

Is the woman of Genesis 3:15, the same person as the woman of Genesis 3:16?

Genesis 3:15 (NKJV)

*And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel."*

Genesis 3:16

*To the woman He said:
"I will greatly multiply your sorrow and your conception;
In pain you shall bring forth children;
Your desire shall be for your husband,
And he shall rule over you."*

Genesis 3:20

And Adam called his wife's name Eve, because she was the mother of all living.

I. Pre-knowledge of the Fallen Angel concerning "the Woman"

- 12 The serpent is a fallen angel, created **prior to humanity**.
 - Angels possess infused knowledge regarding God's order of creation and governance.
 - Genesis 3:15 is spoken **to the serpent**, not to the woman or the man.
 - The serpent reacts to a threat he **understands**, indicating prior awareness of the referent.
- 12 Eve:
 - 12 has just been deceived,
 - has shown no opposition,
 - is unaware of any special enmity or authority.
- A decree of enmity presupposes:
 - a known adversary,
 - a stable identity,
 - mutual recognition.
- Therefore:

- the serpent's enmity cannot logically be directed toward Eve,
- the referent must be someone the serpent already recognizes as hostile.

Logical result:

The "Woman" of Genesis 3:15 is known to the serpent independently of Eve.

II. Judicial Decree and Forensic Consistency

- Genesis 3 functions as a **judicial proceeding**:
 - God speaks as Judge,
 - each party receives a direct sentence.
- The serpent is judged first.
- The decree of enmity is issued **within the serpent's judgment**.
- Eve's judgment follows and contains:
 - pain in childbearing,
 - altered marital relations,
 - mortality.
- Eve is **never told**:
 - that she is at enmity with the serpent,
 - that she possesses authority over him.
- A judicial sentence does not impose defining conditions on a party **without informing them**.
 - Therefore:
 - the enmity of Genesis 3:15 is not part of Eve's sentence.

Logical result:

The Woman of Genesis 3:15 is not Eve, since Eve does not receive or bear this judgment.

III. Etymology and Ontological Meaning of "Woman" vs. "Eve"

- "Woman" (*ishah*) is a title **coined by Adam** before the Fall.
- The term contains ontological meaning:
 - sinless,
 - virgin,

- fitting counterpart,
 - bone of my bone, flesh of my flesh.
- After the Fall:
 - Adam renames her “Eve” (*ḥawwāh*).
- In Scripture, renaming signifies:
 - change of state,
 - loss or transformation of vocation.
- Eve’s new name corresponds to:
 - mortality,
 - biological motherhood,
 - fallen condition.
- Genesis 3:15 retains the title **“the Woman”**, not “Eve.”
- Therefore:
 - the title refers to an identity **unchanged by the Fall**.

Logical result:

“Woman” and “Eve” cannot refer to the same physical person in Genesis 3:15.

IV. Retention of the Title after the Fall

- Genesis 3:15 is spoken **after sin has occurred**.
- Eve has already:
 - disobeyed,
 - been deceived,
 - lost innocence.
- Yet God deliberately retains the unqualified title:
 - **“the Woman”**
- If Eve were intended:
 - the Judge would reasonably adopt her post-Fall identity (“Eve”),
 - or clarify the referent.
- Retaining the pre-Fall title implies:
 - continuity of identity,
 - absence of corruption,
 - preservation of vocation.
- This contradicts Eve’s present condition.

Logical result:

The retention of "the Woman" after the Fall logically excludes Eve as the referent.

Final Logical Synthesis (One Line)

Because the serpent recognizes the Woman, because the enmity is judicially imposed without addressing Eve, because the title "Woman" denotes an unfallen identity distinct from "Eve," and because God retains this title after the Fall, Eve cannot logically be the Woman of Genesis 3:15.

This formulation is **internally coherent, textually grounded, and logically disciplined.**