

OPEN BIBLE SCHOOL

# Session Transcript

*Soteriology, the Image of God & Reproduction in Genesis*

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 — 2 Timothy 3:15 & the Word Soteria

**Speaker 1** 00:00:00

Second Timothy chapter three, chapter three, verse fifteen. So Paul says, 'And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.' In verse sixteen, he says, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work.' And we said the word — holy scriptures, that means sacred writings. We said the word Christ Jesus is the word Christos, which means an anointed Saviour. We said the word wise — that means to be skilful. We said it's the same word that was in Genesis chapter three verse one, for the serpent — it means to be skilful and to be subtle. And of course, Paul is telling Timothy that the entire chronology of the Old Testament scriptures is

able to make you wise unto salvation in Christ Jesus. Let's go to 2 Peter chapter three, verse eighteen. Peter says, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.' Now go back to 2 Timothy 3 again. The word salvation — there is the word in the Greek. Soteria is the word in the Greek. S-O-T-E-R-I-A. Soteria. Now soteria means — of course, means to save. It means to preserve. Uh, it's mostly used for rescue, for safety. Uh, so if we read 2 Timothy chapter three, Paul is saying that the scriptures are able to make thee wise unto salvation. So salvation means deliverance, rescue, it means preservation, and it also means safety, right? So Paul says that the safety that the believer has is a safety that is in Christ Jesus. The deliverance that the believer has is the deliverance that is in Christ Jesus. The preservation that the believer has is the preservation that is in Christ Jesus. And the rescue that the believer has is the rescue that is in Christ Jesus. In other words, Paul is saying, when we read the chronology of the Old Testament scriptures, we are reading it as a journey of salvation. Look at something — it says, 'which are able to make thee wise unto salvation.' The word unto in the Greek is used for a journey — in order to, or for. It's like a journey. So Paul is saying that when you read the sacred writings, Genesis through to Malachi, there is a journey of salvation. A singular journey of salvation. In other words, Paul is saying our soteriology — our study of salvation — is when we read the sacred writings together in chronology. Do we understand? Do we understand? So it means the journey. Abraham going on a journey. Isaac going on a journey. Jacob going on a journey. The Israelites going to Egypt and coming back. God taking them away from Egypt to the Promised Land. Paul says it's a journey that is explaining salvation through faith which is in Christ Jesus. Do we understand? Do we understand so far? Alright, so let's open that up. Let's open session one and let me complete what I said so I get to the very interesting things. Salvation through faith which is in Christ Jesus. And in — um, okay, I, I don't think I need to say that, at least not yet. Are we in the material? So. This is. All right.

## Part 2 — What Soteriology Is — and What It Is Not

**Speaker 1** 00:05:00

So, what does salvation mean? That's page four. Are we all there? Everybody? Okay. It's going to come and — it says, in the Greco-Roman world, *soteria* carried a much broader and more pragmatic, and often political, meaning than the strictly religious or spiritual intervention. In antiquity it actually means safety. It means preservation. It means deliverance or well-being in a physical and immediate sense. So there are four contexts that we see *soteria*. One: physical safety. Two: political context. Three: philosophical context. And four: military and religion. So when the early Christians began using this word to describe Jesus, it was a radical reclamation. They were essentially saying that true safety and well-being do not come from Caesar's armies or the Greek gods. They come from Christ Jesus. Did you see what I just read? Are we looking for it on page four? Is it page four? I would say it. Everybody. Absolutely everybody. All right. So when the Greeks — page four. By trying to work on the display so that it can be displayed.

**Speaker 2** 00:07:19

All right, all right, all right, all right, all right, all right.

**Speaker 1** 00:07:23

To go back to 2 Peter chapter three and verse eighteen. So Peter said that Jesus is Saviour. You know, the way the Greeks used to use that word Saviour — it was the kings that were their Saviour. From the kings they received safety. They received deliverance. They received salvation. So by Peter saying, 'Saviour Jesus Christ,' he's reclaiming that word — saying the real city, the true preservation, is found in just one man, Christ Jesus. Is that clear, everybody? Alright, so let's go to the next thing. In the outline, it says, what soteriology is not, and what it is. Everybody's strategy — soteriology is the study of salvation. And like we said in 2 Timothy chapter three, the study of salvation is from the sacred writings. And it's a chronological reading. It's not an abstract reading. It's not you just going to the text and jumping around. It's a chronological reading. Alright, so what soteriology is not. The very first one — let's call it. It is not escapology. Whilst soteriology includes the concept of an afterlife, it is not merely a ticket to heaven or a way to escape punishment by God. It's not a way to escape. You know, I remember that when we preach the gospel — and if you preach the gospel before, you preach that judgement day is

coming and there's going to be fire and you will go to hell fire. So many of us, if not everybody, we are saved because we don't want to go to hell. True or false? True or false? Okay, let me ask a question. If there wasn't any eternity — if you can believe anything, and there is no hell — would you still be a Christian? Please raise your hand. Well, if not — don't worry, it's helpful. Since it's the only one — don't worry, don't worry. It distracted me a lot. So soteriology is not just merely that. When you believe the gospel, it's like — it's not a ticket to heaven. Alright, it's not escapology. Let's look at the second point. Yeah. Don't worry about that again. The second one is that it is not ethics or morality. Soteriology is — it's often confused with being a good person or following a moral code. Ethics deals with how one should act. Soteriology deals with how one is rescued and transformed. Soteriology is not ethics. It is not just — it's going to change your life. The reason why, when it comes to Jesus, Jesus changes your life is that he has rescued you from that thing that causes you to do bad. Do we understand everybody? The third point is that it is not universalism. Soteriology is not synonymous with the belief that everyone will eventually be saved. We've spoken about this before. It is the study and process of the means of salvation. Look at number four. It is not anthropology. What is anthropology? It is the study of humanity. Soteriology is the study of God's rescue of humanity. The peak of soteriology is that God comes to save man. So the story of man in the Bible is to point you to the journey of salvation through faith in Christ Jesus. In other words, Genesis is not telling you if the first man is Homo erectus or Homo sapiens, or whether he spoke Greek or Hebrew. The story of Genesis that presents to us about the first man God created is the story of God's rescue. In other words, when you read the Torah, and Moses writes to you that God creates man, and that man sins, and God is trying to save man — that's the entire story of the Bible. In other words, when I read Genesis 1, 2, and 3, that is the theme of the entire Bible. God always desires to rescue and to save man. Do you understand? Do you understand?

**Speaker 2** 00:12:01

Uh.

**Speaker 1** 00:12:03

Okay. It's just like — you know what? Okay, um, I just read you that a while ago. You're not — yeah. You're not class — very nice class. Erasmus. Alright, so in the school I attended — the best secondary school in Ibadan here. Alright. The school I attended. So, in this school, we were taught that every answer we give to a particular question — if they give us a book to read, we have to summarize the book first. And from the summary we now write down things like — splash, splash, splash. So this is what we used to do. Now my friends will just write the summary in one particular book and it will just be transcribed into different booklets, just removing details. So two booklets could look identical by just changing the English. Anything for that game. So when you read Genesis chapter four downwards, it's almost the same sequence we have in Genesis 1, 2, and 3. Man said — God wants to save man and God desires a relationship with him. So you read Genesis chapter four — you know the Bible. And what is the next sequence we see? Cain kills Abel and God calls out and says, where is your brother? And Cain is like, am I my brother's keeper? And God said, if you had done what was right, it should have been accepted. And God sends him away. Genesis chapter six — he saw that the angels started to mix with human beings and tried to have children with them. Angels with women. And they had giants. And then God wipes out the whole earth. And why was God going to wipe out the whole earth? Because he wants to start his new creation again. The same thing. He has another Genesis chapter one. And in fact, that's Genesis chapter nine — after the flood, the same words that God told Adam in Genesis 1:26, 'be fruitful, multiply' — the same instruction was given to Noah in Genesis chapter nine. So in other words, when you keep reading your Bible from Genesis 1, 2, 3, you see the format: God desires to save man. That's why Paul can say that the greatest theme of Scripture is not anthropology — it is soteriology. Do you know what I'm saying? So that's why the Bible is clear. It's not telling you — eh — it's not telling you the girlfriends or wives in your car. He carefully writes out genealogy because he's writing a soteriology journey that leads to something. Do you understand what I'm saying? Do you hear what I'm saying? For example, you read the story — I mean, there were only eight that were saved in the flood. Noah and his girls — it says girls. It sounds too — but it was his children and their husbands. And I know that Jesus is that way. So how are there only these few people saved from the flood, and we are these many on the earth today? Don't argue with that person — you know what, Noah's story is not left out. So many people are here. The story of Noah is to show us that God calls people. God can call a single man and enlarge an entire

generation. This is what he does in Christ Jesus. One man dies, and in his seed we are blessed. Do we understand the story? So it is not anthropology — it is soteriology. And that's what Moses is writing. He said, when you read the story in Exodus, you're not just imagining. Yes, they are standing somewhere and all of that. So yes, we have historical proof to prove that most of the things happened, some of the things happened. But gone beyond that, he's writing a story. Do we understand? Do we understand everybody? And what's the fifth point? The fifth point is it is not psychology. Our soteriology is not reduced to self-actualization, inner peace, or mental wellness. Whilst soteriology may result in peace of mind, it is historically defined as an objective change in the person's status before God and their theological nature, not merely a subjective shift in feelings or personality. In other words, soteriology shows you that when God sees you, God changed you from the inside. Do you understand what I'm saying? So, God — that's why I asked you a question. And I said that — imagine that there is no heaven or hell, and that any religion can go to heaven as long as you believe in God. How many Christians would still exist? Probably fewer than before. Probably more. No, no — because people think that Christianity is like a ticket to enter into heaven. Example, the text that they use: John 3:3 — 'Except a man be born again, he cannot enter into the kingdom of heaven.' And that looks like a ticket — like you are trying to enter somewhere and you have faith in Jesus, so heaven is for you. Without that kind of thing, people are afraid. So what — if heaven is not sure for you, will you still love Jesus? So God saves you from inside out. But what is the final point of what soteriology is not? So I've been throwing it at you so many times today. Whilst liberation theology looks at saving society from oppressive structures, this is a subset. Soteriology focuses on the reconciliation of the individual and of humanity before God. Look at 2 Corinthians chapter five, verses 17 and following. 'All things have become new, and all things are of God, who was in Christ reconciling the world to himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation.' Verse 21 — 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' Not — I was saying — when you read that story, the story of reconciliation, God coming to save man — that's the entire story of life. Are we learning something? Yes, sir. So in other words, God did not just come to save one individual. God came to save every society that is associated with the Messiah. God did not just come to save you alone. So, I know we have phrases like, 'I have a personal relationship with God.'

Yes, you have a personal time with God. But it is not merely personal, because it is also collective. In other words, God's desire is not only for you alone. This message — can everybody hear this? This message that is enjoyed by everybody here is enjoyed by experience together. So it's not just a personal salvation — it's a collective thing. It's a societal thing. It's a family thing. That's why we always say things like our Father — pneumothorax — a pneumothorax is the physiology. God gives us his Spirit so that we can be in a family. God saves us so that we can come together like this and check his word, reveal his word, and be together in harmony. So God doesn't sit in isolation. Do you understand? Do you understand? See, God, my father — he's not only your father, right? He's our father. Amen. Amen. Yeah. You know, there's always been this thing — my sibling, my sibling. You know, when we discuss we use 'my.' So like when I say Daddy — or Mum is calling you, or something — let's say he's talking to his brother. 'My siblings, my dad is calling. My mum is calling. Baba is calling you.' And if you are not asking, 'Who is that man?' But in Christianity it's not like that. It is our Father. He's our Father. Do we understand everybody?

### Part 3 — The Key Themes of Soteriology

#### Speaker 1 00:18:00

So what are the six planes of soteriology? Soteriology is not escapology. It is not ethics — it changes you to do good. Three: it is not universalism, you know, right? Four: it is not anthropology. Five: it is not sociology. And six: it is not psychology. So what are the key things of soteriology? Very quickly we have one — what's the very first thing? What's the first thing? Sin. And that is very exact because what do you think the problem of the world is? What's the very first problem God addressed? Sin. Don't act — scene one. So now, for example, when you read Romans chapter three verse twenty three — we've also discussed it together in one of our classes — when it says, 'For all have sinned, and come short of the glory of God,' we read it in context that the author is referring to both Jews and the Gentiles. Alright, I ran out of time. So Paul says, 'For all have sinned and come short of the glory of God.' In other words, the universal problem of the world is sin. That's why when you

read Matthew 28:19 — 'Go and make disciples of all nations.' Mark 16 is saying, 'Go ye therefore, and preach the gospel to every creature.' Luke 24:47 — 'And that repentance and remission of sins should be preached in his name among all nations.' Acts 1:8 — 'And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' In other words, if the gospel is for everybody, it means everybody has one universal problem that is the same. So Jesus did not come to give you money — yeah, he came to save you from the problem of sin. But I did not say Jesus does not bless with money. Amen. I just said he didn't come specifically to speak to that. Just what I'm saying. Right? Because. Okay. The second thing. The second thing is that the consequence of sin is what? Look at Romans 6:23. 'For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' Now when it says the wages of sin is death, it means the natural consequence of sin is death. But what God comes to give us is eternal life. And that goes to the third theme of soteriology, which is life. The fourth thing is justification — and Karim's favourite — and I thought it was Martin Luther who was involved! Every — every scripture seems to preach on it. Justification. Justification means you are declared righteous before God. How much are you righteous? Yeah. Romans chapter four says that we have been made righteous. Romans 5:1 says, 'By faith we have peace with God.' So that's the thing. Another thing is atonement — the means by which the penalty of sin is satisfied. Another thing of soteriology is grace. Grace in the Greek — one of the Greek words for grace — is the word *charis*. *Charis* means kindness — to show somebody something that the person doesn't deserve. And that's weird. You know, if you say the gift of the Holy Ghost is by *charis*, why are you asking for it? If you say salvation is by *charis*, you should receive it. If you say healing is by *charis*, you should not ask for it — you should receive it. Then the next one is sanctification. And of course, finally, is election and predestination. Let's see one more — Matthew chapter sixteen. And let's go to Matthew chapter sixteen. I feel like talking so far. Alright. So, our journey of salvation is from the sacred writings. And Matthew chapter sixteen, verse thirteen. It says, 'When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?' And some say, you are John the Baptist. You are Elijah. You are — but he said, 'Who do you say that I am?' He said, 'Thou art the Christ, the Son of the living God.' What does Christ mean? Anointed. Now look at what Jesus says — our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done,

whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Now look at verse twenty one. It says, 'From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.' Then look at the next verse. And then Peter took him and began to rebuke him, saying, 'Be it far from thee, Lord: this shall not be unto thee.' Peter just said that you are the Christ, you are the one that will come and save us. You are the one — because they were under Roman colonization — so you are able to deliver us. And Jesus began to tell them and say, ah, I'm going to die. I'm going to be betrayed. And Peter takes him and says, ah, that's not going to happen to you. Be it far from that — God forbid that that happen. So it is very strange that you are studying Christ and you are not on this side. It's very strange to say you know Christ but you don't know his saving power. Because we said when we started the first session, we said his name — Jesus — is not just a name, it's a description of his office. In other words, when you say Jesus Christ, you're already saying he comes to save us from sin. And how does he come and save us from sin? It's just like the Passover lamb — he has to be killed. Do you understand what I just said? In other words, it's the same thing we've always been saying. There's no way we can talk about Christology without talking about soteriology. There's no way we can talk about soteriology without talking about Christology. In other words, our Christology is soteriology. Do you understand what I just said so far? Our study of Christ is our study of salvation. Christ has come to save us and to deliver us from sins. Do we understand? Do we understand? So Jesus did not just — you know, it is not just the rise of a thought, like, 'I'm a bad guy,' like, 'I'm the baddest of the bad.' He actually was beaten. He actually was crucified. He actually was betrayed. All the things that you call the natural darkness of the world — what do you think darkness is? Darkness means betrayal, right? Darkness means violence. Darkness means madness. People coming together to come and kill you. People fighting against you. So when Jesus died, it was not just death. It was like the kingdom of darkness, the powers of darkness coming together to attack him. So it's not just Christ because he healed and worked miracles — yes, but he was not the only person that healed and worked miracles in the Bible. If we read Matthew, Mark, and Luke — and of course John — we will see that there are still prophets that come to mind right now. Jesus did not bring down fire the way Elijah did. When Jesus died, he just — I mean, people that carried him. He's not going to

fight anybody like Elijah. Do you understand what I'm saying? Yeah. Do you think Jesus — and probably, you know, when people were insulting Jesus, they were saying, these are not the kind of people you want to be around, come and fight them like Elijah. Elijah had so much power of God. So Jesus was not the only person that worked miracles, but what unifies him, what makes him unique from all the other prophets, is that he was actually killed. He was actually betrayed. And he was raised from the dead. In other words, our Christology is superior. Do you understand what I just said now? So — chapter three. Does anybody have any questions so far? We do have a question and answer. Chapter three verse eight says, 'Grow in grace,' so we can open session two now. Our second session. It says, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and for ever.' Let's open Hebrews chapter one verse one. Hebrews chapter one verse one. Are we learning something? So our Christology is — our study of Christ points us to God's story, our story of salvation. God sends Christ because he wants to redeem us from sin. Jesus, man. So what? Why did Christ come into the world? He came into the world to die for our sins. That's why when the angel of God appeared to Mary in Matthew chapter one, the angel said, 'Thou shalt call his name Jesus: for he shall save his people from their sins.' And of course, she knew the context of what that meant. Hebrews chapter one — 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.' Look at verse two: 'Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.' Look at verse three: 'Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' Now look at verse four: 'Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.' Look at verse five: 'For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?' And again, when he bringeth in the firstbegotten into the world, he saith, 'And let all the angels of God worship him.' And of the angels he saith, 'Who maketh his angels spirits, and his ministers a flame of fire.' But unto which of the angels said he, 'Sit on my right hand, until I make thine enemies thy footstool?' Look at verse fourteen: 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' And what the writer of Hebrews is doing here is making a distinction between Jesus and the

angels. The way the Jews used to see angels — they used to see angels as divine people, because a lot of angels appeared to people in the Old Testament. But he makes a distinction and says the Son's ministry is above that. Look at 1 Peter chapter one, verse ten. It says, 'Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.' Look at verse twelve: 'Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.' So it says the prophets wrote about God's plan of salvation. And remember, like we have said, there is no way you can understand the journey of salvation without starting from the beginning — reading the Torah, the Ketuvim, and the Nevi'im — the law of Moses, the prophets and the writings.

## **Part 4 — Opening Question: Where Do Babies Come From? Genesis 1:26–28**

### **Speaker 1** 00:26:00

So let's get into the kind of question we have today. So everybody can talk — we are allowed to talk. Alright, so the very first question we have is — now remember, one of the themes of salvation is sin. I mean, who was the very first person to commit sin in the Bible? Abby. Abby. I will say the journey, the story of our salvation is leading around two things — God and man. Man sinning, and God coming to save man. I want to ask: where do babies come from? And some people — some people like me believe that there are many factories in heaven. So, you know, where are we coming from? Yeah. I mean. That laughing man. Are you still looking out for babies? Babies. Babies are — coming from God. I'm waiting for you to say it. Alright, let's see something. Genesis chapter one verse twenty six. So you are not confused about why God wants our children on the earth. Amen. Praise the

Lord. Praise the Lord. Hallelujah. Amen. Amen. Praise the Lord. Genesis 1:26 — by verse 28. I'm calling you. Thirty four, five, five children. I'm very sure. Yeah. All girls. Are one, five, six — it's not easy. He knows now. He said — when was the prayer of the Lord in — Genesis 1:26, it says, 'And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea —'

**Speaker 2** 00:34:47

Yes.

**Speaker 1** 00:34:47

Sir. Alright. He says, 'over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' Interestingly, the word man in Genesis 1:26 actually is — let us make Adam in our image. That word was used in Genesis 1:27. If you look at verse 27 — 'So God created Adam, man, in his own image.' Look at Genesis chapter two verse five. It says, 'And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.' Look at Genesis 2:7. 'And the LORD God formed man' — same word, Adam, man. Look at Genesis 2:15. 'The LORD God took the man' — Adam. Look at Genesis 2:18. 'And the LORD God said, It is not good that the man should be alone; I will make him a helper meet for him.' Look at Genesis 2:19. 'And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto him.' Now the word Adam there is the same Hebrew word from Genesis 1:26 — and brought them to Adam. So you can see that Moses is intelligent. He writes about two kinds of persons. He's talking about man in Genesis 1:26, but when it gets to Genesis 2, he mentions man as per Adam, the individual. What I'm saying — does it make sense? Look at Genesis 5, verse one to two. 'This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.' Look at verse two. 'Male and female created he them; and blessed them, and called their name Adam.' Now what does Adam mean and what does it mean? Now go back to 1:26 — the mandate for man as per Adam. Genesis 1:26 is for male and female. So look at Genesis 1:26 — 'Let us make man in our image.' So to be — let us make mankind, right? Or let us make them — let

us make male and female. Genesis 1:26: 'Let us make man in our image.' I have a question to ask us. Is mankind in the image of God? Is every mankind in the image of God right now? So we'll pass the mic. Not everybody has this conversation — what do you think? Are we in the image of God now? Okay. Is it that we were created in the image of God? Yes. Because the man there — is man created in the image of God? So is an image of God? Yes. So let's — let me — what do you think? Is an image of God? Yes. Why? Is running —

**Speaker 2** 00:38:44

Every month.

**Speaker 1** 00:38:48

Alright, so wait. Is every unbeliever — is everybody in the image of God? You have a contrary opinion. What's up? You don't know? Are you in the image of God, or what? What do you think? Is every man in the image of God? Somehow? What do you think? Yes. So I want to talk to you. So, um, I've forgotten exactly. But, um, yeah. Jesus — the eikon of God, right? The image of God. Got a shout out. Right, come on. Um, being in the middle, right? So we're talking about being — I see the image as Jesus Christ, right? Yeah. Meaning being in the image of God means being in Christ, right? Yeah. Jesus says — go ahead. So is everybody in the image of God currently or presently? You know, the ones that are in the image of God are people in Christ Jesus, right? Awesome. And you know, what do you think? You can call. Alright. Does anybody — Cindy, Cookie, Esther? That's it. Just um, Joshua. What do you think? Is everybody in the image of God, what you think? Everybody. Why? Why do you think everybody's individual? Mr. — that's not the same old, same old. Yeah. Yeah. You got your voice. It's not like, okay, it's my fault. I didn't get enough batteries. So. So Genesis 1:26 — 'Let us make man in our image.' Right? And after all my work, image also means handle, like representation, right? Um, and then we also see Acts chapter seventeen, right? When talking to them, um, yeah — I mean, we, we are all his offspring. The offspring will move in and out. Now, that's not a new creation — that's a human reality, right? So I think that when God says we are — of course I understand the context of Jesus being the express image and person and all of that, but I think that God's plan is that man is his image, and the proper representation is representation. And the proper context would

be that man is made to display by the Spirit, by the Spirit of God's plan, right? It's true, of course, which is, um — the earth with me. So what is the chronology we see in Genesis 2 as regards what you said — God created man in his image, but still had to — yeah. And then so — so when you say I, I just think that image is, that's the man in Christ. Alright, so I see you, you can argue. Okay. Thank you. Alright. Does anybody have anything else to say? The last one — was created in the likeness of God. No, your voice is the truth, don't you? We are — we are reading Genesis 5:1. We can tell. I wasn't the one that read Genesis 5:1. Moses. It says it's the book of the generations of Adam. If you think God created man in the likeness of God, made him male and female, created he them — who is the male and female? So Adam and Eve in the image of God. Right. And that's what this is. Whatever you say. Oh man, I don't know — that is what 1:26. So image actually means a representation. It's like an idol word. Alright, so it's like a representation of the deity. So when God says let us make man in our image, he said, man is going to be God's representation. So every — well, let's not complicate it. But that's basically what it means. But in Colossians chapter one verse fifteen, he addresses this in our question and answer session — that's our fourth session. Alright, to explain it. The Bible says Christ is the image of God. If anyone is in Christ — you know, because one of the very first things we had problems with about the image of God was that I hadn't thought — I thought the image was a facial image. So I had a problem when I saw President Obasanjo. You know, there are some people that when you see them, you want to ask God, wow, look at the structure! And Genesis 1:26, he tells them to be what — he says, let them be fruitful, multiply, replenish the earth and to subdue it. So the mandate. Genesis 1:28 is for man to be fruitful. It's for man to replenish the earth and for man to multiply. Look at Genesis chapter six verse one. 'And it came to pass, when men began to multiply on the face of the earth.' So those men were fulfilling the mandate of Genesis 1:28. Yes, when they fulfilled the mandate of Genesis 1:28 — hey, Joshua has a corresponding insight. Today's discussion. Are we there? Alright. So, Joshua, what do you do? Now, this is where it's going to shock you before we move forward. The word multiply in Genesis 1:26 is the word — sorry, I didn't want to say it wrong. It is the word rabah — R-A-B-A-H — which means to increase. The word multiply in Genesis 6:1 is almost the same Hebrew word — rabah — R-A-B-A-H. Of course, there are two different tenses. So it's the same word in Genesis 1:28 and Genesis 6:1. So yeah, Joshua can proceed. So these are the men fulfilling the mandate of Genesis 1:28. God told them to be fruitful, right, to multiply, I

think. And in Genesis 6:1, what is the right thing? He says men began — he did not say God began to multiply. He says the men began to multiply on the face of the earth, and daughters were born unto them. So, Joshua, do you have a corresponding contact? Okay. Alright.

## Part 5 — Genesis 3–4: Multiplication After the Fall & Cain and Abel

### Speaker 1 00:42:00

So in Genesis chapter six, when men multiplied — Genesis is multiplying. Yeah. Where is the very first multiplication that we see? Genesis chapter three, verse sixteen. 'And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.' Verse twenty three: 'Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.' Verse twenty four: 'So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.' Look at Genesis 4:1. 'And Adam knew his wife.' Okay — Adam knew his wife and she conceived. So God just sent them away from the garden in Genesis 3. And they had an activity in Genesis 4, all without God. True or false? True or false? Let me read it. God just sent them away from the garden. God told them — either choose the Tree of Life or they eat from the tree of knowledge of good and evil. And after they ate it, they died spiritually. And so these people, who were spiritually dead, were sent from the Garden of Eden. In Genesis chapter four, the Bible says — 'And Adam knew his wife.' The word knew is yada — Y-A-D-A. It's an intimate knowing. It's the same word as epignosis — it's related to the word ginosko, to know. To me it's the same word. So it's not saying just — as in, 'I know of you.' It's actually intercourse. So two people who had sexual intercourse had a child. And they did not need God to have the child. You know what I'm saying? Just what I'm saying. They didn't need to eat the Tree of Life to have a child. So the consequence of not eating the Tree of Life could not be barrenness. Because they didn't eat the Tree of Life — they ate the tree of knowledge of good and evil. And they still had the child, even though — do we do that? So the very first message we

have is spiritual. Adam knew his wife. In other words, remember what we said? Genesis means beginnings — how things began. The very first beginning of multiplication, reproduction, for the story is that a man had to sleep with a woman. So the cost of reproduction that we see from the Eden story — are you hearing what I'm saying? — from the Eden story is: a man has to know a woman. Notice he did not say Adam knew Adama, or he knew Evelyn. He said Adam knew Eve. In other words, right out of that, the writer Moses is writing: God's course of reproduction on the earth is man and woman — and they have to be together. I said, I want to see if you knew. Yeah. So I want to ask you that question. I have to ask you guys a question. Look at Genesis chapter four verse one. 'And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.' And she again bare his brother Abel. Now this is a question — who reads the material when you are checking it personally? Abel and Cain. Cain and Abel. Do you think that they might have been twins? Or was Cain the firstborn and then she slept again and gave birth to Abel? What do you think? I myself believe — there's no wrong or right answer, guys. It's just a thought out loud. So he says she again bare his brother Abel. Is it that — because I had to read different commentaries — and in our third session, our fourth session, when we are going to look at those commentaries together, um, are you saying that, you know, like when you give birth to twins, one comes out first and then again another one comes out? Or is there an elder and a younger brother? So look at something. Look at Genesis 4:2. It says 'she conceived and bare' — verse two did not say 'she conceived again.' It said, 'And again,' but so is he — elder or younger brother relationship? So who's going first? What do you think it is? Who's going first? Okay. Okay. So then — it wasn't stated here that Adam knew him and then gave birth and then — okay, who else has something to say? What do you think? So. Yeah. Yeah. I think, yeah, I'll be flying towards twins because, I mean, they didn't — let's see. So it would be that she gave birth like, like nonstop. Yes. You know. I'm not saying. I'm saying — I'm using the proper context and the meaning of the word properly, okay, so that we can get more insights to it. So should we check — everyone, let's go and check every word. Yes, yes. Okay. Yeah. You checked it. What's the word? Yes sir. Yes sir. Yes sir. I'm thinking I wrote the word. Yes sir. Okay. Yes sir. Okay. What does it mean? To add or augment. To add or augment. Continue to do a thing. To proceed. To prolong. To prolong. I know that. You know who — I am very curious about the question. And how she came back to that. Was it a — what was that? It was prolonged.

Because I'm taking time. Because you got two shots, right? Oh. Okay. Karim. Okay. Okay. I think that when children are born in Scripture, the scriptures expressly state it when it is significant — they will look like twins, and it is the most significant thing in talking to people, even if they were in the Bible without spelling it out, because too dark for me — and I said to my — what did I do? All right, all right, awesome. So they are saying — okay, um, Victor. Victor has been given — okay, then let me ask a question. So I don't know if I can just ask the person. Yes. You need to like — it's the same thing as long as they are. Are you all right? And you saw it, right? Yes. Or something continuous. And so he's saying he's putting that word immediately after she gave birth, right. So it means she gave birth and then she gave birth again. Right. So that's where I understand. So it was almost — yes, yes, okay. Almost at the same time. Okay. So the question I want to ask, right, was, um — they say right. Sorry, I think back to the cheese that was right. So they are separated spiritually. And so when they gave birth — that was after, okay, after then — and his wife, right? So after the separation, but now when she came back, she said, I've gotten a man from the LORD. So what was she trying to — oh yeah, because oh, he answered that question. So please, please just remind me, what's the question? Yeah. Right, right. But whether they are twins or not, we're going to check the commentary in the last session. So whether they are twins or not, is somebody older than the other? Yes. Yes. Okay. Yes. Who is older? Who came out from the womb first? Okay. Alright. Well, what about points we stand at, whether they are twins, whether it's — um. I, um, Moses is actually writing a sort of firstborn illustration. You know, the same way that in every story we have in Genesis, God appears to always choose the second child over the first one. For example, in Esau and Jacob, God chooses Jacob. In the story of Joseph and his brothers, Joseph is almost the last and God chooses him. So it appears that there are even commentaries about the birth of Jesus — we're not going to talk about that today — but in those two stories, we see that it's younger people that God chooses. And it looks like that's the same pattern. So God chooses Abel over Cain. Anyways, do we have twins in the Bible? If we say that they are not twins, do we actually have twins in the Bible — who is the very first person that comes to mind? So it's Jacob. Let's go to Genesis chapter twenty five. So look up everybody — who is the only person that actually has the sole right to create another person? Who has the ability to create another person? To create. Now, God is the only person who has the ability to create another person through us, but it appears that reproduction — God, I'm not saying he

delegates his authority, but it's apparent that God is giving man an ability to also reproduce. Because by saying be fruitful, multiply — multiply means one becomes two, two becomes four, four becomes eight. It's like God is giving man an ability that he, in his own sovereignty, is the only one that has. Mine is crazy. Another man — don't get me wrong. Do you understand what I'm saying? Look at Genesis twenty five, verse twenty two. The first twins we have in the Bible are Esau and Jacob. Look at verse twenty two. 'And the children struggled together within her.' And she said, 'If it be so, why am I thus?' Verse twenty four, because of time. 'And when her days to be delivered were fulfilled, behold, there were twins in her womb.' And the first came out red all over — they called him Esau. Look at verse twenty six — 'And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.' Another twins we have in the Bible in the book of Genesis is Perez and Zerah. Do we know Perez? I know it's not the footballer. Genesis — especially towards the last few verses. Verse twenty six. Look at verse twenty six. 'And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.' Look at verse twenty seven. 'And it came to pass in the time of her travail, that, behold, twins were in her womb.' And of course, how did the twins come to be in her womb? Man and woman slept together. Another person in the Bible who might have been a twin is Thomas. Let's go to John's gospel chapter eleven verse sixteen. John's gospel, chapter eleven verse sixteen. Have you learned something so far? It says, 'Then said Thomas, which is called Didymus.' Now the word Didymus, actually, in the Greek means twin. Didymus actually means twin. Thomas, actually, in the Aramaic, also means twin. That's what it means. Thomas means a twin. So there might have been a probability — anyways, his name is Thomas, also called Didymus. He might have also been a twin. It was a common — Thomas was a very common Aramaic name in the time of Jesus, you know. So that means Thomas might have actually had a twin brother. I don't know if James and John were twins, but the way they always appear together — I don't even know what it is. But there's one other one — I mean, Thomas is correct. So that means that in Genesis, how did babies come about? Genesis chapter four verse one — Adam knew Eve. How did the twin story happen for Esau and Jacob? Isaac and Rebecca slept together to give birth to Esau and Jacob. For Perez — of course, Judah's story — they slept together. Customers did not also drop from the sky. The parents actually slept together to give birth to — so it means

that in God's will for man, God gives man the ability to come together with another and reproduce, to have another in his image. Remember what Joshua said — is every man in the image of God? God says every man is the image of God. Yes, we said image means a representation. It's like an ambassador — let's use that word. So God gives man the privilege to be able to come together and decide. It's kind of a very — bad illustration for whoever is listening, I know. But we can come together and sleep together instead of very, very long. We can come together and unite in Christ and give birth to a child. I will tell you something. Look at 1 Corinthians chapter seven. In other words — you are not wrong for having a desire to have children. But you do not desire to have children like it's a problem. Look at 1 Corinthians chapter seven. Are we learning something? Yes sir. Look at 1 Corinthians chapter seven, verse fourteen. Let's start from verse eleven. It says, 'But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.' Now — what they are now holy has been said, but you won't believe me. But if the unbeliever departs, let him depart. A brother or a sister is not under bondage in such cases. But God has called us to peace. Now that was — Paul is recognizing that people who are not believers can actually have children. So having kids is not a state because you are a Christian. It's a state because you are in the image of God, the representation of God. You are a human being. Do you understand what I'm saying? Yes sir. Just what I'm saying. So every person has the ability to reproduce — of course, when they are with a person of the opposite sex. Do we understand so far? Yes. Are you sure? So babies are not jumping from heaven. It's not like there's a baby factory in heaven. God gives man that ability in his sovereignty to be able to reproduce. It's like a natural course of events because you are a man — if you meet with a woman, you would have a chance. So it becomes abnormal — that's where it is now important for somebody who is married, they've been together for a while, like a marriage for a while, but the years have passed and the woman has not conceived. At that point it is an anomaly, because in the beginning it was not so. The beginning is Adam will meet with Eve and they will have a child. And so they can now

determine how they want to channel that life. The child comes together — that is how your child's life will be. That's why it's important that you recognise whoever you are going to get married to, because it's going to determine your children. Just I want to say, look at Ephesians chapter five — is there a problem? Look at chapter six, sorry. Verse four. Chapter six verse four, it says, 'And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.' The word nurture and admonition of the Lord is useful to train them. So Paul is writing that whilst a man and a woman have a natural course of events — both of us coming together to have a child — when we have that child, we are now responsible for whatever outcome happens to the child. What I'm saying just now, what I'm saying. So parents are like forced determinants of like the destiny of children. So look at something like this. In Jacob — it appears that Isaac was going to hand over the blessing to Esau, but it appears that the woman liked Jacob. But because the dad's eyes were already dimmed and he did not know. So he had already told Esau to come and pick something, and was going to give him the blessing. But because the woman — you know — Jacob stole the blessing. He didn't get the blessing legitimately. He stole it. You know, he stole it from the person. So she goes to meet him — because Moses had already written in that Genesis 25 story that we read that God said the elder was going to serve the younger. That was the prophecy that was already told to her before she had the twins. So she already knew that. Of course, Esau would — that means something else in the grand scheme of things, but we're trying to break it down to the basic form. She tried to channel the entire story. Do you understand what I'm saying? Look at where God appears to Mary. God tells Mary she's going to have a child. And Mary may not say, oh, thank you, I conceive. Yes, I believe you. What did she say? She said, 'How shall this be, seeing I know not a man?' Because she knows the natural course of events. And of course, before the birth of the child, the angel had already told her what was going to happen to the child. So she was — she was not going to be scared? Well, she was scared, because she's a mother. But she already knew what was going to happen. Just not what I'm saying. Look at Moses. I will tell you — miss something? So is there a baby factory in heaven? Is there a baby factory in heaven? Anyways, have not been there before, so I don't know. But according to the Word of God, it is in you. Do you understand the context of what I just said? And he said — if you say like God, do you see anyhow. Anyway, Exodus chapter two. So the natural course of events is a man will have to sleep with a woman to give birth to a child. So look at verse two.

'And the woman conceived' — look at verse one again. 'And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child —' Go to Hebrews chapter eleven. Whoever you get married to, you guys have the agreement. You don't just say, as the Lord wills, you just have like seven, eight, nine children as the Lord wills. You guys will have the agreement — it is two children, three children, four children. So it's — eighteen children! The Lord is calling me to be a part of the assembly. We are going to have a Myspace post where we are going to be the driver. I can't even come to school, high school girls, you know, and stuff. You guys have the agreement to decide for yourselves. What I'm saying — just what I'm saying. Because somebody went anyways — so we don't need that. Hebrews eleven, Hebrews eleven. What is it? Verse twenty three. 'By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.' He said they saw it was a proper child. They knew that there was something about him. So God gives parents the ability to channel the course of the lives of their children. So for people who got — some people who, like, God says — because your parents are Christian, you should be grateful to God for that privilege. It made your journey to salvation — remember, salvation is a journey — it made your journey easier and smoother and just much easier than people whose parents were not speaking the Word. So don't look at people who are Muslims and they have excellent marriages, and think their marriages are only because they did not get married in Christ. You are not reading Genesis 3. People left Genesis and gave birth to children who were tilling the ground. They were producing multiple roads and all of that stuff. So don't look at them and think about them less. Think about it. Thank God for the privilege you have — your parents and pastors who are committed workers delivering to you. And you are now serving God the way you want to, tracing the path of the Holy Ghost. You have to join in some of that. Listening to somebody — somebody actually channelled your life. Somebody. Somebody you're listening to says you should not marry an unbeliever. I don't believe her? She says you should not marry an unbeliever. Just what I'm saying. So the context — to understand what I'm saying, everybody. Yes, just what I'm saying. So the context of why a believer should not marry a non-believer is not that you should be fighting. Not by now. It's because you are going to channel the lives of those children. You are the temple of God. Your wife is also the temple of God. When you give birth to a child, they will also be taught to be the

temple of God. So you understand what I just said. So it's not — there's no baby factory anywhere, ever. So as soon as I get married — are you ready to open up? And then like, children. Outside the rock. And it's possible — I mean, if you have billions — I mean, why not? Yeah. I mean, that's like six children, five children. And when they are seven, meaning five more. He tried the vision, you know. So God gives us the privilege. Do you understand, everybody? So how did men multiply in the Bible? Who can tell me? When they came together. So look at Genesis chapter nine. Have you learned something so far? Are you sure? All right. Remember, God's soteriology is not an anthropology. But of course, man is the centre of God's design. Genesis chapter nine verse twenty. 'And Noah began to be an husbandman, and he planted a vineyard.' Verse twenty one — 'And he drank of the wine, and was drunken; and he was uncovered within his tent.' Verse twenty two: 'And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.' And they took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father. And their faces were backward, and they saw not their father's nakedness. Remember, the pattern we have in Genesis 1:26 of man — it is male and female. And at the same time, already we saw in Genesis that when the Bible says that Ham saw the nakedness of his father, it actually means he slept with his father's wife. That's the context. That's what it means. So that's like a Genesis creation thing — the genesis. Okay. It's time for the Genesis story that we have in Genesis 1:26, that a man and a woman should sleep together to have children. In Genesis 9, one of the descriptions we see is that Ham is sleeping with his father's wife. Look at Genesis chapter six verse one. 'And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.' Look at verse four: 'There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them.' Can you see it? They have to come to the daughters of men to have children. They did not say these children dropped from heaven. That's why the incarnation of Jesus is very miraculous. The virgin birth is miraculous. Mary did not sleep with anybody to have a child. Do we understand, everybody? Look at Genesis chapter sixteen. So when a man begins to sleep with his father's wife, or a man is sleeping with another woman — what are they doing? Is it the Genesis story? Do we understand? It's like the Genesis — it is a man and woman, not man and man. Do you understand? It's not Adam

and Adam. Genesis chapter sixteen verse three. 'And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.' Look at verse four. 'And he went in unto Hagar, and she conceived.' And when she saw that she had conceived, her mistress was despised in her eyes. Now look at verse four, who has — 'And he went in unto Hagar.' That line in there, yeah. It's like — a seed goes into a ground to produce a harvest. It's the same thing for Abraham here. It's like going into a seed and producing something. Now remember that God had already told Abraham that he was going to have a child. True or false? And it was not coming forth. So Sarah said — they are still very young and agile. She knows that the natural course of events to having a child is that they have to come together. That's why the birth of Isaac is also very miraculous. Just what I'm saying. The Bible says — Paul says — that Sarah's womb was already dead. Abraham was also, of course, very old. But they had a child. That is a miracle. Miracle means it is not supposed to be so, but it is so, for God makes it so. Do you understand this now? So it's miraculous. It does not always happen. So if you get married at a very advanced age already approaching — the likelihood that you have a child is a miracle. Amen. Alright, let's see Genesis chapter nineteen. You don't have to read that story — it was sexual immorality. There was a lot of sexual immorality in Sodom and Gomorrah. Look at Genesis chapter twenty five verses one to two. 'Then again Abraham took a wife, and her name was Keturah.' Look at verse two. And she bore him — look at how many children Abraham had! Abraham, at what age? At what? You don't retire! Look at him, just calm. Abraham was still active when Sarah died. He still had more children. Look at Genesis twenty nine, verse thirty one. 'And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.' And Leah conceived and bare a son. And she called his name. And she conceived again. Conceived again in Hebrew means she took in again. That's when, of course, it must have been a man that slept with her. Look at Genesis thirty — that story is so long. You can read it personally. It's in the class notes — Genesis chapter thirty verses one to twenty four. It's the story of Jacob. Jacob was just sleeping around and having children by different women. How he had to get Joseph was through Rachel — just sleeping around. Look at verse one. 'And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.' Look at verse two. 'And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?' And she said,

'Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.' And she gave her to him. And Jacob went in unto her. Just as the story we have in Abraham — that Abraham took his servant. His grandson, in Genesis chapter 30, is speaking with Ahmed so that he can have a child. So it is clear that God gives man the agency to be fruitful, to multiply and to fill this earth, to make his baby. This is why the virgin birth is the greatest miracle of the incarnation. For the very first and only time, a human being was born without the agency of a man. Do we understand so far? So that's why the incarnation of Jesus is unique and different. That's why Jesus is unique. That's the meaning of — the uniquely born of God — his birth. Is your name Mary? If Mary had slept with Joseph — that's still the natural course of events. So they would still have had a child. But Mary — God did not sleep with pretty lady. I don't imagine it like that — like God slept with Mary one night. Nah. It is miraculous. When God comes in the womb of a woman — and, you know, it's like — God became a man and came to earth. So God gives man the agency to be fruitful and multiply, to have your kids. For you are the one that determines their course of journey and their course of salvation. So as we close, I'm going to ask this final question before we take a break. And the final question is — are we sinners from birth? What do you think? If man has been given by God the agency to make babies, are we all sinners from birth? What do we think? So we just give our opinion on it and then we will close for the prayer. If — let me know where you guys are. Ready? Yeah, let me know when you're ready. Just let me know. Alright. So are we all set? That's the question I want to ask you. So, like, there are people that believe that — I think everybody here actually should, I believe. You know what I'm saying? Everybody's saying, I know that children are sinners — how true is that? I believe that if we say that is true — I'm not saying it is falsehood — but if we say that it's true, what happens to children, you know? You know what stillbirth is? Or people who give birth and then their child dies. Or people who give birth and after like three, six months the child — what happens to the child? Does the child go to heaven or to — remember what we said about soteriology, it is not an apology. It is not a ticket to heaven because this was meant to be or anything like that. But maybe I'll not be able to say. I believe the kingdom of death — for the baby is born — wake up, wake up! Do you believe? Say yes. When you get to heaven — there's one angel in front of the gates. We have scored against the angels — they are opening their records. You know, they use that medium to build it. You know, so I guess it's working and it's coming. Angel says, hello baby. Angel says,

where are you going? I want to go into heaven. No. I say, I'm going to say — what do we think? And let's quickly close on that. So we're ready. Okay, so in like five minutes — I've been boring you guys. Are you sure? I think it's interesting. Alright, so they said — what is it? Are we all sinners from birth? Do you think so? Um. Don't think so. Um. So let's start with Ai. I saw him again. So, um, the essence of this course is to make us to just talk. Have I confused anybody so far? Alright.

## Part 6 — Closing Discussion: Are We Sinners From Birth?

### Speaker 3 01:23:51

So do I.

### Speaker 1 01:24:00

I'm not sure. But then, um, the story of the birth of Jesus Christ — yeah. So I don't know, but I want to believe that one of the reasons why the birth was miraculous — um, Jesus had compassion. Yeah. And then the second demand is correct. Okay. Right. Yeah. So, um, what does the seed of man not also require the head of the woman to have the child? So is it only the seed of man that is correct? Anything — remember what we said about man — man is man, or man is male and female, usually referring to — no, no, no man, I mean yes. So that is the consequence is only on Adam, not on Eve? Oh no, no, no. Do you understand what I'm saying? Like, we are trying to — we are having a conversation. The questions that they're asking. I said that — the benefits, you know, that's why — is the age of the woman not also correct? You should also say, or it's only the seed of the guy that is corrupt. Just what I'm saying. Yeah, I understand. Did you both say yes? So yeah. I yeah. Is that what you are saying, that the original sin message was not passed to Jesus? Yes. So that — I'm not wrong. I'm not right. I'm like, I'm trying to have a conversation here. Here's what I'm saying. Yeah, yeah. Because they both sinned and they were both sinners. So is the egg of Mary also — Abby, it is not sinful? Oh, okay. I don't think there is anyone involved. I think it was just going back to — where do babies come from? We just said: how does baby fertilization

happen? The male and the female come together. If the male is the variable — Abby. So in the event God did not require male seed, is the female seed also not an issue? That's it. Okay. So like — that is — that Jesus will probably resemble Mary. Oh, right. Now like, kind of — oh, but I'm just thinking about it now, so I can't imagine. It's just. I like, I like, I like — how does anybody have any other questions? Yes. Okay. Victor. Am I boring anybody? Yes. Who is the oldest person? Can I borrow you? Okay. I don't think we're all good. Okay.

**Speaker 3** 01:27:21

First, I need to talk about that. Mmm. And, um. I think that sin is a spiritual thing, right? So I've seen that, inspired by procreation — the idea of salvation should be —

**Speaker 1** 01:27:39

Transferable to sin. That's the same context. So that means that — that's something else. Is context. And the context is: because of sin, death entered into the world, and every man dies — but has no entry. Every man dies because every man sinned, right? That's the entire path, right? And, um, we see a pattern, I think, in verse fourteen where it says Adam's sin and death, right? And then I think there is — what? — we see that for you too. We all know we did not just get righteousness because Jesus died, right? We have to believe to have life, right? In the same way, you have to sin to be sinful. So, alright, um, thank you very much for that, Victor. So he raised an argument which is what we're going to discuss together. Um, during our next break — it's like five, ten minutes. Then it's like a drink. So I guess. But are we having a great time so far? Yes sir. Are you sure I'm not boring? I feel like I'm very boring. It's good, but it's kind of bad. Alright, so what time is it? I don't know. Ah, there's — the point is not right. Alright. And I think I have a question at some point. Right. So I have one question from before. Yes. So people define it differently, right. Um, so they said — and I agree with him. Right. Is that true? Yes. Alright, so the main essence of Jesus coming into the world, right, is to die for our sins, right? Yeah. And so upon dying, he bore our grief for our sin, right? Mmm. Right. So now I no longer stand — so meaning everybody after the ascension of Jesus Christ is not born — it's called the Ascension of Jesus. Everybody is a sinner. I will, I will, I will, I will say that for mention. So now some of you are saying, ah, if I were in the Roman church — I was always a question to that, because Romans 4 — Paul just

said Abraham was not a sinner. He's righteous. And he has also described the same guy who slept with another person while she killed her. And he says, 'David described the blessedness of the man.' So what do you say about that? They're not wrong. So I was going somewhere. Remember I said I had a question for you too, because I started with — um, people have different perceptions. Now, if I were to ask you now, right — I don't know if I'm contradicting what I said — but I ask you now: the miracle was that Jesus was born without a man, right? Right. So now what do we define as sin in the world now? Someone can say, if you lie, you've sinned. Yeah, as long as you're — as long as if you slap someone, you've sinned. Take it to court now. So now — Jesus, he was born, right? But mind you, Jesus was not only divine, he was human too. So now, and Jesus did not jump like — do not jump to thirty-three years old or thirty now. He started from small — as a child growing up. There's a stage during which he arose from knowing his left from his right. And so we see when Jesus was born, he did not do things to annoy his parents, or he did not — do it for business. So even if he is present, right. Alright. So does that answer the question? Right? That was the reason I got that question. Are you saying that Jesus who was born there was something he did not know? He was not all-knowing? Yeah, that's why I said I don't know if I'm at the point. Alright. Because Jesus did not know — but he's like that. Oh God, I'm kidding. I'm saying. He also raises another question for what you are saying. You can — there are a lot of questions from there. So you should know to do so — we don't forget. Yeah. All right. Uh, I think that's — you think that's it. All right. So you're saying there are different contexts of sin. To be in sin in Romans 5 would have had a different context to what Paul was saying. So is it that everybody that was born — so whether you're born or you're not, you are a sinner? Is that correct? If you are looking at it from the point of view — are we all sinners from the effect of what happened in Genesis 3? No, no, no. So if a person is born right now, yeah, no, no — so at what point do we now need salvation if I don't know God's — why do we have this? Is it going to come in three thousand years' time? So he died for you. Now what if I choose not to die? What if I choose not to commit any sin? Okay. Alright, so we will. We'll go for that. So you, you are going to continue from tonight. We'll go for like a five, ten minute break to take. Susie and I — have a great time. I hope I'm not boring you. So on original sin, we'll look at one more point called infant baptism. And we'll see how we can answer every question. Have we had a great time? Are we sure? Yes sir. Alright, so everything I'm saying — there is also a reference guide that we had, with every

single reference that I cited. And I didn't amass the knowledge — I was actually trusting knowledge. Alright, I'll see you guys in ten minutes. Have a great time. Can you check your phone? Yes. Or no? Yes. So you guys can have discussions among each other. Let's pick some fresh things so that I can blow. See my hair. I don't know. I don't know. I don't think I'm coming. Okay. Let's just see. Okay, so I think one of the first things — I — yeah yeah, yeah yeah.

— *End of Transcript* —

Open Bible School • Rooted in the Word • April 10, 2026