

The Eschatology of St. John the Evangelist or „The Gift of Eternal Life” Received Even from this Life and Continued in the Kingdom of Heaven

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Abstract

As at all the Saint Evangelists we meet at St. John the Theologian the truth that in the Person of Jesus, the eschatological expectations of Judaism and of the Old Testament find their fulfillment and their exceeding. So the eschatology announced by the prophets is based on the Person and work of Jesus, time of the „*new wine of the messianic wedding*”, which replaces purifying water of the Jews. God, by the cleansing of the Temple in Jerusalem, proclaimed its replacement with another temple, an eschatological temple of His Body, and he will tell the Samaritan woman the replacement of the worship in Jerusalem and Garizim to the worship „*in spirit and truth*”, thus establishing the new cult of the new eschatological life. So St. John, presenting the dialogue of the Saviour with the Samaritan woman and His disciples, reveals the meaning of eternal life in the context of God's kingdom. In fact, these conversations, as we shall see, take place around two main themes: the living water of God given to those who will believe in Him and and in the worship „*in spirit and truth*”.

In the symbolism of St. John the Evangelist, „*living water*” and the Holy Spirit, are in a close relationship. Saviour Himself tells His disciples that the Holy Spirit will remain in them, as His word remains in them. In this context both the spirit and the word of God are gifts of the Father to the faithful who believe in His incarnate Son. Stressing further the context of eschatology, St. John the Evangelist goes back again to the main theme of the speech of Saviour to present the identity and continuity of the work of the Father and the Son. By virtue of this fact, the Son can give the new life, which he received from the Father from eternity. Father, in turn, giving to his Son life in eternity, gave him power to do judgment, „*because He is the Son of Man*”. Thus, the Savior, as

the Son of Man is the one who has received from „*the Ancient of Days*” the quality of judge of the world and the almighty king. He is Judge not only because his human nature, but because human nature is deified in His hypostasis.