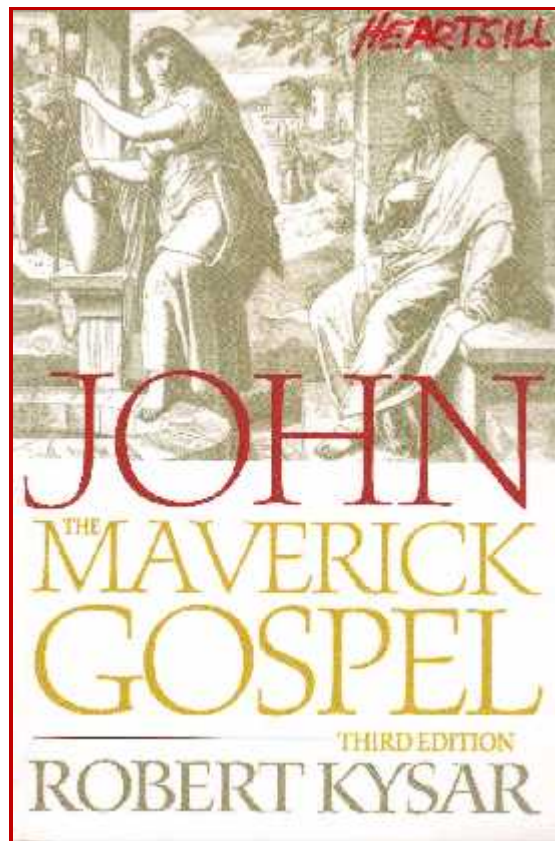


The blue in *The **HOUR** has Come*
and the red in *THE **PRESENCE** OF ETERNITY*
is the **SPIRIT** of God



Gary Heartsill

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**But the hour is coming, and is now here,
when the true worshipers will worship
the Father in spirit and truth.**

Jn 4:23 NRSV

ABSTRACT

This study highlights a verse from the Fourth Gospel (FG) having to do with the lady at the well. This study is to expand the themes of **hour** and **spirit** to include a deeper meaning with **eternity**. The themes will be explicated using some of the most intriguing scholars to help connect the theophany with realized eschatology.

This story in John 4:5-30 will be shown to be one of the most important verses in the Book of John and as some say “[if you take this story out of John there is no reason to be a Johannine scholar.](#)”

This verse sets up “the Revealer” as “the Word became flesh and lived among us” (Jn 1:14) as He first announces his “tenting with us” meaning God has come down to dwell with us.

The hour has come (**Ἐλήλυθεν ἡ ὥρα**) and we may now have life eternal for all who will believe.

STUDY NOTE

This paper may look a lot like some of my other papers on “Jesus and NOW” and in fact it is similar, for sure, the “The Saint John red and white flag” is flying high but get set for a close look at some of the theologians and writers who carry the same flag – or display these same attributes in ink.

This short report will answer “who else believes the same way?” This first list is not that long and it is certainly not conclusive. This is a joy in studying the Fourth Gospel.

Thank you for again taking this dip with me – yes, we may go deep enough to swim with the elephants.



Randy Boyd

INSTRUCTIVE TASK

Two quick reviews of layout material to point out the 4:23 verse follows the other “the hour has come” theme (in verse 21) and to map the FG to see where the Samaritan lady fits into the Book of John.

First, the first two verses say/announce who He is while the others, more or less, point to His “glory.”

1:14 And the Word became flesh and lived among us.

4:23 But the hour is coming and is now here...

5:25 ...the hour is coming and is now here...

12:23 ...The hour has come for the Son of Man to be glorified.

13:1 Jesus knew that his hour had come to depart thid world and go to the Father.

16:32 The hour is coming, indeed it has come...

17:1b Father, the hour has come; glorify your Son so that the Son may glorify you.

The structure of the Gospel of John

Prologue	Jesus <u>Reveals</u> God’s Glory	Jesus <u>Receives</u> God’s Glory	Resurrection
1:1-18	1:19-12:50	13:1-19:42	20:1-21:25
Jesus is God	Hour is coming 4:23	Hour has come 12:23 – 17:1	Jesus is Lord and God



TCofLDS

Kysar Comments

The illustrated cover page shows Robert Kysar's "JOHN, the Maverick Gospel" with the first rendering of Jesus at the well with the Samaritan lady. This skillfully written book was the best \$11.33 book I have bought for my Book of John carrel – it sits high on my "reach for" list.

What Kysar does is in his chapter on "The Women of the Gospel of John" and (again) he gets a high grade for his treatment of the unnamed women who debated with Jesus until she said "I know that Messiah is coming! She looked into His eyes and Jesus said "Lady, you're looking at him."

"Forgetting her water pots, she runs back to share her newfound faith with her village...she invites her neighbors to 'Come and see a man who told me everything I have ever done!' and then entices them with the question she knows very well is going to pique their curiosity, 'He cannot be the Messiah, can he?'...Her budding faith and enthusiasm result in many of the villages believing in Jesus...with Jesus' word it provokes an example of the way faith bubbles over into witness" (4:39). (p. 181).

"How is it that Christians continue to experience the **presence** of Christ even after all these years? Why does the revelation of God in Christ continue to grasp the lives of persons and transform them? How do we explain the reality of the **presence** of Christ for believers? The answer the Gospel's author gives is this view of the Paraclete. The experience of the Christian can only be accounted for my means of a divine **Presence**. The Paraclete is the living **presence** of Christ, and it is the **Spirit's** work that keeps the revelation of God in Christ readily available to all...The Paraclete is then a stroke of genius!

In the Paraclete, the Fourth Gospel has again affirmed the richness of the Christian's present experience. It declares that in that present – the now - Christ is present. The fullness of the revelation of God in history is at the individual's fingertips in the activity of the Paraclete. **Eternity** and history touched in the past at the incarnation of God in Christ. **Eternity** and history may again touch in the future as God brings history to its climactic conclusion. Yet **eternity** and history are now linked in the believer's present. **Eternity** is now" (pp. 131-132).

THE **PRESENCE** OF **ETERNITY** is the **SPIRIT** of GOD.



Mary Coloe¹

Her book is “God Dwells with us” and taking the 1:14 verse “the divine *logos* is described as a ‘tabernacling’ among us.” She says in her spiritual journey she has “come to know an indwelling God” and asks “Can the words of this Gospel still speak to men and women of the twenty-first century who seek intimacy with God ‘without seeing’ the Jesus of history?” She answers this with “an intuitive ‘yes’” (pp. 14-15).

Personally, I am intrigued with the idea of God tabernacling, tenting, indwelling, or coming down, and living with us. I am more intrigued to read and believe that the experience with the Word can be intimacy with God without seeing him historically.

“The dynamic self-giving of the Son to the Father is lived out in Jesus’ focus on doing the work of the Father (5:19; 10:37; 14:31) and bringing it to completion (5:36; 19:30)...Jesus is therefore the first true worshipper of the Father and so can speak in the present tense ‘**A time is coming and now is when true worshippers will worship in spirit and truth**’ (v. 23). Jesus speaks words of promise, just as he had earlier spoken of a future gift of water (v. 14) welling up within the person” (p. 105).

“The Johannine passage draws on these prophetic images of the eschatological harvest but speaks of this as a present reality happening in the approach of the Samaritan villagers. With the Father’s sending of Jesus, and his mission in Samaria, the eschatological ingathering of fruit for eternal life is happening now. ‘**The hour is coming and now is...**’(v. 23). The theme of gathering will recur later in the Gospel as Jesus approaches his ‘hour’ when the work for which he was sent will be brought to completion” (11:52) (p. 110).

“Jesus has supplanted Jacob in the gift he offers – the living waters of eschatological salvation – and as the founder of a new form of worship in **Spirit** and in truth” (p. 113).

“The Samaritan Woman was told of an hour that is both coming and is now present when worship will be in **spirit and truth** (ἐν πνεύματι καὶ ἀληθείᾳ).

“True worship can only occur in **Spirit**” (p. 176).

¹ My subjective placement mark for Coloe is about 10:20. She is as well versed in academic studies noting how deep her references are. She teaches at the Australian Catholic University at Melbourne.

Jaime Clark-Soles²

Her book is “Reading John for Dear Life.”

Chapter 4 - The Gospel Wouldn't Work without Her: The Samaritan Woman.

“If this story were ever removed from John, I would cease to be a Johannine scholar...The Gospel wouldn't work without her” (p. 34).

“Samaria (which the woman represents) has had five husbands (the false gods of the foreign tribes) and is in a not-quite relationship with the sixth. Jesus, the true bridegroom, makes seven, which is, of course a biblical number for completion, perfection, wholeness, peace, and life” (p. 39).

“This woman looks into Jesus' eyes and she sees that he knows her and loves her and is, in fact, able to deliver on his promise to give life. At that moment she needs water; so he speaks in terms of giving her living water. At the end of John, the disciples need fish; so Jesus provides fish in their nets and cooks them a meal of fish on the beach. The point isn't that Jesus is in the business of giving us water or fish; Jesus gives us whatever we most need in order to have life, literally and metaphorically. Most of us long to be truly known and loved in all our particularity, all our grime and glory, stunning successes and devastating failures. We want to know that we don't have to have perfect lives to be perfectly loved. That's the very way Jesus loves us” (p. 45).

Prayer: I never met the Samaritan woman, but I thank you, God, for her faith, for her passion to share the gospel, so that even now her faith continues to inspire faith in others. Like the Samaritan woman, may we be transformed often by Jesus Christ, so that we cannot help but proclaim that he is, indeed, the Savior not only of Jews, not only of Samaritans, but the whole world/cosmos. Amen.



Zion Fine Arts

² Her class on Gospel of John at Perkins in 2014 was for me transformative. I thank God to have met her.