

God's Omnipresence, Mobility, Form, Beatific Vision, and Passions



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By

The Precious Blood of Jesus Christ;
The Grace of the God of the Holy Catholic Church;
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics;
The Protection of Saint Joseph,
Patriarch of the Holy Family and Patron of the Holy Catholic Church;
The Guidance of the Good Saint Anne,
Mother of Mary and Grandmother of God;
The Intercession of the Archangels Michael, Gabriel, and Raphael;
The Intercession of All the Other Angels and Saints;
and the Cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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Summary

- **God's Omnipresence:** It is an allowable opinion to believe God is everywhere in power but not in nature, which is my opinion. And it is an allowable opinion to believe God is everywhere in power and in nature.
- **God's Mobility:** It is an allowable opinion to believe that God moves, which is my opinion. And it is an allowable opinion to believe that God does not move; this opinion is based upon the opinion that God is everywhere in power and nature and thus does not have to move.
- **God's Form:** It is a dogma that God has a form. And thus it is heresy to believe God does not have a form. However, it is an allowable opinion as to what is God's form. My opinion is that the form of God the Father and God the Son is like that of a human. The form of God the Holy Spirit may be that of a dove.
- **God's Passions:** It is a dogma that God has passions in the sense of love, hate, etc. It is also a dogma that God's passions do not debilitate him or confuse or confound his justice and mercy. When it is said by some Church Fathers and others that God has no passions, they mean in the second sense not the first because they also teach God loves and hates, etc. Hence, they use the word passion in a negative sense to mean something that is debilitating or harmful to the person who has them.

My Opinion that God Is Everywhere in Power but Not in Nature

Where God is and God can be in several places at one time

“God [is] in his holy place.”
(Psalm 67:6)

During the New Testament era,

1. The person of God the Father and person God the Son are in heaven most of the time.
2. God the Son's dead body and blood and living divinity is on earth in the Holy Eucharist.
3. The person of God the Holy Spirit is in heaven and on earth proceeding from the Father and the Son and dwells in the souls of just men.

Hence, each divine person can be in more than one place at a time. Take the following examples:

- When Jesus died, his divine nature was in his dead body in the tomb and also in his soul in the Limbo of the Fathers. Hence his divine nature was in two places, but he only has one divine nature.
- The dead body and blood and living divine nature of Jesus Christ is in the Holy Eucharist and thus in many men when they received the Holy Eucharist. Yet, there is only one divine nature of Jesus Christ not many.
- The Holy Spirit dwells in the souls of just men, but there is only one Holy Spirit and thus not many Holy Spirits. Hence the same one divine person of the Holy Spirit is in the souls of just men.

This is similar to a man looking in a mirror. He sees himself. If he breaks the mirror into four pieces, he still sees himself wholly in each of the four pieces, but he is still just one man not four men. The difference between Jesus Christ in the Holy Eucharist or the Holy Spirit dwelling in just men is that the person in the mirror would not be a reflection of Jesus or the Holy Spirit but would be the Jesus himself or the Holy Spirit himself.

You may ask, “How, then, are there not many Jesus’ and many Holy Spirits?” The answer to this question is not only above human reason but even contrary to it. But it is not contrary to the reason of God, just as are the dogmas on God the Son’s eternal birth, the eternal existence of God, and Holy Eucharist are. St. Augustine wonderfully teaches about things only God can understand that hence can only be believed by faith:

St. Augustine, *City of God*, 430: “And if I should speak of my mind or understanding, what is our understanding in comparison of its excellence? For then shall be that ‘peace of God which,’ as the apostle says, ‘passeth all understanding’; that is to say, all human and perhaps all angelic understanding, but certainly not the divine. That it passeth ours there is no doubt; but if it passeth that of the angels—and he who says ‘all understanding’ seems to make no exception in their favor, then we must understand him to mean that neither we nor the angels can understand, as God understands, the peace which God himself enjoys. Doubtless this passeth all understanding but his own.”¹

Hence the dogma that God the Father or God the Son or God the Holy Spirit can be in more than one place at the same time and there is only one God the Father, one God the Son, and one God the Holy Spirit can only be believed by faith alone and thus not by human reason.

The meaning of God is everywhere (God’s omnipresence)

The following decree that infallibly teaches that God is everywhere can be taken in two ways:

Pope St. Damasus, *Council of Rome*, 382: “17. If anyone does not say that the Holy Spirit can do all things and knows all things and is everywhere,² just as the Son and the Father, he is a heretic.” (D. 75)

It can mean that God is everywhere in power and in nature, which was held by some of the Church Fathers; or that God is everywhere in power but not in nature, which is my opinion and was held by some Church Fathers, such as, St. Athanasius:

St. Athanasius, *Defence of the Nicene Definition*, 4th century: “[Chapter 3] 11. ...But God is self-existent, transcends all things and is circumscribed by none; He is within all things according to his own goodness and power, but outside of all things according to his own proper nature.”

Hence, in my opinion, the Council of Rome’s Canon 17 does not mean that God is personally everywhere and thus in all things or else God would be in the devil and in dung. If this were true, devils and dung would have to be reverence or looked upon as holy because God would be in them. In my opinion, then, this decree that infallibly teaches that God is everywhere means that God is everywhere in power but not in nature. Hence it means that God has power over all things, sees everything, knows all things, can go or reach out anywhere, and thus nothing can escape God:

¹ b. 22, c. 29.

² Another possible Latin translation is “...and can do all things and knows all things and be everywhere...” “*Si quis non dixerit, omnia posse Spiritum sanctum, omnia nosse, et ubique esse. Sicut et Patrem et Filium, anathema sit!*” The Latin words “et ubique” can mean “and be everywhere,” which means God is not personally everywhere but has the power to be personally everywhere, anywhere he wants to be. For the Latin text, see in this book Appendix: “Latin Text of Anathema 17 in the Council of Rome, 382,” p. 71.)

“His going out is from the end of heaven, And his circuit even to the end thereof, and there is no one that can hide himself from his heat.” (Ps. 18:7)

Therefore, nothing can escape or overcome God’s power, nothing can escape or hide from his sight or knowledge (past, present, and future), nothing can exist without God creating it, nothing can survive without God preserving it, nothing can be good and holy without God’s grace and other helps, no sin or sinner can escape God’s condemnation and punishment, and thus there is nowhere where God’s presence is not exerted or felt. Hence God sees all things, knows all things, and exerts his power over things near at hand or at a distance, such as from his home in heaven.

“For the Lord is high and looketh on the low, and the high he knoweth afar off.”
(Ps. 137:6)

While God is in heaven, he has power over all things. God does not need to come down from heaven to have power over things. He does not need to be in the presence of things or be in things to have power over them. Those who believe in this opinion limit God’s power and make him a prisoner to his own creation. For example, the following Bible verses teach that while God is in heaven, he sees all things, hears all things, and directly kills or cures men by his arm reaching down from heaven to earth or by his breath passing from heaven to earth or by his will alone:

“The Lord hath looked down from heaven upon the children of men to see if there be any that understand and seek God.” (Ps. 13:2)

“And we cried to the Lord, God of our fathers, who heard us and looked down upon our affliction and labour and distress:” (Deut. 26:7)

“And now, Lord God of Israel, ...hear thou in heaven, in the firmament of thy dwelling place.” (3 Ki. 8:26, 43)

“The Lord fulfil all thy petitions; now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven, the salvation of his right hand is in powers.” (Ps. 19:7)

“O Lord God of hosts, who is like to thee? Thou art mighty, O Lord, and thy truth is round about thee. Thou rulest the power of the sea and appeasest the motion of the waves thereof. Thou hast humbled the proud one as one that is slain with the arm of thy strength thou hast scattered thy enemies.” (Ps. 88:9-11)

“I have found David my servant; with my holy oil I have anointed him. For my hand shall help him and my arm shall strengthen him.” (Ps. 88:21-22)

“See ye that I alone am and there is no other God besides me. I will kill, and I will make to live; I will strike, and I will heal, and there is none that can deliver out of my hand.” (Deut. 32:39)

“There is none like the God of the beloved. He that is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither. His dwelling is above and underneath are the everlasting arms. He shall cast out the enemy from before thee and shall say: Be thou brought to nought.” (Deut. 33:26-27)

“Who hath measured the waters in the hollow of his hand and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?” (Isa. 40:12)

“What shall we be able to do to glorify him? For the Almighty himself is above all his works... Through him is established the end of their journey, and by his word all things are regulated.” (Eccus. 43:30, 28)

“Yet the most High dwelleth not in houses made by hands, as the prophet saith: Heaven is my throne and the earth my footstool. What house will you build me?”

saith the Lord, or what is the place of my resting? Hath not my hand made all these things?" (Acts 7:48-50)

"He shall strike the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked." (Isa. 11:4)

The following verses teach that a wind that comes from God destroys things, but God himself is not in the wind, earthquake, or fire:

"And when he was come thither, he abode in a cave; and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias? ...And he said to him: Go forth, and stand upon the mount before the Lord; and behold the Lord passeth, and a great and strong wind before the Lord over throwing the mountains, and breaking the rocks in pieces. the Lord is not in the wind, and after the wind an earthquake: the Lord is not in the earthquake. And after the earthquake a fire: the Lord is not in the fire..." (3 Ki. 19:9-15)

And Jesus healed the centurion's servant by his mere word and thus without having to be present:

"And when he had entered into Capharnaum, there came to him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. ...And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour." (Mt. 8:5-13)

By God's grace and reason, humans can know that God has power over things at a distance and thus without having to be present among them or in them. For example,

- Humans with their eyes can see a mountain and all the things on it at a distance. They do not need to be on or in the mountain to see these things. And if a man's arm is long enough, he can reach out with his hand and touch the mountain and affect things on it without having to be present on or in the mountain. In a similiar and ultimately greater way, God sees not only the exterior of things but also the interior, and his sight extends to all things he created. "And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts." (Eccus. 23:28)
- Humans with their mere breath can move a piece of tissue paper and thus do not need to be on or in the paper to move it. And they know that their breath, a force that emanated from them, moved the paper. And they know that their breath is a mere force and not a human creature. In the same way, the breath of God (which is not God but a force that emanates from God and dissipates) can move or kill things.
- The sun from a great distance can burn things and blind men with its rays and thus without having to be in the thing or in the presence of the thing. "The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes." (Eccus. 43:4)
- Humans with their ears can hear sounds at a distance and thus do not have to be on or in the things that give the sound in order to hear them.
- Humans, if God allows it, can read minds at a distance and thus without having to be near or in the minds they read.

- A tropical fish hobbyist who presides over a fish aquarium has total control of the fish and everything in it. But he is not in the fish tank or in the fish.

In the same way, then, God has power over things without having to be present among them or in them. And because he is God, he has absolute and almighty power over all things.

Many Old Testament verses teach that God is in heaven and, at times, comes down to earth:

“And the Lord came down upon mount Sinai, in the very top of the mount, and he called Moses unto the top thereof.” (Ex. 19:20)

If God were personally in all things, then this verse is a lie because God would not have to come down from heaven to be upon Mount Sinai because he would already be not only on Mount Sinai but also in it. The following verses teach that God speaks to men not only from heaven but also comes down to earth to speak to men:

“Thou camest down also to mount Sinai and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.” (2 Esd. 9:13)

“And the Lord appeared to him [Abraham] in the vale of Mambre as he was sitting at the door of his tent... And he said: Lord, if I have found favour in thy sight, pass not away from thy servant.” (Gen. 18:1-3)

The Book of Machabees teaches that God’s main home is in heaven and that he comes down from heaven to visit and protect his Temple:

“For he that hath his dwelling in the heavens is the visitor and protector of that place [the Temple], and he striketh and destroyeth them that come to do evil to it.” (2 Mac. 3:39)

While God is in heaven, he sees men on earth and hears their prayers:

“The Lord is in his holy temple, the Lord’s throne is in heaven. His eyes look on the poor man, his eyelids examine the sons of men.” (Ps. 10:5)

“The Lord hath looked down from heaven upon the children of men to see if there be any that understand and seek God.” (Ps. 13:2)

“That thou mayest hearken to the supplication of thy servant and of thy people Israel, whatsoever they shall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou hearest, shew them mercy.” (3 Ki. 8:30)

If God were personally everywhere, then he would not have to look down from heaven upon earth to see men and hear their prayers because he would always be on earth and in the earth and in all things and thus in all men.

While the persons of the Father and the Son were in heaven most of the time during the Old Testament era, the person of God the Holy Spirit was in heaven proceeding from the Father and Son and on earth living in just men:

“My spirit shall be in the midst of you; fear not.” (Agge. 2:6)

“And the Lord said to him: Take Josue the son of Nun, a man in whom is the spirit, and put thy hand upon him.” (Num. 27:18)

“As I [Job] was in the days of my youth, when God was secretly in my tabernacle, when the Almighty was with me: and my servants round about me?” (Job 29:4-5)

“This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth...” (Isa. 59:21)

If God were personally everywhere, then the Holy Spirit would not only be in just men but also in all men.

The Book of Acts teaches that God does not personally dwell in temples, as a permanent home:

“God, who made the world, and all things therein; he, being Lord of heaven and earth, dwelleth not in temples made with hands.” (Acts 17:24)

Most of the time God did not dwell in his Temple at Jerusalem even though it was his home on earth. It was the place where God in a special way would hear the prayers of his priests and forgive sins and grant favors to his chosen people. God appointed his holy angels to keep the Temple, speak to the priests, and hear the prayers of and people. However, on special occasions, such as when Solomon dedicated the Temple to God and when the Ark of the Covenant came into it, God came down from heaven and dwelt in the Temple in which a cloud covered him and indicated his real presence among the onlookers.

The Dedication of the Temple by Solomon:

“Is it credible then that God should dwell with men on the earth? ... But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord my God, and mayest hear the prayers which thy servant poureth out before thee. That thou mayest open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon, And that thou wouldst hear the prayer which thy servant prayeth in it. Harken then to the prayers of thy servant and of thy people Israel. Whosoever shall pray in this place, hear thou from thy dwelling place, that is, from heaven, and shew mercy. And when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims: and the majesty of the Lord filled the house. Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord. Moreover all the children of Israel saw the fire coming down, and the glory of the Lord upon the house: and falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord because he is good, because his mercy endureth for ever.” (2 Par. 6:18-21; 7:1-3)

“And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord. And the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord. Then Solomon said: The Lord said that he would dwell in a cloud.”³ (3 Ki. 8:10-12)

The Ark of the Covenant came into the Temple:

“And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims... When they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that when they began to praise the Lord, and to say: Give glory to the Lord for he is good, for his mercy endureth for ever: the house of God was filled with a cloud. Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.” (2 Par. 5:7, 13-14)

If God were personally everywhere and thus in all things, then he would always be in the Temple and thus did not have to come down from heaven to dwell in it.

Jesus told the unbelieving Jews the following.

³ “And the people stood afar off. But Moses went to the dark cloud wherein God was. And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven.” (Ex. 20:21-22)

“And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.” (Jn. 8:23)

If God were everywhere and thus in all things, then he would not only be from above but he would also be from beneath; and he would not only be of heaven but also be of the world. Hence, if these things were true, then Jesus lied when he said he is from above and not of the world.

St. Paul tells Catholics that Christ has no concord with Belial (the Devil) and that they must be separate from evildoers:

“Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing:” (2 Cor. 6:14-17)

If God were personally in all things, then God and St. Paul would be liars and hypocrites for telling his chosen people to be separate from evildoers while God himself is not separate from them but instead is in them, even though St. Paul says that God has no participation, fellowship, concord, part, and agreement with the Devil.

When Jesus was on earth as God and man before he ascended into heaven, the person of Jesus was on earth, the person of the Father was in heaven most if not all of the time, and the person of the Holy Spirit was in heaven and on earth proceeding from the Father and the Son and on earth in the souls of the just. Hence, if God were personally everywhere, then Jesus lied when he said many times that the person of his Father was in heaven:

“Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name.” (Mt. 6:9)

“Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.” (Mt. 10:32-33)

“So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.” (Mt. 5:16)

Jesus did not say, “Our Father who art in heaven and on earth” or “Our Father who art in heaven and in earth” or “Our Father who art in all things” or “Our Father, who art everywhere.” And Jesus said that he had not yet ascended into heaven and thus his person was on earth and not in heaven:

“Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.” (Jn. 20:17)

If the divine person of Jesus were everywhere, then he would have already been in heaven with the person of the Father and thus did not have to ascend into heaven to be with the person of the Father.⁴

And if the person of the Father were everywhere, then he would have been on earth and heaven and thus the person of Jesus did not have to ascend into heaven to be with the person of the Father. Consequently, if God were personally everywhere, then Jesus lied.

⁴ When the person of the Son was on earth as God and man, he was in heaven with the person of the Father by way of the divine nature they share in common. Yet he was not in heaven by way of his personhood. Hence while the divine nature of Jesus was in heaven with the person of the Father, the person of the Father was not on earth and the person of the Son was not in heaven, or else Jesus' human nature (which is wholly united to his divine personhood) would also be in heaven with the Father, which is heresy because Jesus did not enter heaven with his human nature until the ascension. (See RJMI *Brief on The Holy Trinity*: The three divine persons are united in one nature but separate in personhood.)

The Bible verses regarding Jesus' Incarnation, baptism, and Transfiguration would also be lies if the persons of the Father, Son, and Holy Spirit are personally everywhere and thus in all things because during these events the persons of the Father, Son, and Holy Spirit were in different places performing different actions and thus were not within one another, as they would have to be if the three persons of God were everywhere and thus in all things. Take the following example regarding the Incarnation:

“And the angel answering, said to her: The Holy Spirit shall come upon thee, and the power of the most High [God the Father] shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.” (Lk. 1:35)

Hence the person of the Holy Spirit came upon Mary, the person of God the Father overshadowed Mary, and the person of God the Son was in Mary's womb. Each divine person, then, was in a different place doing different things. If God were personally everywhere and in all things, then this would be a lie.

The meaning of all things are contained in God

It is a dogma that God contains all things:

Pope St. Damasus, *Council of Rome*, 382: “21. If anyone does not say there are three true persons of Father, and of Son, and of Holy Spirit, equal, immortal, containing all things visible and invisible, ruling all things, judging all things, vivifying all things, creating all things, saving all things, he is a heretic.” (D. 79)

The word “contain” have several meanings, two of which are as follows:

Dictionary: **contain:**

- 1) to keep within limits: such as a: restrain, control
- 2) to have within: hold - The box contains old letters.

When it is said that God contains all things, the first meaning applies. All things are under God's dominion, and he controls and limits all things, sets their boundaries, and thus nothing has dominion over God nor can control or limit him. Hence God contains all things in the sense that he sets the borders and limits of all things and he can move them, abolish them, or create new space with new borders. God controls the borders of all things, they do not control him, they do not set his borders. Just as he sets the limits as to how far the waters of the ocean can go so that they do not overflow the earth:

“When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;” (Prv. 8:29)

God does not need to be in the waters to set their limits. Instead, God was outside of the waters when he created it and when he set its limits. Hence the meaning of the following verse:

“Is it then to be thought that God should indeed dwell upon earth? For if heaven, and the heavens of heavens cannot contain thee, how much less this house which I have built?” (3 Ki. 8:27)

This does not mean that God cannot dwell in a house or heaven, which none would disagree with as God dwells in heaven, God the Holy Spirit dwells in the souls of the just, and God the Son dwells in men who received the Holy Eucharist. It means that a house or heaven cannot contain him in the sense that he needs them or they give him some sort of protection or that they control or limit him.

Those who hold the opinion that God is personally everywhere and in all things (if they are to be consistent) also have to believe that God contains all things in the first sense. Because if they believe God was in all things in the second sense, as box contains things, then God could not be personally everywhere and in all things because the structure of the box itself is not everywhere and in all things that are within in it. And it could be said, according to this opinion, that all things contain God because he is personally everywhere and in all things.

Bible verses in context

With these truths in mind, the following Bible verses can be taken in correct context.

Psalm 138:7-10

“Whither shall I go from thy spirit? Or whither shall I flee from thy face? If I ascend into heaven, thou art there; if I descend into hell, thou art present. If I take my wings early in the morning and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me.” (Ps. 138:7-10)

These verses mean that there is nowhere men can go to escape God’s power, sight, and knowledge and thus God’s presence is felt everywhere. The last verse is one proof that it does not mean that God is personally everywhere and thus in all things because it says it is God’s “hand” and not God’s person that reaches out from heaven to earth, just as a human person can be inside a house while his hand is reaching outside of the house. Pope St. Clement teaches the same:

Pope St. Clement, *First Epistle to the Corinthians*, 1st century: “[Chapter 28] Since then all things are seen and heard by God, let us fear him and forsake those wicked works which proceed from evil desires; so that through his mercy, we may be protected from the judgments to come. For whither can any of us flee from his mighty hand? Or what world will receive any of those who run away from him? For the Scripture says in a certain place, ‘Whither shall I go, and where shall I be hid from your presence? If I ascend into heaven, you are there; if I go away even to the uttermost parts of the earth, there is your right hand; if I make my bed in the abyss, there is your Spirit.’ Whither, then, shall any one go, or where shall he escape from him who comprehends all things?”

Amos 9:2

The following verse teaches the same thing:

“Though they go down even to hell, thence shall my hand bring them out;⁵ and though they climb up to heaven, thence will I bring them down.” (Amos 9:2)

This verse teaches that God’s “hand” brings men out of hell and thus God’s hand and not his person is hell. Whereas it teaches that it is the person of God himself, indicated by the word “I,” that brings them down from heaven and thus the person of God is in heaven bringing men down while his hand is in hell bringing men up.

⁵ This verse does not mean that God brings devils and damned human out of hell and gives them a second chance. It means that if a living man were able to go the hell in order to try to escape God, he would fail because God has absolute and almighty power over hell and thus God with his hand would bring that man back up upon the face of the earth. Likewise, if it were possible for a man to try to hide in heaven, God will bring him down.

Jeremias 23:23-24

When the following verses says that God “fills heaven and earth,” it mean that God’s power, sight, and knowledge fill all things and thus there is nowhere that man can go to hid from God. Hence, in this sense, God is not far from anything but near at hand.

“Am I, think ye, a God at hand, saith the Lord, and not a God afar off? Shall a man be hid in secret places, and I not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?” (Jer. 23:23-24)

One proof that these verses do not mean that God is in all things is that it says “shall...I [God] not *see* him” and not “shall I [God] not be in him.” Seeing is a thing that takes place separate from the object that it sees.

Wisdom 1:4-7

If the words “the spirit of the Lord hath filled the whole world...and containeth all things” in the following verses from the Book of Wisdom, Chapter 1, mean God the Holy Spirit, then it means the same thing as just explained in the preceding verses of Jer. 23:23-24 and as explained in this book in the section titled “The meaning of all things are contained in God,” p. [12](#).

“For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in. For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue. For the spirit of the Lord hath filled the whole world; and that, which containeth all things, hath knowledge of the voice.” (Wis. 1:4-7)

The words “the spirit of the Lord” can have two meanings. One, the wisdom and other gifts of the Holy Spirit that he gives to men and thus not God the Holy Spirit himself. Or, two, it can mean God the Holy Spirit who dwells personally in the souls of just men wherever they are in the world. We know it does not mean God the Holy Spirit is personally everywhere and in all things because it says, “the Holy Spirit...will flee from the deceitful.” Therefore, God the Holy Spirit is not in the deceitful and thus not everywhere and in all things. But the Holy Spirit inspires all men to know, believe in, love, and obey the true God.

Romans 11:36; Ephesians 4:6; Acts 17:27-28

When St. Paul teaches that in God, men live, move, and are, he means that without God men cannot live, move, or and continue to exist and that all things are controlled by God. But he does not mean God is personally everywhere and thus in all things:

“For of him, and by him, and in him, are all things.” (Rom. 11:36)

“One God and Father of all, who is above all, and through all, and in us all.” (Eph. 4:6)

“That they should seek God, if happily they may feel after him or find him, although he be not far from every one of us. For in him we live, and move, and are, as some also of your own poets said: For we are also his offspring.” (Acts 17:27-28)

If St. Paul believed God were personally in all things, he would not say that God “be not far from everyone of us.” Instead, he would say “God is in everyone of us.” Proving that St. Paul did not mean God is personally in all things, he said the following in the same Chapter 17, Verse 24:

“God, who made the world, and all things therein; he, being Lord of heaven and earth, dwelleth not in temples made with hands;” (Acts 17:24)

Hence God does not dwell in temples and thus is not in all things. And elsewhere he teaches that God is in heaven and not in all things:

“Yet the most High dwelleth not in houses made by hands, as the prophet saith: Heaven is my throne, and the earth my footstool.” (Acts 7:48-49)

Therefore, when St. Paul says “in him [God] we live, move, and are,” he means that all things are contained in God and that without God men cannot live, move, and continue to exist, as to say that all things are in the hands of God. (See in this book “The meaning of all things are contained in God,” p. [12](#).)

The Opinion that God Is Everywhere in Power and in Nature

This opinion is semi-Pantheism but not the heresy of Pantheism

The opinion that God is personally everywhere and in all things places God in devils and dung. However, this error, which I call semi-Pantheism, is not heresy and thus is an allowable opinion because some Church Fathers held it, and it was never infallibly condemned by a pope. This is not to be confused with the heresy of Pantheism, which has been infallibly condemned.

My opinion that God is everywhere in power but not in nature and thus God is not personally everywhere and in all things is the most probable opinion when all the evidence is considered.

Pantheism

The heresy of Pantheism states that everything that God created is God or a part of God. According to this heresy, the world and everything in it is God or a part of God, and thus a rock is God, man is God, dung is God, the devil is God, etc. This heresy was condemned by the ordinary magisterium from Pentecost Day in AD 33 by the unanimous consensus of the apostles and other Church Fathers. For example, St. Augustine correctly condemned this heresy:

St. Augustine, *City of God*, 413: “Ought not men of intelligence, and indeed men of every kind, to be stirred up to examine the nature of this opinion? That this same God is a kind of womb of nature containing all things in himself, so that...nothing at all remains which is not a part of God. And if this is so, who cannot see what impious and irreligious consequences follow, such as that whatever one may trample, he must trample a part of God, and in slaying any living creature, a part of God must be slaughtered? But I am unwilling to utter all that may occur to those who think of it, yet cannot be spoken without irreverence. But if they contend that only rational animals, such as men, are parts of God, I do not really see how, if the whole world is God, they can separate beasts from being parts of him. But what need is there of striving about that? Concerning the rational animal himself—that is, man—what more unhappy belief can be entertained than that a part of God is whipped when a boy is whipped? And who, unless he is quite mad, could bear the thought that parts of God can become lascivious, iniquitous, impious, and altogether damnable? In brief, why is God angry at those who do not worship him, since these offenders are parts of himself?”⁶

Even though the Vatican Council of 1870 was invalid, it nevertheless correctly condemned the heresy of Pantheism:

Invalid *Vatican Council*, 1870: “The holy, Catholic, Apostolic, Roman Church believes and confesses that there is one, true, living God... He is one, singular, altogether simple and unchangeable spiritual substance, must be proclaimed distinct in reality and essence from the world...

“Canon 1. If anyone shall say that one and the same thing is the substance or essence of God and of all things, let him be anathema.”⁷

⁶ b. 4, chaps. 12, 13.

⁷ sess. 3, chap. 1, canon 1; D. 1782, 1803.

Semi-Pantheism

However, it is a non-heretical error and thus an allowable opinion to believe that God is personally everywhere and thus God is personally in all things while also believing that those things are not God or parts of God. Odious and dangerous as this opinion is to me (which I call semi-Pantheism), several Church Fathers taught it and no pope has yet infallibly condemned it. If the Vatican Council of 1870 were valid and thus infallible, then it would have infallibly condemned the error of semi-Pantheism as heresy:

Invalid *Vatican Council*, 1870: “The holy, Catholic, Apostolic, Roman Church believes and confesses that there is one, true, living God... He is...distinct in reality and essence from the world; most blessed in himself and of himself, and ineffably most high above all things which are or can be conceived outside himself.”⁸

Hence this decree teaches that not only are all things not God or parts of God, but it also teaches that God is not personally everywhere and in all things because it says God is “distinct” (separate)...from the world” and above and outside things.

The error that God is personally everywhere and thus in all things came from the pagan philosophers. No faithful Jew during the Old or New Covenant era would ever conceive such an error because they hated pagan philosophies with a perfect hatred. Hence, the anti-Church Fathers and some Church Fathers who taught this error were Gentiles who were influenced by pagan philosophers to one degree or another.⁹

From AD 33 to the middle of the 4th century, the only writers who taught the heresy of Pantheism or the error of semi-Pantheism were anti-Church Fathers, such as Origen, who held the heresy of Pantheism:

An Historical Study of the Doctrine of the Omnipresence of God, by apostate Adrian Fuerst, OSB, STL: “EARLY PATRISTIC PERIOD (96-325) - In the first part of the patristic period there are few references to the doctrine of the omnipresence. This is not surprising when one considers that the omnipresence was never a strong controversial issue and was in some degree akin to the philosophical ideas of pagan writers.”¹⁰

Church Fathers like Pope St. Clement I (d. 97), St. Cyprian (d. c. 259), and St. Athanasius taught that God is everywhere in power but not in nature. Hence they did not teach that God is in all things. They taught that God sees, hears, and knows all things, can go anywhere, and can reach out everywhere with his mighty hand. Hence God’s presence and power is felt everywhere and thus nothing can escape his power:

Pope St. Clement, *First Epistle to the Corinthians*, 1st century: “[Chapter 28] Since then all things are seen and heard by God, let us fear him and forsake those wicked works which proceed from evil desires; so that, through his mercy, we may be protected from the judgments to come. For whither can any of us flee from his mighty hand? Or what world will receive any of those who run away from him? For the Scripture says in a certain place, ‘Whither shall I go, and where shall I be hid from your presence? If I ascend into heaven, you are there; if I go away even to the uttermost parts of the earth, there is your right hand; if I make my bed in the abyss, there is your Spirit.’ Whither, then, shall any one go, or where shall he escape from him who comprehends all things?”

St. Cyprian, *Treatise 4*, On the Lord’s Prayer, 3rd century: “4. ...In his teaching the Lord has bidden us to pray in secret—in hidden and remote places, in our very bed-chambers—which is best suited to faith, that we may know that God is everywhere

⁸ sess. 3, c. 1; D. 1782.

⁹ And some of the anti-Church Fathers, such as Origen, taught the heresy that some created things are God or a part of God.

¹⁰ C. 1 (Introduction), p. 1.

present and hears and sees all, and in the plenitude of his majesty penetrates even into hidden and secret places, as it is written, ‘I am a God at hand, and not a God afar off. If a man shall hide himself in secret places, shall I not then see him? Do not I fill heaven and earth?’ And again: ‘The eyes of the Lord are in every place, [RJMI: not the Lord himself but his eyes] beholding the evil and the good.’”

St. Athanasius, *Defence of the Nicene Definition*, 4th century: “[Chapter 3] 11. ...But God is self-existent, transcends all things and is circumscribed by none; He is within all things according to his own goodness and power, but outside of all things according to his own proper nature.”

From the information I have, the first Church Father to teach the error of Semi-Pantheism was St. Hilary of Poitiers who died in circa 368. St. Ambrose (d. 397) and St. Augustine (d. 430) also held this error. They taught that God is everywhere in power and nature and thus God is in all things:

St. Hilary of Poitiers (d. c. 368), *On the Trinity*, c. 358: “[Book 2] 6. ...God is everywhere and wholly present wherever he is...

“[Book 8] 24. For I think that the expression ‘Spirit of God’ was used with respect to each, lest we should believe that the Son was present in the Father or the Father in the Son in a merely corporeal manner, that is, lest God might be thought to abide in one position and exist nowhere else apart from himself. For a man or any other thing like him, when he is in one place, cannot be in another, because what is in one place is confined to the place where it is: his nature cannot allow him to be everywhere when he exists in some one position. But God is a living Force, of infinite power, present everywhere and nowhere absent, and manifests his whole self through his own, and signifies that his own are naught else than himself, so that where they are he may be understood to be himself. Yet we must not think that, after a corporeal fashion, when he is in one place he ceases to be everywhere, for through his own things he is still present in all places, while the things which are his are none other than his own self.”

St. Ambrose, *On the Holy Spirit*, 4th century: “81. The Holy Spirit... is always in all things and everywhere, which assuredly is the property of Divinity and Lordship, for: ‘The earth is the Lord's and the fulness thereof.’ ... 86. For it is of the Lord to fill all things, Who says: ‘I fill heaven and earth.’”¹¹

St. Augustine, *City of God*, 413: “Our God is everywhere present, wholly everywhere; not confined to any place.”¹²

St. Augustine, *Miscellany of Eighty-Three Questions*, 397: “Question 20, On God's Place: “God is not in a place, for that which is in a place is contained in that place. That which is contained in a place is a body, but God is not a body. Therefore he is not in a place. And yet, since he is and he is not in a place, all things are in him rather than he himself being in some place, although they are not in him as if he himself were a place. For a place is in space because it is defined by the length, breadth and width characteristic of a body.¹³ God is not like this. Everything, therefore, is in him, and he is not a place.”

When St. Augustine says, “That which is contained in a place is a body, but God is not a body. Therefore he is not in a place,” he seems to forget that angels have no bodies. They are pure spirit, like God is. Hence, according to him, angels are also not in any one place but are everywhere and in all things.

¹¹ b. 1, c. 7.

¹² b. 1, c. 29.

¹³ To be consistent, Augustine would also have to teach that angels are not in any one place but everywhere because they have no bodies.

The truth is that when God existed by himself and thus nothing was yet created, God was everywhere and in all things, as he is all that existed. And thus there was only eternity and thus no space. God first created space to put the angels in and then created the angels. This space was separate from God; but, of course, God could enter it if he wanted. Therefore, God is not personally everywhere and in all things that he created.

St. Augustine was the most influential Church Father who taught this error because he extrapolated upon it the most:

An Historical Study of the Doctrine of the Omnipresence of God, by apostate Adrian Fuerst, OSB, STL: “Golden Age of Patristic Period (325-461) – It is in the works of Augustine that one find the most complete analysis of the divine omnipresence during the patristic period.”¹⁴

While St. Augustine correctly condemned the heresy of Pantheism (which states that everything is God or a part of God),¹⁵ he taught the opinion of semi-Pantheism (which states that God is everywhere in power and nature and thus God is personally everywhere and thus in all things). While he correctly condemned the heresy that a rock is God or a part of God, he held the error that God is nevertheless in the rock even though the rock is not God or a part of God, which led him into many contradictions and dilemmas:

St. Augustine, *On the Nature of Good*, 405: “And yet, though all things that he established are in him, those who sin do not defile him, of whose wisdom it is said: ‘She touches all things by reason of her purity, and nothing defiled assails her.’ For it behooves us to believe that as God is incorruptible and unchangeable, so also is he consequently undefilable.”¹⁶

In trying to explain how God is in all things and yet not defiled by them, the apostate Peter Lombard uses the following example that actually refutes his opinion and defends mine:

Apostate Peter Lombard, *Sentences*, 13th century: “*That God, though he is in all things essentially, yet is not completely befouled with sordid things* - There is also customarily asked by the same, in what manner is God substantially in all things, and is not contacted by the foulness of sordid bodies... But even the sun pours forth its own rays without being itself polluted upon places and bodies not only clean but even unclean and stinking with sordid (things), by contact with which men and certain other things are infected; however, the rays of the sun, contacting them, exist unpolluted and uncontaminated. It is, therefore, not to be wondered, if the Divine Essence, entirely simple and incommutable, which fills all places again, and is in all creatures essentially, is yet not even contaminated and/or contacted by the filth of whatever thing... [The] visible sun scatters its own rays through all dung and sordid things, and keeps them clear and pure. If, therefore, clean visible things can be contacted by unclean visible (things) and not be befouled, how much more (can) the invisible and incommutable Truth not be?”¹⁷

Lombard’s example of the sun’s rays backfires on him and defends my opinion. A sun ray is not the sun. While a sun ray influences the earth by its power and force, it is not the sun. It emanates from the sun but is not the sun. The sun remains in the heavens. This is precisely how God’s presence is felt on earth without him having to be present on earth. While God influences the earth by the force of his grace and other powers that emanate from him, he remains in heaven. And it is true the God’s grace does not get defiled when it works in souls of mortal sinners. But grace is not God. It comes from God like the rays of the sun come from the sun. While God’s grace can be extinguished in the soul of a sinner if he does not cooperate with it, God himself

¹⁴ Introduction, p. 2.

¹⁵ See in this book “Pantheism,” p. 17.

¹⁶ c. 29 (That God Is Not Defiled By Our Sins)

¹⁷ v. 1, dist. 37, pt. 1, c. 4.

cannot be extinguished. In the same way that a ray from the sun can be extinguished in things it penetrates but the sun itself is not extinguished.

St. Augustine also uses examples similar to Lombard's which actually defend my opinion. He teaches that just as sound or light can be in all men, not all men hear the sound if they are deaf or see the light if they are blind. And thus he concludes that in the same way God is in all men even though all men do not see or hear God. Yet sound and light are forces that emanate from things that are not present in the person who hears or sees them. For example, while sound comes from the mouth of a man and enters the ears of others, that man himself is not in others but only the sound that emanated from him, just as light comes from the sun into a man but the sun is not in that man. It is still in the heavens. Hence while God influences the earth by the force of his grace and other powers that emanate from him, he remains in heaven. Hence St. Augustine example defends my opinion and refutes his:

St. Augustine, *Letter 187*, to Dardanus, 417: “[Chapter 16] ...God is everywhere by the presence of his divinity... [Chapter 17] ...God is everywhere wholly present... He is said to be present everywhere because he is absent from no part of the universe and wholly present because he does not give one part of himself to one half of creation and another part to the other half, in equal shares, or less to a smaller part and more to a larger one; but, he is not only wholly present to the whole universe, he is equally so to each part of it. Those who have become wholly unlike him by sinning are said to be far from him; those who receive his likeness by a virtuous life are said to draw near to him, just as it is correct to say that eyes are farther from the light of day the more blind they are, for what is so far from light as blindness, even though the light of day be near at hand and shine upon sightless eyes? But it is correct to say that eyes draw near to the light when they advance to a recovery of sight through improvement in health...

“Chapter 19 He does not divide himself among the hearts or bodies of men in order to dwell in them, giving one part of himself to this one, another to that one... He is rather to be compared to sound, although it is a corporeal and transitory thing, which a deaf man does not receive at all, a partly deaf one does not receive entirely, and of those who hear and are equally near it, one receives more than another in proportion as his hearing is keener, another less according as he is harder of hearing, yet the sound itself does not vary from more to less, but in the place where all of them are it is equally present to all. How much more perfect than this is God, whose nature is incorporeal and unchangeably living, who cannot be prolonged and divided like sound by intervals of time, who does not need airy space as a place in which to exist, so as to be near to those who are present, but who remains eternally steadfast in himself, who can be wholly present to all and to each, and although those in whom he dwells possess him in proportion to the diversity of their own capacity, some more, some less, He builds up all of them by the grace of his goodness as his most beloved temple!”

Another point is that even God's grace is not everywhere and in all things, as God withdraws his grace from some living men and leaves them in darkness. And there is no grace in gehenna, the hell of the damned, and thus in devils and damned humans. While God can personally go to gehenna, he is not always in gehenna, not everywhere in gehenna, and is not in all the devils and damned humans.

Dilemmas, odious consequences, and other errors that come from this opinion

There are many other dilemmas, odious consequences, and other errors that come from the opinion, which I call semi-Pantheism, that God is everywhere in power and in nature and thus God is in all things, such as devils and dung.

Since the Incarnation there would be two God the Sons

Once God the Son took on a human nature, his divine nature was united to his human nature while he remained as one divine person. Hence the divine nature of the divine person of Jesus Christ, God the Son, since his incarnation, does not extend outside of his human nature. If it did, then there would be two persons of God the Son: one that exists only with the divine nature and another that exists with a divine nature and a human nature. Hence if the divine nature (divine essence) in the person of God the Son were everywhere and in all things, then the divine essence of the incarnate God the Son would exist in one place with a human nature and in all other places without a human nature, as his human nature is not personally everywhere and in all things. Hence, since the Incarnation, there would be two persons of God the Sons: one with a divine nature and human nature in one place and one that only has a divine nature and is everywhere and in all things.

So while the divine nature of the Son extends outside of his person into the person of the Father and the person of the Holy Spirit, it does not extend into another person of God the Son.

Men must pay reverence before all things

Even though this opinion does not teach the heresy that rocks, dung, and devils are God or a part of God, it does teach that God is in rocks, dung, and devils. Hence, according to this opinion, men must reverence and look upon as holy, rocks, dung, and devils because God is in them. For example, men would have to pay reverence before two homosexuals in the midst of their sodomite act and before idols and false gods because God is in them. And, according to this opinion, the real presence of God on earth would not only be in the Holy Eucharist and the souls of just men but also in all things. After all when God is in just men (such as God the Holy Spirit and God the Son in the Holy Eucharist) men are not God or a part of God but God is in them.

However, God the Holy Spirit is in the souls of just, and thus just men are to be revered. The Holy Spirit dwelling in justified men shows just how holy they are. They are like small “g” gods on earth regarding sanctify and holiness and reflecting God’s glory. And it shows how close they are to God. Hence great respect, honor, and reverence are to be given to holy men. But if God were in devils or dung, then the same respect, honor, and reverence would have to be given to them because God is in them also.

God would have to be all things

If God were not the rock but is only in the rock, then he cannot be everywhere and in all things because he would not be in the essential part of the rock, the part that makes a rock a rock. The part that is rock is rock alone, for if God were in the essential part that makes a rock a rock, then God would be the rock, which is the heresy of Pantheism. That is why I call the opinion that God is personally everywhere and in all things but is not all things Semi-Pantheism, because the logical conclusion is that everything is God, which is Pantheism.

When men step on a rock, they are also stepping on God who is in the rock

St. Augustine correctly taught that it is odious to believe that God or a part of God is a rock; and thus when men step on a rock, they step on God:

St. Augustine, *City of God*, 413: “Ought not men of intelligence, and indeed men of every kind, to be stirred up to examine the nature of this [heretical] opinion?”

...Nothing at all remains which is not a part of God. And if this is so, who cannot see what impious and irreligious consequences follow, such as that whatever one may trample, he must trample a part of God, and in slaying any living creature, a part of God must be slaughtered? But I am unwilling to utter all that may occur to those who think of it, yet cannot be spoken without irreverence.”¹⁸

Yet, according to St. Augustine’s opinion that God is in all things, men would still trampling upon God when they trample on anything because God would be in all things. Only in this case, they are stepping on two things, the thing and God who is in that thing. That is why it is a great sin to physically attack or even persecute holy men, because God is in them. It is an attack not just against holy men but against God who is in them.

Now St. Augustine may say that this does not affect God. But that is not the point. God is nevertheless trampled upon. It is the similar to when a pagan steps on a crucifix. God is not in the crucifix and God is not affected, but the pagan is guilty nevertheless of spiritually stepping on God, of an act of supreme irreverence. And it would be even worse if God were in all things because when men step on anything they are actually stepping on God himself who would be in all things. It does not matter whether God is affected or not. What matters is the mortally sinful act of supreme irreverence to God.

Heaven and Hell would be God’s home

If God were personally everywhere and thus in all things, then heaven and hell would be God’s home. And thus heaven would be hell and hell would be heaven:

Nominal *Catholic Encyclopedia*, Heaven: “The Location of Heaven - Where is heaven, the dwelling of God and the blessed? Some are of opinion that heaven is everywhere, as God is everywhere.”

If this were true, then heaven is also in hell, and hell would also be heaven.

God is limited, lowered, and imprisoned

If God were personally everywhere and thus in all things, then he is limited, lowered, and imprisoned by his own creation.

The opinion limits God’s power by teaching that God cannot have power over things at a distance, and thus he must be in them to exert his power over them. Hence they lower God and make him a prisoner in his own creation. This takes away God’s independence and makes him dependant on his creatures because he must be in all of them no matter how mundane or evil they are. According to his error, then, God cannot leave or escape from being in all the things he created and thus escape from being in Satan and the other devils.

According to this error, humans have more independence and power than God. Humans do not need to be in other things to have power over them. Humans can see and hear things at a distance. They can exert their power over things at a distance, such as by throwing things at objects, breathing upon objects, or by hitting objects with their hands. In every case, the humans are not in the things they have power over, and thus do not need to be in them to exert their power over them. Yet there are those who say that God cannot have this same power and thus needs to be in all things to exert his power over them. If they admitted that God does not need to be in all things to sustain them and have power over them, then why would God lower and denigrate himself by placing himself in devils and dung!

¹⁸ b. 4, chaps. 12, 13.

God is in the devil, damned humans, and is an inmate in Gehenna

If God were personally everywhere and thus in all things, then he would be in devils and damned humans. Hence God would be in gehenna (the hell of the damned), not as a warden but as an inmate because he would not be able to leave or escape.

The persons of the Father and the Holy Spirit are in the Holy Eucharist

In God were personally in all things, then the persons of God the Father, God the Son, and God the Holy Spirit would in one another. Consequently, the person of God the Son would not be the only person who is in the Holy Eucharist, which is heresy. And the person of God the Son would not be the only person who became man during the Incarnation, which is also heresy:

Eleventh Council of Toledo, Creed of Faith, 675: “[The Incarnation] Of these three persons we believe that for the liberation of the human race only the person of the Son became true man.” (D. 282)

Or to avoid this heresy, one could fall into the heresy the Modalists and Sabellians who believe that there is only one divine person in the Holy Trinity pretending to be three persons.¹⁹

The three persons are not distinct

In God were personally in all things, then the persons of the Father, Son, and Holy Spirit would be so completely within one another so as to remove any real distinction of persons and thus whatever one does, such as Jesus’ dying on the cross, the other persons do. This, effectively, is the heresy of the Modalists and Sabellians who believe that there is only one divine person in the Holy Trinity pretending to be three persons.

¹⁹ While the divine nature of God the Father, and God the Son, and God the Holy Spirit are in the Holy Eucharist because they all share the one same divine essence, only the person of God the Son is in the Holy Eucharist. And while the divine nature of God the Father and God the Holy Spirit are in the incarnate God the Son, only the person of God the Son took on a human nature. And while person of God the Holy Spirit is in the human soul of God the Son, the person of God the Holy Spirit did not take on a human nature. (See RJMI article *Brief on The Holy Trinity*: “The three divine persons are united in one nature but are distinct in personhood” and “The three divine persons have one will and operation but act separately”.)

A husband would be fully satisfied by only seeing his wife intuitively

Take the example of a husband who has a good, faithful, holy, and loving wife. He goes to war and thus is separated from his wife for a long time. This husband has an accurate intuitive vision of his wife (her goodness, faithfulness, holiness, love, and other virtues), yet he will not visually see her for a long time. Will this fully satisfy the husband? Would this not only cause him to yearn to visually see his wife all the more so that he can embrace her and be in her company! Well, how much more would men who love and know God intuitively on earth yearn to visually see him and embrace him and be in his company. Did not God prove how much he loves to be visually seen and embraced by faithful men when God the Son became man in the womb of the Virgin Mary and was hence seen and embraced by men.



What a disappointment it would be if faithful men who love and intuitively know God with all their hearts, souls, and minds on earth to never be able to visually see him and be in his company. Tell the husband that he will never again visually see his wife, and what do you think he would feel like?

The Allowable Opinions that God Moves or Does Not Move

The opinion that God moves

Those who hold the allowable opinion that God does not move, base this on their opinion that God is everywhere in power and nature and thus does not have to move.

However, I hold the allowable opinion that God moves and thus is mobile, which I base upon the opinion that God is not everywhere in nature but only everywhere in power.

The Bible

There are thousands of Bible verses that say God moves and several testimonies of those who saw God move.

For example, many Old Testament verses teach that God is in heaven, that he moves, and comes down to earth:

“His going out is from the end of heaven, And his circuit even to the end thereof, and there is no one that can hide himself from his heat.” (Ps. 18:7)

“And the Lord came down upon mount Sinai, in the very top of the mount, and he called Moses unto the top thereof.” (Ex. 19:20)

“Thou camest down also to mount Sinai and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.” (2 Esd. 9:13)

“And the Lord appeared to him [Abraham] in the vale of Mambre as he was sitting at the door of his tent... And he said: Lord, if I have found favour in thy sight, pass not away from thy servant.” (Gen. 18:1-3)

The Book of Machabees teaches that God’s main home is in heaven and that he comes down from heaven to visit and protect his Temple:

“For he that hath his dwelling in the heavens is the visitor and protector of that place [the Temple], and he striketh and destroyeth them that come to do evil to it.” (2 Mac. 3:39)

Moses saw God move when he was allowed to see God’s hind parts:

“And when my glory shall pass, I will set thee [Moses] in a hole of the rock, and protect thee with my right hand till I pass: And I will take away my hand, and thou shalt see my back parts, but my face thou canst not see.” (Ex. 33:22-23)

And Elias also saw God move:

“And when he was come thither, he abode in a cave; and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias? ...And he said to him: Go forth, and stand upon the mount before the Lord; and behold the Lord passeth...” (3 Ki. 19:9-15)

Catholic prayers

That God moves is proved in Catholic prayers, which in many places say that God moves:

Prayer Addressed to the Faithful Departed: "...I commend you to that exceeding love which drew down the Son of God from heaven and constrained Him to a most bitter death on earth..."

Advent Antiphons, Third Week: "The Lord shall come down as rain upon the fleece..."

Prayer to Jesus for the Faithful Departed: "O most pitiful Jesus, let thy precious blood reach down into purgatory and refresh and revive the captive souls which suffer there."

That God moves is proved in the Catholic Mass, which in many places says that God moves. For example, the prayer for "The Incensing of the Offerings and the Faithful" during the Mass says that the incense ascends to God and God's mercy descends upon those attending Mass:

"May this incense which Thou hast blessed, O Lord, ascend to Thee; and may Thy mercy descend upon us."

If God were personally everywhere, then the incense does not have to ascend to heaven to God because God would be on earth and in all things and thus be in the very incense itself. And God's mercy does not have to descend from heaven upon us because God would be on earth and in everyone of us. To uphold this error, the prayer should have been reworded to "Accept this incense, O Lord, and have mercy on us" or "Accept this incense, O Lord, who art everywhere and in all things, and have mercy on us."

Infallible papal decrees

That God moves is proved in many infallible papal decrees which teach that God moves. For example, the Nicene Creed in 325, the Lateran Council in 649, and many other infallible decrees teach that the person of Jesus descended (came down) from heaven when he only had a divine nature and not a human nature, when he was God but not yet also man:

Nicene Creed, 325: We believe in...Jesus Christ..., who for our salvation came down and became incarnate and was made man..."

Pope St. Martin, *Lateran Council, 649:* "Canon 2. If anyone does not properly and truly confess in accordance with the Holy Fathers that God the Word himself, one of the holy and consubstantial and venerable Trinity, descended from heaven, and was incarnate of the Holy Spirit and Mary ever Virgin, and was made man..., let him be condemned [see n. 2, 6, 65,215]." (D. 255)

If Jesus Christ were personally everywhere and in all things, then he did not descend from heaven because he would have been on earth also. And if Jesus Christ does not move, then he would not descend anywhere because he is everywhere and in all things.

Those who hold the opinion God does not move endanger the literal meaning of God's Word

Those who hold the opinion that God does not move say that when it is said that God moves it is only symbolic and thus not literal. But this endangers parts of the Bible, Catholic prayers, teaching of the Church Fathers, and infallible papal decrees that are literal from being interpreted as only symbolic. Hence anyone, at a whim, can undo a teaching simply by saying it is symbolic when it is clearly meant to be literal.

The opinion that God does not move

However, some interpret statements about God moving and men seeing God move as only symbolic or to accommodate men with whom God interacts. Hence some hold the allowable opinion that God does not move based upon their opinion that God is personally everywhere and in all things; if so, then God does not need to move and thus is immobile. Some of the Church Fathers held this allowable opinion, such as St. Augustine:

St. Augustine, *City of God*, 413: “We read, ‘The Lord came down to see the city and the tower which the sons of men built:’ it was not the sons of God, but that society which lived in a merely human way, and which we call the earthly city. God, who is always wholly everywhere, does not move locally.”²⁰

To my knowledge, this opinion was never infallibly condemned by a pope. The Bible verses and infallible papal decrees that mention God moving, as just quoted above, are explained as only symbolic or an accommodation to men whom God interacts with by those who hold the opinion that God does not move. For example, this is how St. Augustine interprets these infallible decrees:

Ibid: “We read, ‘The Lord came down to see the city and the tower which the sons of men built:’ it was not the sons of God, but that society which lived in a merely human way, and which we call the earthly city. God, who is always wholly everywhere, does not move locally; but he is said to descend when he does anything in the earth out of the usual course, which, as it were, makes his presence felt.”²¹

While it is true that some things God says are symbolic, allegorical, or accommodated to men’s understanding, not everything is. For example, a man could say the following: “When I read the Holy Scriptures, I am transported to heaven.” Now the context here is clear, everyone knows it is symbolic. However, if a man says, “God took me by the hand and transported me to heaven, and I saw the glory of God.” This is not symbolic but literal; in the same way St. Paul said that God transported him to the third heaven, the heaven of God:

“I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth), such a one caught up to the third heaven. And I know such a man (whether in the body, or out of the body, I know not; God knoweth), That he was caught up into paradise, and heard secret words, which it is not granted to man to utter.” (2 Cor. 12:2-4)

This, too, is literally true and thus not symbolic. The thousands of times the Bible says God moves and the many historical accounts of men who saw God move are so numerous that one would have to conclude that God was dishonest for allowing this without at least clearly saying in one place in the Bible that he really does not move; that he is as immobile as a stone. But even if it did that, it would still be dishonest because of the very many times it says that God does move and allowing many testimonies of men and angels that said they saw God move. In short, it makes God look like a liar and discredits the Bible.

St. Augustine then goes on to use this following example to defend his opinion, but it does not apply:

Ibid: “And in the same way, he does not by ‘seeing’ learn some new thing, for he cannot ever be ignorant of anything; but he is said to see and recognize, in time, that which he causes others to see and recognize. And therefore that city was not previously being seen as God made it be seen when he showed how offensive it was to him.”²²

²⁰ b. 16, c. 5.

²¹ b. 16, c. 5.

²² St. Augustine, *City of God*, b. 16, c. 5.

While it is true that God says things about himself to accommodate men whom he interacts with that are not literally true, many things God says to men about himself are literally true. For example, when God was speaking to Abram about Sodom, he said:

“And the Lord said: The cry of Sodom and Gomorrha is multiplied and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know.”
(Gen. 18:20-21)

Here God is saying something that is not literally true, but, in this case, he says it to accommodate to men whom he interacts with. God knows all things, past, present, and future. And he sees all things. Hence God knew Sodom was evil, he saw it in his all-knowing mind from eternity, and he also saw it with his eyes in the present as it was occurring. Even mere humans can see things in their mind but not with their physical eyes. But that does not mean they do not have eyes and do not also see with their eyes.

St. Augustine’s example does not apply to the many times when God and others clearly say that he moves and the testimonies of men who saw God move. These statements and testimonies are literal, not symbolic and not meant to accommodate to men who God is interacting with.

St. Augustine then gives another example of God descending which is says is only symbolic:

Ibid: “We might, indeed, interpret God’s descending to the city of the descent of his angels in whom he dwells; so that the following words, ‘And the Lord God said, Behold, they are all one race and of one language,’ and also what follows, ‘Come, and let us go down and confound their speech,’ are a recapitulation, explaining how the previously intimated ‘descent of the Lord’ was accomplished. For if he had already gone down, why does he say, ‘Come, and let us go down and confound?’— words which seem to be addressed to the angels, and to intimate that he who was in the angels descended in their descent. And the words most appropriately are, not, ‘Go ye down and confound,’ but, ‘Let us confound their speech;’ showing that he so works by his servants, that they are themselves also fellow-laborers with God, as the apostle says, ‘For we are fellow-laborers with God.’”²³

I start out with St. Augustine opening words, “We might, indeed interpret,” and I say “Or we might not, indeed interpret,” as St. Augustine has. He is grasping for straws in trying defend his opinion that God does not move. Firstly, the verse is interpreted by most, since the New Covenant era, to mean the three divine persons of God speaking to one another. Hence this verse hints that there is more than one person in God.

Secondly, even if God were speaking with the angels, that does not mean God did not also descend with them. Why would God speak symbolically to the angels who are in the Beatific Vision? They see God clearly; so if God really does not move, he would not tell the angels that he moves. They would have empirical evidence that God does not move and thus there would be no reason for God to keep this from them. If that were true, then God should have said to the angels, “Let you go down to see, as I am already down there as I am here.” Or simply say “Let you go down.”

If God does not move, then, by logical conclusion, the Incarnation could not have taken place as infallibly defined by the Catholic Church. The dogma is the Jesus’ divine nature entered the womb of Mary and united to her seed to take on a human nature. Now, if the divine nature does not move, it was already in Mary’s womb and hence did not have to enter her womb.

Also because Jesus’ divine nature is united to his human nature, his divine nature has to move when his human nature moves. In other words, when the divine person of Jesus moves so does his divine nature that is united to his human nature, as the divine person of Jesus (since the Incarnation) does not exist without his human nature. Hence wherever the divine person of Jesus

²³ St. Augustine, *City of God*, b. 16, c. 5.

is, so there is his divine nature untied to his human nature. If Jesus' divine nature does not move, then it would remain in one place when Jesus' human nature moves to another. And then his human nature would have to re-unite with his divine nature that is in the new place that his human nature moved to, and thus have to re-incarnate whenever he moves.

How the three divine persons move while united in their one divine essence

When only God existed, there was nothing else. Hence outside of God there was non-existence, the absence of anything. And the boarder of God's divine essence was his divine essence itself, just as the boarder of a rock is the substance of the rock itself. But unlike a rock that has space outside of it, there was no space outside of God when only he existed. There was non-existence.²⁴

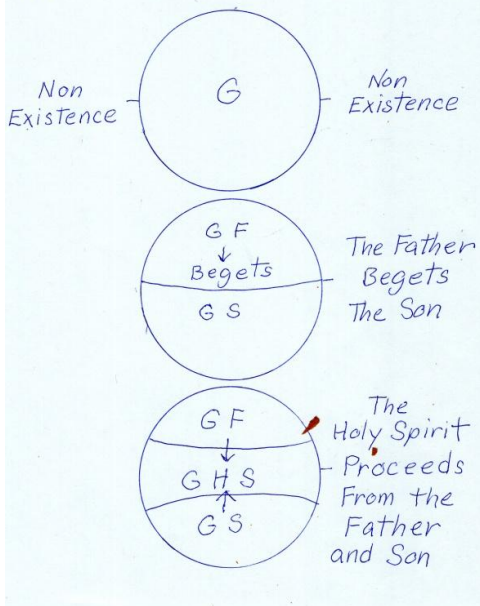
When only God existed, he eternally moved within himself, within his own divine essence, to give birth to the Son and for the Holy Spirit to proceed from the Father and Son. This refutes the heresy that God needed to create a space to place the Son in and for the Holy Spirit to proceed into, and thus this space would be eternal also even though it is not God. This led to the eternal world heresy, which states that even though God created the world it is eternal and thus always existed. The dogma is that the Father did not need to create space for the Son to be born into or for the Holy Spirit to proceed into. This was all done within the divine essence and in eternity.

It is dogma that the birth of the Son and the procession of the Holy Spirit really occurred, and it is a dogma that the birth and procession occurred eternally and thus the Son is eternally born and the Holy Spirit eternally proceeds from the Father and the Son. Hence there was not an instant in which the Son and Holy Spirit did not exist. Yet, the Son was truly born and the Holy Spirit truly proceeds from the Father and the Son. This is a mystery that can only be understood by God. Hence all creatures can only believe it by faith alone.

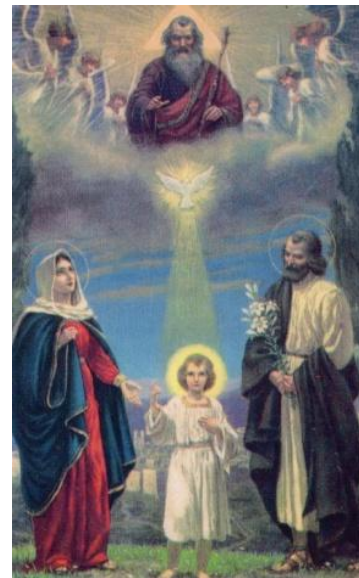
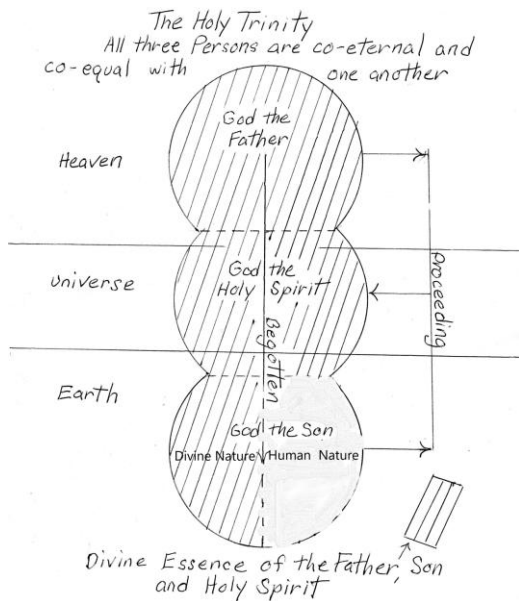
But to show how this occurred within the divine essence, I will pretend it happened in time and not eternity, but keep in mind that it happened in eternity. At the instant the Father gave birth to the Son, the Holy Spirit proceeded from the Father and Son. And all this took place within the divine essence and thus there was no space inside or outside of God.

²⁴ See in this book "How God Created the Heaven of Heavens and Exists in It," p. 65.

All this takes place in eternity and within the Divine Essence of God



Therefore, the Holy Spirit is the unifying portion (person) of the one divine essence that unites the Father to the Son, as there can be no gaps or spaces between the three persons; because while they are distinct from one another, they are united in the one same divine essence:



St. Augustine, *On the Trinity*, 400 to 416: “7. Wherefore, also, the Holy Spirit consists in the same unity of substance and in the same equality. For whether he is the unity of both, or the holiness, or the love, or therefore the unity because the love, and therefore the love because the holiness, it is manifest that he is not one of the two, since it is by him that the two are joined”²⁵

²⁵ b. 6, c. 5, par. 7.

God could not move into non-existence because he exists. All God needs to do is simply create space out of non-existence so that he can then move into it. The first thing that God created is space to put the angels and other things. Hence God created space out of nothing, out of non-existence, by his mere Word, by God the Son:

“In the beginning was the Word [God the Son], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made.” (Jn. 1:1-3)

Once God created the first thing he created, which was space, time began. And God can now move into or out of this space whenever and wherever he wants. The space is not God and thus is outside of God even though God can be in it. While God’s divine essence is inside this space, the space is not inside of God’s divine essence and thus is outside of God’s divine essence. Hence while God is inside the place, the place is outside of God. This is similar to a man who is in a room. While he is inside the room, the room is not inside of his person and thus is outside of him. If the room were inside his person, it would be part of his person.

While the Father or the Son moves within creation, the Holy Spirit accommodates in some way to maintain the unity between the Father and Son, as the Holy Spirit is always proceeding from the Father and Son no matter where the Father or the Son is. Hence when the Father and Son move further or closer toward one another, the Holy Spirit accommodates to maintain the unity between all three persons.

For example, when the person of the Son was on earth and the person of the Father was in heaven, the person of the Holy Spirit was proceeding from both and thus was the unifying factor between the Father and the Son. (See the above picture)

And when the person of the Son sits next to the person of Father in heaven, the Holy Spirit proceeds from and unifies both. The Holy Spirit, then, accommodates his form to the greater or lesser distance between the person of the Father and the person of the Son to maintain the unity between all three persons.



The question is: How does this accommodation occur? We know it occurs in order to maintain the unity of the three persons. But how it occurs is disputable. What follows is my opinion: The Holy Spirit expands or condenses part or all of his form without adding or taking away from his divine essence to maintain the unity, the distance between the Father and the Son. This is similar to the following example. If a square rubber brick is compressed it is smaller in size than when it is not compressed. But whatever size it is, it is still the same one square brick and thus consists of the same essence and form of the one brick. Nothing is added or taken away from its form or essence, the brick is still square and the essence of the brick is the same. And the space that surrounds the brick (whether a greater or smaller space) is outside the brick, and thus is not part of it. Hence, according to this opinion, the form and divine essence of the Holy Spirit is the same whether he changes his size by condensing or expanding.

And the Holy Spirit also dwells in the souls of just men and thus accommodates himself in order to dwell in the souls of just men. Hence the Holy Spirit unites men to the Father and the Son. And the reception of the Son in the Holy Eucharist unites men to the Holy Spirit who proceeds from the Son, which in turn unites men to the Father by proceeding from the Father.

“For by him [Jesus] we have access both in one Spirit to the Father... In whom you also are built together into an habitation of God in the Spirit.” (Eph. 2:18, 22)

Another opinion as to how the Holy Spirit accommodates to the distance between the Father and Son and dwells in the souls of just men is that the form of the Holy Spirit is as a dove.²⁶ But he has many wings. Two of his wings unite the Father to the Son and other wings dwell in the souls of just men. Or the feet of the Holy Spirit has many appendages that reach into the souls of just men.

I am aware that there may be other opinions to explain how the person of the Holy Spirit accommodates to the distance between the persons of the Father and the Son and how he dwells in just men.²⁷ And there are several opinions as to what is the form of the Holy Spirit.

Lastly, on this topic, while the Holy Spirit is between the Father and the Son and unites them and dwells in the souls of just men, he is not everywhere and in all things. For example, he is not in dung. He not in gehenna, although he can go there if he wants. And he is not in the souls of unjust men and damned humans. And he is not in Satan and the other devils.

²⁶ See in this book “Hence the divine essence of the Holy Spirit is living white light but his form may be that of a dove,” p. [43](#).

²⁷ See in this book “Where God is and God can be in several places at one time,” p. [5](#).

The Dogma that God Has a Form

“And the Father himself, who hath sent me, hath given testimony of me, neither have you heard his voice at any time nor seen his shape.”
(John 5:37)

It is heresy to believe God does not have a form. However, it is an allowable opinion as to what is God’s form. My opinion is that God’s form is that of a human, a man.

- The form of God the Father is that of a human but without a physical body.
- The form of God the Son before the Incarnation is that of a human without a physical body and after the Incarnation with a physical human body.
- The form of God the Holy Spirit could also be the form of human without a physical body but may also be the form of a dove as the Bible depicts. “And Jesus, being baptized, forthwith came out of the water; and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him.” (Mt. 3:16) Or the Holy Spirit could have some other kind of form.

Because the stoics condemn the material world, they condemn or abhor bodies and forms. The worst kind of body or form, according to a stoic, is a beautiful one because it gives pleasure to those who look at it. Hence they turn the Beatific Vision of God into a blob, a formless ball of fire or light or energy. I call this the Blob-god heresy:

Apostate Lactantius, *On the Anger of God*, 313: “The Stoics say that God has no form.” (c. 18)

St. Augustine, *City of God*, 413: “For the Stoics thought that fire, that is, one of the four material elements of which this visible world is composed, was both living and intelligent, the maker of the world and of all things contained in it, that it was in fact God.”²⁸

History of Christian Philosophy in the Middle Ages, by apostate Etienne Gilson, 1955: “The Stoic notion of the Logos, conceived as a sort of energy pervading the world of matter, finds its counterpart in the cosmology of Plotinus.”²⁹

If the form of God is a blob of fire or blob of energy or blob light, then the Beatific Vision would not be beautiful. Consequently, while many of God’s creatures are beautiful, God, who created them, would not be beautiful. But the Word of God teaches that the beauty of God is known by the beauty of his creatures:

“For by the greatness of the beauty and of the creature, the creator of them may be seen so as to be known thereby.” (Wis. 13:5)

If God were a formless blob, then God would not be known by the beauty of his creatures, unless the creature were a ball of fire or blob of energy or a blob of light.

Jesus Christ says that God created the lilies to be beautiful—more beautiful than Solomon’s glorious clothing!

“Consider the lilies, how they grow. They labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.” (Lk. 12:27)

²⁸ b. 8, c. 5.

²⁹ pt. 2, c. 1, sec. 2b, p. 39.

Yet the stoics have God being not only less beautiful than a lily but not beautiful at all, as a formless blob of fire or energy or light. The stoics would also condemn Jesus as sinfully carnal for referring to a material thing, a lily, as beautiful.

Theophilus, bishop of Alexandria, at first held the blob-god heresy but abjured from it when monks violently confronted him for holding the heresy that God is formless. Once converted, Theophilus condemned the apostate Tall Brothers, who were stoic Origenists, for holding the stoic heresy that God is formless. The following account is from the apostate stoic Socrates Scholasticus, who also held this heresy but nevertheless records the events that took place. I left out the parts in which he is prejudiced toward the heresy:

Socrates Scholasticus, *Ecclesiastical History*, 5th century: “The question had been started a little before, whether God is a corporeal existence, and has the form of man; or whether he is incorporeal, and without human or, generally speaking, any other bodily shape? From this question arose strifes and contentions among a very great number of persons, some favoring one opinion on the subject, and others patronizing the opposite. Very many of the more simple ascetics asserted that God is corporeal, and has a human figure: but most others [RJMI: stoics] condemn their judgment, and contended that God is incorporeal, and free of all form whatever. With these latter, Theophilus bishop of Alexandria agreed so thoroughly that in the church before all the people he inveighed against those who attributed to God a human form, expressly teaching that the Divine Being is wholly incorporeal. When the Egyptian ascetics were apprised of this, they left their monasteries and came to Alexandria, where they excited a tumult against the bishop, accusing him of impiety and threatening to put him to death. Theophilus becoming aware of his danger, after some consideration had recourse to this expedient to extricate himself from the threatened death. Going to the monks, he in a conciliatory tone thus addressed them: ‘In seeing you, I behold the face of God.’ The utterance of this saying moderated the fury of these men, and they replied: ‘If you really admit that God’s countenance is such as ours, anathematize Origen’s book; for some drawing arguments from them oppose themselves to our opinion. If you will not do this, expect to be treated by us as an impious person and the enemy of God.’ ‘But as far as I am concerned,’ said Theophilus, ‘I will readily do what you require: and be ye not angry with me, for I myself also disapprove of Origen’s works, and consider those who countenance them deserving of censure.’ Thus he succeeded in appeasing and sending away the monks at that time; and probably the whole dispute respecting this subject would have been set at rest had it not been for another circumstance which happened immediately after.

“Over the monasteries in Egypt there were four devout [RJMI: apostate, stoic, Origenist] persons as superintendents named Dioscorus, Ammonius, Eusebius, and Euthymius; these men were brothers and had the appellation of ‘the Tall Monks’ given them on account of their stature... Theophilus...raised not a small clamor against them... He well knew that these men in their frequent theological discussions with him had maintained that the Deity was incorporeal, and by no means had a human form because, they argued, such a constitution would involve the necessary accompaniment of human passions. Now this has been demonstrated by the ancient writers and especially Origen. Theophilus...imposed upon the majority of the monks... Sending letters to the monasteries in the desert, he advised them not to give heed either to Dioscorus or to his brothers, inasmuch as they affirmed that God had not a body. ‘Whereas,’ said he, ‘according to the sacred Scripture God has eyes, ears, hands, and feet, as men have; but the partisans of Dioscorus, being followers of Origen, introduce the blasphemous dogma that God has neither eyes, ears, feet, nor hands.’ ”³⁰

³⁰ b. 6, c. 7.

The opinion that God's spiritual form is like a human form (this is my opinion)

The Word of God teaches that God not only has a form but also the most beautiful of all forms. God the Father, even though he is a spirit and thus has no body, looks like a human. God made man in his own image and likeness:

“[God] said: Let us make man to our image and likeness.” (Gen. 1:26)

“God created man of the earth, and made him after his own image.” (Eccus. 17:1)

“Men...are made after the likeness of God.” (James 3:9)

God made man in his own image in two ways: 1) by giving men freewill, reason, and memory; and 2) by giving men a form that resembles his own. Hence God the Father and God the Son looks like a man.³¹

There are a multitude of Bible verses that say that God has eyes, ears, hands, and feet:

Eyes: “For the eyes of the Lord behold all the earth.” (2 Par. 16:9) “The eyes of the Lord are upon the just: and his ears unto their prayers.” (Ps. 33:16) “The eyes of God are upon them that love him.” (Eccus. 34:15) “Behold the eyes of the Lord God are upon the sinful kingdom.” (Amos 9:8)

Ears: “In my distress I will call upon the Lord, and I will cry to my God: and he will hear my voice out of his temple, and my cry shall come to his ears.” (2 Ki. 22:7) “In my affliction I called upon the Lord, and I cried to my God. And he heard my voice from his holy temple: and my cry before him came into his ears.” (Ps. 17:7) “For thou art my God, let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer that is made in this place.” (2 Par. 6:40)

Hands: “And when my glory shall pass, I will set thee [Moses] in a hole of the rock and protect thee with my right hand till I pass. And I will take away my hand and thou shalt see my back parts: but my face thou canst not see.” (Ex. 33:22-23) “And Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit.” (Lk. 23:46)

Feet: “Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up: And they saw the God of Israel, and under his feet as it were a work of sapphire stone and as the heaven when clear.” (Ex. 24:9-10) “The Lord is patient, ... and clouds are the dust of his feet.” (Nahu. 1:3)

And during the Old Covenant era some of the holy men got a glimpse of God and said that he looks like a man:

The Prophet Ezechiel

The holy Prophet Ezechiel: “Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God...And above the firmament that was over their heads was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne was a likeness as of the appearance of a man above upon it. And I saw as it were the resemblance of amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.” (Ez. 1: 1, 26-27)

³¹ After his incarnation, God the Son became man by taking on a human nature and thus looked like a man in his spiritual form, which he always had, and now in his physical human form. The form of God the Holy Spirit is up for dispute. (See in this book “Hence the divine essence of the Holy Spirit is living white light but his form may be that of a dove,” p. 43.) So when I say God has the form of a human, I am referring to God the Father and God the Son.

Commenting on the Prophet Ezechiel's vision of God, St. Ambrose teaches that it was God the Son whom he saw:

St. Ambrose, *Homily on the Book of the Prophet Ezechiel*, 4th century: "Then follows: '*And above the firmament that was over their heads was the likeness of a throne, as the appearance of the sapphire stone: and upon the likeness of the throne was a likeness as of the appearance of a man above upon it.*' (Ez. 1:26)... Therefore the virtues of the heavenly beings are meant by the sapphire stone because these spirits, above whom sits Almighty God, possess the dignity of a superior place in the heavens. Above the throne, truly the likeness of a man because even above those virtues which outrank the very Angels is the glory of Our Savior. It must therefore be noted which order is preserved. Above the sacred creatures then the firmament, above the firmament the throne, above the throne a man is described because both above the Saints still living in this corruption of the body are the Angels, and above the Angels higher Angelic Powers close to God, and above the Powers close to God is exalted the Mediator of God and men, the Man Christ Jesus."³²

The Prophet Daniel

The holy Prophet Daniel: "I beheld till thrones were placed, and the Ancient of days sat. His garment was white as snow and the hair of his head like clean wool; his throne like flames of fire, the wheels of it like a burning fire." (Dan. 7:9) "And it came to pass when I, Daniel, saw the vision and sought the meaning, that behold there stood before me as it were the appearance of a man. And I heard the voice of a man between Ulai, and he called and said: Gabriel, make this man to understand the vision." (Dan. 8:15-16)

The Prophet and King David

The holy prophet and king David: "In my affliction I called upon the Lord, and I cried to my God. And he heard my voice from his holy temple, and my cry before him came into his ears... A fire flamed from his face... He bowed the heavens and came down, and darkness was under his feet. And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds." (Ps. 17:7-11)

The Prophet Isaias

The holy Prophet Isaias: "In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated. And his train filled the temple. Upon it stood the seraphims. The one had six wings and the other had six wings, with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory... And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts... And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not. Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them." (Isa. 6:1-3, 5, 9-10)

³² b.1, 8th Homily, pars. 19-20.

Referring to Isaias' vision, Jesus said it was God whom Isaias saw sitting upon a high throne, which is more proof that form of God is that of a human:

“Therefore they could not believe, because Isaias said again: He [God] hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaias, when he saw his [God's] glory and spoke of him.” (Jn. 12:39-41)

And elsewhere Jesus teaches that God the Father is in heaven and sits on a throne:

“And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.” (Mt. 23:22)

Agar

Agar saw the back parts of God, and hence God has back parts:

“And she [Agar] called the name of the Lord that spoke unto her: Thou, the God who hast seen me. For she said: Verily here have I seen the hinder parts of him that seeth me.” (Gen. 16:13)

The Prophet Moses

God told Moses that he could not look upon his face and that he has a right hand. Hence God himself says that he has face and a right hand. But God did not allow Moses to look upon his face but only his back parts; hence God also has back parts:

“And when my glory shall pass, I will set thee [Moses] in a hole of the rock and protect thee with my right hand till I pass. And I will take away my hand and thou shalt see my back parts: but my face thou canst not see.” (Ex. 33:22-23)

St. Stephen

St. Stephen saw God: “But he, being full of the Holy Spirit, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” (Acts 7:55)

Jesus Christ

God the Son, Jesus Christ, since the time of his incarnation, not only looked like a man but he was a man. He had a human nature and thus was not only God, as he always was, but now also man. He has a divine nature and a human nature. It is not likely that God the Son would have changed his form from something that is not human to a human form during the incarnation. It is most probable, then, that God the Son took on the same form he had before the incarnation and thus is that of a human, even though he did not show the full glory of his divinity which was veiled under his human body. And Jesus said that whoever sees him sees the Father, and thus God the Father also looks like a man even though he does not have a human nature:

St. Paul: “[Jesus]...is the image of the invisible God, the firstborn of every creature.” (Col. 1:15)

St. John: “But Jesus cried, and said... He that seeth me, seeth him that sent me.” (Jn. 12:44-45)

St. John: “If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him. Philip saith to him: Lord, shew us the Father and it is enough for us. Jesus saith to him: Have I been so long a time with you, and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, shew us the Father?” (Jn. 14:7-9)

St. Augustine, *Lectures on the Gospel of St. John*, 416, Tractate 70 (John 14:7-10): “2. ...To such, then, as already knew the Son, was it now also said of the Father, ‘And from henceforth ye know him, and have seen him,’ for such words were used because of the all-sided likeness subsisting between the Father and the Son; so that, because they knew the Son, they might henceforth be said to know the Father... For I am one, and he another. But that they might not think him unlike, he adds, ‘And from henceforth ye know him, and have seen him.’ For they saw his perfectly resembling Son, but needed to have the truth impressed on them, that exactly such as was the Son whom they saw, was the Father also whom they did not see. And to this points what is afterwards said to Philip, ‘He that seeth me, seeth also the Father.’ ...Not, certainly, that he who is the Son is also the Father, but that the Son in no respect disagrees with the likeness of the Father... I am in all respects his perfect image...”

St. Ambrose, *Letter 52 (35)*, to Horontianus, c. 387: “He [Christ] is the splendor of the Father's glory, and the image of his substance.”

Because the stoics believe that physical bodies are evil or to be abhorred, they believe that the perfection and purification of men consists of losing their bodies forever when they die and turning their souls into formless blobs of fire or light:

Nominal *Catholic Encyclopedia*, “Manichaeism”: “To set the light-substance free from the pollution of matter was the ultimate aim of all Manichæan life... With regard to the after-death of the individual, Manichæism taught a threefold state prepared for the Perfect, the Hearers, and the Sinners (non-Manichæans). The souls of the first are after death received by Jesus, who is sent by the First-Man accompanied by three aeons of light and the Light Maiden... In vain do evil angels lie in his path, he scorns them and on the ladder of praise he mounts first to the moon, then to the First-Man, the Sun, the Mother of Life, and finally the Supreme Light [the blob god]. The bodies of the perfect are purified by sun, moon, and stars; their light-particles [human blobs], set free, mount to the First-Man and are formed into minor deities surrounding his person.”

Hence most of the pagan stoics and many of the nominal Catholic stoics denied the resurrection of the body:

“But some man will say: How do the dead rise again? Or with what manner of body shall they come? Senseless man, that which thou sowest is not quickened except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as he will, and to every seed its proper body.” (1 Cor. 15:35-38)

Catholic Commentary on 1 Cor. 15:35: “**How do the dead rise again:** He hints that this heresy against the resurrection, and the other heresies into which they had fallen, were occasioned by the heathen philosophers and other vain teachers among them. He reduces them to two questions: How is it possible for them to rise? And, in what manner, or with what qualities, will they rise?”

“And certain philosophers of the Epicureans and of the Stoics disputed with him [St. Paul]... And when they had heard of the resurrection of the dead, some indeed

mocked, but others said: We will hear thee again concerning this matter.” (Acts 17:18, 32)

Catholic Commentary on Acts 17:32: “**Resurrection:** When they heard of the resurrection of the dead, this seemed so impossible, even to the philosophers among them, that some of them presently laughed and made a jest of it. Others said, we will hear thee on this another time, and some believed.”

One nominal Catholic stoic who denied the resurrection of the body was the apostate Origen:

Heretic Epiphanius of Salamis, *The Panarion*, c. 377: “Origen...denied that the resurrection of the dead is a resurrection of the flesh... He says that there is a resurrection of the dead but that it is a resurrection of souls, and makes up some spiritual mythology... Read the Book of the Resurrection by St. Methodius, Bishop and Martyr, of which that which follows is a selection... That Origen said that the body was given to the soul as a fetter after the fall, and that previously it lived without a body. But that this body which we wear is the cause of our sins, wherefore also he called it a fetter... He says that by the coats of skins is signified death. For he says of Adam, that when the Almighty God saw that by treachery he an immortal being had become evil..., he prepared the coats of skins on this account; that when he was thus, as it were, clothed in mortality, all that was evil in him might die in the dissolution of the body.”³³

Second Council of Constantinople, 553, confirmed by Pope Pelagius, 556: “[Canons against Origen] Canon 5: If anyone says or maintains that in resurrection the bodies of men are raised up from sleep spherical [an orb or blob], and does not agree that we are raised up from sleep upright [with flesh and the form of a human], let him be anathema.” (D. 207)

Eleventh Council of Toledo, 675, Exposition of Faith against the Priscillianists: “We confess with true faith the true resurrection of the body of all the dead. Neither do we believe that we shall rise in an ethereal or any other body (as some madly say) but in that in which we live and exist and move.” (D. 287)

Apostles’ Creed: “...I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.”

Even though the resurrected body of the elect is glorified, it is still a physical body united to its soul, just as Jesus Christ’s human body that rose from the dead was a real human body united to his human soul.

Some stoics believe that after death the elect get spiritual forms but not physical bodies and thus their souls are not formless blobs. However, they too deny the resurrection of physical bodies and thus condemn or abhor physical bodies.

While God has eyes and ears his essence is still simple not compound

Just because God the Father’s substance, as well as God the Son before his incarnation, is only spiritual does not mean God does not have eyes and ears, etc. The angels’ substance is only spiritual, and they have eyes, ears, hands, etc.

“[God] makest thy angels spirits.” (Ps. 103:4)

“And David lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he and the ancients clothed in haircloth, fell down flat on the ground.” (1 Par. 21:16)

³³ 67. 1, 6; 67. 2, 8; 64. 63, 1.

“In the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.” (Apoc. 4:6)

The souls of the saints in heaven have no bodies and thus are only spiritual, and they have eyes and ears, etc.

And just because the substance of God the Father, as well as God the Son before his incarnation, is simple and not compound (meaning is not made up of parts but is only one thing), does not mean he does not have eyes, ears, hands, etc. His divine essence has a form. The Bible clearly says that God has eyes, ears, hands, in hundreds of places. Therefore, even though God has eyes, ears, hands, etc, they are all incorporated into his one divine substance which is simple and not compound (made up of parts). How this is cannot be understood by human reason or human science and hence can only be believed by faith. But an example that may help is that one can take a lump of dough and mold it so that it has face, feet, hands, etc. But it is still as the same one substance, dough.

The divine essence is living white light in the form of a human in the Father and the Son

“For with thee is the fountain of life, and in thy light we shall see light.”
(Psalm 35:10)

The beloved St. John refers to the divine essence of God the Son (and thus of God the Father and God the Holy Spirit because they share the same one divine essence) as the true light:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world.” (Jn. 1:1-9)

The Nicene Creed, composed in 325, decrees that the true light of the Father begot the true light of the Son, light from light, God from God:

The Nicene Creed, 325: “We believe in one God the Father all powerful... And in one Lord Jesus Christ, the Son of God, the only-begotten begotten from the Father, that is from the substance of the Father, God from God, light from light, true God from true God.”

In the following verse, Jesus refers to himself as the light:

“Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light.” (Jn. 12:35-36)

Jesus is not telling men to believe in a non-living light (something is that not alive) and that they are children of a non-living light. He is telling to believe in a living light, which he is.

Speaking to Christians, St. Paul says,

“For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.” (Eph. 5:8)

Ss. Peter, James, and John got a glimpse of Jesus’ divine nature during the transfiguration, which was radiant as the sun:

“And after six days Jesus taketh unto him Peter and James and John his brother and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun, and his garments became white as snow.” (Mt. 17:1-2)

“And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.” (Mk. 9:2)

St. Paul saw light radiating from the risen Christ:

“And it came to pass, as I was going, and drawing nigh to Damascus at midday, that suddenly from heaven there shone round about me a great light. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest...And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.” (Acts 22:6-8, 11)

While parts of St. John’s following vision of Jesus Christ are symbolic, such as a sword proceeding out of the Jesus’ mouth, not all is symbolic. He sees Jesus in his glorified flesh and sees fire in his eyes and his face as the sun, just as the apostles did during the Jesus’ Transfiguration. And his head and hair was white:

“And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire, And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters. And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun shineth in his power. And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last, and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.” (Apoc. 1:13-18)

We know Jesus’ face shining as the sun is not symbolic because Ss. Peter, James, and John also saw Jesus’ face “shine as the sun” during the Transfiguration.

The Shroud of Turin, which is an image of the dead body of Christ, was effected by radiant light, which is more proof that the divine essence is living white light, as Christ dead body was united to his divine nature. The divine light shone through Christ’s dead body and left the impression in the Shroud.

Wikipedia, Shroud of Turin: “Was the Shroud of Turin caused by radiation? The bottom line is that science has shown the image on the cloth is an ‘impossible’ image – one that cannot be replicated. One of the main reasons is, as scientists have now confirmed, the image on the Shroud had to be caused by a mysterious burst of light – that is, electromagnetic radiation.”

And as we have shown in this book, the form of God the Father and God the Son is that of a human man. And since his incarnation, God the Son had a human nature, a human body and a human soul. Hence the divine essence of God the Father and God the Son is living white light in the form of a human.

Hence the divine essence of the Holy Spirit is living white light but his form may be that of a dove

Because the divine essence is living white light, the divine essence of the Holy Spirit is also living white light, as all three divine persons share the one same divine essence. On Pentecost

Day, the Holy Spirit or radiant grace emanating from Holy Spirit appeared as tongues of fire upon the apostles:

“And when the days of the Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Spirit, and they began to speak with divers tongues, according as the Holy Spirit gave them to speak.” (Acts 2:1-4)

The fire in the burning bush that Moses saw and from which God spoke could have been the Holy Spirit or at least symbolic of the Holy Spirit:

“Now Moses fed the sheep of Jethro his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb. And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt. And Moses said: I will go and see this great sight, why the bush is not burnt. And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am.” (Ex. 3:1-4)

In the Prophet Ezechiel’s vision of God the Father or God the Son,³⁴ he saw a radiant light as fire around God. This light was either God the Holy Spirit himself proceeding from God the Father or God the Son or radiant light emanating from God the Father or God the Son:

The holy Prophet Ezechiel: “Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God... And above the firmament that was over their heads was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne was a likeness as of the appearance of a man above upon it. And I saw as it were the resemblance of amber as the appearance of fire within it round about, from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.” (Ez. 1: 1, 26-27)

However, the form of God the Holy Spirit is disputed—that he has a form is dogma, but as to what is his form is open to dispute, as the Catholic Church has not infallibly defined what his form is. While the Holy Spirit showed himself in the form of a dove when Jesus was baptized, this may only be symbolic:

“Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened. And the Holy Spirit descended in a bodily shape as a dove upon him. And a voice came from heaven: Thou art my beloved Son; in thee I am well pleased.” (Lk. 3:21-22)

“And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him.” (Jn. 1:32)

Jesus compares the Holy Spirit to the wind that goes from here to there and no man knows where it comes from and where it is going:

“Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Wonder not, that I said to thee, you must be born again. The Spirit breatheth where he will, and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth, so is every one that is born of the Spirit.” (Jn. 3:5-8)

³⁴ St. Ambrose says it was God the Son. (See in this book “The opinion that the Beatific Vision consists of seeing God intuitively and visually (my opinion): St. Ambrose, 4th century,” p. 54.)

It may very well be that no creature can ever visually see the form of God the Holy Spirit. But they can see the form of God the Father and God the Son.

All grace comes from the Holy Spirit, which is not the Holy Spirit but an emanation from the Holy Spirit. The Holy Spirit can be compared to the sun and the rays that come from the sun as the grace that comes from the Holy Spirit. That is why the Holy Spirit is depicted as a dove with rays of light coming from him, which represents grace:



But the form of the Holy Spirit may well be that of a dove. Several Bible verses say that God is said to have wings, and thus this can refer to God the Holy Spirit and could be literal:

“From them that resist thy right hand keep me, as the apple of thy eye. Protect me under the shadow of thy wings.’ (Psalm 16:5) ‘O how hast thou multiplied thy mercy, O God! So the children of men shall put their trust under the covert of thy wings.’ (Psalm 36:7) ‘Have mercy on me, O God, have mercy on me, for my soul trusteth in thee. And in the shadow of thy wings will I hope until iniquity pass away’ (Psalm 56:2) ‘I long to dwell in your tent forever and take refuge in the shelter of your wings.’ (Psalm 61:4) ‘He will overshadow thee with his shoulders, and under his wings thou shalt trust.’ (Psalm 90:4) ‘The Lord render unto thee for thy work, and mayest thou receive a full reward of the Lord, the God of Israel, to whom thou art come and under whose wings thou art fled.’ (Ruth 2:12)”

And Jesus refers to God as a bird who gathers her brood under her wings, which could mean God the Holy Spirit who gathers men by his grace and dwells in just men:

“Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not?” (Lk. 13:34)

While the form of the Holy Spirit is disputed, it is dogma that the Holy Spirit himself dwells in the souls of just men and gives grace to all men in order to convert sinners and preserve the just in holiness. His grace is not the Holy Spirit himself but an emanation that comes from him.

The Heresy that God Has No Form

It is a heresy to believe that God has no form. I say heresy because, to my knowledge, all the Church Fathers teach that God has a form. However, the opinion that God is personally everywhere and thus in all things leads, by logical conclusion, to the heresy that God has no form. From the information I have, the Church Fathers who held the opinion that God is personally everywhere and in all things never explicitly taught the heresy that God has no form. Instead, they taught that God does have a form. For example, even though St. Augustine held the opinion that God is personally everywhere and in all things, he also taught that God has a form:

St. Augustine, *Letter 147*, to Paulina, 413: “Thus, when the only-begotten Son, who is in the bosom of the Father, declares him with an indescribable utterance, the rational being, pure and holy, is filled with the indescribable vision of God, which we shall attain when we have become like the angels ... He will be seen thus by us when we have become like them.”

But the logical conclusion of St. Augustine’s opinion (and the other Church Fathers who believed as he did) that God is personally everywhere and in all things leads to God having no form. Or, if God does have a form, no one would be able to see it, as it would be spread out everywhere and in all things. And if they could see it, “What would he look like?”—an immobile ball of fire, energy, or light? (For more information on this topic, see in this book “The Beatific Vision,” p. [49](#).)

If God has no form, then the Beatific Vision of God would not be Beatific

If God has no form, then the Beatific Vision of God would not be Beatific. It would be an amorphous, formless blob of light or energy or fire. How can it be that God who created ears to hear and eyes to see does not himself have ears to hear and eyes to see!

“Understand, ye senseless among the people and you fools, be wise at last. He that planted the ear, shall he not hear? Or he that formed the eye, doth he not see?” (Ps. 93:8-9)

Therefore, the ones who do not have eyes to see and ears to hear are those who believe in the heresy that God has no form:

“And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.” (Mt. 13:14-15)

How could it be that God who created the beautiful form of angels and men does not have a form, and the most beautiful form of all! The Bible teaches that by looking at the beautiful things God created men get an idea at how beautiful God is:

“For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.” (Wis. 13:5)

Hence by looking at the beauty of the various shapes and colors of humans, animals, fish, trees, flowers, plants, clouds, etc., men get an idea of how beautiful God is, the author of all beauty. If God had no form, then God should not be compared to creatures that have a form and he would be no more beautiful than an amorphous, formless ball of fire or energy or light; hence God would be not only less beautiful than most of his creation but not be beautiful at all.

And Jesus would be a liar if God the Father had no form because Jesus said, “He that seeth me seeth the Father also.” (Jn. 14:9) Therefore, God the Father’s spiritual form looks like the form of a human male.

And the Novena to the Good St. Anne would also be a lie in which we pray to see God face to face:

Novena to St. Anne: “...Above all obtain for me the grace of one day beholding my God face to face and, with thee and Mary and all the saints, of praising and blessing Him for all eternity. Amen.”

If God has no form, then he has no face and thus this prayer would be a lie! When I was young, I was taught by stoic nuns who said God is a ball of light and when we die, if we save our souls, we will sit on clouds looking at this ball of light and nothing else; we will not know, see, or do anything else. This was another major blow to my faith. I feared dying and going to heaven because heaven was not as good or beautiful as the things on earth. I told the nuns this, and they accused me of not loving God enough and loving creatures more than God. Yet it was their stoic god that I did not love—an evil, selfish, ugly, an hypocritical god; a god who tells us to love our brothers while on earth but when we enter heaven to not only stop loving them but to forget them altogether; a god who tells us to stop loving and enjoying all the other good things he created; a god who thus condemns as evil the very material world, natural law, and senses that he created and gave to man. In short, this stoic god is Satan, a selfish evil god who hates all of God’s creation because he cannot create one thing and because he rebelled against God, the author of all good things, and hence Satan is the author of all evil.

This stoic heresy also denies the dogma of the earthly paradise that God created for Adam and Eve, which was meant to last forever, and the earthly paradise that Jesus Christ will recreate after his second coming in which the lion will lay next to the lamb and both will eat straw. (Isa. 11:6-8; 65:25)³⁵ The effect of their stoic heresy is that men cannot escape feeling guilty unless they destroy their senses and live as blind senseless zombies in this world. The common saying that “I rather go to hell and enjoy myself than be bored in heaven” comes from this stoic heresy. Of course, there is no joy in hell but only everlasting pain and agony but there is great joy in heaven and the earthly paradise that Jesus will create after his second coming. But one would not know these things if they believed in the stoic god. Hence beware of not only the lefty liberals (the epicureans) but also the righty stoics.

“Make straight the path for thy feet, and all thy ways shall be established. Decline not to the right hand, nor to the left.” (Prv. 4:26-27)³⁶

³⁵ See RJMI *Brief on The Everlasting Earthly Paradise*.

³⁶ See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Stoic and Epicurean Philosophies*. And RJMI Topic Index: Stoics.

The Beatific Vision

On the legitimate dispute that would have been settled if Benedict XII were a true pope

The word “see” has several meanings. These are the two most common meanings:

Dictionary: *See*:

1. perceive with the eyes, discern visually (this is the literal meaning of the word)
2. discern or deduce mentally after reflection from information, understand.

The Beatific Vision is the vision of God seen by the angels and men in heaven. There is a legitimate dispute among the Church Fathers and other Catholic theologians as to what the Beatific Vision is.

- Some believe the Beatific Vision consists of only seeing God in the second sense of the word, of only seeing God intuitively, with the eyes of their minds and hearts, and thus not visually seeing God.
- Some believe the Beatific Vision consists of seeing God not only intuitively but also visually and thus in the literal sense of the word, which is the opinion I hold.
- Some believe that the Beatific Vision is not granted to the humans in heaven until the end of the world when they get their glorified bodies back.
- But some believe that men see the Beatific Vision immediately upon their entrance into heaven, which is the opinion I hold.

If apostate Antipope Benedict XII were a true pope, then the dispute over the allowable opinions regarding the Beatific Vision would have been infallibly settled. He would have infallibly defined the following:

- As soon as men enter heaven, they see the Beatific Vision.
- Men in heaven and angels see God intuitively and visually (face to face).³⁷
- God’s has a face and thus his form has a face.

Apostate Antipope Benedict XII, *Benedictus Deus* (On the Beatific Vision of God), 1336: “By this Constitution which is to remain in force for ever, we, with apostolic authority, define the following: According to the general disposition of God, the souls of all the saints who departed from this world before the passion of our Lord Jesus Christ and also of the holy apostles, martyrs, confessors, virgins and other faithful who died after receiving the holy baptism of Christ—provided they were not in need of any purification when they died or will not be in need of any when they die in the future, or else, if they then needed or will need some purification, after they have been purified after death—and again the souls of children who have been reborn by the same baptism of Christ or will be when baptism is conferred on them, if they die before attaining the use of free will—all these souls, immediately (mox) after death and, in the case of those in need of purification, after the purification mentioned above, since the ascension of our Lord and Saviour Jesus Christ into heaven, already before they take up their bodies again and before the general judgment, have been, are and will be with Christ in heaven, in the heavenly kingdom and paradise, joined to the company of the holy angels. Since the passion

³⁷ We are speaking of God the Father and God the Holy Spirit, as God the Son, since his incarnation also has a physical form, a human body and soul.

and death of the Lord Jesus Christ, these souls have seen and see the divine essence with an intuitive vision and even face to face, without the mediation of any creature by way of object of vision; rather the divine essence immediately manifests itself to them, plainly, clearly and openly, and in this vision they enjoy the divine essence. Moreover, by this vision and enjoyment the souls of those who have already died are truly blessed and have everlasting life and rest. Also the souls of those who will die in the future will see the same divine essence and will enjoy it before the general judgment.

“Such a vision and enjoyment of the divine essence do away with the acts of faith and hope in these souls, inasmuch as faith and hope are properly theological virtues. And after such intuitive and face-to-face vision and enjoyment has or will have begun for these souls, the same vision and enjoyment has continued and will continue without any interruption and without end until the last Judgment and from then on forever.”

But because Benedict XII was an apostate antipope, a future pope needs to make an infallible definition regarding the allowable disputes over the Beatific Vision.

The opinion that the Beatific Vision consists of seeing God intuitively and visually (my opinion)

I will start out defending the opinion I hold, which I believe is irrefutable when all the evidence is considered. The Bible teaches in several places that the angels and elect in heaven visually see God:

“And I [Job] shall be clothed again with my skin; and in my flesh, I shall see my God.” (Job 19:26)

“The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.” (Isa. 35:1-2)

“Blessed are the clean of heart: for they shall see God.” (Mt. 5:8)

“See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven.” (Mt. 18:10)

“Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is.” (1 Jn. 3:2)

In all these verses and elsewhere in the Bible there is nothing that qualifies seeing God by saying that all these verses are symbolic and thus men and angels do not or cannot visually see God. And there are verses that say angels and men have seen God or parts of God; so all these would have to be interpreted as symbolic also.³⁸ And this can lead to the heresy that all or most that is in the Bible is symbolic and allegorical and thus not literal, which leads to the heresies of evolution and heliocentrism.

With this in mind, the following few Bible verses must be taken in correct context or they would seem to deny the many others verses that say men can and will visually see God.

“[God], who only hath immortality and inhabiteth light inaccessible, whom no man hath seen nor can see.” (1 Tim. 6:16)

³⁸ See in this book “The opinion that God’s spiritual form is like a human form (this is my opinion),” p. [37](#).

“No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him.” (Jn. 1:18)

“No man hath seen God at any time.” (1 Jn. 4:12)

When Bible verses say that men cannot see God, it refers to men who are in their corrupted bodies. And it means they cannot see the face of God, as they were allowed to see other parts of God but not his face. God himself said this to Moses when God allowed Moses to see his back parts but not his face:

“And the Lord said to Moses: This word also which thou hast spoken will I do, for thou hast found grace before me; and thee I have known by name. And he said: Shew me thy glory. He answered: I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy and will have pity on whom I will have pity. And again he said: Thou canst not see my face, for man shall not see me and live. And the Lord said: Behold there is a place by me, and thou shalt stand upon the rock. And when my glory shall pass, I will set thee in a hole of the rock and protect thee with my right hand till I pass. And I will take away my hand, and thou shalt see my back parts, but my face thou canst not see.” (Ex. 33:17-23)

Beware of the mistranslation in the Clementine Vulgate of Ex. 33:19 and Ex. 33:21 by those who hold the opinion the men cannot visually see God. They say that it was an angel that passed by Moses, and thus Moses was looking at the back parts of an angel:

Clementine Vulgate: “And the Lord said to Moses: This word also, which thou hast spoken, will I do: for thou hast found grace before me, and thee I have known by name. And he said: shew me thy glory. **[Verse 19] He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee:** and I will have mercy on whom I will, and I will be merciful to whom it shall please me. And again he said: Thou canst not see my face: for man shall not see me and live. **[Verse 21] And again he said:** Behold there is a place with me, and thou shalt stand upon the rock. And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my right hand, till I pass: And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.” (Ex. 33:17-23)

The Septuagint’s verse 19 has God speaking, not an angel of God. The Clementine Vulgate has an angel speaking:

Septuagint: “He answered: I will pass by before thee with my glory, and I will call by my name, the Lord, before thee...” (Ex. 33:19)

Clementine Vulgate: “He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee...” (Ex. 33:19)

And the Septuagint’s verse 21 says it is the Lord who is speaking. The Clementine Vulgate just says “he,” which refers back to the angel in verse 19:

Septuagint: “And the Lord said: Behold there is a place by me, and thou shalt stand upon the rock.” (Ex. 33:21)

Clementine Vulgate: “And again he said: Behold there is a place with me, and thou shalt stand upon the rock.” (Ex. 33:21)

The Septuagint leaves no doubt that it is God who is speaking and appears to Moses. And it does not contradict the other verses, as does the Clementine Vulgate. It has God speaking in one verse, then in the next it is not really God speaking but an angel. And in verse 19 it attributes to an angel the power that only belongs to God when it says,

Clementine Vulgate: “He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee [an Angel]: and I [the angel] will have mercy on whom I will, and I will be merciful to whom it shall please me.” (Ex. 33:19)

And if it were an angel and not God who Moses saw, then men cannot see the face of angels neither because Verses 23 says “And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.” If this were an angel, then Beatific Vision of God is equal to the vision of angels, which would be heresy.

In the following Bible verses, the Prophet Isaias sees parts of God and that his form is that of a human, but he is not allowed to see God’s face and feet. The angels cover God’s face and feet with their wings:

“In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated. And his train filled the temple. Upon it stood the seraphims. The one had six wings and the other had six wings, with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory... And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts... And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not. Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.” (Isa. 6:1-3, 5, 9-10)

“He withholdeth the face of his throne, and spreadeth his cloud over it.” (Job 26:9)

Referring to Isaias’ vision, Jesus said it was God whom Isaias saw sitting upon a high throne, which is more proof that the form of God is that of a human:

“Therefore they could not believe, because Isaias said again: He [God] hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaias, when he saw his glory and spoke of him.” (Jn. 12:39-41)

Isaias’ vision is also proof that when it is said the no man in his corrupted body will see God, it means see his face, see him face to face, as Isaias was allowed to see other parts of God. This is my commentary on this verse, contained in the Holy Catholic Bible that I revised:

“Isa. 6:5. **I have seen with my eyes:** [RJMI: Upholding God’s decree that no man on earth can look upon the face of God without dying, the angels’ wings covered God’s face (Ver. 2) and thus Isaias did not see God’s face. But he (as well as Moses, Elias, Ezechiel, and St. John) did see other parts of God, and thus he feared for his life due to his unworthiness in even seeing a glimpse of God.]”

Those who hold the opinion that no creature can ever visually see God and thus angels and men, interpret Isaias’ vision to mean that the angels covered God’s face not only because Isaias could not see it but also because the angels are not allowed to see it. And some interpret it to mean that the angels covered their own faces and feet because they were not allowed to visually see God’s face. But this later opinion leaves God’s face visible to the Isaias, and thus he would be able to see God’s face, which goes against their own opinion that men also cannot see the face of God.

The following Bible verse disproves this opinion because Jesus says the angels do visually see God’s face:

“See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven.” (Mt. 18:10)

But even according to the interpretation of Isaias' vision that angels and men can never visually see God's face, it teaches in the same vision that they can see parts of God and that God's form is that of a human.

And it is my opinion that the angels and elect in heaven do not literally always visually see God but only when God is in their presence. No pope has infallibly defined whether or not the angels and elect literally always visually see God.

St Irenaeus, 2nd century

While St. Irenaeus says God is invisible and incomprehensible, he also says nothing is impossible with God; and thus God makes himself visible and comprehensible to men who love him when they enter heaven and thus are saved:

Saint Irenaeus, *Against Heresies*, inter. 180-199: "5. ...The prophets, then, indicated beforehand that God should be seen by men; as the Lord also says, 'Blessed are the pure in heart, for they shall see God.' But in respect to his greatness, and his wonderful glory, 'no man shall see God and live,' for the Father is incomprehensible; but in regard to his love, and kindness, and as to his infinite power, even this he grants to those who love him, that is, to see God, which thing the prophets did also predict. 'For those things that are impossible with men, are possible with God.' For man does not see God by his own powers; but when he pleases, he is seen by men, by whom he wills, and when he wills, and as he wills. For God is powerful in all things, having been seen at that time indeed, prophetically through the Spirit, and seen, too, adoptively through the Son; and he shall also be seen paternally in the kingdom of heaven, the Spirit truly preparing man in the Son of God, and the Son leading him to the Father... And for this reason, he, although beyond comprehension, and boundless and invisible, rendered himself visible and comprehensible, and within the capacity of those who believe, that he might vivify those who receive and behold him through faith... 6. Men therefore shall see God that they may live, being made immortal by that sight, and attaining even unto God...

"8. Inasmuch, then, as the Spirit of God pointed out by the prophets things to come, forming and adapting us beforehand for the purpose of our being made subject to God, but it was still a future thing that man, through the good pleasure of the Holy Spirit, should see God..., pointing out that man should behold God with his eyes and hear his voice. In this manner, therefore, did they also see the Son of God as a man conversant with men."³⁹

St. Cyprian, 3rd century

St. Cyprian, *Letter 58*, Cyprian to the people assembled at Thibarais, 3rd century: "11. ...What will be the glory, and how great the joy, to be admitted to see God; to be so honoured as, with Christ thy Lord God, to receive the joys of everlasting salvation and light! To greet Abraham, and Isaac, and Jacob, and all the Patriarchs, and Prophets, and Apostles, and Martyrs; with the righteous and the friends of God in the kingdom of heaven to rejoice in the pleasures of immortality vouchsafed to us; to receive there what eye hath not seen, nor ear heard, neither hath entered into the heart of man. For that we receive greater things than we here either do or suffer, the Apostle declares, saying, 'The sufferings of this present time are not worthy to be compared with the glory to come hereafter, which shall be revealed in us. When

³⁹ b. 2, c. 2.

that revelation shall come, when the glory of God shall shine upon us, we, honoured with the favour of God, shall be as happy and joyful.”

St. Ambrose, 4th century

St. Ambrose, *Exposition of the Christian Faith*, 4th century: “85. ... And I do not come to this conclusion of my own mind, but because of the utterances of our Lord’s own mouth. For the Lord Himself later on, in commending the apostles to the Father, says: ‘Father, I will that they also whom Thou hast given me be with me where I am.’ But if he had thought that the Father would give the divine throne to men, he would have said: ‘I will that where I sit, they also may sit with me.’ But he says: ‘I will that they be with me,’ not ‘that they may sit with me;’ and ‘where I am,’ not ‘as I am.’ Then follow the words: ‘That they may see my glory.’ Here too he did not say: ‘that they may have my glory,’ but ‘that they may see’ it. For the servant sees, the Lord possesses; as David also has taught us, saying: ‘That I may see the delight of the Lord.’ And the Lord himself in the Gospel has revealed it, stating: ‘Blessed are the pure in heart, for they shall see God.’ ‘They shall see,’ he says; not ‘They shall sit with God upon the cherubim.’”⁴⁰

St. Ambrose, *On His brother, Satyrus*, II, 4th century: “111. If anyone, therefore, desires to behold this image of God, he must love God so as to be loved by him, no longer as a servant but as a friend who observes his commandments, that he may enter the cloud where God is.”

In the following quote, St. Ambrose not only teaches that elect will see God face to face but also that God’s form is that of a human:

St. Ambrose, *Letter 52 (35)*, to Horontianus, c. 387: “In order to encourage us to suffer, he adds that all our suffering is less than and not to be compared to the great reward of the future blessing which will be revealed to us in return for these hardships, and that, when we have been formed to the image of God, we will deserve to see his glory face to face... This adoption as sons is the redemption of the whole body. When it is face to face as a son of God, it will see that divine and eternal good. The adoption as sons is in the Church of the Lord when the Spirit cries: ‘Abba, Father’ as you have it said to the Galatians. But it [the adoption] will be perfect when all will rise in incorruption, in honor, and in glory, worthy to see the face of God... He [Christ] is the splendor of the Father’s glory, and the image of his substance.”

Commenting on the Prophet Ezechiel’s vision of God, St. Ambrose teaches that it was God the Son whom he saw:

St. Ambrose, *Homily on the Book of the Prophet Ezechiel*, 4th century: “Then follows: ‘And above the firmament that was over their heads was the likeness of a throne, as the appearance of the sapphire stone: and upon the likeness of the throne was a likeness as of the appearance of a man above upon it.’ (Ez. 1:26)... Therefore the virtues of the heavenly beings are meant by the sapphire stone because these spirits, above whom sits Almighty God, possess the dignity of a superior place in the heavens. Above the throne, truly the likeness of a man because even above those virtues which outrank the very Angels is the glory of Our Savior. It must therefore be noted which order is preserved. Above the sacred creatures then the firmament, above the firmament the throne, above the throne a man is described because both above the Saints still living in this corruption of the body are the Angels, and above

⁴⁰ b. 5, c. 6.

the Angels higher Angelic Powers close to God, and above the Powers close to God is exalted the Mediator of God and men, the Man Christ Jesus.⁴¹

The opinion that the Beatific Vision consists of only seeing God intuitively but not visually

The opinion that men and angels can only see God intuitively and thus not visually is based by some upon the opinion that God is everywhere and in all thing and thus cannot be visually seen by any creature because of the immensity of his form.

Heretic John Chrysostom

The heretic John Chrysostom holds this opinion and also the opinion that God does literally have a face, hands, feet, etc.

Heretic John Chrysostom, *On John*, Homily 15, c. 389: “1. ... ‘No man hath seen God at any time.’ ... What then shall we answer to the most mighty of voice, Isaias, when he says, ‘I saw the Lord sitting upon a throne high and lifted up’ (Isa. 6:1); and to John himself testifying of him, that ‘he said these things when he had seen his glory’? (Jn. 12:41.) What also to Ezekiel? For he too beheld him sitting above the Cherubim. (Ezek. 1. and 10) What to Daniel? For he too saith, ‘The Ancient of days did sit’ (Dan. 8:9) What to Moses himself, saying, ‘Show me thy Glory, that I may see thee so as to know thee.’ (Ex. 33:13, partly from LXX (Septuagint)) And Jacob took his name from this very thing, being called ‘Israel’; for Israel is ‘one that sees God.’ And others have seen him. How then saith John, ‘No man hath seen God at any time’? It is to declare, that all these were instances of (his) condescension, not the vision of the essence itself unveiled. For had they seen the very nature, they would not have beheld it under different forms, since that is simple, without form, or parts, or bounding lines. It sits not, nor stands, nor walks, these things belong all to bodies.

[RJMI: He seems to forget that the angels sit, stand, fly, and they have no bodies but only spiritual forms. Although God can disguise his form and thus appear to men under another form (just as the Archangel Raphael did when he appeared to Tobias), God still has a form (just as St. Raphael has). And the form these holy men saw was not different. It was the same. They all saw God in the form of a man.]

“But how he is, he only knoweth.

[RJMI: This is only true regarding the intuitive vision of God not the visual form of God. No one can fully understand the inner greatness and goodness of God because they are not God. Only God can fully understand himself. Even men on earth can visually see the form of other men but not intuitively see (know) all about them.]

“And this he hath declared by a certain prophet, saying, ‘I have multiplied visions, and used similitudes by the hands of the prophets’ (Hos. 7:10), that is, ‘I have condescended, I have not appeared as I really was.’ For since His Son was about to appear in very flesh, He prepared them from old time to behold the substance of God, as far as it was possible for them to see It; but what God really is, not only have not the prophets seen, but not even angels nor archangels.

“If you ask them, you shall not hear them answering anything concerning his essence, but sending up, ‘Glory to God in the highest, on earth peace, good will

⁴¹ b.1, 8th Homily, pars. 19-20.

towards men.’ (Luke 2:14) If you desire to learn something from Cherubim or Seraphim, you shall hear the mystic song of his holiness, and that ‘heaven and earth are full of his glory.’ (Isa. 6: 3) If you enquire of the higher powers, you shall but find that their one work is the praise of God. ‘Praise ye him,’ saith David, ‘all his hosts.’ (Ps. cxlviii. 2.) But the Son only beholds him, and the Holy Ghost. How can any created nature even see the Uncreated?

[RJMI: Here Chrysostom is being dishonest and deceptive, as he leaves out many other verses that say that angels and men can and do visually see God. For example, Jesus says, “See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven.” (Mt. 18:10) See God’s face not only his glory. Hence Chrysostom conveniently left out many verses that say angels and men do visually see God or parts of God and thus not only his glory.⁴²

“But the Son only beholds him, and the Holy Ghost. How can any created nature even see the Uncreated? If we are absolutely unable clearly to discern any incorporeal power whatsoever, even though created, as has been often proved in the case of angels, much less can we discern the essence which is incorporeal and uncreated.

[RJMI: Here, again, he is being dishonest and deceptive. He confuses intuitive sight with visual sight. He states a truth about intuitive sight that if men are not able to discern all things about creatures, then how could they discern all things about God. But then he also wants the reader to believe that this also applies to visual sight; which if true, then men cannot visually see the form of other men. But if men can visually see the form of other men while not being able to discern all about them, they can see the visual form of God while not being able to discern all about him.]

“Wherefore Paul saith, ‘Whom no man hath seen, nor can see.’ (1 Tim. 6.16.) Does then this special attribute belong to the Father only, not to the Son? Away with the thought. It belongs also to the Son; and to show that it does so, hear Paul declaring this point, and saying, that he ‘is the Image of the invisible God.’ (Col.1:15.) Now if he be the Image of the invisible, he must be invisible himself, for otherwise he would not be an ‘image.’ And wonder not that Paul saith in another place, ‘God was manifested in the flesh’ (1 Tim. 3:6); because the manifestation took place by means of the flesh, not according to (His) essence. Besides, Paul shows that he is invisible, not only to men, but also to the powers above, for after saying, ‘was manifested in the flesh,’ he adds, ‘was seen of angels.’ 2. So that even to angels he then became visible, when he put on the flesh; but before that time they did not so behold him, because even to them his essence was invisible.

[RJMI: Again he leaves out all the verses from the Old Testament and the ones from the New Testament that refer to angels visually seeing God and of men visually seeing God or parts of God. And he makes a liar out of Jesus when Jesus said, “He that seeth me seeth the Father also.” (Jn. 14:7-9) Does anyone with an ounce of good will think that Jesus was speaking only about the intuitive vision of the Father and thus not also the visual form of the Father? Jesus was not only speaking of seeing the Father intuitively but also visually. And hence he is saying that men can visually see the Father and that the Father’s form is like that of his, and thus the Father’s form looks like a man even though the Father’s form is only spiritual and thus does not have flesh.]

⁴² For more, see in this book, “The opinion that God’s spiritual form is like a human form (this is my opinion),” p. [37](#); and “The opinion that the Beatific Vision consists of seeing God intuitively and visually (my opinion),” p. [50](#).

“‘How then,’ asks someone, ‘did Christ say, ‘Despise not one of these little ones, for I tell you, that their angels do always behold the face of my Father which is in heaven’? (Matt. 13:10) Hath then God a face, and is he bounded by the heavens?’ Who so mad as to assert this? [RJMI: I would be so mad to assert that God has a face] What then is the meaning of the words? As when he saith, ‘Blessed are the pure in heart, for they shall see God’ (Matt. 5:8). He means that intellectual vision which is possible to us, and the having God in the thoughts; so in the case of angels, we must understand that by reason of their pure and sleepless nature they do nothing else, but always image to themselves God. And therefore Christ saith, that ‘No man knoweth the Father, save the Son.’ (Matt. 11:27)

[RJMI: He wants his readers to believe that seeing God’s face does not really literally mean seeing God’s face but only seeing God intuitively. But then why use the word “face” instead of using the word “heart”, of seeing God’s heart. The place of power, virtue, and thoughts, is in the heart not the face. And he purposely left out the last part Mt. 11:27 because it refutes his opinion. Here is the full verse: “All things are delivered to me by my Father. And no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.” (Mt. 11:27) Jesus is saying that even though no man has yet seen the Father’s face, he is the one who will reveal it to men. First, by looking on Jesus’ face, they can see the image of the form of the Father’s face. And when they enter heaven, they will be able to see the Father’s face in person (face to face not just heart to heart), as no man was able to enter heaven and thus visually see God the Father until Jesus’ ascended into heaven.]

And in spite of the many Bible verses that say that God has hands, feet, eyes, and ears, Chrysostom says that this is only symbolic and thus God does not really, literally have these things:

Ibid: “13. ...As then, when we hear of... the ‘hands’ of God, we ought to understand his working; by his ‘feet,’ his presence; by his ‘eyes,’ his power of seeing and knowing all things; by his ‘face,’ that whereby he reveals himself to our knowledge; and I believe that any other such expression used in scripture is to be spiritually understood... 14. ...See, therefore, what the Psalmist saith: ‘He that planted the ear, shall he not hear? He that formed the eye, doth he not behold?’ He doth not say: ‘He that planted the ear, has he not an ear? And he that formed the eye, has he not an eye?’ But what does he say? He that planted the ear, shall he not hear? He that formed the eye, doth he not behold?’ The Psalmist has ascribed to God the powers of seeing and hearing, but has not assigned members to him.”

[RJMI: Again he deceives his readers by leaving out the very, very many Bible verses that say that God does have eyes, ears, hands, and feet.⁴³ For example, the same Psalmist he says believes that God does not really have ears, says in another Psalm the God not only hears but he hears with his ears: “In my affliction I called upon the Lord, and I cried to my God. And he heard my voice from his holy temple: and my cry before him came into his ears.” (Ps. 17:7) This makes it clear when the Bible says, “He that planted the ear, shall he not hear,” means God hears with his ears. The question is, Why did Chrysostom leave out this verse and many other that says God has eyes, hears, hands, and feet?⁴⁴

I end my refutation here or else it will turn into a book. Enough has been said to refute Chrysostom’s opinion.

⁴³ For more examples of the Bible teaching that God has eyes, ears, hands, and feet, see in this book “The opinion that God’s spiritual form is like a human form (this is my opinion),” p. 37.

⁴⁴ See in this book “While God has eyes and ears his essence is still simple not compound,” p. 41.

God does not literally have eyes, ears, hands, and feet

St. Augustine holds the same opinion of Chrysostom that God does not literally have eyes, ears, hands, and feet. For example,

St. Augustine, *City of God*, 426: “The Lord Jesus also said, ‘See that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always see the face of my Father which is in heaven.’ ... ‘By ‘the face’ of God we are to understand his manifestation, and not a part of the body similar to that which in our bodies we call by that name.’”⁴⁵

And he uses the same arguments as Chrysostom that when the Bible says God has eyes, ears, hands, and feet, it is only symbolic. Hence, I will not present and refute St. Augustine’s teachings in this regard because I already did in regard to Chrysostom.⁴⁶

While, like Chrysostom, St. Augustine taught the God does not literally have eyes, ears, hands, and feet, unlike Chrysostom, he was unsure regarding the Beatific Vision. Chrysostom held for certain the men and angels can only see God intuitively and thus not visually. St. Augustine was not certain, although he leaned strongly to the opinion that men can only see God intuitively and thus not visually. But he also says that they may see God visually because God will give them a new kind of eyes that will make it possible to visually see God.

Men can never visually see God

Because St. Augustine believes that God is personally everywhere and in all things and has no eyes, ears, hands, and feet, he falls into one dilemma after another and is not consistent in his writings on this topic. For example, How can men or even angels visually see God if he is spread out everywhere and in all things? And if God has no eyes, ears, hands, and feet, then what would he look like if men can visually see him? What is left but a formless blob of fire, energy, or light!

In the following works, he teaches men will never be able to visually see God:

St. Augustine, *Letter 92*, to Italica, 408: “For then the mind will be capable of seeing that light, which now it is not yet able to do. But the bodily eye cannot see him either now or then. It is a fact that every object which can be perceived by bodily eyes must necessarily occupy some space, yet its whole is not everywhere, but with its smaller part it takes up a smaller space, and a larger space with a larger part. The invisible and incorruptible God is not like that. ‘Who only hath immortality and inhabiteth light inaccessible, whom no man hath seen nor can see... We shall see him then by being like him... Likewise, when you read: ‘We see now through a glass in a dark manner, but then face to face,’ understand that we shall then see face to face in the same way as we now see through a glass in a dark manner. Both of these are attributes of the inward man [intuitively], whether he walks by faith in that journey in which he uses a glass in a dark manner, or whether, in his true country, he beholds him in a vision, and this manner of seeing is called face to face [RJMI: not literally seeing God’s face, because he has no face, but seeing him intuitively]... Who would dare to affirm that the substance of God can be seen corporally, [RJMI: I would dare. Men will be able to visually see God in their glorified bodies]”

In this last sentence he teaches that when the elect get their glorified bodies, they will not be able to see God, because even though these bodies are glorified they are also flesh and thus

⁴⁵ b. 20, c. 29.

⁴⁶ See in this book “Heretic John Chrysostom,” p. 55.

corporal. But he also teaches that the elect in heaven who are only spiritual can never see God. To Augustine, then, it is not a matter of corporal bodies or purely spiritual forms, because either way men will never be able to visually see God. So he wastes his time and contradicts himself by pressing his point that men cannot visually see God with corporal eyes because he also believes they cannot visually see him with the spiritual eyes they now have in heaven. And if he concedes that the elect can now visually see God because they are pure spirit, then he would have to believe that the elect will go from visually seeing God to not visually seeing God when they get their glorified bodies.

In the following quote, you will see that because he believes God is personally everywhere and in all things, the logical conclusion is that God can never be visually seen by any creature:

St. Augustine, *Letter 148*, to Fortunatianus, 413: “2. But if, while holding no such opinion as this concerning God, but believing him to be a Spirit, unchangeable, incorporeal, present in his whole Being everywhere, any one thinks that the change on this body of ours (when from being a natural body it shall become a spiritual body) will be so great that in such a body it will be possible for us to see a spiritual substance not susceptible of division according to local distance or dimension, or even confined within the limits of bodily members, but everywhere present in its totality, I wish him to instruct me in this matter, if what he has discovered is true; but if in this opinion he is mistaken, it is far less objectionable to ascribe to the body something that does not belong to it, than to take away from God that which belongs to him.”

Well, according to his opinion that God is personally everywhere and in all things, he is correct in teaching that no creature would be able to visually see God. But therein is his dilemma, his opinion that God is everywhere in nature, which leads to many other dilemmas and can lead to heresies. But elsewhere, he does teach that even though God is personally everywhere and in all things, God may be able to make it possible for the elect to visually see him, although he does not know how; but he does not even attempt to say what God would look like.

In the following quote, St. Augustine presents a truth that does not actually apply to the Beatific Vision but wants the reader to believe it does. He teaches that the elect will see God in one another and in the angels and in all other things in heaven:

St. Augustine, *City of God*, 426: “Wherefore it may very well be, and it is thoroughly credible, that we shall in the future world see the material forms of the new heavens and the new earth in such a way that we shall most distinctly recognize God everywhere present and governing all things, material as well as spiritual, and shall see him, not as now we understand the invisible things of God, by the things which are made, and see him darkly, as in a mirror, and in part, and rather by faith than by bodily vision of material appearances... God will be so known by us, and shall be so much before us, that we shall see him by the spirit in ourselves, in one another, in himself, in the new heavens and the new earth, in every created thing which shall then exist; and also by the body we shall see Him in every body which the keen vision of the eye of the spiritual body shall reach.”⁴⁷

Well, even men on earth can see God in the things he created, especially the faithful:

For by the greatness of the beauty and of the creature, the creator of them may be seen so as to be known thereby.” (Wis. 13:5)

But, again, this vision of God is intuitive not visual. St. Augustine may say because that the elect intuitively see God in other things much better than men on earth, but it is still intuitive and not visual. But this does not bolster his argument regarding the Beatific Vision but undermines it.

⁴⁷ b. 22, c. 29.

If he thinks that the Beatific Vision is seeing God in his creation, then men on earth are also in the Beatific Vision because they too can see God in created things.

However, St. Augustine correctly refutes the Philosophers who teach that corporal bodies can only see corporal things and spiritual bodies can only see spiritual things:

St. Augustine, *City of God*, 426: “For if that reasoning of the philosophers, by which they attempt to make out that intelligible or mental objects are so seen by the mind, and sensible or bodily objects so seen by the body, that the former cannot be discerned by the mind through the body, nor the latter by the mind itself without the body—if this reasoning were trustworthy, then it would certainly follow that God could not be seen by the eye even of a spiritual body. But this reasoning is exploded both by true reason and by prophetic authority. For who is so little acquainted with the truth as to say that God has no cognizance of sensible objects? ...Moreover, what we have just been relating of the prophet Elisha, does this not sufficiently show that bodily things can be discerned by the spirit without the help of the body? For when that servant received the gifts, certainly this was a bodily or material transaction, yet the prophet saw it not by the body, but by the spirit. As, therefore, it is agreed that bodies are seen by the spirit, what if the power of the spiritual body shall be so great that spirit also is seen by the body? For God is a spirit.”⁴⁸

But he seems to contradict himself when he said the following in the same Book 22, Chapter 29:

St. Augustine, *City of God*, 426: “But a life without a body we cannot see thus.”

Well, God can allow a human on earth to see, with his bodily eyes, lives without bodies, such as angels, devils, and damned humans (ghosts). This is one proof that bodily eyes can see purely spiritual things. And it also proves that God gives bodily eyes a special grace or capacity to see purely spiritual things, as normally they cannot. So why would not God do the same for the corporal eyes of the elect when they get their glorified bodies back by giving them the grace or capacity to visually see him even though he is purely spiritual (regarding God the Father). Hence the belief that men can visually see God without a special grace from God is heretical. Even though the Council of Vienne was invalid, it teaches the truth in this regard:

Invalid *Council of Vienne*, 1311-1312: “Condemned Proposition 5: That any intellectual nature in its own self is naturally blessed, and that the soul does not need the light of glory raising it to see God and to enjoy him beatifically.” (D. 475)

St. Augustine would agree with this. But he believes it only applies to the intuitive vision of God. But he also teaches that the elect may be able to visually see God, but they would also need a special grace for this.

He seems to teach that the elect can visually see God in other passages

To add to the confusion, St. Augustine, in other passages, seems to teach that the elect can visually see God.

He may be able to explain this following one as intuitive vision only:

St. Augustine, *Letter 147*, to Paulina, 413: “Thus, when the only-begotten Son, who is in the bosom of the Father, declares him with an indescribable utterance, the rational being, pure and holy, is filled with the indescribable vision of God, which we shall attain when we have become like the angels ...He will be seen thus by us when we have become like them.”

But he will have a harder time explain this one in the same way regarding the last sentence:

⁴⁸ b. 22, c. 29.

St. Augustine, *City of God*, 426: “The Lord Jesus also said, ‘See that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always see the face of my Father which is in heaven.’ As, then, they see, so shall we also see; but not yet do we thus see. Wherefore the apostle uses the words cited a little ago, ‘Now we see through a glass, darkly; but then face to face.’ This vision is reserved as the reward of our faith; and of it the Apostle John also says, ‘When he shall appear, we shall be like him, for we shall see him as he is.’”⁴⁹

And he is going to have an even harder time explaining this one as only the intuitive vision of God when he says the Son resembles the likeness of the Father:

St. Augustine, *Lectures on the Gospel of St. John*, 416, Tractate 70 (John 14:7-10): “2. ...To such, then, as already knew the Son, was it now also said of the Father, ‘And from henceforth ye know him, and have seen him,’ for such words were used because of the all-sided likeness subsisting between the Father and the Son; so that, because they knew the Son, they might henceforth be said to know the Father... For I am one, and he another. But that they might not think him unlike, he adds, ‘And from henceforth ye know him, and have seen him.’ For they saw his perfectly resembling Son, but needed to have the truth impressed on them, that exactly such as was the Son whom they saw, was the Father also whom they did not see. And to this points what is afterwards said to Philip, ‘He that seeth me, seeth also the Father.’ ...Not, certainly, that he who is the Son is also the Father, but that the Son in no respect disagrees with the likeness of the Father... I am in all respects his perfect image...”

He allows both opinions

In his following works, St. Augustine allows both opinions to be expressed—that the elect can never visually see God and that elect can visually see God. And thus he concedes that the other opinion may be right even though he does not hold it:

St. Augustine, *Letter 148*, to Fortunatianus, 413: But if this brother is able to propound anything better on this subject, I am ready to learn either from himself or from his instructor... I have thought well to give all these quotations from the works of Latin and Greek writers who have lived before us in the Catholic Church, and have expounded the divine words, to let that brother know that, if any view of his differs from theirs, it is to be examined and either learned or taught with careful and quiet attention, after laying aside any bitterness of dissension, restoring and preserving in its integrity the sweetness of fraternal charity. Still, we are not obliged to regard the arguments of any writers, however Catholic and estimable they may be, as we do the canonical Scriptures, so that we may not with all due respect to the deference owed them as men refute or reject anything we happen to find in their writings wherein their opinions differ from the established truth, or from what has been thought out by others or by us, with divine help. I wish other thinkers to hold the same attitude toward my writings as I hold toward theirs....

“Consequently, if this warning of mine, such as it is, does not displease this brother, let us, to the best of our ability, and with his help, make ready a clean heart for that vision according to what is written: ‘that we shall see him as he is.’ And let us examine peacefully and carefully into the question of the spiritual body, if so be that God might deign to point out to us, according to his Scriptures, something clear and certain, if he knows that this will be useful to us. If a more careful inquiry should discover that the body will undergo such a change as to be able to see the invisible, I do not think that such a power in the body would deprive the mind of its

⁴⁹ b. 22, c. 29.

sight, so that the exterior man would then be able to see God, but the interior one could not, as if God were only exterior to man and not interiorly in man...”

Notice how he changed the topic. The dispute was not whether men can see God intuitively, as both sides believe that, but whether or not they can see God visually. But nevertheless, he does concede that the opinion that the elect can visually see God may be right.

He then goes on to teach some truths that the opposing opinions profess: 1) that men can see God intuitively; 2) that men in the present world in their corrupted bodies cannot visually see God; and, 3) that at the end of this world the elect will get glorified corporal bodies, even though nature of such bodies is up for dispute:

St. Augustine, *Letter 148*, to Fortunatianus, 413: “Whether, therefore, the former [only see God intuitively] or the latter [see God visually and intuitively] supposition be correct, in both cases it remains true that the eyes of this body shall not see God; or if they are to see him, they shall not be the eyes of this body, since after so great a change they shall be the eyes of a body very different from this... It will be better for us, then, to assert what we do no doubt, that the interior man will see God, as it alone is now able to see charity, which is praised in these words: ‘God is charity,’ as it alone is able to see peace and holiness without which no man shall see God. For, it is no bodily eye which, at present, beholds charity, peace, holiness and other things of like nature; it is the eye of the mind which now sees all these things, to the extent of its ability, and it sees them with greater clarity in proportion to its own purity. Thus, whether or not we reach the conclusion we are seeking about the nature of the future body, we may believe without reserve that we shall see God [RJM: at least intuitively], since we are certain, in spite of all, that the body will rise again, and that it will be immortal and incorruptible. We possess the clearest and strongest assurances on this point from the Holy Scriptures. Nevertheless, if that brother now takes to himself as a matter of complete certainty what I am still only formulating about the spiritual body, he will have good reason to be angry if I do not listen patiently to his exposition of it, so long as he listens patiently to my inquiry. Now, however, I ask you in Christ's Name to beg his pardon for me for that sharpness in my letter which I hear has offended him with good reason, and to gladden me by your answer, with the Lord's help.”

In the following quotes, he allows for both opinions:

St. Augustine, *City of God*, 426: “But the question arises, whether, when their eyes are open, they shall see him with the bodily eye? If the eyes of the spiritual body have no more power than the eyes which we now possess, manifestly God cannot be seen with them. They must be of a very different power if they can look upon that incorporeal nature which is not contained in any place, but is all in every place... But that God shall be seen with these eyes no Christian doubts who believingly accepts what our God and Master says, ‘Blessed are the pure in heart: for they shall see God.’ But whether in the future life God shall also be seen with the bodily eye, this is now our question.”⁵⁰

History of Dogmas, by the apostate Rev. J. Tixeront, D.D. : “A few words more about the elect. St. Augustine describes at length their felicity in the XXIInd book of the *City of God*... Will they see Him [God], after the resurrection with their bodily eyes: ‘*utrum per ipsum (corpus) sicut per corpus nunc videmus solem, lunam, Stellas?*’ They will thus see Jesus; but God [the Father]? The Saint sets aside the philosophical objection that a body cannot perceive a spirit; he grants, however, that it is difficult, not to say impossible, to prove that the blessed can see God with their material eyes.”⁵¹

⁵⁰ b. 22, c. 29.

⁵¹ v. 2, c. 10, sec11.

St. Augustine, *Sermon 277*, 413: “14. So then, if bodily eyes, when the body has become spiritual, are then at least able to see such a substance by some hidden power, some power not yet experienced and totally unknown to us, and not even guessed, if they are able to, fine, let them... I mean I daren't be too positive even about this, that there isn't something in scripture which is capable of being discovered. Either it isn't there, or it's escaped notice, or it's escaped my notice. If anything can be discovered in either part, I will be happy to accept it; and unless I am thankful for being instructed, not to the man who says it, but to the one who is teaching me through him, I will be ungrateful.”

What follows is a comment on St. Augustine's *Sermon 277* that correctly describes the confusion caused by Augustine's writings on the Beatific Vision:

Footnote 30: “This sermon [277] does indeed show us Augustine at his most dithering!”

Footnote 31: “He really is saying what he wants to say in the most round-about and back-to-front manner! What he wants to say, surely, is that the just are going to see more than the human flesh of Christ; though whether with their bodily eyes is the unresolved question.”⁵²

His teachings on the glorified bodies of the elect

One dilemma St. Augustine fell into because he believes that no corporal body (and thus not even a glorified corporal body) can visually see God is that he presents as possible the belief that the bodies that the elect get at the end of this world will become purely spiritual and thus will cease to be corporal bodies; and in this way, they may be able to visually see God, even though he does not hold this opinion:

St. Augustine, *Letter 148*, to Fortunatianus, 413: “16. As to the spiritual body which we shall have in the resurrection, how great a change for the better it is to undergo—whether it shall become pure spirit, so that the whole man shall then be a spirit, or shall (as I rather think, but do not yet confidently maintain) become a spiritual body in such a way as to be called spiritual because of a certain ineffable facility in its movements, but at the same time to retain its material substance... 18. It is better, then, that we affirm that concerning which we have no doubt... we hold it to be certain that the body shall rise again, immortal and incorruptible, because on this we have the plainest and strongest testimony of Holy Scripture.”

Hence, St. Augustine teaches that the elect will get their glorified bodies back and thus does not deny the dogma of the resurrection of the body. But he also teaches that it is possible that these bodies will then become purely spiritual and thus no corporal body will be left.⁵³ But his opinion is that the glorified bodies will remain corporal even though they are spiritualized. And because they are still corporal, he does not believe they can visually see God. But he is not sure. He concedes that they may visually see God, but God has to change their corporal eyes so that they can visually see him.

The opinion that the glorified bodies of the elect will become purely spiritual can lead to heresy and undermines the whole purpose of getting the glorified bodies back in the first place. St. Augustine should have thought of Jesus after his resurrection when he appeared to the apostles in his glorified body. It was a real body even though it was spiritualized. To uphold the opinion that the elects' glorified bodies will become purely spiritual, one would have to say that the Jesus'

⁵² Augustine Heritage Institute, *The Works of St. Augustine*, Part. 3, Volume 8 (Sermons 273-305A), by Benedictines and Dominicans. Translated by Edmund Hill, O.P., New City Press, Hyde Park, New York. 1994. Nihil Obstat: John E. Rotelle, O.S.A., S.T.L. Censor Deputatus: Imprimatur: + Patrick Sheridan, D.D. Vicar General: Archdiocese of New York, February 28, 1994.

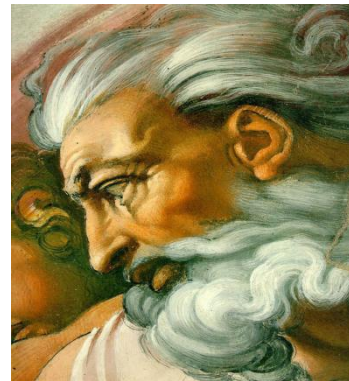
⁵³ To my knowledge, no pope has infallibly defined whether or not the glorified bodies of the elect will become purely spiritual.

glorified body will, at some point, merge with his human soul and thus become only soul, purely spiritual, with no human body left. And this is odious to say the least. So, St. Augustine should not have presented this opinion, and it is one example of him falling into confusion and contradictions regarding his works on the Beatific Vision.

God's form according each opinion

As they say, a picture is worth a thousand words. Here is what God would look like according to each opinion. Choose which one you think is more beautiful. And child with the use or reason will be able to answer honestly:

If God's form is that of a human male he will look like this:



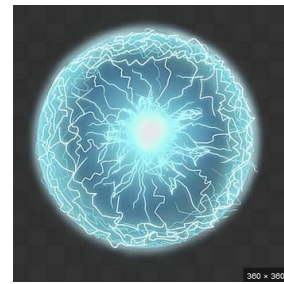
If God is personally everywhere and in all things and has no face, eyes, ears, hands, and feet, he would look like this:



Ball of Fire



Ball of White Light



Ball of Energy

How God Created the Heaven of Heavens and Exists in It

I will present my opinion on how God created things and exists among his creation. I base my opinion on the following things:

- My opinion that God is not personally everywhere and in all things
- My opinion that God moves.
- The dogma that God has a form, which in my opinion is that of a human.

When the only thing that existed was God, there was nothing outside of God. Not only was there nothing outside of God, but there was the absence of anything. Outside of God was non-existence. The first thing God created was space, which he called heaven, the heaven that would be his home, which St. Paul calls the Third Heaven:

“I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth), such a one caught up to the third heaven.” (2 Cor. 12:2)

It is also referred to as the Heaven of heavens. This space was outside of God, but God can move within it whenever and wherever he pleases. There are two possibilities as to the limits of the Heaven of God’s home:

- It has no outer limit and thus goes on into infinity.
- It has an outer limit (a barrier) outside of which nothing exists in the sense of the absence of anything—non-existence.

Regarding the first opinion that God’s heaven has no outer limit and thus goes on into infinity, we have numbers that go on into infinity, such as 1 divided by 3, which is .33333... on to infinity. And a man can look into a double mirror and his image will go on into infinity, keep duplicating. So how much more can God create the heaven of his home to go on into infinity if he so desires. But God’s heaven is not eternal because he created it and thus it had a beginning in time. But it is infinite, has no end, because God created it that way. Even a soul once created is infinite, goes on forever, will not die. Hence infinite does not mean something is eternal and thus always existed but only that it has no end or limit:

Dictionary: **infinite**: extending indefinitely: endless.

Of course, God can make something that is infinite to be finite by limiting it or destroying it.

I will now deal with the second opinion that God’s heaven has an outer limit and thus a barrier but nothing exists on the other side of it in the sense of the absence of anything. If God wanted to create the Heaven of his home in such a way, he has the power to do so. In the same way that there was the absence of anything outside of God when only he existed, so God can create a heaven outside of which nothings exists in the sense of the absence of anything. In fact, when God created the first thing, space, there was then only God and space, and nothing else existed and thus nothing existed outside of that, non-existence was outside of God and space.

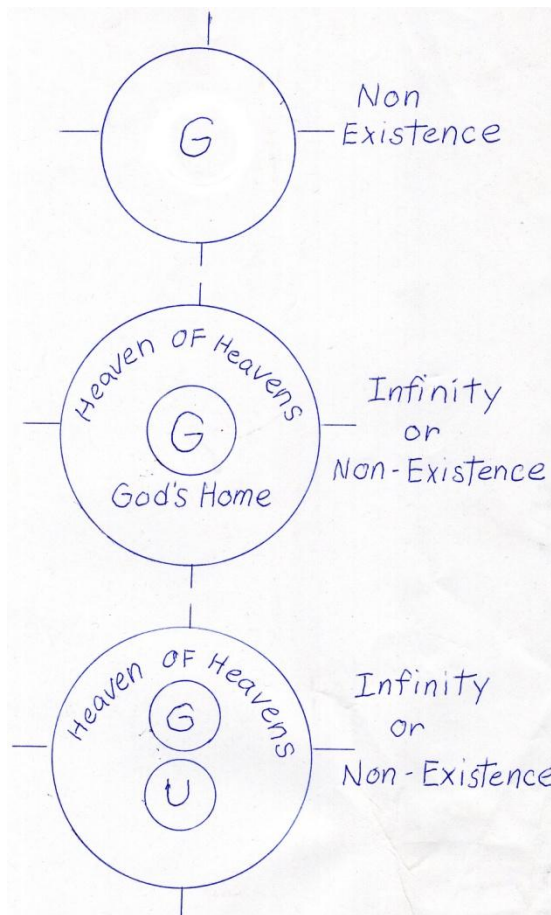
While God can move within his creation when and wherever he wants, he cannot move into non-existence because God exists.⁵⁴ All God needs to do is create something, such as another space, out of nothing and thus it would then exist. And then God can move within it whenever and wherever he pleases.

⁵⁴ See RJMI article *Brief on All things are possible with God*.

This opinion is above the reason and science of humans and even angels and thus can only be believed by faith as to how God creates things of nothing. In the same way the following dogmas can only be believed by faith alone:

- How God can be born of God and yet there is only one God (God the Son born of God the Father)?
- How was God the Son born but he always existed?
- How God always existed and thus had no beginning?
- How Jesus' dead body, dead blood, and living divinity are in the Holy Eucharist under the appearance of bread and wine and thus the bread and wine do not really exist, and thus are illusions perpetuated by God to test our faith? And this last dogma on the Holy Eucharist is not only above human reason and science, but it contradicts human science; but is not above God's reason and his science, the divine reason and divine science.

Sometime after God created the Heaven of his home and the angels and other things to place in it, he created a global pool of water within the Heaven of his home that would be separate from the heaven of his home. And this pool of water would become this universe we live in, with its earth, the heavens above the earth, and outer space with its planets and stars. To see how God created them, see RJMI article, *Brief on How God Created the World*. And God can move whenever and wherever he pleases in the universe. As the saying goes, a picture is worth a thousand words:



God's Passions

It is a dogma that God has passions in the sense of love, joy, sorrow, hate, mercy, wrath, etc. The Word of God testifies to this:

“The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.” (Nahu. 1:2)

“For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation.” (Eccus. 16:12)

“And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him...” (Deut. 7:9)

“I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.” (Ex. 20:5)

“And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth...” (Gen. 6:5-7)

God loves all of his creatures in heaven and on earth:

“For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.” (Wis. 11:25)

The only creatures God hates are devils and damned humans. And even though God loves all sinners who are on earth, he hates sin and abhors and despises obstinate sinners:

“For the Lord thy God abhorreth him that doth these things, and he hateth all injustice.” (Deut. 25:16)

“Pride is hateful before God and men.” (Eccus. 10:7)

“I abhor the wicked.” (Ex. 23:7)

God's passions of anger, hatred, sorrow, and jealousy do not debilitate or harm him in any way. Nor do they confuse or confound his justice and mercy. He remains calm and discerning side by side with these passions. Even humans can have this, so how much more God who created the good way to regulate these emotions.

Therefore, it is a dogma that God has passions in the sense of love, joy, sorrow, hate, mercy, wrath, etc. But the word passion can be taken in another sense, in a negative sense. It can mean emotions that are debilitating, harmful, cause suffering, or cloud right judgment and mercy. These passions God does not have, except the incarnate God the Son who suffered in his human nature during his Passion and Death. Hence the word passion can be taken in several ways:

“Old English *passion*, from Latin *passio(n-)* (chiefly a term in Christian theology), from *pati* ‘suffer’; subsequently reinforced by Old French.”

Dictionary: Passion:

1. Suffering; such as the Passion of Christ.
- 2: Emotions, such as love, hatred, joy, etc.
3. A strong feeling of enthusiasm or excitement for something or about doing something
4. A strong feeling that causes you to act in a dangerous way, a strong and uncontrollable emotion

(See in this book “The Etymology of the Word “Passion,”” p. 72.) When some of the Church Fathers say that God does not have passions or is passionless, they mean in the negative sense. That is the way the word “passion” was commonly understood among them. This is proved because in many of their other works they say that God loves, hates, and has joy, wrath, and mercy. Take the following example of St. Hilary of Poitiers:

St. Hilary of Poitiers, *On the Trinity*, 4th century: “God is **passionless** and bodiless... He begat the Only-begotten from his own unbegotten substance, bestowing through **love** and power his whole Divinity upon that Birth⁵⁵ ...**God, in his wrath**...moves the unbelievers to jealousy against those that are no people and a foolish nation⁵⁶ ...Wisdom has taught us the reason of her joy. She rejoiced because of **the joy of the Father**... She rejoices that **God is well pleased** with his work, which has been made through her, at his command. She avows that her joy results from **the Father’s gladness** over the finished world and over the sons of men.⁵⁷”

Therefore, when St. Hilary says God is passionless, he means that God cannot suffer or be harmed or debilitated by his emotions—the only exception is Jesus Christ when he suffered on earth in his human nature, especially during his Passion and death. Hence when you read that a Church Father says God has no passions or is passionless, he means in the negative sense. To prove this, just check his other works and you will see that he says God has the emotions of love, joy, hate, mercy, and wrath.

However, beware of the stoic heretics who teach that God has no passions in the sense that God does not have any emotions, such as love, joy, hate, mercy, and wrath. Their god is an emotionless robot. These stoics believe in the heresy that these passions, these emotions, are evil and thus humans must try to overcome them and become emotionless robots. Hence they would have to condemn incarnate Jesus Christ, who is God and man, because he has passions in the sense of emotions, of love, hatred, anger, sorrow, etc.

“[Jesus was] looking round about on them [the evil Pharisees] with **anger**.” (Mk. 3:5)

“Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow **sorrowful and to be sad**.” (Mt. 26:36-37)

“And Jesus **wept**.” (Jn. 11:35)

“And Jesus looking on him, **loved him**...” (Mk. 10:21)

“The Lord had shewed his great **mercy** towards her...” (Lk. 1:58)

“And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with the angels of his power: In a flame of fire, giving **vengeance** to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power.” (2 Thes. 1:7-9)

According to the stoics, Jesus Christ sinned or at least was imperfect because he had passions in the sense of love, hate, joy, vengeance, and sorrow. Hence, according to the stoics, the perfect stoic is more perfect in his human nature than Jesus was and is in his human nature because they have no emotions while Jesus has these emotions. (See RJMI book *Anger, Rebuke, Hatred, and Curses*. And see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: Stoics, the righties*.)

⁵⁵ b. 3, par. 3.

⁵⁶ b 5, par. 31.

⁵⁷ b. 4, par. 21.

God Would Have Told the Truth to the Pagan Philosophers but Lied to His Chosen People

The opinion of semi-Pantheism that God is everywhere in power and nature, and the opinion that God does not move, and the heresy that God has no form, the heresy that God has no passions in the sense of love, hate, etc., and the heresy of Pantheism that everything is God came from the pagan philosophers:

An Historical Study of the Doctrine of the Omnipresence of God, by apostate Adrian Fuerst, OSB, STL book c. 1 (Introduction), p. 1. “EARLY PATRISTIC PERIOD (96-325) - In the first part of the patristic period there are few references to the doctrine of the omnipresence. This is not surprising when one considers that the omnipresence was never a strong controversial issue and was in some degree akin to the philosophical ideas of pagan writers...”⁵⁸

New World Encyclopedia, Pantheism: Pantheistic Concepts in Religion and Philosophy: Ancient Greek: “The ancient Greeks were among the first to lay out pantheistic doctrines, at least in philosophical form. Among the physicists and philosophers of the sixth and fifth centuries B.C., monistic uniformity became a popular concept... In the works of Anaximander, this concept became more obvious, as the author proposed the existence of an uncreated and indestructible being which was indeterminate, yet had all things embedded within it. This being embraced all things and ruled them all; thus, it could be classified as divine and therefore pantheistic... Xenophanes believed God to be changeless, undestroyable and unified in all things. This unity was endowed with infinite intelligence, and Xenophanes called this unity ‘God.’... Heraclitus also stressed the process of transformation as the essence of reality, claiming that all things are merely forms of a great primordial substance, which he reduced to ‘fire.’... Heraclitus claimed that humans could never truly know of this great force, although it was in them at all times. Plato often referred to the world as a ‘blessed god,’ conceiving of God as the supreme, ideal form embracing all other forms within itself... It was among the school of Stoicism that the truest form of Greek pantheism developed. The Stoics proclaimed that God and nature are one and the same, and that the universe is the evolution of a ‘germ of reason’ in all things. This ‘germ’ was considered to be ‘fire’ or ‘breath,’ the intelligent, purposeful material which represented spirit and matter in absolute union. All elements in the world, even those that were inanimate and lifeless, were simply transformations of this original fire.”

As recorded in the Bible, God’s chosen people believed God is everywhere in power but not in nature. Hence they believed that God is not personally everywhere and in all things, that God has a form, and that God moves. Therefore, if it were true that God is everywhere in power and nature, then God would have lied to his faithful chosen people and told the truth to the pagan philosophers. Hence God would have revealed this deep mystery to pagan philosophers while hiding it from his faithful chosen people. Consequently, the pagan philosophers and their pagan philosophies are presented as holier, more faithful, wiser, and truer (at least in this matter) than his faithful chosen people and the one true religion, which during the Old Covenant era was Judaism and is now Catholicism during the New Covenant era. One proof of this is that some anti-Church Fathers and most scholastics held the heresy that the pagan philosophies were either true religions or at least religions in which one can be saved. For example,

Apostate Justin Martyr, *First Apology*, 151: “We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even

⁵⁸ c. 1 (Introduction), p. 1.

though they have been thought atheists; as among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias...”⁵⁹

Apostate Clement of Alexandria, *Stromata* (aka *Miscellanies*), 208: “Before the advent of the Lord, philosophy was necessary to the Greeks for justification... For God is the cause of all good things; but of some primarily, as of the Old and the New Testament; and of others by consequence, as philosophy...”⁶⁰

“And that He whom we call Saviour and Lord is the Son of God... It is He who also gave philosophy to the Greeks by means of the inferior angels. ...He has dispensed His beneficence both to Greeks and Barbarians [faithful Jews]... For, having furnished the one with the commandments, and the other with philosophy... For by a different process of advancement, both Greek and Barbarian, He leads to the perfection which is by faith.”⁶¹

A History of the Church, by apostate Rev. Philip Hughes, 1934: “Roger Bacon, too, was a Franciscan... He explains how all knowledge, of natural things as well as of what is sacred, has descended to us through the ages from a first divine revelation. The Hebrew prophets and the Greek philosophers played similar roles in the divine plan. The philosophers were the successors of the prophets, they were themselves prophets.”⁶²

(See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Ways That Philosophy or Mythology Are Glorified*.)

⁵⁹ c. 46.

⁶⁰ b. 1, c. 5.

⁶¹ b. 7, c. 2.

⁶² v. 3, c. 2, pt. 1, sec. 2.

Appendix

Latin Test of Anathema 17 in the Council of Rome, 382

Migne Latina 13: 686, 689

ONSTITUTORUM S. SEDIS APOSTOL. 686

A statim ei et humanas vitiorum adjungimus passiones ;
ita et dicentes eum suscepisse et hominis animam, et
sensum, non statim dicimus eum et cogitationum hu-
manarum subjacuisse peccato. Si quis autem dixerit
Verbum pro humano sensu in Domini carne versa-
tum, hunc catholica Ecclesia anathematizat, nec non
et illos qui duos in Salvatore filios confitentur, id
est, alium ante incarnationem, et alium post assump-
tionem carnis ex Virgine ; et non eundem Dei Fi-
lium et ante et postea confitentur. Quicumque ^d huic
epistolae subscribere **400** voluerit, ita tamen ut in
ecclesiasticis ^e canonibus, quos optime nosti, et in
Nicæna fide ante subscripserit, hunc debetis absque
aliqua ambiguitate suscipere. Non quod hæc ipsa qua-
no scribimus non potueris ^f convertentium susce-
B ptioni proponere, sed quod tibi consensus nostræ libe-
rum in suscipiendo tribuat exemplum.

^e *Confessio fidei catholice, quam papa Damasus misit
ad Paulinum Antiochenum episcopum.*

^f *Post concilium Nicænum, quod in urbe Roma*

lem; anathema sit. Si quis dixerit quod in carne constitutus Filius Dei cum esset in terra, ^a in caelis cum Patre non erat; anathema sit. Si quis dixerit quod in passione crucis dolorem ^b sustinebat Filius Dei Deus, et non caro cum anima, quam induerat formam servi, quam sibi acceperat, sicut ait Scriptura; anathema sit. ^c Si quis non dixerit quod in carne quam assumpsit sedet ad dexteram Patris, in quo venturus est iudicare vivos et mortuos; anathema sit. Si quis non dixerit Spiritum sanctum de Patre esse vere ac proprie, ^d sicut Filium de divina substantia, et Deum verum; anathema sit. Si quis non dixerit omnia posse Spiritum sanctum, omnia nosse, et ubique esse, sicut Patrem et Filium; anathema sit. Si quis dixerit Spiritum sanctum facturam, aut per Filium factum; anathema sit. Si quis non dixerit omnia per Filium ^e et Spiritum sanctum Patrem fecisse, id est, visibilia et invisibilia; anathema sit. Si quis non dixerit Patris, et Filii, et Spiritus sancti unam Deitatem, potestatem, maiestatem, ^f potentiam, unam gloriam, dominationem, unum regnum atque unam ~~404~~ voluntatem ac veritatem; anathema sit. Si quis non dixerit veras tres personas Patris, et Filii, et Spiritus sancti, aequales, semper viventes, omnia continentibus visibilia et invisibilia, omnia potentes, omnia iudicantes, omnia vivificantes, omnia facientes, ^g omnia salvantes; anathema sit. Si quis

The Etymology of the Word "Passion"

The Metamorphosis of Passion, by onceuponawrittenword.wordpress.com:

One of my favourite things about words is seeing how they change over time, figuring out they came to mean what they do today. This is a fascinating process, and so I've decided to share it with you! What follows is a short essay on the word *passion* and how it has developed over the last several hundred years.

Passion is a common word in today's society, but is rarely used for its original meaning. It is one of the many words that live in the English language whose meaning has not remained static. The definition of *passion* is complex; it has shifted many times throughout history, leaving behind a variety of meanings scattered across time. By following the word chronologically, one can see how *passion* has gradually but significantly evolved from an explicitly religious term concerning suffering to the modern equivalent of *enthusiasm* or *love*.

The word *passion* originally comes from the Latin word *passio*, meaning to suffer or endure... The earliest meaning of *passion* mostly referred to Christ's suffering, the word also referred to enduring hardship and suffering in general... This definition of *passion* is pretty much obsolete in the twenty-first century...

Around the fourteenth century, *passion* as an affliction turned into more of a medical word. Physically, it could signify anything from a broken bone to a terminal disease, and this sense of the meaning is completely obsolete today. However, it could also signify mental illnesses or seizures, and consequently, *passion* also came to describe psychotic fits or episodes of madness...

By the fifteenth century, the definition of *passion* had extended again to include any strong impulse or emotional response, not necessarily related to mental illness...

By the sixteenth and seventeenth centuries, the original meaning of *passion* only endured in religious spheres, and the concept of *passion* as general suffering and affliction was nearly obsolete...

From the latter half of the seventeenth century until modern day, the definition of *passion* broadened even more, becoming a word to describe interest, enjoyment, and 'intense enthusiasm' in certain activities and hobbies...

This offhand, matter of fact description of *passion* is fairly accurate: for the 21st century, *passion* can be as simple as preferring one activity over another, becoming synonymous with words such as *love*, *motivation*, and *enthusiasm*. Clearly, *passion* has undergone a transformation from its original meaning. Modern, supposedly inspiring expressions, such as 'Follow your passion' or 'Do it with passion or not at all,' would have meant something entirely different in previous centuries, when *passion* referred to pain and suffering or fits of madness. Many of its original definitions have become obsolete... The word's current meaning is both distorted and diluted from its original definition. *Passion* seems to be one of the English language's ever-changing words; only time will tell if it will continue its metamorphosis.