00:19:13 John Wood: Heads-up! A shameless self-promotion follows. The CSCA 50th Anniversary Year-end event is next Friday. As I told Randy, "I know the speaker." You can find the details at https://csca.ca/events/event/csca-50-23/

00:19:26 Ray Lewis: Reacted to "Heads-up! A shameles..." with

00:19:46 Bob Geddes: Reacted to "Heads-up! A shameles..." with

00:19:59 Becky English: https://network.asa3.org/page/DivingDeeper

00:42:02 Terry M. Gray: While the ordinary method of getting the image of God appears to be through a biological or genetic connection, but it doesn’t seem to me to be necessary. Kidner, for example, argues that other Homo individuals at the time of Adam received the Image of God at the time that the representative man in the Image of God was formed in Adam.

00:51:03 Ray Lewis: If I can take Terry's comment and turn it into a question: How does Dr. Loke understand the meaning of image of God, and how does this fit into his consideration of human origins?

00:53:44 david: Which could mean that the ‘image of God’ could be viewed as a ‘social imaginary’ bestowed by God to humans - a commission to be god’s stewards - which could be passed to other individuals as they become ‘humanized’ as babies.

00:53:59 Terry M. Gray: Not yet! But I’m hard pressed to deny that creating a living system will never happen.

00:55:27 Marty Pomeroy: @Tom Rogers the ancients at times thought of Earth, Air, Fire and Water as the elements. So perhaps your interpretation is compatible with both ancient and modern understandings.

01:34:00 Steve: Dust – Gen 2:7 – this verse uses the first occurrence of the verb ‘yatsar’ which has to do with formation over a period of time; here, all Gen 1 formation leading to Adam. Gen 1 verbs are asah, haya, bara, etc., more to specific events. Yatsar in OT other contexts are for forming things: pots, forming a child in the womb, paining, etc. We came from the first bara of material being brought for building material, Gen 1:1. Second bara – Gen 1:20 – associated to ‘nephesh’. Third bara even is with the spirit and ‘neshemah’. What is the ‘creepier’ with ‘haADAMah’ in Gen 1:25? Did the creeper become the Adam upon the third bara event in Genesis 13? Steve Huffey

01:39:15 Steve: Somehow, my word copy did not transfer well to the previous chat. So, I try again, with hope.

Dust – Gen 2:7 – this verse uses the first occurrence of the verb ‘yatsar’ which has to do with formation over a period of time; here, all Gen 1 formation leading to Adam. Gen 1 verbs are asah, haya, bara, etc., more to specific events. Yatsar in OT other contexts are for forming things: pots, a child in the womb, paining, etc. We originate from the first bara of material substance, Gen 1:1. Second bara – Gen 1:20 – associated to ‘nephesh’. The third bara event is with the spirit and ‘neshemah’. So, what is the ‘creepier’ associated to ‘haADAMah’ in Gen 1:25? Did the creeper become the Adam upon the third bara event in day six, second part?

01:39:46 Terry M. Gray: Especially if you accept human existence apart from the body (after death), which involve a soul apart from a body, biology doesn’t/can’t address that aspect of human reality.

01:45:57 Andy Quick: Thanks very much for the discussion. Your book Dr. Loke is on my reading list.