572 ST. JOHN. XID.   
 fall into the ground and die, it abideth 4 adoxe: but if it   
 smatt;x.30: die, it bringeth forth much fruit. \* s‘ He that loveth his   
   
   
 Mark viii. life shall lose it; and he that hateth his \*Zjfe in this   
 35 uke world shall keep it unto life eternal. \*6If any man   
 tch.zis:3: serve me, let him follow me; and ‘where I am, there shall   
 iz" also my servant be: if any man serve me, him will ¥ my   
   
 vaatt.xxvi Father honour. 27" Now is my soul troubled ; and what   
 Lake shall I say? Father, save me from this hour: #but for   
 ch. xii this cause came I unto this hour. 8 Father, glorify thy   
   
 x Matt. - name. \* Then eame there a voice from heaven, [\* saying,]   
   
 4 render, by itself alone.   
 X render, soul: the same word is thus rendered in ver, 27.   
 Y render, the. Z render, but yet, or, nevertheless.   
   
 4 not expressed in the original.   
 perishes, and is not apparent (as the seeds conflict. And to express both these together   
 of dicotyledonous plants are) ta the new in human speech was impossible : therefore   
 plant :—see 1 Cor. xv. 36. The saying is our Lord exclaims, What shall I say ?   
 more than a mere parabolic similitude: The following words, Father, save me   
 the divine Will, which has fixed the law from this hour, must not be taken in-   
 of the springing up of the wheat-corn, has terrogatively, as if our Lord were donbt-   
 also determined the law of the glorification ing whether to say them or not: for   
 of the Son of Man, and the one in analogy thus the whole sense is destroyed, besides   
 with the other: i.e. both through Death. the sentiment being most unworthy of   
 The symbolism here lies the root of that Him who uttered it. The prayer is a   
 in ch. vi., where Christ is the Breap of veritable prayer ; and answers to the pro-   
 life. it abideth by itself alone, with phetic Messianic prayers in the Psalins,   
 its life uncommunicated, lived only within which thus run—‘ My soul is troubled;   
 its own limits, and not passing on. Lord, help me’ (Ps. Ixix. 1; xl. 12, 13;   
 25.] And this same divine Law prevails 3 vi. 4, al.); and to that prayer   
 for the disciples, well as for their afterwards in Gethsemane, Matt. xxvi. 39.   
 —see Matt. x. 39 and note. But the for this cause] ‘The misunderstand-   
 saying here proclaims more plainly its ing of these words has principally led to   
 true extent,—by its immediate connexion the erroncous punctuation just noticed.   
 with ver, 24 and by the words, unto life for this cause really means, “in order that   
 eternal. The word soul (or, life, Imay be saved from this hour :? i.e. ‘I   
 but here better, soul) is not really in a came to this hour for this very purpo:   
 double sense: as the wheat-corn retains its that I might be saved from this hour :   
 identity, though it die, so the soul: so ‘the going into, and exhausting this hour,   
 that the two senses are, in their depth, but this cup, is the very appointed way of my   
 one. Notice, that the soul involves the glorification? This interpretation docs   
 Jife in both cases, and must not be taken not, as Luthardt says, fadd if we give up   
 in the present acceptation of that term. the interrogative punctuation of the pre-   
 26.] Connexion :—The ministering to, vions clause, but holds equally good when   
 or intimate union with, Christ (the position that is relinquished. The other interpre-   
 of Philip and Andrew and the rest, and tation of the words for this cause, that   
 that into which these Greeks seemed de- of Meyer and others, is, thaé Thy Naine   
 sirous to enter) implies following Him, — may be glorified. But surely this is do   
 and that, through tribulation to glory. yiolence to the order of thought. This   
 where I am] The word refers, not ] ular does not come in till the next   
 to the place of our Lord at that moment, clause, and cannot without an improbable   
 but to His essential, true place, i. e. transposition be drawn into this. 28.   
 xvii. 24) in the glory of Father. The glorifying the Name of the Father   
 him will the Father honour] By glorifying can only take place by the glorification of   
 him in My glorification, ch. |. the Son ; and this latter by His death :   
 27.] Bengel observes that the horror of so that this is the ‘ardour of obedience”   
 death and the ardour of obedience were in mphant. @ voice from heaven] This