

The Gospel of John's Jesus: the Way into a Place, into a People, or into a Person?

Introduction

James H. Charlesworth is not alone in his sentiments that John 14:6 is “an exceptional embarrassment to Christians who are seeking a fruitful dialogue with persons of other religions, especially Jews.”¹ No doubt Charlesworth would also want to apply this assessment towards early Jewish Christ-followers who continued to meet within/among synagogues. It probably would have been more accurate, however, for Charlesworth to say that it is a theological presupposition, and not the verse itself, that give rise to the discomfort that he, and others, feel. His presupposition appears to be that John 14:6 teaches an exclusivist soteriology in which Jesus claims to be the only way through which humanity can gain access to heaven.

While Charlesworth's solution to this conundrum is based upon a redaction critical approach,² I will explore this question from a theological perspective, that is, from the New Testament perspective of people as sacred space (e.g., living Temple). An understanding of people as sacred space undermines an exclusivist soteriology that finds its basis in John 14:6 (“I am the way, the truth and the life”). Specifically, by recasting “the father's house” (John 14:2) as the “Temple/New Jerusalem/people of God,” rather than as “heaven,” the focus of interpretation moves away from Jesus as “the way”(14:6a) for one to enter a *place* (“heaven”) towards Jesus as “the way” for one to enter a *people* (“the Church”).

¹ James H. Charlesworth, “The Gospel of John: Exclusivism Caused by a Social Setting Different from that of Jesus,” in *Anti-Judaism and the Fourth Gospel* (R. Bieringer, D. Pollefeyt, F. Vandecasteele-Vanneuville, eds.; Louisville, KY: Westminster John Knox Press, 2001), 247–78, esp. 259. In John 14:6 Jesus says, “I am the way, the truth, and the life. No one comes to the Father except through me.”

² See further in this paper under the heading, *John 14:6 and Jewish Christian Relations*.

Additionally, then, the emphasis of Jesus' statement in John 14:6b ("no one comes to the Father except through me") shifts away from claiming a mediatory role for his disciples' access to the place where the Father resides ("heaven") towards an assertion of Jesus' unique role in mediating the disciples' direct access to the Father during their earthly lifetime for the purposes of ministry effectiveness (John 14:7-14) and personal intimacy (John 14:20-23).

If the foregoing is valid then it is plausible to view the Fourth Gospel's Jesus as "the way" through which one enters a People who are in intimate relationship with a Person, rather than as simply "the way" into an eternal resting Place. While, individually, these elements have been explored by various interpreters, none, to my knowledge, have as of yet synthesized all of these individual elements into one coherent interpretive framework. It is my intent in this paper to explicate not just how early Christ-followers may have either read and/or why he/they may have created this pericope, but also to suggest its hermeneutical application for the message of the Church today, particularly in relation to the question of Jewish-Christian relations. Four primary questions guide my investigation: (1) To what does the phrase "my Father's house" in John 14:2 have reference? (2) To what do the "many dwelling places" (14:2) in "my Father's house" refer? (3) How does John 14:2 relate to Jesus' claim to be "the [only] way" outside of whom no one "comes to the Father" (14:6)? (4) How do the "exclusivist" claims in John 14:6 assist the Church in its Gospel proclamation and inter-faith dialogues?

1. What is "my Father's house" (John 14:2)?

George Beasley Murray's approach is representative of those who identify "the Father's house" (John 14:2) and its "many dwelling places" ("mansions" in the KJV) with "heaven."³

³ Beasley Murray claims that "the Father's 'house' with its many dwellings is most plausibly a pictorial representation of the transcendent dwelling of God... The departure of Jesus is for the purpose of preparing a place

Extra-biblical support for this interpretation is found in some Jewish Second Temple texts (e.g., *I Enoch* 39:4ff; 41:2) wherein heavenly realms are said to have “dwelling places.”⁴

If, in fact, “the Father’s house” is meant to refer to “heaven” then the tenor of 14:1-7 becomes one of soteriology—Jesus’ claim to be “the pathway”, so to speak, gains a destination point; he is the way to heaven. In fact, this interpretive assumption underlies the NIV translation of John 14:2. Therein, the “father’s house” is explicitly linked to the destination of Jesus’ departure by the addition of the word “there”, even though it does not appear in any textual traditions.⁵ Thus, the authorial intent in this passage is assumed to revolve around an explication of the exclusivity of Jesus the Messiah/Christ in relation to eternal salvation. Beasley Murray concisely summarizes the theological interrelationship between John 14:2 and 6:

Insofar as the saying is related to vv. 2–3 it signifies that Jesus leads his own to the Father’s house...and making its attainment possible by granting entrance on to life in the Father’s house. But the second clause of v. 6 goes beyond the eschatological goal of life in the Father’s house; “No one come to the Father except through me” indicates that Jesus is the way *to the Father*, and therefore the way to the Father’s house; that means that Jesus is the way to God in the present.⁶

In this view, the message of John 14:1-7 presumes the need for a conscious life commitment to the person of Jesus as the only salvific basis (14:6) upon which one gains entrance into heaven (14:2), the abode to which Jesus is going (14:3).

1.1. “Father’s House” as Temple.

But how “firm a foundation” is this identification of the “the Father’s house” with heaven? “Heaven,” the presumed location to where Jesus is departing and from which he will return (14:3), is not explicitly stated as being the place in which the “many dwelling places” are being

for the disciples within that ‘home’; the latter is viewed as existing already, but by his death and exaltation the Lord is to make it possible for his own to be there with him” (*John* [WBC 36; Waco, TX: Word Books, 1987], 249).

⁴ *I Enoch* 39:4 reads, “There I saw other dwelling-places of the holy ones, and their resting-places too.”; *I Enoch* 41:2 reads, “I saw all the secrets of heaven...and there I saw the dwelling places of the sinners” (*OTP* 1.32).

⁵ John 14:2 NIV reads: “In my Father’s house are many rooms; if it were not so, I would have told you. I am going *there* to prepare a place for you” (Italics added). All citations are from the NRSV, unless otherwise noted.

⁶ Beasley Murray, *John*, 253.

prepared by Jesus. The most one can specifically say is that the “dwelling places” are being prepared in the “Father’s house” (14:2) by Jesus after he ascends into “heaven” (14:3). The “Father’s house” is not necessarily correlated with “heaven” in verse three. It is this logical gap between verses two and three that allows for another interpretation of what Jesus meant by “my Father’s house.”

It is highly probable, in light of John 2:16, that Jesus’ use of the phrase “my Father’s house” in 14:2 has primary reference to the Temple in Jerusalem.⁷ In 2:19-22 Jesus creates a symbolic union between the physical Temple (“my Father’s House”)⁸ and his physical body (“Destroy this temple and in three days I will raise it up”; 2:19). If the Fourth Gospel’s interpretation of this Synoptic saying (Matt 26:61; Mark 14:58) was also assumed by other NT writers (“But he was speaking of the temple of his body”; John 2:21), then it is not surprising that Jesus’ physical body, which is identified as a living Temple (John 2:19-22), is metaphorically transformed into his spiritual Body, a living Temple, also called the Church (*ekklēsia*).

1.2. “Father’s House” as Living Temple in the NT

This symbolic continuity between the Temple and the Church is suggested in Pauline (1 Cor 3:16, 17) and deutero-Pauline writings (Eph 2:19-22), as well as in the Apocalypse (Rev 21:9, 10).⁹ In the Apocalypse, however, this Temple imagery appears to be taken even a step further. In Rev 21:9, 10 the heavenly city, the New Jerusalem, is implicitly identified with the

⁷ John 2:13-22 recounts the first cleansing of the Temple at the hands of Jesus. As Jesus drove the merchants out of the Court of the Gentiles, he told those who were selling doves in verse 16, “Stop making my Father’s house a marketplace!”

⁸ The Greek words for “house” differ in 2:16 (*oikos*) and 14:2 (*oikia*). Appendix #1 demonstrates, however, that since the Fourth Gospel uses *oikia* (14:2) interchangeably for either a “building” or a “household,” it is not unwarranted to interpret it as also meaning “temple,” as is the case with *oikos* in 2:16.

⁹ 1 Cor 3:16, 17 read, “Do you not know that you are God’s temple...If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple”; Eph 2:19–22 read, “you...are members of the household of God, built upon the foundation of the apostles and prophets...and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place of God”; Rev 21:9, 10 reads, “Then one of the seven angels...said to me, ‘Come, I will show you the bride, the wife of the Lamb.’ And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem...”.

redeemed people of God. One of the seven angels with the seven bowls full of God's terminal wrath approaches John with the express purpose of showing him “the bride, the wife of the Lamb” (21:9). John is then taken by the angel to a “great and high mountain” where he is shown “the holy city, Jerusalem, coming down out of heaven from God” (21:10). In the description of the marriage supper of the Lamb only a few verses previously (19:7, 8), his bride is identified with the saints.¹⁰

In light of Rev 21: 9, 10, Gundry asserts that the future New Jerusalem is not just a place for people, but is in fact a people who are the place.¹¹ Spatafora adds the corollary observation that this New Jerusalem has itself become a temple.¹² He sees the cubic shape of the New Jerusalem (12, 000 stadia long, wide, and high, 21:16) as alluding to the cubic shape of the Holy of Holies, which then explains why God’s presence can extend throughout the whole city (21:16). I would perhaps suggest a minor revision to Spatafora’s theory. Since the Lord God and the Lamb are said to be the temple of the city (21:22), perhaps it is more precise to suggest that the cubic New Jerusalem, which represents the sum total of the Old and New Covenant people of God, is portrayed instead as the cubic Holy of Holies, which lay within the precincts of God and the Lamb, who are its Temple.

Regardless of whether one identifies the people of God with the Temple or with its inner sanctum, the net result of Gundry’s and Spatafora’s insights are that sacred city (New Jerusalem) which is a sacred building (the Holy of Holies, or Temple), is also a sacred people (Church

¹⁰ Rev 19:7, 8 read, “His wife has prepared herself and to her is had been granted to be clothed with fine linen... [which] is the righteous deeds of the saints.

¹¹ “We may therefore conclude with fair assurance that John wanted his Christian readers, who had barely begun to suffer the severity of persecution that he expected to come on them, to see in the New Jerusalem, not their future dwelling place, but—what was even more heartening—their future selves and state” (“The New Jerusalem: People as Place, not Place for People,” *NovT* 29/3 (1987) 254–64, esp. 264).

¹² Andrea Spatafora, *From the Temple of God to God as Temple: A Biblical Theological Study of the Temple in the Book of Revelation* (Rome: Editrice Pontificia Università Gregoriana, 1997), 9.

universal).¹³ The methodological challenge still remaining is how one correlates this strictly *future* portrayal of the people of God as temple/city in Revelation to the evidentially *present* portrayal of the people of God as living Temple in other NT writings. Did the seven churches of Asia Minor to whom Revelation is addressed see themselves not just as a living Temple, but also as a living Temple-City? The answer to that question need not concern us here, but it is one that still requires further exploration.

1.3. Living Temple in Jewish Second Temple Literature

Two theological trajectories in the Second Temple period accord with Revelation's symbolic correlation of the New Jerusalem with the people of God. In Isaiah, the identification of the people of God as the bride of Adonai (YHWH) became associated with the renewal of Zion, the renewed Jerusalem.¹⁴ In post-exilic literature, disillusionment with the disappointing level of restoration in the Persian Period led to the expectation in later Jewish literature that the restored Jerusalem was to be replaced with one supernaturally transformed by God.¹⁵ This former city is not specifically called a "bride" here or in other Jewish Second Temple texts, but Jerusalem is described as a mother (*4 Ezra* 9:43-47; 10:7; *2 Bar* 3:1-3) and wife (*4 Ezra* 10:17).

Another theological trajectory in Second Temple literature expected the existing Jerusalem to be replaced completely by one which would descend from heaven,¹⁶ and which in

¹³ Robert Gundry, "The New Jerusalem: People as Place, not Place for People," *NovT* 29/3 (1987): 254–64.

¹⁴ *Isa* 49:10; 54:1-8; 61:10; 62:4-5.

¹⁵ *Tob* 13:8-18; *T. Dan* 5:12-13; *Sib. Or.* 5.420-27; *1 Enoch* 90:28-29; Tanhumim (4Q176) 1-2 i.4-6. *1 Enoch* 90:28-29, a text from the Maccabean era, describes the removal of the old city and its replacement with a new one by God: "Then I stood still, looking at that ancient house being transformed: All the pillars and all the columns were pulled out, and the ornaments of that house were packed and taken out together with them and abandoned in a certain place in the South of the land. I went on seeing until the Lord of the sheep brought about a new house, greater and loftier than the first one, and set it up in the first location which had been covered—all its pillars were new, the columns new; and the ornaments new as well as greater than those of the first, (that is) the old (house) which was gone. All the sheep were within it" (*OTP* 1.70).

¹⁶ *4 Ezra* 7:26; 10:25-28; 13:36; *2 Bar.* 4; 32:1-4.

fact had already come into existence during the creation of paradise.¹⁷ In *4 Ezra* 7:26 this expectation of a “new city” from heaven is taken one step further with the addition of a “new land” motif: “For behold, the time will come when . . . the city which now is not seen shall appear, and the land which now is hidden shall be disclosed.” John’s *angeles interpretes*, however, does not just affirm the replacement of the earthly Jerusalem with a heavenly one, but he transforms the “city” motif into a “corporeal” symbol of the people of God, not unlike that found in some Dead Sea Scrolls.

The identification of a community of faith with the Temple in Jerusalem is not without precedent. In fact, the sectarian community at Qumran did not just see themselves as a living substitute for the Jerusalem Temple (1QS 8.5-6)¹⁸ but in some respects also as a living city, the very New Jerusalem itself (4QpIs^d [4Q164]s).

In 1QS and CD the sect refers to themselves as “a holy house” and to their opponents (“Searchers of the slippery things”) as “a city of iniquity.”¹⁹ A clear identification of the community with the Temple is found in 1QS 8.5-6 where the “council of the Community” is called “a holy house for Israel and the foundation of the holy of holies of Aaron (קודש קודשים) (לאהרן).” While the non-sectarian Temple Scroll is generally concerned with an actual Temple,

¹⁷ *2 Bar* 4:1-7 reads, “Or do you think that this is the city of which I said: *On the palms of my hands I have carved you?* It is not this building that is in your midst now; it is that which will be revealed, with me, that was already prepared from the moment that I decided to create Paradise.”

¹⁸ David Aune comments that the Qumran sectarian’s view of themselves as the temple of God was “an intermediate situation in which they rejected the existing temple cult and lived in expectation of the rebuilding of the true and unpolluted eschatological temple” (“Qumran and the Book of Revelation” in *The Dead Sea Scrolls after Fifty Years*, V. 2. [P. Flint and J. VanderKam, eds.; Leiden: Brill, 1999], 622–48, esp. 641).

¹⁹ “Holy house”: 1QS 5.6; 8.5, 9; 9.6; 22.8; CD 3.19; 20.10, 13. “City of iniquity”: 1QpHab 10.10. See further, Devorah Dimant, “Qumran Sectarian Literature,” *Jewish Writings of the Second Temple Period*, *Compendia Rerum Iudaicarum ad Novum Testamentum*, section 2 (Michael E. Stone, ed.; Assen, NL: Van Gorcum, 1984) 483-550, esp. 514.

some of its texts specifically view the holiness of the Temple as extending beyond it to the entire city.²⁰ This accords with the pervasive nature of holiness in the New Jerusalem in Revelation.²¹

Aside from the Temple, the community of Qumran also identified themselves with the future eschatological city of Jerusalem. In the *peshet* on Isa 54:11, 4QpIs^d (4Q164), each of the precious stones used within the implied New Jerusalem are applied to various groups within the sect. In this regard, the sapphire foundations of the city (54:11) are interpreted to mean “the council of the Community, the priests and the people.”²² Thus, we can see that while in 1QS “the council of the Community” is identified with the Temple, in the 4QpIs^d the council of the Community is pictured as the embodiment of the foundation of the New Jerusalem. Jerome Murphy-O’Connor concludes from this that, not just the leadership, but even the entire sectarian community at Qumran “tended to identify [themselves] with the holy city, just as they did with the Temple.”²³

1.4. “Father’s House” as ANE Social Unit

It is possible that the NT and Second Temple conception of “buildings” as social units (“people”) may find its provenance in the ANE and HB conception of a “father’s house” (HB, *בֵּית אָב* [*bêt-’āb*]). The Hebrew phrase *bêt-’āb* underlies the Greek *oikos/oikia tou patros* of the LXX.²⁴ This Greek phrase is also used in John 14:2. The HB *bêt-’āb* is but one subdivision of the social organization of ancient Hebrew society. Individual “tribes” (*מִטּוֹת, שְׁבֵטִים*) were divided

²⁰ Cf. 11QT 29.7-10; 45.7ff; 46.16-18; 47.3-6. See also Yigael Yadin, *The Temple Scroll: The Hidden Law of the Dead Sea Sect* (New York: Random House, 1985) 113-17.

²¹ The holiness of God completely fills the interior of the city (21:22, 23, 27; 22:3).

²² Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Scrolls in English* (2nd ed.; Trans. by W. G. E. Watson; Leiden: Brill, 1996) 190.

²³ “Jerusalem,” *Encyclopedia of the Dead Sea Scrolls* (Vol. 2; L. Schiffman and J. VanderKam, eds.; Oxford: Oxford University Press, 2000), 402-4, esp. 404). While affirming that “the ‘temple’ was used both at Qumran and in early Christianity as a metaphor for the community of salvation in the end time,” Aune goes on further to note that “there is [no] indication that temple-city in 11QT^a [nor] the city in DNJ . . . symbolizes their respective communities” (“Qumran and the Book of Revelation,” 640).

²⁴ See appendix #2 for LXX occurrences of *oikos/oikia tou patros*.

into “families” (משפחות), and those families were subdivided into “fathers’ houses” (בית האבות).²⁵ Wright suggests that the *bêt-’āb* “was the most important small unit in the nation and for the individual Israelite...it was the essential locus of personal security with the national covenant relationship with Yahweh.”²⁶ However, the “father’s house” was not just an indicator of kinship structure regardless of familial geographical proximity. It particularly represented an actual “architectural” reality such that the dwelling places of the sons and their families/ households were located within the proximity of the patriarch’s home, “the father’s house.”²⁷

An incorporation of the HB phrase *bêt-’āb* in the discussion of the Greek phrase *oikia tou patros* (“father’s house) in John 14:2, to my knowledge, is a lacuna in NT scholarship. An acknowledgment that early Jewish Christ-followers would have been aware of this common stock imagery gives greater credence to an interpretation of the “Father’s house” in John 14:2 as having evoked sociological (family/community of people), and not simply architectural (building), associations.²⁸

If one accepts that the primary response of the first century reader and/or the primary intention of the community that created the Gospel, was to identify “the Father’s house” metaphorically with the household of the Father, and if a symbolic representation was possible between the physical Temple in Jerusalem with the household of God as the living Temple, among whom He now dwells, then one can go beyond any necessary correlation of “the Father’s house” with “heavenly dwelling places.” But this then raises the question as to how one

²⁵ C.J.H. Wright, *ABD* 2.761-62.

²⁶ C.J.H. Wright, *ABD* 2.763.

²⁷ Wright states that “it is likely that a *bêt-’āb* could have comprised some 50–100 persons, residing in a cluster of dwelling units” (*ABD* 2.762).

²⁸ Perhaps the HB picture of the sons’ homes individually forming a part of a larger physical compound/village called בית אב informs the metaphorical portrayal in the very Jewish epistle of 1 Peter of individual believer’s (“living stones”) forming part of a larger “physical” structure called “a spiritual house” (1 Pet 2:4, 5).

understands the “many dwelling places” (14:2) within the interpretive boundaries of the “Father’s house” as the “living temple” of God’s New Covenant people, the Church.

2. What are the “many dwelling places” in “my Father’s house”?

It is easy to conceptualize “many dwelling places” in heaven. But to what do the “many dwelling places” refer if one views “the Father’s house” as the “Church”? Robert H. Gundry is one of the earliest to treat this question within the context of people as sacred space.²⁹ The Greek noun *μονή* underlies the NRSV translation “dwelling places” (“mansions” KJV). It refers to a room or an abode, in other words, a place in which one dwells.³⁰ The noun *μονή* occurs only twice in the entire New Testament,³¹ both times in this chapter (14:2 and 23).³² Gundry suggests that an existential interpretation of the “many dwelling places” is to be preferred over an eschatological one (“places in heaven”) because “throughout the Upper Room Discourse the leitmotif ‘abiding’ is a present spiritual experience.”³³ This same understanding of *μοναί*, not as mansions in the sky, but as spiritual positions in Christ is said to be evident in passages outside of the Upper Room Discourse.³⁴ Gundry suggests that it is believers’ present experience of being in these spiritual positions that clarifies what Jesus meant in 14:3: “The reception of believers by

²⁹ Robert H. Gundry, “In my Father’s House are many *μοναί* (John 14:2),” *ZNW* 57 (1967): 68–72.

³⁰ BAGD, 527.

³¹ Gundry (“In my Father’s House are many *μοναί* [John 14:2],” 70) comments on the interpretive significance of the two occurrences of *μονή* in John 14. They “demonstrate a reciprocal relationship: as believers have abiding-places in Christ, so Jesus and the Father have an abiding-place in each believer. The plural form *μοναί* in verse 2 emphasizes the individuality of the places which all believers have in Christ. Inversely, the singular *μονήν* in verse 23 emphasizes that the Father and Jesus dwell in each disciple individually.”

³² John 14:2 reads, “In my Father’s house are many dwelling places (*μοναί*);” John 14:23 reads, “we will come to them and make our home (*μονήν*) with them.”

³³ Examples of “abiding” passages in John include: “the Father...dwells in me” (14:10); “he [the Paraclete] dwells with you, and will be in you” (14:17); “abide in me, and I in you...He who abides in me, and I in him” (15:4-7).

³⁴ Gundry cites John 6:56 and a number of passages in 1 John (2:6, 10, 14, 24, 27, 28; 3:6, 9, 17, 24; 4:12, 13, 15, 16).

Jesus at his coming will not be for the purpose of taking them to their abiding-places; it is consequent on their being in those abiding-places before he comes.”³⁵

Pursuant to the following assumptions, allow me to connect the interpretive dots within the rubric of people as sacred space: (1) if Jesus referenced the Temple as “my Father’s house,” and (2) if, consonant with John 2:19-22, Jesus intended symbolic continuity between the Temple and his physical body, then (3) it is not illegitimate to suggest that his spiritual Body, the Church, as a “living Temple” comprised of innumerable “living stones” (e.g., 1 Peter 2:9) and (4) for whom Jesus prepared “many dwelling places” after his resurrection and exaltation. It is this “living Temple” that was constituted on earth on the day of Pentecost at the pouring out of the Holy Spirit (Acts 2). Gundry aptly sums up his understanding of John 14:2 as follows: “Jesus speaks of his going to the cross, his preparing by his death spiritual abodes in the Father’s house or family, his return to the disciples immediately after his resurrection, and the sending of the Spirit to minister his continuing presence until he comes to receive those who are already in him so that they may be with him eternally.”³⁶

3. John 14:6 in light of People as Sacred Space

In light of all of the foregoing, Jesus’ statement in John 14:2 might be reworded as follows: “In my Body, the Church, are many spiritual positions. I am going away to prepare a place for you in that Church.” If one contextualizes Jesus statement in John 14:6a with my rewording of 14:2, then it might read as follows: “I am the way, the truth, and the life when it comes to gaining entrance into my Body, the Church.” An exclusive life commitment to Jesus is still expected but not for the purpose of entering an eternal dwelling place; rather, it is for

³⁵ “In my Father’s House are many μοναί (John 14:2),” 70.

³⁶ “In my Father’s House are many μοναί (John 14:2),” 72.

entrance into an eternal community. By the same token, then, in 14:6b Jesus can be said to claim a unique role in mediating the disciples' direct access to the Father during their earthly lifetime for the purposes of ministry effectiveness (John 14:7-13) and personal intimacy (John 14:20-23).

Do the words “come to the Father” (14:6b) accord with a conception of relational intimacy? Koester notes that “in the immediate context [“come”] means knowing God and believing God.”³⁷ Flowing out of Jesus' claim to be the only way by which one can “come” (ἔρχεσθαι) to the Father (14:6), Jesus then states that he who “knows” (γινώσκειν) him, “knows” the Father (14:7) and finally concludes with the question as to whether the disciples “believe” (πιστεύειν) that he is in the Father (14:9). It is in this verbal progression that Koester understands the meaning of “come to the Father” in 14:6b: “Coming, knowing, and believing are overlapping expressions for human relationships with God in this passage, as they are elsewhere in the Gospel (e.g., 1,10-12; 6,35.68-69; 7,3-39).”³⁸ This appropriately contextualizes “belief,” the expressed purpose of the Gospel (20:30, 31), as a relational construct not just as simple intellectual assent to propositional truth. Thus, knowing God “means relating to God. The knowledge of God includes information, but it finally presses readers beyond knowing things about God to know God as one know and relates to a living being.”³⁹

While, theologically, the Gospel appears to present this kind of relational reality between a Christ-follower and the Father, the question needs to be asked whether Jews in Jesus' day would have resonated with the concept of an individual approaching God the Father directly in prayer and communion. All references to God as father (ʿab, “father”; ʿābî “my father”) in the Hebrew Bible and in Jewish Second Temple literature (e.g., Sirach,

³⁷ Craig R. Koester, “Jesus as the Way to the Father in Johannine Theology (John 14:6)” in *Theology and Christology in the Fourth Gospel* (G. van Belle, J.G. van der Watt, P. Maritz, eds.; Leuven: Leuven University Press, 2005), 117–33, esp. 117.

³⁸ Koester, “Jesus as the Way to the Father in Johannine Theology (John 14:6),” 117.

³⁹ Koester, “Jesus as the Way to the Father in Johannine Theology (John 14:6),” 122.

Wisdom of Solomon, 1QH) are *statements about* God as father.⁴⁰ There are no *direct addresses to* God as father within individual prayers, except in one Dead Sea Scroll. The only unambiguous pre-Christian Palestinian example of God being addressed as father in prayer is found in 4QApocryphon of Joseph (4Q372 1).⁴¹ Therein, Joseph uses the direct address *’ābī* (“my father”).

By contrast the Gospel of Mark affirms that Jesus himself enjoyed a greater depth of intimacy in his relationship with the Father than did “Joseph.” This intimacy is expressed in Jesus’ use of the Aramaic word *’abbā* (“dear father”)⁴² in Mark 14:36 when he prays in the garden of Gethsemane.⁴³ If one accords with the Leuven Hypothesis that the author(s) of the Fourth Gospel was familiar with Mark,⁴⁴ then it is not implausible to suggest some continuity between the presentation of Jesus’ intimacy with his *’abbā* in Mark 14:36 and in the Fourth Gospel’s not dissimilar portrayal which appears to be couched in synonymous terminology (e.g., “come”, “know,” “believe”).

In Romans 8 and Galatians 4, the apostle Paul extends to Christ-followers the privileged intimacy that Jesus enjoyed with the Father. Paul affirms that those who are God’s children have received the Spirit of adoption. It is out of this new familial relationship with God the Father that “we cry...” (Rom 8:15), and “the Spirit cries...” (Gal 4:6), “...’*abbā*’ *patēr*”. If one accords with the traditional location of the John’s community as being in

⁴⁰ For example, Isa 64:7 reads, “Yet, O Lord, you are our Father; we are the clay”; Sirach 23:1 reads, O Lord, Father and Master of my life, do not abandon me to their designs.”

⁴¹ Cf. Eileen Schuller, “The Psalm of 4Q372 1 within the Context of Second Temple Prayer” *CBQ* 54 (1992): 67–79, esp. 75–79. See also, Eileen Schuller, “4Q372 1: A Text about Joseph” *RevQ* 14 (1990): 349–76.

⁴² Originally, *’abbā* was derived from the language of toddlers and suggested an intimacy akin to our English word “papa” or “daddy”. However, even before Christ’s time, adult sons and daughters also began calling their fathers *’abbā*, meaning something like “dear father”. It is in this fashion that the New Testament uses *’abbā*, as both a term of familiarity and respect. It does not use *’abbā* with the sense of “daddy.”

⁴³ It is also possible that *’abbā* underlies the Greek word *, patēr* that is used, for example, in the Lord’s Prayer “Our dear Father” (Luke 11:2-4).

⁴⁴ Essays from the Leuven school include: Frans Neiryck, “John and the Synoptics” in *L’Évangile de Jean: Sources, rédaction, théologie* (BETL 44; M. de Jonge, ed.; Leuven: Leuven University Press, 1977); and Adelbert Denaux’s edited volume *John and the Synoptics* (Leuven: Leuven University Press, 1992).

Ephesus, then it is not unwarranted to assume that community's familiarity with Pauline theology. This being the case, then, an "abbā" -like" relationship with the Father may have come to mind as they read John 14:6b.

While Jesus may be affirming his exclusive role in mediating an existential relationship with the Father, the underlying purpose of any such relationship is inherently related to the equipping of Jesus' disciples for ongoing ministry after Jesus' departure. In other words, Jesus' mediatory role is just as much functional as it is existential. In Jesus' affirmation of his unity with the Father (14:6b-11, 20-24), he implies the continuity that the disciples can expect between Jesus' ministry (14:11) and their ministry empowerment (14:12-14), since both flow out of an intimate relationship with the Father.

Thus, Jesus comforts the disciples with the promise that they will be effectively equipped for *mission* in spite of Jesus' departure. Their "this-worldly" mission will be supported (1) by "other-worldly" empowerment "from on high" by the Spirit for the continuation of kerygmatic "signs" (14:12-14) and (2) in their ability to communicate "from below" with the person of the Father "on high" (14:20-24). In this way, the effective ministry that flowed out of Jesus' intimate walk with the Father of "doing what the Father does" and "saying what the Father says" (John 5:17-19 and 30, respectively) is now the prerogative of Jesus' eleven disciples, and thus also of all future disciples who come to personal belief in Jesus through them (John 17:20; "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word").

In this regard then, Jesus' claim that he is "the way, the truth and the life" (14:6a) has a real world reference to his mediatory role that ensures the success of the disciples' mission once Jesus departs. Jesus' mediatory role involves the creation of a new community, the Church, and

of a new relationship with God the Father, His children (e.g., John 1:12). Thus, Jesus functions as “the [exclusive] way” by which one can gain entrance (1) into a new spiritual community of disciples called “the Church” or “Christ’s Body” and (2) into direct fellowship with the Father, the transcendent One has now become immanent through the ministry of the Holy Spirit, the other Comforter (14:16-20).

4. Two Modern Day Implications: Gospel Proclamation and Jewish Christian Relations

4.1. Gospel Proclamation and John 14:6

If John 14:1-7 can be interpreted within the context of present earthly mission rather than only of future heavenly salvation, then a foundational presupposition for the particularist approach crumbles.⁴⁵ Locating Jesus’ exclusivity within the missional context of ecclesiology (Jesus is the only way to enter the Church and to experience a relationship with the Father that results into missional effectiveness) rather than within soteriology (Jesus is the only way into heaven) provides additional nuancing for inclusivist positions. In general, inclusivists affirm that God is at work in pre-Christians and even among non-Christian institutions, although *contra* Karl Rahner, most do not see these religious institutions as being vehicles of salvation.

Clark Pinnock calls the more cautious end of the inclusivist spectrum, “modal” inclusivism.⁴⁶ “Modal” inclusivism is said to hold “that grace operates outside the church and *may be* encountered in the context of other religions.”⁴⁷ Pinnock modifies “modal” inclusivism by substituting the abstract concept of “grace” with the personal agency of “the Spirit.” Pinnock bases his more pneumatologically oriented version of inclusivism upon the doctrine of God’s

⁴⁵ The term Particularist is used by instead of the roughly synonymous terms Restrictivist and Exclusivist, especially given the two latter words have more negative perceptions associated with them, particularly in our pluralistic Western society.

⁴⁶ John Hick, Clark H. Pinnock, Alister E. McGrath, R. Douglas Geivett and W. Gary Phillips, *More Than One Way? Four Views on Salvation in a Pluralistic World*. Grand Rapids: Zondervan Publishing House, 100.

⁴⁷ John Hick et al., *More Than One Way?* 100.

omnipresence. Pinnock summarizes his overarching perspective in one sentence: he believes “in the Spirit as everywhere active, even in the context of the religious life, in advance of mission, preparing the way of the Lord...”⁴⁸

An inclusivist approach, along the lines of Pinnock’s model, can resonate with our pluralistic, multicultural Western society in which spirituality is everywhere evident. People desire to connect with eternal realities in personally meaningful ways. Proclaiming the message of John 14:6 along the lines of Jesus’ exclusivity in relation to ecclesiology, and not in relation to soteriology, may not only increase receptivity to the Gospel, but may also mitigate accusations of “narrow-mindedness” that have been levied against some ecclesial traditions.

4.2. Jewish Christian Relations and John 14:6

An interpretation of John 14:6 along more inclusivist soteriological lines, also provides a basis for more productive Jewish Christian relations. At the outset of my paper I cited Charlesworth’s claim that John 14:6 is a hindrance in modern Jewish Christian relations. In his article Charlesworth seeks to redress his observation that too “little research has been focused on trying to explain it in the light of the contemporary need to relate ‘in a Christian way’ to those in other religions.”⁴⁹ Charlesworth notes, firstly, that while John 14:6a (“I am the way, the truth, and the life”) is only implicitly exclusive,⁵⁰ the second part of verse 16 (“No one comes to the Father except through me”) is explicitly so.⁵¹ In his mind, 14:6b is the greatest hindrance to

⁴⁸ John Hick et al., *More Than One Way?* 102.

⁴⁹ “The Gospel of John: Exclusivism Caused by a Social Setting Different from that of Jesus,” 259.

⁵⁰ As Charlesworth notes, John 14:6a could have been said by many Jews since “many Jews held messianic beliefs...Messianology or Christology was tolerated within Judaism, but what would have been abhorrent was the claim that Jesus was God’s Messiah and that the crucified one was to be equated with God. That belief was volatile within Judaism” (“The Gospel of John: Exclusivism Caused by a Social Setting Different from that of Jesus,” 268.).

⁵¹ The differences between the two sentences need to be clarified. The first is positive: ‘I am the way and the truth and the life.’ It is directed to those in the community, and there is no demand to think that there is not other way. The second sentence is negative: ‘No one comes to the Father except through me.’ It is directed to those outside the community, and it clearly denies any other way to God. An implicit inclusivism in v. 6a becomes explicit in v. 6b

productive Jewish Christian dialogue that desires to proceed from position of mutual respect and peer equality.

Charlesworth finds a way forward in his observation that John 14:6 comprises two grammatically independent sentences. Since there are virtually no textual variants Charlesworth finds no reason to remove this verse or any portion of it from the Gospel of John.⁵² Instead, he postulates that John 14:6b ('No one comes to the Father except through me') is a later accretion in the transmission of the tradition. Sociologically, he suggests that this textual addition "mirrors the struggles of two [second generation] Jewish communities who, in their attempt to establish and defend their own existences, spew out invectives upon others (following the earlier lead of Qumranites). Thus John 14:6b is a relic of the past. It is not the Word of God for our time."⁵³

While Charlesworth's social reconstruction of John 14:6 is not outside the realm of possibility, one wonders whether his relativization of "the Word of God" for the purposes of greater Jewish Christian interfaith dialogue does not, in fact, create more problems than it solves. I would suggest that if one does not view John 14:6b as a soteriological statement ("No one can get into heaven where the Father resides outside of an exclusive life commitment to Jesus as the Christ"), but rather as an existential statement ("No one can experience communion with the Father during one's lifetime except through an exclusive life commitment to Jesus as the Christ"), then some of the "anti-Jewish" polemic dissipates in the mind of the reader.

In other words, since there is very little evidence that Second Temple Jews expected to be able to address God directly in prayer (cf. Joseph's "my father" in the Apocryphon of Joseph),

...As we shall see, 14:6a could have been said by many early Jews, but 14:6b is clearly inconceivable to non-believing Jews—indeed, it is anathema to them." ("The Gospel of John: Exclusivism Caused by a Social Setting Different from that of Jesus," 276).

⁵² "The Gospel of John: Exclusivism Caused by a Social Setting Different from that of Jesus (John 11:54 and 14:6)," 259.

⁵³ "The Gospel of John: Exclusivism Caused by a Social Setting Different from that of Jesus," 276.

much less to experience a life of daily communion with the God the Father, Jesus' claim in John 14:6b does not appear to be in direct competition with any existing Jewish claims. Rather, Jesus' statement could be viewed as an invitation into a world of religious experience that may actually have appealed to Jewish sensibilities, even if perhaps it was not anticipated in Jewish writings.

In this regard, then, any perceived embarrassment over Jesus' statement that "no one comes to the Father except through me" is at least deflected away from a perception of it taking a polemical stance toward those who have not chosen, or who have not had the opportunity to choose, Jesus as Lord. This allows a salvific inclusiveness with respect to faithful Jews who did not acclaim Jesus as the Messiah (14:6a), even while at the same time explicitly claiming exclusivity when it comes to mediating that salvific fullness during one's lifetime (cf. also, John 10:10).

If this was indeed how the message of John 14:6 was received by early Jewish Christ-followers, any dissent they may have had with synagogue leadership would have revolved around exclusive claims of intimacy with, and empowerment by, the Father, rather than around a doctrine that was perceived to exclude non-messianic Jews from God's salvation.

5. Conclusion

After all has been said and done, where do we stand in relation to the question asked at the outset of this paper, "Is Jesus the Way into a Place, into a People, or to a Person?" By way of conclusion, allow me to transform the question into a statement that reflects a summary of the upon which I have embarked: "The Jesus of the Gospel of John is not intentionally portrayed as a soteriologically exclusive Way by which to enter a future Place, but rather Jesus is depicted as a spiritually exclusive Way by which to enter the People of God, and by which to commune with the Person of the Father during one's present lifetime for the purpose of ministry effectiveness."

Appendix #1
New Testament Occurrences of “house of the father”

1. Non-Johannine Literature

1.1. “House of the Father” as Sociological Term

Acts 7:20

19 οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας [ἡμῶν] τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. 20 ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς,

Matthew 13:57

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Luke 16:27 rich man and lazarus

27 εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

Heb 11:7, the faith of Noah

Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι’ ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος

1.2. Temple as “House of God”

Matt 12:4 → David eating the showbread of the Temple

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

Luke 6:4

4 [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ’ αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνοις τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

Mark 10:17 Cleansing of Temple

17 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
ὕμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.

Matt. 12: 4

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

2. Johannine Literature: oikos versus oikia occurrences

2 John 3 → *oikia* = assembly of believers.

10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, **μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν** καὶ χαίρειν αὐτῷ μὴ λέγετε· **11** ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

John 2:16 *oikos* = building

16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε **τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου**. **17** Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, **Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με**. **18** ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; **19** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. **20** εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; **21** ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. **22** ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

John 7:53 The Woman Caught in Adultery

53 Καὶ ἐπορεύθησαν ἕκαστος **εἰς τὸν οἶκον αὐτοῦ**

John 8: 35 *oikia* = household

35 ὁ δὲ δοῦλος οὐ μένει **ἐν τῇ οἰκίᾳ** εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα. **36** ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

John 12:1 *oikia* = building

3 ἡ οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· **ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου**.

John 4:53 Official in Cana and raising of his dead son by Jesus = *oikia* as household.

53 ἔγνω οὖν ὁ πατήρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ἧ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. **54** Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν

John 11:20 and 31 → *oikia* and *oikos* both used for a “building”

20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπὴντησεν αὐτῷ· Μαριάμ δὲ **ἐν τῷ οἴκῳ** ἐκαθέζετο. **21** εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· **31** οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς **ἐν τῇ οἰκίᾳ** καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

John 14: 2 *oikia* = building or household

2 **ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου** μοναὶ πολλάι εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;

Appendix #2

LXX occurrences of “father’s house”

1. “Father’s house” as Temple of God

1 Kings 15:15

¹⁵ καὶ εἰσήνεγκεν τοὺς κίονας τοῦ πατρὸς αὐτοῦ καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου, ἀργυροῦς καὶ χρυσοῦς καὶ σκεύη.

Jer 42:2

Ὁ λόγος ὁ γενόμενος πρὸς Ἱερεμῖαν παρὰ κυρίου ἐν ἡμέραις Ἰωακὶμ βασιλέως Ἰουδα λέγων ² Βάδισον εἰς οἶκον Ἀρχαβὶν καὶ ἄξις αὐτοὺς εἰς οἶκον κυρίου εἰς μίαν τῶν αὐλῶν καὶ ποτιεῖς αὐτοὺς οἶνον.

1 Chron 24:19 NB: see below at #4 re: plural “houses of the fathers” also in same passage.

¹⁹ αὕτη ἡ ἐπίσκεψις αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν τοῦ εἰσπορευέσθαι εἰς οἶκον κυρίου κατὰ τὴν κρίσιν αὐτῶν διὰ χειρὸς Ααρων πατρὸς αὐτῶν, ὡς ἐνετείλατο κύριος ὁ θεὸς Ἰσραηλ.

1 Kgs 9:1, 10

οἰκοδομεῖν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως οὐς δύο οἴκους, τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως,

2 Chron 2:11

ὃς οἰκοδομήσει οἶκον τῷ κυρίῳ καὶ οἶκον τῇ βασιλείᾳ αὐτοῦ.

2 Chron 3:1, 10

Καὶ ἤρξατο Σαλωμων τοῦ οἰκοδομεῖν τὸν οἶκον κυρίου ἐν Ἱερουσαλημ ἐν ὄρει τοῦ Ἀμορια, ¹⁰ καὶ ἐποίησεν ἐν τῷ οἴκῳ τῷ ἁγίῳ τῶν ἁγίων χερουβὶν δύο ἔργον ἐκ ξύλων καὶ ἐχρύσωσεν αὐτὰ χρυσίῳ

2 Chron 22:12

¹² καὶ ἦν μετὰ αὐτῆς ἐν οἴκῳ τοῦ θεοῦ κατακεκρυμμένος ἕξ ἔτη, καὶ Γοθολία ἐβασίλευσεν ἐπὶ τῆς γῆς.

Gen 28:21

²¹ καὶ ἀποστρέψῃ με μετὰ σωτηρίας εἰς τὸν οἶκον τοῦ πατρὸς μου, καὶ ἔσται μοι κύριος εἰς θεόν,

Josh 2:12, 18

¹² καὶ νῦν ὁμόσατέ μοι κύριον τὸν θεόν, ὅτι ποιῶ ὑμῖν ἔλεος καὶ ποιήσετε καὶ ὑμεῖς ἔλεος ἐν τῷ οἴκῳ τοῦ πατρὸς μου ¹³ καὶ ζωγήσετε τὸν οἶκον τοῦ πατρὸς μου καὶ τὴν μητέρα μου καὶ τοὺς ἀδελφούς μου καὶ πάντα τὸν οἶκόν μου καὶ πάντα, ὅσα ἐστὶν αὐτοῖς, καὶ ἐξελεῖσθε τὴν ψυχὴν μου ἐκ θανάτου.

¹⁸ ἰδοὺ ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως ...τὸν δὲ πατέρα σου καὶ τὴν μητέρα σου καὶ τοὺς ἀδελφούς σου καὶ πάντα τὸν οἶκον τοῦ πατρὸς σου συναΐξεις πρὸς σεαυτὴν εἰς τὴν οἰκίαν σου.

Gen 44:8

⁸ εἰ τὸ μὲν ἀργύριον, ὃ εὔρομεν ἐν τοῖς μαρσίπποις ἡμῶν, ἀπεστρέψαμεν πρὸς σὲ ἐκ γῆς Χανααν, πῶς ἂν κλέψαιμεν ἐκ τοῦ οἴκου τοῦ κυρίου σου ἀργύριον ἢ χρυσίον;

2. “house of God” as Temple modified by phrase “of Fathers”

2 Chron 29:5

⁵ καὶ εἶπεν αὐτοῖς Ἀκούσατε, οἱ Λευῖται, νῦν ἀγνίσθητε καὶ **ἀγνίσατε τὸν οἶκον κυρίου θεοῦ τῶν πατέρων ὑμῶν** καὶ ἐκβάλετε τὴν ἀκαθαρσίαν ἐκ τῶν ἁγίων

3. “Father’s house” as household/sociological term *oikia, oikeios*

Gen 50:8

⁸ καὶ πᾶσα ἡ πανοικία Ἰωσηφ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ **πᾶσα ἡ οἰκία ἡ πατρικὴ αὐτοῦ**, καὶ τὴν συγγένειαν καὶ τὰ πρόβατα καὶ τοὺς βόας ὑπελίποντο ἐν γῇ Γεσεμ.

Isa 3:6

⁶ ὅτι ἐπιλήμψεται ἄνθρωπος τοῦ ἀδελφοῦ αὐτοῦ ἢ **τοῦ οἰκείου τοῦ πατρὸς αὐτοῦ** λέγων Ἰμάτιον ἔχεις, ἀρχηγὸς ἡμῶν γενοῦ, καὶ τὸ βρῶμα τὸ ἐμὸν ὑπὸ σὲ ἔστω.

4. “Father’s house” as household/sociological term *oikos* → “father” in the singular:

Gen 47:12

¹² καὶ ἐσιτομέτρει Ἰωσηφ τῷ πατρὶ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ παντὶ τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ σῖτον κατὰ σῶμα.

Gen 34:19

¹⁹ καὶ οὐκ ἐχρόνισεν ὁ νεανίσκος τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο, ἐνέκειτο γὰρ τῇ θυγατρὶ Ἰακωβ, αὐτὸς δὲ ἦν ἐνδοξότατος **πάντων τῶν ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ**.

Gen 20:13

¹² καὶ γὰρ ἀληθῶς ἀδελφὴ μου ἐστίν ἐκ πατρὸς, ἀλλ οὐκ ἐκ μητρός, ἐγενήθη δέ μοι εἰς γυναῖκα.
¹³ ἐγένετο δὲ ἡνίκα ἐξήγαγέν με ὁ θεὸς **ἐκ τοῦ οἴκου τοῦ πατρὸς μου**,

Psalms 44:11

¹¹ ἄκουσον, θύγατερ, καὶ ἰδὲ καὶ κλῖνον τὸ οὖς σου καὶ ἐπιλάθου τοῦ λαοῦ σου **καὶ τοῦ οἴκου τοῦ πατρὸς σου**,

Gen 38:11

¹¹ εἶπεν δὲ Ἰουδας Θαμαρ τῇ νύμφῃ αὐτοῦ Κάθου χήρα **ἐν τῷ οἴκῳ τοῦ πατρὸς σου**, ἕως μέγας γένηται Σηλωμ ὁ υἱός μου, εἶπεν γὰρ Μήποτε ἀποθάνῃ καὶ οὗτος ὡσπερ οἱ ἀδελφοὶ αὐτοῦ. ἀπελθοῦσα δὲ Θαμαρ ἐκάθητο **ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς**.

1 Macc 16:1, 2

Καὶ ἀνέβη Ἰωαννης ἐκ Γαζαρῶν καὶ ἀπήγγειλεν Σιμωνὶ τῷ πατρὶ αὐτοῦ ἃ συνετέλεσεν Κενδεβαῖος. ² καὶ ἐκάλεσεν Σιμων τοὺς δύο υἱοὺς αὐτοῦ τοὺς πρεσβυτέρους Ἰουδαν καὶ Ἰωαννην

καὶ εἶπεν αὐτοῖς Ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρὸς μου ἐπολεμήσαμεν τοὺς πολέμους Ἰσραὴλ ἀπὸ νεότητος ἕως τῆς σήμερον ἡμέρας, καὶ εὐδοῶθη ἐν ταῖς χερσὶν ἡμῶν ῥύσασθαι τὸν Ἰσραὴλ πλεονάκις

Judges 19:2,3 text family A versus text family B

² καὶ ὠργίσθη αὐτῷ ἢ παλλακὴ αὐτοῦ καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς τὸν οἶκον τοῦ πατρὸς αὐτῆς εἰς Βηθλεεμ Ἰουδα

^{3b} καὶ ἐπορεύθη ἕως οἴκου τοῦ πατρὸς αὐτῆς, καὶ εἶδεν αὐτὸν ὁ πατήρ τῆς νεάνιδος καὶ παρῆν εἰς ἀπάντησιν αὐτοῦ.

² καὶ ἐπορεύθη ἀπ' αὐτοῦ ἢ παλλακὴ αὐτοῦ καὶ ἀπῆλθεν παρ' αὐτοῦ εἰς οἶκον πατρὸς αὐτῆς εἰς Βηθλεεμ Ἰουδα καὶ ἦν ἐκεῖ ἡμέρας τεσσάρων μηνῶν.

^{3b} καὶ ἦδε εἰσήνεγκεν αὐτὸν εἰς οἶκον πατρὸς αὐτῆς, καὶ εἶδεν αὐτὸν ὁ πατήρ τῆς νεάνιδος καὶ ἠψφράνθη εἰς συνάντησιν αὐτοῦ.

Judges 11:2-7 text A versus text B

^{2b} καὶ ἐξέβαλον τὸν Ἰεφθαε καὶ εἶπον αὐτῷ Οὐ κληρονομήσεις ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν, ὅτι γυναικὸς υἱὸς ἐταίρας εἶ σύ.

⁷ καὶ εἶπεν Ἰεφθαε τοῖς πρεσβυτέροις Γαλααδ Οὐχ ὑμεῖς ἐμισήσατέ με καὶ ἐξεβάλετέ με ἐκ τοῦ οἴκου τοῦ πατρὸς μου καὶ ἐξαπεστείλατέ με ἀφ' ὑμῶν; καὶ τί ὅτι ἦλθατε πρὸς με, ἡνίκα ἐθλίβητε;

Judges 6:15

¹⁵ καὶ ἐγὼ εἶμι μικρὸς ἐν τῷ οἴκῳ τοῦ πατρὸς μου.

^{2b} καὶ ἔτεκεν ἡ γυνὴ Γαλααδ αὐτῷ υἱόν, καὶ ἠδρύνθησαν οἱ υἱοὶ τῆς γυναικὸς καὶ ἐξέβαλον τὸν Ἰεφθαε καὶ εἶπαν αὐτῷ Οὐ κληρονομήσεις ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν, ὅτι υἱὸς γυναικὸς ἐταίρας σύ.

⁷ καὶ εἶπεν Ἰεφθαε τοῖς πρεσβυτέροις Γαλααδ Οὐχὶ ὑμεῖς ἐμισήσατέ με καὶ ἐξεβάλετέ με ἐκ τοῦ οἴκου τοῦ πατρὸς μου καὶ ἐξαπεστείλατέ με ἀφ' ὑμῶν; καὶ διὰ τί ἦλθατε πρὸς με νῦν, ἡνίκα χρήζετε;

¹⁵ καὶ ἐγὼ εἶμι ὁ μικρότερος ἐν οἴκῳ πατρὸς μου.

Judges 9:5

⁵ καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ εἰς Εφραθα καὶ ἀπέκτεινεν τοὺς ἀδελφούς αὐτοῦ υἱούς Ἰεροβααλ

⁵ καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ εἰς Εφραθα καὶ ἀπέκτεινεν τοὺς ἀδελφούς αὐτοῦ υἱούς Ἰεροβααλ

Jeremiah 2:4

⁴ ἀκούσατε λόγον κυρίου, οἶκος Ἰακωβ καὶ πᾶσα πατριὰ οἴκου Ἰσραὴλ.

Psalms of Solomon 8:18

¹⁸ Εἰσῆλθεν ὡς πατήρ εἰς οἶκον υἱῶν αὐτοῦ μετ' εἰρήνης, ἔστησεν τοὺς πόδας αὐτοῦ μετὰ ἀσφαλείας πολλῆς.

Gen 12:1

Καὶ εἶπεν κύριος τῷ Αβραμ Ὑξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ **ἐκ τοῦ οἴκου τοῦ πατρός σου** εἰς τὴν γῆν, ἣν ἄν σοι δείξω

Psalm 151

Οὗτος ὁ ψαλμὸς ἰδιόγραφος εἰς Δαυιδ καὶ ἔξωθεν τοῦ ἀριθμοῦ, ὅτε ἐμονομάχησεν τῷ Γολιαδ. Μικρὸς ἦμην ἐν τοῖς ἀδελφοῖς μου καὶ νεώτερος **ἐν τῷ οἴκῳ τοῦ πατρός μου**, ἐποίμαινον τὰ πρόβατα τοῦ πατρός μου.

Isaiah 22:24

²⁴ καὶ ἔσται πεπορθῶς ἐπὶ αὐτὸν πᾶς ἔνδοξος ἐν τῷ οἴκῳ τοῦ πατρός αὐτοῦ ἀπὸ μικροῦ ἕως μεγάλου καὶ ἔσονται ἐπικρεμάμενοι αὐτῷ.

1 Chron 2:40

⁵⁴ υἱοὶ Σαλωμων, Βαιθλαेम, Νετωφαθι, Αταρωθ οἴκου Ιωαβ καὶ ἡμισυ τῆς Μαναθι, Ησαρεϊ, ⁵⁵ πατριαὶ γραμματέων κατοικοῦντες Ιαβες, Θαραγαθιμ, Σαμαθιμ, Σωκαθιμ, οὗτοι οἱ Κιναῖοι οἱ ἐλθόντες ἐκ Μεσημα **πατρός οἴκου** Ρηχαβ.

Gen 46:31

³¹ εἶπεν δὲ Ιωσηφ πρὸς τοὺς ἀδελφούς αὐτοῦ Ἀναβὰς ἀπαγγελῶ τῷ Φαραω καὶ ἐρῶ αὐτῷ Οἱ ἀδελφοί μου καὶ **ὁ οἶκος τοῦ πατρός μου**, οἳ ἦσαν ἐν γῆ Χανααν, ἤκασιν πρὸς με,

Num 30:4, 17

⁴ ἂν δὲ γυνὴ εὐξῆται εὐχὴν κυρίῳ ἢ ὀρίσηται ὀρισμὸν **ἐν τῷ οἴκῳ τοῦ πατρός αὐτῆς** ἐν τῇ νεότητι αὐτῆς

¹⁷ ταῦτα τὰ δικαιώματα, ὅσα ἐνετείλατο κύριος τῷ Μωυσῆ ἀνὰ μέσον ἀνδρὸς καὶ γυναικὸς αὐτοῦ καὶ ἀνὰ μέσον πατρός καὶ θυγατρὸς ἐν νεότητι **ἐν οἴκῳ πατρός**.

Gen 20:13

¹³ ἐγένετο δὲ ἡνίκα ἐξήγαγέν με ὁ θεὸς ἐκ **τοῦ οἴκου τοῦ πατρός μου**, καὶ εἶπα αὐτῇ

1 Sam 22:1, 15, 16

Καὶ ἀπῆλθεν ἐκεῖθεν Δαυιδ καὶ διεσώθη καὶ ἔρχεται εἰς τὸ σπήλαιον τὸ Οδολλαμ. καὶ ἀκούουσιν οἱ ἀδελφοὶ αὐτοῦ καὶ **ὁ οἶκος τοῦ πατρός αὐτοῦ** καὶ καταβαίνουσιν πρὸς αὐτὸν ἐκεῖ

¹⁵ ἢ σήμερον ἤργμαι ἐρωτᾶν αὐτῷ διὰ τοῦ θεοῦ; μηδαμῶς. μὴ δότω ὁ βασιλεὺς κατὰ τοῦ δούλου αὐτοῦ λόγον **καὶ ἐφ' ὅλον τὸν οἶκον τοῦ πατρός μου**, ὅτι οὐκ ἤδει ὁ δοῦλος ὁ σὸς ἐν πᾶσιν τούτοις ῥῆμα μικρὸν ἢ μέγα. ¹⁶ καὶ εἶπεν ὁ βασιλεὺς Σαουλ Θανάτῳ ἀποθανῆ, Αβιμελεχ, σὺ καὶ πᾶς ὁ **οἶκος τοῦ πατρός σου**.

Deut 22:21

²¹ καὶ ἐξάξουσιν τὴν νεᾶνιν ἐπὶ τὰς θύρας **οἴκου πατρός αὐτῆς**, καὶ λιθοβολήσουσιν αὐτήν οἱ ἄνδρες τῆς πόλεως αὐτῆς ἐν λίθοις, καὶ ἀποθανεῖται, ὅτι ἐποίησεν ἀφροσύνην ἐν υἱοῖς Ισραηλ ἐκπορνεῦσαι **τὸν οἶκον τοῦ πατρός αὐτῆς**, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

1 Chron 9:19

¹⁹ καὶ Σαλωμ υἱὸς Κωρη υἱοῦ Αβιασαφ υἱοῦ Κορε καὶ οἱ ἀδελφοὶ αὐτοῦ **εἰς οἶκον πατρός αὐτοῦ**, οἱ Κορίται,

1 Sam 2:27-31

²⁷ καὶ ἦλθεν ἄνθρωπος θεοῦ πρὸς Ηλι καὶ εἶπεν Τάδε λέγει κύριος Ἀποκαλυφθεὶς ἀπεκαλύφθη πρὸς οἶκον πατρός σου ὄντων αὐτῶν ἐν γῆ Αἰγύπτῳ δούλων τῷ οἴκῳ Φαραῶ ²⁸ καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρός σου ἐκ πάντων τῶν σκῆπτρων Ἰσραὴλ ἐμοὶ ἱερατεύειν καὶ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου καὶ θυμιάν θυμίαμα καὶ αἴρειν εφουδ καὶ ἔδωκα τῷ οἴκῳ τοῦ πατρός σου τὰ πάντα τοῦ πυρὸς υἰῶν Ἰσραὴλ εἰς βρῶσιν... ³⁰ διὰ τοῦτο τάδε εἶπεν κύριος ὁ θεὸς Ἰσραὴλ Εἶπα Ὁ οἶκός σου καὶ ὁ οἶκος τοῦ πατρός σου διελεύσεται ἐνώπιόν μου ἕως αἰῶνος, ... ³¹ ἰδοὺ ἡμέραι ἔρχονται καὶ ἐξολεθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρός σου,

1 Macc 13:3

³ καὶ παρεκάλεσεν αὐτοὺς καὶ εἶπεν αὐτοῖς Αὐτοὶ οἶδατε ὅσα ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου ἐποιήσαμεν περὶ τῶν νόμων καὶ τῶν ἀγίων,

Isa 7:17

¹⁷ ἀλλὰ ἐπάξει ὁ θεὸς ἐπὶ σὲ καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρός σου ἡμέρας, αἱ οὐπω ἦκασιν ἀφ' ἧς ἡμέρας ἀφείλεν Εφραιμ ἀπὸ Ἰουδα, τὸν βασιλέα τῶν Ἀσσυρίων.

Jer 12:6

⁶ ὅτι καὶ οἱ ἀδελφοί σου καὶ ὁ οἶκος τοῦ πατρός σου, καὶ οὗτοι ἠθέτησάν σε, καὶ αὐτοὶ ἐβόησαν, ἐκ τῶν ὀπίσω σου ἐπισυνήχθησαν, μὴ πιστεύσης ἐν αὐτοῖς, ὅτι λαλήσουσιν πρὸς σὲ καλὰ.

Num 18:1

Καὶ εἶπεν κύριος πρὸς Ααρων λέγων Σὺ καὶ οἱ υἱοί σου καὶ ὁ οἶκος πατριᾶς σου λήμψεσθε τὰς ἀμαρτίας τῶν ἀγίων, καὶ σὺ καὶ οἱ υἱοί σου λήμψεσθε τὰς ἀμαρτίας τῆς ἱερατείας ὑμῶν.

Neh. 1:6

Καὶ εἶπεν κύριος πρὸς Ααρων λέγων Σὺ καὶ οἱ υἱοί σου καὶ ὁ οἶκος πατριᾶς σου λήμψεσθε τὰς ἀμαρτίας τῶν ἀγίων,

2 Sam 14:9

⁹ καὶ εἶπεν ἡ γυνὴ ἡ Θεκωῖτις πρὸς τὸν βασιλέα Ἐπ' ἐμέ, κύριέ μου βασιλεῦ, ἡ ἀνομία καὶ ἐπὶ τὸν οἶκον τοῦ πατρός μου, καὶ ὁ βασιλεὺς καὶ ὁ θρόνος αὐτοῦ ἀθῶος.

Gen 33:19

¹⁹ καὶ οὐκ ἐχρόνισεν ὁ νεανίσκος τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο, ἐνέκειτο γὰρ τῇ θυγατρὶ Ἰακωβ, αὐτὸς δὲ ἦν ἐνδοξότατος πάντων τῶν ἐν τῷ οἴκῳ τοῦ πατρός αὐτοῦ.

Esther 4:14

¹⁴ ὥς ὅτι ἐὰν παρακούσης ἐν τούτῳ τῷ καιρῷ, ἄλλοθεν βοήθεια καὶ σκέπη ἔσται τοῖς Ἰουδαίοις, σὺ δὲ καὶ ὁ οἶκος τοῦ πατρός σου ἀπολείσθῃ, καὶ τίς οἶδεν εἰ εἰς τὸν καιρὸν τοῦτον ἐβασίλευσας;

1 Sam 24:22

²² καὶ νῦν ὁμοσόν μοι ἐν κυρίῳ ὅτι οὐκ ἐξολεθρεύσεις τὸ σπέρμα μου ὀπίσω μου καὶ οὐκ ἀφανιεῖς τὸ ὄνομά μου **ἐκ τοῦ οἴκου τοῦ πατρός μου.**

2 Sam 24:17

¹⁷ καὶ εἶπεν Δαυιδ πρὸς κύριον ἐν τῷ ἰδεῖν αὐτὸν τὸν ἄγγελον τύπτοντα ἐν τῷ λαῷ καὶ εἶπεν Ἴδου ἐγὼ εἰμι ἡδίκησα καὶ ἐγὼ εἰμι ὁ ποιμὴν ἐκακοποίησα, καὶ οὗτοι τὰ πρόβατα τί ἐποίησαν; γενέσθω δὴ ἡ χεὶρ σου ἐν ἐμοὶ καὶ **ἐν τῷ οἴκῳ τοῦ πατρός μου.**

1 Kgs 18:18

¹⁸ καὶ εἶπεν Ηλιου Οὐ διαστρέφω τὸν Ἰσραηλ, ὅτι ἀλλ ἢ σὺ καὶ ὁ **οἶκος τοῦ πατρός σου** ἐν τῷ καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν καὶ ἐπορεύθης ὀπίσω τῶν Βααλιμ,

1 Macc 14:26

²⁶ ἐστήρισεν γὰρ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ **οἶκος τοῦ πατρός αὐτοῦ** καὶ ἐπολέμησεν τοὺς ἐχθροὺς Ἰσραηλ ἀπ' αὐτῶν καὶ ἔστησαν αὐτῷ ἐλευθερίαν.

5. “Father’s house” as household/sociological term *oikos* → “fathers” in the plural:

Exod 6:14-19

¹⁴ Καὶ οὗτοι ἀρχηγοὶ **οἴκων πατριῶν αὐτῶν.** υἱοὶ Ρουβην πρωτοτόκου Ἰσραηλ, Ενωχ καὶ Φαλλους, Ασρων καὶ Χαρμι, αὕτη ἡ συγγένεια Ρουβην... ¹⁷ καὶ οὗτοι υἱοὶ Γεδσων, Λοβενι καὶ Σεμεϊ, **οἴκοι πατριᾶς αὐτῶν.** ¹⁸ καὶ υἱοὶ Κααθ, Αμβραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ, καὶ τὰ ἔτη τῆς ζωῆς Κααθ ἑκατὸν τριάκοντα ἔτη. ¹⁹ καὶ υἱοὶ Μεραρι, Μοολι καὶ Ομουσι. **οὗτοι οἴκοι πατριῶν** Λευι κατὰ συγγενείας αὐτῶν.

1 Chron 12:30, 31

³⁰ καὶ ἐκ τῶν υἱῶν Βενιαμιν τῶν ἀδελφῶν Σαουλ τρεῖς χιλιάδες, καὶ ἔτι τὸ πλεῖστον αὐτῶν ἀπεσκόπει τὴν φυλακὴν οἴκου Σαουλ. ³¹ καὶ ἀπὸ υἱῶν Εφραιμ εἴκοσι χιλιάδες καὶ ὀκτακόσιοι, δυνατοὶ ἰσχύι, ἄνδρες ὀνομαστοὶ **κατ' οἴκους πατριῶν αὐτῶν.**

Exod 12:3

³ λάλησον πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραηλ λέγων Τῇ δεκάτῃ τοῦ μηνὸς τούτου λαβέτωσαν ἕκαστος πρόβατον **κατ' οἴκους πατριῶν,** ἕκαστος πρόβατον κατ' οἰκίαν.

1 Chron 5:11-15, 23-24

¹¹ Υἱοὶ Γαδ κατέναντι αὐτῶν κατώκησαν ἐν τῇ Βασαν ἕως Σελχα. ¹² Ιωηλ ὁ πρωτότοκος, καὶ Σαφαμ ὁ δεύτερος, καὶ Ιανι ὁ γραμματεὺς ἐν Βασαν. ¹³ καὶ οἱ ἀδελφοὶ αὐτῶν **κατ' οἴκους πατριῶν αὐτῶν,** Μιχαηλ, Μοσολλαμ καὶ Σεβεε καὶ Ιωρεε καὶ Ιαχαν καὶ Ζουε καὶ Ωβηδ, ἑπτὰ. ¹⁴ οὗτοι υἱοὶ Αβιχαιλ υἱοῦ Ουρι υἱοῦ Ἰδα υἱοῦ Γαλααδ υἱοῦ Μιχαηλ υἱοῦ Ισαι υἱοῦ Ιουρι υἱοῦ Ζαβουχαμ ¹⁵ υἱοῦ Αβδιηλ υἱοῦ Γουνι, **ἄρχων οἴκου πατριῶν.** ²³ Καὶ οἱ ἡμίσεις φυλῆς Μανασση κατώκησαν ἐν τῇ γῆ ἀπὸ Βασαν ἕως Βααλερμων καὶ Σανιρ καὶ ὄρος Αερμων, καὶ ἐν τῷ Λιβάνῳ αὐτοὶ ἐπλεονάσθησαν. ²⁴ καὶ **οὗτοι ἀρχηγοὶ οἴκου πατριῶν αὐτῶν,** Οφερ καὶ Ισεΐ καὶ Ελιηλ καὶ Εσδρηλ καὶ Ιερμια καὶ Ωδουια καὶ Ιεδιηλ, ἄνδρες ἰσχυροὶ δυνάμει, ἄνδρες ὀνομαστοὶ, **ἄρχοντες τῶν οἴκων πατριῶν αὐτῶν.**

2 Chron 22:5

⁵ καὶ συνήγαγεν Αμασιας τὸν οἶκον Ιουδα καὶ ἀνέστησεν αὐτοὺς **κατ' οἴκους πατριῶν αὐτῶν** εἰς χιλιάρχους καὶ ἑκατοντάρχους ἐν παντὶ Ιουδα καὶ Ιερουσαλημ,

1 Chron 26:13

¹³ καὶ ἔβαλον κλήρους κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν **κατ' οἴκους πατριῶν αὐτῶν** εἰς πυλῶνα καὶ πυλῶνα.

1 Chronicles 24

³ καὶ διεῖλεν αὐτοὺς Δαυιδ καὶ Σαδωκ ἐκ τῶν υἱῶν Ελεαζαρ καὶ Αχιμελεχ ἐκ τῶν υἱῶν Ιθαμαρ κατὰ τὴν ἐπίσκεψιν αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν **κατ' οἴκους πατριῶν αὐτῶν**. ⁴ καὶ εὐρέθησαν υἱοὶ Ελεαζαρ πλείους εἰς ἄρχοντας τῶν δυνατῶν παρὰ τοὺς υἱοὺς Ιθαμαρ, καὶ διεῖλεν αὐτούς, τοῖς υἱοῖς Ελεαζαρ **ἄρχοντας εἰς οἴκους πατριῶν** ἕξ καὶ δέκα καὶ τοῖς υἱοῖς Ιθαμαρ ὀκτὼ **κατ' οἴκους πατριῶν**... ⁶ καὶ ἔγραψεν αὐτοὺς Σαμαιας υἱὸς Ναθαναηλ ὁ γραμματεὺς ἐκ τοῦ Λευι κατέναντι τοῦ βασιλέως καὶ τῶν ἀρχόντων καὶ Σαδωκ ὁ ἱερεὺς καὶ Αχιμελεχ υἱὸς Αβιαθαρ καὶ ἄρχοντες τῶν πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν, **οἴκου πατριᾶς** εἰς εἷς τῷ Ελεαζαρ καὶ εἰς εἷς τῷ Ιθαμαρ.

2 Chron 25:5

⁵ καὶ συνήγαγεν Αμασιας τὸν οἶκον Ιουδα καὶ ἀνέστησεν αὐτοὺς **κατ' οἴκους πατριῶν αὐτῶν** εἰς χιλιάρχους καὶ ἑκατοντάρχους ἐν παντὶ Ιουδα καὶ Ιερουσαλημ

Num 1:2, 4

² Λάβετε ἀρχὴν πάσης συναγωγῆς υἱῶν Ισραηλ κατὰ συγγενείας αὐτῶν **κατ' οἴκους πατριῶν αὐτῶν** κατὰ ἀριθμὸν ἕξ ὀνόματος αὐτῶν κατὰ κεφαλὴν αὐτῶν, πᾶς ἄρσην

⁴ καὶ μεθ' ὑμῶν ἔσονται ἕκαστος κατὰ φυλὴν ἐκάστου ἀρχόντων, **κατ' οἴκους πατριῶν ἔσονται**.

Numbers 3:14, 15

¹⁴ Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ Σινα λέγων ¹⁵ Ἐπίσκεψαι τοὺς υἱοὺς Λευι **κατ' οἴκους πατριῶν αὐτῶν** κατὰ δήμους αὐτῶν κατὰ συγγενείας αὐτῶν, πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ἐπισκέψασθε αὐτούς.

Num 3:20

²⁰ καὶ υἱοὶ Μεραρι κατὰ δήμους αὐτῶν, Μοολι καὶ Μουσι. οὗτοί εἰσιν δῆμοι τῶν Λευιτῶν **κατ' οἴκους πατριῶν αὐτῶν**.

Num 3:24, 30

²⁴ καὶ ὁ ἄρχων **οἴκου πατριᾶς τοῦ** δήμου τοῦ Γεδσων Ελισαφ υἱὸς Λαηλ.

³⁰ καὶ ὁ ἄρχων **οἴκου πατριῶν** τῶν δήμων τοῦ Κααθ Ελισαφαν υἱὸς Οζιηλ.

Num 36: 1

Καὶ προσῆλθον οἱ ἄρχοντες φυλῆς υἱῶν Γαλααδ υἱοῦ Μαχιρ υἱοῦ Μανασση ἐκ τῆς φυλῆς υἱῶν Ιωσηφ καὶ ἐλάλησαν ἔναντι Μωυσῆ καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι **τῶν ἀρχόντων οἴκων πατριῶν υἱῶν Ισραηλ**

1 Chron 28:4, 13

⁴ καὶ ἐξελέξατο κύριος ὁ θεὸς Ἰσραὴλ ἐν ἐμοὶ ἀπὸ παντὸς οἴκου πατρός μου εἶναι βασιλέα ἐπὶ Ἰσραὴλ εἰς τὸν αἰῶνα, καὶ ἐν Ἰουδα ἠρέτικεν τὸ βασίλειον καὶ ἐξ οἴκου **Ἰουδα τὸν οἶκον τοῦ πατρός μου**, καὶ ἐν τοῖς υἱοῖς τοῦ πατρός μου ἐν ἐμοὶ ἠθέλησεν τοῦ γενέσθαι με βασιλέα ἐπὶ τῷ παντὶ Ἰσραὴλ.

¹³ καὶ τῶν καταλυμάτων τῶν ἐφημεριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου καὶ τῶν ἀποθηκῶν τῶν λειτουργησίων σκευῶν τῆς λατρείας οἴκου κυρίου.