



- ✠ ✧ Incarnate Word, Yahweh Elohim,
Seed of the Immaculate Conception!
 ℟️ *Have mercy on us!*
- ✧ Chaste Guardian of the Virgin, Saint Joseph!
 ℟️ *Pray for us!*
- ✧ Sorrowful and Immaculate Heart of Mary!
 ℟️ *Pray for us!*
- ✧ Our best friends, our Guardian Angels!
 ℟️ *Pray for us!*



And I will put enmity between you and the Woman, and between your seed and her Seed; He will crush you on the head, but you will crush Him on the heel (Genesis 3,15). ✠

In this Year of Faith, in which we celebrate the 50th anniversary of the opening of the Second Vatican Council, we call to mind the words of Pope Paul VI during that Council: “*Mariam Sanctissimam declaramus Matrem Ecclesiae*” (We declare Mary Most Holy Mother of the Church). *A fortiori*, inasmuch as Mary is Mother of the Church, she is also and remarkably the Mother of the Church Militant, our greatest warrior along with her Son, her mysterious Seed. Note well that the words of Genesis 3,15, the words of the Proto-Evangelium, the words of the first Good News of our Redemption, speaks of the Mother of the Redeemer as a war-hero, for this Woman is endowed with enmity in a singular manner over against the accursed Enemy: “I will put enmity between you and the Woman!” Only then does the text go on to say, “and between your seed and her Seed.” No one fights for her only child like a good mother, and our Mother is immaculate.

The exegetes tapped by Pius IX and Pius XII before the dogmas were proclaimed that Mary was immaculately conceived and bodily assumed into heaven did not say more than that Genesis 3,15 provided an occasion to say that the Woman of that verse was nice. That’s a disappointment. But, since then, my good friend and confidant, Father Ignace de la Potterie, S.J. (R.I.P.), provided a brilliant study of Χαίρε, κεχαριτωμένη in Luke 1,28, going a long way to demonstrating the Immaculate Conception in that passage’s context. We had talked about my making a version of that work more widely available, for it has fallen on deaf ears. But today I would like to go back to Genesis 3,15 and do what has not been done for various historical reasons, to speak Genesis 3,15 and the Immaculate Conception.

Now, the purpose of the battle in Genesis 3,15 is our Redemption, becoming one with the Seed of the Woman, one with YHWH Elohim Incarnate, even while the whole of this is pronounced as a continuation of the curse of the Enemy, and even while, on a broader scale, this is all for the glorification of YHWH Elohim, who knew of our fall and redemption before the creation of the heavens and the earth.

YHWH Elohim will place enmity within us, necessarily His grace, His life, having the right in all justice to usurp the right of the Enemy over us, for although we obeyed the Enemy, thus belonging to him, YHWH Elohim will make us one with Himself by taking the initiative in the mutually deadly battle described in Genesis 3,15: “He will crush you on the head, but you will crush Him on the heel.” Though we have free will, the draconian power of the Enemy over us comes to an end. The Incarnate YHWH Elohim will also be killed off, but only bodily, only temporarily.

This conference will make it obvious that there is but one Jewish and Catholic faith. The Dominican Réginald Marie Garrigou-Lagrange pointed out in his volume on Faith that Saint Thomas Aquinas agrees, as did Cardinal Giuseppe Siri in different way in his *Gethsemane*. The proto-Evangelium is truly a Gospel.

What I say in this talk is only the very briefest of paraphrased summaries of the scientific examination of the text, which you can find on the top menu of holysoulshermitage.com. To make this conference useful to a broad audience, I ask that you limit the questions and observations you may have after the presentation to that which is theological. For grammatical, philological, or strictly historico-critical matters, please write out your question or observation for our mutual benefit in the comments box on the page dedicated to this conference at this website. Let’s proceed step by step. Let’s see how it is that the Immaculate Mother of the Redeemer is our greatest warrior precisely by being also our Mother.

1. The first thing to note is that Genesis 2,4a – “These are the generations of the heavens and the earth in their being created” – is a superscript to the account in 2,4b–3,24, not a subscript to Genesis 1,1-2,3, or even a misplaced sentence leading into Genesis 1,1. The suggestion that 2,4a is not a superscript to the second creation account was a purposed misrepresentation of the facts on historico-critical, literary, exegetical, internally theological, and most



importantly, textual critical levels. That suggestion issued from a time in which *Völkisch* nationalism was well established and on its way to becoming the party of an anti-Semitism in which it was thought that the Jews were sub-human, and couldn't even copy mythology correctly, so that their writings have to be redacted and edited and rewritten in our own day. Ironically, these Auschwitz friendly analyses, which dismiss the Garden of Eden account as the work of imbeciles for imbeciles, are delegitimized by massive advancement in historical philology. Let me just say that the upshot of 2,4a as a superscript for this second creation account is this: The One providing the creative force for the multiple generations of the heavens and the earth knew that there would be an overlapping, successive generation of the heavens and the earth when He was creating the first generation of the heavens and the earth.

2. This superscript of 2,4a is reflected in the next, long sentence of 2,4b through 2,7. The analysis of that sentence to the exclusion of other attempts involves two chapters and an appendix in the thesis, some seventy pages. There is an incisive reflection of the first lines of the Sumerian-Akkadian myth, *Enūma Eliš* in this long sentence, not a mindless copying of the myth, but a using of it in a missionary spirit, letting the Babylonians know that their best shot at a political and economic religiosity, their best attempt at philosophically/theologically describing the place of man, has been understood, and is now to be lifted out of its quagmire, having it look to YHWH Elohim's revelation. The sentence in 2,4-7 has it that the heavens and the earth are created in view of Adam, who represents the heavens and the earth in his person. Adam is, in himself, representative of one generation of the heavens and the earth. We will see later that the Son of the Mother of the Redeemer – call Him the second Adam – will provide mankind a new creation in Himself, which will be the second generation of the heavens and the earth.
3. Let's take a closer look at Adam's threefold formation in Genesis 2,7:
 - a. YHWH Elohim's intention to form Adam is partially fulfilled with the dust being given the form of a body.
 - b. YHWH Elohim's intention to form Adam continues to be partially fulfilled by way of the breath of normal air breathed into Adam's nostrils, though with a concomitant gift of life, as is inescapably implied

with the phrase, “the breath of the living ones,” so that wherever that *breath of the living ones* is, that is where one will find the particular form of life willed by YHWH Elohim.

- c. YHWH Elohim’s intention to form Adam is brought to fulfillment, not by YHWH Elohim, but by Adam, who is now the subject of the verb + preposition: “to become”. Adam, created as a causative agent, integrates (by the power not of his thought, but of his intellect) the formed dust and the *breath of the living ones* with the latter’s concomitant gift of life, to the end that he becomes a living nephesh, a “living individual.”
4. A confirmation regarding the power of Adam’s pristine intellect to keep dust and the concomitant gift of life together is seen in the manner in which this is reversed by his sin. The *tree of the living ones* together with the *tree of knowing good and evil* represent his faculty of free will. If he were to choose the fruit of the *tree of the living ones*, he would simply be choosing to do what any living one would do, which is do the will of YHWH Elohim. He keeps living and rejoices in his living in this way. Adam is always to eat from the *tree of the living ones*, not to receive life, which he already has, but to affirm this life, to the greater glory of YHWH Elohim. The *tree of knowing good and evil* is also good for food and pleasing to the eyes, not to eat of it directly, but to be nourished by noticing how it contrasts with the *tree of the living ones*. This would be spectacular and exhilarating for those who have clear vision. However, if the fruit of the *tree of knowing good and evil* is chosen, there will no longer be clear vision, but everything will be perceived as goodness lessened by evil, with an edge of egoism, of darkness, just as it is described in Genesis 3,6. A clouded intellect has no power to integrate the formed dust and the *breath of the living ones* as a *living individual* (with the concomitant gift of life). Death comes with the eating of this fruit, this choice.
 5. The *breath of the living ones* is only provided to Adam in the entire first generation of the heavens and the earth. The woman is simply built up from his rib, which has the *breath of the living ones* contained within it. Offspring are built up in an analogous manner with this *breath of the living ones*. But note that Adam cannot share the concomitant gift of life given directly by YHWH Elohim, for that gift of life is, by definition, what Adam has that



makes him a causal agent to bring together this common breath along with this unrepeatably particular dust of his as a *living individual*. However, when the *breath of the living ones* is shared by way of living flesh, such as with propagation, the intention of YHWH Elohim in providing this breath comes into play. YHWH Elohim's intention is known by the phrase "of the living ones." It is inescapably implied that YHWH Elohim will provide a concomitant gift of life for the new subject of that shared flesh having that *breath of the living ones* within it, so that that new subject may also be a causal agent for bringing formed dust and breath together with the gift of life.

6. Note that Adam is a causal agent with free will, and has a choice either to continue as one of the living ones, eating from the *tree of the living ones*, or to corrupt the received intentionality of YHWH Elohim regarding the concomitant gift of life for the breath he receives, going about this corruption by choosing to eat instead from the *tree of knowing good and evil*. Since there is only one breath that is ever given to this first generation of mankind by way of Adam, the maintenance or purposed corruption of the one *breath of the living ones* for all his progeny is his prerogative. In choosing death for himself, he changes the intention of that one breath from life to death also for all those who will follow after him. With Adam's sin, it is no longer the *breath of the living ones*, but the *breath of the dying ones*.
7. YHWH Elohim creates the concomitant gift of life for the offspring that follow, but only to the point desired by Adam, who changed YHWH Elohim's intention of life to that which is already dying. The offspring are falling into the grave simultaneous to conception, however long that turning to dust takes them. Only Adam sinned personally, but all share in his compromised intellect and in all the mortal consequences that brings in its wake.
8. Most importantly, the offspring are likewise in a state of enmity against YHWH Elohim. While Adam chose to be in enmity against YHWH Elohim, this choice is not necessary for the offspring to know the same enmity. Their intellects are rendered incapable of simply knowing good, that is YHWH Elohim and all things related to Him. You cannot love that from which you are locked out of knowing. The offspring are shackled to knowing less than good,

that is, to knowing good with evil, egotistically turned in on themselves, slaves to what they perceive, again, as Genesis 3,6 describes it. In short, YHWH Elohim does not provide friendship with Himself when providing the concomitant gift of life which Adam has compromised unto death. That friendship is otherwise expected. It ought to be there. One ought to see all things in humble reverence before YHWH Elohim. Without this friendship, all is turned against YHWH Elohim by turning all toward oneself. Again, what YHWH Elohim provides is good, but He only provides what Adam wanted for himself. The first or original sin is one, not many. It flourishes in propagation, but is itself not multiplied by imitation.

9. The consequences of original sin endure for the length of our days upon this earth, in justice, for the consequences of sin are chosen with the sin. Only the Enemy is cursed with mocking, ironic frustration. But Adam and his wife are pedagogically punished with doing what they were always to do, but suffering the effects not only of sickness and death, but also of a weakened intellect, which is continually tempted to see all others and all other things in an egotistic manner. This suffering of the consequences of original sin does not exclude living in the enmity provided by YHWH Elohim against the Enemy. Such enmity, placed by YHWH Elohim, inescapably implies a new creation, a spiritual renewal, for such a perspective of enmity cannot be simply given to someone. He or she must first be changed so that it is truly their perspective. This a divine work, a supernatural intervention, creative and redemptive, an action which once again enables Adam, weak as he now is, to represent the heavens and the earth, with himself being in reverence and obedience before YHWH Elohim. As we will see, it is with this enmity that Adam becomes one with YHWH Elohim, as a member of a body is one with the body. This is the second generation of the heavens and of the earth mentioned in 2,4a.
10. There are many things one cannot get into when summarizing these two chapters of Genesis, such as how the rivers of paradise will become the rivers of salvation history for Israel. But one parenthesis I think I should mention concerns the Enemy of mankind, cleverly named a serpent by Adam when that “serpent” was still good, just after its being formed by YHWH Elohim. These two chapters of Genesis are filled with incisive word-plays such as Adam and



the *adamah* , the soil he is to till. Another word-play involves their benign nakedness, and then their shameful nakedness, and then again a naked intelligence. Then there is the word-play which regards the Enemy. After a long philological effort to nail down the time of the account as we have it – during the Babylonian exile – one notes that the word for serpent can also be a verb, “to serpent”, that is, to provide an oracle, indeed, to be the one who is providing an oracle, which usage can be understood quite apart from any connotation regarding serpents. It’s true that images of serpents had once been used in order to think that one could find out things which could not otherwise be empirically established. But recall Joseph, Jacob’s son, down in Egypt, self-described as one providing oracles of interpretation which he says belong to God alone. He isn’t “snaking” a divination in some pagan rite. In our account, the “serpent” is to assist Adam with his vocation to till the ground, and is called a serpent, since serpents, stretched out on the ground, know all about the ground. It’s rather clever on Adam’s part. But this creature, intelligent in the extreme, is an Oracle, providing instruction from YHWH Elohim, unless, as is the case, he chooses not to do this for nefarious reasons. There are other angels mentioned, the ferocious cherubim, who are also busy about Adam’s welfare, which we see at the end of the account.

11. The Oracle-Serpent’s motivation in all of this is to get at Adam, who represents in himself the heavens and the earth. With Adam being subservient to the Oracle-Serpent, that Oracle-Serpent will have everything outside of YHWH Elohim, the heavens and the earth, indeed, mankind, under his control. The Oracle-Serpent thinks he can effectively replace YHWH Elohim. He thinks he will be like Elohim, which, ironically, Adam was like before the fall, though certainly not after the fall.
12. After YHWH Elohim says that He himself will place this enmity, He immediately states the conditions in which this will take place. The Seed of the Woman will take the initiative to crush the Oracle-Serpent on the head while the Seed of the Woman gets crushed on the heel. Taking this initiative and obtaining the desired result is something only YHWH Elohim could do. It is YHWH Elohim who is Himself the Seed of the Woman. YHWH Elohim can only allow Himself to be vulnerable by way of His Incarnation. Following

the imagery, by being crushed Himself on the heel by the Oracle-Serpent, He will die a physical death, which is the price in justice that YHWH Elohim must pay, not to the Oracle-Serpent, to whom He owes nothing, but to Himself, who is justice. The Oracle-Serpent will live a living-death, subjected as he is to the curse of unimaginable frustration, such great intelligence coupled with a complete lack of wisdom, staring at the dust of the corruption of the body of Adam, though Adam himself once again belongs to YHWH Elohim. The Seed of the Woman dies, but only physically, only temporarily, for YHWH Elohim is always the Creator and Sustainer of the heavens and the earth, of both generations of the heavens and the earth.

13. The power of the Oracle-Serpent will be broken by the enmity itself. The enmity takes Adam and the sons of Adam out of the grip of the Oracle-Serpent. The enmity against the Oracle-Serpent is all that the Oracle-Serpent is not, that is, the love of YHWH Elohim which is displayed for us in YHWH Elohim becoming Incarnate of the Woman, that we might have the joy of being in humble thanksgiving before Him, to His greater honor and glory.
14. All the offspring of Adam are very much the members of his corporate body, for lack of a better term. There is only one *breath of the living ones* given to Adam for the entire first generation of the heavens and the earth. That same breath, corrupted from life to death, makes us one with Adam. Adam is the head of the seed that is fallen mankind, the corporate body of Adam.
15. Adam let the Oracle-Serpent usurp YHWH Elohim's rights over the corporate body of Adam, over Adam's seed, by Adam obeying the Oracle-Serpent. Adam and the members of his corporate body, of his seed, are now the property of the Oracle-Serpent, the seed of the Oracle-Serpent.
16. When YHWH Elohim takes the initiative to become the Seed of the Woman, to strike the Oracle-Serpent on the head, dying in the process by Himself being crushed on the heel, he has the right in justice to usurp the rights of the Oracle-Serpent over us, and take us to Himself. That Seed of the Woman must also be a corporate body like that of Adam, so that YHWH Elohim, the New Adam, is the Head of the Seed, of that new corporate body, of which we are



the members. The word “seed”, mind you, is almost always used in a metaphorical, collective sense of progeny, as it is in this case. There is always a personage who heads up that progeny, such as the Seed of Abraham.

17. The Woman in Genesis 3,15 is not the wife of Adam, but is rather the Mother of the Seed, the Head of that corporate body of the Redeemer, who takes the initiative to take our death upon Himself, and who is future, obviously, to the person who wrote this account. The hagiographer knew no such Redeemer had yet come upon the earth. No one had as yet crushed the Oracle-Serpent.
18. In Genesis 3,15, there is a masculine pronoun, “He” – הוּא – which has its referent in the Hebrew masculine noun “Seed”: “He will crush...” A few, especially late manuscripts have the feminine pronoun “she”, הִיא, “She will crush...” In those few manuscripts, it is almost always the case that the masculine pronoun was literally scraped off the page and replaced with the feminine pronoun, sometimes with huge letters and with exaggerated bold characters, just to make a point: “She will crush, not He.” This is all rather disingenuous. Such changes were surely made in reaction to Luther’s neuter pronoun in Latin. A war over pronouns was born, a war more ideological and reactionary than theological or exegetical, largely ignoring the manuscript evidence. Is it the Woman, or the Woman’s Seed, or singularly the Son of the Woman apart from anyone else who will do the crushing? Let’s look at the manuscript evidence. The Latin masculine pronoun *ipse* is most frequent, following the undisputed Hebrew masculine pronoun הוּא and the undisputed Greek masculine pronoun αὐτός of the LXX. This is remarkable for both the Latin and the Greek masculine pronouns have their referent in the neuter nouns *semen* and σπέρματος. The Latin feminine pronoun *ipsa* is frequently a merely ideological change, which instigated so-called corrections to a few recent Hebrew manuscripts. Such a change ignored that a feminine pronoun is non-extant in any manuscript of the LXX. The feminine pronoun was sometimes an incisive theological statement of a few of the Church Fathers, but mostly a politically correct reaction in post-Tridentine, counter-Reformation controversies. The Latin neuter pronoun, *ipsum*, follows but one occurrence of a Greek neuter pronoun, αὐτό, used by an obscure commentator of the LXX. Yet, this neuter is used by Luther, who violently describes his

choice as being anti-Catholic. After the Council of Trent, a handful of Catholic self-appointed “ecumenists” presented the neuter *ipsum* in their Latin renditions – “It will crush...” – but this ill-advised effort was stopped.

However, instead of going back to the traditional, masculine pronoun in new Latin renditions, the feminine pronoun became the standard in the post-Tridentine Vulgate, despite the ancient Latin, Greek and Hebrew manuscripts, that is, until the *Nova Vulgata*, when an ill-advised, last minute decision to change this to the neuter pronoun instead of the masculine was made, flying in the face of textual evidence. While this neuter pronoun “it” referenced in the neuter noun “seed” in both Latin and Greek might be thought to better analogously reflect the Hebrew masculine pronoun “he” being referenced in the masculine noun “seed”, this simply misleads one into a neutering of the interpretation of the text, which would have us understand instead that there is a complex nature of the biblical seed, a corporate body with a male head amidst countless members.

19. This battle over pronouns need not be waged. One only needs to make an even more scientific evaluation of what the undisputed Hebrew text provides. The Woman of Genesis 3,15 is not thereby insulted. On the contrary. Note that YHWH Elohim is the only One who, by right and power, can do the crushing, but that doesn’t mean that He leaves us out of the battle or throws us into the battle on our own. Instead, we are all with Him, one with Him, as members of a body are to the head. He’s the head of the corporate body called the Seed of the Woman. So, when YHWH Elohim lays down His life for us, providing His re-creative love, itself acting as enmity over against Satan, it is then that He also lays down our lives with His, and this, throughout time, from Adam until the last man is conceived. The crushing, although specifically pointing to the redemption, a particular moment in history, is wrought throughout history, for it is by way of this very crushing that we are made the members of the body of the Redeemer, the Seed of the Woman: we are with him in this crushing and, indeed, in being crushed. This includes His mother, the Woman of Genesis 3,15. We need not look to Duns Scotus to figure out that YHWH Elohim is well able to provide enmity founded on a redemption yet to come. Adam and his wife are to receive this enmity long before the Seed of the Woman will be born, for otherwise their punishments would only be a mockery instead of



being pedagogical. YHWH Elohim is clearly not out to mock those for whom He will lay down His life in crushing the Oracle-Serpent on the head, for He will simultaneously be crushed Himself on the heel.

20. Just as YHWH Elohim provides enmity to Adam and his wife, and to all those who will follow, so does YHWH Elohim provide enmity to the Woman, His own Mother. Note that this Woman is singled out to receive enmity from YHWH Elohim for the very reason that she is to be the Mother of the Redeemer, His own Mother, the Mother of YHWH Elohim Incarnate. Note the parallelism: “I will put enmity between you and the Woman, and between your seed and her Seed.” It is significant that her Seed is called *hers*. Her Seed can only be called hers inasmuch as this Seed of hers is not simply a continuation of the seed of Adam, but is something different, the bearing of a New Adam. Yet, her flesh is that of Adam, and it is inescapable that the intention of the *breath of the living ones* corrupted by Adam is also passed along to her in that flesh. It is impossible that her Seed will truly be her Seed if she receives this corrupted *breath of the living ones*. In that case, her Seed is not her Seed, but merely a continuation of the Seed of Adam. The only possibility regards the timing of the gift of enmity. While Adam and his seed receive this enmity after their conception, the Woman of Genesis 3,15, the Mother of the Redeemer, the Mother of YHWH Elohim Incarnate, must receive this enmity at the moment of her conception. In the very moment that she is to receive the flesh of Adam with the *breath of the living ones* undeniably corrupted by the original sin of Adam, that is when she is also to receive the gift of enmity against the Oracle-Serpent. One consequence is that the flesh to be received by YHWH Elohim from this, His Immaculate Mother – call her the Immaculate Conception – is flesh which passes on the pristine *breath of the living ones*. And yet, this New Adam cannot but breathe His own *breath of the living ones* into the second generation of the heavens and the earth, for the intention of the concomitant gift of life with that breath is changed again: the life we will have is to be lived in YHWH Elohim Himself.
21. Adam, suffering from the effects of the *tree of knowing good with evil*, does not understand the curse of the Oracle-Serpent by YHWH Elohim. He does not understand that the Woman of Genesis 3,15 is not his wife. Adam thinks

that his wife is to be the *Mother of the Entire Living One*. That phrase cannot read “mother of all the living.” Moreover, no woman gives birth to all. And in regard to Adam’s wife, she is only capable of being mother of some who are dying as soon as they are conceived. The Hebrew phrase *Mother of the Entire Living One* refers to the Seed of the Woman of Genesis 3,15, to the Redeemer, the Head of that corporate body, and the members of that corporate body, of that *Entire Living One*. Adam and his wife are given an abrupt response to their hubris by YHWH Elohim, a response which is wonderfully pedagogical, about their redemption. They have covered their loins with coverings made of fig leaves, mere vegetation providing an ersatz self-redemption of hiding themselves from each other. Instead of this, YHWH Elohim provides what symbolizes more accurately how their redemption is to come about. YHWH Elohim provides them with the skins of animals, surely flowing with blood much as YHWH Elohim would bleed out in being crushed by the Oracle-Serpent. This must have been quite traumatic for Adam and his wife, and rightly so. Such skins were not a redemption more efficacious than the fig-leaves, but were symbolic of how the enmity of the redemption was to be provided to them, YHWH Elohim’s death that redeems theirs. It is no animal which takes away sin, but it is Someone who is innocent, the Seed of the Woman, who brings this about in a most violent manner (the crushing and being crushed). Only the Woman of Genesis 3,15, the Immaculate Conception, can be the *Mother of the Entire Living One*.

22. Adam receives his enmity in one way. The Mother of the Entire Living One receives the enmity she has in another way altogether. The difference concerns the timing. To be transformed by this enmity at the moment of conception is quite different from being transformed by this enmity after one has been subject to original sin.
23. Adam, even after the reception of enmity, still bears all the negative consequences of original sin, not only in death, but in his intellect. He is immersed in the temptation to assent to knowing good and evil, that is, good as lessened by the evil of egoism. Enmity over against Satan does not change this perception, but provides an understanding which permits one not to choose evil, but rather that which truly is good. The horrific struggle is spelled



out in the rest of the account. Specific struggles are mentioned in Genesis 3,16-19, but the entire dynamic is summarized right at the end of the account. Adam, not thrown out of the garden (which he must continue to till), but rather out of the paradise aspect of the garden, will immediately be tempted to turn right around and commit another sin, that of reaching out his hand so as to grasp at the fruit of the *tree of the living ones* so as – in his own imagining – to live forever. In doing this, he would only hurt himself, for he doesn't see clearly enough to know what he is trying to grasp. He can't redeem himself. He can't successfully grasp. He must, instead, receive, and continue to be in receptive mode regarding enmity, which is the fruit of the *tree of the living ones* that is freely given to him. To assist him not to grasp after the fruit of the *tree of the living ones*, but instead to receive, the ferocious cherubim are stationed to block his way. They are provided with a flame for their sword. Fire, as enmity, causes a transformation. The movement of the sword is portrayed by a *hithpael* verb, which, as many point out, is reflexive and reciprocal, a complement of the ever intensive, active, get-it-done *piel*, yet with a passive aspect. The literal meaning of *החרב המתהפכת* is *the causing-a-transformation sword*, so that what it receives, what is presented to it, will be transformed into its contrary. Thus, when Adam puts out his hand to grasp madly from the *tree of the living ones*, he will be violently routed with this fiery sword, and transformed by it if he so desires, so that he no longer grasps after the fruit of the *tree of the living ones*, but instead gratefully receives. There is great agony in this death to self, but one is, in humble thanksgiving, transformed by the fire of YHWH Elohim, learning to look to Him instead of to oneself, looking to His strength instead of to one's weakness.

24. Since YHWH Elohim had always known that there would be two generations of the heavens and the earth in the person of Adam and then in the person of the New Adam, that is, YHWH Elohim Incarnate Himself, it is merely hypothetical to ask whether we were meant to be immortal in the first generation. Aquinas pursues this question just a bit, but it is certain that we will live the life of the living ones if we are united to the corporate person of YHWH Elohim, the second generation of the heavens and the earth, for the Seed of the Woman is Himself immortal. If one were to put some New Testament terms on this, one might say that YHWH Elohim Incarnate passes

on His own *breath of the living ones* by way of the Sacraments, the fruit of the *tree of the living ones*, especially the Eucharist, in which we have the very Body of Christ containing within it His own *breath of the living ones*. As Saint Augustine and the *Exultet* put it: *O felix culpa quae talem et tantum meruit habere redemptorem!*

25. Contrast Adam's reception of enmity to the enmity as it is received by the Woman of Genesis 3,15. Perhaps one might think that she has an easy time of it in her warfare against the enemy Oracle-Serpent, for she can see clearly, what with her immaculate conception, what with her not being weighed down by the consequences of original sin, what with her seeing the very goodness and kindness of YHWH Elohim in the provision of the enmity. Instead, her agony is incomparably worse. Inasmuch as she clearly sees the goodness of her Seed, YHWH Elohim Incarnate, this is just how starkly she notes the contrast with the great evil that He will suffer in being crushed by the Oracle-Serpent even as He crushes that Oracle-Serpent. Moreover, she can see clearly just how much we need the enmity her Seed will supply to us. Indeed, she can see that also she received enmity at her conception as a redemption from the way things could have been for her. There is no one more thankful than the Immaculate Conception. Her battle with the Enemy is rightly singled out in Genesis 3,15: "I will put enmity between you and the Woman." It is she who is incomparably the great warrior of the Church Militant. Her warfare is described by the enmity against the Enemy, an enmity in which her Seed will give His life out of great love for us. Her warfare is the love of this enmity, and this, for her, is described as *motherhood*: "I will put enmity between you and the Woman, between your seed and her Seed." In this enmity, in this love of YHWH Elohim, she is Mother of that Seed which is YHWH Elohim Incarnate and those of us He takes to Himself. Those who insist that it is the Woman who crushes the Oracle-Serpent on the head are not wrong, for she is also a member of the corporate body called her Seed. She is the Immaculate Mother of the Head of the Entire Living One, but also of all the members of the Entire Living One. She is singularly a co-worker in our redemption, fulfilling her mission as a mother, fulfilling the appropriateness in justice that there be one person, our mother, who intercedes for us perfectly. In the battle of Genesis 3,15:



- What we need is that she be our mother.
- What we need is that we be made one with her Seed by her motherhood.
- What we need is that her motherly intercession be perfect.
- And we find her motherly intercession to be immaculate and therefore perfect.
- We find that in her motherly intercession, she is the mediatrix of all enmity.
- We find that she unites us with her only begotten “Entire Living One.”
- We find that she is our immaculate mother of the Church Militant.

✠ V̄ Gloria Patri, et Filio, et Spiritui Sancto!

R̄ *Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen!*

V̄ O Maria, sine labe originale concepta!

R̄ *Ora pro nobis qui ad te confugimus!* ✠

Nota bene: Any comments, questions, observations, requests, which you would like to provide in written form can be made in the comments box at the bottom of this page – <http://holysoulshermitage.com/ive-genesis-conference/> – or, alternatively, by sending an email to holysoulshermitage@gmail.com

