



Lesson 3: The Ark of the New Covenant

I. INTRODUCTION

Last week, we saw how St. John depicted Mary, the Mother of Christ, as the New Eve, the mother of all who live in Christ.

This time, we're going to look at another Old Testament prefiguration of Mary: The Ark of the Covenant.

We'll study:

- What the Ark was,
- What it has to do with Mary,
- And what light it sheds on one of the Church's most important teachings about the Mother of Jesus—her perpetual virginity.

To begin, let's go back to the scene from Luke that we discussed in our first lesson, the Annunciation.

II. HOW CAN THIS BE?

Of all the Gospel writers, Luke gives us by far the most information about Mary. The majority of that information is simple and literal.

But some of what Luke has to say about Mary is conveyed in less obvious ways—by means of parallels in words and images.



We see this first at the Annunciation, when the Angel Gabriel tells Mary that she will bear a son. When she hears the news, Mary is surprised.

She asks the angel, “How can this be, since I have no husband?” (Lk 1:34)

- Gabriel’s reply is that it will happen by the power of God:

“The Holy Spirit will come upon you and the power of the Most High will overshadow you.” (Lk 1:35)

The key parallel here is the word translated as “overshadow.”

- That’s a very rare word in the New Testament and it always indicates the transformative presence of God (Lk 9:34, Mt 17:5, Mk 9:7, Acts 5:15).
- In chapter one, Luke is referencing a passage in Exodus from the Greek translation of the Old Testament, which is the translation he would have known.

There, we learn how Moses placed the Ark of the Covenant in the great tent that was to be God’s dwelling-place among his people, his tabernacle.

That passage goes on to say: “Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter the tent of meeting, because the cloud abode upon it, and the glory of the Lord filled the tabernacle.” (Ex 40:34-35)



- In the Greek version of the Old Testament, the word translated as “abode upon” here in Exodus 40 is the same as the word translated in Luke’s Gospel as “overshadowed.”

By using that word there, Luke tells us that the power of God will overshadow Mary, just as the power of God overshadowed the Ark of the Covenant in the Israelite’s tabernacle.

III. THE FIRST ARK

So what was the Ark of the Covenant described in Exodus?

- It was the dwelling place of God, built at God’s command by the Israelites.

After God made his covenant with Israel, Moses went up on Mt. Sinai. There, he received a list of instructions from the Lord. On that list were instructions for how to build the Ark of the Covenant and where to place it.

Once complete, the Ark occupied the holiest part of the tabernacle and contained:

- the tablets of the Law—the 10 Commandments.
- It also contained some of the manna that fed the Israelites in the desert...
- and the rod of Aaron, Israel’s first high priest.



- The Ark, with its carved cherubim on top, was the visible throne of the invisible God.
- While the Israelites were still in the desert, it went before them wherever they wandered, signifying God's presence among them.

W Read Numbers 10:33

- Once the Israelites finally marched to conquer the Promised Land, the Ark of the Covenant marched before them.

W Read Joshua 3:3-4

IV. THE ARK IN JERUSALEM

The Second Book of Samuel sheds further light on the significance of the Ark of the Covenant.

Centuries after the Israelites entered the Promised Land, most of the territory belonged to Israel. But not Jerusalem! It was still an independent enclave of the Jebusites.

When King David finally conquered the city, he made the strategically placed fortress town his capital. There, he decided, the Ark should have its permanent home. (2 Sam 6:2)

- In moving the Ark to its new home, however, David failed to show proper respect for it in two ways.



- First, long ago, God had instructed Moses that the Ark was always to be carried with long golden poles, inserted through rings on its sides. But instead of obeying those instructions, David had the Ark placed on a cart. (Ex 25:13-15; 2 Sam 6:3)
- Second, David failed to remind the men transporting the Ark about the warning of Numbers 4:15: Anyone who touched the holy object would die.

Accordingly, when the cart became unstable, one of the attendants reached out to steady the Ark. He was struck dead immediately. (2 Sam 6:6-7).

I. THE ARK IS HOLY

When that happened, David finally understood just how holy the Ark of the Covenant was.

- “How can the Ark of the Lord come to me?” he asked. (2 Sam 6:9)

At that point, rather than resume the journey into Jerusalem, the procession turned aside and 2 Samuel 6:11 tells us that:

- The Ark “remained in the house of Obed-edom the Gittite three months.” Scripture also tells us that because of the Ark’s presence, Obed-edom was “blessed.”

When the Ark resumed its journey, David made sure that this time, everything was done right.



- David himself even went before the Ark as it made its way into the city, “leaping and dancing” for joy (2 Sam 6:14-16).

V. LOST FOREVER?

As we discussed in our first lesson, the Kingdom of David eventually broke apart and was destroyed by the Assyrians and the Babylonians.

- The prophet Jeremiah had warned the people of their impending fate.

But he also had promised them that God would gather them back together in a New Covenant and a new kingdom.

- With that day in mind, Jeremiah hid the Ark of the Covenant on Mt Nebo shortly after the kingdom fell to the Babylonians in 586 BC.

W Read 2 Maccabees 2:4-5

- And since that day, the Ark has never again been seen on earth.

W Read 2 Maccabees 2:6-8

So, the Ark would not be seen until the time when God showed his mercy and gathered his people together again. But when would that be?



VI. THE VISITATION

Luke answers that question in his account of the Visitation.

You'll recall that when Gabriel told Mary about the child she would bear, he also told her that her cousin Elizabeth was expecting a child.

Although Elizabeth's pregnancy wasn't quite as miraculous as Mary's, it was still remarkable because Elizabeth was well past child-bearing age.

After Mary heard the news of this miraculous pregnancy, she immediately headed off to visit her cousin.

In his account of that visit, Luke repeatedly uses words and phrases from the Old Testament to drive home the point that Mary is the Ark of the New Covenant.

Let's take a closer look at those parallels.

- 2 Samuel 6:2 recounts David's decision to move the Ark to Jerusalem in the following way: "And David arose and went with all the people who were with him from Baal-Judah (a city of Judah), to bring up from there the Ark of God."

And how does Luke describe Mary's decision to visit Elizabeth?

- "In those days, Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechariah and greeted Elizabeth." (Lk 1:39-40)



- Remember how David “leaped and danced” before the Ark of the Covenant? (2 Sam 6:14-16)
- Well, Luke tells us that, “When Elizabeth heard the greeting of Mary, the child leaped in her womb.” (Lk 1:41)

VII. THE “MOTHER OF MY LORD”

- When David realized how sacred the Ark truly was he cried out: “How can the Ark of the Lord come to me?” (2 Sam 6:9)
- Similarly, when Elizabeth felt her child leap in her womb, Luke tells us that she was “filled with the Holy Spirit,” and asked Mary, “And why is this granted me, that the mother of my Lord should come to me?” (Lk 1:41-43)
- In 2 Samuel, we’re told that the Ark of the Covenant “remained in the house of Obed-edom the Gittite three months” before it arrived at its home in Jerusalem. (2 Sam 6:11)
- And, at the end of his account, Luke writes, “Mary remained with her [Elizabeth] about three months and then returned to her home.” (Lk 1:56)

10. The Visitation, cont.

Luke piles these parallels one on top of the other so that we can’t help but notice the similarity between the Ark of the Covenant’s trip to Jerusalem and Mary’s trip to Zechariah’s house.



Then, to drive the point home, Luke makes an interesting word choice in chapter 1, verse 42.

- There, he tells us that Elizabeth “exclaimed with a loud cry” when she expressed her joy at Mary’s arrival.
- The Greek word used here when she cries aloud appears nowhere else in the New Testament.

But, it does appear five times in the Greek translation of the Old Testament.

- And every time it shows up, it shows up in passages having to do with the Ark of the Covenant. Those passages describe the joyful noise people made when celebrating the Lord’s presence among them.

VIII. THE ARK OF THE NEW COVENANT

- It’s also important to note here that Elizabeth was a Levite, the tribe descended from Aaron, who was Israel’s first high priest. Until Jesus’ day, that tribe continued to serve as Israel’s priests. (See Lk 1:5)
- When Elizabeth lifted up her voice in praise in the presence of Mary, she was echoing what her priestly ancestors did in the presence of the Ark of the Covenant:
 - She was praising the presence of God within Mary—the unborn Christ child.
- Again, all these parallels are intended to make one very startling point: Mary is the Ark of the New Covenant.



IX. THE ARK IN HEAVEN

Luke, however, isn't the only New Testament author who recognized Mary as the Ark.

- In the Book of Revelation, the Apostle John recounts a vision he had in heaven, a vision filled with strange and mysterious images. Let's read one part of that vision.

W Read Revelation 11:19

- Remember, the Jewish people had been longing for the Ark to reappear because its reappearance would signify the time that Jeremiah had prophesied about. It would be the time when God would gather, "his people together again and shows his mercy." (2 Mac 2:6-8)
- When the first Christians—most of whom were Jewish—heard John's vision, they would have sat up and paid attention. If the Ark had been seen, that meant the time they'd been waiting for had come.

To the book's first audience, that was a really big deal. It was huge. Earth-shattering! Monumental!

Accordingly, if you were part of that audience, you'd be expecting some more details about the Ark, right? Some descriptions, some stories, something, anything about this rediscovered treasure.

X. THE WOMAN CLOTHED WITH THE SUN

But, instead, John starts talking about a woman.



W Read Revelation 12:1-2

In our modern Bibles, there is a chapter division between the appearance of the Ark of the Covenant in Revelation 11:19 and the description of the “woman clothed with the sun” in Revelation 12:1.

- But there weren’t any chapter divisions in John’s day.

They were added in the Middle Ages to make the books of the Bible easier to refer to.

- So, John didn’t make any divisions. He went straight from the reference to the Ark to the description of the woman without a break.
- In the dream-like but deeply significant logic of John’s vision, the Ark of the Covenant is the “woman clothed with the sun.”

That’s the description of the Ark he gives.

XI. WHO IS THIS WOMAN?

And who is this woman?

- Revelation 12:2 tells us that “She was with child and she cried out in her pangs of birth.”
- Revelation 12:5 goes on to tell us that, “She brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne.



- There is, of course, only one person destined to rule all nations with an iron rod, and who was caught up to God and his throne: Christ.
- Likewise, in a human sense, there is only one woman who gave birth to him and who as his mother, endured great emotional pain, whose heart was pierced by a sword: Mary. (Lk 2:35)

PresentersNote: Tradition holds that Mary did not suffer great physical pain in giving birth to Jesus as she did not suffer the effects of Original Sin of which pain in childbirth is a consequence. Rather, her greatest labor pains were spiritual as she gave birth to the Church (see Lesson 6), and willingly endured the Passion and death of her son. Mary's consent was her way of participating in that sacrifice. It also teaches that by that consent, Mary helped her son give life to all.

The woman clothed with the sun John sees when he looks at the Ark of the Covenant is Mary, the Mother of Christ.

XII. WITHIN THE ARK

What, however, makes Mary the Ark of the New Covenant? Why do John and Luke ascribe to a woman, a human person, such a role?

- To start with, remember that the Ark of the Covenant was the sign of God's real presence among his people.
- In Jesus Christ, born of Mary, God was really present among his people once more. This time, however, he was present in a much more intimate and direct way.



- Also, the Ark of the Covenant contained within it the Word of God written on stone: the Tablets of the Ten Commandments!
- When Mary carried the child Jesus in her womb, she too contained within her the Word of God, but in flesh rather than stone.
- Similarly, the Ark contained the bread from heaven, the manna that fed the Israelites in the Wilderness and which foreshadowed the Eucharist.
- And Mary held within her the true bread that came down from heaven, Jesus, the bread of life. (see Jn 6:48-50)
- Finally, the Ark carried the rod of Aaron, the symbol of the high priesthood.
- And Mary carried the true high priest, Jesus—the “great high priest who has passed through the heavens. (Heb 4:14)

If the Ark of the Covenant was holy, something so sacred than no man could even touch it, then by the same standards Mary is even holier.

As Mother of God she is the Ark of the New Covenant, bearing Jesus Christ, the Word of God, the Bread of Life, our great High Priest.

That’s not a reinterpretation of the Gospel. That is the Gospel. That’s part of the Good News the writers of the New Testament have to share with us.



XIII. DOGMAS ROOTED IN SCRIPTURE

That's also the Good News that has formed Christians' understanding of Mary for the past 2,000 years.

Since the very beginning of the Church, the portrait of Mary that divine revelation paints has been studied and prayed over by countless popes, bishops, theologians, and saints.

- The result of these long centuries of discussion, study, interpretation, and prayer has been a series of dogmas about Mary.
- Broadly defined, a dogma is a truth pertaining to faith or morals that has been:
 - revealed by God,
 - transmitted from the Apostles in the Scriptures or by Tradition,
 - defined by the Church,
 - and which the faithful are bound to believe.

Another way to state it is that a dogma is a formally defined doctrine, or teaching of the Church.

The first example we have of the Church “defining” a dogma can be found in Acts. There we learn about the “decisions” reached by the first Church council held in Jerusalem (Acts 16:4).



XIV. THE NATURE OF DOGMAS

At that council, the Apostles, under the leadership of Peter, made a definitive interpretation of the Old Testament Scriptures.

- They determined whether or not circumcision, a requirement of the Mosaic law, should apply to non-Jewish converts to Christianity.
- In making that decision, Acts 15:28 tells us that they were guided by the Holy Spirit.

In the Church today, we still use the word dogma to refer to definitive teachings of the Church, teachings like those of the Council of Jerusalem.

- The Church's Magisterium—the pope and the bishops in union with him—has been entrusted by the Holy Spirit to preserve, protect, and proclaim God's revelation in the world.

That's what it did in Jerusalem, and that's what it still does today.

XV. THE MARIAN DOGMAS

- Accordingly, the Church's dogmas about Mary represent an authoritative interpretation of revelation as it relates to Mary's role in God's plan for our salvation.

In other words, the Marian dogmas are the end result of the Church studying, praying, and interpreting what the deposit of faith has to say about Mary.



With the guidance of the Holy Spirit, they put all those pieces together to form a clear picture of who Mary is and what she has to do with us.

There are four of these dogmas:

- Mary's Immaculate Conception;
- Mary's title and role as "Mother of God";
- Mary's Assumption into Heaven and her Coronation as Queen of Heaven and Earth;
- And Mary's Perpetual Virginity.

As we'll see in this and future lessons, all of those dogmas are rooted in the biblical portrait of Mary that we've been studying:

- Mary as the New Eve,
- Mary as the Ark of the New Covenant,
- and something we'll talk about next time, Mary as the new Queen Mother.

For the rest of this lesson, however, we're going to focus on the dogma of Mary's Perpetual Virginity.

XVI. EVER VIRGIN

That teaching is one of the longest and oldest defined dogmas of the Church.

- It was taught by the earliest Church Fathers, including: Tertullian, St. Athanasius, St. Ambrose, and St. Augustine.



- And it was officially declared a dogma at the Fifth Ecumenical Council in Constantinople in 553AD.

That declaration called Mary “ever-virgin.”

- A century later, a statement by Pope Martin I clarified that when the council said “ever-virgin” it really meant “ever-virgin.” In other words, Pope Martin explained:
 - Mary was a virgin before Christ’s birth. She conceived him not by the normal route, but rather through the power of the Holy Spirit.
 - Mary was also a virgin during Christ’s birth. Christ left her womb without breaking the interior seal of her virginity.
 - And Mary was a virgin after Christ’s birth. Both she and her husband Joseph lived together celibately for the entirety of their marriage.

XVII. BORN OF A VIRGIN

Of those three aspects of Mary’s perpetual virginity, the easiest part to see in Scripture is her virginal conception of Christ.

- Both Matthew and Luke leave no room for doubt on that count.
 - Matthew says Mary was “found to be with child of the Holy Spirit.” (1:18)



- And Luke shows us the Angel Gabriel giving Mary the news about her impending virginal conception. (Lk 1:34-35)

Those verses tell us the “what”: Jesus was born of a virgin. They don’t, however, tell us the why: Why was Jesus born of a virgin?

And why was defending that truth so important to the early Church?

- The answer may surprise you because it actually has more to do with Jesus than it does with Mary.

And that’s how it is with most of the Church’s teachings about Mary. Ultimately, they say more about Christ, more about God, than they do about her.

In the case of her perpetual virginity, Mary’s virginal motherhood is the guarantor of both Jesus’ divinity and Jesus’ humanity.

- It safeguards the truth that he was fully God and fully man.

St. Thomas Aquinas summed that argument up when he wrote:



- “In order that Christ’s body might be shown to be a real body, He was born of a woman. In order that His Godhead might be made clear, He was born of a Virgin.”

XVIII. THE VIRGIN

There are few Christians alive today who would dispute the fact that Mary conceived Jesus as a virgin. But many would dispute that she remained a virgin during and after his birth, even though Isaiah 7:14 says:

“A virgin shall conceive and bear a son.”

In other words, both the conception and birth are miraculous according to Isaiah.

We’ll get into the arguments those who dispute this make (and more Scriptural evidence against those arguments) in a minute. First, however, there’s something we need to understand about Mary.

- Her virginity wasn’t just one attribute of hers among many. (i.e. Mary was sweet. Mary was gentle. Mary was a virgin.)

Virginity was not an adjective merely to describe her biological state.

- Mary’s virginity was central to her identity. It’s who she was. Not just biologically, but spiritually, interiorly.



As we'll talk about in later sessions, Mary possessed an integrity that every other human person since Adam and Eve has lacked. Because of that integrity, her body perfectly expressed her spirit.

Her body perfectly expressed her personhood. There was no tension between the two.

- Accordingly, since Mary's soul was entirely consecrated to God, so too was her body. Her being—body and soul—belonged to him.

And her physical virginity—even after the miraculous conception and birth of her son—was a perpetual sign of that inner consecration.

That's why God allowed Jesus to exit Mary's womb without breaking her virginal seal. It was to keep the physical sign of an interior reality intact.

Doing that definitely took a miracle. But, it wasn't any more of a miracle than it was when Jesus, after his resurrection, entered the room where his disciples awaited him, even though the door was locked. (Jn 20:19)

That's also one of the reasons why Mary and Joseph refrained from normal marital relations. Her virginity was too central to her identity to do otherwise.

XIX. OLD TESTAMENT TYPES

That centrality is foreshadowed in the two Old Testament "types" of Mary that we've already discussed in depth.



- First, there was the Virgin Eve, the first Mother of all the Living, who, as a virgin, led all her children into sin.

As the second century theologian St. Irenaeus, wrote: “The knot of Eve’s disobedience was loosed by the obedience of Mary. The knot which the virgin Eve tied by her unbelief, the Virgin Mary opened by her belief.”

- He later wrote: “And thus, as the human race fell into bondage by means of a virgin, so it is rescued by a virgin.”
- The Ark of the Covenant also foreshadowed Mary’s Perpetual Virginité.

Its holiness stemmed from the presence of God within it. That presence made it so sacred that anyone who touched it, died instantly (see 2 Sam 6:6-7).

- Mary, like the Ark, had been set apart from everything else in creation. She contained the presence of God within her.

If the Ark was so holy that anyone who touched it was struck dead, it’s not too much of a stretch to see why the body that contained God within it would remain forever closed to everyone and everything else.



XX. BUT WHAT ABOUT...?

As we've seen, the dogma of Mary's Perpetual Virginity is rooted in Scripture. But, that hasn't stopped people throughout the centuries from using Scripture to challenge the dogma—especially the part about her virginity after the birth of Christ.

In fact, many Protestants today question the Church's teachings about Mary's virginity using the same arguments many used 1600 years ago.

- Probably the bulk of those arguments have rested upon New Testament passages that refer to Jesus' brethren. We already mentioned in the last session the passage found in three of the four Gospels where Mary comes looking for Jesus with "his brethren." (Mt 12:46-50; Mk 3:31-35; Lk 8:19-21)
 - Another example is found in St. Mark's Gospel: "Is not this the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon, and are not his sisters here with us?" (6:3)
 - Also, in Luke 2:7, we read that Mary "gave birth to her first-born son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn."

XXI. JESUS' "BRETHREN"

So, what about those brothers?

That question is easily answered if you know a little Hebrew.



- The Hebrew word for “brother” is a far more inclusive word than its English counterpart: It means “near male relative” which can include cousins, uncles, great uncles, etc....
 - In fact, in ancient Hebrew, there was no word for cousin.

To Jews of Jesus’ time, one’s cousin would be addressed as brother.

The same goes for Aramaic, the language Jesus spoke, as well as other ancient Semitic languages.

- Likewise, the word “firstborn” raises no difficulties because it was a legal term in ancient Israel that applied to the child who “opened the womb.” It applied to that child regardless of whether or not the mother bore more children afterwards.

XXII. TELLING TIME

- Another common argument made against Mary’s perpetual virginity is based on passages in the Bible that seem to imply Mary and Joseph had sexual relations after Jesus’ birth.
 - One of these passages is Matthew 1:18: “Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, **before** they came together, she was found to be with child of the Holy Spirit.”



- Another is Matthew 1:25, which says Joseph “knew [Mary] not **until** she had borne a son.”

Those who cite those texts say that the use of the words “before” and “until” imply that Mary and Joseph did “know” each other after Jesus’ birth.

XXIII. ARGUMENTS ANSWERED LONG AGO

Those arguments were answered, however, about 1600 years ago, when they were first raised by the heretic Helvidius. And they were answered by no less than the great biblical scholar, St. Jerome.

- Responding to Helvidius, Jerome wrote:

“[Scripture] often uses a fixed time...to denote time without limitation, as when God by the mouth of the prophet says to certain persons, ‘Even to old age I am He.’” (Is 46:4)
Jerome then asked: “Will he cease to be God when they have grown old?”

The answer, of course, is no.

- To further his point, Jerome quotes Jesus, who said:
“Behold, I am with you always, to the close of the age.”
(Mt 28:20)

He then asks Helvidius if he thinks the Lord will abandon his disciples at the end of the age.

Of course not!



- Another good example used by St. Jerome comes from 2 Samuel 6:23, where we hear that David’s wife Michal, “had no child to the day of her death.”

Because it uses the same Greek word (heos) as Matthew 1:25 and 28:20, you could translate this verse to say that Michal “had no child until the day of her death,” which is how some translations word it.

But obviously the use of the word “until” doesn’t imply that she had children after her death. In the same manner you can’t say that “until” (heos), implies that Mary and Joseph ever had sexual relations.

There are many more examples like that in Scripture, (see Deut 34:5-6; Ps 123:2; and 1 Cor 15:23-26). What those passages show is that what some people think Scripture implies with the use of the words “before” and “until” is not implied at all.

XXIV. “HOW CAN THIS BE?”

What is implied, however, is that well before the Angel Gabriel appeared to her, Mary had either already made a vow of perpetual virginity or at least had the intention of being a perpetual virgin.

- When Gabriel broke the news to Mary that she would conceive a son, her response was, “How can this be since I have no husband?”

An equally good translation of that sentence is, “How can this be since I know not man?”



Either rendering of Mary's question makes no sense unless she had an intention to remain a virgin or had made an actual vow of virginity.

Why? Because at the time Gabriel came to her, Mary was already betrothed to Joseph, and any young woman in this state would know exactly how she would conceive a son.

Even the most innocent of girls knows that's what normally happens in a marriage.

But, judging by the question she asked, that seemed beyond the realm of possibility to Mary.

- The unspoken assumption behind her words is that Mary intended to remain a virgin.

We can also assume that Joseph knew this, had accepted it, and was prepared to make that his intention as well.

Occasionally, you hear people protest this interpretation, saying that celibacy was foreign to Jewish culture.

- It's true that virginal intentions or vows of celibacy weren't the norm for most in ancient Israel, but they weren't unheard of either.
 - Jesus was celibate
 - As was St. Paul.
 - The Levitical priests were required to live celibately whenever they were serving in the Temple...



- and, the Dead Sea Scrolls attest that celibacy was a common practice in some Israelite sects.

All of which goes to show that it's far from unthinkable that Mary had this intention or could have taken a vow of virginity. And again, that's certainly what her words imply.

XXV. A SIGN FOR ALL

We've covered a lot of ground.

- We've looked at what the Ark of the Covenant was.
- We've seen how Luke and John reveal that Mary is the Ark of the New Covenant. Through her, God became present in the flesh among his people.
- We've talked about the nature of the Marian dogmas.
- And we've unpacked the arguments for and against Mary's Perpetual Virginity, discovering the roots of the Church's official dogma in the signs, types, and stories of Scripture.

In the next session we're going to build upon what we talked about this time and explore a third Marian "type" in Scripture: The Queen Mother.

We'll also see what light that "type" sheds on Mary's role as "Mother of God."



Preparation for the Next Lesson (#4)

- Hail, Holy Queen, Chapter 4 & Chapter 5 (pp.99-102)
Proverbs 31
- 1 Kings 2:19-21
- Matthew 2:1-12

Additional study resources can be found on the St. Paul Center website at: www.salvationhistory.com.