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- 1E-8.** *In the first edition, there is an emphasis on the variety of groups that come to belief in Jesus. There is nothing comparable to this in either the second or third editions.* 82
- 1E-9.** *In the first edition, there are repeated reports of division of opinion among the religious authorities regarding Jesus. In the second edition, there is no division among the authorities and the authorities' hostility is presented as unified, formalized, and solidified (2E-9).* 83
- 1E-10.** *In the first edition, the hostility of the Pharisees increases throughout the ministry, coming to a climax in the decision to arrest Jesus. In the second edition, the level of hostility of the authorities is present in an essentially steady state from the beginning and does not significantly change thereafter except to manifest itself repeatedly in attempts to kill Jesus (2E-5).* 84
- 1E-11.** *In the first edition, there are repeated reports of the reaction of the Pharisees following on reports of belief among the common people. This is not found in the later editions.* 85
- 1E-12.** *In the first edition, the religious authorities' ("Pharisees," "chief priests," and "rulers") reaction to Jesus and to the belief of the crowds is almost exclusively on the basis of his signs. In the second edition, the authorities virtually ignore the miracles and focus on the claims of Jesus regarding his relation with the Father (2E-7).* 86
- 1E-13.** *In the first edition, the common people show no fear for the authorities and at times debate with them and react to them with disdain. In the second edition, the people (and disciples) are consistently said to react to the authorities ("the Jews") with abject fear, expressed particularly in the phrase "for fear of the Jews" (2E-6).* 87
- 1E-14.** *In the first edition, it is the religious authorities ("Pharisees," "chief priests," and "rulers") who regularly react with fear and apprehension to the belief of the common people. In the second edition, the reverse is true: there is no hint of such attitudes in the monolithic posture of "the Jews," and the people fear the authorities (2E-6, 2E-8).* 88
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- the reader, not as a miracle but as a demonstration of Jesus' superiority to, and independence of, human affairs (2E-10).* 89
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- 1E-17.** *In the first edition, the religious authorities as a group (identified as "Pharisees," "chief priests," or "rulers") never dialogue with Jesus. This is also true of the Ioudaioi (in the sense of "Judeans"), who do not engage in conversation with Jesus. In the second edition, the religious authorities, now identified by the term "the Jews," are presented as almost always in dialogue with Jesus (2E-11).* 92
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- 1E-19.** *In the first edition, there is a marked focus on details that demonstrate the greatness of the miracles. This does not appear in the later editions.* 96
- 1E-20.** *In the first edition, belief is presented as an easy affair, something that occurs readily. In the second edition, belief is something that only the disciples attain, and then fully only after the Resurrection.* 97
- 1E-21.** *Both the Christology of the first edition and the accusations leveled at Jesus occur within the realm of traditional expectations. That is, the Christology is a traditional one, making no divine claims. The accusations also do not contain a refutation of any claims that could be said to be divine. However, the later editions are marked by a radically higher Christology that constantly affirms the divinity of Jesus. This is particularly evident in the material of the second edition (2E-15; 2E-26, 27, 28, 29, 30).* 98
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1E-28F. <i>In the first edition, questions are posed that are not answered and statements are made that are responded to in ways that do not fully address the original statement. Rather, the narrative sequence is broken and the answer given is of an entirely different type and from a different author (see also 2E-33F).</i>	103
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- 2E-3.** *In the second edition, "sign" (sēmeion) is used in a pejorative sense as a proof demanded by the religious authorities rather than in a positive sense as it was used in the first edition (1E-2).* 153
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- 2E-6.** *In the second edition, the common people fear the religious authorities and never dare to debate with them, in contrast to the first edition where the common people (and temple police) regularly assert themselves over against the authorities and even enter into debate with them (1E-13).* 158
- 2E-7.** *In the second edition, almost no concern is expressed regarding the quantity or magnitude of Jesus' miracles, in contrast to the first edition where this was a preoccupation of the authorities (1E-12). Moreover, when the miracles are discussed in the second edition, they are discussed in a different way, as we shall see below.* 159
- 2E-8.** *In the second edition, "the Jews" do not react in fear or apprehension to the belief of the masses. In the first edition, the authorities regularly are concerned about and even fearful of the belief of the common people (1E-14).* 161

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- 2E-9.** *In the second edition, the religious authorities show no division of opinion about Jesus but represent a solid and unified hostility, in contrast with the first edition where the religious authorities (and the common people) are regularly divided in their opinion about Jesus (1E-9).* 162
- 2E-10.** *In the second edition, the supernatural knowledge of Jesus functions to demonstrate his superiority in relation to human events. In the first edition, such supernatural knowledge functions within the narrative to lead to belief (1E-15).* 163
- 2E-11.** *"The Jews" in the second edition are almost always in dialogue, and almost always in dialogue with Jesus. The "Pharisees," "chief priests," and "rulers" of the first edition, as a group, never enter into dialogue with Jesus. In the third edition, the author at times takes over the term "the Jews," and they appear in dialogue in that edition (cf. 6:52) (1E-17).* 164
- 2E-12.** *The second edition is framed in the worldview typical of the canonical Jewish Scriptures. This worldview is not dualistic but contains a number of contrasts that must be distinguished from dualism. However, the worldview of the third edition is clearly marked by the modified (ethical) dualism typical of apocalyptic (cf. 3E-8 to 3E-19).* 165
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- 4. Theological Characteristics** 172
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- 2E-15.** *The second edition is marked by a consistent high Christology in contrast to the consistent low Christology of the first edition (1E-21). In the third edition, the Christology continues to affirm the divinity of Jesus but takes this a step further by*

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- identifying Jesus even more closely with attributes of God the Father (3E-26). 174
- 2E-16.** *In the second edition, the Spirit is conceived of in an unqualified sense, whereas in the third edition, the Spirit is conceptualized in terms of a dualism where there is a multiplicity of spirits (3E-12). As a result, in the third edition the Spirit is identified as “the Holy Spirit” or “the Spirit of Truth” and implicitly contrasted with the Spirit of Deception, a contrast that is explicit in 1 John.* 176
- 2E-17.** *In the second edition, the believer is said to be born “of the Spirit” or “from above.” In the third edition, the believer is said to be born “of God” (3E-39). (There is no discussion of such birth in the first edition.)* 176
- 2E-18.** *In the second edition, there are repeated statements that deny the importance of the physical, “fleshly” aspects of existence and stress only the spiritual elements. In the third edition, there is a noticeable emphasis on the value of the material and physical as part of the spiritual reality (3E-41).* 177
- 2E-19.** *In the second edition, the death of Jesus is seen as a “departure” to the Father. This contrasts with two elements of the third edition. First, in the third edition, the death of Jesus is seen as having an expiatory effect, a sacrificial, salvific death “for his own” and “for the world,” a death that takes away sin (3E-33). Second, in the third edition, the “departure” of Jesus is conceived of as part of a larger schema of “descent and return,” a schema that presumes the preexistence of Jesus (3E-34, 3E-53F). (There is no discussion of the theological purpose of the death of Jesus remaining in the first edition.)* 177
- 2E-20.** *In the second edition, the removal of sin is associated with the power of the Holy Spirit; in the third edition, sin is removed through the sacrificial, atoning death of Jesus (3E-33). (There is no discussion of this in the remaining material of the first edition.)* 179
- 2E-21.** *In the second edition, “judgment” (i.e., declaration of guilt) is an event that takes place in the present time and is not conducted by an external agent (i.e., God) but occurs in the event of unbelief itself. In the third edition, there is a conviction that there will be a universal “judgment” (i.e., a rendering of accountability) at the end of time (3E-17). (There is no discussion of judgment remaining in the first edition.)* 181

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- 2E-22.** *In the second and third editions of the Gospel, there are references to the "hour" of Jesus. Both of these designations serve to indicate that Jesus is not subject to human planning or human intentions. Rather, he responds to the time determined for him by the Father. However, the framework within which this "hour" is conceived and presented is different in the second and third editions (3E-24).* 182
- 2E-23.** *In the second edition, the notion of immanence (or "indwelling") is introduced. Such immanence is predicated of the relationship between Jesus and the Father, thus establishing the intimacy of their relationship. However, in the third edition, the notion of immanence between the Father and Son is extended to include, and to be a model for, the relationship of both the Father and the Son with the believer and applied to the relationship between believers (3E-42).* 184
- 2E-24.** *In the second edition, the notion of "joy" is described as "irremovable" and is the joy in the Resurrection that will follow on the sorrow associated with the Passion and Death. In the third edition, "joy" is described as "complete" and is the eschatological joy associated with the realization of the future hopes associated with the coming of Jesus (3E-36).* 186
- 2E-25.** *In the second edition, the reasons for putting Jesus to death are based on the charge that "he makes himself Son of God" (19:7). In the first edition, when Caiaphas convened the Sanhedrin, the decision to put Jesus to death was based on the fear that if Jesus were allowed to continue as he was, the Romans would come and destroy the Temple and the nation (11:48) (1E-22).* 187
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- 2E-27X.** *The second edition introduces the presentation of Jesus as referring to himself as "Son" in relation to God. This does not occur in the first edition, and where it is taken over by the author of the third edition (3E-47X), it appears together with features unique to that edition.* 189

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2E-28X. In conjunction with the conception of Jesus as "Son" in relation to the "Father," the author of the second edition also introduced the conception of Jesus as "sent" by the Father. This does not appear in the first edition, and where it appears in the third edition, it appears with features distinctive of that edition (3E-48X).	190
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2E-32F. In the second edition, quotations from Scripture are typically introduced by some variation of the formula "as it is written [in the Scripture]," while quotations in the third edition are typically introduced by some variation of the formula "in order that the Scripture may be fulfilled" (3E-51F).	195
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3E-1. *In the third edition, kyrios ("Lord") is used in the religious sense to refer to Jesus as the (divine) Lord. This is not found in the earlier editions.* 237

3E-2. *In the third edition, the title "Jesus Christ" appears and is applied to Jesus. This title does not appear in either of the earlier editions.* 241

3E-3. *In the third edition, the term erga ("works") appears always in the plural and always in the phrase erga poiein or erga ergazesthai with the meaning "to do the will" (of someone). This usage contrasts with the use of erga in the second edition to refer to the miracles of Jesus and to his ministry (2E-2).* 242

3E-4. *In the third edition, adelphos ("brother") is used in a religious sense to refer to fellow community members. This is not found in the earlier editions.* 244

3E-5. *In the third edition, teknon/teknion ("child"/"little child") is used as a designation for members of the community in their relation with Jesus and/or God. This is not found in the earlier editions.* 245

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- 3E-6.** *In the third edition, entolē (“commandment”) is used as a theological conceptualization of the ministry given to Jesus by the Father. This contrasts with the use of ergon (“work”), which is used to describe the ministry in the second edition (2E-4).* 246
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3E-17. <i>In the third edition, there is a conviction of a universal accountability (i.e., "judgment," in the neutral sense of the word) at the end of time. This is typical of apocalyptic thought. In the second edition, there was the conviction that judgment (in the negative sense) took place in the present and that the believer would not undergo judgment (2E-21). There is no discussion of judgment remaining in the first edition.</i>	286
3E-18. <i>In the third edition, there are two instances of the term "Kingdom of God." This terminology, so prominent in the Synoptics, appears in the Gospel of John only twice and is due to the apocalyptic worldview of the author of the third edition.</i>	288
3E-19. <i>Finally, there are other apocalyptic elements that appear in the gospel but appear so infrequently that they do not merit separate listing. Nevertheless, they are helpful in recognizing the apocalyptic orientation of the material where they appear. The terms are listed here and commented on briefly.</i>	290
3. Literary Characteristics	294
3E-20. <i>In the third edition, there are a number of instances where, without explanation, the plural of the first- and second-person pronouns is introduced in contexts where the singular had been previously used and where the singular would be expected.</i>	294
3E-21. <i>In the third edition, there are a number of instances where terminology characteristic of the first and second editions is mixed with features of the third edition.</i>	297
3E-22. <i>A distinctive pattern of mixing terminology appears in the case of the terms for religious authorities. In the third edition, the author, who does not have a distinctive term for religious authorities, uses whichever term has been used most recently. This contrasts with the use in the second edition, where the author substitutes his own term ("the Jews") for the terminology of the first edition.</i>	300
3E-23. <i>In the third edition, there are a number of topics or terms that are developed only minimally but which are developed in</i>	

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- greater detail in 1 John. Not only does the recognition of this fact help to confirm that 1 John was written prior to the third edition of the Gospel, but at times it provides valuable background for the meaning of a term. 301
4. Theological Characteristics 305
- 3E-24.** *In the third edition, the ministry of Jesus is conceptualized as being composed of "day" (the public ministry) and "night" (the Passion). This enables the author of the third edition to take up the theme of the "hour" of Jesus from the second edition and to integrate it with the concepts of "light" and "darkness" typical of his apocalyptic viewpoint.* 305
- 3E-25.** *In the third edition, the overarching structure echoes that of 1 John, where the first part of the letter focuses on the proclamation of God as light and the second focuses on the proclamation to love one another. Thus, in the first half of the (third edition of the) Gospel (i.e., the public ministry), Jesus is presented as the light of the world. In the second half of the Gospel (i.e., the Passion and Resurrection), Jesus is presented as loving his own even to death.* 306
- 3E-26.** *In the third edition, the distinctive Christology is presented in a variety of ways. There are six primary ways, and these are discussed in the following characteristics. There are also a number of ways in which this is presented that appear relatively infrequently. These are grouped and discussed here. All of these are advances over the theology of the second edition and seek to identify Jesus ever more closely with God the Father. None of these features appear in earlier editions.* 307
- 3E-27.** *In the third edition, the sonship of Jesus is specified as being "unique" (monogenēs). In the second edition, Jesus is identified as "Son" but without specification of the uniqueness of his sonship (cf. 2E-27X).* 308
- 3E-28.** *In the third edition, the author affirms the preexistence of Jesus. Affirmation of preexistence is not present in earlier editions.* 309
- 3E-29.** *In the third edition, Jesus identifies himself as "I AM" (Egō eimi), the LXX rendition of the divine name. This does not appear in other editions.* 310

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- 3E-30.** *In the third edition, Jesus is said to have been given the Spirit “without measure.” This specifies his possession of the Spirit in a way not found in the second edition.* 311
- 3E-31.** *In the third edition, there is an emphasis on the permanence and abiding importance of the words of Jesus spoken in his historical ministry. While the second edition stresses the words of Jesus as one of the essential witnesses to him, the third edition emphasizes the permanent validity of those words.* 311
- 3E-32.** *In the third edition, particular emphasis is placed on the role of Jesus as essential for gaining access to eternal life. This was not present in the earlier editions.* 313
- 3E-33.** *In the third edition, the death of Jesus is understood as having an essential, salvific importance to it. This contrasts with the view of the second edition (2E-19), which presented the death of Jesus in terms of a departure to the Father, preparatory to the sending of the Spirit.* 315
- 3E-34.** *In the third edition, the ministry of Jesus is conceived of as beginning with a “descent” from heaven and ending with a “return” to the Father. In the second edition, there is only the conception of the “departure” of Jesus to the Father, which is not yet conceived of in relation to a belief in preexistence (2E-19).* 318
- 3E-35.** *In the third edition, the function of the Spirit (in the Paraclete passages) is defined in such a way as to make it clear that the Spirit does not speak on his own but reminds the listeners of what Jesus has said. In the second edition, the emphasis is on the necessity of receiving the Spirit, and the role of the Spirit is not qualified in any way.* 320
- 3E-36.** *In the third edition, “joy” is understood as complete in that the future (“eschatological”) hopes of the people have been fulfilled in the ministry of Jesus. In the second edition, joy was conceived of as “irremovable” in the Resurrection of Jesus that followed the pain and sorrow of the Passion (2E-24).* 322
- 3E-37.** *In the second edition, “eternal life” had been conceived of as beginning in the present and continuing after physical death but without mention of the resurrection of the body. In the third edition, this belief is complemented by the introduction of explicit statements of belief in bodily resurrection.* 324

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- 3E-38. In the third edition, there is an emphasis on the importance of proper ethical behavior. This is not found in the earlier editions. 326
- 3E-39. In the third edition, the birth that the believer is said to experience is said to be "from God." In the second edition, it is said to be "from the Spirit" (2E-17). 328
- 3E-40. In the third edition, the figure of the Beloved Disciple appears. He does not appear in the earlier editions. 328
- 3E-41. In the third edition, the importance of the material and physical is affirmed, whereas this was downplayed in the second edition (2E-18). This value is expressed both in the importance of the fact that the Word became "flesh" and also by the value attributed to ritual sacraments, including the rite of initiation (Baptism) and the sacred meal (the Eucharist). 331
- 3E-42. In the third edition, the relationship of mutual indwelling between the Father and the Son is extended to include a relationship with believers. In the second edition, the focus was on the indwelling of the Son in the Father (2E-23). 335
- 3E-43. In the third edition, there are four references to Jesus "choosing" the disciples. This contrasts with the second edition, where there is frequent mention of the Father "giving" believers/disciples to Jesus. 337
- 3E-44. In the third edition, there are repeated statements expressing the need, and the hope, for unity among believers. This does not appear in the other editions. 337
- 3E-45. In the third edition, the basis for belief continues to be the "witnesses" to Jesus as it was in the second edition (cf. 2E-14). However, in the third edition, the list of witnesses is extended from four to six. In the first edition, the basis of belief had only been the "signs" performed by Jesus (1E-18). 337
5. Some Theological Features Introduced in the Second Edition and Taken Over by the Author of the Third 338
- 3E-46X. In the third edition, the author continues the use of the title "Father" for God as it was introduced by the author of the second edition (2E-26). However, the material in which it appears is marked by other features distinctive of the third edition. As we have seen, the title does not appear in the first edition. 338

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- 3E-47X.** *The notion of Jesus as “Son” is introduced by the author of the second edition (2E-27X) and is taken over by the author of the third.* 339
- 3E-48X.** *The notion of Jesus as “sent” by the Father, which was introduced into the Gospel by the author of the second edition (2E-28X), is taken over by the author of the third.* 339
- 3E-49X.** *The author of the third edition takes over the conception of eternal life of the second edition, where it was first introduced, but in the third edition this conception is qualified by conditions or requirements that are not evident in the texts of the second edition and which are elements in the author’s response to the opponents at the time of 1 John.* 339
- 3E-50X.** *Among the words of the second edition taken over by the third author are “glory/glorify” and “witness.” Although the terms are taken over from the second edition, they have different meanings when used by the author of the third.* 341
6. Features of the Third Edition That Become Apparent Once the Analysis Is Complete 342
- 3E-51F.** *One of the most widespread features of the second and third editions is the type of formula used to introduce quotations from, and references to, Scripture. In the third edition, quotations and references are introduced by the formula “in order that the Scripture may be fulfilled . . .” (hina plērōthē hē graphē . . .) or some variation of it. In the second edition, quotations and references are introduced by the formula “as it is written . . .” (kathōs estin gegrammenon . . .) or a minor variation of it (2E-32F).* 342
- 3E-52F.** *In the second edition, there is frequent mention of “the world” in both a positive and a negative sense. The same is true of the third edition. The precise meaning of this term is difficult to determine in all cases. However, one particular formulation using this term, namely, the expression “of this world,” used as an indication of allegiance and identity, is dualistic and appears only in the third edition and in 1 John.* 343
- 3E-53F.** *In the third edition, the verbs “descend” (katabainō) and “ascend” (anabainō) have a theological meaning not found in the other editions of the Gospel.* 345

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<i>3E-54F. In the third edition, the verb hypsoō (“to lift up”) is used to refer to the Crucifixion of Jesus. This does not appear in the other editions.</i>	347
<i>3E-55F. In the third edition, it is said that Jesus has “seen” God and tells of what he has “seen.” This is not present in earlier editions of the Gospel.</i>	347
<i>3E-56F. In the third edition, a number of passages and terms have been introduced into the Gospel because of their similarity to the Synoptic accounts. This does not appear in the other editions.</i>	349
<i>3E-57F. In the third edition, the author frequently makes brief modifications to the text and does so by “bundling” (grouping) his additions together into a relatively brief context and then addressing the issue seldom or not at all again. This is not evident in the other editions.</i>	351
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