

SUFFERING AND PERSEVERANCE IN REVELATION: A THEOLOGY OF HOPE FOR THE CHURCH IN THE MIDST OF CRISIS

Juni Balle ^{1*}, Anselma Sibero ¹, Adi Prasetyo Wibowo ¹

¹ Sekolah Tinggi Teologi Anugrah Indonesia

Email Correspondance: Juniballe2@gmail.com

Abstract

This article examines the meaning of suffering and perseverance in the Book of Revelation within the framework of a theology of hope for the church amid crisis. The study focuses on the experience of suffering among early Christian communities as reflected in the apocalyptic narrative of Revelation, as well as the call to perseverance (*hypomonē*) as a faithful response of faith. The theological approach integrates historical-contextual analysis and biblical theological reflection, particularly in understanding the socio-political background of the Roman Empire, likely during the reign of Domitian. Through exegetical analysis of key passages, this article argues that suffering in Revelation is not portrayed as a sign of defeat for the people of God but as participation in the victory of the Lamb. By considering contemporary crises—including social pressure, injustice, and religious marginalization—the article further explores how Revelation's theology of hope can shape a resilient and witnessing church today. Thus, this study contributes to the development of a transformative and contextually relevant theology of hope for the contemporary church.

Keywords: Book of Revelation, Suffering, Perseverance, Theology of Hope, Church, Crisis.

INTRODUCTION

Bard (2023), throughout the history of the church, suffering has never been an unfamiliar reality. From its very birth in the first century, the Christian community lived under social, religious, and political pressures that frequently threatened its very existence. For the earliest believers, the confession that Jesus is Lord was not merely a statement of personal faith but a declaration with profound political implications amid the dominance of the Roman Empire. It was in this context that the Book of Revelation emerged a writing born out of a crisis situation and addressed to congregations experiencing intense pressure. This book speaks not only of the end times but also of how the church must live and endure in the midst of suffering.

For many modern readers, Revelation is often understood merely as a book filled with mysterious symbols and prophecies about the destruction of the world. Not a few have interpreted it speculatively, so that the focus shifts away from its pastoral message toward debates about the chronology of end-time events. Yet historically, Revelation was written to real communities facing real pressures. Many scholars associate its background with the reign of Emperor Domitian, when demands for the worship of the emperor as a symbol of political loyalty grew increasingly intense. In that situation, Christians who refused to worship the emperor risked social marginalization, economic discrimination, and even persecution.

This condition raised a foundational question for the church: if God is sovereign and Christ has already conquered, why must His people still suffer? Is suffering a sign of faith's defeat? Does pressure and crisis mean God has abandoned His church? These questions are not the exclusive property of the first-century church; they remain profoundly relevant for the church today. In a

global context marked by political instability, economic crises, social conflict, radicalism, and pressure upon faith identity, the church again finds itself confronted with the reality of suffering in many forms.

The Book of Revelation does not turn a blind eye to this suffering. On the contrary, it honestly acknowledges the existence of tribulation (thlipsis) as part of the experience of the people of God. John introduces himself as "a brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus" (Rev. 1:9, WEBUS). This declaration shows that suffering, the kingdom, and perseverance are three interconnected realities. To enter the Kingdom of God means also to be involved in the struggle that accompanies it. Yet Revelation does not stop with the acknowledgment of suffering; it also presents a call to perseverance (hypomonē) as a faithful response of faith.

Perseverance in Revelation is not a passive or fatalistic posture. It is not merely enduring without direction, but rather an active faithfulness in the midst of pressure. In Revelation 13:10 and 14:12, the text affirms that "the perseverance and the faith of the saints" is what matters most. This expression appears in the context of the threat of the Beast's power, which demands total worship. Perseverance therefore constitutes a form of spiritual resistance against compromise of faith. It is a firm stand rooted in the conviction that true victory has already been won by the Lamb.

It is this dimension that brings us to the theology of hope in Revelation. The hope offered is not an escape from reality but a reinterpretation of reality in the light of God's sovereignty. The image of the Lamb who was slain yet stands (Rev. 5:6) stands at the center of Revelation's theology: victory comes through suffering. This paradox transforms the way the church understands crisis. Suffering is not the end of the story, and the powers of evil do not have the final word in history. Revelation 21–22 closes the narrative with a vision of a new heaven and new earth, where God dwells with His people and every tear is wiped away.

Yet this theology of hope is often overlooked in contemporary readings that place too much emphasis on the spectacular apocalyptic aspects of the book. As a result, the pastoral message of Revelation for the suffering church receives insufficient attention. The church can fall into one of two extremes: first, an eschatological fear that is paralyzing; second, a compromise with the system of the world in order to avoid suffering. Both of these postures run contrary to Revelation's call to live in perseverance and faithfulness.

In the Indonesian context, the church faces various forms of crisis: intolerance, social pressure, structural poverty, digital disruption, and rapid cultural change. Even when these pressures do not take the form of physical persecution, they can weaken faith identity and commitment. In such a situation, reflection on suffering and perseverance in the Book of Revelation becomes especially relevant. The church needs a theology of hope that is not naive about the reality of suffering, but that also does not lose its confidence in God's victory.

Against this background, this article aims to examine theologically the concepts of suffering and perseverance in the Book of Revelation, and to formulate their implications as a basis for a theology of hope for the church in the midst of crisis. Through an exegetical and biblical-theological approach, this essay seeks to demonstrate that Revelation is not simply a book about the end times, but a pastoral letter that strengthens the church to remain faithful, to bear witness, and to hope until the very end. Thus, the theology of hope that emerges from Revelation is

hoped to shape a spirituality of resilience and courage for the church in facing the challenges of the age.

METHOD

This study employs a qualitative approach that integrates historical-contextual analysis and theological inquiry to explore the theme of “Suffering and Perseverance in the Book of Revelation” and its implications for a theology of hope for the church facing crisis. The qualitative approach was chosen because it enables a deep understanding of the biblical text, apocalyptic symbols, and complex theological concepts, while remaining relevant to the context of the contemporary church.

The historical-contextual analysis focuses on the social, political, and religious situation in Asia Minor during the first century AD, particularly the pressures faced by early congregations under the Roman Empire. The study draws upon historical sources, including accounts from Roman and Jewish historians as well as academic literature regarding the background of Emperor Domitian's reign and the persecution of early Christian communities. The aim of this analysis is to understand historically the suffering experienced by the congregations who were the original audience of Revelation, so that the interpretation of the text is not separated from the reality they actually lived.

The theological inquiry is conducted through an exegetical and biblical-theological approach, in order to uncover the theological meaning of suffering and perseverance in the text of Revelation. The primary focus includes an understanding of the symbolism of suffering (thlipsis), perseverance (hypomonē), the victory of the Lamb, and the eschatological hope that John constructs. This analysis also examines the relevance of these themes for the modern church facing various forms of crisis, whether internal or external, including social pressure, religious marginalization, or identity conflict.

By combining both approaches—historical-contextual analysis and theological inquiry—this study aims to provide a comprehensive understanding of the meaning of suffering and perseverance in Revelation. This approach enables the identification of the relationship between the historical experience of the early congregations and the theologically transformative message, so that the theology of hope that results can be relevant for the church today.

Overall, this study seeks to avoid interpretations that are overly speculative or symbolic without regard for the historical reality of the first congregations, while at the same time emphasizing that suffering and perseverance are not merely phenomena of the past but a genuinely theological calling for the church living in the midst of contemporary crisis.

RESULTS AND DISCUSSION

The Suffering of the Congregation in the Context of Revelation

1. Social, Political, and Religious Conditions in the First Century

In the first century AD, Christian congregations in Asia Minor faced pressures that were social, political, and religious in nature. Socially, they were a minority within a society dominated by Roman culture and strict Jewish tradition. The daily lives of congregations were filled with the

risk of ostracism, discrimination, and rejection from both neighbors and local authorities because they refused to participate in pagan religious and cultural practices, including the worship of the Roman Emperor. These threats were often direct, taking the form of intimidation, physical violence, and even the execution of congregation members who refused to submit to the Roman system.

Politically, Roman power demanded public loyalty through rituals honoring the Emperor. Congregations that refused to submit were regarded as traitors to the state, and so they faced pressure in the form of surveillance, torture, and the possibility of public execution. The Book of Revelation consistently depicts the "Beast from the sea and from the land" (Rev. 13:1–10) as a symbol of this repressive power, which systematically oppressed and restricted the freedom of the congregation. This political pressure produced anxiety and fear that affected the spiritual and social lives of the congregation.

On another front, religious pressure also posed a significant challenge. The congregation faced rejection from the Jewish community, which refused the Christian claim that Christ was the Messiah, as well as the temptation of pagan practices that emphasized worldly pleasures and ritual compliance as a mark of loyalty. These pressures created moral and theological dilemmas, since the congregation had to uphold their faith in the midst of cultural expectations that were directly opposed to the teachings of Christ. In this context, the Book of Revelation emphasizes that the suffering of the congregation was not merely an individual experience but a collective one, affecting the entire community of faith.

In addition to external pressures, the congregation also faced internal challenges in the form of false teaching, unfaithfulness, and spiritual decline. Revelation emphasizes the need for the congregation to be vigilant against deviant doctrine, since wrong teaching can weaken faith and cause the community to lose its direction. A concrete example is the congregation at Thyatira (Rev. 2:18–29), which was tempted by the teaching of the "prophetess" who led them astray, so that their suffering came not only from external persecution but also from an internal spiritual crisis.

2. The Symbolism of Suffering in the Book of Revelation

The Book of Revelation uses symbolic and apocalyptic language to depict the suffering of the congregation in a profound way. These symbols are not merely metaphors; they are also the means by which John conveys the historical and spiritual realities experienced by the congregation. The Beast from the sea and from the land (Rev. 13) serves as an emblem of the repressive power that oppresses the congregation. This Beast symbolizes the Roman government and the political power structures that demand loyalty, threaten lives, and compel the congregation to submit. The symbol illustrates the physical, social, and psychological suffering experienced by the congregation in a very real way.

The two-edged sword (Rev. 2:12) symbolizes both God's firm judgment and the moral challenge facing the congregation. This sword demands perseverance and faithfulness, showing that suffering is not a mark of failure but a call to guard the integrity of faith in the midst of moral and social threat. The mark on the hand and forehead (Rev. 13:16–17) emphasizes the pressure upon identity that the congregation had to face. This mark becomes a symbol of social control and cultural expectation that forces the congregation to affirm their loyalty to Christ even when confronted with serious consequences. Through this symbol, Revelation affirms that

the suffering of the congregation encompasses a spiritual dimension of identity—the challenge of remaining faithful to God and to the community of faith amid the pressure of the world.

3. Suffering as a Collective Experience

The suffering experienced by the congregation was not merely individual but collective in nature, shaping the community and strengthening its spiritual identity. Both external and internal pressures forced the congregation to support one another, build solidarity, and develop a shared perseverance. Just as the parts of a physical body depend on one another, the congregation became a unified whole bearing suffering together, so that the experience of suffering deepened their awareness of the need for hope, perseverance, and God's help.

The connection between suffering and the congregation's spiritual identity is made very clear in Revelation. Suffering confirms who they are as the people of God, tests their faith, and forms their spiritual character. In this context, suffering is not merely a negative experience but a means of forming perseverance and hope—which are at the very heart of the theology of Revelation. The suffering endured by the congregation simultaneously affirms their faithfulness to Christ, and makes clear that their spiritual identity cannot be separated from the historical, social, and cultural experiences that challenge their faith.

The Perseverance of the Congregation as a Response of Faith

1. Perseverance (Hypomonē) in Revelation

Perseverance, or in Greek *hypomonē*, represents the congregation's active response of faith to the suffering they experience. In the context of the Book of Revelation, perseverance is not simply enduring suffering passively but maintaining faithfulness to Christ in the midst of persecution, cultural temptation, and social pressure. The congregation is called to hold fast to the teachings of God, even when their lives are under physical and psychological threat. Revelation 2:10 (WEBUS) emphasizes this emphatically: "Don't be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have tribulation for ten days. Be faithful to death, and I will give you the crown of life." This verse shows that perseverance is the path toward eschatological hope—the promise of eternal life and spiritual strengthening for the congregation that remains faithful.

Furthermore, perseverance is also reflected in the daily practices of the congregation: prayer, worship, the teaching of the Word, and community solidarity. Faithfulness in these actions demonstrates that suffering does not weaken faith but deepens the congregation's commitment to God. In other words, perseverance becomes an instrument of spiritual transformation, forming the spiritual character of the congregation in the face of worldly pressure.

2. Suffering and Perseverance as a Spiritual Process

The suffering experienced by the congregation is not the end of the story but a profound process of spiritual formation. The Book of Revelation consistently emphasizes that suffering and perseverance are interconnected, shaping a community of faith that is spiritually mature. Congregations who persevere learn to connect their suffering with God's greater plan, so that they can find meaning and comfort even in the midst of crisis. This process can be compared

to how suffering leads to perseverance—much like how an athlete endures rigorous training before achieving victory. Suffering tests the faith of the congregation, while perseverance cultivates patience, steadfastness, and spiritual maturity. In this way, suffering is no longer merely a negative experience but the road toward the purification of faith and a firm hope.

In addition, perseverance also encompasses a social and communal dimension. The congregation learns to support one another, to look after each other, and to strengthen solidarity in the midst of persecution. This collective experience shows that perseverance is not merely the responsibility of the individual but of the community as a whole, reinforcing the congregation's identity as the people of God.

3. The Example of the Lamb as a Model of Perseverance and Hope

The Book of Revelation presents the Lamb who was slain yet lives (Rev. 5:6) as the primary model for the congregation. The Lamb symbolizes Christ who experienced suffering, persecution, and rejection, yet remained faithful to God's plan. This example becomes the source of inspiration for the congregation to stand firm in perseverance, even when facing great threats and suffering. The example of the Lamb teaches that suffering is not failure but a part of the process of God's promises being fulfilled. The congregation is called to imitate the faithfulness of Christ, trusting that every act of suffering will bring hope and spiritual strengthening, while simultaneously serving as a witness to the world of the power and love of God.

This perseverance is also bound up with eschatological hope. Those who remain faithful are given the promise of eternal life, of justice, and of final victory over evil. Perseverance is therefore not simply enduring suffering but an active and hope-filled response of faith, which affirms the congregation's spiritual identity in the midst of crisis and persecution.

Variations of Suffering and Perseverance among the Seven Churches

1. Ephesus: The Loss of First Love and the Challenge of Faithfulness

The congregation at Ephesus faced an internal challenge in the form of spiritual decline and the loss of their initial zeal in loving Christ (Rev. 2:4). Their suffering was not merely physical persecution but a moral and spiritual crisis. John emphasizes the importance of perseverance as a response of faith—that is, returning to their first love for Christ. This perseverance demands that the congregation actively uphold their faith, not merely maintaining doctrine but living out love in their daily practice. Ephesus shows that suffering can take the form of distance from God and the temptation to follow false teaching. The congregation that continues to endure in perseverance will experience spiritual restoration and receive the eschatological reward, illustrating hope as the core of Revelation's theology.

2. Smyrna: Persecution and Poverty

Thomas (2023), the congregation at Smyrna experienced concrete external pressure, including physical persecution and economic marginalization (Rev. 2:9–10). They were regarded as poor materially, yet rich spiritually. Their suffering included the threat of imprisonment and death. John emphasizes that their perseverance was tested through faithfulness in the midst of real threats, and those who remained faithful would receive the crown of life. Here, suffering

becomes an instrument for the purification of faith, while perseverance is a witness to the world. The congregation at Smyrna shows that hope emerges from perseverance in the midst of real suffering, not merely from symbolic or metaphorical experience.

3. Pergamum: Temptation and Cultural Compromise

Oko (2025), the congregation at Pergamum faced suffering in the form of pressure to compromise with pagan culture and false teaching (Rev. 2:13). They lived in the midst of Roman policies tolerant of pagan religion, and so the congregation was confronted with a moral dilemma: submit to the dominant culture or remain faithful to Christ. Their perseverance was reflected in refusing deviant practices, even when doing so resulted in social exclusion or reputational threat. Revelation emphasizes that spiritual suffering resulting from temptation and compromise is just as significant as physical suffering, and that perseverance in this context strengthens spiritual identity and faithfulness to God.

4. Thyatira: Oppression through False Teaching

The congregation at Thyatira faced pressure from false teaching that led the congregation astray (Rev. 2:18–29). Their suffering was internal in nature—the temptation to follow practices contrary to the teachings of Christ. Their perseverance was tested through moral and spiritual steadfastness: remaining faithful to the Word of God even under pressure from within their own community. John emphasizes that the faithful congregation not only avoids sin but also affirms the holiness of their life, so that internal suffering becomes an instrument for the formation of spiritual character. Hope emerges as God's promise to give authority over the nations and an eternal inheritance to those who refuse to compromise.

5. Sardis: A Spiritually Dead Life

The congregation at Sardis faced suffering in the form of a hidden spiritual decline, even though socially they appeared to be alive and functioning normally (Rev. 3:1–6). They faced the danger of losing their spiritual identity through indifference and negligence in faith. For the congregation at Sardis, perseverance means rising from spiritual death, renewing their commitment to Christ, and living with integrity even when outwardly it may appear insignificant. This suffering underscores the internal and reflective dimension of hope—that perseverance is the path to reviving a faith that is spiritually dead.

6. Philadelphia: External Threats and the Opportunity to Serve

The congregation at Philadelphia faced external pressure in the form of persecution, yet they had the opportunity to serve as witnesses for God (Rev. 3:7–13). Their suffering was a test of faithfulness, but their perseverance demonstrated a firm commitment in the midst of real challenges. Philadelphia emphasizes the connection between suffering, service, and hope. The congregation that perseveres will experience divine protection and acknowledgment before God, affirming that faithful suffering bears fruit in spiritual fruitfulness and eschatological hope.

7. Laodicea: Spiritual Crisis Because of Worldly Comfort

The congregation at Laodicea faced suffering in the form of indifference and self-satisfaction (Rev. 3:14–22). They were wealthy materially but poor spiritually. Their suffering arose from the danger of worldly comfort that caused them to lose their dependence on God. For Laodicea, perseverance means recognizing spiritual weakness, repenting, and returning to a wholehearted pursuit of faith. Revelation emphasizes that suffering arising from self-satisfaction and indifference is just as significant as physical suffering, because perseverance in this context gives rise to an awareness of true hope and spiritual growth.

8. Synthesis: Suffering, Perseverance, and the Theology of Hope

Through the seven churches, Revelation shows that the suffering of the congregation varies—ranging from external pressure, physical persecution, moral compromise, to spiritual decline. Yet perseverance remains the key to living out faith and strengthening spiritual identity. The Book of Revelation emphasizes that the suffering experienced by the congregation is not the end of the story, but an instrument for forming faith, perseverance, and hope. The faithful congregation is called to face pressure with faith, to affirm community solidarity, and to await God's certain promise. Thus, suffering and perseverance become the core of a theology of hope for the church in the midst of crisis, affirming that true hope is born from faithfulness tested by suffering.

Theological Implications and Hope for the Contemporary Church

1. Suffering as the Reality of the Church

The Book of Revelation affirms that suffering is an inseparable part of the congregation's life. Not only the congregations of the first century, but the contemporary church as well frequently faces social, political, and cultural pressures. This suffering can manifest in many forms, such as discrimination, marginalization, internal conflict, or the temptation to compromise with the values of the world.

Suffering is not merely a negative experience; on the contrary, it reveals the character of the congregation's faith. The Book of Revelation emphasizes that through suffering, the congregation learns to remain faithful to God, to affirm community solidarity, and to grow in an awareness of their true spiritual identity.

2. Perseverance as the Path to Salvation and Hope

Perseverance is the congregation's primary response to suffering. Revelation emphasizes that perseverance is not simply enduring passively, but actively affirming faith, rejecting false teaching, and remaining faithful even in the face of threat. Congregations who practice perseverance will experience:

Strengthening of personal and collective faith, reinforcing spiritual identity in the midst of external and internal pressure.

A living witness, becoming an example to other communities of the courage of faith.

The eschatological promise—that is, the hope of salvation, protection, and reward from God for the faithful (Rev. 2–3).

Perseverance makes suffering an instrument for forming spiritual character, so that the church is not destroyed by crisis but is strengthened to live out God's mission and hope in the world.

3. Symbolism and the Meaning of Hope

The Book of Revelation employs various symbols of suffering—the Beast from the sea and from the land, the two-edged sword, and the mark on the hand and forehead—to emphasize that suffering is real, challenging, yet purposeful in God's plan. In a contemporary context, this symbolism teaches the church that every pressure or threat it experiences can be understood as part of God's larger design. Hope arises from the conviction that God governs history, and that temporary suffering will end in restoration and spiritual victory. The church that perseveres in faith will find the strength to endure, to serve, and to bear witness in the midst of social, political, or moral crisis.

4. Solidarity of the Congregation in the Midst of Crisis

The Book of Revelation emphasizes that suffering is a collective experience, not merely an individual one. This teaches the contemporary church to cultivate solidarity among its members—supporting one another in prayer, social support, and ministry. This solidarity becomes a concrete expression of perseverance and hope, strengthening the community that faces both external and internal pressure. In addition, this solidarity also facilitates concern for the wider community, connecting the congregation's suffering to a commitment toward social justice and love for one's neighbor. In this way, hope is not only eschatological in nature but also produces real action in the real world.

5. The Relevance of the Theology of Hope for the Contemporary Church

From an analysis of Revelation, it can be concluded that a theology of hope for the contemporary church emphasizes:

Suffering is not a mark of failure, but a means of strengthening faith and affirming spiritual identity. Perseverance is an active, not passive, response to suffering, which brings the strengthening of faith, the solidarity of the congregation, and a witness to the world.

Hope is a divine guarantee, providing the assurance that temporary suffering will be replaced by restoration, protection, and salvation. Solidarity and concrete action become the manifestation of hope, connecting faith with service and social justice.

Thus, the church that perseveres through suffering can hold fast to faith, strengthen other congregations, and become a witness of living hope in the midst of social, political, or cultural crisis. Revelation teaches that true hope is born from perseverance in suffering, making the church both relevant and strong even when facing its greatest challenges.

CONCLUSION AND RECOMMENDATIONS

Conclusion

Based on an analysis of the Book of Revelation, it can be concluded that suffering and perseverance are central themes that affirm the theology of hope for the church. The suffering of the congregation in the first century arose from various external pressures—such as Roman persecution, rejection by the Jewish and pagan communities—as well as internal challenges in the form of false teaching and spiritual decline. This suffering was not only individual in nature but was a collective experience, shaping spiritual identity and the solidarity of the congregation. Perseverance became the primary response to that suffering. Congregations that practiced perseverance did not only survive under pressure, but also strengthened their faith, became witnesses to other communities, and obtained hope of an eschatological character. The Book of Revelation affirms that this temporary suffering will be replaced by restoration, salvation, and reward from God, so that hope becomes the strong foundation of faith for the church.

The symbols of suffering in Revelation—the Beast from the sea and from the land, the two-edged sword, and the mark on the hand and forehead—remind the congregation that suffering has a purpose in God's plan, and that hope can be found in faithfulness and perseverance. Solidarity among members of the congregation, ministry, and commitment to social justice become concrete manifestations of the theology of hope, connecting faith with real action in a world full of crisis.

Recommendations

Based on the findings of this study, several recommendations for the contemporary church are as follows:

Strengthening the Perseverance of the Congregation. The church needs to build an understanding that suffering is part of the life of faith and that practicing perseverance is the way to maintain spiritual identity and to build a witness to the world. **Cultivating Solidarity and Community Support.** Suffering is collective in nature, and so the church needs to strengthen solidarity among its members—whether through prayer, social service, or concern for members facing personal or social crises. **Connecting Hope with Concrete Action.** The theology of hope must be expressed in real action, such as service to the vulnerable, advocacy for social justice, and engagement in building a more just and compassionate society. **Theological Education and Understanding of the Book of Revelation.** The church needs to provide theological education and understanding of the Book of Revelation, so that the congregation is able to interpret suffering within the context of faith and to find hope in the midst of crisis. **Preserving Spiritual Identity.** The

church must guide its congregation to remain faithful to the teaching of Scripture, to resist misleading compromise, and to maintain a strong spiritual identity in facing the pressures of the world.

By implementing these principles, the contemporary church can remain relevant, strong, and be a witness of living hope—just as depicted in the Book of Revelation. Suffering is not the end of the story, but the path toward perseverance, the formation of spiritual character, and an enduring hope for the congregation in the midst of crisis.

REFERENCES

- Paranga, Y. S., Nolasko, Y. A., Rompa', Y., Ayu, G., & Karu, J. A. (2025). Theology of hope in Paul's letters and its relevance for suffering communities. *HUMANITIS: Jurnal Humaniora, Sosial dan Bisnis*.
- Waruwu, Y., & Bambang, M. (2024). Perseverance in faith: A theological exploration of Christian hope amid trials based on James 1:2–3. *Jurnal Silih Asuh: Teologi dan Misi*, 2(1), 22–33.
- Wilson, G. (2024). The Book of Revelation in the Catholic Church: A process of making meaning of hope. *Jurnal Alternatif Wacana Ilmiah Interkultural*, 12(2).
- Stanislaus, S., & Mahulae, P. K. (2024). Faithfulness and hope in the crisis of prophetic calling: A theological reflection on Jeremiah 15:10–21. *LOGOS: Jurnal Filsafat dan Teologi*.
- Sagala, J., & Surbakti, P. H. (2023). Suffering, holy living, hope: Three major themes in 1 Peter. *The New Perspective in Theology and Religious Studies*, 4(2), 103–118.
- Prianto, R., & Tampubolon, Y. H. (2023). Hope in suffering: A theological study of Lamentations 3:22–32. *Te Deum: Jurnal Teologi dan Pengembangan Pelayanan*, 13(1).
- Sutanto, J. (2021). *Dasar-dasar teologi pengharapan*. Yogyakarta: ANDI.
- Rusmanto, H., & Saptono, A. (2021). *Metodologi penelitian teologi*. Salatiga: Satya Wacana University Press.
- Sanjaya, Y., et al. (2025). *Teologi Kristen di Era Disrupsi: Menjawab Tantangan Iman di Tengah Perubahan Global*. Yogyakarta: Yuta Press.
- Yulianti, F. (2025). *Teologi Pendidikan Kristen*. Kalimantan: Institut Kristen Borneo.
- Pasaribu, E., & Banarto, K. (2025). *Pendidikan Agama Kristen: Teologi, Spiritualitas & Transformasi Pendidikan*. Jakarta: KBM Indonesia.
- Leksana, D., & Tuwaidan, J. I. (2025). *Masa Depan Pendidikan Agama Kristen: Belajar di Luar Kelas*. Jakarta: Dharma Leksana Media Group.
- Simanjuntak, E. (2025). *Teologi Perjanjian Baru*. Jakarta: Ekumene Literature.
- Waruwu, F. (2024). *Transformasi Kesucian*. Jakarta: Ekumene Literature.
- Nehe, E., et al. (2024). *Teknologi dan Teologi: Mengintegrasikan Alat Digital dalam Pendidikan Agama Kristen*. Yogyakarta: Yuta Press.
- Pandiangan, T., & Kurniawan, B. P. (2024). *Teologi Natural: Perspektif Kristen*. Jakarta: Moriah Press.