

Episode 33. "The Spirit-Soul Within Us."

Tuesday, May 10, 2022. 54 Minutes Long.

An exposé of our most cherished Christian principle: That we have inner spirits that go to heaven when we die. Rare evidence that our spirits exist, with little-known facts from the Bible and today's newspapers about spirits who went to heaven and returned to tell it. A very different episode.

John (00:00):

John Shields opens the episode by saying:

John (00:12):

"Hello," again! And welcome to all of our friends out in Podcast Land. This is Episode 33 of our bi-weekly series of "Saving Christianity," the podcast that seeks a return to the peace, healing, and hope, the first Christians had in the First Century. We're coming to you from Christian Family Online, and bringing you a new episode every-other-Tuesday. I'm your host, John Shields. I'm here in the studio with our co-host, Owen Allen, and our producer, Shannon Wolfe. Now, we think you're going to agree that this is an *unusual* episode. Because it's going to give you some facts and principles that many people have never heard before.

John (00:56):

But that's the *purpose* of our podcast – to bring you new and rare information that no other podcast offers. The title of this episode is: "The Spirit-Soul Within Us." (Repeats.) And we're going to talk about the very *core* of the Christian experience, with some amazing details that every Christian should know. But that oddly enough, many Christians *don't* know. So hang on for a good ride. It's time now to bring in our co-host, Owen Allen, to get the episode started. Owen, welcome to Episode 33!

Owen (01:41):

Well, thank you, John, already up to 33! Well, and a most hearty "Welcome" to all of our loyal followers worldwide. You know, John. I think that really all of our episodes have been unique and important. I think all of them, referring to your comments, have included facts and principles that many – or at least some – Christians have never heard. But regardless of all that, I really think that this episode, Episode 33, is probably the most *unusual* episode that we've recorded thus far.

John (02:20):

Yeah, Owen. I agree with that. I know that this is a part of Christianity that you've personally studied for years. And that you have a ... I would say maybe ... a warm feeling for this.

Owen (02:33):

Well, that's right, John. And I think that's because this subject is so necessary for understanding the "Early Christian Lifestyle" that we talk about so much. Or just for that sake, just to understand Christianity. So I'd like to open with a true story that gives our friends our theme, a theme of this episode.

Owen (02:57):

And the little story is simply that when I was a child, I had an aunt who used to say something that I didn't understand at the time. She had grown up during The Great Depression of the 1930s. And – this is funny – whenever she put a meal on the table for us kids, she would often say:

"Well, this should keep body and soul together." (Repeats.)

John (03:25):

So she used these two words, "body," and "soul"? But I'm imagining as a small boy you didn't think she fully understood what they meant, nor did you!

Owen (03:36):

(Laughter.) Right. Nobody understood. I'd sit and stare at her and think, *What an odd thing to say*. But I do know that she was a devout Christian and active in a local congregation. But you know, John, she's the only person I remember that I've ever heard say that. And maybe that's just something they said during The Great Depression. I don't know.

Owen (03:58):

But here's the truth. The truth is, that all of the world's major religions – Christianity, Islam, Judaism, Hinduism – all of them and others, teach that people ... that's you and me ... people have an internal *spirit* or *soul* within their body. So in truth, all the religions, and again that includes Christianity, teach that humans are "binary" creations. Humans are "dual" creations. In other words, to be (chuckles) very common sense about it, all of us are created in two "halves." The first "half" is that internal *spirit* or *soul* ... those (two words) are synonyms ... that's the *permanent* half. Listen, that's the *real* us, as we'll show. And the second "half" is our external body. And that's the *temporary* half of us that our spirit inhabits while we're on earth.

John (05:04):

That's right. And it's also true that all of the major religions, Owen, teach that when the body "half" of us dies, the spirit "half" of us leaves earth and goes into eternity. At that point, the different religions disagree on what happens next, for sure. (Chuckles.) But the point here is that all the religions *agree* that the spirit, or the soul, half of us is the *permanent* half of us that lives forever.

Owen (05:37):

Well that's right, John. All of that's true. And our friends need to know, for example, that *Jesus* Himself taught that we have a body-half and a soul-half in Matthew 10:28. And Paul taught that in First Corinthians 2:11, just to mention a couple of Scriptures that come from the Bible. But John, you and I are Christians, and this is a Christian podcast. So from this point forward, let's only talk about our spirit-half and our body-half from a *Christian* standpoint, the way Jesus and Paul did. And that's important because Christianity – here it is – explains our spirit-half more clearly, completely, honestly, than any other religion.

John (06:28):

Yeah. Owen, I may add just a little bit here. I think also in Genesis, the opening chapters, when you read that God *created* humankind, and it says that He formed man out of the dust of the earth. And then *breathed* into him. It's not that He breathed into him *oxygen!* (Laughter.) Right?

Owen (06:49):

Yeah, absolutely!

John (06:49):

Yeah. It's what we're talking about *now* that made us that eternal being. I think that's fascinating to think about.

Owen (06:58):

Well, it is. And John, don't forget the Greek word for "spirit" ... we'll talk about later ... *pneuma*, can be translated, depending on the sentence, it can be translated as "breath." Isn't that beautiful!

John (07:12):

It *is* beautiful. And what you just said gives us the *purpose* of this episode. Because we're going to explain our internal *spirits*, or souls, more clearly, completely, and honestly, than probably our friends have ever heard before.

Owen (07:30):

Well, that's right, John. And I mean not ... growing up I certainly didn't hear any of this. But and, we try to do *that* in every episode of course. And so as usual, let's start by *defining* our terms. We've already gotten into that a little bit. But as we know, if any of our friends have forgotten, the Early Christians wrote in Greek because that was the international language of that day – same way English is today. And that's also why the New Testament was written in Greek. The Early Christians wanted people in every country to be able to read it.

Owen (08:08):

Now, the Early Christians had two Greek words for this supernatural part of us that we're talking about. And I mentioned earlier, these are two Greek *synonyms*. They're interchangeable for that spirit part of us. And the first synonym is *pneuma*. ["NEW'-muh"] We've already mentioned that. And it translates into English as "spirit." And it also refers to that supernatural part of us. And by the way, it's interesting, this is the synonym that the apostle *Paul* used the most. He preferred *it*. But the second synonym, or second word, is *psuche*'. ["sue-HAY'"] And it translates into English as "soul." S-O-U-L. It refers to the same thing, that part of us that lives forever. And interestingly enough, that's the synonym that *Jesus* used the most. He preferred *it*.

John (09:06):

And it's critical, I think, for our friends to know that Jesus and the Early Christians *all* used these two words interchangeably to mean the same thing. And that means that both words are proper for Christians to use today. We can say that we have a "spirit." Or we can say that we have a "soul." Or we can say that we have a "spirit-soul." Whatever term is easiest for each individual Christian. But in our book, and in this podcast, we like to use the term "*spirit*," since it's the word that Peter, and Paul, and the other Early Christians used the most frequently.

Owen (09:48):

That's true, John. But you know, it's interesting too as a side note that all of the great hymns ... the old Christian hymns that we all sing ... they normally use the word "soul." And we talk about "soul-saving," and "saving people's souls," and all of those terms. But like you just said, John, for simplicity purposes we like to use "*spirit*."

Owen (10:14):

Now we want to be very clear. So let's summarize for a second. Here's what we've said so far. First – we've nailed down the fact that humans are created in two halves or two parts. A spirit-half, and a body-half. Second – we've nailed down the two Greek words that the Early Christians used to refer to these two parts or halves. *Pneuma*, meaning "spirit." And *psuche*', meaning "soul."

John (10:44):

So now let's continue with the rest of the story. Let's tell our friends where our spirit-half *came* from. And let's tell our friends what *proof* we have that people have a spirit-half. And let's add to that *why* our spirit-half is here on earth.

Owen (11:03):

My goodness, that's heavy stuff.

John (11:05):

It is that!

Owen (11:06):

Like you say, "I think I'll go somewhere and lie down."

John (11:09):

Yes, yes.

Owen (11:10):

But, these are actually life-changing issues, John, that I'm sure our friends worldwide want to know. So first of all, our friends need to know that our inner spirits were created by *God*. As you mentioned earlier, John, and *God* is the person who sends them to earth to inhabit our bodies. Well, how do we know *that*? Well there are Bible verses that teach it. One is Zechariah 12:1. And listen to what that says:

"The Lord who stretches out the heavens, and who lays the foundations of the earth, creates the human *spirit* within a person."

What could be more clear? Let's repeat that. (Repeats.)

John (12:10):

Yeah, and many other Bible verses teach the same thing. Such as Romans 8:16 (and) Galatians 6:18. And so we know that *God* created our spirits.

Owen (12:23):

Yep!

John (12:23):

And we know that He sent them to earth. And more than that, we know that He created our spirits in His *own* image.

Owen (12:33):

Whoa.

John (12:33):

Since God is a *spirit*, the Bible tells us, He created *us* as spirits too. And the Bible teaches that in verses such as Genesis 1:27. So here's what we know so far: God created our spirits. And He created them in His own image. And then He sent them to earth to inhabit our human bodies. But now we need to tell our listeners *why* he did this.

Owen (13:01):

Yeah (chuckles), what's behind that plan?

John (13:04):

Yeah, for sure.

Owen (13:05):

Well, John, our friends need to tighten their seatbelts now. Because this is where it gets interesting and exciting. Because our spirits were sent to earth by God for *two* reasons, not just one. And the first reason He sent our spirits to earth is to give *life* to our bodies. That's what the scientists call our spirits are the "*life-force*" that keeps our bodies alive. Because if and when our spirits *leave* our bodies, they very soon *die*.

John (13:41):

Yeah. That's right, and the Early Christians, they record clearly teaching this principle. For example, when Jesus was hanging on the cross, you remember He cried out, "Father, into Your hands I commit My spirit." And when His spirit left his body, His body died. And the record says that the Roman soldiers at the foot of the cross verified that His body was in fact dead. You remember also, Owen, in Acts when Steven, the first Early Christian deacon, was being stoned to death by the mob. And he cried out, "Lord Jesus, receive my spirit." And then his spirit left his body, and his body died. And the mob stoning him verified that his body was dead.

Owen (14:29):

Hmm. Terrible. Well but, that says a couple of things. I mean those verses ... and those are actually records in the Greek language of what happened in those places and on those days. And those episodes, those records, show us clearly that when our [correction, *spirit*] is in us, we're alive. And when our [correction, *spirit*] leaves us for some reason our body dies. But when our bodies die, though, what happens? We've already said our spirit *leaves* them. And by the way, Jesus's half-brother for example – the apostle James – taught this very thing. He once wrote, "The body without the spirit is dead." (Repeats.)

Owen (15:12):

So, as I'm repeating myself, but our inner spirit is, to use scientific terms, the "life-force" within our body. But you know, John, here's the most important part of all. And our friends already know this is true from practical experience. All of us, I wager, have been to at least one funeral. All of us have seen the lifeless body of a friend or relative lying in the casket. So we know firsthand what happens when our spirits leave our bodies.

John (15:51):

Yes. As a minister, Owen, I've officiated in dozens of funerals. And I can tell you all this is totally true. Our bodies are *alive* when our spirit is *in* them. And our bodies are *dead* when our spirit is *out* of them. But Owen, let's add a new fact I think that some Christians have never thought about. And here it is:

If our spirit returns to our body for some reason, our body comes back to life and resumes normal living.

Now I need to say that again.

Owen (16:28):

(Chuckles.) Please!

John (16:28):

If our spirit *returns* to our body for some reason, our body comes back to *life* and resumes normal living. For example, I know you like to tell what happened to the girl in the town of Capernaum in the First Century. So tell us that story again, Owen.

Owen (16:49):

Yeah, John, I love that story. What you're referring to is the daughter of a man called Jairus. [JEYE-russ"] And Jairus was the leader of the Jewish synagogue in the town of Capernaum in the First Century. By the way, I've been in the ruins of that synagogue in the ruins of Capernaum. So this story is close to me. But the terrible thing was, his daughter was only 12 when she suddenly unexpectedly *died*. And Jairus panicked. And he ran to Jesus, who at that time had moved to Capernaum and lived there, and he threw himself at Jesus's feet and begged for help.

Owen (17:33):

And what happened next is absolutely wonderful. It's the point of this story. Because Jesus went to the home, went to the girl's bedside, He took one of her lifeless hands in His, and He said tenderly, "My child, get up." And the record records that her spirit *returned*, and she got up and ate a meal. Mercy! So this is a beautiful, moving story, John. I love to tell it. But today, let's come back now to some scientific terms. Today, we call that girl's experience a "near-death"

case. A near-death case is when a person's spirit temporarily *leaves* his or her body for a period of time – from a few seconds to several days – and then it *returns* and reenters the person's body and brings it back to *life*.

John (18:32):

Yeah, that's incredible (chuckles). What happened to Jairus's daughter is what we call a "near-death case" today. People are in the process of dying, but they don't complete the process. Someone or something *interrupts* the process. And instead of leaving earth and staying permanently in eternity, their spirit returns to their body, brings it back to life, and resumes normal life. So near-death cases prove that our bodies are *alive* when our spirits are *in* them. Our bodies are *dead* when our spirits are *out* of them. And our bodies are *alive* again if our spirits *return* to them.

Owen (19:21):

Well, that's totally amazing, John. And you know, there are probably some Christians that don't realize that there are a total of *seven* of these near-death cases taught in the Bible. And I say that, for *that* reason, it's normal and proper for Christians to study near-death cases. And to talk openly and honestly about them. Now, we've already talked about the first one. That's the case of Jairus's daughter. But you know, John, in addition to that case, there are at least *six* more near-death cases taught in the Bible. And John, you're the Bible scholar among us. So why don't you quickly just tell our friends worldwide what those other six cases are.

John (20:08):

Well – besides the case of Jairus's daughter, there's also the *widow's son*, in Luke 7. Probably the most famous is *Lazarus*, in John 11. (Laughter.) *Tabitha*, in Acts 9. And *Eutychus*, in Acts 20. And then *Paul*, in Second Corinthians 12. Now, in all six of these cases, the body of the person was dead for a period of time. Then someone or something interrupted the process, and the person's spirit returned. His or her body came back to life and resumed a normal life-style.

Owen (20:48):

Hmm. That's something, John. That's right. But, and then of course in addition to those six that we've talked about, the most wonderful, miraculous, amazing, event in this category of the Bible is *Jesus's* spirit leaving his body for three days and then returning to it in Matthew 28. And you know, John, we Christians call that the miracle of the *Resurrection*. And we celebrate it with the *Easter holiday*. And I never thought of this until recent years, John. But to apply scientific terms, that experience is the most important, amazing, *near-death case* in history.

But all seven of these cases are recorded, or *were* recorded I should say, in the First Century. So I bet you that what our friends out in Podcast Land would like to know now is whether or not near-death cases *still* happen today. Because if they do, that would mean that near-death cases have continued down through history. And that would mean that what we Christians teach about our inner spirits is "T-R-U-E." True!

John (22:11):

Okay, let's pause for a minute. Let's answer the question for our friends. Here it is: *Do near-death cases still happen today?*

Owen (22:25):

And John, the short answer is "Yes." Near-death cases *do* still happen today. How do we know that? First of all, you and I, John, have both known people who were near-death cases. So we know from personal experience that those cases still happen today. But – hang on gang – in addition to that, the Gallup polls show that 13 million people in the U.S. report having been near-death cases. Let me repeat that: *13 million Americans* have reported to pollsters that they are near-death cases.

Owen (23:07):

But let's go international for a second, because we have international followers. International polls taken in 35 different countries show that 10 percent of the population in those countries report being near-death cases. Well, think about that a second. If we just use that 10 percent figure, it means that an estimated *800 million* people worldwide have been near-death cases. But check this out, John. Scientists believe the number is much *higher* than that. Because pollsters find that people are very hesitant to admit that they are a near-death case. Why? They're afraid that it'll upset their friends and family, and they'll be jeered and mocked. So scientists believe that *thousands* of additional near-death cases go unreported.

John (24:10):

Okay, well let's clarify that once again. In the millions of near-death cases that have been reported, we're talking about situations where normal men, women, and children are in a car wreck ... have a heart attack ... an operation ... and are pronounced *clinically dead* by medical personnel on the scene. But then they come back to life again and live a normal life. But here I think, Owen, is the important principle: Near-death cases normally happen when medical personnel – think about this – *intervene*, that's just the operative word, in the death process. Here's the next one: And *artificially* bring the person's spirit back to their body with shock treatments, adrenaline shots, or some other emergency treatment.

Owen (25:13):

Hmm. That's amazing, John. And that's what all the scientific reports I've read say. In fact, they say *that* is the normal, or average I guess we could say, near-death case. Someone or something *interferes* with the dying process and reverses it, causing the near-death case. For example, let's remember this. In the case of Jairus's daughter in Capernaum, it was *Jesus* who was the outside force that *interfered* with the dying process and reversed it. Now what if Jesus had been out of town that day? Jairus's daughter would've completed the dying process, and poor Jairus would've had to have held a funeral for her.

John (26:05):

Yeah, that's an important principle. And talking about the records of near-death cases, we have over 20 books in our "CFO," Christian Family Online, library written by people who were ... who experienced near-death cases ... or written by researchers who have studied near-death cases. And those books show that these near-death cases happen to people of all ages, races, backgrounds, and nationalities. So near-death cases have happened to scientists, doctors, nurses, priests, pastors, pilots, soldiers, psychologists, psychiatrists, writers, philosophers, farmers, and every other kind of person you can name. In fact, Amazon has over 100 books on the subject of near-death cases.

Owen (27:06):

Wow. Well speaking of that then, John. Let's just give our friends one. A good *example* of a typical near-death case in today's world is what happened to the little boy, Colton Burpo. A little child four years of age at the time from Imperial, Nebraska. And you know, he's the subject – many of our friends will know that – of the best-selling book and the popular movie, *Heaven is for Real*. (Repeats.) Now he was a child of four as I said. But he suddenly developed appendicitis. And his doctors didn't know what it was. And so it was almost too late. And when they finally realized what he had, they rushed him to the hospital for emergency surgery. And while little Colton was on the operating table – check this out – his spirit left his body and journeyed to heaven. And in heaven, he had wonderful adventures ... makes me a little bit jealous ... with Jesus and the angels. But then his spirit returned to his body without the doctors ever realizing that his spirit had left and returned.

John (28:24):

Yeah, that's right. I remember that case, Owen. Colton made a full recovery and has lived a normal life since then. But being a child, he didn't tell his parents that he was a near-death case. (Chuckles.) He didn't know how to articulate that, I don't think. He apparently assumed that his experience was normal and happened to everyone. But you remember, over a period of weeks his experience leaked out in normal conversations with his parents, and eventually his father wrote the best-selling book, *Heaven is for Real*. But Owen, I know you like Colton Burpo, that case. But tell us what's important about it.

Owen (29:07):

Well, I think there are a couple or three things about it, John, that I'll ... I've read that book three or four times and seen the movie a couple of times. And I could go again today. But first of all, it's such a sweet and tender childhood case. I find that children's near-death cases are always touching, and sweet, and innocent, and I like that. But second, Colton's case reads a little bit like a suspense mystery as his parents ... and remember his father was a pastor of a local congregation in Imperial, Nebraska... but his parents were trying to figure out what really happened because they didn't know anything about near-death cases, and didn't understand it until later. And then third, and this is I think important. Colton's case is important because it's an example of another important near-death principle that we haven't talked about yet.

John (30:12):

Now you're talking about *brainwaves*, aren't you.

Owen (30:15):

Yeah, that's the trick that I didn't understand. But here's the principle, John. It is not always *necessary* for our bodies to be clinically dead – so the doctors and everybody sees that – for our spirits to leave and then return. That's *normally* what happens, frankly. But usually the body is pronounced dead. But not always. And the Colton Burpo case is an example of a body that was not clinically dead when the spirit left and returned. And as you said, John, here's how that works. In the field of medicine, a body is termed *clinically dead* when it no longer has *brainwaves*. Brainwaves, we all know, are measured by a machine called an "EEG" machine.

Owen (31:08):

I won't use the big word (chuckles) for that. But you'll all seen that, because those are the large *displays* that are always shown "*flat-lining*" in TV shows where the character dies in the Emergency Room. And they all look sadly at this monitor, and it's going "bzzzz," and it's showing the flat-line. That is actually an EEG machine, or maybe a movie prop of one. So normally, a person's body does not have brainwaves and is declared clinically dead in a near-death case.

Owen (31:44):

But it's also possible occasionally for a person's body to still *have* brainwaves. So the doctors don't know that it's dead, and yet *still* be a near-death case. And that's what happened to the child, Colton Burpo. He was not clinically dead during his trip to heaven and back. His body had brainwaves all the time. And so the doctors didn't even know that he was having this amazing experience. So let me summarize John, as you like to do: People can be a near-death case whether or not their body has brainwaves, and whether or not the medical personnel realize that the person's spirit has left and then returned.

John (32:34):

Owen, that is amazing information. And I bet many Christians have never really heard these facts. But let's retrench again. We've now explained the *first* reason why God created our spirits and sent us to earth to inhabit our bodies – it was so our spirits can be a "life-force" for our bodies and can keep them alive. But let's shift gears. Let's explain the *second* reason why God created us as spirits and sent us to inhabit our bodies.

Owen (33:09):

Okay, John. Well, that *second* reason ... and this really gets into I guess what people would call the religious area. But the second reason why God created us as spirits and then sent us from heaven to inhabit our bodies is so that our spirits can go to "Boot Camp." Let me repeat that: So our spirits can go to "*Boot Camp*." Or to say it (chuckles) a little more gently, so our spirits can

go to a "Training Program." You know, John, I don't know about our friends out in Podcast Land. But I have found life on earth to be "tough sledding." It's filled with uncertainty, disappointment, and trouble.

Owen (33:57):

So for me, life really is more like a Boot Camp. I remember from my teen years that it *is* a Training Program. But whatever word we use, our spirits were not sent to earth to sit and *have tea and cookies*. They were sent to earth to take some hard knocks. And to say it another way, they were sent to earth to learn a big *lesson*. And here is the simplest way I can think of to say that big lesson:

Our spirits were sent to earth to learn how to be good.

Jesus explained it this way. He said here's what we're supposed to learn. We're supposed to be: "Morally perfect, as you Father in heaven is morally perfect."

John (34:45):

Yeah, Owen. You'll find this all over the Scripture. Paul said, "God didn't call us to be *im-pure*, but to live a *holy* life." Peter said it this way, "God called you to be *holy*. So *be* holy in everything you do, because God said, 'Be holy because I am holy'."

Owen (35:09):

Wow, that's powerful, John. Well, that's our Boot Camp. We're supposed to learn how to be *holy* in a very *unholy* world.

John (35:18):

For sure!

Owen (35:19):

(Laughter.) And by now, our friends probably need to know what the word "holy" means. And in the clearest possible terms (chuckles), the word "holy" simply means: *Stop* doing *bad* things. Being "holy" means to stop cursing, using pornography, abusing drugs, having affairs, stealing, lying, cheating, doing everything impure, immoral, and unethical that the mind can conceive. And "they's a heap of that" going on!

But you know, John, there's another big issue that we haven't talked about that's tied to this. We haven't mentioned it. But this issue is that when our bodies die, and our spirits return to God, we are going to receive *eternal judgment or rewards* for what we've done on earth. We're going to stand before God, and give a face-to-face account of what we did -- or what we didn't do -- while we were in our Boot Camp on earth.

John (36:24):

Yeah, that's right. We haven't talked much about eternal judgment and rewards. And we need to do more of that. But right now, here in Episode 33, let's just stick to our knitting and explain what our spirits are supposed to do here in Boot Camp. Let's *tweak* the Boot Camp metaphor, Owen, a little bit. Let's look at it from this viewpoint: Jesus taught us to pray for the Kingdom of God to come on earth as it is in heaven. Now we know that as "The Lord's Prayer." So another way to understand "holiness" is to say that our spirits are supposed to help *create* the Kingdom of God on earth. Or in other words, His rule and reign on earth. That's the hard lesson we're supposed to learn. And someday soon, we'll give a Progress Report on how well we did.

Owen (37:22):

Ouch. Hmm. Well let's summarize again, John. This is a lot of fast moving, exciting material: Our spirits were sent to earth to learn to be holy. And then to use that holiness to create the Kingdom of God on earth. And then one day, our spirits will stand before God and give a report on how much we personally did to help the Kingdom. But John, now that creates a question: *How* do our spirits *do* that?

John (37:54):

Well, in the 32 previous episodes, we've discussed infant Christians, growing Christians, the fruit of the Spirit, the gifts of the Spirit, miracles, Spiritual worship, and dozens of related subjects. So we've actually been explaining *how* to help create the Kingdom of God for 32 episodes. But this episode is different. Our theme in this episode is to explain our *spirit* and how it can have the ability to do these things. So Owen, I think it's time for us to explain the difference between our *mind* and our *brain*. This is a key point. So how about taking us through that difference.

Owen (38:40):

Yeah, John. And that's only something I've learned for myself in recent years. And something that many people have never thought about. But in Christian terms, in the First Century terms, our "mind" and our "brain" are two *different* things. Now, many people – including me growing up – many people think that the organ in our body called the "brain" is the place where we think, learn, and remember. But here's something new to think about: The word "brain" is *not* in the Bible and the Early Christians *never* used the word "brain."

Owen (39:26):

Let's think about that a second. The word "brain" is *not* in the Christian Bible, and the Early Christians *never* used it. Instead, the Early Christians taught that the part of us that we call our "mind" is part of our *spirit*, not part of our body. And the purpose of our brain, that organ in our body, is only to express the thoughts that our *spirit* is thinking.

John (39:59):

Now. Owen, let me repeat that. Our "mind" ... if I'm understanding right ... and our "brain" are two *different* things. Right? And our mind is part of our *spirit*. And our brain is part of our *body*. Okay? And our mind goes to heaven with our spirit. And our brain dies on earth with our body. Am I right?

Owen (40:28):

Yep!

John (40:28):

And so, let's *prove* those facts for our friends.

Owen (40:32):

Yeah, let's do prove it, John. First, we know it's true just by simple logic. We can ask this easy question: If our brain, the organ of our body, is where our *thinking* is located, and then when our body dies, our thinking would *die* too. And if that was true, how would we *think* in heaven? And how would we give our *report* to God? So (chuckles) but, if our spirit is where our *thinking* is located, then when our body dies, our thinking would *continue* as usual, would go to heaven with our spirit, and would be able to think in heaven and *talk* to God and all of those things. And *that's* what happens. And to see that, let's simply go back to the little Colton Burpo story that we've talked about. Check this out now. As Colton was leaving his body ... now his body was on the Operating Table ... and the doctors and nurses were working on it.

Owen (41:37):

But, as his spirit left that body, and started on his journey to heaven, check this out: He noticed two important things to him as a child. First – as his body was leaving the hospital, he noticed that his mother was talking on the telephone in the hall outside his room. And second – he noticed that his father was in the hospital chapel praying and weeping. And John, both of these things actually *happened* and were true.

But, if little Colton's *thinking* had been located in his brain, he would *not* have seen any of this, because his brain was unconscious on the Operating Room table at the time. But he *could* have seen these things if his thinking was located in his *spirit*, and his thinking was leaving for heaven with him as his – in his identity as his *spirit*. And that's what happened. And we know that's true because Colton accurately described those scenes to his parents later. And then his father wrote those scenes in their best-selling book.

John (42:57):

So if this is the way *thinking* happens in all near-death cases, it would prove that thinking is in our *spirit*, not in our brain. Right? And it would prove that our thinking, learning, and remembering survive our death. Right?

Owen (43:17):

Absolutely. Accurately. And so, the Good News is John, that this is exactly what happens in *all* near-death cases. The ability to think, learn, and remember goes to heaven and then returns *with* the person: That's why they can tell what they *saw* in heaven. And by the way, that fact of life makes some very fascinating reading, John. (Laughs.) Let me digress with two fascinating examples. In one case – it happened in London, England – a woman's spirit was leaving her hospital room, and leaving her body on the bed, to visit heaven. And as she left the hospital in her spirit, she noticed, check this out now, a *tennis shoe* sitting on a window ledge of the hospital building. Well later, after she returned to her body and her body woke up in the room, she mentioned this tennis shoe to the family and nurses who were surrounding her bed.

Owen (44:18):

And one of the nurses slipped out of the room, went to the window ledge that the woman had mentioned, looked out, and there on the ledge was the *tennis shoe*, exactly the way the woman had described it. And its color, and position, and everything about it. But this is even better. This happened in America. In another case, as a woman's spirit was leaving her hospital room to visit heaven, and leaving her body on the bed, as she passed through the room, she went through the ceiling. And she went by the ceiling fan that was on the ceiling of her room. And as she passed, she noticed that one of the fan blades had a *red sticker* on the top of it, on the top of the blade, that was not visible from the room below.

Owen (45:12):

Well later, John, after she returned to her body and woke up in her bed, she was talking about that in the room. She'd even noticed ... I forgot to mention this ... the *writing* that was on the sticker ... she even knew what the sticker *said*. So she mentioned all of this to the doctors and nurses in her room. They got excited and interested. So one nurse went and got a ladder from the maintenance department, climbed up, and looked at the fan. And there on top of it was the *red sticker*, exactly as the woman had described it, even to what were the facts that were *written* on the sticker.

John (45:56):

So these amazing cases prove that our *thinking* is located in our *spirit*, not in our brain. And it shows that the purpose of our brain is simply to process what our spirits are *thinking*.

Owen (46:12):

Yeah, and I'm sure that's a ... somewhat a simplification, John. But that's how I think about it. And here's another thing that I think about to put all this in perspective: Our bodies are like a "glove" that our spirit "wears" while we are on earth. But like all gloves, one day we'll take it *off* and lay it *down*. And that means that it's our *spirit* that's learning our lesson in Boot Camp, not our body. It's our *spirit* that God sent to earth to learn to be holy, not our body.

John (46:49):

Wow, that's a lot, isn't it, Owen?

Owen (46:50):

It is.

John (46:50):

It's some good stuff. But Owen, as we near the end of this incredible episode, it circles right back to the fact that our spirits are sent here to *learn*. Now I remember from previous episodes that our minds are – help me with this, Owen, how do you say that ...

Owen (47:13):

Tabula Rasa? ["TAB'-you-luh RAH'-suh"]

John (47:13):

Right!

Owen (47:13):

Yeah, that's a good term.

John (47:15):

It is, and it means that our minds are in fact a "blank slate" ...

Owen (47:20):

That's what it means in Latin.

John (47:22):

... when we're born. And as soon as we're born, our minds start being programmed by *life on earth*. And herein lies the problem. (Laughter.) Our minds aren't being programmed by life in

heaven. They're being programmed by life on *non-Christian* earth with all of its selfishness, war, crime, cruelty, horrors, you name it, right.

Owen (47:49):

Look in the Black Bag and see what's there.

John (47:51):

Yes. Yes.

Owen (47:53):

(Laughter.) But here's the point, John. And this is where our 32 earlier episodes as you mentioned about infant Christians, growing Christians, Spirit-filling, gifts, and all the rest of it come into play. The point of this episode is that our bodies are not here on earth to realize that *they* need to be Christians. And I say: Our *spirits* are here in this Boot Camp to realize that they need to be *Christians*.

Owen (48:26):

That's strange, isn't it? Because they came from *heaven*. They came from *God*. You'd think they know that. (Laughter.) But nobody knows why God puts him in our body. As you called it, a *Tabular Rasa* or a "blank slate." So what they need is to be *saturated* by the power of the Holy Spirit. That's the only way they can start growing Spiritually. That's the only way they can become *holy*. And so that's our *mission*. That's why God sent us here in the first place.

John (49:01):

Yeah, so when our spirits enter our bodies .. I think this is a very interesting point ... they're *supernatural*, but not Spiritual.

Owen (49:10):

Whoa.

John (49:11):

They're *eternal*, but not holy. They're from *God*, but they're not Christians. So they must attend earth's Boot Camp to learn through bitter experience that they need to *accept Christ as their Savior*. That makes them holy. And then that gives them a good report when they stand before our heavenly Father.

Owen (49:38):

Glory, hallelujah. Well, so John. What's the point of this episode? Episode 33? It's to show our friends that when we look in a mirror, what we see is a temporary "glove" that our spirit is

wearing. It's *not* the real us. That "glove" is *not* where our thinking, and learning, and remembering are located. And that "glove" is *not* the part of us that will face God one day ...

John (50:10):

... for our punishment or rewards.

Owen (50:13):

Correct, totally.

John (50:15):

Yeah, so Owen. In closing, let's make one final point to remember. The Early Christians taught that when our spirits become Christians and become Spiritually mature ... I love this choice of words from the (error, *New*) *Testament* ... become "a chosen race." We are described as a "royal priesthood," a "holy nation," and a "people for God's own possession." And *that's* how we create the Kingdom of God on earth. And when we get to heaven and stand before God – and we *will* – we'll have a good report for Him, because we will have learned our lesson in Boot Camp here on earth.

Owen (51:03):

Hmm. Mercy, John, that's beautiful. And I pray, John – and we all pray here in the studio – that this episode has helped our friends, has changed many lives. And as we close, John, I'd like to urge our friends and suggest that they do *three* things in coming days.

Owen (51:23):

First – order their copy of our book, *Saving Christianity*, from Amazon, or one of the other sites. Second – go to our website at: goSCpod.com, and make a tax-free donation to Christian Family Online, the public charity that sponsors this podcast, and the book, and the retreat "Experience" that we're developing. And third – if they haven't done it, go back and *listen* to all of the previous episodes that they've missed. Because those episodes are a "Master's Degree" in the Early Christian Lifestyle, and they're filled with the kinds of rare principles and facts that few Christians have ever been told, and that we have been revealing here in this last episode.

Owen (52:17):

But John, I hate it. But I see that great big fat clock on the wall, and the hand is turning around, and it's telling me that our time is up in this episode.

John (52:30):

Yeah, Owen, and I see that too. So friends, this is Episode 33, hard to believe. And a script and a recording of it are on our website at: goSCpod.com. G-O-S-C-P-O-D.com. It's important to review the recordings and transcripts of these episodes, and especially of *this* episode.

Owen (52:56):

Yeah, John. This has been an amazing show. I've really enjoyed it. And I know that we're both praying, as I mentioned, that the information we've shared here will inspire and encourage and uplift many of our friends and followers worldwide. But in the meantime, just let me say that this is Owen Allen ...

John (53:19):

... and this is John Shields, along with Shannon Wolf, our producer ...

Owen (53:23):

... and we're all praying together: May the God of our fathers bless you, and keep you, and guide you, and protect, you until we meet again.

Owen and John (53:36):

Owen and John end the episode.