



GOSPEL *for* LIFE

Deep Discipleship with J.T. English

Season 1, Episode 5 Transcript

[00:00:00] Announcer: Welcome to the Gospel for life podcast. We help churches make disciples. And now, here's your host, Darryl Dash.

[00:00:21] Darryl: The majority of Christians today are being disabled by popular media, flashy events, and folk theology because churches have neglected their responsibility to make disciples. But the church is not a secondary platform in the mission of God. It is the primary platform God uses to grow people into the image of Jesus.

And therefore, as church leaders, it is our primary responsibility to establish environments and relationships where people can be trained, grow and sent as disciples. Deep discipleship equips churches to reclaim the responsibility of discipling people at any point in their journey.

And I'm glad today to have the author of deep discipleship with us. His name is J.T. English, and he is an author and teacher, and he currently serves as the lead pastor of Storyline Fellowship in Arvada, Colorado. And previously, J.T. served as pastor at The Village Church in Flower Mound, Texas, where he founded and directed The Village Church Institute. Welcome, J.T. We're glad to have you with us today.

[00:01:21] J.T.: I am so glad to be here. Thanks so much for having me on.

[00:01:24] Darryl: I really appreciated your book. It's certainly needed and very timely for a day. I wanted to begin by asking you about where you begin the book. You write that the church has a discipleship disease and that we've misdiagnosed it. What do you mean by that?

[00:01:42] J.T.: Yeah, well, I think any time maybe you're involved in ministry or a pastor. So much of what you get excited about or passionate about ministry comes from your own story. And for me, I didn't grow up in the church. I grew up outside the church, got saved in college and then started getting plugged in two local churches only to realize despite the fact that I was a part of lots of good, healthy local churches, I

was never really disciplined in the context of the local church. The church almost seems more like a place that they were just trying to, I don't know, remove any obstacles or barriers to my involvement is kind of low commitment level. Plus, I never get involved.

I want my pastor one day and said I'd love to be disciplined. And basically what I was saying was I'd love to grow. And he's like, "Oh, you want to grow? You want to take the next step in your faith? You need to go to seminary or Bible College." For me that I was a blow to the face. I was like, "What's seminary?" I literally had never even heard of seminary before. And the fact that I had to leave my local church in order to lead in the local church! Again, I was in this post-Christian secular world. Coming into this evangelical subculture, it blew my mind. And in my experience, with other local churches during that time and again, I want to be — I'm not trying to throw stones — good, good faithful gospel preaching local churches. I just found we weren't really discipling people. We were actually more interested in keeping people than we were in growing people.

And then I went to seminary and realized, Oh my goodness, there's this huge, rich tradition of biblical theology and systematics and spiritual formation that just set a flame in my life, my relationship with Jesus. And I realized we know that there's a disease in the local church, but often we're told that disease is that we're too deep, we need to shallow up a little bit and make it make this journey simpler for people. And I just I couldn't disagree with that more. I realized, if we make deep disciples, the disease isn't that we're too deep. It's that we're far too shallow. We need local churches who want to invite people into the depths and the richness of having a relationship with Jesus and the Triune God. And so, ultimately, *Deep Discipleship* is this book that is trying to help churches and pastors and ministry leaders ask questions about how do we help anybody, whether they're a pagan or pastor, take their next step in a relationship with Jesus?

[00:03:57] Darryl: I certainly understand what you're seeing, in terms of we think the solution is to become more accessible. We're scared of turning people off with theology. Somebody comes out the first time to church, and we don't want them to be overwhelmed and mistake it for a classroom. So what's the fear there? How do we avoid being too inaccessible to somebody who's just exploring and maybe coming out for the first time?

[00:04:23] J.T.: You know, when I was writing the book, I was actually on sabbatical from my previous role at The Village, and I happen to be at Lake Tahoe, this little cabin there. I was starting to write the book. I forget the exact details, but Lake Tahoe is one of the deepest bodies of water in the United States. I began realizing — I was actually reading Habakkuk 2:14, which, ironically enough, I'm preaching on tomorrow in a little conference that we have here. And I was just reminded the Prophet says to God's people, he says, "One day the knowledge of the glory of God is going to cover the earth the way that water covers the sea." And I thought to myself like, "That's a weird word picture. What does it mean for water to cover the sea?" Here I am literally sitting

on the shores of Lake Tahoe and water is everywhere. Water is covering Lake Tahoe. It is water.

I thought to myself, here, close to the shore, there's the shallowness where it's a shallow for a toddler and infant to just kind of put their feet in, their knees in and be safe. But it's also so deep that no human being has ever explored in depth. And I began to realize, that is a picture for being in a relationship with the Triune God. We do want to have accessibility. There's this place where those of us who don't know the Lord need to be invited into local churches and be taught, disciplined, and evangelized at accessible levels. But often we stop there, and we don't invite people into deeper waters.

And so ultimately, the book was an exploration of how do I do both. What I don't want to communicate in *Deep Discipleship* is that this is for the spiritually elite. These are the people who really want to sit down and read Hermann Bavinck or something like that, although I want that in my church. But I also want to discipleship to start at the shore, inviting people in just the inch by inch, your toe by toe, but never stopping, because if God is this inexhaustible well — I guess here's what I was trying to say in the book — if God is an inexhaustible well of perfections and riches and glory and goodness, then deep discipleship is about disciples saying, “I want that now. If I'm never going to exhaust the beauty of God, I want to start diving into that water today.”

[00:06:25] Darryl: That's such an inviting picture, and it makes a lot of sense.

Well, J.T., I love that you emphasize the church as the primary vehicle for discipleship, and I think you are right. We sometimes outsource that job to seminaries or to other ministries. Why is it important that it's the church that plays the primary role in discipleship?

[00:06:47] J.T.: Yeah, I want to be careful here, too. I'm so thankful for nonprofits. God saved me through a nonprofit, and then God disciplined me going through a nonprofit. Honestly, most of my Christian life in terms of beginning a relationship with Jesus and growing in my relationship with Jesus in my early years happened outside the church. I praise God for those organizations.

But the Bible is clear that those organizations are supplemental to God's primary mission of making disciples in the local church. But in local churches, it's not just that we outsource. We certainly do. But one of the reasons those organizations had to start is because we were failing at our primary task of making disciples. It was Christians who said, “Well, the church isn't doing it. I'm going to start this organization over here.” And so we want to see those organizations as important, but certainly not necessary. What is necessary for God's mission to go forward is healthy, multiplying local churches.

And here's the key. You know, I think back to my seminary days, again, which was a wonderful experience, but often in those classrooms or environments, it was marked

by the relationships they had with some of my best friends, still, today, some of my best friends I met at seminary, it was not like a competition, but a lack of like, I didn't care if my friends were learning the way I was learning. I was paying money as individual student. To grow the person sitting next to me was kind of an afterthought, although I wanted to have a relationship with them. It wasn't as important that they learned Greek as I learned Greek. They want to learn they can learn.

But in the church we have a fundamentally different relationship with those who are around us. They are our family members. They're not just people who happen to be in a class with us. And that, I think, fundamentally changes the quality of discipleship and learning that can happen because we begin to realize — and I know that individualism, this expressive individualism marks not just our society, but the church where we really show up asking the question, “What am I going to get out of this?” But the church is the place where that should be different, where our fundamental question isn't “What am I going to get out of this?” But, “How is God going to shape us as a family?” What if we showed up to Sunday worship or to a Bible study or to home group and said, “It's not just important that I get something out of this, but that the sister or brother sitting next to me does, too.” And once we can capture that kind of culture, I think it qualitatively changes the kind of discipleship that can happen. And that's why I think we can actually do this better in the local church and it can be done anywhere else.

[00:09:09] Darryl: Yeah, that's brilliant and I love the way you ask questions, like even asking that question of, “How can I help my brother and sister grow?” It's such a great question to ask as we approach being part of the church.

That leads me to my next question. We've been rightfully recapturing the value of community within the church, and it seems like it's been, as you point out, at the expense of learning. So we've elevated community and inviting people into community and small groups. And part of that has been downplaying things like more rigorous training. And both are important. So what are some ways that we can create learning spaces in our churches again?

[00:09:50] J.T.: Again, this is This is probably one of the core point of the book and what I'm trying to give my life to as a pastor.

Over the last 20 or 30 years, lots of us adopted philosophies of ministry and ministry models that prioritized community over learning. And you can tell if you've done that if you're in a church and they ask, “Hey, who are you in or who are you doing life with?” And while that's an important question, it's not an essential question. They can ask that at the Jehovah's Witness Church, the Mormon Church, or the YMCA for that matter. Being in community is not synonymous with discipleship. It is a necessary ingredient, but you can be in community of people who aren't following Jesus or people who are following Jesus but are young or weak in their faith or perhaps misleading others.

And so again, I don't want to adopt an either or approach, because we can have the same problem with Sunday school, perhaps where all it was was learning holiness.

Walking in life with people wasn't as prioritized. Any time we're in the middle position is when we're swinging between two extremes.

I advocate for a both/and approach where we say that in home groups, missional communities, small groups, the highest stated value is not learning. It's actually to me that your group might just gather together, meet prayer to talk about the sermon. But that the church also have other environments that the highest stated value specifically is learning: opening up our Bibles, having a teacher and learning about what God's Word says. At the church says that beforehand, The Village Church, one of the primary challenges was we knew that learning was essential. We just thought it could happen in these home groups. And after five or ten years of us adopting the simple church model, we realized that we had over-promised and under-delivered with a community driven philosophy of ministry. We have lots of people pooling together in community, but they were just pooling their ignorance together because we weren't teaching them what they had to learn about following Jesus. So I think having both of these environments, community environments and learning environments, you can actually see that the sum will be greater than its parts.

[00:11:49] Darryl: So I think there's probably a lot of flexibility and how this actually works out. You're a pastor at a church. You've just arrived, was a year ago at Storyline?

[00:11:59] J.T.: Yes, a year ago right now.

[00:12:00] Darryl: So as a new pastor walking in the door, you want to create this environment where there is not only community but learning. So what sort of steps did you take to begin to design that? I'm not assuming that there weren't already those spaces within your church. But could you unpack how you began to even think about implementing that within your church?

[00:12:19] J.T.: Yeah, well, and candidly, that's been one of the greatest challenges of being both an author of this book, but now a pastor in a new context. I'm having to almost go to the book myself and look at myself in the mirror and say, "Hey, did you really believe this?" or, "Hey, what are you going do with the questions the book asks?"

At Storyline, they had home groups before I got here, and they had men's and women's Bible studies. But I don't think we had been as clear about why each environment exists. Lots of the home groups kind of existed to also teach, and each kind of home group leader saw themselves as a master teacher who was preparing a lesson. So what we've had to do is actually lower the bar a little bit for them and say, "No, you're facilitating the conversation where the primary place learning happens is over here in these men's Bible studies and women's Bible studies." And then this thing I'm really excited about is in August, here, coming up in just a few months, we're going be launching an institute which will be a yearlong training program for people to spend time in the Bible and doing systematic theology.

[00:13:13] Darryl: That's amazing.

What I love about your book is how the questions are so applicable across the board. So you're not just giving a program that everybody has to implement, but you're really guiding us to think through some key questions biblically, and that just makes it much more applicable across different contexts. I really appreciated that.

And one part of the book that really was helpful for me is thinking about what healthy Christians need. And in that part of the book, you unpack that Christians need the Bible, and they need beliefs, and they need spiritual habits. Could you unpack that a little bit for us? What does that look like? And how can we help people grow and get those three areas covered?

[00:13:56] J.T.: Yeah. So that was probably one of my favorite chapters to write

So I'm a dad. I'm a dad of young kids five and three. And here we are in gosh, what is it, March? And we actually still have Halloween candy at our house from October.

And if pastors to as ministry leaders, we live in a market-driven society where we get forced into the default of asking the question, "What do people want and how can I give it to them?" It's kind of this capitalistic, market driven way of thinking about supply and demand and products and what we can give. And again, I'm not bad-mouthing it, that's fine. But if I think we forget that if I did that in my home, if I just was giving my kids what they want, if every day at dinner I said, "Okay, what do you guys want?" you know what their answer would be every single night? It would Halloween candy. "Dad, we know we have Halloween candy there and we want some of that."

And I think that could happen in the church too. We go to our congregations and simply ask, "What do you guys want? And how can we provide it for you?" And we develop entire philosophies of ministries around their appetite, not around what is actually healthy for them.

And what I've realized is it was important for me as a pastor and our pastoral team to actually step back and say, "Okay, we're the were the leaders of these congregations in the same way I might be a leader of my son or my daughter. That God has charged me to lead this group of people." And so I stepped back and said, Okay, what... and here's what's tough is sometimes we'll have these pet hobbies and projects that we love. But we might have to ask the question, "Is it necessary?" If I'm giving people things that are nice but not necessary, I'm failing as a pastor. And so I really tried to scale back.

And really, this was weeks of me trying to just really think about, "What does a healthy, holistic disciple need?" And the categories that I came up with, where every disciple needs to know their Bible. You need to know how to read your Bible. You just can't follow Jesus if you aren't growing your love and knowledge of God through Scripture.

The second was basically systematic theology, though I don't call it that because it freaks people out, but just beliefs. Whether it's the Apostles Creed or the Nicene

Creed, but just a simple confessions that God is God and I am not. Jesus is Lord and Savior. I am not. I am made in God's image; so is everybody else that I see. These categories, we've often thought of them as distance and esoteric and for the intellectual elite. But theology is for the everyday person.

But also we need to have spiritual habits and disciplines and practices, things like evangelism, fasting, prayer, meditation.

We all know there's ministries and churches that are really good at one or two of those things. But what I saw, I want to begin to realize is all three of these things need to coexist, that almost like a braid, all three of these things need to be intermingling and interacting with each other.

And so that became a decision making mechanism for us. Anything that was outside one of those three buckets, we weren't going to teach. We weren't going to spend much time talking about. Looking back, I might even write that chapter a little bit differently and add a bucket or slightly reformulate a bucket. But I do think it's important for every pastor and ministry leader to say, "What do the people that God has charged me with me need, and am I giving it to them?"

[00:17:03] Darryl: That's such a great way of approaching it. I don't know if you've been to these conferences. I've certainly been at them where there's such an emphasis on obedience and almost a downplaying of doctrine and Scripture. I think on the other hand, there can sometimes be an overemphasis on just head knowledge and not enough on spiritual habits. So thinking in those three buckets is really helpful.

[00:17:29] J.T.: I'm just gonna you double down on what you just said. I think one of my colleagues at The Village used to say, "You cannot love God you don't know." And it's almost harkens back to Augustine who says similar things. But then, in addition to that, you're right. All of these all of these conferences around obedience and sanctification — again, good stuff. Obedience is an essential element to the gospel. But you can't obey a God you don't know either, and yet we're giving people commands without giving them the one who gave the commands.

[00:18:02] Darryl: Yeah, there's such an emphasis on being practical, but the practicality — if you think of the the way Scripture operates, usually it's the practicality., the obedience is a result of something about God that we respond to: his grace or knowing him. And then out of that, here's how we live. So that just seems to be the way...

[00:18:23] J.T.: I'm actually working on a writing project right now. And I talk about theology. And one of the things that try to because — again, you're right. We talk about theology as being distant and esoteric and not applicable to the everyday life for Christians. But theology defined is just words about God, like *theos* and *logos*. When we say theology, we're just saying, "What do you think, what you believe, what you pray, what do you sing, what do you preach when you think about God?" And

everybody has theology then. Everybody's a theologian. So actually, often when I'm teaching, this kind of stuff will ask people. I'll make the claim that theology is the most practical thing in the world. If theology is what you believe about God and there's nothing more practical, and if you can give me something more practical, then I'll quit my job and go do that. But I can't imagine anything more practical than knowing God.

[00:19:12] Darryl: Absolutely. I was reading today, meditating on Exodus 34 where God reveals himself to Moses, and it's an amazing scene. And at the end of that, Moses quickly bowed his head towards the earth and worshipped. It's impossible for God to disclose himself to us without some sort of response. That response can be hardening. But really, the response for us as believers is not a dispassionate writing it down in your notebook, but it's it's worshipping. And how that impacts all of our life. So that's so good.

I have to admit reading your book. loved it and I was reading along and kind of a nagging question that you anticipated and answered is in chapter seven. And so it was almost like you knew that I would be asking this question, the reader would be asking this question. You say that the vision of deep discipleship we've covered so far is scalable to any church, sustainable in any church, and strategic for any church. And the question that was nagging at me as I was reading your book, and then you answer so well in chapter seven, is: how in the world is the bivocational pastor of a church plant going to implement this book? And as I say, you answer that question. So could you unpack that? What would you say to the part-time bivocational pastor of a church plant who wants to disciple his people in the way that you've described?

[00:20:42] J.T.: Absolutely. Yeah. I mean, because I think one of my concerns in writing the book was, because I was primarily writing the ministry leaders and pastors was kind the question, "Yeah, but JT, you're at a four or five site, 14,000 person megachurch with what can seem like unlimited resources." Let me remind you, working there, we did not have unlimited resources that might look like it from the outside. But that was the question is we were the anomalies. This only happening, not the anomaly. There's lots of churches like that, but not many. There's far more pastors and ministry leaders grinding it out bivocationally as the solo pastor ministry leaders. I wanted to write this book in such a way that didn't just apply to megachurches, but that it applied to any healthy local church whether they have five people coming or for 15,000 people coming. And that's one of the reasons I didn't give a philosophy of ministry, but try to ask questions.

Two things The first is, I believe, from the bottom of my heart: this is sustainable and scalable to any church. I was thinking about Jesus' ministry, and again, I don't want to oversimplify this, but Jesus was never the pastor of a megachurch, but he did have crowds who followed him. He also had the 70. He had the 12, and then he has the three and then the one. He somehow had these different groups of people that he was ministering to, sometimes large groups and sometimes one person. And he was strategically thinking about how do I replicate myself, or how do I teach in such a way

that makes sense to the groups or makes sense to the individuals or the smaller groups.

And let's just say somebody right now is as pastoring in search of 70 people. That's the congregation, which is awesome. You are my hero. I pray that God continues to sustain you and sustain your work. But don't just think about the 70. Think about who are the the four or five future elders or top tier leaders that you could also be pouring yourself into and giving more of yourself in them? Is there one or two people in your congregation who might a future in ministry? One of the questions that I ask myself out of the TVC all the time was, and I would actually pray this. I would pray, "God, I hope the next pastor of The Village Church is currently not a Christian, and I hope you'll allow us to create ministry environments that get this person saved by your grace, and also develop them over the course of the next 15 or 20 years into a preaching-teaching lead pastor." I pray that God does that through the Institute, but it can also happen through our faithful local churches.

Do you have a philosophy of ministry that would that somebody could get saved through? And then are you willing to give yourself to them in such a way that you're replicating and duplicating yourself? Again, I'm not trying to be really simplistic or hyperbolic, but all pastors, any pastor who should be pastoring is thinking about how do I replicate myself? Often, pastors go the opposite way and have a different instinct, which is how do I separate myself from — not separate relationally — but how do I demonstrate that I am the expert and that the congregation should trust me? But the reality is that the pastor should be removing this expert/amateur divide and inviting more people into what God has called us into.

[00:23:55] Darryl: I can think of churches that are very tiny, where that's been practiced, where the pastor's just poured himself into younger people. So the church where I grew up was an example of that, in many ways a very imperfect church. And yet I can think of at least four people in vocational ministry because of God's call, but also because of the way that the pastor and others poured into their lives.

J.T., I'm speaking to a lot of pastors right now who are really tired. At the end of a year of COVID and heading into what looks like it could be a third wave in Ontario right now, at least depending where you live, you could be facing that or things might look a little bit better than that. But could you speak to just a pastor who's weary right now? And and it doesn't have to be particularly about discipleship. But what would you say to a pastor who, at the end of the year of COVID and pandemic and challenges and controversy, what would you say to a pastor to remind them, maybe to encourage them in in their job right now?

[00:24:53] J.T.: Yeah, I feel like in some sense, I'm kind of speaking to myself a little bit, too. It's been hard to hear, you know, I was called as the pastor here the week the pandemic hit, and in some sense I had to pastor a church that I've only met on Zoom and now slowly meeting in person again. So I understand the weariness and the tiredness and the the dark night of the soul.

A couple of things, maybe one bit of it, kind of more gospel-centered and then one a bit more just practical.

The practical one is first, just hang in there. I was just reading a book recently about what it looks like to be a resilient leader. And I was also listening to another podcast that was covering — God just keeps kind of putting these things in my path — or it talks about seasons like this, seasons of transitions, seasons of turmoil, seasons of challenges and pain. God uses this. God uses situations like this to shake our hands off things and to put our hands on better things. If God is using this season to, in your heart and in your life, create a greater desire and maybe, even better than desire, need for him, then that's a win. If you come out of this season March 2021 meeting God more than you did in March 2020...

Here at our church we're doing this four week prayer and fasting season called Renew. And actually, I'm glad you brought up Exodus 34. Ours is coming out of Exodus 33 where Moses is in the wilderness with the Lord. Basically, he says, "Moses and the people, you're going to go forward to the land of promise. But I'm not going with you." And Moses is like, "Excuse me, you're not going with me?" And then Moses pleads with him, and God says, "Okay, I'll go with you."

I just wonder if that's the kind of season that God's creating in a lot of our churches where we realize that we don't want to go back. "We want you. We want you more than anything else, God. And God, would you lead us? Would you guide us? Would you be present with us?" And so, for your pastors and ministry leaders, maybe this can be this opportunity to confess your weariness to God. You just go to him and you say, "God, I'm tired. God, I'm weak. God, I don't know if I can do this again tomorrow. Will you be with me? I don't want to go where you're not going." And then if we start leading churches to develop that kind of disposition and posture as well, man, I think we really could see a lot of renewal and revival come in the church in years to come.

[00:27:18] Darryl: Yeah. So this could be an opportunity to turn us back to God and to plead with him that, "If you don't go with us, man, we're sunk. So we need you." That's that's great.

J T. What are you learning right now in your own personal life and ministry?

[00:27:36] J.T.: Oh, man, that that I feel like I can write a book on right now. You know, pastoring for the first year I've learned so many lessons.

I heard Ray Ortlund say this a few years ago, and I think I heard somebody else say it recently. So just kind of on my mind right now. I'm gonna give two answers, if that's okay. The first answer — and look here, this is coming from somebody who loves doctrine — gospel-centered doctrine should always create gospel-centered culture. And I'm seeing the value of the importance of not just being gospel-centered in my beliefs, but also gospel-centered in the culture I'm creating in my church. If our

doctrine isn't creating us to be more gentle and lowly, meek and Christ-like, then we should probably throw our doctrine away. And so, as a lead pastor, I'm thinking, how do I lead my staff and our church into a disposition where there's so much vitriol and partisanship, whether that's in politics, really anything, just life right now. And it seems to be escalating. What would it look like for the church to be a place where genuine forgiveness could be offered, where we didn't virtue signal by our anger but were virtuous through forgiveness. That's that's, I think, the thing that I'm learning the most.

One of the second things I'm learning how valuable history is. Sometimes all of our moments can feel unprecedented in some sense. I understand that. But I was actually just listening to a great history course, a classical history course on Winston Churchill yesterday. And just Oh, my goodness, the stuff he had to face. Winston Churchill was far from perfect leader. But you just realized he was forged through challenging things. Or I was just reading a biography on Herman Bavinck, my favorite theologian, and just to think about the challenges and the grief that he faced. His life also has history. Suffering in history reminds me that this is just kind of what life is, and these other people were with the Lord. The Lord carried them through. And so if somebody is weary right now, I would encourage you: pick up a biography, read some history because I think you might be encouraged by the challenges other people have faced and how they became better leaders as a result.

[00:29:37] Darryl: It's sometimes surprising reading a biography how many parallels there are hard to our time. I read Lloyd-Jones, and I think, he's not facing a very different situation than what we're facing in a lot of ways — the level of unbelief in society, the the feeling that the church is irrelevant and and that doctrine has nothing to offer. And that's the context that he was faithful in. So there's lots to learn from biographies.

What's encouraging you right now?

[00:30:06] J.T.: You know, there's a lot. I was just talking with one of my colleagues here at church. I tend to not be a very optimistic person. My default is pessimism and finding what's wrong about something. But I'm just optimistic about the teacher of the church. I really am. Maybe I'm crazy. But here at Storyline, I just think that people's worldviews have changed more in the past year than we realized, and maybe they're not even talking about yet. But I think the church really has an opportunity to step into some of those questions and provide meaningful answers.

[00:30:37] Darryl: Well, J T. I'm very grateful for the book that you've written. I think it's a very timely book. I don't think there's ever — when I say it's timely, I don't think there's ever a time where it wouldn't be a good book to read and reflect on. But I think right now as we're thinking about how to change our ministries, recenter on what matters most, and move into a post-pandemic world, it's certainly a key book to think through. So thank you for your writing, and thank you for taking the time today to talk to us as well.

[00:31:04] J.T.: Well, I appreciate you just engaging with the book. It's always fun as an author just to talk with people who like your ideas and want to interact with them and kind of critique them, and I'm just grateful for the conversation, and pray that this conversation blesses others as well.

[00:31:17] Darryl: And I hope we'll read another book from you in the future sometime.

[00:31:21] J.T.: It might be a long time. That that book was a short book, but it almost killed me. So I actually do have a project I'm working on slowly but surely. I'm not really sure when we're going to finish it, but maybe 15 years from now at this pace.

[00:31:35] Darryl: Well, I'll read it when it comes out, God willing. Okay. Thank you, J.T.