At first glance, it can seem strange that an omniscient (all-knowing) God would ask questions or appear to investigate matters. Take, for example, the story of Cain and Abel. After Cain kills his brother, God asks:

> *“Then the Lord said to Cain, ‘Where is Abel your brother?’ He said, ‘I do not know; am I my brother’s keeper?’”*
> — Genesis 4:9

We naturally wonder—why would God ask this if He already knew what had happened?

This is not a case of ignorance, but of divine condescension—God choosing to interact with humans in ways they can understand. This is what theologians call *anthropopathism*—when God expresses Himself with human emotions or reasoning for our sake.

Rather than immediately accusing Cain, God gives him the opportunity to confess and reflect. This is consistent with God’s graceful character and His desire for repentance rather than

condemnation (2 Peter 3:9).

God’s Humility in Dialogue

Throughout Scripture, we find that God often allows room for human interaction—even persuasion. A striking example is in God’s conversation with Moses after Israel’s rebellion:

> *“Now therefore let me alone, that my wrath may burn hot against them and I may consume them… But Moses implored the Lord his God and said, ‘O Lord… turn from your burning anger and relent from this disaster against your people.’… And the Lord relented from the disaster…”*
> — Exodus 32:10–14 (excerpted)

Did God need Moses’ advice? No. But He allowed Moses to intercede as a picture of *Christ’s future role as our intercessor* (Hebrews 7:25). This also reveals God’s willingness to engage relationally with humanity.

This behavior demonstrates what theologians call relational

theism—the idea that God’s sovereignty includes real, responsive interaction with His creation.

God Investigates — Not Because He Doesn’t Know, But to Show Justice

Another example is when God decided to investigate Sodom and Gomorrah before destroying them:

> *“Then the Lord said, ‘Because the outcry against Sodom and Gomorrah is great… I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.’”*
> — Genesis 18:20–21

God is not ignorant here. Rather, He is showing that His judgment is measured, righteous, and justifiable. He models due process—an important theme in biblical justice. This transparency in divine action encourages our trust in His fairness.

The Ultimate Humbling: God in Flesh

God’s humility is most powerfully displayed in the Incarnation—God becoming human in the person of Jesus Christ:

> *“Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself... being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.”*
> — Philippians 2:5–8

This is the mystery of kenosis—Christ “emptying Himself,” not by losing divinity, but by laying aside His privileges. He chose to suffer, learn, weep, and even die. Why? So we could never say, “God doesn’t understand my pain.”

The author of Hebrews affirms this:

> *“For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.”*

> — Hebrews 4:15

Jesus experienced poverty (Matthew 8:20), rejection (John 1:11), temptation (Matthew 4:1–11), betrayal, and death—so that He could be our perfect Savior and sympathetic Lord.

“Weakness” That Saves the World

To the world, this kind of humility may seem foolish, even weak. But Scripture flips that thinking:

> *“For the foolishness of God is wiser than men, and the weakness of God is stronger than men.”*
> — 1 Corinthians 1:25

God’s willingness to appear “weak” is exactly what made our redemption possible. His death brought life. His “defeat” at the cross secured our victory over sin and death.

What Does This Teach Us?

God’s humility isn’t just a theological concept—it’s an example for us. We are called to imitate the same attitude:

> *“Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves... Have this mind among yourselves, which is yours in Christ Jesus...”*
> — Philippians 2:3, 5

We are not just saved *by* humility—we are called *to* humility.

> *“Clothe yourselves, all of you, with humility toward one another, for ‘God opposes the proud but gives grace to the humble.’”*
> — 1 Peter 5:5

God’s “questions,” His “investigations,” and His willingness to engage with us in seemingly human ways—all reveal His loving and humble heart. He’s not distant or removed. He stepped into

our story, became one of us, and bore the worst of human suffering to rescue us.

Let’s learn from His example: true strength lies in humility.

Come, Lord Jesus!
(*Revelation 22:20*)

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