

with Abraham Kuenen, Willem H. Kusters, and other leading exegetes of his time, van Hoonacker began his academic career with the publication of several studies on the first books of the Bible, including Joshua (Hexateuch). He defended the relative antiquity of the Priestly Code and the more recent nature of Deuteronomy. His major criteria were the laws concerning the unity of the sanctuary and the organization of Levitical priesthood. He was inclined to identify the Holiness Code with the book found by Josiah, and the laws introduced by Ezra and Nehemiah with Deuteronomy.

In a second period, he focused more strongly on the prophetic books, especially Isaiah and the Twelve Minor Prophets. He produced an excellent commentary on the Twelve (1908) that became a leading reference work. In 1901, he had been nominated as one of the first seven progressive members of the newly established Pontifical Biblical Institution in Rome. His commentary was strongly criticized by the majority of this Commission. The section on Jonah, questioning its historical character, led to a threat of condemnation.

In a third period, van Hoonacker extended his research by focusing on a new field of interest. The newly found Elephantine papyri confirmed his views on Ezra and Nehemiah, as well as those on the cultic history of Israel. As early as 1908 and 1909, he devoted a series of papers to these papyri and the community of Elephantine. His major work on this topic appeared in 1915 (Schweich Lectures).

In view of the increasingly oppressive interventions of Rome against “modern” exegesis, van Hoonacker’s scholarly honesty remains exemplary. In his disputes with the advocates of source-critical hypotheses, he always clearly exposed their views before taking his own stand. Several of his theses are highly respected even today, and many of his observations still deserve further research.

Bibliography. Primary: ■ Hoonacker, A. van, “L’origine des quatre premiers chapitres du Deutéronome,” *Mus* 7 (1888) 464–82. ■ Hoonacker, A. van, *Néhémie et Esdras: une nouvelle hypothèse sur la chronologie de l’époque de la restauration juive* (Leuven 1890). ■ Hoonacker, A. van, *Le lieu de culte dans la législation rituelle des Hébreux* (Gent/Leipzig 1894). ■ Hoonacker, A. van, *Le sacerdoce lévitique dans la loi et dans l’histoire des Hébreux* (London 1899). ■ Hoonacker, A. van, *Les douze petits prophètes traduits et commentés* (EBib; Paris 1908). ■ Hoonacker, A. van, *Une communauté judéo-araméenne en Éléphantine en Égypte aux VIe et Ve siècles av. J.-C.* (SchL; London 1915).

Secondary: ■ Coppens, J., “Hoonacker (Albin Van),” *DBSup* 4 (1941) 123–28. ■ Lust, J., “Hoonacker, Albin Van,” *DBI* 1 (1999) 518–19. ■ Schelkens, K., “Van Hoonacker, Albin-Augustin,” *BBKL* 29 (2008) 1485–91.

Johan Lust

See also; → Hexateuch; → Holiness Code;
→ Kuenen, Abraham; → Pontifical Biblical
Institute

Hoopoe

The hoopoe (*upupa epops*) is found throughout Africa, Europe, and Asia in a variety of different subspecies. Depending on the climate of the region, the populations are either migratory or sedentary year-round. Already in antiquity the hoopoe aroused the attention of artists and writers with its colorful appearance and feather crest. It features as the king of the birds in Aristophanes’ comedy *The Birds*, appears in Ovid’s *Metamorphoses* (6.674), and is depicted as early as the 19th century BCE as part of a fowling scene painted on the walls of the tomb of Khnumhotep at Beni Hasan (Egypt). In the Bible, the hoopoe (MT *dūkipat*; LXX *ἔποψ*) is referred to only in the lists of unclean birds (Lev 11:19; Deut 14:18). Only later it achieved a more prominent role in tales devoted to the kingship of Solomon. According to a medieval Jewish legend, it is the hoopoe that brings Solomon tidings from the fabled kingdom of Sheba and serves as a messenger to its queen (*Targum Sheni on Esther* 1.2; cf. Ginzberg: 142–43). The story finds a close parallel in the Qur’ān (S27) which points to a shared narrative tradition. Other Jewish legends tell how Solomon provided the hoopoe with its feather crest or introduce the bird as the keeper of the shamir, a marvelous object (or creature) that can cut through any substance and is used by Solomon in the building of the temple (cf. Frankel: 24–26, 239–45). Equally noteworthy, yet clearly beyond the realm of legend, is the choice of the hoopoe as Israel’s national bird in 2008.

Bibliography: ■ Frankel, E., *The Classic Tales* (Northvale, N.J. 1989). ■ Ginzberg, L., *The Legends of the Jews*, vol. 4 (Philadelphia, Pa. 1955). ■ Parmelee, A., *All the Birds of the Bible* (New York 1959).

Christoph Berner

Hope

- I. Hebrew Bible/Old Testament
- II. New Testament
- III. Judaism
- IV. Christianity
- V. Islam
- VI. Literature
- VII. Film

I. Hebrew Bible/Old Testament

The Hebrew concepts most closely related to “hope” can be found in passages using to the root *q-w-h* (to wait) or the noun *tiqwā*. Given that these terms can also relate to the act of waiting or expectation, they do not coincide exactly with the idea of hope. The root *y-h-l* and the noun *tôhelet* entail an even stronger emphasis on the act of waiting and persevering. Additionally, the roots *h-k-h* and *s-b-r* have to be taken into consideration.

Hope firstly describes a person's positive expectation of a future event or situation. According to wisdom literature, whether this is fulfilled depends predominantly on the ethical state of the individual. It is expected that the hope of the righteous ends in gladness, while the expectation of the wicked comes to nothing (Prov 10:28, cf. Prov 11:7, 23; 23:18; 24:14; 26:14; 29:20, as well as Job 8:13–14; 11:18, and Wis 5:14; 13:10; 15:10). A similar idea can be found in the prophets: those who ruin their relationship with God will not find new hope until after the judgment (Jer 29:11; 31:17).

Closely related to the ethical status of the hopeful is the question of the object or reason of his hope. According to the prophets, all hope that is not placed in YHWH, the real guarantor of hope (Jer 14:18; 17:13; 50:7), will be deceived and result in judgment (Jer 8:15; 13:16; 14:19). Particularly the book of Psalms describes the hope in YHWH as an essential characteristic of the righteous (cf. Ps 25:3; 31:21, 25; 33:22; 37:9; 69:7; 78:7; 146:5; 147:11, and Isa 40:31; 49:23). The problem that this hope can potentially be deceptive is discussed by Job whose hopes are shattered by God although he has not done anything wrong (Job 14:13; 17:13). The great esteem for the hope in YHWH is reflected in the prayer of Isa 64:2, asking for YHWH's intervention beyond all hope.

Just like Job, the books of Psalms and Wisdom mostly discuss hope in the context of threat and death. Those who go down to the dead can no longer hope (Isa 38:18; cf. Eccl 9:4). Only younger texts speak of "immortal hope" for the righteous (Wis 3:4). For this reason the motif of hope is closely associated with the question of how the separation of God and life through death can be overcome.

Unlike Hebrew, the Greek language possesses a term equivalent to "hope" (ἐλπίς or ἐλπίζω). However, it is not only used to talk about hope, but also to translate expressions of faith and trust, particularly in the Psalms. In other passages, the idea of waiting and expectation, as expressed in the Hebrew terms used for hope, are intensified through the choice of Greek equivalents (e.g., where *q-w-h* is translated using forms of μένειν).

Bibliography: ■ Aejmelaeus, A., "Faith, Hope and Interpretation: A Lexical and Syntactical Study of the Semantic Field of Hope in the Greek Psalter" in *Studies in the Hebrew Bible, Qumran, and the Septuagint Presented to Eugene Ulrich* (ed. P.W. Flint et al.; VTSup 101; Leiden 2006) 360–76. ■ Delkurt, H., "Der Mensch ist dem Vieh gleich, das vertilgt wird": Tod und Hoffnung gegen den Tod in Ps 49 und bei Kohelet (BThSt 50; Neukirchen-Vluyn 2005). ■ Pola, T., "Hoffen und Hoffnung im Alten Testament," *ThBeitr* 28 (1997) 211–228. ■ Waschke, G., "qwh," *ThWAT* 6 (1989) 1225–34. ■ Zimmerli, W., *Der Mensch und seine Hoffnung im Alten Testament* (Göttingen 1968).

Alexa F. Wilke

II. New Testament

Hope is a prominent theme in the NT, especially when it is understood as the confident expectation of a divinely-provided ideal future. The theme is explicated in a variety of ways. The vocabulary of hope is not limited to ἐλπίς and its cognates but incorporates words such as ἀποκαταδοκία, προοδοκία, and compounds of δέχομαι.

1. Matrix. The NT concept of hope emerges from the matrix of Second Temple Judaism, which is, in turn, dependent on the rich traditions of the HB/OT (Matt 12:17–21; Rom 15:4). The vocabulary, images and schemas of such traditions are resourced and reinterpreted in the light of certain key events, especially the resurrection of Jesus Christ, a central tenet of the earliest Christian communities (1 Thess 4:14; 1 Cor 15:3–4). While the HB/OT may be the primary generating matrix, the context within which such communities found themselves, i.e., the larger Greco-Roman world, also plays a role. Hebrews 6:19 ("We have this hope, a sure and steadfast anchor of the soul") offers an instructive example. The HB/OT does not use the image of anchor in its exposition of hope. Indeed, it does not even have a word for the anchor, a lacuna that extends to postbiblical Hebrew and Aramaic. However, this nautical image was exploited in many Greek writings to speak of steadfastness (e.g., Plato, *Leg.* 12.961c; Pindar, *Ol.* 6.100). Enriched by this context, the author of Hebrews proceeds to use the image of an anchor to portray Christian hope, especially in relation to God's oath to Abraham, the temple (resourcing the HB/OT in both respects) and the high-priestly work of Christ (reinterpreting the scriptural resource).

2. Framework and Motifs. The eschatological reign or kingdom of God provides the framework within which different motifs are developed. As the NT shares with the HB/OT the concept that YHWH is the only Creator, expressions of hope often take on cosmic dimensions. Hence, there is an expectation of a renewed creation, which comes after the defeat of evil and its debilitating effects (Rom 8:18–22; Rev 21:1–5). Such an outlook is consonant with Jewish hopes (Isa 65:17–25; 1QS 4:25). Moreover, since Israel is the elect nation in the HB/OT, eschatological hope must include it, even in the apostolic kerygma to the nations (Acts 28:20; Rom 11:25–29). This is how Paul understands himself: an apostle to the Gentiles for the sake of Israel (Rom 11:13–14). What this means is that despite many negative statements against Israel, Israel is not abandoned in the NT conception of hope (Rom 11:26).

Amid such grand schemes, the hope of the individual is not forgotten. Although this may be summarized under the notion of salvation, such salvation must always be understood as "being saved in hope" (Rom 8:24), or else it may be in danger of

becoming over-realized and undervalued. What the NT looks for lies beyond human history, and may be best expressed by the notions of being glorified by God (Rom 5:2; 2 Cor 4:16–18) and participating in the resurrection of the dead (Acts 23:15; 1 Cor 15:21–22; Rom 8:23). The steadfastness of hope also becomes a resource for the believer's endurance and holiness (Rom 4:18–21; 5:3–5; 1 Thess 1:3; 1 John 3:3). Indeed, it is the Christian's hallmark (Eph 4:4; Heb 10:23; 1 Pet 3:15).

The inauguration of the eschatological reign of God and the realization of biblical hope are intimately connected with the Messiah (Acts 1:6; 1 Tim 1:1). The NT is replete with the idea that the Messiah of Israel has indeed come, albeit in an unexpected way.

3. Contributions. The NT also contributes new perspectives, principally in its understanding of time and the agent of hope.

While being theocentric in nature (Rom 15:8), hope in the NT is articulated christologically (Eph 1:12; 1 Pet 1:21). When compared with the HB/OT or Second Temple Jewish writings, the role of the Messiah in the realization of hope is significantly heightened in the NT. Not only has the Messiah become the center of the world's hopes, but his role draws disparate ideas together like a magnet, even to the extent of arrogating to itself divine prerogatives. Not surprisingly, the Day of the Lord is reinterpreted as the day of Jesus Christ (Phil 1:10; Titus 2:13). Furthermore, it is precisely through Jesus the crucified Messiah that such a hope may dawn (1 Cor 1:18; Rev 5:1–12). NT hope remains inescapably cruciform, notwithstanding the crucial significance of Jesus' resurrection.

The NT also contains the notion of the already-and-not-yet. That is, eschatological hopes are already being fulfilled in some sense and yet still await fulfillment (John 5:25; 1 Cor 10:11). To resolve this conundrum, it may be expedient to conceive time as being realigned and reinterpreted around the agent. Eschatological newness breaks into the world with Jesus' death and resurrection, and it is consummated when he comes again. Indeed, those who are "in Christ" are regarded as already experiencing the new age (2 Cor 5:17; Col 1:27). Even if such a notion engenders misunderstanding (1 Cor 4:8; 2 Thess 2:1–2), it is never jettisoned, demonstrating the unbreakable link between hope and Christ in the NT.

Bibliography: ■ Allison Jr., D. C., *The End of the Ages Has Come* (Philadelphia, Pa. 1985). ■ Bultmann, R./K. H. Rengstorff, "ἐλπίς καί," TDNT 2 (Grand Rapids, Mich. 1964) 517–35. ■ Hogeterp, A. L. A., *Expectations of the End: A Comparative Traditio-Historical Study of Eschatological, Apocalyptic and Messianic Ideas in the Dead Sea Scrolls and the New Testament* (STDJ 83; Leiden 2009). ■ Holman, C. L., *Till Jesus Comes* (Peabody, Mass. 1996). ■ Moule, C. F. D., *The Meaning of Hope* (London 1953). ■ Neville, D. J., *A Peaceable Hope* (Grand Rapids, Mich. 2013). ■ Porkorný, P., *Die Zukunft des*

Glaubens (Stuttgart 1992). ■ Russell, D. M., *The "New Heavens and New Earth"* (Philadelphia, Pa. 1996). ■ Stuhlmacher, P., "Eschatology and Hope in Paul," *EvQ* 72 (2000) 315–33. ■ Watt, J. G. van der (ed.), *Eschatology of the New Testament and Some Related Documents* (Tübingen 2011).

Kim Huat Tan

III. Judaism

The word "hope," *tiqwah* (fem.), derived from the root *q-w-h*, "wait," appears over thirty times in the HB (for the rendering *tiqwah*/hope see above, "I. Hebrew Bible/Old Testament"). The masculine form, *miqweh*, appears most memorably as a divine epithet, "The Hope of Israel" (Jer 17:13; cf. *mYom* 8:9).

As a concept, *tiqwah* is most frequently invoked in the face of trial and deprivation. It is the posture assumed by the person of faith in times of trouble (Ps 72:12; Prov 14:32). It is even used rhetorically in an oxymoronic construct, "the prisoners of hope" (Zech 9:12). Charles E. Vernoff (418–19) argues that hope is a "Judaic spiritual attitude" based "in the covenant relation between God and Israel" and exists in "reciprocal spiritual disposition" with faith; both are born in the moment of God's testing of Abraham and Isaac (Gen 22; 24:27).

The rabbis expand on the HB's dialectic tendency to leverage confidence against dire circumstance. In the rabbinic imagination, hope and despair often converge. Certain passages in rabbinic literature go so far as to claim that death and catastrophe are in fact the handmaidens of hope and renewal (*bSan* 92a–b; *EkhZ* [Buber] 2:1; *Taharah* liturgy for the dead). Hope is praised as superior to a temple sacrifice (*MidTeh* [Buber] 40.2).

Among modern Jewish thinkers, philosopher and Holocaust survivor Leo Baeck (1876–1956) has given the most sustained thought to hope, arguing it is the force that has propelled Jews through history, making them the "people of the great expectation." This capacity for hope, while taking myriad forms, is always grounded in the divine promises of Exod 20:2 and Exod 15:13 (Baeck: 402–03).

The Zionist movement also harnessed biblical hope, specifically the hope of national restoration that is so prominent in Isaiah, Ezekiel, and Zechariah. A classic Zionist adaptation of this biblical trope is the hymn "Ha-Tikvah" (the hope), composed by Naftali Imber (1856–1909), which draws its title and part of one of its stanzas from Ezek 37:11. "Ha-Tikvah" quickly became the anthem of the Zionist movement, and later the national anthem of Israel.

Bibliography: ■ Baeck, L., *This People Israel* (New York 1964); trans. of id., *Dieses Volk: Jüdische Existenz*, 2 vols. (Frankfurt a.M. 1956–57). ■ Bayer, B., "Ha-Tikvah," *EJ* 7 (New York 1972) 1470–472. ■ Buber, S. (ed.), *Midrash Tehillim* (Vilna 1891). ■ Buber, S., *Midrash Zutta* (Berlin 1898). ■ Epstein, M., *Taharah Manual of Practice* (New York 1995). ■ Vernoff, C. E., "Hope," in *Contemporary Jewish Religious*

Thought (ed. A. A. Cohen/P. Mendes-Flohr; New York 1987) 417–21.

Geoffrey Dennis

IV. Christianity

- Greek and Latin Patristics and Orthodox Churches
- Medieval Times and Reformation Era ■ Modern Europe and America

A. Greek and Latin Patristics and Orthodox Churches

Hope was not generally recognized as a virtue in the Greco-Roman world (although steadfastness was regarded as an important quality, see the references above in “II. New Testament”). Writers like Seneca and Epictetus saw nothing noble about failing to will the inevitable. According to them, people were better off conforming themselves to the natural order of the cosmos than wishing for one more to their liking (Bultmann: 520–21, citing, among others, Epictetus, *Frag.* 30). On the basis of Paul’s assertion that human faculties are best perfected through “faith, hope, and love” (1 Cor 13:13), and buoyed by scriptural apocalyptic (Dan 7–12; Matt 24; Mark 13, and Rev), Christians universally understood hope as a human good. However arbitrary the course of human events appeared to be, they hoped for a final judgment wherein divine justice was made manifest. That being said, it cannot be stressed enough that the concrete form of hope for early Christians – aside from minor gnostic sects – was the resurrection of the dead (Daley 2003: 220) related to the returning of Jesus as the Messiah. Because early Christians understood salvation primarily as God saving creatures from the nothingness of death, they took great comfort from scriptural texts such as Ezekiel’s vision of the valley of dry bones (37:1–14) and Paul’s vision of renewed creation in Rom 8 and 1 Cor 15. The hope of resurrection was anticipated in every Christian’s baptism (Rom 6:3–5).

Christians, despite this relative consensus, never entirely agreed upon how to imagine the expected world to come, and their texts offered competing visions of resurrection hope. Schools of thought largely diverged over how to interpret the material imagery that Scripture uses to present future hope. For example, Tertullian, the early 3rd-century North African, understood Scripture as promising the material restoration of our fleshly bodies (*Res.* 57–62) and a reign of Christians lasting a thousand years in a restored Jerusalem (*Marr.* 3:24; reading Rev 20–21, and echoing Irenaeus, *Haer.* 5.1–15, 31–35). These millennialist Christians, as biblical readers, perceived history to be moving toward the restoration of an Edenic state.

The countervailing tendency is clearest in the great Alexandrian biblical commentator Origen. He ridiculed millennialist exegetes who advocated a literal thousand year paradisaic age and understood

resurrection as the resuscitation of a corpse. Origen instead understood Christian hope as a profoundly spiritual reality based on God’s love that will preserve human identity as it kept Jesus’ flesh uncorrupted. Origen interpreted the scriptural texts accordingly. (Similar perspectives appear in Gregory of Nazianzus, Gregory of Nyssa, and Evagrius Ponticus.) Early Christian tradition never resolves this hermeneutical tension between a consistent spiritual outlook and Scripture’s persistent material imagery. A “receding of the apocalyptic horizon” develops in the 4th century in the wake of the cessation of persecution and the “availability of imperial patronage” (Daley 2003: 76, 105, 222). But the push and pull between the spiritualist and the millenarian tendencies remained; both persisted as reflexive Christian positions in the Byzantine East and the medieval West. Augustine of Hippo displays the tension as his thinking matures, and both the human body and the material earth gain importance in his thinking. As a consequence, western medieval hope manifests an increasingly sacramentalized materialism (Bynum). But Augustine combines the vision of a future state with hope as an inner dynamic of the spiritual life. Both his pastoral and theological works draw on the central Pauline texts to commend the patience of hope (*spes*) while awaiting the fulfillment of God’s promises in reality (*res*). He repeatedly adverts to Paul’s triad of faith, hope, and love (1 Cor 13:13); from a foundation in faith, hope prepares the heart for the practice of love (*Catech.* 4.8). He often recalls Paul’s observation that “hope that is seen is not hope,” and that salvation is realized now only in hope (Rom 8:24). Accordingly one of Augustine’s last great works asserts that “it is through hope that we are made happy” (*Civ.* 19.4). He admonishes readers to endure the present while looking toward a future wherein our resurrected bodies, though bearing the scars of this life’s pains, are entirely transfigured by a union with God that is shared with inhabitants of something like an eternal city (*ibid.* 22.12–30).

Bibliography: ■ Bultmann, R./K. H. Rengstorff, “ἐλπίς κτλ.,” *TDNT* 2 (Grand Rapids, Mich. 1964) 517–35. ■ Bynum, C. W., *The Resurrection of the Body in Western Christianity, 200–1336* (New York 1995). ■ Daley, B. E., *The Hope of the Early Church: A Handbook of Patristic Eschatology* (Peabody, Mass. 2003). ■ Daley, B. E., “Eschatology in the Early Church Fathers,” *Oxford Handbook of Eschatology* (ed. J. L. Walls; Oxford 2010) 91–109. ■ Greer, R. A., *Christian Life and Christian Hope: Raids on the Inarticulate* (New York 2001). ■ Studer, B., “Augustine and the Pauline Theme of Hope,” in *Paul and the Legacies of Paul* (ed. W. S. Babcock; Dallas, Tex. 1990) 201–21.

Paul Kolbet

B. Medieval Times and Reformation Era

Hope in the medieval period was often discussed in the context of seven virtues in opposition to seven (or eight) vices, that is, the three theological virtues combined with the four cardinal virtues opposed to

the capital or deadly sins. In fact, various *schema* of the vices and virtues are to be found across most genres of medieval writing, including sermons, both vernacular and Latin, theological *summae*, penitentials, and specialized treatises on the vices and/or virtues.

As one of the theological virtues, hope played a central role in the conception of the Christian life articulated by medieval theologians and preachers. The obvious starting point for any discussion of hope and the other theological virtues is 1 Cor 13:13. However, the characteristics of hope were drawn from both the OT and NT, from such passages as Rom 8:24, which Peter Lombard (ca. 1100–ca. 1164), following Augustine, takes to mean that hope is concerned with things unseen, a characteristic shared with faith. Likewise, Thomas Aquinas (1225/27–1274) points to 1 Cor 1:25 to refute the idea that hope implies imperfection and so cannot be a virtue. John Wyclif (ca.1330–1384) identified the helmet of salvation (Eph 6:17) as the hope of beatitude, which he pictured as a strengthening of the Christian in his or her fight against the world, the flesh, and the devil. Robert Grosseteste (ca. 1170–1253) provides a catena of biblical *exempla* which give sinners reason to hope: murderers can hope because of David's act of murder (2 Kgs 11–12); adulterers because of the adulterous woman (John 8:1–11); fornicators have hope because of the Magdalene's example (Luke 7:36–50), and so on. The emphasis here is on comfort for the despairing. However, Grosseteste is also quick to remind his readers that despair's opposite, presumption, is also to be avoided, holding to the commonplace understanding of a virtue as the mean between two vices; in this case hope is the mean between too little hope, which is despair, and too much hope, which is presumption.

Theologians always grounded Christian hope in the person, the life, the death, and the resurrection of Jesus Christ, as depicted especially in the gospels and in the letters of Paul, a theme held in common with reformers such as Martin Luther (1483–1546), Thomas Cranmer (1489–1556), John Calvin (1509–1564), and others. Calvin's *Institutes of the Christian Religion* illustrates this continuity nicely, as he emphasizes quite clearly the central role of the Savior in any proper conception of hope, drawing on the gospels and Pauline epistles (2 Tim 1:10; John 5:24; Eph 2:6, 19; Rom 8:16–18; Heb 11:1; 2 Cor 5:6; Col 3:3; Tit 2:12) to demonstrate the nature of hope, grounding it firmly in Christ Jesus, noting its future fulfillment and its concern with things unseen, and outlining the necessary conduct of Christians in this life in light of the victory won by Christ. This is the essential characteristic of hope for medieval and Reformation theologians; Christ has won eternal salvation for humankind.

Bibliography: ■ Calvin, J., *Institutes of the Christian Religion* (trans. H. Beveridge; Peabody, Mass. 2008). ■ Grosseteste,

R., *Templum Dei* (ed. J. Goering/F. A. C. Mantello; Toronto, Ont. 1984). ■ Lombard, P., *The Sentences* (trans. G. Silano; Toronto, Ont. 2007–10). ■ Newhauser, R., *The Treatise on Vices and Virtues in Latin and the Vernacular* (Turnhout 1993). ■ Thomas Aquinas, *Summa theologiae* (ed. Blackfriars; London 1964–1981). ■ Thomas Aquinas, *Compendium theologiae* (trans. C. Vollert; St. Louis, Mo. 1947). ■ Wyclif, J., *Sermons* (ed. J. Loserth; London 1889). ■ Wyclif, J., *Triologus* (trans. S. E. Lahey; Oxford 2013).

Sean Otto

C. Modern Europe and America

The emergence of rationalist philosophies and the Enlightenment metanarrative of progress had a significant impact on Christian conceptions of hope. Increasing dependence on scientific and historical-critical methods saw focus drawn to the immanent aspects of Christian expectation, with anti-supernatural and anti-transcendental biases manifesting in the tendency of Liberal Protestantism to equate Christian hope with the realization of the Kingdom of God on earth as a perfect moral and ethical community. More other-worldly Christian hope was maintained by conservative movements such as Continental Pietism and Revivalism in Britain and America, but with much of their theology formed in contrast to Enlightenment and post-Enlightenment rational thought, a gulf came to form between these movements whereby ethics and eschatology were held in opposition.

Theologians such as Karl Barth and Paul Tillich sought to balance immanence and transcendence in the first half of the 20th century, but the most influential approach to Christian hope of this century arose in Germany during the 1960's. Seen in the work of Wolfhart Pannenberg and Johannes Metz, the movement's leading proponent was Jürgen Moltmann, for whom:

From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. (Moltmann: 16)

Drawing on Friedrich Hegel and Ernst Bloch, in *Theology of Hope* (1967), Moltmann portrays God's self-revelation primarily in terms of promise, and contrasting the future hope of eternal life and ineffable blessedness against the present experience of suffering, evil and death, he argues that the resurrection of Christ announced the eschatological promise which inaugurated the movement toward the new creation of all things by God. For Moltmann, faith's knowledge of Christ gives hope assurance, while hope maintains and upholds faith, drawing it into thought and life as the "exodus church," and, in light of the coming kingdom, seeks to transform and liberate humanity in history.

For British philosophical theologian Brian Hebblethwaite, love is prime among theological virtues. Seeing God as "the healer, the therapist, the patient lover, the counsellor" rather than judge (Hebbleth-

waite: 215), he considers the present world only a stage in the process of sanctification, as God seeks to restore the integrity of humanity and win its love, extending hope into paretology, where “we may be readier to hope that God’s patient, self-sacrificial love will in the end prevail over even the most recalcitrant sinner,” bringing about the final state of the blessed in which God is fully present and all people find their fulfillment in relation to God and one another (ibid.: 217).

Bibliography: ■ Hebblethwaite, B., *The Christian Hope* (Grand Rapids, Mich. 1984). ■ Moltmann, J., *Theology of Hope* (New York 1967); trans. of id., *Theologie der Hoffnung* (Munich 1965).

David Hooper

V. Islam

In the Qurʾān, hope is used to describe a desire for something or an eager expectation in light of a promise. It is represented by three consonantal roots: ³-m-l (used twice), r-j-w (used 26 times), and t-m-c (used 12 times). Its precise meaning varies with context, but can be used in a very generic sense. For example, S24:60 discusses the merits of wearing an outer covering for women who are beyond child-bearing age, i.e., those who do not hope for or expect (*yarjūna*) marriage. In another case, S2:75 questions the way in which some might hope (*a-fa-taṭmaʿūna*) for Jews to become Muslims in spite of their alleged corruption of the Torah.

Most frequently, however, hope in the Qurʾān carries with it a thoroughly eschatological character. In this sense, the Prophet Muḥammad is given in S33:21 as an example to follow for those who hope for the Last Day (*al-yawm al-ākhir*). Moreover, it is a hope for the coming paradise (*janna*) that distinguishes Muslims from their enemies (S4:104). In fact, it is precisely those who have not submitted to God who fail to hope for paradise and their failure to live well on earth is characteristic of this lack of eschatological hope (S15:3, 70:38, 74:15). Muslims, furthermore, do not just eagerly desire paradise, but they hope for a “meeting” (*liqāʾ*) with God (S18:110; 29:5) that will precede eternity in paradise. Those not looking for such an encounter with God are already subject to his judgment (S10:7–8, 11, 15; 25:21).

This Qurʾānic notion of a meeting with God anticipates an eschatological encounter where God judges humankind. Those hoping for such a meeting will be Muslims whose righteous deeds and obedience to God on earth will be worthy of eternal reward in paradise (S18:46). In this sense, the Qurʾān associates God’s mercy (or hoping for his mercy) with obedience to God. Thus, not only does hope carry with it an eschatological character, but a moral one as well. With this in mind, Muḥammad is told that if he is unable to help the poor monetarily, then if he genuinely hopes for God’s mercy, he

will at least speak kindly to them (S17:28). Here, obeying the command to be charitable to the poor – in whatever form possible – is connected to hope for divine mercy. Similarly, those who have believed in God, striving hard (*jāhadū*) in his way, are also those who hope for his mercy (S2:218). In this way, Muslims not only hope to meet God on that Last Day, but by their obedience, they also hope and expect to be granted his abundant mercy so that they might be admitted to his paradise (S26:51, 82; 28:86; 78:27).

Expanding on these eschatological overtones, hoping for God’s mercy is also frequently considered in the Qurʾān alongside fear of God’s judgment. Thus, pious Muslims, according to S39:9, are those who are obedient to God, faithfully performing their prayers even in the night and both fearing the Hereafter (*yaḥdharu al-ākhir*) and hoping for God’s mercy (*yarajū rahma*). Similarly, the Lord is to be invoked with fear and hope, keeping in mind the promise of God’s mercy towards those who perform righteous acts (S7:56; 32:16). In effect, the coming Last Day is looked upon with both fear – for the possibility of God’s judgment – and hope – for the possibility of God’s mercy (S17:56–57).

Abū Ḥāmid Muḥammad al-Ghazālī (1058–1111) focuses on this fear-hope complex in the fourth volume of his *The Revival of the Religious Sciences*. In the third book of this volume, *The Book of Fear and Hope*, al-Ghazālī expounds upon the eschatological nature of fear and hope, noting that, “Hope and fear are two wings by means of which those who are brought near fly to every commendable station, and two mounts on which every steep ascent of the paths of the next world is traversed” (al-Ghazālī: 1). In this light, al-Ghazālī connects hope to humankind’s nearness to both God’s mercy and his paradise. In the same way, fear is connected by al-Ghazālī to judgment and the fires of hell. Hope, then, is likened to a farmer who sows seed in prepared ground, waters the seed faithfully, and weeds the ground regularly. In doing so, the farmer justly hopes for a harvest. In like manner, the person who believes in God, obeys his commands, and pursues morality can expect mercy from God (ibid.: 3–4). For al-Ghazālī, fear thus becomes hope’s companion, not its antithesis, drawing God’s followers towards him in perseverance (ibid.: 6). Quoting Abū al-Qāsim al-Ḥakīm (d. 861), al-Ghazālī notes that “whoever fears God flees to him” (ibid.: 27). In this way, a Muslim’s life might rightly exhibit a balance of hope and holy fear (ibid.: 29, 45).

As al-Ghazālī’s treatment of the term reveals, hope takes on special meaning in Ṣūfī thought where it is a station (*maqām*) corresponding to the spiritual states (*aḥwāl*) of expansion (*baṣṭ*) and contraction (*qabd*) (Schimmel: 128). In this connection, Abū al-Qāsim ibn Muḥammad al-Junayd (830–910)

is reported to have said, “When [God] grasps me with fear, He detaches me from myself; when He outstretches me with hope, He returns me to myself” (al-Qushayri: 81).

In sum, the Islamic notion of hope has an overwhelmingly eschatological focus. It concentrates Muslims’ actions here on earth towards a final encounter with God whereby they hope for his mercy, knowing that he is “oft-forgiving, most merciful” (*ghafūr rahīm*). Thus, genuinely pious Muslims are those who hope for the final reign of God, expecting his mercy because they know they will reap in paradise what they have sown on earth.

Bibliography. Primary: ■ Al-Ghazālī, *Al-Ghazali’s Book of Fear and Hope* (trans. W. McKane; Leiden 1965). ■ Al-Qushayri, A., *Al-Qushayri’s Epistle on Sufism: Al-Risala al-qushayriyya fi ‘ilm al-tasawwuf* (Reading 2007).

Secondary: ■ Kassis, H. E., *A Concordance of the Qur’an* (Berkeley, Calif. 1983). ■ McDonough, S., “Hope,” *EQ* 2 (Leiden 2002) 448–49. ■ Schimmel, A., *Mystical Dimensions of Islam* (Chapel Hill, N.C. 1975).

Charles Tieszen

VI. Literature

For Aquinas, hope trusts in divine good, particularly God’s mercy, and is void in heaven when the soul enjoys this goodness (*Summa theologiae* II–II. q.18.2; 19.1); on earth it is the force that inspires good actions (20.3). In Dante’s *Paradiso* (ca. 1321) hope “is the sure expectation of future glory and it springs from divine grace and precedent merit” (25.67–9), and in William Langland’s *Piers Plowman* (ca. 1387), it is the virtue shown when Will repents his idle life and seeks to work for spiritual profit (bk. 7). In John Milton’s *Paradise Lost* (1674), the repentant Adam and Eve recover hope through their prayers and “Strength added from above” (11.138). The figure Hopeful accompanies Christian in John Bunyan’s *Pilgrim’s Progress* (1678, stage 7).

Even hope of earthly happiness can be expressed in quasi-religious language. Hope or its loss is a major theme of Jane’s renunciation of Rochester in Charlotte Brontë’s *Jane Eyre* (1846, ch. 27) and of their reunion (ch. 37). Emily Brontë’s poem “Hope” (1843) depicts a “timid friend” that soars to heaven abandoning the speaker. In all these cases, hope, if fragile, is seen as a positive thing in itself.

However, to some later writers, hope seems impossible, irrelevant or dangerous. Citing Aldous Huxley’s critique of secular hope in *A Brave New World* (1932), Alan Mittleman suggests that modern hope often contributes to self-deception or limits itself to a quest for political stability (9–10). However this is not the case with T.S. Eliot’s “Ash Wednesday” (1930) with its opening refrain, “Because I do not hope,” returning in Section 6 as “Although I do not hope,” and yet resolved by the final redemptive vision of the Virgin (Eliot: 13, 24).

After wars, the Holocaust, and napalm, George Steiner considers it fatuous and indecent to define

a culture that belonged “solely to the past history of hope” (Steiner: 48). Similarly, Jean-Paul Sartre says that as there is no God, “we should act without hope.” For Graham Greene in *The Heart of the Matter* (1948), hope is something for “the corrupt or evil man,” not for “the man of goodwill” (1.1.2). Jean Anouilh’s *Antigone* (1944) opposes the dignified despair of tragedy to the hope of drama that keeps the subject in cruel suspense. Similar is Primo Levi’s observation that “one loses the habit of hoping in the Lager”, because it requires too much energy (177). In Yehuda Amichai’s poem “God’s hand in the world” (1958) his irrelevant hopes

have erected white housing projects
far away from the crowds inside me. (10)

Wisława Szymborska’s poem “Smiles” (1976) relegates hope to the fake optimism of statesmen; her “Under One Small Star” (1972) speaks of hope as “hounded”. Anne Carson’s “God’s Beloveds Remain True” (1995) concludes cynically that “day is endless” and “Our hope is a noose” but the beloveds stay true because “We have been instructed to call this His love” (47). For the aging narrator of Philip Roth’s *Exit Ghost* (2007) hope is a temptation, an opposing force with which one can make only temporary peace (ch. 1). In the modern world, it can seem as if, in the final words of Sylvia Plath’s “Berck Plage” (1961), “There is no hope, it is given up” (Plath: 200).

Bibliography: ■ Amichai, Y., *Selected Poems* (trans. C. Bloch/S. Mitchell; Harmondsworth 1986). ■ Brontë, E., “Hope” (available at <http://etc.usf.edu>; accessed February 12, 2014). ■ Carson, A., *Glass, Irony and God* (New York 1995). ■ Eliot, T. S., *Ash-Wednesday* (London 1933). ■ Levi, P., *If this is a man* (London 1958); trans. of id., *Se questo è un uomo* (Torino 1947). ■ Mittleman, A., *Hope in a Democratic Age* (Oxford/New York 2009). ■ Plath, S., *The Collected Poems* (New York 1981). ■ Sartre, J.-P., “Existentialism Is a Humanism (1946),” in *Existentialism from Dostoevsky to Sartre* (ed. W. Kaufmann; New York 1975). [available at www.marxists.org; accessed January 31, 2012] ■ Steiner, G., “A Season in Hell” in id., *In Bluebeard’s Castle: Some Notes Towards the Redefinition of Culture* (London 1971) 34–48.

Charlotte Clutterbuck

VII. Film

Hope is a common theme in HB/OT films based upon the exodus story as the enslaved Israelites invariably maintain hope in the midst of their subjugation. Fairly typical is the coded messianic language with which the expected deliverer is described in Cecil B. DeMille’s *The Ten Commandments* (1956, US). More recently, in Ridley Scott’s *Exodus: Gods and Kings* (2014, US/UK/ES), Nun suggests to a dubious Moses that he might be the Israelites’ long anticipated deliverer.

Among NT films, most of the movies related to Jesus’ life and death are concerned with the theme of hope for the salvation or redemption of humanity. To illustrate, *King of Kings* (dir. Nicholas Ray,

1961, US) and *Jesus of Nazareth* (dir. Franco Zeffirelli, 1977, UK/IT) dramatize the story of Jesus including his birth, ministry, crucifixion, and resurrection based primarily on the Gospel narratives. In their traditional approaches to Jesus' story, both films maintain a consistent focus on the themes of hope and redemption. By contrast, *The Passion of the Christ* (dir. Mel Gibson, 2004, US) is mainly concerned with Jesus' last twelve hours, starting with his agony in Gethsemane and ending with his death. The film is replete with intense scenes of violence, but does fleetingly point to a hope for Jesus' resurrection in a comparatively peaceful scene at the end. *The Last Temptation of Christ* (dir. Martin Scorsese, 1988, US/CA) is a less traditional filmic representation of Jesus in that it explores his psychological torment and portrays him as shockingly human. Jesus is in despair throughout most of the film, but in the last scene he does choose to sacrifice himself for the sake of humanity's salvation.

Many recent popular films revolve around the theme of hope presented through Christ-like figures. Adapted from the well-known 1950 novel by C. S. Lewis, *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe* (dir. Andrew Adamson, 2005, UK/US) uses a Christian allegory to represent the character Aslan as an incarnation of Jesus. When Aslan sacrifices himself to the White Witch in place of another, he is restored back to life and saves Narnia from her evil reign. This movie resonates with the theme of hope for a new life after death in the passion and resurrection narratives presented by the Gospels. Similarly, *The Book of Eli* (dir. The Hughes Brothers, 2010, US) deals with a hope for saving the world from violence and lawlessness after a nuclear war. Eli, a blind man who walks "by faith, not by sight" (cf. 2 Cor 5:7), carries the last copy of the King James Bible in Braille. As he dies after being fatally wounded, he fulfills his duty of preserving the Bible through dictation on the basis of his memory, offering hope for the desolate world. Hope is also a key theme in *The Shawshank Redemption* (dir. Frank Darabont, 1994, US), an adaptation of Stephen King's novella *Rita Hayworth and the Shawshank Redemption* (1982), in which protagonist Andy Dufresne trades biblical quotations with a corrupt, hope-suppressing warden.

In a Jewish context, a few films, such as *Jakob the Liar* (dir. Peter Kassovitz, 1999, FR/HU/US), weave stories of despair and hope against the background of the Holocaust during the Second World War. In *Schindler's List* (dir. Steven Spielberg, 1993, US), Oskar Schindler, a German member of the Nazi Party, is transformed from a guileful businessman to a humanitarian philanthropist by saving the wretched Jews in a concentration camp from the danger of massacre. A group of Jewish workers whom Schindler saved give him a ring inscribed with a talmudic quotation: "Whoever saves one life saves the world

entire" (*bSan* 37a; cf. *mSan* 4:5). The film explores how compassion and mercy can offer hope even in the midst of a hopeless situation.

Bibliography: ■ Reinhartz, A., "Jesus in Film: Hollywood Perspectives on the Jewishness of Jesus," *Journal of Religion and Film* 2.2 (October 1998; www.unomaha.edu/jrf; accessed August 15, 2015). ■ Reinhartz, A., *Bible and Cinema: Fifty Key Films* (London 2013).

Sung Uk Lim

See also → Eschatology; → Messiah

Hophni

Hophni (MT *Ḥopni*; LXX *Οφνι*) is the name of a son of Eli the priest of Shilo. He is mentioned five times (according to the MT) in the Hannah-Samuel story and in the ark narrative (1 Sam 1:3; 2:34; 4:4, 11 [MT, LXX], 17 [MT]), always together with his brother Phinehas. Hophni and Phinehas are said to have had priestly functions in the sanctuary of Shilo (1 Sam 1–2); they carried the ark and died in Israel's battle against the Philistines (1 Sam 4).

Both names are of Egyptian origin, meaning "little frog" (hypocorism) and "black (man)" respectively (cf. Görg; Schipper: 112). A particularity consists in the fact that the two names have four letters in common (cf. *ḥpny*; *pynḥs*).

Several scholars consider all occurrences of the names as secondary insertions in the two stories (cf. Veijola 1975: 101–2; 1977: 22–23; Mommer: 8, 16–17; Hutzli: 182–88). The mention in 1:3 ("and the two sons of Eli, Hophni and Phinehas, the priests of YHWH, were there" [MT]) is awkward since Eli is later on introduced as "the priest" of the Shilonite sanctuary (cf. 1:9) and because only the latter plays an important role in the plot of ch. 1. As for the ark narrative (1 Sam 4), it is striking to see that Eli, after the battle, worries only about the ark's destiny rather than that of his sons (cf. 4:13); he is (literally) shocked to death by the loss of the ark rather than by the death of his sons (4:18). Furthermore it is remarkable that in 1–2 Samuel Hophni and Phinehas are the only priests bearing an Egyptian name. For these reasons it is likely that the two names were indeed inserted in the text only at a late stage. First Samuel 1–2 originally mentioned only anonymous "sons" (disciples?) of Eli and 1 Sam 4 did not mention any "sons of Eli" at all. Names of Egyptian provenance are frequent in Priestly genealogies (Exod 6:14–25) and lists (cf. Ezra; Nehemiah; 1–2 Chronicles; cf. the names Moses, Phinehas, Putiel, Assir, Pashhur; Noth: 63). The mentions of the Egyptian names Hophni and Phinehas in 1 Sam 1–4 (and that of Phinehas in 14:3) allude to the Egyptian origins of the Aaronite Priesthood. Furthermore, these texts seem to be redactionally linked with the references to Phinehas son of Eleazar and grandson of Aaron in Josh 22:9–34; 24:33, Judg 20:27b–28aaβ (who is in the latter text con-