we must bear in mind what Stier well calls  
the ‘perspective’ of prophecy. The *coming  
again of the Lord* is not one single act,—  
as His resurrection, or the descent of the  
Spirit, or His second personal advent, or  
the final coming to judgment; but the  
*great summary* of all these, the result of  
which shall be, His taking His people to  
Himself to be where He is. This coming  
of His is *begun* (ver.18) in His Resurrection  
—*carried* on (ver. 23) in the *spiritual life*  
(see also ch. xvi. 22 ff.), the making *them*  
ready for the place prepared;—*further  
advanced* when each by death is fetched  
away to be with Him (Phil. i. 23): *fully  
completed* at His coming in glory, when  
they shall for ever be with Him (1 Thess.  
iv. 17) in the perfected resurrection state.

**4.] And whither I go ye know,  
and the way ye know**: or, as in the various  
reading, **whither I go, ye know the way**,  
i.e. “ye know the way to the place to  
which I am going.” They might have  
known, and doubtless did know in some  
sense; but, as Lampe remarks, “sometimes  
we praise a man to put him in mind of  
his duty.” We use thus, ‘*you know*,’ —  
leaving to be supplied, ‘*if you would give  
the matter thought.*’

**whither**, viz.  
*to the Father* ; **the way**,—(in our Lord’s  
own case, of which *this* verse treats) *His  
death*.

**5.]** Thomas is slow of belief  
and apprehension. The answer to “*whither  
goest thou?*” ch. xiii. 37, which Peter  
seems to have apprehended, was not

sufficient for him; see ch. xx. 25: “for he  
thought,” says Euthymius, “that it was  
some material place to which the Lord was  
going, and that the road thither was of  
the same kind.”

**6.]** Our Lord inverts  
the order of Thomas’s question, and in  
answering it practically, *for them*, speaks  
of ‘the Way’ first. *He* is THE WAY;  
not merely the Forerunner; which would  
imply on our part only an outward

connexion with Him as His *followers*: but  
*the way*, in and on which we must go,  
having an inner union with and in Him  
(see Heb. x. 20).

**the truth]** more  
is implied in this title, than “that He ever  
*spoke truth*, and what He said was sure  
to come to pass,” as Euthymius explains  
it. It is another side of the same idea of *the  
Way* ;—God being true, and only approached  
by and in truth. Christ IS THE TRUTH, in  
Whom only (Col. ii. 3) that Knowledge of  
Him is gained, which (ch. xvii. 3) is eternal  
life.

**the life]** not merely because  
“not even death shall separate you from  
Me,” Euthymius:—but as being THE  
LIFE (see ver. 19: Gal. ii. 20) of all His  
in Whom only they who live can come to  
the living Father (ch. vi. 57).

**no man  
cometh unto the Father, but by me...]**  
This plainly states *whither* He was going,  
and *the way* also: He was going *to the  
Father*: and the way was, *through Him-  
self*.

**7.]** See ch. viii. 19.

**from  
henceforth]** There is no difficulty, if we  
bear in mind the **now** of ch. xiii. 31. The  
**henceforth** is the future time, beginning  
with our Lord’s glorification, which was  
now at hand. Lücke remarks : **‘Henceforth** |  
is not entirely future nor entirely present,  
but the moment of transition, the

identification of the present and future. Christ  
speaks here by anticipation in reference to  
the hour of His glorification being come’  
(ii. 598).

**8.]** Philip misunderstands  
the words **ye have seen him** to mean  
‘*seeing in a vision*,’—and intimates that  
*one such sight of God* would set at rest