

He makes a logical, necessary connection between his future departure and the reality of the dwelling places in his Father's house. To sum up, all the possibilities for understanding the verse with the inclusion of $\delta\tau\tau$ present some interpretive difficulties, but last option given seems best: "Otherwise, I would have told you, because I am going to make ready a place." Of all the options it provides the best logical flow of thought in the passage without making any apparent contradictions in the context.

A TN Or "to prepare."

B TN Or "If not, would I have told you that I am going to prepare a place for you?"

What is the meaning of the last clause with or without the $\delta\tau\tau$? One of the questions that must be answered here is whether or not $\tau\acute{o}\sigma\tau\omicron\varsigma$ (*topos*) is to be equated with $\mu\omicron\nu\eta$ (*monē*). In Rev 12:8 $\tau\acute{o}\sigma\tau\omicron\varsigma$ is used to refer to a place in heaven, which would suggest that the two are essentially equal here. Jesus is going ahead of believers to prepare a place for them, a permanent dwelling place in the Father's house (see the note on this phrase in v. 2).

C TN Or "prepare."

D TN Or "bring you."

E TN Grk "to myself."

FTC Most mss (Ψ^{66} A C³ D³ Θ Ψ f^{13} \aleph lat sy sa) read "You know where I am going, and you know the way" ($\kappa\alpha\iota$ $\delta\tau\omicron\upsilon$ [$\epsilon\gamma\omega$] $\upsilon\pi\acute{\alpha}\gamma\omega$ $\omicron\iota\delta\alpha\tau\epsilon$ $\kappa\alpha\iota$ $\tau\eta\eta$ $\delta\delta\acute{o}\nu$ $\omicron\iota\delta\alpha\tau\epsilon$, $\kappa\alpha\iota$ $\eta\omicron\upsilon\pi\omega$ $\epsilon\gamma\acute{o}$ $\eta\upsilon\pi\alpha\gamma\acute{o}$ $\omicron\iota\delta\alpha\tau\epsilon$ $\kappa\alpha\iota$ $\tau\eta\eta$ $\eta\delta\omicron\delta\omicron\nu$ $\omicron\iota\delta\alpha\tau\epsilon$). The difference between this reading and the wording in NA²⁸ (supported by Ψ^{66} κ B C¹ L Q W 33 579) is the addition of $\kappa\alpha\iota$ before $\tau\eta\eta$ $\delta\delta\acute{o}\nu$ and $\omicron\iota\delta\alpha\tau\epsilon$ after. Either assertion on the part of Jesus would be understandable: "you know the way where I am going" or "you know where I am going and you know the way," although the shorter reading is a bit more awkward syntactically. In light of this, and in light of the expansion already at hand in v. 5, the longer reading appears to be a motivated reading. The shorter reading is thus preferred because of its superior external and internal evidence.

SN Where I am going. Jesus had spoken of his destination previously to the disciples, most recently in John 13:33. Where he was going was back to the Father, and they could not follow him there, but later he would return for them and they could join him then. The way he was going was via the cross. This he had also mentioned previously (e.g., 12:32) although his disciples did not understand at the time (cf. 12:33). As Jesus would explain in v. 6, although for him the way back to the Father was via the cross, for his disciples the "way" to where he was going was Jesus himself.

ready^A a place for you.^{B 3} And if I go and make ready^C a place for you, I will come again and take you^D to be with me,^E so that where I am you may be too.⁴ And you know the way where I am going.^{5F}

⁵ Thomas said,^G "Lord, we don't know where you are going. How can we know the way?" ⁶ Jesus replied,^H "I am the way, and the truth, and the life.¹ No one comes to the Father except through me.⁷ If you have known me, you will know my Father too.¹ And from now on you do know him and have seen him."⁸

⁸ Philip said,^K "Lord, show us the Father, and we will be content."⁹ Jesus replied,^M "Have I been with you for so long, and you have not known^N me, Philip? The person who has seen me has seen the Father! How can you say, 'Show us the Father?' ¹⁰ Do you not believe that I am in the Father, and the Father is in me?²⁰ The words that I say to you, I do not speak on my own initiative,^P but the Father residing in me performs^Q his miraculous deeds.^R ¹¹ Believe me that I am in the Father, and the Father is in me, but if you do not believe me,⁵ believe because of the miraculous deeds^T themselves. ¹² I tell you the solemn truth,^U the person who believes in me will perform^V the miraculous deeds^W that I am doing,^X and will

G TN Grk "said to him."

H TN Grk "Jesus said to him."

I TN Or "I am the way, even the truth and the life."

J TC There is a difficult textual problem here: The statement reads either "If you have known ($\epsilon\gamma\nu\acute{\omega}\kappa\alpha\tau\epsilon$, *egnōkate*) me, you will know ($\gamma\nu\omega\sigma\epsilon\sigma\theta\epsilon$, *gnōsēste*) my Father" or "If you had really known ($\epsilon\gamma\nu\acute{\omega}\kappa\epsilon\iota\tau\epsilon$, *egnōkeite*) me, you would have known ($\epsilon\gamma\nu\acute{\omega}\kappa\epsilon\iota\tau\epsilon$ $\acute{\alpha}\nu$ or $\acute{\alpha}\nu$ $\eta\delta\acute{\epsilon}\iota\tau\epsilon$ [*egnōkeite an or an ēdeite*]) my Father." The division of the external evidence is difficult, but can be laid out as follows:

The mss that have the perfect $\epsilon\gamma\nu\acute{\omega}\kappa\alpha\tau\epsilon$ in the protasis (Ψ^{66} [κ D¹ W] 579 it) also have, for the most part, the future indicative $\gamma\nu\omega\sigma\epsilon\sigma\theta\epsilon$ in the apodosis (Ψ^{66} κ D W [579] sa bo), rendering Jesus' statement as a first-class condition. The mss that have the pluperfect $\epsilon\gamma\nu\acute{\omega}\kappa\epsilon\iota\tau\epsilon$ in the protasis (A B C D¹ L Θ Ψ f^{13} 33 \aleph) also have, for the most part, a pluperfect in the apodosis (either $\acute{\alpha}\nu$ $\eta\delta\acute{\epsilon}\iota\tau\epsilon$ in B C¹ [L] Q Ψ 133 565 al, or $\epsilon\gamma\nu\acute{\omega}\kappa\epsilon\iota\tau\epsilon$ $\acute{\alpha}\nu$ in A C³ Θ f^{13} \aleph), rendering Jesus' statement a contrary-to-fact second-class condition. The external evidence slightly favors the first-class condition, since there is an Alexandrian-Western alliance supported by Ψ^{66} . As well, the fact that the readings with a second-class condition utilize two different verbs with $\acute{\alpha}\nu$ in different positions suggests that these readings are secondary. However, it could be argued that the second-class conditions are harder readings in that they speak negatively of the apostles (so K. Aland in TCGNT 207); in this case, the $\epsilon\gamma\nu\acute{\omega}\kappa\epsilon\iota\tau\epsilon$... $\epsilon\gamma\nu\acute{\omega}\kappa\epsilon\iota\tau\epsilon$ $\acute{\alpha}\nu$ reading should be given preference. Although a decision is difficult, the first-class condition is to be slightly preferred. In this case Jesus promises the disciples that, assuming they have known him, they will know the Father. Contextually this fits better with the following phrase (v. 7b) which asserts that "from the present time you know him and have seen him" (cf. John 1:18).

K TN Grk "said to him."

L TN Or "and that is enough for us."

M TN Grk "Jesus said to him."

N TN Or "recognized."

O TN The mutual interrelationship of the Father and the Son ($\epsilon\gamma\omega$ $\acute{\epsilon}\nu$ $\tau\acute{o}$ $\pi\alpha\tau\epsilon\rho\iota$ $\kappa\alpha\iota$ \acute{o} $\pi\alpha\tau\epsilon\rho$ $\acute{\epsilon}\nu$ $\epsilon\mu\omicron\iota$ $\acute{\epsilon}\sigma\tau\iota\nu$, *egō en tō patri kai ho pater en emoi estin*) is something that Jesus expected even his opponents to recognize (cf. John 10:38). The question Jesus asks of Philip ($\omicron\upsilon$ $\pi\iota\sigma\tau\epsilon\upsilon\sigma\epsilon\iota\varsigma$, *ou pisteuēis*) expects the answer "yes." Note that the following statement is addressed to all the disciples, however, because the plural pronoun ($\upsilon\mu\acute{\iota}\nu$, *humin*) is used. Jesus says that his teaching (the

words he spoke to them all) did not originate from himself, but the Father, who permanently remains ($\mu\acute{\epsilon}\nu\omega\nu$, *menōn*) in relationship with Jesus, performs his works. One would have expected "speaks his works" here rather than "performs his works"; many of the church fathers (e.g., Augustine and Chrysostom) identified the two by saying that Jesus' words were works. But there is an implicit contrast in the next verse between words and works, and v. 12 seems to demand that the works are real works, not just words. It is probably best to see the two terms as related but not identical; there is a progression in the idea here. Both Jesus' words (recall the Samaritans' response in John 4:42) and Jesus' works are revelatory of who he is, but as the next verse indicates, works have greater formative power than words.

P TN Grk "I do not speak from myself."

Q TN Or "does."

R TN Or "his mighty acts"; Grk "his works."

SN Miraculous deeds is most likely a reference to the miraculous signs Jesus had performed, which he viewed as a manifestation of the mighty acts of God. Those he performed in the presence of the disciples served as a basis for faith (although a secondary basis to their personal relationship to him; see the following verse).

S TN The phrase "but if you do not believe me" contains an ellipsis; the Greek text reads Grk "but if not." The ellipsis has been filled out ("but if [you do] not [believe me]...") for the benefit of the modern English reader.

T TN Grk "because of the works."

SN In the context of a proof or basis for belief, Jesus is referring to the *miraculous deeds* (signs) he has performed in the presence of the disciples.

U TN Grk "Truly, truly, I say to you."

V TN Or "will do."

W TN Grk "the works."

X TN Or "that I do."

SN See the note on *miraculous deeds* in v. 11.