

Hope and Justice: How the Christian Concept of Hope Influences Contemporary Perspectives on Human Rights and Other Social Concerns

Silviu R. Cornea

Aurel Vlaicu University, Arad, Romania
silviu_cr@yahoo.com

Abstract: This paper explores the intricate relationship between the Christian concept of hope and its implications for contemporary perspectives on human rights and social issues. By analysing biblical teachings, theological frameworks, and historical developments, it examines how Christian hope redefines human dignity and justice in both spiritual and practical dimensions. Drawing on scriptural exegesis and theological reflections, the study highlights the transformative potential of Christian hope as a catalyst for advocacy and systemic change. Through examples from history and modern contexts, the discussion underscores the enduring relevance of this hope in addressing inequality, oppression, and human suffering while confronting the challenges and critiques associated with its application. Ultimately, the paper aims to offer a comprehensive view of how Christian hope shapes and sustains efforts to create a more just and equitable world.

Keywords: Christian hope, biblical teaching, human rights, social justice, systemic change, inequality, human suffering

Introduction

When discussing about human identity, we will observe that, at various points in history, things were not always as clear as they are perceived today. In *Seven Revolutions: How Christianity Changed the World and Can Change It Again*, the authors, referring to Tertullian's *Apologeticum*, make a particularly important clarification regarding the shift in mindset brought about by the birth of Christianity: "Today, Tertullian's words read as harmless democratic clichés about equality. They reflect truths that much of the world has come to accept as self-evident. *Of course*, citizens and rulers are created equal; and *of course* they share basic rights; and *of course*, they are both parties to a social contract between governors and the governed. But none of these principles were self-evident in Tertullian's world; and his words, in AD 197 in the city of Carthage, would have struck aristocrats as revolutionary and dangerous" (Aquilina and Papandrea 2015, 20). Tertullian statement in question is: "We are equally forbidden to wish ill, to do ill, to speak ill, to think ill of everyone. The thing we must not do to an emperor, we must not do to anyone else" (Tertullian, *Apologeticum* 36.4).

Christianity is not unique in being perceived as a movement that radically disrupts the social order, especially when compared to the ancient world. However, it does present a fundamentally new perspective on the human being. No longer are the strong and powerful considered, in an ontological sense, a superior category. Instead, Christianity affirms that all humanity is created in the "image of God" (Măcelaru, 2021, pp. 596-608). This concept is not limited to a single historical figure, such as Adam, but extends to all of humanity, whom he represents (Kilner, 2015, p. 85).

The perspective we hold on human nature inevitably shapes how we understand issues such as human dignity (Măcelaru, 2022a, pp. 621-629). In Romans 8:20-24, the apostle Paul offers a hopeful vision of creation's future. The created world, he asserts, eagerly awaits the moment when it will be freed from its current state of futility. This state of futility encompasses realities such as injustice, inequality, suffering, and discrimination, which characterize life in a broken world (Măcelaru, 2023, pp. 649-662). In this context, Paul does not portray the people of God as a separate entity from the world but rather as being in solidarity with it. They, too, experience the world's suffering and groan alongside creation in

anticipation of redemption. Thus, the Christian message of hope plays a crucial dual role, shaping both the way humanity is understood and what it expects for the future. On one hand, human identity is not determined by social categories but by the fact that every person is created in the “image of God”. This means that the hope Christianity offers is universally available to all. On the other hand, the Christian eschatological hope assures that God will intervene in a redemptive way, restoring order to a creation currently marked by injustice.

The Concept of Hope

The term *ἐλπίς* (“hope”) is a noun derived from the verb *ἐλπω* (“to hope, to expect”) (Silva, 2014, p. 183). While hope holds a central place in Christian thought, particularly in relation to humanity’s anticipation of the divine, this was not the case in ancient religious practice. In the face of existential challenges such as death, fear, or guilt, hope for redemption was often deemed futile. The gods of antiquity did not guarantee deliverance from such struggles; rather, their role was frequently limited to the maintenance of cosmic order or the granting of favours based on ritual observance. In contrast, biblical texts such as Psalm 71:5 (70:5 LXX) present hope as directly and inseparably linked to God. More than a mere attitude of expectation, hope is personified in God Himself, who is the source of confidence and salvation for those suffering injustice and tribulation. However, this hope was not universally accessible; in the Old Testament, it was specifically offered to the people of God, the Israelites, as part of their covenantal relationship with Yahweh.

In the New Testament, even as the world remains in a state of waiting before the parousia (the second coming of Christ), the authors do not treat hope as merely an eschatological expectation. Rather, they offer a transformative perspective on present realities, emphasizing that the coming of the Kingdom of God on earth has already begun. This radical redefinition of hope is evident in accounts such as Acts 3:1-10, where the apostles perform a miraculous healing, demonstrating the inbreaking of the messianic age. The healing of the man who was marginalized due to his disability is not only a physical restoration but also a reintegration into the community, affirming his full dignity as a human being. What was once deemed impossible—true restoration for the weak and outcast – becomes a reality through the redemptive work of Christ, now carried forward in the apostolic ministry. Thus, the New Testament witness proclaims an unprecedented hope: those who were once seen as weak, inferior, or excluded are now elevated to full equality with all others by divine decree. This does not imply that there was ever an actual ontological difference between human beings, but rather that the messianic era reveals a fundamental truth long neglected by the unredeemed world – the inherent and God-given dignity of all people.

When speaking of the reign of Christ, it is crucial to recognize that it is not merely a distant reality toward which we look with hope for future fulfilment. Rather, it is a present and transformative reality that actively shapes the world (see Măcelaru, 2022b, pp. 118-137). The German theologian Jürgen Moltmann addresses this by emphasizing that “Not to be conformed to this world does not mean merely to be transformed in oneself, but to transform in opposition and creative expectation the face of the world in the midst of which one believes, hopes, and loves” (Moltmann, 1996, p.330). In this view, the Christian life and mission take on new dimensions that are deeply rooted in the present. The reign of God must be understood as both a present and future reality – one that is already at work and yet to be fully realized. The hope offered by the gospel is not merely an alternative to earthly ideologies or other religious systems; rather, it extends into every aspect of human existence. It brings liberation that transcends the spiritual realm, influencing social, political, and cultural spheres, redefining how individuals and communities engage with the world.

Within this framework emerges the necessity for Christians to fully grasp their role in actively engaging with present realities, such as justice, while also proclaiming the hope of God's redemptive work in the world. Spiritual gifts are not merely instruments for personal

satisfaction or self-fulfilment; rather, they are divine callings – opportunities to embody a real and living hope, making the kingdom of God tangible in everyday life. But why should these concepts be so closely linked? What unites the hope for the present with the hope for the eschatological age, the justice of God with the Christian calling, and active engagement with the structures of today's world? One of the defining themes of the Gospel of Luke is salvation, yet Luke does not impose a strict separation between the spiritual and the social. As Joel Green observes, the third evangelist does not present these realms as being in opposition to one another but rather as interconnected dimensions of the same reality (Green 1997, 24). This perspective is powerfully illustrated in Luke 4:18-19: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.” This passage is undoubtedly a proclamation of spiritual salvation, but it is also a declaration concerning present, social realities. Luke consistently highlights the significance of the poor and marginalized, demonstrating that the arrival of the messianic era is not only about the promise of future redemption but also about the establishment of justice, restoration, and hope in the present. In this unfolding reality, the people of God are called to play a central role. The specific ways in which this role manifests will be explored further in this work.

Human Rights in the Light of Slavery, from Ancient Times to the New World

Although some have attempted to present a more nuanced or even humanized perspective on ancient slavery, the reality remains that it was far from a positive institution. While it is true that certain slaves enjoyed greater security and stability than some free men, they were nonetheless entirely subject to the will of their masters. In the Roman world, this subjugation extended to the master's right to punish and even execute them, underscoring the profound imbalance of power inherent in the system.

E. von Dobschütz, in discussing the perception of slaves, notes that “Plato considered him a creature of a lower order of being, only semi-rational, this view perhaps being colored by the fact that most slaves were barbarians; while Cato reckoned slaves as farm implements” (Jackson, 1908-1914, pp. 450-451). This view was widely accepted and deeply influenced the practical treatment of slaves, reinforcing their status as mere property rather than fully recognized individuals. At the same time, various social, philosophical, and cultural shifts – such as the spread of Greek influence the growing popularity of Stoic philosophy (which promoted the idea of human equality) (Rotaru, 2005, pp. 115, 175, 185-190), and the transition from the Roman Republic to the Empire – contributed to some improvements in the condition of slaves. These developments made their lives somewhat more bearable, but they did not fundamentally challenge the institution of slavery itself. There is little reason to believe that ancient civilizations ever envisioned a world without slavery. It was not merely a question of social hierarchy but an existential reality woven into the very fabric of society. Under these conditions, any hope for a radically different future for the enslaved was largely futile, as their status was not just a matter of legal or economic classification but a deeply entrenched aspect of the ancient worldview.

Despite many expectations that might arise in today’s human mind, it seems that the early church period does not bring with it very much change in terms of the social order and the way in which the view of slavery evolved. Looking at the different accounts in the New Testament we can see that the Church rather accepted slavery as a normal part of society. We are even dealing with Christians who are themselves slave masters (see Philemon). Moreover, the development of Christian theology seems to tend towards the understanding of man as nothing more than a “slave” under God’s unconditional mastery (see Luke 17:10).

Christianity comes (Rotaru, 2023a, pp. 62-79), nonetheless, with at least two important changes, surely not regarding whether slavery is accepted, but rather in the field of the way

slaves are treated and seen in the eyes of free men. Firstly, confessions such as the one from the Epistle to Philemon, already mentioned earlier, implicitly make the case for the slave to be considered a human being. Such claims would not be so easily passed over in the Roman society. Perhaps that could be the reason why Paul could not be more specific about this, and rather he introduced the idea that, from now on, Philemon has to see Onesimus as his own brother (v. 16). The implications become clearer when even Paul identifies himself with Onesimus (v. 17). Secondly, the way masters must, from now on, treat their servants, changes completely. Although there is no social change in the *status quo* of the master–slave relationship, along with regaining their humanity, slaves must be treated with the same respect as one will treat anybody else. To reinforce the need for this change in the attitude of the masters, Paul raises an issue that is not at all foreign to Scripture, namely, that God identifies Himself as the defender of the weak, who works justly and does not discriminate in His judgments. At the same time, the Christian, wherever he may be in the social sphere, is no more important in God's eyes than a slave, precisely on the basis that the whole of humanity is under God's rule (Eph. 6:8-9).

In addition to these mentions, it should also be noted that the Church's main concern was not immediately to change the various aspects of social problems, but rather to interest itself in the salvation of the human soul. Probably motivated by the social context, the fact that salvation had nothing to do with man's status in the world, together with a possible immediate eschatological expectation, the early Christians do not seem to wage a prominent struggle against the problem of slavery but rather become tools through which God introduces new regulative principles regarding dignity, humanity and justice (Rotaru, 2017, pp. 57-76).

Later, what in the ancient Church was a step forward in the way of seeing man, became a channel through which the medieval Christianized world was to commit perhaps even greater injustices. Being concerned with the Christianity of the slave rather than the slave himself, most secular and ecclesial rulers of the Middle Ages tolerated and used slavery even after the fourteenth century. Not long after a period of relative stabilization, the discovery of America brought with it a large-scale revival of slavery, with the need for labour overcoming any argument, whether religious or social. As a result, between 1579 and 1807, more than 5 million slaves were brought from African countries, to whom no one seems to have been willing to come to their aid for nearly two centuries (Jackson, 1908-1914, p. 452).

Even though it is a particularly important subject, which deserves to be analyzed and addressed in large contexts and works, in the present study we will not focus further on the in depth history of the abolition of slavery, but rather on how a retrospective look at history can help Christianity today in improving the way it acts on the problems of the present world and on the clear mission to engage with, through transmitting and practically applying the message of Christian hope. In doing so, we will start from the premise that Scripture not only calls to action but also offers principled directions in that pursuit. But first, we must put it in perspective.

Christian Perspectives on Contemporary Social Problems

Eventually, the abolition of slavery was not an isolated event but the culmination of a complex interplay of social, political, philosophical, and religious factors. Enlightenment ideals of liberty and equality challenged long-standing social hierarchies, while political movements increasingly sought to extend rights to broader sections of society. Religious convictions, particularly within Christianity, played a pivotal role, as many believers began to view slavery as incompatible with the teachings of Christ on love, justice, and the inherent dignity of every human being. However, the abolition of slavery did not signify the end of injustice. New forms of systemic oppression, economic exploitation, and racial discrimination emerged in its wake, perpetuating cycles of inequality and human suffering. These realities pose profound questions for contemporary Christianity, particularly regarding its commitment to human rights and social justice.

While slavery may be formally abolished, structural injustices such as poverty, systemic racism, and human trafficking persist. Christians are called to act as agents of transformation, yet this requires reconciling theological convictions with practical activism in the face of entrenched inequalities. The Christian belief in the *imago Dei* (the idea that all people are created in the image of God) asserts the inherent worth of every individual. How does this belief compel Christians to engage with different issues? The concept of human rights, though often associated with secular discourse, has deep roots in Christian ethics (Rotaru, 2023b, pp. 825-874). Yet the church's historical complicity in systems of oppression—including slavery—raises questions about its moral authority. How can the church reconcile its past failures with its present call to advocate for justice? Christian hope, rooted in the promise of God's Kingdom, offers a vision of ultimate justice and restoration. But how does this eschatological hope translate into concrete actions that address present injustices without resigning to passivity or complacency? The legacy of slavery and other injustices has left deep scars on societies and individuals. The church has a unique role to play in promoting reconciliation and healing, but this requires confronting uncomfortable truths about its own history and engaging in honest dialogue with affected communities.

Returning to the issue of slavery, what was fought for is freedom. To understand this concept, considering the limits within which it can be explained, and in view of the various ambiguities that remain unresolved, we turn to Miroslav Volf (1990, pp.1-13). He highlights an alternative, though currently less dominant, Western perspective on freedom, one that emerges from socialist thought and resonates strongly in many non-western contexts. This perspective questions the value of individual autonomy when fundamental necessities are out of reach. What does it mean to have the liberty to pursue one's interests if securing employment to sustain oneself and one's family is impossible? What significance does personal development hold when survival demands relentless labour that drains every ounce of strength? If freedom is reduced to the choice between exploitation and destitution, then, as socialist thinkers argue, the liberal conception of freedom becomes hollow. They contend that an exclusive emphasis on negative freedom—freedom from external interference—leads to social structures that strip freedom of its true substance (Rotaru, 2019, pp. 201-215). Contrary to the Hobbesian tradition, which defines freedom merely as the absence of external constraints, this alternative view asserts that genuine freedom entails the actual ability to shape one's life with dignity. When some are deprived of education and basic needs while others thrive at their expense, this is oppression. True liberation occurs when oppressive structures are dismantled and replaced by systems that empower individuals to stand independently and have a voice in shaping their own future.

The theological framework in which we can partially translate the idea of freedom, as expressed by Volf, has to do with the putting of the self under the lordship of God. Submission to God, within the framework of Christian thought, represents an act through which the individual attains true freedom and affirms intrinsic human dignity (Rotaru, 2016. pp.29-43). Far from nullifying personal autonomy, such submission constitutes a free and conscious response to the Creator's call, enabling the individual to transcend the condition marked by selfishness, sin, and existential limitations. Thus, freedom is not defined as the absence of constraints but as the alignment of human will with the divine will, the ultimate foundation of truth, goodness, and love. This idea is supported by the words of Jesus: "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free" (John 8:31-32).

By orienting life toward God, the individual rediscovers his ontological value, being created in God's image and likeness (Genesis 1:26-27), and embraces a transcendent destiny (Măcelaru, 2014a, pp. 169-174). The Apostle Paul underscores this freedom as liberation from the bondage of sin: "But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life" (Romans 6:22). Submission to

God does not degrade but rather imparts meaning and fulfilment to human dignity, enabling individuals to live in accordance with their original purpose. In this sense, the relationship of submission to God becomes an expression of ultimate freedom, as Paul affirms: “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom” (2 Corinthians 3:17).

Submission to God, within the framework of Christian thought, represents an act through which the individual attains true freedom and affirms intrinsic human dignity (Măcelaru, 2014b, pp. 233-236). Far from nullifying personal autonomy, such submission constitutes a free and conscious response to the Creator’s call, enabling the individual to transcend the condition marked by selfishness, sin, and existential limitations. Thus, freedom is not defined as the absence of constraints but as the alignment of human will with the divine will, the ultimate foundation of truth, goodness, and love (Rotaru, 2013, pp. 210-215). This idea is supported by Jesus’ words: “If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free” (John 8:31-32).

Practical Implications in Today’s Context

The Christian concept of hope serves as a dynamic force for advocacy in the areas of social justice, human rights, and reconciliation. Far from being a passive anticipation of divine intervention, Christian hope is inherently active, compelling believers to participate in God’s redemptive work within the world. Grounded in the promise of a future where justice and peace prevail, this hope provides both the vision and the moral imperative to address systemic injustices and heal societal divisions (Măcelaru, 2017, pp.49-56).

Faith-based organizations embody this vision by undertaking initiatives that reflect the transformative power of Christian hope. For instance, World Vision’s efforts to combat poverty and promote child welfare are underpinned by a theological commitment to the inherent dignity of every human being, created in the image of God (Genesis 1:27). Similarly, the KAIROS movement in Canada integrates Christian hope with advocacy for ecological justice and Indigenous rights, emphasizing the interconnectedness of justice, reconciliation, and environmental stewardship. In contexts of post-conflict reconciliation, such as the South African Truth and Reconciliation Commission, Christian hope has been a cornerstone in promoting forgiveness and restorative justice. These examples highlight how hope, informed by faith, drives not only charitable actions but also systemic interventions that seek to transform structures of oppression.

Moreover, Christian hope sustains advocates in contexts of profound suffering and resistance. The belief in ultimate divine justice offers a resilience rooted in the conviction that no injustice is final. Paul’s assurance that “suffering produces endurance, and endurance produces character, and character produces hope” (Romans 5:3-4, NRSV) resonates deeply with activists who face persecution or failure. This hope does not naively dismiss suffering but reimagines it as a pathway to deeper engagement with the work of justice and reconciliation.

Challenges and Critiques

The role of Christian hope in advocacy is not without its challenges. A recurring critique involves the misappropriation of hope in ways that prioritize spiritual solace over substantive justice. This can manifest in rhetoric that overly spiritualizes human suffering, suggesting that individuals should endure injustice passively while awaiting eschatological deliverance. Such interpretations risk enabling complacency and perpetuating systems of oppression. Further, the universalizing nature of Christian hope may unintentionally marginalize those who do not share its theological foundations. Advocacy efforts that frame justice exclusively in Christian terms risk alienating potential allies and overlooking the cultural and spiritual diversity of those they aim to serve. For example, faith-based humanitarian efforts have sometimes been critiqued for imposing external moral frameworks that fail to respect local contexts and agency. Advocates must engage with

hope as a call to solidarity rather than paternalism, working alongside marginalized communities to address systemic issues. This requires an intersectional approach, one that acknowledges the multifaceted nature of injustice while remaining rooted in the transformative vision of God's kingdom. Properly harnessed, Christian hope is a profound driver of advocacy, not as an escape from the world's problems but as a source of courage and perseverance in the pursuit of justice, human dignity, and reconciliation (Rotaru, 2024, pp. 301-318). It is this hope that turns faith into action and transforms the vision of God's future into a catalyst for change today.

Conclusion

The exploration of Christian hope, as demonstrated, transcends a purely spiritual promise to engage deeply with pressing human realities. This theological concept challenges enduring structures of inequality, redefines human dignity through the lens of divine creation, and motivates both personal transformation and systemic advocacy. By examining the interplay of biblical principles (Măcelaru, 2011, pp.167-173) and historical developments, it becomes evident that Christian hope serves not as a retreat from the world's struggles but as a potent force for envisioning and building a just society (Măcelaru, 2012, pp.39-52).

Rooted in the belief in humanity's inherent worth, Christian hope shapes the ethical foundations for addressing systemic oppression and reconciling past injustices. While critiques highlight the dangers of passive spirituality, the true potency of Christian hope lies in its active call to transformation – inviting believers to challenge inequities and to embody love, justice, and restoration within their contexts.

In a contemporary world marked by complex social problems, this hope urges an unrelenting commitment to human rights, equality, and dignity (Măcelaru, 2024, pp.865-887). As such, the Christian concept of hope does not simply anticipate an eschatological future but actively transforms the present. By empowering advocacy and providing moral resilience, it bridges the temporal and the eternal, ensuring that faith-based action remains both relevant and revolutionary in the ongoing pursuit of justice.

References

- Aquilina, M. & Papandrea, J.L. (2015). *Seven Revolutions: How Christianity Changed the World and Can Change It Again*. Image.
- Green, J. B. (1997). *The Gospel of Luke*. NICNT. Grand Rapids: Eerdmans.
- Jackson, S. M. (1908-1914). *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. Funk & Wagnalls.
- Kilner, J. F. (2015). *Dignity and Destiny: Humanity in the Image of God*. Eerdmans.
- Măcelaru, M. (2011). The Role of the Bible in Shaping Cultural Identities. In J. Juhant & B. Žalec (Eds.), *Humanity after Selfish Prometheus: Chances of Dialogue and Ethics in a Technicized World*. Theologie Ost–West: Europäische Perspektiven 15, pp. 167-173. LIT Verlag.
- Măcelaru, M. (2012). Equality in Human Rights Talk and Jeremiah's Principles of Truth, Justice and Uprightness (Jer. 4:2). In M. V. Măcelaru & J. Mladenovska-Tešija (Eds). *Demokracija, dijalog i dar-al salam: Međuvjerski dijalog i praktično djelovanje* (pp. 39-52). Evangelical Theological Faculty.
- Măcelaru, M. (2014a). Burdens of Identity – On Christian Existence in a Post-Christian World. In C. Constantineanu, G. Rață, & P. Runcan (Eds.), *Values of Christian Relationships* (Vol. 3, pp. 169-174). Didactica & Pedagogica Publishing House.
- Măcelaru, M. (2014b). Human Flourishing – A Theological Perspective. In G. Rață & P. Runcan (Eds.), *Happiness Through Education* (Vol. 1, pp. 233-236). Didactica & Pedagogica Publishing House.
- Măcelaru, M. (2017). Truth, Justice, Uprightness: Human Flourishing in Prophetic Perspective. In R. Petkovšek & B. Žalec (Eds.), *Truth and Compassion: Lessons from the Past and Premonitions of the Future* (Vol. 20, pp. 49–56). East–West Theology: European Perspectives. LIT Verlag.
- Măcelaru, M. (2021). Created in God's Image: Human Dignity in Biblical Perspective. *Journal for Freedom of Conscience*, 9(3), 596-608.
- Măcelaru, M. (2022a). Toward a Biblical Understanding of Equality. *Journal for Freedom of Conscience*, 10(2), 621-629.
- Măcelaru, M. (2022b). 'Until the moon is no more': Psalm 72 as Political Imaginary. In K. E. Southwood & H. Morse (Eds.), *Psalms and the Use of the Critical Imagination: Essays in Honour of Professor Susan Gillingham* (LHBOTS 710, pp. 118–137). T&T Clark.

- Măcelaru, M. (2023). Global Crises and the Culture of Fear – A Christian Response. *Journal for Freedom of Conscience*, 11(2), 649-662.
- Măcelaru, M. (2024). Human Rights and Justice in a Violent World: A Christian Perspective. *Journal for Freedom of Conscience*, 12(1), 865-887.
- Moltmann, J. (1996). *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*. Harper & Row Publishers.
- Rotaru, I-G. (2005). *Istoria filosofiei, de la începuturi până la Renaștere (History of philosophy, from the beginning to the Renaissance)*, Cluj University Press.
- Rotaru, I-G. (2013). Libertatea religioasă – temelie a demnității umane (Religious Freedom – Foundation of Human Dignity). In D.I. Bordeianu, E., Androne, & N. Burcea (Eds.), *Manual for the Leader of the Department of Religious Liberty*, pp. 210–215. ‘Viață și Sănătate’ Publishing House.
- Rotaru, I-G. (2016). Plea for Human Dignity. *Scientia Moralitas. Human Dignity - A Contemporary Perspectives*, 1, 29-43.
- Rotaru, I-G. (2017). Misiunea Bisericii în societate (The Mission of the Church in Society). *Timotheus – Incursiuni Teologice Tematice*, 4 (2), 57-76.
- Rotaru, I-G. (2019). *Om-Demnitare-Libertate (Humanity, Dignity, and Freedom)*. Risoprint Publishing House.
- Rotaru, I-G. (2023a). Aspects of Biblical Philosophy on the Development of World Civilizations. *Scientia Moralitas. International Journal of Multidisciplinary Research*, 8(1), 62-79.
- Rotaru, I-G. (2023b). A look at how the concept of human rights has evolved over time. *Journal For Freedom of Conscience* 11 (2), 825-874.
- Rotaru, I-G. (2024). Moral Values and Human Values: Support for Sustainable Societal Development. In Chivu, L., Ioan-Franc, V., Georgescu, G., De Los Ríos Carmenado, I., Andrei, J.V. (Eds.), *Europe in the New World Economy: Opportunities and Challenges. ESPERA 2023 (Springer Proceedings in Business and Economics*, pp. 301-318). Springer, Cham. https://doi.org/10.1007/978-3-031-71329-3_17
- Silva, M. (2014). “ἐλπίς”. In *New International Dictionary of New Testament Theology and Exegesis*, Vol. 2, pp. 183-188. Zondervan.
- Volf, M. (1990). Democracy and the Crisis of the Socialist Project: Toward a Post-Democracy and the Crisis of the Socialist Project: Toward a Post-Revolutionary Theology of Liberation. *Occasional Papers on Religion in Eastern Europe*, 10, 1-13.