I am, because he existed before me.”’ 16 For we have all received from his fullness one gracious gift after another. 17 For the law was given through Moses, but grace and truth came about through Jesus Christ. 18 No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known.

The Testimony of John the Baptist

19 Now this was John’s testimony when the Jewish leaders sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 He confessed – he did not deny but confessed – “I am not the Christ!” 21 So they asked him, “Then who are you?” Are you Elijah? He said, “I am not!” Are you the Prophet?” He answered, “No!” 22 Then they said to him, “Who are you? Tell us so that we can give an answer to those who sent us. What do you say about yourself?”

23 John 11 said, “I am the voice of one shouting in the wilderness, Make straight the way for the Lord,” as Isaiah the prophet said. 24 (Now they had been sent from the Pharisees.) 25 So they asked John, 22 Why then are you baptizing if you are not the Christ, nor Elijah, nor the Prophet?”

26 John answered them, 13 I baptize with water. Among you stands one whom you do not recognize, 27 who is coming after me. I am not worthy to.

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Numbered notes for significant interpretive issues

Preferred option given with brief support

Key scholarly articles and works cited

Text-critical notes clearly indicated (tc); longer problems discussed in Appendix VI containing 70 pp. of additional material

Textual decisions which differ from NA27 clearly indicated by a double dagger

Literal renderings of Greek text placed in notes for easy comparison with text of NA27 on facing page

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Now all the benefits of the internationally-accepted standard Nestle-Aland Greek text of the New Testament in its most recent edition with complete textual apparatus and appendices are combined with the English text of the NET Bible and a highly customized set of notes. These NET Bible notes focus on issues of consequence for exegesis and language study, including comparisons with a variety of other major English versions, specially edited text-critical notes, and in addition a new 70-page appendix with text-critical commentary.
VI. ADDITIONAL TEXT-CRITICAL NOTES

The following text-critical notes to the text of the NET BIBLE are arranged according to verse reference. These notes provide additional explanatory material to supplement the text-critical notes at the bottom of each page of the English translation. The double dagger (‡) indicates textual readings adopted by the NET BIBLE which differ from the text of NA²⁷.

MATTHEW

1:16 by whom

There are three significant variant readings at this point in the text. Some MSS and versional witnesses (Θ f¹³ it) read, “Joseph, to whom the virgin Mary, being betrothed, bore Jesus, who is called Christ.” This reading makes even more explicit than the feminine pronoun the virginal conception of Jesus and as such seems to be a motivated reading. The Sinaitic Syriac MS alone indicates that Joseph was the father of Jesus (“Joseph, to whom was betrothed Mary the virgin, fathered Jesus who is called the Christ”). Although much discussed, this reading has not been found in any Greek witnesses. B. M. Metzger suggests that it was produced by a careless scribe who simply reproduced the set formula of the preceding lines in the genealogy (TCGNT 6). In all likelihood, the two competing variants were thus produced by intentional and unintentional scribal alterations respectively. The reading adopted in the translation has overwhelming support from a variety of witnesses (Ì 96 Í 1 C D L W 0233 f¹³ 33 Μ co), and therefore should be regarded as authentic. For a detailed discussion of this textual problem, see TCGNT 2-6.

2:18 weeping and loud wailing

The LXX of Jer 38:15 (31:15 ET) has “lamentation, weeping, and loud wailing”; most later MSS (C D L W 0233 f¹³ 33 Μ) have a quotation in Matthew which conforms to that of the LXX (θανάτως καὶ κλαύματος καὶ οἰδύρματος). But such assimilations were routine among the scribes; as such, they typically should be discounted because they are both predictable and motivated. The shorter reading, without “lamentation and,” is thus to be preferred, especially since it cannot easily be accounted for unless it is the original wording here. Further, it is found in the better MSS along with a good cross section of other witnesses (N B Z 0250 f¹ pc lat co).

3:14 John

† The earliest MSS (N* B sa) lack the name of John here (“but he tried to prevent him,” instead of “but John tried to prevent him”). It is, however, clearly implied (and is thus supplied in the translation). Although the longer reading has excellent support (Θ⁹⁰ N¹ C D L W 0233 0250 f¹⁻¹⁵ 33 Μ lat(t) sy mae bo), it looks to be a motivated and predictable reading: Scribes apparently could not resist adding this clarification.