

## **BCL ep319 Classical Essentials: Why Your Christian Kids Should Read the Pagan Classics with Dr. Louis Markos**

Why should Christians read books written by pagans? Shouldn't our children just read Christian books? We're addressing this common question as we continue our new series we're calling the Base Camp Live Classical Essentials where we have pulled from our archives some of the most downloaded episodes that address common and essential questions around classical education. Dr. Louis Marcos, professor and author, explains why these ancient pagan books offer more than we might think. All this and more on this episode of Base Camp Live.

Mountains. We all face them as we seek to influence the next generation. Get equipped to conquer the challenges, summit the peak, and shape exceptionally thoughtful, compassionate, and flourishing human beings.

We call it ancient future education for raising the next generation. Welcome to Base Camp Live. Now your host, Davies Owens.

Welcome to another episode of Base Camp Live. Davies Owens here on the road today. I'm actually here in Atlanta, Georgia, my old stomping grounds where I was head of school at Heritage Preparatory School for a conference that's happening here.

I just flew up from Stewart, Florida, where I was at the Oaks Classical Christian Academy. So shout out to Rob and Katie and Nora Lee and team there. Had a wonderful evening speaking to your parents and being part of a teacher training afternoon.

It's amazing to get to go around the country and see what God is doing. There is a lot happening. And on the opposite end of the country, a shout out to Scott Borgman, head of school at All Saints Academy in Silverdale, Washington.

Thank you again for being part of the Base Camp Live family and Zipcast. We're grateful that you guys are listening on all parts of the country as this movement is spreading like wildfire. Whether it is a five-day school or a collaborative school or folks even in homeschool, realizing there is a better way, which is the way that pretty much everyone in the West was educated until about 100 years ago.

So as we are diving in this episode, we're going back to some of the great archives that people over the years have said, boy, that was really helpful. Those are questions that we were asking. So we're bringing Louis Marcos back on for this episode.

Louis is no stranger to Base Camp. He is at Houston at Christian University, the College of Arts and Humanities. He is an authority on C.S. Lewis and apologetics in ancient Greek and Rome, and he lectures widely for classical Christian schools and conferences.

He's an author of a mere 26 books, just had a new book coming out you're going to be hearing

more about. But Louis is a wonderful voice to give us a good perspective on the great books. The books are often considered pagan books in some cases, but have so much to offer in terms of forming wisdom and virtue around these living ideas.

Before we jump to the interview with Louis, just as always, a shout out and a thank you to our sponsors for this particular episode, Classical Academic Press, Wilson Hill Academy, Gordon College, Life Architects Coaching, Life Architects Coaching, and the Classic Learning Test. Check out these great organizations and their resources on the Base Camp Live partners page. Without further ado, here's my conversation with Louis Marcos.

Welcome to Base Camp Live. We're live at the SCL conference. Very live.

I hear lots of people around. It is alive. It is very true.

And you know, we're here with Louis Marcos and people are just gathering in hordes to hear you, Louis. Well, that's great. That's great.

Yeah. Louis, welcome back to Base Camp Live. We are glad to have you back.

You certainly are no stranger to, if you've not heard Louis' interview on the great books, I think it's entitled something along the lines of the strange words we classical people use and why are great books so great. And we're going to get into more of your gifts. If people don't know you, professor of English and scholar and resident at the Houston Baptist University, where you teach courses on British Romantic and Victorian poetry and prose, the classics, C.S. Lewis, Tolkien, art and film, et cetera, et cetera.

And you've written no less than, I'm sure this number is not even accurate anymore, 18. It's probably why you're 20. Are you 20 yet? Getting close.

Are you going to celebrate the 20th book? I think so. I think so. I think that sounds exciting.

Well, make my way to Idaho, perhaps. There we go. There's lots of opportunity for that.

Now traveling the world. Well, Louis, it's good to get this time with you. You know, I was just thinking about, you know, there's so many, I call them speed bumps when people are looking at our schools and we bring to our decision-making the experiences we had growing up.

And certainly most of us probably didn't have the best literary teachers and the best exposure to art and music. And these things are, they don't come by, we don't come by as naturally. So when I think about a lot of questions that we get around the school world, one of them, of course, is just, why are you teaching these pagan books to my little Christian, to children who are Christ followers? It seems like, shouldn't we put good stuff in front of them? And now the first thing we got to understand is when we talk about pagans today, we don't mean University of Texas frat boys, because we're in UT Austin.

Those are barbarians. Those are barbarians. We're just talking about the pre-Christian Greeks

and Romans.

So it's not a negative term. Guys that wore togas and things. The word pagan oddly means hillbilly is what it really means.

It really means that. But we're talking about why should we read Homer, Virgil, Plato, Aristotle, Cicero, Aeschylus, Euripides, Sophocles, Herodotus, Thucydides. Why are we spending time reading works by people who lived before Christ and had no access to the Old Testament? What can we as Christians learn from these folks? And if one of your 18 books is from Achilles to Christ, and so your first chapter, you really hit this head on.

Good. And we need to understand that. And if we're going to understand why Christians can and should read the pagan classics, it's got to begin with an essential theological distinction.

And that distinction is between general revelation and special revelation. General revelation is the way that God speaks to all people. Special revelation is the way God speaks directly through the Bible, through the prophets, and supremely through Christ himself.

Now, if we want to understand the difference, we just have to look to the book of Romans. Because Paul begins Romans in chapters 1 and 2 by emphasizing general revelation. And the way he does it is in Romans 1, he tells us that they are without excuse.

And we say, that's not fair. How can they be without excuse? They don't have the Old Testament. Well, Paul says they do know because God's glory is manifest, made manifest in nature or in creation.

And one of the direct ways that God speaks through general revelation is through nature, through creation. Now, when you see the wonder and glory of the universe, that is not going to tell you that Jesus Christ died for your sin. You need the Bible, you need special revelation, the prophets, Christ, the gospels.

But from nature itself, because it is God's creation, our conscience can be open to the glory of God. So pagans are part of nature. Right.

They're part of nature and they can see truth in an inchoate place. Now, the second chapter, he goes on to talk about the law. Specifically, the law of Moses.

And he says the pagans who are without the law are a law unto themselves, for their conscience now acquits and now attacks them. So the second way that God speaks through general revelation is through our conscience, through the moral law, natural law, what C.S. Lewis called the Tao. So creation or nature and conscience are the two main ways God speaks.

But he also speaks through our imagination, through what C.S. Lewis called the good dreams of the pagans. He could actually speak to us that way too, not in its perfect sense, but in a generic sense that if we follow that limited wisdom, it will lead us to the special revelation of the Bible.

Well, let me ask just because maybe the argument could be, well, if everything is part of general revelation, including the Christian writers, why not just go with the truth to kind of make the point? Or do you have to use the pagans? It's interesting.

And it is a good point because, you know, we're speaking here of teachers and parents in classical Christian schools and universities as well. And we all know that the classical model loves the Socratic dialogue of question and answer. And even though pagan writers don't always have the right answers because they don't have special revelation, they ask the questions almost better than anybody.

And when we realize that a pagan writer living in a pagan society without the scriptures understands the question and the need, we need to listen to them because they're not only going to help us grow spiritually, they're going to help us connect to a modern neo-pagan world that doesn't have a sense of sin based on the Bible, but still feels guilt and doesn't know what to do with it. So how do we connect with them? How do we take them? Because if we go right to the Bible, they're going to stop listening in our modern society. So we need to take them there gently.

And one of the ways to do it through the pagan classics is a way of showing them that even these ancient people, they, you know, they didn't have the moral standards we did, but they understood the need. There was something missing. Right.

There's something missing, that God shaped vacuum. Exactly. And, you know, and I mean, you know, there's the obvious reason too that our founding fathers who were either Christian or at least strong theists, they looked back to these people because they found wisdom in them.

Right. They found wisdom. And, you know, we're still living in something of a naked public square and they won't listen to the Bible.

But if we speak of Cicero or Plato or Aristotle, they might listen. It's an entry point to set up a question. It's an entry point.

And that's the natural law. Yeah. And in some ways, a lot of the Catholic thinkers have been doing this for a while.

We as Protestants are finally picking up on this and finding that bridge that we can address the public square by speaking of the natural law without the Bible, but still the truth of God is there. And we've learned to discern that truth because we've studied it in a Christian context. Right.

Well, and Louie, even as you're mentioning Louis, right, that's, I mean, that's kind of Louis's story, right? These ancient pagans opened the doors to him to get to that point and then his willingness to accept the story of Christ at that point and the revelation of Christ at that point, that framework and that foundation was all laid by those ancients. Right. And I think what's interesting is that traditionally, and even now, if you meet a parent, a person, a Christian that's a little bit suspicious of the pagan world and the pagan classics, guess what they're also

suspicious of? Fantasy literature.

Yep. I want to get to that. And what you were just saying is that Louis was brought there by the pagans, but also by the imagination.

For instance, he read a book called *Fantasties* by George MacDonald. I'm sorry. Yeah.

I'm sorry. Yeah. But George MacDonald, *Fantasties*.

And now he's a Christian, but you wouldn't know that specifically. Right. The book doesn't.

It's kind of wild. It's madcap. And so Louis, by reading that work of fantasy, it didn't lead him to Christ, but it opened him up to the idea of the holy, to what he called the numinous, a sense of a sacredness around him.

Yeah. He wasn't ready for someone to give him the gospel yet. That makes total sense.

Yeah. Once his mind was open to the possibility of the mystical, the metaphysical, then it opened up a yearning in him that led him to the proper object. Yeah.

In the classical world, that you're hearing this right now, they're going to hear, yeah, well, that's the problem with Dewey and the pragmatist, right? We've taken that piece all completely out of it. And so when we had that opportunity for students and I had this conversation with a professor last night, look, the fact of the matter is if you look back at all the great authors and all the great philosophers, they all learned this way. Even our presidents learned this way, right? They learned this idea with the acceptance that there was something beyond just the physical world and something that we need to be looking at in this metaphysical world.

So getting there is 90% of it. I remember reading that after John F. Kennedy was assassinated, that his brother found solace by reading Edith Hamilton's book, *The Greek Way*. Now she's known for the mythology book, but she also wrote a book about the Greek Way.

And again, it was something about reading that book that helped him come to grips with it. Maybe he wasn't ready for a sermon, you know? And so again, we're always building bridges here. We're always preparing the heart, the *preparatio evangelicum*, we're preparing the heart.

You know, Eusebius, the great historian of the church, wrote a book about that and understood how God, I mean, basically what we're saying here, as Christians, we all believe that Jesus fulfilled the Old Testament law and prophets. That's not controversial. But I would argue with Lewis and so many others, the classical Christians, that Jesus not only fulfilled the Jewish law and prophets, he fulfilled the highest yearnings of the pagan people, because, you know, I have a problem thinking that before Jesus, God ignored 99% of the human population, right? Now only to the Jews did he talk directly, but he was speaking to the Greeks and Romans and others as well.

But again, in a generic way, through general revelation, slowly opening their heart. And when

Christ came, he was the savior of the world, not just the Jews. And so everything's drawn up into that.

Yeah, that's really good. We're going to take a quick break and come back in just a moment. And Louie, I want to just kind of tease up after the break, one of your books, *Shoulders of Hobbits*, *The Sampler*, *Road to Virtue*, by Tolkien and Lewis.

And you talk in there, you say, Tolkien is filled with strange creatures, elaborately crafted lore, ancient tongues, and magic that exist only in fantasy. Yet the lessons taught by the hobbits and the wizards speak powerfully and practically to our real lives. And I want to come back to that, because I think, what exactly are these hobbits teaching us? And are there maybe, again, back to the question, is there a different way around? Could we have come at this through maybe something less filled with witches and warlocks and things? But obviously, Tolkien had a very clear method that he was trying to pursue and bring this to life.

So we'll be right back with Louie Marcus. Hi, this is Dr. Christopher Perrin with Classical Academic Press. Grammar is a critical tool for a student's development that enables them to write, read, and speak with clarity, brevity, and precision.

The well-ordered language series from Classical Academic Press is designed for grades three through seven, and it will kindle the curiosity of students to learn and understand the structure of language, how it works, enabling them to order and enjoy language, all language. Visit [classicalacademicpress.com](http://classicalacademicpress.com) and use the discount code BASECAMP space live to save 20% off your next purchase. Welcome back to Base Camp Live here with Louie Marcos talking about these evil things we put our kids through, magic lessons and tongues.

I mean, Kelly, I don't know about you, but I grew up a long time ago back when Dungeons and Dragons was being played by, you know, and that was like right there next to like hell itself. It was like, you're letting your kid play Dungeons and Dragons and oh my gosh, now they're reading books and they've got witches in them and bad stuff and you know. And how quickly everything became equated and got thrown into the same bucket, right? So I remember I was just telling Louie during the break, I had a sixth grade classmate whose parents would not let him read the line in which the wardrobe with the rest of the class because there was witchcraft.

Yeah, and again, I don't want to, yeah, we should be careful. I mean, I don't want to, I don't actually advocate Dungeons and Dragons, but I'm just saying like we've become in our clamoring for finding the perfect law to live under. I mean, like we're looking for these, you know, these stones to throw on it.

So yeah, it's admittedly, it's hard if you've, if that's kind of your, if you've been in that evangelical tradition, you walk into a classical Christian school and here we are celebrating all these things that look a little suspicious. And yet, Louie, you're saying we should go look for strange creatures and this is good stuff. Let's take a step back and build this up.

Many years ago, there was a Christian evangelist on the radio. Very good man, led a lot of those to Christ, but he was telling people don't read C.S. Lewis. So somebody asked me to speak to him.

My parents live in Florida. So I was there and I spoke to the man and as I expected, he hadn't actually read anything by C.S. Lewis. He'd read an article online.

I expected that. What I didn't expect is when I asked him, he's a good man, I said to him, all right, what have you read by Lewis? Have you read the Chronicles of Narnia? And his answer to me was, ever since I became a Christian 40 years ago, I've not read a single work of fiction. Now this man, he didn't even read the Left Behind series, which is probably a good thing, but yeah.

Okay. Here's what I came. I didn't say he was an older man.

I wasn't going to be snappy, but the more I thought about it, I realized that if you asked that man, why don't you read fiction? He would say, because I'm a Christian. But I would argue that the real reason he doesn't read fiction is because he's a modernist and doesn't know it. The modern world has told us there is fact over here and fiction over there and there's nothing in between.

History, myth. Reason, imagination. Or reason, intuition.

Or reason, revelation. That those two are separate and fiction is to be suspicious of. Now let's start with a little bit here.

There was no actual man with two sons, all right? All of the parables of Jesus are short stories, fictional stories, but used to teach a point. So there's nothing wrong with fiction in and of itself. But his son wasn't an elf.

Right. Yeah, there we go. Okay.

So now that would have been a problem. Now, again, as we move from fiction to fantasy, we now not only have the fear of something that is, quote, not true, because it's either a fact or it's fiction and there's nothing in between, modern Enlightenment thinking, not Christian thinking. But now we have introduced that dreaded thing called magic.

All right, let's start by saying something very clear. The greatest magic in history is the incarnation. There is no greater magic than God can become man while still continuing to be God.

There is no greater magic than the incarnation of God becoming man. We've got the greatest magic. We've got the greatest mystery.

And all of that flows out. Now, there is dark magic that is a perversion of that magic. Okay.

Just a good example. All of those terrifying creatures like centaurs and minotaurs that are half

man and half bull or half man and half horse. Well, guess what? There's something called the incarnation.

And there was someone who wasn't half man and half God, but fully man and fully God. And guess what? We are not half physical and half spiritual. We are fully physical and fully spiritual.

Not a soul trapped in a body, but in a flesh soul. It may seem like I'm going all over the place. But what I'm getting at is that magic and mystery are at the center and core of Christianity.

And sometimes by having our sense of wonder and magic and mystery and imagination reawakened by fantasy, it will remind us that we have the greatest magic. We're not, we do have systematic theology and it's logical and coherent, but it is also mysterious and metaphysical. Yeah.

Well, how far, you know, so let me, that's a great contrast of just of the dark, of what dark magic is. In reality is there, evil is just simply the absence of good. And so really, to me, the most, this is kind of a whole separate podcast, I suppose, but to me, the greatest danger is when the lines between good and evil are blurred and good people are made to look like evil people.

I mean, which you see preserved in this literature is these very clear lines of, yeah, that's a distortion. And that is a distortion. It's dark magic of what is good.

So that contrast is probably good. Let me give you something that really disturbed me. Okay.

A lot of Christians will attack fantasy, but then when the movie Shrek came out, when the princess ends up by being an ogre, I knew all sorts of Christian families said, oh, it's teaching a wonderful message of egalitarianism and outward beauty doesn't matter. They missed it. That's a movie that we should be suspicious of because it's breaking down the essential undersea.

We go to the fantasy world because in the fantasy world, there is a conjunction between the outside and the inside. In our fallen, twisted, depraved world, somebody can look pure and honest on the outside and be vicious on the inside. But in fantasy, most fantasies, the outside and the inside, we understand each other, right? Beauty is a marker of a beauty soul, right? Whereas that doesn't necessarily happen in our world.

But in the fantasy world, there's a clarity that we go to that helps us to understand the nature of good and evil, of virtue and vice. Also, let me say something else because this bothers me. This bothered C.S. Lewis.

Christians would attack fantasy as bad, but they would have their children read what Lewis called school stories. Now, what he meant by school stories are the stories where the kid is picked on, put upon, and then suddenly becomes the star athlete and gets back at all those people and feels good about himself. And we praise that.



Lewis says all that's building is pride and arrogance and vengeance. It's a revenge fantasy. It is.

It's terrible. I really do like the movie *Ghost*, but it's a great Christian movie where we get our cake and eat it too because we love the fact there's hell in heaven and we feel good when the bad guy gets dragged down to hell by demons, okay? There's a problem there, right? So in fantasy, real fantasy, it does not breed pride, Lewis says. It breeds a sense of wonder, humility, awe, and the face of power.

This is what Lewis was finding in a fantasy, a kind of moral clarity, but a world that is bigger than we are and trains us in humility but also builds up our courage. I can face this. I can handle this.

Let me just give you an example, talking to parents. When my kids were very young, I let them watch *The Lord of the Rings*. No.

Even though there was a lot of violence in it, it was meaningful violence. I allow them. But even up to the age of 14, I would not let them watch a movie about a serial killer, even if it was edited for television because that is what is killing their sense of right and wrong.

Yeah, exactly. I even let them see *Braveheart*. That was rated R and it was violent, but the violence was meaningful in that movie.

Exactly. Just like it is in the Bible. Yeah.

Actually, the Old Testament. The Graduate Leadership Program at Gordon College is a proud partner of Basecamp Live. Earn your M.A. or E.D.S. in leadership in a program designed by heads of school and administrators of classical schools.

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Learn more at [lifearchitectscoaching.com](http://lifearchitectscoaching.com) today. And I love the notion of that kind of fantasy, being able to kind of bring something to life and really bring power and meaning to it. I mean, I was a very black and white kid.

My father loves theology. His email address is a combination of Augustine, Spurgeon, and Calvin's names. Like, I mean, he is in.

That's pretty intense. All in. Yeah, it's pretty intense.

And I was a firstborn. I was, you know, rule follower, those kinds of things. But one of the things, my best memories I have as a kid, it was reading *The Line that Went to the Order of the First Time*.

And that phrase, the deeper magic from before the dawn of time, that just made something so alive to me about the Incarnation, right? The idea that Christ coming to earth and taking on flesh, that was something powerful and mystical and amazing that you just, I mean, that's kind of what you were saying earlier. Like, that phrase stuck in my head for 40 years, right? And that's an amazing thing that you could only do through, you know, poetic literature. I mean, that's really what you're talking about.

Performing the moral imagination. Yeah, that's a good way to put it. It is.

And something that I learned from *The Line, the Witch and the Wardrobe* is, you know, the horrible scene where he's killed at the stone table. It's a replay of the crucifixion. But when, okay, I don't know if you know this, but there is a cartoon version of *The Line, the Witch and the Wardrobe* made in a very low budget, but very well done.

It's very accurate. Very well, yeah. They left out Father Christmas, but other than that, it's good.

Yeah. Maybe that's okay. But I remember watching it with my daughter, who was only five.

And when she watched the scene of the death of Aslan, can either of you guess what part horrified her even more than the killing? Can you guess what a little girl would be so horrified? What do they do to Aslan before they kill him? Oh, they shave his head. They shaved his head. She kept saying again and again, I can't believe they shaved his hair.

Now, what she was understanding and helped me to understand is, especially if you're Baptist, Presbyterian, something like that, whenever we think about the cross, all we think about is the physical pain. How many of you have heard that sermon that I've heard too many times in which some engineer comes to your church and tells you an excruciating detail how painful it is to die by crucifixion? And it's true. And in fact, the word excruciating means out of the cross.

But I believe if we brought Jesus here and asked him what was the worst part about Good Friday, he would not say the pain. It didn't last very long. He would say the humiliation, the betrayal, the shaming, all of that stuff.

The dehumanizing, yeah. And we forget about that. But when I watched it and read it in *The Lion, the Witch, and the Wardrobe*, I experienced the humiliation of that.

And something I'll add too to tell parents. Lewis wrote a letter to parents saying, when you teach, for instance, *The Lion, the Witch, and the Wardrobe*, don't feel like you have to explain all of the links from Aslan to Christ. Why? Lewis was hoping that children that read that, maybe including you when you were young, they would learn to, they would come to have a certain feeling towards Aslan, the numinous he called it.

And when the time was ripe, they would take that feeling and shift it to its proper object, which is Christ. Now, some people think that's phony, but think about it. Girls instinctively play with dolls, and they lavish, unless their mom's a feminist and takes it away, and they lavish love and attention on that doll, maybe not knowing that someday they will take that emotion and transfer it to its proper object, which would be a baby.

Right? So it's not something phony. It's the training of the emotions. That's Aristotle.

Yep. Forming the affections. Exactly.

Forming the affections and getting them in the right way. And in fact, if you think of the end of *Voice of the Dawn Treader*, Aslan is about to send Lucy and Edmund back, and he tells them, you won't be coming again. And they said, oh, Aslan, how can we live without Narnia? He said, and it's not Narnia, really, it's you.

How can we live not seeing you? And he says, but you will see me, dearest. You mean, you're in our world, too? I am, but there I go by a different name. And then he says, it was for that very reason that you were brought here, that by knowing me here a little, you might know me better there.

And that's really the argument you made at the very beginning of this podcast, right? The idea that there are ways to be introduced to, even in pagan, through general revelation, in pagan authors and in ancient authors that don't have the Old Testament, don't have Christ incarnation at that point, but be able to say, look, these are the things that are going to point you, ask the right questions, put the dialogue in the right framework so that we can then go, oh, and here's the answer. Yeah. And we've talked, too, and this fits in this idea of what we're doing is we're inoculating our children.

I mean, inoculating, if you think of it in terms of, we could go through and gerate every book. Right. First of all, we've denied the way the world works, all the points you just made, but also, you know, we put a little bit of smallpox, you know, the virus in our kid's arm on purpose so their bodies build an immunity to it and an awareness, I guess, maybe to use kind of the language we've been talking about.

So when we're reading these pagan books, not only is it awaking us to the questions, I think it's also helping us see the logical outworking, not only of the glorious things of Aslan and preparing us for Christ, but to see, well, yeah, those dark and bad decisions actually have very hellish and ultimately undesirable outcomes. So, I mean, it seems like we're trying, you know, when we read, we get pushed back, we read *The Great Gatsby*, which is not a pagan book, you know, and it, I mean, it's a pagan book, but it's a modern pagan book, in ninth grade, and that's often confusing to parents. Why would you read a book about a guy who makes very poor decisions and gets into adultery and, you know, material problems and ultimately crashes and burns? Well, that's the point.

He crashed and burned. You know, the Book of Virtues, we tell stories both about virtue and about vice. Exactly.

I mean, the best way to teach your kids the dangers of dishonesty is to tell them the boy who cried wolf. Right. My son never forgot that.

He kept trying to save that poor boy from the wolves. But they need to understand, I mean, the Romans were great because they grew up on stories of the great Roman Republican heroes. Right.

And, you know, we still tell the story of George Washington and the cherry tree, even though all the historians tell us that never happened. It doesn't really make a difference because we're teaching our kids that honesty is valued or used to be valued by Americans. It's something at the core of who we are.

Yeah. Right. And another helpful distinction, and this will shock people and maybe think this is heresy, to speak of black magic and white magic, because some people say all magic is evil.

But I think there is good and bad magic. And I think the best way to understand good magic, white magic and black, white magic ultimately is about connection. It is about union.

It is about bringing things together. It is the power. It's like holistic medicine.

It's energy. It's all of that stuff that comes together. Black magic is inevitably about power.

It is how you control things. And kids that get into black magic and Satanism, you can tell because they literally lose their soul. And I don't even mean in hell.

Right now, there is like a deadness in their eyes, whereas the true magic brings joy and an openness, eyes to see and ears to hear. Right. Well, Louis, this is really helpful.

And I hope it's freeing up some parents to not be so anxious if maybe it's their first child through a classical school and they're encountering this literature, to lean into it and realize this is actually awakening a sense of awareness of God, the fully orb'd depth of our faith that we can, and ultimately we shouldn't fear anything. We get to live. And we have a touchstone to measure everything.

Exactly. It's not just... So we ultimately have a measure. It's not just out in the blue.

Great. Well, Louis, I want people, as we kind of close out our time, if people want to know more about you, find your books, how do they connect with you? I think the easiest way these days is just go to amazon.com, type in my name, Louis Marcos, M-A-R-K-O-S, and you'll see all my books there. Yeah.

All 18 to pick from. I've got a new book coming out next year with Classical Indian Press, The Myth Made Fact, Reading Greek Mythology Through Christian Eyes. That sounds great.

Continuing this need to look for truth. All truth is God's truth. Yeah.

Let's find that truth wherever it is. Louis Marcos, thanks so much for being on Base Camp. Great to be here.

I'll have you back again. Thank you. Well, you did it.

You stayed till the very end of the podcast. Thanks so much for listening to this conversation. And a special thanks to our sponsors who make this episode possible, Classical Academic Press, Wilson Hill Academy, Light Phone, and the Classic Learning Test.

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Help us tell stories that may be reflective of what you've seen impacting in your personal life or as a teacher in your school of what classical Christian education is doing, again, around the world. We appreciate you as a faithful listener. Hey, we're going to be back again next week for another episode.

Please join us. We wouldn't want you to miss.