

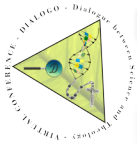
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The name „Immanuel” = „God with us” , a proof of God’ s immanence, according to the religious vision of the American author Ellen G. White

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The name „Immanuel” = „God with us”, a proof of God’s immanence, according to the religious vision of the American author Ellen G. White

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Abstract: The study shows the fact that The One who was named „Immanuel”, meaning „God with us”, namely Jesus Christ, through his life and through all His earthly activity, demonstrated the absolute immanence of God on earth. Because of this, when He was asked by apostle Philip to show them Almighty God, the Father, Jesus answered Philip that the one who had seen Him, had seen God, the Father. The divine immanence was manifested in the whole life and actions of Jesus.

Keywords: „Immanuel”, immanence, symbol, significance, vision.

I. INTRODUCTION

God’s immanence, analyzed in terms of significance of the name „Immanuel”, name given to Jesus Christ, meaning „God with us” or „God is with us” [1], was demonstrated in every aspect of Jesus’ life and actions on earth. He, Jesus Christ, Son of God and Son of Man, having a dual nature, a divine and a human one, was God incarnated, was The One who took human form. Through

Him, people could have a vision on God’s character. The presence of Jesus Christ on earth signified the divine immanence.

Saint apostle Paul, talking about God, who had said to shine the light out of darkness, enlightened people’s minds and hearts, motivating them to do everything they can, in order to shine the light of the knowledge of God’s glory: „For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [2]

This study, in terms of limited expression space, aims to highlight the vision of the American author E. G. White, regarding the significance of the name “Immanuel” especially in her book “The Desire of Ages”. This is the world’s best-selling book concerning the life of Jesus Christ. “Immanuel” was the proof of the divine immanence. The author makes interesting references on different aspects of the life and actions of Jesus Christ. The author’s

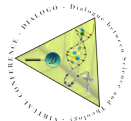
extensive work cannot be summarized or analyzed in a few pages. Because of these considerations, we will present just a few aspects, considered by us as being significant. Through this, we invite you to analyze this book.

II. THE SIGNIFICANCE OF THE NAME
„IMMANUEL” – A PROOF OF GOD’S
IMMANENCE, ACCORDING TO THE VISION OF
THE AMERICAN AUTHOR ELLEN G. WHITE

As a divine prerogative, the name “Immanuel” highlights the divine attributes and character, especially in His relationship with man. In order to be perceived by man, God decides to send His Son, to take upon Himself the human nature. In these circumstances, the prophets foretold the great event of the Son incarnation. At the set time, named in the Scripture “the fullness of time” the incarnation took place, meaning that the Son took on a human form. He was named Jesus Christ, because this name refers to both: the divine nature (Christ) and the human nature (Jesus). His birth was considered a miracle and only God is capable of such a miracle. The Son took upon Himself the human nature, comparable with the human nature of the first man, Adam, a nature that did not fall into sin. Only under these conditions, the second Adam, namely Jesus Christ, could demonstrate the sinless character of God and the perfect obedience. The first Adam was created in the image and likeness of God. He could have lived forever in the state he had been created if he had obeyed and remained faithful to God Creator. The second Adam, true God and true Man, came into the world of earthlings to show the true character of God. Lucifer questioned the character of God. The divine character presented by Jesus, besides the revelation of the divine attributes, was a true proof of the immanence. The people could see and hear Him, they could touch Him, talk to Him,

and they could sit at the same table with Him and enjoy His touch, His words, and the miracles done in front of them. They could see Him ministering their needs. Man did not know God in this way, namely being so kind, so loving, full of understanding and patience, always there to help them, but also to rebuke human weaknesses. He seemed detached from another world.

The American author Ellen G. White, showing the fact that Jesus Christ was incarnated and was named „Immanuel”, makes a demonstration regarding the significance of this name, namely the intercommunion of the transcendent God with people, live among them, which was in fact, the undeniable evidence of the immanence of God towards people: “His name shall be called Immanuel, ... God with us.” “The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.” From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God,” the image of His greatness and majesty, “the outshining of His glory.” It was to manifest this glory that He came to our world. To this sin-darkened earth, He came to reveal the light of God’s love,—to be “God with us.” Therefore, it was prophesied of Him, “His name shall be called Immanuel.” By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name,”—“merciful and gracious, long-suffering, and abundant in goodness and truth,”—“that the love wherewith Thou hast loved Me may be in them, and I in them.” But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings



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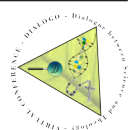
will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto." [3]

The divine presence and His immanence could be seen first in the works of the Creation. He approached our world, a world that was in a chaotic state, "deserted and empty", and started to create and to arrange it. In six days, He created a wonderful planet and in the middle of all the beauties that He had created, He put man, the first human couple- Adam and Eve. Only the first couple of people had known the divine immanence, because the Creator talked daily with them, "in the cool of the day". We do not know how much did they talk with the Creator. They knew the immanent God, because He revealed Himself to them, but after they were banished from Eden, the situation changed. They and their children did not have the possibility and the freedom to see the immanent God anymore. However, God was with them, but He did not revealed directly to them, they could not see Him anymore. From then on, He used indirect ways to communicate with man. The divine immanence was no longer possible to see. All the created things were talking about a Creator, but He could not be seen. Referring to all that was created and that bore the mark of a Superior Intelligence, the American author E. G. White says that: the message about God was marked on every created thing. Therefore, it was the divine immanence written and placed on the created things. The author says that: "in the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of

the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength setteth fast the mountains." "The sea is His, and He made it." Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love." [4]

The sin occurrence, namely man's disobedience towards God the Creator, altered the divine image or imprint on the created things. But even with all these alterations, caused by the sin, the image of the Divinity can still be seen in the created things, according to the American author E.G. White: "Now sin has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud." [5]

Even if, because of the human sin, the image of the divine immanence was increasingly difficult to be seen, the transcendental God had another plan. Through this plan, people could know Him in a special way. In order to be known, He needed a human nature, an immanence possible to be observed and known by people. The existent deities from various



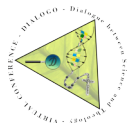
cultures of the world had certain ways of representation and knowledge. They were represented by animals, birds, reptiles, religious objects etc. These deities could not descend among people, because they existed only in the minds of certain worshipers. Their immanence could not be known so they remained at a transcendental level.

One of the most powerful statement regarding God's closeness and knowledge towards people, meaning the way He made Himself known or His immanence, according to the American author E. G. White, is that God was revealed to us through Jesus. The human being could know better a person with a similar nature: "But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." [6]

Those scriptural passages describe the fact that in the person and actions of Jesus, from His birth to His crucifixion, the presence of God was manifested, and this manifestation of the divinity was the divine immanence among people: "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those

things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." [7] "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." [8] "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." [9]

Because the fair and good character of God was questioned by Lucifer, someone was needed to set things right, by bringing them to their true reality, presenting correctly God's character. The transcendent God was not known by people. In people's minds the devil installed suspicion, which is why they needed a way to know the real and true knowledge of God. The best solution was to know God's divine immanence through Jesus, with his dual nature: true God and true Man: "In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. The earth was dark through misapprehension of God. That the gloomy shadows might be



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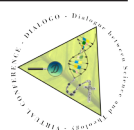
lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2." [10]

The one who offered himself voluntarily to save humanity was Jesus. He was the One who came to present the real, perfect, good and fair character of God. None of the created beings could represent the divine character; they showed people the transcendent God. Ellen G. White presents this aspect through the following words: "Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." ... In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form." [11]

Various symbols were used throughout time to describe Divinity. The symbols could not show the divine immanence in reality. They were just a shadow, a

symbolic reference to the One whom they represented. The man thought the divine transcendence was hidden from the human eyes, in order to make man able to endure it. The symbol has in itself the ability to be immanent, to be seen, observed, and touched. However, this immanence was meant to foreshadow, to symbolize something else, namely the One that had sent His attributes in a form, which is possible to be perceived. The American author E.G. White describes, in a special way, some of these aspects: "This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation" (Philippians 3:21, R. V.), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men." [12]

When the people of Israel were traveling, through the wilderness, from Egypt to Canaan, Moses received the divine commandment to build a tent [13], called "tabernacle". It was called like that because it represented the connection between man and God. The Transcendent descended among people and made Himself known through the symbols placed there. In that tent there were many symbols, but also various ceremonies which were meant to

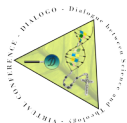


foreshadow and which were related all to God. Through the symbols, the man could know a few things about the divine immanence. The American author E.G. White writes the following things about the “tabernacle” or the “sanctuary”: “God commanded Moses for Israel, “Let them make Me a sanctuary; that I may dwell among them” (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. “The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.” John 1:14, R. V., margin. Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour’s life on earth, we see “God with us.”” [14]

Even if Lucifer, who became the Devil, presents, the things related to God, in a distorted way, the true presentation about God was to be made by Jesus. In all His activity He dismantled all the untruths of Lucifer, offering a perfect parables in all respects. The American author captures this in a special way: “Satan represents God’s law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature,

and passed through our experiences. “In all things it behoved Him to be made like unto His brethren.” Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was “in all points tempted like as we are.” Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God’s law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.” [15]

Jesus Christ, in His human nature, was God “revealed in flesh”, He was the transcendent who become immanent. He could not be known by people and he was ready to reveal Himself to them in a bearable way. However, the discovery of the transcendent was made only within the limits of human knowledge. This was a presentation of the divine immanence, and E.G. White writes: “By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, “I AM THAT I AM.... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”... This was the pledge of Israel’s deliverance. So when He came “in the likeness of men,” He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God “manifest in the flesh.” 1 Timothy 3:16. And to us He says: “I AM the Good Shepherd.” “I AM the living Bread.” “I AM the Way, the Truth, and the Life.” “All power is given unto Me in heaven and in



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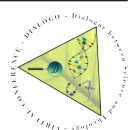
earth." John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven." [16]

Through human nature, Jesus Christ demonstrated a distinctive character, thus presenting the divine character. Therefore, the transcendent, with all its traits, could become known. But the human could only summarize what was revealed to him. The transcendent became immanent and the immanence amazed through its special character. It was full of love, sacrifice, humility and obedience. So as the High Priest didn't served in celebration robes, wearing simple clothes, like any other ordinary priest, in the same way, the divine transcendental presented himself to people in a simple way, possible to be known. The divine transcendence was impossible to be known, while the divine immanence emphasized the possibility of the people to know the divine character. Therefore the American author writes about Him: "In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him. Isaiah 53:5." [17]

The character of the transcendent God was presented as being defined by love and sacrifice. Therefore, the divine transcendent was ready for the sacrifice, the sacrifice to bound himself to man for eternity. For this, the human nature of Jesus was offered as a sacrifice, in order to demonstrate love.

This could have been seen only through the divine immanence, which was lowered to the level of human knowledge. About this, the American author E. G. White writes: "By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love." [18]

On the occasion of Jesus' baptism in the Jordan River, the divine immanence was revealed to everyone and the beings of the universe witnessed a revelation of the divinity. Therefore, E. G. White says: "Direct from the throne issue the beams of His



glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,--fit emblem of Him, the meek and lowly One." [19]

There, at the Jordan River it could be seen the heavenly discovery, the discovery of the transcendent. This was understood only by John the Baptist, but those present were also touched by the presence of the divinity, which meant that the transcendental became immanent for their understanding: "Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased.""[20]. At Jordan River, the words of the transcendent God were heard by those who were present: "And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity." [21]

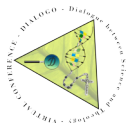
Among the crowd, present for that occasion, there was also Nathanael. He looked at Jesus's face, a face that had the image of simplicity, of hard work and poverty, and because of these he was disappointed, wondering himself whether Jesus could be the Messiah awaited by them. Therefore, Nathanael stood down to meditate on these things, when was found by Philip and asked to come to see Jesus. Jesus words, saying that He saw him there under the

fig tree, before Philip had called him, impressed him. Nathanael wondered who would have known where he was hiding. Then he thought that Jesus really was Messiah, God incarnated and the divine immanence. The American author describes

as follows: "As Nathanael looked upon Jesus, he was disappointed. Could this man, who bore the marks of toil and poverty, be the Messiah? Yet Nathanael could not decide to reject Jesus, for the message of John had brought conviction to his heart. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!" In surprise Nathanael exclaimed, "Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." It was enough. The divine Spirit that had borne witness to Nathanael in his solitary prayer under the fig tree now spoke to him in the words of Jesus. "[22]

The divine plan, of making the transcendent known by people and therefore becoming immanent, was described by the American author, with the occasion of the miracle from Cana of Galilee: "The words, "Mine hour is not yet come," point to the fact that every act of Christ's life on earth was in fulfillment of the plan that had existed from the days of eternity. Before He came to earth, the plan lay out before Him, perfect in all its details. But as He walked among men, He was guided, step by step, by the Father's will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come." [23]

By mingling among people, as one who desires the best for them, searching them in different places, even in their houses, Jesus wanted them to feel His divine presence and to get to know the divine transcendent. He also wanted to become immanent for them. The American author captures in her book these aspects, through the following words: "Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the



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boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence.”[24]

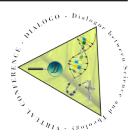
One of the most obvious evidence of the divine immanence is described in the pages of the Holy Scripture, in the discussion between apostle Philip and Jesus. In the discussion Philip asked Jesus to show them God, the Father, meaning the possibility that the human beings to be able to know the divine transcendent. Jesus answered him, that the one who had seen Him, had seen in fact the Father. Man was eager to know the transcendent God and one of Jesus’ disciples uttered this desire. Jesus’ answer was a direct revealing of the fact that He was God incarnated; He was the divine transcendent that had become immanent among people.

We present below the scriptural passage in question, which describes the question and the answer: “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.” [25] The crowds, coming from various localities, gathered to hear Jesus. They were hungry and Jesus made the miracle of bread and fish multiplication. The transcendent that became immanent solved the situation of the five thousand hungry people. He multiplied five bread and two fish, in a miraculous way. The American

author writes: “In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good.” [26]

Jesus Christ, together with His apostles, in the boat trip on the Sea of Galilee (Lake Galilee), gripped by a sudden storm, appeals to the Great Teacher, who rebuked the sea and ceased the storm. The sailors were astonished by this fact, asking themselves who is This Man, who had the power to make the wind and the sea to obey him. The divine immanence was again observable in what Jesus did, it was observable in the ceasing of the storm and the sea. E. G. White describes the event as follows: “He lifts His hand, so often employed in deeds of mercy, and says to the angry sea, “Peace, be still.” The storm ceases. The billows sink to rest. The clouds roll away, and the stars shine forth. The boat rests upon a quiet sea. Then turning to His disciples, Jesus asks sorrowfully, “Why are ye fearful? have ye not yet faith?” Mark 4:40, R.V. A hush fell upon the disciples. Even Peter did not attempt to express the awe that filled his heart. The boats that had set out to accompany Jesus had been in the same peril with that of the disciples. Terror and despair had seized their occupants; but the command of Jesus brought quiet to the scene of tumult. The fury of the storm had driven the boats into close proximity, and all on board beheld the miracle. In the calm that followed, fear was forgotten. The people whispered among themselves, “What manner of man is this, that even the winds and the sea obey Him?”[27]

Jesus, in those moments of maximum fear for the disciples and for the sailors who were on the sea at that moment, was showing a feeling of complete serenity, without any fear. It was normal to be so. There was the One who had been beyond the situation. He was the transcendent, shrouded under a human being face. Only He could stay strong and calm in the middle of a storm, because He had the power to



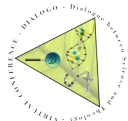
be beyond any critical state. In such critical circumstances, only Someone equal to God could face the situation calmly. His state of calm and lack of fear was a proof of the divine immanence between them. They could see there the One who was beyond any human problem, beyond the nature and its power. Ellen G. White says: "When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God." [28]

In front of the grave of Lazarus, Jesus Christ demonstrates again the fact that there is a relationship of equality between Him and God the Father, and the presence of Jesus there was again a proof of the divine immanence. There, the human reality showed that fact that man, in his limited sphere of potency, was incapable to solve the situation, which was beyond human possibilities, situation in which only the transcendent God, present among people through His immanence, and manifested in the Divine Being of the Son, showed his power: "But here Christ claims God as His Father, and with perfect confidence declares that He is the Son of God. In all that He did, Christ was co-operating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father. "Father," He said, "I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent

Me." Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. They were to be shown that Christ's claim was not a deception." [29]

When Jesus asked Lazarus to come out of the grave, the deity, the divine immanence, has been felt in His being. Man is helpless in front of death, he cannot do anything. No man can bring back to life a dead person. Lazarus had been dead for several days; therefore, Jesus demonstrated the divine immanence, the power that brought Lazarus out of his grave, wrapped as he was. Those who were present stood near the immanent God, Who had shown His power. The reality met the divine immanence: "And when He thus had spoken, He cried with a loud voice, Lazarus, come forth." His voice, clear and penetrating, pierces the ear of the dead. As He speaks, divinity flashes through humanity. In His face, which is lighted up by the glory of God, the people see the assurance of His power. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. With intense and painful interest all wait for the test of Christ's divinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever." [30]

On the Mount of Transfiguration, the disciples saw the divinity on Jesus' face. His face was shining, showing that it was something different, it was the face of a divine being, and it was the transcendent in front of man, shrouded under a form that was accessible to man. The author E.G. White thus describes this element of the divine immanence: "His prayer is heard. While He is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form. Divinity from within flashes through humanity, and meets the glory coming from



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above. Arising from His prostrate position, Christ stands in godlike majesty. The soul agony is gone. His countenance now shines "as the sun," and His garments are "white as the light." [31]

CONCLUSIONS

In each of the situations presented it was demonstrated that the One who was given the name „Immanuel”, was truly „God with them.” „This revelation, is expressed through a name: Immanuel (Immanu-El = God is with us). In the biblical language, this closeness is described in the incarnation metaphors: „The bread coming from Heaven” and „The word was made flesh and dwelt among us.” Immanuel is not just a name or a tag, Immanuel means a new step in the world of knowledge, it means that God is so closer that man can see, hear and touch Him (1 John 1:1).” [32]

The American author E.G. White, in her book, *The Desire of Ages*, presents her religious vision in a specific way. In her view Jesus Christ, the One who was named "Immanuel", was truly God and Man in the same time. Every aspect of his earthly life was a demonstration of the fact that "Immanuel" was truly "God with them". This means that God's immanence was seen and perceived in all the aspects of Jesus Christ's earthly life.

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