

**“What it Means to be Reformed”; Session # 45 –“The Effectual Call”, Prepared for
the Adult Sunday School Class on July 19th, 2015,
by Pastor Paul Rendall.**

Those for whom Christ died, God will effectually and irresistibly call to Himself by His Spirit.

There is a general call of God to men through the preaching of the Word.(1) And then there is the effectual call when the Lord by His Spirit shines His light into the heart and mind, and overcomes the resistant will by a work of grace which changes the bent and direction of the whole soul of a person to seek Salvation through Jesus Christ.(2) A person may not at all understand why he now thinks differently about spiritual things, the Bible, and God’s way of Salvation, but because of the power at work in this effectual call, a person is most certainly drawn to Christ, responds to the word preached, and is brought savingly to faith, not by his own power, but God’s.(3) Now he can exercise faith and receive all that Christ has done for him, because God caused him to see his need of Christ. Christ and the salvation in Him, become irresistible to him. (4)

1) Matthew 22: 1-14 –

“And Jesus answered and spoke to them again by parables and said: The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, Tell those who are invited, See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding. But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, the wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding. So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, Friend, how did you come in here without a wedding garment? And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen.'”

2) 2 Peter 1: 2-4 – “Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

John Gill comments here: “The call here spoken of is not a bare outward call, by the ministry of the word, but an internal, special, and powerful one, which springs from the grace, and is according to the purpose of God, and is inseparably connected with justification and glorification; and is either of God the Father, who, as the God of all grace, calls to eternal glory by Christ; or rather of Christ himself, who calls by his Spirit and grace; and hence the saints are

sometimes styled, the called of Jesus Christ, Rom_1:6 what they are called unto by him is, “glory and virtue”; by the former may be meant, the glorious state of the saints in the other world, and so answers to “life”, eternal life, in the preceding clause; and by the latter, grace, and the spiritual blessings of grace here, and which answers to "godliness" in the said clause; for the saints are called both to grace and glory, and to the one, in order to the other. Some render it, “by glory and virtue”; and some copies, as the Alexandrian and others, and so the Vulgate Latin version, read, “by his own glory and virtue”; that is, by his glorious power, which makes the call as effectual, and is as illustrious a specimen of the glory of his power, as was the call of Lazarus out of the grave; unless the Gospel should rather be intended by glory and virtue, which is glorious in itself, and the power of God unto salvation, and is the means by which persons are called to the communion of Christ, and the obtaining of his glory: so then this phrase, “him that hath called us to glory and virtue”, is a periphrasis (a longer more descriptive expression or phrasing; a round-about way of speaking) of Christ, through a “knowledge” of whom, and which is not notional and speculative, but spiritual, experimental, fiducial, and practical, or along with such knowledge all the above things are given; for as God, in giving Christ, gives all things along with him, so the Spirit of Christ, which is a spirit of wisdom and revelation in the knowledge of him, when he makes him known in the glory of his person, grace, and righteousness, also makes known the several things which are freely given of God and Christ: and this is what, among other things, makes the knowledge of Christ preferable to all other knowledge, or anything else.”

3) 2 Timothy 1: 8 and 9 – “Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began.”

4) 2 Thessalonians 2: 13-16 – “But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.”

Our 1689 Confession of Faith, Chapter 11 on the Effectual Call –

“Those whom God hath predestinated unto life, he is pleased in his appointed, and accepted time, and effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.”

Other Supporting Verses:

Rom 8:30; 11:7 Ephesians 1:10-11 2nd Thessalonians 2:13-14 Ephesians 2: 1-6

Acts 26:18 Ephesians 1:17-18; Ezekiel 36: 26 Deuteronomy 30:6 Ezekiel 36:27

Ephesians 1:19 Psalm 110: 3 Song of Solomon 1:4