetic al Noului Testament*, Timișoara, Editura Noua Speranță, 2020.

Fărăgău, Benjamin, *Epistola lui Paul către Romani*, Cluj-Napoca, Editura Logos, 1999.

Fee, Gordon D., *1 and 2 Timothy, Titus*, în Gasque, Ward W., Hubbard, Robert L. Jr. și Johnston, Robert K., (ed.), *Understanding the Bible Commentary Series (UBCS)*, Grand Rapids, Baker Books, 1988.

_____, *Galatians*, în John Christopher Thomas (ed.), *Pentecostal Commentary Series (PCS)*, Dorset, Deo Publishing, 2011.

_____, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, Grand Rapids, Baker Academic, 2011.

_____, *The First and Second Letters to the Thessalonians*, în Stonehouse, Ned B., Bruce, F. F., Fee, Gordon D., (ed.), *The New International Commentary on the New Testament*, Grand Rapids, William B. Eerdmans Publishing Company, 2009.

_____, *The First Epistle to the Corinthians*, în Stonehouse, Ned B., Bruce, F. F., Fee, Gordon D., Green, Joel B., (ed.), *The New International Commentary on the New Testament*, Grand Rapids, William B. Eerdmans Publishing Company, 2014.

_____, *Pavel, Duhul și poporul lui Dumnezeu*, Oradea, Editura Casa Cărții, 2010.

Fitzmyer, Joseph A., *Romans*, London, *The Anchor Bible*, 1992.

France, R. T., *Hebrews* în Longman III, Tremper și Garland, David E., (ed.), *The Expositor's Bible Commentary (EBC)*, Grand Rapids, Zondervan, 2006.

Freedman, David Noel, *Psalm 119, The Exaltation of Torah, Biblical and Judaic Studies From the University of California, San Diego*, vol. 6, Winona Lake, Eisenbrauns, 1999.

Fromm, Erich, *The Revolution of Hope*, New York, Harper and Row, 1970.

Fukuyama, Francis, *Trust: The Social Virtues and the Creation of Prosperity*, New York, Free Press Paperback, 1995.

Furedi, Frank, *Cultura Fricii*, Filipeștii de Târg, Antet XX Press, 2001.

_____, *How Fear Works: Culture of Fear in the 21st Century*, London, Bloomsbury, 2018.

Gardner, Paul, *I Corinteni*, în Arnold, Clinton E., (ed.), *Zondervan Comentariu Exegetic al Noului Testament*, Timișoara, Editura Noua Speranță, 2023.

Garland, David E., *I Corinthians*, în Yarbrough, Robert W., și Stein, Robert H., (ed.), *Baker Exegetical Commentary on the New Testament*, Grand Rapids, Baker Academic, 2003.

Gathercole, Simon J., *Where Is Boasting?*, Grand Rapids, Eerdmans, 2002. Kruse, Colin G., *Paul's Letter to the Romans*, în Carson, D. A., (ed.), *The Pillar New Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 2012.

Geach, Peter, *The Virtues*, Cambridge, Cambridge University Press, 1977.

Gilbertson, Michael, *God in History in the Book of Revelation: New Testament Studies in Dialogue with Pannenberg and Moltmann*, Cambridge, Cambridge University Press, 2003.

Gillingham, Susan, *Psalms Through the Centuries*, vol. 1, în Sawyer, John, Christopher Rowland, Judith Kovacs și David M. Gunn (ed.), *Blackwell Bible Commentaries*, Malden, Blackwell Publishing, 2008.

Green, Gene L., *The Letters to the Thessalonians*, în Carson, D. A., (ed.), *The Pillar New Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 2002.

Grenz, Stanley J. și Roger E. Olson, *Twentieth-century Theology: God and the World in a Transitional Age*, Downers Grove, InterVarsity Press, 1992.

Grudem, Wayne A., *I Peter*, în Leon Morris (ed.), *Tyndale New Testament Commentaries*,

vol. 17, Nottingham, IVP, 1988.

Gupta, Nijay K., *1-2 Thessalonians*, în Bird, Michael F., (ed.), *New Covenant Commentary Series*, Eugene, Cascade Books, 2016.

Guthrie, Donald, *The Pastoral Epistles*, în Morris, Leon (ed.), *Tyndale New Testament Commentaries*, vol. 14, Downers Grove, IVP Academic, 2022.

Han, Byung-Chul, *The Spirit of Hope*, Cambridge, Polity Press, 2024.

Harris, Murray J., *Colossians and Philemon*, în Harris, Murray J. (ed.), *Exegetical Guide to the Greek New Testament (EGGNT)*, Nashville, B&H Academic, 2010.

Harrison, Everett F. și Hagner, Donald A., *Romans* în Longman III, Tremper și Garland, David E., (ed.), *The Expositor's Bible Commentary*, Grand Rapids, Zondervan, 2005.

Harrison, Everett F., *Romans*, în Gaebel, Frank E. (ed.), *The Expositor's Bible Commentary*, vol. 10, Grand Rapids, Zondervan, 2008.

Heil, John Paul, *Romans – Paul's Letter of Hope: Analecta Biblica 112*, Roma, Rome Biblical Institute Press, 1987.

Hendriksen, William și Kistemaker, Simon J., *Exposition of Thessalonians, The Pastors, and Hebrews* în Kistemaker, Simon J., (ed.), *New Testament Commentary (NTC)*, Grand Rapids, Baker Books, 2002.

Hoehner, Harold W., *Ephesians*, în Comfort, Philip W., (ed.), *Cornerstone Biblical Commentary (CBC)*, Carol Stream, Tyndale House Publishers, 2008.

Hoekema, Anthony A., *Biblia și viitorul*, Oradea, editura Cartea Creștină, 1995.

Hoffman, E., „*Hope, Expectation*”, în Brown, Colin (ed.), *The New International Dictionary of New Testament Theology*, Grand Rapids, Zondervan, 1971.

Hughes, R. Kent, *Romans*, în Richard D. Phillips (ed.), *Preaching the Word (PTW)*, Wheaton, Crossway, 1991.

Humphrey, J. Edward, *Emil Brunner, Makers of the Modern Theological Mind*, Grand Rapids, Hendrickson Publishers, 1976.

Jewett, Robert, *Romans*, în Epp, Eldon Jay (ed.), *Hermeneia – A Critical and Historical Commentary of the Bible*, Minneapolis, Fortress, 2007.

Jobes, Karen H., *1 Peter* în Yarbrough, Robert W. și Stein, Robert H., (ed.), *Baker Exegetical Commentary on the New Testament*, Grand Rapids, Baker Academic, 2005.

_____, *1,2 & 3 John*, în Clinton E. Arnold (ed.), *Zondervan Exegetical Commentary on the New Testament*, Grand Rapids, Zondervan, 2014.

Jugaru, Eugen, „*Emil Brunner – teologul întâlnirii divine*”, în *Pleroma*, anul VII, nr. 1, 2006.

Kaiser Jr., Walter C., și Rata, Tiberius, *Walking the Ancient Paths: A Commentary on Jeremiah*, Bellingham, Lexham Press, 2019.

Kärkkäinen, Veli-Matti, *Eschatology: The Doctrine of the Last Things*, Grand Rapids, Eerdmans, 2013.

_____, *Hope and Community, (A Constructive Christian Theology for the Pluralistic World)*, vol. 5, Grand Rapids, Eerdmans, 2017.

Kasemann, Ernst, *The Wandering People of God: An Investigation of the Letter to the Hebrews*, Minneapolis, Augsburg Publishing House, 1984.

Keck, Leander E., *Romans*, în Furnish, Victor Paul (ed.), *Abingdon New Testament Commentaries*, Nashville, Abingdon Press, 2005.

_____, *Romans*, Nashville, Abingdon Press, 2005.

_____, *The First Letter of Paul to the Thessalonians*, în Laymon, Charles M. (ed.), *The Interpreter's One-Volume Commentary on the Bible (IOVCB)*, London, William Collins Sons & Co. Ltd, 1972.

Keener, Craig S., *Comentariu cultural-istoric al Noului Testament*, Oradea, Editura Casa Cărții, 2018.

Keller, Timothy, *Hope in Times of Fear: The Resurrection and the Meaning of Easter*, New York, Penguin Random House, 2021.

_____, *Romans 1–7 for You*, Epsom, The Good Book Company, 2014.

Kidner, Derek, *An Introduction and Commentary on Books I and II of the Psalms* în D. J. Wiseman (ed.), *Tyndale Old Testament Commentaries*, vol. 15, Downers Grove, Inter-Varsity Press, 1978.

Kirkpatrick, William David, „*Christian Hope*”, în *Southwestern Journal of Theology*, vol. 36, nr. 2, 1994.

Kistemaker, Simon J., *Hebrews* în Hendrickson, William și Kistemaker, Simon J. (ed.), *New Testament Commentary*. Grand Rapids, Baker House Company, 1984.

_____, *James, Epistle of John, Peter and Jude*, Grand Rapids, Baker Books, 1987.

Kitchen, Martin, *Ephesians*, în Court, John (ed.), *New Testament Readings (NTR0*, London, Routledge, 1994.

Klein, William W., *Ephesians*, în Longman III, Tremper și Garland, David E., (ed.), *The Expositor's Bible Commentary*, Grand Rapids, Zondervan, 2006.

Klink III, Edward W., *John*, în Clinton E. Arnold (ed.), *Zondervan Exegetical Commentary on the New Testament (ZECNT)*, Grand Rapids, Zondervan, 2016.

Knight, George R., *Comentariu la Romani*, București, editura Viață și Sănătate, 2015.

Knight, George W. III, *The Pastoral Epistles*, în Marshall, Howard I. și Gasque, Ward W., (ed.), *The New International Greek Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 1992.

Köstenberger, Andreas J., *John*, în Robert W. Yarbrough și Robert H. Stein (ed.), *Baker Exegetical Commentary on the New Testament (BECNT)*, Grand Rapids, Zondervan, 2004.

_____, *1 and 2 Timothy, Titus*, în Longman III, Tremper și Garland, David E., (ed.), *The Expositor's Bible Commentary*, Grand Rapids, Zondervan, 2006.

Krimmer, Heiko, *Epistola către Romani*, vol. 10, Korntal, Editura Lumina Lumii, 2001.

Kruse, Colin G., *The Letters of John*, Grand Rapids și London, Eerdmans și Apollos, 2020.

Laansma, Jon C., *2 Timothy, Titus*, în Comfort, Philip W. (ed.), *Cornerstone Biblical Commentary*, Carol Stream, Tyndale House Publishers, 2009.

Ladd, George Eldon, *The Presence of the Future*, Grand Rapids, William B. Eerdmans Publishing Company, 1974.

Lambrecht, Jan, *Second Corinthians*, în Harrington, Daniel J., (ed.), *Sacra Pagina Series*, vol. 8, Collegeville, Liturgical Press, 1999.

Lane, William, *Hebrews 1–8* în David A. Hubbard și Glenn W. Barker (ed.), *Word Biblical Commentary*, vol. 47A, Dallas, Word Book Publisher, 1991.

Larkin, William J., *Ephesians: A Handbook on the Greek Text*, în Culy, Martin M. (ed.), *Baylor Handbook on the Greek New Testament (BHGNT)*, Waco, Baylor University Press, 2009.

Lea, Thomas D., și Griffin, Hayne P. Jr., *1,2 Timothy, Titus*, în Dockery, David S., (ed.), *The New American Commentary*, vol. 34, Nashville, Broadman & Holman Publishers, 1992.

Lewis, C. S., *Creștinism pur și simplu*, București, Editura Humanitas, 2019.

Lincoln, Andrew T., *Ephesians*, în Metzger, Bruce M., Hubbard, David A., și Baker, Glenn W., (ed.), *Word Biblical Commentary*, vol. 42, Grand Rapids, Zondervan, 1990.

Longenecker, Richard N., „*The Focus of Romans. The Central Role of 5:1–8:39 in the Argument of the Letter*”, în Sven K. Soderlund și N. T. Wright (ed.), *Romans and the People of God: Essays in Honor of Gordon Fee on the Occasion of His 65th Birthday*, Grand Rapids, William B. Eerdmans Publishing Company, 1999.

Longenecker, Richard N., *The Epistle to the Romans: A Commentary on the Greek Text*, în

Marshall, Howard I., și Hagner, Donald A., (ed.), *The New International Greek Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 2016.

Luckensmeyer, David, *The Eschatology of First Thessalonians*, Göttingen, Vandenhoeck & Ruprecht & Co. KG, 2009.

Măcelaru, Marcel V., „*Global Crises and the Culture of Fear – A Christian Response*” în *Jurnalul Libertății de Conștiință*, vol. 11, nr. 2, 2023.

Magda, Ksenija, *Colossians*, în Constantineanu, Corneliu (ed.), *Central and Eastern European Bible Commentary (CEEBC)*, Carlisle, Langham Global Library, 2022.

Malherbe, Abraham J., *The Letters to the Thessalonians: A New Translation with Introduction and Commentary*, New York, Doubleday, 2000.

Mansini, Guy, „*Acts 17 and the Integral Structure of Christian Hope*”, în Dauphinais, Michael A. & Nutt, Roger W., (ed.). *Hope & Death. Christian Responses*, Steubenville, Emmaus Academic, 2022.

Manson, Mark, *Arta subtilă a disperării*, București, Lifestyle Publishing, 2019.

Marshall, Howard I., *The Pastoral Epistles*, în Emerton, J. A., Cranfield, C. E., și Stanton, G. N., (ed.), *The International Critical Commentary on the Holy Scriptures of the Old and New Testament*, London, T&T Clark International, 1999.

Martin, Ralph P., *2 Corinthians*, în Martin, Ralph P., Metzger, Bruce M., Hubbard, David A., Barker, Glenn W., (ed.), *Word Biblical Commentary*, vol. 40, Grand Rapids, Zondervan, 2014.

Matera, Frank J., *Romans*, în Paterson, Mikeal C., și Talbert, Charles H., (ed.), *Paideia Commentaries on the New Testament*, Grand Rapids, Baker Academic, 2010.

McGrath, James F., *Temelia escatologică a soteriologiei pauline* în Otniel Bunaciu, Radu Gheorghiu, Emil Bartoș (ed.), *Care împarte drept Cuvântul Adevărului*, Oradea, editura Reformatio, 2005

Meeks, M. Douglas, *Moltmann's Contribution to Practical Theology*, în Theodore Runyon (ed.), *Hope for the Church: Moltmann in Dialogue with Practical Theology*, Nashville, Abingdon, 1979.

Melick, Richard R., *Philippians, Colossians, Philemon*, în Dockery, David S., (ed.), *The New American Commentary (NAC)*, vol. 32, Nashville, Broadman & Holman Publishers, 1991.

Metzger, Bruce, *A Textual Commentary on the Greek New Testament*, United Bible Societies, 1976.

Mittleman, Alan, *Hope in a Democratic Age. Philosophy, Religion, and Political Theory*. Oxford: Oxford University Press, 2009.

Mocan, Beni, *Imaginarul teologic penticostal și construirea unei teologii publice în societatea contemporană*, Arad, Ars Theologica, 2023.

Moltmann, Jürgen, *The Experiment Hope*, Philadelphia, Fortress Press, 1975.

_____, *Theology of Hope*, New York, Harper & Row Publishers, 1967.

_____, *The Spirit of Life: a Universal Affirmation*, trad. Margaret Kohl, Minneapolis, Fortress Press, 1992.

_____, *The Coming of God: Christian Eschatology*, trad. Margaret Kohl, London, SCM Press, 1996.

_____, *Hope and Planning*, New York, Harper & Row Publishers, 1971.

Moo, Douglas J., *Galatians*, în Yarbrough, Robert W., și Stein, Robert H., (ed.), *Baker Exegetical Commentary on the New Testament*, Grand Rapids, Baker Academic, 2018.

_____, *Romans 1–8*, Chicago, Moody Press, 1991.

_____, *The Epistle to the Romans*, Grand Rapids, Eerdmans, 1996.

_____, *The Gift of the New Realm in Christ. A Theology of Paul and His Letters*, în Andreas J. Köstenberger (ed.), *Biblical Theology of the New Testament*, Grand Rapids, Zondervan, 2021.

_____, *The Letters to the Colossians and to Philemon*, în Carson, D. A., (ed.), *The Pillar New Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 2008.

Morris, Leon, *1 and 2 Thessalonians*, în Morris, Leon (ed.), *Tyndale New Testament Commentaries*, vol. 13, Nottingham, Inter-Varsity Press, 2009.

_____, *The Gospel According to John*, în Bruce, F. F. (ed.), *The New International Commentary on the New Testament (NICNT)*, Grand Rapids, Wm. B. Eerdmans Publishing, 1971.

Motyer, J. Alec, *Isaiah: An Introduction and Commentary*, în D. J. Wiseman (ed.), *Tyndale Old Testament Commentaries*, vol. 20, Downers Grove, Inter-Varsity Press, 1999.

Mounce, Robert H., *Romans*, în Clendenen, Ray E., (ed.), *The New American Commentary*, vol. 27, Nashville, Broadman & Holman Publisher, 1995.

Mounce, William D., *Pastoral Epistles*, în Martin, Ralph P., Metzger, Bruce M., Hubbard, David A., și Barker, Glenn W. (ed.), *Word Biblical Commentary*, vol. 46, Grand Rapids, Zondervan, 2000.

Neamțu, Victor Vladimir, *Duhul Sfânt – Darul eshatologic, arvuna și garanția vieții viitoare* în Ioan Brie și Dragoș Ștefănică (ed.), *Și toți s-au umplut de Duhul Sfânt*, București, editura Pleroma, 2022

Newsom, Carol A., „Job”, în Keck, Leander E. (ed.), *The New Interpreter's Bible*, vol. IV, Nashville, Abingdon Press, 1996.

Nicholl, Colin R., „*From Hope to Despair in Thessalonica*”, în Bauckham, Richard (ed.), *Society for New Testament Studies Monograph Series 126 (SNTSMS)*, Cambridge, Cambridge University Press, 2004.

Nietzsche, Friedrich, *Aforisme: O carte pentru spirite libere*, București, Editura Humanitas, 2006.

Oden, Thomas C., *Ancient Christian Commentary on Scripture, New Testament VI: Romans*, London, Routledge, 1998.

Osborne, Grant R., *Romans* în Muck, Terry (ed.), *IVP New Testament Commentary Series*, Downers Grove, InterVarsity Press, 2004.

_____, *Romans*, în Osborne, Grant R., (ed.), *The IVP New Testament Commentary Series*, Downers Grove, InterVarsity Press, 2004.

Oswalt, John N., *Isaia – comentariu biblic: capitolele 1–39*, trad. Daniela Rusu, Oradea, Casa Cărții, 2023.

_____, *The Book of Isaiah, Chapters 40–66* în Robert L. Hubbard jr. (ed.), *The New International Commentary on the Old Testament (NICOT)*, Grand Rapids, Eerdmans, 1998.

Owusu, Eric, *The Fate of the Dead and the Living at the Lord's Parousia: Exegesis of 1 Thessalonians 1:9–10; 4:13–18; 5:1–11*, în Beutlet, Johannes, Schmeller, Thomas și Kahl, Werner (ed.), *New Testament Studies in Contextual Exegesis*, vol. 13, Berlin, Peter Lang, 2021.

Pannenberg, Wolfhart, *Systematic Theology*, vol. 3, London, T&T Clark International, 2004.

_____, *Ce este omul?, Antropologia actuală în lumina teologiei*, București, editura Herald, 2012.

Pao, David W., *Coloseni și Filimon*, în Arnold, Clinton E., (ed.), *Zondervan Comentariu Exegetic al Noului Testament*, Timișoara, Editura Noua Speranță, 2020.

Pfitzner, Victor C., *Hebrews*, în Furnish, Victor Paul (ed.), *Abingdon New Testament Commentaries*, Nashville, Abingdon Press, 1997.

Pleins, J. David., „Death and Endurance: Reassessing the Literary Structure and Theology of Psalm 49”, în *Journal for the Study of the Old Testament*, nr. 69 (1996).

Plummer, William S., *Commentary on Romans*, Grand Rapids, Kregel, 1993.

Poli, Roberto, *Între Speranță și Responsabilitate*, București, Editura Curtea Veche, 2009.

Polkinghorne, John, *The God of Hope and the End of the World*, London, Yale University Press, 2002.

Prior, David, *The Message of 1 Corinthians*, în John Stott (ed.), *The Bible Speaks Today*, Leicester, Inter-Varsity Press, 1993.

Quinn, Jerome D., *The Letter to Titus*, în Collins, John J., (ed.), *The Anchor Bible*, vol. 35, New Haven & London, Yale University Press, 1974.

Robinson, Armitage J., *St. Paul's Epistle to the Ephesians*, Piscataway, Georgias Press, 2010.

Ross, Allen P. *Un Comentariu al Cărții Psalmii – Volumul 1 (1–41)*, trad. Verlan Octavian. Timișoara, Noua Speranță, 2023.

_____, *A Commentary on the Psalms: Volume 2 (42–89)*, Grand Rapids, Kregel Publications, 2013.

_____, *A Commentary on the Psalms: Volume 3 (90–150)*, Grand Rapids, Kregel Publications, 2013.

Samra, Jim, James, *1&2 Peter and Jude*, în Walton, John H. și Strauss, Mark L., (ed.), *Teach the Text Commentary Series (TTTC)*, Grand Rapids, Baker Book, 2016.

Sanders, E. P., *Paul: The Apostle's Life, Letters and Thought*, Minneapolis, Fortress Press, 2015.

Schlier, Heinrich, „έλπις” în Gerhard Friedrich Kittel și Geoffrey W. Bromiley (ed.), *Theological Dictionary of the New Testament, Abridged*, Grand Rapids, Eerdmans, 1985.

Schnabel, Eckhard J., *Acts* în Arnold, Clinton E. (ed.), *Zondervan Exegetical Commentary on the New Testament*, Grand Rapids, Zondervan, 2012.

Schreiner, Thomas R., *1,2 Peter and Jude*, în Clendenen, Ray E., (ed.), *The New American Commentary*, vol. 37, Nashville, Broadman & Holman Publishers, 2003.

_____, *Galateni*, în Clinton A. Arnold (ed.), *Zondervan Comentariu Exegetic al Noului Testament*, Timișoara, Editura Noua Speranță, 2023.

_____, *Pavel apostol al gloriei lui Dumnezeu în Hristos. O teologie paulină*, Oradea, editura Făclia, 2019.

_____, *Romans*, în Moises Silva (ed.), *Exegetical Commentary on the New Testament (ECNT)*, Grand Rapids, Baker Academic, 1998.

_____, *Teologia Noului Testament: Măreția lui Dumnezeu în Hristos*, Oradea, editura Făclia, 2008.

Seifrid, Mark A., *The Second Letter to the Corinthians*, în Carson, D. A., (ed.), *The Pillar New Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 2014.

Sf. Augustin, *Enchiridion, Despre Credință și Crez. Despre Crez către Catehumeni*, vol. I. Cluj-Napoca, Editura Dacia, 2002.

Simpson, J. W. jr., *Epistolele către Tesaloniceni*, în Daniel G. Reid (ed.), *Dicționarul Noului Testament*, Oradea, Editura Casa Cărții, 2008.

Snyder, C. R., *The Psychology of Hope*, New York, The Free Press, 1994.

Spencer, Stephen R., „*Hope*”, în Vanhoozer, Kevin J. (ed.), *Dictionary for Theological Interpretation of the Bible*, Grand Rapids, Baker Academic, 2005.

Stedman, Ray C., *Hebrews* în Osborne, Grant R., (ed.), *The IVP New Testament Commentary Series*, Downers Grove, InterVarsity Press, 1992.

Stegman, Thomas D., *Second Corinthians*, în Williamson, Peter S., și Healy, Mary (ed.), *Catholic Commentary on Sacred Scripture (CCSS)*, Grand Rapids, Baker Academic, 2009.

Still, Todd D., *Colossians*, în Longman III, Tremper și Garland, David E. (ed.), *The Expositor's Bible Commentary*, Grand Rapids, Zondervan, 2006.

Stott, John R. W., *Întâia și a doua epistolă a lui Pavel către Tesaloniceni*, Cluj, Editura Logos, 2007.

_____, *The Letters of John: An Introduction and Commentary*, vol. 19, Downers Grove, IVP, 1988.

Strauss, Neil, „*Why We're Living in the Age of Fear*”, în *The Rolling Stone*, 6 octombrie 2016.

Sullivan, Andrew, „*The World Is Better Than Ever. Why Are We Miserable?*”, *Intelligencer*, New York, martie 2018.

Sullivan, Emmanuel, *Baptized Into Hope*, London, SPCK, 1980.

Tacitus, *Analele lui Tacitus*, trad. Alfred John Church și William Jackson Brodrib, Londra, Macmillian and Co., 1906.

Taylor, Charles, *A Secular Age*, Cambridge, The Belknap Press, 2007.

Thielman, Frank S., *Romani*, în Arnold, Clinton E. (ed.), *Zondervan Comentariu Exegetic al Noului Testament*, Timișoara, Editura Noua Speranță, 2021.

Thiselton, Anthony C., *1 & 2 Thessalonians Through the Centuries*, Oxford, Blackwell Publishing, 2011.

Thomas, Robert L., și Köstenberger, Andreas, *1 & 2 Thessalonians, 1 & 2 Timothy, Titus*, în

Longman III, Tremper și Garland, David E., (ed.), *The Expositor's Bible Commentary*, Grand Rapids, Zondervan, 2006.

Toews, John E., *Romans*, în Martens, Elmer A. și Swartley, Willard M., (ed.), *Believers Church Bible Commentary (BCBC)*, Scottdale, Herald Press, 2004.

Tolstoi, Lev, *Despre Dumnezeu și om*, București, Humanitas, 2017.

Tongue, D. H., „*Speranță*”, în Elwell, Walter A. (ed.), *Dicționar Evanghelic de Teologie*. Oradea, Editura Cartea Creștină, 2012.

Toussaint, Stanley D., „*Faptele Apostolilor*”, în Walvoord, John F. și Roy B. Zuck (ed.), *Comentariu al Noului Testament*, Arad, Editura Multimedia, 2005.

Towner, Philip H., *I-2 Timothy & Titus*, în Osborne, Grant R., (ed.), *The IVP New Testament Commentary Series*, Downers Grove, InterVarsity Press, 1994.

Travis, Stephen, *The Jesus Hope*, Downers Grove, InterVarsity Press, 1974.

Vang, Preben, *I Corinthians*, în Strauss, Mark L., și Walton, John H., (ed.), *Teach the Text*, Grand Rapids, Baker Publishing Group, 2014.

Vine, W. E., *A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*, McLean, MacDonald Publishing Company, 1989.

Wahyuna, Azizunnisak Hidayati și Susi Fitriana, „*The Concept of Hope in the Western and Eastern Perspective*”, în International Journal of Islamic Educational Psychology, vol. 1, nr. 1, 2020.

Wall, Robert W., *Colossians & Philemon*, în Osborne, Grant R. (ed.), *The IVP New Testament Commentary Series*, Downers Grove, InterVarsity Press, 1995.

Walls, David și Anders, Max, *I&II Peter, I, II & III John, Jude*, în Max Anders (ed.), *Holman New Testament Commentary*, Nashville, Broadman & Holman Publishers, 1999.

Walsch, Neale Donald, *Furtuna dinaintea liniștii*, București, Editura Litera, 2020.

Wanamaker, Charles A., *The Epistle to the Thessalonians*, în Marshall, Howard I., și Gasque, Ward W., (ed.), *The New International Greek Testament Commentary*, Grand Rapids, William B. Eerdmans Publishing Company, 1990.

Ware, James, „*Paul's Hope and Ours, Recovering Paul's Hope of the Renewed Creation*”, în *Concordia Journal*, Spring 2009.

Weima, Jeffrey A., *I-2 Thessalonians*, în Robert W. Yarbrough și Robert H. Stein (ed.), *Baker Exegetical Commentary on the New Testament*, Grand Rapids, Baker Academic, 2014.

Wiersbe, Warren W., *Comentariul lui Warren Wiersbe pe Noul Testament*, Oradea, Editura Metanoia, 2009.

Witherington III, Ben, *Paul's Letter to the Romans: A Socio-Rhetorical Commentary*, Grand Rapids, Eerdmans, 2004.

Wong, Kam Ming, *Wolfhart Pannenberg on Human Destiny*, Burlington, Ashgate Publishing Company, 2008.

Wright, N. T., „*Romans and the Theology of Paul*” în Hay, David M., și Johnson, Elizabeth E., (ed.), *Pauline Theology Series (PT)*, vol. III: *Romans*, Minneapolis, Fortress Press, 1995.

_____, *Colossians and Philemon*, în Morris, Leon (ed.), *Tyndale New Testament Commentaries*, vol. 12, Nottingham, Inter-Varsity Press, 1986.

_____, *Paul in Fresh Perspective*, Minneapolis, Fortress Press, 2005.

_____, *Surprins de Speranță*, Oradea, Editura Metanoia, 2016.

_____, *The Letter to the Romans*, în Keck, Leander E., (ed.), *The New Interpreter's Bible*, Nashville, Abingdon Press, 2002.

Wright, Tom, *Evrei pentru toți*, Medgidia, Succeed Publishing, 2018.

_____, *Pavel pentru toți, Galateni și Tesaloniceni*, Medgidia, Succed Publishing, 2018.

Yong, Amos, *Duhul Sfânt turnat peste orice făptură*, Oradea, Editura Casa Cărții, 2020.

Zimmerli, Walter, *Man and His Hope in the Old Testament*. London, SCM Press, 1971.

Zimmerli, Walter, *Old Testament Theology in Outline*, Edinburgh, T&T Clark, 1978.