hath given to the Son as it were one mass,  
that all whom He hath given should be  
*one*: that whole mass the Son unfoldeth  
one by one in this following out of the  
Father’s design. Hence also that which  
we read in ch. xvii. 2, “*that all that which  
Thou hast given Him* (so literally), to *them  
He may give eternal life*.”’ See also  
1 John v. 4.

**I will in no wise cast  
out** does not refer here to the office of the  
Son of God *as Judge*; but is another way  
of expressing the grace, and readiness with  
which He will receive all who come to  
Him.

**38, 39, 40.] {38}** His reception of  
men is not capricious, nor even of His own  
arbitrary choice; but as He came into the  
world to do the Father’s will, and that will  
is that all who come to Him by faith shall  
have life, so He receives *all such*;{39}—loses  
none of them;—and will raise them all up  
(here, in the *fullest* and *blessed sense*) at  
the last day. Olshausen remarks, that ‘in  
ch. iv. we had only the inexhaustible refreshing of the *soul* by the water of life; but this discourse goes further;—that not  
even death itself shall destroy the *body*  
of him who has been nourished by this  
bread of life.’

**raise it up again**refers to the only resurrection which is the  
completion of the man in his glorified  
state ;—it does not set aside the “*resurrection of judgment*” (ch. v. 29), but that very term is a debasement of “*resurrection?*’ its true sense is only “*resurrection of life*.”

Bengel has beautifully given  
the connexion of this last promise with  
what went before: “this is the end, beyond which there is no danger.” But  
there is much more than this in it. In  
this declaration (vv. 39, 40) is contained  
the key of the following discourse, vv.  
44—59. The *end* of the work of God, as  
regards man, is the glorification of his  
restored and sanctified nature,—*body, soul,  
and spirit*,—in eternity. Without this,—salvation, restitution, would be incomplete.  
The adoption cannot be consummated without the redemption of the body. Rom.  
viii. 18—23. And the glorification of the  
body, soul, and spirit,—of the whole man,—cannot take place but by means of *the  
glorified Body of the second Adam*. ‘He  
who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.’ Stier.

**{40} The looketh on** here is a  
different thing from the mere *seeing* of  
ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: *with the  
eyes of the soul*, as Euthymius says; but we  
must not make the *looking* equivalent to  
*believing*, to which it is only preparatory.

**41.]** Not different hearers, nor does  
the scene of the discourse here change:  
they were the same,—perhaps the principal  
among them, the official superintendents  
of the synagogue :—for St. John generally  
uses “*the Jews*” in this official sense,

**42.]** They rightly supposed that this  
**having come down from heaven** must imply some method of coming into the world