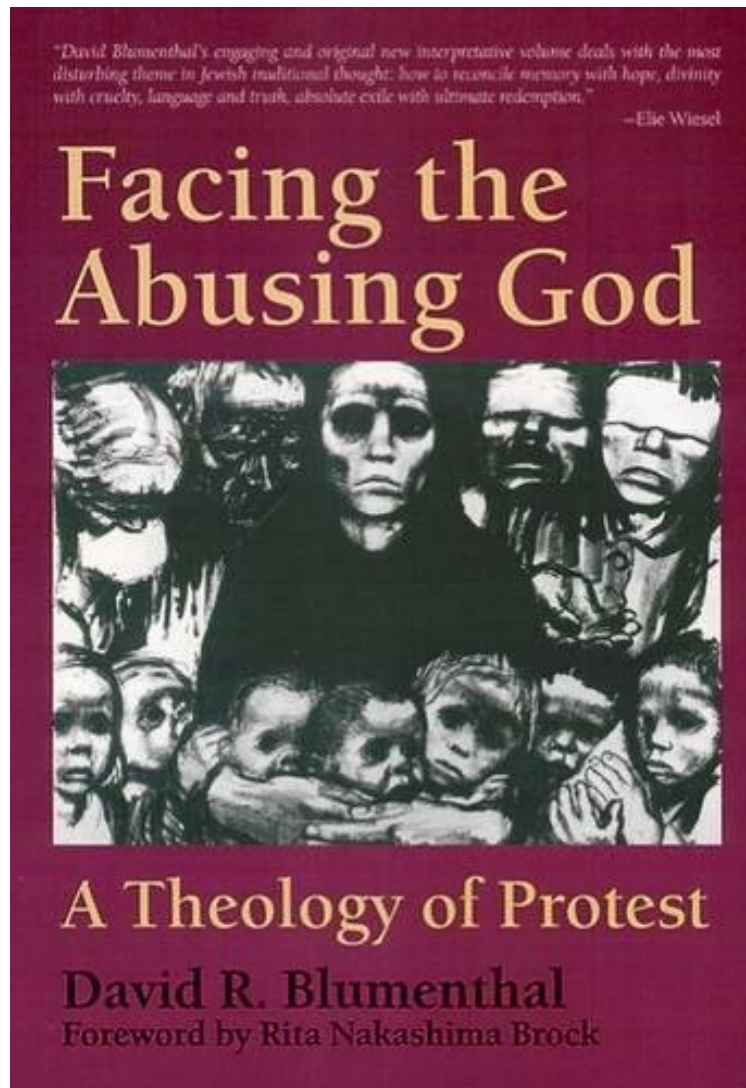


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Facing the Abusing God: A Theology of Protest

David R. Blumenthal

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David R. Blumenthal : Facing the Abusing God: A Theology of Protest before purchasing it in order to gauge whether or not it would be worth my time, and all praised Facing the Abusing God: A Theology of Protest:

0 of 0 people found the following review helpful. the book is good, the delivery is precisely on the day promised By Customer Physically, the book is good, the delivery is precisely on the day promised. I put 4 stars in review only because of the content of the book is not like what I expected. 3 of 5 people found the following review helpful. An Undervalued Theological Perspective By Michael C Rhodes This is an extremely important contribution to theology. It

is an honest appraisal of what at times seems best described as divine 'abuse'. If Blumenthal is at all in the right here, and he most certainly is not entirely misguided, then Perfect Being Theology has some improvements to make! It must be said, though, that there are some slightly quirky features of this volume. First, the use of the hyphen---almost a theological statement itself---needs explanation. Second, the analyses by his colleagues might have been more balanced. Blumenthal is rather annoyingly too-PC here; his attempt at gender egalitarianism comes off as a bit over-the-top at times. An analysis from a male perspective would be a helpful contribution in a revised edition. 61 of 67 people found the following review helpful. Raises Some ****VERY**** Uncomfortable Issues For Christians By James R. Cowles This is, bar none, the most uncompromisingly and unflinchingly honest work of theology I have read in 35+ years of studying the subject. Blumenthal's proximate subject is the Holocaust, but his ultimate subject is holocaust-as-such, not only ****the**** Holocaust -- in particular, those experiences of holocaust, personal and individual as well as historical and communal, in which God's tendency to abuse His/Her children are nakedly manifest. Most moving of all, in terms of individual holocaust, are the comments of one of Blumenthal's colleagues at Emory Univ, herself a survivor of the holocaust of childhood sexual abuse, who was given the MS for evaluation and comment. Christian theologians, this writer included, would do well to ponder a conclusion Blumenthal never states explicitly, but which is inescapably latent in his text: for a holocaust survivor, the only authentic and honest mode of theological discourse is the rhetoric of deliberate blasphemy. Perhaps respect for God ends where the experience of holocaust begins. If this book, and that possibility raised thereby, does not keep you awake nights, then take warning: your soul may quite possibly be dead.

In this powerful book, David Blumenthal maintains that having faith in a post-Holocaust world means admitting that while God is often loving and kind, fair and merciful, God is also capable of acts so unjust they can only be described as abusive. Grounding his argument in Scripture and in the experience of Holocaust survivors and of survivors of child abuse, Blumenthal grapples with how to face a God who has worked "wondrously through us" and who has worked "aw(e)fully against us." Delving into Jewish literary and theological traditions, the author articulates a theology of protest which accepts God as God is, yet defends the innocence of those who are utterly victimized.

From the Back Cover In this very powerful book, David Blumenthal maintains that having faith in a post-holocaust world means admitting that while God is often loving and kind, fair and merciful. God is also capable of acts so unjust they can only be described as abusive. Grounding his argument in the scriptures and in the experience of holocaust survivors and of survivors of child abuse. Blumenthal grapples with how to face a God who works "wondrously through us" and who has worked "aw(e)fully against us". Delving into Jewish literary and theological traditions, the author articulates a theology of protest which accepts God as God is, yet defends the innocence of those who are utterly victimized. About the Author David R. Blumenthal is Jay and Leslie Cohen Professor of Judaic Studies at Emory University in Atlanta, Georgia. He has significantly contributed to Judaic studies and has written many articles on a variety of topics in medieval Judaica.