

Emotions

Divine Impassibility Divine Impassibility

Daniel Castelo



Divine Impassibility Divine Impassibility:

Divine Impassibility and the Mystery of Human Suffering James Keating, O.P. White, Thomas Joseph, 2009-07-14 James F Keating and Thomas Joseph White have gathered here a selection of essays that consider how God's suffering or lack thereof can relate to our redemption from and through human suffering The contributors Catholic Protestant and Orthodox tread carefully but surely over this thorny ground defending diverse and often opposing perspectives Divine Impassibility and the Mystery of Human Suffering is an excellent contribution to the latest stage in this difficult and important theological controversy **BOOK JACKET**

Divine Impassibility Robert J. Matz, A. Chadwick Thornhill, 2019-08-13 Does God suffer Does God experience emotions Does God change This Spectrum Multiview volume brings together four theologians who make a case for their own view ranging from a traditional affirmation of divine impassibility the idea that God does not suffer to the position that God is necessarily and intimately affected by creation and then each contributor responds to the others views

Divine Impassibility Richard E. Creel, 2005-06-21 In this volume Richard Creel sets forth a thesis that offers a third way to approach divine impassibility Defining impassibility as imperviousness to causal influence from external factors Creel sketches a path between Aquinas and Hartshorne by asserting that once this definition is accepted one must still distinguish the various respects in which God is or is not impassible Virtually no one would dispute that the divine nature is impassible God will never cease to be God no matter what happens in creation With respect to the divine knowledge and will however there are conflicting views Creel claims that God's will is impassible because God knows everything that can be accomplished by divine power Yet unlike Aquinas Creel believes that God has this knowledge in virtue of a plenum of possibilities eternally coexistent with the divine being The absolute is not simply God but rather God plus the plenum Creel suggests that God's knowledge is passible with respect to the contingent future actions of creatures God knows these actions therefore not in their presentiality from all eternity as Aquinas would hold but only as they happen and become actual God's will however remains immediately impassible because the divine will is ordered to possibilities not actualities God never has to wait until after we do something in order to decide his response to it He has eternally decided his response to all that we might do Ultimately God's feelings remain impassible no matter what concrete decisions human beings make because the basic intent of the divine plan for us is always achieved we exercise our freedom to choose for or against God God is impassible with respect to the divine nature divine will and divine feelings but God is passible with respect to the divine knowledge of future contingent events

God Is Impassible and Impassioned Rob Lister, 2012-11-30 Modern theologians are focused on the doctrine of divine impassibility exploring the significance of God's emotional experience and most especially the question of divine suffering Professor Rob Lister speaks into the issue outlining the history of the doctrine in the views of influential figures such as Augustine Aquinas and Luther while carefully examining modernity's growing rejection of impassibility and the subsequent evangelical response With an eye toward holistic synthesis this book proposes a theological model based

upon fresh insights into the historical biblical and theological dimensions of this important doctrine The Impassibility of God J. K. Mozley, 2021-09-20 The present volume has grown out of a task assigned to me during the meetings of the Archbishops Doctrinal Commission in September 1924 to prepare a historical statement on the subject of the Impassibility of God From the Preface **The Apathetic God** Daniel Castelo, 2009-10-01 This work seeks to create a via media between the tradition of divine impassibility and the contemporary preference for divine possibility within formal theological reflection Rather than dismissing divine impassibility as a Hellenized and antiquated notion the author seeks to reconfigure how this axiom functioned for the early church as a way to complement and deepen the present tendency toward divine possibility At stake in these discussions is not only the coherence of God talk across time but also what Christians take to be their guiding vision of God's character and action in the world a vision that inevitably determines the shape of Christian discipleship

Divine Impassibility Elisha Randolph, 2020 *Divine Impassibility, Divine Love* Robin Cook, 2005 Confessing the Impassible God Ronald Baines, 2015-08-01 The book is structured as follows The Introduction presses home the importance of the doctrine of divine impassibility Readers will be challenged to recognize that tinkering with divine impassibility as classically understood has implications that always end up compromising other fundamental articles of the Christian faith The main argument is contained in seven parts Part I addresses vital issues of prolegomena Prior to providing a positive explication of the doctrine we outline our theological method Chapter 1 discusses the theological grammar of the doctrine of divine impassibility Important concepts such as biblical metaphysics act and potency and the analogy of being are discussed These are basic and crucial concepts to understand at the outset Chapter 2 offers an introduction to the hermeneutical method employed throughout These two chapters together reflect our commitment to the traditional language of classical theism and the hermeneutics of the Reformed tradition as articulated in the English Reformed Confessions of the sixteenth and seventeenth centuries As readers will become aware in reading the subsequent sections the issue of method is crucial and foundational in this discussion Part II chapters 3-7 covers the Old and New Testaments Though all potential passages of Scripture are not discussed the most important texts on the subject of divine impassibility are addressed The order of these chapters reflects our hermeneutical method we consider texts on the nature of God first texts which speak of immutability and impassibility next concluding with those texts that appear to indicate some sort of passibility in God Each testamental section ends with a brief conclusion Part III chapters 8-9 surveys the history of the doctrine of divine impassibility We seek to demonstrate that what was once a catholic doctrine has become muddled as scholars of various theological traditions have reformulated modified and in some instances rejected classical theism's commitment to divine impassibility Part IV chapters 10-12 offers a systematic theological approach to the subject It assumes Parts I-III and builds upon them Careful discussion is provided on such issues as the relationship of divine impassibility to the essence and attributes of God the divine affections and the incarnation of the Son of God Our goal is for readers to realize the significance of divine impassibility in relation to

many other essential doctrines of the Christian faith It is part of the system of doctrine contained in our Confession tinkering with impassibility has far reaching ramifications Part V chapter 13 offers an overview of the doctrine of divine impassibility as contained in the Second London Confession of Faith 1677 89 This confessional document asserts the same doctrine as the Westminster Confession of Faith 1647 and the Savoy Declaration 1658 on the issue of divine impassibility The place of the doctrine in the Confession as well as its relationship to other confessed truths is presented Part VI chapter 14 seeks to explicate the practical theology of divine impassibility It draws out implications of the doctrine under the topics the saving knowledge of God the Christian life worship and pastoral ministry Part VII chapter 15 offers closing comments and a list of affirmations and denials in light of the entire study Additionally we have included two appendices containing book reviews of contemporary attempts to modify the classical doctrine of divine impassibility Foreword by Paul Helm Endorsements by James Dolezal J V Fesko Ryan McGraw and Fred Sanders Impassible and Impassioned Robert Glenn Lister,2007

Divine Impassibility, the Holy Spirit, and Human Suffering Chris Gibson,2020 This dissertation examines the role of divine impassibility in the perfecting work of the Holy Spirit as it pertains to the ad extra works of God Special attention is placed on the eternal processions as the resource for impassibility and the Christian Scriptures that define the Spirit as contact point between the Trinity and creature Impassibility is identified as the divine attribute that allows God stability in his perfections while offering transformative change and healing to human life Methodologically the dissertation describes and defends divine impassibility with respect to pneumatology and divine human interaction as implications of the Biblical witness Impassibility is seen as being rather than the impediment much of contemporary theology has assumed it to be a prerequisite and necessary attribute in the perfecting work of the Spirit This dissertation traces the history of the detour taken by many modern theologians into affirmations of passibility before providing a careful exposition of the roots of the doctrine of impassibility from Nicaea through to the post reformed tradition Three retrieval projects are referenced that shed light on the role of impassibility in God s sanctifying and healing interaction with creation The dissertation goes on to chronicle the implications of an impassible Holy Spirit for pastoral theology trauma counseling and general pastoral applications It s contributions include exegetical exposition of the Holy Spirit s interaction with creation an analysis of some of the factors involved in why passibility took root in much of contemporary theology a retrieval of salient aspects of the Nicene theological tradition particularly impassibility for a proper understanding of the Spirit s perfecting work a constructive case for the necessity of impassibility for the transformative work of the Holy Spirit in human life and an examination of the implications of impassibility for pastoral theology and counseling ministries *Divine Impassibility* Andrew V. Snider,2007 *The Doctrine of Divine Impassibility in Modern Thought, 1926-1963* John Tennyson Russell,1964 Ineffability and Divine Impassibility Peter John Groves,1995 **The Suffering of the Impassible God** Bertrand Rippington Brasnett,1928 God Suffers for Us J.Y. Lee,1974-10-31 Dietrich Bonhoeffer writing in his cell in a Nazi prison

expressed a most remarkable idea Men go to God in His need This is the insight he observed which distinguishes the Christian faith from all other religions It is a universal belief that God or the gods should come to help man in his mortal human need But this is not the God and Father of Jesus Christ Even as Jesus in Gethsemane chided his disciples for their sloth in not keeping watch with him during his agony so God the Father must look to His creatures for their faith and sympathy Therein lies the basis for the Christian answer to man kind s perennial complaint Why do men suffer Not all theologians believing Christians or believers in a personal God can share this idea Traditionally the Eastern Orthodox thinkers have adhered to the rule of apophatic theology that is there are boundaries of knowledge about God which the human mind even when enlightened by revelation cannot cross So who can say that God the Eternal One is susceptible to what we call suffering It is better to hold one s silence on so deep a mystery Still others are loathe to acknowledge God s passibility for varying reasons God is ultimate and perfect therefore he cannot know suffering or other emotions God is impersonal therefore it is meaningless to ascribe personal anthropopathic feelings to Him Many angels may fear to tread on the ground of this most difficult question

An Unfeeling God? Robert Book,2013 **God, Passibility and Corporeality** Marcel Sarot,1992 Peeters 1992 **Themelios, Volume 41, Issue 2** D. A. Carson,2016-08-23 Themelios is an international evangelical peer reviewed theological journal that expounds and defends the historic Christian faith Themelios is published three times a year online at The Gospel Coalition <http://thegospelcoalition.org/themelios> and in print by Wipf and Stock Its primary audience is theological students and pastors though scholars read it as well Themelios began in 1975 and was operated by RTSF UCCF in the UK and it became a digital journal operated by The Gospel Coalition in 2008 The editorial team draws participants from across the globe as editors essayists and reviewers General Editor D A Carson Trinity Evangelical Divinity School Managing Editor Brian Tabb Bethlehem College and Seminary Consulting Editor Michael J Ovey Oak Hill Theological College Administrator Andrew David Naselli Bethlehem College and Seminary Book Review Editors Jerry Hwang Singapore Bible College Alan Thompson Sydney Missionary Nathan A Finn Southeastern Baptist Theological Seminary Hans Madueme Covenant College Dane Ortlund Crossway Jason Sexton Golden Gate Baptist Seminary Editorial Board Gerald Bray Beeson Divinity School Lee Gatiss Wales Evangelical School of Theology Paul Helseth University of Northwestern St Paul Paul House Beeson Divinity School Ken Magnuson The Southern Baptist Theological Seminary Jonathan Pennington The Southern Baptist Theological Seminary James Robson Wycliffe Hall Mark D Thompson Moore Theological College Paul Williamson Moore Theological College Stephen Witmer Pepperell Christian Fellowship Robert Yarbrough Covenant Seminary

God Without Passions Samuel Renihan,2015-07-01 This book deals with something that you may have never even heard of the doctrine of divine impassibility Impassibility is not a word often used in sermons Even when people are studying systematic theology impassibility tends to receive a small amount of attention So what is it And why is this important Divine impassibility is defined as follows God does not experience emotional changes either from within

or effected by his relationship to creation This is a scriptural truth and a very important part of our system of theology In chapter two of our Confession Of God and the Holy Trinity we read the following in paragraph 1 The Lord our God is but one only living and true God whose subsistence is in and of himself infinite in being and perfection whose essence cannot be comprehended by any but himself a most pure spirit invisible without body parts or passions But is this doctrine important Yes This is the doctrine of God If there is a part of theology about which we should be especially careful and sensitive it should be the doctrine of God God is without passions If you are thinking I m not really sure what that phrase means then you are not alone It has become increasingly clear that many in our day are lacking study and knowledge in this area Given these factors we can conclude that we need teaching on this subject It would be a mistake to jump straight into asserting the doctrine of divine impassibility and defending it It is one piece in a system of doctrine It stands upon and connects to many other facets of the doctrine of God So what we need to do in our study is to build up to it By doing so we will appreciate not only the doctrine itself but also just why it cannot be tampered with So to start from the ground up we need to go where the doctrines grow the Holy Scriptures

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