

Come and Welcome to Jesus Christ

Book Outline

- I. The Context and Text (1-5)
 1. The Context – John 6 (**begin ch. 1**)
 2. The Text – John 6:37
 - a. The gift of the Father to the Son
 - b. The Son’s reception of the Father’s gift

- II. Explanation of the Text (6-128)
 1. The Extent of the Gift: ‘All’ (**begin ch. 2**)
 - a. “All” cannot be intended in its largest sense
 1. Because, then, all the men, yes, all the things in the world, must be saved.
 2. It must not be taken for all that in any sense are given by the Father to him, because the Father has given some, yes, many to him, to be dashed in pieces by him.
 3. Some are given to Christ that he by them might bring about some of his high and deep designs in the world.
 - b. Those intended as the gift
 1. Those intended as the gift in the text are those that are given by covenant to the Son (elect, chosen, sheep, children of promise, etc.)
 2. The word “all” as also other words, must not be taken in such sort as our foolish fancies and groundless opinions will prompt us to, but admits of an enlargement or a restriction, according to the true and purpose of the text.

 2. The Person Giving: The Father
 - a. That the Lord God, the Father of our Lord Jesus Christ, is concerned with the Son in the salvation of his people.
 - b. That Christ Jesus the Lord, by this word ‘Father,’ would familiarize this Giver to us.

 3. The Meaning of the Word ‘Giveth’
 - a. All things to God are present, and so is the gift of the Father to the Son, although to us, as is manifest by his word, it is an act that is past (Acts 15:18).
 - b. The Father gives him this portion of the lump, before the world was, but that those that he had so given, he will give him again. That is, he will bring them to him at the time of their conversion; for the Father brings them to Christ (John 6:44).

 4. The Father’s Purpose in Giving
 - a. That he is able to answer this design of God, namely, to save them to the uttermost sin, the uttermost temptation, etc. (Heb. 7:25)
 - b. The Father’s giving them to him to save them declares to us that he is and will be faithful in his office of Mediator.

- c. The Father's giving of them to him, to save them declares that he is, and will be, gentle and patient towards them, under all their provocations and miscarriages.
- d. The Father's giving him to save them declares that he has sufficient wisdom to contend with all those difficulties that would attend him in his bringing of his sons and daughters to glory.

5. What It Is to Come to Christ (begin ch. 3)

- a. Coming to Christ is a moving of the mind towards him
- b. From a sound sense of the absolute want (need) that a man has of him for his justification and salvation
 - 1. They come with weeping and supplication (Jer. 31:9)
 - 2. They come running to him, as flying to him; a fleeing of the wrath to come
 - 3. The outcries that is made by them, such as "Lord, save me, or I perish" and "Sirs, what must I do to be saved?"
 - 4. They are "pricked in their heart," that is, with the sentence of death by the law (Acts 2:37).
 - 5. Coming to Christ is attended with an honest and sincere forsaking all for him.

"I say, there are a great many such comers to Jesus Christ; they say, when Christ calls by his gospel, I come, Sir; but still they abide by their pleasures and carnal delights. They come not at all, only they give him a courtly compliment; but he takes notice of it, and will not let it pass for anything other than a lie" (31).

6. Six Objections in the Way of Coming to Christ

- a. "Though I cannot deny but my mind runs after Christ, and that, took out of a sight and consideration of my lost condition, for I see without him I perish; yet I fear my motives are not right in coming to him."
- b. "When I say I only seek myself, I mean I do not find that I design God's glory in my own salvation by Christ, and that makes me fear I do not come aright."
- c. "But I cannot believe that I come to Christ aright, because sometimes I am apt to question his very being and office to save."
- d. "But I am heartless, so slow, and, as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming ought to be called a coming to Christ."
- e. "But I fear I come too late; I doubt I have stayed too long; I am afraid the door is shut."
- f. "But I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently that Christ will not receive me."

7. The Force of the Promise to Make Them Come

- a. In General
 - 1. That coming to Jesus Christ aright is an effect of their being, of God, given to Christ before.
 - 2. These words, *shall come*, make your coming not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a Divine purpose; they show us the heavenly determination of the Son.
 - 3. These words, *shall come*, make your coming to be also the effect of an absolute promise.

4. This word, *shall come*, engages Christ to communicate all manner of grace to those thus given him to make them effectually to come to him.

b. In Particular

1. We call that an absolute promise that is made without any condition; or more fully thus: that is an absolute promise of God, or of Christ, which makes over to this or that man any saving, spiritual blessing, without a condition to be done on our part for the obtaining of it.
2. An absolute promise therefore is, as we say, without *if* or *and*; that is, it requires nothing of us, that itself might be accomplished.
3. The different between the absolute and conditional promise is this:
 - a. They differ in their terms (I will and you shall = absolute promise, and I will, if you will = conditional promise)
 - b. They differ in their way of communicating good things to men; the absolute ones communicating things freely, only of grace; the other, if there be that qualification in us that the promise calls for, not otherwise.
 - c. The absolute promises therefore engage God, the other engage us: I mean, God only, us only.
 - d. Absolute promises must be fulfilled; conditional may or may not be fulfilled. The absolute ones must be fulfilled, because of the faithfulness of God; the other may not, because of the unfaithfulness of man.
4. Therefore, though there be a real, yes, an eternal difference, in these things and others, between the conditional and absolute promise, yet again, in other respects, there is a blessed harmony between them.
5. And as they harmoniously agree in this, so again the conditional promise blesses the man who, by the absolute promise makes men upright.

8. Seven Objections to the Absoluteness of the Promise

- a. But they are dead, dead in trespasses and sins. How shall they come?
- b. But they are Satan's captives; he takes them at his will, and he is stronger than they. How then can they come?
- c. "They shall" you say. But how if they will not? And, if so, then what can *shall come* do?

"The obstinacy and plague that is in the will of the people shall be taken away; and they shall be made willing; *shall come* will make them willing to come (59)."

"No stubbornness of man's will can stand, when God has absolutely said the contrary; *shall come* can make them come 'as doves to their windows' that had before resolved never to come to him" (60).

- d. "They shall come," say you, but how if they be blind, and see not the way? For some are kept off from Christ, not only by the obstinacy of their will, but by the blindness of their mind. Now, if they be blind, how shall they come?
- e. But how, if they have exceeded many in sin, and so made themselves far more abominable? They are the ringleading sinners in county, the town, or family.
- f. But how, if they have not faith and repentance? How shall they come then?
 1. Faith shall be given to them.
 2. They shall have repentance.

“I told you before, that an absolute promise has all the conditional ones in the belly of it, and also provisions to answer all those qualifications, that they offer to him that seeks for their benefit. And it must be so; for if *shall come* be an absolute promise, as indeed it is, then it must be fulfilled upon every one of those concerned therein. . . . So then the present want of faith and repentance cannot make this promise of God of no effect; because this promise has in it to give what others call for and expect” (63-64).

- g. But how shall they escape all those dangerous and damnable opinions that, like rocks and quicksands, are in the way in which they are going?

9. What the Words “to Me” Imply (begin. ch. 4)

- a. There is in Christ a fullness of all-sufficiency of that, even of all that, which is needful to make us happy.
1. There is *light* in Christ that is sufficient to lead them out of and from all that darkness, in the midst of which all others but them that come to him, stumble, and fall and perish.
 2. There is that *life* in Christ, that is to be found nowhere else (John 5:40): life, as a principle in the soul, by which it shall be acted and enabled to do that which through Christ is pleasing to God.

“Nothing is more desirable than life, to him that has in himself the sentence of condemnation; and here only is life to be found. This life, namely, eternal life, this life is in his Son (1 John 5:11)” (69).

3. There is the glory of his *righteousness*, by and in which he presents them amiable and spotless in his sight.
 4. There is enough of all things truly spiritually *good*, to satisfy the desires of every longing soul.
 5. There is *power* to perfect and defend, and deliver those that come to him for safeguard.
- b. Those that come to him come that they might receive the fullness at his hand.
1. This is evident in the plain declaration of those that are already come to him.
 2. This is evident in that while they keep their eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual joy.
 3. This is evident by their earnest desires that others might be made partakers of their blessedness.
 4. This is evident by the triumph that such men make over all their enemies, both bodily and spiritually.
 5. This is evident for that they are made by the glory of that which they have found in him, to suffer and to endure what the devil and hell itself have or could invent, as a means to separate them from him.

(Quote from blog, page 73-75 in book)

“Therefore, when he says, “shall come to me,” he means they shall have a discovery of the glory of the grace that is in him. And the beauty and glory of that is of such virtue that it constrains, and forces, with a blessed violence, the hearts of those that are given to him” (76).

10. The Promise of Those Coming to Christ

“In those latter words, coming to Christ is implicitly required of us; and in the words before, that grace that can make us come is positively promised to us” (77).

a. In General

1. Since the Father gave his people to him, they shall be enabled to come to him.
2. Christ very well knows who are give to him; not by their coming to him, but by their being given to him.
3. Christ suggests that no more come to him than, indeed, are given him of the Father.
4. Christ Jesus suggests that he is well content with this gift of the Father to him.

b. In Particular

“This word *him*: by it Christ looks back to the gift of the Father; not only in the lump and whole of the gift, but to the every *him* of that lump. As if he said, I do not only accept the gift of my Father in general, but have a special regard to every one of them in particular; and will secure not only some, or the greatest part, but every *him*, every particle. Not a hoof of all shall be lost or left behind. And, indeed, in this he consents to his Father’s will, which is that of all that he has given him, he should lose nothing (John 6:39)” (80-81).

“There is many a sad wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by him. It is said of those that the Father has given to Chris that they have done worse than the heathen; that they were murderers, thieves, drunkards, unclean persons, and what not; but he has received them, washed them, and saved them” (82).

“Let him be as red as blood, let him be as red as crimson. Some men are blood-red sinners, crimson sinners, sinners of double aye dipped and dipped again, before they come to Jesus Christ. Are you who are reading these lines such a one? Speak out, man! Are you such a one? And are you now coming to Jesus Christ for the mercy of justification, that you might be made white in his blood, and be covered with his righteousness? Fear not; forasmuch as this your coming demonstrates that you are of the number of them that the Father has given to Christ; for he will in no wise cast you out. ‘Come now,’ says Christ, ‘and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool’ (Isa. 1:18)” (82-83).

1. This shows us the greatness of the merits of Christ; he is strong to execute his word.
2. This shows us the willingness of Christ’s heart to impute his merits for life to the great, if coming, sinner.

“These words, therefore, are sufficient ground to encourage any coming sinner that Christ is willing to the extent of his power to receive him; and since he has power also to do what he will, there is no ground at all left to the coming sinner any more to doubt; but to come in full hope of acceptance, and of being received to grace and mercy” (88).

11. How the One That Has Come to Christ Benefits

- a. He that has come to Christ is *nearer to him* than he that is but coming to him.
- b. He that has come to Christ has the advantage of him that is but coming in that he is *eased of his burdens*.
- c. He that has come to Christ has the advantage of him that is but coming in this also, namely, *he has drunk of the sweet and soul refreshing water of life*.
- d. He that has come to Christ has the advantage of him that as yet is but coming in this also, namely, *he is not terrified with the noise, and, as I may call it, hue and cry, which the avenger of blood makes at the heels of him that yet is but coming to him*.

- e. He, therefore, that has come to Christ, is *not so subject to those dejections, and castings down, by reason of the rage and assaults of the evil one.*
- f. He that has come to Christ has the advantage of him that is but coming to him, in this also, namely, *he has upon him the wedding garment.*
- g. In a word, he that has come to Christ, *his groans and tears, his doubts and fears, are turned into songs and praises;* for he has now received atonement, and the earnest of his inheritance.

12. The Meaning of the Word ‘Cometh’

- a. That Jesus Christ has his eye upon, and takes notice of, the first moving of the heart of a sinner after himself.
- b. As Jesus Christ has his eye upon, so he has his heart open to receive the coming sinner.
- c. As Jesus Christ has his eye upon, and his heart open to receive, so he has resolved already that nothing shall alienate his heart from receiving the coming sinner.
- d. These words are dropped from his blessed mouth, on purpose that the coming sinner might take encouragement to continue on his journey, until he has indeed come to Jesus Christ.

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13. Two Sorts of Sinners Come to Christ (begin ch. 5)

- a. The newly-awakened sinner
- b. The returning backslider
 - 1. The text makes no exception against you
 - 2. The text strongly suggests that you are one of the souls intended
 - 3. The backslider intended is evident because . . .
 - a. He is sent to by name
 - b. His sin is mentioned by name
 - c. The returning backslider is put amongst God’s Israel
 - 4. Objections answered

14. The Importance of the Words “to Me”

“These words, therefore, are by Jesus Christ very carefully put in, and serve for caution and encouragement; for caution, in case we stop anywhere short of Christ in our coming; and for encouragement to those that shall in their coming, come past all, till they come to Jesus Christ” (105).

“Therefore the man that comes to Christ, is the one that has had deep considerations of his own sins, slighting thoughts of his own righteousness, and high thoughts of the blood and righteousness of Jesus Christ. Yes, he sees, as I have said, more virtue in the blood of Christ to save him, than there is in all his sins to damn him. He therefore sets Christ before his eyes; there is nothing in heaven or earth, he knows, that can save his soul and secure him from the wrath of God but Christ; that is, nothing but his personal righteousness and blood” (106-07).

15. The Meaning of the Words “in no wise”

- a. Something Expressed
 - 1. That which is expressed is Christ Jesus’ unchangeable resolution to save the coming sinner

“By this, therefore, it is manifest, that it is not the greatness of sin, nor the long continuance in it, no, nor yet the backsliding, nor the pollution of your nature, that can put a bar in against, or be a hindrance of, the salvation of the coming sinner. For, if indeed this could be, then would this solemn and absolute determination of the Lord Jesus, of itself, fall to the ground, and be made of no effect. But his ‘counsel shall stand, and he will do all his pleasure’; that is, his pleasure is this; for his promise, as to this irreversible conclusion, arises from his pleasure; he will stand to it, and will fulfill it, because it is his pleasure (Isa. 46:10-11)” (108).

b. Something Implied

1. That which is implied in the words is the hindrances in coming to Christ
 - a. Coming souls have those that continually lie at the feet of Jesus Christ to cast them off
 - i. There is the devil, that accuser of the brethren, that accuses them before God, day and night
 - ii. As Satan, so every sin of the coming sinner, comes in with a voice against him, if perhaps they may prevail with Christ to cast off the soul
 - iii. As to Satan and sin, so the law of Moses, as it is a perfect holy law, has a voice against you before the face of God

“The coming sinner is not saved because there is none that comes in against him, but because the Lord Jesus will not hear their accusations, will not cast out the coming sinner” (112).

- b. Coming souls are afraid that these accusers will prevail against them

16. The Meaning of the Words “cast out”

a. What it is to cast out

1. In general
 - a. To cast out is to slight and despise, and condemn
 - b. Things cast away are reputed as menstruous cloths, and as the dirt on the street
 - c. To be cast out, or off, it is to be abhorred, not to be pitied, but to be put to perpetual shame
2. In particular
 - a. “Things that are now”
 - i. In general
 1. It is to be ‘cast out’ of the presence and favor of God.
 2. To be ‘cast out’ is to be cast out of God’s sight.
 3. To be ‘cast out’ is to be denied a place in God’s house, to be left as fugitives and vagabonds, to pass a little time away in this miserable life, and after that to go down to the dead
 4. In a word, to be ‘cast out’ is to be rejected, as are the fallen angels
 - ii. In particular
 1. Christ has *everlasting life* for him that comes to him, and he shall never perish, but for the rest, they are rejected, ‘cast out,’ and must be damned
 2. Christ has *everlasting righteousness* to clothe them that come to him, and they shall be covered with it as a garment. But the rest shall be found in filthy rags of their own stinking pollutions, and shall be wrapped up in them as in a winding-sheet, and so bear their shame before the Lord, and also before the angels
 3. Christ has *precious blood* that, like an open fountain, stands free for him to wash in, that comes to him for life, but they that come not to him are rejected from a

- share in it, and are left to ireful vengeance for their sins
4. Christ has *precious promises*, and they shall have a share in them that come to him for life, but they that come not can have no share in them, because they are not truly in him; for in him, and only in him, all the promises are Yea and Amen
 5. Christ has *fullness of grace* in himself for them that come to him for life, but those that do not come to him are left in their graceless state; and as Christ leaves them, death, hell, and judgment find them
 6. Christ is an *Intercessor*, and ever lives to make intercession for them that come to God by him
 7. Christ has *wonderful love, bowels, and compassions*, for those that come to him, but the rest will find him a lion rampant who will one day tear them all to pieces
 8. Christ is one, *by and for whose sake those that come to him have their persons and performances accepted of the Father*, but the rest must fly to the rocks and mountains for shelter, but all in vain, to hide them from his face and wrath
- b. “Things that shall be hereafter”
- i. The casting out itself
 1. In preparatory work
 - a. It involves the separation of those that have not come to him from them that have, at that day.
 - b. They shall be placed before him according to their condition.
 - c. Then Christ will proceed to the conviction of those that came not to him, and will say, ‘I was a stranger, and you too me not in,’ or did not come to me. Their excuse of themselves he will slight as dirt, and proceed to their final judgment.
 2. In executing the act
 - ii. The place into which those cast out will go
 1. It is called Tophet (Isa. 30:32)
 2. It is called hell (Mark 9:35)
 3. It is called the wine press of the wrath of God (Rev. 14:19)
 4. It is called the lake of fire (Rev. 20:15)
 5. It is called a pit (Isa. 14:13, 15)
 6. It is called a bottomless pit (Rev. 9:1-2; 20:3)
 7. It is called outer darkness (Matt. 22:13; 25:30)
 8. It is called a furnace of fire (Matt. 13:40-51)
 - iii. What the things tormented are likened unto
 1. To wood that burns
 2. To fire and brimstone
 3. To a worm (Mark 9:44)
 4. To an unquenchable fire (Matt. 3:12; Luke 3:17)
 5. To everlasting destruction (2 Thess. 1:7-9)
 6. To wrath without mixture (Rev. 14:9-10)
 7. To the second death (Rev. 20:6, 14)
 8. To eternal damnation

9. To calling for help for relief in vain
10. To weeping, wailing, and gnashing of teeth

b. The power of Christ to save or cast out

1. He has the power to save
 - a. To speak only of Christ as he is Mediator: he was authorized to this blessed work by his Father, before the world began
 - b. He was promised to our first parents, that he should, in the fullness of time, bruise the serpent's head.
 - c. Moses gave testimony of him by the types and shadows, and bloody sacrifices, that he commanded from the mouth of God to be in use for the support of his people's faith, until the time of reformation, which was the time of the death of Jesus.
 - d. At the time of his birth it was testified of him by the angel that he should 'save his people from their sins' (Matt. 1:21).
 - e. It is testified of him in the days of his flesh that he had power on earth to forgive sins (Mark 2:5-12).
 - f. It is testified of him also by the apostle Peter that 'God hath exalted him with his own right hand, to be a prince and a Saviour, to give repentance to Israel, and forgiveness of sins' (Acts 5:31)
 - g. In a word, this is everywhere testified of him, both I the Old Testament and in the New.
 - i. He came down from heaven to be a Saviour (John 6:38-40)
 - ii. He was anointed on earth to be a Saviour (Luke 3:22)
 - iii. He did the works of a Saviour as . . .
 1. He fulfilled the law, and became the end of it for righteousness, for them that believe in him
 2. He laid down his life as a Saviour; he gave his life as 'a ransom for many'
 3. He abolished death; destroyed the devil; put away sin; got the keys of hell and death; is ascended into heaven; is there accepted of God and bidden to sit at the right hand as a Saviour; and all this because his sacrifice for sins pleased God
 - iv. God has sent out and proclaimed him as a Saviour, and tells the world that we have redemption through his blood, that he will justify us, if we believe in his blood, and that he can faithfully and justly do it. Yes, God beseeches us to be reconciled to him by his Son; which could not be if he were not anointed by him to this very purpose, and also if his works and undertakings considered as a Saviour were not accepted of God.
 - v. God has received already millions of souls into his paradise, because they have received this Jesus for a Saviour
2. He has the power to cast out
 - a. The Father, for the service that he has done him as Saviour, has made him Lord of all, even Lord of quick and dead.
 - b. The Father has left it with him to quicken whom he will, namely, with saving grace, and to cast out whom he will, for their rebellion against him (John 5:21).
 - c. The Father has made him judge of quick and dead, has committed all judgment unto the Son, and appointed that all should honour the Son, even as they honour the Father (John 5:22-23).
 - d. God will judge the world by this man: the day is appointed for judgment, and he is appointed for judge.

- i. Because of his humiliation, because of his Father's word he humbled himself, and he became obedient unto death, even the death on the cross
- ii. That all men might honour the Son, even as they honour the Father
- iii. Because of his righteous judgment, this work is fit for no creature
- iv. Because he is the Son of man (John 5:27)

III. Observations on the Text (129-191)

1. Observation 1: Coming to Christ is by the gift, promise, and drawing of the Father (131-48) (begin ch. 6)

a. General Points

1. That coming to Christ is not by the will, wisdom, or power of man
 - a. Not by the will of man (John 1:13; Rom. 9:16)
 - b. Not by the wisdom of man
 - i. In the wisdom of God it pleased him, that the world should not know him.
 - ii. The wisdom of man, in God's account, as to the knowledge of Christ, is foolishness (1 Cor. 1:20; 2:14).
 - iii. The doctrine of a crucified Christ, and so of salvation by him, is the very thing that is counted foolishness by the wisdom of the world.
 - iv. God counts the wisdom of the world one of his greatest enemies.
 - c. Not by the power of man

"We are said to be made willing to come by the power of God; to be raised from a state of sin to a state of grace by the power of God; and to believe, that is, to come, through the exceeding working of his mighty power (Ps. 110:3; Col. 2:12; Eph. 1:18, 20; Job 23:14). But this power would not be needed, if man had either the power or the will to come, or so much as graciously think of being willing to come, of himself to Jesus Christ" (134).

2. That coming to Christ is by the gift, promise, and drawing of the Father
 - a. John 6:44 – except the Father draw him
 - b. John 6:65 – except granted unto him of my Father
 - c. John 6:45 – every man learned of the Father cometh to me

b. Seven Uses (Applications)

1. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then they are to blame that cry up the will, wisdom, and power of man, as things sufficient to bring men to Christ.
2. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then let saints here learn to ascribe their coming to Christ to the gift, promise, and drawing of the Father. Christian, bless God, who has given you to Jesus Christ by promise; and again, bless God for that he has drawn you to him.

"Oh that the glory of electing love should rest upon your head, and that the glory of the exceeding grace of God should take hold of your heart, and bring you to Jesus Christ! (136).

3. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then this should teach us to set a high esteem that indeed are coming to Jesus Christ; I say, a high esteem on them, for the sake of him by virtue of whose grace they are made to come to Jesus Christ.

- a. This is the man with whom God is, in whom God works and walks; a man whose motion is governed and steered by the mighty hand of God, and the effectual working of his power.
 - b. This man, by the power of God's might, which works in him, is able to cast a whole world behind him, with all the lusts and pleasures of it, and to charge through all the difficulties that man and devils can set against him.
 - c. This is a man traveling to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels, and the spirits of just men made perfect, to God the Judge of all, and to Jesus.
 - d. This man can look upon death with comfort, can laugh at destruction when it comes, and longs to hear the sound of the last trump, and to see his Judge coming in the clouds of heaven.
4. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then this shows us how horribly ignorant of this such are who make the man that is coming to Christ the object of their contempt and rage.
 5. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then this shows us how it comes to pass, that weak means are so powerful as to bring men out of their sins to a hearty pursuit after Jesus Christ.
 6. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then here is room for Christians to stand and wonder at the effectual working of God's providences, that he has made use of as means to bring them to Jesus Christ.

“For although men are drawn to Christ by the power of the Father, yet that power puts itself forth by the use of means; and these means are various, sometimes this, sometimes that; for God is at liberty to work by which, and when, and how he will. But let the means be that they will, and as contemptible as may be, yet God that commanded the light to shine out of darkness and that out of weakness can make strong, can, no, *does* often make use of very unlikely means to bring about the conversion and salvation of his people. Therefore, you that are come to Christ – and that by unlikely means – still yourselves, and wonder, and, wondering, magnify almighty power, by the work of which the means has been made effectual to bring you to Jesus Christ” (141).

7. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then let me here caution those poor sinners, that are spectators of the change that God has wrought in them that are coming to Jesus Christ, not to attribute this work and change to other things and causes.
- c. Two Objections
1. But we do not that such are coming to Jesus Christ; truly we wonder at them and think they are fools. Answer: Why are you questioning, judging, and wondering about their coming? “Your wondering at them argues that you are strangers to yourselves, to conviction for sin, and to heartfelt desires to be saved; as also to coming to Jesus Christ.
 2. But how shall we know that such men are coming to Jesus Christ? Answer: Who can make them see, whom Christ has made blind (John. 2:8-9). Nevertheless, because I endeavour your conviction, conversion, and salvation, consider.

“Do they not cry because of sin, being burdened with it, as of an exceeding bitter thing? Do they fly from it, as from the face of a deadly serpent? Do they cry because of the insufficiency of their own righteousness, as to justification in the sight of God? Do they cry out after the Lord Jesus, to save them? Do they see more worth and merit in one drop of Christ's blood to save them, than in all the sins of the world to damn them? Are they tender of sinning against Jesus Christ? Is his Name, Person, and undertakings, more precious to them, than is the glory of the world? Is this word more dear to them? Is faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them? Do they savour Christ in his Word, and do they leave all the world for his sake? And are they willing, God help them, to run

hazards for his name, for the love they bear to him? Are his saints precious to them? If these things are so, whether you see them or not, these men are coming to Jesus Christ" (147-48).

2. Observation 2: Those coming are often afraid that Christ will not receive them (149-84) (begin ch. 7)

a. Seven Causes of Fears That Christ Might not Accept You

1. A lack of the knowledge of Christ
2. A consequent of your earnest and strong desires after your salvation by him
3. A sense of your own unworthiness
4. A sense of the exceeding mercy of being saved
5. The hideous roaring of the devil
 - a. That they are not elected
 - i. Coming to Christ is by virtue of the gift, promise and drawing of the Father; but you are coming; therefore God has given you, promised you, and is drawing you to Jesus Christ. Coming sinner, hold to this . . .
 - ii. Jesus Christ has promised that 'him that cometh to him he will in no wise cast out'. And if he has said it, will he not make it good, I mean even your salvation?

"If Satan therefore objects, "But you are not elected," answer, "But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord Jesus, as will in no wise cast me out. Further, Satan, if I were not elect, the Father would not draw me, nor would the Son so graciously open his bosom to me." I am persuaded, that not one of the non-elect shall ever be able to say, no, not in the day of judgment, "I did sincerely come to Jesus Christ." Therefore, O honest-hearted coming sinner, be not afraid, but come (167).

b. That they have sinned against the Holy Ghost

- i. Coming to Christ is by virtue of a special gift of the Father; but the Father gives no such gift to them that have sinned that sin; therefore you who are coming have not committed that sin.
- ii. Coming to Christ is by the special drawing of the Father (John 6:44). But the Father draws not him to Christ for whom he has not allotted forgiveness by his blood; therefore they that are coming to Jesus have not committed that sin, because he has allotted them forgiveness by his blood
- iii. Coming to Jesus Christ lays a man under the promise of forgiveness and salvation.
- iv. Coming to Jesus Christ lays a man under his intercession.
- v. He that has sinned that sin, Christ is to him of no more worth than is a man that is dead, for he has crucified to himself the Son of God, and has also counted his precious blood as the blood of an unholy thing.
- vi. If he that has sinned this sin might yet come to Jesus Christ, then must the truth of God be overthrown which says in one place, 'He has never forgiveness,' and in another, 'I will in no wise cast out.' Therefore, that he may never have forgiveness, he shall never have heart to come to Jesus Christ.

6. Your own folly
7. Those decays that you find in your soul

b. Ten Temptations and Reasons for Them

1. Some that are coming to Christ cannot be persuaded, until the temptation comes, that they are so vile as the Scripture says they are.
2. Some that are coming to Jesus Christ are too much affected with their own graces, and too little taken with Christ's Person.

3. Perhaps you have been given too much to judging your brother, to condemning your brother, because he is a poor tempted man.
 4. It may be you have dealt a little too roughly with those that God has this way wounded, not considering yourself, lest you also be tempted.
 5. It may be that you were given to slumber and sleep, and therefore these temptations were sent to awaken you.
 6. It may be you have presumed too much, and stood too much in your own strength, and therefore a time of temptation has come upon you.
 7. It may be God intends to make you wise, to speak a word in season to others that are afflicted; and therefore he suffers you to be tempted.
 8. It may be Satan has dared God to suffer him to tempt you; promising himself that if God will but let him do it, you will curse God to his face.
 9. It may be that your graces must be tried in the fire, so that the rust that cleaves to them may be taken away, and themselves proved, both before angels and devils, to be far better than gold that perishes.
 10. It may be God would have others learn by your sighs, groans, and complaints, under temptation, to beware of those sins for the sake of which you are at present delivered to the tormentors.
- c. Four Implications for Uses (Application)
1. That faith and doubting may at the same time have their residence in the same soul.
 2. Is it so, that they that are coming to Jesus Christ are often heartily afraid that Jesus Christ will not receive them? Then this shows us a reason of that dejection, and those castings down that, very often, we perceive to be in them that are coming to Jesus Christ.
 3. Is it so, that they that are coming to Jesus Christ are often heartily afraid that he will not receive them? Then this shows that they that are coming to Jesus Christ are an awakened, sensible, considering people.
 4. Is it so, that they that are coming to Jesus Christ are often heartily afraid that he will not receive them? Then this should teach old Christians to pity and pray for young comers.

3. Observation 3: Christ would not have those who come think that he will not receive them (184-91)

a. Three Proofs

1. Christ did forbid even them that as yet were not coming to him, once to think him such an one (John 5:45).
2. When the woman taken in adultery, even in the very act, was brought before Jesus Christ, he so behaved both by words and by actions that he evidently enough made it manifest that he came not into the world in order to condemn and cast out.
3. Christ plainly bids the turning sinner come; and forbids him to entertain any such thought as that will cast him out (Isa. 55:7).

b. Nine Reasons

1. If Jesus Christ should allow you once to think that he will cast you out, he must allow you to think that he will falsify his Word; for he has said, 'I will in no wise cast out.'
2. If Jesus Christ should allow the sinner that in truth is coming to him once think that he will cast him out, then he must allow, and so countenance, the first appearance of unbelief, which he counts his greatest enemy and against which he has employed even his holy gospel.
3. If Jesus Christ should allow the coming sinner once to think that he will cast him out; then he must allow him to question whether he is willing to receive his Father's gift.

4. If Jesus Christ should allow them once to think, that indeed are coming to him, that he will cast them out, he must allow them to think that he will despise and reject the drawing of his Father.
5. If Jesus Christ should allow those that indeed are coming to him, once to think that he will cast them out, he must allow them to think that he will be unfaithful to the trust and charge that his Father has committed to him; which is to save, and not to lose anything of that which he has given to him to save (John 6:39).
6. If Jesus Christ should allow that they should once think, that are coming to him, that he will cast them out, then he must allow them to think that he will be unfaithful to his office of priesthood; for as, by the first part of it, he paid the price for, and ransomed souls, so, by the second part of it, he continually makes intercession to God for them that come (Heb. 7:25).
7. If Jesus Christ should once allow us to think that the coming sinner shall be cast out, then he must allow us to question his will, or power, or merit, to save.
8. If Jesus Christ should allow the coming sinner once to think that he will cast him out, he must allow him to give the lie to the manifest testimony of the Father, the Son, and the Spirit.
9. Lastly, if Jesus Christ should allow him that is coming to him once to think that he will cast him out, he must allow him to question his Father's oath, which he in truth and righteousness has taken, that they might have a strong consolation who have fled for refuge to Jesus Christ.

IV. Application of the Doctrine (192-225)

1. Use 1: Information (begin ch. 8)

- a. Truth One: Men by nature are far from Christ
 1. Where is he that is that is coming, but has not come to Jesus Christ?
 2. What is he that is not coming to Jesus Christ?
 3. Where is he to go that comes not to Jesus Christ?
- b. Truth Two: Poor destitute souls find life for their souls in Christ
 1. What life is in Jesus Christ?
 2. Who may have this life?
 3. Upon what terms may he have this life?
- c. Truth Three: Eternal life is to be had nowhere else
 1. Why has God ordered it this way?
 - a. With respect to God
 - b. With respect to man
- d. Truth Four: The doctrine of coming to Christ informs us of the evil of unbelief.
 1. Of the Sin of Unbelief
 2. Of the Qualities of Unbelief (verses Faith)

2. Use 2: Examination

- a. Are you indeed come to Christ? What have you left behind you? What did you come away from, in your coming to Jesus Christ?
- b. Are you come to Jesus Christ? Pray tell me what moved you to come to Jesus Christ?
- c. Are you coming to Jesus Christ? Pray tell me, what do you see in him to allure you to forsake all the world, to come to him?
- d. Are you come to the Lord Jesus? What have you found in him, since you came to him?

3. Use 3: Encouragement

a. You come to a full Christ.

1. He is full of grace.
2. He is full of truth.
3. He is full of wisdom.
4. He is full of the Spirit.
5. He is indeed a storehouse full of all the graces of the Spirit.
6. He is full of bowels and compassion.
7. He is full of might and terribleness for your advantage.
8. He is lowly in heart, he does not despise any.

b. You come to a free Christ.

1. He calls upon you to come to him; which he would not do, was he not free to give.
2. He not only bid you come, but tells you, he will heartily do you good.
3. He gives without reproaching.
4. That Christ is free is manifest by the complaints that he makes against them that will not come to him for mercy.
5. He is open and free hearted to do you good, as is seen by the joy and rejoicing that he manifests at the coming home of poor prodigals.

c. First Encouragement

1. God has prepared a mercy seat, a throne of grace to sit on.
2. God has also prepared a golden altar for you to offer your prayers and tears upon.
3. God has strewed all the way, from the gate of hell, where you were, to the gate of heaven, where you are going, with flowers out of his own garden.
4. He has also for your encouragement laid up the names, and set forth the sins, of those that have been saved.

d. Second Encouragement

1. Your coming is by virtue of God's call.
2. Your coming is by virtue of illumination.
3. Your coming is because God has inclined your heart to come.
4. Your coming is because God has given you power to come.
5. All your strange, passionate, sudden rushings forward after Jesus Christ, they are also your helps from God.
6. Coming sinner, have you not now and then a kiss of the sweet lips of Jesus Christ, I mean some blessed word dropping like a honey-comb upon your soul to revive you, when you are in the midst of your dumps?
7. Does not Jesus Christ sometimes give you a glimpse of himself, though perhaps you see him not for so long a time as while one may count to twenty?
8. Have you not sometimes as it were the very warmth of his wings overshadowing the face of your soul, giving a glow of your spirit, as the bright beams of the sun do upon your body, when it suddenly breaks out of a cloud, through presently all is gone away?

Well, all these things are the good hand of your God upon you, and they are upon you to constrain, to provoke, and to make you willing and able to come, coming sinner, that you might in the end be saved.