

## [Read all chapter 10]

### ● Author of the Call

- 1 Cor. 1:9
  - Who is the “his” referring to when it says, “his son”?
  - The Father
- 2 Tim. 1:8-9
  - Murray “In this respect calling is an act of God's grace and power just as regeneration, justification, and adoption are. We do not call ourselves, we do not set ourselves apart by sovereign volition any more than we regenerate, justify, or adopt ourselves. Calling is an act of God and of God alone. This fact should make us keenly aware how dependent we are upon the sovereign grace of God in the application of redemption. If calling is the initial step in our becoming actual partakers of salvation, the fact that God is its author forcefully reminds us that the pure sovereignty of God's work of salvation is not suspended at the point of application any more than at the point of design and objective accomplishment.”  
*[John Murray. Redemption Accomplished and Applied (Kindle Locations 993-997). Kindle Edition. ]*
- “It is God the Father who is the specific agent in the effectual call. This aspect of Biblical teaching we are too liable to overlook. We think of the Father as the person of the trinity who planned salvation and as the specific agent in election. And we think properly when we do so. But we fail to discern other emphases of Scripture and we do dishonour to the Father when we think of him simply as planning salvation and redemption. The Father is not far removed from the effectuation of that which he designed in his eternal counsel and accomplished in the death of his Son; he comes into the most intimate relation to his people in the application of redemption by being the specific and particular actor in the inception of such application.”  
*[John Murray. Redemption Accomplished and Applied (Kindle Locations 999-1003). Kindle Edition.]*
- What is some evidence of that? Rom. 8:30 The author of predestination is author of the call
  - & Gal. 1:15, Eph. 1:17-18,

### ● What is the nature of the call?

- *“The call is also a high, holy, and heavenly calling (Phil. 3: 14; 2 Tim. 1 : 9; Heb. 3: i). It is high, holy, and heavenly in its origin and in its destiny. But it is probably the character of the calling that is particularly stressed. The life into which the people of God are ushered is one that separates them from the fellowship of this present evil world and imparts to them a character consonant with that consecration. If we find ourselves at home in the ungodliness, lust, and filth of this present world, it is because we have not been called effectually by God's grace.”*  
*[John Murray. Redemption Accomplished and Applied (Kindle Locations 1025-1028). Kindle Edition.]*
- **[God's Effectual Call's] Character and Intention:** *[via Reymond's Systematic Theology - 2nd Edition p.713]*
  - Its Character:
    - carried out in accordance with His eternal purpose (Rom. 8:28-29; 2 Tim. 1:9)
    - Heavenly in its origin (Heb. 3:1)
    - holy in its character (2 Tim. 1:9)
    - irrevocable *[not able to be changed or reversed; final]* once issued (Rom. 11:29; 1 Cor. 1:8-9;

1 Thes. 5:23-24)

- Heavenward in its destination (Phil. 3:14)
  - What is the upward call? Our end/goal is contrasted with the heathen's end, which is destruction, but ours should "...consistently aim towards a *Heavenly goal. The prize is the fullness of blessing and rewards in the age to come, most especially being in perfect fellowship with Christ forever.*" [ESV Study Bible]

■ Its Intention:

- by it God [effectively] summons the elect sinner (1 Cor. 1:26-30)
  - into fellowship with Christ (1 Cor. 1:9)
  - out of darkness into his marvelous light (1 Pet. 2:9)
  - into his kingdom and glory (1 Thes. 2:12; 2 Thes. 2:14; 1 Pet. 5:10)
  - and finally to the eschatological marriage supper of the Lamb (Rev. 19:9)
  - and to eternal life (1 Tim. 6:12)
- by it the Christian is summoned
  - to freedom from the [Mosaic] law (Gal. 5:13)
    - "**freedom from the Mosaic law, as represented by circumcision . Opportunity for the flesh means 'opportunity to follow your fallen, sinful desires and act contrary to God's moral laws.'**" [ESV Study Bible]
  - to one hope (Eph. 4:4)
  - to holiness (1 Thes. 4:7; Rom. 1:7; 1 Cor. 1:2)
  - to follow Christ by enduring suffering for well-doing (1 Pet. 2:21; 3:9)
  - to peaceful human social relations (1 Cor. 7:15; Col. 3:15)

- This can all be summed up in one sentence by saying that Christians are exhorted "to walk in a manner suited to the calling by which [they] were called" (Eph. 4:1)

● **Our response to this:**

Observations:

- Though under Rome he related it to Christ
- This adds weight to what he about to encourage us to
- walking may put you in prison, but it's worth it
- He lives this to the point of imprisonment

Walk:

- Means to live/lifestyle
- There is an old way in which we walk:
  - Eph. 2:1-3

- After explaining the call of the church, the new man or the new humanity of God, he tells us how we, this new man is supposed to walk, that is live.

1. Walk in Unity (4:1-16)
2. Walk in Holiness (4:17-32)
3. Walk in Love (5:1-6)
4. Walk in Light (5:7-14)
5. Walk in Wisdom (5:15-6:9)

## 6. Walk for Warfare (6:10)

### ● What is the means?

- 2 Thes. 2:13-14, 1 Thes. 1:5
- *“This powerful act of God is often referred to as effective calling, to distinguish it from the general gospel invitation that goes to all people and which some people reject. This is not to say that human gospel proclamation is not involved. In fact, God’s effective calling comes through the human preaching of the gospel...”*  
*[Grudem’s Systematic p. 693]*
- The Gospel of Jesus Christ
  - John Flavel [in his book England’s Duty] says, *“... there is the general call and there is also the special call. There is an external voice of Christ, which we may call his ministerial voice in the preaching of the gospel. The Scriptures are His word, and ministers His mouth... He that heareth them, heareth Christ. That is the external voice of Christ. There is also an internal voice of Christ, consisting not in sound but in power; and between these there are two remarkable differences. First, the external or ministerial voice of Christ is but the organ or instrument of conveying His internal and efficacious voice to the soul: in the former He speaks to the ear, and by that sound conveys His spiritual voice to the heart. The second difference is that the external voice is evermore ineffectual when it is not animated by that internal spiritual voice. It was marvelous to see the walls of Jericho falling to the ground at the sound of ram’s horns. There was certainly more than the force of an external blast to produce such an effect: but more marvelous it is, to see at the sound of the gospel not only weapons of iniquity falling out of sinners hands, but the very enmity itself falling out of their hearts.”*  
Here you see, Flavel says, that there is a voice within a voice, an internal efficacy in the external sound, without which the gospel makes no saving impression. - A voice within a voice!
- This is why prayer is so important for evangelism, because unless God works to make the gospel effective then there will be no saving response.
  - This will free us from new methods or innovations
  - lead us to more dependence and prayer upon God
- An example of the gospel call working effectively is seen in Paul’s first visit to Philippi. When Lydia heard the gospel message (Acts 16:14)
- Jesus says it in John 6:44
- This should give us a missionary zeal knowing what Rom. 10:14 says

### ● Effectual calling is a subset of Irresistible Grace, the other being Regeneration:

### ● Caricatures of Irresistible Grace:

- Forced to believe, or the sinner saved against His will
  - The kid in the candy store whose mother is forcing him to eat liver and broccoli
  - God effects a change in the mind and affections “they come most freely and willingly...” (confessions)
- There is no form of resistance whatsoever to any of the overtures of grace and of the Spirit

- Acts 7:51 (you always resist the Holy Spirit)
- The vexed His spirit (OT)
- Heb. 6 (they tasted of the powers of the world to come...)
- We are not saying there are mighty operations of the Spirit that are resisted

- **Pictures of this:**

- "Lazarus, come out." - John 11:43
- Valley of Dry Bones
- Spurgeon used Zacchaeus:  
"Effectual Calling" A Sermon (No. 73)  
Delivered on Sabbath Morning, March 30, 1856

**"To-day I must abide at thy house." And oh! when the Lord comes to this, that he must and he will, what a thing it is with the poor sinner then! At other times we ask, "Shall I let him in at all? there is a stranger at the door; he is knocking now; he has knocked before; shall I let him in?" But this time it is, "I must abide at thy house." There was no knocking at the door, but smash went the door into atoms! and in he walked: "I must, I shall, I will; I care not for your protesting your vileness, your unbelief; I must, I will; I must abide in thy house." "Ah!" says one, "I do not believe God would ever make me to believe as you believe, or become a Christian at all." Ah! but if he shall but say, "To-day I must abide at thy house," there will be no resistance in you. There are some of you who would scorn the very idea of being a canting methodist; "What, sir! do you suppose I would ever turn one of your religious people?" No, my friend, I don't suppose it; I know it for a certainty. If God says "I must," there is no standing against it. Let him say "must," and it must be.**

**...I tell you there is not a reprobate walking the streets and defiling the air with his blasphemies, there is not a creature abandoned so as to be well-nigh as bad as Satan himself, if he is a child of life, who is not within the reach of mercy. And if God says, "To-day I must abide in thy house," he then assuredly will.**