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'The Way and the Truth and the Life.'

OUR Lord spoke the words in answer to Thomas's question, 'How can we know the way?' Why did He say, 'I am the Way *and the Truth and the Life*'? Why did He not simply answer, 'I am the Way'? Mr. Neil, with knowledge of Oriental modes of speech, replies, that that is what He did say, only He defined the *kind* of Way by calling it the True and Living Way. An Oriental would express the True and Living Way by 'The Way and the Truth and the Life,' using the usual figure of hendiadys.

Some notes appeared on that in March. The Rev. Alexander Brown of Aberdeen (the author of the acceptable Commentary on the Apocalypse entitled *The Great Day of the Lord*) doubts Mr. Neil's interpretation. He does not reject hendiadys from the New Testament; he does not think it is found in this verse. Here is the essential matter of his contribution:—

Why does Christ add 'the Truth and the Life'? Are the words not irrelevant and distracting? No, they are a part of the answer, so far in the way of amplification. The way to the Father can be revealed to us in two forms; it may be spoken or taught to us as a truth, and it may in addition be lived before us as a life. We have no very distinctive doctrine of the transit from earth to immortality in the teaching of Christ, only meagre hints and incidental assertions of fact; but what is much better, when the scholars are crassly ignorant and full of mistaken presuppositions, the whole truth was taught in His own unique personality, and the doctrine of the Church was deduced therefrom by the apostles, especially by St. Paul.

Then, last of all, we see in Christ that the way to the Father is a life. First of all, as we see in Christ, it is a life of faith, of sonship, of communion with God. Alongside this moral life there is in process an evolution of the inward nature in the direction of greater spirituality. Witness the Transfiguration scene. Glorification proceeds *pari passu* with sanctification. Paul reduces the typical experience of Christ to a common doctrine when he writes: 'God quickeneth our mortal bodies by His Spirit which dwelleth in us.' Through this unseen process we move on towards our 'adoption, to wit, the redemption of

our body.' In that terminus, we go to the Father, and our life of faith on earth, like Christ's, has evolved itself into a glorified and beautified life in the presence of God.

Surely this was a worthy answer to Thomas's perplexity; and would it not be a misfortune if such a wealth of meaning were to suffer reduction into the redundant and comparatively meaningless phrase—'I am the true and living way'?

Now, remembering Mr. Brown's ability, and all the able sermons that have been preached upon this text, admitting also the 'wealth of meaning' in the words themselves—for Jesus *is* the Truth and the Life whether He says so here or not—we still feel that Mr. Neil's interpretation is most likely.

The Revised Version.

WE are obliged to correspondents who have kindly sent the names of works and pamphlets leading up to, or handling in any way, the Revised Version. Our thanks are especially due to the Rev. George Milligan, B.D., of Caputh, whose father, the late Professor Milligan of Aberdeen, was a member of the New Testament Company of Revisers, and whose own account of the Revised Version in his admirable Guild Text-Book is a model of conciseness and accuracy. Professor Davison of Handsworth specially recommends Humphrey's *Commentary on the Revised Version of the New Testament*, S.P.C.K., 1888.

Are there other contributors who can mention books or pamphlets on the subject?—EDITOR.

The Knocking Saviour.

REV. iii. 20.

THANKS are due to Dr. Dunlop Moore for calling attention, in THE EXPOSITORY TIMES for April, to the above well-known passage. His article starts our thoughts along a new line. Unfortunately, as we think, he leaves the main line at a certain point and runs on a branch line. By so doing, the unity, the continuity of idea, of the message to the Laodicean Church is broken. This message was sent to saints, not to sinners—to the professed followers of our Lord, not to the ungodly world. Not to 'scattered' saints, but to saints in church-