

Living Water: Narrative Baptismal Catechesis in the Gospel of John

By

Reverend Justin D. Kane
Immanuel Lutheran Church
Conover, North Carolina

Water plays a prominent role in the Gospel of John and in the life of the Church. *Water* is the most important expanding core symbol in the Gospel of John. *Water* occurs more frequently than the other expanding core symbols of *Light* and *Bread*; it appears in six of the eight Johannine signs (playing an integral role in all but one of these six), and is the only expanding core symbol present in the Gospel's most important context and deepest disclosure of Jesus' identity, his crucifixion and death. Given *Water's* prominent role and the significance of Jesus' crucifixion and death in the Gospel of John, earlier references to water in must be interpreted in light of the water that flowed from Jesus' pierced side. As such, the flow of blood and water from Jesus' pierced side functions as the interpretive key to John the Evangelist's overall use of *Water*.

Water is also the foundational sacramental element in the life of the Church. The sacrament of Christian baptism defines and delineates the boundaries of the Church, functions as the means by which one sees and enters the kingdom of heaven, is born a child of God, receives the Spirit, and daily participates in the death and resurrection of Jesus. Given *Water's* prominence in the Gospel of John and in the sacramental life of the Church, one can conclude that *Water* plays a significant role in connecting the two.

This paper will demonstrate how John the Evangelist connects his reader to Jesus' life-giving death and resurrection in the sacrament of Christian baptism. By selecting narratives centered round *Water*, the semantic fount and source of which is Jesus' pierced side from which blood and water flowed, John the Evangelist bridges the temporal gap between Jesus' visible, historical, corporeal presence narrated in the Gospel and Jesus' hidden, contemporaneous, sacramental presence encountered in the water of Christian baptism by which the Spirit brings Jesus and disciple together.

John 1:19-34 The Witness of John the Baptist

The primary purpose of John the Baptist's baptism with water was the revelation of the Christ.¹ John the Baptist declared, "I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."² In the Prologue, John the Evangelist revealed Jesus to be the incarnate *Logos* to whom John the Baptist bears witness. Through John the Baptist's witness, John the Evangelist further reveals Jesus to be "the Lamb of God, who takes away the sin of the world" and, "He who baptizes with the Holy Spirit"³ thereby drawing the connection between water, the Spirit, the death of Jesus, and the atonement. The final question put to John the Baptist by the delegation of priests and Levites, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet," strongly suggests an association between the practice of baptism and the fulfillment of Messianic (Christological) expectations. In other words, baptism was understood to be part and parcel of the Messiah's priestly work.

John the Baptist identifies himself as "the voice of one crying out in the wilderness, 'Make straight the way of the LORD [*hw̄hy* (MT), *kur̄iou* (LXX)],'" citing Isaiah 40:3. By implication he identifies the man Jesus as *hw̄hy* who will baptize with the Holy Spirit. John the Baptist prepared the way for *hw̄hy* and his baptism with the Holy Spirit by his baptism with water. Isaiah 40:5 states, "And the glory of the LORD [*hw̄hy* *dwbk* (MT), *h̄ldōka kur̄iou* (LXX)] shall be revealed and all flesh shall see it, for the mouth of the LORD has spoken." This glory (*dōka*) is the same glory "seen" in the

¹ Cf. John 3:25ff

² John 1:31

³ John 1:29, 36; 1:33

Prologue (John 1:14) and at Cana (John 2:11) – and ultimately in his death and resurrection (John 17:1-5).

Water takes on greater significance in Jesus' baptism with the Holy Spirit by virtue of Jesus' identity as *hwh̄y*. Throughout the remainder of the Gospel of John Jesus is the One upon whom the Spirit descends *and remains*. This is significant for understanding the baptismal character of the Gospel of John. When Jesus speaks of or interacts with *Water* he does so as the One upon whom the Spirit descended *and remains*, the Spirit-bearer. Only in death does Jesus relinquish the Spirit,⁴ whom he takes up again at his resurrection.

The following elements connect this narrative with the death of Jesus. John the Evangelist draws a close association and contrast between John the Baptist and Jesus. John the Baptist makes straight (prepares) the way of *hwh̄y* not only by baptizing with water and bearing witness to Jesus' person and work, but also by his imprisonment⁵ and unjust death, alluded to but not narrated by John the Evangelist, thereby foreshadowing Jesus' imprisonment and unjust execution. Jesus would suffer the same fate as John the Baptist, but in a greater and more significant way. John the Baptist's identification of Jesus as, "he who comes after me, the strap of whose sandal I am not worthy to untie,"⁶ foreshadows Jesus self-abasement on the night that he was betrayed when he washed his disciples' feet.⁷ Finally, John the Baptist's designation of Jesus as, "the Lamb of God, who takes away the sin of the world," foreshadows Jesus' sacrificial atoning death on behalf of the world. John the Baptist's designation of Jesus as "the Lamb of God" and as

⁴ John 19:30

⁵ John 3:24

⁶ John 1:27

⁷ John 13

the “Son of God” forges the connection between Jesus’ atoning sacrificial death and his baptism with the Holy Spirit. As Lamb of God, Jesus takes away the sin of the world. As Son of God (the One on whom the Spirit descends and remains), Jesus baptizes with the Holy Spirit. Jesus completes the first by dying an atoning sacrificial death on the cross, “It is finished.”⁸ Jesus initiates the second by breathing the Spirit upon his disciples, empowering them to forgive or retain sins *by baptizing with the Holy Spirit*.⁹ The Spirit now descends *and remains* upon the disciples as they continue Jesus’ baptismal ministry. As such, Jesus’ baptism with the Holy Spirit (experienced or soon to be experienced by John the Evangelist’s implied reader) is greater than John the Baptist’s baptism with water. In distinction from John the Baptist’s baptism, Jesus’ baptism imparts the Holy Spirit and the purifying life-blood of the Lamb of God, who takes away the sin of the world.

The Wedding in Cana (2.1-11)

John the Evangelist reveals Jesus to be the eschatological bridegroom hwhy whose coming inaugurates the messianic banquet by setting this first of Jesus’ signs - turning water into wine - within the context of a wedding.¹⁰ The bridegroom’s arrival anticipates the consummation of the union and the procreation of children. Throughout the Old Testament hwhy compares his relationship to Israel as that of a bridegroom to his bride – the virgin daughter of Zion.¹¹ Accordingly, this consummation of the union between hwhy as the incarnate Logo and his bride anticipates the procreation of children. John the Evangelist set the stage for this in vv. 12-13 of his prologue.

⁸ John 19:30

⁹ John 20:22-23.

¹⁰ Isaiah 25:6ff; 54:5ff; 55:1-5.

¹¹ Hosea 1-3, esp. 2:18, 21; Exodus 16:7ff, 23:4; Isaiah 50:1, 54:4ff., 62:5; Song of Songs.

But to all who did receive him, who believed in his name, he gave the right to become children of God (tekna qeou genesqai), who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13).

Jesus' revelation of his glory (doka) at the wedding at Cana results initially in the procreation of his disciples.

Tauthn epoisen archn twn shmeiwn ol jhsou" ejh Kana; th" Galilaiā" kai; ejfanerwsen thn dokan aujtou, kai; episteusan eij' aujton oilmaqhtai; aujtou` John 2:11.

It is not coincidental that Jesus' discourse with Nicodemus deals with the topic of spiritual birth or that Jesus meets the woman of Samaria at Jacob's well, an encounter at a well being a common feature of betrothal narratives.¹² The Cana sign anticipates Jesus' dialogue with Nicodemus about birth aḥwqen and seeing/entering the kingdom of God as well as his reception by and harvest among the Samaritans of Sychar. This birth aḥwqen must be interpreted in light of John 1:13 and 1:32. Jesus is the eschatological bridegroom and the Church (the worshipping community of disciples) is his bride. The consummation of their union in baptism (Jesus' sacramental presence) results in the procreation of children of God through faith in his name. In Christian baptism the candidate receives the divine name (Matthew 28:20) and is ek qeou egennhōhsan (John 1:13).

In this narrative John the Evangelist also demonstrates that the purification effected by Jesus' baptism with the Holy Spirit is superior to both the Jewish rites of purification and John the Baptist's baptism with water extending the contrast between the Pharisees and temple authorities and John the Baptist and in turn between John the Baptist and Jesus. The stone jars represent the Pharisees and temple authorities and their rites of purification. The 'inferior' (ton ejl aḥsw) wine mistaken for the good/best wine

¹² Alter, Robert. *The Art of Biblical Narrative*, Basic Books, Inc., Publishers 1981 51-52.

(ton kal on oihon) represents John the Baptist and his baptism with water mistaken for the Christ and his baptism. The good wine represents Jesus and his baptism with the Holy Spirit. By instructing the servants to fill the stone jars (used for the Jewish rites of purification) with water and changing the water into wine, Jesus fulfills the Jewish rites of purification and transforms John the Baptist's baptism with water.

Just as the chief steward mistook the inferior wine for the good wine, the Pharisees and temple authorities mistook John the Baptist and his baptism with water for the Christ and his baptism with the Holy Spirit. Only after tasting the water made wine does the chief steward realize that the wine that had run out (John 3:30) was really the inferior wine. Correspondingly, only after hearing Jesus do John the Evangelist's readers come to understand that Jesus and his baptism with the Holy Spirit are superior (prwtton) to both John the Baptist (ton ejl aßsw) and his baptism with water and the Pharisees and temple authorities and their rites of purification.

Several elements in John the Evangelist's narration of the Cana sign connect this narrative with the death of Jesus.¹³ First, water and wine correspond symbolically to the blood and water that flowed from Jesus' pierced side (John 19:34) – in each case, both are drawn from a common vessel (stone jars, the body of Jesus). As such, the Cana sign and the piercing of Jesus' body frame the entire Gospel. Second, at Cana Jesus revealed his glory and his disciples believed in him. Jesus reveals his glory fully in the hour of his crucifixion, climaxing in the flow of blood and water from his pierced side. John the Evangelist bears witness to this event in particular so that his readers [will] believe (ifa kai; uinei" pisteushte)¹⁴. Third, the mother of Jesus is present at both the Cana sign

¹³ Webster, Jane. *Ingesting Jesus: Eating and Drinking in the Gospel of John*, 38-39.

¹⁴ John 19:35

and the crucifixion (John 19:27). The only other reference to the mother of Jesus in the Gospel of John occurs in John 6:42 – a scene in which she herself does not appear.

Fourth, Jesus refers to his ‘hour’ – a recurrent theme throughout the Gospel referring to the ‘hour’ of his arrest, crucifixion and death.¹⁵ Finally, John the Evangelist’s reference to the ‘third day’ evokes Jesus’ resurrection on the ‘third day’ to which Jesus alludes in 2:19 when he cleanses the Temple in anticipation of receiving his bride. Reference to the ‘third day’ would resonate in the minds of catechumens familiar with the Apostle’s Creed (or an early oral or written creedal formula).

Jesus and Nicodemus (3.1-21)

John the Evangelist introduced the concept of divine birth in the prologue (1:12-13). Those given authority to become children of God (ἐκ τῆς θεοῦ γεννηθέντες) are born of God (ἐκ τοῦ θεοῦ ἐγεννήθησαν) because they receive the true Light to whom John the Baptist bears witness and believe in his name (τοὶ πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ)¹⁶. John the Evangelist contrasts these children of God with the incarnate Logos who is monogenēs, θεοῦ ὁ μὴ εἶς τὸν κοῖνον τοῦ πατρὸς. John the Evangelist picks up this theme of divine birth in Jesus’ dialog with Nicodemus, one of his own (οἱ ἰδίῳ αὐτοῦ)¹⁷, who does not (at least at present) receive him. Nicodemus comes to Jesus, the true Light, at night but remains in the dark by the narrative’s conclusion.

Jesus’ cleansing of the Temple prompted Nicodemus’ night time visit. Nicodemus speaks as a representative, not as an individual.¹⁸ Nicodemus and those

¹⁵ John 7:30; 8:20; 16:32; 12:23-24, 27; 13:1; 17:1.

¹⁶ Cf. John 19:35; 20:31

¹⁷ John 1:11

¹⁸ Note Nicodemus’ use of the 1st person plural ‘we’ in John 3:2.

whom he represented were aware of John the Baptist's witness about Jesus, i.e. that he is the Lamb of God who takes away the sin of the world and that he would baptize with the Holy Spirit. However, Nicodemus is still in the dark. At this point in John's Gospel, Nicodemus is among Jesus' own (οἱ ἰδίῳι αὐτοῦ) who do not receive him. At best, Nicodemus acknowledges Jesus as 'a teacher come from God' and that, in some way, God is 'with him' on account of the works he did. In the next chapter, John the Evangelist contrasts Nicodemus (a native born son of Israel) with the Samaritan woman (an illegitimate child).

Although Nicodemus comes to question Jesus, Jesus controls the dialog steering it into a discussion about divine birth, birth ἀνωθεν. Jesus asserts the necessity of divine birth as a precondition for seeing and entering the Kingdom of God equating birth ἀνωθεν with birth ἐξ ὕδατο" kai; pneumato".

ἀμην ἀμην λεγω σοι, ἐὰν μὴ τι" γεννηθῆ/ἀνωθεν, οὐ δύναται ἰπεῖν τὴν βασιλείαν τοῦ θεοῦ. John 3:3

ἀμην ἀμην λεγω σοι, ἐὰν μὴ τι" γεννηθῆ/ἐξ ὕδατο" kai; pneumato", οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. John 3:5

John employs a double entendre to accentuate Nicodemus' lack of perception. The adverb ἀνωθεν can mean either 'again' or 'from above.'¹⁹ Jesus intends both senses of the word. To be born 'from above' is to be born 'again.' Jesus contrasts divine birth 'of water and the Spirit' which is 'from above' with human birth 'of the flesh' which is from below, 'heavenly things' with 'earthly things.' Nicodemus, however, misunderstands Jesus' double-entendre asking incredulously, "How can a man be born

¹⁹ KJV, NKJV, NIV, NLT, NCV, ESV 'again' (ASV, RSV 'anew'; NEB 'born over again); AAT, NRSV 'from above'.

when he is old? Can he enter *a second time* into his mother's womb and be born?"²⁰

Whether Nicodemus is being sincere or sarcastic cannot be determined definitively. John leaves room for some ambiguity in interpreting Nicodemus' attitude toward Jesus at this early stage. In the ensuing dialogue Jesus unpacks the meaning of *αἰωγεν* and its Christological basis.

Jesus equates being born *αἰωγεν* with being born of water and the Spirit, i.e. Christian Baptism, contrasting this divine birth with human birth of the flesh (σάρξ). Again, John the Evangelist introduced this contrast between divine and human birth in the Prologue.

σοι δ λαβον α τόν, δωκεν α τοι ς ξουσίαν τέκνα θεου γενέσθαι,
τοι ς πιστεύουσιν ε ς τ νομα α του ,¹³ο ο κ ξ α μάτων ο δ κ
θελήματος σαρκ ς ο δ κ θελήματος νδρ ς λλ κ θεου
γεννήθησαν.²¹

As such, John the Evangelist forges a link between faith and Christian Baptism, i.e. birth of water and the Spirit.

Divine and human birth are mutually exclusive, the separation bridged only by the incarnate Logos who descended from heaven, the Son of Man. He must be lifted up like the serpent in the wilderness in order to give eternal life *via birth* *νωθεν* to those who believe in him. The incarnate Logos extends this bridge between 'the earthly' and 'the heavenly' in his baptism with the Spirit in which those who receive him are born *νωθεν* of water (earthly) and the Spirit (heavenly). As such, Jesus' incarnation is a type of baptism. Just as the Logos 'became flesh and dwelt among us,' in Christian Baptism the Spirit *becomes* water and dwells among the community of believers.

²⁰ John 3:4

²¹ John 13:1

Jesus connects his baptism with the Spirit and faith in him directly to his death by drawing upon Old Testament typology thereby making his second passion prediction, “And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.”²² For John the Evangelist’s reader, separated temporally from seeing “Jesus of Nazareth, The King of the Jews” enthroned on the cross, the kingdom of God is made visible in Christian Baptism (John 3:3!). The water and the Spirit of which they are born issued from Jesus’ pierced side and expired from Jesus’ body as he died *and* as he subsequently ordains his disciples in John 20:22-23.

In the narrative that follows, John the Baptist identifies Jesus as the bridegroom and the one who comes *αἰνωμεν*.²³ As the bridegroom who comes *αἰνωμεν*, Jesus is the begetter of those born *αἰνωμεν*.

Baptism and Controversy (3.22-30)

John the Evangelist alone among the Evangelists records this discussion/dispute between some of John the Baptist’s disciples and an unnamed Jew over purification. This ‘Jew’ may function within this narrative as a foil for the Jewish people as a whole. Not all of John the Baptist’s disciples followed Jesus after hearing him bear witness to Jesus as ‘the Lamb of God’ (Cf. John 1:35ff). John the Baptist was decreasing but not entirely out of the picture yet. This may suggest that remnants of John the Baptist disciples still persisted up to the writing of the Gospel of John.²⁴

As noted earlier John the Baptist’s baptismal activity prompted the Pharisees to send a delegation of priests and Levites from Jerusalem to interrogate him with regards to

²² John 3:14-15

²³ John 3:29, 31

²⁴ Cf. Acts 19:1-7

his identity – whether or not he was the Christ. John the Baptist’s baptismal activity stirred controversy among the Temple authorities and the Pharisees because it promoted a means of ritual purification apart from Temple, synagogue, and home. John the Baptist’s baptism with water provided purification to ‘prepare the way of *hwhy*’ revealed in Jesus the Christ (Χριστός) – the one upon whom the Spirit descended *and remained*.

This dispute provides further insight into John the Evangelist’s use of *Water* symbolism as it pertains to the practice of baptism. This dispute centered round the issue of purification, i.e. between John the Baptist’s baptism with water and the Jewish rites of purification, and occasions John the Baptist’s final witness to Jesus who, at this point, was also baptizing.²⁵ Only John the Evangelist records that Jesus regularly baptized during his earthly ministry (clarifying in 4:2 that “Jesus himself did not baptize, but only his disciples”). John the Baptist’s baptism with water was a form of ritual purification drawing upon *Water* as a natural symbol for cleansing. Jesus’ baptism was also a form of ritual purification, but one in which the Spirit was active. Jesus’ baptism with the Spirit would effect cleansing from sin which Jesus, the Lamb of God, would take away/bear.

As in the Cana narrative, John the Evangelist contrasts Jesus and his baptism with the Spirit with the Jewish rites of purification and John the Baptist and his baptism with water. The purification effected by Jesus’ baptism with the Holy Spirit is greater than both the purification effected by the Jewish rites and John the Baptist’s baptism with water. The progression is from the lesser to the greater. In both instances, John the Evangelist’s message is clear – Jesus’ baptism with the Holy Spirit supercedes both the Jewish rites and John the Baptist’s baptism because his baptism purifies from sin. In this

²⁵ Note John the Evangelist’s use of the imperfect, *ebaptizen*.

way, John the Evangelist reinforces for his catechumens the superiority of Jesus’ baptism with the Holy Spirit (Christian Baptism). The Jewish rites of purification were no longer necessary to perform. John the Baptist’s baptism with water was only preparatory giving way to Jesus’ baptism with the Holy Spirit which alone can purify from sin.

| Jewish Purification Rites | John the Baptist | Jesus |
|-----------------------------------|--|---|
| Stone Jars (filled with water) | the inferior wine (ton ej aßsw) | the good wine (ton kal on oiñon) |
| ‘a Jew’ | John the Baptist’ disciples | Jesus |
| Jewish ritual purification | Preparatory purification preparation for hwh’y’s coming | Purification from sin hwh’y who has come |
| Jewish purification rites | John’s baptism with water | Jesus’ baptism with the Holy Spirit |

John the Evangelist both refers and alludes back to earlier narratives tying them together as part of his overall water motif. John the Baptist’s disciples (and the Jew) refer to John the Baptist’s earlier testimony concerning Jesus in Chapter 1 where he saw the Spirit descend and remain on Jesus. John the Baptist repeats his denial, “I am not the Christ.” John the Baptist’s identification of Jesus and the bridegroom who has the bride and himself as the friend of the bridegroom alludes back to Jesus’ first sign at the wedding in Cana. John the Baptist’s identification of Jesus as, “He who comes ahwqen ‘from above’” echoes Jesus’ dialog with Nicodemus about divine birth ahwqen ‘from above’.

The marriage context in the Cana narrative, Jesus’ dialog with Nicodemus about divine birth, and John the Baptist’s identification of Jesus as the bridegroom who has the bride anticipate marital consummation and the procreation of children (Cf. 1:12-13). In the narrative that follows, bridegroom and bride meet.

As the one upon whom the Spirit descended and remains, Jesus mediates the Spirit to the believer through baptism. As the “Lamb of God, who takes away the sin of

the world,” Jesus sacrificially poured out his life-blood. That which Jesus gave up historically on the cross (Spirit, blood, water) He bestows sacramentally in Christian Baptism (Spirit, blood, water).²⁶ In, with, and under the water of Christian Baptism the Spirit makes present the life-blood of Jesus, the Lamb of God, who takes away the sin of the world. As such, John the Evangelist reveals Jesus to his readers by their sacramental incorporation into the worshipping community of disciples through Christian Baptism.

²⁶ Cf. 1 John 5:1

Extended Bibliography

- Alter, Robert. *The Art of Biblical Narrative*. New York: Basic Books, Inc., Publishers, 1981.
- Augustine, Saint. *Augustine: Homilies on the Gospel of John, Homilies on the First Epistle of John, Soliloquies*. ed. Philip Schaff. Nicene and Post-Nicene Fathers, First Series Volume 7. Peabody, MA: Hendrickson Publishers, Inc. 1995.
- Badke, William B. "Was Jesus a disciple of John?" *Evangelical Quarterly* 62 (Jl 1990) 195-204.
- Barrett, C. K. *The Gospel According to John: An Introduction with Commentary and Notes on the Greek Text*. London: S.P.C.K., 1960.
- Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 1979.
- Beare, Francis W. "Spirit of Life and Truth: The Doctrine of the Holy Spirit in the Fourth Gospel." *Toronto Journal of Theology* 3/1 (1987) 110-125.
- Beasley-Murray, George R. *John*. Word Biblical Commentary 36 (Second Edition). Nashville: Thomas Nelson Publishers, 1999.
- Beutler, Johannes. "Die Heilsbedeutung des Todes Jesu im Johannesevangelium nach Joh 13, 1-20." In *Der Tod Jesus*, ed. K. Kertelge, 188-204. QD 74. Freiburg: Herder & Herder, 1976.
- Brown, Raymond. *The Gospel According to John I-XII*. The Anchor Bible 29. Garden City, NY: Doubleday, 1987.
- *The Gospel According to John XIII-XXI*. The Anchor Bible 29. Garden City, NY: Doubleday, 1987.
- Bruce, F. F. *The Gospel of John: Introduction, Exposition, and Notes*. Grand Rapids: William B. Eerdmans Publishing Company, 1983. First Paperback Grand Rapids: William B. Eerdmans Publishing Company, 1994.
- *The Epistles of John*. Grand Rapids: William B. Eerdmans Publishing Company, 1979. Reprinted Grand Rapids: William B. Eerdmans Publishing Company, 1995.
- Bultmann, Rudolph. *The Gospel of John*. Translated by G.R. Beasley-Murray, R. W. N. Hoare, J. K. Riches. Oxford: Basil Blackwell, 1971.

- Carmichael, Calum M., "Marriage and the Samaritan Woman." *New Testament Studies* 26:332-346.
- Carson, D. A. *The Gospel According to John*. The Pillar New Testament Commentary. Grand Rapids: William B. Eerdmans Publishing Company, 1991.
- Coloe, Mary L. *God Dwells With Us: Temple Symbolism in the Fourth Gospel*. Collegeville: The Liturgical Press, 2001.
- Cullmann, Oscar. *Early Christian Worship*. Bristol: Wyndham Hall Press, 1953.
- Derrett, J Duncan M. "The Samaritan woman's purity (John 4:4-52)." *Evangelical Quarterly* 60 (O 1988) 291-298.
- Dodd, C. H. *The Interpretation of the Fourth Gospel*. Cambridge: Cambridge University Press, 1980.
- Dunn, James D. G. "The Washing of the Disciples' Feet in John 13:1-20." *ZNW* 61 (1970): 247-52.
- Evans, Craig A., *Word and Glory: On the Exegetical and Theological Background of John's Prologue*. Journal for the Study of the New Testament Supplement Series 89. Sheffield: Sheffield Academic Press, 1993.
- Flemington, W. F. *The New Testament Doctrine of Baptism*. London: SPCK, 1964.
- Fortna, Robert T. and Tom Thatcher, eds. *Jesus in Johannine Tradition*. Louisville: Westminster John Knox Press, 2001.
- Gieschen, Charles A. *Angelomorphic Christology: Antecedents & Early Evidence*. Boston, MA: Brill, 1998.
- Haenchen, Ernst. "History and Interpretation in the Johannine Passion Narrative." *Int* 24 (1970):198-219.
- Hendriksen, William. *New Testament Commentary: Exposition of the Gospel of John*. Two Volumes Complete in One. Seventeenth Printing. Grand Rapids: Baker Book House, 1996.
- Jeremias, Joachim. *Infant Baptism in the First Four Centuries*. Translated by David Cairns. Philadelphia: The Westminster Press, 1962.
- Jones, Larry Paul. "The Symbol of Water in the Gospel of John." In *Journal for the Study of the New Testament Supplement Series 145*. Sheffield: Sheffield Academic Press, 1997.

- Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*. Grand Rapids: William. B. Eerdmans Publishing Company 2000, c1964.
- Koester, Craig R. *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*. Minneapolis: Fortress Press, 1995.
- Lohse, Eduard. "Wort und Sakrament im Johannesevangelium." NTS 7 (1960): 110-25.
- Minear, Paul. "The Audience of the Fourth Evangelist." In *Interpreting the Gospels*, ed. James L. Mays, 247-64. Philadelphia: Fortress Press, 1981.
- Moloney, Francis J. *The Gospel of John*. Sacra Pagina. ed. Daniel J. Harrington. Collegeville: The Liturgical Press, 1998.
- . "When is John talking about sacraments?" *Australian Biblical Review* 30 (O 1982) 10-33.
- . *The Johannine Son of Man*. 2nd ed. BSR 14. Rome: Libreria Ateneo Salesiano, 1979.
- Morris, Leon. *The Gospel According to John, Revised Edition*. The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans Publishing Company, 1995.
- Nestle, Erwin, and Kurt Aland, eds. *Novum Testamentum Graece*. 27th ed. Stuttgart: Deutsche Bibelgesellschaft, 1993.
- Richter, Georg. *Die Fusswaschung im Johannesevangelium. Geschichte ihrer Deutung*. ed. O. Kuss. BU 1. Regensburg: Friedrich Pustet, 1967.
- Ridderbos, Hermann. *The Gospel According to John: A Theological Commentary*. Translated by John Vriend. Grand Rapids: William B. Eerdmans Publishing Company, 1997.
- Schuchard, Bruce G. "The Wedding Feast at Cana and the Christological Monomania of St. John." In *All Theology's Christology: Essays in Honor of David P. Scaer*, eds. Dean O. Wenhe, William C. Weinrich, Arthur A. Just Jr., Daniel Gard, and Thomas L. Olson, 101-116. Fort Wayne: Concordia Theological Seminary Press, 2000.
- Skarsaune, Oskar. *In the Shadow of the Temple: Jewish Influences on Early Christianity*. Downers Grove: InterVarsity Press, 2002.
- Tenney, Merrill C. *John: The Gospel of Belief, An Analytic Study of the Text*. Grand Rapids: William B. Eerdmans Publishing Company, 1948, 1976. Paperback Edition Grand Rapids: William B. Eerdmans Publishing Company, 1997.

Thompson, Marianne Meye. *The Incarnate Word: Perspectives on Jesus in the Fourth Gospel*. Peabody: Hendrickson Publishers, 1988.

Thyen, Hartwig. "Johannes 13 und die 'kirchliche Redaktion' des vierten Evangeliums." In *Tradition and Glaube: Das Frühe Christentum in seiner Umwelt—Festgabe für Karl Georg Kuhn*, ed. Gert Jeremias, Heinz-Wolfgang Kuhn, Hartmut Stegemann, 343-56. Göttingen: Vandenhoeck & Ruprecht, 1971.

Webster, Jane. *Ingesting Jesus: Eating and Drinking in the Gospel of John*. Atlanta: Society of Biblical Literature, 2003.

Witherington, III., Ben. *John's Wisdom: A Commentary on the Fourth Gospel*. Louisville: Westminster John Knox Press, 1995.