

Brief on All Things Are Possible with God¹

By Richard Joseph Michael Ibranyi

And Jesus beholding, said to them: With men this is impossible, but with God all things are possible.” (Mt. 19:26)

Beware of the heretics who take out of context the words that “with God all things are possible” to teach the heresy that God could create another God, or that God could create a world that always existed and thus is eternal with God, or that God could make a prostitute a virgin, or that God could kill himself. The reason why God cannot do these so-called things is because they are not things and never could be things. Hence they are not only non-things but they can never be things. They can be called “anti-things.” An anti-thing is anti-existence.

Therefore, because things do exist, anti-things cannot exist. Conversely, if anti-things were possible, then nothing at all would exist, not even God, the source and maintainer of all existence. Hence if all things are possible with God, which is true, then all anti-things are not possible with God. Conversely, if anti-things were possible, then no thing would be possible with God, not even his own existence.

Without God and all of his divine attributes, nothing can exist. Hence all created things depend on God and his divine attributes to create, maintain, and rule them. Hence any so-called thing that denies or contradicts God or any of his divine attributes is an anti-thing and thus is anti-existence.

One of God’s divine attributes is that he is all-powerful. Hence a god who is not all-powerful is an anti-thing. If God were not all-powerful, then he would not be able to create things out of nothing nor maintain them if they did exist and thus nothing at all would be able to exist, not even God because he would not be able to maintain himself. Hence you would have anti-existence in which nothing at all would exist, not even space or void or dimension. Now God can kill an animal and make it cease to exist. But this is not an anti-thing or anti-existence because it did exist. And God can decide not to make a certain species of animals and thus they would never exist. But this is not an anti-thing or anti-existence because they could exist if God willed it. Hence an anti-thing is something that not only does not exist but also could never exist.

One of God’s divine attributes is that he will always exist. If God did not always exist, then all things would cease to exist because there would be no almighty God to maintain them. Hence a god who exists and then ceases to exist—a god who could kill himself—is an anti-thing. This anti-thing denies God’s eternal existence and thus is not a thing and could never be a thing. The same applies to a so-called god who exists while at the same time does not exist!

One of God’s divine attributes is that only he has always existed. Therefore any so-called thing that always existed but is not God (such as an eternal world) is an anti-thing and thus does not exist and never could exist. It is anti-existence. Not only faith but reason alone tells men that there is only one God and he alone created all things. Hence the only thing that has always existed has to be God; for if anything came before him or is co-eternal with him, then who created that so-called thing? And faith and reason also tell men that it is not possible to have a so-called thing that always existed with God because that would deny God’s divine attribute that only he has always existed. Hence a so-called thing (such as an eternal world) that always existed but is not God is an anti-thing and thus could never be a thing. This heresy, then, that God could have created a world that always existed is an anti-thing that denies God and his divine attribute that only he has always existed. This heresy presents either a second god or a so-called thing that has always existed but is not God. Hence not only did God not create the world eternal but he could never create an eternal world because that is an anti-thing that would have God denying and contradicting himself.

According to the heretical interpretation of “all things are possible with God,” God would be able to create another God because all things are possible with God. Yet if God were able to create another God, then how could that created thing be God, having never existed until the first

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

God created him and his whole existence coming from and depending upon the first God. Hence the belief that God could create another God is an anti-thing and thus could never be a thing.

According to the heretical interpretation of “all things are possible with God,” God could turn a prostitute into a virgin because all things are possible with God. Yet this denies God’s all-powerful, all-knowing, and all-just divine attributes and has God lying. In his foreknowledge God knew that this virgin would use her freewill to sin and become a prostitute:

“For all things were known to the Lord God before they were created. (Eccus. 23:29) He seeth from eternity to eternity, and there is nothing wonderful before him. There is no saying: What is this, or what is that? For all things shall be sought in their time. (Eccus. 39:25-26)”

“For I know that transgressing thou wilt transgress...” (Isa. 48:8)

Therefore, in his justice, God allowed this virgin to become a prostitute. Surely, God could have prevented her from becoming a prostitute if, in his foreknowledge, he knew that she would not choose to be a prostitute. Hence to believe that God has to undo something that happened is to believe that God did not know that it was going to happen; or if he did know that it was going to happen, he does not have the power to prevent it from happening—in this case, preventing a virgin from becoming a prostitute. Thus God is presented as not all-knowing or not all-powerful. And he is also presented as unjust and lying. Therefore this so-called thing is an anti-thing because it denies one or more of God’s divine attributes. The answer, then, to the question “Is it possible for God to turn a prostitute into a virgin?” is “No, because this is an anti-thing that would thus have God denying himself and his divine attributes.”

According to the heretics, then, God could un-create what he created and thus what he uncreated would never have existed at all. Hence that would mean that God could un-create you, dear reader, and thus you would have never existed at all even though you exist now and are reading this:

St. Augustine, *Against Faustus the Manichaeon*, 400: “Accordingly, to say, if God is almighty, let him make what has been done to be undone, is in fact to say, if God is almighty, let him make a thing to be in the same sense both true and false... It will always be true that the past thing which is no longer present had an existence... This truth cannot be contradicted by God, in whom abides the supreme and unchangeable truth, and whose illumination is the source of all the truth to be found in any mind or understanding... Now God is not omnipotent in the sense of being able to die: nor does this inability prevent his being omnipotent. True omnipotence belongs to him who truly exists, and who alone is the source of all existence, both spiritual and corporeal.”²

Here is another dilemma for those who hold this heresy. If God can do all things in the sense that heretics believe he can, then God could un-create himself and thus he would have never existed. And if he never existed, then he is not God. And if he is not God, then he cannot do all things. And if he cannot do all things, then he could not have un-created himself when he did exist. Hence God cannot un-create himself precisely because he is God and to do so would mean that he is not God.

To the trick question “Can God make a rock so big that he cannot lift it?” the heretics would answer, “Yes, God can make a rock big enough so that he cannot lift it because all things are possible with God.” Yet this so-called thing is an anti-thing that denies God’s attribute of being all-powerful, and thus it is not a thing and could never be a thing. They would get trapped with this trick question because either way it is not possible for God to do an apparent something. Either it is impossible for God to make a big enough rock, or it is impossible for God to lift it. Hence we see that this trick question presents a so-called thing that could never be a thing (a rock that God cannot lift) and is a contradiction to the dogma that God is all-powerful. Hence this so-called thing is an anti-thing and thus could never be a thing. The answer, then, to this trick question is, “God can make a rock as big as he pleases, and he can lift it no matter how big it is.”

² b. 26, c. 5.

Therefore, again, if all things are possible with God, which is true, then all anti-things are not possible with God. Conversely, if all anti-things were possible with God, then no thing at all would be possible with God and thus not even his own existence. Thus God would not even exist.

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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