

OPEN BIBLE SCHOOL

Session Transcript

Original Sin, Pelagius & the Sovereignty of God

April 7, 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 2 is the session teacher/facilitator; Speakers 1 and 3 are participants.*

Part 1 — Opening: Is Sin Inherited or Environmental?

Speaker 1 00:00:00

Some of our voices.

Speaker 2 00:00:05

Yeah. That'll be fine. Alright. So who am I? He is now a student? Yes. Oh, yeah. That's right. Yeah. So, yeah, I had a question earlier, so probably you are going to answer it. I don't know. So eventually Genesis 3 — the fall of man in Genesis — yeah. So my question is, if they had been in the garden — I think that's a response of the fallen man. Yes. Okay. We're going to get to Augustine, actually. Yeah. Actually I read the arguments a few days ago. Would there be another way to procreate? Yes. His name is Augustine. We are going to read the story now. So the guys had a problem with this kind of stuff. They said that as a result of the fall

— and some other very intimate stuff I'm going to mention very soon — so please remind me in the question and answer session so we can discuss the issue of that state I was talking about earlier. Uh, it's just my opinion. Uh, Viktor raised Romans 5:12. Oh, yeah. Oh, yeah. Sure. Let's listen to the argument. I love how this class is super interesting. I've heard some texts that I've never heard in my life before. So he said — so I — so from what — I've not said anything yet. Yeah. So we're saying that sin entered into the world by one man, by one sin. This way — pastor. Yeah. Paul is saying that death reigns even over those who have not sinned after the transgression. Yeah. And also it says that in sin my mother conceived me — Psalm 51. So in the world there is sin — that's what Romans 5 is saying. Sin already entered into the world by a man. So we are all set — there is sin in the world. So when a child is brought forth into the world, it is brought into that environment of sin. So there is that — a choice, a blame — of sin. So the child is not inheriting the sins, but he's born into that environment. And there is that liability. So what is the child — what's the child going to do now, if the house is too old, everything is — why don't they like it, don't watch it, they're just always watching. So it is the condition of the house. The condition of sin is the house. The house is in the world. Let's say the child is born unto you. There are some babies that when they give birth, they don't go out — everything is home school. And God — okay. You know, let children know that they are born and Daddy and Mummy are perfectly Christians. The movies they watch in the house are probably Lawrence Chan's and a lot of that. And the guy doesn't even have a phone — he's always praying, always reading the Word of God. Yes. And even the compound they stay in is a Christian compound. What do we say about people like him? Because he was born into a condition of sin — that condition, that environment, he was born into it. He cannot think of sin in that condition. Oh. I'm not trying to — I'm — I'm not. I'm just curious. I am not saying — wait, it needs to be — wait. Before you — okay. For me. But I need the mic so that I can — okay, so yeah. I will first ask a question. Like are we currently all spiritually separated from God — like a spiritual separation from God? Yeah. That's what — yes. Okay. Okay. And remembering that the consequence of sin is death, right? And that means that a baby, even when born into the world, is not like — imagine we are doing that. And, you know, if it was born there — you know why? Yes, I — well, we know that there was actually a provision of Jesus Christ that ensured that right. But let's say — but let us be sure — God did not trust in the man that no money. At this point, right? So let's imagine the baby was born there like this, knowing of

God already, right? I feel like that thing is — currently we are all spiritually separated from God. And you know that that doesn't just — doesn't follow something because of a choice, which is sin. Then the next one is — when Jesus explained to us how to be born again, right — did I not see that? Yes, he explained it like conception, right? Let's go back to my mother's womb, like, come out with things like — Jesus is trying to liken it, to say that if you want to be in him, you need to be spiritually born again in him. Meaning — there is meaning that birth actually has a cost in it. That means that if you're actually born from a parent, from your mother and father, it means that from that point — does it mean, to be born again, you have to be born from the loins of Christ himself? You have to be born again. So that's what I want to say. Thank you.

Speaker 3 00:07:42

Thank you very much. Okay, so —

Part 2 — Being Born Again: Confession, Knowledge & Growing Into Faith

Speaker 2 00:07:46

Um, we said that we saw in — look what we see. Luke 1:57 — which is — the word continues. There is — yes, like that. Before they get what they need from him. Because it's forceful — it means to take together, to apprehend together. So it's not something that just happened. Like it's not like they just put it up. So what you are saying is that — what you are saying is that there was a particular night that the woman just consented. And Lord, you still have your blessing. No, no, no. Yes. You just said because you mentioned all that togetherness. It's not like — the picture of the scene that we were addressing. The place we are about to say something — you mentioned the scenario where he said — he mentioned no. Yes. He said that if there are no babies — I know. Okay. My question now is — or my view now is — okay, I'm going into a Christian family, and that is a Christian. My mum is a Christian, something like that. Then I don't really need to, like, you know — unbelievers say the

confession prayers, like, I believe. But I have never said the confession prayer. How many of us here — you don't know the exact time again because you're — here. Okay. Yes. So as I was saying, like, we never really said the confession. So are you saying that there's a particular time we become born again — Jesus, did you get my idea? Like, I get that we are to be born again in Jesus for us to actually be saved. But like, I feel like it comes with the knowledge and understanding that you are now in Christ Jesus. It's not like you are just with your life, that you just wake up with knowledge. No — you are — because, you know, like, one thing is — I get the point that like when you are born, I don't think you are born into sin. Like the nature of sin is there. But like, I don't feel like you are born as a sinner. Because if you are — taking from my end point — I'm saying like, if I was born as a sinner, I would have to stay in connection with it for me to actually be born again, because I will not believe — without this — that we are saying — okay, so I — sorry, that's what I'm saying. That's when I was born into sin. Yes. You are growing up. Yes. Okay, now I want to — it was like, oh, I got it, you know? He went into the door. Like, okay, so what I'm saying is — what I'm saying is — I get the point where, like, you have to understand that you are in Christ Jesus. That was my point. Now is — is it that you are saying that for children that are portrayed — is there like a particular point in time where it's like a moment? And then I mentioned Jesus because I can't really — the choice in my head. When I said — yeah, you need to say no, no. I said, because — ah. Yeah, yeah. So how I remember myself was that it was continuous. Like, I was saying, family, church. Jesus was raised from — yes. Like, continuous hearing, listening, and reading of the Word continuously shaped my mind to believe it. So what you are saying? Yes. If you say that, that is what they do for this young imam, you know what I mean? Teaching them the Quran from very small. Yes. So they are taught and they learn — they have so much that it is difficult for you to change their mind otherwise. So you are saying we grew into it — we make a conscious decision? No, I did. Well, I — I grew into that point. Like, first thing is — you shall believe now. It is — all right, so, uh, somebody raised their hand so that we can reach him. We can get into the argument, but we've been having a great time. Yes, sir. Are you sure, sir? I just want to say — I'm not. So just two minutes. I just want to say that inasmuch as we are in agreement — we are here today. So. And. But we are so — yeah. So I'm saying that — keep your eyes open. Of course. Don't decide that what you learned before coming here is what it is. So I'm going to stay on that. So I'm just saying — open your hearts and don't get lost. Let us open your hearts and

let us arrive at that point. So should we reach a conclusion here now? The one original thing — um. Are we ready?

Speaker 1 00:13:42

Yes, sir.

Part 3 — Teaching: Psalm 51, Romans 5 & the Origin of 'Original Sin'**Speaker 2** 00:13:45

All right. So what made me ask that question, um, was — it's a long time ago. Anyway, not too long, but I, I, I had read about it. And so I was reading the material on how to interpret the Bible. They began to explain the Romans text and the Greek words. And they tried to explain some things — that man is not the same. I'm not saying that's my conclusion. No. So what about you — I can't remember, one of the series or one of the classes we were doing. And then I'll ask myself. And then I sat down and I said, which one is — you know, I like one. And then I found out. Two is — the first person is called Pelagius, and the second person is called — what was the name? Go go go go. The one that started the original sin — his name is Augustine of Hippo, 354 to 430. Yes, yes. It's — have you seen page five of the Section 2 material? Now, for every text they quoted, I checked the text. So I knew every single text — Psalm 51:5, Romans 5:12, Romans 3:23 — and I read them, because I know how to be for and against. And that's the beauty. Now look at what is original sin. If man makes his baby, is his baby a sinner? Are we all sinners? What is original sin? See how beautiful the material is. Okay. Now, in Christian theology, original sin actually — the Latin word — original — is the condition of sinfulness that all humans share, inherited from Adam and Eve due to the fall. It involves the loss of original righteousness and the distortion of the image of God. What are the texts? Section 2, page 5. Have you seen it? No? Before — Augustine. Ah, yes. So the biblical basis is generally found in these texts. Genesis 3 — the expulsion of Adam and Eve from the garden. Look at Psalm 51 verse 5. It says, 'I was brought forth in iniquity, and in sin did my mother conceive me.' Let's go and read that text for what it is. Amen. Amen. He

said, 'my mother conceived me.' He did not say, 'my mother conceived us.' That's important. Psalm 51 verse 5. And remember — their honeymoon — that was their honeymoon. We used to sing this as one. 'Have mercy upon me, O God.' Now when we think — who has the commentary that always explains the psalm? That tells you the history of the psalm? Look at Psalm 51 — it was the psalm that David wrote after he had sinned and committed adultery with Bathsheba. So he said, 'Have mercy upon me, O God, according to thy lovingkindness, according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest and be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me.' David didn't say 'the sin in our mother.' This is a context that was related to him. David is referring to his own context. This is not me trying to say we are not sinners — are you getting me? I'm just showing you the context of Psalm 51. Some say that David was born out of wedlock, and it seems to be very accurate with that information. Because when we look at that blessing — the firstborn — this is what I was telling you about. God gives his blessings to people that he determines, just as he determines that the younger receives before the elder. When God — when they are sharing the blessing — A is the firstborn, B is the second born. For example, when my sons were much younger, the way they used to give us phones — until we grew older and we had our own phones. My dad — who uses the phone, then it's my mummy, and then they pass it to the firstborn, and then after he's used it, he passes it to the second one. Now my sister is done with school and she needs to upgrade. And then my phone that is bigger than his — even better than his. That's how it goes. I trust God blessed you. You get what I'm saying? I'm just trying to explain the pattern. Do you understand the kind of point to it? So it looks like that is exact. So that's why when Elijah — when Samuel comes into Jesse's house — to anoint him as a king. Remember, in one of our soteriology classes, we said kings are not just kings that are exercising power. Kings are also prophets of God. In Deuteronomy chapter 17, they said, everyone you are going to install as a king must speak my word. That's the same instruction as — a prophet will come that will speak in my name. So kings are not just ruling over people and sending emissaries out — they were also prophets of God. So it's like the firstborn blessing, you know — Jacob. Jacob. Just, ehm ehm. Someone comes into Jesse's

house. And then because Jesse has read the Tanakh, he knows the Torah. He knows it's referring to the firstborn blessing — who is the very first person that he calls out? His firstborn child. Are you getting the story? So when he calls the firstborn child — look at — what's his name again? Samuel. Just like Esau. Just like Isaac who is blind, feeling with his hands. He's feeling that with the texture — you are looking like Esau, but with the voice you are sounding like Jacob. That's the same thing this guy is also doing here. Samuel sees his appearance, he sees his stature. He thinks — this is the one the blessing is supposed to go to. And God tells him it's not. And you know what — Jesse keeps lining up his sons, because he knows what Samuel is going for, until he asks again. Do you have any other son? And there is a big argument. There's something about the birth of David. Do you understand the story? Look at another instance — when they went to war. The sons are there — if the sons always had a beef — the other sons are at war. What is David doing? He's keeping his father's sheep somewhere. And they are — your brothers are in the army, and I guess Jesse said, go give them the food. When you are done, you will come back. So when he gets there, he makes a statement about Goliath and asks what is going on here. And one of the firstborn sons responds to him rudely — ah, what are you doing here? It's not you that is supposed to be found here. So by him killing Goliath, it was another testament that God chooses the younger — God's blessing, God's election of grace, is not based on your qualifications or your works. It's based on what he has determined. Do you understand what I'm saying? So that's what David is describing in Psalm 51 — he did not say 'in my mother's house.' And if you read that psalm, it makes sense — it's like a repeating pattern. Do you understand the story? Yes, sir. Alright, so that's what the context is. Amen. Alright. What was it? Let's look at the second text — Romans 5:12-21. 'Therefore, just as sin —' we know that. Now look at what the material says in the notes. The doctrine of original sin developed in the second century — that is, nobody before, nobody in Paul's day, ever called anything 'original sin.' What they called it is sin. Sin is the word in the Greek — hamartia, hamartia. They used transgression — those were the words they used to describe sin. Transgression means to miss the mark. Simple. God gives them a mark. You don't choose the mark — when you don't hit the mark, you have missed it. You have missed the goalpost. Do you understand? Yes, sir. Do you get the story? Yes, sir. Now look at the Genesis account — God gave Cain and Abel a mark. They offered things to God. God sees the countenance of Cain and asks him and says, I gave you — you know, I told you — maybe

you will do the right thing. It says Cain was furious. He was angry and he killed his brother. I said, if you had done the better thing — are you hearing what I'm saying? That was also another mark. He missed it. Are you hearing me, sir? So who was the one that coined it? It was — it was — it was — thank you very much. It was shared by Augustine of Hippo, 354 to 430 AD. He was the first person to actually use the word 'original sin.' So Jesus never said it. Paul — don't get me wrong. Don't misunderstand what I'm saying. I'm saying that phrase — 'original sin' — you will not find it anywhere in those words. You can look at Augustine's view of original sin. And we also have a dedicated material that we sent to you that has the references to all of these resources, so you can check them out. Is that good? Alright. So it says: original sin is not just committed by Adam — it is the inherited condition. That's what we discussed. Of guilt and corruption passed down to all humanity. He identified three components. One — original sin. Two — original pollution — because of original sin, the entire population is polluted. Third one — there is now a passion and natural inclination toward wanting to do bad. Look at the challenge of Pelagius. Pelagius was now a monk. He now comes up and says — he was known for his strict self-discipline and personal holiness. When he arrived in Rome, he was shocked by the low moral standards of the city's Christians. Well, look at his argument. If the documents on page 3, page 1. Pelagius argued that Adam's sin affected only Adam. Every human is born with a clean slate — tabula rasa — possessing the same capacity for good as Adam had before the fall. This is what he said. 'If sin is inherited, then it becomes a biological thing, or a physical thing. But if sin is necessary, it cannot truly be called sin, because sin must be a free choice of the will.' And he said this — he said, 'Everything good and everything evil is done by us — and not born with us.' Pelagius. Look at what he said. He said three elements — possibility: the capacity to do good. Will: the choice. Act: the carrying out. You can read that yourself. Look at the text that he reads and that's what we are going to. Now, are we ready? Are we ready? Yes, sir. Let's start with this. Chapter 1. So what about — for you to now stand — we will now talk about it. I'm not supporting anybody. But simply say that man is born with it — and see what's wrong with you. We asked the question, what is happening in Romans at all? I'll tell you this argument — not my own argument. No. And then you see what she can make of it. Amen. Amen. And because the text is interesting — should we read Romans 5:1? Which one? You should.

Speaker 1 00:27:23

I have one. All right.

Speaker 2 00:27:25

I got it. It's not me. I'm not reading the argument. It should be chapter 1. Verse 9. It says — moreover, your little ones — wait, let me write it down. Deuteronomy 1:34. Is this the new chapter? One. Are you — okay. Look at verse 34. 'And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in there — encourage him, for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it.' And you know Numbers 13 normally is — and because they would not go to the Promised Land. It is true. Moses now says that word — will not enter into the Promised Land — did not apply to people who did not know between left or right. It says little children —

Speaker 1 00:29:20

The young ones.

Speaker 2 00:29:23

So the document says: if God was going to judge the entire nation, he didn't destroy little children because they didn't know the difference between left and right. But again, another argument comes in. You start thinking — God sent Saul to the Amalekites and tells him to destroy everyone. Why? I'm giving the argument of Elijah — not me, when I was writing. The second text is Ezekiel. Here, what is it? Yeah. Ezekiel 18:20. What does it say? Yeah — 'The soul that sinneth, it shall die.' Are you there? Exactly. 'And the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Is that — these other arguments. Chapter 20 verse 11 to 14 — God gives people the ability to make

their choice. You sin and you miss the mark. You die. You don't sin, you don't miss the mark — you get his life. Deuteronomy chapter 30 — right. Remember, they asked that question. I think it was a child. Like, I was asking, where will you go to? And, you know, grown-up people are saying, ah. Anyways, I was going to go there now. So why are we even having children — I don't know, it's kind of sad, like, I don't — are you saying God is this — God is who God is — like, like, it's true. Ah, it's too fierce. Maybe they have not done wrong. So God now says, oh, you're going to go to hell because you came in the likeness of Adam. Did you beg your parents to come? A place where I have to tell you — I said no. It's not. Are you sure? Deuteronomy chapter 30, verse 11 to 14. He says, 'For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.' Then — 'I have set before you this day life and good, death and evil.' And in that he commands them to love the Lord. So the idea is that if God sets forth life and death, good and evil, he means God gives people the ability to make their own decision. However, it doesn't still clear up the head completely. Romans 5:12 says all have sinned. Let's go there first. Romans 3:23 says — 'For all have sinned, and come short of the glory of God.' But what's the context? In Romans chapter 1 and Romans chapter 2, Paul is referring to — as the Jews — and he mentions this thing. If you read the passage, he said: if God is supposed to judge us both for what we are both doing, we are sinners. That's us again. Look at Romans chapter 1 — 'His righteousness is revealed from faith to faith, as it is written, The just shall live by faith. But the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them, for God hath shewed it unto them.' This is referring to the Gentiles. Alright, look at Romans 2. How do we know Romans 2 is referring to the Jews? Look at verse 14 — 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.' Look at Romans chapter 3 verse 1 — 'What advantage then hath the Jew? Or what profit is there of circumcision? Much every

way: chiefly, because that unto them were committed the oracles of God.' Look at verse 9 — 'What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.' Have you seen it? Have you seen Romans 3? Have you seen it? So the context of Romans 3:23, verse 9 — the conclusion is, both Jews and Gentiles, they are both under sin. In our courts they are sin — verses 10, 11, 12, 13, 14. Look at verse 20 — 'Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.' Verse 21 — 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.' He says, 'But the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: there is no difference. For all have sinned' — both Jews and Gentiles — 'and come short of the glory of God.' They are both sinners. They come short of the glory of God, but God puts them together on the same scale and justifies them the same way. In other words, the Jew cannot say they have advantage. The Gentile cannot also say they have wisdom. God, in his wisdom, sovereignly put us together on the same scale and justified us the same way. And so Paul's next argument, after the mastery — is Romans 4. He mentions Abraham. In one of our classes — I don't know if you guys remember — I said Paul is doing one of the most intelligent, amazing things, and in a very clever way. When you read it, you laugh. Paul says — when God called Abraham righteous, Abraham was not yet circumcised. Abraham was a Gentile — because a Gentile is not circumcised. So when you say this as a Jew, they will come out and start fighting — because the Jews thought that they had the promise because they were circumcised. In fact, to be a Jew is to be circumcised. That's what it is. If that righteousness was because he worked for it, he should not be praised — it is due. So it is because he obeyed God's promise, because he obeyed God's word, to be circumcised — that's why God called him righteous. The righteousness is not by law. It's not — it's Jesus. So Paul said — do you not know that in Genesis 15:6 — remember, soteriology is chronology — Genesis 15:6, God had already declared him righteous even before he got the promise of circumcision? It means God has already included the Gentiles into his universal message to save the world. Do you get the context? So look at Romans 5. He said, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' Now look at verse 12. 'Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned.' It didn't stop there. If Paul stopped there, you can make your conclusion. In verse 13 he now says, 'For until the law, sin

was in the world: but sin is not imputed when there is no law.' Look at verse 14 — 'Nevertheless death reigned from Adam to Moses.' He did not say after Moses. He says to Moses — even over them that had not sinned after the similitude of Adam's transgression. Who is the figure of him that was to come. So from verse 12 — but again, since he says, by one man sin entered the world — but when you read the argument Paul also uses, by one man also comes grace and righteousness. Look at verse 15 — 'But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.' For — 'For not as it was by one man that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.' Verse 17 — 'For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.' Look at what Paul is doing. He's doing one man, one man — that's dead. One man that is life now, saying — what unifies the one man dead, one man life — is the ability for those people to make their decisions and choose. If I choose the way of that one man, Adam — I'm going to sin, I'm going to die. If I choose the one way of the one man, Jesus Christ — it means I have righteousness, redemption, justification. And of course that's the argument — that original sin is just a concept to put people in a bind. And now this is why I feel like I'm cheating a little towards what I said. And this is why I believe that in our honest Christian scripture, this is what we say: man is totally depraved. Man is totally a sinner. All man is a sinner. God is who God is. And you know, God cannot just hold you — God cannot just forgive every sin, is it not? Why does he need blood? Why does he need the sacrifice? We have created a God in our own image — that is what we have done. How the whole — let us say it's like — what should I do? What should I do? Let me say — a perfect man. The perfect man comes, he dies, and his blood is shed on the cross. And because God has seen the blood on the cross, I'm like, ah, I'm moved by the blood. They are talking about the God of Abraham, Isaac, and Jacob — because of that covenant. And people say — do you see that same God that cannot be seen at one glance? So in an honest application of Scripture, we follow this concept. Every man is a sinner. And then I say what I said — and then Jesus comes, the seed of a woman and the seed of a man. What we are saying is — the seed of a man — because you have already seen the way the Hebrews, how people thought about it. So they believe that the woman is the fertile land, and the guy is the one who comes to put

the seed inside. The woman is just the vessel. The man is the one doing the work. So it's not the seed of the woman — it is the seed of God. And it is the seed of the woman, not the seed of the man — that's the argument which comes into play. And that's why — you know, Abraham — you know — Joseph and Mary did not stay together in that way. No — you are not getting it. The order from Genesis, after eating, is that a man and the woman have to come together to have a child. They had a child outside — outside of the Garden of Eden. Outside the Garden of Eden, reality, God does not need the woman to have a child. Wait — it does not speak to the woman that way. I want to say the virgin birth of Jesus is what makes our message unique. Not because we can explain it, but because it defies all gender, all seed, all natural explanation, or conception. It is miraculous. And it's an incarnation. Incarnation means that — God is divine — it comes into a man. Whether it was dropped in, or however it was — Jesus was — God was God that dropped the seed. The writers never present it to us that way. What they presented to us is that God decided to become a created object for his created objects. That is our superiority. Where does the partner — where does she — the partner — we don't need that information. The information we know is that God came into her. If it was Joseph and Sarah, it cannot be Son of God — it will be Son of God again, that is, son of man. That is the same thing that Adam knew Eve and they had a child. Do you understand the point? God chooses a virgin. Why does God choose a virgin? Remember the illustration of seed and land — does it have a harvest yet? God uses that moon, that ground that doesn't have a harvest yet, to prove that he does not need a man and a woman to fulfil his plan. He can do it all by himself. The incarnation presents to us the all-sovereignty of God. God is sovereign, can do whatever he wills, and you can't question him for it. So when God appears to Mary and he tells her — I'm going to — in Genesis — Genesis, the man is the one. He looks at her and says, don't worry. The Holy Spirit will guide you. That's another way to say — God is the I Am that I Am. He can do what he wants to do. I mean. It's not going to change. So it is strange — because if you start wherever you start, you have a right to stand wherever you stand. If you are walking and say, we are all sinners, then Mary also is a sinner. That's the same thing, because Mary was also born with it. But the best bet is to prove to us that God is supreme. God can defy every law to save you, because you are the centre of his will. The centre of the salvation story is not God — where is God? But it is that God wants to save man. God wants to help man. God wants to redeem him. So whether all of us are sinners from birth, it

doesn't change the fact that God wanted to save us. It's not about that. If you are born in the Garden of Eden, you're not reading the story well. If you read the story of Adam and Eve, there is a big likelihood you also will eat the fruit. John uses the same words that they use — 'Do not love the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' And he says the lust of the flesh, the lust of the eyes, the pride of life. I think of things I've envied. I've gotten angry. I did not have time to attend yours. I didn't know that. So that is bad. You could have been in their shoes too. That story presents to you the kind of ability that you have. God's story in Christ presents to you the kind of ability God wants you to have. So when you see — he shows you man's ability. You want to take the knowledge of good and evil — to be wise. Want to establish kingdoms, want to build nations. But God's story in Christ is that God becomes a man and dies for the same man that passes through him, that will despise him. That is our solution to the argument. So what about God? What about God coming to save us? Yes. But do not tell me — 'it shall die' — a three-month-old child dies, and you are saying God is going to judge that child on that basis? I personally — I was not there when my dad said, mummy — so I'm not — I told them, I said — I said no problem. No problem. Give me that. Remember when we started — we said, God gives man the agency to be able to make his baby, but God also gives man the agency to allow his baby to fulfil God's image mandate on the earth. Do you understand the story? So God gives people choices. Choices to make. So when we read the Old Testament characters before — before we — what is it called — before we do, before we start pointing fingers. I remember I was talking to someone. She was telling me how sometimes when I look at those children, I always wonder — what was into them? We're talking about the Golden Calf story — what was it to them? They just saw God divide the water into two, and then they are building the Golden Calf. Those are the children of Israel. And I said, ah. I said, in your life, at all times in your life that God — just be grateful for what you have seen, and you know it's God's hand. And then it's time for you to believe God for something bigger than your brother, bigger than your sister. It's time to trust. For example — you know that — nobody, nobody, nobody, nobody gave you seventy, you know, I read for my jam. I read for my exam. And I got seventy-one. So when it's time for you to go for any academic — for academic things — are you hearing what I'm saying? Because that happened. When I say thank God, you just come and say I thank God. But in spite of that, thank God, you know you worked for it. You know what I'm saying? There are many

miracles in our lives that we enjoy but we think it's the fruit of our resilience, our strength, our intelligence, our wisdom — not knowing that it's just the grace of God helping us move. God's hand for light and for life. He will do anything. So the story we see this afternoon as we close — and you know, take a fifteen-minute break so we can do the question and answer — that's the last section. The story of soteriology we see is how a patient God — 2 Peter 3:9 — 'God is longsuffering towards us, not willing that any should perish.' Are you hearing what Peter is saying? He's saying, not that any should perish. You can't be telling me you have a child, the child dies, and God wants the child to perish. He says God is longsuffering towards us, and he's quoting Noah's story. What happened to Noah? God started to announce and preach — for one hundred and twenty years — because there had been no rain on the land. And God said, I'm going to come and save man. Rain is going to fall. Noah built this — build this, build this, build this — because he wants to save you. That's God's longsuffering. God wants to save you. God has saved us, and this is our journey. Remember, Paul says — 'from a child, thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus.' He said, you won't want to miss a journey. And this God has saved us. It's just like the Exodus story. God did not just save them — you know, I parted the Red Sea — they had a journey too. They walked a journey into the Promised Land. They journeyed into God's — Deuteronomy 8 — they journeyed into God's plan for their life. So God has saved you? Yes. Right. Alright. But it's also a journey you are walking in. A journey of — I love how you say it. I'm not just saying — I have to say a journey of God sanctifying your heart. It's like a sanctification journey. Every day you see things of yourself that you are wondering, are — I'm not perfect. Is there anybody here that can think about it? There's nobody. That's why God gives you the gift of righteousness. I need him to come through. Some days ago — and today — was really nice. He says, God sees you and he sees you are having your birthday. So think about the best thing you have done for God. How can you give a billion naira to God? God sees that every single day of you. That your best is your best character. You got to know — God knows that you are your worst. That the Lord is our saving God. He's the one that totally rescues us, preserves us from everything you are going through. So yes, God has saved you. Yes, he saved us from sin. Alright, but you know what? You're also in that journey of getting better. Right. Of renewing your mind. Of — of — of trying to talk like — you know, there are all kinds of — sometimes you make a mistake and you wonder, am I truly born again? Or there

are times that you are walking by and you hear the music and you listen to it — see, you know those. And your mind is condemning you. You know, just because — John 3, he says God doesn't condemn us. He says God's love — he says he casts out all forms of fear. God doesn't want man to perish. God wants man to be saved. So this viewpoint of mine — I have to say to your doubt — whether Augustine, whether God became a man, that God became a man and saved you and that person. So before you start saying, what about — the Lord is your strength. So go for like the seven-minute break and you can write out your questions and then we will answer them. All right.

— *End of Transcript* —

Open Bible School • Rooted in the Word • April 7, 2026