

COMING TO CHRIST

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

Christ uttered this statement when He was perhaps at the zenith of His popularity. Wherever He went He was followed by great multitudes of people, and even when He sought retirement they followed Him, but when He saw the vast multitude He was moved with compassion because He knew they were hungry.

Then followed the miracle of the feeding of the thousands with five loaves and two fishes. At the conclusion of that event the disciples entered into a ship and crossed the sea of Galilee toward Capernaum, and their departure was observed by many of the great company there assembled, but Jesus Christ "departed again into a mountain himself alone." During the night a great storm arose, and Christ came to His disciples walking on the water, and said to them, "It is I, be not afraid." They received Him into the ship, and immediately the ship was at the land whither they went. But the multitudes had gone around the lake, so they were awaiting Him. Many of them could not understand by what means He had come, for they had observed that when the disciples left in their boat or ship Christ did not depart with them, but now when they arrived He was with them. They knew nothing of this second miracle of His walking on the sea, coming to them in the midst of the storm. But they were there seeking Him.

The reason Christ withdrew from the multitude was that He perceived that they would come and take Him by force and make Him a King. Obviously they wanted to have upon the throne one who could multiply loaves and fishes and feed the multitude miraculously. When Christ saw them on the other side He said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

Christ was trying to impress the people with the fact that food for the soul was vastly more important than food for the body. While teaching them this lesson, He asserted that He was the Bread of Life. Immediately thereafter He spoke the wonderful truth which has given courage and confidence to all who have approached Him during these nineteen centuries: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

I. The Meaning Of Coming To Christ.

What is meant by coming to Christ? None can suppose that it means to come to Him with our bodies. This is utterly impossible now, for the heavens have received Him out of our sight; and though His divine presence is everywhere, His glorified body is only in heaven. But this coming is to be understood spiritually; it is the coming of the heart; it is the motion of the mind; it is "the flight of the soul to Christ." It is, therefore, much the same as believing on Christ; "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on Me shall never thirst."

But you will observe that such a comer to Christ is convinced of his sin and danger, and comes to Christ for help. It is a sense of sin and a fear of hell, together with a hope of mercy, that influences a person to come to Christ; for He Himself declares, when speaking to the Jews, "Ye will not come to me, that ye might have life." John 5:40.

No one can come to Christ until he has heard of Him, and no one can hear of Him except through the gospel. When one is persuaded of the freeness, the fullness, and the suitableness of the salvation that is in Christ, his thoughts will be much engaged with it, and his affections will be moved by it.

Coming to Christ is the way of salvation for man. If there could have been any other way, then this one would never have been provided. God would not have given His only-begotten Son to die on Calvary's cross in order to save sinners if there had been any other way of saving them that would have been consistent with the principles of infallible justice.

Coming to Christ implies a real sense of need, a thorough realization that man cannot save Himself, a deep conviction that Christ is suited to all the needs of man, that He can and will supply all the needed help, and a sincere desire to approach Him in order that He may supply the needs. It also implies a forsaking of sin, a renunciation of self, a submissive approach to Christ, a dependent trust in Him, and an acceptance of Him as personal Saviour.

Two things are necessary to encourage a lost sinner to come to Christ for salvation. One of these is the conviction that He is able to save, and the other is that He is willing to save.

Coming to Christ is an act, not of the body, but of the mind or heart, so that you may come to Him without moving out of your place. When we come to a human friend who calls us, two actions are performed. The first is an act of the soul, by which we choose or determine to come to that friend. The second is an act of the body, by which we execute the previous determination of the mind. But in coming to Christ there is only one act, an act of the soul; and this act consists in choosing and determining to forsake everything else, and to comply with His invitation by accepting Him. In other words, coming to Christ is an act of choice, an act by which the soul freely chooses Him in preference to anybody and everything else.

So, when people come to Christ, their hearts leave the objects with which they had been occupied, they rush to Him with affectionate desire, and they cling to Him as the supreme object of their confidence and love. They see that He is just such a Saviour as they need. They are powerfully drawn to Him by the attractions of His moral beauty and glory, and they feel bound to Him by bonds which they have no wish to break. Hence, coming to Christ is elsewhere called trusting in Him, receiving Him, believing on Him and loving Him.

Coming to Christ means to leave everything else, every other trust, and every other hope. Are you trusting in yourself, or in your own works? Are you trusting in anything except Christ? If so, leave it at once. Come away from every other reliance, and trust in Christ, for this is the only way of salvation. As Peter said to the rulers and elders of Israel, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

II. The Motives For Coming To Christ.

People are prompted by various motives to come to Christ.

1. Pardon from sin and a life of justification.

Guilty sinners need to be pardoned and justified. They are enabled to experience pardon and justification by coming to Christ.

2. Peace of conscience and a life of satisfaction.

Christ is the Prince of Peace. To those who come to Him He says, "My peace I give unto you, My peace I leave with you."

3. Purity from sin and a life of sanctification.

He will release us from the indwelling power of sin if we will only claim that power through His finished work. He will save us from its power daily if in our living we will only look to Him and trust Him to do it.

4. Power for duties and a life of service.

When we come to Him, then He cleanses us from sin, guides us in service, and empowers us for our spiritual tasks. With duties to perform, difficulties to encounter and trials to endure, it should readily be understood by each of us that "Without Christ ye can do nothing." Also, that "We can do all things through Christ Who strengtheneth us," for He said, "My grace is sufficient for thee."

5. Paradise and a life of eternal bliss.

A home in heaven where all is joy and happiness can only be obtained by coming to Christ. God's Word teaches us that "God hath given unto us eternal life, and this life is in His Son." Christ said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

All who are not Christians are urged to come to Christ. They are assured that, if they will do so, they will not be repulsed or cast out. None who come to Him shall be excluded on account of their age. He will never cast out any because they are too young. Neither will He ever reject any who come to Him at the eleventh hour. None shall be cast out on account of their situation in life. It does not matter who one is -- whether he be great or small, rich or poor, high or low, learned or simple -- he will find a welcome when he comes to Christ. The same welcome was given to Zaccheus the publican as to Nicodemus the ruler; to Peter the profane fisherman as to Paul the cultured aristocrat. It does not matter who you are; if you will come to Christ you will receive a cordial welcome.

Christ's statement in our text warrants my saying to you that none, who come to Him, shall be cast out on account of the number, the magnitude, or the aggravation of their sins. None, who come to Christ, will be rejected on account of their past sins or their present unworthiness. The Saviour said that He would not cast out anyone who comes to Him on any account or for any cause whatever. The welcome is for all, without any reserve, or any exception, or any condition, save that of willingness to come.

III. The Method Of Coming To Christ.

A person cannot truly come to Christ and be saved without first experiencing real conviction for sin. However, in different individuals conviction manifests itself in different ways. Sometimes it is evidenced in a great sense of deep need. The greatness of one's guilt may sometimes lead one to think that he or she is too bad to be received by Christ, in the event there should be a coming to Him. At other times, it is evidenced by a sense of complete unworthiness. The publican felt thus when he prayed, "God be merciful to me a sinner." He prayed as though he were the only sinner in the world. Some have the mistaken notion that should they come to Christ they would not be good enough to be accepted by Him.

No one will come to Christ unless he has a contrite spirit. We have sinned against the Lord and there must be contrition for it, if we are to be forgiven and saved. Salvation involves repentance toward God and faith in the Lord Jesus Christ.

Then, after one has been convinced of his sin, become sorry therefor, repented thereof, come to Christ, trusted Him alone for salvation, and has been saved, he should confess Christ with his lips, in baptism and by a faithful Christian life thereafter.

Some have the mistaken notion that God is so good that He will not allow anybody to go to hell. My friends, God is good, but, if any of you go to hell it will not be God's fault. If you refuse to come to Christ, and you go to hell, you will go over the love of God, the Word of God, the warnings of God, the pleadings of God, the cross of Calvary, the wooing of the Holy Spirit, the preaching of the gospel, the prayers of Christians and the pleadings of loved ones and friends. God has done everything that is necessary to keep you out of hell, but if you will not repent of your sins and accept Christ as your Saviour, there is nothing left for God to do except to permit you to go on to hell.

IV. The Moment For Coming To Christ.

When we consider the important matter of coming to Christ from the standpoint of time, there is but one thing that can be said, and that is the time for you to come to Him is NOW. Why should you come to Christ now?

1. Christ wants you to come.

"The Son of Man is come to seek and to save that which was lost." "The Lord is not slack concerning His promises as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." He knows that none can be saved without coming to Him, so He wants all to come to Him in order that they may be saved. There is no restriction or favouritism on His part so far as wanting men to come to Him is concerned. "Him that cometh unto Me I will in no wise cast out." The door of salvation could not have been made wider, and the heart of the Saviour could not have been more tender than our text shows each to be.

2. Christ woos you to come.

In trying to get you to come to Him Christ will not coerce, compel or drive you by force, but He does draw, plead with, and seek to persuade you to come. He does not compel any to come, but He does call and allure by the power of His love. He wants them and woos them just as they are.

3. Christ welcomes you when you come.

Any person who will come to Christ is assured a welcome. That is the one emphatic message of our text. This welcome is for all, without any reservation, exception or condition, save that of willingness to come. Never once did He cast out anyone. Not even in hell will there be one who can say, "I came to Christ and trusted Him, and now I am lost because He cast me away." The one thing Christ will not do is to cast out a person who comes to Him. What we translate by "no wise" is in reality the strongest negative in the Greek language. It is a double negation, meaning "not for anything," "by no means," "for nothing," "under no circumstances," etc. Therefore, we have the blessed assurance of acceptance, forgiveness, protection, and eternal life when we come to Christ.

Will you now, my unsaved friends, claim the Saviour's glorious promise in this text, take Him at His word, and come to Him this very moment?

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!"