

Chapter 1 : no other than/none other than | WordReference Forums

There is no other. Isaiah - For this is what the high and lofty One says - he who lives forever, whose name is holy: "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

Leonard Lawlor research in phenomenology 44 " Research in Phenomenology brill. The reversal results in time being conceived as without beginning and without end. In other words, the blurred world is equivalent to what Husserl calls temporalization immanence, life. According to Husserl, the structure of temporalization implies the limit between temporal phases cannot be determined. Therefore, the limit cannot be closed, and the temporal phases necessarily pass into one another and contaminate one another. Since the limit between the phases cannot be closed, the limit is always violated. Temporalization absolute consciousness, as Husserl would say therefore involves irreducible violence. If one reacts by attempting to repress the violence completely peace, that reaction seems to be worse than the original violence, the worst violence; it would amount to the complete elimination of life. The reaction of letting the violence be, while still violent, seems to be less violent than the complete repression reaction. Keywords violence " time " Husserl " immanence " Platonism " event Let us begin with the following proposition from *The Critique of Pure Reason*: Auflage, Ausgabe von Raymund Schmidt Hamburg: For Heidegger, it is not the correlates of the correlation that are important. It cannot be made coincident. It can neither be closed up nor can it be closed off. It is the unclose-ability of the difference that unwinds the circle of time into a straight line. It is the straight line of time therefore"this straight line is one of the images Nietzsche provides for this eternal return doctrine"that disabuses us of any illusion of a primary starting point and any illusion of a final stopping point. It disabuses us of any illusion of transcendence, and thereby it opens the way for the true sense of immanence. Indiana University Press, , Tel Gallimard, , n1; translated by Donald A. Landes as *Phenomenology of Perception* London: Routledge, , n Semiotex e , Northwestern University Press, , Samuel Cherniak and John Heckman Evanston, il: Harper Collins, , This correlation provides the frame for my presentation. I will not return to it at the end. So, let us reflect on the idea of immanence. Immanence is required because of the primary event of Western metaphysics that Kant initiated. This event is the reversal of Platonism. In the reversal of Platonism, we are no longer concerned with a second, transcendent world; our concern is not with transcendent ideas. Our gaze is now turned back to this world and to our ideas. Subjectivism is the necessary outcome of anti-Platonism. The fact that inner experience is fundamentally temporal opens the inside to the outside; the limit between inside and outside becomes porous; temporalization necessarily implies that passage happens. In other words, due to the structure of temporalization, that is, due to the fact that every present moment is differentiated into a recollection and an anticipation, inner experience must be conceived as becoming. We come once more upon the image of time as an unlimited straight line: Heidegger and Bergson [Albany, ny: The suny Press,]. Indiana University Press, Columbia University Press, , 48" Such apocalyptic thinking comes about as a reaction to the transformation that immanence produces. Because of its unclose-able difference, immanence transforms the concept of limit: In other words, because all limits are porous, I cannot keep out contaminants. Then, I react to the contaminants that are violating me by attempting to destroy them. However, these contaminants, these animals, these killers are already within me. I know that they are inside me. And yet I think, and then I will that they and therefore me, me too, all of us must be destroyed. We see immediately that the problem of the worst amounts to a suicidal impulse. In order to stop the violence, in short, in order to stop time and becoming, this reaction attempts to bring about the most extreme violence. Through a reversal, we can see, minimally, that the worst violence becomes the least violence, and then the willful reaction becomes a kind of letting be. And since the worst and the least are superlatives, we know that the least bad reaction would also have to be a super reaction: Thus, what is really at issue is a reaction to this irreducible violence that is not the worst reaction. However, the analysis of the reactions we have produced so far opens onto a more pressing question: And, since we have already alluded to Nietzsche, we could rephrase the question as: It seems to me, and this is what I shall argue, that we reach this extreme level only through the

phenomenological reduction. In the phenomenological tradition, we know that the reduction is the only method by means of which one can reach the transcendental level, the level of absolute consciousness, which is absolute temporalization. But, Husserl conceived the reduction as an act of will. Columbia University Press, *Is the event coming? The experience of the event is an acute awareness of intolerable suffering. In this experience, we realize that we really do not know what happened to bring about the suffering and what is going to happen with the suffering. As Spinoza knew, shame is the crucial emotion for change. In order to enter into this transformative event, let us return to the infamous presentation of the reduction found in Ideas 1. Indeed, and this point is well known, Husserl himself seems to have lamented this description. Phrases in Dispute Minneapolis: University of Minnesota Press, , xvi. Meiner, ; translated by W. General Introduction to Pure Phenomenology London: Routledge, ; hereafter cited as Ideas. Frederik Kersten The Hague: It is not clear that one has escaped a vicious circle. In other words, we must engage in a criticism of the history of philosophy in order to show how the transcendental level differs from all other philosophical positions. This requirement for conversion makes what is most infamous in Ideas 1 truly interesting. What is this experience? Cornell University Press, , 66â€”, esp. Open Court, , 87â€”, esp. We know what this experience is: And Husserl is suggesting that this experience is the only one through which we can reach the absolute consciousness, which is in fact absolute temporalization. We must imagine a battle. In other words, the battle consists in mixtures of bodies. The mixtures consist in accidents and chance encounters. Due to the chance mixtures of bodies on the battlefield, a soldier comes to be mortally wounded. Being caused by the mixture, the wound is an effect. It is the effect of the soldier risking his life in the abyss of the battle; he has risked and lost. Due to the mortal wound, the soldier has become aware, painfully aware that he is going to die. The awareness of his wound, however, blinds the soldier to the means and the purposes of the battle. What does the soldier see? It is the vision of chaos or, more precisely, the vision of life in its endless struggle with death. It must be thought because it is horrifying. Although the soldier is dying, the soldier has no choice but to start to think, and to think against the chaos. The experience of the battle is the event that forces us to think, and to think otherwise than how we have been thinking. Perhaps, Husserl would reject this extension of his description; but forcing us to be other, the thought experiment makes us break free of the vicious circle in which the transcendental would be copied off the empirical. The experience converts us to the phenomenological attitude. Minuit, , ; translated by Mark Lester with Charles Stivale, ed. Columbia University Press, , And, at first glance, inner experience looks to be the form of auto-affection called hearing-oneself-speak. The process of temporalization has two consequences, for Derrida. On the one hand, temporalization introduces a delay into interior monologue so that hearing-oneself-speak is never immediate. On the other hand, the delay in time turns auto-affection into hetero-affection.*

Chapter 2 : 34 Bible verses about No Other Is God

research in phenomenology 44 () RP_F3_indd 8/27/ PM Is it Happening? or, The Implications of Immanence No matter how one decides, one will be inadequate to the task of stopping the violence.

Only as far as I seek can I go. Only as deep as I look can I see. Individually, immanence is presence, but a kind of inherent presence that subsumes time and space. Namaste is an immanent interjection meaning the divine within me recognizes and honors the divine within you. In seeking a more balanced spiritual life, we must proactively and authentically engage with each other and with the world. Practicing Namaste is practicing social immanence. Transform all rigid boundaries into transparent horizons. Dare to reach higher than you did before. Adventure lies on the other side of your comfort zone. The broader your comfort zone becomes, the more of the world you encompass. The more of the world you encompass, the more your fears are transformed into courage. And courage is all you need. And growth is the essence of the journey being the thing. Allow the journey to be the thing and adventure and immanence will surely be yours. One must stand where no one has stood before in complete nakedness, innocence, and humility. There are two signs. The one pointing to the right reads: Comfort, security, certainty, and the end of knowledge blue pill. And the one pointing to the left reads: Discomfort, insecurity, uncertainty, and the pursuit of knowledge red pill. Which one do you choose? This is the ultimate crux of the examined life: The more you seek, the more cognitive dissonance is experienced, and the more previous knowledge becomes uncouth. The only certainty is perpetual uncertainty. But there is a joy in discovery that trumps the bliss of ignorance. So if you would be immanent, I beseech you, choose the uncomfortable path of perpetual knowledge over the comfortable path of stagnant knowledge. And with enough practice, wrestling with your doubt, cognitive dissonance, and insecurity will become an art form and a state of peaceful immanence will be yours. Demand to be slapped with the truth rather than kissed with lies. Look deeper than you dared before. The deeper you look the more you will see. Sure, there are scary things in the Desert of the Real, but so what. There is freedom there. And there can be no immanence without freedom and truth. Stir up all comfortable roosts, especially your own. Ruffle all serious feathers. Reform all stagnant forms. Disturb the peace, especially when it masks war. Shakeup the status quo with your courage to question it. Keep looking, deeper and deeper. Be Neo, transcending the Matrix. Be Dante, eclipsing hell. Do as Walt Whitman suggested: I have read, in that fierce embrace, even the gods speak of God. Even if the dream seems unreachable, dream it anyway. It is through the striving of your dreams that immanence becomes unique to your soul signature. Striving for your dreams is allowing the journey to be the thing. Indeed, the journey is the thing not just because it sharpens our souls and strengthens our hearts, but also because we are not perfect creatures. You will fail, over and over again. You must dream anyway. You must strive for your goals despite any and all setbacks, even if, and maybe even especially if, others are telling you to do otherwise. You reach it by passionately delving into the Abyss; replete with its orgies of pain, its orneriness of angst, and the certain defeat of your expectations. Only then can you gain the capacity to rebirth yourself and rise up like a Phoenix from the ashes.

Chapter 3 : Immanence of God - Servants of Grace

Preface Part One Introduction 1. The Structure of the Real Part Two Toward Anorganic Joy 2. Trainspotting with Deleuze 3. Exhausting Joy Part Three Joyful Immanence (There Is No Other).

In addition, I explicate how this radical theory of ethics can engender the diagramming of a nomadic politics or a revolution-to-come. Practical Philosophy, appropriates the ascetic virtues of chastity, humility, and poverty, and lives it as the creative expression of his own singularity. City Light Books, , 3. Zone Books, , The philosopher can reside in various states, he can frequent various milieus, but he does so in the manner of a hermit, a shadow, a traveler. In the other works of Deleuze, these aforementioned virtues are analogously conceptualized. In Nietzsche and Philosophy, he conceives the virtues of affirmation and revaluation as the new values in the tragic world of Dionysus that is liberated from the fetters of Christianity transcendental philosophy. Columbia University Press, , Dover Publications, , Capitalism and Schizophrenia, trans. University of Minnesota Press, Antonio Negri, The Savage Anomaly: University of Minnesota Press, , xvi. Gilles Deleuze, Nietzsche and Philosophy, trans. REYES substance bearing inestimable modes of singularities and attributes, in the same manner that it conditions the possibility of a plethora of becomings. Their ontological theorization of univocity is a valiant antipathy directed to a long history of western philosophical tradition systemically influenced by Platonic metaphysics or transcendental philosophy. What Deleuze derives from Scotus is the idea that it is only in univocity where genuine difference becomes possible. Being is the same for all these modalities, but these modalities are not the same. The essence of univocal being is to include individuating differences, while these differences do not have the same essence and do not change the essence of being. Spinozist ontology is pantheistic because Nature and God are comprehended as identically responsible for the productions of all affections. It is atheistic since it denounces consciousness, values and sad passions, and more 11 Cf. Princeton University Press, , It is not immanence to life, but the immanent that is in nothing is itself a life. A life is the immanence of immanence. Generally one begins with the first principle of a philosopher. But what counts is also the third, the fourth, or the fifth principle. Everyone knows the first principle of Spinoza: But we also know the third, fourth or fifth principle: Essays on A Life, trans. Gilles Deleuze, Bergsonism, trans. University of Minnesota Press, , ix. It is the being of becoming itself, the being which is affirmed in becoming. A similar description can be seen in Difference and Repetition: Being at the middle of Spinoza is analogous to the Humean project of becoming-multiple. REYES that is itself an individual varying in an infinite number of ways. It is not simply a conservative asseveration of a single substance, but rather a diagramming of a common plane of immanence where all bodies, minds, and individuals are situated. In this regard, instilling oneself in the middle of Spinoza implies two things. And since this plane is not founded on any metaphysical principle, then relations forces and bodies are defined in accordance to their material performances and variations, i. Deleuze and Parnet, Dialogues, ; Cf. A Critical Reader, ed. Blackwell Publishers, , Gilles Deleuze, Empiricism and Subjectivity: Spinoza is a critical witness to this type of morality prevalent in Western scholarship, especially in the juridical tradition. For Hobbes, the Power of the State is determined by its power of legitimization. However, in order to distance Spinoza from the accusation of anarchism, it must be made clear that he does not categorically negate any effort of the State to harmonize individual relationships in the form of ethical standards and public policies. Columbia University Press, , 3. French poststructuralist thinkers, in the likes of Jacques Derrida, join Deleuze in his search for a novel foundation divergent from the transcendental plane, characterized by difference, constellations, and dislocations. Jacques Derrida, Writing and Difference, trans. University of Chicago Press, , The Difference Engineer, ed. Spinoza, A Theologico-Political Treatise, REYES advancing its totalizing and narcissistic interests using the ploy of achieving communal cohesion under the authority of the Leviathan. Spinoza describes the state as a product of a purely natural process, in consonance with the cultivation of natural right and personal life. For example, ethical relation and difference between bodies in the State are defined not in accordance to an overarching transcendental principle. It can be argued, therefore, that the aptitude and movement of bodies may vary depending on the quality and quantity of other bodies they associate with.

Likewise, this creative encounter posits the idea that even the power of self-preservation is not immune from the affections from the exterior. This characterization inspired Spinoza to re-configure democracy under the rubric of materialism and production—the politics of the multitude. In this plane, there is only a single immanent substance: Deleuze, *Expressionism in Philosophy*: But it is important to accentuate that in this plane, the individual does not enjoy a privileged position in relation to other entities, in the same manner that subjectivity is not limited to the realm of rationality. It is a question not of organization, but of composition; not of development or differentiation but of movement and rest, speed and slowness. In this realm, a dichotomy does not exist between man and nature, or the human and the nonhuman. Instead of perceiving them as binary opposites, they are already perceived as part of a whole process of life: Substance, attributes, and the modes are understood in relation to expression, rather than to a transcendent organization of emanation. An attribute expresses a particular essence. The expressive 36 Cf. Deleuze, *Difference and Repetition*, Edinburgh University Press, , Spinoza originally bears an artistic French and German genealogy seen in the works of Artaud and Bacon. REYES attribute relates essence to substance and it is this immanent relation that the intellect grasps. All the essences, distinct in the attributes, are as one in substance, to which they are related by the attributes. In understanding history, for instance, we must not merely interpret it as a linear progression of events towards a grand purpose or simply as a culmination of a single Unitarian concept. Neither should we reduce it into perpetual becoming. This novel kind of historical philosophizing does not conform to either aforementioned dualism, but operates in-between. Craig Lundy, *History and Becoming*: Edinburgh University Press, , 9. See also Deleuze, *Spinoza: Beistegui*, Immanence — Deleuze and Philosophy, In addition, because the locus of morality is the universal Subject or the mechanistic organism, ethology serves as a venue for a micro-politics of the subject that focuses on the fissures molded from its incessant relation to itself and to other assemblage of bodies. Speaking of assemblage of bodies, the body assumes the position of being the new model of philosophizing in the study of ethology. In *Ethics*, Spinoza asserts that: For indeed, no one has yet determined what the body can do — from the laws of Nature alone, insofar as Nature is only considered to be corporeal, and what the body can do only if it is determined by the mind. For no one has yet come to know the structure of the body so accurately that he could explain all its functions —. This shows well enough that the body itself, simply from the laws of its own nature, can do many things which its mind wonders at. So, it is by one and the same movement that we shall manage to capture the power of the body beyond the given conditions of our knowledge — and the power of the mind beyond the given conditions of our consciousness. This inspires Spinoza to develop the concept of agency. Historically, it seeks to revolutionize the decadent multitude of his time; and philosophically, it aspires to antagonize the traditional or transcendental notion of subjectivity that enormously shaped western philosophical thinking. His philosophy of agency critically aims to salvage the body from its marginalization in the history of western morality. Since the ancient times, the body is subordinated to the logic of the mind or consciousness. REYES contingent attributes such as corporeality and mutability are pondered as debilities of the human condition without painstakingly exploring its great and unrepeatable potentialities. A Deleuzian appropriation of Spinozist agency deals the processes of collectivization that produces composition or combination of individuals with greater power and multiplicity, and individuals as modalities of these greater individuals. And it is to be considered as good, free, or rational when he or she exhibits his or her capability for being affected wherein its power of acting increases and strengthens, thus, crafting active affections and adequate ideas. *A Book for All and None*, trans. Rather than merely experiencing joyful passion, we must search for the means in order to fashion within ourselves active affections—the main point of the second problem. See Deleuze, *Expressionism in Philosophy*: Meaning to say, agreement or unity between two or more bodies is coextensive with utility. When two bodies clash based on a common concern of preserving their composition and scarcity of resources, they transform into enemies. However, rather than interpreting this encounter of bodies event in a Hobbesian fashion, Deleuze approaches this problematic differently. Two or more bodies, he claims, must recognize that compact is in their rational long- term mutual self-interest.

Chapter 4 : Plane of immanence - Wikipedia

immanence, a God of infinite and all-encompassing substance. A God depicted in such a manner becomes the cornerstone for Spinoza's joyful geometry of monistic pantheism.

In Byzantine Rite theology the immanence of God is expressed as the hypostases or energies of God, who in his essence is incomprehensible and transcendent. In Catholic theology, Christ and the Holy Spirit immanently reveal themselves; God the Father only reveals himself immanently vicariously through the Son and Spirit, and the Divine Nature, the Godhead is wholly transcendent and unable to be comprehended. This is expressed in St. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. And a voice came from heaven: Pope Pius X wrote at length about philosophical-theological controversies over immanence in his encyclical *Pascendi dominici gregis*. In the theology of Karl Rahner, it is said that "the economic Trinity is the immanent Trinity, and the immanent Trinity is the economic Trinity. Mormonism[edit] According to Latter Day Saint theology, all of material creation is filled with immanence, known as the light of Christ. It is also responsible for the intuitive conscience born into man. The Light of Christ is the source of intellectual and spiritual enlightenment, and is the means by which God is in and through all things. Such a theory considers that there is no transcendent principle or external cause to the world, and that the process of life production is contained in life itself. The Nazis took advantage of this theory creating, or resurrecting, basically religious mythology of race, its heroes, and its destiny to motivate people and to make their reign unquestionable, which it became. His final text was titled *Immanence*: Specifically, this is the scope of potential uses of an object outside of the limits prescribed by culture or convention, and is instead simply the empirical spectrum of function for a technological artifact. Hebrew Scripture is, in the Kabbalistic tradition, explained using the four level exegesis method of Pardes. In this system, the first three approaches, Simple, Hinted and Homiletical interpretations, characterise the revealed aspects. The fourth approach, the Secret meaning, characterises a hidden aspect. Among the classic texts of Jewish tradition, some Jewish Bible commentators, the Midrash, the Talmud, and mainstream Jewish philosophy use revealed approaches. Other Bible commentators, the Kabbalah, and Hasidic philosophy, use hidden approaches. Both dimensions are seen by adherents as united and complementary. In this way, ideas in Jewish thought are given a variety of ascending meanings. Explanations of a concept in Nigleh, are given inherent, inner, mystical contexts from Nistar. Daily Jewish prayers refer to this inherited closeness and personal relationship with the Divine, for their descendants, as "the God of Abraham, Isaac and Jacob". To Moses, God reveals his Tetragrammaton name, that more fully captures Divine descriptions of transcendence. Each of the Biblical names for God, describe different Divine manifestations. Perhaps the most personal example of a Jewish prayer that combines both themes is the invocation repeatedly voiced during the time in the Jewish calendar devoted to Teshuva Return, often inaccurately translated as Repentance, *Avinu Malkeinu* "Our Father, Our King". Much of the later Hebrew Biblical narrative recounts the reciprocal relationship and national drama of the unfolding of themes of immanence and transcendence. Kabbalistic, or Hasidic Jewish thought and philosophy describe and articulate these interconnected aspects of the Divine-human relationship. The main expression of mysticism, the Kabbalah, began to be taught in 12th Century Europe, and reached a new systemisation in 16th Century Israel. The Kabbalah gives the full, subtle, traditional system of Jewish metaphysics. In the Medieval Kabbalah, new doctrines described the 10 Sefirot Divine emanations through which the Infinite, unknowable Divine essence reveals, emanates, and continuously creates existence. The Kabbalists identified the final, feminine Sefirah with the earlier, traditional Jewish concept of the Shekhinah immanent Divine Presence. This gave great spirituality to earlier ideas in Jewish thought, such as the theological explanations of suffering theodicy. In this example, the Kabbalists described the Shekhinah accompanying the children of Israel in their exile, being exiled alongside them, and yearning for Her redemption. Such a concept derives from the Kabbalistic theology that the physical World, and also the Upper spiritual Worlds, are continuously recreated from nothing by the Shefa flow of Divine will, which emanates through the Sefirot. As a result, within all creations are Divine sparks of vitality that sustain them. Medieval

Kabbalah describes two forms of Divine emanation, a "light that fills all worlds", representing this immanent Divine creative power, and a "light that surrounds all worlds", representing transcendent expressions of Divinity. The new doctrines of Isaac Luria in the 16th Century completed the Kabbalistic system of explanation. This has received different later interpretations in Jewish mysticism, from the literal to the metaphorical. In this process, creation unfolds within the Divine reality. Luria offered a daring cosmic theology that explained the reasons for the Tzimtzum, the primordial catastrophe of Shevirat Hakelim the "Breaking of the Vessels" of the Sefirot in the first existence, and the messianic Tikkun "Fixing" of this by every individual through their sanctification of physicality. The concept of Tzimtzum contains a built-in paradox, as it requires that God be simultaneously transcendent and immanent: On the one hand, if the Infinite did not "restrict itself", then nothing could exist. There would be no limits, as the infinite essence of God, and also His primordial infinite light Kabbalistic sources discuss God being able to reign alone, a revealed "light" of the Sefirah of Kingship, "before" creation would comprise all reality. Any existence would be nullified into the Divine Infinity. Therefore, we could not have the variety of limited, finite things that comprise the creations in the Universe that we inhabit. The number of such creations could still be potentially limitless, if the physical Universe, or Multiverse had no end. This idea can be interpreted in various ways. In its ultimate articulation, by the Hasidic leader Shneur Zalman of Liadi, in the intellectual Hasidic method of Chabad, the Tzimtzum is only metaphorical, an illusion from the perspective of man. Creation is panentheistic taking place fully "within God", and a cosmic Illusionary from the Divine perspective. The Tzimtzum is merely the hiding of this unchanged reality from Creation. Because God can be above logic, both perspectives of this paradox are true, from their alternative views. The dimension of the Tzimtzum, which implies Divine transcendence, corresponds to the Upper Level Unity. In this perspective, because God is the true, ultimate Infinity, then Creation even if its physical and spiritual realms should extend without limit is completely nullified into literal non-existence by the Divine. There is no change in the complete unity of God as all Reality, before or after creation. This is the ultimate level of Divine transcendence. On the other hand, in Lurianic Kabbalah, the Tzimtzum has an immanent Divine dimension. The Tzimtzum formed a "space" in Lurianic terminology, the Halal, "Vacuum" in which to allow creation to take place. The first act of creation was the emanation of a new light Kav, "Ray" into the vacated space, from the ultimate Divine reality "outside", or unaffected, by the space. The purpose of the Tzimtzum was that the vacated space allowed this new light to be suited to the needs and capacities of the new creations, without their being subsumed in the primordial Divine Infinity. Kabbalistic theology offers metaphysical explanations of how Divine and spiritual processes unfold. In earlier, mainstream Jewish philosophy, logical descriptions of creation ex nihilo from nothing describe the new existence of creation, compared to the preceding absence. Kabbalah, however, seeks to explain how the spiritual, metaphysical processes unfold. Therefore, in the Kabbalistic system, God is the ultimate reality, so that creation only exists because it is continuously sustained by the will of God. Creation is formed from the emanated "light" of the Divine Will, as it unfolds through the later Sefirot. The light that originated with the Kav later underwent further contractions that diminished it, so that this immanent expression of Divinity could itself create the various levels of Spiritual, and ultimately, Physical existence. The terms of "light" and temporal descriptions of time are metaphorical, in a language accessible to grasp. In this immanent Divine dimension, God continuously maintains the existence of, and is thus not absent from, the created universe. In this perspective, Creation is real, and not an illusion, but is utterly nullified to the immanent Divine life force that continuously sustains and recreates it. It may not perceive its complete dependence on Divinity, as in our present World, that feels its own existence as independent reality. However, this derives from the great concealments of Godliness in our present World. Tanya, Shaar Hayichud, Chapter Shneur Zalman of Liadi.

Chapter 5 : Four Genuine Acts of Immanence

The point Smith is making is that people are restless, rather than joyful, because they look in the wrong places - down here, not up there. We are self-conscious rather than Other-conscious. What we need is somewhere else, beyond what is here.

I have been called by the Father to be Holy, given the Way of Holiness by the Son, and given the means to Holiness by the Spirit, that I may reflect every day in some way these Divine Attributes. Jesus has told me to be perfect as my Heavenly Father is perfect, and that means I must share in a finite way in His perfections. He promised me that I would do greater things than He did. Jesus has asked me to be Merciful as my Father is Merciful, Compassionate as He is Compassionate, and to love my neighbor as much as the Father loves the Son: I must look at these marvelous Attributes and make them part of my daily life, as Jesus did, to glorify the Father and be transformed into another Christ on earth. All during His life, Jesus was absorbed in His Father. Jesus looked upon my misery and weakness and gave me His Holy Spirit to teach, direct, and fill me with Grace, Gifts, and a Divine Participation in His Nature, that I may share, in some way, in the very life of God. Paul tells me in 2 Cor. I am a mirror to my neighbor, and in that mirror he must see a reflection of Jesus. I must keep my mirror as clean and bright as possible so Jesus Face will be clear and strong—so strong that the mirror disappears and everyone looking into it sees no one but Jesus. I am called by the Father to reflect His Son, in whom the Holy Spirit manifested in a visible way the invisible attributes of God. This seems to be an impossible dream except that Jesus Himself said, "I have given them the Glory You gave Me, that they may be one as we are one. With Me in them and You in Me, may they be so completely one that the world will realize that it was You who sent Me, and that I have loved them as much as You loved Me" Jn. I must look and see what God is, and then keep the mirror of my soul clean and bright so what I see and contemplate may be reflected to my neighbor. When my neighbor sees me being merciful when offended, compassionate with the faults of others, kind to everyone, calm in times of tension, loving when not loved in return, and full of joy—then he will know God lives—and Jesus is Lord of All. I will ponder and see how the Attributes of God affect my life, and how I can have a share in their splendor. The Divine Attributes seem to affect my life in different ways. Some fill me with such awe and wonder that my soul seems to rise above itself, above the petty mundane things in life that weigh it down. His Power in the wind, His Beauty in a sunrise, His Splendor manifested in the leaves blazing forth various colors in Fall, and His Changelessness in the mountains. I am surrounded and permeated by His Essence, and held in creation by His Omnipotence. My life is truly filled with God and I knew it not. His Power pushes a tiny seed through the ground, His Wisdom designs its growth, His Providence nourishes it, His Generosity makes it bear fruit, and His Goodness gives that fruit beauty, taste, and fragrance. His Goodness gives a refreshing fragrance to a rose, an overwhelming beauty to a sunset, a pleasing harmony to music, various flavors to food, and a variety of textures to everything His Power has created. His Beauty is manifest in flowers and field, His Serenity in the tranquility of the sea, His Light penetrates to the depths of my soul, and His Changeless Love enfolds me. His Omnipotence is reflected in the vast size and distance of the sun, His Changelessness in its rays, and His Intelligence in the multitude of ways those rays work for my good. His Wisdom sees every detail of my life; His Providence protects me; His Mercy forgives me; His Goodness brings good out of my mistakes; and His Joy fills my life with many oases to rest and take courage. As I work and labor for my bread, His Light gives me ideas; His Omnipotence makes me creative; and His Omnipresence keeps me company in lonely hours. His Love is always there when I feel unloving and unloved; His Peace is ever ready to fill my soul when I am disturbed; His Justice will take care of the persecutions I have suffered, and His Compassion assures me of His Love. His Wisdom designed His creation; His Power brought it into being; His Providence disposes and orders all things in their proper place, and His Goodness gives it all to me. Let the contemplation of Your Splendor raise me above the things that weigh me down, make me realize the dignity You have given me and the heights to which you have called me. Let the reflection of Jesus in my soul touch my neighbor, that together we may give You Glory. Not a blade of grass or the tiniest insect escapes His eye. Wisdom is not a part of God as it is a part of me—it is God.

Wisdom is the very Being of God. No creature, not even the most exalted angel, can understand God or have perfect knowledge of Him. God alone knows Himself, and Wisdom reaches into the depths of God. It follows that since God knows Himself perfectly and I exist only in Him, He also knows me perfectly. He knows me so perfectly that it is impossible for Him to know me any better. All my actions, thoughts, and desires are before Him. God does not know me because I existâ€”His constant thought of me causes me to exist. God really knows me, and because He does,â€”I am. His Wisdom determines the path of thousands of known and unknown worlds in the universe. Each one races through space at fantastic speed, in the orbit marked out for it by God. Men and nations come and go but these giant masterpieces of His Wisdom go on with such precision that we can determine their speed to the second. I think of all creation as a product of His Power, but it is also a manifestation of His Wisdomâ€”from the tiniest weed to the most exotic flower in the wilds of an unexplored jungleâ€”each is a perfect work of art, shouting aloud to my soul the Wisdom and Glory of the Lord. What a marvel to behold! The most glorious sunset, the most ravishing landscape, and the beauty of the ocean, all fade into nothingness in comparison with the Wisdom of God as it manifested itself in the creation of my soul. For me, a thing must exist before I know it, but with God it is differentâ€”He must know it before it has existence. God, who keeps everything in existence, knows every detail of His creationâ€”knows it clearly without confusion or obscurity. Not the smallest insect or molecule escapes His eye or His Providence. He not only knows all my actions but my every desire and heartbeat. Nothing escapes Him, and nothing happens to me that He does not know, permit, or ordain. My future lies before Him as clearly as the present moment. More than that, my whole life lay before Him clearly and distinctly before He created anything. From eternity He knew me and will continue to do so for all the millions and billions of ages to come. The Wisdom of God is so great that He also knows exactly what I would think and do under every possible circumstance and situation, and He placed me in that state of life and situation best suited for my salvation. This all-embracing knowledge extends to all possible creaturesâ€”all the creatures He could create but never will. An All-Wise God loves me. I can draw great benefit for my soul when I think about His Wisdom. The contemplation of this Attribute fills my soul with awe, reverence, and a deep sense of His Grandeur. My God is no small God but a Great God indeed. This Attribute produces within the depths of my soul a profound humility and a realization of my finiteness. All the wisdom and knowledge of all the Angels and men combined are as a grain of sand on the seashore compared to the knowledge and wisdom of my Father. His Wisdom causes me an interior joy and peace when I begin to understand He is so wonderful. His perfect knowledge of me gives me comfort in times of sorrow, patience in times of pain, and security when I know I can address Him at any time, in any place, and speak to Him as a friend speaks to a friend. When I feel sad at the thought of leaving the things of this world or losing them, I will look at these things in relation to God, and then I will realize their true value. I cannot judge everything solely on its good or bad effect on me. I must go beyond appearances and seek the Wisdom of God through the eyes of Faith, and value everything as it is before God. I will look at my neighbor and appreciate his value before God in whose image he was created, and not judge him by my feelings toward him. O God, let the thought of Your Wisdom fill my soul with humble awe and an exalted joy at Your perfections. You are more active than all active things, and reach everywhere and penetrate everything by reason of Your Purity. You are the vapor of the Power of God, and a certain pure emanation of the Glory of Almighty God, and therefore no defiled thing comes to You. And being but one, You can do all things; and remaining in Yourself the same, You renew all things, and through all nations You convey Yourself into holy souls and make friends of God and the prophets. You are more beautiful than the sun, and above all the order of the stars; being compared with the light, You are found before it. For after this comes night, but You are never overcome by evil. You reach, therefore, from end to end mightily, and order all things sweetly. All of His creation in some way contributes to my good. I look at the sun and find that it contributes to my well-being when it paints flowers various colors for my pleasure, hardens clay to make my dishes, and melts snow to swell the rivers, only to draw up the water by evaporation to fill clouds that rain upon the fields and prairies. His Providence not only guides the pathway of galaxiesâ€”but determines the life and death process of bacteria in a drop of water. He created everything and everyone for a reasonâ€”everything from an Angel to a dewdrop. All without exception He has foreseen and

regulates to the smallest detail. Every situation in my life, even the most painful, is ordered by His Providence for my good. His Providence is so immense and powerful that although it embraces all of creation, it takes care of every small detail of my life, to the very hairs of my head. His Providence surrounds me so completely that I neither live nor move without it. He keeps the entire universe in perfect order for my benefit and pleasure, and yet He seeks His rest and pleasure in my soul. He takes care of me as if I were the only being He ever created. Every facet of my life is important to Him—nothing is too small for His interest or too great for His Power. Nothing escapes His Providence for He holds all creation, animate and inanimate, in the palm of His hands, working and arranging all things for the good of my soul. His Providence extends to the sufferings in my life, even the most painful, for He weighs every sorrow in the scale of His Mercy, fitting to my shoulders the cross I can carry best. Everything that happens is a message to me of this providential care and interest. His Providence protects the freedom of His creatures by permitting evil, but it turns that evil to some good for those who love Him. His providential care reaches to the painful and difficult situations in my life, as incomprehensible as that may seem, and turns them all to my good. His Providence gives me the opportunity of rising after a fall with deep humility and greater confidence in His strength. His Providence helps me choose the right thing at the right time but stands by me if I make the wrong choice. An All-Provident God loves me. The Father disposes and directs everything for His own honor and glory and for my good. His Providence fixes the order by which I will glorify Him, and as the image of Jesus grows brighter in my soul, that image is reflected back to the Father. The Father sees Jesus and my soul shares more and more in the life of God. Jesus reminded me of this when He said, "It is to the glory of My Father that you should bear much fruit" Jn.

Chapter 6 : The Order of Joy

Does Classical Theism Deny God's Immanence? proves of things (Gen. 1), He becomes angry, jealous, joyful, and is there is no reason for exalting love to this.

God is the sovereign Creator, transcendent, and distinct from His creation. Yet, God also draws near in love and judgment to His creation. Both elements are important for a Biblical understanding of the Biblical God. Immanence in Contemporary Theology To say that progressive theologians are more known for doctrines of divine immanence is fair enough, but they have often not held to a biblical formulation of such a doctrine. Progressive theologies of immanence tend to look more like pantheism or panentheism than Biblical Christianity. The religious philosophies of Spinoza and Hegel viewed God as identical with the world. Hegel, for example, taught that through the process of dialectical thought one would discover that all things are related, and in fact all things are God. God is inseparable from the world. Without losing the distinctions between God and the world, panentheism argues for interplay between the two, where both are affected by the other. God contains the universe, but is not identical with it. Process theology, in particular, has developed from this view to formulate a God-world relationship that offers a unique view of immanence. In such views God is very present in the world. In fact He is so present with the world that He is virtually indistinguishable from the world. If, however, progressives have gone afoul of Scripture in their formulation of immanence, Evangelicals have done so too. According to Plato, love is either the desire eros for something I do not have or the desire never to lose what I now have in the future. Augustine agrees with Plato that love is essentially the desire for ultimate happiness. Now human beings are mortal. How, then, can God love us? According to Plato the gods cannot love, for they lack nothing. God, says Aquinas, is like a stone column to which humans stand in relation. The column may be on our left or our right, in front of or behind us, but our relation to the column is in us, not in the column. He is the unmoved mover. He acts on the world, but is so separate from the world as to be unaffected by it. In this view, God is immanent in some sense of the word, but this view surely falls far short of the Biblical picture. God truly interacts with the world. Evangelicals of course hold to the Scriptures that teach us that God does not change Malachi 3: Classical theism does not give us a sufficient answer to the paradox of otherness and nearness. When we speak of the God of Scripture we recognize that He exists outside of time. He is not bound to time like we are, but lives above it. He knows the future, and sees the beginning and the end Isaiah He knows the number of our days and has even predetermined them Job Yet, the Bible also reveals that God operates in time with us. He interacts in the world He has made. He is not a distant deity far off watching things unfold. No, He steps into time and speaks to His people, walks with Adam, brings down justice, and most notably incarnates Himself in Jesus. God interacts in time; He is an actor in history. We may rightly say, then, that God is unchanging in His essence and nature, yet experiences change in time with us. So, John Frame explains: History involves constant change, and so, as an agent in history, God himself changes. On Monday he wants a certain thing to happen, and on Tuesday he wants something else to happen. He is grieved one day and pleased the next. In my view, this is more than just anthropomorphic description. In these accounts, God is not merely like an agent in time; he is really in time, changing as others change. And we should not say that his atemporal, changeless existence is more real than his changing existence in time, as the term anthropomorphic might suggest. Neither form of existence contradicts the other. We are born children of wrath Ephesians 2: Yet, when we profess faith in God, His relationship to us changes. We are now not children of wrath, but instead children of the promise. He blesses us, in this relationship, with every spiritual blessing in the heavenly places Ephesians 1: God has built into His relationships with humanity the possibility of relational change. The prophet Jeremiah gives us some help in understanding this relational change. God often establishes conditional prophecies. For example, we read: Notice several things about this passage. Notice also that this prophecy is not a certain prediction, but rather a warning to Israel. As the relationships of people to God in real-time change, so God changes His interactions with them. A Few Final Thoughts There are, of course, other responses to God that are not orthodox, responses that communicate God as always in process, as undefinable, or as random. Such theologies are not consistent with the Scriptural

picture. We need this doctrine of immanence. We need a fully feeling, embracing, and loving God. A truly biblical understanding of immanence gives us that. Let us as Evangelicals reclaim divine immanence as our doctrine.

There Is No Other Lyrics: Like a flood, Heaven come down over us / Wash us clean / By the blood that Jesus poured out all for us / He set us free / Let our heart's desire be more of You / Till.

The concept of transcendence has been described by various academic disciplines like philosophy, theology, art and literature, but also by various religions and cultures. This has also been the case with the three traditions that are brought into dialogue in this special issue, namely critical theory, African thought and Liberation theology. Transcendence as an entry point in this dialogue has the potential not only to give more insight into these traditions, but also to advance the concept of freedom, which is central in all these traditions. Transcendence as Point of Departure for Dialogue The concept transcendence will be taken as the point of departure to initiate and facilitate a dialogue between the three diverse traditions: The reason is that transcendence is closely connected to the concept of freedom, which is central in each of these traditions. This will be explicated after the concept of transcendence has been clarified. Epistemological transcendence, for example, refers to whether objects of knowledge transcend the consciousness. It also refers to the boundaries of our knowledge to enigmas, the unknown, the incomprehensible. This in turn coheres with ontological transcendence: In monism, for example, various ontological areas are reduced to one principle Spinoza , while for Plato, transcendence is dominant. In this case the crossing over is from the sensorial observable to the supersensorial; from historical time and place to a future utopia; from the temporary imperfect world to the eternal perfect world. The yearning or escape from our imperfect world for fulfilment, salvation, and completion as that which the true outside world offers is connected in religious terms to God as the transcendent. Transcendence is correlative with immanence and its meaning depends on the context in which it is used. In African thought 1 the concept transcendence is mostly used in the context of the religious or spiritual. Self-transcendence is, however, discouraged in ATR because conformity and uniformity are prioritised: This life force is an impersonal power present in everything that exists to animate of inanimate; corporeal or spiritual Turaki , p. All living beings are interconnected through this life force Beyers , p. There is a connectedness and unity in life to this life. He or It as Spirit is, however, always part of this world. There is thus no differentiation between the sacred and the profane Thorpe , p. The concept of transcendence has in effect become redundant. It has lost its power and meaning, and it has virtually disappeared into immanence. Even on an epistemological and ontological level there is no transcendence, because there is a holistic understanding of reality as one world, one reality. Anything that diminishes this force is evil and anything that increases it is good. This indicates partly how the question of an ethical life is answered, but the question of freedom remains because of the univocity of being and the monistic view of reality. His first book published in English, *The Sublime Object of Ideology* , develops a materialist conception of ideology that draws heavily on Lacanian psychoanalysis and Hegelian idealism. In Liberation theology 7 the liberation of the poor and oppressed in society is a main concern. Liberation theologians were often criticised as naive purveyors of Marxism and advocates of leftist social activism clearly linking it with Critical Theory , but their focus were uncompromisingly on the needs and liberation of the poor and oppressed. This involved the political struggle of the poor against wealthy elites, firstly based on the Bible, and not necessarily on Marxist ideas. It is a theology of praxis, a political and public theology in which the emancipation and freedom of all people, especially the oppressed and poor, are of main importance. God is within this world, incarnated in Jesus. He emptied Himself the Spirit in kenotic form , and is therefore found within the world itself, within humanity as the body of Christ. In this world, freedom, emancipation and justice are sought by Liberation theology. The emphasis is on the immanent and not on the transcendent. The transcendent is not necessarily rejected, 9 but the move is toward immanence which raises the questions: Is transcendence still needed and why? The aim of this article, however, is not to argue for an uncritical rehabilitation of transcendence, especially not as a power, logos or authority. Too many dangers of and problems with transcendence have been exposed and experienced through history to endeavour such an argument. This is why it is argued today that transcendence is a relic of former mistakes. Especially the metaphysical understanding of transcendence as God, the Supreme Being, the

divine, something outside this world, the cause of being was immensely criticised in the modern period, by amongst others Immanuel Kant, Friedrich Nietzsche and Martin Heidegger. Nietzsche, for example, indicated clearly that the concept of a transcendent world separated from this world and the concept of God as being radical transcendent are very problematic, because it may lead to a devaluation of this world, and of this life. It is some of these problems which African thought and Liberation theology address and overcome in their more immanent concept of transcendence. It is to explore transcendence as a potential and even a condition for human freedom. A radical immanence renders the concept of transcendence redundant, because it virtually disappears into immanence: It positively acknowledges our interconnectedness as human beings with the material world we find ourselves in, and our connectedness to nature. Deleuze defended the notion of immanence explicitly and passionately. He considered immanence not as a concept but as the pre-philosophical horizon against which thinking can be creative and productive. With his notion of pure immanence, he wishes to move beyond the dualism of form-matter that brings with it a transcendent judgement of mind over matter. Because Being is all there is, Deleuze argues that there is no antonym like transcendence for immanence and that immanence should be thought of independently: In order to do so, one must discover the true power and beauty in immanence, in Being, and live a life not divided in categories or hierarchies. To live on this plane of immanence intends to be liberating free from the illusion of transcendence, hierarchy and dualism, free to be truly creative and ethical, but the question is whether this position is philosophically tenable. The plane of immanence is indeed wholly other than this world. It is a move away from hierarchy and dualism to the creative life of pure immanence. Again this is ironic, because freedom is exactly what Deleuze intends to promote with his plane of immanence and critique on representation. God, or Christ-man, is what makes man hu-man. God is just the immanent imperceptible X: It is not a substantial property, but the excess of human life – an example of the gap in immanence. Desire for the impossible Thing for the God of Beyond is tragic because the impossible Thing is placed in an inaccessible Beyond. Desire becomes an endless movement, from one substitute to the next, without reaching it. Spinoza understands this univocity of being as purely positive:

Chapter 8 : Immanence - Wikipedia

On the face of it, the characteristics of transcendence and immanence appear to be in conflict. A transcendent is one who is beyond perception, independent of the universe, and wholly "other" when compared to us. There is no point of comparison, no points of commonality. In contrast, an immanent.

This was the prevailing secular attitude toward physicality at the beginning of the Christian era. Thus early Christianity, with its high regard and respect for the human body, found itself opposed to the views of the larger culture. He seems to have their rapt attention until he mentions the Resurrection of Christ vs Some of the Athenians then begin to mock him vs 32 , since the concept of physical resurrection seemed absurd to the ancient Greek mentality. Why would a soul freed by death wish to re-enter its former "prison"? This disdain for matter became an article of faith among the Gnostics, a diverse bunch of small religious sects whose beliefs consisted of various syncretistic blends of pagan, Zoroastrian, Christian and other concepts. Though each sect held many different beliefs, all claimed that matter is evil, created by an evil god, called the Demiurge or Ialdabaoth. Not surprisingly, many of these sects were quite anti-Semitic. Early Christians consistently opposed these views, recognizing them as foreign to the teachings of the Apostles, who faithfully handed down the instruction of Jesus Christ Himself. Thus the material world is good, not evil, as the Scripture says: Nature manifests the divine attributes Romans 1: Creator and Creation Though essentially distinct from and infinitely greater than creation, God is not distant from it. Scripture teaches that the Creator fills, enfolds and sustains all things: God also loves all creatures with infinite love and compassion: And how could anything endure if you did not will it? Or be preserved, if not called by you? But you spare all, because they are yours, O Lord, lover of souls. Evil and the Creation What about evil, then? Does God love it? No, for God did not create it. Evil does not exist in the same way as good; evil is a "negative" existence, like a void or a vacuum. If creation is a beautiful tapestry woven by the hands of the Almighty, evil is a tear in the fabric, made by the willful disobedience of intelligent creatures. Evil is emptiness, a spiritual void, a metaphysical vacuum. At some point in our lives we all experience the frightful void of evil - within our very selves! The inner void, the "black hole" which we experience within our souls, is none other than original sin. When our first parents disobeyed God, they rejected Divine Grace, evicting it from their souls. All that was left was an emptiness where Grace had been. This emptiness is now the condition of our souls, unless re-infused with sanctifying grace in Baptism. The Fall and Redemption in Relation to Matter Created by the same all-good Deity, spirit and matter originally existed in divine harmony, without conflict or tension. Yet the first human sin, the first "tear" in creation, created a rift between matter and spirit. Now the flesh struggles against the spirit Galatians 5: God never intended that such animosity should exist between the two orders of creation, evil brought on this disorder I Co One cannot say that spirit is good and matter evil, as if the Fall tainted only the material world. The original sin effected both spirit and matter. The human spirit became deprived of grace, the mind became darkened and the will weakened so that good deeds became difficult and evil ones easy. The body was afflicted by disordered passions, disease, aging, death and decay. Yet despite all this, evil never becomes "essential" to creation. Sin did not totally corrupt creation, either spiritual or material, for it does not have such power. All things which God made are essentially good, and evil cannot alter that fact. Even the devil, who has utterly abandoned himself to evil, possesses existence, intelligence, free will and other things given him by God in the beginning. So whereas God is perfect Goodness, devoid of all evil, the devil is not "perfect evil", devoid of all good things. In fact, there is no such thing as "perfect evil"! It cannot possibly exist, because evil is a condition imposed upon creation, and creation is finite, limited by nature. Thus while Goodness is infinite, evil is not. God wills to reconcile matter and spirit, body and soul. The Incarnation began this process. As we shall see in the next two articles, the Incarnation is the most powerful proof of the goodness of matter, and the basis for the sacramental character of the Catholic faith. Different Views Examined As we have seen, Mother Church teaches that God infinitely transcends creation that is, the Divine Nature is infinitely greater than any created nature ,and is also immanent to all creatures, sustaining their distinct existence at every level. Though not held by Mother Church, they are interesting to examine. The first

is Pantheism. This is the belief that "God" is identical with the universe. This theory radically identifies God with creation. A pantheist believes that there is no God apart from the cosmos; if we speak of "God" at all, it is the universe of which we speak. Hence a true pantheist denies the existence of a personal, transcendent God who can hear prayers and grant petitions. God is reduced to a certain "divine quality" which the pantheist thinks he or she perceives in nature. Because of this, some theologians actually consider pantheism a form of atheism, since it really denies the existence of "God" as most Western religions understand Him. Pantheism finds no support in Sacred Scripture, which begins with the words "In the beginning God created the heavens and the earth" Genesis 1: From the start, the Bible distinguishes between Creator and creation. They shall perish, but you remain; all of them shall grow old like a garment, and as a vesture you shall change them, and they shall be changed. But you are always the same, and your years shall not fail" Psalm If God were identical with creation, He would change with it, not remain "always the same". Some philosophers throughout history have embraced an "opposite" theory known as Deism. Deists believe that God is utterly separate from creation, which is self-sustaining. Many deists also believe that God created the universe and then left it to run on its own. He either watches it run down or perhaps abandons it, leaving us all alone! Like Pantheism, Deism also contradicts Scripture, which from Genesis to Revelation presents a God intimately involved in creation, and particular in human affairs. If Pantheism overemphasizes the immanence of God at the expense of His transcendence, then Deism does the opposite; positing an utterly transcendent God who remains aloof from creation. The Christian teaching that God is omnipresent, however, strikes a balance between these two extremes. God is utterly distinct from His creation, yet as close to it as He can possibly be without losing His identity to it. Ironically, both Pantheism and Deism have what might be called "atheistic" tendencies. As we saw above, pantheism is quasi-atheistic since it denies the existence of a personal, miracle-working God. Yet Deism, while professing a belief in God, generally denies that He performs miracles or hears prayers. A consistent deist would not bother praying to this distant, unconcerned Deity, since what use would that be? Hence Deism logically leads to a "practical atheism", that is, living as if there is no God. The third theory to consider is Panentheism. This belief lies somewhere between Pantheism and Omnipresence. Panentheists believe that God is "incarnate" in the cosmos; it is His "body" and thus part of His nature, yet He "transcends" it in a sense, even as our souls transcend our bodies through their intelligence and will. The "God" of Panentheism, therefore, is like a "cosmic Intelligence" behind the universe. This is commonly confused with Pantheism, but the two are quite different. Pantheism denies the existence of a personal God, while the God of Panentheism is still "personal", not completely subsumed in creation. This theory often has an "evolutionary" element to it. Some panentheists, known as "process theologians" believe that the evolution of the universe and life are but manifestations of an evolution taking place in God. God created the universe, they say, because He grew to a point in His personal evolution where He realized that He had to become "embodied" in order to continue to evolve. This, of course, does not correspond to the biblical Revelation that God is unchanging Malachi 3: Revelation never depicts God as united with creation except in the Incarnation of Christ. That is the only instance in which panentheism is correct, for the Sacred Humanity of Christ is both a creature and the "body of God". But the same cannot be said of all creation. I have never heard a name for the final theory, but since it stands somewhere in between Omnipresence and Deism, I will call it "Semi-Deism". For a nameless theory, this one is pretty popular! This is the belief that God is "up in heaven" a place usually vaguely imaged as somewhere in the stratosphere among the clouds. He is seated on a throne up there, but unlike the God of Deism, He is aware of and concerned with what goes on down here, and may even get involved. He does so by either exercising some kind of "power" from His throne, or perhaps by actually "coming down" from heaven to perform a miracle and presumably returning to His cloud after He is done! This crude image of an anthropomorphic God on His throne in the clouds seems at first to have some biblical basis, but only in a hyper-literal reading of it. As we saw above, the God of the Bible is also presented as an omnipresent Spirit; this is the truer image of God. Depictions of God as an "old man" with eyes, ears, hands, etc. To illustrate how these five concepts relate to each other, let us place them on a continuum: Pantheism - - - Panentheism - - - Omnipresence - - - Semi-Deism - - - Deism The left side represents "immanence", the right "transcendence". At the far left, Pantheism so stresses the immanence of God as to identify Him with the

cosmos. Panentheism tries to postulate a partial identification with the cosmos, but still weighs too heavily on the "immanence" side of the equation.

Chapter 9 : God and Creation

A belief in God's immanence holds that God is present in all of creation, while remaining distinct from it. In other words, there is no place where God is not. His sovereign control extends everywhere simultaneously.

Most days I choose what is easier, and so do most people walking the same path as I am. Increasingly apparent is the reality that I am part of a generation that is systematically under-tooled for following God in the thickness of life. We have been led along like hungry consumers “devouring our way from one experience to another” trained to avoid the tension that emerges when our appetites are no longer fed by the next big thing. Our confusion leads to frantic searching for something else “hyperventilation of the soul” which manifests itself in hurried, destructive habits and speaks in the tongue of cynicism. While cynicism is not in short supply, at least among those who are near to me, joy is. I know this is true because practicing joy sometimes feels scandalous and wrong “like being the one who unintentionally introduces the faux pas topic during conversation at the dinner table. You can find his piece here Smith makes the case that joy has to do with gratitude and contentment, which come from receiving from and depending on a Giver distinct from creation. The state of joy, therefore, is unsurprisingly weak in our society, which is marked by autonomy, independence and disenchantment: We are self-conscious rather than Other-conscious. What we need is somewhere else, beyond what is here. I tend to agree. I wonder, in contrast, if God has actually given us everything we need in the immanent frame to speak to our restlessness. But maybe I misunderstand him. But, I wonder if any person has ever given herself to something other than immanence? In other words, is it not true that creatures can only give themselves to transcendence to the degree that Transcendence has become immanent? What and how does the Giver give “if not of himself through immanence? Is this not the salvation story “the condescending of the transcendent Giver “making himself known in the flesh so that creaturely reception of the gift is possible? Does this not imply a certain type of relationship with creation “albeit a sacramental one? God is not found somewhere else except right where we are in the grit of immanence. Is the embrace of this reality not the first step out of restlessness and into joy? This posture of trust becomes the way we train ourselves out of cynicism and into joy. [Click To Tweet](#) And Smith is correct; embodying joy in this way is contagious.