

OPEN BIBLE SCHOOL

Session Transcript

Original Sin, Salvation & the Incarnation

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 1 is the session facilitator/teacher; Speaker 2 represents other participants.*

Part 1 — Original Sin & Inheritance

Speaker 1 00:00:00

We need your voice. Okay, okay. All right. Thank you. Okay, so, um, we're talking about whether, um — oh, yeah. Okay. So the Bible says that through it — Romans 5:12 — we are all sinners. Every man, every man is born a sinner. The Bible says that Levi paid tithes from the loins of Abraham. So that means that it is not sin — it's not what you do, it is in nature. So it's more like an inheritance? Yes, whether you like it or not. I think Joshua was saying something about you have to do something first — I don't know if I got it right — but that's how it works. Because I think we've seen memes that circulate, like, how come — but that's just the way it is. A good example is, for instance, a baking pan — it doesn't matter how good the flour is, whatever you use that baking pan to bake automatically has that. And that's the way it works because we're all in it together. When it comes to sin, everyone is a

sinner. And I don't know about babies — people who died as babies — I really don't know about that. But I just know that everyone is a sinner. So, based on what Adam did, I think.

Speaker 2 00:01:39

Another question I have — please give me a second. I think another question you asked about is — and I'm not supporting anybody —

Speaker 1 00:01:46

Of course. Of course.

Speaker 2 00:01:47

Okay, so another question I have from what he said — he said, if we all inherit sin because we are from Adam, so why can't we inherit salvation? Why is salvation not the same? Because my parents are Christians.

Speaker 1 00:02:00

You cannot inherit salvation.

Speaker 2 00:02:02

Oh.

Speaker 1 00:02:03

Yes. Everything. All right? Yeah, yeah. Before I get to that, let me also clarify the one about the woman's seed. So naturally — I'm not a science student. Naturally.

Speaker 2 00:02:19

But I will never be a science student — in Jesus —

Speaker 1 00:02:23

— name.

Speaker 2 00:02:24

Amen! Amen! Shout amen!

Speaker 1 00:02:26

Amen. So the man is the one who carries the seed. But in Genesis 3:15, God explicitly — explicitly — said that it is the woman's seed that's going to bruise the head of the serpent. And so for the first time ever, God bypasses the man. And so Mary's seed was not corrupted because the woman is not even supposed to be the one carrying the seed in the first place. Jesus's birth was miraculous because even though he was fully human, he was also fully God. So we cannot use Jesus's birth as a standard to judge every other baby. It was a miracle. Mary did not know any man, yet she gave birth to a baby. So that is that. And then when you say that if we are automatically inheriting — why can we —

Speaker 2 00:03:16

— not? Say, why — ask the question?

Speaker 1 00:03:17

Yeah, okay, you're asking that. Yeah. Why can we not automatically inherit salvation? It's something I've never really thought of or studied about before. But I think that God has made it very clear in his relationship with man that he doesn't want a love that is coerced. He doesn't want us to love him from a place of responsibility or duty. There's always a place of choice. That's why man has free will in the first place.

Part 2 — 1 Corinthians 7 & Contextual Interpretation

Speaker 2 00:03:44

Yeah, I have a question — as regards the man not inheriting salvation. So, 1 Corinthians chapter 7. Okay. Ah. Now in verse 14, it says, "But the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Otherwise your children would be unclean, but now are they holy." What do we say about that?

Speaker 1 00:04:16

Alright. Yeah. Paul is addressing the Corinthian church.

Speaker 2 00:04:21

Okay, so —

Speaker 1 00:04:23

It is very contextual.

Speaker 2 00:04:25

I love what you're doing there.

Speaker 1 00:04:26

You cannot pick what Paul is saying —

Speaker 2 00:04:28

— out of —

Speaker 1 00:04:29

— context. Yes. I take it out of context — this is contextual. It's just like — it's just like an example now. It's just like, if you want to go this route, if you want to use this scripture — a Christian woman that marries a Muslim man. A Muslim man and a Muslim woman are married, and then the woman gets converted. And you now say, okay, because of this scripture, the man is automatically converted —

Speaker 2 00:04:56

The unbelieving man is sanctified.

Speaker 1 00:04:58

That's why I am telling you that this passage is contextual — and you know it. And you know —

Speaker 2 00:05:04

— it.

Speaker 1 00:05:05

He was addressing specifically the Corinthian letter. Everything was addressed to a specific audience. Yeah, yeah. So yeah, I think that —

Speaker 2 00:05:16

Alright. Thank you very much, thank you, thank you, thank you very much. Okay. So — Hiram and Victor, okay, so this is amazing. This is — I deliberately put out like, God, let's finish this. Yeah.

Speaker 1 00:05:40

Um, I — I don't — it's not like I want to explain anything. Like I just have a question on what you said, because it's a bit confusing to me. Um, so I understand that, okay, we are trying to read things in context, and you are mentioning that, oh, it's contextual, it's particular to the Corinthian church. So are you saying that what is pertaining to sanctification there was addressed to just a specific kind of people and does not apply to mankind? Um —

Speaker 2 00:06:17

Michael — can you hear your voice around?

Speaker 1 00:06:19

What — um — what principle or law have you seen in the Corinthian letter that you — can you just point out something from the Corinthian letter that you feel like you want to apply as a Christian? What you're saying now is — am I trying to say that when you are reading the Corinthian letter, maybe Paul is talking about loving your neighbours — am I trying to say that that is contextual, so only the Corinthian people should love their neighbours? Is that what you're saying right now? Apart from this sanctification scripture — show me another passage. Give me another thing that Paul addressed in Corinthians that you feel like you want to use as a Christian. Of course —

Speaker 2 00:07:07

Love is patient. Love is kind.

Speaker 1 00:07:09

Thank you so much for that. So thank you so much. That now is universal. And I know that it might sound confusing to you, because what I'm saying is that 1 Corinthians 13 is for everyone —

Speaker 2 00:07:22

I have —

Speaker 1 00:07:22

— another — all of a sudden this one is not just for everybody. But that's just where Scripture is. Like, he was addressing a specific issue. Now, the Corinthians were idol worshippers. And when some of them became Christians, it became a problem — for instance, they're all idol worshippers. There's a couple, there's an idol-worshipping couple, and one of them is now a Christian. The other one is still idol-worshipping. And what they wanted them to do then was to separate from their partners — because now I'm a Christian, they're an idol worshipper. So what Paul was doing there was addressing that specific issue that they had. And why I'm saying that one is contextual now is because now we have Jesus Christ. It is clear — if you marry an unbeliever now, you know what you are doing. But they didn't know — Christianity was new to them.

Speaker 2 00:08:17

I like that — how did you — yeah, you got that too. Yeah. Okay. So I think what she was trying to say is that now you are a believer. You, right? You are the believer. Now you say, oh, I want to marry a non-believer. Now that you have the knowledge, and you know that you are not supposed to get married to a non-believer — that's what she was trying to say, like, oh, you know what you're doing. But — but we still have people nowadays that they — they were unbelievers before they got married. And then when they got married, later on — it was only the wife that got saved, and the husband was not saved. So I think we can still — I don't think we can still use it, even now. Yes, yes.

Speaker 1 00:09:10

So what —

Speaker 2 00:09:11

Is basically —

Speaker 1 00:09:12

Is that if the wife is a Christian and your husband is an idol worshipper, the salvation becomes sort of like Wi-Fi. So the hotspot of your wife is on — and automatically the password is — is that what we need to say now? No? Because you said we can still use it. So is that what you want us to use? Okay. Oh oh oh oh oh — apologies, apologies, apologies for that. You look like — you look like you're still confused. So maybe someone else should explain. Apologies.

Part 3 — Original Sin, Calvinism & Age of Accountability

Speaker 2 00:09:51

No. So, like, there's like an immediate context and there is the broader context to it. So the book was not written to you — it was written for you. Uh, so whilst we cannot explicitly take the words as they are, they have a greater context when we look at it in application. Um, however, I'll leave it for us to keep talking and I'll drop my wisdom nuggets. Alright, so someone — carry me. Okay. Karim, are you talking about original sin? As regards original sin — both? Okay. Do you have something to say? Okay. So, Karim, you still have something to say? Are we talking about the conversation — you are leading the conversation around — for now. Please don't go so we can address it together. Can I jump in? More on that — 1 Corinthians 7 — because this time I, I, I was — I was studying and I got there and I was like, wait — is this salvation? Like, what is happening here? Yeah, yeah. But I realized — saying that one — I realized that it's the Old Testament thing. It's more of the same because, because — in the New Testament, when you say you are sanctified, it means that you are ceremonially — it doesn't mean that your heart is changed, doesn't mean that your heart is —. So when you're talking about all of that, it's not saying — how do I put it? I'm trying to be careful. It's not saying that the children are saved. It's basically just saying that their lives are better — small. It's not talking about their spirit being saved, all of that. Just talking about them being — maybe like the influence, basically. I don't know how else to put it in my head. But I just noticed he's not talking about — so Paul is not referring to — okay, so we are deducing here, right, that's what we are doing. It's like a deduction. Yeah. Alright, so I'm just saying that this is like a deduction. Yeah. So again, it's not talking about — the children are not saved — because, because like, what about — gets to the point of — but at least there was a time. So we are still going to talk about it. Don't — don't — don't jump to that now. It's not a problem now. I, I — is it because they used to baptize kids? Is that what — yeah, because I was going to talk about baptism, because if a person is baptized, we are — we are — we are — I know we have it, we wrote it here — infant baptism. And then for the other question, are we addressing that too? Yeah. Yeah, because I will — I will share something that I said — I didn't — I agree with. Okay. When we get to the point about teaching and all of that — and then yeah, that's beside the point. Oh, we're talking about original sin. And so I think — I think more towards believing that, um, we are all sinners, but it's complicated again. Yeah. We are depraved — that's like the first point of call. Yeah. Because I don't know if we have — I agree on some points. And so for people who don't know, um, Calvin — in soteriology. We've talked about Calvinism before now, but I

deliberately removed it today. Calvin is the guy who said that, um, God is the one who chooses people — basically saying that. Yeah. And Calvin is the one who says the original sin — which we're also going to — well, it's this type of Calvin — because he also stated that we are all totally — it's the — there's the acronym for it. It's called TULIP — T, U, L, I, P. Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints — that's the Calvinist soteriology. So Calvin believes in that salvation. The other guy, on the other hand — but does he believe in salvation? Interesting people. Yeah. Thank you, Karim. So okay, so I was going to say that we cannot — it's not reasonable — I'm sorry, it's reasonable. But if we're willing to consider it from, let's say, biblical logic — yeah — we cannot say that it's the same way that, um, sin is passed, that salvation can also be passed from a born-again Christian. It's not the only thing — it's not a physical experience. So salvation can't be passed. Yes. So it is not in your genetics? Yes. So if salvation comes to solve the problem of sin, how come sin can be passed by genetics? What happens is — what happens is — when we get saved, this spiritual — like sin, but the effect of sin — to deal with it spiritually, not physically. But then like I said, there was a time that I — I think I watched a video. Yeah. And then I saw that argument on original sin, I was like, this is meant to be seen, you know? Then I said — at one point I was in the confusion. But I think I was believing that because when you look through — just because you see instances where, let's say, when David — when David says something — so I, I believe that we have something like, um, an age of — it's about recognizing left from right, good from evil. Yes, yes. Knowing good from evil. Yeah. The thing about free will with God — and before you can exercise free will, you have to be at a point of awareness. Those who were never mentally stable from childhood — we can address those ones too, because they're going to come up. Yeah. Because the conclusion of this is always — remember what we are is not the ticket to heaven. It's not etiology, right? So I, I, I think we can always reach this. Just when I think about that, because I think they're all sinners. Yeah. Is that — number one is that God is just. Mmm. But then again, I believe that, um, it's possible that we are all sinners as well. I think I'm leaning more towards — that we are not — or will not be seen as sinners by default. Like, we choose to be. Yeah. Maybe. Maybe I'll just say that. Alright. Yeah. So people don't know what happens sometimes. And, you know. It's just — okay. So what did you ask me? Yeah. So, so — because again, you look at scriptures — I mean, I was talking, we were discussing — you know, I was talking about the part where God was saying —

that's from — right. Yeah. Like, that would not — not everyone does that. Is that what they were doing? So — so in my opinion, before God can — God is just. Yeah. Before God can punish someone, the person has to recognize that. So is it possible that the person is born in sin, and then God starts to count from when a person can recognize that? And is seen as — alright. So awesome, awesome, awesome! You raised your hand — tabula rasa! I just had that. Thanks. So I want to start with that. Yes, sir. What's your name — how are you doing? Samuel. Hi, Samuel. Do you know my name? Okay, my name is — hello, my name is my name. Alright. It's nice to meet you. Have you read any of our materials before? How has it been for you? Awesome. Oh, you're trying to reach us? Yes. Alright.

Part 4 — Samuel's Contribution: Ceremonial Sanctification & the Sin Nature

Samuel 00:19:00

So you mentioned something that I would like to add to. The fact that it was ceremonial — that's a plus, 1 Corinthians chapter 7. According to the New Testament — so, you need to put the mic closer so your voice can be heard properly. So in the New Testament, before you could access the tabernacle and all of that, before you entered the temple, you had to do so — and there are offerings you have to carry out. So, you know, Paul was deviating from that theology — that, um, if you have an unbelieving wife or husband, you don't have to carry out any ceremonial offerings. All you have to do is just have a member of the family devote themselves — sort of as an offering. So when they devote themselves, are you able to ceremonially return to worship? So all of them can go to church to worship. So it's like, come together in church — that's the sanctification, right? And I want to mention something about original sin. So are you watching? Okay. So what is it — you have the nature of sin, you have borne with yourself and you have the natural — mmm. So the thing is that you have — I have a question. How do you — you said you have a natural — is it that there's just something in you that wants to do bad? Yes. It's just like — ah, yes, yes. That is why — that's why you have the kids. Nobody teaches them that tendency. They've been

watching them. Yeah, that's what it sounds like. Now, we all have the natural tendency. Yeah. When we are presented with the opportunity to sin, we sin. And the idea about Jesus Christ — him not being — not having a biological father — is that we all have a source where our humanity is derived from. And Jesus's humanity was not derived from — you know — that was why the Bible called him the Second Adam, you know, because Adam was not created as a sinful man — God didn't create a sinful man. So that was God's standard. And when Adam failed, we all came from the loins of Adam. Adam was a sinner. So everybody came — all of us were derived from Adam, and we were derived as sinners. The nature of sin. Natural proclivity to sin. And that was why, even though Jesus Christ was human, he was not derived from Adam — and that was why he didn't have the nature of sin. Even though — I was just saying — yeah, I'm saying that all of us, all of us on this now, were derived from it. And that's the reason why we have original sin — because of the fact that our humanity is derived from Adam. But Jesus Christ's humanity was not derived from it. It was fully God. It was God's perfect identity, God's perfect concept of what humanity should be like — without sin, without blemish on it. So that was why Jesus Christ, even though he didn't have a father — so the question is not about whether he had one or not — the question was that he was not a derivative of Adam's sin, Adam's humanity. That's right. Alright. Now Jesus is also called the Second Adam — yes, and yes. All right, all right.

Part 5 — Clarification on 1 Corinthians 7 & The Role of Eve

Speaker 1 00:23:02

So. From what you said — um, okay, let me first start with Karim. Karim, uh, when you were trying to explain 1 Corinthians 7, um, it's like you were — you were trying to find the words. So I have something I want to pass through to you to see if that's what you mean. So the idea of having, um, an unbeliever as a husband, for example, and then the wife became a believer, and then that sanctification for the children — um, you know, in my head it's working more like there's now the, um, possibility that the lives of those children can be channelled in another direction. Because now you have a wife that has become a believer. Now the husband and the wife were unbelievers before, right? And if the parents are a

certain way, that's how they would train the children, right? So there's a very high possibility that those children will also be unbelievers, unless there's like a special intervention. Do you understand? But then now the wife — or the husband — becomes a believer. So now there's the possibility — it's now a fifty-fifty chance. There's a possibility that you've rechannelled the child's life — either becoming, or it increases the chances that the children become believers. Is that what you mean? That's — interesting. That will be answered.

Speaker 2 00:24:23

Alright, so — for me, you have something to say?

Speaker 1 00:24:26

Yeah, I, I want to ask a question. So you mentioned that we all came from the loins of Adam and all of that, but I think we're also forgetting the fact that Eve was also in the picture. Yeah. And she was also part of the — the family of man.

Speaker 2 00:24:39

So that's the — that's the — that's the question I'm trying — you guys have been patriarchal. That's the spirituality that is in your head. Is it not part of it now?

Speaker 1 00:24:48

So all these seeds — everybody that came in that line —

Speaker 2 00:24:58

What? I mean, okay. Yeah. You can give him the mic. Yeah. Yeah, but it's not like God — God became the seed of man to mix with God. No no no no. God entered the womb. So she was — so she was like — okay. I'm sorry, I didn't see you there. He's explaining. What? Are you saying sorry?

Speaker 1 00:25:41

So Mary — Mary was still in the line of the fallen. And so the egg that carried the — baby Jesus —

Speaker 2 *00:26:26*

So I'm not sure about what you believe — that Jesus Christ did not become human at the instance of, of um, when he was in the womb. I believe that the incarnation did not just pop in. Sorry. I just — I want to believe that the incarnation did not just begin when Jesus Christ was born. I don't believe that he was fully human and fully God only from that point. And I now say that Jesus Christ was God. And so you know —

— End of Transcript —

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