

**THE CORONATION OF MARY:
REVELATION 12:1-7**

John Roskoski, PhD

Revelation 12:1. Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

INTRODUCTION

The “Coronation of Mary” is the Fifth Glorious Mystery of the Rosary. According to Catholic scholars, this teaching seems to be the culmination of the belief in the “Assumption”. While there is no account in the Bible of Mary’s Assumption, it is derived from Biblical texts and is a logical conclusion to the sinlessness of Christ. To simplify the logical argument of the Church Fathers; Jesus was sinless, and obtained His human form from Mary. To avoid Mary passing on the sinless nature of man to Jesus, Mary was immaculately conceived; meaning that her soul was not corrupted by original sin. She remained in this immaculate and virginal state and found favor with God. Since she was never corrupted by sin, she would not be subject to death and decay; the result of sin. Therefore, she would have to be “assumed” into Heaven, body and soul. The Coronation completes the Assumption.

The first recognized icon of the Coronation, or crowning, of Mary has been dated to about 1140 AD, in Santa Maria at Trastevere at Rome.

The devotion to the “Crowning of Mary” has flourished over the last several centuries. However, in 1987, a new “Order of Crowning” was established by the Catholic Church. In part this reads;

“It should be noted that it is proper to crown only those images to which the faithful come with a confidence in the Mother of the Lord so strong that the images are of great renown and their sites centers of genuine liturgical cultus and of religious vitality. For a sufficient period before the celebration of the rite, the faithful should be instructed on its meaning and purely religious nature... The crown ... should be fashioned out of material of a kind that will symbolize the singular dignity of the Blessed Virgin.” The instructions ask that the crown nevertheless be simple and avoid “opulence.”

St. Josemaria (1902-1975) wrote extensively about Mary and stated;

“There is no danger of exaggerating. We can never hope to fathom this inexpressible mystery; nor will we ever be able to give sufficient thanks to our Mother for bringing us into such intimacy with the Blessed Trinity.”¹

While the devotion to the Coronation of Mary grew powerful in the Middle Ages and remains to modern times, the image of the Coronation has deep and strong Biblical roots. The Coronation completes the rich history of anointing, beginning in the Old Testament and carried through to the New Testament. Moses, Joshua, and the Judges were “anointed” by the endowments of the Spirit of the Lord, the YHWH Spirit. In the Davidic account, we see David being anointed with the more familiar horn of oil by Samuel (1 Samuel 16:13). However, the text explicitly connects this physical anointing with a permanent bestowal of the YHWH Spirit, the “Charisma”. This moment established the Davidic Kingship.

Mary had a part in this kingly succession according to the Gospel of Luke (Luke 1:32). This was part of the interaction between Gabriel and Mary, Joseph’s genealogy is not mentioned until Luke 3. Therefore, Mary was of royal, or Davidic, lineage.² Admittedly, the grammar used by Luke is ambiguous. But, since the focus is on the interactions between God and Mary, it seems most probable that Luke is narrating that Mary is of the House of David.

Mary, as will be argued, was also a charismatic figure, one who received the power of the Holy Spirit. Like David, she coupled the two recognized forms of royalty; dynastic succession and charismatic authority. Therefore, her queenship and Coronation is the completion and fulfillment of the major Biblical themes regarding a divinely approved reign.

THE HALLMARKS OF LEADERSHIP

Israel, throughout her history, has always looked to specific hallmarks of leadership. These were signs of Divine approval, recognized by the people of God, that signaled some form of special favor or commission.

ANOINTING

In the classic Old Testament sense, anointing, the pouring of oil on a chosen man, was a sign of the Kingship. David, the first favored King of Israel, typified the anointing ceremony. Before David’s family, Samuel took the horn of oil and poured it on young David (1 Samuel 16:13). This was the physical sign of leadership and the approval of

¹ Josemaria, Escriva. *Friends of God* (Philippines: Scepter, 1997) posthumous edition, 276.

² Admittedly, some scholars claim that the lines of Mary and Joseph were purposely conflated.

YHWH. This anointing established Davidic authority for his lineage and eternal kingship.³

The origin of the custom has been lost to history, but, according to J.L. McKenzie, the purpose seems to have always been to make something sacred. On passages such as the anointing of David in 1 Samuel 16:13, McKenzie writes; “anointing brings the Spirit of YHWH upon the person and impels him to some extraordinary deed; but even where it is not mentioned, anointing made the person a charismatic officer whose mission could be executed under the impulsion of the Spirit. It seems that David underwent multiple anointing processes; twice in 1 Samuel 16:13, for Judah (2 Samuel 2:4) and for all Israel (2 Samuel 5:3)”.⁴

Lineage

Perhaps the strongest link between David and Mary is the Matthean citation of Isaiah 7:13-14,

Then Isaiah said, “Hear now, you house of David! Is it not enough to try the patience of humans? Will you try the patience of my God also? Therefore, the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.” (Matthew 1:23)

It seems most likely that Matthew was speaking of Mary being in the “house of David” Matthew tends to favor the view of Joseph. However, Matthew abruptly shifts the focus, in his usual way, to prophecy. The term for “virgin” is *almah*, a term that, specifically, means a young *chaste* girl of marriageable age. It is a term not commonly used in the Old Testament.⁵ Being in the house of David, Mary has a share in Davidic succession.

The term for “house” goes beyond the connotations of the immediate household. The term is, *bayith*, and seems to imply one main house, even palace, and subordinate or other households associated with the main household. For the house of David there will be a “sign”, *oth*. This term has a basic meaning of “sign”, but can also connote “pledge”, “omen”, even “banner”. Therefore, Mary is to receive the fulfillment of the pledge to the House of David.

³ History records Saul as the first anointed king of Israel (1 Samuel 10:1), but he fell out of the favor of YHWH and did not establish the royal line of which Mary was part.

⁴ J.L. McKenzie, *Dictionary of the Bible* (Chicago: Bruce, 1965) , 34.

⁵ Cf J .Roskoski, “The Matthean Depiction of Mary’s Virginitly”, *AJBT* 20(34) 8/25/2019.

Charismatic Authority

Additionally, David, in the anointing account, was allowed to combine the anointing from Samuel with a more ancient form of anointing, the Charisma. Charisma, a term coined by the noted Sociologist Max Weber in the 1800's, refers to a leader being acknowledged as having received the YHWH Spirit or the "Spirit of the Lord".

Charismatic authority is a unique phenomenon to ancient Israel. It is most famously associated with the Judges, particularly Samson. Max Weber, a noted Sociologist of the 1800's, developed a landmark study of Charismatic Leaders that is still considered a standard by modern scholars. Generally, he argues that Charisma refers to "extraordinary power, not allowed to every person". He saw two types of Charisma; a gift from natural endowments that are not acquired and a product from "extraordinary means", from a "germ already existing ... and dormant unless evoked" ⁶ This latter description seems particularly applicable to Mary. Elsewhere, Weber elaborates on this point by writing,

"[Charisma is] a certain quality of an individual personality by virtue of which has set one apart from ordinary men and treated as endowed with supernatural, superhuman, or least specifically exceptional powers or qualities. . . These are such as are not accessible to the ordinary person, but are regarded as of Divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader".⁷

Possibly, Weber's most powerful summary of Charisma is as follows.

"Charismatic authority is thus specifically outside the realm of everyday routine and the profane sphere, , [it is] foreign to all rules . . . repudiates the past, and is, in sense, a revolutionary force ... lasting as long as the belief in its charismatic inspiration remains. ... Pure charisma is not economic, but a call in the emphatic sense of the word, a mission or a spiritual duty, not meant to renounce property or acquisition, but economizing it".⁸

Mary fits the conditions of "charismatic authority" that Weber presents. Moreover, she completes the charisma written about in the Old Testament. According to Luke, Mary received the Holy Spirit twice (Luke 1:14, Acts 1: 15, 2:1-4).⁹ Multiple irruptions of the

⁶ M. Weber, *Economy and Society* (Berkeley: UC Press, 1921) 400

⁷ M. Weber, *The Theory of Social and Economic Organization* (Glencoe, Free Press, 1947) 358-359.

⁸ Ibid, 362 The Greek term *oikonomia*, refers to a family or group and all the attending persona and properties, not centering solely on money.

⁹ We view the YHWH Spirit of the Old Testament and the Holy Spirit of the New Testament as the same entity.

Spirit find a precedent in pre-monarchic Israel; the Judge, Samson, whose narratives record at least four occurrences of the YHWH Spirit (Judges 13:25, 14:6, 14:19, 15:14).

J.L. McKenzie describes the Spirit as a principle of life and vital activity. He argues,

“The Spirit not only confers upon those who receive it the qualities necessary to fulfill their mission, but also inspires them to deeds above and beyond their normal habits and powers; and this is the true sign of the Spirit that a man rises above his habits and attainments.”¹⁰

McKenzie, in his description, suggests the phenomenon of the Spirit was predominantly experienced by men. Mary breaks this pattern and, therefore, holds a singular place in charismatic history. With her charisma, Mary fuses together two links to David, a progenitor of Jesus, and establishes a powerful royal background. By lineage and charisma, the hallmarks of leadership in the early Israelite monarchy, Mary brings a strong royal heritage.

THE QUEENSHIP OF MARY

The coronation of Mary implies a distinct royal office. An ancient precedent that seems to foreshadow Mary would be the revered role “Queen Mother”. Scholars agree that this was a powerful role in the Old Testament as well; 1 Kgs. 11:3, 2 Kings 24:12 Jer. 13:18, 20. We see that the Queen Mother was a key to monarchic authority. It also was part of the dynamic of dynastic succession, as this was the hallmark of leadership supplanting charisma. From many Old Testament passages, scholars have argued that, often, the Queen Mother ruled as the actual queen in place of a wife.

Mary’s future royal office is clearly announced in Luke’s account of the “Visitation”. Elizabeth greets Mary with the title “the mother of my Lord” (Luke 1:43). This title is a prophecy of sorts with great queenly significance. Luke, a Gentile, is echoing the royal court language of the ancient Near East, as the title “Mother of my Lord” was customarily used to address the queen mother of the reigning king (who himself was addressed as “my Lord”; cf., 2 Sam. 24:21). With this announcement, Elizabeth is the first to proclaim the royal office of Mary (Luke 1:43).

Revelation 12:1

Culminating these themes is the New Testament verse, Revelation 12:1; “A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars”.¹¹ The term “portent” echoes the theme introduced in Isaiah 7:13. The Greek term is *semeion*, which usually translated as “sign”. The

¹⁰ McKenzie, *Dictionary*, 841.

¹¹ We will focus only on v.1, other verses will be treated as they apply to the queenship and coronation of Mary.

same term is used in Revelation 12:3. In both cases it is a device to attract attention and connotes a special significance of the entity it represents. It is usually associated with the miraculous and connotes confirmation, corroboration, and authentication. It echoes the words of Jesus in John 4:48; “Unless you people see signs and wonders,” Jesus told him, you will never believe.” The stiff-necked people of Jerusalem wanted authentic signs of Jesus’ power to prompt belief.

Archeology has brought to light that it was a well-known custom at the time of this prophecy, Revelation 12:1, to represent the several virtues, and public societies, by the figure of a woman in some peculiar dress. Many examples of which are to be seen in the Roman coins; in particular, *Salus*, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor’s care. For the early church to adopt and adapt this image seems very likely.

The woman in Revelation is clothed with the sun. The imagery is powerful. The sun was seen as a creature of YHWH and a bearer of the light. This might be an echoing of Jesus calling himself the “light” (John 8:12). The sun moves in accord with the command of YHWH.¹² Being clothed in the sun echoes an image from Gideon 6:34, which literally reads that the YHWH Spirit “clothed”, *labash*, Gideon. Therefore, the woman, like Gideon, is enveloped in a primary, and life-giving, force of nature and thereby, YHWH. J. Massynberde Ford points out that the Greek, *periballomi*, has a meaning “to throw up a rampart around” he writes,

“[This] would be consonant with the idea of the ‘army with banners’ in Song 6:10, which may have affected our text. The sun, perhaps, representing God, is a rampart or protection around the woman-community”¹³

The sun, and celestial entities, are that which YHWH commands and they act accordingly to the Divine will. The moon was made to illuminate the night as the sun illuminates the day. It also moves in command of YHWH. In Isaiah 30:26 the moon will be as bright as the sun in the restored Jerusalem. However, in the apocalyptic vision, which is present here, the moon will not shine in the perpetual daylight of the new Jerusalem (Revelation 21:23)¹⁴ It was the common thought of the ancient near east that the sun was the superior power and represented the power of the deity which was worshipped. Biblical thought was no exception and this image, metaphorically, could depict that the woman was protected by God’s power. This would account for the placement of the moon under the feet of the woman.

¹² McKenzie *Dictionary*, 852.

¹³ J. Ford, *Revelation* (NY: Doubleday, 1975)188.

¹⁴ McKenzie, *Dictionary*, 586

The crown on the head of the lady is an image which looks to Israel's past and future. The twelve stars represent the original twelve tribes of Israel. Some have argued that the twelve stars represent the twelve stones on Aaron's breastplate (Exodus 28:15). However, this connection also echoes the twelve tribes. Also, the stars represent the twelve apostles, whose number represent the new and messianic Israel. The meaning of twelve, which is considered a perfect number, is that it symbolizes God's power and authority, as well as serving as a perfect governmental foundation. It can also symbolize completeness or the nation of Israel as a whole.

Ford argues that the woman is the only "felicitous sign in this scene,

"The others are associated with evil happenings, the beasts, and their servants. Thus, the woman is the chief and only sign from God standing in opposition to the six other signs and presaging the new Jerusalem from heaven: . . . although the woman may be an individual, a study of the OT background suggests that she is a collective figure, like the two witnesses. In the OT the image of a woman is a classical symbol for Zion, Jerusalem, and Israel. e.g. Zion whose husband is YHWH, who is a mother, and who is the throes of birth¹⁵

Based on the description in Revelation 12:1, and the following verses, we contend it seems most likely that the lady is a reference to Mary. Her name is not mentioned because, like other images in the book, her true identity had to be hidden. In the latter half of the first century, Rome was actively trying to crush the followers of Christ.¹⁶ There is little contradiction or difficulty in seeing Mary as a collective figure embodying all of the classic themes to which Ford points. While the image of a wife to YHWH might be overly anthropomorphic, it echoes the relationship entered into between YHWH and Israel, or Zion (Isaiah 54:5). It follows that if Israel was in a marital relationship, a parental relationship could be understood. There is little reason to doubt the pangs of labor when Mary was delivering her baby.¹⁷

Saint Bernard makes a twofold argument: "The whole sequence of the prophetic vision shows that it is to be understood of the Church, but I see no inconvenience in applying it to Mary." According to McKenzie, the woman in 12:1 is "no doubt a second Eve. . . She is the mother of the Messiah".¹⁸ R.E. Brown *et al*, has argued,

"That John's "symbol of the woman who is the mother of the Messiah might well lend itself to Marian interpretation [but] Revelation was a relatively late comer into the canon of some sections of the Eastern churches, so

¹⁵ Ford, 195.

¹⁶ A favored dating is after the events of 70 AD, the destruction of Jerusalem, when Rome asserted the might of the army.

¹⁷ Many Catholic traditions have assumed that Mary did not experience the pains of labor.

¹⁸ McKenzie, *Dictionary*, 41.

that this ‘canonical Marian symbolism’ would not be equally ancient in all areas.”¹⁹

Pope Paul VI, in the Encyclical *Signum Magnum*, wrote; The text “interprets [Rev. 12:1] as the Blessed Virgin Mary, by the grace of Christ the Redeemer, the Mother of all men.” In the *Constitution of the Church* #68, the Roman Church maintains that Mary is a member of Israel [an alternate identity for the woman argued by some] from and through whom the Messiah’s reign will come about and that Mary, thereby, is a pattern of faithful response for the Church. It is Mary now “in the glory which she possesses in body and soul in heaven is the image and beginning of the Church as it is to be perfected in the world to come. Likewise, she signs forth on earth, until the day of the Lord shall come (cf. 2 Peter 3:10), a sign of certain hope and comfort to the pilgrim People of God”

Overall, the Roman Church links Genesis 3:15 to the woman who stood at the Cross with ‘beloved disciple’ (John: 19:25-27).²⁰ The woman is Mary, the Mother of the Redemption, She, the ikon of the People of God, is in a mysterious way seen in the Apocalyptic symbol: A woman clothed with the sun around her head, a crown of twelve stars.” According to the St. Paul center of Biblical Theology,

“In Revelation 12 we see a great battle which is a dramatic portrayal of the fulfillment of God’s promise in the Garden of Eden. The serpent lies in wait beneath the woman, preparing to devour her offspring. The birth of her son becomes the occasion for mortal combat. During the battle, the woman flees into the desert—to a place especially prepared for her by God. Later, after the devil’s defeat, John sees the woman given eagle’s wings to fly to a place in the desert where she would be nourished by God. John’s language recalls Jesus’ words to his Apostles in John 14:1-3. The language of preparing a place is also often used in the New Testament to describe the destiny God has planned for his children (Mt 20:23, 25:34; 1 Pet 1:5; 1 Cor 2:9). John’s words also evoke God’s care for Israel in the wilderness (Ex 19:4; Deut 1:31-33, 32:10-12, 8:2-3). The picture Revelation paints serves as the biblical outline for the Church’s dogma of Mary’s Assumption. Mary is Daughter Zion, the woman who gave birth to the world’s Savior. Because she is the New Eve, she is free from the shadow of sin and its consequences. This includes the long-term separation of soul and body that exists for the rest of us as we wait for the resurrection of the body at the end of time. Mary has been taken up into heaven by God to join her Son in the place He prepared for her. And in that place, as Christ the King’s mother, she sits at His right hand, wearing the crown of the Queen Mother. Additional scriptural evidence for Mary’s Assumption

¹⁹ R. Brown, *st al.*, *Mary in the New Testament* (Philadelphia: Fortress, 1978) 292-293

²⁰ J. Roskoski, “Behold Your Mother; John 19:25-27, Redefinition of the Motherhood of Mary” *American Journal of Biblical Theology* 20(15) 4/21/019 ,12.

lies in the fact that there are at least two foreshadowings of it in the Old Testament as seen with Enoch and Elijah.”

J. Akin offers a multifaceted explanation of the apocalyptic image of the woman,

“The Woman in Revelation 12 is part of the fusion imagery/polyvalent symbolism that is found in the book. She has four referents: Israel, the Church, Eve, and Mary.

She is Israel because she is associated with the sun, the moon, and twelve stars. These symbols are drawn from Genesis 37:9–11, in which the patriarch Joseph has a dream of the sun and moon (symbolizing his father and mother) and stars (representing his brothers), which bow down to him. Taken together, the sun, moon, and twelve stars symbolize the people of Israel. The Woman is the Church because, as [Revelation]12:17 tells us, ‘The rest of her offspring’ are those who bear witness to Jesus, making them Christians. The Woman is Eve because she is part of the three-way conflict also involving her Seed and the Dragon, who is identified with the ancient serpent (the one from Eden) in 20:2. This mirrors the conflict in Genesis 3:15 between Eve, the serpent, and her unborn seed—which in turn is a symbol of the conflict between Mary, Satan, and Jesus. Finally, the Woman is Mary because she is the mother of Jesus, the child who will rule the nations with a rod of iron (19:11–16).

Because the Woman is a four-way symbol, different aspects of the narrative apply to different referents. Like Mary, she is pictured as being in heaven and she flies (mirroring Mary’s Assumption). Like the Church, she is persecuted by the Devil after the Ascension of Christ. Like Israel, she experiences great trauma as the Messiah is brought forth (figuratively) from the nation. And like Eve, it is her (distant) seed with which the serpent has his primary conflict”.²¹

In the second century the Church Fathers, such as Saints Justin Martyr, Jerome, and Irenaeus formulated; “death through Eve, life through Mary”. If this formula was fixed by the Patristic Age of the Church, the foundation of this thought must have been known to the author of Revelation and this, possibly, laid the foundation for it. The apologetic argument of Akin points to a powerful aspect of the woman which points to her identity as Mary. The woman being identified as Israel completes many themes of early Israel and Hebrew theology, as we have noted in the significance of the sun and moon. Moreover, Israelite theology is, in large part, future oriented in looking to the Promised Land, a King, and the Messiah. Mary, by her dynastic and charismatic heritage completes these themes which looks to the future. Mary as the Church echoes her being

²¹ J. Akin “The Woman in Revelation 12” , *Catholic Answers* (5/1/1997)

daughter of Israel and the forerunner of the Church, the child of Judaism. According to Jesus' words from the Cross, in John 19, she is the new mother of all Christians, the Church. To call her *the Church* is missing the redefined motherhood of Mary. To identify her as another Eve speaks to Mary rectifying all the harm done in Eden and is the alternate, or opposite mirror image of Eve. Mary is termed the "new Eve". In Revelation the evil symbol, the dragon, was defeated. In Genesis, the serpent, a type of dragon, outwits Eve.²² Therefore, the woman is depicted as the triumphant sign, protected and sent by God Himself to bring about a new era in Salvation History. Mary is the only woman who can fulfill this role.

The Coronation of Mary

The title, "Queen" was given to Mary as an indication of her preeminence or excellence based primarily on her role as Mother of Jesus Christ, Theotokos and Panagia (all holy one).

Many scholars have looked to the Old Testament for prophecies or foreshadowing of Mary's coronation. The idea of the coronation of Mary in Heaven after her Assumption is built upon the prophetic words in the Song of Songs; **"Come, my bride, from Lebanon, thou shalt be crowned..,"** (Song 4:8) The basic meaning of *Lebanon* means "white," undoubtedly a reference to the country's white, snow-capped mountain range. The nation of Lebanon was known for its natural resources and beauty (Jeremiah 18:13-14). Lebanon, with its revered and pure state, is a strong metaphor for Mary. Psalm 45 has been seen as a prophetic vision of the powerful Queenship of Mary; **"Let the King be enthralled by your beauty, honor him for he is your Lord; The city of Tyre will come with a gift, people of wealth will seek your favor"** (Psalm 45:11-12). Tyre had a complex history with Israel; sometimes friendly and sometimes hostile. Jesus speaks of Tyre as a city that receives the Lord's wrath (Matthew 11:21-22, Luke 10:13).

In the New Testament, the title of "Queen" is derived from several Biblical sources. At the Annunciation, the archangel Gabriel announces that **[Jesus] "... will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David. He will rule over the house of Jacob forever and his reign will be without end."** (Luke 1:32) Luke is echoing the ancient role of "Queen Mother". Therefore, as has been argued, Mary's queenship is a share in Jesus' kingship. From all this, admittedly, we can see that while the Bible never explicitly says that Mary is the Queen of Israel and Christians, it does give us some important texts to form a foundation for this doctrine. Both Matthew and Luke tell us that Jesus is our new Davidic king, and in the Davidic kingdom, the queen was always the king's mother, not his wife. As a result, when these Gospels draw attention to Mary's role as the mother of our Davidic king and highlight it as something significant, we can confidently conclude

²² The term "serpent" was used as a general term for all kinds of snakes and dragons of all kinds, according to many animal experts.

that Mary is the Queen Mother in the new Davidic kingdom, the Church, and that is why Catholics call Mary “Our Queen”. Biblical texts foreshadow a powerful role of Mary and a special relationship with Jesus. Therefore, His mother is special amongst all the other saints of the early Church, in the same way that the Queen Mother was elevated above all the other women in the king’s life throughout Biblical history. Overall, the belief in the Coronation of Mary is the logical conclusion of Biblical texts and traditions.

CONCLUSIONS

The woman in Revelation 12:1 is, indeed, a complex individual. However, to try to split the identity and focus on only one aspect seems to create a false choice or dilemma for the reader. The identity of the woman must represent the complexities that are found in the history of the people of God, the promises made, the signs given, and the future of the new Israel. The transitional lynchpin in this salvific panorama of history is Mary, the mother of Jesus Christ.

In Mary is fused the charismatic, successive, and prophetic aspects of the Davidic, royal, messianic lineage. The crown embraces the twelve tribes which founded Israel and looks to the foundational role of the twelve Apostles. From the Cross, the beginning of the Christian mystery of faith, Mary is assigned an active and ongoing role in the new Church. Therefore, we must look to Mary as the identity of the apocalyptic woman. She does not eradicate or abolish the aspects which have been attached to the woman; Mary embodies them.

It follows that Mary should be coronated as Queen of Heaven. Through the course of Salvation History, she was singled out by God. She found special favor of the Lord; **The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you.”** (Luke 1:28) The angel’s words reflect the importance of Mary and the foundational complexity which she embodies. YHWH is the Lord of history and as it unfurls in accord with His will, Mary stands out in bold relief. Mary is favored, *eulogeo*, by the Lord. This connotes that Mary has a special blessing and was given a unique praise from God. The coronation fulfills this blessing, which also heralds success and prosperity, and praise of the Lord.

While the actual iconography of the Coronation did not develop for centuries after the Bible was completed, the Coronation of Mary is a belief that is grounded in Biblical themes and texts. Mary, like the charismatic leaders of Israel’s early history, was anointed by the Spirit of the Lord. The words of the angel voiced the Divine approval contained therein. Mary’s Coronation stands as the fullness of these actions and words.

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