ST. JOHN. Xe   
   
 prepare a place for you, °I will come again, and receive   
 you unto myself; that ‘where I am, [¢ there] ye may be   
 also. # And 4 whither I go ye know, and the way ye know.   
 5 Thomas saith unto him, Lord, we know not whither   
 thou goest; and how can we know the way? 6 Jesus   
 saith unto him, I am \* the way, ‘the truth, and ® the life:   
 »no man cometh unto the Father, but by me. 7'If ye   
 had known me, ye @shou/d have known my Father also:   
   
   
 heh. x, 9   
 ich. 19, and from heneeforth ye know him, and have seen him.   
 8 Philip saith unto him, Lord, shew us the Father, and it   
 % Jesus saith unto him, Have I been so long   
 sufficeth us.   
   
 © omit : not in the original.   
 4 many ancient authorities read, whither I go, ye know the way.   
 ® render, would.   
   
 we must bear in mind what Stier well calls answering it practically, them, speaks   
 the ‘perspective’ of prophecy. The coming of ‘the Way’ first. He is THE WAY;   
 again of the Lord is not one single act,— not merely the Forerunner; which would   
 as His resurrection, or the descent of the imply on our part only an outward con-   
 Spirit, or His second personal advent, or nexion with Him as His followers: but   
 the final coming to judgment; but the the way, in and on which we must go,   
 great summary of all these, the result of having an inner union with and in Him   
 which shall be, His taking His people to (see Heb. x. 20). the truth] more   
 Himself to be where He is. This coming is implied in this title, “that He ever   
 of His is begun (ver.18) in Resurrection spoke truth, and what He said was sure   
 —carried on (ver. 23) in the spiritual life to come to pass,” as Euthymins explains   
 (see also ch, xvi. 22 ff.), making them it. It is side of same idea of the   
 ready for the place prepared ;—further Way ;—God being true, andonly   
 advanced when each by death is fetched by and in truth. Christ 1s tHE TRUTH, in   
 away to be with Him (Phil. i. 23): fully Whom only (Col. ii. that Knowledge of   
 completed at His coming in glory, when Him is gained, which (ch. xvii. is eternal   
 they shall for be with Him (1 Thess. life. the life] not merely because   
 iv. 17) in the perfected resurrection state. “not even death shall separate you from   
 4.) And whither I go ye know, Me,” Euthymius:—but as being THE   
 and the way ye know: or, as in the Lire (see ver. 19: Gal. ii. 20) of all   
 reading, whither I go, ye know the way, in Whom only they who live can come to   
 i.e. “ye know the way to the place to the living Father (ch. vi. noman   
 which I am going.” They might have cometh unto the Father, but by me...]   
 known, and doubtless did know in some This plainly states whither He was going,   
 sense; but, as Lampe remarks, “sometimes and the way also: He was going to the   
 we praise a man to put him in mind of Father: and the way was, Himn-   
 his duty.” We use thus, ‘you know,’ — self. 7.) See ch. viii. 19. from   
 leaving to be supplied, ‘if you would give henceforth] There is no difficulty, if we   
 the matter thought? whither, viz. bear in mind the now of ch. xiii. The «   
 to the Father ; the way,—(in our Lord’s henceforth is the future time, beginning   
 own case, of which this verse treats) His with our Lord’s glorification, which was   
 death, 5.] Thomas is slow of belief now at hand. Liicke remarks : ‘Henceforth |   
 and apprehension. The answer to “whither is not entirely future nor entirely present,   
 goest thou?” ch. xiii. 37, which Peter but the moment of transition, identifica-   
 seems to have apprehended, was not suf- tion of the present and future. Christ   
 ficient for him; see ch. xx. 25: “for he speaks here by anticipation in reference to   
 thought,” says Euthymins, “that it was the hour of His glorification being come”   
 some inaterial place to which the Lord was (ii. 8.) Philip misunderstands   
 going, and that the road thither was of the words ye have seen him to mean   
 the same kind.” 6.] Our Lord inverts ‘seeing in a vision,—and intimates that   
 the, order of Thomas’s question, and in one such sight of God would set at rest