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**RESURRECTION AND ETERNAL LIFE IN OLD TESTAMENT
TEXTS
– DOCTORAL DISSERTATION –
SUMMARY**

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SUMMARY

Keywords: *death, resurrection, eternal life, eschatology, revelation, hope, prophecy, symbolism, biblical anthropology, biblical theology.*

The doctoral thesis entitled “*Resurrection and Eternal Life in Old Testament Texts*” starts from the premise that these two concepts are not merely expressions of religious hope, but foundational pillars of biblical theology and sacred revealed anthropology. Within a framework where revelation is progressive and salvific truth unfolds gradually in the history of the chosen people, the theme of resurrection does not appear as a systematic doctrine in the Old Testament, yet it is undeniably present through lexical signals, sacred symbols, paradigmatic figures, and prophetic visions. These constitute what we have called the “red thread” of eschatological hope in the Hebrew Scriptures—hope which finds its full articulation in the New Testament revelation, in the light of Christ’s Resurrection.

From a theological perspective, death, resurrection, and eternal life are essential matters for understanding the human being as created “in the image of God,” yet subject to transience and corruption within a fallen history. In this paradigm, eternal life is not simply a prolongation of biological existence, but the restoration of communion with God, lost through sin. For this reason, death is depicted in the Old Testament not only as a biological reality, but also as a relational rupture—a departure from the presence of God. In this context, resurrection represents the restoration of divine order and the beginning of an incorruptible life.

This thesis does not only aim at a historical or semantic investigation of biblical concepts, but proposes an integrative approach that considers the linguistic, cultural, religious, and theological dimensions of the theme. At the heart of the research lies a hermeneutical conviction: the doctrine of resurrection and eternal life is not a late doctrinal “import,” but a latent presence within the revelatory structure of the Old Testament. From this perspective, exegesis becomes an act of uncovering the deeper, often symbolic meanings through which God gradually prepared the full understanding of eschatology.

The importance of the theme also derives from its profound existential character. Resurrection is not just an article of faith, but the foundation of all hope in justice, reward, and salvation. The theology of resurrection is inseparably linked to the image of a God who is living, active in history, and able to intervene even beyond the limits of death. The Old Testament vision of the afterlife, although fragmentary, reflects the evolution of Israel’s religious

consciousness—from an impersonal conception of Sheol as the “abode of the dead” to a judicial and restorative perspective, culminating in the prophecies of Isaiah, Ezekiel, and Daniel.

The research aims to reconstruct, using exegetical, historical, and theological tools, the development of the theme of resurrection and eternal life in the Old Testament texts. Its specific objectives include:

- analyzing the Hebrew terminology and its Greek equivalents in the Septuagint (LXX) concerning the concepts of death, life, and resurrection;
- identifying and interpreting symbols (the Tree of Life, the Book of Life, the figures of Enoch and Elijah, etc.) as eschatological anticipations;
- examining religious practices and Jewish beliefs in both pre- and post-exilic periods, with particular attention to intertestamental, Qumranic, and rabbinic corpora;
- investigating the reception and development of these themes in early patristic writings.

Methodologically, the thesis employs an interdisciplinary approach. On the one hand, it uses philological and semantic analysis based on the Masoretic Text and the Septuagint to capture the original nuances of theological terminology. On the other hand, it integrates the methods of historical-critical exegesis, with openings toward symbolic analysis, the history of religions, and biblical theology. Special attention is given to the patristic reception of the theme, as the Church Fathers offered a coherent interpretive key that faithfully preserves the continuity of revelation. Thus, between the Old and the New Testament, between the Israel of God and the Church of Christ, there remains an unbroken line of expectation and hope in the final restoration of life—through the victory over death.

The structure of the thesis reflects this approach. The first three chapters establish the terminological, Judaic, and Christian foundations of the theme, anchored in biblical and post-biblical texts. The following three chapters trace its exegetical and theological development: the reception of the theme in Israel’s religious life, in didactic-poetic and prophetic literature, and in the eschatological discourse surrounding the expression “the latter days.” Finally, the conclusions of the thesis demonstrate that resurrection and eternal life are not marginal topics in the Old Testament revelation, but rather the very core of a hope fully realized in the risen Christ.

I. The first chapter of the thesis (*Terminological, Semantic, and Symbolic Delimitations*) seeks to establish an exegetical and philological foundation for the Old Testament understanding of the concepts of “death,” “resurrection,” and “eternal life.” This linguistic analysis is not purely lexical in nature, but is integrated into a broader theological approach that aims to highlight the profound meanings and semantic nuances that shaped the biblical

reflection on eschatology. Starting from the Masoretic Text (MT) and also drawing on the Septuagint (LXX), the following key terms are rigorously examined:

- Death is expressed through the Hebrew root *mûṭ* (מוֹת), which appears in over 800 occurrences. Death is not perceived solely as a biological event, but as a separation from God, an “exit” from the covenantal relationship. In numerous texts (e.g., Ps 88:6–13; Is 38), death is associated with silence, darkness, and the inability to praise God—suggesting not merely biological finality, but spiritual alienation.
- Life and resurrection are conveyed by several roots: *ḥāyāh* (חַיָּה – “to live, to be alive”), *qûm* (קוּם – “to rise”), and *hāqîṣ* (חָקַץ – “to awaken from sleep”). These verbs do not refer exclusively to natural realities, but carry within them a restorative promise. For example, *qûm* is used not only for physical rising but also as a metaphor for Israel’s restoration, for renewal by grace, and even for eschatological resurrection (cf. Hos 6:2; Dan 12:2).
- Eternity is rendered in Hebrew by the term *’ôlām* (עוֹלָם), whose semantics have developed over time. While its primary sense is “long duration” or “indefinite time,” in eschatological contexts (cf. Dan 12:2; Ps 23:6), the term acquires the meaning of endless existence, associated with life in communion with God.

This lexical section demonstrates that, although the Old Testament lacks a systematic terminology for “resurrection of the dead,” there exists a rich semantic density that allows for the gradual development of a doctrine of the afterlife. The words are imbued with theological tension, and the contexts in which they appear suggest a hope in overcoming death.

The second part of the chapter investigates Old Testament symbols of eternal life, focusing particularly on two revelatory elements: the Tree of Life and the Book of Life.

- The Tree of Life (cf. Gen 2:9; 3:22–24) is the paradigmatic symbol of access to eternal life. After the Fall, man is expelled from Eden precisely to prevent him from eating of the Tree of Life. Thus, eternal life is understood as a reality lost due to sin and preserved by God for future restoration. Exegetically, the Tree of Life becomes a prophetic figure of the Cross, through which humanity regains communion with God.
- The Book of Life is mentioned in Ex 32:32–33; Ps 69:28; Is 4:3, among others, and is understood as a divine register of the righteous. The presence of one’s name in this “book” is synonymous with participation in eternal life. The symbol also reappears in the New Testament (cf. Rev 20:12), demonstrating a continuity between Old Testament and Christian revelation.

This first chapter establishes the conceptual framework of the research: the Old Testament does not operate with rigid notions of “resurrection” and “eternity,” but employs language laden with symbolic, prophetic, and theological tension. Biblical terms undergo semantic development and serve a hermeneutical function, opening meanings that will later be fully articulated in late Jewish tradition and, especially, in Christian theology. In this sense, death is defined as the loss of communion, and life—as the restoration of divine presence.

II. The second chapter of the dissertation (*Jewish Premises for Understanding the Theme*) provides an extensive overview of how post-biblical Judaism—both in its intertestamental and rabbinic phases—received, nuanced, and articulated the theme of resurrection and eternal life. While Old Testament revelation contains numerous prefigurations and symbols of the afterlife, the subsequent Jewish literary corpus decisively contributed to the crystallization of this doctrine, transforming it from an implicit hope into an explicitly formulated belief with clear eschatological implications.

Starting from the observation that, at the close of the Hebrew canon, the doctrine of resurrection had not yet been systematized, the chapter explores the theological stages through which a coherent vision was shaped within Jewish tradition. It highlights external influences (Persian, Hellenistic), internal debates between various schools (Pharisees, Sadducees, Essenes), and the evolution of religious literature (Targums, Midrashim, Talmuds).

- 1. The Qumran Community – between Eschatology and Restorative Hope.** The first section analyzes the Dead Sea Scrolls, particularly the texts of the Essene community at Qumran, which offer valuable insights into belief in the afterlife. The *Community Rule* (1QS), the *Hodayot* (1QH), the *War Scroll* (1QM), the *Damascus Document* (CD), and the *Messianic Apocalypse* (4QS21) contain passages suggesting a solid belief in the immortality of the soul and a form of resurrection for the elect. Unlike the universal resurrection depicted in Daniel 12:2, the Qumran community appears to have upheld a selective resurrection, reserved for the righteous—the “sons of light.” Furthermore, the Essenes did not view the afterlife as a mere biological return, but as an eschatological transfiguration in a new eon, in the presence of God. Death was seen as a transition to a higher form of existence, and the soul of the righteous was destined for eternal communion with the Creator. This conception, though deeply rooted in Covenant theology, retains apocalyptic accents, with a strong dualistic dimension: the final battle between good and evil, the last judgment, and the final reward of the elect.
- 2. Intertestamental Literature – A Theology of Hope in a Context of Suffering.** This section focuses on intertestamental writings: *1 Enoch*, *The Book of Jubilees*, *2 Baruch*,

4 *Ezra*, *The Psalms of Solomon*, and others, in which the theme of resurrection is frequently associated with the idea of restorative divine justice. In a context marked by persecution, exile, and historical injustice (especially during the Seleucid period), the doctrine of resurrection becomes a form of theological resistance: God will not allow the suffering of the righteous to go unrewarded. In *2 Maccabees* 7 and 12, belief in the resurrection of the dead and in the forgiveness of the sins of the departed is explicitly affirmed—demonstrating not only an emerging dogma but a well-established spiritual practice. The offering made for the dead (*2 Macc* 12:42–46) reflects a theology of solidarity between the living and the departed, grounded in the hope of eschatological restoration.

3. **Rabbinic Literature – Between Systematization and Diversity.** In rabbinic literature, especially in the *Mishnah*, the Babylonian and Jerusalem *Talmuds*, and in *Midrashim*, resurrection is affirmed as an article of faith. Thus, resurrection becomes one of the pillars of normative Judaism, associated with *‘ōlām habbā*—“the world to come.” The *Targums*—Aramaic paraphrastic translations of the biblical text—emphasize the eschatological meanings of prophetic passages. For instance, in the *Targum* to Isaiah 26:19, the explicit statement is added: “Thou art he who dost quicken the dead, the bones of their dead bodies thou dost raise up. (...) but thou wilt deliver the wicked into hell, to whom thou hast given power, for they have transgressed against thy WORD.” What in the Hebrew text may have symbolic or national meaning acquires a clearly eschatological interpretation in the Targums. The *Midrashim* offer multiple interpretations concerning the timing of the resurrection, the nature of the resurrected body, and the merits required for access to eternal life. While some texts maintain a speculative approach, it is evident that resurrection occupies a privileged theological place in rabbinic Judaism.
4. **The Thought of Medieval Rabbis – Philosophical Systematizations.** The final part of the chapter addresses the contributions of medieval rabbis—especially Saadia Gaon and Moses Maimonides. In *Emunot ve-Deot*, Saadia defends resurrection as an essential divine act, distinct from the immortality of the soul. Maimonides, in his famous *Treatise on Resurrection* (*Ma‘amar Tehiyyat ha-Metim*), argues rationally for the revealed character of this doctrine, although in other writings he favors the soul’s immortality over a bodily resurrection. This tension between resurrection as bodily restoration and immortality as spiritual survival runs throughout Jewish tradition and later becomes a point of divergence in the dialogue with Christianity.

In conclusion, this chapter demonstrates that Judaism, from the intertestamental period to the rabbinic age, was deeply concerned with resurrection and the afterlife, in a wide variety of forms and interpretations. From the faith of the Maccabean martyrs to Essene speculations, from prayers for the departed to systematic rabbinic treatises, resurrection increasingly becomes a defining element of Jewish theology. These developments not only provide a background for the Gospel message but also serve as authentic hermeneutical steps in the progressive revelation of God's plan to restore life—anticipating the full light of resurrection brought by Christ.

III. The third chapter (*Christian Premises for Understanding the Theme*) marks the transition from the Jewish eschatological horizon to the way in which the early Christian communities—from the Apostolic Fathers to the great theologians of the patristic era—received, reinterpreted, and systematized the theme of resurrection and eternal life. While the previous chapter showed how, in post-biblical Judaism, the idea of resurrection evolved from symbolic suggestions to a consolidated doctrine, this section examines how early Christianity reappropriated the Old Testament heritage in a new theological key—namely, that of Christ's Resurrection as the foundational event and the guarantee of the resurrection of all.

The Christian belief in resurrection isn't just about hoping for a future event—it is based on a real, historical event: the Resurrection of the Lord. This event becomes the axis around which all Christian theology revolves. The Apostles, followed by the Church Fathers, proclaim that in Christ, death has been definitively overcome, and eternal life has been revealed and granted to humanity. In this regard, patristic reflection is not a rupture from Old Testament revelation, but its interpretation in the full light of the New Covenant.

1. **The Apostolic Fathers – Resurrection as the Hope of the Early Church.** The writings of the Apostolic Fathers reflect the firm belief of the early Church in the bodily resurrection. These texts demonstrate clear continuity with biblical themes: God is the Lord of life, and death is the consequence of sin, which can be overcome only through communion with the risen Christ.
2. **Greek and Latin Apologists – Rational Defense of the Resurrection.** The Christian apologists of the 2nd and 3rd centuries—such as Justin Martyr, Athenagoras, Tertullian, and Theophilus of Antioch—engaged in a theological battle on two fronts: against both Gnosticism and spiritualist dualism, as well as against Greek philosophy, which regarded the body as a “prison of the soul.” This defense of the body signals an integrated anthropology: salvation concerns not the soul alone, but the entire human being: body and soul.

3. **The Great Church Fathers – Systematization and Theological Deepening.** In the 4th and 5th centuries, the theme of resurrection is organically integrated into the theological systems of the great Fathers: St. Athanasius the Great, St. Gregory of Nyssa, St. Cyril of Jerusalem and St. John Chrysostom. These theologians develop a coherent theology of resurrection in which Old Testament revelation is reinterpreted in light of the Paschal event. He rejects the idea of reincarnation and reaffirms the unique and definitive character of bodily resurrection.

Chapter III demonstrates that Christian theology of the resurrection is not an artificial construct, but a natural development of Old Testament revelation interpreted in the light of Christ's Resurrection. The Church Fathers discerned in the Old Testament texts the signs of a universal hope that was fulfilled in the risen Christ. Bodily resurrection and eternal life are not merely future promises, but realities that begin here and now in the life of the Church and will be fulfilled in the Kingdom that "has no end."

IV. Chapter IV (*Faith in the Resurrection: Reception and Development. Theological and Cultural Perspectives*) marks a return to the Old Testament corpus itself, after having examined the Jewish and Christian foundations discussed previously. Its aim is to analyze how faith in resurrection and the afterlife was experienced, expressed, and shaped within the religious and cultural context of ancient Israel. Through an exegetical and cultural approach, the chapter investigates rituals, prohibitions, symbolic expressions, and biblical narratives that suggest a specific vision of death and an openness to post-mortem life, even if not yet fully dogmatically articulated.

1. **The Cult of the Dead in Ancient Israel – Between the Sacred and Prohibition.**

In a world where ancestor worship was common (e.g., among the Egyptians, Canaanites, and Mesopotamians), ancient Israel radically distanced itself from such traditions. The Bible explicitly forbids any form of necromancy, communication with the dead, or ritual practices directed toward the deceased (cf. Deut 18:10–12; Lev 19:31). Nevertheless, certain biblical passages—such as the account of Saul summoning the spirit of Samuel through the witch of Endor (1 Sam 28)—suggest that the religious imagination of Israel included a belief in some form of post-mortem survival. The issue was not the existence of those in Sheol, but the legitimacy of engaging with them.

2. **Sacrifices and Offerings for the Dead – Practices and Meanings.**

Texts such as Jer 16:5–7 and Isa 65:4 mention the existence of funerary rituals: the "bread of sorrow," the "cup of consolation," and the mourning feast (*marzēah*). Although these are condemned as idolatrous or syncretistic practices, they indicate a

form of honoring the dead—albeit one that, within Mosaic religion, needed to be purified of pagan influences. Two significant aspects can be identified in these customs:

- On the one hand, they express communal grief and solidarity with the bereaved family;
- On the other, they reveal a form of hope: that the deceased is not utterly annihilated but retains a (symbolic or real) presence within the community.

3. Ascensions to Heaven – Paradigmatic Figures of Eternal Life.

Beyond customary practices, the Old Testament presents several exceptional narratives that suggest the transcendence of death:

- Enoch (*Gen* 5:24) was “taken by God” without experiencing death. Patristic exegesis interpreted this episode as a prefiguration of immortality and the human ascent to communion with God.
- Elijah, who was “taken up into heaven by a chariot of fire” (*2 Kgs* 2:11–12), becomes the eschatological figure who “will return before the great and dreadful day of the Lord” (cf. *Mal* 4:5). Christian tradition sees him as a witness of the Parousia, precisely because he did not taste death.

These figures are not merely literary exceptions but theological symbols of a reality that transcends death and points toward the possibility of eternal communion with God.

4. Actual Resurrections in the Old Testament – Revelatory Anticipations.

The Old Testament also records several instances of individuals being brought back to life by prophets:

- Elijah resurrects the son of the widow in Zarephath (*1 Kgs* 17:17–24);
- Elisha revives the Shunammite’s son (*2 Kgs* 4:32–35) and causes a posthumous resurrection through contact with his bones (*2 Kgs* 13:21).

Though rare and localized, these episodes do not point to a universal doctrine of resurrection but serve as signs of divine power over death. They support the idea that life can be restored through God’s intervention. Similarly, the episode of Jonah—who spends “three days and three nights” in the belly of the fish and is then saved (*Jonah* 2)—is interpreted by Christian exegesis as a clear typology of Christ’s death and resurrection (cf. *Matt* 12:40).

The chapter concludes with a theological synthesis of these elements, affirming that although the Old Testament does not explicitly formulate a doctrine of resurrection, it provides sufficient evidence to speak of a “germinal theology” of life after death. Practices, symbols, and sporadic divine interventions configure a paradigm in which death is not the absolute end but a stage. In this light, Old Testament revelation is both internally coherent and open to the full realization brought by the New Testament. Resurrection is not a late theological invention but

a promise present from the dawn of revelation—initially manifested in discrete signs and increasingly explicit, culminating in the vision of the dry bones brought to life in Ezekiel 37 and the universal resurrection prophesied in Daniel 12.

V. This chapter (*Resurrection and Eternal Life in the Didactic-Poetic Texts and Prophetic Writings of the Old Testament*) brings into focus two of the most significant literary corpora of the Old Testament: the didactic-poetic writings (Psalms, Job, Ecclesiastes, etc.) and the prophetic literature (Isaiah, Ezekiel, Daniel). Both contribute—through their confessional or oracular tone—to shaping an implicit theology of the afterlife. Whereas Psalms and Job express existential struggles and a longing for justice beyond death, the prophets articulate—sometimes symbolically, sometimes explicitly—a hope in resurrection and eschatological restoration.

1. **Psalms – Eternal Life as Trust in God.** Although the Psalmist does not construct a doctrine of resurrection, his writings are imbued with profound trust in God as the source of life and conqueror of death. Psalm 15 (16 LXX) is one of the most frequently cited texts in this regard: “For Thou wilt not abandon my soul to Hades, nor wilt Thou suffer Thy Holy One to see corruption” (Ps. 15:10). This statement expresses the conviction that God will not abandon the righteous to decay. In its Old Testament context, it can be read as a hope for deliverance from death, while in the Christian context, it is interpreted as a messianic prophecy (cf. Acts 2:27). Thus, this Psalm forms a link between David’s hope and Christ’s resurrection, illustrating the continuity of revelation.
2. **Job – The Testimony of Hope Amidst Suffering.** The Book of Job stands as one of the deepest theological explorations of theodicy in the Old Testament. In the midst of suffering and injustice, Job declares with astonishing conviction: “For I know that my Redeemer lives, and at the last day He shall rise upon the earth. And after my skin has been destroyed, yet in my flesh shall I see God” (Job 19:25). This passage has been consistently interpreted—both in Jewish and Christian traditions—as an early vestige of belief in bodily resurrection. Modern exegesis allows for several interpretations (poetic, metaphorical, juridical), but its essence remains emblematic: the righteous person refuses to accept death as the final word; God’s justice must prevail, even if such a restoration takes place within the limits of earthly life or extends beyond them.
3. **Isaiah – From National Vision to Universal Hope.** Isaiah 26:19 stands as one of the clearest Old Testament affirmations of bodily resurrection: “Thy dead shall live; their bodies shall rise. Awake and sing, ye that dwell in the dust! For thy dew is a dew of

light, and the earth shall give birth to the dead.” Initially, the passage refers to Israel’s national revival from exile. However, its language also strongly points to personal, bodily resurrection. The specific lexicon—“bodies,” “rise,” “dust”—reflects a matured eschatological perspective. Isaiah thus anticipates the general resurrection, making this a foundational text for biblical theology of the afterlife.

4. **Ezekiel – The Vision of Dry Bones and the Reshaping of Hope.** Ezekiel 37 presents a dramatic image: a field of dry bones which, at God's command, come together, are covered with flesh, and receive the breath of life. This vision is rich in symbolism:
 - On one level, it portrays the national restoration of Israel, the end of exile, and the rebirth of communal hope.
 - On another level, it functions as a metaphor for the resurrection of the dead, signaling God’s absolute power over life and death.
 - From a theological standpoint, the vision serves as a bridge between Old Testament themes of creation and resurrection: God re-creates humanity from dust, just as He did in the beginning.
5. **Daniel – The Pinnacle of Old Testament Revelation on Resurrection.** Daniel 12:1–2 is arguably the most explicit Old Testament text concerning universal resurrection: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and others to shame and everlasting contempt.” Here, resurrection assumes individual, universal, and judicial characteristics. It is the first clear reference to a dual post-mortem destiny: eternal life for the righteous, and eternal disgrace for the wicked. The prophecy in Daniel 12:1–2 thus becomes the cornerstone of Old Testament eschatology in general, and, more specifically, of the themes of resurrection and eternal life. No other text so clearly synthesizes the theological dimensions of resurrection: the time (eschaton), the subject (the concrete human being), the act (awakening from death), and the outcome (judgment and eternal reward or punishment).

Despite the fragmentary nature of its references, the Old Testament bears a deep and consistent hope in life after death. The Psalms and Job convey personal trust in God as the giver of life; the prophets outline the collective hope of the people and a vision of universal restoration. These texts affirm, in various ways—symbolically, prophetically, poetically, and doctrinally—that death is not the final word. Rather, it is a threshold that may be crossed through divine intervention. In essence, these biblical books do not merely imply the idea of resurrection—they affirm it robustly, preparing the religious consciousness for the full revelation of eternal life brought by Christ.

VI. The sixth chapter (*The Resurrection as an Eschatological Act and Its Relation to the "Latter Days" in Old Testament Theology*) deepens the Old Testament's eschatological perspective on resurrection, articulating it in close connection with the theme of the "latter days." It examines the tension between the "already" and the "not yet" in Old Testament prophecy and highlights how this hope becomes embodied in a concrete expectation of the definitive restoration of life.

It is demonstrated that expressions such as "the day of the Lord," "the latter days," and "the end of times" appear frequently in the prophetic texts and serve a dual function:

- They signal a radical intervention of God in history to bring justice;
- They prefigure an ontological transformation—a time when the present order will be overturned and life will be restored.

In prophetic literature, the expression "the day of the Lord" refers not only to the moment of universal judgment, but also includes the resurrection of the dead. The chapter emphasizes that resurrection in the Old Testament is always described within the context of a final divine intervention in history. It is associated with judgment, the restoration of justice, and the end of oppression. Resurrection is not merely a "post-mortem miracle" but a theandric act through which God reestablishes the cosmic order and renews creation. It is the moment when all divine promises are fulfilled and humankind enters into perfect communion with its Creator.

Within this development, the Old Testament offers a theology of history in which the "latter days" are not merely a future chronological period, but the final stage of God's salvific plan—marked by judgment, restoration, renewal, and the revelation of divine glory.

Terms such as *'aḥarit ha-yamim* (אַחֲרֵית הַיָּמִים) are laden with eschatological significance, expressing a vibrant expectation and a dynamic tension between fulfillment already inaugurated and yet to come.

Furthermore, the chapter underscores that in prophetic thought, resurrection is not an isolated event but part of a comprehensive vision of cosmic restoration, where the earth, the people, humanity, and history are all recapitulated under the reign of God. In this light, the Old Testament affirms a theology of life that conquers death, of justice that rectifies injustice, and of hope that transcends suffering.

Thus, resurrection in the Old Testament is not a vague or diffuse hope, but a concrete reality that takes shape through words, images, prophecies, and revelatory acts. It is understood as the supreme eschatological act, to be accomplished in the "latter days," when God will judge, restore, and bring to completion His work in the world.

Conclusions: The present thesis has pursued a theological and hermeneutical re-evaluation of the concept of resurrection and eternal life in the texts of the Old Testament. Through exegetical, theological, and symbolic analysis of the Old Testament corpus, the thesis contributes to a more nuanced understanding of how the idea of eternal life developed within the biblical mindset. It demonstrates that the revelation of resurrection is indeed present—either as a hope or as a prophetic certainty—across multiple layers of Scripture. Furthermore, the thesis proposes a coherent reading that harmonizes the literal, typological, and eschatological meanings of these texts.

Future research may be extended in several directions:

1. A comparative analysis of biblical eschatology and ancient religions (Zoroastrianism, Mesopotamian mythology, Egyptian tradition), in order to more clearly delineate the specific character of Old Testament revelation and its possible intercultural influences;
2. A theological refinement of the concept of the "resurrected body" in the patristic tradition, approached from the perspective of an integral anthropology grounded in biblical revelation;
3. Exploration of the sapiential and liturgical dimension of resurrection, including its expression in Orthodox hymnography;
4. A study of the iconographic reception of the resurrection in the Byzantine tradition, with an emphasis on the influence of Old Testament texts on the composition of Orthodox icons.

All of these avenues describe resurrection as an ontological reality that permeates all of Scripture and constitutes the core of a profound theological vision of God, humanity, and the meaning of existence. Despite its progressive and partial nature, the Old Testament offers a solid foundation for Christian hope: that death is not the end, but the gateway to full communion with the living God.

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