



# NET – Novum Testamentum Graece New Testament

Nestle-Aland 27<sup>th</sup> edition 8<sup>th</sup> corrected printing with apparatus  
NET Bible New Testament with specially edited notes



Headers match the Greek text of NA27

Paragraph titles from the NET Bible

Marginal references for Old Testament quotations and allusions

Isa 40:3 LXX

Comparisons to other major English versions included in notes (unique feature not in standard NET Bible)

Key references to Jewish and intertestamental background literature included; dual citation system for Josephus and Philo allows use of Loeb or older translations

Standard lexical and grammatical reference works cited as needed

Text-critical sigla and abbreviations are the same as in NA27

NET Bible Notes have been carefully edited and condensed to make maximum use of available space

Complete text of the NET Bible New Testament with custom typesetting to match and align with the Greek text of NA27

LARGE PRINT for ease of use: Both Greek text and apparatus and English text and notes are 120% the size of previous standard editions of NA27

Verse numbers match appearance of those in the text of NA27

Old Testament quotations in **bold italic** for easy recognition (Old Testament allusions in *italic* only)

Numbered options 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

I am, because he existed before me.” **16** For we have all received from his fullness one gracious gift after another.<sup>1</sup> **17** For the law was given through Moses, but<sup>2</sup> grace and truth came about through Jesus Christ. **18** No one has ever seen God. The only one,<sup>3</sup> himself God, who is in closest fellowship with<sup>4</sup> the Father, has made God<sup>5</sup> known.

### The Testimony of John the Baptist

**19** Now this was John’s testimony when the Jewish leaders<sup>6</sup> sent<sup>7</sup> 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!”<sup>8</sup> **21** So they asked him, “Then who are you?<sup>9</sup> 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<sup>10</sup> so that we can give an answer to those who sent us. What do you say about yourself?”

**23** John<sup>11</sup> 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,<sup>12</sup> “Why then are you baptizing if you are not the Christ, nor Elijah, nor the Prophet?”

**26** John answered them,<sup>13</sup> “I baptize with water. Among you stands one whom you do not recognize, **27** who is coming after me. I am not worthy<sup>14</sup>

1 *Grk* “for from his fullness we have all received, and grace upon grace” (cf. RSV, NASB, NRSV). The meaning of χάριν ἀντὶ χάριτος could be: (1) love (grace) under the new covenant in place of love (grace) under the Sinai covenant, thus replacement; (2) grace “on top of” grace, thus accumulation; (3) grace corresponding to grace, thus correspondence. The most commonly held view is (2), and this is probably the best explanation. This sense is supported by the usage in Philo, *Posterity* 43 (145). M. D. Hooker suggested that Exod 33:13 provides the background for this expression: “Now therefore, I pray you, if I have found χάρις (LXX) in your sight, let me know your ways, that I may know you, so that I may find χάρις (LXX) in your sight.” Hooker proposed that it is this idea of favor given to one who has already received favor which lies behind 1:16 (“The Johannine Prologue and the Messianic Secret,” *NTS* 21 [1974/75]: 53).

2 “But” is not in the Greek text, but has been supplied (so also KJV, TEV, NCV, CEV) to indicate the implied contrast between law and grace. In Jewish sources the Law was regarded as a gift from God (Josephus, *Ant.* 3.8.10 [3.223]; *Pirqe Avot* 1.1; *Sifre Deut* 31:4 §305). See further T. F. Glasson, *Moses in the Fourth Gospel* (SBT).

3 **tc** The textual problem μονογενῆς θεός (“the only God”) versus ὁ μονογενῆς υἱός (“the only son”) is very difficult; only one letter would have differentiated the readings in the MSS. See the discussion in Appendix VI.

4 *Grk* “in the bosom of” (so NASB), an idiom for closeness or nearness; cf. L&N 34.18; BDAG 556 s.v. κόλπος. 1.

5 *Grk* “him”; the referent (God) has been specified in the translation for clarity. Cf. NCV “what God is like.”

6 Or “the Jewish authorities” (so TEV); *Grk* “the Jews.” In NT usage the term Ἰουδαῖοι may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory (“Judeans”), the authorities in Jerusalem, or merely those who were hostile to Jesus. Here the author refers to the authorities or leaders in Jerusalem. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401–9.)

7 **tc** Several important witnesses have πρὸς αὐτόν either here (B C\* 33 892<sup>a</sup> *al* it) or after “Levites” (D<sup>66c</sup> *vid* A Θ Ψ f<sup>13</sup> 579 *al* lat), while the earliest MSS as well as the majority of MSS (D<sup>66\*</sup>, 75 N C<sup>3</sup> L Ws f<sup>1</sup> M) lack the phrase. See the discussion in Appendix VI.

8 Or “the Messiah” (so NAB, TEV, NRSV, CEV, NLT); both “Christ” (Greek) and “Messiah” (Hebrew, Aramaic) mean “one who has been anointed” (also in v. 25).

9 *Grk* “What then?” (so KJV, RSV, NASB, NRSV); NLT “Well then, who are you?”

10 The words “Tell us” are not in the Greek but are implied (cf. RSV, NIV, TEV, NRSV, NCV, CEV, NLT).

11 *Grk* “He”; the referent (John the Baptist) has been specified in the translation for clarity.

12 *Grk* “And they asked him, and said to him”; the referent (John) has been specified in the translation for clarity (so also TEV), and the phrase has been simplified to “So they asked John.”

13 *Grk* “answered them, saying.” The participle λέγων is redundant here and has not been translated.

14 *Grk* “of whom I am not worthy.” A new sentence was started here for stylistic reasons.

Now all the benefits of the internationally-acclaimed 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 NA<sup>27</sup>.

### MATTHEW

#### **1:16** *by whom*

**tc** There are three significant variant readings at this point in the text. Some MSS and versional witnesses (Θ *f*<sup>13</sup> 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 (℘<sup>1</sup> ⑈ B C L W [*f*<sup>1</sup>] 33 ℣ 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*

**tc** The LXX of Jer 38:15 (31:15 ET) has “lamentation, weeping, and loud wailing”; most later MSS (C D L W 0233 *f*<sup>13</sup> 33 ℣) have a quotation in Matthew which conforms to that of the LXX (θρῆνος καὶ κλαυθμὸς καὶ ὄδυρμός). 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 (⑈ B Z 0250 *f*<sup>1</sup> *pc* lat co).

#### **3:14** *John*

**tc** ‡ The earliest MSS (⑈\* 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 (℘<sup>96</sup> ⑈<sup>1</sup> C D<sup>s</sup> L W 0233 0250 *f*<sup>1,13</sup> 33 ℣ lat[t] sy mae bo), it looks to be a motivated and predictable reading: Scribes apparently could not resist adding this clarification.