

ADAM'S TRANSGRESSION

Genesis, chapter 2, verses 15, 16 and 17. "So the Lord God took the man and placed him in the garden of Eden to cultivate it and keep it.

And the Lord God commanded him: Of every tree of the garden thou shalt eat freely: but of the tree of the knowledge of good and evil thou shalt not eat; for in the day that you eat of it you will surely die."

In the Septuagint (GREEK), this text is as follows:

15 "Καὶ ἔ}αβεν κύριος ὁ θεὸς τὸν ἄνθρωπον, ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ _____ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν.
16καὶ ἐνετεί}ατο κύριος ὁ θεὸς τῷ Ἀδὰμ λέγων Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγη,
17ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρὸν, οὐ φάγεσθε ἀπ' αὐτοῦ· ἢ δ' ἂν ἡμέρα φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανείσθε. "

Societ of Biblical Literature

(https://www.sbl-site.org/assets/pdfs/bibletexts/septuaginta/SEPTUAGINTA_SBL.pdf)

In English (GOOGLE TRANSLATOR):

15 "And the Lord God took the man he had made and placed him in paradise. You work with him and maintain him.

16 And the Lord God spoke to Adam, saying of every wood to find food in paradise, 17 but of the tree to know good and evil, not to eat it; on the fourth day that you eat of it, you will surely die."

In the Vulgate (LATIN), only verse 17:

17 "de ligno autem scientiæ boni et mali ne comedas: in quocumque enim die comederis ex eo, morte morieris."

Wibourhall.org

(<https://www.wilbourhall.org/pdfs/vulgate.pdf>)

In English (GOOGLE TRANSLATOR):

17 "But you shall not eat of the tree of the knowledge of good and evil; for on any day you eat of it, you will die."

Vulgate (LATIN).

17 "de ligno autem scientiæ boni et mali ne comedas in quocumque enim die comederis ex eo morte morieris"

Online Catholic Bible

(<https://www.bibliacatolica.com.br/vulgata-latina>)

In English (GOOGLE TRANSLATOR):

17 “but you shall not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you will die of it.”

In the Hebrew Bible (HEBREW), only verse 17:

“מִן הַיּוֹם אֲכָלְ”
”מִן הַיּוֹם מוֹת תָּמוּת : 17 וְיָמַעַץ הַדָּעַת טוֹב וְרָע לֹא תֹאכַל מִן הַיּוֹם כִּי יוֹם אֲכָלְ”

Online Bible

<https://www.bibliaonline.com.br/bhs>

In English (GOOGLE

TRANSLATOR): “17 And you shall not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you will die.”

In the Vulgate, although the two Latin texts are practically the same, GOOGLE TRANSLATOR does not present identical translations.

Based on this text we can reach two conclusions: The first is that the act of disobeying God's order by eating the fruit of the tree was enough for Adam to be punished by God with death. The second conclusion would be that the fruit of that tree was a fatal poison for man, which would certainly bring death.

The fact is that Adam failed to comply with an express order from God; He gave credit to his wife, the serpent, and disobeyed God.

Would Adam's transgression be enough for the Lord God to punish him with death?

Therefore, on the day he ate that fruit Adam could have already been punished, or he was punished by having spiritual death and, later, physical death.

Some also understand that Adam's death did not occur on the same day that he ate the fruit, because God had mercy, patience, and thus, overlooking his disobedience, added a few more years to his life.

The second conclusion is that it would not be God who would kill him, but rather the deadly poison for man, contained in that fruit.

In the second text of the vulgate taken from the online Catholic Bible, the final part of verse 17 ends like this: “for in the day that you eat of it, you will die of it”.

We can observe in the dialogue between the serpent and Eve, described in chapter 3: 1 to 5, which follows: “But the serpent, more sagacious than all the wild animals that the Lord God had made, said to the woman: This is how God said, Shall ye not eat of every tree of the garden?

The woman said to him, We may eat of the fruit of the trees in the garden, but of the fruit of the tree that is in the middle of the garden, God said, You shall not eat of it, nor touch it, lest you die.

Then the serpent said to the woman: You will not die.

For God knows that in the day you eat it your eyes will be opened and, like God, you will know good and evil.”

Notice in the text above, in the argument used by the serpent, what was emphasized were the consequences of eating or not eating that fruit. Would it open eyes or bring death?

Eve listened to the serpent calmly, without showing any reaction of fear or concern and, being convinced, she ate the fruit and took it to her husband.

I think the conversation would be different if they were questioning a predicted punishment from God.

For example, if God said to Adam, do not touch the fruit of this tree or I will take your life; or, I will condemn you to death; or even, I will kill you, would Eve even dare to discuss the matter?

And why would such a fruit be a deadly poison for man?

Because Adam, knowing good and evil, would lose his innocence; therefore, he would be able to sin.

In other words, committing evil while being aware of the act you are committing and, therefore, being inexcusable, held responsible and condemned for such practice.

In this way, sin entered the world bringing death with it, which was its sting.

Thus, Adam condemned himself to death when he disobeyed God and ate this fruit.

Only after eating the fruit did Adam lose his innocence. When he decided to eat, when he took the fruit from his wife's hands, when he chewed it and swallowed it, he was still innocent and therefore could not be held responsible for any act of good or evil that he committed.

Only after digesting this fruit did Adam lose his innocence.

Therefore, Adam's attitude was a transgression and not a sin, as he was not yet aware of good and evil.

The Apostle Paul in his Epistle to the Romans, in chapter 5: 12 to 14, teaches us: “Therefore, just as through one man sin entered the world, and death through sin, so death spread to all men, because they have all sinned.

Because until the rule of law there was sin in the world, but sin is not taken into account when there is no law.

However, death reigned from Adam to Moses, even over those who did not sin according to the transgression of Adam, who foreshadowed the one who was to come.”

Note that the Apostle refers to transgression and not to Adam's sin.

God ordered Adam not to eat this fruit, because he knew that we were not perfect enough to know good and evil and not sin.

We were made in the image, according to the likeness of God; however, not equal to God.

Let's see how it is written in the book of Genesis, chapter 1: 26 to 28: "And God said, Let us make man in our image, after our likeness; let him have dominion over the fish of the sea, over the birds of the air, over the livestock, over all the earth, and over every creeping thing that creeps on the earth.

So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them and said to them: Be fruitful, multiply, fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Psalm 8:4 to 6 says: "What is man that you remember him? And the son of man, may you visit him? However, you made him, for a little while, lower than God and crowned him with glory and honor. You gave him dominion over the works of your hand and you put everything under his feet."

Some translations read: "a little smaller than the angels", or even, "almost equal to the angels".

As it is written in the book of Job, in chapter 4: 18 and 19, "Behold, God does not trust in his servants and attributes imperfections to his angels; how much more to those who dwell in houses of clay, whose foundation is in the dust, and are crushed like moths!"

Someone might say: But this was said by one of Job's friends.

Yes; But what about Satan, the angel of light? And the angels who followed him?

Psalm 8, regarding man, states that the Lord has given him dominion over the works of your hand and you have placed everything under his feet; however, in relation to Adam, he was only given dominion over the animals and the earth.

As it is written in the book of Genesis, mentioned above, Adam would have dominion over all animals and over all the earth.

Here on earth, yes. God said, "Let him have dominion over the fish of the sea, over the birds of the air, over the livestock, over all the earth, and over every creeping thing that creeps on the earth."

Continuing further: "fill the earth and subdue it".

For example, Adam did not have dominion over the angels, as he was made a little smaller than them.

Anyway, Adam was not the exact expression of his father; He was not the one who upheld all things by the word of his power.

We also have Psalm 115, verse 16, where it is written: "The heavens are the heavens of the Lord, but the earth he gave to the children of men".

King Solomon, in the book of Ecclesiastes, in chapter 7: 29, wrote: "This is what I only found: that God made man upright, but he got involved in many deceitfulness".

In fact, God made man upright, good, intelligent (if he hadn't been, God wouldn't have given him the task of taking care of the garden where the tree of life and the tree of

knowledge of good and evil; nor would he be responsible for naming all the animals); but not perfect.

A clear example to our eyes of Adam's imperfection is that he was not wise enough to reject his wife's proposal and not eat the fruit that God prohibited him from eating.

Still on sin and death, in his Epistle to the Romans, in chapter 2: 12, the Apostle Paul teaches: "So therefore, all who sinned without the law will also perish without the law; and all who have sinned with the law will be judged by the law.

Yes, even without law, all those who, being aware of good and evil, when they do evil are inexcusable and condemnable; and they that have sinned with the law shall be judged by the law.

In most translations, chapter 2:17 of the book of Genesis ends with God saying, "for in the day that you eat of it you will surely die."

However, the man did not die on the same day.

Until the event of the flood, men lived for almost a thousand years, with the exception of those who were murdered.

The Apostle Peter teaches us, based on a psalm, in his second Epistle, in chapter 3: 8: "There is one thing, beloved, that you must not forget: that with the Lord one day is as a thousand years , and a thousand years, as one day."

Although in the Septuagint it is written, "on the fourth day that you eat it, you will certainly die".

Man, the human race, which was no longer perfect, later went through a process of corruption (or degeneration).

The Bible tells us this fact, in chapter 6, verses 1 to 6 of the book of Genesis, described below: "As men increased in number on the earth, and daughters were born to them, when the sons of God saw that the daughters of men were beautiful, they took wives for themselves, those who pleased them most of all.

Then the Lord said, My Spirit will not act on man forever, for he is carnal, and his days will be one hundred and twenty years.

Now there were giants in the earth at that time, and also afterward, when the sons of God possessed the daughters of men, and they bore them sons, these were mighty men of valor, men of renown in ancient times.

The Lord saw that the wickedness of man had increased in the earth, and that every intention of his heart was evil; Then the Lord regretted having made man on the earth, and it grieved his heart."

In the New Testament, the servant of the Lord Jesus Christ and brother of James, Jude, used as an example the fact described above, in his Epistle, in verses 6 and 7: "and to angels, those who did not keep their original state, but they have abandoned their own home, he has kept under darkness, in eternal chains, for the judgment of the great day; like Sodom and Gomorrah, and the

surrounding cities, which, having given themselves over to prostitution like those, following after other flesh, are set as an example of eternal fire, suffering punishment.”

The cities of Sodom and Gomorrah, and the surrounding cities gave themselves over to prostitution following, or having sexual interest in, another flesh, that of angels; just as the angels followed after, they had sexual interest and maintained relations with another flesh, that of the daughters of men.

The children, the result of this relationship, are called Nephilim (in Hebrew it means violent, fallen, overthrown, deserters).

They are defined as gigantic beings who descended from the union between the spiritual (sons of God) and the carnal (daughters of men), lived in pre-flood times and were known for their heroic deeds.

Online Portuguese Dictionary.

[https://www.dicio.com.br/nefilins/#:~:text=Significado%20de%20Nefilins,\(origem%20da%20pword%20nephilim\).](https://www.dicio.com.br/nefilins/#:~:text=Significado%20de%20Nefilins,(origem%20da%20pword%20nephilim).)

Did the mating of angels with the daughters of men occur only before the flood, or, “at that time” and “also after”, as it is in the Bible?

The text says “Now there were giants in the earth at that time, and also afterward, when the sons of God possessed the daughters of men, who bore them sons, these were mighty men of valor, men of renown in ancient times.”

The Bible also reports the existence of giants on earth after the flood.

We have the Rephaim (from this race was born Og, king of Bashan), Anakim (from this race was born Goliath), and Emin.

Therefore, we can deduce, since the giants were the result of the union between angels and the daughters of men, that this mating occurred “also later”, or after the flood.

Regarding the children of these angels, the Bible only tells us about physical corruption (or degeneration) (giants), and that they were brave, renowned men in antiquity, although this text has the subtitle, “The corruption of the human race”.

The text also says: “Then the Lord said, My Spirit will not act on man forever, for he is carnal, and his days will be one hundred and twenty years.”

The word “then” means that, as a result of these matings, the Lord said: “My Spirit...”

He further states that “God saw that the wickedness of man had increased in the earth and that every intention of his heart was evil”;

Considering only biblical information, we can even assume that the children of angels were, by nature, nonconformists because they lived in a limited and corruptible human body.

Nor should they have much affinity, identify themselves, that is, have empathy with men normal.

Another fact is that they did not have a relationship with God, like the angels.

It could even be that wars, killings, exterminations, slavery began with these things.

However, these are all just assumptions.

The fact is that man's evil multiplied, evolved to such a point that "then the Lord regretted having made man on earth, and it weighed on his heart."

This time, in the face of such evil, God himself who created us with all our senses, who made clothes from animal skins for us when we saw ourselves naked; who, out of his mercy, accepted the sacrifice of animals to bless us, not that it is possible for the blood of rams and goats to remove sins, as is written in the Epistle to the Hebrews, decided to extinguish all flesh that existed on earth, sparing only Noah with his family, and a couple of each animal to preserve the species.

There are other interpretations of chapter 6: 1 to 6, of the book of Genesis.

Let us focus specifically on the verse that says: "Now at that time there were giants in the earth, and also afterward, when the sons of God possessed the daughters of men, and they bore them sons, these were mighty men of valor, men of renown, in ancient times. "

Among the different interpretations, there are those who understand that the giants only coexisted with the children born from the mating between the sons of God and the daughters of men, not being children, the fruit of the couple.

In fact, the text can also give rise to this other interpretation.

Seeking a better understanding, let's check how this same text is written in its original language, in the Septuagint, in the Vulgate and in the Hebrew Bible.

In the Septuagint (GREEK):

1. "καὶ ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς καὶ θυγατέρες ἐγενήθησαν αὐτοῖς
2. ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαὶ εἰσιν ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο
3. καὶ εἶπεν κύριος ὁ θεὸς οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας ἔσσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη
4. οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκείνο ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννώσαν ἑαυτοῖς ἐκείνοι ἦσαν οἱ γίγαντες οἱ ἄπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνόμαστοι
5. ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας
6. καὶ ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς καὶ διενόηθη"

Online Catholic Bible

[\(https://www.bibliacatolica.com.br/septuaginta/genesis/6/\)](https://www.bibliacatolica.com.br/septuaginta/genesis/6/)

In English(GOOGLE TRANSLATOR):

1. "And many men were born, and there were many men in the earth, and daughters were born to them.
2. But when the sons of God saw that the daughters of men were good, they took for themselves wives of all whom they chose.
3. And the Lord God said, My spirit shall not abide in these men for ever: for they are flesh, and their days are an hundred and twenty years.
4. And the giants were in the earth in those days and with it as if the sons of God entered into the daughters of men and gave birth to them.
5. But the Lord God saw that the wickedness of men had increased in the earth, and he diligently pondered them all in his heart for the wickedness of every day.
6. and God remembered that they had created man on the earth, and he was sad."

In the Vulgate (LATIN):

giantes autem erant super terram in diebus illis postquam enim ingressi sunt filii Dei ad filias hominum illæque genuerunt isti sunt potentes a sæculo viri famosi

.videns autem Deus quod fine malitia

hominum esset in terra et cuncta cogitatio cordis intenta esset ad malum omni tempore

.pænituit eum quod hominem fecisset in terra et tactus dolore cordis intrinsicus

Online Catholic Bible

(<https://www.bibliacatolica.com.br/vulgata-latina/liber-genesis/1/>)

In English (GOOGLE TRANSLATOR):

and there were giants upon the earth in those days after the sons of God had entered

to the daughters of men, and there begat these mighty men of everlasting fame.

there would be men on earth and every thought of the heart would be intent on evil at all times

He repented that he had made man on earth and touched by the intrinsic pain of the heart

In the Hebrew Bible:

להם ילדו ובנות האדמה על־פני לרב האדם כִּי־החל ויהי ¹ : בחרו אשר מכל נשים להם ויקחו הנה טבת כי האדם את־בנות בני־האלהים ויראו ² : שנה ועשרים מאה ימיו והיו בשר הוא בשגם לעלם באדם רוחי לא־ידון יהוה ויאמר ³ הגברים המה להם וילדו האדם אל־בנות האלהים בני יבאו אשר אחרי־כן וגם ההם בימים בארץ היו הנפלים ⁴ פ : השם אנשי מעולם אשר : יום־כל־ה רע רק לבו מחשבת וכל־יצר בארץ האדם רעת רבה כי יהוה וירא ⁵ אל־לבו ויתעצב בארץ את־האדם כִּי־עשה יהוה וינחם ⁶

Biblia Online

BHS Hebrew Bible (<https://www.bibliaonline.com.br/bhs>)

In English (GOOGLE TRANSLATOR):

¹ And it came to pass that man began to multiply on the face of the earth, and daughters begat them.

² And the sons of God saw the daughters of men that you were good here, and they took for themselves wives of all those they chose.

³ And Jehovah said, My spirit will not judge a man for the dead, for he is flesh, and his days were an hundred and twenty years.

⁴ The fallen were on the earth in those days and after that, when the sons of God came to daughters of men and gave birth to them.

⁵ And Jehovah saw that the wickedness of man was great in the earth, and that every intention of his heart was only evil all day long.

⁶ And Yahweh was comforted because he made man on the earth and he was sad in his heart

In this Hebrew version, the giants are called the fallen.

In others, also Hebrew, they are called Nephilim.

The website below is a suggestion for research purposes.

([https:// pt.wikipedia.org/wiki/Nefilim](https://pt.wikipedia.org/wiki/Nefilim))

To move forward, those who interpret the text understanding that the giants only coexisted with the children of angels and women and were not the result of mating, it is enough to disregard that this same type of mating also occurred after the flood.

Going back in history, let's see the dialogue between God and Cain, son of Adam, born after his father had already lost his innocence, and he is upset because his brother Abel offered an offering that pleased God more than his own.

This text is chapter 4: 6 and 7, of the Book of Genesis. "Then the Lord said to him, Why are you angry, and why has your countenance fallen? If you do well, is it not certain that you will be accepted?

If, however, you do wrong, behold, sin lies at the door; his desire will be against you, but it is up to you to

dominate him.”

So, it was possible to choose between doing well or doing badly.

And, in case of doing wrong, sin lay at the door; it did not lie within the man inherited from Adam.

Also, it would be possible to control evil desires, otherwise the Lord would not have said so.

What all of Adam's descendants inherited from him was the ability to sin, considering that they were born with the ability to learn what is good and what is evil; They also inherited the obligation of having to work and, with the sweat of their brow, guarantee their livelihood, as they could no longer live in the Garden of Eden where they had plenty of food; the daughters also inherited from Eve the great suffering at the time of giving birth, as the pain of childbirth was multiplied; and, we also gain enemies, who are the descendants of the serpent.

When we become sinners we also move away from communion with God, since God, Pure and Holy, cannot have communion with the sinner.

Machine Translated by Google

Regarding sin, the Lord Jesus himself taught us, as reported in the Gospel of the Apostle John, chapter 8: 34: “Jesus replied to him: Truly, truly, I say to you, everyone who commits sin is a slave to sin.” .

In other words, when someone sins, they are allowing sin, which lies at the door, to enter; and sin entering, begins to dominate that person.

We can also compare sin to an addiction that leads to death. The sinner becomes dependent, enslaved to sinful practices, although he knows that they are evil and will destroy him.

The Bible shows us some men who chose to do well.

We can mention some such as Abel, Enoch, Noah and Job etc.

In the Epistle to the Hebrews, in chapter 11: 4, it is written: “By faith Abel offered to God a more excellent sacrifice than Cain; by which he obtained testimony of being righteous, having God's approval regarding his offerings. Through her, even after death, he still speaks.”

About Enoch, chapter 5: 24, of the book of Genesis says: “Enoch walked with God and was no more, because God took him to himself”.

Regarding Noah, chapter 6: 8 and 9, still from the Book of Genesis reports: “But Noah found favor with the Lord.

Here is the Story of Noah. Noah was a just and upright man among his contemporaries; Noah walked with God.”

Of Job, chapter 1: 8, of the book of Job, tells us the following dialogue between God and Satan: “And the Lord asked Satan, Have you observed my servant Job? For there is no one like him on earth, a blameless and upright man, one who fears God and shuns evil.”

We could mention many other men and women such as Abraham, Sarah, Moses, Elijah (who was also subject to heaven, to God), and all the other biblical prophets, who pleased God with their lives; however, none of these men were perfect.

The author of the Epistle to the Hebrews, after citing the first heroes, the patriarchs, Moses and the Israelites in Canaan, in chapter 11: 39, concludes: “Now all these who obtained a good testimony through their faith did not, however, obtain the fulfillment of the promise, because God has provided something superior for us, so that they would not be made perfect without us.”

Fulfilling the promise means achieving holiness, being perfect.

In the Epistle to the Philippians, chapter 3: 12, the Apostle Paul stated: "Not that I have already received it or have already obtained perfection; but I press on to lay hold of that for which I was laid hold of by Christ Jesus."

The Apostle John in his 1st Epistle, in chapter 1: 8, teaches us: "If we say that we have no sin, we deceive ourselves, and the truth is not in us".

This Epistle of the Apostle John was written for brothers in Christ, for people who already had the Holy Spirit.

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We now turn to speak of our Lord Jesus Christ, who is fully man and fully God.

The story of the fully man Lord Jesus also began in Adam, like that of all of us. Therefore, he declared himself the Son of Man.

About the Lord Jesus Christ, fully God, in the Epistle to the Colossians, in chapter 1: 15 to 17, the Apostle Paul teaches us that: "This is the image of the invisible God, the firstborn of all creation; for by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers. Everything was created through him and for him.

He is before all things. In him, everything came up."
Therefore, he also declared himself the Son of God.

Our Lord Jesus Christ, fully man and fully God, was generated by God, through the Holy Spirit and conceived by Mary.

In the past, angels were enchanted with the daughters of men, having relationships with them, generating children that were half angels and half men, and with that, corrupting and degenerating the human race.

With a totally different purpose, the Lord God, out of love for humanity, out of mercy, through the Holy Spirit, generated in Mary the Lord Jesus Christ, fully man and fully God, to bring salvation to the world, to free us from sin and death.

The book of the Prophet Isaiah in chapter 7: 14 and 15 tells us: "Therefore the Lord himself will give you a sign: behold, the virgin will conceive and give birth to a son and will call his name Immanuel. He will eat butter and honey when he knows how to despise evil and choose good."

As the author of the Epistle to the Hebrews teaches us, in chapter 4: 15, referring to the man Jesus. "For we do not have a high priest who cannot sympathize with our weaknesses; but in all things he was tempted, as we are, yet without sin."

Still in this same Epistle, in chapter 5: 7 to 10: it is written: "He, Jesus, in the days of his flesh, having offered, with loud cries and tears, prayers and supplications to those who could deliver him from death and having been heard because of his piety, although he was a Son, he learned obedience from the things he suffered and, having been made perfect, he became the Author of eternal salvation for all who obey him, having been appointed by God high priest, according to the order of Melchizedek."

It is evident that the Lord Jesus Christ, fully God, is perfect like God. The Bible teaches us that he is the exact expression of the Father.

However, out of love for us, he came to this world in the flesh and fully man, assuming even the imperfections or weaknesses of the flesh and, overcoming sin, considering that he never sinned, he perfected himself to give us victory over sin and, consequently, death.

We can also reflect on the baptism of Jesus.

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In the Gospel of the Apostle Matthew, chapter 3: 13 to 15, it is written: "At that time, he went from Galilee to the Jordan, so that John could baptize him.

But he dissuaded him, saying: I am the one who needs to be baptized by you, and you come to me?

But Jesus answered him, Leave it at this time, for in this way it is fitting for us to fulfill all righteousness. So he admitted it."

And what would it mean to fulfill all justice?

The Lord Jesus himself taught us when he responded to Nicodemus who asked him how someone could be born again: "Jesus answered, Verily, verily, I say unto you, Except a man be born of water and the Spirit, he cannot enter the kingdom of God" (Gospel of John, chapter 3:5).

Thus, the Lord Jesus Christ, fully man, also needed to pass through the waters of baptism.

Also when he was called a good master by the rich young man, as the Gospel of Luke tells us, in chapter 18: 18 and 19. "A certain man of rank asked him: Good master, what shall I do to inherit eternal life? Jesus answers him: Why do you call me good? No one is good except one, which is God." Here, the Lord Jesus responded as a man and not as God.

Regarding water baptism, the Apostle Peter teaches us precious teachings.

In his first Epistle, in chapter 3: 18 to 22, he teaches us: "For Christ also died once for sins, the righteous for the unrighteous, to bring you to God; dead in the flesh, but made alive in the spirit, in which he also went and preached to the spirits in prison, who were once disobedient when the longsuffering of God waited in the days of Noah, while the ark was being prepared, in which few, namely, eight people, were saved, through water, which representing baptism, now also saves us, not being the removal of the filth of the flesh, but the request of a good conscience towards God, through the resurrection of Jesus Christ; who, after going to heaven, is at the right hand of God, with angels and authorities and powers subordinate to him."

Further on, in chapter 4:6, the Apostle continues: "for to this end the gospel was preached also to the dead, that even though they were judged in the flesh according to men, they might live in the spirit according to God."

Verse 6 of Genesis chapter 6, in the Septuagint and Hebrew Bible, says: "and God remembered that they had created man on the earth, and he was grieved."

"And Yahweh was comforted because he made man on the earth and he was grieved in his heart."

These two translations suggest to us that the Lord God was consoled because he remembered that it was he who created man, and, therefore, he could also destroy him in the flesh since it was he who made him, without thereby his Purity and Holiness was not even tarnished; he who is omniscient, already knew that man, after having been judged and condemned in the flesh, after hearing Christ's preaching, would live in the spirit according to God.

Although he knew all this, the Lord was saddened in his heart when he destroyed the man.

The waters of the flood, which exterminated that entire generation, with the exception of Noah and his family, also point to baptism, which kills our carnal nature.

The spirits of that entire generation, after being stripped of their bodies, even though judged in the flesh according to men, received the preaching of the gospel to live according to God.”

The Apostle Peter teaches us that the waters of the flood, through which Noah and his family were saved, represent the baptism in waters that also saves us.

In other words, the salvation related to baptism is for those who continue to live in the body.

In fact, this teaching is for us, who are still in the flesh, like Noah with his people.

We are born again in spirit, we are cleansed from our sins to live a new life, according to God's will.

In chapter 4, verses 1 and 2, also of his first Epistle, the Apostle says: “Now since Christ has suffered in the flesh, arm yourselves also with the same thoughts; for he who suffered in the flesh has left sin, so that in the time that you have left in the flesh, you no longer live according to the passions of men, but according to the will of God.”

Still on baptism, in the Epistle to the Romans, chapter 6; 3 to 11, the Apostle Paul teaches: “Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death?

We were therefore buried with him into death through baptism; so that as Christ was raised from the dead by the glory of the Father, so we too may walk in newness of life.

For if we have been united with him in the likeness of his death, we will certainly be united with him in the likeness of his resurrection, knowing this, that our old self was crucified with him, that the body of sin might be destroyed, and that we might not serve the sin as slaves; because he who died is justified from sin.

Now if we have died with Christ, we believe that we will also live with him, knowing that, having risen from the dead, Christ dies no more; death no longer has dominion over him.

For as for his having died, he died to sin once for all time; but as for living, live for God.

So you also consider yourselves dead to sin, but alive to God in Christ Jesus.”

In fact, through baptism in water, the old man spiritually dies and a new creature born of water and the Spirit is born.

Generated from the Spirit with a capital E. That is, generated by God.

And so, after we are baptized, “The Spirit himself bears witness with our spirit that we are children of God.” The underlined text is from Paul's Epistle to the Romans, chapter 8: 16.

Now, if we are children of God from new birth through baptism in water, we are loved, we are kept, we are protected and we are educated by God.

After the new birth, we are not helpless here in this world, far from our father who is in heaven.

The Lord Jesus himself, when he was preparing his disciples to leave them, taught us, as it is written in the book of the Apostle John, chapter 14, verses 16 to 18: "And I will ask the Father, and he will give you another Comforter, like that the Spirit of truth may be with you forever, whom the world cannot receive, because it neither sees nor knows him; you know him, because he dwells with you and will be in you. I will not leave you orphans, I will return to you."

The Father, the Son and the Spirit are one.

Thus, we return to communion with the Spirit of the Son, Jesus Christ, with our God and Father, and with the Holy Spirit; the one we had way back when, in Adam, when we were still innocent.

This time, although we are still improving, sanctifying ourselves, being educated by the Father, we are able to become perfect.

The Apostle Paul teaches us in his Epistle to the Ephesians, in chapter 4: 13: "until we all come to the unity of the faith and of the knowledge of the Son of God, to perfect manhood, to the measure of the stature of the fullness of Christ,".

And when we reach perfect manhood, to the measure of the stature of the fullness of Christ, then we will be in total obedience to God, in accordance with what Jesus taught us and what is reported by the Apostle Matthew, in his book, in chapter 5: 48 : "Therefore, be you perfect as your Heavenly Father is perfect."

We need to reach this goal, as the author of the Epistle to the Hebrews exhorts us, as it is written in chapter 12: 14: "Pursue peace with everyone and holiness, without which no one will see the Lord."

Although we have not yet reached perfection, we are justified by the blood of Christ.

In another text, in the Epistle to the Galatians, chapter 2: 20, the Apostle Paul says: "Therefore, it is no longer I who live, but Christ lives in me; and this life that I now have in the flesh, I live by faith in the Son of God, who loved me and gave himself for me."

The Apostle also teaches us in the first Epistle to the Corinthians, in chapter 15: 45 to 49: "For thus it is written: The first man, Adam, was made a living soul. The last Adam, however, is a life-giving spirit.

But the spiritual is not first, but the natural; then, the spiritual.

The first man, formed from the earth, is earthly; the second man is from heaven.

As the first earthly man was, so are the other earthly men; and as is the heavenly man, so are the heavenly men.

And just as we bear the image of what is earthly, we must also bear the image of what is heavenly."

When the text refers to the last Adam, the second man, the heavenly man, it is talking about the Lord Jesus Christ.

Here is another text from the Apostle Paul in his Epistle to the Philippians, in chapter 2: 5 to 11, which teaches us: "Have this mind in yourselves which was also in Christ Jesus, for he, being in the form of God, did not judge as usurpation to be equal to God; rather, yourself

He emptied himself, taking the form of a servant, being made in the likeness of men; and, recognized in a human figure, he humbled himself, becoming obedient to the point of death, even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord. to the glory of God the Father.”

Now, let's return to Psalm 8: 4 to 6, which says: “what is man, that you remember him? And the son of man, may you visit him?

However, you made him, for a little while, lower than God and crowned him with glory and honor. You gave him dominion over the works of your hand and you put everything under his feet.”

Let's see what the Author of the Epistle to the Hebrews, in chapter 2: 5 to 10, teaches us regarding the Lord Jesus Christ through this Psalm.

“For he did not subject the world to come, about which we are speaking, to angels; rather, someone in a certain place gave full testimony saying: What is the

man that you remember him? Or the son of man, may you visit him?

You made him, for a little while, lower than the angels, you crowned him with glory and honor (and set him over the works of your hands).

You have put all things under his feet.

Now since he subjected all things to him, he left nothing outside his control. Now, however, we do not yet see all things subject to him; Yet we see him who, for a little while, having been made lower than the angels, Jesus, because of the suffering of death, was crowned with glory and honor, so that by the grace of God he might taste death for every man .

For it became him, for whose sake and through whom all things exist, leading many sons to glory, to make the Author of their salvation perfect through sufferings.”

The text talks about man, who was created by a little lower than the angels, in Adam; and, crowned with glory and honor, having all things subject under his feet, both in heaven and on earth, except God the Father, in Jesus Christ.

To conclude, consider another text from the Apostle Paul that is in his Epistle to the Romans, in chapter 8; 18 and 19: “For I consider that the sufferings of this present time cannot be compared with the glory to be revealed in us.

The ardent expectation of creation awaits the revelation of the children of God.”

RICARDO LINHARES TAMY

Biblical texts extracted from the translation JOÃO FERREIRA DE ALMEIDA – Revised and Updated
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