

## JOHN 6 NLET

JESUS FEEDS FIVE THOUSAND MEN  
(PLUS MANY WOMEN AND CHILDREN)

WITH FIVE LOAVES OF FLATBREAD AND TWO FISH

1 After these *things* the Jesus departed across the Sea of the *region* of Galilee – *that is*, of the *region* of Tiberius.

2 And, a throng – a great *one* – was following<sup>1</sup> Him; because, *they were* ones having found<sup>2</sup> the Signs *from God* which He was doing in the presence of the ones who were sick.

3 Now, the<sup>3</sup> Jesus departed to the Mountain. And, there He was sitting with the Disciples *that were* His.

4 Now, the Passover – the feast of the Jews – was drawing near.

5 So then, the Jesus, having raised the eyes and being who gazed *with wonder* because a great throng is coming to Him, says to the<sup>4</sup> Philip, “From where shall we buy<sup>5</sup> *loaves of flatbread*, so that these might eat?”

6 Now, He was saying this, putting him to a test. For, He, *for His part*, lastingly knew what He was about to do.

7 To Him <sup>6</sup> Philip responded, “Two hundred denarii<sup>7</sup> is not sufficient for them, with the result that what each of them<sup>8</sup> might receive *is* insignificant!”

8 One of the Disciples *that were* His – *namely*, Andrew, the brother of Simon Peter – says to Him, 9 “*There* is a little boy – *just one*<sup>9</sup> – here which<sup>10</sup> has five *loaves of flatbread* made of barley and two fish. However, what are these for so many?”

10 Now,<sup>11</sup> the Jesus said, “Make the people recline *to eat*.”

Now, *there* was grass – much of *it* – in the place.

So then, the men reclined *to eat*. The number of *them* was as if<sup>12</sup> five thousand!

11 Now,<sup>13</sup> the Jesus took the *loaves of flatbread*. And, having given thanks, He distributed *them* to the disciples.

Now, the disciples<sup>14</sup> *distributed them* to the ones who were reclining *to eat*.

Similarly, also *they distributed* from the fish – as much as they wished!

12 Now, when they were filled quite full, He says to the disciples *that were* His, “Gather together the *food* being left over of the fragments<sup>15</sup>, lest any might be lost.”

13 So then, they gathered *them* together. And, they filled twelve baskets of fragments from the five *loaves of flatbread* of the barley which were left over by the ones who had lastingly eaten.

14 So then, the people, having seen the sign *from God* which the Jesus<sup>16</sup> did, were saying, “This *One* is truly the Prophet – *namely*, the One Who is Coming<sup>17</sup> into the *Created Order*!”

15 So then, Jesus, having come to know that they were about to come and to seize Him in order that they

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,...was following’ here instead of ‘Now,...was following’.

<sup>2</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘ones having found’ (an aorist participle) here. On the basis of 2.6% the NU has ‘were observing’ (an imperfect, active form of a different verb).

<sup>3</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>4</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>5</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall we buy’ (a future, indicative verb) here instead of ‘might we buy’ (an aorist, subjunctive verb).

<sup>6</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>7</sup> ‘denarii’ – A ‘denarius’ was a common man’s wage for a day of work.

<sup>8</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘of them’ here.

<sup>9</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘just one’ here.

<sup>10</sup> 97% of the Greek manuscripts, including the best line of

transmission (f35), have ‘which’ (a neuter, relative pronoun here which corresponds to the gender of the Greek word for ‘child’) here instead of a masculine, relative pronoun.

<sup>11</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here. On the basis of 0.5% the NU omits it.

<sup>12</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘as if’ here instead of ‘as’.

<sup>13</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘So then’.

<sup>14</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘to the Disciples. The Disciples’ here.

<sup>15</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the fragments’ here instead of ‘fragments’.

<sup>16</sup> 89.4% of the Greek manuscripts, including the best line of transmission (f35), include words ‘the Jesus’ here. On the basis of 0.5% the NU omits them.

<sup>17</sup> ‘the One Who is Coming’ – the definite article and participle here is a Greek translation of a Hebrew word. It was one of the many titles that the Old Testament uses to describe the promised savior of mankind.

might make Him<sup>18</sup> a king, withdrew again to the Mountain, He, *for His part*, alone.

JESUS TRANSPORTS A BOAT, HIS DISCIPLES, AND HIMSELF  
INSTANTANEOUSLY MANY STADIA TO THEIR DESTINATION

16 Now, as evening came about the disciples *that were* His went down to the Sea. 17 And, having embarked into the<sup>19</sup> Boat, they were beginning across the Sea toward Capernaum<sup>20</sup>. And, darkness had already lastingly come to be.

And, the Jesus had not<sup>21</sup> lastingly come to them.

18 Now, the Sea is being stirred up by a wind – *in fact*, a strong *wind*.

19 So then, after they had lastingly rowed about twenty-five or thirty stadia<sup>22</sup>, they are observing the Jesus walking upon the Sea and coming to be near the boat. And, they were frightened.

20 Now, the Jesus says to them, “I Am<sup>23</sup>. Stop being frightened!”

21 So then, they were being willing to receive Him into the Boat.

And, immediately the Boat came to be near the land toward which they were headed!

THE THRONG CATCHES UP WITH JESUS

22 The next day, the throng – *namely*, the one which had lasting stayed across the Sea, having observed<sup>24</sup>

- that *there* was not another skiff except one – that one into which the disciples *that were* His had entered<sup>25</sup> and
- that the Jesus did not go together with the disciples *that were* His, they departed.

<sup>18</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘Him’ here.

<sup>19</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>20</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the English transliteration of the city named here as ‘Capernaum’. The transliteration of the name in the NU is ‘Capharnaum’.

<sup>21</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘not’ here instead of ‘not yet’.

<sup>22</sup> ‘twenty-five or thirty stadia’ – Roman units of distance, approximately equivalent to ‘three or four English miles’

<sup>23</sup> ‘I Am’ – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō ‘ā-mē’) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Ἐγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:14.

<sup>24</sup> 98% of the Greek manuscripts, including the best line of

23 Now,<sup>26</sup> rather, skiffs came from Tiberias near the place where they ate the *loaf of flatbread*, the Lord having given thanks.

24 So then, when the throng saw that Jesus was not there – nor were the disciples *that were* His, they embarked into the boats<sup>27</sup>. And, they came to Capernaum<sup>28</sup>, seeking the Jesus.

JESUS TEACHES THE THRONG

TO STRIVE FOR THE WORK OF GOD IN THEM

25 And, having found Him across the Sea, they said to Him, “Rabbi, when did You lastingly come to be here?!”

26 The Jesus responded to them; and, He said, “Assuredly, assuredly I say to you, you keep on seeking me NOT because you saw signs *from God*; rather, because you ate *from the loaves of flatbread*; and, you ate *until you were full*.

27 Stop working for the food – *that is*, the *food which* is being laid waste! Rather, *keep on working for* the Food – *that is*, the *Food* which remains good to end in life – *namely*, an eternal *life* which the Son of the Man shall give to you. For, the Father – *that is*, the God – has set a seal of authenticity on *THIS One*!

28 So then, they said to Him, “What should we be doing in order that we might be doing the works of the God?”

29 <sup>29</sup> Jesus responded; and, He said to them, “This is the work of that God: that you might direct faith<sup>30</sup> toward Him Whom that *One* commissioned.

JESUS ANNOUNCES THAT HE IS THE BREAD

FROM OUT OF THE HEAVEN

transmission (f35), have the participle ‘having observed’ here instead of the active verb ‘saw’.

<sup>25</sup> 77.2% of the Greek manuscripts, including the best line of transmission (f35), include the apposition ‘that one into which the Disciples *that were* His had entered’ here. On the basis of 4.2% the NU omits it.

<sup>26</sup> 98.9% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now’ here.

<sup>27</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘the boats’ here instead of ‘skiffs’ (which are small boats).

<sup>28</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the English transliteration of the city named here is ‘Capernaum’. The transliteration of the name in the NU is ‘Capharnaum’.

<sup>29</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>30</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘might direct faith’ (an aorist, subjunctive verb) here instead of ‘might keep on directing faith’ (a present, subjunctive verb).

30 So then, they said to Him, “So then, what sign *from God* are You, *for Your part*, doing in order that we might see *it* and might believe You? What are You working?

31 The fathers *that are* ours, ate the Manna in the Wilderness, just as it has been lastingly written: **‘He gave to them bread from the Heaven to eat.’**<sup>31</sup>

32 So then, the Jesus said to them, “Assuredly, assuredly I say to you, Moses<sup>32</sup> did NOT lastingly give to you the Bread from out of the Heaven. Rather, the Father *Who is Mine* has lastingly given to you the Bread from out of the Heaven – *that is*, the genuine *Bread*.

33 For the Bread from the God is the One Who is coming down out of the Heaven and One Who is giving life to the *Created Order*.”

34 So then, they said to Him, “Lord, ALWAYS give to us the Bread – *namely*, this *Bread*!”

35 Now,<sup>33</sup> the Jesus said to them, “I Am<sup>34</sup> the Bread of the Life! The one who is coming to Me should by no means hunger. And, the one who keeps directing faith toward Me should by no means thirst<sup>35</sup> any longer.

36 Rather, I say to you that you have both lastingly seen Me and yet you are not believing.

37 All whom the Father keeps on giving to Me shall come TO ME. And, I by no means cast out the one who is coming to Me. 38 Because, I have lastingly come down out of the Heaven, not in order that I might be doing the Will – *namely*, my own *will*, rather, the Will of the One Who sent Me.

39 Now, this is the Will of the One Who sent Me – *namely*, Father<sup>36</sup> – *which is* that I might not lose from

Him anything which He has lastingly given to Me. Rather, I shall raise it up on the Last Day.

40 Now,<sup>37</sup> this is the Will of the One Who sent Me<sup>38</sup> – *namely*, that every one who considers the Son and directs faith toward Him might have life – eternal *life*! And, *I for My part*, shall raise him up on the Last Day.”

41 So then, the Jews were murmuring about Him because He said, “I Am<sup>39</sup> the Bread – *namely*, the *Bread* having come down from out of the Heaven.”

42 And, they were saying, “Is this *One* not Jesus, the son of Joseph, of Whom we, *for our part*, know the father and the mother? So then,<sup>40</sup> how does this *One*<sup>41</sup> say, ‘From the Heaven I have lastingly come down?’

43 So then,<sup>42</sup> the<sup>43</sup> Jesus responded; and, He said to them, “Stop murmuring among one another.

44 No one is able to come to Me if ever the Father – *namely*, the One Who sent Me – might not draw him. And, *I, for My part*, shall raise him up on the Last Day.

45 It has been lastingly written in the Prophets: **“And, all shall be taught ones, taught by God.”**<sup>44</sup>

So then,<sup>45</sup> all the ones who keep on hearing<sup>46</sup> from the Father and having learned *by study and practice* shall come to Me. 46 Because, not anyone has lastingly seen the Father, except the *One* being the One Who is issuing from the God. This *One* has lastingly seen the Father.

47 Assuredly, assuredly I say to you: The one who is

<sup>31</sup> A reference to Exodus 16:4,15

<sup>32</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the transliteration of Moses’ name as ‘Moses’ here. On the basis of 3% the NU has ‘Mo-ouses’.

<sup>33</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now’ here.

<sup>34</sup> ‘I Am’ – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō’ ā-mē’) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Ἐγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:14.

<sup>35</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘should ... thirst’ (an aorist, subjunctive verb a future, indicative verb) here instead of ‘shall ... thirst’ (a future, indicative verb). The sense is similar.

<sup>36</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘Father’ here.

<sup>37</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘For’.

<sup>38</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘the One Who sent Me’ here. On the

basis of 6% the NU has ‘the Father Who is Mine’.

<sup>39</sup> ‘I Am’ – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō’ ā-mē’) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Ἐγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:15.

<sup>40</sup> 98.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘So then,’ here instead of ‘Now,’.

<sup>41</sup> 93.1% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative adjective translated as ‘this One’ here. On the basis of 4.8% the NU omits it.

<sup>42</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘So then,’ here.

<sup>43</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>44</sup> A reference to Isaiah 54:13

<sup>45</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

<sup>46</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘who keep on hearing’ (present, active participle) here instead of ‘having heard’ (aorist, active participle).

directing faith toward Me<sup>47</sup> has life – *that is*, eternal life.

48 I Am<sup>48</sup> the Bread of the Life!

49 The fathers *that are* yours ate the Manna in the Wilderness<sup>49</sup>. And, they died.

50 This is the Bread – the *Bread* from out of the Heaven coming down in order that anyone from Him might eat; and, he might not die.

51 I Am<sup>50</sup> the Bread

- the Living *Bread*,
  - the *Bread* from out of the Heaven,
- having come down.

If ever anyone might eat from this – *that is*, the Bread – he shall live with reference to himself<sup>51</sup> into the Age.

#### JESUS IDENTIFIES THE BREAD WITH HIS FLESH

Now also, the Bread which I, *for My part*, shall give is the Flesh *that is* Mine which I, *for My part*, shall give<sup>52</sup> in behalf of the Life of the *Created Order*.”

52 So then, the Jews were in contradiction with respect to one another, saying, “How is this *guy* able to give to us the Flesh<sup>53</sup> to eat?”

53 So then, the Jesus said to them, “Assuredly, assuredly I say to you, if ever you might not eat the Flesh of Son of the Man and might not drink from Him the Blood, you do not have life in yourselves.

54 The one who is eating the Flesh from Me *until full* and drinking the Blood *that is* MINE has life – *that is*,

eternal life. And, I *for My part*, shall raise him up on the Last Day.

55 For, the Flesh *that is* Mine truly<sup>54</sup> is something to eat. And the Blood that is Mine truly<sup>55</sup> is something to drink.

56 The one who is eating the Flesh from Me *until full* and drinking the Blood from Me remains in connection with Me; and, I, *for My part*, *remain* in connection with him.

57 In the same way, the Living One – Father – commissioned Me, also I live for the sake of the Father. And, the one who is eating Me *until full*, also that one shall live with reference to himself<sup>56</sup> for the sake of Me.

58 This is the Bread – *namely*, the *Bread* coming down from out of<sup>57</sup> the<sup>58</sup> Heaven, not in the same way the fathers *that are* yours<sup>59</sup> ate the Manna<sup>60</sup> – and, they died.

The who is eating this *that is* Mine<sup>61</sup> – *namely*, the Bread – *until full* shall live with reference to himself<sup>62</sup> for the Age.”

59 He said these things in a synagogue while teaching in Capernaum<sup>63</sup>.

#### MANY OF JESUS' DISCIPLES RETREATED TO FORMER BELIEFS

60 So then, many who had heard from among the

<sup>47</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘toward Me’ here.

<sup>48</sup> ‘I Am’ – This simple Greek construction (Εγώ Εἰμι, pronounced e-gō’ ā-mē’) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Εγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:15.

<sup>49</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Manna in the Wilderness’ here instead of ‘in the wilderness the Manna’.

<sup>50</sup> ‘I Am’ – see footnote 100.

<sup>51</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall live with reference to himself’ (a future, middle voice verb) here instead of ‘shall live’ (a future, active voice verb).

<sup>52</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the relative clause ‘which I, for My part, shall give’ here. On the basis of 1% the NU omits it.

<sup>53</sup> 99.7% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun which might be translated as ‘that is His’ here. On the basis of 0.3% the NU includes it.

<sup>54</sup> 74.3% of the Greek manuscripts, including the best line of transmission (f35), have an adverb ‘truly’ here instead of an

adjective ‘true’.

<sup>55</sup> 74.7% of the Greek manuscripts, including the best line of transmission (f35), have an adverb ‘truly’ here instead of an adjective ‘true’.

<sup>56</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall live with reference to himself’ (a future, middle voice verb) here instead of ‘shall live’ (a future, active voice verb).

<sup>57</sup> 99.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘from the’ here instead of ‘from’.

<sup>58</sup> 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>59</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that are ours’ here.

<sup>60</sup> 92.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘the Manna’ here.

<sup>61</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is Mine’ here.

<sup>62</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall live with reference to himself’ (future middle voice verb) here instead of ‘shall live’ (future active voice verb).

<sup>63</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the English transliteration of the city named here is ‘Capernaum’. The transliteration of the name in the NU is ‘Capharnaum’.

disciples *that were* His said, “This – *that is*, the Word<sup>64</sup> – is HARD! Who is able to hear and understand it?”

61 Now, the Jesus, having lasting had knowledge in Himself that the disciples *that are* His kept on murmuring concerning this, said to them, “Is this causing you to fall into a death-trap?”

62 So then, *what would happen*, if ever you might observe the Son of the Man while He is going up to where He was in the first place?

63 The spirit is the thing which enlivens.

The flesh does not profit anything.

The utterances which I, *for My part*, might speak<sup>65</sup> to you is spirit. And, it is life.

64 However, some from among you are the *ones who* do not keep on believing.”

For, from of old the Jesus everlastingly knew *that* some were the *ones who* do not keep on believing and someone is the one who shall hand Him over.

65 And, He was saying, “For this reason I lastingly said to you, ‘No one is able to come to Me, if ever it is not *something* having been lastingly given to him from the Father *Who is Mine*<sup>66</sup>.’”

66 In consequence of this many of the disciples *that were* His departed to the *things believed* previously. And, with Him they were no longer walking.

#### PETER SPEAKS FOR THE TWELVE

67 So then, the Jesus said to the Twelve, “You, *for your parts*, do not also wish to go away, *do you?*”

68 So then,<sup>67</sup> Simon Peter responded to Him, “Lord, toward whom shall we depart? You have utterances of life – eternal *life*!

69 And, we, *for our parts*, have lastingly believed. And, we have lastingly come to know that You, *for Your part*, are

➤ the Anointed One,

- the Son<sup>68</sup> of the God,
- the One Who is living<sup>69</sup>.”

JESUS WARNS THAT ONE OF THE TWELVE IS A DEVIL

70 He<sup>70</sup> responded to them, “Did not I, *for My part*, select you – *namely*, the Twelve? And yet, from among you one is a devil!<sup>71</sup>”

71 Now, He was speaking of the Judas – *namely*,

- a son of Simon,
- an Iscariot *man*<sup>72</sup>.

For, this *one* was about to hand Him over - one of the ones<sup>73</sup> from among the Twelve!

<sup>64</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘this – *that is*, the Word’ here instead of ‘the word – *namely*, this’.

<sup>65</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘might speak’ (present subjunctive tense) here instead of ‘have lastingly spoken’ (perfect tense).

<sup>66</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘Who is Mine’ here.

<sup>67</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

<sup>68</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Anointed One, the Son here instead of ‘the Holy One’.

<sup>69</sup> 97.7% of the Greek manuscripts, including the best line of

transmission (f35), include the noun phrase translated as ‘the One Who is living’ here.

<sup>70</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), do not include as subject of this sentence ‘the Jesus’ here. The subject of this sentence (‘He’) is implied in the form of the verb.

<sup>71</sup> ‘devil’ – an old English transliteration of the Greek word διάβολος which means ‘slanderer, back-biter, enemy’.

<sup>72</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘an Iscariot man’ (an adjective) here. On the basis of 2.8%. the NU has ‘a man of Iscariot’ (genitive noun).

<sup>73</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the genitive, relative pronoun translated as ‘of the ones’ here.