

The Blessed Virgin Mary Is the Ark of the New Covenant

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“The tabernacle which is called the holy of holies, having a golden censer and the ark of the testament covered about on every part with gold in which was a golden pot that had manna and the rod of Aaron that had blossomed and the tables of the testament.”
 (Hebrews 9:3-4)

“And the temple of God was opened in heaven. And the ark of his testament was seen in his temple and there were lightning and voices and an earthquake and great hail. And a great sign appeared in heaven, a woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars”
 (Apocalypse 11:19, 12:1)”

“He that made me, rested in my tabernacle.”
 (Ecclesiasticus 24:12)



1. Introduction

Besides the edification of good Catholics, this article is directed at all non-Catholics, who attempt to reduce the Blessed Virgin Mary as just another woman, just another sinner. Yet, common sense would tell you that Jesus would not take his flesh from a sinner, to share in the works of Satan. That alone should make them contemplate just how special the Blessed Virgin is, that God chose the most perfect of all his creation to be his dwelling place. This special grace bestowed on Mary, this grace that no other of his creation could merit, to give birth to Our Lord and Savior, thus through her the salvation of man would come. (See RJMI book: *Mary Is Mediatrix and Co-Redemptrix*)

Protestants in particular take this notion from their misapplication of scripture and abuse of common sense. They display the spirit of rebellion against the Church that Christ told us to obey (*Mat. 18:17*), of which is the foundation of truth (*1Tim. 3:15*), of which this foundation gave us the scripture they claim to follow. They go out of their way to blaspheme the Blessed Virgin, the greatest of all God's creatures, his own mother whom he got his flesh from; so why would us Catholics be surprised to see them put the cart before the horse regarding scripture, as if it wrote, compiled and interpreted itself. So to, they omit the Bible passages that shows the danger of such folly, ignoring the advice of our 1st Pope, St. Peter to their own damnation, speaking of the letters of St. Paul he says: "...in all his epistles, speaking in them of these things, in which are certain things hard to be understood which the unlearned and unstable wrest as they do also the other scriptures to their own destruction." (*2Pet. 3:16*). They know there is a multitude of denominations, each interpreting scripture their own way, and yet they are puffed up with pride that they know best. Heed the words of St. Peter, have a true fear of God, and follow the infallible Church Jesus commanded you to follow so you don't fall into the pit you dug. Mary is the Mother of God in his humanity, as the flesh (the human nature) he received from her was united to his divine nature and divinized from the moment of conception.

Good Catholics see through this protestant fog, that it is not just lack of common sense but bad will guided by the Devil himself. We see it for what it is, the spirit of rebellion against Christ's infallible Holy Catholic Church, a willful ignorance of the church fathers, omission of what is said in scripture, and whether they admit it or not, it is a spirit of jealousy that they each believe they could be greater than the Blessed Virgin. This is the same jealousy that resulted in Satan's fall; he could not accept that a mere human could surpass him in greatness and that he must kneel before her as Queen of Heaven.

But is scripture silent on the Blessed Virgin's importance? Does it match the pedestal that Catholics bestow on her? For the sake of those Protestants that will ultimately come to see through the lies of their false pastors, I will examine their current 'authority', the Bible. After seeing this evidence and one still rejects that she is sinless and how she is the greatest of all God's creation, even a non-Christian can see that person does not follow the Bible. Further, true Christians can see they have a hatred of it, and a perfect hatred for what is good. To hate the greatest of God's creation is to perfectly hate God himself.

Though Mary is a figure often in the background in scripture, this is merely an example of her humility. From what she did say, she makes it clear that her soul magnifies the Lord, the protestant disagrees, and that God regards her as his humble handmaid, the protestant disagrees, and that all generations of true Christians will call her blessed, except the protestants, which is one proof that they are not true Christians:

"And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour because he hath regarded the humility of his handmaid. For behold from henceforth all generations shall call me blessed." (Luke 1:48)

With so little said of the Blessed Virgin in scripture, but yet, besides Christ himself, of her it says the most. I will overview one aspect of the Blessed Virgin, that she is the Ark of the New

Covenant, pure and undefiled as the Old Testament Ark was, thus she is free from the stain of sin, so to the flesh that Christ inherited from her and the womb in which he dwelt was incorrupt. The OT Ark was the holiest item in God's creation, and it was a prefigurement of something even greater to come, the Holy New Testament Ark that contained God himself.

2. The Blessed Virgin Mary compared to the Ark of the Covenant

The Old Testament Ark contained three Holy items as St. Paul explains

“The tabernacle which is called the holy of holies, having a golden censer and the ark of the testament covered about on every part with gold in which was a golden pot that had manna and the rod of Aaron that had blossomed and the tables of the testament.” (Heb. 9:3-4)

1. The Manna from Heaven

“And Moses said to Aaron: Take a vessel and put manna into it, as much as a gomor can hold and lay it up before the Lord to keep unto your generations, as the Lord commanded Moses. And Aaron put it in the tabernacle to be kept.” (Ex. 16:33-34)

2. The Blossomed Rod of Aaron, signaling the Old Testament priesthood

“And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me lest they die.” (Num. 17:10)

3. The Ten Commandments, the word of God

“And thou shalt put in the ark the testimony [The Ten Commandments] which I will give thee.” (Ex. 25:16)

“And he wrote in the tables, according as he had written before, the ten words, which the Lord spoke to you in the mount from the midst of the fire, when the people were assembled: and he gave them to me. And returning from the mount, I came down, and put the tables into the ark, that I had made, and they are there till this present, as the Lord commanded me.” (Deut. 10:4-5)

Mary surpassed the Ark of the Old Covenant

1. The Manna (bread) from Heaven was a prefigurement of the Bread of Life, Christ Jesus, which the Blessed Virgin contained in her womb.

“Then Jesus said to them: Amen, amen I say to you, Moses gave you not bread from heaven but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven and giveth life to the world. They said therefore unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life. He that cometh to me shall not hunger, and he that believeth in me

shall never thirst... Amen, amen I say unto you: He that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert and are dead. This is the bread which cometh down from heaven that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world.” (John 6:32-35, 47-52)

2. The Rod of Aaron was a prefigurement of the High Priest of the order of Melchisedech, Christ Jesus, which the Blessed Virgin contained in her womb.

“Neither doth any man take the honor to himself but he that is called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high priest. But he [God the Father] that said unto him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for ever according to the order of Melchisedech.” (Heb. 5:4-6)

“Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil, where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech.” (Heb. 6:20)

“If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech and not be called according to the order of Aaron?...For it is evident that our Lord sprung out of Juda in which tribe Moses spoke nothing concerning priests. And it is yet far more evident if according to the similitude of Melchisedech there ariseth another priest who is made not according to the law of a carnal commandment but according to the power of an indissoluble life. For he testifieth: Thou art a priest for ever according to the order of Melchisedech. There is indeed a setting aside of the former commandment because of the weakness and unprofitableness thereof...For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners [Mary was certainly not separated from Jesus - for she nourished his body, the flesh he got from her], and made higher than the heavens, who needeth not daily, as the other priests, to offer sacrifices first for his own sins and then for the people’s; for this he did once in offering himself. For the law maketh men priests who have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore.” (Heb. 7:11, 14-18, 26-28)

“The Lord hath sworn, and he will not repent. Thou art a priest for ever according to the order of Melchisedech.” (Psa. 109:4) (110:4)

“And Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed him and said: Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God by whose protection the enemies are in thy hands. And he gave him the tithes of all.” (Gen. 14:18-19)

See RJMI Commentary on Gen. 14:18-20: “Gen. 14:18 Melchisedech: Bread and wine: (See Gen. 14:18-19; Heb. 7; Ps. 109:4; and Long Commentaries: “The Messiah replaces the animal sacrifices with a clean sacrifice and replaces the Levitical priesthood,” p. 1149.)

“Gen. 14:20. **Gave tithes:** This is another prerogative of Melchisedech, that Abram paid tithes to him, which St. Paul likewise explicates (Heb. 7) and proves thereby that Christ’s priesthood is greater than the Levitical. Moreover this paying of tithes by Abraham shows the antiquity of this tradition, being practiced in Abraham’s time, that the spiritual superiors received tithes of their inferiors].”

3. The stone tablets of which the ten commandments, the word of God, was written by his own hand, this was also a prefigurement of Christ Jesus, the Word of God himself, who was contained in the womb of the Blessed Virgin Mary

“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...AND THE WORD WAS MADE FLESH and dwelt among us, and we saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth.” (John 1:1-3, 14)

“And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD.” (Apoc. 19:13) (Rev. 19:13)

3. The visitation parallel in St. Luke's gospel

Now that we have shown how Mary not only perfectly parallels, but also surpassed the Ark of the Old Covenant, now see how St. Luke draws a clear parallel between her and the Ark during his account of the visitation of Mary to St. Elizabeth. See how he draws this comparison with 2Kings Ch.6 [2 Samuel in Protestant bibles], when King David reclaimed the Ark of the Covenant. After reading this, examine your hearts Protestants, do you reject St. Luke was drawing this comparison? Would you dare to say he was he ignorant of scripture or it was a fluke? It was right there under your nose all along. If one did not even know of the Catholic Church but was proficient in the Bible, being honest without preconceived bias, they would reach the same obvious conclusion. Which begs the question, why do protestant pastors never mention it? Are they ignorant of scripture or willfully ignoring it? I'll say it straight, it's because they are jealous of Mary, just as Satan was, they want to be greatest of all God's creation.

1. David asks the same question as St. Elizabeth

“And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?” (2 Kings 6:9) (2 Samuel 6:9)

“[St. Elizabeth said]: And whence is this to me that the mother of my Lord should come to me?” (Luke 1:43)

2. David leapt before the Ark just as the infant John the Baptist did

“And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord...” (2Kings 6:16) (2Samuel 6:16)

"And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb. For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy..." (Luke 1:41-44)

3. The Ark stayed for three months as Mary did

“And the ark of the Lord abode in the house of Obbededom the Gethite three months: and the Lord blessed Obbededom, and all his household.” (2Kings 6:11) (2Samuel 6:11)

“And Mary abode with her about three months, and she returned to her own house.” (Luke 1:56)

4. David set out to fetch the Ark from Judah, where Mary also visited Elizabeth

“And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it upon the cherubims.” (2Kings 6:2) (2Samuel 6:2)

“And Mary rising up in those days went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth.” (Luke 1:39-40)

5. Oza was killed for mishandling the Ark.

“Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside. And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.” (2Kings 6:6-7) (2Samuel 6:6-7)

This is a good reminder to Protestants that they are playing with fire when they disrespect the Virgin Mary, who surpassed Gods greatest creation in the Old Testament. They agree the OT Ark was pure and undefiled but not the Blessed Mother. They dare to call the Mother of Our Lord a sinner. A worse faith than Oza will meet them if they do not repent.

They openly reject to calling her blessed as Catholics have done since the beginning of the Church. Though if they read scripture and obeyed it as they profess, this disrespect could have been easily avoided, but they succumb to jealousy and rebellion and ignore it. Who are the ones faithful to scripture I ask you?

“For behold from henceforth all generations shall call me blessed” (Luke 1:48)

They openly reject to call her blessed and to call her the Mother of God, falling into the Nestorian heresy, condemned by the early church. If they read scripture and obeyed it like they profess, this could have been avoided, but yet again their rebellious nature ignores it:

“And whence is this to me that the mother of my Lord should come to me?” (Luke 1:43)

4. The book of the Apocalypse on the Ark

The original Bible manuscripts did not have chapter numbers. These were introduced later by the Catholic Church. With that knowledge, see how St. John in the book of Apocalypse (Revelation) connects the Ark of the Old Covenant with the New, in the last verse of Ch. 11 and the 1st verse in Ch. 12

“And the temple of God was opened in heaven. And the ark of his testament was seen in his temple and there were lightning and voices and an earthquake and great hail.” (Apoc. 11:19)

This verse can be taken two ways, that St. John seen the Ark of the Old covenant in Heaven or that it represents the Ark of the New Covenant. Now, the OT Ark had not been seen for hundreds of years, you would think St. John would speak more about it, but instead in the next verse, he mentions a woman crowned with 12 stars. What other woman could this be referring to but the Blessed Mother? This not only links the Ark with Mary yet again, but also suggests the verse in Ch.11 was referring to Mary; as why would he mention the woman crowned with twelve stars right after witnessing the Ark of the Covenant, what would a woman crowned with 12 stars have to do with the Ark mentioned in Ch. 11?

“And a great sign appeared in heaven, a woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars” (Apoc. 12:1)



RJMI commentary on these two verses:

“Apoc. 11:19. **The ark of this testament:** [RJMI: The Blessed Virgin Mary, the Mother of God, is the living ark of God’s testament, the ark through which God came into the world to redeem men. Hence God will use the Virgin Mary in some way to kill all the evildoers, including the killing of the Antichrist and the False Prophet and the casting of Satan and the other devils into hell. And this is just because it is Lucifer’s jealousy toward Mary, God’s greatest masterpiece, which was shown him in vision by God when God created the earth and Adam and Eve, that caused him to rebel against God and be cast out of heaven. (See RJMI book *Mary, God’s Greatest Masterpiece, and Lucifer’s Fall.*)]”

“Apoc. 12:1. **A woman:** [RJMI: This is the Blessed Virgin Mary. The sun and moon under her feet represents her Queenship as the Queen of queens and the power God has given her over the earth and in heaven. The twelve stars represent the twelve tribes of Israel and the twelve apostles. The twelve gates in the New Jerusalem will represent the twelve tribes of Israel and the twelve foundations stones will represent the twelve apostles. (See Apoc. 21:12, 14).]”

5. Both Arks were ἐπισκιάσει (overshadowed)

In Exodus Ch.40 it talks about a cloud covering the Ark. The word here in the Septuagint is ἐπισκιάσει, which means over shadowed.

“And the cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord. And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it [ἐπεσκίαζεν], and the tabernacle was filled with the glory of the Lord.” (Ex. 40:33-34) (40:34-35 in protestant Bibles)

The same thing occurs with Mary, the Ark of the New Covenant, who was also overshadowed, using a variation of the same verb (ἐπισκιάσει).

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

Protestants really have to examine themselves here, between this verse in Exodus and the visitation parallels with 2Kings given above, do they really think St. Luke wasn't aware of what he was writing, that he was not aware of these sublime parallels he was making?

It is evident that St. Luke purposefully used these parallels, and it is worth noting he didn't outright say “Mary is the Ark of the New Covenant”, instead he veiled the Blessed Virgin, to mark her humility. Since he was in close contact with Mary (as his nativity narrative is the most detailed), she, in her humility, likely instructed him not to draw attention away from Jesus' nativity narrative. Another reason God wanted it this way, is to reveal the bad will of future heretical schismatic sects that reject her purity.

And another reason God wanted it this way, is not only for the conversion and repentance of the good willed Protestants, not only to mock their previous heretical and schismatic churches, and not only to glorify the Catholic Church who teaches distinctly what the bible is teaching, but to show the world that their holy conversion was through the Blessed Mother Mary, to glorify her as the Ark was glorified, and to make known to all men that only through Mary can we reach Christ. As the old saying goes: “if you do not have Mary as your mother, you can not have God as your Father and Jesus as your brother”.

6. The Church Fathers on Mary as the Ark of the New Covenant

The quotes from the church fathers I have listed are taken from the following book: *The Blessed Virgin in the Fathers of the first six centuries*, by Thomas Livius, Published in 1983 by London: Burns and Oates.

There are some quotes listed here that we have come to discover are from apostate or heretics, nevertheless they add to the early Church consensus on this topic.

St. Hippolytus (170-236): “At that time, the Savior coming from the Virgin, the Ark, brought forth His own Body into the world from that Ark, which was gilded with pure gold within by the Word, and without by the Holy Spirit; so that the truth was shown forth, and the Ark was manifested....And the Savior came into the world bearing the incorruptible Ark, that is to say His own body.”¹

St. Dionysius of Alexandria (248-264): “As Christ our priest was not chosen by hand of man, so neither was his tabernacle framed by men, but was established by

¹ S. Hippolytus, *In Dan.*vi., Patr. Gr., Tom. 10, p. 64. (Blessed Virgin, p. 77.).

the Holy Spirit; and by the power of God is that tabernacle protected, to be had in everlasting remembrance, Mary, God's Virgin Mother."²

St. Dionysius of Alexandria (248-264): "In calling Mary σκηνηχειροποιη ο, the saint implies that she was of an election and origin altogether singular and exceptional. The word occurs three times in the New Testament (Mark xiv. 58, 2 Cor. v. 1, Col. ii. 11), and in each case denotes what is of singular and divine origin. (See also Heb. ix. 11, 24). Not in a servant did he dwell, but in his holy tabernacle not made with hands, which is Mary, the Mother of God."³

Apostate Gregory Thaumaturgus (213-270): "The ark is verily the holy Virgin, gilded within and without, who received the treasure of universal sanctification. Arise, O Lord, from the Father's bosom, to raise up again the ruined race of our first parent."⁴

Apostate Gregory Thaumaturgus, (213-270): "The tenor of his message was as follows. I am moved by my compassion to descend to earth in order to recover the lost Adam. Sin made him to decay who was made to my image, and hath corrupted the work of my hands, and obscured the beauty which I formed...Go therefore to the Virgin Mary. Pass thou on to the animate city whereof the prophet spake these words: Glorious things are said of thee, O city of God. Go, then, to my rational paradise, to the Gate of the East, to the place of sojourn that is worthy of my Word, that hath appeared as a heaven upon earth; go to the light cloud, and announce to it the shower of my coming; go to the sanctuary prepared for me, to the hall of the Incarnation, to the pure chamber of my generation according to the flesh. Speak in the ears of my rational ark, so as to prepare for me the accesses of hearing. But disturb not nor vex the soul of Mary. Manifest thyself in such wise as becomes that sanctuary, and salute her first with the voice of gladness."⁵

St. Athanasius (296-373): "Be mindful of us, most holy virgin, who after childbirth didst remain virgin; and grant to us for these small words great gifts from the riches of thy graces, O thou full of grace. Accept them as though they were true and adequate praises in thy honor; and if there is in them any virtue and any praise, we offer them as a hymn from ourselves and from all creatures to thee, full of grace, Lady, Queen, Mistress, Mother of God, and Ark of sanctification."⁶

St. Ephrem (306-373): "With the rib that was drawn out of Adam, the wicked one drew out the heart of Adam. There arose from the rib [i.e., Mary], a hidden power which cut off Satan as Dagon. For in that ark [Mary again], a book was hidden that cried and proclaimed the Conqueror. There was then a mystery revealed, in that Dagon was brought low in his own place of refuge. The accomplishment came after the type, in that the wicked one was brought low wherein he trusted...Fulfilled was the mystery. Blessed is he who by the true Lamb redeemed us, and destroyed our destroyer as he did Dagon."⁷

St. Ephrem (306-373): "O Virgin Mother of God, Gate of heaven and Ark, in thee I have a secure salvation. Save me out of the pure mercy (δωρεάυ, gratis), O Lady."⁸

St. Ephrem, (306-373): "Hail, most tranquil haven, and most ardently longed for rescuer of the tempest-tossed from billows and storms. Hail, succor of those in danger. Hail, resurrection of our first father Adam. Hail, sweet liberty. Hail, parent of all. Hail, fountain of grace, and of all the solace. Hail, refuge and hospice of sinners. Hail, mercy-seat of the afflicted. Hail, place of sanctuary in Jerusalem.

² S. Dionysius of Alexandria, *Respons. ad Quoest. v. Pauli Samos*. (Blessed Virgin, p. 81.).

³ *Ib.* ad Quoest. vii. (Blessed Virgin, p. 81.).

⁴ *Orat. in Deip. Annunciat.* Int. Opp. S. Greg. Thaumaturg. (Blessed Virgin, p. 89)

⁵ *Homilies*, il, ii., iii. On the Annunciation, Int. Opp. S. Greg. Thaum., 5th century. (Blessed Virgin, p. 123).

⁶ *Orat. In Deip. Annunciat.*, nn. 13, 14. Int. Opp. S. Athanasii. (Blessed Virgin, p. 80.).

⁷ *S. Rhythm iii.*, On the Nativity.

⁸ *Precat.* ix. Opp. Gr. et Lat. Tom. iii. P. 522. (Blessed Virgin, p. 294.).

Hail, most glorious throne of our Creator. Hail, most illustrious splendor of the age. Hail, hope of all the good who suffer under affliction. Hail, sweet solace and protection of the converted. Hail, of men and women alike Queen and Patroness. Hail, best mediatrix between God and man.”⁹

St. Ephrem (306-373): “The woman ministered before the man because he is her head. Joseph rose to minister before his Lord, who was in Mary. The priest ministered before Thy Ark by reason of thy holiness. Moses carried the tables of stone which the Lord wrote, and Joseph bare about the pure Tablet in whom the Son of the Creator was dwelling. The tables had ceased, because the world was filled with thy doctrine.”¹⁰

St. Cyril of Jerusalem (313-386): “The Ark would be the type and image of Christ; or if we look back to the way of the Incarnation of the Only-begotten, we shall see that it is in the temple of the Virgin, as in an ark that the Word of God took up his abode. For in him dwelt all the fullness of the Godhead bodily, as the Scripture saith. But the testimonies in the ark were the word of God, and the wood of it was imperishable, and with pure and choicest gold was it beautified within and without.”¹¹

St. Ambrose (c. 339-397): “The prophet David danced before the Ark. Now what else should we say the Ark was but holy Mary? The Ark bore within it the tables of the Testament, but Mary bore the heir of the same Testament itself. The former contained in it the Law, the latter the Gospel. The one had the voice of God, the other his Word. The Ark, indeed, was radiant within and without with the glitter of gold, but holy Mary shone within and without with the splendor of virginity. The one was adorned with earthly gold, the other with heavenly”¹²

Apostate Jerome (345-420): “Behold one in truth, the handmaid of the Lord. Holy she is in whom is no guile, all simplicity....The spouse of Christ is the ark of the covenant, within and without overlaid with gold, a keeper of the law of the Lord. As in the ark there was nothing but the tables of the Testament, so too in thee no one from outside should be thought of. Over this propitiatory, as though upon the Cherubim, the Lord is pleased to sit....The Apostle thus defines a virgin, that she should be holy in body and in spirit...”¹³

St. Theodotus of Ancyra (d. 445): “But what part had the divine Virgin Mother, worthy of all praise, in these things that were taking place? She wondered indeed and with reason at the things that were being said, and kept them, together with those said before, in her heart. To her now Simeon of set purpose speaks: O fair and innocent dove! O sacred tabernacle of our hope, wherein all sanctity and magnificence dwell. He to whom thou hast given birth-thou knowest it not –is set for the ruin and resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.”¹⁴

St. Theodotus of Ancyra, (d. 445): “O Dove, all-white and innocent! O holy temple of our hopes, wherein dwells all sanctity and magnificence.”¹⁵

St. Proclus (390-446): “Let the woman haste hither, for the woman shows not the tree of death, but brings forth the tree of life, the virgins...the mothers also, for the Virgin Mother has amended the tree of disobedience by the tree of life. The female

⁹ *Threni B. V. M.* Opp. Gr. et Lat. Tom. iii. p.575 sq. (Blessed Virgin, p. 298).

¹⁰ *Serm. xi.*, Natali Domini, Opp. Syr. Tom. ii. p. 429. Morris, pp. 51, 52. (Blessed Virgin, p. 383).

¹¹ *De ador. In Spir. Et Verit.*, p. 293, St. Maximus of Turin and other Fathers apply the Ark of the Covenant to the Blessed Virgin Mary. (Blessed Virgin, p. 76.).

¹² *Serm. xlii. 6.* Int. Opp., S. Ambrosii. (Blessed Virgin, p. 77).

¹³ *Epist. xxii.*, Ad Eustoch. Nn. 18, 19, 21, 24. (Blessed Virgin, p. 216).

¹⁴ *Hom. iv. In Deip. Et Simeon.* N. 13, Patr. Gr. Tom. 74, p. 1410. (Blessed Virgin, p. 161).

¹⁵ *Hom. iv. In S. Deip. et Simeon.* Ib., p. 1395. (Blessed Virgin, p. 223).

sex is no longer in execration, for it has obtained whereby it shall surpass even the angels in glory. Eve has been healed...and Mary is venerated (adored), because she has become mother and handmaid, cloud and chamber, and ark of the Lord....For this cause let us say to her: Blessed art thou amongst women, who alone hast healed the grief of Eve; who alone hast borne the world's price."¹⁶

Hesychius of Jerusalem (Died 450ad) (Is.vii. 14). (Hesychius, Orat. De Virginis laudib. Biblioth. PP. Græco-Lat. Tom. ii. p. 423) (Blessed Virgin, p. 89): "The ark is without doubt the Virgin Mother of God. For if Thou art the gem, with reason is she the ark; and because Thou art the sun, the Virgin will necessarily be called heaven: since Thou art the unfading flower, the Virgin must assuredly be the plant of incorruption and paradise of immortality. Which things Isaias, seeing from afar, exclaimed later on: Behold a Virgin shall conceive in her womb, and shall bring forth a son, and they shall call His name Emmanuel. Behold a Virgin. Who is she? The most noble of women, the elect from among virgins, the splendid ornament of our nature, the glory of our mould, who freed Eve from her shame and Adam from the curse, who cut off the bold insolence of the dragon, she whom the smoke of concupiscence touched not, nor the worm of pleasure harmed."

Hesychius of Jerusalem (d. 450s): "Arise, Lord, into thy rest, thou and the Ark of thy sanctification, which is very evidently the Virgin Mother of God. For if thou art the pearl, with good reason is she the Ark."¹⁷

Chrysippus of Jerusalem (410-479): "An ark truly royal, an ark most precious is the ever-Virgin Mother of God, an ark which received the treasure of entire sanctification. Not that ark wherein were all kinds of animals, as in the ark of Noe, which escaped the shipwreck of the whole drowning world. Not that ark in which were the tables of stone, as in the ark that journeyed in company with Israel throughout the desert; but an ark whose architect and inhabitant, pilot and merchant, companion of the way, and leader, was the Creator of all creatures, all which He bears in himself, but by all is not contained."¹⁸

St. Zeno (450-491): "God, the Son of God, at the time appointed, concealing for the while his majesty, comes forth from his ethereal throne, and prepares for himself a tabernacle in the temple of the predestined Virgin; wherein he hides himself, about to become man; and there whilst preserving what he was, he meditates to be what he was not. Mingles thus with human flesh, he forms himself an infant. The womb of Mary swells forth with pride, not by conjugal gift, but by faith; by the Word, not by seed. She knows not the tediousness of the ten months."¹⁹

St. Venantius Fortunatus (530-610): "How blest that Mother in whose shrine, the great Artificer Divine, Whose hand contains the earth and sky, Vouchsafed, as in his ark, to lie! Blest in the message Gabriel brought, Blest by the work the Spirit wrought; From whom the great desire of earth, Took human flesh and human birth. All honor, laud, and glory be, O Jesu, Virgin-born to thee! All glory, as is ever meet, To Father and to Paraclete. Amen."²⁰

St. Methodius (815-885): "Hence it was that the Ark of God removed from the stable at Bethlehem . . . and rested upon the mountains of Zion; and receiving into her pure bosom as upon a lofty throne-such as transcends the nature of man-the Monarch of all, she presented him there to God the Father-the Son joint-partner of his throne, and inseparable from him-together with that pure and undefiled flesh which he had from her assumed.... She goes up therefore to the temple, she who was more exalted than the temple, clothed with a double glory—the glory, I mean, of

¹⁶ *Orat. iv. and v. In Natal. Dom.* P.G. Tom. 65, p.710. (Blessed Virgin, p. 58).

¹⁷ *Serm. V. De S. Maria Deip. Patr.* Gr. Tom. 93, pp. 460-4. (Blessed Virgin, p. 227).

¹⁸ *Orat. de laudib. Deip.* (Blessed Virgin, p. 74).

¹⁹ *Lib. ii., Tractatus viii.* Et ix. Pat. Lat. Tom. 11, pp. 413-417) (Blessed Virgin, p. 126).

²⁰ Blessed Virgin, p. 458.

undefiled virginity, and that of ineffable child-bearing, the benediction of the Law, and the sanctification of grace.... Tremendous, verily, is the mystery connected with thee, O Mother Virgin, thou spiritual throne, glorified and made worthy of God... And the lintels of the doors, says the prophet, were raised at the voice of them that cried, by which is signified the veil of the temple overshadowing before the ark of the Covenant which typified thee.... For if to the ark, which was the image and type of thy sanctity, such honor was paid by God, that to no one but to the priestly order was the access to it open, or ingress allowed to behold it—the veil separating it off, and keeping the vestibule as that of a queen—how great, and what sort of veneration is due to thee from us, who are of all the least, to thee who art indeed a Queen; to thee who art in truth the living Ark of God of the Law-giver; to thee who hast verily become the heaven that contains him who can be contained of none?”²¹

An Ethiopic Hymn: “Thou shalt be named the Beloved One, O thou blessed among women. Thou art that second Chamber which is called the Holy of Holies, where were the tables of the Covenant of the ten commandments, writ by the finger of God... Thou are the pure chest of gold in which was laid up the manna, that bread which came down from Heaven and the Giver of life to all the world... Great things and marvellous shall they speak concerning thee, O thou City of God; for thou has been the dwelling place of the Word of the Father.”²²

7. Refuting Common Protestant Objections

1. They use Romans 3:23 and 5:12 out of context, interpreting it to mean all men have sinned.

“For all have sinned and do need the glory of God.” (Rom. 3:23)

“Wherefore as by one man sin entered into this world and by sin death: and so death passed upon all men, in whom all have sinned.” (Rom. 5:12)

Because Protestants do not have an infallible Church, they invariably take verses out of context. This happens for many reasons, in this case, taking a passage too literally. The RJMI bible commentary on this passage explains this perfectly:

The RJMI bible commentary on Rom. 3:23. **All have sinned:** “[RJMI: All have sinned, in this context, means all men except Jesus and Mary. Even though some men may not have committed any voluntary sin (aka a voluntary sin), all men (except Jesus and Mary) inherit original sin and thus are born guilty of original sin. Many times in the Bible the word “all” does not literally mean all but almost all. For example, Genesis 6:12 says that during the time of Noe “all flesh had corrupted its way upon the earth”; and in Genesis 6:17 God says “Behold I will bring the waters of a great flood upon the earth to destroy all flesh...” Yet Noe and his seven family members were not corrupted and not destroyed by the flood. In this case, then, the word “all” means almost all with the exception of Noe and his seven family members, as Genesis 6:9 says that “Noe was a just and perfect man in his generations, he walked with God.” The Bible says that all the citizens in Judea and Jerusalem were baptized by John: “And there went out to him all the country of Judea and all they of Jerusalem and were baptized by him.” (Mk. 1:5) Yet the Pharisees, Sadducees, and many other Jews were not baptized by John. Hence the word “all” in this case means many. (See commentary on Ps. 13:1.)”

²¹ *Orat. de Simeone et Anna ii.* Patr. Graec. Tom. 18, p. 332. (Blessed Virgin, p. 153).

²² *Passaglia, De Imm. Virg. Concept. i.* pp. 202, 240. In another Coptic passage she is compared to the Ark of Noe. *Ib.* p.252. (Blessed Virgin, p. 462, 464).

2. They believe she sinned because all of mankind needed Christ's redemption

They got it half right here, but just because Mary needed Christ's redemption, does not mean that Mary sinned. Every man since the fall of Adam and Eve are under the curse original sin, but that does not mean God cannot prevent original sin from entering the body. First of all to say he could not is blasphemy, everything is possible with God:

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

Not to mention he has created man without the stain of sin before, Adam and Eve, so why not with his mother, the Ark of the New Covenant, in whom he will dwell in her womb, and from her receives his flesh?

This next excerpt is from the RJMI book *Mary, God's Masterpiece, and Lucifer's Fall*, it explains how Mary was without sin, but yet needed Christ's redemption:

Mary, God's Masterpiece, and Lucifer's Fall, by RJMI, pg 12: “Therefore, Mary was immaculately conceived, meaning without the stain of original sin, thus she did not have the concupiscence of a weakened flesh. Also, Mary had never committed any sin in her life. Mary was never under the dominion of Satan at any time, not even for an instant. That is not to say Mary did not need a redeemer and the merits of Christ. She did. Christ redeemed Mary by the future merits he would earn by his death upon the Cross. Christ going forward in time procured these merits and applied them to Mary before she fell into original sin. Her redemption from original sin was by way of prevention, in that the merits of Christ prevented her from ever falling into original sin. For example, a man walks down a road that has a pit. The man falls in and Christ pulls him out. Another man walks down the same road and is heading for the pit, but before he falls into the pit Christ comes along and prevents him from falling in. Christ saved both men; one by pulling him out of the pit, cleansing him of original sin; the other, by preventing him from falling into the pit, thus never being infected with original sin.”

3. In reference to Oza being killed by God for touching the Ark, they would ask “Why were the people who touched Mary not also killed?”

The answer is simple, there are many typologies and prefigurements, and not every attribute has to match. For example, Jesus is the New Adam, but obviously he is not going to fall into sin as Adam did.

“The first man Adam was made into a living soul the last Adam into a quickening spirit.” (1Cor. 15:45)

Be warned Protestants, those who in the end mishandle Mary will end up in hell forever.

It must be noted here, that though Oza was killed, it is an allowable opinion that he was still saved, as the RJMI commentary on this explains:

“2 Ki. 6:7. **Rashness:** Oza had touched the ark uncovered, showing too little confidence in God, as if God could not have hindered it from falling; or perhaps he was the adviser of the ark's being placed upon a cart instead of the Levites' shoulders. It is not certain that he was a Levite; and the privilege belonged to the sons of Caath, who could claim this honor only after the ark had been folded up with three covers. Moreover, the priests seem to have always been selected to carry the ark after they came into the Promised Land (Ver. 3; 1 Ki. 4:4). It is possible that Oza's sin was not mortal, as his intention was laudable. But God would teach his ministers with what caution they were to treat sacred things and how exactly all his injunctions were to be observed.”

4. They would say “Mary can't be pure and sinless, otherwise Jesus wouldn't have rebuked her in John 2:4”

“And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come.” (John 2:4)

I reference the RJMI bible commentary here:

“Jn. 2:4. **What is that to me:** These words of our Saviour, spoken to his mother, have been understood by some commentators as harsh, they not considering the following verse, “Whatsoever he shall say to you, do ye,” which plainly shows that his mother knew of the miracle he was to perform and that it was at her request he wrought it. Besides, the manner of speaking the words as to the tone and the countenance shown at the time could only be known to those who were present or from what had followed, for words indicating anger in one tone of voice would be understood quite the reverse in another.”

I will add to this commentary, that not only did Mary know Jesus would perform this miracle, this bible passage is also proof of another distinct Catholic doctrine (Mary's powerful intercession between man and God). It was also the first miracle by Christ that the Gospel writers recorded. Through her intercession he performed this first miracle, even though it was before his time, before he wanted to start his mission to reveal himself to the world. Thereby, through Christ's first miracle in the presence of men at the wedding at Cana, he was also showing all of mankind the miracle of the Blessed Virgin, her intercessory power and influence she has with God himself.

Some still wonder why he would call her 'Woman', believing that it proves he was rebuking her. This is just as fallacious as their other objections. I ask was Jesus also rebuking her when he was dying on the cross?

“When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son” (John 19:26)

Obviously not, further disproving that he rebuked her at the Wedding at Cana. And this leads me into my final section; revealing why Jesus called her Woman, because it was a title once given to Eve before she brought death into the world. Thus by Jesus giving Mary this title, he is telling us that she is the New Eve, but unlike Eve she remained sinless and brought life to the world.

8. Mary is the New Eve

The New Adam

In the writings of St. Paul, we learn that Jesus is the New Adam (man in Hebrew):

“For by a man came death and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive...The first man Adam was made into a living soul the last Adam into a quickening spirit” (1Cor. 15:22,45)

“And not only so; but also we glory in God through our Lord Jesus Christ by whom we have now received reconciliation. Wherefore as by one man sin entered into this world and by sin death, and so death passed upon all men in whom all have sinned. For until the law, sin, although it was in the world, was not accounted sin because there was no law. But death reigned from Adam unto Moses even over them also

who have not sinned after the similitude of the transgression of Adam who is a figure of him who was to come.” (Rom. 5:11-14)

As Jesus is the New Adam, by whom men are made alive, to replace the OT Adam by which men are made dead. Without even looking at the evidence, it stands to reason there is also a New Eve.

The New Eve

So back to why Jesus referred to Mary at the Wedding at Cana and on the cross as “Woman”. It is because it was a title, the same title that was given to Eve before she fell:

“She shall be called woman because she was taken out of man.” (Gen. 2:23)

“And he said to the woman...” (Gen. 3:1).

“And the LORD God said unto the woman...” (Gen. 3:13)

So just as Mary is the New Eve, she is also the New Woman, and the premier and foremost woman, the Woman of Women.

Further, when God punished the serpent just prior to this verse, he gave us this prophecy:

“I will put enmities between thee and the woman, and thy seed and her seed; he shall crush thy head, and thou shalt lie in wait for his heel” (Gen.3:15)

The seed here is clearly referring to Jesus, and he would crush Satan’s head. The woman here is Mary for two reasons. First, because Jesus was the seed of Mary. Second, because the word enmity means opposition, and Eve was not in opposition to Satan, but instead his closest ally who brought sin into the world. Mary on the other hand brought Christ himself into the world, the author of life, the redeemer who atones for the sins of mankind. This Woman in Genesis 3:15 is therefore the Blessed Virgin Mary.

There is one more aspect to this verse that proves Mary was sinless from conception, that is the words “I will put”, referring to how God PUT opposition in Mary, to completely separate her from Satan. What else is this but the Immaculate Conception, how God prevented original sin from entering her in the 1st place. Thus, just like the Ark of the Old Covenant, she was pure and undefiled, conceived without sin in the womb of the Good St. Anne

Both Eve’s listened to and obeyed an angel

This New Eve would replace the OT Eve who listened to and obeyed the fallen angel (Satan), thereby brining death into the world:

“Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat: But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die. And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes and delightful to behold; and she took of the fruit thereof, and did eat and gave to her husband who did eat.” (Gen. 3:15)

Mary conversely listened to the Holy angel of God (The Archangel Gabriel), thereby bringing life into the world.

“And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David. And the virgin’s name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee. Blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son. And thou shalt call his name Jesus. He shall be great and shall be called the Son of the most High. And the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. And Mary said to the angel: How shall this be done because I know not man? And the angel answering, said to her: The Holy Spirit shall come upon thee and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy kinswoman Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the angel departed from her.” (Luke 1:26-38)

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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