I did that. I am really delighted to be here and I look forward to this next six weeks. And I'd like to thank you for coming this evening. And this tells me something about you. And that is that you are a person who wants to learn and grow and to explore your faith and come to understand it more deeply and I hope that I can say some things that will be of help to you in that regard. Can you hear me OK in the back. All right. Good. What I'd like to do is let me tell you a little bit about me and then I'd like to share with you the nature of the course and the syllabus and then begin with our first topic.

I was born and raised in Kansas City Missouri and I attended the University of Missouri for my undergraduate training. Joined a fraternity house called the SAE House and was not a believer at the time. My junior year some fellows with Campus Crusade for Christ came to my fraternity house and shared the claims of Christ and I was quite interested in what they said. I had a respect for Jesus, I'd actually read the New Testament as a teenager and attempt to do some praying and so on but simply didn't really understand what the whole thing was about.
It turned out interestingly enough that just prior to and after my conversion I had the most severe doubts that God existed that I had before. This I think is quite typical. Yes there are this is spiritual warfare of course and there's also the fact that I was placing a little bit more weight on this and I didn't want to. I hoped I had not stepped into something that that was false. So I began to grow in my faith and those were That was 1968 and I know that I probably don't look a day over say 24 or 25 to many of you but I assure you that that judgment is incorrect and I began to grow in my faith and these were the years where there were protests and all manner of all manner of ideologies on the college campus and it was easy to get an argument those days and I began to witness and found out quite quite quickly that not everyone saw the world the way I did at this point. And so I began to seek to understand my faith and to understand its underpinnings and why why I could believe the Bible was more than just a semi mythological text that had some pretty good moral principles. But that was about it and how I could really know that there was a being that did that that one could not see that existed. And as I began to grow I eventually went on for further training.

I got my doctorate in philosophy eventually - went to seminary first. And the reason I did that was because I saw very quickly as as a young Christian activist that Christianity was too much of a populist religion in this culture and there was not enough emphasis on the mind in our presentation of ourselves to our culture and that we would never humanly speaking win the struggle for the hearts and souls of people if we did not upgrade our own intellectual understanding of first our own faith and secondly of the alternative ideologies and worldviews out there we were trying to do battle with.
And since I’ve gone on from my further training I have had the privilege of teaching and speaking in a number of churches and continuing to grow myself and this course is going to center on a number of issues that I have found tremendously useful to my own life. I married in seminary my wife Hope was a staff woman with Campus Crusade and we married in 1977 and we had two daughters. Our girls are Ashley and Dallas and they're 17 and 15 going on 25 and 27 and they're delightful little gals. And so I've been at Talbot School of Theology now for seven years and planted a couple of churches and done some things of that sort. And it's just a joy to to be serving Christ as you know and to have a chance to share the next six weeks with you.

I want to I want to point out to you that this is a course this is not I don't know how else to say this but this is not an enrichment seminar. For example your textbook that you that I'm going to have you read certain chapters and you won't have to read the whole book. It will not be entertaining. That is not to say it won't be interesting whether it's interesting or not will depend upon how concerned you are about the ideas contained in the chapters. OK? But it's not an entertaining book and its purpose is not to be pleasurable. Shall I put it that way. Its purpose is to be demanding and to inform your mind as you grapple with it. So it's OK for you to know that upfront and I will address a range of issues in this class from somewhat difficult issues to much more practical easier to grasp issues. Now let me tell you my rationale for that. And you know it's still time for you to get out if you want to be.
I am of the conviction that far too often in the kinds of educational situations we offer people far too often we shoot under people and we demand too little out of people's minds. We tend to address their practical lives and people's emotions and their wills. But but far too often we do not address and demand of people to come up to a higher level intellectually and mentally. And what I want to do is I want to place some demands on you in this class now. Now there is a danger in that because it is likely that that all of us here in this course will not understand everything that said.

Now if you're not prepared for that then you might walk away after a session feeling bad about yourself. Because we bring into these situations Believe it or not still teenage feel if feeling we all had as teenagers but that being dumb in school and all that sort of thing and those are very painful. And the point here is not for anybody to to evaluate himself or herself based upon how much you understood in one evening now some of what I'll say in this class will be very easy to understand. Tonight will be probably the worst.

It'll be the hardest. I'll do the best I can to communicate it. And if you don't grasp something please feel free to ask. But but I'm just saying to you that this is a course this is a course in theology and Christian worldview and the discourse and the text are going to be conducted like of course it's not just an enrichment time though it will be enriching I hope and I my past experience leads me to believe that will be OK.
Now what I'd like to do is to talk a little bit about the syllabus and then see if you have a question about it and then we'll just jump in who does not have a syllabus. Now did you ask me. Yes sir. Oh you need one all right. Would you mind passing one - anyone else need a syllabus? All right;
course description: This course is a study in those branches of theology known as anthropology. That's the doctrine of man - anthropology is just the doctrine of man - and spiritual formation.
The purpose of the course is to defend the reality of the soul, show why it matters that we have a soul for Christianity in general. It is important for the Christian faith that you have a soul. You may be surprised to know that a growing number of Christian teachers deny that you have a soul. They don't think there is a soul and they don't think the Bible teaches that there is a soul. That comes as a shock to the average person. But more and more Christian thinkers that left that are left leaning in my opinion are doing away with biblical teaching that there is a soul and I think part of the reason is they're tied into the idea that we're really our brains and I want to talk to you about that this evening and what I want to tell you is you're not your brain.

I'm going to say some things this evening that may may be surprising to some of you so we'll just see how we do. But I'll be trying to show you that your brain doesn't think that sort of thing and that your brain is a very fascinating piece of meat between your ears and it's very useful but that let's don't make more of it than we ought to. Well in any case I'd like to try to explain to you why it matters that you do have a soul for the Christian faith for ethical reflection. I'm going to talk about abortion and euthanasia which is not a missionary movement. Thank you. [laughter] Very
nice. You can laugh at my jokes and perhaps it would be nice if you did even if you and if you
don't find them funny. Just try to recall me crawling into the sanctuary when I was late and laugh
at that at the right time and I don't know the difference. Okay.

I want to talk about some of these problematic ethical issues we may even say something about
cloning and we'll talk about the soul. You know what what do you make of a sheep's soul. In
light of cloning what do you do with the soul of a sheep. If a sheep can be cloned. That sort of
thing. Now let's let's just let me just say something to you here. Just by way of for this we're still
introducing this. Ever raised a teenager? Have you ever noticed that you can teach them the
scriptures. You can send them to a youth group. You can play Christian tapes. You can have
family times and Sunday evening and go over Romans or whatever you go over and have you
ever noticed that they still have a strong tendency to actually see the world through the music
they hear in the movies they watch in the peer group values that they're associated with with their
friends. Have you ever noticed that? Now by the same token adult Christians may actually see
the world more through the eyes of science than they do through the eyes of the Bible many
times. When it comes down to what people actually believe today not what they say they believe
and not what they would honestly confess they believe but what really drives how they look at
life they actually believe the world far more through the eyes of science than they do through the
eyes of scripture. One clear example of this is the existence of animal souls. It comes as a shock
to people that the Bible and the Church have taught for nineteen hundred and fifty years that all
living things have souls. Now the fact the fact that this is news to people and that they don't
know it and they look puzzled about this shows you how far we have fallen away from biblical teaching and how much we are actually informed by science.

Now the reason animal souls aren't mentioned any longer is because theologians long ago began to believe that science had kind of won the war about animal souls. And so biblical terms were re-translated in the New American Standard and then the New International Version. And instead of translating the words Nephesh and Psuche and Ruach and Pneuma which we'll talk about for soul or spirit they're given translations like life or something of that sort today. So even biblical translations have been informed by science. What I want to do in this class is encourage you and strengthen your ability to see the world through the eyes of scripture and not solely through the eyes of the physical sciences.

Now you may think I don't know anything about the physical sciences. I understand that that may be true but you would be surprised at how much that influence us even though we might not be able to tell people what a magnetic field is or anything like that. So we will talk about that in this class. I want to explain how the soul relates to personal maturity. I'd like to talk about the soul and its relationship to emotions and will and mind and spirit and by the third evening or so I plan on giving you a map of your soul and I would like to explain to you what your soul looks like. It doesn't actually look like anything but I'd like to explain to you what it's compartments are and what sort of a thing it is. Because once you understand what a soul is it help it you can come to see better how it works and how it needs to be nurtured and developed.
My own view is that the overemphasis today on physical exercise and physical attraction comes from identifying ourselves with our bodies. I mean let me say that again that the overemphasis today on exercise and physical attraction comes from identifying ourselves with our bodies that we are our bodies. Now I'm all for exercise and being physically tracked nothing wrong with that but I'm talking about the overemphasis here. All right. And then we'll talk a little bit about how the soul is cultivated of course objectives. They're already listed here. We will - you can take a look at that on your own tonight and the next time. Now I'm gonna give you a tentative schedule. Now what I mean by tentative is we don't have to get through every single thing here. This is a I'll try to keep the class moving but I want to give you a chance to interact. So I'll try to have a balance between letting you ask questions and not getting bogged down and making decisions about what we can leave out if we want to pursue a topic in more depth if you're interested. So it makes sense to you. So this is where I'm planning on going and we'll see how it goes.

Tonight and next time I'd like to talk to you about what the soul is and how you know you have one and I want to say something about how the reality of the soul relates to evolution and how it relates to science and what what I'll show you is that if you do have a soul then that evolution will be completely inadequate in explaining where you came from because the only thing evolution will be able to tell you is where you're body came from even if it can do that. And I have deep severe questions about that. But but even granting evolution is totally accurate. The only thing it will tell you is where your body came from and it's not going to tell you where you
came from because you're not your body. Are we reset knock on that. Now just I'll just toss the question out and then we'll go further. But one of the things you may want to ask yourself some time is how you know which pair of shoes in this room is your pair of shoes. I mean there a bit there are many pairs of shoes in here. Seem fair to you?

How do you know which pair of shoes are your pair shoes?... Say that again? [inaudible audience comment] But you could have been wearing somebody else's right. So it can't be just that you're wearing them. Well with other people's shoes can have the same size shoes that yours do.

Speaker 2:
They smell like mine!

We may be getting a little closer to home on that one. [audience laughter]

Well I'm not going to answer the question any further but I will tell you that however you answer that question. It won't tell you anything about answering the second question and that's this question How do you know which body in this room is yours because there are many bodies in this room and you know that one of those bodies is your body.
How do you know that? You do know it. But how do you know it? And it will turn out that your answer to that question is going to tell you a lot about yourself and God. It will tell you a lot about yourself and God. Having a prayer time with my daughter and my other daughter my wife several years ago four years ago now my daughter was in fifth grade and she we were getting ready to go to prayer and she said "Dad if I could just see God maybe sitting in the chair it would help" you know how kids are, they're pretty honest about things. And she said "it would help me believe in Him a little bit more".

And I said Well honey I said I can understand that. But I said you know the problem is not that you've never seen God. The problem is you have never in your life ever seen your own mother. You've never even seen your mom. She said, What do you mean. Because mom is sitting right there you know I said well persons are invisible objects there they can't be seen. You can't see mommy because person is just not that kind of thing. You can see it you can see a shoe or you can see the chair over there that's no problem but you can't see a person.

The only thing you can see is a person's body if you split Mommy's head open right now and we peeled her cell by cell down to nothing. You'd never find her in there. You wouldn't find any of her thoughts or her emotions or her beliefs or her feelings or sensations or her at attitudes. You could peel it all down and you'd never find any of that or her in there. So mommy is mommy is since she is a person. She is invisible. Now I said the good news is mommy is small enough to
have a body. God is too big to have a body. That's why you can't see him because he's a person that's real big.

Now you understand that what I was trying to do was to get my daughter to see the world through the eyes of the Bible. And that's what I want to talk about this evening here. So we'll talk about the existence of the soul this evening and perhaps next time I want to talk about week three; how the soul relates to abortion and infanticide and some things of that sort. Then I'd like to talk about the last half of the course will be more focusing on practical issues. The first three such evenings will be more theoretical. I want to talk a little bit about how the soul works and how it functions. I'd like to talk about spiritual formation and cultivating the soul and and I will talk about spiritual disciplines in the mind.

Now in your text if you would I'd like you to read the following and you can just try to read it maybe a chapter a week or it won't pan out that way but here's what I'd like you to read. I don't have I can't threaten you with the judgment seat of Christ or with grades so I'm requesting this. If you find it hard going skip to another chapter and see if that's better. But I'd like you to read chapters 1, 2, 8, and 9 and the very brief conclusion which is only about three pages. So Chapters 1 and 2, 8 and 9 and the conclusion. OK now before we kind of jump in with this is there a comment or a question that you'd like to ask at this point before we we start. A question of clarification or something you'd like to say right now please please feel free to jump in. By the
way I'll give you breaks. What we'll probably do is go until about 8 o'clock and take a 10 minute break and then come back and go until 8:50 and we'll be finished.

Yes sir. Yes. [inaudible audience question]

Not next week. Those are for the whole course. I'm sorry. Yeah right. I do have a bad reputation but it isn't that bad. Yeah. That's what I'd like you to read for the course so and I'm not. I want you to grapple with what is a human being. What is a human being. That's what we're going to talk about somebody else before we jump in OK.

Let's begin now and let's just get some biblical ideas in our minds. So what I want to do is just turn to a series of passages so we can get a set of ideas in our mind and then we want to unfold these.

So this is gonna be jumped to the Bible a little bit but that's OK if you have your bible with you. Would you turn to John chapter 4. In John Chapter Four, we have a very important teaching by Jesus about the nature of God. This is the event of the woman at the well and the context is the woman at the well has said to Jesus you folks say that Jerusalem is the place to worship and my people the Samaritans say that that Mount grazing is the place to worship. And the idea is
basically Jesus. What do you say? Who's right? This amount Gerizim is the new Jerusalem. Now Jesus's answer to the question might at first blush strike you as kind of a change of subject because what he says in verse 24 of John is God is Spirit. And in the Greek text the word spirit or Pneuma [writing on a chalkboard] And. There is a. Well I'll just leave it at this. In Greek.

If you want to emphasize something an adjective you put it in front of the sentence. Now this is the subject of the sentence God. And this is the adjective. This is an attribute we ascribe to, that Jesus is ascribing to God you understand. But Jesus doesn't say that Theos Pneuma, "God is spirit" he says Pneuma Theos. What he is what he is saying is don't you understand that God's nature is to be a spiritual reality. He's saying God is a spiritual reality, man. Don't you understand that? Now why would why would God why would Jesus emphasize that God is a spiritual reality to a woman who's asked the question if you're supposed to worship mount Gerizim or Jerusalem. Well what Jesus is trying to say is spirits aren't spatially located like physical objects are. Spirits aren't located in space in the same way a physical object is.

And since God is a spirit a spatial location is irrelevant to worship. More important is how you approach the spirit not where. That's what He is trying to get at. Now please hold onto your hat because this because we will talk more about this. But but I'm just going to point out to you right now that God is to space as you are to your body. And I'll talk to you later but I'm going to try to show you later on that you are fully present at every point where your body is you're totally in your toe you're totally in your nose you are completely in your belly button. It's not that part of
you're in your toe and part of you is in your ear. You are fully present all throughout your body just as God is fully present all throughout the entire spatial world.

Spirits are interesting things. Now you see if you don't have a clear idea what a spirit is. When Jesus tells you God is Spirit nothing definite will come to your mind and what you want is to have something very clear in mind you want to know what kind of a thing a spirit is and you don't want to have the movie Ghost in mind where you have this kind of lightly colored faint object that still looks human but it's sort of ethereal. That's not what a spirit is. Spirits don't have any shape for example but Jesus emphasizes the fact that God is not a physical object. He's a spirit. Yes ma'am.

Speaker 3:

So when you say that He is fully present in space,

Speaker 1:

Yes.

Speaker 3:

Is that, that would include objects?

Speaker 1:
Yet. Right. What was the prop.. I think the proper thing to say is that God occupies space but he's not located in it so that means we've got to unpack. Just like you occupy your body but you are not located inside your body.

You are not located inside your body but you occupy your body. So what will have to do is ask what that means. OK. Yes [inaudible audience comment]. God is like what?

Speaker 4:
You are saying...[inaudible]

No that won't work. And the reason is because air is a physical object and when a physical object occupies space like a table or air OK it can only occupy space if it has different parts at different locations. Let's think about this blackboard here. You admit this occupied space right. This is located in the front of the room and it's got its extended about 8 feet. It's 8 feet wide Does that seem fair. Some like that. What does it mean to say that this blackboard here is spatial - that it occupies a region of space?

It means that part of the board is over here. Another part of the board is over here and these are different parts. Spirits aren't like that. Spirits don't occupy a region of space by part of it being in one place and part of it in another. Spirits can fully occupy FULLY occupy more than one spatial
region at the same time. And so the problem with the air is it's too physicalistic. It's too physical and we want to try to quit modeling the way spirits relate to the world on a physical model.

Because, if you do that your prayer life will suffer because you're gonna picture God is way out there. And when you try to pray to him you're going to think of him having to come all the way from the other side of maybe Jupiter or or maybe they're above the clouds or something and he's gonna have to come quite a ways to get to you and He's far off.

And that's not gonna be helpful in your prayer life. The better a better place to look for God if you want to look for him anywhere is to try to attend to what's happening within your own psychology - How God is speaking and moving in your feelings and thoughts because God is present in you and all over. But we'll talk about that today. That's not a new age thing. I hate new age so don't don't don't start thinking oh I'm going to call. Glad. Not one more. Yes

Speaker 5:
Is Satan a spirit?

Speaker 1:
He is.

Speaker 5:
And he's a fallen one.

Speaker 1:
I mean he is.

Speaker 5:
And are angels then spirits then?

Speaker 1:
They are.

And they are strictly speaking not in my view spatial creatures at least are not extended in space. They are inside time but they can cause things to happen in space and they can add a temporary how I put an apparition and make themselves visible and that will be spatial like how God appeared in the burning bush so that the Bush was spatial that God wasn't strictly speaking contained inside the flames or anything like that. Okay let's let's back off of this now because this is getting - I don't want to go any further with it at this point but it's just good to loosen up a little bit and to kind of see the world a little bit more broadly.
Now in 1 Thessalonians 5:23, First Thessalonians 5:23 we learned something very interesting about ourselves - something very interesting about ourselves and Paul tells us invert first this audience five twenty three.

Now may the God of peace himself sanctify you entirely and may your spirit and soul and body be preserved complete without blame at the coming of our Lord Jesus Christ Hebrews for twelve says that the Word of God is able to divide the soul in the spirit not in the sense of a knife carving something but in the sense of discerning where your motivations are coming from inside whether they're coming from your soul or your spirit. OK. These passages teach us that that that while I have a body I'm more than a body.

If we're to take this seriously. I'm also a spirit and a soul in some sense it seems at least if we take this at face value it would seem that there's three things in there somehow I'm a spirit and a soul in a body. OK. Hebrews 4 would seem to say that I am a soul and a spirit in some sense of the word. So you seem fairly at this point now. We don't need to turn to. Well why don't we go ahead Matthew ten twenty eight. Very briefly.

Matt 10:28. Jesus makes a statement about what how he sees the world and we learn how he views the reality here.
Take it you agree or disagree with him if you want but this is how he sees things. I'm inclined think he was pretty bright and was right about this but you can make your own mind up. I don't know where you're at. I don't know your religious backgrounds all of you but this is what Jesus seems to think anyway. He says Don't fear those that can kill the body but who are able to kill the soul brother fear Him who is able to destroy both body and soul in hell.

Jesus appears to think that it's not that you're not just your body that there you are in addition to your body something else he calls the soul here. Does this seem reasonable to you at this point that this is what he's implying here. OK now the Bible teaches that God is a spirit to God. The Bible teaches that you and I are souls or spirits or something maybe both. There's at least one maybe both. And the Bible also teaches that there's something called an intermediate state. What's the intermediate state? Does anybody have a feel for that?

This is a new term. So if you've maybe heard a little bit what what. Very just briefly what what is the intermediate state.

Speaker 6:

Anybody want to try yeah your way of waiting to be reunited with our physical body. That's right. Yes sir.
Speaker 1:

Very nice. Very nice. When you die here there will come a time in the future where there will be a resurrection.

And as we've seen in just a minute that means that you will be embodied. That the Resurrection persons will be will be bodies,. Have bodies.

Now before you die your own body. When you when you when you no longer have a body you don't cease to exist. Ok you continue to exist. You understand this? You are a never ending soul that's what you are. You're a never ending soul. You'll never cease to exist. You'll never cease to exist. You're not your body according to the Bible and you will go through a period of time of disembodiment called the intermediate state. This is called the intermediate state. [inaudible audience question] No. Purgatory is one view of what the intermediate state is like. All purgatory theorists believe in intermediate states but not all intermediate state believers believe in purgatory the intermediate state is just what you will be like from the time you die until you get a resurrected body. You understand that? And you will be disembodied now how do we how do we, what do we make of this? Look, we won't turn to this but Luke 23:43. Jesus says to the thief on the cross in Luke 23:43 "Today you will be with me in paradise".
Where was his body? Was his body in paradise? Well I think so. So evidently Jesus did not think that this thief was his body. Are we sort of tracking? Now do you think that the thief who would be with him in paradise would be capable of having thoughts and experiences after he died? Would he be able to continue having thoughts and experiences? Would he have a brain? Must be the case then that the brain is not what contains your thoughts and experiences - on a Christian view of things anyway.

Then I'm going to show you later on that there is no sense at all that can be given to the idea that your memories are in your brain or anything like that. It's just this is all gobbledygook. It really is. Yes ma'am. [inaudible audience question] We'll talk about that. A great question. What is the difference between a spirit and a soul? I'll give you my take on it. I see a difference but I'll do the best I can to give you my take on it. Now in Philippians 1:23 Paul says don't turn to this but Paul says to be absent from the body. No, he says. Oh golly day. I would rather depart and be with Christ depart. Depart what? His body.

He seems to think that he will be able to survive without a body. So he's not his body. It's not his brain anything like that. You understand that. Now one other text. I don't mean to be beating a dead horse. Yes ma'am. [inaudible audience comment] Yes... Yes... Yes that's right... Yes it will be confined now there will be there either two way. We'll talk about this but there are either two ways that a disembodied spirit could exist. One way is it could still exist in space but it would not have spatial extension so it would be kind of like a mathematical point. If you follow me
would not have width but it could possibly be localized in space without having any width OK.
That's one view.

The other view is that it is totally spaceless altogether. It is no longer in space at all. It still exists
but it isn't anywhere. A disembodied soul isn't anywhere. Now it would still be inside time and in
fact you will always be inside time the rest of your life. You will never be outside time including
after the resurrection from the dead. You will always be a temporal creature but on this view you
would be. On the second view you would not be in space but you would be in time. I'm a little
concerned that we're the I don't know how you're doing with this and I don't want you to be,
Yeah, but we'll get one more in that I want to move on a timeline.

[inaudible question] We want to distinguish our measurements of time though from what time is
right.

Speaker 7:
The definition of time?

Say it again?...I don't think so. Time will just be passage like, no, time will just be passage or
succession. Passage of moments. Remember. Remember we might use arbitrary units to measure
it but time does not it's not physical time could exist without any physical objects at all. Let me
give you an example of this if this would help and then I want to come back. So would you
would you agree with me that it would be possible in fact this may have actually even happened
for God to create angels without there being any physical universe at all. Now that might actually
be the case but even if it isn't. Would you agree that God could have if he'd wanted to created
angels and not created a physical universe.

This makes sense to you? Could those angels have had conversations with other angels or could
they have at least - Could they have at least gone through a series of reflections in their own
minds? Could an angel that was created without any matter - Now there's an angel Gabriel but
there's no matter no physical anything - could that angel reflect on the fact that God was going to
make me and I'm glad that I'm glad that I'm alive. That makes sense? Well then you've got a
concept of time without matter because it would take a sequence of moments for the angel to
work through that sequence of thoughts. Now we might not have a physical measure on it but we
could have mental events one one moment for the first. The predicate of the sentence one subject
the verb the predicate you'd have sequential temporal passage you understand have to
understand. Time has almost nothing to do with matter. At all. All right.

Now I want to turn to 2 Corinthians 5 and I want to open up for you something Paul says that I
find to be very very interesting. We have 10 minutes before our break and then we'll I promise
I'll give you a break.
In 2 Corinthians 5 we have a just a precious insight about reality from the apostle and he says verse 1 We know that if our earthly tent - now he's talking about your body your earthly tent is your body - so he says we know that if our earthly tent which is our home is torn down - that means I die. So my earthly tennis torn down I'm I die - We have a building from God a house not made with hands eternal in the heavens. That means that God will give us a new resurrected body someday that will never die.

That's what he talks about in 1 Corinthians 15 it will be an eternal body an undying body. For indeed in this house in this body we grown longing to be clothed with our dwelling from heaven, longing to have our new bodies given to us our immortal bodies given to us - in as much as we, having put it on, having been given and put on the new resurrected body - shall not be found naked.


Hey let's Let's keep going: For indeed while we're in this tent in this body we groan being burden because we don't want to be unclothed - we don't want to become disembodied but to be clothed in order that what is mortal - my tent right now - may be swallowed up by life that is being given transformed into an unending body. Now he says he goes on and says to be absent from the body
is to be present with the Lord. What here's what he means. He is saying, here's kind of what he's getting at you saying you know really I'd rather not die before Christ comes back if I don't have to because if I die before Christ comes back I'm gonna have to go through a period of disembodiment without it and I'll be naked or unclothed and that is not a natural state for a human being. The soul was made to be in a body. Our souls were made for bodies. They were made to work with bodies. And I'd rather not if I don't have to - die before the second coming because if I can stick around when Christ came back, my my earthly body would be transformed and I'd be given a resurrected body without having to be naked for a while.

Now he also assures us that I mean if he's gonna die it's not bad because he wants to be with the Lord and it's not a bad situation. It's just not the full situation. You follow me on that. That's what he means but obviously he or he assumes here that it is possible for us to be naked and unclothed. Now I don't know how this language could be any clearer in the sense of the biblical teaching that we're souls that we have our souls that have bodies. Nevertheless this has fallen on hard times among many because they find the teaching about the soul embarrassing. They find it embarrassing supposedly in light of brain research and that sort of thing.

I don't find it the least bit embarrassing and I'd like to tell you later why I don't. Now I want to say something about animal souls. One of the things I will do for you is I'm gonna give you a detailed analysis of the animal soul and compare it with the human soul and I'll try to explain to you the limitations of the animal soul. You might just think about a dog or a cat and you might
think about the soul of a dog when it's like and what it can do and what it can't do and it will turn out that an animal's soul is very very simple compared to the human soul but one of the things we'll discover is that the animal's soul is very heavily dependent on its body

It's not able to, how shall I say transcend its body and do anything. So I'll argue later that animals souls don't have free will but human souls break your neck doing that. Saint Augustine or Augustine - whichever way you pronounce it- made a very profound observation about animal souls. Here's what he said, he said "animals have desires - but they don't have desires to have desires".

Animals have awareness as they can be aware of a tree but they don't have any awareness of their awareness is some animals have beliefs. It's very clear for example that my dog has a fairly simple set of beliefs. He can reason, he can engage in what are what are clearly means-to-ends reasoning. Example: You put his food in a certain place and you block off the standard way he goes to get to his food. He can hold that into constant and reason. Another means to get to the same end so he can has rudimentary beliefs that by way of means to ends.

So animals I think are at least higher animals have beliefs they don't have any beliefs about their beliefs. I never see an animal repenting. In order to repent you've got to be able to have beliefs about your beliefs and you've got to be able to have desires to have desires. You understand that
if you if a thing cannot have desires for desires and beliefs about beliefs they'll be incapable of repenting. One of the things I'll show you later is that the way a mature person grows is they stop focusing on their desires and they start focusing on the desire to have desires few if you want to stop eating ice cream all the time and you can't do it. Quit worrying about the desire to eat ice cream and try to figure out why - how you can have the desire not to desire ice cream. And that requires look, attending, not living by your desires but living about your desires to have desires.

See the more a person is enslaved to sin the more they are like animals and they're enslaved to their lower desires and they're not able to have desires for desires. They can't rise above the pushes and pulls inside of them and transcend say transcend those. They become literally like animals in that sense what we'll talk about that but now let's talk about animal souls. Genesis 1:30 is a clear teaching about animal souls. We'll talk about it although like I said the modern translators have [chuckle] have kind of changed it I'd be curious as to what your translation says Genesis 1:30 it says and Genesis 1:30 "into every beast of the earth into every bird of the sky and do everything that moves on the earth which has life" - that really is "which has a soul" because the word in that in the Hebrew text is nephesh N-E-P-H-E-S-H which is the Old Testament word for soul.

OK the New Testament word for solar Psuche. These are soul. Spirit in the Old Testament is Ruach and in the New Testament it is Pnuema and hear the word nephesh. And then the King James it says soul there. So the idea is then every beast of the earth and every bird of the sky and
to everything that moves on the earth which has souls, I have given every green plant for food and it was so. And in the yeah in the New American Standard in the margin that says "in which is a living soul". It has in the margin so it allows the reading it says well maybe this reading is the correct reading.

And every now where am I now? Verse 30 in every living thing that moves on the earth in which there is a living soul. You see now in in Revelation 8:9 revelation 8:9 you turn there for a second. We have a new testament text that talks about the animal soul. It's talking about the creatures in the sea and it says in Revelation 8:9 and a third of the creatures which are in the sea and which had life and if again if you look at the margin it really literally says in the Greek text in which there is a soul.

In which there is a Psuche right. So it says which are in the sea and which had a Psuche a soul and a third of the ships were destroyed. So there was a clear reference to the animal Pseuche. Now the old testament says animals have spirits though I will clarify this but in Ecclesiastes 3:19 in Ecclesiastes 3:19 - this will be the last text we'll look at and we'll take a break but then in Ecclesiastes 3:19. I hope this is the right verse. Hold on just a second. That is not oh wait a minute I was looking at 2:19. Yeah. For verse 19 of Chapter 3 I'm sorry Michael, It's a little dark up here. For the fate of the sons of men and the fate of Beasts is the same. He's wondering as one dies so dies the other indeed they all have the same breath and there is no advantage for man over beasts now breath there is the word spirit spirit. Now I, to qualify this here in my view the
word soul and spirit overlap. Sometimes they mean just the same thing sometimes the word spirit means the same thing as soul they're used interchangeably. OK. Other times I think there is a very there is a distinct meaning and I'm going to try to show you what that is. So what I want to summarize then is to say that the Bible does assert that animals have something immaterial inside their bodies that is soulish thing of some sort.

Now this is how the Bible sees the world. The Bible sees the fat tells us that there is a physical reality and that this physical reality can be seen with our five senses but that there is in addition to physical reality a host of spirits and souls. There is one grand spirit that made it all. There are myriads of completely disembodied spirits called Angels and people who passed away and there are millions of embodied spirits in humans and animals and souls or spirits which I'm going to right now we're just using them to mean the same thing later will distinguish - are every bit as real as material objects or anything else. Now this, as you know, is not the story we're told today by people who are naturalists and what we'll do is after we take a 10 minute break now we'll come back and we'll take a look at that other story. So let's take a 10 minute break and we'll come back. Can you wanted if you want to make an announcement before the break. I'll give you a full 10 so.

Speaker 8:
I'll talk fast. That's just a couple of things. We traditionally enjoyed having some at the break time and so there are some but here in the next room because you're such a big class. Um, so if you'd like some coffee and snacks if you'd be willing though I would appreciate some help
bringing snacks throughout the class. I have a sign up list for the different days I'll pass it around after we get started again. If you don't mind?

Speaker 1:
Not at all, no no.

And if you would sign up your name and telephone number I'll remind people that big before your date comes up. If that would be helpful. And I would. That would be a really big help. In addition if you don't mind I forgot to put a cup out there.

Maybe. My. Contributing a bit to supplies, cups, cream, sugar and that sort of thing that would be helpful as well. This will come around. In addition: tapes. Now in the past we've done the taping here ourselves. But now how it is set up with a real professional tape job. Yey. So they'll probably be better because sometimes I didn't change it right. Right. Sorry about that. And but we don't know what the arrangement is going to be exactly as far as past because that I have no way that hasn't been communicated to us.

However if you would like to receive tapes that would be the second page of the sign up that's coming around if you'd like to put your name and telephone number and also a note some of you I know at the beginning have just indicated that you want a whole set of tapes. You put a note to
that and we'll have it available each week as well. If you've missed a certain way can you just want to put one date so that will come around as well. By the way the last date of the class is on the backside of the snack sign up sheet.

And for those of you who either. Aren't registered yet or registered but - [recording ends].