

1. The biblical dual promise is of long life in the land which the Lord our God will give us--Gen.12 passim ["passim" meaning this promise/fulfilment runs throughout Scripture].
2. Since the promise is so far not completely fulfilled, Jew and Christian--for here the two religions do not differ--see themselves as ambiguously related to any real estate they inhabit, and thus to any offices of authority they occupy vis-a-vis "land" [i.e., real, as contrasted with mobile and liquid, property; and the "principalities and powers" which function to maintain *status quo vis-a-vis* the privileges of the particular land].
3. The Hellenistic civilization into which Christianity was born was cosmopolitan, highly mobile, and culturally open. Its nobler spirits, individuated many of them to the point of individualistic loneliness, saw themselves as transcultural personalities--owning their roots, yet belonging to a reality beyond any particular roots and land and subculture. This yearning started earlier in paganism; but in Hellenisticism it became a mighty stream, and united with the mentality of the Diaspora of the descendants of the Hebrew patriarchs--and became, thus, a torrent in early Christianity [on which see the great 3rd-7th cs. ART OF SPIRITUALITY exhibit, which leaves the Metropolitan Museum of Art 12 Feb 78].
4. I wish to emphasize that the early Christian sense of being IN BUT NOT OF THE WORLD has two sets of precedents: (1) The Jewish, the Diaspora looking beyond the foreign lands both to the Jerusalem that was then and to the Jerusalem that would be in the fullcome Messianic Age--and remember that many of the earliest Christians were converted Jews of the Dispersion; and (2) The pagan. As to the latter, a few quotes: (a) Anaxagoras [in D.Laertius' LIVES OF THE PHILOSOPHERS, 2.3.7], asked "Have you no concern [for public affairs] in your native land?" replied, pointing skyward, "I am greatly concerned with my fatherland." Very much a Tolstoyan character! (b) Emperor Marcus Aurelius, very much involved in this-worldliness but without a taste therefor, said [2.17] "Life is a warfare and a sojourn [*parepidemia*] in a foreign land." (c) And my favorite Hellenistic slave, Epictetus [2.23.36ff] compares the world to an inn so excellent that a traveller is tempted, amid its creature-comforts, to forget he's a traveller: "Man, you have forgotten your purpose; you were not travelling to but *through* it." Says the man, "But this is a fine inn." Says E., Yes, one of many fine inns, and there are also fine meadows, but none of these is your destination. (d) Polybius [32.22.4], using the same stem, says Greeks living in Rome did not forget their resident-alien status....And LXX uses the same stem of Abraham, who so identifies himself to the landowners when he looks for land to bury Sarah [Gen.23.4; on which compare a Psalmist: 39.12]....With all that as background, note the early Christian use of the stem for self-identification: Heb.11.13 [ref. to the patriarchs as prototypic]; 1P.1.1 and 2.11. The Christian is a real-responsible but temporary resident in this world, i.e. the present "political" arrangements. Other appropriate words are "pilgrim," "exile," "wanderer," "refugee," "settler" [squatter?], "resident alien or for-
eigner or stranger." (And check Hatch & Redpath's LXX Concordance, if you Gk.)
5. A second word for the Christian's ambiguity vis-a-vis "the world" is *xenos*, a non-citizen contrasted with a *polites*, citizen, and with an *endemos*, a native. Here the degree of alienation is deeper than in the case of our first word: we feel ourselves not even *epichorios*, inhabitants. Use Strong's or Young's Concordance to study the NT reff.
6. Finally, a third word is *paroikos*, resident alien (from which we get "parish"). As under U.S.A. law, this person can't get citizen status because refuses to surrender citizenship elsewhere. See in LXX Concordance, + Strong's or Young's.