



JOHN 6:37

A FIVE-DAY DEVOTIONAL

Whoever Comes

Five days on the verse everybody argues about and Jesus meant as an invitation — from Sunday's message.

JOHN 6:37 · PASTOR ABRAHAM WRIGHT · AUGUST 23, 2026

COUNCIL ROAD BAPTIST CHURCH · BETHANY, OKLAHOMA

The Father Gives

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

JOHN 3:16

Pastor Abraham opened Sunday with a confession most parents would recognize: without his wife, the birthday parties in his house would be modest and the Christmas gifts late. He buys the presents, he admitted, but he is often as surprised as the kids when they are opened. Then he turned the corner: “God the Father is not like this when it comes to salvation.” Nothing about your rescue was outsourced, forgotten, or half-meant.

We quote John 3:16 as if it were only about the Son, and the Son is glorious in it. But read it again — it is the Father who so loved, the Father who gave. Salvation did not sneak past God the Father while the Son talked Him into it. From the first promise in Genesis to the cross, the plan runs on the Father’s own initiative, and He remains involved, active, and passionate about people being saved.

John 6:37 says the same thing from the other side: “All those the Father gives me will come to me.” Whatever else Christians debate about that verse, both sides have always agreed on this — the giving is the Father’s love in motion. You did not wander into grace. You were handed to the Son, on purpose, by a Father who does not do absent-minded gifts.

REFLECT

1. Where in your life have you pictured God as distant or distracted, like a father who forgets the gift?
2. What changes when you read John 3:16 as the Father’s love story, not only the Son’s?

PRACTICE TODAY

Write down three specific things the Father has “given” you in the last year — one you asked for, two you didn’t. Keep the list where you’ll see it tomorrow morning.

PRAY

Father, thank You that I was Your idea. Forgive me for the seasons I treated You like a distracted dad. You gave — deliberately, at great cost, before I ever asked. Teach me to live like someone who was given to the Son. Amen.



Whoever

“I am the bread of life; whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.”

JOHN 6:35

Sunday’s reading built a long runway to the memory verse. The crowd chased Jesus across the lake after the feeding of the five thousand, and when they caught up with Him in Capernaum, He cut through their appetite: “You are looking for me not because you saw the signs, but because you ate the loaves.” Then, instead of shutting the door on them, He opened it with the widest word He had.

Count the invitations in verses 35 to 37. Whoever comes. Whoever believes. Whoever comes again. Three whomevers in three sentences — and Pastor Abraham did the math out loud: even in the middle of one of the most argued-over passages in the Bible, Jesus repeats the open door until nobody in the room can claim they didn’t hear it.

Then came the question that became the title of the sermon: “Why can’t whoever be you?” It is a question that survives every theological dispute, because it is not really an argument — it is an invitation wearing one. Whoever the word was always meant to include, the preacher dared every listener to step through it personally.

REFLECT

1. Have you ever treated “whoever” as a word for other people? What made you hesitate?
2. Who told you, plainly, that you could come to Jesus? What did that moment cost them?

PRACTICE TODAY

Say the verse out loud and replace “whoever” with your own name — “and whoever, even [name], comes to me, I will never drive away.” Notice which part of that sentence your heart resists.

PRAY

Jesus, bread of life, You said whoever and You meant it. I keep waiting for a finer print that excludes me. There is none. I come — hungry, thirsty, and done pretending otherwise. Receive me the way You promised. Amen.



Never, Never Driven Away

“I give them eternal life, and they shall never perish; no one will snatch them out of my hand.”

JOHN 6:37 · JOHN 10:28-29

Sunday explained something the English hides. When Jesus says “I will never drive away,” the Greek uses a double negative — the construction of somebody doubling down. It would not be overdramatic to hear it as: never, never. The same construction shows up in John 10: “they shall never perish” is another never-never. Jesus does not whisper about your security; He repeats Himself.

Then the grips stack. “I give them eternal life... no one will snatch them out of my hand,” Jesus says, and one verse later adds: “My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand.” To lose you, someone would have to pry you out of the Son’s hand and then out of the Father’s. Pastor Abraham let the room sit with the impossibility of that before he said it: “Can’t you see just how impossible that is?”

Calvinists call this perseverance of the saints. Non-Calvinists call it eternal security. The sermon’s point was that the labels argue about the route while agreeing on the destination: once you are in Christ, God is able to keep you. Jude ends a whole letter of warnings with exactly that doxology — “to him who is able to keep you from stumbling.” Your endurance is not a solo project with divine cheerleading. It is a grip.

REFLECT

1. What is the fear that keeps resurfacing when you think about your standing with God?
2. How would your week change if you actually believed no one — including you — can be snatched from those hands?

PRACTICE TODAY

Write John 6:37b on a card in your own handwriting and put it somewhere you will meet it daily — mirror, dashboard, laptop. When the old fear shows up, point at the card instead of arguing with the feeling.

PRAY

Jesus, You said never, never, and I need both of those nevers. Keep me the way You promised — not because my grip is strong, but because Yours is. I rest in the Father's hand tonight. Amen.

Wrestling, Not Wandering

“To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy.”

JUDE 24

The most honest minute of the sermon came near the altar call. Pastor Abraham is mid-adoption, and he said the season has been hard on his mind. His rhythm, he admitted, is daily: he yields it to the Lord in the morning, feels the peace, and by the next day he has “swallowed it” back — complaining, taking the worry up again. “It’s a daily battle,” he said, “but I hope you’re in this battle, and you’re wrestling with God and not just coming to church.”

That is what Jude 24 is for. The little letter is full of judgment for grace-twisters and unrepentant sinners, and it ends not with a threat but with a promise: God is able to keep you from stumbling and present you before His glorious presence without fault and with great joy. The keeping and the wrestling are not opposites. You wrestle because you are kept — Jacob limped away blessed, not abandoned.

So repentance, in this frame, is not the tax you pay for failing. It is the posture of a secured person telling the truth. “We will never hide on judgment day,” the preacher said, “God knows everything” — so the only rational move left is to stop hiding now: confess what He already knows, receive what He already paid for, and get up tomorrow still wrestling, still kept.

REFLECT

1. What are you currently “swallowing” instead of surrendering — and what would yielding it today actually look like?
2. Are you wrestling with God about anything right now, or have you settled into just attending?

PRACTICE TODAY

Tonight, before sleep, name one thing out loud to God — the same one if it comes up again tomorrow. Repentance on repeat is not failure; it is wrestling with a Father who keeps you.

PRAY

God, here is the thing I keep taking back. I don't want to hide, and I don't want to wander. Keep me from stumbling, present me with joy, and let me wake up tomorrow still in the fight — held the whole time. Amen.

Elect Some More

“[The Lord] is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

JOHN 6:37 · 2 PETER 3:9

Charles Spurgeon, the prince of preachers and a committed Calvinist, once said something that made the whole room laugh on Sunday: “I fear I am not a very good Calvinist, because I pray that the Lord will save all of the elect — and then elect some more.” Pastor Abraham wouldn’t pretend to know exactly what Spurgeon meant. He just noticed that the greatest evangelist of his century prayed like the invitation had no ceiling.

That was the sermon’s landing pad. Whatever your tribe, both sides agree Christians are supposed to spend their time giving people invitations to come. Whether they come is not our assignment — it never was. “Our job as Christians is to give people invitations to come.” The results belong to a Father who gives, a Son who receives, and a Spirit who does the saving while we do the asking.

So the week ends where the sermon ended — with a name in your mind and a door in front of them. Someone around you has been standing outside the invitation, waiting to find out if “whoever” has a hidden limit. It doesn’t. Hand it over this week: a text, a coffee, a ride to the 10:30. Why can’t whoever be you — and why can’t you be the one who asks?

REFLECT

1. Whose name surfaced while you listened to this sermon? Have you invited them to anything yet?
2. What makes giving an invitation feel riskier than it should — and to whom do you owe one anyway?

PRACTICE TODAY

Give one invitation before Sunday: to church, to coffee, to a conversation about Jesus. Pray Spurgeon's prayer over your city — save all of the elect, and then elect some more.

PRAY

Father, make me reckless with the invitation the way You were generous with the giving. I bring You [name] today — save them, and if it takes a miracle of election, elect some more, starting in my living room. Amen.

