

File under: oikia or oikia

oikia-p.1

English: "house" or "family"

The KJ translates this word "house" 93x, "home" 1x (Matt. 8:6), and "household" 1x (Phil. 4:22). There is no need to list all the uses in the KJ. Compare also the "control word" oikos (oikos): "home" or "household." We will consider the fem. noun μονή (monee): "abode"; which comes from the verb μένω (menō): "to-remain". (See this "control word".)

Consistent New Testament

MATT. 2: 11 And having-come into the house
 MATT. 5:15 and it-is-shining for-all the ones in the house.
 MATT. 7:24 one-who built-up his house upon the rock:
 MATT. 7:25 the winds blew, and they-fell-against that house,
 MATT. 7:26 one-who built-up his house upon the sand:
 MATT. 7:27 the winds blew, and they-pounded that house,
 MATT. 8:6 my male-servant has-been-and-is-still-cast in the house
 MATT. 8:14 Jesus having-come into the house of-Peter,
 MATT. 9:10 it-came-to-pass as he was lying-back in the house,
 MATT. 9:23 Jesus having-come into the house of-the ruler,
 MATT. 9:28 having-come into the house, the blind ones came-near
 MATT. 10:12 But going-in into the family, YOU-greet it.
 MATT. 10:13 if on-the-one-hand the family might-be worthy
 MATT. 10:14 going-out of-the family or of-that city,
 MATT. 12:25 every city or house having-been-parted against itself
 MATT. 12:29 how is anyone being-able to-go-in into the house...
 then he-will-plunder his house.
 MATT. 13:1 Jesus having-gone-out from the house,
 MATT. 13:36 Jesus went into the house;
 MATT. 13:57 A prophet is not dishonored unless...in his house
 MATT. 17:25 And when he-went-in into the house
 MATT. 19:29 every-one who let-go houses, or brothers,
 MATT. 23:13 YOU-are-devouring the houses of-the widows,
 MATT. 24:17 be-descending to-remove the-things out-of his house.
 MATT. 24:43 he not likely allowed his house to-be-dug-through.
 MATT. 26:6 in Bethany in a house of-Simon the leper,
 MARK 1:29 they-came into the house of-Simon
 MARK 2:15 in him to-be-lying-down in his house,
 MARK 3:25 if a house might-be-parted on itself,
 that house is not being-able to-be-made-stand:
 MARK 3:27 having-gone-in into his house,...
 then he-will-plunder his house.
 MARK 6:4 among the relatives and among his family.
 MARK 6:10 if YOU-might-go-in into a house,
 MARK 7:24 and having-gone-in into the house,
 MARK 9:33 and having-come-to-be in the house
 MARK 10:10 in the house his disciples questioned
 MARK 10:29 no-one who let-go house, or brothers,
 MARK 10:30 now in this season, houses and brothers
 MARK 12:40 devouring the houses of-the widows,
 MARK 13:15 not...on the housetop descend into the house,...
 to-remove something out-of his house;
 MARK 13:34 a MAN going-abroad having-let-be his house,
 MARK 13:35 at-what-time the lord of-the house is-coming,
 MARK 14:3 in the house of-Simon the leper,
 LUKE 4:38 out-of the synagogue into the house of-Simon.
 LUKE 5:29 Levi made a great reception for him in his house,
 LUKE 6:48 like to-a-MAN building a house...
 the river rent-asunder-against that house,
 LUKE 6:49 like to-a-MAN having-built a house...
 and the rending-asunder of-that house became great.
 LUKE 7:6 not far from the house, the hundred-ruler sent
 LUKE 7:36 having-gone-in into the house of-the Pharisee
 LUKE 7:37 he-is-reclining-again in the house of-the Pharisee,
 LUKE 7:44 I-came-in into your house,

It is important that oikia and oikos be carefully distinguished, and the difference be clearly understood.
Liddell and Scott Lexicon

in Att. law, oikos was distinguished from olkia,—the former being all the property left at a person's death, the latter the dwelling-house only.

⌞ This difference also holds true in scripture. It is not always clear as to when oikia refers to the "house" and when to the occupants, or "family." Matt. 10:12,13 are clear examples of "family." A "house" could hardly be "worthy." On the other hand Matt. 7:24 clearly refers to the building. There is no real difficulty when this word is used in a practical sense. There is a problem in understanding the meaning when this word is used in a figurative or spiritual manner. Especially John 14:2; 2 Cor. 5:1.

oikia-p.2

- LUKE 8:27 he-was-not-remaining in a house,
 LUKE 8:51 But having-gone-in into the house
 LUKE 9:4 And into whatever house YOU-might-go-in,
 LUKE 10:5 into whatever house YOU-might-be-going-in,
 LUKE 10:7 YOU-be-remaining in the house itself...YOU-be
 not changing-location out-of a house into a house.
 LUKE 15:8 and she-is-sweeping the house
 LUKE 15:25 he-drew-near to-the house
 LUKE 17:31 and his articles in the house,
 LUKE 18:29 not-one who let-go house or parents
 LUKE 20:47 Who are-devouring the houses-of-the widows,
 LUKE 22:10 YOU-follow with-him into the house
 LUKE 22:11 to-the despot-of-the-household-of-the house,
 JOHN 4:53 And he himself trusted and his total family.
 JOHN 8:35 the slave is not remaining in the house
 JOHN 11:31 the-ones being with her in the house
 JOHN 12:3 the house was-filled out-of the smell
- JOHN 14:2 In the house-of-my Father there-are many abodes;
 - ACTS 4:34 as-many-as were-existing owners...of-houses,
 - ACTS 9:11 and you-see in the house-of-Judas,
 - ACTS 9:17 Ananias went-away and went-in into the house,
 - ACTS 10:6 for-whom a house is beside the sea
 - ACTS 10:17 having-ascertained-by-asking the house-of-the Simon,
 - ACTS 10:32 this one is-being-entertained in the house-of-Simon
 - ACTS 11:11 three men stood-by upon the house in which I-was,
 - ACTS 12:12 he-came upon the house-of-the Mary
 - ACTS 16:32 together-with all the ones in his house.
 - ACTS 17:5 and having-stood-by the house-of-Jason
 - ACTS 18:7 he-went into a house-of-someone-by-name-of-Titus...
 of-whom the house was bordering-on the synagogue.
 - I COR 11:22 For are-YOU not having-houses...to-be-eating
 - I COR 16:15 knowing-absolutely the family-of-Stephanas,
 - ★ II COR 5:1 if our earthly house-of-the tabernacle...
 a house not-made-by-hand, eternal in the heavens.
 - ★ PHIL 4:22 the ones out-of the family-of-Caesar.
 - I TIM 5:13 learning-to-be idle, going-around the houses,
 - II TIM 2:20 in a great house...vessels made-of-gold
 - II TIM 3:6 the ones creeping into the houses
 - II JOHN 10 YOU-be not taking him into the house,

★ ★ II CORINTHIANS 5 CT

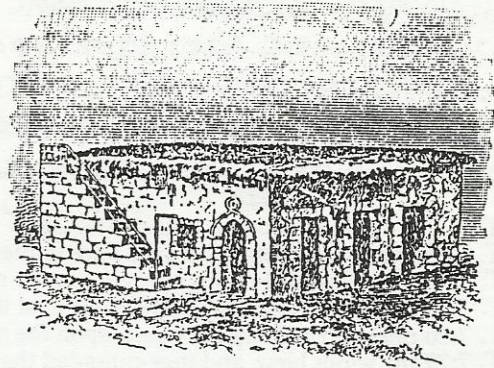
- 1 For we-are-knowing-absolutely that if our earthly house of-the tabernacle might-be-overthrown, we-are-having a building out-of God, a house not-made-by-hand, eternal in the heavens.
- 2 For also in this tabernacle we-are-groaning, longing-for to-be-ourselves-clothed-in-over by our dwelling, namely-the one out-of heaven,

Bible Commentary

1. "For we know that, if our tent-dwelling upon earth should be pulled down, we have an edifice from God, a dwelling" Part of his knowledge of the body of glory may have been derived from his having seen the glorified Saviour, who was the first-fruits of the resurrection. ★

An undue pressure of the present tense "we have," has suggested the mechanical theory that the body of glory exists now in heaven, in an organic form. St. Paul's use of present tenses when he is speaking vividly of things future that are certain has already been mentioned. ★

Keep in mind that a man's "house" is his personal dwelling and don't confuse it with his total property, "home."



Dirt Covered House.

Now consider the phrase in 2Cor.5:1, "if our earthly house-of-the tabernacle..."

Why should this not bring to mind the OT tabernacle? Note Alford's comment ↷

our earthly tabernacle-dwelling (τοῦ σκήνους is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Wetstein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a vesture." Stanley.

★ See how little, commentators believe in divine inspiration.

See the "control word" οἶκος, "home"; and the tabernacle in total as God's "home".

Reread the phrase: "--- if our earthly house of the tabernacle ---". The or tabernacle was a "parable," "copy," "shadow," "figure" of the one in the heavens. (See The Law Prophesied, by R.H. Mount) "Our earthly house", our present body. As Paul wrote by the Holy Spirit, many NT believers were arriving in the heavens.

REVELATION 7 CT

14 And I-have-said-and-still-say to him: My lord, you yourself know-absolutely. And he said to-me: These are the ones coming out-of the tribulation, namely-the great one, and they-washed their stoles and they-whitened them in the blood-of-the Lamb.

15 Because-of this they-are in-sight-of-the throne-of-the God, and they-are-serving him of-day and of-night in his sanctuary, and the one sitting on the throne will-tabernacle on them.

PHILIPPIANS 3 CT

20 For our community is-existing in heavens, out-of the-place-where we-are also waiting-anxiously a savior Jehovah Jesus Messiah,

JOHN 14 CT

2 In the house-of-my Father there-are many abodes; but if not I likely said to-YOU; I-am-proceeding to-prepare place for-YOU.

John 14 KJ

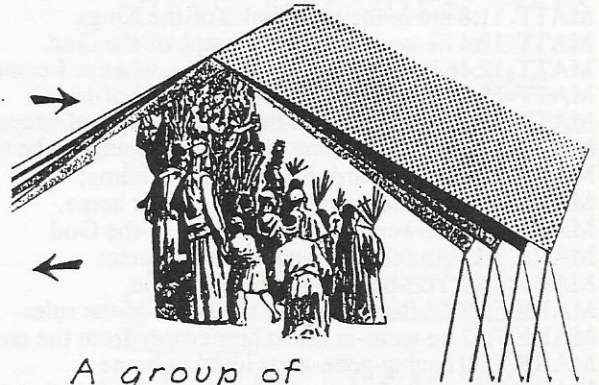
2 In my Father's house are many mansions: if it were not so, I would have told you. I go [for I go] to prepare a place for you.

↪ I believe this is one of the most mistaught verses of scripture. First, I know of no scripture where heaven is called God's "house". Second, Jesus was proceeding to prepare a place; the "mansions" already existed. Third, the word μονή (monee) p.1, only occurs twice in the NT, here and in vs. 23 and means ↪ "abode" not "mansion."

JOHN 14 CT

23 The Jesus answered and said to-him, If anyone might-be-cherishing me, he-will-keep my word, and my Father will-cherish him, and we-will-come to him, and we-shall-make abode beside him.

In God's 1st "home", the tabernacle, God did not indwell each one on a permanent basis. Likewise even in the 2nd "home", Solomon's Temple. Even the ark was not in the 3rd "home", Herod's Temple. Now, God makes an "abode" beside every true believer and there are many "abodes" that make up God's true "house" or, if you prefer, "family." This "family" is the true "assembly" which is the "body" of Messiah. (Col. 1:24)



A group of houses makes a community.
 ↪ Phil. 3:20 confirms this. The word "community" (πολιτευμα-politeuma) only occurs here, but this meaning is strongly attested by MM. (See Chronology II, R.H. Mount)