

Luk 137 19v5-6 Effectual Calling

Sermon #137

Luke Sermons

Title: **EFFECTUAL CALLING**

Text: Luke 19:5-6

Date: Sunday Evening—, 2004

Tape # Y-50b

Readings: *Psalm 30:3-5; 29:1-11; and 113:1-9*

Introduction:

I want to preach to you about **EFFECTUAL CALLING**. Our text will be Luke 19:5-6.

(Luke 19:5-6) And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. (6) And he made haste, and came down, and received him joyfully.

Do you know any thing of the love-calls of our omnipotent Savior? It is impossible not to know them, if you have ever heard them. The soul that hears the voice of the Son of God, though he never heard it before, knows the sweet sound of the Shepherd's voice. When the Savior speaks to a sinner dead in trespasses and sins, he speaks with...

- A Loud Voice (John 11:43).
- A Powerful Voice (John 11:44; Psalm 29:3-11).
- A Still Small Voice (1 Kings 19:9-14).
- A Sweet, Loving, Winning Voice (Song 5:2).
- And A Personal Voice (Luke 19:5).

Oh, may he whose voice awakes the dead speak to you this day by his Word!

In order to introduce my message to you, and in order to prepare our hearts for the message, I want to share with you four things that God has taught me by his Spirit.

1. **It is my responsibility to preach the gospel to all men as the Lord gives me opportunity** (Mark 16:15-16).

(Mark 16:15-16) And he said unto them, Go ye into all the world, and preach the gospel to every creature. (16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

I recognize that the greatest privilege that has ever been bestowed upon a man is the privilege of preaching the gospel to men, to speak to men on God's behalf. The highest calling in the world, the greatest privilege that can be given to a mortal man, is to be sent of God to proclaim the gospel of redeeming grace to perishing men. But, while this is the greatest privilege in the world, it is also the greatest responsibility in the world. It is an awesome thing to speak to men with immortal souls on the behalf of the eternal God. In fulfilling this responsibility, basically, three things are required of me.

- Sincerity
- Simplicity
- Steadfastness

2. **It is your responsibility to repent and believe the gospel** (2 Cor. 6:1-2).

“God commandeth all men everywhere to repent.” — I rejoice to declare to all men everywhere, that any sinner in all the world who will call upon Christ in true faith shall be saved. It is written, *“Whosoever shall call upon the name of the Lord shall be saved.”* I know that you are responsible before God to believe that which is plainly revealed in his Word. And I know that if you will believe on Christ God will save you.

3. **Yet, I know that no man by nature can or will come to Christ.** You have neither the desire, nor the ability to trust Christ in yourself (John 5:40; 6:44).

It is not within the realm of man’s power, and it is not within the scope of his heart’s desire to come to Christ. Unless God does for a sinner what that sinner cannot and will not do for himself, he will perish.

4. **And I know that true saving faith is the gift of God** (Eph. 2:8).

If any man comes to Christ and believes on Christ unto life everlasting, he does so because God has drawn him to Christ by the effectual power and irresistible grace of his Spirit. **True faith is the result of, not the cause of, divine grace.** Saving faith is created in a man’s heart by

the mighty, sovereign operations of God the Holy Spirit in omnipotent, saving grace (Eph. 1:19; Col. 2:12).

This creation of faith in the heart, by which a person is drawn to Christ, is what we call “effectual calling.” The effectual calling of the Holy Spirit is that sovereign, gracious, irresistible work and operation of God the Holy Spirit, which changes a man’s heart and will, causing him to come to Christ and be saved.

Proposition: Effectual calling is the tender influence, overpowering love, compelling grace, and irresistible power of God the Holy Spirit which causes a man to gladly and willingly receive Christ as Lord and Savior. Those who by nature, if left to themselves, would not come to Christ, are made willing to come to him in effectual calling.

There are many, many pictures of effectual calling in the Scriptures, pictures that beautifully illustrate this blessed act of God’s grace.

- The calling of Abraham
- The calling of Lazarus
- The calling of Saul

ZACCHAEUS

But perhaps the clearest illustration of the doctrine of effectual calling is the story of the calling and conversion of Zacchaeus. You remember the story.

Zacchaeus was very curious about this man, Jesus of Nazareth, who was turning the world upside down with his doctrine. The fame of our Lord's miracles, the authority of his speech, and the spirituality of his doctrine caused great excitement among the people, and greatly stirred Zacchaeus' curiosity.

One day, our Lord came through Jericho, the place where Zacchaeus lived. As usual, great crowds gathered around him. Zacchaeus was very curious. He really wanted to see this famous man. But he was a little man; and he could not see over the heads of the people. So Zacchaeus climbed up in one of the trees, like the little boys, to see the unusual procession. He wanted to see this famous person. But before he could get a sight of Christ, Christ fixed the eye of his grace and love on him. *"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully"*(vv. 5-6).

Be sure you get the facts straight. — It was the Lord Jesus who came to Zacchaeus, not Zacchaeus who came to the Savior. It was the Son of God who called *"Zacchaeus, make haste, and come down,"* not Zacchaeus who called the Son of God. And when the Savior called him, Zacchaeus *"made haste and came down."*

Taking this delightful story of Zacchaeus as our basis, I want to show you eight things about the blessed, sweet, saving call of God's grace, by which chosen, redeemed sinner's are caused to come to Christ and receive him gladly.

A GRACIOUS CALL

I. The call of Zacchaeus was a very gracious call (1 Cor. 1:26-29).

Of all the people you might suspect to be the objects of mercy and salvation, Zacchaeus would be the very last. He is what some folks would call, "a very unlikely candidate for grace."

- He was a citizen of a very wicked city, Jericho.
- He made his living by a very wicked business. Zacchaeus was a publican. He made his living by cheating other people. Everyone, even in the vile city of Jericho, said, "This man is a terrible sinner."
- He was a rich publican.

But that which seemed most likely to exclude him from all heavenly bliss, made him all the more a likely candidate for mercy. Christ is the friend of sinners. He came to save sinners. Grace knows no distinctions. Grace is no respecter of persons. God calls whom he will. He has mercy on whom he will. The calling of God the Holy Spirit is always a very gracious call.

(1 Corinthians 1:26-29) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: (27) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; (28) And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: (29) That no flesh should glory in his presence.

- The Lord God has called us out of darkness into light.
- He has called us out of bondage into liberty.
- He called us out of death into life.
- We have been called by divine grace into a state of peace, righteousness, and joy in the fellowship of Christ.

A PERSONAL CALL

II. The calling of Zacchaeus was a personal call (John 10:3).

The Good Shepherd “*calleth his own sheep by name.*” There were many in the crowded streets of Jericho that day. It seems likely that there were many boys, teenagers, and young men in the trees which lined the street. But, lest there should be some mistake about who

was called, the Lord said, “*Zacchaeus, make haste and come down.*”

- There is a general call. — “*Many are called, but few are chosen.*”
- But this is that personal, particular, distinguishing call that goes forth to the hearts of God’s elect — “*Whom he called, them he also justified.*”

Spurgeon said, “When the Holy Ghost comes home to a man, God’s arrow goes right into his heart. It does not graze his helmet, or make some little mark upon his armor, but it penetrates between the joints of the harness, entering the marrow of the soul.”

- Every time our Lord called one his disciples to himself in the New Testament, he called them personally: Mary, Peter, John, and Matthew.
- You who are believers were brought to Christ by a personal call, were you not?
- The call of Lazarus out of the tomb portrays this beautifully (John 11:43-44).

(John 11:43-44) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. (44) And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

A DEMANDING CALL

III. This call, which our Lord gave to Zacchaeus, was a call that demanded an immediate response (Ps. 95:6-9).

(Psalms 95:6-9) O come, let us worship and bow down: let us kneel before the LORD our maker. (7) For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, (8) Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: (9) When your fathers tempted me, proved me, and saw my work.

The Lord said, “*Zacchaeus, make haste and come down.*” God’s grace always comes to men with urgency, demanding an immediate response in the heart. If the Lord God speaks to a man’s heart, he will run after him, without delay. — “*Draw me, and we will run after thee.*” — “*Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*”

Am I called? And can it be!
Has my Savior chosen me?
Guilty, wretched as I am,
Has He named my worthless name?
Vilest of the vile am I.
Dare I raise my hopes so high?

Am I called? I dare not stay,
May not, must not disobey;
Here I lay me at Thy feet,
Clinging to the mercy-seat:
Thine I am and Thine alone;
Lord, with me, Thy will be done.

A HUMBLING CALL

IV. When our Lord called Zacchaeus, it was a very humbling call. — “*Zacchaeus, make haste and come down*” (Ps. 51:17).

(Psalms 51:17) The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

God always humbles the sinner he intends to save. Grace knows how to bring the sinner down (Ps. 107).

PSALM 107:1-43

1. O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.
2. Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;
3. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
4. They wandered in the wilderness in a solitary way; they found no city to dwell in.

5. Hungry and thirsty, their soul fainted in them.
6. Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.
7. And he led them forth by the right way, that they might go to a city of habitation.
8. Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
9. For he satisfieth the longing soul, and filleth the hungry soul with goodness.
10. Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;
11. Because they rebelled against the words of God, and contemned the counsel of the most High:
12. Therefore he brought down their heart with labour; they fell down, and *there was* none to help.
13. Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.
14. He brought them out of darkness and the shadow of death, and brake their bands in sunder.
15. Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
16. For he hath broken the gates of brass, and cut the bars of iron in sunder.
17. Fools because of their transgression, and because of their iniquities, are afflicted.
18. Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
19. Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20. He sent his word, and healed them, and delivered *them* from their destructions.
21. Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
23. They that go down to the sea in ships, that do business in great waters;
24. These see the works of the LORD, and his wonders in the deep.
25. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
26. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
27. They reel to and fro, and stagger like a drunken man, and are at their wit's end.
28. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
29. He maketh the storm a calm, so that the waves thereof are still.
30. Then are they glad because they be quiet; so he bringeth them unto their desired haven.
31. Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
33. He turneth rivers into a wilderness, and the watersprings into dry ground;

34. A fruitful land into barrenness, for the wickedness of them that dwell therein.
35. He turneth the wilderness into a standing water, and dry ground into watersprings.
36. And there he maketh the hungry to dwell, that they may prepare a city for habitation;
37. And sow the fields, and plant vineyards, which may yield fruits of increase.
38. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
39. Again, they are minished and brought low through oppression, affliction, and sorrow.
40. He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way*.
41. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.
42. The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.
43. Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

- You must come down from your proud self-sufficiency.
- You must come down from your proud opinion of yourself.
- You must come down from your proud good works.
- You must come down to the foot of the cross.
- You must come down in the dust of repentance.

- You must come down in surrender before the throne of the sovereign Christ.

Mark this down and remember it. — **God never plants the white flag of peace in a man's soul, until the white flag of surrender has been raised in his heart.** God never reveals his grace until he breaks the neck of rebellion. — **Total Surrender.**

God has many ways of bringing his chosen objects of mercy down in the dust of repentance.

- Providence
- Law
- His Spirit
- The gospel.
- The Revelation of Christ in the Heart (Zech. 12:10).

(Zechariah 12:10-14) And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. (11) In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. (12) And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; (13) The family of

the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; (14) All the families that remain, every family apart, and their wives apart.

(Zechariah 13:1) In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

AN AFFECTIONATE CALL

V. This call, which our Lord issued to Zacchaeus, was an affectionate call. – “*Today I must abide at thy house*” (Jer. 31:3).

Our Lord went to be a guest in the home of a notorious sinner. It is still his delight to do so.

A NECESSARY CALL

VI. Now, I want you to notice also that this was a necessary call.

Our Lord said, “*Zacchaeus, make haste and come down; for today; I must abide at thy house.*” (It is absolutely essential for me to do so!) I love to read that word “*must*” as it relates to the work of our Lord Jesus Christ and the salvation of our souls.

- “*He must needs go through Samaria.*”
- “*The Son of man must be lifted up.*”

- *“He must increase.”*
- *“The Scripture must be fulfilled.”*
- *“Other sheep I have, them also I must call.”*

The salvation of God’s elect is an absolute necessity with God. Every blood-bought sinner must be called to life in Christ by the power of God the Holy Spirit.

- The purpose of God requires it.
- The love of God requires it.
- The blood of Christ requires it.
- The justice of God requires it.
- The intercession of Christ requires it.
- The suretyship engagements of Christ require it.
- The promise of God requires it.

Our Lord seems to say to Zacchaeus, “I must come to your house with the blessings of my grace. My love and grace toward you compel me. I told my Father before the world was that I would save you. Now I must come. I am determined to make you willing in this day of my power to have me.”

NOTE: There was not one sign of resistance. Zacchaeus was perfectly willing for Christ to come home with him (Ps. 65:4; 110:3).

NOTE: This is how Christ saves sinners. He opens the door of your heart, invites himself in, and makes himself

welcome. — “*Salvation is of the Lord!*” This is irresistible grace!

AN IMMUTABLE CALL

VII. Again, this was an immutable call (Rom. 11:29).

Look at the text again. — “*Zacchaeus, make haste and come down; for today I must abide at thy house.*”

The grace of God is immutable. When Christ comes into a man’s heart, he is not a visiting guest. He is a permanent resident of the house. He takes his rightful place as Master of the house.

AN EFFECTUAL CALL

VIII. And this call of the Holy Spirit, this call of Zacchaeus to salvation and life in Christ is an effectual call (v. 6).

Our Lord said, “*Make haste and come down and he made haste and come down, and received him joyfully!*”

When the Lord Jesus Christ calls sinners to himself by the omnipotent, irresistible grace and power of God the Holy Spirit, those sinners whom he calls come to him and receive him joyfully.

APPLICATION:

1. Who are those that are called by the Holy Spirit?

- All who were chosen of God in eternal election.
- All who were redeemed by Christ at Calvary.
- All who come to Christ in faith.

2. A word to the proud. You must come down, come down to the nail-pierced feet of the Son of God. The grace of God runs not upon the lofty mountains of pride, but in the low valleys of humiliation. You must come down!

2. A word to you who desire and seek the salvation of Christ. *“Believe on the Lord Jesus Christ, and thou shalt be saved.”* If you truly desire salvation by Christ, it is because he sent his Spirit to call you. Does the heavy burden of sin press you down? Stand against it no longer. Come down to the foot of the cross. Weary sinners lose their burdens only there.

Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity joined with power:
He is able, He is able, He is able,
He is willing; doubt no more.

Come, ye needy, come and welcome,
God’s free bounty, glorify;
True belief and true repentance,
Every grace that brings you nigh.

Without money, without money, without money,
Come to Jesus Christ and buy.

Come, ye weary, heavy laden,
Bruised and broken by the fall;
If you tarry till you're better,
You will never come at all:
Not the righteous, not the righteous, not the righteous,
Sinners Jesus came to call.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him;
This He gives you, this He gives you, this He gives you;
'Tis the Spirit's rising beam.

Lo! th' incarnate God, ascended,
Pleads the merit of His blood;
Venture on Him, venture wholly,
Let no other trust intrude.
None but Jesus, none but Jesus, none but Jesus,
Can do helpless sinners good.

Amen.