

## The Verb Call (καλέω) in the Greek New Testament

| Greek Word | No. Occurrences | Translation Issues  |
|------------|-----------------|---|
| καλέω      | 146 occurrences | Translations in KJV 1) <i>call</i> - 125 times. 2) <i>bid</i> - 16 times: Mt 22:3b, 4, 8, 9; Lk 7:39, 14:7, 8, 8, 9, 10, 10, 12, 16, 17, 24; 1 Cor 10:27. 3) <i>be so named</i> - 1 time Lk 2:21b. 3) <i>named</i> , with ὄνομα – 1 time: Lk 19:2. In addition, 3 misc. uses occur: Ac 7:58; 15:37; 24:2. The related word προσκαλέω occurs 30 times in the NT. |

| Reference  | Text  | Comments  |
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| 1. Mt 1:21 | τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.<br>F, TA, I, 2s. Double accusative, τὸ ὄνομα and ἰησοῦν.                             | <b>Call in the sense of giving a proper name</b> , in this case with doctrinal content. An angel from God (vs. 20 ἄγγελος κυρίου) commands Joseph. The naming of the baby was specific to God's program for Israel. The γὰρ is illative, indicating that the name ἰησοῦς reflects God's salvation program for His people, Israel. Here the etymology of the name comes into play, as it is derived from the Hebrew meaning <i>Ya saves</i> . It is the Greek form of the name <i>Joshua</i> . |
| 2. Mt 1:23 | ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱὸν καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ ἔμμανουήλ ὃ ἐστὶν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός<br>F, TA, Ind, 2s. Double accusative: τὸ ὄνομα and ἔμμανουήλ. | <b>Call in the sense of giving a proper name</b> . A reference to prophetic fulfillment. See notes on <i>fulfill</i> . Unlike vs. 21, this statement's Christological, shown by the translation of the Hebrew ἔμμανουήλ provided by Matthew. This is the first NT identification of Christ as God in relation to His incarnation.   |
| 3. Mt 1:25 | καὶ οὐκ ἐγίνωσκειν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱόν· αὐτῆς τὸν πρωτότοκον· καὶ ἔκάλεσεν τὸ ὄνομα αὐτοῦ ἰησοῦν.<br>A, TA, I, 3s. Double accusative: τὸ ὄνομα and ἰησοῦν.                             | <b>Call in the sense of giving a proper name</b> . The act of naming the infant by Joseph in obedience of the requirement in 1:21.  |
| 4. Mt 2:7  | τότε ἠρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.<br>A, TA, Part, M, S, N   | <b>Call in the sense of historical summons</b> . Herod summons the magi. Historical Ac of summoning cannot be applied otherwise. They are not intended for today's situation, but only to the historical circumstance. This is especially true when the summons is for a particular purpose. See the note on Matthew 9:13 below.  |
| 5. Mt 2:15 | καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς ἠρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος ἐξ αἰγύπτου ἔκάλεσα τὸν υἱὸν μου.<br>A, TA, I, 1s DO τὸν υἱόν                                | <b>Call in the sense of designation or identification</b> . Translation Greek from Hebrew כָּרָא found in Hos 11:1. Not a fulfillment of predictive prophecy, as Hosea refers back to an historical event. See notes on <i>fulfill</i> .  |
| 6. Mt 2:23 | καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι ναζωραῖος κληθήσεται  | <b>Call in the sense of giving a proper name</b> . No specific prophet is in view. See notes on <i>fulfill</i> . See Jn Broadus on Matthew for the various theories.  |

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|                  | F, TP, I, 3s no agent expressed.   |   |
| 7. Mt 4:21       | καὶ προβάς ἐκέιθεν εἶδεν ἄλλους δύο ἀδελφούς ἰάκωβον τὸν τοῦ ζεβεδαίου καὶ ἰωάννην τὸν ἀδελφὸν αὐτοῦ ἐν τῷ πλοίῳ μετὰ ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν καὶ ἐκάλεσεν αὐτούς<br>A, TA, I, 3s DO αὐτούς   | <b>Call in the sense of historical summons.</b> The call is to follow the Lord on His ministry journeys. Such following indicated a willingness to learn from the one calling. Hence the application of the word disciples (learners).  |
| 8. Mt 5:9        | μακάριοι οἱ εἰρηνοποιοί ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται<br>F, TP, I, 3p no agent expressed.  | <b>Call in the sense of designation or identification.</b> This use of the word occurs in many languages.   |
| 9. 10. Mt 5:19   | ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν<br>Two uses, both are F, TP, I, 3s No agents expressed, but with retained objects in the nominative form. Apodosis in a 3 <sup>rd</sup> class condition. The subject of both is the repeated relative ὃς. The passive use with a retained object is unusual but still within bounds of normal grammatical function. The retained objects here are both adjectives in the nominative, ἐλάχιστος and μέγας, a highly unusual construction. It is possibly some form of attraction or that the verbs κληθήσεται carry some kind of copulative idea. | <b>Call in the sense of designation or identification.</b> The negative act of calling is stated as ἐλάχιστος κληθήσεται, generally translated literally <i>least he shall be called</i> . The positive act of calling is stated as μέγας κληθήσεται, translated as <i>greatest he shall be called</i> . If these are accurate translations, a peculiar force is involved. The first adjective is in the superlative form, while the second is in the positive form. Because of the parallel construction, μέγας is assumed to be superlative in force. However, such is not altogether certain. It is possible that the superlative degree <i>least</i> presents a higher than normal sense of disapprobation, while positive degree μέγας would be considered inappropriate. To compare greatness in the future kingdom maybe viewed here as a general term for all those who enter the kingdom without this particular disapprobation. |
| 11. Mt 9:13      | πορευθέντες δὲ μάθετε τί ἐστὶν ἔλεον θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν.<br>A, TA, Inf. DO δικαίους. The adversative clause assumes the elliptical repetition of the infinitive with the DO ἁμαρτωλούς. The infinitive indicates purpose.   | <b>Call in the sense of historical summons.</b> Not to be confused with the <i>Call to salvation</i> use. These two uses indicate a specialized historical summons to a specific act of a spiritual nature, εἰς μετάνοιαν. It took place in a historical setting, where the infinitive indicates the purpose of the Lord's coming (prob a ref. to the incarnation) in both a positive and a negative sense. This calling cannot be applied apart from the historical situation. It is no longer applicable, because the historical act requires the historical Christ to perform the act during His ministry to Israel. The issue is one of Christ's association with sinners during His earthly sojourn. SA Mk 2:17 Lk 5:32.   |

## The Verb Call (καλέω) in the Greek New Testament

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| 12. Mt 10:25     | ἀρκετόν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ εἰ τὸν οἰκοδεσπότην βεελζεβούλ <b>ἐκάλεσαν</b> , πόσω μᾶλλον τοὺς οἰκειακούς αὐτοῦ<br>A, TA, I, 3s DO βεελζεβούλ   | <b>Call in the sense of giving a proper name.</b> Here the act of calling is with malicious intent, and implies something about the ones who are calling as well as the ones who are being called (the Lord and the disciples).  |
| 13. Mt 20:8      | ὄψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπῳ αὐτοῦ <b>κάλεσον</b> τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων<br>A, TA, Imp, 2s DO τοὺς ἐργάτας   | <b>Call in the sense of historical summons.</b> Parabolic uses of words assume a historical background, and are therefore associated with their historical use.  |
| 14. Mt 21:13     | καὶ λέγει αὐτοῖς γέγραπται ὁ οἶκός μου οἶκος προσευχῆς <b>κληθήσεται</b> , ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν<br>A, TP, I, 3s no agent expressed.   | <b>Call in the sense of designation or identification.</b> The designation οἶκος προσευχῆς presupposes an active priesthood. The historical situation is clear. they had turned the temple into a σπήλαιον ληστῶν. See Mk 11:17 & Lk 19:46. SA Isa 56:7 & Jer 7:11.  |
| 15. 16. Mt 22:3  | καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ <b>καλέσαι</b> τοὺς <b>κεκλημένους</b> εἰς τοὺς γάμους καὶ οὐκ ἤθελον ἔλθειν<br>Two distinct uses:<br>καλέσαι indicates purpose: A, TA, Inf where the same verb Ac as the DO in a slightly different sense. κεκλημένους is articular referring to the called ones Pf, TP Part, M, P, A. | The infinitive = <b>Call in the sense of historical summons</b> , while the participle = <b>Call in the sense of historical invitation</b> . Both are parabolic, assuming an historical reality. Clearly the two uses are close in meaning, though the summons has an urgency to it that the original invitation would not contain. See Mt 22:4 below. |
| 17. Mt 22:4      | πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, εἴπατε τοῖς <b>κεκλημένοις</b> ἰδοὺ τὸ ἄριστόν μου ἡτοιμάσα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους<br>Pf, TP, Part, M, P, D no agent expressed.<br>Articular participle as above.  | <b>Call in the sense of historical invitation.</b> Here the ones invited are urged to attend the wedding feast. The emphasis is on the completion of the preparation with the implication of immediacy.  |
| 18. Mt 22:8      | τότε λέγει τοῖς δούλοις αὐτοῦ ὁ μὲν γάμος ἔτοιμός ἐστιν οἱ δὲ <b>κεκλημένοι</b> οὐκ ἦσαν ἄξιοι·<br>Pf, TP, Part, M, P, No agency expressed.<br>Articular substantive participle as v. 4.  | <b>Call in the sense of historical invitation.</b> Since the invitation was not acted on, the ones invited were unworthy.  |
| 19. Mt 22:9      | πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἂν εὔρητε <b>καλέσατε</b> εἰς τοὺς γάμους<br>A, TA, I, 2p DO is the indefinite relative clause ὅσους ἂν εὔρητε   | <b>Call in the sense of historical invitation.</b> The invitation, being refused, is broadened to those passing by on the crossroads.  |
| 20. Mt 22:43     | λέγει αὐτοῖς πῶς οὖν δαυιδ ἐν πνεύματι κύριον αὐτὸν <b>καλεῖ</b> λέγων<br>P, TA, I, 3s DO is the double accusative αὐτόν and κύριον.  | <b>Call in the sense of designation or identification.</b> The nature of the identification is contained in a clause in the following verse  |

## The Verb Call (καλέω) in the Greek New Testament

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|------------------|--|---|
| 21. Mt 22:45     | εἰ οὖν δαυὶδ <b>καλεῖ</b> αὐτὸν κύριον πῶς υἱὸς αὐτοῦ ἐστίν<br>P, TA, I, 3s DO double accusative αὐτὸν and κύριον  | <b>Call in the sense of designation or identification.</b><br>The Lord Jesus confounds the Pharisees by asking a question from Scripture, namely Psa 110:1.   |
| 22. Mt 23:7      | καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ <b>καλεῖσθαι</b> ὑπὸ τῶν ἀνθρώπων ῥαββί ῥαββί,<br>P, TP, Inf. agency expressed: ὑπὸ τῶν ἀνθρώπων repetitive retained object ῥαββί ῥαββί | <b>Call in the sense of designation or identification.</b><br>Denouncing the self-aggrandizement of the scribes and the Pharisees, assuming themselves to be superior. Begins in vs. 2.   |
| 23. Mt 23:8      | ὑμεῖς δὲ μὴ <b>κληθῆτε</b> ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής, ὁ χριστὸς· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε<br>A, TP, S, 2p no agent expressed. Retained object ῥαββί            | <b>Call in the sense of designation or identification.</b><br>The reason for not practicing self-aggrandizement. Prohibitive subjunctive “Do not let yourselves be called Rabbi.” Here we have the first use καθηγητής, a guide or leader. It is associated with the word ῥαββί in this context, which is identified with διδάσκαλε in Jn 1:28. |
| 24. Mt 23:9      | καὶ πατέρα μὴ <b>καλέσητε</b> ὑμῶν ἐπὶ τῆς γῆς εἰς γὰρ ἐστὶν ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς<br>P, TA, S, 2s DO πατέρα   | <b>Call in the sense of designation or identification.</b><br>A prohibitive subjunctive. The verb is TA, though no object is expressed, but assumed. Usually the word <i>anyone</i> is inserted into the sentence as the presumed DO, with the prep. phrase ἐπὶ τῆς γῆς modifying the presumed object.  |
| 25. Mt 23:10     | μηδὲ <b>κληθῆτε</b> καθηγηταὶ εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής ὁ χριστὸς<br>A, TP, S, 2s with retained object καθηγηται  | <b>Call in the sense of designation or identification.</b><br>Prohibitive subjunctive. καθηγηται is generally translated teachers, but the actual meaning is guides or leaders. See vs. 8 above. It is unlikely that teachers is the intended meaning in this verse.  |
| 26. Mt 25:14     | ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν <b>ἐκάλεσεν</b> τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ<br>A, TA, I, 3s. DO δούλους  | <b>Call in the sense of historical summons.</b> Parabolic use assuming historical reality.  |
| 27. Mt 27:8      | διὸ <b>ἐκλήθη</b> ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἷματος ἕως τῆς σήμερον<br>A, TP, I, 3s no agent expressed. Retained object in the nominative form ἀγρὸς followed by genitive αἵματος  | <b>Call in the sense of designation or identification.</b><br>Because of the time designation, the phrase ἀγρὸς αἵματος almost seems to have become a title for the field in question.  |
| 1. Mk 1:20       | καὶ εὐθεὶς <b>ἐκάλεσεν</b> αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ<br>A, TA, I, 3s DO αὐτούς                           | <b>Call in the sense of historical summons.</b> The antecedent of αὐτούς is ἰάκωβον and ἰωάννην in the previous verse.  |

## The Verb Call (καλέω) in the Greek New Testament

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|------------------|---|---|
| 2. Mk 2:17       | καὶ ἀκούσας ὁ ἰησοῦς λέγει αὐτοῖς οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ οἱ κακῶς ἔχοντες· οὐκ ἦλθον <b>καλέσαι</b> δικαίους ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν.<br>A, TA Inf. DO δικαίους, Infinitive of purpose with an assumed elliptical use with the DO ἁμαρτωλούς | This is a specialized use of <i>Call in the sense of historical summons</i> . It carries doctrinal significance, but is not to be identified with the <i>Call as a the result of God's act of election</i> . See Mt 9:17, note. SA Lk 5:32. |
| 3. Mk 11:17      | καὶ ἐδίδασκεν λέγων αὐτοῖς, οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσυχῆς <b>κληθήσεται</b> πᾶσιν τοῖς ἔθνεσιν ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν<br>F, TP, I, 3s no agent expressed. Retained object in the nominative οἶκος.                                    | <i>Call in the sense of designation or identification</i> . See Mt 21:13; Lk 19:29. SA Isa 56:7 & Jer 7:11. The phrase οἶκος προσυχῆς reflects the priestly function in the temple.   |
| 1. Lk 1:13       | εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος μὴ φοβοῦ ζαχαρία διότι εἰσηκούσθη ἡ δέησίς σου καὶ ἡ γυνὴ σου ἐλισάβετ γεννήσει υἱόν σοι καὶ <b>καλέσεις</b> τὸ ὄνομα αὐτοῦ ἰωάννην<br>F, TA, I, 2s DO τὸ ὄνομα   | <i>Call in the sense of giving a proper name</i> . Note the identical terminology in Lk 1:13 with Lk. 1:31.   |
| 2. Lk 1:31       | καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν καὶ <b>καλέσεις</b> τὸ ὄνομα αὐτοῦ ἰησοῦν<br>F, TA, I, 2s DO τὸ ὄνομα  | <i>Call in the sense of giving a proper name</i> . Note the identical terminology in Lk 1:31 with Lk. 1:13.   |
| 3. Lk 1:32       | οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου <b>κληθήσεται</b> . καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον δαυὶδ τοῦ πατρὸς αὐτοῦ<br>F, TP, I, 3s no agent expressed.   | <i>Call in the sense of designation or identification</i> . The phrase υἱὸς ὑψίστου reflects the LXX use of ὑψιστος, which translates the Hebrew <i>elyon</i> , <i>Highest God</i> . See the phrase δύναμις ὑψίστου in vs. 35 below.        |
| 4. Lk 1:35       | καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον <b>κληθήσεται</b> υἱὸς θεοῦ<br>F, TP, I, 3s no agent expressed. Retained object in the nominative.                               | <i>Call in the sense of designation or identification</i> . The designation υἱὸς θεοῦ indicates equality with God in the cultural language of the day. The Greek word υἱὸς refers to an adult son, one equal with his father.               |
| 5. Lk 1:36       | καὶ ἰδοὺ ἐλισάβετ ἡ συγγενὴς σου καὶ αὐτῇ συνείληψα υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ <b>καλουμένῃ</b> στείρα·<br>P, TP, Part, Fs, D Retained object στείρα   | <i>Call in the sense of designation or identification</i> . The present participle καλουμένη emphasizes the change that took place in Elizabeth.  |
| 6. Lk 1:59       | καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ <b>ἐκάλον</b> αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ ζαχαρίαν<br>I, TA, I, 3p DO αὐτὸ=personal use of the pronoun.  | <i>Call in the sense of giving a proper name</i> . The DO αὐτὸ is neuter because its antecedent, τὸ παιδίον is neuter. Its use is still, therefore, personal.   |

## The Verb Call (καλέω) in the Greek New Testament

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| 7. Lk 1:60       | καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν οὐ χί ἀλλὰ <b>κληθήσεται</b> ἰωαννης<br>F, TP, I, 3s retained object in the nominative.  | <b>Call in the sense of giving a proper name.</b>  |
| 8. Lk 1:61       | καὶ εἶπον πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς <b>καλεῖται</b> τῷ ὀνόματι τούτῳ<br>P, TP, I, 3s instrumentality expressed by τῷ ὀνόματι τούτῳ, <i>by this name</i> .   | <b>Call in the sense of giving a proper name.</b>  |
| 9. Lk 1:62       | ἐένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.<br>P, TP, Inf. retained object in the accusative.  | <b>Call in the sense of giving a proper name.</b> In this case, the infinitive is the DO of the verb θέλοι, the optative form of θέλω. The contingency of the optative is emphasized by the inclusion of ἂν. They were asking “Do you <i>really</i> desire to call him Jn?” They were incredulous. |
| 10. Lk 1:76      | καὶ σὺ παιδίον προφήτης ὑψίστου <b>κληθήσῃ</b> · προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ<br>P, TP, I, 2s retained object in the nominative, προφήτης.   | <b>Call in the sense of designation or identification.</b> This statement indicates Jn’s particular service as a prophet.  |
| 11. Lk 2:4       | ἀνέβη δὲ καὶ ἰωσήφ ἀπὸ τῆς γαλιλαίας ἐκ πόλεως ναζαρέτ εἰς τὴν ἰουδαίαν εἰς πόλιν δαυὶδ ἣτις <b>καλεῖται</b> βηθλέεμ διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος δαυὶδ<br>P, TP, I, 3s retained object in the nominative.   | <b>Call in the sense of giving a proper name.</b> The place name βηθλέεμ is a proper noun derived from Hebrew. There was more than one place in Israel by that name, hence its designation as πόλιν δαυὶδ, David’s city.   |
| 12. 13. Lk 2:21  | καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν καὶ <b>ἐκλήθη</b> τὸ ὄνομα αὐτοῦ ἰησοῦς τὸ <b>κληθὲν</b> ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτόν ἐν τῇ κοιλίᾳ<br>A, TP, I, 3s retained object in the nominative ἰησοῦς<br>A, TP, Part, N, S, N Direct agent expressed by ὑπὸ τοῦ ἀγγέλου | Both uses are <b>Call in the sense of giving a proper name</b> . The passive participle is neuter because it modifies the word ὄνομα, a neuter noun, rather than the masculine word ἰησοῦς. The article τὸ before κληθὲν is an article of previous reference referring to ὄνομα.                   |
| 14. Lk 2:23      | καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ <b>κληθήσεται</b><br>F, TP, I, 3s retained object in the accusative, ἅγιον.   | <b>Call in the sense of designation or identification.</b> The wording πᾶν ἄρσεν διανοῖγον μήτραν, <i>every male opening a womb</i> , is idiomatic, referring to the first born. One must take designation ἅγιον in its primary sense of <i>being set apart</i> , separate from other children.    |
| 15. Lk 5:32      | οὐκ ἐλήλυθα <b>καλέσαι</b> δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν<br>A, TA, Inf. DO δικαίους with an implied elliptical repetition of καλέσαι with the DO ἁμαρτωλοὺς.  | <b>Call in the sense of historical summons.</b> See Mt 9:17, note. SA Mk 2:17  |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>  | <i>Comments</i>   |
|------------------|--|---|
| 16. Lk 6:15      | ματθαῖον καὶ θωμᾶν ἰάκωβον τὸν τοῦ ἀλφαίου καὶ σίμωνα τὸν <b>καλούμενον</b> ζηλωτὴν<br>P, TP, Part, M, S, no agent expressed. A retained object ζηλωτὴν.   | <b>Call in the sense of designation or identification.</b><br>In this case, the purpose is to distinguish this Simon from Peter. The designation ζηλωτὴν, zealot, could be a reference to his zeal for the law, or a political designation referring to a party opposed to Roman rule. it is usually taken to be the latter.  |
| 17. Lk 6:46      | τί δέ με <b>καλεῖτε</b> κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω<br>P, TA, I, 2p DO the repeated κύριε κύριε  | <b>Call in the sense of designation or identification.</b><br>The designation κύριε implies a certain authority, to which some were not submitting. Its emphatic repetition seems to be ironic, indicating a lack of sincerity.   |
| 18. Lk 7:11      | καὶ ἐγένετο ἐν τῷ ἐξῆς ἐπορεύετο εἰς πόλιν <b>καλουμένην</b> ναῖν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς<br>P, TP, Part, F, S, A  | <b>Call in the sense of giving a proper name.</b> The city's proper name was ναῖν, correctly pronounced naEEN.  |
| 19. Lk 7:39      | ἰδὼν δὲ ὁ φαρισαῖος ὁ <b>καλέσας</b> αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ ὅτι ἁμαρτωλὸς ἐστίν<br>A, TA, Part, M, S, N, DO αὐτὸν                   | <b>Call in the sense of historical invitation.</b>  |
| 20 Lk 8:2        | καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν μαρία ἡ <b>καλουμένη</b> μαγδαληνὴ ἃφ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει<br>P, TP, Part, F, S, N, no agent expressed.                       | <b>Call in the sense of designation or identification.</b><br>Mary was called μαγδαληνὴ to distinguish her from other women named Mary. μαγδαληνὴ is the substantive form of the adjective μαγδαληνός, -α, -όν (DBAG). <b>Note:</b><br>ἐξεληλύθει is a rare pluperfect of ἐξέρχομαι, to be translated <i>had come out</i> , indicating a past, and therefore, permanent result. |
| 21. Lk 9:10      | καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως <b>καλουμένης</b> βηθσαιδάν<br>P, TP, Part, F, S, G, with retained object βηθσαιδάν | <b>Call in the sense of giving a proper name.</b> The translation of εἰς τόπον ἔρημον πόλεως καλουμένης βηθσαιδάν should be <i>into a deserted place of a city called Bethsaida</i> .   |
| 22. Lk 10:39     | καὶ τῆδε ἦν ἀδελφὴ <b>καλουμένη</b> μαριά, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ ἰησοῦ, ἤκουεν τὸν λόγον αὐτοῦ<br>P, TP, Part, F, S, N retained object μαρία  | <b>Call in the sense of giving a proper name.</b> How many women are named Mary in the NT? (1) Mary, the mother of Jesus; (2) Mary Magdalene; (3) Mary, the mother of James; (4) Mary, the mother of Joses; (5) Mary, the wife of Clopas; (6) Mary of Bethany; (7) Mary, the mother of Mark; (8) Mary of Rome; (9) the "other" Mary. Some hold that #9 is the same as #4.       |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>   |
|------------------|---|---|
| 23. Lk 14:7      | ἔλεγεν δὲ πρὸς τοὺς <b>κεκλημένους</b> παραβολὴν ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο λέγων πρὸς αὐτοὺς<br>Pf, TP, Part, M, P, A The articular participle is the object of the preposition πρὸς, no agent expressed.  | <i>Call in the sense of historical invitation.</i>  |
| 24. 25. Lk 14:8  | ὅταν <b>κληθῆς</b> ὑπὸ τινος εἰς γάμους μὴ κατακληθῆς εἰς τὴν πρωτοκλισίαν μήποτε ἐντιμότερός σου ἢ <b>κεκλημένος</b> ὑπ' αὐτοῦ<br>Two occurrences: 1) A, TP, S, 2s, direct agency expressed. 2) Pf, TP, Part, M, S, N, direct agency expressed. Periphrastic perfect participle with the present subjunctive verb ἦ.                                   | <i>Call in the sense of historical invitation.</i> Both the finite verb <b>κληθῆς</b> , and the periphrastic participle <b>κεκλημένος</b> , are of this class. According to Lk 14:7, these are in a parable which extends through vs. 11.       |
| 26. Lk 14:9      | καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν <b>καλέσας</b> ἐρεῖ σοι δὸς τούτῳ τόπον καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν<br>A, TA, Part, M, S, N with compound DO, σὲ καὶ αὐτὸν. The participle Ac as the subject of the future tense finite verb ἐρεῖ.  | <i>Call in the sense of historical invitation.</i>  |
| 27. 28. Lk 14:10 | ἀλλ' ὅταν <b>κληθῆς</b> , πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον ἵνα ὅταν ἔλθῃ ὁ <b>κεκληκῶς</b> σε εἴπῃ σοι· φίλε προσανάβηθι ἀνώτερον. τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι<br>Two occurrences: 1) A, TP, S, 2s, no agent expressed. 2) Pf, TA, Part, M, S, N, DO σε. The articular participle is the subject of the finite verb ἔλθῃ. | <i>Call in the sense of historical invitation.</i>  |
| 29. Lk 14:12     | ἔλεγεν δὲ καὶ τῷ <b>κεκληκῶτι</b> αὐτόν ὅταν ποιῆς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν καὶ γένηται σοι ἀνταπόδομά<br>Pf, TA, Part, M, S, D, DO αὐτόν  | <i>Call in the sense of historical invitation.</i> This sentence contains a variation on the verb καλέω. The verb ἀντικαλέω <i>to invite in return</i> , which occurs only here in the form ἀντικαλέσωσιν. It is a A, TA, S, 3p with the DO σε. |
| 30. Lk 14:13     | ἀλλ' ὅταν ποιῆς δοχὴν <b>κάλει</b> πτωχοὺς ἀναπήρους, χωλοὺς τυφλοὺς·<br>P, TA, Imp, 3s, with 4 DOs, πτωχοὺς, ἀναπήρους, χωλοὺς, and τυφλοὺς.   | <i>Call in the sense of historical invitation.</i>  |
| 31. Lk 14:16     | ὁ δὲ εἶπεν αὐτῷ ἄνθρωπος τις ἐποίησεν δεῖπνον μέγα καὶ <b>ἐκάλεσεν</b> πολλοὺς<br>A, TA, I, 3s, DO πολλοὺς  | <i>Call in the sense of historical invitation.</i>  |



## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>   |
|------------------|---|---|
| 32. Lk 14:17     | καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς <b>κεκλημένοις</b> , ἔρχεσθε ὅτι ἤδη ἔτοιμά ἐστιν πάντα.<br>Pf, TP, Part, M, P, D  | <i>Call in the sense of historical invitation.</i>  |
| 33. Lk 14:24     | λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν <b>κεκλημένων</b> γεύσεται μου τοῦ δείπνου. πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ<br>Pf, TP, Part, M, S, G, no agent expressed.  | <i>Call in the sense of historical invitation.</i> Parabolic use.<br>TP=the both the critical and majority texts omit πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί. I have included it for completeness, but only a few manuscripts contain these words in this location. They may have been interpolated from Matthew 20:16.   |
| 34. Lk 15:19     | καὶ οὐκέτι εἰμὶ ἄξιος <b>κληθῆναι</b> υἱός σου· ποιήσον με ὡς ἓνα τῶν μισθίων σου<br>A, TP, Inf, no agent expressed. Retained object in the nominative form υἱός.   | <i>Call in the sense of designation or identification.</i> Parabolic use.   |
| 35. Lk 15:21     | εἶπεν δὲ αὐτῷ ὁ υἱός, πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου<br>A, TP, Inf, no agent expressed. Retained object in the nominative form υἱός.  | <i>Call in the sense of designation or identification.</i> Parabolic use.   |
| 36. Lk 19:2      | καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος·<br>P, TP, Part, M, N, S, no agent expressed. Retained object in the nominative, ζακχαῖος.   | <i>Call in the sense of giving a proper name.</i>   |
| 37. Lk 19:13     | <b>καλέσας</b> δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτοῦς πραγματεύσασθε ἕως ἔρχομαι<br>A, TA, Part, M, N, S, DO δούλους<br><b>Note:</b> The word translated <i>to be called</i> in vs. 15 is φωνηθῆναι, the aorist transitive passive infinitive from φωνέω. | <i>Call in the sense of historical summons.</i> The combination καλέσας...δέκα δούλους ἑαυτοῦ is often wrongly translated <i>Having called ten of his servants (or slaves)</i> , thus making the adjective δέκα the DO and making δούλους a partitive genitive, rather than an accusative DO. The correct translation is <i>Having called his ten slaves</i> . Leave the word <i>of</i> out.                              |
| 38. Lk 19:29     | καὶ ἐγένετο ὡς ἤγγισεν εἰς βηθσαφαγὴ καὶ βηθανίαν πρὸς τὸ ὄρος τὸ <b>καλούμενον</b> ἐλαιῶν ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ,<br>P, TP, Part, M, S, A, no agent expressed. It has a retained object ἐλαιῶν in the genitive. The participle clause is the object of the preposition πρὸς. | <i>Call in the sense of giving a proper name.</i> The preposition πρὸς introduces a descriptive prepositional phrase which identifies the specific area where Bethphage and Bethany were located. Such detail is probably because Lk's audience, one Theophilus, was unfamiliar with the area. Both Lk and Ac contain many such explanations. Note the genitive plural form ἐλαιῶν. See Lk 21:37 for further explanation. |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>  | <i>Comments</i>  |
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| 39. Lk 20:44     | δαυιδ οὖν κύριον αὐτὸν <b>καλεῖ</b> καὶ πῶς υἱὸς αὐτοῦ ἐστιν;<br>P, TA, I, 3s, with double accusative DOs κύριον and αὐτὸν   | <b>Call in the sense of designation or identification.</b> The issue at hand here is the resurrection. See vs. 41, where this discussion of David's relationship to the Messiah begins. If the Messiah (the Christ) the son of David, how could He be called Lord? He refers to Psalm 110:1.   |
| 40. Lk 21:37     | ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ <b>καλούμενον</b> ἔλαιῶν· Retained object in the genitive, ἔλαιῶν.<br>P, TP, Part, M, S, A, no agent expressed. | <b>Call in the sense of giving a proper name.</b> This is the same use as in 19:29 above. Note the genitive plural form ἔλαιῶν. Technically, the name is "The Mount of Olives." Evidently, however, it seems sometimes shortened to just the genitive plural ἔλαιῶν, functioning as a proper name. SA Mt 21:1, Mark 14:26, Lk 19:37, Jn 8:1 et. al.  |
| 41. Lk 22:25     | ὁ δὲ εἶπεν αὐτοῖς οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται <b>καλοῦνται</b><br>P, TP, I, 3p.   | <b>Call in the sense of designation or identification.</b> The subject noun is εὐεργέται, generally translated by the Latin based word <i>benefactors</i> . The Greek word means one who does good works, often for the benefit of others.   |
| 42. Lk 23:33     | καὶ ὅτε ἀπήλθον ἐπὶ τὸν τόπον τὸν <b>καλούμενον</b> κρανίον ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν<br>P, TP, Part, M, S, A. Retained object κρανίον.            | There is some difference of opinion concerning this use. Some believe that the word κρανίον, <i>skull</i> , is a simple descriptive of the place (my view), in which case the use is: <b>Call in the sense of designation or identification.</b> Others believe that κρανίον is a proper name, in which case the use is: <b>Call in the sense of giving a proper name.</b> The first use seems preferable, since most agree that the word κρανίον describes the shape of the landscape similar to a human skull. |
| 1. Jn 1:42       | καὶ ἤγαγεν αὐτὸν πρὸς τὸν ἰησοῦν ἐμβλέψας δὲ αὐτῷ ὁ ἰησοῦς εἶπεν σὺ εἶ σίμων ὁ υἱὸς ἰωνᾶ· σὺ <b>κληθήσῃ</b> κηφᾶς ὃ ἐρμηνεύεται πέτρος<br>F, TP, I, 2s   | <b>Call in the sense of giving a proper name.</b> The Lord used the Aramaic word κηφᾶς to Simon, for which Lk provides the translation πέτρος. Simon seems to have used the Greek form, since it was understood by the greater number of people. He uses Peter of himself in 1 Peter, and Simon Peter in 2 Peter.  |
| 2. Jn 2:2        | <b>ἐκλήθη</b> δὲ καὶ ὁ ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον<br>A, TP, I, 3s.  | <b>Call in the sense of historical invitation.</b> While the invitation was to the Lord, His disciples were included. This was a common expression at the time, where the primary person requires a singular verb, but with a plural understanding.  |
| 3. Jn 10:3       | τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα <b>καλεῖ</b> κατ' ὄνομα καὶ ἐξάγει αὐτὰ<br>P, TA, I, 3s DO πρόβατα   | <b>Call in the sense of historical summons.</b> Parabolic use.   |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>  |
|------------------|---|--|
| 1. Ac 1:12       | τότε ὑπέστρεψαν εἰς ἱερουσαλήμ ἀπὸ ὄρους τοῦ <b>καλουμένου</b> ἐλαιῶνος ὃ ἐστὶν ἐγγὺς ἱερουσαλήμ σαββάτου ἔχον ὁδὸν<br>P, TP, Part, N, S, Ab Retained object in the genitive ἐλαιῶνος.  | <b>Call in the sense of giving a proper name.</b> We understand ἐλαιῶνος to be a genitive in relationship to the ablative ὄρους. The preposition ἀπὸ, meaning <i>from</i> , always takes an ablative object. So we have the peculiarity of an ablative noun taking a genitive noun in the same form as its descriptive genitive.   |
| 2. Ac 1:19       | καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν ἱερουσαλήμ ὥστε <b>κληθῆναι</b> τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν ἀκελδαμά, τοῦτ' ἐστὶν χωρίον αἵματος<br>A, TP, Inf, with retained object ἀκελδαμά, an Aramaic word., translated into Greek as αἵματος. | This is probably <b>Call in the sense of designation or identification</b> , at least originally, since it is presented as what <i>that field</i> (τὸ χωρίον ἐκεῖνο) was called. However, when a designation becomes fixed, the word <i>call</i> may take on the idea of <b>Call in the sense of giving a proper name</b> . Both views have been taken.  |
| 3. Ac 1:23       | καὶ ἔστησαν δύο ἰωσήφ τὸν <b>καλούμενον</b> βαρσαβάν ὃς ἐπεκλήθη ἰούστος, καὶ ματθίαν.<br>P, TP, Part, M, S, A, with the retained object in the accusative, βαρσαβάν. no agent expressed.   | <b>Call in the sense of giving a proper name.</b> Interestingly, the word ἐπικαλέω occurs here in the aorist transitive passive form ἐπεκλήθη. This verb occurs in the sense of calling on God (Ro 10:12, for instance), and also in a judicial sense (Ac 25:11, appeal to Caesar). Here it refers to someone being called by a special term. In some cases that term is referred to as a surname. |
| 4. Ac 3:11       | κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν πέτρον καὶ ἰωάννην συνέδραμεν πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ <b>καλουμένῃ</b> σολομώντος ἔκθαμβοι<br>P, TP, Part, F, S, N, no agent expressed. Retained object in the genitive, σολομώντος.                   | <b>Call in the sense of giving a proper name.</b>  |
| 5. Ac 4:18       | καὶ <b>καλέσαντες</b> αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ ἰησοῦ<br>A, TA, Part, M, P, N, DO αὐτοῖς.  | <b>Call in the sense of historical summons.</b>  |
| 6. Ac 7:58       | καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια παρὰ τοὺς πόδας νεανίου <b>καλουμένου</b> σαύλου<br>P, TP, Part, M, S, G, no agent expressed. Retained object in the genitive, σαύλου.                                       | <b>Call in the sense of giving a proper name.</b>  |
| 7. Ac 9:11       | ὁ δὲ κύριος πρὸς αὐτόν ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν <b>καλουμένην</b> εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ ἰούδα σαύλου ὀνόματι ταρσέα.<br>ἰδοὺ γὰρ προσεύχεται<br>P, TP, Part, F, S, A, no agent expressed. Retained object in the accusative, εὐθείαν.   | <b>Call in the sense of giving a proper name.</b> Here the name of the street was called Straight (εὐθύς, an adjective used as a substantive). The word ῥύμην refers to a narrow lane which was for pedestrian traffic, possibly with homes off a major thoroughfare.  |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>  |
|------------------|---|--|
| 8. Ac 10:1       | <p>άνηρ δέ τις ήν έν καισαρεία όνόματι κο ρνήλιος έκατοντάρχης εκ σπείρης της <b>καλουμένης</b> ιταλικής</p> <p>P, TP, Part, F, S, Ab, no agent expressed. Retained object ιταλικής, an adjective form used as a substantive.</p>   | <p><b>Call in the sense of giving a proper name.</b> In this case, σπείρα is the Greek translation of the Latin <i>cohort</i>. In the Roman military, <i>cohort</i> referred to a tenth of a legion. A legion was approximately 600 men. In this case, the Greek feminine ablative form of the Greek transliteration of the Latin word ιταλικός, ιταλικής, indicates the proper name of the cohort.</p>  |
| 9. Ac 13:1       | <p>ήσαν δέ τινες έν άντιοχεία κατά την ούσαν έκκλησίαν προφήται και διδάσκαλοι ό τε βαρναβας και συμεών ό <b>καλούμενος</b> νίγερ και λούκιος ό κυρηναίος μαναήν τε ήρώδου του τετράρχου σύντροφος και σαύλος</p> <p>P, TP, Part, M, S, N no agent expressed. Retained object, νίγερ.</p> | <p><b>Call in the sense of giving a proper name.</b></p>   |
| 10. Ac 14:12     | <p><b>έκάλουν</b> τε τον μεν βαρναβαν δια τον δε παυλον έρμηην επειδη αυτος ήν ό ήγούμενος του λόγου</p> <p>Imp, TA, I, 3p, DO δια, with elliptical verb <b>έκάλουν</b> the DO is έρμηην.</p>   | <p><b>Call in the sense of giving a proper name.</b> This is calling someone by a proper name that has a special transition sense. They were calling Barnabas, δια (the accusative form of dios) Zeus (called Jupiter by the Romans) because he was silent, and Paul they called έρμηην, the accusative form of έρμηης, because he was the one speaking. Hermes was the messenger of the gods in Greek mythology. He was called Mercury by the Romans.</p> |
| 11. Ac 15:37     | <p>βαρναβας δε έβουλεύσατο συμπαραλαβειν τον ιωάννην τον <b>καλούμενον</b> μαρκον</p> <p>P, TP, Part, M, S, A, no agent expressed. Retained object μαρκον.</p>  | <p><b>Call in the sense of giving a proper name.</b></p>   |
| 12. Ac 24:2      | <p><b>κληθέντος</b> δε αυτου, ήρξατο κατηγορειν ό τέρτυλλος λέγων, πολλής ειρήνης τυγχάνοντες δια σου και κατορθωμάτων γινομένων τω έθνει τούτω δια της σής προνοίας</p> <p>A, TP, Part, M, S, G, no agent expressed.</p>   | <p><b>Call in the sense of historical summons.</b> This is a genitive absolute with the genitive pronoun αυτου acting as the subject of the genitive participle. The translation could be either “When he was called,” or, as some have it “After he was called.” Since the main verb of the following clause is aorist, the translation “when” seems preferred.</p>   |
| 13. Ac 27:8      | <p>μόλις τε παραλεγόμενοι αυτην ήλθομεν εις τόπον τινά <b>καλούμενον</b> καλους λιμένας ω έγγυς ήν πόλις λασαία</p> <p>P, TP, Part, M, S, A. Retained object καλους λιμένας</p>   | <p><b>Call in the sense of giving a proper name.</b> This is one of those times that a traditional translation of a place name has taken over the literal translation. καλους λιμένας is traditionally translated <i>Fair Havens</i>, but the more accurate translation is <i>Good Harbors</i>, or perhaps <i>Beautiful Harbors</i>.</p>   |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>  |
|------------------|---|--|
| 14. Ac 27:14     | μετ οὐ πολὺ δὲ ἔβαλεν κατ αὐτῆς ἄνεμος τυφωνικὸς ὁ <b>καλούμενος</b> εὐροκλύδων.<br>P, TP, Part, M, S, N no agent expressed. Retained object εὐροκλύδων.                                      | <b>Call in the sense of designation or identification.</b> This word refers to a strong south-east wind that stirs up waves. Some printed Greek texts “capitalize” the word as though it were a proper name.   |
| 15. Ac 27:16     | νησίον δέ τι ὑποδραμόντες <b>καλούμενον</b> κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης<br>P, TP, Part, N, S, A, no agent expressed. Retained object in the accusative, κλαύδην. | <b>Call in the sense of giving a proper name.</b> TP. The critical text has the island’s name as καύδα, whereas the MT has the accusative form of κλαύδα, κλαύδην.   |
| 16. Ac 28:1      | καὶ διασωθέντες τότε ἐπέγνωσαν ὅτι μελίτη ἡ νῆσος <b>καλεῖται</b><br>P, TP, I, 3s no agent expressed. Retained object μελίτη.   | <b>Call in the sense of giving a proper name.</b> The correct transliteration of the island’s name is <i>melitē</i> . The modern name is Malta.  |
| 1. Ro 4:17       | καθὼς γέγραπται ὅτι πατέρα πολλῶν ἔθνων τέθεικά σε κατέναντι οὐ ἐπίστευσεν θεοῦ τοῦ ζῳοποιούντος τοὺς νεκροὺς καὶ <b>καλοῦντος</b> τὰ μὴ ὄντα ὡς ὄντα.<br>P, TA, Part, M, S, N, DO τὰ         | <b>Call in the sense of an affirmation of the humanly impossible.</b> This is a rare theological use intended to take Paul’s readers mind back to the promises to Abraham that he would be the father of many nations. It carries the idea of prediction, but with the emphasis on believing God for the predicted seemingly impossible. It implies the omniscient nature of God who sees all time as present. |
| 2. 3. Ro 8:30    | οὓς δὲ προώρισεν τούτους καὶ <b>ἐκάλεσεν</b> . καὶ οὓς <b>ἐκάλεσεν</b> τούτους καὶ ἐδικαίωσεν. οὓς δὲ ἐδικαίωσεν τούτους καὶ ἐδόξασεν<br>1) A, Icomp, I, 3, s<br>2) A, TA, I 3, s DO οὓς      | <b>Call as a the result of God’s act of election.</b> The verb occurs twice in the same form. However, structurally, the first verb is intransitive complete, since it has no direct object, while the second verb is transitive active because it has the relative pronoun οὓς as its direct object. Note the order starting in vs. 29: foreknew→predestined→called→justified→glorified.                      |
| 4. Ro 9:7        | οὐδ’ ὅτι εἰσὶν σπέρμα ἀβραάμ πάντες τέκνα ἀλλ’ ἐν ἰσαάκ <b>κληθήσεται</b> σοι σπέρμα<br>F, TP, I, 3s no agent expressed.  | <b>Call in the sense of designation or identification.</b> In this case, the designation of the seed refers those who are descended from Isaac as opposed to Abraham’s other offspring.  |
| 5. Ro 9:11       | μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη οὐκ ἐξ ἔργων ἀλλ’ ἐκ τοῦ <b>καλοῦντος</b><br>P, Icomp, Part, M, S, Ab                         | <b>Call as a the result of God’s act of election.</b> Some Greek New Testaments place this in vs. 11, and some in vs. 12. The difference is one of punctuation.  |
| 6. Ro 9:24       | οὓς καὶ <b>ἐκάλεσεν</b> ἡμᾶς οὐ μόνον ἐξ ἰουδαίων ἀλλὰ καὶ ἐξ ἔθνων<br>A, TA, I, 3s, DO οὓς.  | <b>Call as a the result of God’s act of election.</b>  |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>   |
|------------------|---|---|
| 7. Ro 9:25       | ὡς καὶ ἐν τῷ ὡσὲ λέγει καλέσω τὸν οὐ<br>λαόν μου λαόν μου καὶ τὴν οὐκ<br>ἠγαπημένην ἠγαπημένην.<br>F, TA, I, 1s. Two DOs in a unique struc-<br>ture. See comments →         | <b>Call in the sense of designation or identification</b> , which is illustrative of <b>Call as a the result of God's act of election</b> . Paul took from Hosea 2:23, not a direct quote, but an allusion, which is illustrative of God's sovereignty. The future tense TA use of καλέω, used in accommodation to the original Hebrew, is stated followed by the first set of direct objects (an unusual form of a double accusative), both of which are λαόν, while the second use of καλέω is understood with the second set of DOs double accusatives. The first set of DOs has the rare use of οὐ, functioning as adjective (unless an elliptical εἰμί is understood), while the second set has, οὐκ, functioning as adverb, negating the first participle. He uses the two accusative feminine transitive perfect passive participles with the article (τὴν) as substantives. |
| 8. Ro 9:26       | καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς<br>οὐ λαός μου ὑμεῖς ἐκεῖ κληθήσονται υἱοὶ<br>θεοῦ ζῶντος<br>F, TP, I, 3p, no agent expressed.  | <b>Call in the sense of designation or identification</b> . Here call is related to but not directly defined as <b>Call as a the result of God's act of election</b> . Paul took Hosea 1:10 again not as a direct quote, but as another allusion to illustrate God's sovereignty.   |
| 1. 1Co 1:9       | πιστὸς ὁ θεὸς δι' οὗ ἐκλήθητε εἰς<br>κοινωνίαν τοῦ υἱοῦ αὐτοῦ ἰησοῦ χριστοῦ<br>τοῦ κυρίου ἡμῶν<br>A, TP, I, 2p, no agent expressed.   | <b>Call as a the result of God's act of election</b> . Here the reference is to the Christian life, not initial salvation, both of which are included in God's call. The word <i>fellowship</i> emphasizes the idea that those having fellowship with one another share a quality of life. See 1 Jn 1:6-7.  |
| 2. 1Co 7:15      | εἰ δὲ ὁ ἄπιστος χωρίζεται χωρίζεσθω· οὐ<br>δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς<br>τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ<br>θεός<br>Pf, TA, I, 3s, DO ἡμᾶς.            | <b>Call as a the result of God's act of election</b> . God's sovereign call includes the Christian life, indicated by the prepositional phrase ἐν εἰρήνῃ, where peace is the fruit of the Spirit peace, which is lack of strife among people.   |
| 3. 1Co 7:17      | εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκασ-<br>τον ὡς κέκληκεν ὁ θεός, οὕτως<br>περιπατεῖτω. καὶ οὕτως ἐν ταῖς<br>ἐκκλησίαις πάσαις διατάσσομαι.<br>Pf, TA, I, 3s, DO ἕκαστον. | <b>Call as a the result of God's act of election</b> . The Christian life walk (οὕτως περιπατεῖτω, [a 3 <sup>rd</sup> person imperative, <i>thus let him walk</i> ]) is once again related to God's sovereign call.   |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>  | <i>Comments</i>   |
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| 4. 5. 1Co 7:18   | <p>περιτετμημένος τις ἐκλήθη μὴ ἐπισπάσθω· ἐν ἀκροβυστία τις ἐκλήθη; μὴ περιτεμνέσθω</p> <p>Two occurrences of call, both A, TP, I, 3s, no agent expressed.</p>  | <p><b>Call as a the result of God's act of election.</b> Here we have the figure of speech <i>synecdoche</i> which is using a part for the whole, the whole for a part, etc. In this case it is probably best identified as a <i>merism</i>, a specialized type of synecdoche because it uses elements or parts of something to represent the whole thing. In this case, circumcision represents the Hebrew, while uncircumcision represents the Gentile. The modern so-called messianic movement among Christians is a direct violation of this passage.</p>                           |
| 6. 1Co 7:20      | <p>ἕκαστος ἐν τῇ κλήσει ἧ ἐκλήθη ἐν ταύτῃ μινέτω</p> <p>A, TP, I, 3s</p> <p>This passage teaches the doctrine of contentment. It is not the believer's position in society that is important to the Christian, it is his relationship to Christ.</p> | <p><b>Call as a the result of God's act of election.</b> The prep. phrase <i>in this</i> is generally ignored. However, ταύτη is a near demonstrative in the feminine, referring to the feminine noun τῇ κλήσει, used emphatically, in the sense of "this very call." So better translation is, <i>Let each person remain in the call, in this very one, in which he was called.</i> (See DBAG p. 740b where this verse is identified under the heading ε. Resuming someth. previously mentioned, w. special emphasis—a subst.)</p>   |
| 7. 1Co 7:21      | <p>δοῦλος ἐκλήθη; μὴ σοι μελέτω· ἀλλ εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι μᾶλλον χρῆσαι</p> <p>A, TP, I, 3s, no agent expressed.</p>  | <p><b>Call as a the result of God's act of election.</b> Paul encourages the believer to be content with the cultural situation at the time the individual was called. The implication of this is profound, in that it recognizes that the genuine believer who is growing is able to function in any situation in which he finds himself. See vs. 22 comments.</p>   |
| 8. 9. 1Co 7:22   | <p>ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν χριστοῦ</p> <p>Both uses are A, TP, Part, M, S, N.</p>   | <p><b>Call as a the result of God's act of election.</b> Paul's logic is impeccable. If a person is a slave when called, from God's perspective freedom is attained. True freedom does not rest in one's cultural situation. Likewise, when one is free when called, that individual becomes Christ's slave. That point is, that the believer's faith changes the situation so drastically, that a benign slavery is the result. But such slavery has major benefits of a spiritual and physical nature that it is not at all negative. Such wonderful and amazing slavery, indeed!</p> |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>  |
|------------------|---|--|
| 10. 1Co 7:24     | ἕκαστος ἐν ᾧ ἐκλήθη ἀδελφοί ἐν τούτῳ μενέτω παρὰ θεῶ<br>A, TP, I, 3s, no agent expressed.   | <b>Call as a the result of God's act of election.</b> This statement is the result of the statement in vs. 23, τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. “With a price you were purchased. Do not become slaves of men.” Here Paul reminds his readers of what he wrote in 6:20, ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστὶν τοῦ Θεοῦ. “For you were purchased with a price. Therefore glorify God in your body and in your spirit, which are God’s” In this sentence, body and spirit are a merism, a figure of speech which indicates parts of something to refer to the whole. The whole of the believer belongs to God.<br>Since the believer has already been bought with a price, he is to remain free from enslavement to men. Paul speaks of the ever present danger of becoming associated with mankind so as to be driven by it as though a slave to it. Whatever work in the world one does, it is to honor God, and not man. |
| 11. 1Co 10:27    | εἴ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν<br>P, TA, I, 3s DO ὑμᾶς. | <b>Call in the sense of historical invitation.</b> After having discussed the symbolism of the fellowship meal (10:16-17), Paul indicates the incongruity of eating the temple sacrifices. He contrasts the “cup of demons” with the fellowship cup of the Lord. They are incompatible, so do not drink the cup of demons (10:21). He is referring to a knowing and willful act of temple worship. The believer must be free of that.<br>Evidently, some were taking this as a legalistic injunction. Since virtually all food bought in Corinth had been sacrificed to idols, some were legalistically applying this injunction by questioning about the food when invited to an unbeliever’s home. Since the idol is nothing, and the offering is nothing (the implication of 10:19), do not make an issue of it when invited to eat with an unbeliever.   |
| 12. 1Co 15:9     | ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·<br>P, TP, Inf, no agent expressed.   | <b>Call in the sense of designation or identification.</b> The infinitive is adverbial to the negated verb phrase οὐκ εἰμὶ ἱκανός. It refers to the result of not being worthy, followed by the reason for that lack of worth.   |



## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>  | <i>Comments</i>   |
|------------------|--|---|
| 1. Gal 1:6       | θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ εἰς ἕτερον εὐαγγέλιον<br>A, TA, Part, M, S, Ab. DO ὑμᾶς.  | <b>Call as a the result of God's act of election.</b> Here the act of calling is contextually attributed to the Father. It is clearly possible for one <i>to turn away from the one who called you by the grace of Christ</i> (μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ), to a different kind of gospel (εἰς ἕτερον εὐαγγέλιον). Paul speaks of the hetero-gospel of the anti-grace Jews who were attempting to impose a legalistic lifestyle on the believers. The appeal to a law based lifestyle is compelling, as it removes one from making grace decisions based on a Trinitarian relationships.   |
| 2. Gal 1:15      | ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ<br>A, TA, Part, M, S, N, DO is the understood personal pronoun <i>me</i> (με) previously used. | <b>Call as a the result of God's act of election.</b> Paul associates the noun form of the verb εὐδόκησεν, εὐδοκία, <i>good pleasure</i> with the counsel of God. See Eph. 1:5, where predestination (προορίσας) is <i>according to the good pleasure of his desirous will</i> (κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ).   |
| 3. Gal 5:8       | ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς<br>P, TA, Part, M, S, Ab, DO ὑμᾶς.  | <b>Call as a the result of God's act of election.</b> Vs. 8 is an inference from the previous paragraph, vss. 1-7. Some Galatians had been persuaded to get circumcised by those who denied grace living. The statement in 5:4, <i>κατηργήθητε ἀπὸ τοῦ χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε τῆς χάριτος ἐξέπεσατε</i> , to be correctly translated <i>You are cut off from Christ, those who are justified by law; you have fallen from grace</i> . The foolish idea that <i>grace</i> here is <i>saving grace</i> cannot stand. The word <i>justified</i> refers to daily justification, living a justified life. Vs. 8 confirms this by identifying these believers as having been called by God (τοῦ καλοῦντος ὑμᾶς = <i>the one who called you</i> ). But they had been persuaded away from the daily living aspect of that call by the enemies of grace. |
| 4. Gal 5:13      | ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις<br>P, TP, I, 2p  | <b>Call as a the result of God's act of election.</b> Unlike those practicing legalism, believers today have been called <i>for</i> (ἐπί = <i>for the purpose of</i> , BDAG, 366b) <i>freedom</i> (ἐπ' ἐλευθερίᾳ) from legalism through grace provision for daily living. As a result of that grace provision, Paul encourages the Galatian believers to live a life apart from practicing the carnal temptation of the flesh.  |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>  | <i>Comments</i>   |
|------------------|--|---|
| 1. Eph 4:1       | <p>παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε</p> <p>A, TP, I, 2p, no agent expressed.</p> | <p><b><i>Call as a the result of God's act of election.</i></b> The noun and the verb occur, referring to Christian living, as seen by the infinitive phrase ἀξίως περιπατῆσαι, <i>to walk worthy</i>. The οὖν is inferential, translated <i>therefore</i>, and draws one's attention back to the previous sentence. 3:20-21 indicates God's ability to perform that which He requires above our ability to understand, which is excellent description of living grace.</p> |

## The Verb Call (καλέω) in the Greek New Testament

| Reference   | Text  | Comments  |
|-------------|---|---|
| 2. Eph 4:4  | <p>ἐν σῶμα καὶ ἐν πνεῦμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·<br/>A, TP, I, 2p, no agent expressed.</p>                                   | <p><b>Call as a the result of God's act of election.</b> The contextual issue is that of unity of the believers brought about by the Holy Spirit (4:2-3). Believers share one body (the body of Christ, the church universal), one Spirit (the Holy Spirit) and <i>were called</i> to salvation with one hope (the expectation of future salvation) which was caused by the calling. The expectation of one's call is expressed by the prepositional phrase ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. The genitive noun τῆς κλήσεως indicates the cause* of the believer's expectation (ἐλπίς), <i>caused by your calling</i>. It almost encroaches on the ablative use indicating source, <i>from your calling</i>.</p> <p>*Some call this <i>efficient cause</i>, presumably because it brings about its intended result. I suppose an <i>inefficient cause</i> results in unintended consequences. Kind of like politicians, who engage in single level thinking: "Let's defund the police."</p> |
| 1. Col 3:15 | <p>καὶ ἡ εἰρήνη τοῦ θεοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε<br/>A, TP, I, 2p</p>                 | <p><b>Call as a the result of God's act of election.</b> This is one of the most difficult of Paul's statements using καλέω. It is beyond the scope of the study to deal with all the grammatical and interpretive issues. Needless to say, the realm of the act of calling here is the Christian life, a life to be "ruled" by peace. The word translated rule is actually "act as a judge" as in the public games. It might better be translated <i>let peace preside as a judge</i>. Once again we see the motivation being ἐν ἐνὶ σώματι, <i>in one body</i>.</p>   |
| 1. 1Th 2:12 | <p>καὶ μαρτυρούμενοι εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν<br/>P, TA, Part, M, S, G, DO ὑμᾶς.</p> | <p><b>Call as a the result of God's act of election.</b> Verse 12 is a continuation of a sentence that began in verse 10. Paul recounts his service among the Thessalonians, with vs. 12 indicating the intended result of that service. Again the context is the Christian life, indicated by the aorist infinitive clause εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ, <i>to walk worthy of God</i>, who is identified as τοῦ καλοῦντος ὑμᾶς, <i>the one who called you</i>. Calling includes the future entrance into the kingdom, which indicates future glory.</p>  |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>   |
|------------------|---|---|
| 2. 1Th 4:7       | οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ<br>A, TA, I, 3s, DO ἡμᾶς.   | <b>Call as a the result of God's act of election.</b> The word γὰρ is inferential, indicating a connection to the previous sentence beginning in vs. 3, which begins, τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, <i>For this is the desire of God, your sanctification.</i> The context is one of practical holiness. The distinction in God's call is between <i>uncleanness</i> , ἀκαθαρσία, and <i>sanctification</i> , ἁγιασμῷ.  |
| 3. 1Th 5:24      | πιστὸς ὁ καλῶν ὑμᾶς ὃς καὶ ποιήσει<br>P, TA, Part, M, S, N  | <b>Call as a the result of God's act of election.</b> God is designated as ὁ καλῶν, <i>the one who calls.</i> His calling affirms His faithfulness to perform (ποιήσει – F, Icomp, 3s). Usually the word <i>it</i> is included after the word ποιήσει, with no indication of what its antecedent might be. The context is again sanctification (vs. 23 q.v.).   |
| 1. 2Th 2:14      | εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ<br>A, TA, I, 3s, DO ὑμᾶς.                                 | <b>Call as a the result of God's act of election.</b> The indirect means of God's call is expressed by διὰ τοῦ εὐαγγελίου ἡμῶν. Vs. 14 is a continuation of the sentence beginning in vs. 13. The relative pronoun ὃ (which) refers back to the causal clause ὅτι εἴλετο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, <i>because God chose you from the beginning to salvation in sanctification of (by) the Spirit and by belief of the truth.</i> Such was the purpose (εἰς ὃ) of God's calling <i>through the intermediate agency of our gospel</i> (διὰ τοῦ εὐαγγελίου ἡμῶν), with the ultimate result that the believer will acquire the glory of our Lord Jesus Christ (εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ). |
| 1. 1Ti 6:12      | ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως ἐπιλαβοῦ τῆς αἰωνίου ζωῆς εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων<br>A, TP, I, 2s, | <b>Call as a the result of God's act of election.</b> The believer is called to eternal life. Specifically the antecedent of the feminine relative within the prepositional phrase εἰς ἣν is the feminine noun τῆς ζωῆς, which in turn is modified by αἰωνίου. The phrase τῆς αἰωνίου ζωῆς is not equivalent to salvation, but refers to the quality of life provided through the new nature (2 Pet. 1:4). This quality of life was provided for the purpose of Christian living. Hence Paul encourages Timothy with the words ἐπιλαβοῦ τῆς αἰωνίου ζωῆς εἰς ἣν ἐκλήθης, <i>take a firm grasp of the eternal life to which you were called.</i>   |

## The Verb Call (καλέω) in the Greek New Testament

| Reference   | Text  | Comments   |
|-------------|---|--|
| 1. 2Ti 1:9  | <p>τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἅγια οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν ξριστῷ ἰησοῦ πρὸ χρόνων αἰωνίων</p> <p>A, TA, Part, M, S, G, DO is the understood ἡμᾶς associated with the parallel participle σώσαντος.</p> | <p><b>Call as a the result of God's act of election.</b> Because of the governing article τοῦ, the participle καλέσαντος preceded by καὶ refers to the same one as τοῦ σώσαντος ἡμᾶς, <i>the one who saved you</i>, who is identified contextually as God the Father in the previous verse. The time of calling is πρὸ χρόνων αἰωνίων, before times “eternal,” where αἰωνίων has the force of <i>perpetual, unending</i>.</p> <p>Furthermore, Paul concerning salvation and calling 1) disassociates them from our works, οὐ κατὰ τὰ ἔργα ἡμῶν, and 2) associates the calling with the counsel of God, the decree, κατὰ ἰδίαν πρόθεσιν καὶ χάριν, <i>according to his own purpose and grace</i>.</p> <p>The nature of the act of calling is identified by the words κλήσει ἅγια, <i>with a holy calling</i>. The calling itself is identified as separated unto God.</p> |
| 1. Heb 2:11 | <p>ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἐνὸς πάντες· δι ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν</p> <p>P, TA, Inf. With double DO, αὐτοὺς, ἀδελφοὺς</p>   | <p><b>Call in the sense of designation or identification.</b> A unique brotherly unity exists between the one who sanctifies (Christ) and the ones who are sanctified (the believers). The result of this unity is that Christ is οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, <i>not ashamed to call them brothers</i>. This affirms the quality of humanity which Christ possesses is the same as the believer's.</p>  |
| 2. Heb 3:13 | <p>ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ ἑκάστην ἡμέραν ἄχρις οὗ τὸ σήμερον καλεῖται ἵνα μὴ σκληρυνθῆ ἐξ ὑμῶν τις ἀπάτη τῆς ἁμαρτίας</p> <p>P, TP, I, 3s, no agent expressed.</p>  | <p><b>Call in the sense of designation or identification.</b> ἄχρις οὗ τὸ σήμερον καλεῖται is an idiom meaning <i>to hurry, hasten, do not hesitate</i>. This is a command to regularity in encouragement between believers.</p>   |
| 3. Heb 5:4  | <p>καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθάπερ καὶ ἀαρῶν</p> <p>P, TP, Part, M, S, N. with direct agency, ὑπὸ τοῦ θεοῦ.</p>   | <p><b>Call as a the result of God's act of election.</b> This kind of call, while still a result of election, was temporally different than the use of the word when one is called to salvation. The priest was called to the priesthood just as Aaron was. So calling here refers to a sovereign act of God arising out of His choice (election) of Aaron and his family. The phrase καλούμενος ὑπὸ τοῦ θεοῦ refers to being called by the direct calling of God.</p>   |
| 4. Heb 9:15 | <p>καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας</p> <p>Pf, TP, Part, M, P, N, no agent expressed.</p>                              | <p><b>Call as a the result of God's act of election.</b> The <i>eternal inheritance</i> identifies the covenant as the one in Hebrews 13:20, ὁ δὲ θεὸς τῆς εἰρήνης ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου τὸν κύριον ἡμῶν ἰησοῦν.</p>  |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>   |
|------------------|---|---|
| 5. Heb 11:8      | πίστει <b>καλούμενος</b> ἀβραάμ ὑπήκουσεν ἐξ ελθεῖν εἰς τὸν τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται<br>P, TP, Part, M, S, N, no agent expressed.                  | <b>Call as a the result of God's act of election.</b> This kind of call, while still a result of election, was temporally different than the use of the word when one is called to salvation. Here Abraham was called to a place by Yahweh, even before he became justified. This call is recorded in Genesis 12, whereas Abraham's faith for justification happened in Genesis 15.   |
| 6. Heb 11:18     | πρὸς ὃν ἐλαλήθη ὅτι ἐν ἰσαὰκ <b>κληθήσεται</b> σοι σπέρμα   | <b>Call in the sense of designation or identification.</b> Here the line of those who would become the nation Israel is narrowed to Isaac. While Abraham had other children, his seed according to God's program went through Isaac, the son of promise.  |
| 1. Jas 2:23      | καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα ἐπίστευσεν δὲ ἀβραάμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ <b>ἐκλήθη</b><br>A, TP, I, 3s, no agent expressed.  | <b>Call in the sense of designation or identification.</b> This could easily be confused with Abraham's call to justification, but <i>call</i> here is used historically to describe Abraham as a friend of God (φίλος θεοῦ).   |
| 1. 1Pet 1:15     | ἀλλὰ κατὰ τὸν <b>καλέσαντα</b> ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε<br>A, TA, Part, M, S, A DO ὑμᾶς.   | <b>Call as a the result of God's act of election.</b> <i>Calling</i> is associated with living the holy lifestyle as compared to God's holiness. αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, <i>You yourselves become holy in all conduct.</i>  |
| 2. 1Pet 2:9      | ὑμεῖς δὲ γένος ἐκλεκτὸν βασιλείου ἱεράτευμα ἔθνος ἅγιον λαὸς εἰς περιποίησιν ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς <b>καλέσαντος</b> εἰς τὸ θαυμαστὸν αὐτοῦ φῶς<br>A, TA, Part, M, S, G, DO ὑμᾶς. | <b>Call as a the result of God's act of election.</b> Here the adjective ἐκλεκτὸν occurs in connection with calling. He uses the phrase γένος ἐκλεκτὸν, by which he distinguishes the Christian Hebrew from others. He had already called them ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς, as opposed to those dispersed Israelites who were non-elect. He continues this distinction here, and goes further to express the uniqueness in relationship to those Israelites. Four descriptions, 1) <i>chosen generation</i> , 2) <i>royal priesthood</i> , 3) <i>holy nation</i> , 4) <i>His own special people</i> (lit. <i>people for a possession</i> ), are followed by the purpose clause that contains the participle referring to God as the one who called the elect. The purpose is specified, "may proclaim the praises of Him who called you out of darkness into His marvelous light;" (NKJV). The word translated <i>praises</i> is better translated <i>virtues</i> , as it is a word Peter uses in his second epistle. God called these believers from an unsaved state (out of darkness), to a saved state (into His marvelous light), by which the believer can then proclaim the virtues of God. |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>  | <i>Comments</i>   |
|------------------|--|---|
| 3. 1Pet 2:21     | εἰς τοῦτο γὰρ ἐκλήθητε ὅτι καὶ χριστὸς ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμῶν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ<br>A, TP, I, 2p, no agent expressed.   | <b>Call as a the result of God's act of election.</b> The phrase εἰς τοῦτο ἐκλήθητε (lit. <i>unto this thing you were called</i> , but an idiom meaning, <i>for this reason you were called</i> ) indicates one of the reasons for God's calling. In this case, the reason is expressed in vs 20, "For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God." God's call includes the difficulties through which the believer goes, including suffering for doing right. |
| 4. 1Pet 3:6      | ὡς σάρρα ὑπήκουσεν τῷ ἀβραάμ κύριον αὐτὸν καλοῦσα ἧς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν<br>P, TA, Part, F, S, N, DO is a double accusative κύριον & αὐτὸν   | <b>Call in the sense of designation or identification.</b> The double accusative indicates Sarah's willing subordination to her husband.  |
| 5. 1Pet 3:9      | μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τούναντίον δὲ εὐλογούντες εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε<br>A, TP, I, 2p, no agent expressed.  | <b>Call as a the result of God's act of election.</b> See note on 1 Pet 2:21 above.   |
| 6. 1Pet 5:10     | ὁ δὲ θεὸς πάσης χάριτος ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ ἰησοῦ ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει<br>A, TA, P, M, S, N DO ὑμᾶς.  | <b>Call as a the result of God's act of election.</b> God is designated ὁ καλέσας, <i>the one who calls</i> . God is described by the genitive πάσης χάριτος (of all grace), so as to emphasize the nature of the calling. Peter indicates the ultimate result and benefit of God's call.   |
| 1. 2Pet 1:3      | ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς.<br>A, TA, Part, M, S, G, DO ἡμᾶς.   | <b>Call as a the result of God's act of election.</b> Again Peter designates God as <i>the one who has called</i> (του καλέσαντος, see 1 Pet 5:10) The prepositional phrase in which του καλέσαντος occurs is showing the intermediate means through which God's divine power bestowed upon the believer "all things that pertain to life and godliness." Note the passive voice in the NKJV's translation "has given," better translated "has bestowed." The means of that bestowal is <i>through the full knowledge</i> (διὰ τῆς ἐπιγνώσεως) of the one who has called us.                    |
| 1. 1Jn 3:1       | ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ὑμᾶς ὅτι οὐκ ἔγνω αὐτόν<br>A, TP, S, 1p, no agent expressed. Text problem: the Cr inserts καὶ ἐσμέν after κληθῶμεν. There is a retained object: τέκνα, | <b>Call in the sense of designation or identification.</b> The textual insertion was probably to counter the error that the calling here means "called to be children of God." This clearly not Jn's meaning, for if he were referring to <b>Call as a the result of God's act of election</b> , the word <i>call</i> would be in the active voice.   |

## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>   | <i>Comments</i>  |
|------------------|---|--|
|                  | with the genitive θεοῦ describing the nature of the τέκνα.  |  |
| 1. Rev 1:9       | ἐγὼ ἰωάννης ὁ ἀδελφὸς ὑμῶν καὶ κοινωνός ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν χριστῷ ἰησοῦ ἐγενόμην ἐν τῇ νήσῳ τῇ <b>καλουμένῃ</b> πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἰησοῦ χριστοῦ,<br>P, TP, P, F, S, no agent expressed. Retained object πάτμῳ. | <b>Call in the sense of giving a proper name.</b> The prepositional phrase, ἐν τῇ νήσῳ τῇ <b>καλουμένῃ</b> πάτμῳ, on the island, the one which is called Patmos, indicates the inclusion of the articular τῇ <b>καλουμένῃ</b> indicates the emphatic identity of the island. According to ISBE, “In Roman times Patmos was one of the many places to which Rome banished her exiles.” The emphasis is, therefore to indicate that Jn was not on the island of his own will, but was exiled there.  |
| 2. Rev 11:8      | καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης ἧτις <b>καλεῖται</b> πνευματικῶς σόδομα καὶ αἴγυπτος ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη   | <b>Call in the sense of spiritual designation.</b> Jerusalem is here identified as “the great city,” a reference to its importance. Likewise it is called spiritually Sodom and Egypt, two notorious locations in the Gentile world identified with great evil. During the second half of the Seventieth Week, Jerusalem will be the abode of the man of sin, and Gentiles will occupy it.<br>Lest there be any doubt as to which city is in view, it is identified as the place where the Lord was crucified. Again we note the specific geological reference of the activity of the two witnesses. The Apocalypse is filled with such specific references. |
| 3. Rev 12:9      | καὶ ἐβλήθη ὁ δράκων ὁ μέγας ὁ ὄφις ὁ ἀρχαῖος ὁ <b>καλούμενος</b> διάβολος καὶ σατανᾶς ὁ πλανῶν τὴν οἰκουμένην ὅλην ἐβλήθη εἰς τὴν γῆν καὶ οἱ ἄγγελοι αὐτοῦ μετ’ αὐτοῦ ἐβλήθησαν   | <b>Call in the sense of spiritual designation.</b> Neither devil nor Satan (even though capitalized) are proper names. Both describe aspects of the being’s character. Satan means <i>one who opposes, adversary</i> , and devil means <i>one who slanders, slanderer</i> .  |
| 4. Rev 16:16     | καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν <b>καλούμενον</b> ἑβραϊστὶ ἄρμαγεδών   | <b>Call in the sense of giving a proper name.</b> The place name pronounced in Greek was <i>Harmagedōn</i> . The name is compounded of <i>הר</i> , <i>har</i> , <i>mountain</i> , and <i>מגידו</i> , <i>Megiddo</i> (sometimes spelled with an “n” on the end, <i>Megiddon</i> ), the name of a town on the plain of Esdraelon. Naturally, the nearby mountain was called <i>Mount Megiddo</i> .   |
| 5. Rev 19:9      | καὶ λέγει μοι γράψον· μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου <b>κεκλημένοι</b> καὶ λέγει μοι οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν  | <b>Call in the sense of historical invitation.</b> Who the ones called to the marriage of the lamb depends on how literally one takes the passage. It appears to this author that this is referring to the millennial period and the reference is the marriage of Israel and Christ. The most likely ones called to the marriage are believing Gentiles.   |



## The Verb Call (καλέω) in the Greek New Testament

| <i>Reference</i> | <i>Text</i>  | <i>Comments</i>   |
|------------------|--|---|
| 6. Rev 19:11     | καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός καὶ ὁ καθήμενος ἐπ' αὐτὸν <b>καλούμενος</b> πιστὸς καὶ ἀληθινός καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ | <b><i>Call in the sense of spiritual designation.</i></b> Here the spiritual designation of the rider on the white horse is πιστὸς καὶ ἀληθινός, <i>faithful and true</i> , undoubtedly a reference to the Lord Jesus Christ. |
| 7. Rev 19:13     | καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι καὶ <b>καλεῖται</b> τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ   | <b><i>Call in the sense of spiritual designation.</i></b> John designates the Lord, ὁ λόγος τοῦ θεοῦ, the Word of God.  |

## The Verb Call (καλέω) in the Greek New Testament

### Summary of the Verb καλέω

| Used As  | Passages   |
|--|--|
| <b>Call in the sense of giving a proper name</b>                     | <b>Mt</b> 1:21; 1:23; 1:25; 2:23; 10:25 <b>Lk</b> 1:13; 1:31; 1:59; 1:60; 1:61; 1:62; 2:4; 2:21; 2:21; 7:11; 9:10; 10:39; 19:2; 19:29; 21:37 <b>Jn</b> 1:42 <b>Ac</b> 1:12; 1:23; 3:11; 7:58; 9:11; 10:1; 13:1; 14:12; 15:37; 27:8; 27:16; 28:1 <b>Rev</b> 9:9; 16:16  |
| <b>Call in the sense of historical summons</b>                       | <b>Mt</b> 2:7; 4:21; 9:13; 20:8; 22:3; 25:14 <b>Mk</b> 1:20; 2:17 <b>Lk</b> 5:32; 19:13 <b>Jn</b> 10:3   |
| <b>Call in the sense of designation or identification</b>            | <b>Mt</b> 2:15; 5:9; 5:19; 5:19; 21:13; 22:3; 22:43; 22:45; 23:7; 23:8; 23:9; 23:10; 27:8 <b>Mk</b> 11:17 <b>Lk</b> 1:32; 1:35; 1:36; 1:76; 2:23; 6:15; 6:46; 8:2; 15:19; 15:21; 20:44; 22:25; 23:33 <b>Ac</b> 1:19; 27:14 <b>Ro</b> 9:7; 9:25; 9:26 <b>1Co</b> 15:9 <b>Hb</b> 2:11; 3:13; 11:18 <b>Jas</b> 2:23 <b>1Pt</b> 3:6 <b>1Jn</b> 3:1 |
| <b>Call in the sense of historical invitation</b>                    | <b>Mt</b> 22:3; 22:8; 22:9 <b>Lk</b> 7:39; 14:7; 14:8; 14:8; 14:9; 14:10; 14:10; 14:12; 14:13; 14:16; 14:17; 14:24 <b>Jn</b> 2:2 <b>Ac</b> 4:18; 24:2 <b>1Co</b> 10:27 <b>Rev</b> 19:9   |
| <b>Call in the sense of an affirmation of the humanly impossible</b> | <b>Ro</b> 4:17   |
| <b>Call as a result of God's act of election</b>                     | <b>Ro</b> 8:30; 8:30; 9:11; 9:24 <b>1Co</b> 1:9; 7:15; 7:17; 7:18; 7:18; 7:20; 7:21; 7:22; 7:22; 7:24 <b>Gal</b> 1:6; 1:15; 5:8; 5:13 <b>Eph</b> 4:4 <b>Col</b> 3:15 <b>1Th</b> 2:12; 4:7; 5:24 <b>2Th</b> 2:14 <b>1Tim</b> 6:12 <b>2Tim</b> 1:9 <b>Heb</b> 5:4; 9:15; 11:8 <b>1Pt</b> 2:9; 2:21; 3:9; 5:10 <b>2Pt</b> 1:3                     |
| <b>Call in the sense of spiritual designation</b>                    | <b>Rev</b> 11:8; 12:9; 19:11; 19:13  |