Numerology in the Gospel of John II: The Jesus’ burial, the resurrection and the significance of the numbers two and one hundred.

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**Summary**

The huge quantity of one hundred liters is probably mentioned by John to designate the royal burial. This quantity proved the resurrection of Jesus as the absence of his body living untouched the burial clothing could be explained only by a miracle. This huge quantity was supposed to keep tight the body with linen and only by tearing the clothing this could be released. ***One hundred might have also symbolical meaning. It may designate that transforms the life from the left to the right. In old times of Jesus, in counting, one hundred was the number which showed the change from left to the right or symbolically the evil to the right. Thus, Jesus arrived to change our life. To transfer our sinful life that works between one to ninety-nine to one hundred. To defeat the dead and lead to the new Christian life.******One hundred is a holy number designating perfect completeness.*** The one hundred is associated with dyad that shows the truth of resurrection. ***The four dyads in the resurrection narrative become martyrs of the most important event of Christianity.*** These martyrs have both Greek and Jewish names an indication that represents the whole world. If we count another three dyads during crucifixion the number adds up to seven. This symbolizes the new week of creation. The establishment of new life that leads to the resurrection of the soul and eternal life with God. Interpretation of one hundred as the double witness of jubilee is intriguing.

**Key words:** Royal burial, one hundred, left-right hand

**Introduction**

After the lifting (ύψωσις) of the incarnated Logos on the cross in the John Gospel, Joseph from Arimathea dared to ask permission from Pilate to take away His body and place it in a grave. Along with Joseph, Nicodemus, another disciple that appears in Chapters 3 and 7 of John’s Gospel, brings an, about a hundred-pound mixture of myrrh and aloes (equivalent to *ca* 44 kgs)[[1]](#footnote-1).

The first to notice is the appearance of two disciples, like the mixture of two spices. Evangelist wishes to seal the event by two “participants”. According to Deuteronomy (19:15) the presence of two “martyrs” shows a truly event that can be claimed in a court. Interestingly, although both are Jewish the one has a Greek name. Nicodemus name, which means the victory (νίκη) of people (δῆμος), appears in the Bible only in John. Nicodemus was a Pharisee and a leader of the Jewish people and a member of the [Sanhedrin](https://www.thoughtco.com/what-was-the-sanhedrin-700696), the high court in Israel. Thus, that he is called by a Greek name is an enigma. He appears in Chapter 3 where he visited Jesus during night, seeking to ask questions and get the truth directly. He also stood up for Jesus when the Pharisees were conspiring against him. Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked the Pharisees, "Does our law condemn a man without first hearing him to find out what he has been doing?" (John 7:50-51). One can think that Evangelist associates the name with symbolism. However, in none of the Christian interpreters of John Gospel expressed this question and of course this view cannot be supported based on fathers or ecclesiastical authors. Nonetheless, the idea that this disciple, while initially fearful of testifying as a follower of Jesus follower, in the end vanquished (νίκησε) the fear against the Jewish people (δῆμος) is both a legitimate hypothesis and consistent with the Evangelist spirit. Probably, the use of Jewish and Greek names indicates that the news of the following events will be spread not only to Jewish people but also to the gentiles. Thus, Evangelist prepares us to enter a scenery that would have consequences for the whole world. Again, this is just a hypothesis that cannot be proved. The name Nicodemus might mean Victory of The People or, slightly more sinister, Victory Over the People. Spiros Zodhiates (The Complete Wordstudy Dictionary) translates the name diplomatically with Victor among the People and NOBSE Study Bible Name List reads Conqueror of the People.”

1. **“Hundred liters of myrrh-and-aloes”**

The questionwe will raise and try to answer throughout this study is: Why does Nicodemus bring for the burial of Jesus Christ a hundred liters of myrrh-and-aloes? Does the number one hundred express any possible symbolism? One first thought is that Evangelist did not count the quantity. He did not participate in the burial--at least there is no indication in the Gospel that he did. What is then the reason for giving this number detail?

The quantity of one hundred is very large. We remind you that Mary used only one liter oil to anoint Jesus. The use of a single liter irritated Judas Iscariot who claimed that one liter oil could be used for poor (John 12:5). Mary’s liter cost three hundred denarii which was a common’s man annual wage[[2]](#footnote-2). Imagine that Nicodemus offers for the burial one hundred times more quantity. Such huge quantities were used to embalm kings. However, it should be made clear that embalming was not a custom in Israel but in Egypt. To the Jews, according to Deuteronomy (21:23,) draining a corpse of its blood and removing inside organs constituted a horrendous desecration of the human body. For this reason, even the bodies of the executed criminal were treated with respect [[3]](#footnote-3).

What happened next? Nicodemus and Joseph took the body of Jesus and wound it in linen clothes with the spices, as was the manner of the Jews is to bury (John 19:40). Then, they took the body in the place he was crucified where there was a garden and, in the garden, a new sepulcher wherein was never man yet laid (John 19:41). Chr. Karakolis[[4]](#footnote-4) provides more evidence for the royal burial of Jesus: “At the end of the passion narrative of the dead body of Jesus is placed in another garden, which reminds us of the above-mentioned garden of David’s’ tomb. Jesus’ burial has royal characteristics; Nicodemus brings along an enormous amount of costly myrrh and aloe which is only appropriate for a king (19:39; cf. Ps 45:8). Furthermore, the information that the tomb had never been used before (19, 41; cf. Luke 23:53) might be an allusion to the royal authority of the dead Jesus. According to the above observations 18:1-12 could be telling us that Jesus, who is about to be accused and condemned as a false king, appears in a garden with even more power and authority than a real king. Verses, 19:41-42 tell us that after his death he was buried in another garden in a kingly manner. The reason for the garden’s anonymity in John might be that he intended to theologically associate the first garden of the passion narrative with the ‘king’s garden’ and the second one with the garden of David’s tomb and the tradition of the royal tombs in Jerusalem, thus underlining Jesus’ king identity”.

Garden also refers directly to the locked garden (the virgin bride) of the Song of Solomon 4:12 and the wafting spices 4:16 (see also John 3:29). Fathers of the East Church Pseudo-Epiphany (PG 43.461C), Cyril from Alexandria (PG 74.78) and Archbishop Theophylact of Ochrid (PG 124.244D) relate the tomb garden with the garden of paradise. Chapters 19:1-5 in John Gospel also suggest the “royal authority of Jesus”. The Gospel mentions that the soldiers platted a crown of thorns, and put it on Jesus’ head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. Then, Jesus came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, “Behold, the man!” Morris also notices that Nicodemus spoke to Jesus about the “kingdom of God (3:3)” and therefore, he treated him as a king[[5]](#footnote-5). Mary anointment of Jesus feet with a pound of fragrant pure and expensive oil can be considered as king treatment (12:7). Jesus prophetically announces to protested Judas that this is for his burial which indeed was royal. Jesus was treated as a king by the great multitude that had arrived at the feast when they heard that Jesus was coming to Jerusalem. Taking the branches of the palm trees were crying out, Hosanna and blessed is that cometh in the name of the Lord, even the king of Israel (12:13).

The Gospel of Matthew mentions that wise men from east brought after Jesus’ birth also special and expensive gifts, one of those was myrrh, although the quantity is not mentioned (2:11). If the information contained in the two Gospels is complementary, a reasonable assumption that Evangelist of the fourth Gospel might be aware of the context of the more ancient Matthew Gospel in which Jesus appears to be born as a King and die as a king.

Nicodemus appears like a “representative of gentiles” and Joseph like “a representative of Jews”. Nicodemus used this huge quantity of oil to demonstrate great respect for the body of Jesus in contrast to the disrespect shown by the sick souls of Romans (gentiles) and Pharisee (Jews) who condemned him and crucified him. The action of Nicodemus and Joseph was intended to counteract the acts of Pilate and Pharisee. Having this in mind, the words by Calvin [[6]](#footnote-6) can be readily understood: “The money expended on it by Nicodemus and Joseph is very great, and may be thought by some to be superfluous, but we ought to consider the design of God, who even led them, by his Spirit, to render this honor to his own Son, that, by the sweet savor of his grave he might take away our dread of the cross. But those things which are cut of the ordinary course ought not to be regarded as an example”. In this line are the interpretations of Saint John Chrysostom’s (349-407 A.C.) (PG 59.464) and Archbishop of Bulgaria Theophylact (11th century) (PG 124.286). They claim that it is superfluous to think that Nicodemus knew about Jesus’ resurrection. He just acted to show dignity of his master. His intent was to prevent, as much as possible, the corruption of the body and provide a pleasant smell that counteracted the smell of decay. All these interpretations clearly support the notion that Nicodemus did not foresee the resurrection, but rather that he offered the precious and expensive gifts to stop the corruption and smelling of the crucified body.

Let us concentrate on the three materials that cover Jesus dead body. These are the linen and the two spices myrrh and aloe. The aloe was probably not the medicinal variety but rather the highly scented wood of the *Aquilaria agallachum*[[7]](#footnote-7). The excess quantity of myrrh and aloe, due to their contents of heteropolysaccharides and pectins, develop strong interactions with linen and body. Consequently, the linen becomes inseparable with the body[[8]](#footnote-8). Linen cannot be removed unless is torn. The great number of spices, according to remarkable saying of Saint John Chrysostom, acts as a glue not less than lead and the linen clothes could not be separated from the dead body (PG 9.465)[[9]](#footnote-9). The physical chemical interactions between the spices and linen were well known, even in the old times. Today, we have a better understanding of the chemical entities involved in these interactions. From physical chemical point of view the wrapping with spices created a tight solid covering that would protect the body of Jesus. This covering could not be pulled away by any human means unless the cloth was cut from end to end and laid back each side so the body could be pulled from its wrappings.

Why does John give all these details? Apparently, Evangelist expects us to understand this issue in order to comprehend whatever follows in the narrative. The continuation is very interesting. Mary Magdalene visits the grave and realizes that the body of Jesus was no longer in the sepulcher. She announces this to Peter and John with the conclusion that enemies had stolen it. Peter and John entered the sepulcher and saw the linen clothes lying about and the napkin for the head wrapped together in a place by itself. John, when he entered and saw the arrangement of the grave clothes, believed that Jesus was raised[[10]](#footnote-10). Sotiropoulos explained the two critical words “κείμενα” (20:5,6) and “ἕνα” (20:7) related to our study. “κείμενα” does not mean that clothing was lying in the ground as Jesus was laid in a tomb covered by stone but that it was exactly in the same position laid by the two disciples. The body just miraculously disappeared from the clothing. The beloved disciple was surprised by this fact and did not enter in the tomb, probably because he respected and admired the miracle. The same word appears in the next verse when Peter entered the tomb to confirm that clothing was at the same place. Again, Evangelist uses the same motive of the repetition in order to declare theological truth. The word “ἕνα” here does not mean one but “the same” (as in the verses Numbers 9:14 and Hebrews 2:11) and expresses basically again the same meaning as the “κείμενα”. This word once more confirms that clothing remained in the same place. Because of the paramount importance of the event Evangelist wishes to make sure that this detail is well understood[[11]](#footnote-11).

The next verse conveys the information that the beloved disciple was unaware of the scriptural prophecy that Jesus must rise from the dead (John 20:29). Clearly, John is providing copious details to prove that the grave garment arrangement immediately provided evidence for Jesus’ resurrection. The linen clothes were lying precisely as the body had lain in them. The grave clothes were not moved but instead were in exactly the position the body had occupied but empty. In the island of Cyprus, and probably in other places, there is a custom that whoever leaves the table but intends to return should neatly fold their napkin. We believe that Evangelist symbolizes this return of Jesus by giving the detail that the napkin had been placed over the face of Jesus was neatly folded and lying by itself (John 20:7). Indeed, after eight days Jesus comeback to his disciples and is able to pass through the doors without having to open them. The resurrected body of Jesus, as with the clothes, does not obey natural laws and is not blocked by any physical hinderance. Jesus, as easily as he was able to shed the linen, was able to pass through the closed door.

Interestingly, this event again happened in the presence of two “martyrs”, the disciples of Jesus, Peter and beloved disciple. Again, the name Peter is Greek and means “stone” (πέτρα), a heavy supporting stone that fountains the church and if beloved disciple is John (יוֹחָנָן), whose name means "[YAHWEH](https://www.behindthename.com/name/yahweh) is gracious" or “the gift of God”. It is very interesting that Jesus converted the Jewish name of Simon to Syriac Cephas which is interpreted to Peter (John 1:42). This change is intended to show that the greatest event of Christianity was experienced by both gentiles and Jews. The resurrection as God gift (John) will provide the foundation (Peter) of new church. The beginning of Christianity occurs in the presence of two martyrs that represent all of humanity.

The two not appearing to follow Jesus’ secret disciples Joseph and Nicodemus, as they are probably afraid of Jewish, provided one hundred liters of aloe and myrrh to crown the dead body as a king without realizing that they proved that this crown will be eternal. The physical chemical strong interactions between the connective molecules of linen and one hundred liters of aloe and myrrh did not block the glory of resurrection but instead they became the reason for the two new martyrs, the two loved disciples of Jesus to experience the resurrection.

To end up the story Mary Magdalene returns to the grave and sees two angels sitting on the head and foot of the tomb. Could it be that the two martyrs were sitting on the tomb? We believe that all the narrative aims to show that resurrection is true. We are aware that there is an “apparent contradiction” in the resurrection narratives of the four evangelists describing what takes place in Jesus’ tomb. Matthew (28:2) and Mark (16:5) mention the presence of only one angel and Luke (24:4) with John (20:12) mention the presence of two angels. This “apparent contradiction” can be understood if we consider the different concerns and time in the description of the events by the four Evangelists. Probably here, the major theological concern of the Evangelist is the truth of resurrection and therefore in every incident is present dyads of material, people and angels (see Table 1)[[12]](#footnote-12).

Table 1

Remarkable dyads met in the narrative of burial and resurrection of Jesus. It covers all cosmos that created by God, material, people and angels

|  |  |
| --- | --- |
| **Chapter** | **Dyad** |
| 19:40 | Myrrh and aloe |
| 19:38-39 | Joseph and Nicodemus |
| 20:2-10 | Peter and Beloved disciple |
| 20:12 | Two angels |

**2. More on the symbolism of two and one hundred**

In the narrative we realized that the four dyads (myrrh-aloe, Nicodemus-Joseph, John-Peter and two angels) play an important role. Interestingly, the crucifixion played a role in another three dyads (father-son, two robbers, and blood-water). Totally there are seven dyads. This is not exaggerating to say that this may signify the new creation. The new life the death and resurrection of Jesus brings in the faithful Christians.

The number two in John Gospel is expressed also as a repetition to show theological truth. The most common repetition found are the twenty-five times of “amen-amen”. Few other representative repetitions are shown in Table 2.

Table 2

Representative repetitions in John Gospel

|  |  |
| --- | --- |
| **Book-Chapter** | **Repetition** |
| 1:20 | And he **confessed**, and denied not; and he **confessed**, I am not the Christ. |
| 19:6 | **Crucify *him***, **crucify *him***! |
| 19:15 | "**Take Him away**! **Take Him away**! |

One hundred is a round number andaccording to Bible9 software appears 95 times in Bible. We will concentrate only to interpretations of some appearances of the number that might related to our in-study narrative.

M. Parsons[[13]](#footnote-13) points out the following extraordinarily useful information: “Both literary writing and archaeological artifacts provide ample evidence that counting with one’s fingers was a commonplace in the ancient world, especially during Roman times. Quintilian considered the ability to count accurately on one's fingers *(flexio digitorum)* an indispensable skill for the educated orator *(Inst.* 1.10.35). On occasion during a sermon, Augustine exhorted his congregation to count on their fingers and "read" the answer on their hands (an interesting way to keep one's audience awake!) Finger calculations were so common that Augustine could comment elsewhere on the implications for finger counting in Jesus' prophecy that no one knows the time or season for his return: "Truly he relaxes the fingers of all who calculate concerning this subject and orders them to be quiet, who says: it is not for you to know the time which the Father has placed in his own power" (Augustine, *Civitas Dei* 18.53).

Of particular interest for our purposes is the fact that in finger counting, calculations up to ninety-nine were done on the left hand, and triple digit (and above) calculations were done on the right hand, e.g., "The number one hundred is transferred from the left hand to the right..." (Joannes Cassianus, *Collationes* 24.26.7).In a world that valued "right handedness," recognition of the superiority of counting on the right hand is hardly surprising. Among early Christian writers, reference to counting on the right hand took on theological significance. Cassiodorus comments on the significance of Psalm One Hundred: "So that he seems to have rightly obtained this number [100], which represents the form of a desirable crown by the bending of the fingers of the right hand" (Cassiodorus, *Expositio in Psalmum* 100 conci).

Similar observations on the use of the number one hundred are noted in the New Testament, whether the comments are on the Parable of the Lost Sheep, in which the recovered sheep restores the original number to one hundred (Luke 15:3-7 // Matt 18:12-14) or the Parable of the Sewer, in which the good seed bears fruit "one hundred" fold (Matt 13:8//Mark 4:8//Luke 8:8). Consider these comments on the parable of the lost sheep: He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one that had gone astray. He rejoiced when he found it, for ninety-nine is a number that is in the left hand that holds it. But when the one is found, the entire number passes to the right. As that which lacks the one—that is, the entire right [hand]—draws what was deficient and takes it from the left-hand side and brings [it] to the right, so too the number becomes one hundred. *(Gospel of Truth* 31.35-32.16).

What is pertinent to ninety-nine? They are on the left hand, not on the right hand. For ninety-nine is counted on the left hand: add one, it is transferred to the right hand (Augustine, *Sermones* 175.1). Both the *Gospel of Truth* (explicitly) and Augustine (implicitly) suggest that the return of the lost sheep had efficacious effects for the ninety-nine to whom it was returned. The original number of "one hundred" is now restored, and the community, whose destiny was inextricably tied to the return of the one, can continue to enjoy the benefits of being on the "right side." To put it differently, would it matter to the interpretation of the parable if the number of sheep restored had been fifty or seventy-four (or something less than one hundred)? That this kind of community reading was part of the *intentio operis* of Matthew (whose community emphasis in the parable has long been noted) and perhaps also Luke is at least worthy of further contemplation. Early interpretations of the Parable of the Sewer make a similar point about the number one hundred. Consider this interpretation by Jerome: ***For the left hand is our present life: the right hand truly is life to come. And rightly by the number one hundred the contemplation of eternal life is signified, because whenever after thirty and sixty we reach one hundred by counting, so the number one hundred crosses to the right hand***. (Jerome, Homilía in Ezechialem 17; cf. also Epistulae 48.2, 123.9; and Adversus Iovinianum 1.3, cited earlier) Once again, this kind of numerological interpretation raises the question as to whether or not the Synoptic writers saw some symbolic significance that would have made sense in a world in which the number one hundred held such important place in the prevalent practice of finger calculations in the Roman world».

Having in mind this interpretation of number one hundred it is tempting to believe that it fits perfectly to our narrative. The number one hundred will also play a decisive role in this narrative. It is the number that shows that the world will change hand. The sin or left hand was defeated and the right and resurrection to the new life appeared. It is not awkward to speculate that Evangelist inserted the number one hundred in the narrative to provide a high theological meaning. The resurrection is “the number one-hundred”, is the jump from ninety-nine that is the end of the left counting to one hundred which is the starting of the new counting using the right hand. We are embraced with the resurrection to a new hand, the right hand.

There is strong evidence that John was using the finger system for the measurement as all numbers used in the Gospel are multiplication of number five[[14]](#footnote-14) (Table 3)

Table 3

Numbers used for measurement in John Gospel

|  |  |  |
| --- | --- | --- |
| **Chapter** | **Number** | **Measured Object** |
| 6:7 | 200 (5X40) | Denarii |
| 6:19 | 25 (5X5) or 30 (6X5) | Miles |
| 11:19 | 15 (3X5) | Stadia |
| 12:5 | 300 (60X5) | dinarii |
| 21:8 | 200 (5X40) | Yards |

Interestingly, not only in John Gospel but in the whole Bible, the measurements are multiplications of five. Some representative examples are given in Table 4.

Table 4

Measurement numbers that are multiplications of number five found in Bible

|  |  |  |
| --- | --- | --- |
| **Book-Chapter** | **Number** | **Measured Object** |
| Gen 6:15 | 450 (5X90) feet long, 75 (5X15) feet wide, and 45 (9X5) feet high | Ark |
| 1Ki 11:1 | 700 (140X5) wives who were princesses and 300 (60X5) concubines | women |
| Daniel 8:14 | 2,300 (460X5) evenings and mornings | Days |
| Ezekiel 40:14 | 60 (12X5) | posts |
| Ezekiel 40:15 | 20 (4x5) | cubits |
| Matthew 13:23 | some 100 (20X5), some 60 (12X5), some 30 (6X5) times what was sown. | fruit and yields |
| Matthew 26:15 | 30 pieces | silver |

We observed the contributions of Augustine and Jerome from the West Church in this symbolic meaning. Let us examine the contribution of Origen and Saint Maximus the Confessor from the East Church.

Origen (185-251 A.C) considers one hundred as “holy and complete” because it consists of ten decades. He claims that for this reason Evangelist Mark writes that “they sat down in ranks of hundreds and fifties (6:40)”. According to Origen the faithful soul is a fruitful ground that grows one hundred more (PG 13.29). Does this explanation fit to our story? Of course, one can assume that the one hundred liters provided as a gift to the dead body of Jesus were returned by the resurrected as one hundred greater blessings. The faithful souls of the new world grow one hundred more times aromas. One hundred liters aroma probably gives a nice smell to a small area. However, these one hundred if they multiplied every time by one hundred can transfer the nice smell to the whole world.

Saint Maximums the Confessor (580-662 A.C.) is one of the deepest theologists in Easter Orthodox church. He is very systematic in using allegories to explain the numbers in the Bible manuscript. He established a simple system in which he could explain all the numbers in an allegoric way. It is peculiar that he is almost ignored in the literature for his contribution to establish a “biblical approach in the semeiology of numbers”. Saint Maximums believes that one hundred expresses the natural law as it is the decade multiplied by ten (PG 90.512). He agrees with Origen and probably borrowed him the idea that one hundred is the number that shows the perfect completion (PG 90:463). It is basically decade that accepts ten times the decade. The law of nature is tenth as it consists of the three soul forces, the five senses, the voice energy and the natural productivity. It is thus, of this perfect completion that the new law of nature that symbolizes the resurrected Jesus[[15]](#footnote-15).

An interesting symbolic meaning for the number one hundred as the double witness of jubilee was given in the Abarim Publications online Biblical Hebrew Dictionary. In version 8:57 of John Gospel the number fifty is appeared, and St Thomas Aquinas (1225-1274 AC) mentions that this is referred to jubilee[[16]](#footnote-16).

**Conclusions**

It is apparent from the discussion that the huge quantity of one hundred liters is probably mentioned by John to designate the royal burial. This quantity proved the resurrection of Jesus as the absence of his body living untouched the burial clothing could be explained only by a miracle. This huge quantity was supposed to keep tight the body with linen and only by tearing the clothing this could be released. The aroma of the one hundred liters was not restricted in the vicinity of grave region. It was spread through resurrection to the whole world. ***One hundred might have also symbolical meaning. It may designate that transforms the life from the left to the right. In old times of Jesus, in counting, one hundred was the number which showed the change from left to the right or symbolically the evil to the right. Thus, Jesus arrived to change our life. To transfer our sinful life that works between one to ninety-nine to one hundred. To defeat the dead and lead to the new Christian life.******One hundred is a holy number designating perfect completeness.***

The one hundred is associated with dyad that shows the truth of resurrection. ***The four dyads in the resurrection narrative become martyrs of the most important event of Christianity.*** These martyrs have both Greek and Jewish names an indication that represents the whole world. If we count another three dyads during crucifixion the number adds up to seven. This symbolizes the new week of creation. The establishment of new life that leads to the resurrection of the soul and eternal life with God. Interpretation of one hundred as the double witness of jubilee is intriguing. ***This interpretation correlates the numbers two and fifty (100=2X50) and confirms that indeed Pentecost in church will arrive***.

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2. 2 D.A. Carson (ed.)*, The Gospel according to John Pillar New Testament Commentary* (Grand Rapids: Eerdmans, 1991) pp. 486 and 500. [↑](#footnote-ref-2)
3. L. Morris, *The Gospel according to John*, Revised edition. New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1995) 825. At this page L. Morris in the footnote gives the following information: «SBk cites an incident in which the proselyte Onkelos burned more than 80 minas of spices at the funeral of R. Gamaliel the elder. Asked why he did this he drew attention to Jer. 34:5 and went on:” Is not R. Gamaliel better than a hundred kings?» [↑](#footnote-ref-3)
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7. Smith’s Bible Dictionary htpp://www.bible-history.com/smiths/. Keener claims that this is the medicinal *aloe vera* (C.S. Keener, *The Gospel of John, A commentary* (USA: Baker Academics, 2012) 1185. [↑](#footnote-ref-7)
8. D. E. Akin, Linen Most Useful: Perspectives on Structure, Chemistry and Enzymes for Retting Flax. Biotechnology htpp://dx.doi.org//10.5402/2013/186534 [↑](#footnote-ref-8)
9. *Οὔτε γὰρ, εἰ μετέθηκάν τινες, τοῦτο ἂν ἐποίησαν τὸ σῶμα γυμνώσαντες· οὔτε, εἰ ἔκλεψαν, τούτου ἂν ἐφρόντισαν, ὥστε ἆραι τὸ σουδάριον καὶ ἐντυλίξαι, καὶ θεῖναι εἰς ἕνα τόπον· ἀλλὰ πῶς; ῾Ως εἶχεν, ἔλαβον ἂν τὸ σῶμα*.. Translation: For neither, if any persons had removed the body, would they before doing so have stripped it; nor if any had stolen it, would they have taken the trouble to remove the napkin, and roll it up, and lay in the place by itself; but how? they would have taken the body as it was. [↑](#footnote-ref-9)
10. Η. Ridderbos, *The Gospel according to John. A Theological Commentary,* Translated by John Vriend(Cambridge, U.K, William B. Erdmans Publishing Company, Grand Rapids) 454. [↑](#footnote-ref-10)
11. N. Sotiropoulou*, Interpretation of difficult Verses of Bible*, Volume 4, Athens 2013,120-123. [↑](#footnote-ref-11)
12. T. L. Brodie, *The Gospel According to John. A Literary and Theological Commentary* (New York Oxford, Oxford University Press, 1993) 565. [↑](#footnote-ref-12)
13. M.C. Parsons, Exegesis by the Numbers Numerology and the New Testament, *Perspectives in Religious Studies*, Journal of NABR 25 (2006) 25-43. [↑](#footnote-ref-13)
14. G. Ifprah, *The Universal History of Numbers* (New York et all: John Wiley & Sons, 2000), passim. [↑](#footnote-ref-14)
15. «῾Η γὰρ δεκὰς δεκαχῶς ἐνεργηθεῖσα ποιεῖ τὴν ἑκατοντάδα. Δεκαδικὸς γὰρ καὶ ὁ τῆς φύσεως νόμος ἐστίν, ὡς ἐκ δέκα συνεστηκώς, λέγω δὲ τῶν τριῶν τῆς ψυχῆς δυνάμεων καὶ τῶν πέντε αἰσθήσεων καὶ τῆς φωνητικῆς ἐνεργείας καὶ τῆς φυσικῆς γονιμότητος». [↑](#footnote-ref-15)
16. St Thomas Aquinas, *Commentary on the Gospel of John*. Chapters 6-12. Translated by Fabian Larcher, James Weishpeif with introduction and notes by Daniel Keating and Mathew Levering. The Catholic University of America Press, Washington, D.C., 2010, 154. [↑](#footnote-ref-16)