

## An Investigation into Internal Coherence of God's Attributes in Christian Theology based on Passibility or Impassibility of God

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**Abstract:** The conflict between the necessity of existence, the essential self-

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sufficiency and immutability of God with absolute knowledge and God's attention to his servants, and finally God's affection are among the issues that

**Keywords:** Passibility. Empathy. Emotion. Classical Theologian. Neoclassical Theologian  
have been seriously considered by philosophers and theologians. Given that in contemporary philosophy of emotion, emotion as a cognitive process requires awareness and evaluation, its use is considered part of the existential perfection of beings and every conscious being is necessarily in interaction with other beings and is emotional. Classical Christian theologians emphasize that God is unaffected and therefore impassible. Passible God was considered a new orthodox theory in the twentieth-century theology. Neoclassical theologians believed that impassibility had no roots in the Bible. They argued for a conflict between impassibility and divine love, because God's sympathy is a sign of his love for his servants. This article focuses on Christian theology and tries to evaluate and analyze the solution of these schools in overcoming this challenge by explaining and applying the theories of classical and neoclassical theologians in the face of the mentioned conflict. It seems that according to the cognitive-value definition of emotions, the new analysis of science, time, absolute God and variability, one can approach an account of God in which the mentioned attributes are somehow compatible with each other.

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**I**ntroduction: In the contemporary era, one of the challenges facing theologians is the analysis and explanation of a god who, while having other divine perfections, can interact with creatures and be accountable to them. For many Christian theologians, the belief that God is impassible is a definite belief. A belief denied by Orthodox and atheists. In short God's impassibility is based on the belief that God is not affected. God's impassibility was not criticized in the Middle Ages, but was noticed by some skeptics during the Renaissance and beyond. Most Christians, however, insist that God is not affected. The theory of God's passibility was considered a new orthodox theory in twentieth-century theology. Many theologians believed that the theory of impassibility had no roots in the Bible. Others saw a conflict between passibility and divine love, because God's sympathy is a sign of his love for his servants. This is quite different

from the traditional theory of impassibility, because in that theory God has not empathy.

**M**ethodology: This article tries to use a descriptive-comparative method while applying the theories of classical and neoclassical Christian theologians, and evaluate and analyze the solution of these schools as to how the attributes of the necessity of existence, immutability and simplicity of God can be compatible with God's passibility and attention to the servants.

**F**indings: Accepting God's influence and emotion is traditionally unprecedented. However, the scriptures introduce God in interaction with creatures. God's interaction with servants is inconsistent with the idea of an unchangeable and simple God. It seems that a special analysis of the concept of God's simplicity and immutability is effective in this inconsistency. to resolve this incompatibility, only certain emotions are

known, provided they are compatible with the rationality, morality, and divine initiative portable to God.

In neoclassical theology, with the new analysis of emotion, time, and science, God is a being who, although constant in the stage of essence, is changeable in the position of action, and this does not interfere with the maximum perfection of God. While having the necessity of existence and self-sufficiency in essence and eternity, God has a temporal sequence and can be changed in the position of action; Also, in order to benefit from absolute science, knowledge is not limited to prior propositional knowledge and is knowledgeable.

### **D**iscussion and Conclusion:

Some of the solutions are observation of a range of emotions, limiting God's emotion to certain circumstances, accepting God's variability, and believing in a supreme God instead of an

absolute God. It seems that by presenting a new explanation of science, time and emotions, we can speak of the essential necessity of existence that has emotions and responds to their states in interaction with creatures.

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