

Brief on Signs and wonders¹

By Richard Joseph Michael Ibranyi

“For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.” (Mt. 24:24)

It is a Catholic dogma that the Catholic faith must come before signs and wonders; that is, before apparent miracles, exorcisms (the casting out of devils from humans), apparitions, and fulfilled prophecies. Signs and wonders are either from God or from the Devil. Regarding demonic signs and wonders, St. Paul says that Antichrist’s coming “is according to the working of Satan, in all power, and signs, and lying wonders.” (2 Thes. 2:9) And Jesus says, “For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.” (Mt. 24:24) Hence from mere appearances it is impossible to tell if a sign or wonder is from God or the Devil: “For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ [good Catholics]. And no wonder, for Satan himself transformeth himself into an angel of light.” (2 Cor. 11:13-14)

To know if a sign or wonder is from God or the Devil, one must examine the faith and morality of the sign or wonder-worker as well as the faith and morality of any messages produced by the sign or wonder. St. Paul says, “But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.” (Gal. 1:8) And Moses says, “If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: Thou shalt not hear the words of that prophet or dreamer; for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.” (Deut. 13:1-3) That is why St. Paul says, “Try your own selves if you be in the faith; prove ye yourselves...unless perhaps you be reprobates?” (2 Cor. 13:5) And “Prove all things; hold fast that which is good.” (1 Thes. 5:21)

From a human perspective, many miracles of the Devil are hard or even impossible to distinguish from miracles of God. From all appearances, the black magicians that challenged Moses performed the same miracles as Moses but their miracles were from the Devil. The black magicians turned a rod into a serpent, water into blood, and brought forth frogs upon the land. (See Ex. 7:10-11, 20-22 and Ex. 8:5-7.) However, the Devil and those who follow him cannot perform true exorcisms, as the Devil does not want to cast himself out of persons he possesses. Hence apparent exorcisms by non-Catholics either do not work, or the devils pretend to be cast out but are not.

While miracles and outward piety are necessary conditions to be a true saint, they are not the main conditions. The main conditions to be a saint are orthodoxy and morality. Hence a true saint cannot be a formal heretic, a formal schismatic, or immoral. Any so-called saint who was guilty of any one of these mortal sins is not a true saint even if he performed miracles and was outwardly pious—his outward piety in this case did not reflect inward piety. Hence miracles and outward piety are not sure signs of sanctity. The miracles attributed to a canonized so-called saint who was actually evil and in hell were either miracles from the Devil or miracles from God that he allowed for the sake of others. St. Paul says that a Catholic can perform a miracle of God by moving a mountain, but if he has not charity he is nothing: “And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.” (1 Cor. 13:2) The miracle in this case is for the benefit of others but not for the evil Catholic.

¹ RJMI’s Briefs are Long Commentaries contained in the end of *The Catholic Bible*, revised by RJMI.

Hence do not be fooled by demonic signs and wonders done by self-professed non-Catholics and members of false religions. And, most importantly, do not be fooled by demonic signs and wonders done by nominal Catholics and bad Catholics, especially the anti-Church Fathers and anti-saints who appear as angels of light, as good Catholics.

My (RJMI) video *Faith before Signs and Wonders* shows nominal Catholics and a Buddhist levitating; incorrupt bodies of nominal Catholics, Russian Orthodox Schismatics, and Buddhists; demonic stigmata (which I call “stinkmata”) on New Agers and nominal Catholics, such as the apostate Padre Pio who denied the Salvation Dogma and was guilty of other sins against the faith; and demonic apparitions and false seers and their heretical, immoral, or otherwise erroneous messages posing as godly (Catholic) apparitions and messages, such as the demonic apparitions of LaSalette, Fatima, Garabandal, Bayside, and Medjugorje; and the demonic seers Hildegard von Bingen, Bridget of Sweden, Anne Catherine Emmerich, and Therese of Liseux.

Beware also of the many good teachings and acts of these demonic sign and wonder-workers which may make you think they are holy and blessed. After all, many Protestants and Russian Orthodox Schismatics have many good and holy-sounding teachings and produce holy music but are nevertheless very unholy. It only takes one heretical teaching or one mortally sinful immoral act for them to be in a state of damnation and lead astray all who follow their heretical teaching or immoral act. St. James says, “Whosoever shall keep the whole law, but offend in one point, is become guilty of all.” (Ja. 2:10) And St. Paul says, “Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.” (Rom. 16:17) For more on signs and wonders, see commentary on Mk. 9:37.

Lastly, beware of the fact that at times God allows nominal or bad Catholics to do godly signs and wonders, not for their benefit but for the benefit of the recipients. Jesus said, “Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.” (Mt. 7:21-23)

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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