

**(The model that best fits the pieces is the better model!)*

Is the Woman of Genesis 3:15 Eve?

****Assume you know nothing of the New Testament; based only on the following seven verses, is the woman of Genesis 3:15 Eve?***

Genesis 3:12: And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Genesis 3:13: And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Genesis 3:14: And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Genesis 3:15: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:16: Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Genesis 3:20: And Adam called his wife's name Eve; because she was the mother of all living.

Genesis 3:23: And God drove out the man from the garden of Eden ...

Answer:

The woman of Genesis 3.15 cannot be Eve, since the woman of Genesis 3:15 and the woman of Genesis 3:16 received different judgments, they cannot be the same person; the first received enmity between the serpent and her, the second did not; additionally, 'enmity between', goes two-ways. And though they share the same name 'woman', they are not the same person!



“Woman”: Not a Common Name but a Prophetic Title: This means that Genesis 3:15 points to another ‘Woman’—a name first coined by Adam—who, with her Seed, stands in enmity with the serpent and his seed. The clearest fulfillment is Most Holy Mary, whom Jesus, the New Adam, always calls ‘Woman.’—not as a common name, but as the name first given in the beginning.”

Going deeper: In Hebrew, a name expresses the essence of the person. Therefore, the name *Woman*, coined by Adam, tells us that his wife was at first: Sinless, a virgin, fitting for him, and “bone of his bones and flesh of his flesh”—something like a ‘clone’ (Genesis 2:18–23). Similarly, when Jesus calls His Mother *Woman*, He affirms the same reality: “You are sinless, virgin, fitting for Me; and ‘I AM’ bone of your bones and flesh of your flesh—I AM God but also like you!”; “I AM” is God’s self-revealed Name to Mose (cf. Exodus 3:14); Jesus is ‘cloned’ from three drops of Mary’s blood from her heart (see note-1).

After the Fall, Adam called his wife *Eve*, which means “Mother of all living” (Genesis 3:20). In Hebrew, a change of name indicates a change of state—she is now a sinner, no longer a virgin, and “mother of all living.”

How Mary Becomes the New Eve:

1. ***Mary and the Cross:*** On the cross, Jesus says to John, the disciple whom He loved: “Woman, behold thy son,” and to the disciple, “Your mother” (John 19:27). In these words, Jesus, as both “Father” and “New Adam,” establishes Mary as Mother of a new sequence—beginning with John and his brother James, and extending to all who follow Him and His Mother—that is, Christians.

These are those who choose to be ‘born-again,’ both spiritually and physically: spiritually, through the Sacraments of Baptism and Reconciliation; physically, through the eating of Jesus’s flesh and blood, by which Jesus, as God, makes Himself present beneath the veiled Sacraments of Bread (the Host) and Wine, taking on our DNA (note 6).

2. ***The First Living Supper:*** All the Apostles partook in this ‘first’ Living Supper—that is, at the Last Supper—except Judas Iscariot (see note 4 at back). Genesis 2:9,17; 3:22 provides the foundation for these actions where Mary figures as the ‘Tree of Life’ whose Fruit is Jesus (in the edible Host), while Jesus figures as the ‘Tree of Knowledge’, whose edible Fruit is the Holy Spirit also present in the edible Host! And, as it has always been, the sacraments stand as both invitation and warning—bringing life when received rightly, and death when not” (1Co 11:30).

3. ***Mary as the New Eve:*** From these actions, we identify the three terms that define Eve: ‘woman,’ ‘mother,’ and ‘all living.’ Mary now becomes the New Eve, while Jesus is the New Adam (1 Cor 15:45). In the beginning, Adam and Eve were both sinners; now, the New Adam and New Eve—Jesus and Mary—are both sinless. Moreover, Mary’s seed is not only Jesus, but also all those who, through their ‘I do,’ choose Jesus as their Spouse and Mary as their Mother—ceremonially, through death and rebirth in Baptism, and through Eucharistic Communion.

4. ***Communion and Union:*** “Love demands communion; love leads to unity. Jesus brings about a profound union, becoming flesh of your flesh and blood of your blood. As He is in the Father and the Father in Him, so too, through Communion, He is in you and you in Him” (note 5). This union is essential: as Jesus took on our humanity, we can become partakers of His divinity—“God became man, that man might become gods” (by grace, not by nature; St. Irenaeus, c. 130 AD; St. Athanasius, c. 296 AD). The devil fell in envy—since angels cannot eat, they cannot “become gods.” Had Adam never sinned, he would have lived forever as man—but through the ‘fruit’, the Eucharist, we live forever as sharers in God’s divine life (2 Peter 1:4).

5. ***God’s Original Design:*** From the beginning, this was God’s design: the Tree of Life, and the Tree of Knowledge (figures of Mary and Jesus), were planted before the ‘Fall’ (St. Louis de Montfort: *True Devotion to Mary* §261), revealing that this union was always intended—not merely as a remedy for sin. The Eucharist—eating the Fruit of the Tree of Life—is the means of that union, to be received at the proper time and in the proper state (see back notes 5, 6; for more on this Sacrament, notes 1, 2, and 3).

6. ***Ongoing Enmity:*** Looking back at Genesis 3:15, we realize that the enmities of the serpent and his seed with the Woman and Her seed are directed against Mary, Jesus, and all Christians (see back ...).

(Note-1): Mystical City of God; THE INCARNATION: Venerable Maria of Agreda, sections 137-139:

137: Therefore this great Lady considered and inspected profoundly this spacious field of the dignity of Mother of God (Prov. 21, 11) in order to purchase it by her fiat; She clothed Herself in fortitude more than human, and She tasted and saw how profitable was this enterprise and commerce with the Divinity.

She comprehended the ways of his hidden benevolence and adorned Herself with fortitude and beauty. And having conferred with Herself and with the heavenly messenger Gabriel about the grandeur of these high and divine sacraments, and finding Herself in excellent condition to receive the message sent to Her, her purest soul was absorbed and elevated in admiration, reverence and highest intensity of divine love. **By the intensity of these movements and supernal affections, her most pure heart, as it were by natural consequence, was contracted and compressed with such force, that it distilled three drops of her most pure blood, and these, finding their way to the natural place for the act of conception, were formed by the power of the divine and holy Spirit, into the body of Christ our Lord.** Thus the matter, from which the most holy humanity of the Word for our Redemption is composed, was furnished and administered by the most pure heart of Mary and through the sheer force of her true love. At the same moment, with a humility never sufficiently to be extolled, inclining slightly her head and joining her hands, She pronounced these words, which were the beginning of our salvation: "Fiat mihi secundum verbum tuum" (Luke 1, 31).

138: At the pronouncing of this "fiat," so sweet to the hearing of God and so fortunate for us, in one instant, four things happened. **First,** the most holy body of Christ our Lord was **formed from the three drops of blood furnished by the heart of most holy Mary.**

Secondly, the most holy soul of the same Lord was created, just as the other souls. **Thirdly,** the soul and the body united in order to compose his perfect humanity.

Fourthly, the Divinity united Itself in the Person of the Word with the humanity, which together became one composite being in hypostatical union; and thus was formed Christ true God and Man, our Lord and Redeemer.

This happened in springtime on the twenty fifth of March, at break or dawning of the day, in the same hour, in which our first father Adam was made and in the year of the creation of the world 5199, which agrees also with the count of the Roman Church in her Martyrology under the guidance of the Holy Ghost. This reckoning is the true and certain one, as was told me, when I inquired at command of my superiors.

Conformable to this the world was created in the month of March, which corresponds to the beginning of creation. And as the works of the Most High are perfect and complete (Deut. 32, 4), the plants and trees come forth from the hands of his Majesty bearing fruit, and they would have borne them continually without intermission, if sin had not changed the whole nature, as I will expressly relate in another treatise, if it is the will of the Lord; now however I will not detain myself therewith, since it does not pertain to our subject.

139: In the same instant, in which the Almighty celebrated the nuptials of the hypostatic union in the womb of most holy Mary, the heavenly Lady was elevated to the beatific vision and the Divinity manifested Itself to Her clearly and intuitively. She saw most high sacraments, of which I will speak in the next chapter.

(Note-2): Mystical City of God; THE CORONATION: Mother Mary to Venerable Maria of Agreda, section 117:

Observe also that which thou hast added thyself in order to do reverence to the sacramental flesh and blood as coming from my womb and as having been nourished and grown from my milk. Ever keep up this devotion; for the truth thou hast perceived, that this consecrated body contains part of my own blood and substance, is in fact real.

(Note-3): Mystical City of God; THE TRANSFIXION: Venerable Maria of Agreda, sections 481-484:

They understood more profoundly, how, in the species of the bread, was contained his body and in those of the wine, his blood; how in both, on account of the inseparable union of his soul with his body and blood, was present the living and true Christ; how with the Person of the Word, was also therein united the Person of the Father and of the Holy Ghost; and how therefore, on account of the inseparable existence and union of the Father, Son and Holy Ghost, the holy Eucharist contained the perfect humanity of the Lord with the three divine Persons of the Godhead.

All this was understood most profoundly by the heavenly Lady and by the others according to their degree. They understood also the efficacy of the words of the consecration, now endowed with such divine virtue, that as soon as they are pronounced with the intention of doing what Christ did at that time, by any priest since that time over the proper material, they would change the bread into his body and the wine into his blood, leaving the accidents to subsist in a new way and without their proper subjects. They saw, that this change would take place so certainly and infallibly, that heaven and earth would sooner fall to pieces, than that the effect of these words of consecration, when pronounced in the proper manner by the sacerdotal minister of Christ, should ever fail.

482. The heavenly Queen understood also by a special vision how the most sacred body of Christ is hidden beneath the accidents of bread and wine without change in them, or alteration of the sacred humanity; for neither can the Body be the subject of the accidents, nor can the accidents be the form of the body. The accidents retain the same extension and qualities as before, and each of their parts retain the same position after the host has been consecrated; and the sacred body is present in an invisible form, also retaining the same size without intermingling of parts. It remains in the whole host, and all of it in every particle of the host, without being strained by the host, or the host by the body. For neither is the extension of his body correlative with the accidental species, nor do they depend upon the sacred body for their existence.

They therefore have totally different mode of existence and the body interpenetrates the accidents without hindrance.

Although naturally the head would demand a different place than the hands, or these a different one from the breast or any other part of the body; yet by the divine power, the consecrated body places itself unimpaired in its extent one and the same place, because it bears no relation to the space which it would naturally occupy, having thrown aside all these relations though still remaining a quantitative body.

Moreover it need not necessarily remain in one determined place only, or in only one host, but at the same time it can be present in many innumerable consecrated hosts.

483. She understood likewise, that the sacred body, although not naturally depending upon the accidents as above declared, yet does not continue to exist sacramentally in these accidents after the corruption of the species of the bread and wine; and this for no other reason than because it was so willed by Christ the Author of these wonders. The co-existence of the sacred body and blood of our Lord with the incorrupted species of bread and wine therefore rests upon the arbitrary and voluntary disposition of the Creator of his Sacraments. As soon as they deteriorate and disappear on account of the natural process destructive of these species (for instance, as happens in holy Communion with the sacramental host, which is changed and corrupted by the heat of the stomach, or when this is effected by other causes) then God, in the **last instant, when the species are ready for their last transformation,** again creates another substance. This new substance being now devoid of the Divinity, nourishes the human body and finally coalesces with the human form of existence, which is the soul. This wonderful creation of a new substance for the assumption of the changed and corrupted species is consequent upon the will of the Lord, who wishes not to continue the existence of his body in the corrupted accidents, and this process is demanded also by the laws of nature; for the substance of man cannot grow except by some other substance, which, being newly added, prevents the accidents from continuing to exist.

484. All these and other wonders the right hand of the Almighty perpetuated in this most august sacrament of the holy Eucharist.

All of them the Mistress of heaven and earth understood and comprehended profoundly. In like manner saint John, the Fathers of the ancient Law, and the Apostles who were present, perceived these mysteries each in their degree.

Aware of the great blessing contained therein for all men, Mary foresaw also the ingratitude of mortals in regard to this ineffable Sacrament, established for their benefit, and **She resolved to atone, with all the powers of her being, for our shameless and ungrateful behaviour.** She took upon Herself the duty of rendering thanks to the eternal Father and to his divine Son for this extraordinary and wonderful benefit to the human race. This earnest desire dwelled in her soul during her whole life and many times did She shed tears of blood welling forth from her purest heart in order to satisfy for our shameful and torpid forgetfulness.

(Note-4): Mystical City of God; THE TRANSFIXION: Venerable Maria of Agreda, Section 488:

Knowing that it was the divine will, that She should make use of her power as Mother and Queen, She commanded the holy angels to extract from the mouth of Judas the consecrated particles as well of the bread as of the wine and replace them from whence they had been taken.

(Note-5): (Mother Mary to Don Stefano Gobbi; To The Priests; 1992, page: 1207: "Love demands communion; love leads to unity. Jesus brings about a very profound unity with you, even to the point of becoming flesh of your flesh and blood of your very own blood. As Jesus is in the Father and the Father is in Him, so too, by means of the Eucharistic Communion, you are in Him and He is in you."

(Note-6): Mother Mary to Fr. Stefano Gobbi, Marian Movement Of Priests, Page 777: "Eucharist Jesus makes Himself one with you, and becomes flesh of your very own flesh, blood of your very own blood, to communicate to you, earthly creature that you are, the precious gift of his divine life: - 'I am the living bread come down from heaven. Whoever eats of this bread will have life and I will raise him up on the last day (John 6:51,54).'"