
In addition to being the sequel to The Nonviolent Atonement (2001), J. Denny Weaver's most recent book has a forty-year-old point of origin. He explains in the preface that his book about a nonviolent God is part of an intellectual quest that emerged during his first year of college teaching in 1974. The two-part query at the heart of this journey is this: how do we articulate what Jesus' rejection of the sword and violence means for christology, and how do we make this perspective more visible in our theology? On his quest, Weaver is greatly indebted to John Howard Yoder. Indeed, Yoder's work and instruction help Weaver develop his methodological impulses--both to insist on the Jesus story as the beginning point of Christian theology and to be wary of systematizing the theology flowing from this narrative (7-8).

Weaver's strategy for developing his central thesis--that it is "the God of narrative Christus Victor ... who saves through the power of the resurrection and the restoration of life" rather than the God of classic theology whose modus operandi sanctions violence--is to pose three questions and then answer them using doctrinal categories found in systematic theology while avoiding offering a classically systematic response (2ff). The queries Weaver's theologizing draws out and addresses are 1) What makes the Jesus story salvific? 2) What does the saving quality of this story mean for us as twenty-first-century Christians? and 3) Since God was fully present in Jesus, what do we know about God through this revelation?

Given these questions, Christology, soteriology, atonement, and ecclesiology (including ritual practices like baptism and communion) become the primary systematic "signposts" that Weaver uses to direct his discussion. So while Weaver does not seek to offer his answers as dogmatic proposals, he does aim to give a set of programmatic rather than experiential answers (7). While dogmatic and programmatic are synonymous in their intentions of making certain beliefs or ways of believing normative, the difference between them in this instance is...
Get your team aligned with all the tools you need on one secure, reliable video platform. Stock. Browse and buy exceptional, royalty-free stock clips, handpicked by the best. Watch. Explore. This item: The Nonviolent God by J. Denny Weaver Paperback $22.29. Only 10 left in stock - order soon. Ships from and sold by ---SuperBookDeals. Part II of the book explores ways that the nonviolent character of God is made visible on earth. This part of the book offers some sketches of what a church might look like whose mission is to continue the presence of Jesus Christ as a witness to the reign of God in the world. ...God's judgment, nonviolent atonement, and the spiritual. life. Cowdell reveals a powerful, illuminating, and life-enhancing synergy between mimetic theory and Christianity at its best. Bringing a distinctive Anglican voice to a largely Catholic debate, Cowdell gives an orthodox theological account of Girard's intellectual achievement, bearing witness to Christianity's nonviolent God. This book will be of great interest to theologians, seminarians and clergy of all traditions, Girardians, and Christian peace activists. The violent gods are idols, projections of our own violence. Indeed, a sacrificial strand runs through the Bible that claims God does desire sacrifice, that God is violent. But there is an alternative strand within the Bible that leads us away from sacrificial violence. The Psalmist says, "Sacrifice and offerings you do not want." And God says through the prophet Hosea, "I desire mercy, not sacrifice." Jesus lived, died, and resurrected by the mercy strand in the Bible. With this in mind, Weaver takes on perhaps the most daunting task of all: reconciling his understanding of a nonviolent God with the vengeful and retributive personality presented in the book of Revelation and throughout the pages of the Old Testament. Weaver acknowledges that the Hebrew Bible can be perceived as a stumbling block to his view of a nonviolent God, but he is persuasive in his attempts to smooth the rough edges of