

**Chapter 1 : A Biblical Theology of Exile Quotes by Daniel L. Smith-Christopher**

*Building upon his The Religion of the Landless: The Social Context of the Babylonian Exile (Meyer Stone, ), the author has produced a thoughtful work on a central biblical concept that is both historical and theological.*

There is no way to escape the workplace other than withdrawing to insular communities or choosing to work in Christian-only institutions such as churches and Christian schools. The workplace offers many but certainly not all Christians a variety of opportunities for personal gain, such as good pay, job security, professional achievement and stature, comfortable working conditions and interesting, creative work. In themselves, these are good things. But they tempt us with two serious evils: Moreover, the workplace often demands accommodations that in themselves are not good things, such as deception, prejudice, mistreatment of the poor and powerless, pandering to unwholesome desires, taking advantage of others in their moments of need and many more. Was it good or acceptable for Daniel and his friends to study astrology? Could they learn to use knowledge of the skies without becoming ensnared by the superstitions in which it was couched? Is it good for Christians to study marketing? Can they learn to use knowledge of consumer behavior without becoming ensnared in the practice of deceptive advertising or exploitative promotions? The Book of Daniel provides no specific guidelines, but it suggests some vital perspectives: Christians should embrace education, even if it is conducted outside the bounds of Christian accountability. Christians should embrace work in non-Christian and even hostile work environments. Christians who work or study in non- or anti-Christian environments should take care to avoid uncritical assimilation into the surrounding culture. Constant prayer and communion with God. Daniel prayed three times daily throughout his career 6: How many Christians actually pray for the specifics of their work lives? The Book of Daniel constantly shows that God care about the specific details of daily work. Firm adherence to material markers of the faith, even if they are somewhat arbitrary. We could argue whether this particular practice is universally required by God, but we cannot doubt that a living faith requires live markers of the boundaries of faithful behavior. Chick-fil-a draws the line at opening on Sunday. Many Catholic doctors will not prescribe artificial contraception. Other Christians find respectful ways to ask their colleagues for permission to pray for them. None of these can be taken as universal requirements, and indeed all of them could be argued by other Christians. But each of them helps their practitioners avoid a slow creep of assimilation by providing constant, public markers of their faith. Active association and accountability with other Christians in the same kind of work. But few Christians have any forum where they can share concerns, questions, successes and failures with others in their field. How are lawyers to learn how to apply the faith to law, except by regular, intentional discussions with other Christian lawyers? Likewise for engineers, artisans, farmers, teachers, parents, marketing managers and every other vocation. Creating and nurturing these kinds of groups is one of the great unmet needs of workplace Christians. Formation of good relationships with non-believers in your workplace. Daniel cooperated with God by respecting the official and looking after his welfare 1:

Chapter 2 : Introduction: In Exile at Babylon U. (Daniel 1) | Bible Commentary | Theology of Work

*The Christian church continues to seek ethical and spiritual models from the period of Israel's monarchy and has avoided the gravity of the Babylonian exile. Against this tradition, the author argues that the period of focus for the canonical construction of biblical thought is precisely the exile.*

One biblical answer would give us the story of Adam and Eve. What begins as alien and feared is in some measure domesticated. This neatly introduces the issue addressed in this essay: Pushing forward, the importance of exile looms even larger. Essays in Honour of Rex Mason, ed. Mercer University Press, , pp. Sheffield Academic Press , pp. The observation is exilic age and beyond as the locus for much most? No wonder, then, that theological re- tian project of Old Testament theology. Northrop Frye, cal trajectories as well. The essay proceeds in three phases. Eve, the second the period of servitude in Egypt, and so on: This predominantly symbolic appreciation has its drawbacks. Symbol has definitively displaced historical prototype. His fullest treatment of this theme is found a full appreciation of the experience itselfâ€”not easy, then, for non-par- in his monograph, A Biblical Theology of Exile. Eisenbrauns, the visceral appeal of such an assertion, my own sense is that there is, in , pp. See also the literature cited in n. Oxford University Press, , pp. These motifs have different contours in the Jewish tradition. The Bible and Literature Toronto: Academic is the mixing of the language exile and diaspora. The former is privileged Press, , pp. Blackwell, , pp. Brill, , p. Smith-Christopher, Biblical Theology, p. In much of his prolific output, Walter Brueggemann pro- exilic life is the desire to maintain faith in a context where pressures run vides a privileged place for exile as a guiding metaphor for doing biblical counter to it. Citing the article, and two books from , one a brief paperback for preachers, the shepherd imagery of Jer. Each of these three elements is already present ing concern in this section is with kingship and exile p. By felt, too, by God: Deuteronomy shows God moving from Robert Carroll. His work was typically suggestiveâ€”even provocative. Thus exile shapes not only the community, but its God as well. This allows Brueggemann to make a metaphorical link between the biblical horizon and modern situations 13 W. Brueggemann, Cadences of home: Preaching among Exiles Louisville, KY: Brueggemann, Theology of the Old Testament: Testimony, Dispute, Advo- 10 W. Fortress Press, ; page numbers in this para- lical Theology: Problems and perspectives, ed. Myers, graph refer to this work. Abingdon, , pp. Prophetic Voices in Exile Philadelphia: What about Egyptian Jews? Barstad, The Myth of the Empty Land: Mohr Siebeck, , pp. Lipschits and Testament 27 , , further explores this concept. Eisenbrauns, , pp. Torrey, Ezra Studies Chicago: University of Chicago Press, , p. Deportation and the Dis- speaks forcefully of the nature of the disruption of this event: The Textualization of Ancient Israel Cambridge: Sheffield Academic University Press, , pp. Old Testament Library; London: SCM Press, , pp. Sheffield Academic Biblical Theology, pp. Press, , pp. Their seemingly natural co-incidence to the deportee, the fugitive, the diaspora resident. I turn next to my evidence is not so straightforward as first appears. In teasing apart the two sets of language, what distinctive contours come into view? Although the discussion of the pertinent biblical language below These terms are themselves widely scattered throughout the Hebrew Bible, remains broad-brush, it nonetheless bears out the contention that lan- and naturally not all occurrences are relevant to this study. Likewise, as mentioned in the introductory observations to this essay, scattering appears as This text of restoration brings together two notions: I think we read these two concepts together quite naturally, This takes the form of divine action, as for example in Jeremiah 9: And yet, like those bibli- v. But least we must concede that there is both a dispersion to many places, and human action can bring about scattering as well, through the negligence an exile to a single place. Here I cite their lexical forms only so as to avoid unnecessary com- It is striking, too, that dispersion seems to be the central concern of plexity for those whose biblical languages might be rusty. The distinctive preferences of the two are clear, single place of exile as well. No other book has 29 Note that only the first clause of the verse is represented in the LXX. In this example from one of the central theological passages guage can be used interchangeably with golah,<sup>34</sup> but at times it aligns with in the book Ezek. Attention here remains fixed, then, on glh. It is clear that it is often seen as the response or through the countries; in accordance with their conduct and their deeds I outcome to some

negative behaviour, but not a threat in prospect. This job judged them. In sum, I note again the lack of intersection between these two trajectories that we might have guessed would be more frequently connected. The terms derive from *galut*. It is a rich study, one in Nehemiah; Neh. The claim of greatest interest for my concerns is this: The picture emerges in the Hellenistic Jewish literature of emigration and colonization: It might seem most readily associated with *galut*. Yet at observations are helpful. The word for banishment-as-punishment not- those points where captivity becomes the focus of attention, it seems to stand above it. References to the Babylonian exile in Matthew 1: There are points at which captivity languishes. 35 Louis H. Old Testament, Jewish, and Christian conceptions, ed. Brill, 1998, pp. On the shape of 1 Esdras 5: OUP, 1998, ad loc. In Greek dress, these ideas take on a more 4. Having, I hope, been both the threat and the promise of life-under-God. Exile is immediate, brings with it rupture and removal, is forced, In post-biblical Jewish usage, the sharp outlines of the linguistic landscape and consequently tends to reinforce boundary markers. Diaspora, on the landscape sketched above began to blur. The *galut* was pre-eminently the Babylonian community. But the term could incorporate those scattered to herited. Such a reversal of perception brings a number of implications both has been overplayed, and that of diaspora undervalued. My reasons in its train. University Press, 1998, 1. Biblical language anticipating negative aspects of deportation more pp. Theological Reflections on the Resilient doctoral thesis, University of Edinburgh, 2000. Or, as John Hobbins put it: Pardes, 1998, vol. Similarly, one can see those attempting to live in the world, but not be of the world cf.

*Biblical Theology Of Exile The Christian church continues to seek ethical and spiritual models from the period of Israel's monarchy and has avoided the gravity of the Babylonian exile. Against this tradition, the author argues that the period of focus for the canonical construction of biblical thought is precisely the exile.*

In the exile, He was returning His people from the place from which He called them. This becomes clear as we work our way through the message of the OT prophets. There are basic redemptive-historical structures to the experience of Israel and the word and actions of God toward Israel that, if we have eyes to see, will enable us to guard against taking the Messianic prophecies out their historical context for the sake of making their writings of some practical value to us today. Another mistake many make, in trying to make the message of the prophets practical to those living in the New Covenant era, is to try to draw out applications relevant to a God-and-country sort of approach to a theory of Christian America. While there is certainly a call for the nations to repent, this is an anachronistic reading of the prophets that limits the redemptive-historical intent of their message. A richer approach would have us categorize the overarching message of the OT prophets of Israel in its most distilled form by suggesting that God promised and sent judgment on His covenant-breaking people and promised and provided restoration by His grace to them in order to point them, together with us, beyond the typical experience to the eternal reality. They are as follows: The significance attached to the city and messiah is understandable in light of their distinctive place in the promises of the Davidic Covenant. The last covenant in the history of Israel centers around two promises: Even as Israel experienced restoration after exile, so all those who repent and call on the name of the Lord will be saved. In this way, the prophetically typological nature of redemptive history under the Old Covenant receives reinforcement both at the beginning and the end of the chosen nations history. When we come to see that the exile and restoration of Israel served to typify the eternal judgment and eternal salvation of men on the last day, we better understand the message of the prophets to us today. Robertson sums up his observations when he notes: The fulfillment finds its focal point in the Person of Jesus Christ. As the suffering servant of the Lord, He has gone into the abyss of exile from the presence of God. He has also experienced restoration by his resurrection from the dead and ascension to the right hand of the Father. All who are united to Him by faith have died with Him and been raised with Him. At the same time the people of God await the final restoration that will come with the return of Jesus Christ. The blending of eschatological expectations in the prophets, with the imagery of restoration after exile, leads naturally to the uniting of these same theme under the expectations of the New Covenant. The transferal of the values of exile and restoration into the new covenant era establishes the permanent worth of these prophetic predictions. The understanding of the sufferings and death of Christ are enriched by viewing them in terms of a theology of exile. The appreciation of his triumphant victory in resurrection and ascension is multiplied by perceiving it as restoration after divine judgment. He triumphed in His resurrection so as to lay the foundation for the restoration of all things, which will be accomplished at his glorious return. The second Adam, establishes, by His own exile and restoration, the restoration of the Garden-Paradise that Adam forfeited in his disobedience.

**Chapter 4 : A Biblical Theology of Exile by Daniel L. Smith-Christopher**

*In doing so, he seeks to move toward the construction of a 'diasporic Christian theology,' which ascribes a more important role to the theme of exile in Christian theology. A Biblical Theology of Exile () by Daniel L. Smith-Christopher.*

Listening to Cries from Babylon: Dark Humor in Occupied Palestine? Toward a Diasporic Christian Theology: He has read biblical texts well and has made compelling connections to contemporary church practice that invite a rethinking and a repositioning of church in U. In his earlier book, *The Religion of the Landless: The Social Context of the Babylonian Exile* Meyer Stone, , Smith-Christopher had begun to explore the decisive reality of exile in the Old Testament and to probe the resources available in that crisis for theological interpretation and for missional church practice. Since then, several things have happened that make the present book an important advance in his work and an imperative read. First, Old Testament scholarship has advanced to see that the Old Testament itself, in its canonical form, arises from and responds to the crisis of exile; as a consequence attention is no longer focused on the "early traditions" but is now on the reuse of what purport to be "early traditions" in the later postexilic period. Second, the disestablishment of the Christian church in Western and now specifically U. Smith-Christopher has addressed the difficult question of the historical status of the exile, building upon his recent, more technical scholarship. There is now a powerful skeptical opinion among some scholars, especially in Britain, concerning the deep characterization of exile reported in the Old Testament text. That opinion suggests that exile is largely an ideological construct designed to advance the influence and legitimacy of one segment of emerging Judaism. Against that view, SmithChristopher exhibits his powerful capacity as an historian and offers a persuasive critical case that the testimony of the text itself is to be taken seriously as an authentic witness to an historical crisis that becomes, in the text, a profound theological pivot point. I have found his study of Lamentations and Ezekiel especially illuminating, but his work traverses a great range of textual traditions, including Leviticus, Proverbs, the narrative of Daniel, as well as the historical narratives of Ezra and Nehemiah. He takes full advantage of the fact that the Persian period was one of enormously generative literary, liturgical, and theological reflection. Thus the book is compellingly "sense making" of the texts and contexts of Judaism of the Persian period in a way that the older reductionist understandings of emerging Judaism were not able to accomplish. From the thirteenth century he comments on the ways in which the Mongol emperors employed Chinese Confucian scholars in the affairs of state, a suggestive parallel to the ways in which Jews were recruited into the service of the Persian Empire. While the theological claims Israel makes in their text concerning this imperial engagement are peculiar to Israel, a recurring sociology of oppression indicates that the response of faith through social practice is readily understood through parallel situations. Thus, for example, his playful identification of Ezra as an "Amish elder" permits an interaction between ancient text and current practice in a way that illuminates both. The book voices no special pleading for "sectarian" perspective, but it does suggest that the "hard men" of Niebuhrian "critical realism" can have no monopoly on biblical faith and may not easily maintain their hegemonic interpretation in the future as they have been able to do in the past. Smith-Christopher nicely notices that in the Old Testament, the people of God are finally left in neither a romantic tribal nor an established monarchical setting, but in fact are left, as the Old Testament ends, in an imperial situation of displacement and vulnerability. It is this latter context that became a durable condition that was generative and healthy for the people of God, albeit not "convenient" in a political, economic sense. Something like the fingerprints of James C. Scott are all over this manuscript. Scott has considered the ways in which "hidden transcripts" become "weapons of the weak," that is, means whereby the powerless sustain themselves by stealth in the face of great and unresponsive social power. The book concludes with an articulation of "diasporic practicality" that evidences the rich range of texts to be not merely "statements," but "strategies" that actually do something for the community, its purposes and its identity. Perhaps the ultimate act of resistance toward the state is to "laugh at the state" and so to create emotional and social space for an emancipated alternative. Such a "laugh" of resistance and alternative hovers around the texts to which this book attends. Smith-Christopher shows how to make a responsible interpretive move from old text to new

context, a move that dares to work outside conventional "mainline" assumptions. In rather dramatic ways this volume is an indication and embodiment of the great changes in Old Testament studies that have been the subject of the series. The transfer of attention to the later period that Smith-Christopher so ably occupies was not on the horizon when the series was initiated. The decisive employment of sociological theory and interpretive strategy was not yet fully legitimated, as historical criticism had then only barely begun to lose its commanding position in the field. It is obvious that from now on, moreover, all of our interpretive work in the United States will be done in the wake of the events of September 11., and that fact coheres appropriately with the current assumption about exilic displacement. Smith-Christopher explicates a practice of faith not even entertained a quarter century ago, but now required and happily shown to be credible. There are many to thank as this Overtures series surpasses twenty-five years, among them George W. It was particularly John Hollar who brought energy to the series as he did to his many tasks of leadership among us. All of those named are of an older generation. Smith-Christopher, along with many recent authors in the series, is by contrast of a younger generation and brings to our common work awarenesses, passions, and sensibilities that reach well beyond what we had taken as "overtures" decades ago. The "overtures" reflected in the series have by now largely become accepted consensus positions in much of scholarship; such is the happy dynamism of our scholarship, a dynamism that this book serves well. Supplement Series Journal for the Study of the Pseudepigrapha: Leander Keck et al. I was particularly grateful, therefore, to Walter Brueggemann when he suggested in that I consider writing a new work on the biblical exile with a more directly theological orientation, as a volume in the Overtures to Biblical Theology series. I was honored to be asked to join this series, and I am deeply humbled by the company I now keep. It is important to note that some of the material I have used in this work has appeared in the context of other writings. Ted Grimsrud and Loren Johns Telford: Pandora, , a Festschrift for Millard Lind. Finally, elements of chapter six were drawn from chapter six, pages to , in my first work on the exile, The Religion of the Landless, albeit in a new context. Hanson and Beth Wright, and copyeditor Gary Lee for their attention to this work despite my delays in making reasonable deadlines. I am grateful to my friend Professor William Schniedewind at UCLA who very kindly does not ever mention how much cleverer he is than I and what a better job he could have done with many of these subjects. He kindly read through the manuscript and suggested places where I would be particularly liable to reasoned criticism. That weaknesses in my arguments remain is due to my stubbornness and not to his having missed them. I am especially mindful of the significance of thinking about biblical theology in the Peace Church tradition as I prepare to take up my new teaching assignment at Bluffton College, Ohio, beginning in the fall of I ask their patience with my oversights. Finishing a book is always a strain on a young family, and I appreciate my wife and children putting up with the worries and stresses of trying to finish a manuscript when I should have spent more time at Little League practice and Brownie meetings. My colleagues who have helped me with this project will all understand, therefore, when I dedicate this work to my wife, Zsa Zsa, my son, Jordan, and my daughter, Sydney. I began my contribution with the traditional approach, citing the differences between the form of the commandment in Exodus and the form in Deuteronomy, and whether the difference between the versions was really significant. But I knew that the organizers had hoped that I would not simply offer a bit of historical-critical analysis. The idea was to think about what these commandments say to "us" in the modern world. The idea, in short, was to do what at least some scholars want to call "biblical theology. In other words, does the study of the Bible have implications for modern people seeking wisdom for modern Christian faith and practice? The reasons for pessimism on this question are legion and continue to change. I write this theology of exile in the wake of major shifts in biblical studies in the last twenty years, especially surrounding the term postmodernism. What has this to do with writing biblical theology, much less offering a paper on the ninth commandment? Quite simply, the postmodernist emphasis on context and the contingency of all knowledge renders the ninth commandment somewhat problematic: Or at the very least a witness that is "objective" and represents "only the facts. But I try to be mindful of the many ways that doing biblical theology has become difficult. What I write in the chapters that follow is not intentionally a "false witness. Biblical theology unavoidably involves a tension between faith and history. This is hardly news. In their helpful text, The Flowering of Biblical Theology, the editors spend a great deal of time discussing the

interesting exchange between Walther Eichrodt and Otto Eissfeldt on the matter of biblical analysis and theology in earlier twentieth-century German theological debate. Those scholars writing under the influence of some postmodernist tendencies now question in postmodernist lingo, they "interrogate" history writing itself as a discipline that is too comfortable with what it aspires to achieve. It has been my impression that many contributors to the field of biblical theology often thought of themselves as engaging, at least partly, in the discipline of historiography, but that a certain discomfort with "contemporary applications" of biblical analysis led to many scholars treating biblical theology itself as an exclusively "historical" enterprise. In this narrower definition, what biblical theologians are supposed to do is draw conclusions about what the ancient Israelite writers of the Bible experienced, what they "believed," and how they lived, particularly in relation to their religious ideas or practices. While some of these biblical theologians may have had an unstated assumption that their 1. Eichrodt, "Does Old Testament Theology," Many of the previous contributions to the Overtures to Biblical Theology series exemplify this approach "to describe what ancient Israelites "thought," and thus the best way to understand what they wrote. Theology, in this case, meant their theology and not directly our own. One could go further, however, and note that many recent critics of biblical theology suspect that any combination of the terms Bible and theology inevitably involves the attempt to draw out a coherence of religious ideas that requires a move beyond the evidence of the textual and archaeological data, and thus "filling in" the gaps with contemporary religious notions. Such arguments, however much I tend to sympathize with them, are a two-edged sword. While one can argue that postmodernist insights can arm a hostile critic finally to dismiss "biblical theology" with an interest in contemporary practice as inevitably dubious when compared to historical analysis of artifactual and textual evidence, the defenders of this kind of biblical theology can just as easily return fire by noting that at least the ecclesologically interested biblical theologians are more forthcoming about their bias and interests, and thus do not pretend to be writing a chimerical "scientifically objective" historiography. There is not likely to be a resolution of these metamethodological issues any time soon, and a number of possible procedures suggest 3. Biblical Studies at the End of a Millennium Oxford: Press, ; and his larger work, The Concept of Biblical Theology: An Old Testament Perspective Minneapolis: Procreation and the Politics of Identity London: Barr, History and Ideology, One can reject the annoyingly relativist insistence of postmodernist arguments about the ultimate contingency of all knowledge, and most especially "historical" knowledge that is based, after all, on interpretations of either text or artifact, and proceed pretend? By no means dare to penetrate "complexity" by suggesting a theology that might attempt to connect the dots. I am certainly not innovative, however, in suggesting that there may be other alternatives. My somewhat cynical tone with regard to the previously mentioned strategies, then, would only be an appropriate tone to take with authoritarian claims of exclusive legitimacy on the part of hypercritical approaches to historiography using biblical, archaeological, and epigraphical materials. It is probably not a surprise, given my opening comments, that I choose to write a biblical theology that will not only use many of the critically accepted tools of historical and textual analysis of the Bible, but also be forthright about the contemporary concerns, assumptions, and interests that inform my selection of texts and tools. Part of the task of paying critical attention to my assumptions, as I have tried to practice in the past similar to what others have referred to 6. See Barr, History and Ideology, Therefore, in my dissertation, which resulted in Religion of the Landless , I read a good deal of the available literature about displaced populations at least that which was available in the mids. Finally, in my work on the book of Daniel, I found direct interaction with Christians from minority cultural backgrounds Aboriginal Australian, First Nation Canadian, and Native American , as well as surveying older postcolonialist literature including the classics of Fanon and Memmi, to be strikingly suggestive for my analysis of that book. Reading anthropological and sociological literature, at the very least, forces us to question our assumptions about group behavior in ancient Israelite settings: Do people really behave as I have suggested? Can I give examples or comparisons? In this first chapter, I survey some of the theoretical issues on the theological study of "exile" and clarify the presumptions that have gone into this work.

**Chapter 5 : Biblical Theology of Exile : Christopher Smith :**

*A Biblical Theology of Exile has 27 ratings and 1 review. Mark said: Well, if you can read it, it is tremendous. Dan Smith-Christopher explores the conce.*

The Social Context of the Babylonian Exile Meyer Stone, , the author has produced a thoughtful work on a central biblical concept that is both historical and theological. Works on biblical theology are almost compelled to begin with an apology for the method employed. While attempting to be critical of his own assumptions, Smith-Christopher is persuaded that both history and theology can be carried out with integrity, especially when focussing upon a discrete theme like exile. Nevertheless, Smith-Christopher is wary of seeing the experience or model of exile through rose-colored glasses, wanting with E. Here Smith-Christopher comes to his original and exceedingly useful contribution: Attuned to the generally unchronicled resistance of those who have no other option, he is warm to M. Reading, say, Lamentations, Smith-Christopher finds-as Barstad does-eloquent and complex poetry. Schniedewind-is more than prepared to speak. With regard to the various empires that held Judah under their sway, Smith-Christopher does not believe the evidence gives the moral high ground to any one of them: On this, there appears to have been little diversity and practice in results. Appelbaum so poignantly brings to light in Gulag: He is particularly attentive to the difference in refugee settings between the official transcript used in communication with the authorities and the hidden transcript. If PTSD studies lend verisimilitude to the historical claims of the book of Ezekiel, then a realization that stereotype does not negate the possibility of a historical referent provides plausibility to the presumed traumatic background of Lamentations and to the curses of Deut Modern refugee studies suggest that stereotyped language is sometimes an entirely appropriate expression of grief in known cultural matrices. Characteristically, he gives credence to the experience of the community that might have generated DtrH: Clearly, one wants to construct a history that serves a purpose under these conditions. Ezek in these prayers, more as a place of prayer than of sacrifice cf. Other images are not necessarily negative. I am sure he is correct. For example, Deuteronomy frequently uses ja where the presumably earlier Exodus tradition s utilized h[r, a shift in the direction of kinship. Something similar appears to happen at the corporate level, where lhq cedes to hd[, presumed to be more communitarian in its implications. Smith-Christopher is able to execute a sympathetic reading of priestly literature and Ezra-Nehemiah by recalling the simple fact that that Ezra was a priest and by observing refugee behavior in situations of subordination. In seeking a new matrix that explains the emergence of wisdom literature, the author turns several scholarly assumptions on their head. Rather, the generative context is the shrewd tactics of a diaspora minority that must find a way to survive over against an otherwise suffocating cultural monopoly. However, I believe it is the protean nature of biblical wisdom to prove useful in and adaptable to a wide range of social contexts. Though his chapter titles do not exaggerate the fact, Smith-Christopher has in fact given us a thoughtful work of Christian theology. This reader is not so hopeful and somewhat more persuaded by the need for robust Christian engagement with all of culture, including the organs of state. Still, one knows enough of emerging Christian communities around the world to understand that the challenge from the diasporic e. Anabaptist margins is critical if engagement is not to become bare compromise. Even more so when the argument and the challenge are constructed upon skilled exegesis and competent social-scientific appraisal. This book does its series well Overtures to Biblical Theology and articulates a deeply serious concern in whose absence the conversation from this time forward must be considered impoverished.

**Chapter 6 : New Studies in Biblical Theology (34 vols.) - Logos Bible Software**

*Daniel Christopher-Smith writes on the exile of the Judeans in 6BC from a theological perspective. Daniel Smith-Christopher argues that the Israelite exile is a major influence in both Judaism and Christianity, therefore he compiled this collection of works pertaining to "the exile" to counter the previous lack of scholarship.*



### Chapter 7 : calendrierdelascience.com: Customer reviews: A Biblical Theology of Exile (Overtures to Biblical

*Just as Adam was exiled from Eden and promised restoration through the redemptive work of the promised Messiah (Gen. ), so Israel served to typify judgment and salvation in their experience of exile and restoration from Babylon.*

### Chapter 8 : A Biblical Theology of Exile | Fortress Press

*In order to define a theology of exile, S-C stands on the shoulders of giants and builds his arguments from that starting point. He uses socio-scientific methodology in order to explain some of the repercussions of exile and to bridge the year gap between the contemporary reader and the biblical text.*

### Chapter 9 : Daniel Smith-Christopher - A Biblical Theology of Exile

*Introduction: In Exile at Babylon U. (Daniel 1) Bible Commentary / Produced by TOW Project The Book of Daniel begins with the disaster that has finally ended the Jewish kingdom.*