



JOHN 6:37



SERMON NOTES

Whoever Comes

Three truths from the most debated verse in John — what both sides have always agreed on.

SERMON NOTES · PASTOR ABRAHAM WRIGHT · AUGUST 23, 2026
COUNCIL ROAD BAPTIST CHURCH · BETHANY, OKLAHOMA

A verse that argues like a door

In the most debated verse in the Gospel of John, the door is still wide open. The Father gives, Jesus receives everyone who comes, and the church's job is the invitation — not the verdict.

“All those the Father gives me will come to me, and whoever comes to me I will never drive away.”

JOHN 6:37 · THE FOUNDATIONS MEMORY VERSE

BEFORE THE THREE TRUTHS

The sermon names the controversy honestly — can anyone be saved if they choose to come, or has God predetermined it? — then reads the whole context: the feeding of the five thousand, the storm, the crowd that chased Jesus to Capernaum looking for more bread, and the conversation that ends at the memory verse.

TAKE IT DEEPER

Respected voices on both sides of the debate, per the message: Kevin DeYoung, D.A. Carson, and John Piper (Calvinist); Leighton Flowers, William Lane Craig, and N.T. Wright (non-Calvinist). “No one side should pretend there are not really smart people on both sides.”

The Father gives to Jesus

- \- u2014 Two honest readings: some see God sovereignly determining who comes; others see the Father giving whoever trusts His Son. Pastor Abraham names respected voices on both sides — DeYoung, Carson, Piper on one; Flowers, Craig, N.T. Wright on the other.
- \- u2014 Jesus' language of receiving from the Father shows voluntary submission, not competing wills. "I have come down from heaven not to do my will, but to do the will of him who sent me" (John 6:38).
- \- u2014 Verse 40 defines the giving: "My Father's will is that everyone who looks to the Son and believes in him shall have eternal life."
- \- u2014 Even John MacArthur's study Bible concedes the tension is "perfectly resolved in the infinite mind of God" — humility is allowed here.

The Father is involved, active, and passionate about seeing people saved.

FROM THE MESSAGE · SERMON-DERIVED

Jesus won't drive us away

- \- "I will never drive away" is a double negative in the Greek — as if Jesus said, "I will never, never drive them away."
- \- John 10:28-29 stacks two grips: His hand, then the Father's. Someone would have to take you out of both. "Can't you see just how impossible that is?"
- \- Jude ends a letter of judgment with a doxology of keeping: "To him who is able to keep you from stumbling..." (Jude 24).
- \- Calvinists call it perseverance of the saints; non-Calvinists call it eternal security. Same promise — we just get there differently.

Jesus will not drive us away. Jesus can keep us until the end.

FROM THE MESSAGE · SERMON-DERIVED

God's invitation

- \- In three verses Jesus says “whoever comes,” “whoever believes,” “whoever comes” — even inside a debated passage, the door swings wide three times.
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- \- Charles Spurgeon, a committed Calvinist, feared he wasn't a good one — because he prayed for God to “save all of the elect, and then elect some more.”
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- \- Whether people come is not our assignment. Our job as Christians is to give people invitations to come.
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- \- The altar answered in candles: white for salvation, blue for praise, red for repentance — and every one of them was lit by someone who came.
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Why can't whoever be you?

FROM THE MESSAGE · SERMON-DERIVED

Discussion questions

1. Where have you seen Christians spend more energy on the debate than on the invitation?
2. Which of the three truths did you need most this week — the Father's involvement, your security, or your assignment?
3. Who is your "whoever" — the one person you could hand an invitation to before Sunday?

THIS WEEK

Memorize John 6:37. Then do what Spurgeon did — pray for all the elect, and then elect some more.

Give one invitation before next Sunday: to the 9:00 Classic or the 10:30 Modern, to coffee, or to a conversation about who gets to come. That assignment has never once been debated.