Pentecostalism is the burgeoning version of Christianity closest to the early Church in its embrace of the principle of diaspora rather than \textit{Heimat}. If we think of Judaism as embracing \textit{Heimat} but thrust by circumstances into diaspora, we can think of Pentecostalism and early Christianity as embracing diaspora, (with varying degrees of transnationalism), and on occasion thrust by the inherent social power of the territorial and genealogical idea to embrace \textit{Heimat}. I am going to give examples of the power exerted by the territorial and genealogical idea on Pentecostalism, but I want first to root that idea in Judaism and its attachment to a covenant people in a sacred place with a sacred capital. I also want to show how Early Christianity revised the Jewish repertoire, finding many of its initial converts in diasporic Judaism, and using the idea of the incoming of the Gentiles to power its universalising message. Early Christianity in its foundation documents places great emphasis on being organically embedded in Hebrew Scripture, while at the same time radically revising the Jewish repertoire to transcend territory and genealogy. This Judaic repertoire then comes into play once again in its territorial and genealogical form, especially in its Solomonic version, as soon as Christianity after Constantine beds down in the territorial and genealogical principle.

Before I specify the symbolic innovations which allowed Christianity to spring free of its Jewish origins I need to identify territory and genealogy as principles of social conservation so built into our social nature as constantly to reproduce themselves. They are, however, challenged by the spiritual revolution we call “The Axial Age”, meaning by that a break with our social nature in favour of a transcendence within us and beyond us, and indeed beyond any natural solidarity of family or tribe.\footnote{1} This revolution begins in the Hebrew Scriptures, especially the exilic literature, and is fully realised in the

New Testament, for example in the closing passages of St. Matthew’s Gospel where Christians are commissioned to go out with the message into the whole world. This idea of the whole world, or the oekumene, the orbis terrarum, will come back in the global context of contemporary Pentecostalism, but its first realisation is in the idea of the world created by the Roman Empire, and also one might add, the multicultural settlement of the Galilee in the first century. As Pentecostalism today is to global mobility, so was early Christianity to the idea of a shared human universe as reinforced by Romanitas and the universal Roman imperium, and the dispersal of Jewish communities all over it. You will recollect that Paul nearly always went to the local Jewish community, and was often looked after by local Jewish converts, as is recounted in the story of Lydia in St. Luke’s Book of the Acts, chapter 16, verses 13–15.

We can now set out the symbolic revolution brought about by the kind of transcendence of tribe and family, and indeed of external conformity to the law, heralded by the Axial Age. This includes symbolic elements deployed by the early Church, such as the Virgin birth and being a eunuch for the kingdom of heaven, as well as those revived by Pentecostalism, such as second birth and the power to speak in tongues.

The New Testament begins in the oddest way with a genealogical table, often symbolically represented by the tree of Jesse in church iconography, and by the virgin birth which breaks the chain of generations at the most crucial point. The genealogical recital of the seed of Adam and of Abraham is profoundly Judaic, and so is all the surrounding text, but the birth of Jesus is understood as not “by the flesh” but by the spirit of God. Regeneration, or second birth in the spirit, takes over from the lines of the generations and simultaneously cites and cuts off the “stem of Jesse”. Thereafter the innumerable children of Abraham conceived “after the circumcision of the flesh”, (which Jesus symbolically undergoes as the “first blood” drawn in the drama of salvation), became the innumerable children or seed of the Spirit.2 The break with family and tribe is further symbolised by a Christian brotherhood in Christ as the first-born of many regenerated by the Spirit and by the idea of a universal Israel, embodied in a