

00:00

My name is Tim Perry. I'm the professor of theology and Church of Ministries here at Providence Seminary, and I'm the.

Co-author of the book.

After Dispensationalism, reading the Bible for the end of the world, the lead author is Professor Brian Irwin, who you see on.

The screen and.

Have more to say about him.

In a moment, but for now, I want to say something that I really grateful that he included me in the project.

It was not something.

That I was looking.

For he came to me.

And said I need a hand getting this.

Book across the finish line.

Will you help me? Said it before.

And it turned into turned from an entity budget into a Co authoring project, and I'm just really able to the opportunity.

My own history with respect to this particular way of reading the Bible is.

Not this translation.

I grew up in.

In a very mission positive denomination, which in the early 20th century had very successful missions in China and that one was destroyed by the communist revolution in Egypt, which is ongoing and later on in.

Mexico and we.

Still have a.

Mission in.

Ghana, Africa, which is now completely run by.

Panamanian believers, we're really excited about that.

So when I grew up.

When I was little.

We have would have missionaries come back from Egypt, either Arabic speaking Christians or missionaries in the traditional.

Sense the word.

Would come back and give us reports and would help.

The mission.

Was going in in Egypt and invariably.

We would sing this song.

We have the story to tell to the nations.

That will turn their hearts to the right our story, and never see a story of life.

Sang a song in your.

So like me.

And you sang that song. You might not know this, but you were in.

Fact a post millennial Christian.

In other words, you expected that missions would work.

That people would come to be saved.

And eventually, the climax of that mission.

Movement would be Jesus.

Sing that song. Never thought about her.

It was four or five.

I wanted to see pictures from, you know, the young before the war and the.

Destroyed tanks on the.

Side of the road.

That the you know, the missionaries would been very.

But somewhere in there.

We stopped singing that song.

And it was replaced by this one.

Life was filled with guns.

And war and everyone got trampled on the floor.

I wish we'd.

All been ready.

I mean, we're saying that one.

Few more.

Somewhere in there, thanks to the music of Larry and.

Mormon and the Jesus.

Movement my church changed eschatology and didn't even notice.

We went from beating Postmillennial Pro mission, wanting to convert the world to.

Pretribulational premillennial waiting for the rapture and no one ever knows why or how we did what we did.

And that we did is evidenced in the songs we stopped singing and in the.

Songs we started.

So when one of you.

Came today and test means.

I don't know much about.

This topic, but I'm really looking forward to hearing what you have to say. I went back and said.

You probably know more than you think you do.

And I expect that's true.

For everybody here, even if you don't know.

Where, where? Dispensationalism is.

You have peculiar ideas about how to reach parts of Daniel and Ezekiel, and the Book of Revelation.

You have particular ways of thinking about the return of Jesus that have been shaped by dispensational ways of reading scripture.

So when Brian

Asked me if I would participate in.

This book with him.

I was very honored and I'm.

Glad to be here today.

And I'm glad.

That Brian is with us as well.

So a word about Brian.

Brian Irwin is the associate professor of Old Testament at Knox College at the University of Toronto.

I've known Brian.

Now for.

Just the switch over 20 years, we've not been in close contact for a lot of that time, but we've been kind of popping into each other's.

Lives now and again.

And bumping into each other at.

A popular level and.

I'm really grateful to have the.

Opportunity to to work with them. Brian grew.

Up in the Plymouth Brethren.

We want.

Brethren Church is not right. Is.

It because you.

Don't have churches. You have assemblies.

But he grew up in the Plymouth, Reverend Assemblies and and so is or was formed in self, consciously dispensational ways of reading, so he he knows it intimately and organically.

And speaks of it, both with knowledge.

And with a great.

Deal of affection.

And one of the big things that he wanted to accomplish, and I believe he's done it, is to demonstrate that you can disagree with dispensational ways of reading Scripture while honoring the obvious love that most dispensationalists have for the Scriptures, and that that was a very important.

Tone for us to strike.

And I believe you've done that, but.

I'll let the panelists perhaps reflect.

On that in a moment.

David, that's our.

Our lead author, Doctor Brian Irwin, would.

You please welcome him.

We will have 3 respondents today. First of all, I'd like to mention Doctor Tricia Jensen Bowen.

Doctor Jensen is a former professor of history here at the University College, and we're very glad she agreed to participate today and we welcome her.

Next to her is sitting doctor Joshua Coots, Joshua's professor of New Testament in the seminary, and we're very glad to have Joshua with this Josh, who did most of the late work organizing today because I'm on sabbatical.

That's great. That means I just.

Have to show up whenever I want.

And if the line is, so thank you to Josh for organizing today. And Josh is we will be presenting after.

Doctor Jensen going?

And then thirdly, another brethren, former colleague is Doctor Gabby Paul. Gavin is professor of church ministries and chair of Church Ministry Department here in the seminary.

And he will be.

Giving a response as well.

So the way our day will work is that in just a few moments I will yield the floor to Doctor Herman and he will.

Give a short presentation on.

Our book, about 15 minutes that will be.

Followed by the three respondents.

In order, they don't need another.

Production for me.

Will simply go on Doctor James Lowen.

Goods and then doctor.

All they'll be giving responses of about 5:00 to 7:00 in speech. Then Brian and work. And then since Brian is indeed author, all that Brian will give a response to the responders and then we'll open for questions and we encourage questions. I.

Think we could have

A good and lively discussion today, but that's all I have to say by way of introduction. So.

Without any more.

Preliminary stuff I'd like to welcome Doctor Breiner.

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30:28

Thank you very much, Brian. Our first respondent is Doctor Patricia Janssen Lolan, formerly professor of history here.

At University College.

Well, Tim, I have never heard your first song, and it wasn't until my 20s when my husband introduced me to Larry Norman 1980 either I haven't asked to respond to this vote from the vantage point of history. I will do so first by discussing the historical context provided in the first chapters of this.

Book and second by placing the seminal themes of this work.

Within the larger.

Context of the philosophical and methodological processes of writing history more general.

The author stated purpose for this work is to provide pastors who may be unfamiliar with Dispensationalism.

With a framework.

For understanding and engaging parishioners that have been steeped in dispensational.

Thought and prescription?

After a brief survey of how the.

End times was understood and predicted.

Throughout the history of the church, the discussion.

That is on the main components of dispensationalist thinking. Dispensationalism is a biblical and theological interpretation that began in the 19th century and is predominantly Anglo American.

In comparison, then, with 2000 years of church history, it is a movement of recent origin with unlimited sphere of influence, despite how it might appeal to the movement.

Church call that church history hasn't always been this way. Is a healthy, reflective process typically assisted by a survey of church history class. Shameless.

John Nelson, nerdy as Cyrus Ingerson Scofield and various professors of Dallas Theological Seminary chapter.

Darby and Schofield's, in their distinct ways, are key to the development of dispensational theology and Dallas Seminary to its wide dissemination among much of evangelical laity. Normally dispensationalism reinterprets the Nicene Creed statement about the return of Christ from a single event.

To a multi stage rollout, the historical context provided in the first few chapters is valuable, accessible and essential to the appropriation of the biblical and theological engagement found in the rest of us.

I would like to couch my remaining comments in two categories, the first of which is.

The idea of tell us.

Or to put it another way, and understanding of the ultimate culmination of the end of the world or into the history.

The second category I will abbreviate with the word violence, but by it I need to include sin, evil, death, the powers and principalities of this present world I.

Want to know?

Why these two categories to secular academic history?

And then again.

To Christian history.

The first observation to make about history produced by secular academic historians is that tell us place no part in its construction. Of course, with the notable exception of Marxism.

Which I will not discuss its goal.

You might find historians.

Who are willing to make tentative predictions about the future, typically seconded to the laws or raise the introductions mentioned with your interest in your credit card.

But I think you will find it difficult to discover a tax produced by the University of Toronto that embeds its historical analysis within and understood.

And redeployment tell us.

Secondly, I observed that if you're going to research the past, you are going to spend a lot of time becoming acquainted with violence.

In fact, unless you rigorously focus on social history, you will likely find the violence you encounter in the past to be overwhelming.

And herein lies the challenge of secular academic history. The absolute certainty of violence in every era, culture and place with no telos, without Telos.

I would argue it is difficult for meaning and hope to exist.

In turning to the study of Christian history, I note that the violence is by no means lessons.

A survey of church history reveals to a disturbing and sickening extent the degree to which the church has been perpetrators of violence.

Charlemagne's conversion of the Saxons, the elegance and Crusades, Saint Mark's are just the church contend to paint itself as the victim of violence, and this is.

Undeniably true.

But to ignore the horrifying degree.

To which it has participated in violence.

And will not allow.

It is not the.

Category of violence which distinguishes Christian history from secular academic history, but rather its belief in the culmination.

Of all things.

It's tell us its apocalyptic vision of Christ's return.

I have named the worst parts of Christian history, but I would also like to note one of the greatest legacies of the Western medieval church, the theological teaching implicit in the physical bricks and Warner construction.

Of the cathedral.

Through Europe, cathedrals were built with the apps facing east. This was deliberately done so that throughout the worship service, the lady would literally Orient their entire beings towards the rising sun, the symbol of both the resurrection and the second coming of Christ.

At the front of the axe was found the altar commemorating the crucifixion and death of Christ, of horrible connected violence.

The point was meant to be clear. A worshipper was never permitted to view the violence of the cross, though also seeing behind it the resurrection and 2nd coming.

The church has its tell us, and it is this that violence, evil and death.

Sin do not have the last word. How the world will end. His laughter. History. The Christian knows that the end of the world is victory.

So how does this relate to Dispensationalism abandoned by streets? Is a parish church that dates to the 19th century.

In the 1940s, the original building was torn down and the current sanctuary erected.

The layout of.

This parish church mimics the medieval cathedral. The apps is dominated by Madison stained glass window trim.

The centre window depicts a 10 foot tall Christ, dressed in a dazzling white robe, as surrounded by a bright Crimson cloth. He holds a standard, with the flag unfurled.

It is clearly the notorious Christ.

Of the apocalyptic vision of.

The Book of Revelation.

The window to.

The left is entirely given to Saint Stephen and the window to the right is Saint Alban.

Spanning the space underneath all three figures is the phrase I am the resurrection and the light.

The fact that the martyrs of Stephen and Alban flanked.

The revelation of Jesus.

Fairly communicates, but tell us that the church has always espoused sin, death and violence will be overcome by Christ.

In the end, the message of those windows is so powerful that I have sat many Sundays simply letting this.

Teaching or writing?

The things.

The Anglican Church of Canada no longer owns that church. About 3 decades ago, the nearly empty church was sold to others.

St. Albans in Winnipeg no longer exists today. It is full to bursting with Christians who trace their heritage to the Jesus movement of the 1970s.

However, I observed that St. Elvis's Church was founded by about the same time that dispensationalism for those. But this leads me to circle back to the first chapters of this excellent book. Why did Dispensationalism emerge in the 19th century in the Anglo American context?

I'm not going to assert reasons, but simply ask a soul searching question.

Was Dispensationalism filling the void? Is there any chance the church, like the academic discipline of history?

Laughed a clear sense of telos.

This book was meant as.

An aid to help pastors engage congregants who have assumed a dispensationalist interpretation of Bible archaeology.

I can think of little better antigens than old proclamation of the tell us that the church has helped through these long history.

The end of all things.

Victory in Christ overseeing them.

There's lots in there.

So I think we're just going to pause and let it settle.

Before we move to investor Goose, Joshua, when you feel it's appropriate to begin, just dive right in.

Take a moment to move that will.

But as the.

Biblical scholar on the panel.

I wish to engage the handling of Scripture here.

In this book.

I have a couple.

Of commendations and.

A couple of.

Questions that arise.

Out of them.

Striking features of this study, which you mentioned to Brian and I got this written down, so I not just saying.

This because you.

Said it is, it's genuine appreciation for how dispensation was treasure and value scripture.

The authors are intentionally celebrating this, even while they're disagreeing.

With the kind of dispensational direction.

Which that devotion is expended.

So, for instance, the authors, they celebrate the home for all its tenuous biblical basis, a belief in an imminent rapture has certainly generated a great deal of evangelism.

Something to be.

Right.

And so there's a favorable citation from George later, his assessment of dispensation was teachers.

And said this.

It is doubtful that.

There has been any other circle of men who have done more by their influence in preaching or teaching and writing to promote a love for Bible study, hunger for the deeper spiritual life.

And for evangelism.

And a zeal permission in the history of American Christianity.

That makes this volume a model and kind of disagree with fellow believers charitably over secondary matters, I find quite winsome their regression.

I think we can all agree.

That Jesus is Lord, that he is coming again, and that.

Ezekiel and Daniel revelation.

In addition, I.

Want to commend this book as presenting a far surer footing for reading scripture and maps that is offered within Dispensationalism?

One is the authors crucial and correct emphasis on rightly attending visionware you're.

Going to determine what a text is.

Claiming you must attend is to the way.

In which it claims.

So the bulk would be on both tests and preventive books primarily address the profits own immediate time and context, and they proclaim.

That Israel should.

Expect on the basis of God's prior revelation.

And in a parallel, although quite different fashion, lifting texts employ symbolic imagery as a way of disclosing the sovereignty of God in the midst of pop style or difficult circumstances, like the kind of pressure Jews are facing under Antiochus Epiphanes in the 2nd century, you're seeing like Christians are facing the 1st century.

So we need to take stock of the experience.

In the context.

Of those first readers of these tests.

And that's the point. Whether this book makes again and again.

This is reinforced by the commendable emphasis in this book on reading individual passages in the Congress of the larger whole of the book.

So dispensational end times teachers have a tendency to.

Get bogged down.

In the details of this or that vision.

And how to just hear about the messages?

Are completely different.

Something happened about that economically, but you've in the in the in the consequence you missed sort of the whole working with of the text in which these little bits occur.

By contrast, Tim and Brian's book gives a wonderful example of the payoff of reading a book as a whole in their discussion of the seven letters to the churches.

Yeah, they they point.

Out how these?

Letters condition readers to experience the vision.

That follow so that they just one concrete example.

Believers in the 1st century church in Smyrna were about to experience a.

Severe trial to the way of death.

But those who?

Remain faithful were.

Promised they would.

Receive the crown.

Of life and avoid the second death.

As readers from the Church of Smyrna read on into the book, they must have seen themselves in Chapter 7, where faithful believers are martyred.

Then restored to life to drink from living water.

And they must have taken personal comfort at the conclusion of the book, when the victorious received the spring of light and do not.

Take the second nap.

This powerfully illustrates how revelation.

As a whole was in the first.

Instance for these first readers.

If it were full of distant future predictions, and that's all it had, what little value must have had those 1st century issues of experiment?

But this leads me to a couple of questions.

In the book you laid great stress on the importance of the original audience, and you repeat the point that predictions can apply to the distant future because they would then be a little value for those first years.

And it just said so. For instance, Ezekiel's vision of the valley of Dry Bones made alive. It's followed by two sticks joined together.

That those two visions.

Likely has its immediate fulfillment in the restoration from exile to the land which occurred under science suggestion.

Made in the book.

However, Paul and his.

Letter division seems to pick up.

This message in.

A striking way in Chapter 2, when he describes the dead being made alive in Christ and one new humanity being.

Made out of.

Two same set of striking images and.

Similarly, God's promise to replace wicked shepherds in Ezekiel 33 and 34 with the Davidic Shepherd may well have had Cyrus as an immediate fulfillment.

However, the language.

Is picked up by Jesus and John Chapter 10 when he contrasts himself.

The one Good Shepherd with the religious leaders.

Who? He says caring hands. Steve, the Robert.

And of course, Revelation picks up a lot of the imagery and it's easier to speak about realities on the horizon of the 1st century.

So my question is.

I'm wondering if.

These New Testament are authors are modeling something to which we should attend.

I fully agree that these texts don't deliver, only.

Predictions of this in the future.

But I wonder if you could expand a little more on how these texts might still be God's word to us.

I think you do.

Sort of point in that direction in the.

Book, but maybe space to speed it.

Up a little bit more.

I think our second final actually.

Just leave that this way. Only question.

I had a couple others, but I want to.

Give space to your question your responses, so I'll just.

Brian has been sure you've got the question noted because you will be addressing it in a few.

Moments five months at that moment.

Our last panelist today is Doctor.

Well, thank you.

I'm responding as a practitioner. Somebody was back here in Winnipeg and also somebody who was waiting in the clinic breathing movement as well.

So Brian and I, we have had parallel experiences. My parents two-part of a seminary that started with the suburbs of Winnipeg in the 70s ended.

Chapel or attended? Certainly.

Summer camp and actually, when I was down in Toronto, Brian, I attended the same Chapel you did for a couple of years as well.

So Aaron Hill and.

That's it's interesting to see the parallel tracks. They're.

Growing up in new group.

Watching, of course, even the nights distant Thunder singing Larry Norman.

My in-laws are still very much in the Brethren circle, so I've read all 12 volumes so I've enjoyed it. So one summer which?

That's terrific.

As a conviction there, I didn't watch the movies.

Bring this book after these sensations and felt like going to.

And listening to two cousins and in law.

And no law, generally older cousins.

Still like the family more.

Well, This is why we believe and say these things. And The thing is, as you guys read this book, these are people and this is so good that Tim and Ryan were part of the cell these.

Are people in their congregations?

The value for.

Them to read this book is like.

That's why.

That's where this is coming from. This is part of that we. So the value to the meeting for the, for the people in the congregation would be this one to fill in the blanks.

Some of the things that they've heard leached into the groundwater of most in yellow churches.

So I just want to affirm the material just really good just to give a fuller picture of that. And I thought it was a very approach just really again.

Friendly and appreciative, so well done on that.

I had to smile. Greg, you, you mentioned being very biblically literate, and I was noticing came across page 154. Your chapter is all about changing.

Will be Ezekiel, and here's the.

Line I'm going to quote.

Once again, cultural distance, wouldn't the literalism and inattention to context and meant that the apocalyptic the use of images?

Recognized and interpretation has been impoverished.

And so, so much for good reading of Scripture, right. It was a a, backhanded compliment nonetheless. But I was just. It encouraged me. And this is the state of of reading and the congregation who is reading.

I wonder.

I particularly appreciate the treatment of Ezekiel, Daniel and Revelation in this what is the answer to bad exegesis and for the new, this better exegesis permitted? It's more faith for readings, and so the object is not to replace John Wahlberg.

And Charles Riley with Jim Perry. Brian Irwin. It's been doing better ourselves. And so pastors, teachers, this is a very, very good resource for you and for me, better preaching better teaching.

Is what is.

Called for, so I just want to turn your.

Approach. Again, two quick questions you rightly noted and certainly Joshua said this as well. We explosion missions and evangelism, there comes a dispensation that.

And I'm thinking of a phrase by Martin Luther King and talked about the spirit now pushing for the rights, but that.

Was one of the things.

That pushed commissions, right? Bible camps, Bible Schools, mission organizations.

Prominence comes under the dispensational movement.

Take away eschatological urgency. Tim and Brian, how confident are you that these institutions, these movements behind this institutions in the state that you buy this book?

Secondly, and this goes to Tricia's post and I thought that was very poignant the way.

She brought it up.

So this is maybe just taking it a little earlier. The religious Foundation of American Exceptionalism was established very early in 1630s, and John Winthrop came aboard the Arabella, and he preached that famous service, the city on a hill. And that is the American understanding, isn't it?

So JFK, Reagan, Barack Obama pick.

That up.

And made that very much part of the understanding what it is to be in America, what it is to be in this world. So the so the ideology of American dispensationalism, it's so well.

That self understanding, exceptionalism and the institutionalism.

The apocalyptic view.

Of US versus them and the intellectualism.

Wireless hardwiring merican characters.

Is dispensations and feature.

In other words, I wonder if Dispensationalism isn't just how we.

00:21:37

Think, but actually who we are.

Thanks very much.

All three of you for your considered responses.

Authors and I think are are.

Always grateful to know that.

Not only are ghosts being purchased, which is nice, but they're actually they actually have been read. So you guys actually got your copies before Brian and I got ours.

And that stings a little bit, but this.

Thing is, is.

Mediated a little bit by the.

Knowledge that you've written here.

So thank you very, very much for that.

Brian, some really good questions posed so.

Over to you. And then if there's.

Anything left that I don't?

Feel like I need to say.

I'll chime in and then we'll open the floor.

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1:06:16

I think it was more of an extension. Perhaps if I could say Patricia's original observation too is dispensationalism, perhaps just another way to describe what was already there in in this pool, largely American or some Canadian?

And it's wall which is, which is always always religious as foundation.

I'm I'm wondering whether or not dispensationalism just simply isn't in a theological framework or lens which we can put on and put off, but is it not just simply a symptom of something more fundamental to our identity? Because it seems to me as you.

This translation was when describe the American project and even some Canadian realism. There's a lot of crossover and it almost seems like you're talking about the.

Same kind of. Thing. So I'm wondering.

Is it is dispensation is just more.

The way of telling.

You're in North America as getting generals.

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1:12:02

Thanks so much, Brian. There are a couple of.

Points that I wanted.

To jump in on, but I'm really conscious of your time, your cash. Being broadly, Brian. 'S people who are participating by zoom and people. Who are here in the room? So I'm going. To pull off on the until we maybe. The three of us are. Having coffee in the staff room later because I.

I really want to.

Jump in on figural readings of the old. Testament and on. How American foreign policy remains. Post millennial, not dispensational, it's just Jesus. Isn't coming back. At the end. Of it, it's. Just going to be America all over the world. Anyway, that's a conversation for.

Another day.

It's time for you to raise questions. So. I I need to volunteer and I'm going to volunteer, RJ. To be the Mike man. So if you have a question in the audience. Please put up your. Hand RJ will bring you the microphone. Identify yourself and address the person you want to speak.

To and then ask your. Question. Our first question is from the chat. It's from Peter Bush. Peter is in the present period, minister at Saint Andrews in Fergus, and once served at Westwood Presbyterian Church in Winnipeg. So here is his question and it is addressed to. Brian and Joshua. If evangelicals insist that the Bible is God's words to us in the present, does that not run the risk of saying ordinary people?

Does that not run the risk of ordinary people saying that context and genre are ways that the church professionals keep the Bible from the people of God is not then a deeper question, how do the untrained become fundamental that they can read scripture and do not need to have it mediated to them?

And that's a question I wish I could.

Have answered as well.

But I I won't. I will. Defer to Joshua first, just. To give Brian a bit of. A break and then. Great question. We're going out of time, so I'm supposed. To answer 20 seconds. There's a great old. Doctrine scripture called Doctrine Perspicuity Description Scripture is clear. And the Westminster Confession statement on Perspicuity is that Scripture is clear in the kind of essentials, but it is not everywhere clear. It is not clear. Across the border.

The Bible is.

And there is in the Russian tradition the assumption that should be All in all of its parts easy and accessible through a three-year old. That's just not true. It is. Accessible and available. In its essentials, someone can get the gist of it, but if it was easily across the board, why would politics study to show their self? A Workman that will not be ashamed. Why would Peter write that?

You know, some of Paul's letters are hard to understand, that you know wicked men mangle and twist to their own ends. It's easy to get it wrong because you know and Christian history is littered with all sorts of examples of failed attempts to interpret the Book of Revelation. For example, so history by Patricia is is kind of a corrective to that. It's a good proximate impulse, but I think it's a misguided 1. That's one thing to say and the. Other thing to say that that the.

Word like genre, is kind of fancy. Scholarly term or something that actually very intuitive and very human. Right. When we are reading different kinds of texts, like a poem or a newspaper report or the obituary section, or watching a sitcom, or you're watching a. Historical documentary. When you read and encounter these differently, intuitively, the word for those different things is genre. That's just a. Kind of a an academic term, but we're actually talking about. Very subtle ways in which we human beings in very sophisticated ways engage in different ways with each other, and you, you encounter and you experience all of our comedy differently, you're going to.

You're not going to expect certain things to. Happen in a company that you will in a. Historical fiction film, for example, for example. So we get this intuitively it's it sounds like it sounds like a fancy label, but it's actually very human, so. That those are things that. Brian, do you? Want to chime in or shall we go? To our first question from the board. Uh, why don't you jump right to the the floor? I've been blathering a lot and I see where are out of time. So jumping, apologies to everybody, we we've run out of time. But Matthew, the last question was to you.

OK so. This squish is primarily more Patricia, but also. Open to anybody that might. Be quick to answer. So we've been talking about Dispensationalism as being largely within the Western Protestant mindsets. During the past few months, I've been doing some quite real studying regarding Eastern Christianity, and especially what I referred to as third round theology. I wear some end time rhetoric, especially around the fall of Constantinople, so I want to know if you guys know of any similar phenomena in Eastern Christianity that could like maybe overlap with some semblance of dispensationalism.

That's the only question I have. Just leave in terms of what they're going. You know, I don't know what their goal theology is. So I just have to believe that ignorance. And so I don't, I'm not. Sure, if someone else to eastern theology. People are more likely to do that, but.

There are certainly apocalyptic elements and. More extreme Russian Orthodoxy, and there's probably some similarity, some overlaps. But I I don't think dispensation is even at their worst. Are as frenzied as some of. The Russians are those guys.

I was going to suggest maybe like from from a reverend contacts watchman leave, but he was more not eschatological, but more in the sense of. Apocalyptic. We are new. We are under siege. And so there was that sense. And I think you would get a lot more sense of the minority, the besieged, the request rather than there's there's. A timeline. Let me tell you. About the the the dispensations, it was more more the. Emotional sex rather than free lodging.

Thank you all for coming today. I'm sorry. That that, we, we. Ran out of time. We were Hanford. A little bit by some technical difficulties at the start and that the latest and that. I think all all of us up here. So in all seriousness, if you have a question and you're just dying.

To ask if you're comfortable with remaining informally. I'm not going to Hancock my. My colleagues, but I'm certainly happy. That this day and and and we can. Chat about some of those things if that's your wish. Otherwise, I would I would adjourn us here. I would like for us to pray. Together, when I borrow a. Copy of a book I don't yet own, even. Though I wrote it. And I want you to pray the prayer.

That is inscribed. At the beginning. It is the collect for the 2nd Sunday of Advent from the Book of

Common Prayer because. If you know me, you know I'm. Going to speak the BCP into everything that gets.

My name put on it.

So we'll be with you.

Let us pray. Lesson Lord, who caused all holy scriptures to be written for our learning? Grant us so to hear them read, Mark, learn, and inwardly digest them, that we may embrace and. Ever hold past the blessed? Hope of everlasting life. Which you have given us in our savior, Jesus Christ, who lives and brains with you and the holy. Spirit 1. God forever and ever. Thanks for coming, everybody. Good afternoon.