

# Brief on Mary is the Mother of God<sup>1</sup>

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The incarnate God the Son is God and man. He has two natures, a divine nature from God the Father and a human nature from the Blessed Virgin Mary. And his two natures are united to one another in one divine person.<sup>2</sup> His divine nature dominated and thus took up his human nature into his divine personhood:

The *Athanasian Creed*: “Who although he be God and man, yet he is not two but one Christ; one, however, not by conversion of the divinity into flesh but by taking of the manhood into God...”

Hence the Blessed Virgin Mary gave birth to the whole incarnate divine person of God the Son not just half of him, not just to his human nature but also to his divine nature which was united to his human nature. Therefore, Mary is truly the Mother God because she conceived and gave birth to the divine person of God the Son united to a human nature.

When we say Mary is truly the Mother of God, we do not mean she created God or existed before God. She is a creature and thus was created by God. We mean that she conceived and gave birth to the Word of God made flesh, to God the Son who united himself to a human nature that he got from Mary:

“In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God... AND THE WORD WAS MADE FLESH, and dwelt among us.”  
(Jn. 1:1, 14)

And

“Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:23)

Because the divine nature and human nature of Jesus Christ is united in one divine person, the person whom Mary conceived and gave birth to is the incarnate divine person of God the Son.

And even Jesus’ human nature, which he got from Mary, was divinized the instant his human body was conceived and his human soul was created. And thus even Jesus’ human nature is divine. It is a divine human nature.<sup>3</sup> Hence Mary is the Mother of God on two counts: 1) For giving birth to the Incarnate divine person of God that Son; and, 2) for giving birth to God the Son’s human nature which is divine.

So we see that the divine person of God the Son entered Mary womb in order to be born of Mary in which he needed to unite his divine nature to a human nature which he got from Mary. Hence Mary gave birth to not only the human nature of God the Son but also to his divine nature both of which were united in one divine person.

Who would dare say that the “God [in whom] all things are possible” (Mt. 19:26) could not have created for himself a mother if he wanted to! Indeed, he wanted to, and he did. And this shows how much God loves humans, to live among us as one of us, to have a mother who loves and cares for him and whom he loves and cares for in the most intimate way.

From his birth, one of Jesus’ many titles was Emmanuel, as prophesied by Isaias, which means “God with us”:

“Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.” (Isa. 7:14)

St. Matthew recorded the fulfillment of this prophecy:

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

<sup>2</sup> See RJMI article *Briefs on Jesus is God*.

<sup>3</sup> See RJMI article *Briefs on Jesus is God*: Jesus’ human nature was divinized and thus is divine.

“Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:22-23)

Here, then, we have another proof that Jesus is God and thus Mary is the mother of God.

And there is a mystery in this in that part of what Mary gave birth to came before her, the divine person and divine nature of God the Son, similar to God the Father who gave birth to God the Son but did not come before him but is coeternal with him<sup>4</sup>:

*Athanasian Creed*, 4th century: “[God the Son] is God eternally begotten [born] of the substance of the Father... And in this Trinity is nothing before or after, nothing is greater or less. But all three Persons are co-eternal and co-equal with one another.”

Therefore, just as God the Son was truly born of the God the Father even though the Father did not come before the Son, so also the divine person and divine nature of God the Son was truly born of Mary even though Mary did not come before the divine person and divine nature of God the Son. The difference is that Mary came after the divine person and divine nature of God the Son but God the Father did not come after God the Son but is coeternal with him.

*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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<sup>4</sup> See RJMI article *Briefs on Jesus is God*: Jesus is eternally begotten of the Father.