perishes, and is *not apparent* (as the seeds  
of dicotyledonous plants are) *in the new  
plant:*—see 1 Cor. xv. 36. The saying is  
more than a mere parabolic similitude:  
the divine Will, which has fixed the law  
of the springing up of the wheat-corn, has  
also determined the law of the glorification  
of the Son of Man, and the one in analogy  
with the other: i.e. both *through Death.*  
The symbolism here lies at the root of that  
in ch. vi., where Christ is *the* BREAD *of  
life.*

**it abideth by itself alone,** with  
its life uncommunicated, lived only within  
its own limits, and not passing on.

**25.]** And this same divine Law prevails  
for *the disciples,* as well as for their Master:  
—see Matt. x. 39 and note. But the  
saying here proclaims more plainly its  
true extent,—by its immediate connexion  
with ver, 24 and by the words, **unto life  
eternal.**

The word **soul** (or, *life*,  
but here better, *soul*) is not *really* in a  
double sense: as the wheat-corn retains its  
identity, though it die, so the soul: so  
that the two senses are, in their depth, but  
one. Notice, that the **soul** involves the  
*life* in both cases, and must not be taken  
in the present acceptation of that term.

**26.]** Connexion:—The ministering to,  
or intimate union with, Christ (the position  
of Philip and Andrew and the rest, and  
that into which these Greeks seemed desirous to enter) implies *following* Him,—and that, through tribulation to glory.

**where I am]** The word refers, not  
to the place of our Lord at that moment,  
but to His essential, true place, i.e. (ch.  
xvii. 24) in the glory of the Father.

**him will the Father honour]** By glorifying  
him in My glorification, ch. xvii. 24.

**27.]** Bengel observes that the horror of  
death and the ardour of obedience were in  
conflict. And to express both these *together*  
in human speech was impossible: therefore  
our Lord exclaims, **What shall I say?**

The following words, **Father, save me  
from this hour**, must not be taken interrogatively, as if our Lord were doubting whether to say them or not: for  
thus the whole sense is destroyed, besides  
the sentiment being most unworthy of  
Him who uttered it. The prayer is a  
*veritable prayer;* and answers to the prophetic Messianic prayers in the Psalms,  
which thus run—‘My soul is troubled;  
Lord, help me’ (Ps. lxix. 1; xl. 12, 13;  
xxv. 17; vi. 3, 4, al.); and to that prayer  
afterwards in Gethsemane, Matt. xxvi. 39.

**for this cause]** The misunderstanding of these words has principally led to  
the erroneous punctuation just noticed. **for this cause** really means, *“in order that  
I may be saved from this hour:”* i.e. ‘I  
came to this hour for this very purpose,—*that I might be saved from* this hour:’ i.e.  
‘*the going into, and exhausting this hour,  
this cup, is the very appointed way of my  
glorification*.’ This interpretation docs  
not, as Luthardt says, *fall* if we give up  
the interrogative punctuation of the previous clause, but holds equally good when  
that is relinquished. The other interpretation of the words **for this cause,** that  
of Meyer and others, is, *that Thy Name  
may be glorified.* But surely this is to do  
violence to the order of thought. This particular does not come in till the next  
clause, and cannot without an improbable  
transposition be drawn into this.

**28.]**  
The glorifying *the Name* of the *Father*can only take place by the glorification of  
*the Son;* and this latter only by *His death:*so that this is the ‘ardour of obedience’  
triumphant.

**a voice from heaven]** This