

SESSION 12

The Marriage Supper

The Formula From the Throne, the Woman and the Lamb, and the Wedding the Bible Was Always Planning

LEADER PREPARATION GUIDE

SESSION OVERVIEW

Discovery Aim. Participants hear the covenant formula spoken from the throne itself, first over the whole family (21:3) and finally to each conqueror (21:7), and discover that Scripture ends where it began: a garden, a tree of life, a wedding. The remaining threads resolve: the woman crowned in heaven, the Lamb standing as though slain, the mountain that every nation climbs, and the Mass as the wedding feast already begun.

Catholic Touchstone. Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding feast of the Lamb" (CCC 1602). In the earthly liturgy we share in a foretaste of that heavenly liturgy celebrated in the holy city (CCC 1090).

WHAT YOU NEED TO KNOW

Revelation frightens many readers; tonight the study renders it familiar, because the group now owns its vocabulary. The book is a covenant document and a liturgy: a Lamb, blood, an altar, incense, hymns, a scroll unsealed, a meal announced, and a wedding. Nearly every image the group has spent twelve weeks acquiring appears here in its final form. The leader's work tonight is orchestration: let each harvested thread be recognized, named backward to its planting, and laid down finished.

The center of the night, and of the study, is Revelation 21:1 to 7. A new heaven and a new earth; the holy city, new Jerusalem, "coming down out of heaven from God, prepared as a bride adorned for her husband"; and then the voice from the throne: "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them" (21:3). The covenant formula, first whispered to a ninety nine year old man in Genesis 17, expanded at the exodus, personalized onto David's son, reversed by Hosea, resurrected by the prophets, sealed in blood in an upper room, is now spoken from the throne of God as the description of eternity, with every tear wiped away and death itself dead. And verse 7 gives the formula its most intimate final form, singular, personal: "he who conquers shall have this heritage, and I will be his God and he shall be my son." The sentence the group has hunted for twelve weeks turns out to be addressed, at the end, to each of them by name. When this passage is read tonight, read it standing, and let there be silence after it.

Around that center, the resolutions. The wedding: "the marriage of the Lamb has come, and his Bride has made herself ready... Blessed are those who are invited to the marriage supper of the Lamb" (19:7, 9). The study opened with Adam's wedding vow in a garden ("bone of my bones"); Scripture closes with the wedding of the New Adam and the Bride built from his opened side (Session 10's Dig Deeper; CCC 766). The Catechism itself draws tonight's inclusio: Scripture begins with a wedding and ends with one (CCC 1602). The garden: "the river of the water of life... and on either side of the river, the tree of life" (22:1 to 2), the tree barred behind cherubim in Genesis 3:24 now standing in an open city whose gates are never shut, its leaves "for the healing of the nations," with the explicit annulment: "there shall no more be anything accursed" (22:3), the curse of Genesis 3 formally lifted. The Lamb: "a Lamb standing, as though it had been slain" (5:6), slain and standing, the Aqedah's provision and Passover's rubrics alive at the center of the throne, and the hymn gives the covenant scope: "by your blood you ransomed men for God from every tribe and tongue and people and nation" (5:9), the third promise, sung as accomplished fact.

The woman: Revelation 12 shows "a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars," who bears "a male child, one who is to rule all the nations with a rod of iron" (12:1, 5, Psalm 2's Davidic ruler), opposed by "that ancient serpent" the group unmasked in Session 2, at war with "the rest of her offspring... those who keep the commandments of God and bear testimony to Jesus" (12:17). Here the study's Marian threads converge, and the leader should teach them with the Church's own confidence and precision: the woman is a deliberately layered figure, Israel who labors to bring forth the Messiah, the Church who continues to bear children into the covenant, and, the Church has long read, Mary, the mother of the male child, the New Eve of Session 2 whose seed crushes the serpent, and, from Session 8, the *gebirah*: for if the Davidic kingdom is restored (Acts 15, last session), then the kingdom's offices return with it, and the mother of the enthroned Son of David appears in heaven crowned, and the Church's tradition recognizes in her the queen mother of the new covenant kingdom, whose office, as 1 Kings 2:19 showed, is to be honored by the king and to intercede. Elizabeth's greeting, held back since Session 8, may now be delivered: "why is this granted me, that the mother of my Lord should come to me?" (Luke 1:43), which Catholic interpreters have long heard as court language, echoing the address due the *gebirah*, the mother of the king. The layers do not compete; a symbol this rich is layered on purpose.

And the mountain: Hebrews 12:22 to 24, the text that gathers the whole study in three verses, and the group should be allowed to mine it themselves: "you HAVE come to Mount Zion and to the city of the living God, the heavenly Jerusalem... to the assembly of the first-born who are enrolled in heaven... to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel." Perfect tense: have come, already, now, every time the covenant family gathers at the altar. The seventh mountain of the study is the one the Church stands on at every Mass, which is why the priest says, over the chalice the group can now hear correctly, "Behold the Lamb of God... blessed are those called to the supper of the Lamb," an adaptation of Revelation 19:9, heard at every Communion. The Mass is the wedding feast itself under sacramental veils, with the Bridegroom already present; eternity is the same feast with the veils removed.

OLD TESTAMENT ROOTS AND FULFILLMENT

Tonight nothing is planted; everything flowers. The leader's harvest map, for confidence: Sabbath rest (Session 1) becomes the rest of the city where night is no more; the barred tree (Session 2) stands open with its curse annulled; the ark's saved family (Session 3) is the Bride descended from heaven; the stars Abram counted (Session 4) crown the woman and fill the city of the redeemed "from every tribe and tongue"; Moriah's provided Lamb (Session 5) stands slain and living at the throne; the meal on the mountain (Session 6) is eaten at Mount Zion with the mediator of the new covenant; the interim priesthood (Session 7) has yielded to the priest for ever, and the ache the law trained is satisfied; the throne sworn to David (Session 8) holds the male child who rules the nations, with the *gebirah* beside it; Hosea's wedding hidden in the divorce (Session 9) is the marriage supper announced; the cup (Session 10) is drunk new in the kingdom; and the family (Session 11) arrives home. The formula, hunted since Genesis 17, is spoken from the throne and then, in 21:7, to each conqueror singly.

End the study with commissioning, not just closure: the guests of the supper are also its couriers ("the Spirit and the Bride say, Come," 22:17), and the group should leave knowing the whole story well enough to give it away: to their children, their parishes, and the families of the earth still uninvited.

VOICES OF THE CHURCH

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St. Augustine *City of God, Book 22, Chapter 30*

St. Augustine ended his greatest work by describing the endless sabbath of the city of God: there we shall rest and see, see and love, love and praise; this is what shall be in the end without end. The seventh day of Genesis,

which had no evening, was for Augustine the first draft of eternity: the covenant rest God hallowed on page one is the rest the whole story was walking toward.

VOICES OF THE CHURCH

St. Gregory the Great *Dialogues, Book 4*

St. Gregory the Great taught what the Church has always sensed at the altar: at the hour of the sacrifice, heaven opens, the choirs of angels are present, the lowest things are joined to the highest, and earth is united with heaven. For Gregory the Mass is not a picture of the heavenly liturgy but a participation in it: the same Lamb, the same worship, one feast in two rooms with the door standing open.

VOICES OF THE CHURCH

St. John Damascene *Homilies on the Dormition*

St. John Damascene, preaching on the Mother of God assumed into glory, reasoned from the kingdom's own logic: it was fitting that the mother of the King should be brought to the palace of her Son and honored beside his throne, for the ark of the new covenant, which carried the Lawgiver himself, belongs where the Lawgiver reigns. What Israel gave its queen mothers in figure, the Son of David gives his mother in fullness: nearness, honor, and a voice that intercedes.

CATECHISM CONNECTION

CCC 1602. Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding feast of the Lamb." Scripture speaks throughout of marriage and its mystery, and the whole of Christian life bears the mark of the spousal love of Christ and the Church.

CCC 1090. In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God; with all the warriors of the heavenly army we sing a hymn of glory to the Lord, venerating the memory of the saints, and we await the Savior, until he appears.

CCC 796. The unity of Christ and the Church, head and members of one Body, implies the distinction of the two within a personal relationship, often expressed by the image of bridegroom and bride: the Lord referred to himself as the bridegroom, and the Church is the spotless bride of the spotless Lamb, whom Christ loved and for whom he delivered himself up.

CCC 1044 to 1045. In this new universe, the heavenly Jerusalem, God will have his dwelling among men: he will wipe away every tear from their eyes, and death shall be no more. For man, this consummation will be the final realization of the unity of the human race, which God willed from creation; those who are united with Christ will form the community of the redeemed, the holy city of God, the Bride, the wife of the Lamb.

THREAD WATCH

Leader only. Do not reveal. These threads are planted and developed quietly; participants discover them.

- Tonight is pure harvest and commissioning. Bring: the completed chart, a printed list of the threads if it helps you orchestrate, and unhurried time for silence after Revelation 21:1 to 7 is read standing.
- The formula's final communal proclamation (21:3) and its personal, singular culmination (21:7) are the study's last summit. Read them standing; do not talk quickly afterward.

- The Marian material is taught with confidence AND precision: the woman of Revelation 12 is deliberately layered (Israel, the Church, Mary), the gebirah logic follows from the restored kingdom, and where the Church has defined (Mary's queenship is honored in the liturgy and magisterium; the layered reading of Revelation 12 is the Church's living tradition), teach plainly; where readings are traditional rather than defined, say so. Precision is devotion's best friend.
- Hebrews 12:22 to 24 is the final mountain and deliberately mined by the group: firstborn, mediator, new covenant, sprinkled blood, Zion, in one text. Let them find each backward reference.
- The Ecce Agnus Dei connection (Revelation 19:9 echoed at every Communion) should land near the end: the study's last discovery is that they have been attending the wedding feast all along.
- Close with the sealed guesses one final time, lightly: the question of week one, answered by the whole canon, now becomes their commission (22:17).

SESSION GOALS

1. Participants heard the covenant formula from the throne (21:3) and in its singular form (21:7), and experienced it as the resolution of the entire study.
2. Participants traced the inclusio themselves: garden to garden, wedding to wedding, tree to tree, curse pronounced to curse annulled.
3. Participants can articulate the layered identity of the woman of Revelation 12 with both confidence and precision, and connect her to the New Eve and the gebirah.
4. Participants mined Hebrews 12:22 to 24 and recognized the Mass as participation in the heavenly liturgy, with Revelation 19:9 heard at every Communion.
5. Participants left commissioned: the covenant story is now theirs to give away.

TIME NOTE (90 MINUTES)

Ninety minutes. Opening prayer and Win, 12 minutes. Build, 55 minutes: the wedding and the throne formula, 20, with real silence; the woman, 12; the Lamb and the mountain, 13; the Mass connection, 10. Send, Live It, memory verse, closing prayer, and a real goodbye, 23 minutes; do not shortchange the ending of a twelve week family.

- If running long: If time compresses, fold the Dig Deeper on the ark of the covenant into the Revelation 12 discussion in two sentences.
- If running long: Never cut the standing reading of 21:1 to 7, the silence after it, or the commissioning close.

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DISCUSSION GUIDE

Opening Prayer

Father, you began the story with a wedding in a garden and you have been sending invitations ever since: through a rainbow, a starfield, a bloodmarked door, a mountain table, a throne, a cup. Tonight we read the last page. Speak over us the sentence you have been keeping since Eden, and seat us, unworthy and washed, at the supper of the Lamb. Through the same Christ our Lord. Amen.

WIN | OPENING QUESTIONS

- W1.** Describe the best wedding you have ever attended. What made it that one, and what did the feast afterward feel like?
- W2.** Twelve weeks ago you wrote a guess about where this whole story was headed. Before we open the last book: in one sentence, where do you now believe it has been headed all along?

BUILD | INTO THE WORD

- 1.** Read Revelation 19:6 to 9. What event has come, who has made herself ready, and what does the angel command John to write in verse 9? Then reach all the way back: what was the first covenant scene in this entire study, in Genesis 2, and what has Scripture just done?

ANSWER *(share after the discussion)*

The marriage of the Lamb has come; his Bride has made herself ready, clothed in fine linen, "the righteous deeds of the saints"; and the beatitude is dictated for writing: "Blessed are those who are invited to the marriage supper of the Lamb." The study's first covenant scene was a wedding in a garden, Adam's vow, bone of my bones. Scripture has ringed itself: it begins with a wedding and ends with one (the Catechism says exactly this, CCC 1602), and every covenant between them was the courtship. The Bride, built from the opened side of the New Adam as Eve from the first (CCC 766), is the family this study has watched widen for twelve weeks: us.

LIVE DISCOVERY *(let the group find it)*

- 2.** Now stand, all of you, and read Revelation 21:1 to 7 aloud, slowly, and when the voice from the throne speaks in verse 3, you will hear something you have been hunting since Genesis 17. Then look at verse 7 and notice what happens to the sentence's grammar. (Leader: after the reading, keep silence for a full thirty seconds before anyone speaks.)

ANSWER *(share after the discussion)*

"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them": the covenant formula, in its final communal proclamation, from the throne, as the description of eternity, with every tear wiped away and death dead. First said to one old man under the stars; expanded to a nation at the exodus; personalized onto David's son; reversed by Hosea into "not my people";

resurrected by Jeremiah and Ezekiel; sealed in blood over a cup; and now the voice of God announces it accomplished, forever, irreversibly. And verse 7 turns it singular: "I will be his God and he shall be my son." The sentence the study is named for ends addressed to each conqueror, one by one, by name. This is where the whole Bible was going.

3. Read Revelation 22:1 to 5 beside Genesis 3:8 to 24. Inventory the reversals, item by item: the tree, the way to it, the curse, the faces, the night.

ANSWER *(share after the discussion)*

The tree of life, barred in Genesis behind cherubim and a flaming sword, now stands on both banks of the river in an open city whose gates never shut, its leaves "for the healing of the nations." The guarded way is now a lighted street. "There shall no more be anything accursed": the curse of Genesis 3 formally annulled. The hidden faces of Eden ("I hid myself") become "they shall see his face, and his name shall be on their foreheads." And night, where all the hiding happened, "shall be no more." Genesis 3 is repealed clause by clause. The expulsion, we learned in Session 2, barred the tree "lest" fallen man eat it wrongly; Revelation 22:14 gives the readmission: "Blessed are those who wash their robes, that they may have the right to the tree of life."

4. Read Revelation 5:6 to 10. What does John see at the center of the throne, in what impossible condition, and what does the new song say the Lamb's blood accomplished, for whom, and what did it make of them? Count the harvests in this one passage from Sessions 5, 6, and beyond.

ANSWER *(share after the discussion)*

"A Lamb standing, as though it had been slain": slain and standing, dead and alive, the wound eternal and the life invincible. Moriah's promise, "God will provide himself the lamb," stands at the center of heaven; Passover's rubrics (unblemished, slain, bones unbroken) describe the figure on the throne. And the song: "by your blood you ransomed men for God from every tribe and tongue and people and nation, and have made them a kingdom and priests to our God." The third promise of Genesis 12, sung as accomplished fact; and Sinai's vocation, a kingdom of priests, conferred on the ransomed of every nation. The blood of the covenant did everything the covenants promised.

5. Read Revelation 12:1 to 5 and 12:17, with Session 2 and Session 8 open in your memory. Who is the woman, and answer carefully, because the text has layered her on purpose: what in the passage points to Israel, what points to the Church, and what points to Mary? And from Session 8: if the Davidic kingdom has been restored, what office should we expect to find beside the throne, and what do we in fact see on this woman's head?

ANSWER *(share after the discussion)*

The male child "who is to rule all the nations with a rod of iron" is Psalm 2's Davidic Messiah, so his mother is, at the first layer, Israel, the covenant people in labor through the centuries to bring forth the Christ (the twelve stars evoke the twelve tribes). At another layer she is the Church, for "the rest of her offspring" are "those who keep the commandments of God and bear testimony to Jesus": she has children still, and the dragon wars on them. And at the layer the Church has read from early centuries: the mother of the male child is Mary, the woman of Genesis 3:15 whom we met in Session 2, the New Eve whose seed the ancient serpent, named here by his Eden alias, has hated from the beginning. The layers do not compete; a symbol this deliberate is layered on purpose. And Session 8's logic completes it: the kingdom of David is restored (Acts 15), and restored kingdoms come with their offices; the gebirah, the queen mother enthroned beside the son of David, honored by the king

and carrying petitions (1 Kings 2:19), reappears where the kingdom reappears: the text itself shows a woman crowned in heaven whose Son is enthroned (12:5); the Church's tradition completes the picture, seeing in her the queen mother of the new covenant kingdom, honored and interceding as the gebirah did. Be clear that the office and the intercession are the tradition's typological reading of the scene, not an explicit statement of the passage. Now, at last, deliver the verse held since Session 8: Elizabeth's greeting to Mary, "why is this granted me, that the mother of my Lord should come to me?" (Luke 1:43), language many Catholic interpreters hear as a Davidic court address to the mother of the king, a traditional reading that fits the restored kingdom logic, taught as such. Teach the precision too: the layered reading of Revelation 12 and the gebirah typology are the Church's living tradition, taught with confidence; Mary's queenship itself the Church celebrates liturgically and magisterially. Precision and devotion are friends.

LIVE DISCOVERY *(let the group find it)*

6. One mountain remains. This study has climbed Eden, Ararat, Moriah, Sinai, Zion, and Calvary, and Isaiah promised a mountain all nations would stream to. Read Hebrews 12:22 to 24 and mine it as a group: find at least five terms this study has taught you, and then answer the question the verb tense forces: WHEN do the baptized come to this mountain?

ANSWER *(share after the discussion)*

The finds: Mount Zion (the mountain thread's summit); the heavenly Jerusalem (the city bride); "the assembly of the first-born who are enrolled in heaven" (the firstborn thread: Israel my firstborn, the consecrated firstborn, now a whole assembly); "Jesus, the mediator of a new covenant" (Jeremiah's phrase with its mediator named); and "the sprinkled blood that speaks more graciously than the blood of Abel" (Exodus 24's sprinkling, and blood that speaks: Abel's cried for vengeance from the ground, this blood speaks pardon). And the tense: "you HAVE come," perfect tense, already, now. Not "you will come someday." Be precise about the two steps, because both are true: Hebrews itself declares that Christians have already come to the heavenly Zion, the festal assembly, the mediator, and the sprinkled blood; and the Church teaches that the earthly liturgy is where that access is sacramentally realized, a real participation in the heavenly liturgy (CCC 1090). Put the two together and the conclusion stands: every time the covenant family gathers at the altar, it stands on the final mountain among the angels. The last summit is not ahead of the Church; it is beneath her, at every Mass.

7. Then test that startling claim against something you will hear within the week. At every Mass, immediately before Communion, the priest raises the Host and says: "Behold the Lamb of God... Blessed are those called to the supper of the Lamb." You now know both halves. Where is each from, and what is the Church claiming about the moment you are standing in?

ANSWER *(share after the discussion)*

"Behold the Lamb of God" is the Baptist's cry (John 1:29), Moriah and Passover answered in one sentence. "Blessed are those called to the supper of the Lamb" adapts Revelation 19:9, the angel's dictated wedding beatitude ("Blessed are those who are invited to the marriage supper of the Lamb"), deliberately woven into the Missal and heard at every Communion. The Church is claiming, out loud, at every Mass, that the Communion procession is a movement of wedding guests toward the marriage supper: the same Lamb, the same feast, one banquet in two rooms with the door standing open (as St. Gregory the Great taught, at the hour of the sacrifice heaven opens). You have been attending the wedding feast of the Lamb, under veils, your whole Catholic life. After twelve weeks, you finally know what the invitation says.

DIG DEEPER The Ark in Heaven and the Woman

One verse earlier than the woman: "God's temple in heaven was opened, and the ark of his covenant was seen within his temple" (Revelation 11:19), and the very next words are "And a great sign appeared in heaven, a woman clothed with the sun." John, who wrote without chapter divisions, sets the long lost ark and the woman side by side. The ark carried the word of God on stone, the manna, and the priestly rod; Mary carried the Word made flesh, the living Bread, and the eternal priest. Luke had already draped ark imagery over her: the overshadowing cloud (Luke 1:35 with Exodus 40:35), the three month stay (1:56 with 2 Samuel 6:11), David's "how can the ark come to me" beside Elizabeth's "why is this granted me" (2 Samuel 6:9 with Luke 1:43). A traditional reading, honestly labeled, and after twelve weeks of typology the group can weigh it with educated eyes.

8. Last question of the study. Take out your Take-Home 1 one final time and reread your sealed guess, then read Revelation 22:17: "The Spirit and the Bride say, Come. And let him who hears say, Come." Your question from week one has been answered by the whole canon. What does the answer now ask of you?

ANSWER *(share after the discussion)*

Let each person answer personally; the text's own answer is that the guests are made couriers: "let him who hears say, Come." The covenant family widened from a couple to the world by invitation carried person to person, parent to child, friend to friend, and the third promise still has families of the earth uninvited, some of them at the group's own dinner tables and workplaces. The study ends as every covenant scene ended: with a meal and a sending. Commission them plainly: you now know the whole story as one story; it was given to you to be given away. Then pray the closing prayer, and do not rush the goodbye; this table was itself a small covenant, and it should end with honor.

SEND | TAKING IT OUT

S1. You now possess the whole story as one story, which most Catholics, and most Christians, have never once heard told that way. Who will you teach it to, formally or informally, and what is your first concrete step: a family Bible night, a parish group, one friend, your own children?

S2. The formula ends singular: "I will be his God and he shall be my son." Sit with that address this week. What in your life still resists being included in that sentence, and what would surrendering it look like before your next Communion?

Live It This Week

- At Mass this week, when you hear "Blessed are those called to the supper of the Lamb," answer silently with Revelation 22:17: "Come, Lord Jesus," and walk to Communion as what you now know yourself to be: a wedding guest.
- Write, on the back of your Take-Home 1 beneath your old guess, the answer in your own words, one paragraph, dated. Keep the sheet in your Bible at Genesis 17.
- Choose your first courier act within seven days: invite one person to Mass, to this study's next run, or to a conversation about the one story. The Spirit and the Bride say Come; say it with them, out loud, to someone.

Closing Prayer

Father, you have kept every word. You swore to be our God under the stars, in the blood, on the mountain, over the cup, and you will say it last from the throne with every tear already wiped away. Seat us at the

supper of the Lamb, and until the veils are removed, make us faithful guests and bold couriers of the invitation. Through our Lord Jesus Christ, the Lamb who was slain and stands, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Scripture Memory Verse

"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them."

Revelation 21:3 (RSV2CE)

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LEADER REFERENCE CARD

Every passage used in this session, in order of use. Mark these in your Bible before the group arrives.

Core Passages (in order of use)

- Revelation 19:6 to 9, the marriage supper announced; the dictated beatitude
- Revelation 21:1 to 7, THE FORMULA FROM THE THRONE, read standing (live discovery); verse 7, the singular form
- Revelation 22:1 to 5 with Genesis 3:8 to 24, the reversals inventoried; 22:14, the right to the tree
- Revelation 5:6 to 10, the Lamb standing as though slain; the new song of every nation
- Revelation 12:1 to 5 and 12:17, the layered woman; the Davidic child; the ancient serpent
- 1 Kings 2:19 and Luke 1:43, the gebirah delivered at last
- Hebrews 12:22 to 24, the final mountain, mined by the group (live discovery)
- John 1:29 and Revelation 19:9, the Ecce Agnus Dei decoded (the Missal adapts Revelation 19:9)
- Revelation 22:17, the commissioning: the Spirit and the Bride say Come

Supporting Passages

- CCC 1602, Scripture begins and ends with a wedding (the inclusio, in the Church's own words)
- CCC 766, the Church born from the opened side, as Eve from Adam
- Psalm 2:8 to 9, the rod of iron, the Davidic child identified
- Revelation 11:19, the ark seen in heaven (Dig Deeper), with Luke 1:35, 1:43, 1:56 and Exodus 40:35, 2 Samuel 6:9 to 11
- Genesis 2:23 and Genesis 3:15, the study's first wedding and first promise, for the closing frame
- St. Gregory the Great, Dialogues 4: at the hour of the sacrifice, heaven opens