


The Intermediate State: Revelation 6:9–11 and 20:4–6, 13 in the Light of Daniel 12:2, 13

Bohdan Kuryliak

University of Zurich
bohdan.kuryliak@uzh.ch

 <https://orcid.org/0000-0002-9947-8850>

Ihor Kuryliak

University of Zurich
ihor.kuryliak@uzh.ch

 <https://orcid.org/0000-0003-3955-1929>

ABSTRACT: In the Book of Revelation, John sees souls under the altar, who then come to life (Rev 6:9–11; 20:4–6, 13). The passages describing the scene are often used as arguments to confirm the existence of a conscious state after death. This article criticises this dualistic interpretation and argues that Dan 12:2, 13 are verses of high importance for the correct interpretation of Rev 6:9–11 and 20:4–6, 13. The article discusses the six parallels between these texts and, based on the Old Testament background, shows that the word ψυχή in Rev 6:9–11 means “blood,” which represents the slain martyrs. The article argues that the teaching on the state of the dead in the Books of Daniel and Revelation is based on a holistic anthropological concept.

KEYWORDS: Rev 6:9–11, Dan 12:2, 13, intermediate state, resurrection, souls under altar, Book of Daniel, Book of Revelation

The shadow of death constantly hangs over people and the loss of relatives raises the question about the state of the dead. Most religions believe in an afterlife. Christianity is also dominated by the idea of the existence of life after death.¹ It is worth noting that the afterlife is a rather confusing and difficult topic.² On the one hand, the understanding of the state of the dead is based on the doctrine of the immortality of the soul.³ On the other,

- 1 See B.D. Ehrman, *Heaven and Hell: A History of the Afterlife* (London: Oneworld 2021); N.T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne 2008); P.M. Sprinkle, *Four Views on Hell* (Counterpoints: Bible and Theology; Grand Rapids, MI: Zondervan 2016).
- 2 See J. Moskala, “The Current Theological Debate Regarding Eternal Punishment in Hell and the Immortality of the Soul,” *AUSS* 53/1 (2015) 91–125; K. Corcoran – J.B. Green – S.L. Palmer, *In Search of the Soul: Four Views of the Mind-Body Problem* (Downers Grove, IL: InterVarsity Press 2005).
- 3 See C. Cavaros, *Immortality of the Soul: The Testimony of the Old and New Testaments, Orthodox Iconography and Hymnography, and the Works of Eastern Fathers and Other Writers of the Orthodox Church* (Belmont, MA: Institute for Byzantine and Modern Greek Studies 1993); E. Alexander, *Proof of Heaven: A Neurosurgeon’s Journey into the Afterlife* (New York: Simon & Schuster 2012); J. Osei-Bonsu, “The Intermediate State in the New Testament,” *SJT* 44/2 (1991) 169–194.

theologians emphasise the unconscious state of the dead and the resurrection, which are prerequisites for eternal life.⁴

The theme of life after death is found in some biblical books, including the books of Daniel and Revelation, written in the apocalyptic genre. There is a close connection between them, and many of the symbols in the Book of Revelation are based on the Book of Daniel.⁵ The two books contain important passages related to the topic of the state of the dead. Daniel 12:2, 13 compares death to sleep and is also one of the key resurrection texts in the Old Testament. In the Book of Revelation, the passage that stands out is Rev 6:9–11, which describes the souls under the altar who then come to life in Rev 20:4–6, 13.⁶

Only a few scholars have examined these passages considering the theme of the intermediate state. Regarding Dan 12:2, 13, commentators generally agree that the dead are represented as being in the earth in a state of sleep.⁷ However, almost all studies focus more on the topic of resurrection. Regarding the Apocalypse, more progress has

4 See C.L. Wahlen (ed.), *What Are Human Beings that You Remember Them?* (Silver Spring, MD: Review and Herald Publishing Association 2015); D.P. Gushee, *Only Human: Christian Reflections on the Journey Toward Wholeness* (San Francisco, CA: Jossey-Bass 2005); O. Cullmann, *Immortality of the Soul or Resurrection of the Dead?: The Witness of the New Testament* (New York – London: Macmillan – Epworth Press 1958); S. Bacchiocchi, *Immortality or Resurrection? A Biblical Study on Human Nature and Destiny* (Berrien Springs, MI: Biblical Perspectives 1997).

5 G.V. Allen, “Scriptural Allusions in the Book of Revelation and the Contours of Textual Research 1900–2014: Retrospect and Prospects,” *CwBR* 14/3 (2016) 319–339, provides a comprehensive overview of research spanning from 1900 to 2014.

6 There is a strong connection between Rev 6:9–11 and Rev 20:4–6. In both passages, John presents a similar image of the souls of the martyrs, using almost identical terminology: “and I saw” (Καὶ... εἶδον; Καὶ εἶδον) | “the souls” (τὰς ψυχὰς) | a violent death (τῶν ἐσφαγμένων; τῶν πεπελεκισμένων) | “the word of God” (τὸν λόγον τοῦ θεοῦ) | “the witness” (δια τῆν μαρτυρίαν). S. Pattemore writes: “A comparison of the texts leaves little doubt that the beheaded souls here are to be identified with the slaughtered souls in 6:9–11, who cried for God to judge their enemies.” (S. Pattemore, *The People of God in the Apocalypse* [SNTSMS 128; Cambridge: Cambridge University Press 2004] 108–109). Also see D.E. Aune, *Revelation 17–22* (WBC 52C; Dallas, TX: Word Books 1998) 1087–1088. John first describes the souls as victims (Rev 6:9), but in the end, they are presented as victors (Rev 20:4–6). A.E. Kurschner writes: “it should be understood that the fifth seal episode in 6:9–11 functions to anticipate the souls’ resurrection at the Parousia. This brings us to 20:4–6, which progresses the narrative to the climactic rewards of the fifth seal martyrs.” (A.E. Kurschner, *A Linguistic Approach to Revelation 19:11–20:6 and the Millennium Binding of Satan* [LBS 23; Leiden: Brill 2022] 172). Therefore, given the clear parallel and unity of these texts, it was decided to consider them together in this study. Moreover, these two passages from Revelation (Rev 6:9–11; 20:4–6, 13) correspond well with Dan 12:2, 13. In both apocalyptic books, the texts point to three elements: death as the beginning of the intermediate state, the intermediate state, and resurrection or eternal punishment as the end of the intermediate state.

7 See A.A. Stele, “The Relationship between Daniel 12:2 and Daniel 12:13,” *The Word: Searching, Living, Teaching* (ed. A.A. Stele) (Silver Spring, MD: Review and Herald Publishing Association 2015) I, 91–103; A.A. Stele, *Resurrection in Daniel 12 and Its Contribution to the Theology of the Book of Daniel* (Diss. Andrews University; Berrien Springs, MI 1996); A.E. Gardner, “The Way to Eternal Life in Dan 12:1e–2 or How to Reverse the Death Curse of Genesis 3,” *ABR* 40 (1992) 1–19; B.J. Alfrink, “L’idée de résurrection d’après Dan., Xii, 1,2,” *Bib* 40/2 (1959) 355–371; D.P. Bailey, “The Intertextual Relationship of Daniel 12:2 and Isaiah 26:19: Evidence from Qumran and the Greek Versions,” *TynBul* 51/2 (2000) 305–308; F. Raurell, “The Doxa of the Seer in Dan-Lxx 12, 13,” *The Book of Daniel in the Light of New Findings* (ed. A.S. van der Woude) (BETL 106; Leuven: Leuven University Press – Peeters 1993) 520–532; M.S. Moore, “Resurrection and Immortality: Two Motifs Navigating Confluent Theological Streams in the Old Testament (Dan 12:1–4),”

been made. David Seal focuses on prayer as a divine experience in the petition of the martyrs (Rev 6:9–11) and defines empathy and emotion. Although Seal writes briefly about the state of souls after death and seems to emphasise their existence in a conscious state in heaven, he does not develop this topic further.⁸ Larry L. Lichtenwalter takes a different perspective and analyses Rev 6:9–11 and 20:4–6, 13 in the broader context of the anthropological imagery of the Book of Revelation, showing their connections to various theological ideas.⁹ He illuminates the understanding of the term “soul” in the light of holistic Jewish anthropology as a “person” or “whole being.” Despite Lichtenwalter’s research, the most popular opinion among commentators on the Book of Revelation is that the word ψυχή (Rev 6:9) must be interpreted in the context of the Hellenistic idea of an immaterial, immortal essence.¹⁰ Thus, it seems there is a contrast or contradiction between the Book of Daniel and the Book of Revelation: in the former, the dead are in the earth and asleep, while in the latter, the dead are in heaven and in a conscious state. Although scholars have analysed passages in the Book of Daniel and the Book of Revelation separately, they have not examined them in conjunction. So, the questions that remain are – to what degree are the two apocalyptic books related to each other in the theme of the intermediate state? What are the similarities and differences? What aspects of the doctrine have been developed and become more complete in the New Testament book?

In this article, it is argued that Dan 12:2, 13 is important for the correct interpretation of Rev 6:9–11 and 20:4–6, 13. The Old Testament was the basis of John’s theological developments and Dan 12:2, 13 sets a correct perspective for understanding the state of the dead in the last book of the New Testament. In this article, it is proposed that, in light of the Old Testament background, the term ψυχή in Rev 6:9 should be translated as “blood” rather than as a reference to the idea of an immaterial, immortal essence. Therefore, the article aims to determine the state of the dead in Rev 6:9–11 and 20:4–6, 13 in the light of Dan 12:2, 13. The formulated goal requires carrying out a number of tasks: (1) to detect the Old Testament background of Rev 6:9–11; (2) to find parallels between Dan 12:2, 13 and Rev 6:9–11; 20:4–6, 13 and interpret them; (3) to define and analyse the key aspects of the state of the dead.

TZ 39/1 (1983) 17–34. Also see C.A. Newsom – B.W. Breed, *Daniel: A Commentary* (Louisville, KY: Westminster John Knox 2014) 361–363.

8 See D. Seal, “Emotions, Empathy, and Engagement with God in Revelation 6:9–11,” *ExpTim* 129/3 (2017) 112–120.

9 See L.L. Lichtenwalter, “Souls Under the Altar: The ‘Soul’ and Related Anthropological Imagery in John’s Apocalypse,” *JATS* 26/1 (2015) 57–93.

10 See B.K. Blount, *Revelation: A Commentary* (NLT; Louisville, KY: Westminster John Knox 2009) 132; B.M. Fanning, *Revelation* (ZECNT 20; Grand Rapids, MI: Zondervan Academic 2020) 246; D.E. Aune, *Revelation 6–16* (WBC 52B; Dallas, TX: Word Books 1998) 403–404; G. Maier, *Die Offenbarung des Johannes: Kapitel 1–11* (HTA 5; Witten: SCM R. Brockhaus 2012) 330–331; J. Roloff, *Die Offenbarung des Johannes* (ZBK 18; Zürich: Theologischer Verlag 1984) 83.

1. Six Parallels

The strong connection between the Book of Daniel and the Book of Revelation can be seen in the theme of the intermediate state. Between Dan 12:2, 13 and Rev 6:9–11; 20:4–6, 13 there are six parallels, which shall now be considered.

1.1. Intermediate State

The first parallel is an intermediate state. In both the Book of Daniel and the Book of Revelation, the analysed passages describe the state of people between death and resurrection. In the Book of Daniel, the idea of death is conveyed through the metaphor of sleeping in the dust of the earth: “And many of those who sleep in the dust of the earth” (Dan 12:2). Daniel was told of his death: “go your way till the end” (Dan 12:13). Death is the beginning of the intermediate state of man, ending with the resurrection. Dead “shall awake, some to everlasting life, and others to shame and everlasting contempt” (Dan 12:2). Daniel also received assurances: “you... shall stand in your allotted place at the end of the days” (Dan 12:13). Obviously, this is the idea of returning to life through resurrection. Thus, in Dan 12, there is certain information that sheds light on the author’s understanding of the intermediate state of man.

Moving on to the Book of Revelation, the scene in John’s vision (Rev 6:9–11) represents a moment in time in the intermediate state of man. Twice mention is made of death and that souls belong to dead martyrs (σφάζω, ἀποκτείνω – Rev 6:9, 11). Also, in the complementary text in Rev 20:4, John saw “the souls of those who had been beheaded (πέλεκίζω).” In addition, resurrected souls are contrasted with “The rest of the dead” (Rev 20:5), indicating that they themselves were dead before being revived.¹¹ Obviously, souls are in an intermediate state between death and resurrection.¹²

Although the context helps to understand that this refers to an intermediate state, the question remains, how much does the term “soul” itself reflect it? The word ψυχή is often interpreted by theologians in the context of the Hellenistic idea of an immaterial immortal essence.¹³ However, here it is argued that the Old Testament background helps better understand the meaning of this word in this context. One should not lose sight of the deep symbolism of the Book of Revelation in general and of this vision in particular.¹⁴

11 G.K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (NIGTC 21; Grand Rapids, MI: Eerdmans – Carlisle: Paternoster 1999) 391.

12 C. Koester notes that “Revelation pictures the martyrs’ souls (psychai) between their deaths and final resurrection” (*Revelation: A New Translation with Introduction and Commentary* [AYBC 38A; New Haven, CT: Yale University Press 2014] 399).

13 Fanning 246, states that “Their ‘souls’ (τὰς ψυχὰς) or immaterial selves were under the altar, anticipating the resurrection and full redemption yet to come” (Fanning, *Revelation*, 246). Also see Blount, *Revelation*, 132; Aune, *Revelation 6–16*, 403–404; Maier, *Die Offenbarung des Johannes*, 330–331; Roloff, *Die Offenbarung des Johannes*, 83.

14 K. Huber states: “Nowhere else among the New Testament writings do pictures, symbols, and metaphors appear as frequently and extensively” (“Imagery in the Book of Revelation,” *The Oxford Handbook of the Book of Revelation* [ed. C. Koester] [Oxford: Oxford University Press 2020] 53).

Accordingly, the cries of the souls under the altar are not necessarily a real, literal scene in heaven.¹⁵

The word $\psi\upsilon\chi\eta$ occurs seven times in the Book of Revelation (Rev 6:9; 8:9; 12:11; 16:3; 18:13, 14; 20:4) and means “life, a creature/person,” and “the seat of one’s desires.”¹⁶ Not once does John describe the concept of $\psi\upsilon\chi\eta$ in the non-material Hellenistic dimension.¹⁷ A number of important points, schematically depicted below (Fig. 1), indicate that the term $\psi\upsilon\chi\eta$ in Rev 6:9 means “blood,” which represents the slain martyrs.¹⁸

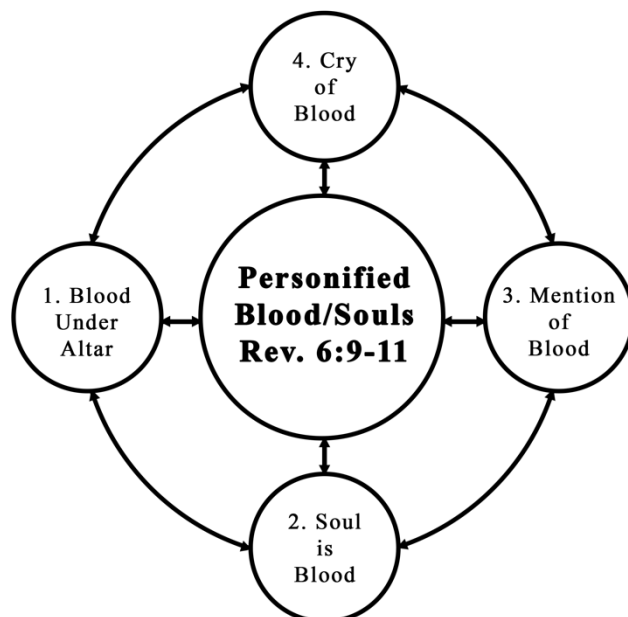


Fig. 1. The meaning of the soul as blood, own compilation

¹⁵ F.H. Cortez writes: “This passage contains many images that should not be understood literally, just as the horse riders of the first four seals are not to be taken literally” (“Death and Hell in the New Testament,” in *What Are Human Beings That You Remember Them?* [ed. Clinton Wahlen] [Silver Spring, MD: Review and Herald Publishing Association 2015] 195).

¹⁶ See Lichtenwarter, “Souls Under the Altar,” 64–66.

¹⁷ Koester notes: “Some people thought of the soul as an immortal element trapped in a perishable body, so death released the soul from its prison for life with God or the gods (Seneca the Younger, Ep. 102.22). Revelation, however, refrains from calling the soul immortal and emphasizes that creatures with ‘souls’ do die (Rev 8:9; 12:11; 16:3; 20:4). Death does not release the soul to immortality but leads to a period of waiting in the care of God” (*Revelation*, 399). Also, Pattemore writes: “It does not seem necessary to invoke an anthropology involving separable bodies and souls” (*The People of God in the Apocalypse*, 77).

¹⁸ M. Barker states: “Since the soul was believed to be in the blood, the vision of the fifth seal was a vision of blood under the altar” (*The Revelation of Jesus Christ: Which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation I.I)* [Edinburgh: Clark 2000] 154).

First, this is indicated by their placement under the altar. The fact is that in the temple service in Israel, the blood of the sacrifices flowed and poured under the altar (Lev 4:7, 18, 25, 34; 5:9; 8:15; 9:9).¹⁹ This “symbolism relies on Old Testament understandings about sacrifice.”²⁰ Second, the meaning of the word ψυχή as “life” is closely intertwined with the meaning “blood.”²¹ The Book of Leviticus says the following about the soul: “For the life of the flesh is in the blood” (Lev 17:11) and “For the life of every creature is its blood: its blood is its life... the life of every creature is its blood.”²² S. Bacchiocchi notes that “The reason the soul – *nephesh* is equated with blood is presumably because the vitality of life – *nephesh* resides in the blood.”²³ This Old Testament definition of the soul as blood cannot be ignored when interpreting the symbolic picture used in the Apocalypse.²⁴

Third, the passage itself mentions blood (Rev 6:10).²⁵ Blood demands from the divine Protector of life “divine judgment and vindication.”²⁶ Fourth, the cry of blood for vengeance is a familiar metaphor for biblical authors (Gen 4:10; Heb. 12:24; cf. Ezek 3:18, 20; 35:6; Matt 23:29–36),²⁷ and this theme can be traced in the Jewish tradition (*I En.* 47:1–4; 2 Macc 8:3; 2 Esd 15:8; *Sib. Or.* 3.311–13).²⁸ H. Wolff claims that the “power of the blood (in which life has gone out of the murdered man and which cries out for revenge) goes on working in the Old Testament since it finds a hearer in Yahweh.”²⁹ With the help of a literary device, blood is personified and acts as a living person. Blood has a “voice,” and can “cry,” and “speaks” to God (Gen 4:10; Heb. 12:24). It seems logical that personification does not allow one to interpret blood in the anthropological dimension as a real living substance that continues to live after death. The same can be said about the blood-soul in Rev 6:9–11.³⁰ Accordingly, “Revelation then, does not support the Platonic view of the immortality of

19 See A. Satake, *Die Offenbarung des Johannes* (KEK 16; Göttingen: Vandenhoeck & Ruprecht 2008) 221; Beale, *The Book of Revelation*, 391; C.S. Keener, *Revelation* (NIVAC; Grand Rapids, MI: Zondervan 2000) 219; R.H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John: With Introduction, Notes, and Indices, Also the Greek Text and English Translation* (ICC 44; Edinburgh: Clark 1920) I, 172.

20 P.S. Williamson, *Revelation* (CCSS; Grand Rapids, MI: Baker Academic 2015) 128.

21 See Bacchiocchi, *Immortality or Resurrection?*, 42–43; G.B. Caird, *The Revelation of Saint John* (BNTC 19; Peabody, MA: Hendrickson Publishers 1966) 84.

22 The word “life” here is translated from the Hebrew word חַיִּים.

23 Bacchiocchi, *Immortality or Resurrection?*, 43.

24 R. Stefanović, *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Berrien Springs: Andrews University Press 2009) 240.

25 E.F. Lupieri writes: “The term ‘soul’ (ψυχή) probably means ‘life’ (see 8:9; 16:3), which is a principle residing in the blood; the context explicitly recalls that their blood has been shed” (*A Commentary on the Apocalypse of John* [Grand Rapids, MI: Eerdmans 2006] 145).

26 J.P. Heil, “The Fifth Seal (Rev 6,9–11) as a Key to the Book of Revelation,” *Bib* 74/2 (1993) 225.

27 W.J. Harrington, *Revelation* (SP 16; Collegeville, MN: Liturgical Press 1993) 93.

28 See S.S. Smalley, *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* (Downers Grove, IL: IVP Academic 2012) 160; Williamson, *Revelation*, 129. Aune states that “Yahweh is depicted as the *ḏorēš dāmīm*, ‘avenger of blood’ (Ps 9:13; 72:14), i.e., the one who sees that justice is done to those who murder his people (Deut 32:43; 2 Kgs 9:7; Ps 9:12; 79:10)” (cf. Aune, *Revelation* 6–16, 408).

29 H.W. Wolff, *Anthropology of the Old Testament* (Philadelphia, PA: Fortress 1974) 61.

30 J.N. Musvosvi, *Vengeance in the Apocalypse* (AUSDD 17; Berrien Springs, MI: Andrews University Press 1993) 232.

the soul. It does not describe the soul as a separable and intangible entity of a person.”³¹ So, the term “soul” in Rev 6:9–11 in the meaning of “blood” is indeed another marker indicating an intermediate state, since blood after death acquires the dimension of a personification of a once living person, crying out for revenge. There is harmony between the Book of Daniel and the Book of Revelation regarding the intermediate state of man. It comes after death and ends with resurrection.

1.2. Earth as the Place of the Dead

The second parallel is the location of the dead in the earth.³² According to the text of the Book of Daniel, the dead are in “the dust of the earth” (אֶדְמַת עֶפְרַיִם, Dan 12:2). This is a metaphor for the grave.³³ In the text, the dead are presented as whole persons in the ground: “many of those who”;³⁴ “some... others” (Dan 12:2). There is no separation between certain parts of human nature. It is not said that the bodies of people or any part is in the ground. The whole person in their all dimensions goes into the ground. It contains an allusion to Gen 3:19, which also includes a personal reference to Adam: “till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”³⁵ A living soul (Gen 2:7) becomes a dead soul because of sin (Gen 3:19).³⁶ Dead people return to “dust,” their place of residence (Job 7:21; 10:9; 21:26; 34:15; Ps 22:16; 104:29; Eccles 3:20; 12:7; Isa 26:19).

The same picture can be seen in the last book of the New Testament. According to the Book of Revelation, the dead are in the depths of the earth.³⁷ First the righteous are

31 Lichtenwaler, “Souls Under the Altar,” 67; T. Longman III comments “To think of the souls of these saints as disembodied beings is to ignore the immediate context and read the passage in the light of Neo-Platonic philosophy with its body-soul dichotomy. The Old Testament does not imagine at any point that God’s human creatures exist without a body. Christian theology should speak not of the immortality of the soul but of the resurrection of the body” (*Revelation Through Old Testament Eyes* [TOTE; Grand Rapids, MI: Kregel Academic 2022] 108–109).

32 This parallel is noted: Barker, *The Revelation of Jesus Christ*, 365; Koester, *Revelation*, 780.

33 J.P. Tanner writes that “the dust of the earth” is “a figurative expression for the grave” (*Daniel* [EEC; Bellingham: Lexham Press 2021] 736–737). L.F. Hartman and A.A. Di Lella admit: “the grave is meant as well as Sheol, the underworld abode of the dead; cf. Job 7:21; 17:16” (*The Book of Daniel* [AB 23; New York: Doubleday 1978] 307). P.R. Davies describes the phrase thus: “a poetic expression for the grave” (“Daniel,” *The Oxford Bible Commentary* [eds. J. Barton – J. Muddiman] [Oxford: Oxford University Press 2001] 570). For the concept of Sheol in the Old Testament, see E. Galeniaks, *The Nature, Function, and Purpose of the Term Sheol in the Torah, Prophets, and Writings* (Berrien Springs, MI: ATS Publications 2005).

34 A.E. Steinmann emphasises that it is about personalities: “The adjective פָּשָׁיִם, ‘asleep, sleeping,’ is used here as a substantive, ‘sleeping persons’” (*Daniel* [ConcC; Saint Louis, MO: Concordia 2008] 556).

35 Gardner states that text Dan 12:2 has “clear reference to Genesis 3” (“The Way to Eternal Life in Dan 12:1e–2,” 5). Z. Stefanovic comments: “Although in a somewhat different form, the two nouns ‘earth’ and ‘dust’ occur also in the stories of the creation of Adam (Gen 2:7) and of the Fall (Gen 3:19)” (*Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* [Nampa, ID: Review and Herald Publishing Association 2007] 436).

36 G.J. Wenham writes: “implicitly this ‘living creature’ is being contrasted with a dead one, e.g., Num 5:2; 6:6, 11” (*Genesis 1–15*, 2 vols. [WBC; Waco, TX: Word Books 1987] I, 60).

37 Barker states that “The earth and the treasures are not mentioned in 20:11–15 as giving up their dead, but this is implied” (*The Revelation of Jesus Christ*, 366).

raised (Rev 20:4), and then the dead are raised to life from the graves, metaphorically represented as the sea, Death and Hades (Rev 20:12–13).³⁸ Synonymous designations of the places of stay of the dead indicate the full and comprehensive resurrection.³⁹ The underworld of the dead returns its “prisoners,” and this idea is also present in the Jewish tradition.⁴⁰ The passage, *1 En.* 51:1 says: “And in those days the earth will return that which has been entrusted to it, and Sheol will return that which has been entrusted to it, that which it has received, and destruction [Abaddon] will return what it owes.” Similarly, *4 Ezra* 7:32 says: “And the earth shall give back those who sleep in it, and the dust those who dwell silently in it, and the chambers shall give back the souls which have been committed to them.” The souls are also connected to the earth because they are under the altar. This refers to an altar for sacrifice, located outside the sanctuary and symbolising the earth in the cosmology of the Apocalypse.⁴¹ Accordingly, “Rev 6,9–11, using cultic imagery, describes the lives of the martyrs under the earth where their blood had been spilled.”⁴² The cry of blood comes from the earth (Gen 4:10; cf. *1 En.* 47:1) because the blood of the holy martyrs (Rev 6:9–11) was shed on the earth (Rev 18:24; 19:2). So, in both biblical apocalyptic books, the abode of the dead is the earth, i.e., grave.

1.3. Rest/Sleep

The third parallel is the staying of the dead in a state of sleep and rest.⁴³ All people “who sleep” (מִישָׁנִי, Dan 12:2) in the grave are resting. Sleep and lying down are sometimes metaphors for death in the Old Testament (1 Kings 1:21; 2 Kings 4:31; 13:21; Job 3:13; 7:21; 14:12; Ps 13:3; Isa 26:19; Jer 51:39, 57; Nah 3:18). J. Goldingay states “The OT’s standard way of envisaging dying and coming back to life is by speaking of lying down and sleeping, then of waking and getting up.”⁴⁴ The following words are used in the Hebrew Bible: verb שָׁכַב “lie down, rest, sleep”; verb יָשַׁן “sleep, put to sleep”; adjective יָשָׁן “sleeping” (also used in Dan 12:2). The Septuagint translates: “many of those who sleep” (καὶ πολλοὶ τῶν

38 C. Rotz, *Revelation: A Commentary in the Wesleyan Tradition* (NBB; Kansas City, MO: Beacon Hill Press 2012) 288–289. For death and hell in the Bible, see Galenicks, *The Nature, Function, and Purpose of the Term Sheol*; F.H. Cortez, “Death and Future Hope in the Hebrew Bible,” *What Are Human Beings That You Remember Them?* (ed. C. Wahlen) (Silver Spring, MD: Review and Herald Publishing Association 2015).

39 L.L. Morris, *Revelation* (TNTC 20; Downers Grove, IL: IVP Academic 2009) 230.

40 *1 En.* 51:1; *4 Ezra* 7:32; *Ps-Philo* 3:10; 33:3; *2 Bar* 21:23; 42:8; 50:2; *Apoc. Pet.* 4:3–4; 10–12; Apocryphal quotation in Tertullian, *De Res.* 32.1; *Midrash on Psalms* 1:20; *Midrash Rabbah on Canticles* 2:1:2; *Pirqe de R. Eliezer* 34; *Pesiqta Rabbati* 21:4; *b. Sanh.* 92a; Keener, *Revelation*, 469. Also see R. Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: Clark 1998) 56–70; R. Bauckham, *The Fate of the Dead: Studies on the Jewish and Christian Apocalypses* (NovTSup 93; Leiden: Brill 1998) 269–289.

41 C.P. Sanchez writes: “One could envision the cosmos as a kind of temple complex; heaven acts as the sanctuary which contains the ark of the covenant (11,19) and a golden altar of incense (8,3–5), and the earth acts as the outer court which holds the altar of burnt offering (6,9–11; 16,7)” (“Blood Purification and the Temple in Revelation,” *ZNW* 114/2 [2023] 251).

42 Sanchez, “Blood Purification,” 251.

43 Steinmann, *Daniel*, 567.

44 J. Goldingay, *Daniel* (WBC 30; Dallas, TX: Word Books 1989) 307.

καθεδόντων, Dan 12:2). The following words are used in the Greek text: verb ύπνώω “put to sleep”; verb καθεύδω “lie down to sleep, sleep” (Dan 12:2).

Another dimension of the death metaphor is rest.⁴⁵ Daniel was told that he would die⁴⁶ and must rest, waiting for his reward at the end of time: “you shall rest” (קחך, Dan 12:13). The Greek text uses the word ἀναπαύω “to rest, to cause to rest” (Dan 12:13). The metaphor of rest fits well with the metaphor of sleep because in both cases activity ceases. In the Old Testament, the understanding of death is familiar as gaining peace, tranquillity and rest from the hardships of life (Job 3:17; Isa 57:2).⁴⁷

Turning to the Book of Revelation, one can find a similar picture. The Lord asks the martyrs to wait, and they are told to “rest” for a while (ἀναπαύσονται, Rev 6:11). The book’s author uses the verb ἀναπαύω which, along with other words ἀνάπαυσις, καταπαύω and κατάπαυσις, was used to refer to the metaphor of death.⁴⁸ John may have had this connotation in mind, as the verb ἀναπαύω refers to Christians killed by violence (τῶν ἐσφαγμένων, Rev 6:9). This conclusion is supported by the parallel in Rev 14:13.⁴⁹ The text presents a contrast: sinners have no rest (ἀνάπαυσις, Rev 14:11), whereas the righteous find it (ἀναπαύω, Rev 14:13). In the first case, it refers to the lack of peace of mind resulting from separation from God (cf. ἀναπαύω, Isa 57:20–21), while in the second case, rest signifies the absence of hardship and affliction.⁵⁰ John writes that the saints “may rest from their labors, for their deeds follow them” ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν, Rev 14:13). Work and deeds signify both the challenges and persistent Christian service (Rev 2:2, 19; 3:15), which are no longer relevant for the dead.⁵¹ It should be noted that, as in Rev 6:11, the word ἀναπαύω appears in Rev 14:13 in the context of the actual death of believers.⁵² Accordingly, it is natural to assume that the rest of the saints after death (Rev 14:13) also includes the idea of sleep as a metaphor for death. Dead Christians (Rev 6:11; 14:13) have fallen asleep in death, removed from the deeds

45 E. Haag, *Daniel* (EB 30; Würzburg: Echter Verlag 1993) 83.

46 J.M. Sprinkle comments that “The words ‘to the end’ imply Daniel’s death. The Old Greek and Theodotion lack ‘to the end.’ But even without it the phrase ‘you will rest’ implies Daniel’s death” (*Daniel* [EBTC; Bellingham, WA: Lexham Press 2020] 340).

47 Tanner, *Daniel*, 769.

48 See Aune, *Revelation 6–16*, 411.

49 Beale, *The Book of Revelation*, 395. Cf. Cortez states: “That the martyrs are not in a bodiless intermediate state but are resting in their graves is evident from the only other use of anapauō in Revelation: of the dead who die in the Lord – they rest (anapauō) from their labors (Rev 14:13)” (“Death and Hell in the New Testament,” 196).

50 Smalley, *The Revelation to John*, 370.

51 See P. Prigent, *Commentary on the Apocalypse of St. John* (Tübingen: Mohr Siebeck 2001) 447.

52 The word “dead” (οἱ νεκροί, Rev 14:13) in this context does not refer to the spiritually dead but to actual deceased Christians (“those who die,” οἱ... ἀποθνήσκοντες, Rev 14:13). In the New Testament, spiritual death is attributed to sinners or the past sinful life of repentant Christians (Eph 2:1–2; Col. 2:13). In Rev 14:13, John writes about the righteous: 1) These include one of the beatitudes (μακάριοι οἱ νεκροί), which in Revelation applies exclusively to the saints; 2) The phrase “in the Lord” (ἐν κυρίῳ) signifies belonging to Jesus (Eph 1:1; Col 3:18–20); and 3) The deeds of the deceased are portrayed positively. Therefore, “rest” refers to the intermediate state, which will end in resurrection.

of this world, and are in a state of rest, awaiting awakening at the second coming of Jesus Christ (Rev 20:4, 5; cf. 1 Thes. 4:14).

So, the authors of the two books of Daniel and Revelation equally likened death to sleep. The comparison of death with sleep was based on certain similarities between these phenomena. Thomas H. Macalpine points to some of them: inactivity and posture.⁵³ However, on the other hand, the sleep metaphor has its limits and limitations. The purpose of poetic comparison is not to describe the ontological nature of death.⁵⁴ First of all, this poetic comparison emphasises the possibility of awakening, that is, a return to life.⁵⁵ However, the repeated evidence of other Old Testament texts that after death a person ceases to experience emotions and their mental activity stops indicates an unconscious existence after death (Ps 6:5; 88:10,11; 115:17; 146:4; Eccles 9:5,6,10; Isa 38:18). Only in this context can it be argued that a person falls asleep in the sleep of death, disconnects from reality, and enters into rest from any physical/mental activity.

1.4. Time of the End

The fourth parallel is the eschatological message. Both passages indicate the end time. The context of Dan 12:3, 13 contains the description of the most difficult period of trial – “a time of trouble” (Dan 12:1), which is a continuation of the events described in Dan 11:40–45.⁵⁶ Dan 11:40 begins with the words “At the time of the end” which refer to the end events.⁵⁷ Dan 12:1 repeats the phrase “at that time” twice and mentions the salvation of everyone whose name is written in the book. The author of the book emphasises the association of the book of life with the resurrection, which indicates the final judgment at the end of earthly history (Rev 20:13).⁵⁸ The idea of the resurrection in Dan 12:2, 13 confirms that it refers to the end of the age.⁵⁹ Z. Stefanovic states that “the time of the end is closely related to the concept of God’s judgment during which God will punish the unrepentant world.”⁶⁰ Daniel himself is promised a reward and a resurrection that will take place “at the end of the days” (Dan 12:13). All of this points to the time of the establishment of

53 T.H. Macalpine, *Sleep, Divine and Human in the Old Testament* (JSOTSup 38; Sheffield: JSOT 1987) 149.

54 W. Paroschi, “Death as Sleep: The (Mis)Use of a Biblical Metaphor,” *JATS* 28/1 (2017) 40–41.

55 J.G. Baldwin states: “The reason for using ‘sleep’ here as a metaphor for ‘die’ is that sleep is a temporary state from which we normally awake, and so the reader is prepared for the thought of resurrection” (*Daniel: An Introduction and Commentary* [TOTC; Downers Grove, IL: Inter-Varsity 1978] 204).

56 Goldingay writes: “At that time...: the phrase again indicates continuity with what precedes... The ‘time of trouble’ is thus a resumptive summary reference to the troubles of 11:40–45” (*Daniel*, 305–306).

57 D. Ford, *Daniel* (Anvil Biblical Studies; Nashville, TN: Southern Publishing Association 1978) 280. Also see G. Pfandl, “Daniel’s ‘Time of the End,’” *JATS* 7/1 (1996) 141–158.

58 J.J. Collins, *Daniel: A Commentary on the Book of Daniel* (Hermeneia; Minneapolis, MN: Fortress 1993) 391.

59 C. Elledge, *Resurrection of the Dead in Early Judaism, 200 BCE–CE 200* (Oxford: Oxford University Press 2017) 21–22.

60 Stefanovic, *Daniel*, 435.

the eternal kingdom of God.⁶¹ A. Steinmann comments that this phrase “refers to the end of world history at the return of Christ.”⁶²

The connection of Dan 12:2 with Isa 66:24 confirms this idea.⁶³ The text of the Book of Daniel says that sinners will receive “shame and everlasting contempt” (לְחַרְפוֹת לְדָרָאוֹן וְעוֹלָם, Dan 12:2). The Septuagint has an addition: “to reproach, to dispersion and shame everlasting” (οἱ δὲ εἰς ὀνειδισμὸν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον, Dan 12:2). Here is described in various words the shameful fate of God’s enemies and “the motif of the exposure of the wicked has a this-worldly connotation.”⁶⁴ Similarly, Isa 66:24 describes events in the new reality – the new heavens and the new earth (Isa 66:22).⁶⁵ The righteous will worship God in the New Jerusalem, and the sinners will lie dead in the valley of Hinnom and “they shall be a contempt to all flesh” (וְהָיוּ דְרָאוֹן לְכָל בִּשְׂרָר, Isa 66:24).⁶⁶

In Rev 6:9–11 there is an allusion to the Day of the Lord – God’s judgment. Souls ask, “How long, O Master, holy and true, you not judge and avenge” (ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς, Rev 6:10). They expect an eschatological restoration of justice. The martyrs ask for judgment (κρίνω). Although souls have to wait for a while (Rev 6:11), it will happen at the end of sinful earthly history.⁶⁷ John shows the final realisation of the promise to souls in Rev 20.⁶⁸ The Lord will sit on the throne as Judge and make judgment (κρίμα, Rev 20:4). He will judge everyone according to their deeds (κρίνω, Rev 20:12–13) and the righteous and sinners will receive their reward – resurrection/eternal life and second death/eternal destruction. So, both Daniel and John, describing the final fate of man, direct the reader’s gaze to the future, to the end time.

61 M. Delcor, *Le Livre de Daniel* (SB 296; Paris: Gabalda 1971) 259.

62 Steinmann, *Daniel*, 567.

63 Apart from the lexical parallel – the word דְרָאוֹן, abhorrence, occurs only twice in the Old Testament (Isa 66:24; Dan 12:2), there are also similar theological ideas. See G.B. Lester, *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel* (LHBOTS 606; London: Bloomsbury – Clark 2015) 100–101.

64 Goldingay, *Daniel*, 307–308.

65 S. Wells and G. Sumner comment that “it is also an account of a new creation tied closely to the first” (*Esther & Daniel* [BTCB; Grand Rapids, MI: Brazos Press 2013] 213).

66 Goldingay states: “its picture of people in Jerusalem looking at the corpses of the wicked decomposing in the Valley of Hinnom suggests a metaphor for a feature even of the new Jerusalem” (*Daniel*, 307–308). In addition, the words about the worm that does not die, and the unquenchable fire are applied in the New Testament to the final fate of sinners in eternal fire Mark 9:43–50. For the use of Isa 66:24 in teaching about the fate of the wicked in the Synoptic Gospels, see K. Papaioannou, *The Geography of Hell in the Teaching of Jesus: Gehena, Hades, the Abyss, the Outer Darkness Where There Is Weeping and Gnashing of Teeth* (Eugene, OR: Wipf and Stock 2013).

67 J.C. Thomas – F.D. Macchia, *Revelation* (THNTC; Grand Rapids, MI: Eerdmans 2016) 352–353; Roloff, *Die Offenbarung des Johannes*, 84.

68 Maier, *Die Offenbarung des Johannes: Kapitel 1–11*, 330; cf. J. Frey, “Das Apokalyptische Millennium. Zu Herkunft, Sinn Und Wirkung Der Millenniumsvorstellung in Offenbarung 20, 4–6,” *Millennium. Deutungen Zum Christlichen Mythos Der Jahrtausendwende* (Gütersloh: Kaiser 1999) 24–25, 49.

1.5. The Promise of Salvation

The fifth parallel is the theme of the eternal destiny of man. In both passages, the characters are given the assurance and guarantee of eternal life. The righteous will receive “everlasting life” (Dan 12:2). This expression is unique throughout the Old Testament, although the concept itself occurs in some passages (Ps 21:4; 28:9; 37:18, 27–28; 41:13; 133:13; Prov 10:25, 30).⁶⁹ The author of the Book of Daniel “is the first Old Testament writer to affirm unambiguously the truth of eternal life after death.”⁷⁰ Gabriel personally said the following words to Daniel: “you... shall stand in your allotted place” (ותעמד לגרלך) (Dan 12:13). Daniel received the assurance that death is not the final end.⁷¹ The word גורל “lot” often means casting lots, or drawing lots, as a result of which a person receives something. In the history of God’s people, the Israelites inherited the land based on a lottery (for example Josh 18:10). In this context, the word גורל can refer to a new earth, an eternal inheritance. In other cases (Jer 13:25; Ps 125:3), as well as in Qumran literature (1QS 3,24; 11QMelch 1,8), the word גורל signifies a person’s destiny.⁷² Daniel inherits the reward, inheritance and his destiny is eternal life among the righteous.⁷³

Theodotion’s translation uses κλήρος “lot, portion,” while the Septuagint uses another word: “you will rise in the glory” (καὶ ἀναστήσῃ εἰς τὴν δόξαν, Dan 12:13). The use of δόξα in Dan 12:13 brings to mind a connection with Isa 26:19, in which context Isa 26:10 says that sinners will not see “the glory of the Lord” (τὴν δόξαν κυρίου).⁷⁴ The Greek word δόξα “glory” “later forms part of the eschatological anthropology of Wisdom and of the apocalyptic texts of the intertestamental literature which speak of the ‘glory of Adam’ reserved for the righteous.”⁷⁵ Glory in Dan 12:13 echoes Dan 12:3: “And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever.” Thus, the word δόξα emphasises the idea of restoration and eternal life in the presence of God’s glory. F. Raurell states “In addition to the idea of resurrection it seems as if it wishes to hint at the raising up of the seer in a shining eschatological dignity.”⁷⁶ Some

69 Steinmann, *Daniel*, 561.

70 Hartman – Di Lella, *The Book of Daniel*, 308.

71 J.C. Lebram, *Das Buch Daniel* (ZBK 23; Zürich: Theologischer Verlag 1984) 137.

72 Tanner, *Daniel*, 769.

73 Collins notes that “Daniel’s destiny is clearly with that of the *maskilim*, who rise to eternal life” (*Daniel*, 402). Also see D. Bauer, *Das Buch Daniel* (NSKAT 22; Stuttgart: Katholisches Bibelwerk 1996) 214.

74 F. Raurell, “LXX–Is 26: La ‘Doxa’ com a participació en la vida escatològica,” *RCT* 7/1–2 (1982) 75–77; Raurell concludes: “Therefore, when Dan LXX 12,13 links the eschatological destiny of the seer with δόξα, it moves within semantic ground which had been worked previously by other Greek translators of the O.T.” (“The Doxa of the Seer in Dan-LXX 12, 13” 531).

75 Raurell, “The Doxa of the Seer in Dan-LXX 12, 13,” 530; F. Raurell believes that in Wisdom of Solomon, the author described the salvation of the people of God as glory. In particular, he interprets the phrase “eternal glory” (δόξαν αἰώνιον, Wis. 10:14) in an eschatological sense (“The Religious Meaning of δόξα in the Book of Wisdom,” *La Sagesse de l’Ancien Testament* [ed. M. Gilbert] [Leuven: Leuven University Press 1990] 369). Raurell also cites passages from Qumran, which trace the idea that the glory of Adam, lost due to sin, will be restored and bestowed on the righteous (1QS 4:7–8; 1QH 17:15; CD 3:20) (“The Doxa of the Seer in Dan-LXX 12, 13,” 532).

76 Raurell, “The Doxa of the Seer in Dan-LXX 12, 13,” 529.

scholars draw a parallel with the words of the Apostle Paul: “the inheritance of the saints in light” (τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, Col. 1:12).⁷⁷

In the vision (Rev 6:9–11), the eyes of Christians are full of hope and looking to the future.⁷⁸ In earthly life, they did not receive merit but suffered. However, salvation awaits believers at the end of time (Rev 20:4–6). The assurances and promises of God are depicted in symbolic language: “they were each given a white robe and told to rest a little longer” (καὶ ἐδόθη αὐτοῖς ἐκάστω στολή λευκή καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, Rev 6:11). In the symbolism of the Apocalypse, clothes reflect the spiritual state of a person (Rev 3:18; 16:15; 19:8).⁷⁹ White clothes are a symbol of honour, purity, and victory (Rev 3:4, 18; 7:13–14; 16:15; 19:14).⁸⁰ It means salvation and belonging to a new, sinless world.⁸¹ The time will come when souls will come to life and reign with Jesus Christ (Rev 20:4). So, in two biblical apocalyptic books, a strong motivation for faithfulness to God is presented – eternal life, promised to all the righteous.

1.6. The Resurrection of the Righteous and the Resurrection of Sinners

The sixth parallel is the general resurrection of the saints and the wicked. Both books contain passages that describe the final resurrection of the dead. Most scholars believe that the text of Dan 12:2 contains a clear teaching of the individual bodily resurrection.⁸² The text says that “many” (רַבִּים, Dan 12:2)⁸³ of those in the earth will be brought back to life. At first glance, it may seem that it is a reference to a limited resurrection of a certain group of people.⁸⁴ However, the word רב (in LXX πολὺς) can also mean “all” in the inclu-

77 Steinmann, in *Daniel*, 577; Collins, *Daniel*, 402, argues that the text of Col. 1:12 is “the most pertinent parallel.”

78 Seal, “Emotions, Empathy, and Engagement with God,” 120.

79 See J.L. Resseguie, *Revelation Unsealed: A Narrative Critical Approach to John’s Apocalypse* (BibInt 32; Leiden: Brill 1988) 41; Pattemore, *The People of God in the Apocalypse*, 87.

80 Roloff states that “White is the color of eschatological joy, but also of impeccable purity” (*Die Offenbarung des Johannes*, 84). See also Koester, *Revelation*, 314.

81 See H. Kraft, *Die Offenbarung des Johannes* (HNT 16a; Tübingen: Mohr Siebeck 1974) 119; M.G. Reddish, *Revelation* (SHBC 30; Macon, GA: Smyth & Helwys Publishing 2001) 132.

82 Collins states that “there is virtually unanimous agreement among modern scholars that Daniel is referring to the actual resurrection of individuals from the dead, because of the explicit language of everlasting life” (*Daniel*, 391–392).

83 In the Greek text translated as πολλοὶ many.

84 See A. Lacocque, *Le livre de Daniel* (CAT 15b; Paris: Delachaux & Niestlé 1976) 178; N.T. Wright, *The Resurrection of the Son of God* (Christian Origins and the Question of God 3; Minneapolis, MN: Fortress Press 2003) III, 110; O. Plöger, *Das Buch Daniel* KAT 18; Gütersloh: Gütersloher Verlagshaus Gerd Mohn 1965) 171; R. Martin-Achard, “L’espérance des croyants face à la mort selon Esaïe 65, 16c–25 et selon Daniel 12, 1–4,” *RHPR* 59/3 (1979) 447; R. Martin-Achard, *From Death to Life: A Study of the Development of the Doctrine of the Resurrection in the Old Testament* (Edinburg: Oliver and Boyd 1960) 144. Some commentators speak of a unique resurrection of a group of the righteous and a group of special sinners: Stele, “Resurrection in Daniel 12”; Stele, “The Relationship between Daniel 12:2 and Daniel 12:13,” I, 91–103; F.D. Nichol, *The Seventh-day Adventist Bible Commentary* (Washington, DC: Review and Herald Publishing Association 1955) IV, 878; W.H. Shea, *Daniel 7–12* (ed. G.R. Knight) (The Abundant Life Bible Amplifier; Boise, ID: Pacific Press Publishing Association 1996) 215–216.

sive sense.”⁸⁵ In many biblical texts, the Hebrew word כָּל and the Greek word πᾶσι are used to mean absolutely everyone.⁸⁶ Given the eschatological context, when all people will receive their final destiny, the word “many” here is used “simply to signify a large number, with no upper limit on how large that number is.”⁸⁷

Resurrection is presented by the author as the awakening from sleep of those who are in the earth. The dead “shall awake” (קִיּוּצוֹ, Dan 12:2) for eternal reward or punishment. Daniel was promised: “you shall stand” (וְהֵעָמַדְתָּ, Dan 12:13). Waking up from sleep and getting up is a metaphor for resurrection.⁸⁸ Theologians see here a parallel with Isa 26:19. D. Bailey claims that “The language of ‘awakening’ from the sleep of death in Daniel 12:2 is apparently borrowed directly from Isaiah 26:19.”⁸⁹ Isaiah in this text writes: “Awake and sing, you dwellers in the dust” (הִקְיֹצוּ וְרַנְּנוּ שְׁכֵנֵי עָפָר, Isa 26:19). The hope of resurrection in the Book of Daniel inspired confidence that faithfulness to God would lead to eternal life, while rebellion and disobedience – to eternal shame.⁹⁰ One of the features of Dan 12:2 is that this is the only text in the Old Testament that simultaneously speaks of the awakening from the sleep of death, of both faithful and unbelievers.⁹¹ There is an obvious division in the text between the two groups of resurrected people. One category of the resurrected is the righteous, and the second category is the sinners.⁹²

The passage, Rev 20 also describes the resurrection at the end of time,⁹³ but it offers a more developed and detailed explanation.⁹⁴ John describes a resurrection involving the righteous, depicted as souls (Rev 20:4–6).⁹⁵ The text says the souls “came to life and reigned with Christ for a thousand years” (ἐζήσαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια

85 G.F. Hasel, “Resurrection in the Theology of Old Testament Apocalyptic,” *BZAW* 92/2 (1980) 278.

86 See Exod 23:2; Deut 7:1; 1 Kgs 18:25; Ps 71:7; 109:30; Job 23:14; Prov 10:21; 19:6; Isa 2:2–3; 52:14–15; 53:11–14; Mark 14:24; Rom 5:15; Stefanovic notes that “The plural form of the Hebrew noun rabbim, ‘many,’ is also used three times in the preceding chapter (vv. 14, 33, and 39). The same word is also used in Daniel 9:27, where the Messiah makes a strong covenant with rabbim, ‘many’” (*Daniel*, 436).

87 Steinmann, *Daniel*, 560.

88 M.L. Chase, “‘From Dust You Shall Arise’: Resurrection Hope in the Old Testament,” *SBJT* 18/4 (2014) 24.

89 Bailey, “The Intertextual Relationship of Daniel 12:2 and Isaiah 26:19,” 305–308.

90 P.R. House writes: “Awaiting Resurrection Becomes Daniel’s Hope and Comfort in 12:1–13” (*Daniel: An Introduction and Commentary* [TOTC 23; Downers Grove, IL: IVP Academic 2018] 184).

91 Moore comments: “Even stronger retributive promises are delivered by the Apocalypticist in Dan 12.2 as he not only posits a restoration of the righteous dead to life (as in Ps 49 and 73), but also describes the ‘eternal’ fate of the wicked after their resurrection (unlike Ps 49 and 73)” (“Resurrection and Immortality,” 30).

92 Alfrink, “L’idée de résurrection d’après Dan., XII, 1,2,” 362–363; T. Longman III states: “Of course, we must not develop a whole doctrine of the afterlife from this one verse. But we can confidently affirm that it celebrates the vindication that will come both in the reward for which the righteous are destined and in the punishment for which the wicked by which we are to understand those who have worked against the purposes and people of God are reserved” (*Daniel* [NIVAC; Grand Rapids, MI: Zondervan 2002] 284).

93 Regarding the opposite approach to Rev 20 – Amillennialism, see Beale, *The Book of Revelation*, 973–1038. K. Riddlebarger, *A Case for Amillennialism: Understanding the End Times* (Grand Rapids, MI: Baker Books 2013).

94 Jesus Christ made a distinction between the resurrection of the righteous and the resurrection of sinners (John 5:29).

95 Here the souls represent all the saved, see Roloff, *Die Offenbarung des Johannes*, 193.

ἔτη, Rev 20:4), and this revival is called “the first resurrection” (τὰ χίλια ἔτη, Rev 20:5). The context suggests that John was referring to the physical final resurrection expected to take place at the second coming of Jesus Christ.⁹⁶ This is indicated by the word ζῶω (“came to life,” ἐζήσαν, Rev 20:4), which John elsewhere uses for bodily resurrection (Rev 1:18; 2:8).⁹⁷ Moreover, there is a contrast between souls who “came to life” (ἐζήσαν, Rev 20:4) and sinners who “did not come to life” (οὐκ ἐζήσαν, Rev 20:5).⁹⁸ The second resurrection occurs after the millennium and sinners come to life in it (Rev 20:5, 8, 12–14). J.W. Mealy writes that “there will be a ‘second’ resurrection at the end of the thousand years, in which the followers of the beast and the rest of (unsaved) humankind take part.”⁹⁹ Since the resurrection of sinners for punishment by the second death is a physical resurrection (Rev 20:5, 9, 14), the resurrection of the righteous is also not spiritual but literal and physical.¹⁰⁰ Also, the word ἀνάστασις is found in the Apocalypse only in Rev 20 and is naturally understood as a real resurrection.¹⁰¹

These and other points indicate that John in Rev 20 writes about two general resurrections at the end of time: the first of which will take place at the second coming of Jesus and is intended for the righteous, while the second will occur after the thousand-year period and is intended for sinners.¹⁰² The resurrection for the two groups of people continues the tradition set out in Dan 12:2, but in the Apocalypse, it is placed in temporal sequence and separated by a thousand years.¹⁰³ As in the Book of Daniel, so in the Book of Revelation, the general resurrection at the end of time marks the end of the intermediate state of man. Thus, Daniel and John agreed on the fate of the righteous and sinners. John, however, developed the concept of two resurrections further.

96 Koester writes: “The context is resurrection to life after bodily death (i.e., beheading in Rev 20:4). It cannot be equated with the newness of life that comes through baptism or faith” (*Revelation*, 776). Also see T.R. Schreiner, *Revelation* (BECNT; Grand Rapids, MI: Baker Academic 2023) 688.

97 Kurschner writes: “However, in John’s discourse he does not use ζῶω to refer to conversion or to the soul’s translation to heaven. Instead, there is precedent in his discourse to use it for physical resurrection, for example, Jesus’s resurrection (1:18; 2:8) and the beast’s resurrection (13:14)” (*A Linguistic Approach to Revelation 19:11–20:6*, 169). Koester writes: “Since Jesus’ resurrection brought him to complete life, not merely to an intermediate state of existence, the same is true of the faithful. The righteous experience resurrection ‘first,’ before others do, and there is no suggestion that they undergo another type of resurrection when the rest are brought to life later (20:5, 12–13)” (*Revelation*, 775).

98 E. Mueller writes: “Rev 20:5, in its immediate context, is an anticipatory description of the fate of the dead that is spelled out in more detail in Rev 20:11–15” (“Microstructural Analysis of Revelation 20,” *AUSS* 37/2 [1999] 243).

99 J.W. Mealy, *After the Thousand Years: Resurrection and Judgement in Revelation 20* (JSNTSup 70; Sheffield: Sheffield Academic Press 1992) 115.

100 G.E. Ladd, “Revelation 20 and the Millennium,” *RevExp* 57/2 (1960) 169.

101 Mealy writes: “there is something exceedingly implausible about denying that resurrection is really meant in 20.6 (‘the first resurrection’), when 20.6 is the only passage in Revelation in which the word ‘resurrection’ actually occurs” (*After the Thousand Years*, 23).

102 See Lupieri, *Apocalypse of John*, 316.

103 See Koester, *Revelation*, 786–787.

Conclusion

The text of the Old Testament permeates the Book of Revelation and fills it with various meanings. A special connection exists between the Book of Daniel and the Apocalypse. Both books contain eschatological scenes and the teaching on the fate of man is developed in them. In the presented analysis, six major parallels between passages in Daniel (Dan 12:2, 13) and Revelation (Rev 6:9–11; 20:4–6, 13) have been identified that describe the state of the dead.

First, there is some information about the afterlife in both books. Death is the beginning of the intermediate state, and resurrection is its end. John uses the term “soul” to refer to the dead righteous. However, he presents the meaning of this term not in the light of Greek dualistic ideology, but based on Old Testament texts, in which the word “soul” had the meaning of “blood.” John creates a symbolic picture in which he uses blood to personify martyrs crying out for revenge. Second, both Daniel and John provide information about the location of the dead – the depth of the earth, that is, the grave. The dead return to the earth, because people are created from it, and because of the curse after the fall, death has become the lot of all.

Third, in both apocalyptic books, the authors use the metaphor of sleep in relation to death. People fall asleep in death and are in a state of rest, waiting for awakening. Death is a disconnect from reality and the dead are in an unconscious state. Fourth, both in the Old Testament and in the New Testament the view is directed towards the end of the age. The future judgment of God will judge all sinners and reward all saints. Fifth, both books contain the promise of salvation and reward. Justice will be restored, and God’s people will receive the promised salvation. Sixth, both Daniel and John write about the resurrection of two groups of people – saints and sinners. However, John furthers Daniel’s idea and introduces the concept of two resurrections separated by a period of a thousand years.

The analysis carried out confirms the theological heredity of the Book of Revelation. Daniel and John share the same theological concepts and their ideas have many common points of contact. Most of the doctrinal aspects regarding the intermediate state of humans are identical. However, there is also a variety of symbols and concepts. Some ideas are conveyed through different devices, symbols, and metaphors. Both books end with hope for the establishment of the Kingdom of God and eternal life on the new earth.

Bibliography

- Alexander, E., *Proof of Heaven: A Neurosurgeon’s Journey into the Afterlife* (New York: Simon & Schuster 2012).
- Alfrink, B.J., “L’idée de résurrection d’après Dan., Xii, 1.2,” *Biblica* 40/2 (1959) 355–371.
- Allen, G.V., “Scriptural Allusions in the Book of Revelation and the Contours of Textual Research 1900–2014: Retrospect and Prospects,” *Currents in Research: Biblical Studies* 14/3 (2016) 319–339.
- Aune, D.E., *Revelation 6–16* (Word Biblical Commentary 52B; Dallas, TX: Word Books 1998).

- Aune, D.E., *Revelation 17–22* (Word Biblical Commentary 52C; Dallas, TX: Word Books 1998).
- Bacchiocchi, S., *Immortality or Resurrection? A Biblical Study on Human Nature and Destiny* (Berrien Springs, MI: Biblical Perspectives 1997).
- Bailey, D.P., “The Intertextual Relationship of Daniel 12:2 and Isaiah 26:19: Evidence from Qumran and the Greek Versions,” *Tyndale Bulletin* 51/2 (2000) 305–308.
- Baldwin, J.G., *Daniel: An Introduction and Commentary* (Tyndale Old Testament Commentaries; Downers Grove, IL: InterVarsity 1978).
- Barker, M., *The Revelation of Jesus Christ: Which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation I.I)* (Edinburgh: Clark 2000).
- Bauckham, R., *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: Clark 1998).
- Bauckham, R., *The Fate of the Dead: Studies on the Jewish and Christian Apocalypses* (Supplements to Novum Testamentum 93; Leiden: Brill 1998).
- Bauer, D., *Das Buch Daniel* (Neuer Stuttgarter Kommentar, Altes Testament 22; Stuttgart: Katholisches Bibelwerk 1996).
- Beale, G.K., *The Book of Revelation: A Commentary on the Greek Text* (New International Greek Testament Commentary 21; Grand Rapids, MI: Eerdmans – Carlisle: Paternoster 1999).
- Blount, B.K., *Revelation: A Commentary* (New Testament Library; Louisville, KY: Westminster John Knox 2009).
- Caird, G.B., *The Revelation of Saint John* (Black’s New Testament Commentaries 19; Peabody, MA: Hendrickson Publishers 1966).
- Cavarnos, C., *Immortality of the Soul: The Testimony of the Old and New Testaments, Orthodox Iconography and Hymnography, and the Works of Eastern Fathers and Other Writers of the Orthodox Church* (Belmont, MA: Institute for Byzantine and Modern Greek Studies 1993).
- Charles, R.H., *A Critical and Exegetical Commentary on the Revelation of St. John: With Introduction, Notes, and Indices, Also the Greek Text and English Translation* (International Critical Commentary 44; Edinburgh: Clark 1920) I.
- Chase, M.L., “‘From Dust You Shall Arise’: Resurrection Hope in the Old Testament,” *The Southern Baptist Journal of Theology* 18/4 (2014) 9–29.
- Collins, J.J., *Daniel: A Commentary on the Book of Daniel* (Hermeneia; Minneapolis, MN: Fortress 1993).
- Corcoran, K. – Green J.B. – Palmer S.L., *In Search of the Soul: Four Views of the Mind-Body Problem* (Downers Grove, IL: InterVarsity Press 2005).
- Cortez, F.H., “Death and Future Hope in the Hebrew Bible,” *What Are Human Beings That You Remember Them?* (ed. C. Wahlen) (Silver Spring, MD: Review and Herald Publishing Association 2015) 95–106.
- Cortez, F.H., “Death and Hell in the New Testament,” *What Are Human Beings That You Remember Them?* (ed. C. Wahlen) (Silver Spring, MD: Review and Herald Publishing Association 2015) 183–203.
- Cullmann, O., *Immortality of the Soul or Resurrection of the Dead?: The Witness of the New Testament* (New York – London: Macmillan – Epworth Press 1958).
- Davies, P.R., “Daniel,” *The Oxford Bible Commentary* (eds. J. Barton – J. Muddiman) (Oxford: Oxford University Press 2001) 563–571.
- Delcor, M., *Le Livre de Daniel* (Sources Bibliques 296; Paris: Gabalda 1971).
- Ehrman, B.D., *Heaven and Hell: A History of the Afterlife* (London: Oneworld 2021).
- Elledge, C., *Resurrection of the Dead in Early Judaism, 200 BCE-CE 200* (Oxford: Oxford University Press 2017).

- Fanning, B.M., *Revelation* (Zondervan Exegetical Commentary on the New Testament 20; Grand Rapids, MI: Zondervan Academic 2020).
- Ford, D., *Daniel* (Anvil Biblical Studies; Nashville, TN: Southern Publishing Association 1978).
- Frey, J., “Das Apokalyptische Millennium. Zu Herkunft, Sinn und Wirkung der Millenniumsvorstellung in Offenbarung 20, 4–6,” *Millennium. Deutungen Zum Christlichen Mythos Der Jahrtausendwende* (Gütersloh: Kaiser 1999) 10–72.
- Galenieks, E., *The Nature, Function, and Purpose of the Term Sheol in the Torah, Prophets, and Writings* (Berrien Springs, MI: ATS Publications 2005).
- Gardner, A.E., “The Way to Eternal Life in Dan 12:1e–2 or How to Reverse the Death Curse of Genesis 3,” *Australian Biblical Review* 40 (1992) 1–19.
- Goldingay, J., *Daniel* (Word Biblical Commentary 30; Dallas, TX: Word Books 1989).
- Gushee, D.P., *Only Human: Christian Reflections on the Journey toward Wholeness* (San Francisco, CA: Jossey-Bass 2005).
- Haag, E., *Daniel* (Echter Bibel 30; Würzburg: Echter Verlag 1993).
- Harrington, W.J., *Revelation* (Sacra Pagina 16; Collegeville, MN: Liturgical Press 1993).
- Hartman, L.F. – Di Lella, A.A., *The Book of Daniel* (Anchor Bible 23; New York: Doubleday 1978).
- Hasel, G.F., “Resurrection in the Theology of Old Testament Apocalyptic,” *Beihfte zur Zeitschrift für die alttestamentliche Wissenschaft* 92/2 (1980) 267–284.
- Heil, J.P., “The Fifth Seal (Rev 6,9–11) as a Key to the Book of Revelation,” *Biblica* 74/2 (1993) 220–243.
- House, P.R., *Daniel: An Introduction and Commentary* (Tyndale Old Testament Commentaries 23; Downers Grove, IL: IVP Academic 2018).
- Huber, K., “Imagery in the Book of Revelation,” *The Oxford Handbook of the Book of Revelation* (ed. C. Koester) (Oxford: Oxford University Press 2020) 53–67.
- Keener, C.S., *Revelation* (NIV Application Commentary; Grand Rapids, MI: Zondervan 2000).
- Koester, C., *Revelation: A New Translation with Introduction and Commentary* (Anchor Yale Bible Commentary 38A; New Haven, CT: Yale University Press 2014).
- Kraft, H., *Die Offenbarung des Johannes* (Handbuch zum Neuen Testament 16a; Tübingen: Mohr Siebeck 1974).
- Kurschner, A.E., *A Linguistic Approach to Revelation 19:11–20:6 and the Millennium Binding of Satan* (Linguistic Biblical Studies 23; Leiden: Brill 2022).
- Lacocque, A., *Le Livre de Daniel* (Commentaire de l’Ancien Testament 15b; Paris: Delachaux & Niestlé 1976).
- Ladd, G.E., “Revelation 20 and the Millennium,” *Review and Expositor* 57/2 (1960) 167–175.
- Lebram, J.-C., *Das Buch Daniel* (Zürcher Bibelkommentare 23; Zürich: Theologischer Verlag 1984).
- Lester, G.B., *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel* (The Library of Hebrew Bible/Old Testament Studies 606; London: Bloomsbury – Clark 2015).
- Lichtenwalter, L.L., “‘Souls under the Altar’: The ‘Soul’ and Related Anthropological Imagery in John’s Apocalypse,” *Journal of the Adventist Theological Society* 26/1 (2015) 57–93.
- Longman III, T., *Daniel* (NIV Application Commentary; Grand Rapids, MI: Zondervan 2002).
- Longman III, T., *Revelation through Old Testament Eyes* (Through Old Testament Eyes; Grand Rapids, MI: Kregel Academic 2022).
- Lupieri, E.F., *A Commentary on the Apocalypse of John* (Grand Rapids, MI: Eerdmans 2006).
- Macalpine, T.H., *Sleep, Divine and Human in the Old Testament* (Journal for the Study of the Old Testament Supplement Series 38; Sheffield: JSOT 1987).

- Maier, G., *Die Offenbarung Des Johannes: Kapitel 1–11* (Historisch-Theologische Auslegung 5; Witten: SCM R. Brockhaus 2012).
- Martin-Achard, R., *From Death to Life: A Study of the Development of the Doctrine of the Resurrection in the Old Testament* (Edinburg: Oliver and Boyd 1960).
- Martin-Achard, R., “L’espérance des croyants face à la mort selon Esaïe 65, 16c–25 et selon Daniel 12, 1–4,” *Revue d’Histoire et de Philosophie Religieuses* 59/3 (1979) 439–451.
- Mealy, J.W., *After the Thousand Years: Resurrection and Judgement in Revelation 20* (Journal for the Study of the New Testament Supplement Series 70; Sheffield: Sheffield Academic Press 1992).
- Moore, M.S., “Resurrection and Immortality: Two Motifs Navigating Confluent Theological Streams in the Old Testament (Dan 12:1–4),” *Theologische Zeitschrift* 39/1 (1983) 17–34.
- Morris, L.L., *Revelation* (Tyndale New Testament Commentaries 20; Downers Grove, IL: IVP Academic 2009).
- Moskala, J., “The Current Theological Debate Regarding Eternal Punishment in Hell and the Immortality of the Soul,” *Andrews University Seminary Studies* 53/1 (2015) 91–125.
- Mueller, E., “Microstructural Analysis of Revelation 20,” *Andrews University Seminary Studies* 37/2 (1999) 227–255.
- Musvosvi, J.N., *Vengeance in the Apocalypse* (Andrews University Seminary Doctoral Dissertation 17; Berrien Springs, MI: Andrews University Press 1993).
- Newsom, C.A. – Breed, B.W., *Daniel: A Commentary* (Louisville, KY: Westminster John Knox 2014).
- Nichol, F.D., *The Seventh-Day Adventist Bible Commentary* (Washington, DC: Review and Herald Publishing Association 1955) IV.
- Osei-Bonsu, J., “The Intermediate State in the New Testament,” *Scottish Journal of Theology* 44/2 (1991) 169–194.
- Papaioannou, K., *The Geography of Hell in the Teaching of Jesus: Gehena, Hades, the Abyss, the Outer Darkness Where There Is Weeping and Gnashing of Teeth* (Eugene, OR: Wipf and Stock 2013).
- Paroschi, W., “Death as Sleep: The (Mis)Use of a Biblical Metaphor,” *Journal of the Adventist Theological Society* 28/1 (2017) 26–44.
- Pattemore, S., *The People of God in the Apocalypse* (Society for New Testament Studies Monograph Series 128; Cambridge: Cambridge University Press 2004).
- Pfandl, G., “Daniel’s ‘Time of the End,’” *Journal of the Adventist Theological Society* 7/1 (1996) 141–158.
- Plöger, O., *Das Buch Daniel* (Kommentar zum Alten Testament 18; Gütersloh: Gütersloher Verlagshaus Gerd Mohn 1965).
- Prigent, P., *Commentary on the Apocalypse of St. John* (Tübingen: Mohr Siebeck 2001).
- Raurell, F., “LXX–Is 26: La ‘Doxa’ com a participació en la vida escatològica,” *Revista Catalana de Teologia* 7/1–2 (1982) 57–89.
- Raurell, F., “The Doxa of the Seer in Dan-Lxx 12, 13,” *The Book of Daniel in the Light of New Findings* (ed. A.S. van der Woude) (Bibliotheca Ephemeridum Theologicarum Lovaniensium 106; Leuven: Leuven University Press; Peeters 1993) 520–532.
- Raurell, F., “The Religious Meaning of Δόξα in the Book of Wisdom,” *La Sagesse de l’Ancien Testament* (ed. M. Gilbert) (Leuven: Leuven University Press 1990).
- Reddish, M.G., *Revelation* (Smyth & Helwys Bible Commentary 30; Macon, GA: Smyth & Helwys Publishing 2001).
- Resseguie, J.L., *Revelation Unsealed: A Narrative Critical Approach to John’s Apocalypse* (Biblical Interpretation Series 32; Leiden: Brill 1988).

- Riddlebarger, K., *A Case for Amillennialism: Understanding the End Times* (Grand Rapids, MI: Baker Books 2013).
- Roloff, J., *Die Offenbarung Des Johannes* (Zürcher Bibelkommentare 18; Zürich: Theologischer Verlag 1984).
- Rotz, C., *Revelation: A Commentary in the Wesleyan Tradition* (New Beacon Bible Commentary; Kansas City, MO: Beacon Hill Press 2012).
- Sanchez, C.P., "Blood Purification and the Temple in Revelation," *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 114/2 (2023) 246–263.
- Satake, A., *Die Offenbarung Des Johannes* (Kritisch-exegetischer Kommentar über das Neue Testament (Meyer-Kommentar 16; Göttingen: Vandenhoeck & Ruprecht 2008).
- Schreiner, T.R., *Revelation* (Baker Exegetical Commentary on the New Testament; Grand Rapids, MI: Baker Academic 2023).
- Seal, D., "Emotions, Empathy, and Engagement with God in Revelation 6:9–11," *Expository Times* 129/3 (2017) 112–120.
- Shea, W.H., *Daniel 7–12* (ed. G.R. Knight) (The Abundant Life Bible Amplifier; Boise, ID: Pacific Press Publishing Association 1996).
- Smalley, S.S., *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* (Downers Grove, IL: IVP Academic 2012).
- Sprinkle, J.M., *Daniel* (Evangelical Biblical Theology Commentary; Bellingham, WA: Lexham Press 2020).
- Sprinkle, P.M., *Four Views on Hell* (Counterpoints: Bible and Theology; Grand Rapids, MI: Zondervan 2016).
- Stefanović, R., *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Berrien Springs, MI: Andrews University Press 2009).
- Stefanovic, Z., *Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* (Nampa, ID: Review and Herald Publishing Association 2007).
- Steinmann, A.E., *Daniel* (Concordia Commentary; Saint Louis, MO: Concordia Publishing House 2008).
- Stele, A.A., *Resurrection in Daniel 12 and Its Contribution to the Theology of the Book of Daniel* (Diss. Andrews University; Berrien Springs, MI 1996).
- Stele, A.A., "The Relationship between Daniel 12:2 and Daniel 12:13," *The Word: Searching, Living, Teaching* (ed. A.A. Stele) (Silver Spring, MD: Review and Herald Publishing Association 2015) I, 91–103.
- Tanner, J.P., *Daniel* (Evangelical Exegetical Commentary; Bellingham, WA: Lexham Press 2021).
- Thomas, J.C. –Macchia, F.D., *Revelation* (The Two Horizons New Testament Commentary; Grand Rapids, MI: Eerdmans 2016).
- Wahlen, C.L. (ed.), *What Are Human Beings That You Remember Them?* (Silver Spring, MD: BRI; Review and Herald Publishing Association 2015).
- Wells, S. –Sumner, G., *Esther & Daniel* (Brazos Theological Commentary on the Bible; Grand Rapids, MI: Brazos Press 2013).
- Wenham, G.J., *Genesis 1–15* (Word Biblical Commentary 1; Waco, TX: Word Books 1987).
- Williamson, P.S., *Revelation* (Catholic Commentary on Sacred Scripture; Grand Rapids, MI: Baker Academic 2015).
- Wolff, H.W., *Anthropology of the Old Testament* (Philadelphia, PA: Fortress Press 1974).
- Wright, N.T., *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne 2008).
- Wright, N.T., *The Resurrection of the Son of God* (Christian Origins and the Question of God 3; Minneapolis, MN: Fortress Press 2003) III.