

OPEN BIBLE SCHOOL

Session Transcript

Image of God, Calvinism, Eternal Security & Infant Baptism

April 10, 2026

Note: *This transcript has been lightly cleaned for readability — garbled auto-caption words corrected — but follows the original audio almost word for word, including natural speech patterns, incomplete sentences, and back-and-forth exchanges. Speaker 1 is the session teacher/facilitator; Speakers 2 and 3 are participants.*

Part 1 — The Image of God: Who Bears It & What It Means

Speaker 1 00:00:00

All right. I have two quick questions. Okay. One — we're talking about the image. Yes. The image of God, I said — Eikon. Right. Yeah. The Greek word. From Genesis. Yes. Right. The Hebrew writer. So everything okay? You are saying? Yes. That was — I was trying to say — you are saying, is everybody the image of God, right? I was trying to explain that the men of God need Jesus, right? Which means the people that are the image of God are the ones in Christ, right? I mean, the reflected image of God, right? So — right. So that was the first question. The second one — thank you. Yeah. So why is Christ called — it's really awesome. So your question originally was, is everybody the image of God? Right? Genesis 1:26. Anyways, um, we — I mean, if I were to start reading my Bible, I started reading from — I started reading and I guess it's 1:26. I will just make the assumption. Um, I wouldn't — I, I feel

that, um, the moment we start to say that, you know, Christ is God and everybody has the image of God in Genesis 1:26 is good. But I think the backward reading — what we just like reading, like I said — 'let us make man.' We said the word man is the word Adam — man in our image, after our likeness. Let them have dominion over the fish of — dominion over — and over and over — every creeping thing that creepeth. Man is the only thing in all the things God created that was described as image of God. And image basically, basically, is a representation — something that should show or reflect somebody else. So man is like, um — somebody — complicated — man is like God's representation on the earth. And that is an example for you. God told them not to build any idol to represent him. You know that story? Don't build anything. Exodus chapter 20. You should not make anything to represent him. Because the God who asked him — do not appear in any form of likeness. But the formal likeness that represents God is man. Man is the only being that can express God to the world. So something like a representation of God. You know what I'm saying? So now look at Colossians chapter 1, verse 15. It says — now look at what Paul says. It says, 'in whom we have redemption through his blood, the forgiveness of sins.' It says, 'who is the image of the invisible God.' Now look at what it says now. He says, 'the firstborn of every creature.' Now by Paul saying that Christ is the image of the invisible God, they are not wrong — they are correct. It's rather saying the perfect humanity that God has always desired — the perfect human, the perfect person that's supposed to represent God's grace is Christ Jesus. So whilst normal human beings are a form of expression of God's representation, God's ambassadorship or something like that, Christ himself is the perfect example. Do you understand? So if you want to say now — if you want to say that, okay, this is how — an idol is actually, in a sense, not an idol, but a representation. That means that if I don't see the idol, everything you do, I mean, what the representative does, right? Now look at the world today, or even the world as in Genesis. If man was in the image of God, but were they expressing the same thing? Were they representing God in the world, right? So who is the perfect example that reflects God's character and God's nature and God's purpose? Christ Jesus — that's our position. So you are not wrong by saying that every man is in the image of God. That's great. That's one thing. But I think when we read it chronologically — I'm just like, this is your very first time reading Genesis 1. Nobody has told you or preached anything to you. We have just read that. And Genesis 5 — God created Adam and Eve in his likeness, in his representation. Notice the instructions God gives them. He tells them to till

the land. He gives them instructions. A representation of what they should be doing in the garden. But they didn't represent God in the garden. They didn't represent him in the world. And of course there was chaos — there's anger, wickedness, from what they had done. And that's basically — so you are not wrong. He was just trying to explain to us that you need to look at it. What a happy thing — that man is the representation of God, because I can't see God. You know, Paul used the word invisible — it's not plain, it's invisible. But the way that we can know this is God is in his expressions and his representatives on the earth. That's why Paul calls us ambassadors. Well, that's why one of the instructions is — as soon as, um, the Bible says the ark has rested on the mountain — what that means is that God tells Noah that because all flesh is man, because man is God's representation. So one of the reasons why I'm not going to kill another man is because you already know he's already in the representation of God. And what you are doing when you kill another man is that you are dishonouring the person that created him. So that's the instruction — don't kill. When you say don't kill, is he saying, don't kill Christians? Don't kill non-Christians? He said, don't kill at all. Why? Why is it don't kill at all? Because the other person you are killing is also an expression of the image of God. Do you understand?

Part 2 — Genesis 3–4: Eve's Hope & the Seed Promise

Speaker 1 00:06:00

Alright, the second one. Right. Um, the latter verses of Genesis 3 and 4. Yeah, I've got it. Now, remember in Genesis chapter 3, God already told them that, ehm, there's going to be a seed that is going to bruise the head of another. So she, of course, must have thought that the seed was Cain. And she still — okay. I know that when she gave her son a name in Genesis chapter 4. Genesis chapter 4, verse 25. 'And Adam knew his wife again, and she bore him a son, and she called his name Seth: for God, said she, hath appointed me another seed instead of Abel, whom Cain slew.' She had in her heart an expectation that there's going to be a seed that is going to bruise the head of the serpent. And most of the time you see that now. Hugo's book — the book of Genesis now — was Moses alive, right? So far beyond Moses telling a story, it's also telling you that their names also carry a

description of prophetic or pastoral office. For example, Noah is comfort. And we said that it's almost the same word used in 1 Corinthians 14 — when it says for he that prophesieth speaketh unto men to edification, exhortation, and comfort — comfort is Noah. Noah is the word of comfort. When they named him Noah, the father told him his name is Noah because the one that is known to bring comfort to all our toil. And what was the comfort? Noah brought the ark. So their names were descriptions. So when you read the genealogy very well, there are persons that Moses will stay on, noting that he stays on you — pay attention to what he's talking about. Look at Methuselah. I think it means — 'in the year he dies it shall be.' Let's check it in the Hebrew. What does it mean? 'In the year he dies, it shall be.' And if you read the story of Methuselah very well, Methuselah dies almost at that time, when the flood was about to come upon the earth. So his name was like a description to explain something that is going to happen. Not all the names, but many of the names were more of a description. Remember that Moses had written — and Victor, remember that Moses had written — if God sends them away from the garden, what do you think the entire story in Genesis will be? That they want to get back into the garden. That place of rest. So every one of man's desires — his birthplace — is to receive that promise of Genesis 3, to get him back into God's Garden of Eden. So that's why Eve thought that she was going to bear the seed. But it wasn't. It was not even Seth. She said God had appointed. And of course it was not Seth going forward, because we don't know any story about sin outside Genesis chapter 4. And so we don't know. But of course, God's promise was fulfilled in Christ Jesus. So — and that was — you, you, you, you — when you read that scripture, the guy — you see that Moses is not — we don't know if the original names are not the original names, because he's describing the function. It means man, it means something. So he's describing something — describing their state and how God wants to save us. So when you read the story, it makes a lot of sense, you know, to you. And so was I able to answer your questions? Okay. I think you asked the question. What was the question? Sorry. What was the progression? Yeah. Am I saying that if they hadn't left the garden, would there be another — well, he's also asking, if they did know, what would have happened. Moses never raises that. He never — right. What, what, what, what would happen if they were just — all we know is that they would be there and they would procreate. So regarding that — we don't know. But the message that God gave them was, be fruitful, multiply. And so probably the child might not have been as affected, because the child suffers from the consequence

of the sin that has been made. So we, we, we don't know. I really doubt that God created — if every man — because one man, from the north — he created another by pulling a rib out. Do you think he's going to do that for one million? No. I think they are a representation of humanity. Yes, we do. Great.

Part 3 — Participant Question: The Fruitfulness Mandate & Anomalies

Speaker 1 00:13:00

You have a question? Yes, sir. Okay. So, similar to ask, but like, the part of my question is kind of an addition to what you're saying — is that you mentioned that God has given man authority over creation in a sense. Now, um, God has also given animals instructions in Genesis 1:22. Okay. Yes. He gave the same instructions to the animals. And then, um, another case — there are questions, right. Like, I know some things about — so in the instruction he gave in Genesis 1:22, and the one in 1:28 — there's a difference. In verse 22, it says 'be fruitful, multiply, and fill the waters.' But verse 28 is emphatic — 'be fruitful, multiply, and replenish and have dominion.' Answer the question. Okay. Um. Okay. Uh. Look at that. When you talk to the saints now — how are you? Okay, okay. Yes, yes, yes. Oh. It's fine. But where are they? Anomalies. Like crazy anomalies, right? Because there are people that have, um, continuous issues with it — especially if you're married and there's nothing wrong with them medically. They're married. Yes. You said that already. In fact, the Bible mentions Rebecca was barren. And we said the reason why the Bible mentions that was because that's the anomaly of Genesis 1:28. It becomes — he becomes — sir — that's what you said. 'Be fruitful, multiply, replenish' — it's an anomaly. So you need the miracle and healing power of Jesus. You don't need healing power if you're already well. If you are right here, I need healing because God has to correct something that is not in the Genesis story. You get? So the people who were barren in the Bible — that is not how it is. God makes people to be fruitful, to multiply. And what kind of conditions are you saying? Yeah. Um, and that's why — that's why you find out that some people are extremely smart. So some people are not — some people have said that some people are, and they are complaining to God. And God — will you marry someone that's very smart? They say if you marry

someone — you marry somebody with genetics. You do genetics in your choosing. I mean, you might as well — last, last, last, last class — they don't work a lot, you know? Because I'm not saying no, I'm, I'm saying that he told us that you are responsible for so many things. That's why when you are — if you are — and you want to get married to another person, and you get married to her, why? Because the normal Genesis story is that you guys would have children — that at least one or two of them would be healthy. You don't want to leave that out. So God gives you the ability to choose your genes. Do you get the story? Yeah. I'm listening.

Part 4 — Noah's Children & What Moses Did Not Write

Speaker 1 00:19:00

Oh, final question — do you want me to mention that? Never got it. Um, yes. So what story is the story of Noah? Um, you mentioned the children of Israel, that there were young children among them. Yes, sir. You have no idea about the operation. Now, what we know about the story of Noah is what Peter tells us in 1 Peter chapter 3 and 2 Peter. It tells us that Noah preached the message. And it says this man was righteous. Moses never presents to us the details of that story, and we cannot impute into it. Moses is not writing just the fact that the flood happened for forty days. Moses is writing a story that people choose not to believe, and God saves people. Moses's Noah story is totally not anthropology, so we cannot deduce. If there was a child or there wasn't a child, we don't know. If I look at another story that comes to mind — Sodom and Gomorrah. God sends brimstone on the entire nation. What about the children that lived there? Moses doesn't write that story for us. He only writes the story of those that knew the difference between left and right. That's all we know. You are saying we should not judge? No, I'm saying we cannot impute into that story. Noah — Moses doesn't write it for me. I didn't see it, so I cannot do it. All we know is Genesis 6, that it happened. He goes — there's going to be — what's it called, let's go — if I were to impute — I'm just saying, which is not by any means to deduce without basis — I would say that children who don't know their left from right, the people that can judge, are the people that are with them and their parents. So if their parents don't believe the

message, what do you say? If you don't know the difference between left or right, and your mummy doesn't go somewhere, will you go? There you go. Now you — because they got locked inside the house. Do you understand the story? So we don't know what happened to them. There's also the plagues of Egypt that I wanted to talk about. There's no time. The things that happened — do we know? Because Moses wrote that story for us. I was just giving you what Pelagius and Augustine said about those people. My hope is that all those moments — and what were you involved with? Um, the child died at three months, four months, six months because of their conditions. So they die. But things that we cannot explain — we just rather say, I don't know. It's best to rather say, I don't know. Somebody asks you, why did you pray for someone and the person got healed? I said, do you know why? You don't know. You're not the one healing the people. It's God. So there are many questions on the earth that scholars have told you don't make sense, but that is talked about. When you see God face to face and you see Jesus, then you can be conversing with him about it. But now, just bask in the simplicity that we have in this world. God wants to save us. He seems to be loving. All right. Any other questions? Yes. This one here. No — don't be — sorry. Don't be shy. So we can write it down. They have asked this question, right? It's true. I have a question for you. But maybe that person with the question — ask the question. Okay. So don't be shy. When you ask me questions, I love when people ask me questions.

Part 5 — Calvinism, Election & Eternal Security

Speaker 1 00:24:00

So sorry. But when you were talking, you mentioned the same things. And then you said — you called out — for somebody, that God chooses who he will save. For you to actually — I think what I said is God chooses how you would be saved — it was that. You know, it's how it was. Oh, okay. So I said, when you talk about how — we have resources on it already on our website, but you have to like — transit — like, I don't know, but let me explain to you. So this is John Calvin. Alright, so John Calvin believed that a man is a sinner — totally sinful, totally depraved. I was saying that, you know, God is the one who saves you. So even when

you are saved, God was the one who inspired you to be saved. He didn't just — his Spirit was the one that needed to be at work. And he has a text for that. And that text, honestly — John 16:8 — 'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.' Ah, that's just the Holy Spirit, the one that does the convincing. I read that and I want you to summarize: the Spirit of God. 1 Corinthians 2 — it says, 'And I came to you not with excellency of speech or of wisdom.' But, you know, so much of what — 'I came not with demonstration of man's wisdom, but in demonstration of the Spirit and of power.' I'm sorry. So Paul is saying that people need the vision of the gospel — the Spirit of God still does it. And it's kind of strange too, because in a way, we are sort of — have you ever been to someone? Okay, but if you have — or you have been in a fellowship where — you know, we pray for God to open their hearts. That's how we are praying, because it is God that does — it's equal to something. And it seems very accurate because even Acts of the Apostles chapter 16, the Bible says that God the Lord opened the hearts of — um, what is your name? Lydia. Yes. One woman at Acts 16 — Lydia. Yes. God opened her heart. You know, so that's the kind of prayer that goes with that. And it looks like, you know, that's correct. But there's another guy — and I, I, I, I, I was thinking — now that God is a free choice. Now when John says — if God is the one that saves you and opens your hand, and if God saves you, you are saved completely. And when the gospel is preached to you, you are just drawn — like you cannot explain it, you just want to — all that he says, you know, he said, um, I remember — he said, you make the choice. When you make the choice, you make the choice and then decide to believe. And what Calvin is also encouraging us to say is that God also has the elect — people that he has chosen — that eventually not everybody will see it. And it's a very logical argument. It's not — it's very logical. Because there's also another doctrine called the doctrine of universalism. Universalism says that in the end, everybody will be saved. But there's a problem with that doctrine — because what about hell? Do you get? So I said, um, so I said that ah — if God is the God that draws you, that means God is keeping you. That means you're saved. So his texts for that were from John's Gospel — John 3:16, 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' John 6 — ah, John 6. I'll give them — from John 10 — 'My Father's hand.' Yes. 'And nobody can be able to pluck them out.' I received that statement when sent in like, 'in Christ alone, and with the hand of God, nobody can pluck me.' That's where they got the statement of eternal

salvation from. I said, nah, that's not correct. You made your choice to believe. So you also can say you are no longer believing. So you can see two extremes. So with the two is where questions come that people ask you. If you ask — is there something like eternal salvation? Six, seven, eight years ago we would have been arguing that — the eternal security, eternal — Hebrews 10 and stuff. But I'm really glad that in the past few years — a moment of clarity has been given to us. So this time around, we are not just having the eternal salvation argument. I will show you the text where it is, but I'll tell you the context. In other words, we are not really — is it what I was asking? Did you plan at a point in your life that you cannot go back? It sounds so simple. If you didn't plan, so why are you bothered about losing the salvation? Do you plan to open up? Do you plan to pray? Do you plan to stay over here? So why are you not bothered that you could lose the thing? Because security is not an apology. It's not a ticket — like, I am saved now, and when I die, everything will sort itself out. You are missing the point. Like I said, salvation is a journey. And it's correct. There is Exodus. Am I talking too much? Okay. There is Exodus. God saves them — God saves them from the Red Sea. Let's see — sorry, I think you are familiar. God saves them from the Red Sea in Exodus 14 and 15. But the story in Exodus did not stop there. God now begins to take them through a journey. So when you read — what is the book of Numbers, the journey and experience, and Deuteronomy — and the Promised Land is in the book of Joshua. If you don't get to the Promised Land in the book of Joshua — so God saved you. So statements like this are correct: God saved you. God is still saving you. And you will be saved. They are not extreme — they are actually contextual. But because you are just used to one frame, you are not reading the context well. Because when Paul uses the word redemption in futuristic tense, it says our body will be redeemed — even though he has said God has redeemed us already. So that's the entire story. But because, you know, Calvin and all of that stuff. So that's like the story. But does God choose people to — and I know that there is a third thing. It says that those that will be saved — you know, people can preach somewhere and — yes — 'as many as are ordained to eternal life believed.' So they had the word predestination and election, which in section 1 we find out — I spoke about some of it. So I ran away from that text, because election and predestination are huge words from the Latin Vulgate translation — OBS version. But when I was — when we were writing that material, I deliberately did not talk about those words when we got to the Latin meanings, because I knew there were very real problems, and so I ran away from it. So when you got

to the word — I remember in one of our classes — I think it was on righteousness. I remember, and we started the class. And so I asked him, I said, what's righteousness? And he told me righteousness is the ability to stand before God without any form of fear, guilt, and inferiority. So I told him that way — yeah, that's a good idea. I said what was — today — and tsedek means to be put in the right. That's what it means. I said, but if you are someone that you just stay the way you are, you cannot read the Bible in your home — you already have a doctrine that holds your heart when you are confronting the word. And what helps you? Look at James. James says that a man that does not have faith, that does not have works, is not a righteous man. So how do you explain that? You know, James is against God? Why? Rather, it needs to be put in the right. That means you were in the wrong before. And God now brings you into the life that is righteousness. So it's like you were away from the Garden of Eden and then God — now that adventure is called righteousness. Do you understand? So that's what — well, it's not true that God has his elect certain people that he saves, but I'm not talking too much. I said, the only problem as regards what I'm about to say now — that God does not have persons that he chooses to be saved — is that you will not get into an extreme, and the extreme will now say God does not have certain people that he calls. That is the other extreme. You all surrender because not everybody was Moses. Do you know Moses was also one of the last children? God — you know, Aaron and Miriam were older than him, and God chose him. God chose Abel. God chose Noah. So God chose people on his own sovereignty. So Romans 9 — Romans 9, let's say verse 15 — 'I will have mercy on whom I will have mercy.' In the context, it means God chooses kindness. And you know his kindness is salvation. And his — the alias in the Greek — and stop until when you read the Bible again and you find out that when God said what he said, though it is dealing with these issues — the new context of that word is this: it is the salvation story. But the real truth is that God's mercy and kindness is that he decided to show a desire to save a person without any form of works. That's God's mercy. That's God's kindness. But it does not remove the fact that there are certain persons that God continues to do his work with. So you see, certain ministers are not the same. Some are more popular than others. But I'm not saying fame is an easy thing to judge. But based on their responsibilities, you know, some people are increased for particular offices. Are you hearing what I'm saying? I don't want to mention it because I'm not supposed to mention it. But you know, people come into your life and suddenly, you know, this person has always

been very popular. But like after — you know — after that, every single person that was not a serious Christian, they just posted two million views in two seconds, ten minutes, thirty seconds — everybody was just host, host, host, host. But you know, there are some people that are probably preaching the same way, but they don't have the kind of reach that he has. Do you understand what I'm saying? So God is God all in all — that judges people. That's why Paul says in Romans 12, let not — don't think highly of yourself, but sober-mindedly, according to what God has given you. Let him die, let him stay here. Let all that is given — let me state here that they are showing kindness. Let us say that it is God that does all — no. But God does call everybody to salvation. But in that journey of salvation, he knows exactly what to do with that person. So thank you, thank you, thank you for coming around. So is it — that you can continue?

Speaker 2 00:31:59

To ask if you don't know — keep on talking like you don't know. So you just kind of —

Part 6 — Infant Baptism, Eternal Security & Closing Remarks**Speaker 1** 00:32:10

So they have developed something called, uh, it's called infant baptism. So they believe — you know, they will also grow on God's time. So they believe that, um, babies were also sinners. And so they needed to be baptized in order to be accepted into the church community, and they needed to be sanctified. And what was the argument for it — like you said, when Paul and Silas released the jailer in Acts, it says that he and his entire household were baptized, which means childhood — maybe the child that was born ten years ago, they baptized everybody. But I don't know. I honestly don't know. And I think that's where I'm going to rest my case. I honestly don't know if that is correct or not. So they always call this infant baptism. And that's one of the ways they were accepted into the church. My question is that it just modifies a lot of things because it's kind of undermining the all-inclusiveness — um, you know, the Gentiles. Mmm. So let me say that it just nullifies the

all-inclusiveness of what the gospel is. The gospel is supposed to accommodate everybody — young child and all that. So that's why they hold the fact that we are sinners from that. And then, um, they will be carried along the faith of their parents, along with their parents, until they get to a stage where they can be able to make their own decisions. And then of course, to be accepted, they have to, um, get baptized. All in all, I think it's just very simple — that security is not an apology. I mean, that's another aspect — it is not a time. It is not a ticket to enter into heaven. So, as I gradually close — 2 Peter chapter 3 — Peter says, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' God wants us to know his word. And God wants us to engage in these — like six hours of our time of playing and visiting. I hope I was able to convince you and not confuse you. Um, please take your Bible very seriously. Read from Genesis. Have a structure. And OBS is really, really enlightening. We have, uh, we have people volunteer at OBS remotely. So just yesterday — it's just dawned on me that we actually have people who are volunteering with us fully remotely. We have people volunteering because I think that's fair, and good — they are. But when we have stuff like this one — this came from yesterday. Let's go back and see what we're talking about tomorrow. Yes. Coming back tomorrow. So she's, she's, she's a hybrid. She's a hybrid staff. So Ruby is fully remote and we have people who are physically with us. There is Aya — stick with us. There is Joshua. Joseph. It's the same in the Bible study. It's the same with the Bible study. I don't know. They share everything. So of course there are several. Just because they are in ID, correct? As soon as they go to ID, they start being remote. And so we have remote, physical, and ID volunteers. And you know, God is enlarging us — or what is it called — enlarging our spaces anyway. So from like tomorrow — I think next month, or like tomorrow, Wednesday, probably tomorrow or something. So I need it. So like Wednesday, or probably tomorrow, we'll have more content. More and more content. It's going to be amazing. We'll try to present the Word of God in the same way. So think about areas of your life that you have a problem with. Think about every area. God is giving us the wisdom to help you to decide. The sessions for this — once I get home, I'll try to edit it and upload it on our website. All these websites. Alright, so I'll put it on our site. We have a website — it's called Open Bible School. Just type it, or you see it on our page. We have classes. We historically had — we had, we had three classes: the Christology high and the low Christology. So we have to ask them. Alright, we have two of them at eight hours, seven hours. Then we have one that's sixteen sessions or fourteen sessions, and it's

like twenty, twenty, twenty, twenty-something minutes. So I listen to it when I'm going away and we spoke about — but for me it was all about this. I also want to mention every person that has helped us. Thank you. Ah, I forgot to say that. She serves as our voice director. She's going to reach out to me a lot of times. This is for you. We finished together a long time ago.

Speaker 2 00:37:58

Oh, I'm an old woman.

Speaker 1 00:38:02

Alright, so I want to appreciate every single person. My vote of thanks. As you can see — we appreciate you.

Speaker 3 00:38:12

Thank you.

Speaker 1 00:38:15

So I'm an amazing person. So we got this place free of charge. Um, every single thing —

Speaker 3 00:38:22

Thank you.

Speaker 1 00:38:25

Thank you very much, Karim. It's a privilege. I spoke with Pastor John and he said, ah, why not — if not, we can come and use it anytime.

— End of Transcript —

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