

THE SYMBOLISM OF WATER IN THE GOSPEL OF JOHN

Maogui Zheng¹, Markus Budiraharjo²

¹Universitas Sanata Dharma, johnzheng2009@gmail.com

²Universitas Sanata Dharma, markbudi@dosen.usd.ac.id

ABSTRACT

This study explores the symbolism of water in the Gospel of John, revealing its role in disclosing Jesus' identity and message. Through word study, literature analysis, and qualitative methods, the research examines narratives involving the term "water", incorporating insights from Jewish and Christian traditions. The findings suggest that water symbolizes the Holy Spirit, rebirth, new life, and other spiritual meanings within the Fourth Gospel. This analysis offers valuable insights for readers interested in the symbolic use of water in John's Gospel and provides believers with a deeper understanding of its theological significance. By examining how water serves as a profound narrative device, the study illustrates how the Gospel of John employs this element to bridge the literal and the spiritual, emphasizing the essence of Jesus' mission and the transformative power of faith. This research contributes to the broader understanding of Johannine symbolism, highlighting the intricate ways in which simple elements like water can convey complex theological themes and spiritual truths.

Key Words: *Baptist, Gospel of John, Faith, New-life, Spirit, Symbolism, Water*

ABSTRAK

Penelitian ini mengeksplorasi simbolisme air dalam Injil Yohanes, mengungkap perannya dalam mengungkapkan identitas dan pesan Yesus. Melalui studi kata, analisis literatur, dan metode kualitatif, penelitian ini memeriksa narasi yang melibatkan istilah "air," serta mengintegrasikan wawasan dari tradisi Yahudi dan Kristen. Temuan menunjukkan bahwa air melambangkan Roh Kudus, kelahiran kembali, kehidupan baru, dan makna spiritual lainnya dalam Injil Yohanes. Analisis ini menawarkan wawasan berharga bagi pembaca yang tertarik pada penggunaan simbolik air dalam Injil Yohanes dan memberikan pemahaman yang lebih dalam bagi para percaya mengenai signifikansi teologisnya. Dengan memeriksa bagaimana air berfungsi sebagai perangkat naratif yang mendalam, studi ini menggambarkan bagaimana Injil Yohanes menggunakan elemen ini untuk menjembatani makna literal dan spiritual, menekankan esensi misi Yesus dan kekuatan transformasi iman. Penelitian ini berkontribusi pada pemahaman yang lebih luas tentang simbolisme Yohanes, menyoroti cara-cara rumit di mana elemen sederhana seperti air dapat menyampaikan tema teologis dan kebenaran spiritual yang kompleks.

Kata kunci: *Air, Hidup baru, Iman, Injil Yohanes, Pembaptis, Roh Kudus, Simbolisme*

INTRODUCTION

Biblical authors utilized many symbolic expressions, such as metaphors and other devices, to convey complex meanings (Floyd, 2023; Dzbyński, 2013; Landau, Robinson,

& Meier, 2013). Metaphors and symbols are paramount as they serve as a bridge to build a better comprehension of complex spiritual truths using simple, daily words such as sheep, shepherds, water, and harvests. Anderson (1987) contends that, unlike scientific language aiming for precise descriptions, biblical language uses inexact language, similar to a poet, to evoke the presence of God, who transcends description and explanation (p. 187). The author of the Johannine Bible depicted Jesus Christ, the Son of God and Savior of the world, using various literary methods, such as metaphors and other symbolic devices. Lee (2008) argues that “religious symbols describe a realm that is, by definition, indescribable, beyond the capacity of everyday language to articulate” (p. 260). Studies conducted in the post-Qumran Dead Sea Scrolls reveal a remarkable originality of Johannine symbolic language with the Old Testament tradition (Charlesworth, 2006).

The Johannine Bible has been considered to have distinguished value due to its complexity and unpredictability in terms of its use of symbolic imagery (Zimmermann, 2006). Recent studies, such as those by van Deventer & Domeris (2021), researched Christology in a metaphoric way. By analyzing different metaphors in the Fourth Gospel, they indicate that Jesus is the Savior, and through His life-giving actions, a new creation emerges. The Johannine metaphors suggest that Jesus is the source of new life, breathing the Spirit into the world to give birth to believers (Nicodemus John 3:8), offering living water to a Samaritan woman (John 4:7-42), and renewing the world by dying on the cross (John 19:34). This study, however, focuses specifically on the symbolism of water in the Gospel of John, providing a more detailed analysis of this aspect.

Song (2019) argues that the symbolism of water in the Johannine Bible represents the Spirit, evidenced by five indicators: (a) the water is given by Jesus, (b) the giving of water is linked to Jesus’ crucifixion, (c) the water involves parallels to Old Testament passages relating to the Spirit, (d) vocabulary associated with the Spirit in other contexts is present, and (e) the Spirit is mentioned in the immediate context.

Drawing from water imagery as a central theme rooted in Jewish scripture, Brown (2015) argues that water symbolism is connected to creation, Exodus, human longing for God, and the revelation of God. The story where Jesus talks to a Samaritan woman at a well about “living water” signifies that God’s presence is like a refreshing and life-giving source. The narrative of Jesus walking on water is interpreted as revealing the power and presence of God through Jesus’ mission and ministry. Noh and Baek (2011) argue that water imagery is central to understanding Jesus’ identity and mission, serving as a conduit for believers to find and experience Christ.” Following Brown’s (2015) study, this research delves deeper into the symbolic meaning of “water” in the Gospel of John, focusing on four symbolic meanings: purification/cleansing, new birth/spiritual life, the Holy Spirit, and source of life/salvation (Jensen, 2010).

The Significance of Water

Religious texts are no longer considered to be an independent discipline but address diverse disciplines (Gottlieb, 2006; Park, 2005). Gottlieb (2006) presents the interconnection between religion studies and ecology, while Park (2005) discusses the relationship between religion studies and geography. Reviewing the historical, social, and religious meanings of water, McCool, Clark, Stankey, & Mazza (2008) contend that water has long embodied a dual role: as an essential element for sustaining life and as a symbol of power and purpose that transcends mere human survival (p. 1).

Water is one of the most essential substances for life on earth and a fundamental component of the environment. According to ancient Chinese cosmology and philosophy, the universe is formed by five fundamental elements: water, earth, wood, fire, and metal. Modern geography has found that approximately 71% of the earth’s surface is covered by water. However, only 2.5% of this is fresh water, which is crucial for life. Throughout human history, civilizations have thrived around rivers or freshwater lakes, such as the Ancient Egyptian Civilization along the River Nile, the Mesopotamian Civilization along the Tigris and Euphrates rivers, the Ancient Chinese Civilization along the Yangtzi and Yellow rivers, and Ancient India along the River Ganges. This demonstrates the vital role of water in human life. Indeed, the human adult

body is composed of about 60%-70% water. The significance of water for life has also led to conflicts and even wars throughout history due to water scarcity.

Water in the Bible

The word “water” appears more than seven hundred times in the Holy Bible, more frequently than words like faith, hope, prayer, and worship, underscoring its importance. Water is a powerful symbol in the Bible, representing many essential aspects of life such as life itself, cleansing, punishment, salvation, and the Holy Spirit. When believers read about water in the Bible, they are reminded of God’s provision, His desire to cleanse them, save them from sin, and give them new life.

In the Old Testament, water is often associated with creation. For example, Genesis 1:2 states, “The Spirit of God was sweeping over the waters,” indicating that water existed before anything else was created and that God’s Spirit was engaged. Water also symbolizes punishment, as seen in Genesis 6:5-8:22, where God punished the sinful world with the Great Flood. Additionally, water symbolizes salvation, such as in Exodus 14:21-31, where God saved the people from the Egyptians at the Red Sea.

Recurring throughout the New Testament, the image of water serves as an emblem representing the purity of the Savior, His cleansing abilities, and the authenticity of His teachings (Huntsman, 2009, p. 1). Water is also a symbol of baptism, new life, eternal life, God’s power, the Holy Spirit, and salvation in Jesus Christ. For example, in Matthew 3:13-17, Jesus is baptized by John the Baptist in the River Jordan to begin His public ministry. In Mark 4:35-41, water reveals Jesus’ supernatural power by calming the storm. In Revelation 22:1, a river of life-giving water, pure as crystal, streams forth from the divine seat of God. These symbolic meanings of water are particularly prominent in the Gospel of John.

Water is a powerful symbol throughout the Bible, representing purification, life, and divine presence. Taylor (2014) provides an extensive analysis of how such symbols function within biblical texts, highlighting their theological significance.

Theological Symbolism of Water

In the Gospel of John, water is a recurring symbol that represents not only physical cleansing but also spiritual purification and rebirth. This research focuses on the symbolic of the word “water” used to align with early Christian practices, where water was imbued with profound significance, representing purification, rebirth, and the Holy Spirit (Jensen, 2010). These parallel highlights the deep-rooted theological importance of water in both the Gospel narrative and early Christian rites.

Whereas some scholars stress the symbolism of water from different aspects. Such as Oestigaard (2021) emphasizes the diverse symbolic meanings and ritualistic uses of water in religious practices globally, which aligns with the Gospel of John’s depiction of water as a symbol of spiritual renewal and divine presence. While Ng, W. (2001), who interpret the water symbolism in the Gospel of John primarily from an eschatological perspective, emphasizing its connection to end-time salvation and fulfillment, this article posits that the symbolism also strongly encompasses themes of present spiritual renewal and community formation, which highlights the eschatological significance.

Research Method

This study applied a qualitative method to analyze existing biblical documents, drawing from three aspects: word study, historical-critical method, and literary analysis. Relevant previous studies were collected, with a particular focus on Mligo’s (2014) book “Symbolic Interaction in the Gospel According to John: A Contextual Study on the Symbolism of Water” and Strang’s (2004) book “The Meaning of the Water.” Through note-taking and close reading, data was gathered and organized for analysis. The symbolic meanings of water in the Gospel of John were categorized into four themes: Purification/Repentance, Spiritual Life, the Holy Spirit, and Salvation.

Word Study: The research first studied the word “water,” essential for human life and present globally. Analyzing the Greek word ὕδωρ and its translation “water” in the

Gospel of John, the researcher identified its symbolic functions/meanings throughout the Gospel. Water, while crucial for physical life, also symbolizes human souls' redemption, indicating the sacrament of Baptism.

Historical-Critical Method: The researcher examined the historical context of water in the Jewish world, where water was scarce in Judea in the Old Testament. Water was vital for creation (Genesis), survival (Exodus), and purity in ritual washing and cleansing (Leviticus). Analyzing the word “water” in Judaism’s meanings and symbolic functions, the researcher connected and compared water’s new meanings in the New Testament: Repentance, Baptism, God’s Grace, Hope, and New Life. Judaism provides a general background of the text, but John’s Gospel emphasizes Jesus as the world/universal Savior (Jones, 1997; Beasley-Murray, 1999), who baptizes believers with water and the Holy Spirit, allowing them to die in their sins and live a new life in Christ.

Literary Analysis: The qualitative research method was used to gather data throughout the 21 chapters of the Gospel of John. Following the research purpose “The meanings of the word ‘water’,” all verses including the word “water” were collected. Past studies on the meaning of “water” in the Bible, especially in John’s Gospel, were referenced. Narratives were read and documents analyzed to classify symbolic meanings of water.

Table 1. Data collecting *water* in the Gospel of John

The table below shows the occurrences of the word “water” in the Gospel of John (according to The New Jerusalem Bible 1985):

Ward	Sequence	Chapter: verses	Contents
<i>water</i>	1 st	1:26a	John said, “I baptize with <i>water</i> .”
	2 nd	1:31	“My purpose to baptize with <i>water</i> was so that he might be revealed to Israel.”
	3 rd	1:33a	“He who sent me to baptize with <i>water</i> had said ...”
	4 th	2:7a	Jesus said, “Fill in with <i>water</i> .”
	5 th -6 th	2:9	The <i>water</i> had turned into wine... The

		servants who had drawn the <i>water</i> know
7 th	3:5	Jesus replied, "... being born through <i>water</i> and spirit."
8 th	3:23	John was baptizing ...there was plenty of <i>water</i> ...
9 th	4:7	A Samaritan woman came to draw <i>water</i> ...
10 th	4:10	Jesus said, "you would have been asking Him to give you living <i>water</i> ."
11 th	4:11	She answered, "how do you get this living <i>water</i> ?"
12 th	4:13	Jesus replied, "Whoever drinks this <i>water</i> will be thirsty again."
13 th -15 th	4:14	"But no one who drinks the <i>water</i> that I give will ever be thirsty again." "The <i>water</i> that I give will become a spring of <i>water</i> ... for eternal life."
16 th -17 th	4:15	"The woman said, "give me some of that <i>water</i> ." "So that I may never be thirsty ... to draw <i>water</i> ."
18 th	4:46	He went to Cana where He had changed the <i>water</i> into wine.
19 th -20 th	5:4	The angel came into the pool and the <i>water</i> was disturbed. And the first person to enter the <i>water</i> ... was cured.
21 st	5:7a	The sick man said, "I have no one to put me into the <i>water</i> of the pool."
22 nd	7:38	As scripture says, "From his heart shall flow streams of living <i>water</i> ."
23 rd	13:5	Jesus then poured <i>water</i> into a basin...
24 th	19:34	A soldier pierced his side, immediately there came out blood and <i>water</i> .

This literature research on the symbolism of water in John's Gospel involved understanding existing knowledge and interpretations, identifying various interpretations, and building a foundation for further research. It also helps believers meditate on the deeper spiritual meaning.

FINDINGS AND DISCUSSION

The word "water" appears 24 times in the Gospel of John. Although some argue that the word "water" appears 40 times, this count includes combined words like

“waterpot” (John 2:6), representing word ὕδροφόρος which is translated into water-bearer (Wilson, 2019). In some places, the word “water” only appears in the title of a paragraph, not in the content. For example, in John 6:16-21, the title is “Jesus comes to his disciples walking on the water,” but in content, John 6:19 says, “Jesus walking on the sea and coming towards the boat.” Therefore, John 6:19 is not counted as the appearance of the word “water.” Other forms of water, such as “rain, river, streaming, sea, lake, springs, wells,” were not counted in this study (Carpenter, 2004).

From the 24 occurrences in the Gospel of John, water symbolizes purification/cleansing eight times, new life/rebirth ten times, the Holy Spirit four times, and life-giving twice. Figure 1 below intuitively indicates the information.

Symbolic Meanings of Water in the Gospel of John

- 1. Cleansing and Purification:** Water symbolizes purification and cleansing, both physical and spiritual (John 1:26a, 1:31, 1:33, 3:23, 5:4a, 5:4b, 5:7a, 13:5).
- 2. New Life and Rebirth:** Water symbolizes new life and rebirth, such as Jesus’ conversation with Nicodemus, comparing being born again to being born of water and the Spirit (John 3:5), and with the Samaritan woman (John 4:7-15).
- 3. The Holy Spirit:** Water connects with the Holy Spirit, seen in Jesus turning water into wine at Cana (John 2:1-11), foreshadowing the gift of the Holy Spirit at Pentecost.
- 4. Life-giving Source/Salvation:** Water symbolizes the life-giving nature of God, seen in Jesus’ sayings about living water (John 7:38).

The Symbolics of Water in the Gospel of John

The word “water” in the Gospel of John is the Greek word ὕδωρ (*hudōr*). This word appears throughout the text, signifying water in its literal sense (e.g., John 4:7: “Had you understood the generosity of God’s gift and recognized the one who seeks a drink from

you, you would have requested, and he would have granted you, the gift of living water (ὕδωρ ζῶν, *hudōr zōn*”). Here, “living water” refers to the eternal life offered by Jesus. It is also used figuratively (e.g., John 7:38: “Those who have faith in me, as the Scripture has said, will find torrents of living water (ὕδατα ζῶντα, *hudata zōnta*)’ flow from within him”). This verse again uses water to symbolize the Holy Spirit and its empowering presence within believers. The Greek word ὕδωρ translates to “water,” and its meaning extends beyond the literal sense, taking on symbolic significance related to spiritual rebirth, transformation, and Divine presence in the Gospel of John.

The word water appears 24 times throughout John’s Gospel, more frequently than in any other book in the Bible. This may reflect John’s identity as a fisherman, who likely had a special affinity for water. John often uses water’s symbolic and spiritual meanings. The first appearance of the word “water” (John 1:26a) is when Jesus comes to John the Baptist to be baptized. John says, “I baptize with water,” indicating repentance and cleansing of sins. The second appearance (John 1:31-33) is when John the Baptist reveals Jesus to the people, saying, “Though I did not know him at first, my mission in baptizing with water was to unveil Him to Israel. However, the one who sent me to baptize with water has said to me about the One who will baptize with the Holy Spirit.” This unveils that Jesus is the Messiah who would baptize with water symbolizing the Holy Spirit.

In chapter 2, the word water appears four times in the narrative of the Cana Wedding. Water here has multifaceted symbolism. The six waterpots indicate Jewish washing rituals, and Jesus’ transformation of water into wine manifests God’s divine presence, celebrating the joy of the wedding and the new era of life. According to Johannine Theology, Jesus, the Messiah, inaugurated a new covenant order, bestowing abundant joy upon life (Sihombing & Tarigan, 2022). The water transformed into wine symbolizes God’s blessing on human marriage, leading to new life and new generations.

In chapter 3, Nicodemus, a Jewish leader, meets Jesus to discuss the kingdom of God. Jesus tells him (John 3:5), “Truly, I assure you, one cannot perceive the kingdom of God without being born of water and the Spirit.” This indicates that water, symbolizing the Holy Spirit, is essential for spiritual rebirth. Sihombing & Tarigan (2022) believe that

Jesus revealed to Nicodemus that understanding the kingdom of God requires the Spirit's guidance and renewal. In verse 23, before John the Baptist was arrested, Jesus began His ministry in Judea by baptizing people "at Aenon near Salim, where there was plenty of water." Many people went there to be baptized, indicating their recognition of their sinful lives and their need to repent in preparation for the Messiah.

The encounter between Jesus and the Samaritan woman is a pinnacle of water symbolism in John's Gospel, symbolizing God's salvation for all nations and His unbounded love for everyone. To understand this narrative, readers need background knowledge of the relationship between Jewish and Samaritan people. In ancient times, the two groups shared common ancestors. However, in the 8th century BC, the Assyrians conquered the northern kingdom of Israel, bringing many Israelites into slavery and settling others in the land. These settlers intermarried with remaining Israelites, becoming known as Samaritans. The southern kingdom of Israel remained ethnically pure and continued to worship God in Jerusalem's Temple. Over time, conflicts arose between the two groups, and Jews did not consider Samaritans as Abraham's descendants, believing there was no salvation for them. Thus, when Jesus asks a Samaritan woman for water, she is shocked (John 4).

A Samaritan woman comes to draw water, and Jesus says to her, "Give me something to drink." She responds, "The well is deep; how do you get this living water?" Jesus replies, "Whoever drinks this water will be thirsty again, but whoever drinks the water I give will never thirst" (The New Jerusalem Bible, 1990). Initially, the woman does not understand that Jesus is speaking of spiritual water leading to salvation and eternal life. She then asks Jesus to give her this living water, symbolizing eternal satisfaction and fulfillment for those who believe in Him. The motif of "living water" in John 4:7 is not only a symbol of spiritual renewal but also a profound reflection of Jesus' messianic identity. Taschl- Erber (2019) explores how this motif is transformed through a Christological lens, linking it to prophetic messianic expectations and wisdom traditions.

In chapter 5, Jesus heals a 38-year paralyzed man at the Pool of Bethesda on the Sabbath. According to Jewish tradition, an angel sometimes disturbed the pool's water, and

the first person to enter it would be healed. The man, unable to enter the water himself, is healed by Jesus, symbolizing God's grace and mercy. As Sihombing & Tarigan (2022) indicate, this narrative shows Jesus as the Son of God who heals physically and spiritually (Bauckham, R., 1999).

In chapter 6, John does not directly mention water. Instead, Jesus teaches about the true food and drink—His flesh and blood—indicating God's unlimited love for people.

In chapter 7:38, Jesus says, "From His heart shall flow streams of living water." This highlights that true love and living water come from the heart, a theme echoed when Jesus is crucified.

The verse 5 chapter 13 "Jesus then poured water into a basin and began to wash the disciples" prefers the purification and service, which symbolizes baptism (Williams, 2019).

The final appearance of water in John's Gospel is in chapter 19:34, where a soldier pierces Jesus' side with a lance, and blood and water flow out. This symbolizes Jesus' life and God's endless love for humanity, fulfilling God's will to save people through Jesus' sacrifice.

CONCLUSION

Johannine symbolism is central to the theological message of John's Gospel. Using physical objects' characteristics and functions to symbolize deeper religious meanings (Akala, 2012), water is repeatedly used to signify key themes such as repentance, the Spirit, eternal life, salvation, and God's love. This research provides a comprehensive understanding of the deeper spiritual meanings in John's Gospel, emphasizing Jesus' role as the universal Savior who offers salvation through repentance, baptism, and acceptance of His teachings. By practicing and witnessing His teachings, believers are assured of walking the right path in this world and ultimately being saved by God's grace.

This study, based on former research, clarifies the symbolic meanings of water in John's Gospel. Future studies may explore the word "water" in a larger context, analyzing its significance in the entire New Testament.

REFERENCES

- Akala, A. J. (2012). *The son-father relationship and Christological symbolism in the Gospel of John*. Bloomsbury Publishing.
- Bauckham, R. (1999). *God Crucified: Monotheism and Christology in the New Testament*. Eerdmans Pub Co.
- Beasley-Murray, G. R. (1999). *John (Word Biblical Commentary)*. Thomas Nelson.
- Brown, S. (2015). Water imagery and the power and presence of God in the Gospel of John. *Theology Today*, 72(3), 289–298.
<https://doi.org/10.1177/0040573615601471>
- Carpenter, G. (2004). *Connections: A guide to types and symbols in the Bible*. Glen Carpenter.
- Charlesworth, J. H. (2006). *The Dead Sea Scrolls and the Bible*. Abingdon Press.
- Dzbyński, A. (2013). *The power of the line: Metaphor, number and material culture in European prehistory*. Cambridge Scholars Publishing.
- Floyd, M. H. (2023). In J. M. O'Brien (Ed.), *The Oxford Handbook of the Minor Prophets* (pp. 73–84). Oxford University Press.
- Gottlieb, R. S. (2006). Introduction: Religion and ecology - What is the connection and why does it matter? In *Oxford Handbook of Religion and Ecology* (Vol. 1, pp. 1–19). Oxford University Press.
- Huntsman, E. (2009). *The Symbolism of Water in the New Testament*. BYU Studies.

- Landau, M. J., Robinson, M. D., & Meier, B. P. (2013). The power of metaphor: Examining its influence on social life. In M. J. Landau, M. D. Robinson, & B. P. Meier (Eds.), *The power of metaphor: Examining its influence on social life*. (pp. 3–16). Washington DC: American Psychological Association.
<https://doi.org/10.1037/14278-000>
- Jensen, R. (2010). *Living water: Images, symbols, and settings of early Christian baptism*. Brill Academic Pub.
- Jones, L. P. (1997). *The Symbol of Water in the Gospel of John*. Sheffield Academic Press Ltd.
- Lee, D. A. (2008). *The Symbolism of the Fourth Gospel: Meaning, Mystery, Community*. Bloomsbury Publishing.
- Mligo, E. S. (2014). *Symbolic interactionism in the Gospel according to John: A contextual study on the symbolism of water*. Wipf & Stock.
- Ng, W. (2001). *Water symbolism in John: An eschatological interpretation*. Peter Lang, International Academic Publishers.
- Noh, M. K., & Baek, A. S. (2011). *Water in the Gospel of John: Finding Christ through water*. Xlibris Corporation.
- Oestigaard, T. (2021). *Water and religion*. Oxford Research Encyclopedia of Anthropology. <https://doi.org/10.1093/acrefore/9780190854584.013.477>
- Park, C. (2005). Religion and geography. In J. R. Hinnels (Ed.), *The Routledge Companion to the Study of Religion* (pp. 439–455). Routledge.
- Sihombing, F., & Tarigan, I. S. (2022). Sign and its significance in John's Gospel. *Evangelikal Jurnal Teologi Injil dan Pembinaan Warga Jemaat*, 6(1).
<https://journal.sttsimpson.ac.id/index.php/EJTI/article/view/401>

- Song, S. (2019). *Water as an image of the spirit in the Johannine literature*. Peter Lang.
- Strang, V. (2004). *The meaning of water*. Berg. <https://doi.org/10.4324/9780203392164>
- Taschl- Erber Andrea (2019), *Chapter 11 Christological Transformation of the Motif of “Living Water” (John 4: 7): Prophetic Messiah Expectations and Wisdom Tradition*. Brill.
- Taylor, J. C. (2014). *Symbolism in the Bible*. Lulu.com, null edition (May 19, 2014).
- van Deventer, C., & Domeris, B. (2021). Spiritual birth, living water, and new creation: Mapping life-giving metaphors in the fourth Gospel. *Conspectus: The Journal of the South African Theological Seminary*, 32(1), 144–157.
<https://doi.org/10.54725/conspectus.2021.2.8>
- Williams, A. R. (2019). Water Baptism in Pentecostal Perspective: A Bibliographic Evaluation. *SPIRITUS*, 4(1).
- Wilson, M. (2019). The water of life: Three explorations into water image in revelation and the Fourth Gospel. *Scriptura: Journal for Biblical, Theological and Contextual Hermeneutics*, 118. <http://doi.org/10.7833/118-1-1432>

ara alfabetis tanpa nomor urut)