

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Santos, Narry F. "Survey of the Diaspora Occurrences in the Bible and of Their Contexts in Christian Missions," In *Scattered: The Filipino Global Presence*, edited by Luis Pantoja, Sadira Joy B. Tira and Enoch Wan, Pages 53-66. Manila: Life Change Publishing, 2004.

SCATTERED:
THE FILIPINO GLOBAL PRESENCE



Luis Pantoja Jr., Th.D.
Sadiri Joy B. Tira, D.Min.
Enoch Wan, Ph.D.

EDITORS

SCATTERED: The Filipino Global Presence

Published in Manila, Philippines

By

LifeChange Publishing, Inc.

Copyright © 2004 by Filipino International Network (FIN)

Luis Pantoja Jr., Sadiri Joy Tira, Enoch Wan

Editors

ISBN: 971-92796-9-9

Cover Design and Book Layout: Megatone Printhauz, Inc.

Arnaldo G. Santos, Creative Artist

Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®.
Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of
Zondervan Publishing House. All rights reserved.

The “NIV” and New International Version trademarks are registered in the United States
Patent and Trademark Office by International Bible Society. Use of either trademark
requires the permission of International Bible Society.

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or
transmitted, in any form or by any means electronic, mechanical, photocopying, recording
or otherwise without permission in writing from the publisher, except in the case of brief
quotations embodied in critical articles or reviews.

Printed in the Philippines

Updated Edition

PBK 09 10 11 12 MPH 04 05 06

CONTENTS



Message	iii
<i>Her Excellency Gloria Macapagal-Arroyo President, Republic of the Philippines</i>	
Foreword	xvii
<i>Bishop Efraim Tendero</i>	
Acknowledgments	xix
The Filipino International Network Seoul Consultation	xxiii
Introduction	xxvii

Part I

Historical Demography	I
Introduction to Part I	3
1. A Demographic Survey of the Filipino Diaspora	5
<i>Amador A. Remigio, Jr.</i>	
2. The Overseas Filipino Workers (OFW) Phenomenon	37
<i>Rosalinda Dímapilis-Baldoz</i>	

Part II

Biblical Theology	49
Introduction to Part II	51
3. Survey of the Diaspora Occurrences in the Bible and of Their Contexts in Christian Missions in the Bible	53
<i>Narry F. Santos</i>	
4. Formulating a Theology of the Filipino Diaspora	67
<i>Luis L. Pantoja, Jr.</i>	

Part III

Missiological Methodology	99
Introduction to Part III	101
5. The Phenomenon of Diaspora: Missiological Implications for Christian Missions <i>Enoch Wan</i>	103
6. Is Diaspora Missions Valid? Disciple-Making Among Filipino Kababayans <i>Tereso C. Castño</i>	123

Part IV

Global Strategy	147
Introduction to Part IV	149
7. Filipino International Network: A Strategic Model for Filipino Diaspora Glocal® Missions <i>Sadiri Joy B. Tira</i>	151
8. The Necessity of Training the Filipino Diaspora <i>Henry H. Tan</i>	173
9. The Practical and Instructional Components of Outreach <i>Brian Fargher</i>	181
10. The Philippine Missions Association (PMA) Tentmaking Agenda: Raising an Army of Outstanding Filipino Witnesses <i>Robert Ferdinand K. Lopez</i>	197
11. Evangelism Strategies in the Dragon Arena <i>Rodrigo C. Felomino, Jr.</i>	209
12. A Case Study: Mobilizing “Canadian-Pinoys” <i>Charlie H. Mance</i>	223
13. Ministry to Filipino Entertainers and Japinos <i>Venus Hannah Galvez</i>	251

14. The Kapatiran Ng Mga Simbahang Pilipino Sa Singapore
(Brotherhood of Filipino Church in Singapore) 273
Interview with Rev. Reynaldo Solano & Ms. Godiva Ysip
15. Formosa, With Love 279
Interview with Dr. Ronald Adhikari

Part V

- Personal Stories** 287
- Introduction to Part V 289
16. All to All People: Samples of Diaspora Filipinos Making Kingdom Impact 291
Lorajoy Tira Dimangondayao
17. My Journey as a Christian Ambassador 313
Ambassador Rodolfo I. Dumapias
18. From the Urban Jungle of Tokyo to the Hinterland of Mindoro 327
Jocelyn Dño
19. Art in a Showcase 331
Luis L. Pantoja, Jr.
20. In the Service of the King: The Story of a Modern Day Nehemiah 335
Sadiri Joy B. Tira
21. Filipino-Nepali Connections 341
Philip Paclé
22. Laura, a Sheer Gift of Grace: Filipino Seniors Diaspora 345
Idrenne Lim-Alparaque
23. Under His Wings: Incredible Stories of Divine Protection 355
Sadiri Joy B. Tira
- Conclusion** 361
- Postscript**
- The Challenge of Diaspora Leaders for World Evangelization 363
Tom Houston
- Contributors** 371

SURVEY OF THE DIASPORA OCCURRENCES IN THE BIBLE AND OF THEIR CONTEXTS IN CHRISTIAN MISSIONS

Narry F. Santos

INTRODUCTION

The term “diaspora” (διασπορά) refers to the Jewish dispersion (i.e., to the scattering of Jews outside Palestine). It is also the technical name for all the nations outside of Palestine where Jewish people had come to live (Moo 2000: 50).

The Jewish dispersion began in the deportations by the Assyrians (722 BC) and Babylon (597 BC), and later spread throughout the Roman Empire to Egypt, Asia, Minor, Greece, and Italy. Thus, “diaspora” generally refers to Jews living outside of Palestine (Brown 1967: 55).

However, the applicability of the use of diaspora has been widened to any religious or racial minority living within the territory of another religious or political society. In this chapter, I will use the term diaspora as a reference to the Jewish dispersion throughout the known world during the biblical period.

The purpose of this chapter is twofold. First, I seek to survey how diaspora is used in the Bible and during biblical times. Second, I wish to describe how Jewish “diaspora” (including Jewish Christian diaspora) is related to Christian missions.

USE OF DIASPORA IN THE BIBLE AND BIBLICAL TIMES

The term “diaspora” is found in the New Testament, the LXX (or Septuagint), related Old Testament words, and extra-biblical literature during the biblical period. I will briefly discuss the occurrences of diaspora in these different sources.

Diaspora in the New Testament

The verbal substantive, “diaspora” (διασπορά), commonly translated as “scattered,” occurs only thrice in the New Testament. The three occurrences are:

1. “The Jews said to one another, ‘Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks?’” (John 7:35 NIV);
2. “James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered among the nations: Greetings” (James 1:1 NIV); and
3. “Peter, an apostle of Jesus Christ, to God’s elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia” (1 Peter 1:1 NIV).

In John 7:35, the Jews in Palestine raised the questions, “Where does this man intend to go that we cannot find him? Will he go where our people live ‘scattered’ among the Greeks, and teach the Greeks?” Their questions revealed a lack of comprehension of Jesus’ comment, “You will look for me, but you will not find me; and where I am, you cannot come” (John 7:34).

Through these questions by the Jews, I see their use of “diaspora” (scattered), as a reference to the Jewish minority in the midst of other religions, in this case the Greek-speaking environment (Sänger 1990: 311). The “Greeks” (Ἕλληνας) are a general reference to Gentiles, whom Jews would normally call, Greeks (cf. Col. 3:11).

In James 1:1, James greeted “the twelve tribes scattered among the nations” in his salutation. The mention of the “twelve tribes” can either refer to the literal twelve tribes of the nation of Israel or to the figurative “twelve tribes,” as a reference to the true people of God (thus, broadening the Jewish roots to include the church of James’ day).

Though the figurative sense of Christians (both Jews and Gentiles) may be the possible reference of “the twelve tribes scattered among the nations,” it seems better to take the scholarly consensus² that the expression refers to the Jewish Christians, who were scattered across the Roman empire. The following references to Jewish institutions and practices contribute to the conclusion of a Jewish audience:

1. the believers that James addressed met in a “synagogue” (James 2:2);
2. the believers shared the assumption that monotheism is a foundational belief (James 2:19);
3. the people believed that the law is central to God’s dealings with his people (James 1:21, 24-25; 2:8-13; 4:11-12); and
4. the people understood the Old Testament imagery of the marriage relationship to indicate the nature of the relationship between God and his people (James 4:4).

In 1 Peter 1:1, Peter described his audience as “God’s elect, strangers in the world, ‘scattered’ throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.” Like the use of James, the “Petrine diaspora” refers to the scattered communities outside Palestine.

Particularly, Peter listed the Jewish Christians who lived in the Gentile regions of “Pontus, Galatia, Cappadocia, Asia and Bithynia.” These localities referred to the northwest quadrant of Asia Minor bordering the Black Sea (Davids 1990: 7), an area that Luke reported Paul was not allowed to evangelize.³ In addition to a Jewish Christian audience, Peter addressed the Gentile Christians (1 Peter 1:14, 18; 2:9-10, 25; 3:6; 4:3-4). He even applied to them categories that directly related to Jews.⁴

Thus, Peter’s use of diaspora can include the “communities of people living outside their native land, which is not Jerusalem or Palestine but the heavenly city” (Davids 1990: 46). These scattered communities were to view their lives on earth as temporary (thus, as aliens, sojourners, pilgrims, foreigners, who belonged to heaven).

Diaspeirō in the New Testament

So far, we have seen the three occurrences of the word diaspora (διασπορα) as found in John 7:35, James 1:1, and 1 Peter 1:1). I will now discuss the verb form of diaspora, which is, diaspeirō (διασπειρω). This verb appears in only three instances in the New Testament. These three instances occur in the following verses (all found in the Book of Acts):

1. "On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were 'scattered' throughout Judea and Samaria" (Acts 8:1b NIV);
2. "Those who had been 'scattered' preached the word wherever they went" (Acts 8:4 NIV); and
3. "Now those who had been 'scattered' by the persecution in connection with Stephen travelled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews" (Acts 11:19 NIV).

In all these three instances in the Book of Acts, diaspeirō relates to the scattering of the Christians of Hellenistic Jewish origin, Greek-speaking Jewish Christians from the diaspora, in areas where there was a non-Jewish majority (Acts 11:19), but also in the area around Jerusalem and toward Samaria (Acts 8:1). The unique contribution of these verses in the use of diaspeirō is that those who were scattered served essential factors in the expansion of early Christianity or to missions (Acts 8:4-8, 40; 11:19-21).

Diaspora in the LXX (Septuagint)

In the Greek translation (i.e., LXX or Septuagint, including the Apocrypha) of the Hebrew Old Testament, the technical term "diaspora" is found in 12 passages. These 12 passages are Deuteronomy 28:25; 30:4; Nehemiah 1:9; Psalm 146:2; Isaiah 49:6; Jeremiah 13:14; 15:7; 34:17; Daniel 12:2; Judith 5:19; 2 Maccabees 1:27; and Psalm of Solomon 8:34. They generally refer to the "dispersion of the Jews among the Gentiles" or "the Jews as thus scattered" (Schmidt 1962: 99).

The noun "diaspora" is used in the LXX of the exile of the scattered people of God among the Gentiles (Deut. 28:25; 30:4; Psa. 146:2; Isa. 49:6;

Jer. 15:7; 34:17; 2 Macc. 1:27; Jdt. 5:19). Moreover, “diaspora” can refer to both the dispersion and the totality of the dispersed (Isa. 49:6; Psa. 146:2; 2 Macc. 1:27; Psa. Sol. 8:34).

Related Words in the Old Testament for Diaspora

There is no fixed or technical Hebrew equivalent for the Greek word, diaspora. In Deuteronomy 30:4, the Hebrew root is *ndt*, which in the niphil means, “expelled, driven out.” The nearest Hebrew term, which may correspond to diaspora is *golah*, or *galot*, or the emphatic *galota* (from the Aramaic root, *galo*).

These three words can mean the process of “leading away,” “deportation,” or “exile.” They can also mean the state of those “led away,” “deported,” or “exiled.” (Schmidt 1962: 99). They have become technical terms for exile or banishment after the destruction of Jerusalem and the loss of the Palestinian homeland. However, in the LXX, they are always rendered with words other than diaspora.⁵

Diaspora in Extra-Biblical Literature

Aside from biblical literature, there is a sufficient amount of extra-biblical sources that pictured the period of the Jewish diaspora.⁶ These sources seem to support two main reasons for the Jewish diaspora:

1. **forced deportation** – this source of Jewish dispersion was triggered by conquests of the Assyrian,⁷ Babylonian,⁸ and Roman (specifically, Pompey)⁹ empires. These harsh realities of the conquests would have brought severe wounds to the pride of the chosen people of God. They reminded the Jews of the outworking of God’s severe judgment through scattering; thus, emphasizing pain and curse. In addition, the Jews would have been ridiculed and derided (cf. Psa. 79:4, 10) by the enemies of God, because of the Jewish exile; and
2. **voluntary migration** – this source of Jewish dispersion from Palestine to the diaspora, arising from diverse motives, was highly significant.

It was significant, because such migration involved no curse or shame, but a sense of optimism and restoration of dignity and pride. With the voluntary migration came the benefit that the Jews could not be exterminated in a single stroke. However, the destruction of Jerusalem in 70 A.D. and the final ridding of Palestinian Judaism in Hadrian's war¹⁰ did much to disturb this pride of the diaspora.¹¹

During the diaspora, there were probably few major cities or regions that were without a community of resident Jews.¹² The origins of the Jewish communities in Babylonia came from the exile, when many Jews decided to remain in Babylonia (despite the permission of Cyrus for the Jews to return to their land; 2 Chron. 36:22-23; Ezra 1:1-4).

There are also evidences of Jewish settlements or communities in Nehardea, Nisibis (Josephus *Ant.* 18.9.1 §§311-312), Seleucia (Josephus *Ant.* 18.9.8-9 §§372-379), Antioch (Josephus *Ant.* 12.3.1 §119),¹³ Lydia and Phrygia in Asia Minor (Josephus *Ant.* 12.3.4 §§147-153),¹⁴ kingdom of Bosphorus,¹⁵ Egypt,¹⁶ Teuchira, Apollonia, Ptolemais, and Latin-speaking North Africa (Trebilco 2000: 284), Macedonia, Greece, Thessaly, Boetia, Aetolia, Attica, Argos, Corinth, most of the Peloponnese and the islands of Euboea and Crete (Philo *Leg. Gai.* 281-282), and Rome.¹⁷

By the end of the 1st-century B.C., Philo could claim that "Jews dwelling in Alexandria and Egypt from the Libyan slope to the borders of Aethiopia do not fall short of a million" and "that no single country can contain the Jews because of their multitude" (Philo *Flacc.* 43, 45). Though Philo's figures are not reliable, there is no doubt that the Jewish population did grow fast (Collins 2000: 5).

Evidence seems to point to the direction that the total Jewish population of the diaspora considerably exceeded the Jewish population in Palestine (Tcherikover 1970: 292-295), and that diaspora Jews constituted a group of significant size. Scholars often suggest that five to six million Jews were living in the diaspora during the first century, but such figures can only be speculative.

What is the economic situation of the diaspora Jews? While the general impression from the papyri "is that of a hard-working people earning its

living by tenacious labor,” there were many who prospered, and no branch of economic life was closed to them (Tcherikover and Fuks 1957-1964: 19; Applebaum 1976: 701-727).

Specifically, Jews of the diaspora were soldiers, land-owning farmers, agricultural laborers, shepherds, artisans, manual workers, traders, merchants, bankers, government officials, and slaves (Trebilco 2000: 286). In some Roman writers, Jewish poverty was a byword (Juvenal *Sat.* 3.14-16; 6.542-547). However, there were also some very wealthy Jews. Thus, diaspora Jews were found in almost all socio-economic strata of that period.

So far, I have surveyed in this first major section the use of the word or concept of diaspora, as seen in the New Testament, in the LXX, in related Old Testament words, and in extra-biblical literature during the biblical period. In the next and last major section, I will describe how Jewish diaspora (including Jewish Christian diaspora) was related to Christian missions.

RELATIONSHIP BETWEEN DIASPORA AND MISSIONS

I will seek to relate diaspora and missions through the contextual check of the diaspora passages for indicative elements in missions. Such contextual check shows God’s sovereignty in the Jewish diaspora. In fact, God’s sovereignty establishes the framework for the missionary expansion of Christianity.

To establish the relationship between the concept of diaspora and Christian missions, I will check the presence of the concept of missions in the three diaspora passages in Acts and the three diaspora passages in the New Testament.

Checking Out Diaspeiró Passages For Missions

Let’s first go to the three occurrences of the word, diaspeiró, in Acts (i.e., 8:1b, 4; 11:19). I will inspect the context of these diaspeiró passages, checking out the presence of Christian missions-related factors.

The earlier context of Acts 8:1b and 8:4 dealt with persecution and martyrdom. In Acts 7:54-60, the stoning of Stephen happened. Right after Stephen’s martyrdom, Luke immediately narrated the breaking out of a “great

persecution” in Acts 8:1a. Saul carried out this persecution, by trying to destroy the Jerusalem church. He went from house to house, heartlessly and systematically dragging off men and women and putting them into prison (Acts 8:3).

Aside from persecution, the later context revealed the emphasis on missions. The Hellenized Jewish Christians,¹⁸ who were scattered in the diaspora, “preached the word wherever they went.” Particularly, Philip (a Grecian Jew, who was chosen as a deacon in Acts 6:5) preached about Christ in Samaria (Acts 8:5). As a result of his preaching and miraculous signs, people listened. Many were healed and were rejoicing (Acts 8:6-7). Many people also believed Philip’s message and were baptized (Acts 8:12).

Thus, we can see that persecution (along with martyrdom) became the trigger of the diaspora of Hellenized Jewish Christians. These Christians used their diaspora outside of Jerusalem to be the setting for their missionary efforts. In other words, it was their context of persecution that enabled them to fulfill Jesus’ commission that they be witnesses “in all Judea and Samaria” (Acts 1:8).

In its wider context, the persecution of Acts 8:1 and the subsequent missions efforts in Acts 8:4 resulted in the formation of “the church throughout Judea, Galilee and Samaria,” which was strengthened, encouraged, and which grew in numbers and lived in the fear of the Lord (Acts 9:31). Thus, the inception of such separate communities can be traced to the persecution during the Jewish Christian diaspora.

What I find fascinating in Philip’s missionary effort in Samaria was his boldness to proclaim the message of Christ within a hostile setting. As a Hellenized Christian Jew (who was hated for his being a Christian), Philip moved away from the hostile persecution of the diaspora, and moved toward another hostile environment in Samaria (where Jews were hated by Samaritans).

Historically, the Jews and the Samaritans had a great schism and enmity between each other.¹⁹ Yet, despite historical and cultural hostility, Philip boldly undertook his missionary efforts and saw a great Samaritan harvest of souls.

Let’s now check out the diaspeiró context of Acts 11:19 for missionary elements. The preceding context talked about the apostles’ hearing the news that the Gentiles were receiving the word of God (Acts 11:1). Peter explained

before the Hebraic Jewish Christians how God opened the door to the Gentiles (specifically to the Roman centurion God-fearer, Cornelius, and his household) in Acts 11:2-18. Peter's explanation was received well, to the point that the people praised and said, "So then, God has granted even the Gentiles repentance unto life" (Acts 11:18).

This opening of the missionary doors for the Gentiles was exemplified in Acts 11:19-21. Those who were scattered by the persecution related to Stephen's martyrdom went to the northern portions of "Phoenecia, Cyprus, and Antioch" (Acts 11:19a). Though the missionary efforts already expanded to the point of leaving Palestine, the recipients of their outreach efforts were Jews only (Acts 11:19b).

But the missions extension went further when some "men from Cyprus and Cyrene" (Acts 11:20a) went to Antioch and "began to speak to Greeks also, telling them the good news about the Lord Jesus" (Acts 11:20b). The Greeks (Ἑλληπιστας), as used by the Jews, generally referred to the Gentiles. Amazingly, the Greeks responded in great numbers and "believed and turned to the Lord" (Acts 11:20c), as the Lord's hand was on the missionaries.

Thus, in this strategic passage on the diaspora, we see the further fulfillment of Christ's commission (Acts 1:8), that his people be witnesses to the "ends of the earth" (εσχρατου της γης). From the missionary effort to Jews in Jerusalem to Jews in Samaria, the outreach opened widely to the Gentiles, who belonged to the ends of the earth.

Checking Out Diaspora Passages For Missions

We have just explored the missions efforts related to the diaspeirō passages in Acts 8:1b, 4 and 11:19. At this point, let's turn to the three instances of the word, diaspora, in the New Testament (i.e., John 7:35, James 1:1, and 1 Peter 1:1).

We begin with John 7:35. Though admittedly, there is no immediate context of missions in John 7:35 (on the contrary, the context is that of hatred, hostility, misunderstanding and unbelief by the religious leaders toward Jesus; cf. 7:32, 41b-44), the scope of the diaspora is far and wide (i.e., among the Greeks and Gentiles).

Similarly, the scope of missions is far and wide – reaching the nations throughout the world. In the Great Commission, the extent of going and making disciples is to “all nations” (παντα τα εθνη). As we have seen in the previous section, the Jewish diaspora reached many nations. There were only a few major cities or regions that were without a community of resident Jews. Thus, both the diaspora and missions are far-reaching and global in scope.

In addition, the context of hostility and hatred in John 7:35 is similar to the context of suffering and persecution in Acts 8:1. From this similarity, we glean that missions work is usually triggered by hostility, hatred, suffering, and persecution. God’s global work greatly expands within the context of pain and persecution.

In James 1:1, the NIV translates the word diaspora as “scattered among the nations” – focusing on the dispersion of the “twelve tribes” “among the nations.” In 1 Peter 1:1, the enumeration of the locations in the diaspora (i.e., Pontus; Galatia; Cappadocia; Asia; and Bithynia) shows the far-reaching spread of the Jewish dispersion. This also forms part of the far-reaching spread of missions.

Thus, we have seen in our inspection of the diaspeiro and diaspora passages in the New Testament how God used suffering, persecution, and dispersion as the context for expanding his kingdom and enabling his people to fulfill their commission to become witnesses to all the nations and to the remotest part of the earth. He used the diaspora to expand the missionary work to the Jews, Samaritans, and Gentiles.

CONCLUSION

I have surveyed in this chapter the use of the word or concept of diaspora as seen in the New Testament, in the LXX, in related Old Testament words, and in extra-biblical literature during the biblical period. In addition, I have described how Jewish diaspora (including Jewish Christian diaspora) is related to Christian missions. The relation is evident in God’s providential hand in the spread of missions through His chosen tools of suffering, persecution, and diaspora.

ENDNOTES

- ¹ Though Ἕλληνας may refer to Greek-speaking Jews, like those of the dispersion, who reside in Jerusalem in territorially organized synagogues (e.g. John 12:20; Acts 6:1; 9:29; 11:20), or to non-Greeks (e.g., Mark 7:26), or to Greeks in whose territory the Jews live, the term, Ἕλληναί, is better taken as Greeks or Gentiles, in general.
- ² Dibelius simply specifies the addressees as the diaspora Jewish Christian church and thus not Palestinian (Dibelius 1976: 47). Other scholars even ventured to name the provenance of the letter. Moffat located the work in Egypt, due to its alleged wisdom affinities (Moffatt 1928). Reicke and Laws saw similarities of the epistle to Hermas and alleged Roman flavor that they argued for a Roman provenance (Reicke 1964: 6 and Laws 1980: 22-26). Ropes placed James in Caesarea of Palestine-Syria (Ropes 1916: 49; cf. Davids 1982: 28-34).
- ³ In Acts 16:6-10, Luke narrated that Paul established churches in the southern area of Galatia. Of course, later, Paul did so in the western province of Asia.
- ⁴ For example, Peter described the Gentile Christians (i.e., who were “once not a people” and now are “the people of God” [2:10a]) as “a chosen people, a royal priesthood, a holy nation, a people belonging to God” (which are descriptions earlier given about Israel).
- ⁵ The Greek words, αἰχμαλωσία, ἀποικία, ἀποικισμός, μετοικεσία, and παροικία, are associated with these three Hebrew words.
- ⁶ A sampling of these extra-biblical sources are as follows: Artapanus; Aristobulus, Demetrius; *Joseph and Aseneth*; Josephus; *Epistle of Aristes*; Philo; Pseudo-Philo; *Pseudo-Phocylides*; some of the *Sibylline Oracles*; *Testament of Abraham* and *Wisdom of Solomon*. Other sources include some papyri and inscriptions, six excavated *diaspora* synagogues, and texts from non-Jewish authors who wrote their perceptions on Jews and Judaism.
- ⁷ After the death of Solomon (931 BC), the kingdom was divided into two, Israel consisting of the northern tribes with important shrines at Dan and Bethel and the capital subsequently set at Samaria. Judah consisted of the southern tribes of Judah and Benjamin, with Jerusalem as the capital. The northern kingdom of Israel came to an end in the 8th century BC, when Samaria fell to the Assyrians in 722. The Assyrians took large numbers of the population captive and replaced them by immigrants. Cf. 2 Kings 15-17.
- ⁸ In the 6th century BC, the southern kingdom of Judah fell to the invading Babylonians, who then dominated the Middle East. Jerusalem fell in 597 and was

deported in 581 BC. Large deportations of the population followed. Following the fall of Babylon to Cyrus of Persia (539-530 BC), Jews were encouraged to return from exile (though a significant number stayed). However, the monarchy was not restored. Cf. 2 Kings 23-25 (cf. 2 Chronicles 36).

- ⁹ Pompey took hundreds of Jews to Rome as prisoners of war (Trebilco 2000: 282).
- ¹⁰ Emperor Hadrian re-founded Jerusalem in 135 AD, as a Roman colony of Aelia Capitolina (Bruce 1988: 162).
- ¹¹ Schmidt comments, "Prior to 70 AD the wounds of earlier expatriations could be healed the more easily because in spite of everything Jerusalem still remained as the holy city and therefore as the focal point not merely of the Holy Land but of the whole *diaspora*. After 70 AD, however, the *diaspora* became, as it were, completely homeless" (Schmidt 1962: 101).
- ¹² Instances that support the statement that probably few major cities or regions were without a community of resident Jews are as follows: Philo *Leg. Gai* 214, 281-83; *Flacc.* 45-46; *Vit. Mos.* 2.232; Josephus *Ant.* 14.7.2 §115; *J.W.* 7.3.3 §43; 1 Macc. 15:23-24; *Sib. Or.* 3:271-272; Acts 2:9-11.
- ¹³ The Jewish community in Antioch, which was the largest in Syria, probably began in the third century BC.
- ¹⁴ Between 2210-205 BC, Antiochus III transferred 2,000 Jewish families from Mesopotamia and Babylonia to Lydia and Phrygia as military settlers. This provides unambiguous evidence of Jewish communities in Asia Minor.
- ¹⁵ Jews lived in at least three towns in the kingdom of Bosphorus. A Jewish inscription from Gorgippia dated 41 AD, refers to the manumission of a female slave in a synagogue (Levinskaya 1996: 227-246). The author spends a whole appendix on the inscriptions from the Bosphoran kingdom.
- ¹⁶ The Jewish communities in Egypt were the largest. At the time of the Babylonian conquest, some Jews fled to Egypt (Jer. 43:6-7; 44:1; 46:14). Aramaic papyri of the 5th century BC give evidence of a Jewish military colony at Elephantine, a colony that included a Jewish temple.
- ¹⁷ A significant number of Jews lived in Rome. Josephus recorded that Pompey brought a number of Jews to Rome as prisoners of war in 63 BC (Josephus *Ant.* 14.4.4-5 §§70-71, 79). He also wrote that 8,000 Roman Jews supported an embassy from Judea (Josephus *Ant.* 17.11.1 §300).
- ¹⁸ From this time onward, the Jerusalem church appeared to have been a predominantly "Hebrew" body (Bruce 1988: 162). Of course, after the destruction of Jerusalem in 70 AD and Emperor Hadrian's re-founding of Jerusalem in 135

AD as a Roman colony of Aelia Capitolina, the Jerusalem church was a completely Gentile-Christian community – having no continuity with the 1st-century Jewish-Christian church in Jerusalem.

¹⁹ Judah was isolated from the other tribes of Israel in the settlement period (cf. Deut. 33:7). Then a cleavage erupted with the disruption of the Hebrew monarchy after Solomon's death (c. 930 BC). The schism widened when the Samaritans refused to share in the rebuilding of the Jerusalem temple and erected their own temple in Gerizim (Josephus *Ant.* 11.310, 322-324, 346). The hostility continued with the destruction of the Gerizim temple by the Hasmonean ruler, John Hyrcanus, when he conquered Samaria and added it to his kingdom (Josephus *Ant.* 13.256). Though the Roman conquest of Palestine in 63 BC liberated the Samaritans, the unfriendly relations continued between the Jews and Samaritans.