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Well, thanks. I, so kind of you, the introduction and hello to everyone and appreciate you stopping by as I talk about CS Lewis and the practical theology of the great divorce.

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Let me say thanks to Myth Lord and to Janet and Erin specifically for giving you this opportunity to talk.

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I really appreciate it. Lewis is Christian conversion, he said. Involve neither heaven nor hell. In fact, no eschological, escalateological anxiety influenced his decision for Christ as Warnie drove him to the Whipsnade Zoo.

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3 years after his conversion. A Lewis expressed gratefulness that any belief in future life was absent from his commitment to Christianity.

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Now that's an interesting confession for someone. Warcott Clyde Kilby says has an apocalyptic vision more real than anyone since Saint John on pat bus.

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That's a pretty big deal. And by the way, for those of you who don't know, Clyde Kilby lived just down the road from me.

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He often said that he was from Johnson City, Tennessee, but he wasn't. He was from Chucky.

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But nobody knows where Chuck is. And so he would often say, that he was from Johnson City, Tennessee.

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Jack Lewis, I think, became an escatological Christian who's fiction writings like the great divorce.

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Demonstrate an almost unparalleled passion for in times. Or should I say more succinctly a burden for the end of anyone's time?

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It may have been because of his mother's early death or the wasteted lives of innumerable young soldiers who fell beside him in World War One.

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But for whatever reason, loses practical passion for the eternal welfare of others is witnessed in the several books that illustrate his belief in and concern with both and personal eschatology.

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Lewis first biographer Chad Walsh noted very early in Lewis studies that immortality and its fearful consequences loom large in Lewis books.

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According to Walsh, he believes in the existence of heaven and hell and believes that each person in the long run will arrive there.

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In one place or the other. And stay there. In other words, Lewis was concerned with eternity.

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Because he was concerned about people. His eschatology like much of his writing was not stained glass, but framed in real battles with life and death.

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24 years after Walsh's insight, Clarence Di stated that the eschatology of Lewis is at the heart of almost everything he wrote.

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For Lewis, DIE says the 4 last things, death, judgment, heaven or hell. Or with the logical conclusion of man's immortality.

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In fact, Di went so far as to say the central theological claim in Lewis. This is dynamic concept of eschatology.

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In between Walsh who was first and Die who was later, Walter Hooper, Lewis's one-time secretary and early trustee of the Lewis estate, confirmed that if anything like the complete works of CS Lewis was ever compiled.

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And somebody read Lewis and chronological order from beginning to end. He writes this, the central premise of all Lewis theological works is that men are immortal.

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Perhaps better known for his writings on heaven, Tony Grace asserted, if the theological influence of Cs Lewis is ever in question, there's one area in which he has an undoubted impact.

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And that is the doctrine of health. In fact, Lewis believed in hell even though he detested it in his own words.

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From the bottom of my heart. To that end, he wrote, there is no doctrine which I would more willingly remove from Christianity than this.

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If it lay in my power. Nonetheless, Hell according to Lewis has he wrote the full support of Scripture.

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And specifically our Lord's own words. In addition, it's always been held by Christendom and finally.

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It has the support of a reason. As such hell for Lewis was according to his friend Austin Farrer.

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As inescapable. As it is upholding. As such, Colin Duras contended that Lewis wrote the great divorce to demonstrate the possibility and reality.

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Of hell. John Willis asserted that Lewis has a great deal to say about Hellen his writings, not because he's drawn to a fascination with the Lurid nor because of any morbid sense.

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But because he feels that moderns have pretty largely discarded this belief. He writes, it's the contemporary strategy of hell.

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To hide itself and revealing that hiding hell was important to Lewis for at least 4 reasons. Hey, thought first, humans are immortals destined for either heaven or hell.

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Secondly, each of us is personally responsible for the choices that determine that destination. Thirdly, the process of going to either heaven or hell began the moment we were born.

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And fourthly, the worst possible outcome. Horrendous beyond description or understanding. As hell. There is then a sense in which Lewis held to mere Christianity so that doctrines like hell might not get lost among what he considered less important doctrines.

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And throughout his fiction, Lewis set himself to describe hell. More than to define it. His theology was a practical sort intended to influence his readers.

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And the *Mysterium Tremendum* at Faust and Adams. A fascinating mystery before which we tremble of the eschaton.

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Is indeed the non-negotiable lens to which to interpret Lewis, who intended his for raise in the hell, such as in the great divorce.

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To be cautionary tales. This eschatological emphasis may not be visible in an initial reading of Lewis's fiction, but on reflection, eschatology and its practical implications are indeed a permeating theme.

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Take for instance one of Lewis's more famous warnings in the weight of glory. Here's an extended quote.

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It is a serious thing to live in a society of possible gods and goddesses. To remember that the dullest and most uninteresting person you talk to may one day be a creature which If you saw it now, you'd be strongly tempted to worship.

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Or also horror and corruption such as you now meet if it all Only in a nightmare. All day long, Lewis says, we are in some degree helping each other to one or other of these destinations.

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It is in the light of these overwhelming possibilities. It is with the awe and circumspection proper to them that we should conduct all our dealings with one another.

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All friendships, all loves all play. All politics. There are No ordinary people. You've never talked to a mere mortal.

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Nations, cultures, arts, civilizations, these are mortal, and their life is to ours is the life of a But it is immortals with whom we joke.

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Work, Mary. Snub and exploit. Immortal horrors or everlasting splendors.

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The Chronicles of Narnia, of course, ends with a cosmic esquaton.

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But Lewis's primary concern was personal eschatology and the great divorces is PS that resistance.

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It's working title who goes home is a fitting title because Lewis sincerely wanted everybody to go home.

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Oh, by the way, JR Tolkien said that it should be titled Hugo's Home as in Hugo Dyson.

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But that title didn't win Lewis over. The great divorce first came to the attention of the public in the same manner as the screw tape letters did in 1,941 it was a series of weekly installments in the guardian running from November, the 40 fourth through April 45.

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But it wasn't until January of 46 that the 23 installments were published in the book form that we know.

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As the great divorce. According to Walper Hooper, Lewis read Jeremy Taylor's sermon Christ's Advent to Judgment in 1,931.

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Taylor discussed one of the Roman Catholics and these are Hooper's words, strange opinions. That the perishing souls in hell may have sometimes remission and refreshment like the fits of an intermitting fever or this is commonly known.

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A refrigerator. 2 years later, 1,933, Warnie Lewis wrote in a letter, Jay has a new idea for religious work based on the opinion of some of the fathers.

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But while punishment of the damned is eternal, it's intermittent. He proposes to do a sort of infernal excursion into paradise.

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I shall be very interested to see how he handles it. It would be according to Hooper 11 years before Lewis began the great divorce.

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In an April, 1944 letter to his son Christopher, Tolkien wrote that he had read her Lewis read his new moral allegory or vision based on the medieval fancy of the refrigerator by which lost souls have an occasional paradise holiday in paradise.

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On 14 May, he again wrote, I saw CSL from 1045 to 1230 this morning who heard 2 chapters of his who goes home.

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A new allegory on heaven and hell. And according to Hooper, Lewis had finished the book by the end of the summer of 1,944.

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It was published 2 years later. 15 years passed between Lewis first reading of Taylor and the publication of what he considered his Cinderella book.

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His practical theology. Okay. Lewis didn't intend for readers to dogmatize his doctoral position on hell in the great divorce.

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You often confessed that his lack of expertise in theology required him to main what he called a reverent agnosticism concerning its nature.

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By placing the great divorce in the fiction genre and even then in the spirit of a dream, Lewis Doubly hoped to discourage conclusions about the nature of hell.

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To move readers away from that false interpretation, he introduced the story by informing readers that his work was a fantasy with a moral.

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And the according to him, the trans mortal conditions are solely imaginative. Not even a guess or speculation about the world to come.



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Finally, to help keep readers, help readers keep the moral at the forefront of their minds, he concluded his introductory warning with the words.

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The last thing I would is to arouse factual curiosity about the details. Of the after world. But what then is the moral of Lewis story if that's what the story is all about?

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Reminding readers that the narrative was presented in a dream in order to dissuade thoughts about a second chance of salvation or abstract doctrines about heaven or hell as Clive Kilby said.

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Look, Kelby says that Lewis wrote the great divorce simply to affirm that people go to hell because they choose not to give up themselves.

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In his review of the great divorce, WH. Auden noted that Lewis was trying to correct the popular opinion that helps a sanction imposed by an imperious God.

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Indeed, for Lewis. This is his quote, it's not a question of God sending us to hell.

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Each of us there's something growing up which will of itself be hell. Unless it's nipped in the butt.

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The matter, he wrote. Is serious. So serious that the end of the trouble with acts with a plea worthy of a vocational evangelist.

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He wrote, let us put ourselves in his hands at once this very day this

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To remind readers of these 2 all important purposes that the great divorce is not a doctrinal expose but one of practical theology.

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Lewis concluded the book in the same way he introduced it. In the voice of his, Gilian guide, George McDonald, Lewis warned, And if you come to tell what you've seen, Make it plain that it was but a dream.

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See that you make it very plain. Give nor no poor fool the pretext to think you're claiming knowledge that no mortal knows.

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And to reemphasize the point that mortals can't know the nature of hell, Lewis made God as the author of McDonald's instruction.

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He, McDonald told Lewis has forbidden it. That's what I'm telling you.

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Evidence and consistency with himself. Lewis reminded readers 6 years earlier in the problem of pain. The Dominical utterance is about hell.

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Like all Dominical are addressed to the conscience and the will. Not our intellectual curiosity. When they have roused us into action by convincing us of a terrible possibility.

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They have done, probably. All they were intended to do. Thus, according to Lewis's guide, McDonald, or shall we say, Lewis himself.

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The moral of the story is the eternal value of human choice in the present time. Put another way, Richard Cunningham stated that the great divorce is Lewis's imaginative attempt to portray the divorce between heaven and hell.

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And the absolutely unavoidable either or of life. Each man is faced with innumerable choices and each choice represents a step on the road to the perfection of good or evil.

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Of which heaven or hell. Will be the culmination. One's future state is only a mimicry of choices made on Earth, which is the beginning of heaven or hell, and is an eternal attainment of his earthly wishes.

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Heaven and hell are the logical outcome of God's respect for human freedom. And this concept is not familiar only to the great divorce.

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Paul Knowles right that's Lewis has taken his protagonists and think about this list. Peter, Lucy, Eustace, Jill, and the other British children.

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Pilgrim John and his friend virtue the ghosts from the gray city ransom and even in a sense oral.

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To the frontiers of the city of God. To a place where each still maintains his or her free will firmly implanted in time.

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This, he writes, is the key message of Louisiana eschatology. It is an existential eschatology carrying a consciousness of the now being directly related.

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To the eternal. Can this assertion be proved? I think yes, beyond what's already been demonstrated, consider when Lewis in the great divorce asked McDonald about the contradictory Protestant and Roman Catholic views of purgatory.

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In other words, let's talk about the nature of hell. Again, Ruth's, Lewis raised this issue, created this conversation between he and McDonald because he was concerned that some optional issue might just might misdirect his readers from the moral of the story.

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In that conversation, Lewis put these words in the mouth of his guide. Do not fast yourself with such questions.

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You were not brought here to study such curiosities. What concerns you? Is the nature of the choice itself.

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And that you can watch them making. So the great divorce is all about watching people make real-time choices that determine their eternal welfare in heaven or hell.

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This is because for Lewis. Hell is only and always our choice. From his perspective, we freely, voluntarily condemn ourselves.

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According to Katherine, Linsko, Lewis believes that this is the great sin. Pride or self conceit.

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And the problem of pain, Lewis argued that hell is in fact not immoral because it's not retributive punishment.

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The doors to hell, according to Lewis, are locked from the inside. We make our choices now. And our choices make us.

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Forever. But according to David Clark, heavens a very difficult choice because life on earth a fallen planet tends to shape soul so that they become reluctant to surrender competing, you know, ownership of their soul.

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They won't own up to their faults that have become embedded in their personalities. As Lewis says in the great divorce, a grumbling person.

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Becomes a grumble. In the end, Lewis wrote, we can think of this bad man's perdition.

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Not as a sentence imposed on him. But is the mere fact of being what he is? But this means that every choice and every moment is laden with eternal consequences.

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Eternity is now forever doesn't wait for death the seed of hell is sown in the present life or as Lewis succinctly summarized it.

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I think Earth, if chosen instead of heaven? Will turn out to have been all alone. Only a region of hell.

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And earth if put second to heaven. To have been from the beginning. A part of Heaven and Self.

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In other words, as Song Il Park has said, the transmodal reality is only a dramatic extension or a deeper realization of this life.

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And this is what made the issue of health so important to Lewis. In his world, no one waits to get to hell to experience hell.

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It's simply the climax of seed sown in the everyday choices we now make. And the great divorce, Lewis lets us watch people make those choices.

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As Clyde Kilby wrote. The great divorce is mostly a picture of souls from hell who refused the offer to go in.

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The book illustrates the doctrine found all through Lewis that the innumerable choices of life inevitably condition a soul for eternity.

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And these choices are a perfect reflection of the will of the individual. Either a man says to God, thy will be done, till he writes, or God is finally forced to say to a man, your will be done.

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But the rule, according to Kilby. And interpreting Lewis and his eschatology.

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Is that everything grows to be more and more. It's self. Fundamentally then the great divorces and exercise in Lewis's practical theology.

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The pragmatic application of a doctrine so important to him, the Christian faith in every person, that it must be discussed.

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But in a way that emphasizes what Lewis considered to be the most important aspect of it. It's important to Lewis and should be important to his readers from his perspective because choice is the only aspect of hell about which we can do something now.

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This point is well summarized in the account of the big ghost. As one of the bus riders from hell, Lewis first met the big ghost at the bus stop in the gray town and then again is the solid people from heaven approached to entreat the new arrivals.

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Respect for those conversations drove Lewis into a grove of cedars, but as he did so, a big man, or to speak more accurately, the big ghost followed him.

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Much to his dismay, one of the bright people also followed them. And they began a conversation that Lewis could overhear.

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The dialogue centered on a mutual acquaintance, Jack. A man whom the bright person Lin had murdered.

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The Big Ghost was aghast that the bright person, Len, whom the big ghost called a bloody murderer was in heaven and the big ghost personal opinion, Len should have been in hell.

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And he should have been in heaven. After all, the big ghost said in his own words, I've gone straight all my life, done my best all my life, done my best by everyone, never asked for anything that wasn't mine by rights.

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That's the sort I was. In short, big ghosts refuse to remain in heaven because he couldn't understand the heavenly logic of a man who worked under him in life much less a murderer being in heaven while he a man who'd always done my best never done anything wrong should be put below a murderer, ie.

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. CONSIDER. But big ghost refusal to remain in heaven rested on his assertion.

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I got to have my right same as you, see? The ghost didn't realize that having necessitated the surrendering of his rights, the surrendering of himself.

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Simply put, nothing kept big ghost in hell. But himself. On the other hand, Lin, the murderer who was in heaven, keenly observed that in heaven, I haven't got my rights or I should not be here.

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And encouraged big ghost you will not get yours either you'll get something far better Never fear. But the hell of big ghosts existence.

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Was that he could not see that freedom lay in surrender. And incarceration. Was the result of his own choice.



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In the end, Big Ghost made the decision to return what he called home. To help. Too proud to surrender his rights too proud to be in heaven with a man whom he thought better than.

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Lewis notes that as he made the choice there was a kind of triumph in big ghost voice it had been entreated, Lewis writes, it could make a refusal.

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And this seemed to it a kind of advantage. From big ghost perspective, he'd won. His will and triumph.

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It was almost happy, Louis wrote, now that it could in a sense. Threatened referencing this conversation, Jerry Walls wrote, and it is this, I think, which provides the motivation for the choice of damnation.

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Those in hell may be almost happy. And this may explain why they insist on staying there. Ultimately, the choice between heaven and hell was a choice made by Big Ghost.

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He and he alone made hell to be hell for himself. The free will of choice at triumph.

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But had it. In fact, Big Ghost Will was enslaved to his pride. And here in lies another paradox in Louis's version of how.

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How is a choice for those who have no other choice but to be dominant by the humanity's strongest value?

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Choice! God won't override those choices. He won't override free will because nothing outside of a person can make heaven to be heaven.

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It was right to transport a man from hell to heaven. Would bring unless they had a transformed relationship with God.

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Of course, big ghost conversation with Lynn was not the first time Lewis heard him speak. When the bus first arrived in heaven the big man asked the driver What if we got to be back?

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The bus driver responded, you need never come back unless you want to stay as long as you please. But no single statement best summarized that hell bent perspective of the big ghost who later confessed.

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I'd rather be damned. In the ultimate exercise of self-condemning choice. 6 years earlier and the problem of paying Lewis summed up why every ghost in the great divorce chose hell.

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He wrote this. Our imaginary egoist has tried to turn everything he meets into a province or a pinage of the South.

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He has his wish to lie wholly in the self and to make the best of what he finds there.

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And what he finds there. Is hell? Or as Lewis expressed it through McDonald, Milton was right.

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The choice of every lost soul can be expressed in the words better to reign in hell. That is serve in heaven.

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Lewis, again, the great divorce explaining his rationale for the book is an argument against William Blake's *The Marriage of Heaven and Hell*.

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This marriage according to Lewis is impossible. He calls it a disastrous error, mistakenly based on the belief that reality never presents us with an unavoidable, absolutely either or.

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From Lewis's perspective. It does. That's Lewis in many books intended to warn everyone he could.

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This is because he believed that humans don't exist in a static state. The present determines forever.

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In heaven or hell now? Will be transformed into. Always. As Walter Hooper explained it.

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It would not be enough to leave the matter here. From everything that I heard Lewis say, certainly from his writings.

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I know that the face of all worlds was to him the most concrete and desirable of all realities.

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But he never forgot that every human soul would enjoy ultimately. Either a vision. Beautiful or miss horrific?

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For this reason John Randolph wrote. One can call Lewis the master of the grand finale.

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This teleological spirituality sets the whole reason for Christianity and needs to be firmly rooted in the consciousness of the twentieth century.

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And yet, as Lewis wrote in the problem of pain, The problem is not simply that of a god who consigns some of his creatures to final ruin.

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He doesn't. For him, the existence of hell was not a real problem. Anyone should have with the doctrine.

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The real problem is that God is so full of mercy, so much mercy.

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Still yet? There is hell. As Lewis concluded through McDonald. There are only 2 kinds of people in the end.

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Those who say to God, thy will be done. And those to whom God says in the end thy will be done.

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Lewis writes without that self-choice. There would be no help.

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Hello, how do I do brother?

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Oh, I've got 45 min, is that right?

07:47:12.000 --> 07:47:18.000

You have, 10 more minutes before the QA is supposed to begin.

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I'm done, I'm done.

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Okay. You're talking. Yeah. Excellent.

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Yeah, leaving more time for discussion, Reggie. Yeah, in your presentation, which almost was more like a sermon for me.

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Oh.

07:47:36.000 --> 07:47:40.000

You're cadence and your presentation style than an academic talk.

07:47:40.000 --> 07:47:46.000

Well, thanks. It's too academic and so I try to lighten it if I can buy the presentation.

07:47:46.000 --> 07:47:48.000

So.

07:47:48.000 --> 07:47:54.000

I have a hard time when I write it's I'm somewhere between popular and academic and it's just it's confusing in my mind.

07:47:54.000 --> 07:48:00.000

Yes, wonderful. Well, it looks like, Rauschen wants to get us started here.

07:48:00.000 --> 07:48:12.000

I think it was perfect for this con. Halfway between academic and friendly. I mean, I was just perfectly presented, wonderful presentation.

07:48:12.000 --> 07:48:17.000

And for those that know me, I'm sure they know the question I'm gonna ask you.

07:48:17.000 --> 07:48:18.000

Have you overread descent into hell by Charles Williams?

07:48:18.000 --> 07:48:26.000

So in I have I saw that Serena Higgins was on earlier. I don't know if she's still on now.

07:48:26.000 --> 07:48:27.000

She's still on.

07:48:27.000 --> 07:48:39.000

Okay, but, but in fact I took Williams from Serena Higgins in the romantic theology program at North Wind Cemetery.

07:48:39.000 --> 07:48:40.000

Oh.

07:48:40.000 --> 07:48:43.000

So I had a class that she led on that very subject. Yeah. Yeah.

07:48:43.000 --> 07:48:48.000

Okay, yeah, I mean, cause it's interesting. It's interesting that in the great divorce he meets McDonald, right?

07:48:48.000 --> 07:48:59.000

So I think I think he's getting a little bit of his theological insights from McDonald.

07:48:59.000 --> 07:49:06.000

And I think from Williams, right? And, and he does it beautifully in this book, the presentation.

07:49:06.000 --> 07:49:15.000

I think His idea about hell, he says, yeah, I got some problems because the scripture comes down really hard on it, right?

07:49:15.000 --> 07:49:26.000

So I mean, he struggles with that. Which is I think anyone that wants to look at it is going to struggle, but I'm good great presentation.

07:49:26.000 --> 07:49:43.000

Thank you. I personally think that Lewis had a high Christology. And he says in the problem of paying that he cannot get away from what he calls the dominical utterances about it, that Christ affirms it and for that reason he must also.

07:49:43.000 --> 07:49:53.000

Since we have the Williams fan group going, over here. I just wanted to mention that my own at 6 30 central time will deal with some of these.

07:49:53.000 --> 07:50:01.000

Actually listening to you, there's so much going through my mind because I wouldn't be talking about some of these same ideas.

07:50:01.000 --> 07:50:02.000

Yeah.

07:50:02.000 --> 07:50:13.000

Specifically. The interplay between time and immortality and so on. But, okay, do we have anyone who has a question for or, Reggie.

07:50:13.000 --> 07:50:17.000

Oh, if they've got any, I'll let you read it. I'm not gonna try to get down there.

07:50:17.000 --> 07:50:18.000

I'm not gonna try to get down there and look in the chat room and that sort of thing.

07:50:18.000 --> 07:50:19.000

Sure.

07:50:19.000 --> 07:50:22.000

I would mess things up, of course. I noticed that Serena, however, trying to turn this into a Williams moment.

07:50:22.000 --> 07:50:26.000

I saw that. Yeah, blessings to her for that.

07:50:26.000 --> 07:50:32.000

Yeah. Okay. Okay.

07:50:32.000 --> 07:50:45.000



Soina, I have to tell you. What was the doctrine, Serena, that was a transference where you could carry someone else's burden?

07:50:45.000 --> 07:50:47.000

I am so moved by that in William.

07:50:47.000 --> 07:50:52.000

Hey, doctrine of substitution or the way of exchange. Yeah.

07:50:52.000 --> 07:51:00.000

Thank you, thank you. I so personally moved by that in Williams. I am. My son died.

07:51:00.000 --> 07:51:11.000

Today's his birthday. He would have been 37 years old. He died 2 years ago. Today's our anniversary, our my wife's an aversion also our son's birthday was born 11 pounds on our eleventh anniversary.

07:51:11.000 --> 07:51:12.000

Hmm.

07:51:12.000 --> 07:51:21.000

And died 2 years ago and this I it's been made so real to me how people of attempted to pick up my sorrow and my pain.

07:51:21.000 --> 07:51:37.000

Carry that. It has been so moving. And all through that time. At that point I was involved in North Wind Seminary and the NAFTA still involved in North Wind Seminary and we were going through Williams.

07:51:37.000 --> 07:51:38.000

Hmm.

07:51:38.000 --> 07:51:48.000

And it was just a god thing, if you will, if I can say that. Because I've witnessed people doing that for me and I have tried as a pastor.

07:51:48.000 --> 07:51:49.000

Hmm.

07:51:49.000 --> 07:51:52.000

And more so since Jonathan's death to do that for others as well. And though I don't know that a person can literally do that, if you will.

07:51:52.000 --> 07:52:00.000

There's a spiritual component to that. There's an ethereal component to that that I think is very valid.

07:52:00.000 --> 07:52:01.000

Although Serena, you can correct me. I don't believe he himself ever did that.

07:52:01.000 --> 07:52:07.000

He encouraged his disciples to do it, but he didn't do it himself.

07:52:07.000 --> 07:52:17.000

He did do it on a few rare occasions. On request, Lois Lang Sims, with whom we had a very difficult relationship once she asked him to carry a burden for her.

07:52:17.000 --> 07:52:29.000

And he was quite taken aback, but basically said, oh, well, okay, I guess I can.

07:52:29.000 --> 07:52:30.000

Oh, okay.

07:52:30.000 --> 07:52:39.000

She was anxious about teaching a class coming up. Do you know Andrew Stouts article called it can be done, you know, and then the subtitle something like the practical efficacy of the way of exchange.

07:52:39.000 --> 07:52:42.000

I believe it was in the Journal of Inking Studies.

07:52:42.000 --> 07:52:45.000

I don't know that but I'll look that up. Thank you very much. I appreciate it.

07:52:45.000 --> 07:52:46.000

Yeah.

07:52:46.000 --> 07:52:54.000

Again, as a pastor and suffering through my son's death and suffering through my son's death and, you know, wanting to carry my son's death and, you know, wanting to carry my wife's burden, you know, wanting to carry my wife's burden, she wanted to carry mine.

07:52:54.000 --> 07:53:01.000

And since having people pass away and as a pastor wanting to minister them it's just become such a real kind of wow.

07:53:01.000 --> 07:53:05.000

This is a this is a practical way to express our Christianity.

07:53:05.000 --> 07:53:24.000

I there was a there was a Yahoo group years ago called the coherence net. And people on there discussed the way of exchange and a woman told about how her neighbor came over and said she had just gotten a terminal cancer diagnosis and was in absolute panic and agony, etc.

07:53:24.000 --> 07:53:29.000

And then the woman writing the post. Set I offered to do a Charles Williams exchange. For her.

07:53:29.000 --> 07:53:42.000

So they made a verbal contract and then the author who took on her friend's burden said she went upstairs and knelt and prayed and she said she felt Jesus reached down and take.

07:53:42.000 --> 07:53:49.000

The burden. That seems to me to be the missing step. In Williams that this woman added. See, I succeeded in turning it into a Charles.

07:53:49.000 --> 07:53:56.000

Yeah. Oh, you happen back. Thank you, but I'm so interested. And didn't Lewis attempt to do this for joy or didn't he say that he did this?

07:53:56.000 --> 07:54:11.000

He did, he did. And, yeah, it worked. Joy was. Losing calcium out of her her bones with the cancer and in a terrible pain and Lewis prayed and got terrible pain in his thighs and turned out he osteoporosis and losing cancer.

07:54:11.000 --> 07:54:15.000

And losing calcium and her bones. Seriously.

07:54:15.000 --> 07:54:24.000

And this is this I think is the heart of Lewis. I'm one of the reasons that I write on and speak on Lewis and Hell.

07:54:24.000 --> 07:54:25.000

Hmm.

07:54:25.000 --> 07:54:35.000

For all of Lewis theology, it was the practical aspects of it. The nature of things and that that frustrates both fans and foes of Lewis that he won't be clear, but he is clear.

07:54:35.000 --> 07:54:42.000

The only thing we can do about hell are the choices we make And that's the most important aspect of it.

07:54:42.000 --> 07:54:54.000

And I love his again while it frustrates fans and foes. I just love his practical application of theology all the time.

07:54:54.000 --> 07:55:02.000

Yeah.

07:55:02.000 --> 07:55:03.000

Yes.

07:55:03.000 --> 07:55:06.000

So if I can Bring us back to Lewis as much as I hate that. I just finished a discussion of, letters to an American woman and in it because you referenced a purgatory earlier.

07:55:06.000 --> 07:55:07.000

Bye.

07:55:07.000 --> 07:55:22.000

And one of the letters he makes reference to purgatory as if it was a real thing. At least in that letter, he sounded like he really thought there was a purgatory of sorts.

07:55:22.000 --> 07:55:23.000

So,

07:55:23.000 --> 07:55:33.000

I've got about 10 chapters on hell written. Then I got lost in my romantic theology program and I've done some other things on those more biographical things.

07:55:33.000 --> 07:55:42.000

I hope to complete that at some point. But when when they announced today that Mythcon next year is going to be on middle things.

07:55:42.000 --> 07:55:47.000

I thought I'd love to go and make a presentation on purgatory because that's a middle thing for Lewis.

07:55:47.000 --> 07:55:49.000

Oh.

07:55:49.000 --> 07:55:57.000

Definitely believed in purgatory. He definitely believed. He thought joy went to purgatory. He assumed that he would go to purgatory and he really believed in it.

07:55:57.000 --> 07:55:58.000

Absolutely.

07:55:58.000 --> 07:56:03.000

Well, now you have to do it. I'm looking forward to it with some slavery. Look, I'm drooling all over my

07:56:03.000 --> 07:56:10.000

Yeah, well just know he came right out and said. I believe in purgatory. He was very clear about it.

07:56:10.000 --> 07:56:23.000

Yeah.

07:56:23.000 --> 07:56:28.000

Let's go over brother.

07:56:28.000 --> 07:56:29.000

Oh my goodness gracious.

07:56:29.000 --> 07:56:41.000

Still have plenty of time. And we have still 12 min, so feel free to, I was gonna say, Reggie, so it I guess you would agree that loose, I think you even mentioned this, that he downplace the punitive aspect of hell.

07:56:41.000 --> 07:56:48.000

Most definitely, most definitely. Yeah, yeah, he does.

07:56:48.000 --> 07:56:49.000

Hi.

07:56:49.000 --> 07:56:54.000

Yeah. And you're a pastor and. So there is no Church of Lewis for free to disagree or agree with them as far as that goes.

07:56:54.000 --> 07:57:03.000

What do you think about that aspect of his idea of help?

07:57:03.000 --> 07:57:04.000

Oh yeah.

07:57:04.000 --> 07:57:07.000

Oh, well, that would just be my personal opinion at that point. Let me say this.

07:57:07.000 --> 07:57:19.000

I think that a hell That is solely based on my Choice diminishes the glory of God in Christ on the cross.

07:57:19.000 --> 07:57:31.000

And that concerns me. On the other hand, I would agree with Lewis that no one who goes to hell ends up surprised there.

07:57:31.000 --> 07:57:37.000

Nobody gets to hell and go whoops here I am because they built that for themselves on the earth.

07:57:37.000 --> 07:57:45.000

And so nobody's surprised when they get there. And they know it so to speak that they should have

07:57:45.000 --> 07:57:51.000

So I have. You know, I'm back and forth on it. Really, I'm back and forth.

07:57:51.000 --> 07:57:58.000

What got me in that. Lewis and Hell was about 2,012 a friend of mine embrace universalism.

07:57:58.000 --> 07:58:10.000

And claim Lewis as a source. And I thought to myself at that point I don't believe Lewis was a universalist and so I began studying the subject and 2 years later found a letter.

07:58:10.000 --> 07:58:19.000

In Wales where Lewis had written to a man and said I could not follow McDonald into universalism I'm not a universalist.

07:58:19.000 --> 07:58:27.000

And that just led to other things as Warnie says, Lewis believes people do end up in hell forever.



07:58:27.000 --> 07:58:37.000

There comes a time Lewis said. There comes a time when every professor knows that a student will not pass the test.

07:58:37.000 --> 07:58:46.000

And they stop giving the test. They know that. And so in what condition and what state these are all things to discuss and talk about.

07:58:46.000 --> 07:58:57.000

But eventually for Lewis, hell is eternal and that's the terrible thing about it. You know that we're not coming out so to speak.

07:58:57.000 --> 07:58:58.000

Yeah.

07:58:58.000 --> 07:59:04.000

I'm a Baptist pastor. I don't think that Lewis, in fact I know that Lewis would not agree that there is fire in hell.

07:59:04.000 --> 07:59:08.000

Lewis would say that what's in hell is far worse than fire.

07:59:08.000 --> 07:59:21.000

That fires the worst. Symbol of hell that Jesus could produce. To warn his listeners against its reality.

07:59:21.000 --> 07:59:26.000

But what is what is there as far worse than what fire could ever be?

07:59:26.000 --> 07:59:37.000

Yeah, I thank you. Just, always reading the great divorce struck by how, A little suffering.

07:59:37.000 --> 07:59:46.000

This, I know he begins with the. The disclaimers about it being a dream and so on here to be careful about that but

07:59:46.000 --> 07:59:53.000

It's interesting because we do have to be careful, but Lewis was very plain in other places about what hell was and he's rather consistent.

07:59:53.000 --> 08:00:00.000

He wrote the problem of pain. 6 years before the great divorce and he's very consistent. Some people see inconsistency.

08:00:00.000 --> 08:00:06.000

I think Lewis is very consistent on his doctrine of hell. Throughout his writings.

08:00:06.000 --> 08:00:07.000

Hmm.

08:00:07.000 --> 08:00:25.000

There's a. I don't know if he's actually still alive. father Murphy who taught at Georgetown it was a German linguistics person.

08:00:25.000 --> 08:00:26.000

Come on.

08:00:26.000 --> 08:00:30.000

He made a really interesting observation. He's won 3 awards for, he's won 3 awards for, studies, and, and, he's won 3 awards for Mythopaic studies, and, and, and fantasy studies.

08:00:30.000 --> 08:00:38.000

Anyway, he said it's interesting the word hell that we use and our thoughts are flames and heat and whatnot, right?

08:00:38.000 --> 08:00:43.000

He is a Nordic term that meant cold and wet.

08:00:43.000 --> 08:00:44.000

Isn't that interesting? Absolutely. Yeah.

08:00:44.000 --> 08:00:53.000

Isn't that interesting? Yeah, for the northern people, the idea of hell was to be someplace that was always cold and always wet.

08:00:53.000 --> 08:00:55.000

Rather than flames. It was an interesting.

08:00:55.000 --> 08:01:03.000

Yeah, and I think Lewis says somewhere, I forget where it is, but Lewis says somewhere that the idea of flames and that kind of thing, that's just a medieval interpretation of hell.

08:01:03.000 --> 08:01:09.000

You're looking at it through a medieval lens at that point. So. Yeah, I think Lewis is practical.

08:01:09.000 --> 08:01:24.000

Okay.

08:01:24.000 --> 08:01:25.000

Cool.

08:01:25.000 --> 08:01:26.000

I was wondering whether you've read that all shall be saved by David Bentley Hearts.

08:01:26.000 --> 08:01:31.000

His concern was to warn people, whatever it is. Crisis worried us about it must be terrible if God himself shows up in flesh to say don't go there it must be pretty bad And there's Serena right there with a raised hand and I have not. I'm gonna write that down right now.

08:01:31.000 --> 08:01:32.000

Thank you.

08:01:32.000 --> 08:01:42.000

Hello. Okay. That all shell or may that all shall be saved, heaven hell and universal salvation by David Bentley heart.

08:01:42.000 --> 08:01:51.000

Thank you.

08:01:51.000 --> 08:01:52.000

Oh my.

08:01:52.000 --> 08:01:58.000

I have not gotten past the The introduction because it has a really, really combative tone. The entire thesis of the book is you are a horrific person and not a Christian if you believe in an eternal health.

08:01:58.000 --> 08:01:59.000

Oh, I'm sorry.

08:01:59.000 --> 08:02:07.000

And nobody can. Challenge that because it's just basic logic, you know, loving God would not create internal hell.

08:02:07.000 --> 08:02:12.000

And he spends half of the introductions saying people have said that I'm combative in tone. I'm not.

08:02:12.000 --> 08:02:21.000

Here's why. And then he combats them in his tone. But I would like to read his actual content if I could get past the tone.

08:02:21.000 --> 08:02:22.000

I have not read it. I look forward to reading it.

08:02:22.000 --> 08:02:27.000

Has anybody else here? Reddit. Okay, my sister said it was absolutely Transformation for her.

08:02:27.000 --> 08:02:36.000

Or theology. Okay.

08:02:36.000 --> 08:02:58.000

So I have another thing I've always been fascinated and, the great divorce with, I mean, the word kind of comes from a mind the quantum idea of hell.

08:02:58.000 --> 08:02:59.000

Right.

08:02:59.000 --> 08:03:07.000

That. You're in you start off in this huge never-ending expanding mass right And it turns out to be almost non-existent.

08:03:07.000 --> 08:03:08.000

Right.

08:03:08.000 --> 08:03:12.000

Compared to the end that the where the bus ends up. Which I think we can read as purgatory for lack of a better word in this situation.

08:03:12.000 --> 08:03:20.000

But then at the end of the book, you realize that There are these mountains and the distance. So you get this.

08:03:20.000 --> 08:03:26.000

I mean the scale is just mind boggling, right? It's just mind boggling.

08:03:26.000 --> 08:03:30.000

Yeah, I think Lewis, McDonald says at some point it's smaller than the crack you came through.

08:03:30.000 --> 08:03:34.000

That's what you came through. For Lewis on the bus, the chasm was humongous.

08:03:34.000 --> 08:03:40.000

But McDonald says, see that crack right there? You came through that crack. That's how small hell is.

08:03:40.000 --> 08:03:47.000

And in fact, there's some question in my thinking as I explore Lewis. It is hell a state of mind.

08:03:47.000 --> 08:03:57.000

Who was it that Thomas Moore actually invented the word utopia which can mean one of 2 things but one of the things that it can mean is no place.

08:03:57.000 --> 08:04:05.000

And so as hell. I've got I've got a little thing I've written some published I've written on hell is no place.

08:04:05.000 --> 08:04:12.000

And hell as being a state of mind from Lewis's perspective that it's real. And it's and it's permanent, it's eternal.

08:04:12.000 --> 08:04:23.000

There's consciousness Lewis makes that very plain in the problem of pain there's always consciousness but it's a state of mind.

08:04:23.000 --> 08:04:29.000

It's how in the cell, so to speak, with the self in hell.

08:04:29.000 --> 08:04:36.000

I just think Lewis is fascinating on it. But again, I think the point of Lewis is always practical.

08:04:36.000 --> 08:04:43.000

God has come to warn us. We should pay attention to what God says, whatever we might think of it.

08:04:43.000 --> 08:04:48.000

It's horrendous beyond description.

08:04:48.000 --> 08:04:53.000

Now, Reggie, Kelsey does have a question for you. I don't know if you saw it in the chat here.

08:04:53.000 --> 08:04:54.000

What have you got there? What does she say?

08:04:54.000 --> 08:05:03.000

We or she wants to know how does purgatory align. With the quote, you make the choice to go to hell and quote thought.

08:05:03.000 --> 08:05:04.000

How do you reconcile that? Purgatory with the will solution of the world.

08:05:04.000 --> 08:05:17.000

Yeah. Yeah, it's still it's still your intent. Lewis said that Purgatory was like, coming out of a dentist chair.

08:05:17.000 --> 08:05:31.000

It was painful, but you're getting cured. You're getting fixed. So those in purgatory who want to get fixed as in the ghosts in the gray town as you know when they arrive there and you can see heaven in the in out there and you can see how back behind you so to speak that's a purgatorial sort of existence.

08:05:31.000 --> 08:05:43.000

So those who want To be fixed are those who are going to be fixed. But those who rebel against the, in other words, Purgatory is your last opportunity.

08:05:43.000 --> 08:05:52.000

Those who in purgatory want to be fixed will be fixed and those who refuse to surrender self, but will not be.

08:05:52.000 --> 08:06:01.000

So, Purgator is that last moment of, decision making beyond the grave. And again, as you said, well, we're not supposed to draw doctoral conclusions about health in a great divorce.

08:06:01.000 --> 08:06:09.000

That's the picture that he draws. Is this intermittent state where even after death you've still got a final choice?



08:06:09.000 --> 08:06:12.000

But it is a final choice.

08:06:12.000 --> 08:06:19.000

Yeah, I know that's something that Williams, plays with too. That idea of death is the last.

08:06:19.000 --> 08:06:24.000

You know, what he's gotten books for, making the same choices here.

08:06:24.000 --> 08:06:32.000

Yeah, yeah. And Lewis said, that ultimate choice you make, dissolves final contact with God.

08:06:32.000 --> 08:06:35.000

So that but that would be a choice made in Purgatory.

08:06:35.000 --> 08:06:40.000

Very good. Now we just have one, a minute or so left. Is there anything else?

08:06:40.000 --> 08:06:47.000

Reggie, do you have any plans for tonight then to celebrate 47 years of marital bliss?

08:06:47.000 --> 08:06:58.000

Well, my wife and I live 5 h from Charleston, South Carolina, so we're going to take, tomorrow after church, we're leaving, we want to Charleston for the week and I plan to sit on the beach.

08:06:58.000 --> 08:07:04.000

And read the hero with a thousand faces. I'm about a third way through it. And hope to finish it.

08:07:04.000 --> 08:07:16.000

I want to write a paper on the hero with one face. And that would be Lewis. If you read, if you read the Hero, 1,000 Faces, and you know the hero's journey, Lewis lived that he had the hero's journey.

08:07:16.000 --> 08:07:21.000

And so he is he is the hero if you will. In that regard.

08:07:21.000 --> 08:07:27.000

Okay, don't forget to treat your wife to a nice dinner or something. Did you say something about that or?

08:07:27.000 --> 08:07:28.000

So sit on, sit on the beef, that's my plan. That.

08:07:28.000 --> 08:07:38.000

Yeah. Oh. Your answer, how I'm spending my anniversary, went right to research and writing and reading.

08:07:38.000 --> 08:07:43.000

My poor wife has been through more graveyards all around this world. I, I'm gonna spend a lot of time there.

08:07:43.000 --> 08:07:46.000

Yeah, I'm the same.

08:07:46.000 --> 08:07:50.000

I like visiting. She's been to graveyards and every country in Europe you can imagine researching things, you know.

08:07:50.000 --> 08:07:52.000

And,

08:07:52.000 --> 08:08:01.000

Now, we do have to wrap things up. Just yes or no. Serena wants to know if you're going to the Wade this October with North Wind.

08:08:01.000 --> 08:08:07.000

Serena, I'm not, I have an opportunity to return. I've written 2 books out of my treatise.

08:08:07.000 --> 08:08:11.000

One I'm writing, I have completed the first biography of Lizzie and Dakot.

08:08:11.000 --> 08:08:17.000

Who was Lewis's nurse? And, all I'm waiting for is Tina, my wife to read it and then it's going off to the publisher.

08:08:17.000 --> 08:08:31.000

So I'm just waiting for Tina to read that and the second one is the basis of my treatise which was how council walk Northern Ireland transformed Lewis mythology and helped to create Lewis withology.

08:08:31.000 --> 08:08:41.000

So I'm going back to Council Rock for in October another time because I've located. The location of the First House Lewis stayed in when he went to Castle Rock, 19 to one.

08:08:41.000 --> 08:08:48.000

The house doesn't exist anymore, but I found the location. I'm going to research that.

08:08:48.000 --> 08:08:53.000

So I'll be in. Back in Ireland again.

08:08:53.000 --> 08:08:54.000

Wow.

08:08:54.000 --> 08:08:55.000

Yeah. Thank you very kind.

08:08:55.000 --> 08:09:00.000

Oh, for you. Enjoy. Bye.

08:09:00.000 --> 08:09:01.000

Hi, Jen.

08:09:01.000 --> 08:09:04.000

Yeah, at the anniversary and. We do have to wrap things up, folks. I've shared the link to the, I think this is the general discord.

08:09:04.000 --> 08:09:16.000

Maybe Tim has the specific one. For discussing Reggie's paper if you all want to continue the conversation there. Thank you so much, Reggie.

08:09:16.000 --> 08:09:22.000

Yeah, beautiful, wonderful discussion. And, thank you all for your participation. Have a good night.

08:09:22.000 --> 08:09:25.000

You've all been very, very appreciative. Thank you.

08:09:25.000 --> 08:09:55.000

Thank you. Take care everybody.