



GOSPEL *for* LIFE

The Thrill of Orthodoxy with Trevin Wax Season 4, Episode 5 Transcript

[00:00:01.850] - Announcer

Welcome to the Gospel For Life podcast. We help churches make disciples. And now here's your host, Darryl Dash.

Darryl Dash

Every generation faces the temptation to wander from orthodoxy, to seek out the jolt that comes from false teaching and to drift with cultural occurrence. And so every generation must be awakened again to the thrill of orthodoxy, to experience the astonishment that comes from stumbling afresh upon the electrifying paradoxes of the Christian faith. And that's why I'm so glad that Trevin Wax has written his book, The Thrill of Orthodoxy: Rediscovering the Adventure of the Christian Faith. Now, in my best books of this past year, I put it as my number one book. I've really appreciated it. It always feels like Trevin has been reading my mail and he's speaking to the issues that we're dealing with in our local church. And I'm not the only one. There have been other many other book awards that have listed his book as well the Gospel Coalition and Christianity Today. And Trevin is writing about the need not only to rediscover a truth, but also to be thrilled by it, to inhabit the ancient castle of orthodoxy, one with spacious rooms and vaulted ceilings and mysterious corridors.

That sounds so amazing. That's exactly what I think we all want to do. Trevin Wax is a vice president of research and resource development at the North American Mission Board. He's a visiting professor, former missionary, a prolific author, and recently, he's also the creator of an excellent podcast called Reconstructing Faith. Trevin, it's so good to have you back on the podcast.

[00:01:47.930] - Trevin Wax

It's great to be back with you, Daryl. Thanks for having me again. And thanks for the kind words about the book.

[00:01:52.660] - Darryl Dash

Trevin, I always love good beginning to a book. And your book begins with an amazing sentence. "The church faces her biggest challenge not when new errors start to win, but old truths no longer wow." I love that sentence. Sometimes I'm a leading communion and I think, how did we get sometimes bored by the fact of what we're celebrating here? Why is it that old truths start to get a little bit boring or old hat to us?

[00:02:18.300] - Trevin Wax

I think it's something in human nature that we wind up getting overly familiar with beauty and wonders that are around us. You may have seen there was a clip a few years ago from a comedian who was laughing at and kind of mocking people who were complaining about their flight. And he's like, Wait a minute. So you're sitting in a chair in the sky. You're going through the air like a bird and you're upset about they ran out of peanuts and pretzels or you can't get your little video to work or whatever. And everyone laughs about that because I think there's something to this fact that we constantly lose sight of the things that we have to be grateful for, the beauties and wonders and things that have been given us. And it must be human nature.

But the thing is, it happens with creation and it happens with redemption. And I kind of want to get to both in the book to say, open your eyes to the world around you and then open your eyes to the world of God's love and make sure that we're walking with eyes wide open into the beautiful truths that we've been given.

[00:03:45.430] - Darryl Dash

So obviously, a little bit of the story of this book must be autobiographical. You love theology. How is it that you came to love theology and orthodoxy in your own life?

[00:03:57.530] - Trevin Wax

I mean, some of that's probably personality and temperament. I would say ever since I was in high school, I was definitely if you ask my parents, I was definitely an arguer. And not not in the sense of just being contemptuous, but really just pressing on arguments, like trying to like I would I would argue points to my parents and almost exasperate them because it wasn't even that I necessarily agreed with what I was arguing. I was pressing in and pushing really hard to see if their points held up before I would believe them. So I think part of it's probably just personality and temperament. By the time I got into college, I think college is really where my mind came alive. There was just so much of Christianity that I did not understand. I had a really good biblical foundation. I had a strong overarching, I think, theological structure. But college is really where I felt the desire to really dig into the riches of the Christian faith because I was doing cross cultural ministry. I did college in Romania, in Eastern Europe, and it was an Orthodox, it was an Eastern culture, not a Western culture.

And so there was just so many aspects of why do we do church this way? And what the differences between American evangelical churches and Romanian evangelical churches and what are the differences between the Evangelicals and the Orthodox and how do the Orthodox relate to Catholics and where am I in the Christian tree? Where am I in church history? What does all of this so for me, it was sort of for the last 20 years or so, it's really been this journey into greater exploration of the depth of what the gospel is and where I am in. This broader stream of Christianity and how these beautiful truths have been delivered to me and how they've come to me over through my parents, but then through generations and generations of faithful Christians to me even as I've done. Like, generational work, finding out a little bit more about my own background and my ancestors and whatnot. I realize there's, like, a really strong Christian lineage in some of the different threads if I follow the family tree up that I'm just really grateful for. And so it's been fun to explore those things alongside of theology and to come to know God better at one.

[00:06:31.480] - Darryl Dash

At one of the first Gospel Coalition conferences, a buddy of mine said, "Oh, you won't believe what I did for dinner. And he said, I went out for dinner with Trevin Wax and he preached the gospel to me, he made it beautiful to me." And I think that was before I

think he hadn't even written any books yet at that point. But I still remember thinking, I wish I had been at that dinner to be able to hear you preach the gospel. But I'm glad we get to do that. Now your love of theology came out. I mean, that would have been probably 15 years ago. 15 years ago plus, right?

[00:07:03.700] - Trevin Wax

Yeah. Who was that? Was it Nick?

[00:07:06.250] - Darryl Dash

Nick Mitchell. You remember Nick?

[00:07:07.670] - Trevin Wax

Yeah, I remember Nick.

[00:07:08.820] - Darryl Dash

Yeah. You remember that dinner obviously, too.

[00:07:11.230] - Trevin Wax

Yes.

[00:07:12.490] - Darryl Dash

That's good. I wish I had been there. That would have been really good. Trevin oh, go ahead.

[00:07:18.010] - Trevin Wax

No, I was about to say he's a fellow Canadian with you, right?

[00:07:20.640] - Darryl Dash

He is, yeah. He's from Toronto. I remember that trip because I think I was asleep in the hotel at 05:00 and he phoned for some reason. So it was like, dude, what are you doing calling at five in the morning? But no, that was good.

Trevin I grew up in a church that emphasized orthodoxy, but I don't remember them ever emphasizing the thrill or the beauty of orthodoxy. And it was almost like we've got to defend the truth, but we're not really paying any — I'm sure that there was a love of the truth, but there wasn't really any talk about the beauty of truth. Why is it so important that we recover not just the truth, but that the truth is actually beautiful and thrilling?

[00:08:02.930] - Trevin Wax

Well, because I think without that we lose confidence in the truth. And that's one of the burdens I have. I think there are a lot of Christians today who still maybe affirm the essentials of Christianity. They would be orthodox on paper, but who are really unsettled by aspects of Christian orthodoxy or Christian social teaching, morality and things like that, and who they've lost confidence. I mean, they still would say they believe it's true, but I think that they've lost confidence that they could say it's good and worthy of presenting to other people and worth persuading people to believe this and to look at this and to admire and believe this to be true.

I think the reason why the importance of the thrill is necessary is because there's only so far you can go with sort of apologetic proofs for the existence of God or the resurrection of Jesus or what. Like can I make cases for the existence of God? Can I make a case for a Creator? Can I make a case for Jesus dying on the cross and being raised from the dead? Yeah, I think you can make a historical case for these things. I think you could make strongly philosophical cases for God. But none of that is going to go anywhere if people don't also want it to be true.

And so I think persuasive argumentation in our day and age has got to give some attention to the beautiful side of apologetics, to the to the heart's longings, so that people I mean, take, for example, a you know I mean, some of the challenging aspects of Christian teaching today, something like the doctrine of eternal judgment, unless you can actually help people understand that, yes, this is true, because this is what the Bible teaches. And we believe the Bible to be God's word, and this is what he's revealed to

us. So yes, that's going to be in our doctrinal statement and you're going to check off the box there. Unless you can actually arrive at a place where, like the psalmist, you actually rejoice at the thought of God bringing about justice. Right. Or, you know, unless you can start to see it as perhaps like the, you know, eternal judgment is like the defeat of Sauron and the, you know, the, the falling of Mordor and what.

Like, unless you can actually recognize that evil is real and wickedness is real and that God is ultimately going to execute judgment and triumph and that creation rejoices to see that day. Unless you can begin to have a bit of that understanding, you'll never really come to terms with why even a doctrine that seems so off putting would actually be a beautiful aspect of God's revelation and at times actually meant for us to approach it with a sense of reverence and all and even a bit of fright. And I don't think in an unbiblical way, unless you can get to that point, you may believe it, but you're going to lose confidence in why it would be worth talking about or whatnot.

And so I feel like we've got to do that on a number of fronts and I'm burdened about that for our generation that I want to make every generation we got to make the case again, what is doctrine and why does it matter? And I thought for our generation, if I'm going to make that case, I want to make the case that it matters in unexpected ways and that it's actually life giving in ways that people rather than just sort of nodding, yeah, yeah, I guess that's what we believe. But let's get to the really exciting stuff. For the practical stuff, I want to say no, hang out here for a minute. Hold out here for a minute. Look at this. This matters more than you realize and it matters in ways you may not expect.

[00:12:02.550] - Darryl Dash

Would it be fair to say that in your previous book Rethink Yourself what you did was you in a way took some of our cultural beliefs and you showed how they fall short. They're not as beautiful as we think they are. It almost seems like this is the mere image you're taking the Christian story and you're showing, actually it's much more beautiful and fulfilling than we could imagine. Was that a conscious thing or is that even a fair comparison of the two books?

[00:12:31.180] - Trevin Wax

Well, *Rethink Yourself*, I really wrote for really anyone who is either in church and maybe in need of some deeper discipleship without a lot of Bible knowledge or even someone who doesn't know Christ yet. I wanted *Rethink Yourself* to be a book that would unpack the meaning and significance of life as it's commonly understood in the west, so that people could recognize themselves saying, yeah, that's kind of how I view the purpose of life. And then I wanted to show why it's not working out for them so that they kind of can say, yeah, those pressure points, those areas of anxiety, I feel those. And then I wanted to bring the Gospel to say there's a better way, there's a better way of looking at life. And whatnot.

The Thrill of Orthodoxy is not really written for a new believer or a Christian who's not really discipled or for an unbeliever. It's really written for the believer that has lost that excitement or that is in danger of drifting in this way or that, and really needs to be reawakened to the majesty of Jesus and the glory of the Gospel. So if I were to put those books next to each other, there's no question, depending on the person that I talk to, which one I'd pull off the shelf to give to someone, depending on where they are, I think in their own spiritual journey. Or maybe they're not even on a spiritual journey yet. In their own mind. For that I would go to *Rethink Yourself*. For the Christian who's been in church for a while needs to remember why all this matters maybe has lost some of the fun has faded of Christianity. I would give him *Thrill of Orthodoxy* and say, let me remind you why this is amazing, why the grace we sing about really is amazing, how it really does save who God is, what he's like, and why heresies are more narrow than orthodoxy. And the thrill is here, not in the new and innovative and teachings that would adapt the Christian faith endlessly.

[00:14:36.790] - Darryl Dash

You write about four ways that we drift from orthodoxy. And what I loved about that section is I could I could put faces to those four people. In fact, probably I've been those four people at different points of my life.

It's interesting, you know, I think about people going through the motions or just living the faith. It just doesn't matter what we believe, it matters what we're practicing or people who bristle about some of the hard stuff in scripture or they're just wanting to

make an impact. They don't really care about theology. As you think about all four of those, all four of those are so I think they're found in many of our churches. Are any one of these particularly unique to their age or have these four or do you think been present in every age?

[00:15:21.430] - Trevin Wax

I think all of them show up in different ways. But I think there are two that are particular to our age, maybe more heightened to our age. The first one is the pragmatic tendency. Just focus on what we are to do as Christians don't it doesn't really matter, all that theology stuff. We live in a very practical, pragmatic minded culture. I think that is one that, if not peculiar to our age, is certainly heightened. It's been a long time coming. I mean, I traced the roots of that back a couple of hundred years. It's not like it's a brand new thing. But I think that people are definitely encountering Christianity for the first time, asking, does this work? Not, Is this true? And it's good to know that that is going to influence how we do evangelism and how we do apologetics and how we present the Christian faith. But Christianity isn't just about it whether it works or not. Like at the end of the day, theology matters. You got to get to the truth question. So I think that one is unique to our age. And I think perhaps the one that you probably have multiple faces for, not just one is being unsettled with aspects of Christian doctrine or truth.

The exclusivity of Jesus Christ for salvation, him being the only way to God, Christianity's view of sexuality and marriage and things like that. I think there are a lot of Christians that are wrestling with that are just like, I'm unsettled about this. This doesn't feel like good news to me. It feels like it's backwards or repressive or the world saying this is harmful, like, how do we handle this? I think when it comes to Christian morality, that one is probably a newer feeling of unsettledness. I think Christians are always unsettled by aspects of the Christian faith, depending on their context and circumstances and location. That's just a given because Christianity transcends all cultures.

So if you don't feel unsettled about some portion of Christianity at some level, then you have to ask the question, is Christianity really confronting your idols, your culture's idols? But I think this one in particular today is a little more the pain is a little more acute because of the social currents that we are experiencing right now.

[00:17:53.590] - Darryl Dash

My wife came to me the other day and was fleeing out a church that I admire. I was invited to come to attend a conference there. And the new pastor there had said, well, I hold, I think, traditional beliefs about human sexuality according to scripture, but he said it's really not that critical an issue. And he put it at the level of we disagree on COVID and different things there. And it led to the question not just of what we believe, but the emphasis we put on different levels of belief theological triage.

How do we make sure, even if we're holding to correct doctrine, that we're actually not making primary issues secondary or tertiary and vice versa, that we're not elevating relatively unimportant issues into primary issues?

[00:18:39.030] - Trevin Wax

Yeah, there's debate about what constitutes primary issues and secondary issues and in different denominations, there's different debates even within the denomination. It's like what constitutes our own sort of identity, right, as a denomination or as a group or a family of churches. And so, yeah, those are ongoing conversations. I think, when it comes to the core of the faith, the core of the core, the bedrock, the trinitarian core of Christianity, you really can't do better than the creeds that I put at the beginning of the book, because the Apostles Creed, the Nicene Creed, the Athanasian Creed, like, this is the core of the core. Who God is and what he has done for us. That's the scaffolding, that's the superstructure. You don't get anywhere without that. You really can't say, well, Jesus' divinity is an agree to disagree issue on. You can't do that and continue to hold to orthodoxy. But there is this tendency today, I think, to want to minimize what the creeds affirm or to take a minimalistic approach to the creeds, to say, I'm orthodox because I affirm these creeds. But anything that's not in the creeds, we can just agree to disagree on because those aren't essential.

And to that I would say that's not really the way the creeds have been used throughout history. When Augustine had his famous debates with Pelagius, Pelagius was saying we're born innocent or we're born in neutral in some sense, we're not born into sin or that we only simply consciously choose to become sinners. And whatnot, Augustine

didn't go back to Belgians and say, well, you know what? I guess you're right, Belgian. We don't really have the sinfulness of humanity from birth in the creed. So I guess we can just agree to disagree on this and we can just kind of have our separate ways.

No, Augustine made it a point of orthodoxy and the Councils agreed with Augustine. This is orthodox versus what's unorthodox, even though it wasn't explicitly spelled out in the creeds, the implications of what it means for Christ, for Jesus to come for us and for our salvation. That's all there. The creeds are anti-Pelagian when you look at their implications. And so I think it's kind of a weird position we're in now where you've got some people saying, well, marriage and sexuality, they're not really big deals. We can agree to disagree on those things because they're not in the creeds.

I'm like, yeah, well, cannibalism isn't in the creeds. Loving your enemies is not in the creeds. There are all sorts of things that parts of aspects of Christianity's moral vision that are implied by the creeds but are not explicit. And I would even say, while it's true that marriage and sexuality may not rise to to light, to the to the creedal level, in in an explicit sense, when we confess that God is the Father Almighty, the Creator, of heaven and earth. We already that implies the goodness of creation, the goodness of our embodiedness, what it means to be male and female. Like all the implications that flow from that one statement of the apostles creed lead you right to the doorstep of marriage immediately. What is the significance of the two halves of humanity coming together to fulfill God's very first command to Adam and Eve, which was to fill the earth and to multiply? So all that to say is like, what you see happens is when people appeal to the creeds as sort of to take shelter under the creeds as a way of getting out from under the authority of Scripture. I just think it's a disaster waiting to happen.

And I mean, frankly, Darryl, you know this as well as I do. Like if we've watched people the last ten to 15 years, virtually every Christian leader or pastor or denomination that has said we can just agree to disagree on this issue, or has changed their view or adopted their view has altered their view of this in virtually every case. You you see all sorts of other essential doctrines of Christianity go by, fall by the wayside. Which leads me to to something I say in the book is that this is a load bearing wall in the house of faith. This is not moving the furniture around. You remove this wall, the structures collapse. And what's fascinating to me, like, even you talk about a pastor in a church

who's saying this is something we can agree to disagree on. The people who are going to be actually most against that position today tend to come from the left, not the right. It's the people on the left who are saying this is a gospel issue. "Unless you are inclusive and open and affirming and welcoming or whatever it is, unless you change your view of sexuality and marriage, we cannot walk further with you. You are abandoning the gospel. You are rejecting believers and brothers and sisters and rejecting the new thing the Spirit is doing." And whatnot. Few and far between are those today who are saying this is just an agree to disagree issue. People on both the right and the left of that question, the traditional side and the revisionist side both say, no, we can't just agree to disagree.

And so I would just say to the pastor friend that you were talking about, that's not going to hold. It's not going to hold. They're going to be forced one side or the other to make the choice. And to me, that choice isn't that hard. I think if if we can't trust that the church has gotten marriage right for the last 2000 years. What can you trust the church has gotten? Right? So, like, if we've been disregard on our Bible interpretation, then I wondered, what can you trust that the church has delivered?

[00:24:54.670] - Darryl Dash

Trevin, are there any particular theological issues that you're concerned right now that we're in danger of? Maybe we need to shore up or maybe we're in danger of losing in that particular area?

[00:25:05.630] - Trevin Wax

Well, I mean, there's I mean, there are quite a few things I think I could point to.

I am concerned that functionally, most churchgoers are universalist, not necessarily on paper. If you ask, hey, do you believe that people need to confess their sins and trust in Jesus to be saved? I think people would say yes, that's why we send missionaries, that's why we give lip service to evangelism. But I think at the heart level and at the level of actually how we live, I think a lot of Christians simply say things like, deep down, people think, yeah, well, I believe juice is the only way. But there are good moral people around me that neighbors that may be sincere in their faith or non faith or whatever. In

the end, good people, I mean, people are going to be okay. It's going to be that sort of sense that eternal stakes are hinging upon the gospel and getting the gospel to people and people trusting grace and crossing the threshold of faith. I think that's missing. I do. I think that's missing. I think part of it's a functional universalism and even there's a bit of a reticence.

I think even those that are more evangelistic that have gospel conversations and I would put myself in this category, I want to be like that, to talk about the Gospel, to talk with people about Jesus and to not complicate things, but to just be open about Jesus. There is that reticence. And I know that hesitancy I feel it in my own heart to then call people across the threshold to move from conversation to calling, to say, okay, are you ready to step over the threshold, to actually come into the house of faith, to walk into the city of God? That's where the challenge is. You can have conversations at the level of and as long as it's at the level of, well, this is spirituality and this works for me and this is the differences made in my life or whatnot? When you're calling someone to turn their back on their old way of life in their sense and to cross that threshold, it's just there's a hesitancy and a reticence there. And I think it's because we've lost something of the sense of eternal stakes and the reality, the felt reality of judgment. And functionally, we are, if not inclusivist, universalist in our perspective because it's the air we breathe.

And so, yeah, I think we've got to really drive that point home and to find ways as pastors and church leaders to help people feel the weight of the weight of glory, the weight of heaven, the weight of hell, the weight of eternal realities. I mean, we're just drowning in trivialities. I think that's one of the tasks. I think we as pastors and church leaders have got to work on that for our own arts, but then figure out how do we communicate the weight of this glory to people in our congregations in ways that will be felt and experienced, not just believed, sort of at a head level.

[00:28:44.390] - Darryl Dash

What advice? I'm asking this selfishly as a pastor who sometimes I think I can drift a little bit into teaching mode and present a lecture rather than what Piper calls expository exaltation. How can pastors help people rediscover not just orthodoxy, but the thrill of orthodoxy?

[00:29:06.990] - Trevin Wax

Great question. A couple of ways. One is when you're preparing sermons and you're preparing to teach and I'm doing this, I have to remind myself to do this. I'm not just expositing the text, I'm doing two things. I'm expositing the text with an edge, asking the question, where does this text run up against the sensibilities of people in my congregation and in the culture we're living in? Like, where's the challenge if you don't have that confrontational edge aspect? I think preaching gets boring really fast because it's one thing to be talking about just going through a text and be like, God is love, and this is that, and this is what the Bible teaches and whatnot. But when you actually expound it in a way that says, now, look, I know you're probably thinking this because this is what the world says, but Jesus says to you this without the edge, it gets boring really fast.

So recently I was preaching in chapel at Cedarville University and I did two sermons on the Lord's Prayer. And as I was going through every line of the Lord's Prayer, I was asking the question, what's the edge here? Like, where does this run up against our Father? The tendency to sort of lose the sense of the transcendence of God or the sense to be too individualistic? Or hallowed be thy name in a world that's telling us to hallow our own names all the time, right. Or the kingdom of God coming, rather than my own agenda in personal kingdom asking for forgiveness. And whatnot in every single one of those, I was basically asking myself, where does each line of the Lord's Prayer have an edge to it? That if you really understand it, you recognize it's cutting against the sensibilities that our world is cultivating in us constantly.

So I say one of the ways to recapture the thrill of orthodoxy is to have that edge, that missionary encounter in confrontation with the world.

But the other is if one is the edge, the other is the encounter, the encounter with God. The ultimate purpose of your preaching is not for people to remember the points of. Your outline or to remember the information you're presenting it's to encounter Jesus to be led to a point where you wind up worshipping. And that's really hard. It's really hard. I don't think I get there every time I preach. I try to, but I don't. It's one of those to get to

that moment where you feel like you've got to take your take off your sandals, take off your shoes because you're on the holy ground.

Like, I feel like that's one of the things we can glean from and learn from the black church tradition and preaching is that there's a lot of times there's a point where you are moving to a mountain, like you're moving up to the mountaintop experience. And where you're you're going to get back to the gospel or get back to this glorious vision of who Jesus is? So I think in order to do that, though, you need to have writers and preachers and people that you're talking to that that awaken, reawaken in your self a sense of wonder at the beauty of the gospel so that you can turn that diamond and catch the light in a different glint from a different perspective. And I think that's necessary if we're going to really lead people to that moment of encounter awe, reverence worship, where they don't just walk away with a to do list, they walk away with, I heard from God this morning that's ultimately where we want to get people.

[00:32:51.190] - Darryl Dash

Man, that's so good. Trevin, thank you for that. That's amazing. Trevin, I wanted to just ask you a question about your podcast. I really appreciated your podcast, Reconstructing Faith, and it's been out for a while. I know it's being widely circulated. What have you learned in the process of creating that podcast?

[00:33:10.830] - Trevin Wax

Yeah, this has really been an enjoyable thing. The first season has twelve episodes and I'm really excited about episodes. The season finale is going to have Ajith Fernando, Jen Wilkin and Tim Keller just interviewed him yesterday for that. And it's about rebuilding the church. It's about the credibility crisis facing the church, a number of the different issues.

I mean, we've done episodes for listeners that may not be aware. We've done episodes on purity, culture and the Christian sexual ethic on the arrival of social media and its formative influence in our lives on the question of authoritarianism in the church and abuse of authority versus the abandonment of authority evangelicalism's history when it comes to race, political engagement and what that looks like sex abuse of the American

dream. We've even got an episode that's very focused on C.S. Lewis and sort of the credibility that an apologist can bring to the apologetics task of evangelism when their life is consistent with their writing and their opportunities of speaking truth. So it's really been a labor of love.

I would say if there's anything that I've learned in putting it together, it's that doing a documentary style podcast requires a tremendous amount of support from other team members, and it requires a lot of cooks in the kitchen so that you can really serve up something that works. The level of storytelling. I think that's been the big learning piece for me is how do we do an episode for 45 to 50 minutes that's going to keep people engaged, where we weave in different voices and interviews and music and clips and news stories and all sorts of things, sound effects, all sorts of things to help people recognize that we're telling a story. Here, we're following a thread through something that keeps people engaged and listening and wanting to be involved.

And it's a team effort. It's been fun, though, because it's got my creative juices flowing in a different direction than what I'm normally accustomed to. I hope listeners will take this first season, these twelve episodes, and they'll go back to them and that they'll find them to be really hopeful and constructive. Less about, oh, here are the scandals and here's how bad everything is. And more about, okay, yeah, it's really bad, but how do we rebuild? What does the future of the church look like? How do we roll up our sleeves and actually be part of the change we'd love to see come to the church?

[00:36:09.830] - Darryl Dash

They're really well done. The quality of the production is excellent, but the content is excellent too. I've really appreciated them, although there was one that troubled me a little bit. I was flying down the highway and it was a little clip you had from C.S. Lewis saying that he didn't believe at traveling at a fast speed.

I found that very convicting as I was doing the whole series. That was the most humorous moment for me, just a position, but the whole series has been really excellent.

Trevin, I wanted to ask you, what has God been teaching you lately?

[00:36:43.730] - Trevin Wax

One of the things that I've learned lately is that I've tended to be, and I think this is just a feature of my personality I've tended to be one who feels like I've got to be maximally productive and efficient, including even in the way that I do my prayer time and my Bible reading and whatnot. And recently I've really sensed that I need to slow down in doing my Scripture reading, to take smaller portions and have them repeated and then to give some time for just quiet and meditation and silence rather than kind of working through my plan reading, praying, moving on to really give myself some moment to let truth really sink into my heart.

And I mean, even this week there's been a couple of things just personally in areas where I've been struggling, where I've really since the Lord speaking to me through His Word and encouraging me in ways that have felt really fresh and moving to me. So that might be something that will encourage people that are listening to this as well. I'm all about reading a lot of Bible, I'm all about saying a lot of prayers. You know, I generally work through the salter every month, you know, but but there's a way that you can do that in which you can actually miss the opportunity to even for ten minutes or so, sit with a small portion of scripture and repeat it and slowly, you know, work work through that and then give yourself some space and silence to to ask God to speak to and and to ask the and and to ask the question, not God, will you speak to me through this?

But God, what are you saying to me through this today? Having the anticipation that he will respond, that he is wanting to reveal Himself through his inspired Word to us. So that sense of anticipation and expectation, I think, is really important. I think God's slowing me down a bit in how I'm encountering Him these days.

[00:39:05.630] - Darryl Dash

And you have a fairly wide vantage point to view the church within North America and beyond. What's encouraging you lately?

[00:39:14.930] - Trevin Wax

I think the main sense of encouragement is that there's just a lot of faithful plodding pastors who don't get a lot of air time. Their names aren't big enough to know when they're scandal, they're not big enough to know when they're faithfulness, and yet they're doing really good work and they're shepherding people, and there are lots of people. Everywhere I go, I'm meeting people who are just solid and faithful and who are burdened for the church, but are also commissioned to help see a church be healthy. The the overall church and their local churches as well be healthier in the future.

So I'm encouraged by that and I'm also encouraged by just a lot of the good things that Christians do that don't get a lot of press and attention. I mean, Christians are on the frontline whenever a disaster strikes. I'm just amazed and I get I have the vantage point to see this with with send relief, which is, you know, the the disaster relief side of responding to crisis of the the mission board that I'm a part of. I'm astounded at the extent and the depth of Christians volunteering and running with arms outstretched to the places where the world is in deepest pain.

It's really astonishing. No one comes close to Christians in doing that and it doesn't get a lot of attention because it's almost just assumed and expected. And I just take great encouragement knowing God's people are being God's people. There's salt and light all over this place and we'll open our eyes to see it.

[00:40:50.990] - Darryl Dash

Trevin, I really appreciate your ministry. Your writing is consistently helpful. Your podcast has been excellent this past year. And what I love about your ministry is not only your love for the Lord, but you have an ability, I think, to translate theological truth in a way that really does help the church, and I appreciate that as a pastor, somebody who has read a lot of your writing. So thank you for your ministry, and I hope that the thrill of orthodoxy gets a wide reading and is a blessing to the church.

[00:41:21.780] - Trevin Wax

Well, thank you, Darryl, for having me on, and God's blessings to you and your serving and writing as well. I've benefited from you and your ministry and your encouragement for a long time. So grateful to be able to have that mutual edification take place.

[00:41:37.160] - Darryl Dash

Well, thank you, Trevin. Good to talk to you.

[00:41:39.020] - Trevin Wax

Good to talk to you, too.