

**1 Kings 11:9, “Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice,**

**1 Kings 11:10, “and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded.”**

אָנאַ (ʔānap), q. be angry; hitp. be angry; אַפּ (ʔap II),  
nom. nose, face, anger, nostrils.

**Is. 55:8, “‘For My thoughts are not your thoughts,  
Nor are your ways My ways,’ declares the LORD.**

**Is. 55:9 *“For as the heavens are higher than the earth,  
so are My ways higher than your ways  
and My thoughts than your thoughts.”***

**Psalm 2:12, “Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!”**

**Psalm 79:5, “How long, O Lord? Will You be angry forever? Will Your jealousy burn like fire?”**

**Is. 55:8, “‘For My thoughts are not your thoughts,  
Nor are your ways My ways,’ declares the LORD.**

**Is. 55:9 *“For as the heavens are higher than the earth,  
so are My ways higher than your ways  
and My thoughts than your thoughts.”***

**God's agapē is comprehended in voluntary relationships that stem from his creative and compassionate personality. [assumes the meaning of compassion] As represented in the Bible God's love presupposes the exclusive voluntary initiative of the sovereign divine being whom no external power can manipulate. Schleiermacher's effort to explain theological representations of divine grace as merely the symbolic language of preaching and poetry (Der christliche Glaube, § 85) distorts what the Bible insistently affirms, namely, that God freely engages in compassionate and merciful acts.**

**A. H. Strong observes that while God's holiness is invariable, his mercy is optional (Systematic Theology, p. 272). Compassionate response is not induced in God by the distress of creatures, as if they were able to effect a change in the nature of an otherwise uncompassionate being; rather, response is grounded in the living God's essential nature, that is, in his voluntary disposition.**



**Whatever Christian theology means by the impassibility of God, it does not mean that God's love, compassion and mercy are mere figures of speech. But neither is God's love simply a disposition evoked in God during the history of man and that belongs only to the economy of salvation. God is love in the sovereign freedom and power of his eternal being, and as such has revealed himself definitively and decisively in Scripture and in Christ.**

# **Anthropopatheia; or, Condescension**

**The Ascribing of Human Attributes, etc., to God.**

**An-thrōp'-o-path-ei'-a. Greek, ἀνθρωποπάθεια, from ἄνθρωπος (anthropos), man, and πάθος (pathos), affections and feelings, etc. (from πάσχειν, paschein), to suffer).**

**This figure is used of the ascription of human passions, actions, or attributes to God.**

**The Hebrews had a name for this figure, and called it (Derech Benai Adam), the way of the sons of man.**

**The Greeks had another name for it: SYNCATABASIS (Syn´-cat-ab´-a-sis), from σύν (syn), together with, κατά (kata), down, and βαίνειν (bainein), to go: a going down together with: i.e., God, by using this figure, condescends to the ignorance and infirmity of man.**

Hence, the Latin name for it was  
**CONDESCENSIO**, condensation.

**Anthropomorphism: a figure of speech or language of accommodation whereby human physical features (eyes, ears, nose, face, etc.) which God does not actually possess are ascribed to God to communicate within a finite, creaturely frame of reference God's policies, plans, and person.**

**Anthropopathism: a figure of speech or language of accommodation whereby human emotions (regret, remorse, sorrow, surprise, happiness, anger, jealousy, etc.) which God does not actually possess are ascribed to God to communicate within a finite, creaturely frame of reference God's policies, plans, and person.**

**Emotion: derives from Latin and French words which mean to generate movement or change; when applied to human feelings**

**Impassible: Among the Greek Fathers pathos or passion was the right word for the suffering of Christ, as it still is. So in theology to be impassible means primarily to be incapable of suffering. Early theology affirmed that in heaven our resurrected bodies will be apathes in this sense. The word came to be extended to mean incapable of emotion of any kind and beyond that, apathes (impassible) in important theological discourse meant without sexual desire (Gregory of Nyssa, *The Great Catechism*, chap. xxxv, “*Nicene and Post-Nicene Fathers, Second Series*,” edited by Philip Schaff and Henry Wace, 1910, ii, 5, pp. 502–504).**



**As applied to God, incapacity for any emotions sometimes is meant. We will return to this. The twelfth canon of the Second Council of Constantinople (553, Fifth Ecumenical) seems to say Christ on earth was impassible in the sense of “longings (passions, presumably sexual) of the flesh” (Henry Denzinger, *The Sources of Catholic Dogma*, trans. R. J. Deferrari, Hersler Book Co., 1954, 224).**

**impassibility. The attribute of God's being unaffected by anything outside of himself. Those who accept the view that God is impassible hold that he cannot be caused to do or feel anything, because of his omnipotence and perfection. Critics believe that impassibility would be a barrier to genuine loving relations between God and his creatures. See also divine attributes.**