

Announcer: Welcome to The Carey Nieuwhof Leadership Podcast, a podcast all about leadership, change and personal growth. The goal, to help you lead like never before in your church or in your business. And now your host, Carey Nieuwhof.

Carey Nieuwhof: Well, hey everybody and welcome to episode 246 of the podcast. My name is Carey Nieuwhof and I hope our time together today helps you lead like never before. Hey, if you're new to the podcast, just want to say welcome. We are having our best year ever and it is a joy to welcome you, we know we have a lot of young leaders listening, a lot of business leaders increasingly listening and of course a good section of church leaders as well. And hey, one of the questions I want to answer today before we kind of get started is what is with the eclectic guest mix? And it's a great question and what I'm hearing from you is that you really enjoy the variety of guests that we have on. I mean, today we're doing the deep dive into theology, but recently we talked about the Enneagram. We talked with the Annie F. Downs about women's influence in leadership.

Carey Nieuwhof: Talked to Jon Gordon about positivity. We've had Patrick Lencioni on. I mean we were kind of, if you look at it, you're like, wow, this is like all over the map and it isn't, it isn't, but I don't know about you, but I let my curiosity guide me when it comes to what makes it to this show. And what I'm realizing is that that is the story that so many of you have. We did an episode a while back on big data and that seems like a real outlier subject. And yet it was absolutely fascinating about how you can use big data. So we're talking about all kinds of subjects that honestly are of interest to me and what I'm learning is more and more of interest to you as well. So that's sort of the filter through which we put the show together because the reality is we have a way more opportunities than we have spots available.

Carey Nieuwhof: So anyway, that is why the eclectic mix. And John Ortberg is the senior pastor of Menlo Church in Menlo Park, California. I have been there. It's fascinating, right in Silicon Valley. He's doing a great job. And of course he's an author and a great writer. And today we're doing a deep dive into theology and we are going to talk about realized eschatology. And I know you're like, "What?" But I read his most recent book Eternity Is Now in Session and it's something that he and Dallas Willard thought about a lot. And you're like, what possible relevance does realized eschatology have to us today? Well, if you're new to the church or you don't go to church, the problems that we outline in today's episode are probably part of the reason why. And if you are a church leader who is struggling with why more people don't attend your church, well there's some clues in today's conversation.

Carey Nieuwhof: So I think you're going to find it fascinating. Super excited to have John on the program. And what are you doing May 1st through third and I've got a preferred answer for that. And that is, I hope you're joining us at rethink leadership. This is the fourth year we're doing this premiere event. We have senior leaders, church leaders from around the world who join us and particularly from across America. So Rethink Leadership is a premiere forum for senior pastors, campus

pastors and executive pastors where we don't just do talks, we do conversation, we do engagement. You sit around round tables, you can discuss your challenges with people who are doing exactly what you do. The speakers are far more accessible than they are at normal events like this. And you get your questions answered. I think you'll love it. Checkout rethinkleadership.com and you're listening to this at a really good time because guess what? The rates go up on February 21st. Yeah.

Carey Nieuwhof: So get the best deal, save a little bit of money, bring your team and your admission to Rethink Leadership also gets you into the Orange Conference, so it's an incredible two for one deal. Plus we got some curriculum specials when you register, so head on over to rethinkleadership.com and join us today before the price goes up. Also, what are you doing in terms of staffing? I know a lot of people, a lot of leaders are saying, "Hey, one of the biggest challenges I have is just finding great people for the team." So let me tell you about a solution that works in the corporate world and in the church world. It's BELAY, belaysolutions.com if you head over there, go to belaysolutions.com/carey . You'll see that I have been using BELAY for a couple of years now and I'll tell you I absolutely love them.

Carey Nieuwhof: They provide top quality candidates because one of the challenges, when you do a staff search, it's like, man, I'm interviewing for like months and then you're not 100% sure that it's actually going to work out. Well, what BELAY does is they do all the interviewing for you. By the time you get presented with a candidate, 98% of people have already been sort of, I don't want to say weeded out, but that's the reality. It's like they've done all the hard work for you and they present you with the best of the best and they can get your team running. Or maybe you just need 10 hours a week, 20 hours a week, something like that. They can get you started. So head on over to belaysolutions.com/carey to learn more. They're the solution I turned to. And actually one of the reasons you get this podcast every week is because my team has a few BELAY members on who are incredible at what they do. So go to belaysolutions.com/carey to learn more.

Carey Nieuwhof: And in the meantime, here's my conversation with author pastor and I would say theologian, John Ortberg, John Ortberg, welcome back.

John Ortberg: Carey, thank you for having me back. That hardly ever happens.

Carey Nieuwhof: Well, get used to it. Okay, this will probably be an annual kind of thing. It's just, it's so great. I've enjoyed our offline conversations and, in the episode that we did well, that would have been just about a year ago, just got so much traction. People were so grateful for it. So it's one of those things where when it's a conversation with a friend, just kind of pick up where you left off and go from there. I want to talk to you about your new book and I want to sort of dive into some ideas that you outline in *Eternity Is Now in Session*. So, it's really interesting because if people are like really gonna talk theology for an hour. Yeah, I think so. Because theology impacts a lot of practicality and you went in a

different direction. Back when I was in seminary 100 years ago, we had these realized eschatology classes, which is essentially the discipline from which you're pulling, right?

Carey Nieuwhof: This idea that heaven isn't something that happens way down the road when you die, it gets into everything from how we do alter calls at the church to what salvation actually is, to how we live our lives differently. But I want to start here that you argue using a lot of Dallas Willard's thought and you spend a lot of time with Dallas when he was with us. You read his works I think pretty much every day, we've completely misunderstood what salvation is, that our definition is wrong or incomplete. So for those who are listening, who are believers and for those who aren't but maybe are just interested in the business aspect of this podcast, can you explain what is the church, what have we gotten wrong in this generation about salvation?

John Ortberg: Well, yes, this is all a fabulous topic of conversation and it's just part of the human condition. We always get stuff wrong. It's like, we try to master ideas and try to master words and they're always too much for us and there's always leakage. So I don't think anybody should be surprised about this. And, of course I'll get stuff as wrong as anybody else will. But I do think the tradition that I grew up in, which was kind of white bread evangelicalism, for which I am very, very grateful. But there were a whole slew of words, ideas, concepts that we just got a bit off. One of the great problems in life isn't this stuff that you don't know. It's the stuff that you think, that you're just a little bit wrong on.

John Ortberg: And so, I grew up in the kind of tradition where we would talk about salvation and what that meant in everybody's mind is to be saved means that you are for sure in the heaven bound category. And when you die, they will not be able to keep you out because an arrangement has been made that makes it impossible for you to be kept out of heaven. And so we thought of salvation in terms of the language that I use in the book is the minimal entrance requirements for getting into heaven when you die.

Carey Nieuwhof: Yeah. Which would be what? You prayed a prayer and, everything's right with God now and regardless of how you live your life, everything's cool?

John Ortberg: Well, it's a very interesting, observation when you think about what does it mean to be a Christian, which is a word that hardly ever gets used in the New Testament only three times. But when people generally use the term Christian there's quite a lot of consistency in it. And, I was reading a book years ago, I love Abraham Lincoln, so I'm always reading the Lincoln books and there's lots written about Lincoln's faith. Anytime somebody writes about Lincoln, it always turns out that Lincoln believes about religion, whatever the person writing about Lincoln beliefs about religion.

Carey Nieuwhof: Just like he said to all those quotes on the Internet too, right? That's Lincoln.

John Ortberg: That's exactly right. Yeah, yeah, yeah. One guy who writes about him says, the classic question is, was Lincoln a Christian? And he says, "Before you can answer that question, you have to say what is a Christian?" Was a very interesting question. And then he says, "The standard definition that historians use is a Christian is somebody who believes that Jesus was divine, that he was the son of God, and that his death on the cross is salvific, and if you trust in that death that you will be forgiven and go to heaven when you die." And so that's what it means to be a Christian. And as a general rule, historians, sociologists, and just people generally will define Christian in something like that, usually about beliefs and beliefs are very, very important. But part of what's interesting is if you go back and look at Jesus and then say, what did he ask of people? It isn't believe that I am the son of God and believe it. It's actually believe everything that I say to you and do what I tell you to do, follow me, become my disciple. That's his call for people.

John Ortberg: So it gets into this issue of what does it mean to be a Christian? And the New Testament hardly ever talks about being a Christian, but it does have a lot to say about being a disciple. The word disciple is used 269 times in the New Testament. Dallas used to say that the New Testament is a book by disciples for disciples about disciples.

Carey Nieuwhof: So I mean, you can see the evangelicals listening, including the evangelical and me going, well, wait a minute, are you getting at work salvation? Where are you going with this? Right? This is why this becomes a really ... And I love the way you treat it in the book. So I just want you to go there. What, what does that actually mean?

John Ortberg: Yeah. That will be for a lot of us, from a certain tradition, the fear of adhering to salvation by works becomes a big fear. Again, a statement the Dallas would often make is that a grace is opposed to earning, but not to effort. You cannot earn your salvation. Earning is a posture. Earning is an attitude. And, any self-righteousness or judgmentalism corrodes the soul. And could never lead to salvation. And actually, when you think about what kind of person can God work with is very interesting in the Bible. One of the addresses that question, it's not that God can't work with somebody who has a wrong idea about one doctrine or another, the consistent statement in the Bible is God opposes the proud, but gives grace to the humble. And that makes sense. But people are that way. If you're trying to work with somebody, you can work with almost anybody, except if somebody has a proud spirit where they will not listen, they won't be coachable. You can't work with that person.

John Ortberg: And so that notion of it's actually a humble, open posture before God, that characterized the kind of person that God can work with. And so any, attitude that says, "I don't need God, I don't need to be forgiven. I don't need grace. I can do it on my own. I'm better than other people." That kind of attitude is destructive to the soul and is opposed to being saved, for what it's worth, I would repudiate that. That notion that you can be saved by your works or you

can earn your way into God's good graces or heaven is not true. But that's quite different than saying, that following Jesus, which is offered to me by grace does involve my intending to obey whatever Jesus said.

Carey Nieuwhof: Now, it's interesting because I mean, for lack of better term in evangelical circles for decades, centuries, we've talked about a line, we've even used that phrase, crossing the line of faith. So at the highest level, is there a line? Is there an in and an out, because universalism, right? And when you're talking to a lot of unchurched people, welcome to post-Christian Calla, California post-Christian Canada where I am, they're like, there's no line. If God is really good, how is this not universalism, is there a line and is that line discernible to some extent?

John Ortberg: Canada is a lot like California Carey.

Carey Nieuwhof: We are, I mean Northwest-

John Ortberg: Except for the weather.

Carey Nieuwhof: Except for the weather. Thank you. Because I took snow out of my driveway today, so I had a snow shovel. You're not doing that so much in the Menlo right now?

John Ortberg: Well, no, it's actually very sad right now. We're still coping with a fire, so that's a whole-

Carey Nieuwhof: I didn't know that was so close to you.

John Ortberg: It's actually the campfire's almost a couple 100 miles away. But the, ash, air quality, smoke, yeah. It's just been devastating on every level all around.

Carey Nieuwhof: I'm so sorry.

John Ortberg: Thank you. And yeah, for anybody that's listening to be praying, it will be much appreciated. Yes, there is a line, and actually we might think profitably about two lines. One is that the line Jesus calls people to cross, which is to become a disciple of him. And it's very interesting that consistently what Jesus calls people to is to become a follower. And that means trust. It's made available by grace. We don't earn that. That is a gift from grace. We are to be powered by grace. One of the problems that I think happens in some churches is we restrict grace to just the forgiveness of sense. But in fact, God was a gracious person before anybody ever sinned. Grace includes the forgiveness of sins, but it's larger than that. Grace is mostly God's power in you to do what you cannot do on your own. Mostly we experience God's grace as power.

John Ortberg: And again, Dallas used to say that we often think that only sinners need God's grace. The reality is saints burn more grace than sinners ever could. Saints burn grace like a 747 burns jet fuel, saints wake up in the morning by grace and they

go from one moment to the next moment, to the next moment, a conversation like this, living, moving, being guided, being strengthened by the grace of God. That's what they live on. And when we reduce grace to just the forgiveness of sin, and we make salvation by grace, simply this forensic move where you go from one category to the other category and then you remain untransformed until you die. We're not lifting up grace. We're actually cutting ourselves off from grace. Many people have been not just saved by grace but paralyzed by it, because they don't realize how to integrate it into their lives. Go ahead.

Carey Nieuwhof: I need to hear more than that. I remember reading that in the book that, saints actually need more grace than sinners and rereading it and rereading it. And I'm like, you gotta say more that, that we're paralyzed by grace, what do you mean by that?

John Ortberg: Because often we think that in order to be saved, you must do nothing or that any actions on our part or opposed to grace because action is a work and if I'm engaged in work, then I'm trying to do salvation my work and so I have to do nothing in order to remain appropriately humble or in order to appropriately honor the doctrine of salvation by grace or so on. We have no place to fit discipleship into salvation. And then we have a very hard time actually with the New Testament. One of the statements in the New Testament is grow in grace.

Carey Nieuwhof: Oh yeah. You're right.

John Ortberg: How do you grow in grace? That does not mean grow in the forgiveness of your sins. That means grow in your ability to absorb, to live in, to receive and experience the power of God within you, to do what you could not do on your own. So spiritual gifts, for somebody who is able to communicate the way that you are, that is God's grace at work in you. Anytime somebody is living and operating in their sphere of spiritual giftedness. And of course the language of the New Testament around gifts and grace is very similar. They are experiencing the grace, the power of God to do in them what they could not do on their own.

Carey Nieuwhof: The Kiwis and the Aussies have a great phrase. We would say blessing. They say grace, that's a grace. That's a grace that happened to you. And that would be very accurate in the sense of standing. Would it not be?

John Ortberg: Yeah, no, it helps us to realize that we're meant to live in grace all the time. And all kinds of events, people, words, moments that come into our lives, our grace. They are a gift of grace and we're and we're learning to use it. And so, that offer of becoming a disciple is a gift of grace. And that is the great line. And Jesus sharpens this a lot. And I do think sometimes in certain, not in the evangelical world, in other forms of Christianity or more progressive forms of Christianity, there's actually a loss of the need to call people to decision. And I think that's a great loss. I think those of us that are involved in church leadership need very clearly to call people to decision. And the decision that we're to call people to is precisely the decision Jesus called people to. And that is to follow him. And that

the opportunity to be a follower of Jesus is the greatest opportunity that has ever been extended to a human being.

John Ortberg: And when people get this, when they see the reality of what it is he offers of life together with him, they would cut whole through ceilings to lure their friends. They would climb up sycamore trees, they would desperately raise through crowds to grasp the hem of his garment. The possibility becoming a disciple of Jesus and living in the reality of his kingdom is the greatest thing that any human being can ever have. And we ought to call people to be disciples of Jesus, to decide above all else. They will seek to be with him in front of follow him. So there is a line and it's a very important line. Now there is a second line and this is the one that in certain traditions, a lot of evangelical churches we tend to fight a lot about and obsess over. And the second line is not, am I a disciple or not a disciple? The second line is am I in the heaven bound group or am I not in the heaven bound?

John Ortberg: And so we will restrict, the question of salvation to am I in the heaven bound group. And then the debate is what's the minimum amount that you must do or believe in order to be assured that you're in the heaven bound group? And that's what I'll talk about is the minimal entrance requirements. And I will use that image from a Monty Python and the Holy Grail where towards the end they're trying to get across the chasm to get into the bridge and they have to give the right answers to the bridge keepers. And if they get it wrong, they're cast down into the abyss. And if they get it right, they get to go to a good place where the Holy Grail is. And a lot of people think of the gospel as what's the correct answer, such that if you give it to the question, they have to let you into the good place after you die.

Carey Nieuwhof: Yeah, yeah, that's right. I said the magic words, so I'm in, right?

John Ortberg: Yap. But when you go back and you look at Jesus and you ask, where does Jesus ever say, "Now I will tell you the minimal entrance requirements for getting into heaven when you die." He never says anything like that. He never expresses the gospel in that way. And I believe that it's a problem trying to determine what are the minimal entrance requirements and it's because of the nature of heaven and the nature of a relationship with God. And it's a little bit like, when I got married to my wife Nancy, if I would have said, "Now what are the minimal requirements you have for me to be married to you?" She would not have spelled them out, because-

Carey Nieuwhof: She might've gotten rid of you.

John Ortberg: Yeah, if that's what I was after, it would have shown that what I wanted wasn't really to be married to her. If marriage to her is what I really want, then the minimal amount of devotion that's required will not be of interest to me. Now there would be a minimal amount out there somewhere. There'll be some level of betrayal, infidelity, misbehavior. There would be some place where if I

engaged in that behavior, she would no longer stay married to me. But that's not the kind of issue that I would ask for or that it would even be possible to spell out ahead of time. And so for anybody who wants to be saved, who wants to be with Jesus that becomes a disciple of him. You can be absolutely certain that death will not interrupt that and that God is the kind of person who of course will want you to be with him forever.

John Ortberg: But as soon as we try to say, what's the minimal amount, what's the least amount that I can believe? What's the least amount that I have to affirm to get in? That is not made clear to us. There is no place in the Bible that says, "Now we will lay out the minimal entrance requirements." And oddly enough, that's where so often, at least in the evangelical circles that I grew up in, the debates would be about, and then we get into these weird situations where there used to be a debate. You might have heard some of our listeners might have heard of, called lordship salvation. And-

Carey Nieuwhof: Go ahead. No, I don't think that was part of my upbringing.

John Ortberg: Okay. Well-

Carey Nieuwhof: Tell us about it.

John Ortberg: That was probably a few decades ago and it was over precisely this question. And one camp would say, "You are saved by grace through faith. And so you can know that you're going to heaven for sure. Even if you have not made Jesus your Lord, you can have him as your savior even though he's not your Lord." And then the other side would say, "No, no, no. There is no way you can be saved unless Jesus is Lord as well as savior." And what the first group would say to that is, "Well, but that's what righteousness." Now, if I have to make Jesus my Lord in order to get into heaven, how much obedience do I have to give him? Is it 20%, is it 50%, is it 70%? And so there's be this big debate over, must you make Jesus your Lord in order to be saved or not. But what the two different sides didn't recognize is what do they agree on? They both recognize where they differ. They deferred over, do you have to make him Lord in order to be saved? What they agreed on was to be saved means to have satisfied the minimal entrance requirements.

John Ortberg: Now, they never spelled it out like that. They didn't make that face but it was that a concern. What's the minimal entrance? Of course, that's the only issue that made the debate possible. They both agreed that salvation is what's the minimal entrance requirements and as long as you do that, that issue of Lordship or discipleship will trip you up forever. Because if you say, "Yes it's required." Then you have to worry about, "Well, how much do I have to give to make sure I'm over that minimum line?" And if you say, "No, it's not required." Then you're stuck with, "Well, how can I understand the New Testament to be saying, yes, I've made arrangements for you to get into heaven even if you don't

want me to be your Lord." When of course heaven is among other places, the place where we will experience nothing but the Lordship of Jesus.

John Ortberg: So there's just huge debates on that. The idea of saving faith when I grew up, that was a common phrase, saving faith. But what we meant by that was not what the New Testament means. It wasn't, what is that mental map? What are the beliefs that Jesus has? How does Jesus view his father and life such that if I share that understanding of life, faith in God, I will live the way that Jesus lived? I will be saved mind, heart, soul and body. No, no. We defined saving faith as what's the minimum amount you have to believe in order to go to heaven. We made that saving faith.

Carey Nieuwhof: How did we get into this? How did we get into this place where that became the debate of a generation and I think it lingers? I want to get back to that, but one thing I just want to repeat that you said earlier is, there is a line, there's two lines, but I think the problem with liberal Christianity is there is no line and the problem with conservative like hyper conservative Christianity is there's only a line. Like that's it. And once you cross it, nothing else matters, right? They become caricatures of that. But how did we get into this mess where we're just so confused about the very essence of what this thing is that so many of us believe and preach?

John Ortberg: Yeah. It would take a much better historian than me. I mean, I'm not a historian, so, I don't know, I have a couple of guesses. I think that, pendulums always swing, pendulums of thought, always swing. And part of what happened in the reformation was that abuses that were going on in the church, the purchase of indulgences to be able to escape from purgatory and get into heaven were so egregious that the discovery or the rediscovery of God's gracious acceptance of sinners was just overwhelming. And in that process, certain strands of Protestantism kind of gravitated toward from the rediscovery of grace and faith and God's acceptance to defining salvation as the minimum entrance requirements. And I think if you read somebody like Luther, it's very clear that Luther understood that faith is a living thing that inevitably results in a behavior that reflects what it is that you believe.

John Ortberg: So I think part of it probably goes back to the reformation. I do think that a big part of it is this, when the church has worked right, when it's been at its best, part of what it provides is a concrete non-legalistic community of transformation. There is a community that offers a way of life, which is what discipleship is, through which we receive the power of God to be transformed. And with Jesus, the way of life was, you just literally follow him around. That's something you did with your body. And then after the crucifixion and resurrection and ascension, you're the acts two community and their way of life was so different as it's described in Acts two. And they devoted themselves to the apostles teaching and to prayer, to the breaking of bread and fellowship daily. They [inaudible 00:29:59] met together. It was so clear. You knew if you were a disciple or you were not a disciple.

John Ortberg: And then over the next few centuries, it's spread until eventually the majority of people in the Roman Empire were now believers in Jesus. But the way of life got so diluted it had lost the power to transform. And so you have people like Anthony going into the desert and trying to find again, a way of life through which they can receive the power of God to be changed. And you find this historically in different periods of time and I think anytime there's not communities of life that are living a way of life through which they can receive the power of transformation. If we can't have that way of life available to us, we will look for alternative dividing lines to separate the sheep from the goats. And that's where I think the appeal of now, here's a real clear lines so that if you believe this, you can know for sure you're in the heaven bound category in some ways brings a certainty that's required because they're no longer is a vibrant community that is clearly providing a transforming way of life.

Carey Nieuwhof: One of the refrains of the book, John, is that salvation isn't about getting you into heaven. It's about getting heaven into you, which I think is a really succinct way of compressing a lot of thought. And that makes sense with Jesus, when he taught, he said, "Hey, the Kingdom of God, the Kingdom of Heaven, it's near, it's around you. It's closer than you think." But the thing that haunts me, it haunted me for years before I read your book while I was reading your book, is sometimes I think there was the most religious people of Jesus' day miss the Kingdom of God when it showed up. And there are times where I look at myself, I look at the church and I think we're more like the Pharisees than we are anyone else? Can you comment on that a little bit? What do you make of that? Is that like if you miss the Kingdom of God, is that where you end up and then what does that look like? That does haunt me.

John Ortberg: I think it haunts anybody who gets involved in religion. And there's no way to bypass religion. One of the things Dallas used to say about Jesus is that he's in the church but he's not boxed in by the church. And we have to think about faith and think about God and think about worship and how do we do that? And those are all elements that fit in the category that's generally called religion. So some people will make a real big distinction between religion and Jesus. That always feels a little arrogant to me because there are simply elements that as human beings, we have to think about, how do we gather, how do we worship, how do we think about God, how do we pray? And those are elements that are generally associated with the word religion.

John Ortberg: So I think that's just part of life that we have to deal with, like politics or economics. But then we have to recognize Jesus is so luminous and beautiful and radiant and transcendent that no religion, not even Christianity can box a man. And he's constantly breaking forth in surprising ways. This idea of what did Jesus mean by the Kingdom of God and how do we recognize its presence? Is terribly important. And the Pharisees tend to take a real bad rap over the years. And, there are elements of goodness there. Jesus was probably more like the Pharisees then he was the Sadducees or the Essenes or the Zealots or any other, your other groups in his day. And, it was Pharisees that warned Jesus that Herod

was out to get him. So it's not like they're just the villains or the bad guys. And Christians have sometimes been guilty of that kind of thinking, but Jesus certainly has lots of warnings about them and about people whose faith, religion, spirituality causes them to be proud and unloving.

John Ortberg: And, since love is the basic commandment, that's the worst thing that can happen to somebody. Henri Nouwen used to say the hardest thing in the world is to stop being the younger son without turning into the elder brother. And I think there's a lot of truth to that. So when Jesus says that the Kingdom of God is here, and again, Dallas had been the most helpful person for me on this one. The idea of a kingdom is something that everybody has, you've a kingdom. I've got a kingdom, the technical language for it is, it's the range of your effective will, your will is right at the core for you to be able to choose to say yes or no. That's why a two year old's favorite word is, no. And their next favorite word is mine. They're learning that they have a kingdom. We have a grandchild. Our first grandchild is almost six months old.

Carey Nieuwhof: That's awesome.

John Ortberg: And oh, it's unbelievable. He's the most beautiful baby in the history of the world. And we had three of them. And watching him learn, right now he's learning how to put his feet in his mouth, which is actually something I kind of do for a living. But he's learning how to do it physically and the marvel of that is, that's just matter. When you think about it, that's just atoms and molecules and it's coming under the reign of a personal will.

Carey Nieuwhof: Wow.

John Ortberg: And that's why it's always miraculous to us to see a little baby develop. Because what you're watching is tissue flesh matter, literally coming under the reign of a will, which is just mysterious and remarkable. And that's a kingdom. So your body is where your kingdom begins. It's the range of your effective will. That is what you say to your hand move and it moves and you don't even understand how that works. It just happens. And then the amazing thing about human beings is our kingdoms are able to extend so far beyond our bodies to the power of ideas and speech and communication. And so you have a little kingdom. I have a little kingdom. My grandson Chance, has little kingdom, kids start to grow up. They get in the back seat of the van and they fight with each other, better not cross over this line because this is where my kingdom ends and your kingdom starts and I will defend my kingdom.

John Ortberg: And all of those kingdoms merge into families and neighborhoods and schools and corporations and nations and all of that together is what we might talk about as the Kingdom of the earth. And then there is this entity, it can be described in lots of different ways, but the phrase that Jesus uses most often is the kingdom of God, which just means the range of God's effective will. It is wherever things are the way that God wants them to be. And the gospel of

Matthew often uses the Kingdom of heaven instead of the Kingdom of God because devout Jewish people were often reluctant to use the name God. They didn't want to blaspheme it. So they would use the word heaven, but he's not describing a different entity. It's very interesting thing. I prayed this prayer growing up, but never thought much about it. Our father who art in heaven, hallowed be your name. Your kingdom come, your will be done on earth as it is in heaven.

John Ortberg: And I was kind of taught when I was a kid to pray, the Beam me up prayer from Star Trek, like Scotty, you gotta give get me out of here and get me up there and this world is going to get torched. So get me outta here. But the prayer that Jesus teaches is that we should pray to God, not get me outta here so I can go up there, but make up there, come down here. May your kingdom come, your will, God's kingdom is the range of his effective, your will be done on earth as it is in heaven. Now, do I believe that's possible? Do I believe that God's kingdom, God's will, can be done down here as it is up there? And so now, part of what that means is that the kingdom is not someplace way far away or someplace far off in time. And with Jesus, what happens is the Kingdom of God through his body has invaded planet earth and in his life and in his teachings and in his death on the cross for our sins and then his resurrection.

John Ortberg: The Kingdom of God has broken through on earth in a way that makes it now accessible to everybody. Jew, gentile, male, female, rich, poor, slave, free. And anybody who wants to can just come right on into and live in that kingdom. And the way that you do it is you become a disciple. You say, "This is the greatest opportunity of my life and I will not miss it no matter what the cost is. I must have this." And you become a disciple not to earn your way into the pleasure palace when you die, but because being a disciple is intrinsically connected to the gospel of Jesus. And we're preaching a gospel that doesn't have the natural tendency to produce disciples. We are preaching the Wrong Gospel and we got to think it out again. And a disciple is simply somebody who says, I must have the reality that the gospel promises in my life right now.

Carey Nieuwhof: No, that's so good. And I think that gets into the heart of the tension that I think a lot of us struggle with as Christians, as Christian leaders. And maybe for a few listeners as people who would say, I'm definitely not a Christian, but you're putting your finger on something that bothers me about the church. And that is these Christians. It's what Gandhi said, I think, I think you quoted in the book, your Christians don't look much like Jesus, where we are the place that's what Bonhoeffer in the Second World War called cheap grace, right? This idea that God just has this magic wand kind of waves over us. We're all saved, but nothing's ever different. And so, what does it mean to you to get heaven into a follower of Jesus, to be a disciple? How is my life different? Because having starts to be realized in my little kingdom, becomes a little less selfish.

John Ortberg: No, that's wonderful. So let's talk about heaven for a minute. Again, that's a word that gets thrown around all the time. In political cartoons, if somebody

dies, you always see an image and they'll be a cloud and maybe a harp and white robes and a big gate and images are very powerful. They, they go way, way deep inside us. And so most people will have those images. And if they think about having much more than that, they will think about it as this big pleasure factory and think, of course anybody who dies would want to go to heaven because that's the pleasure factory. And so then their problem becomes why isn't God more inclusive? Why doesn't God allow more people into heaven? And, what they never think about is that, as the writers of scripture talk about the afterlife, the primary characteristic of it is it will be life with God.

John Ortberg: The, unifying theme of the Bible is God's desire to be with, to offer life together with the human race. That's what the Garden of Eden was about. That's what the Tabernacle was about. That's what the temple was about. That's why Jesus is Emmanuel, God with us. The whole thing is God's desired to be with people. And in heaven, God will be very hard to avoid, we often think of having is if it's like the wizard of Oz and God's probably there someplace then if you want to, you could probably go see him-

Carey Nieuwhof: But in the meantime I'm going to golf.

John Ortberg: Yeah, well, well, and part of the issue that gets to is, what about my desire to sin? And I will sometimes ask folks this, Carey, I won't do this with you, but I'll ask people, have you ever committed sexual sin? And, if people are honest, pretty much most folks have.

Carey Nieuwhof: Who hasn't? John, yeah.

John Ortberg: And then the next question is, did you do it while your mother was watching you? And of course the answer is always no, because that would take all the fun out of it. If I'm going to engage in that behavior, I must be able to get away from my mother. Well, let's think about God and what would it be like if you can literally never get away from the awareness of the presence of God. Now, of course, we're never really away from God's presence, but part of what God does to enable us to live with freedom and choice is to hide his presence. So it's very possible for us to live without conscious awareness of his presence or his watching. So what would it be like if you're at a place where lust, gossip, superiority, judgmentalism, apathy, greed, stubbornness are simply never available to you.

John Ortberg: It's like if you're a chronic smoker and you go to this place where there's no smoking section, it would be awful. In heaven, God will be very hard to avoid. It's not like God is pretty big, but heaven is way bigger. Heaven is way smaller than God. Heaven is way smaller than God, and there'll be no place to sneak off to for a quick sin. And that's why one of the things that Dallas used to say about heaven is I'm quite sure that God will allow everybody into heaven who can possibly stand it.

Carey Nieuwhof: Very much like C. S. Lewis. Right? He's like, you wouldn't want to be there.

John Ortberg: The gates of hell are locked from the inside, that's what Lewis said as well. Yeah, that's exactly right. And so then, heaven from a biblical standpoint is it primarily about relocation? It's primarily about transformation. Well, speaking of C.S Lewis, there's another observation he makes, I thought was so interesting. He compares faith and science and magic one time and he said most of us would tend to associate, faith and magic on one hand and then science on the other, because we think of science being natural and the other two supernatural. He said actually in a deeper way, science and magic are much more connected with each other than faith, for this reason, our biggest question is what is the problem that plagues the human condition? And science and magic both say it's outside of us.

John Ortberg: And so if we could use science or magic to be wealthy or healthy, then we'd be happy. Faith says that our basic problem is inside of us and that it is our inner character that must be transformed for human beings to flourish. And that inner transformation is far more significant than are circumstantial happiness. And if you have someone who is deeply troubled, fallen on the inside, you can put them in great circumstances and it won't help much. But if you have somebody who is radiantly good, joyful, and loving on the inside, even in difficult circumstances, they will have a glorious life. So heaven is not mostly about my external circumstances. It's mostly about being transformed in my characters, such that the constant stream of my thoughts, desires and intentions flow with love, joy and peace.

Carey Nieuwhof: I don't know whether it was in the last time you were on the podcast or just another conversation, but I remember you saying to me, maybe you've written about this, I don't know, but that when Dallas died, which was over five years ago now. You wondered whether he would even have noticed right away that, do you remember saying that? And-

John Ortberg: That was something Dallas said-

Carey Nieuwhof: Oh, that was what Dallas said?

John Ortberg: ... In a conversation. Yeah, yeah. No, he had pancreatic cancer. And so the future is well clear. And he was just, often look off in the distance. He was the most remarkable person. And he would say things that literally nobody else could say, nobody else would think of. And one time he was musing on this, not long before he died, he said, "I think when I die, it might be awhile before I realize it's happened."

Carey Nieuwhof: Now explain that, unpack that.

John Ortberg: The idea is that primarily our lives, your life is that ceaseless flow of thoughts and perceptions and observations, desires and feelings and intentions that is

your consciousness and way more than you are your body. You are that flow of consciousness that never ends. And by the way, that's not the same thing as your brain. Nobody has ever seen an idea. Nobody has ever seen an intention that's different than a synapse firing. And that is your life, that is your life. And Jesus says that for those who trust him, that will not stop. He says one time, all those who trust in me will not taste death. That's really interesting what does it mean-

Carey Nieuwhof: Its' true.

John Ortberg: ... To never taste death.

Carey Nieuwhof: Yeah, that is true.

John Ortberg: Well, that means that that flow of consciousness of thinking and feeling and desiring that you're experiencing right now that will not stop, your body will come to a conclusion, but that your life, your conscious life will not cease. And so Dallas was just musing on that and thinking about now, he is thinking and wanting and feeling and reflecting. That's just going to keep going right on. And it may be that it will take some time after his body has died, but his mind just keeps right on going. Because you don't taste death. It may be some time before he realizes, "Hey, I've died." And I had never thought about that possibility before. Most of us, again, most of us never give serious adult thought to words like heaven, hell, salvation, trusting Christ, afterlife. We just don't think.

Carey Nieuwhof: Well to me, and maybe I misunderstood his quote, but I thought it also moved in the direction of that his intimacy with God, his sense of God's presence and the attributes of the kingdom that you write about in Eternity Is Now in Session. We're present enough to him that it would be a continuation of the life that he had come to enjoy on earth rather than a radical night and day departure from it.

John Ortberg: Well, it is a very interesting thing. He would write sometimes about that transition from life on earth to the next life. And one of the pictures that he would use is somebody who is in a room and they move to the door into the next room and while they're there, they can hear the conversation going on in the next room. But they're still aware of that room that they're in the process of leaving and that Jesus is coming for them and welcoming them. And it is an interesting thing when Dallas died, a friend of mine named Gary Black was with them in the hospital and he said, although the circumstances of Dallas, his death were quite hard that Dallas's final words were, "Thank you, thank you." And Gary said they were not directed towards him or anybody in the room. And so I'm not actually sure if those were Dallas last words in this life or his first words in the next one.

Carey Nieuwhof: Isn't that fascinating?

John Ortberg: Yeah.

Carey Nieuwhof: It's hard to speak after that. I read when Eugene Peterson died, more recently, according to someone who was there or knew his son who was there, his final words, and it was a very peaceful death, were, "Let's go."

John Ortberg: Oh, wow.

Carey Nieuwhof: Like, it was anticipatory rather than a farewell. And it's just, it's fascinating. And I would say both in Dallas Willard, I wrote a piece about it, we'll link to it in the show notes, but the loss of Dallas Willard, the loss of Eugene Peterson, they were two giants in our age.

John Ortberg: I read that, my wife sent your words to me and they were wonderful, wonderful words. Yeah.

Carey Nieuwhof: Well, John, honestly, I think you're one of those voices in our generation as well that I've learned so much from and it's a sense in which the Kingdom of God is present and embodied and we all kind of want to be that way. Do you know what I mean?

John Ortberg: Yeah.

Carey Nieuwhof: And yet it can seem so difficult. And I think the reason I wanted to talk for an hour or so on theology was we're in this strange time in the church and the church is not in its finest hour where salvation's a line, which I think it is. I mean, I think theologically it is, there is, some kind of line somewhere that's probably better known to Christ than it is to me. And there is a decision point. And yet there are so many people that claim to follow Jesus who look nothing like Jesus and are counting on getting into heaven but there's not a lot of heaven in them. And you look at Dallas, you look at Eugene, I look at your life from what I know of you. And I see a different countenance, to use an old word, I see a different fruit, it's the fruit of the presence of the Holy Spirit. Love, joy, peace, patience, kindness, gentleness, faithfulness, goodness, self-control, all those things that are sometimes too absent in people who claim to follow Jesus.

John Ortberg: A couple of thoughts. I love what you say and I think it is helpful for people to understand there is a line. I do believe that in the end there will be some people who are with God forever in heaven and then other people who are away from him forever in hell, whatever that looks like. Dallas used to say, "Hell is just the best God can do for some people."

Carey Nieuwhof: Really? I did not know that.

John Ortberg: Yap. Yap. And again, that's like it's as good a definition as I know how to come up with because God loves everybody. But for people that don't want him, hell's the best that he can do for them. There is a line.

Carey Nieuwhof: Is that a little bit like that friend we all have who everyone's tried to help him 59 ways from Sunday and just no matter what you do for that person, they're not open. They will not go to rehab. They will not be financially responsible or they won't treat people the way people need to be treated. And you've helped them 1000 times and eventually you're like, "Well, I still love you man, but I don't know how to help."

John Ortberg: I do think C.S. Lewis has that book Great Divorce where what turns out to be hell is not known as held by the people who live there. And it ends up being infinitely small compared to heaven. And I do think that's true. When you look at a life that's characterized by the rejection of God and the exaltation of self, it gets very small.

Carey Nieuwhof: And isn't that the book where he says they go to heaven and the grass is thorny and it pricks them and they don't like it. And that idea that you were getting to earlier.

John Ortberg: Reality is too much for them to bear. They have to grow to develop the capacity to bear reality. Yeah.

Carey Nieuwhof: Yeah.

John Ortberg: Yeah. So I do think that there's a tremendous weight that ought to be very sobering for every one of us that we are eternal beings, that our lives will not cease. And that could be glorious or could be hellish, could be horrible. And as Christians, we ought to think about that and help people reflect very seriously on that. We live in an age where every age has its own illusions. And in this one, the notion that we ought to be sober about our afterlives and our souls is largely lost. And then I do think we see some people in Dallas was one of those where there's a radiance about them that is almost like a physical shining. I mean, you just look at their face and their faces almost literally shine.

Carey Nieuwhof: I want to get into apologetics. So John, earlier today I had done another interview. Sometimes I'll, stack them and do two or three in a day. But I talked to Jonathan Pokluda who leads the largest young adult ministry in America. They reach something like 50 to 100,000 via different media in a week and they'll have thousands attending on a Tuesday night. And one of the things he said, which was interesting, this'll be for listeners, episode 235, which will probably have aired by the time this is on, in this strange universe of doing episodes out of sequence. But anyway, his main point was spectator church is dead. That if you really want to engage young adults, you've got to call them to something big. You've got to call them to a purpose greater than their life, and they will willingly give their lives to it. So I want us to think in terms of apologetics, in terms of how this actually lives out in the life of a church.

Carey Nieuwhof: So if you have this different view that it is as much getting heaven into you as you into heaven. How does that play out in the radical called the discipleship

that we issue is preachers. How does the way we frame salvation change and what is the difference that will make in our churches and in people's lives?

John Ortberg: I think when the church works, right, it is a spiritual community of people who are pursuing a transformational way of life. And it looks a lot like, hey, which of course grew out of an attempt to recapture discipleship. It will always result in mission and reaching out in love. Although it will never devolve into just a social action group and the reason for that is social action alone doesn't recognize the significance of the individual life or what is required to nurture and cleanse an individual soul. And so there's this constant interaction between my life as an individual before God and its value to him and how it needs to be changed.

John Ortberg: And then the fact that I have to constantly be a conduit and a servant to those who are outside. So I think that's deeply true. The call to people to be transformed and engaged in transformation and on mission never ceases. I will say one more thing about it. Sometimes in the last decade or two, there are movements that emphasize the call to a radical devotion, a radical commitment or radical discipleship. And I take it that part of Jesus's teachings are that given the goodness of the vision that's offered, deep devotion will never look radical to somebody who is offering it. And again, it's very much like in AA the only way to pursue sobriety is utter surrender, in movements that emphasize the kind of radical commitment. There can often be a self-congratulatory note or a judgmental note or a look how radically committed I am. And this, kind of pseudo prophetic what's the matter with these lukewarm people? There won't be any lukewarm people with God.

John Ortberg: And it's very much like Jesus tells his fascinating parable of the servants where the master wants his meal and the servants don't sit down with him. And at the end of the day, they just say, we are only unworthy servants. And I used to think that's a really weird parable cause he's like the servant hood guy. And why would he tell that? But the point of it is if somebody really recognizes what Jesus is offering, their devotion to him will never look heroic. Just like if somebody is in AA, their involvement in an AA to them will never look heroic. And if it does begin to look heroic to them, they know they're in trouble and grandiosity is just around the corner. And that if somebody is actually growing in the kingdom, it will appear to them like, well, of course this is just what you would do.

John Ortberg: Another statement the Dallas used to make is one of the signs of spiritual maturity are the thoughts that no longer occur to you. So-

Carey Nieuwhof: Wow, oh gosh, that deserves an hour. Wow.

John Ortberg: ... For mother Teresa, if you were to say to Mother Teresa how radically devoted you are, your deep ... Her response, "No, this is what you do. And I do it mostly because it brings so much joy to me." Which, servant hood did to her. So, following Jesus is a call to utter devotion, much as, getting involved in AA

involves a total surrender to the will, but there will often be in churches and even in some worship songs, here I am to worship, we'll do this thing where we look at how devout we are and we get moved in singing not actually by God, but just by look how devoted I am.

Carey Nieuwhof: Look at me.

John Ortberg: Here I am. Yeah. And so-

Carey Nieuwhof: Do you know how long I've prayed? Do you know how well the knees on my jeans?

John Ortberg: Right. Yeah, yeah.

Carey Nieuwhof: And I'm more devoted than you are. So there you go, John.

John Ortberg: Right.

Carey Nieuwhof: When you're preaching this, because call to salvation are things that I do. And I mean we lead people through prayers. What are some helpful ways to do that in light of this? What are some things you try to avoid?

John Ortberg: Yeah. It took me a long time to think through this and to get clear on this, and it may be for some people listening to us, if there are people in churches or even people who preach occasionally they might be able to relate to this. I would sometimes feel fuzzy or even guilty about how exactly am I supposed to frame things up and what does it mean to call people to salvation? And it's-

Carey Nieuwhof: It's called the every week in my life.

John Ortberg: ... It's gotten very clear to me that, always the call is and must be for people to become disciples of Jesus and to say, "I intend to do everything this man said to do, with his help, as a gift of grace, as somebody who has been forgiven by God." But what I call people to his, to become followers of Jesus and intend to do everything he said. And it's very interesting. Carey, you were talking about skepticism before. I actually think that the correct understanding of the Gospel and Jesus and invitation and decision makes responding to him more accessible in a skeptical age rather than less. The way that I used to think about calling people to a commitment was, here's how to get into heaven when you die. And that means you must believe the right things about Jesus, that he was divine. And then he did this. And so that's the starting point.

John Ortberg: It's very interesting with the disciples, they were actually disciples and followed him around for some time before he ever asked them, "Who do you say that I am?" They would start by having a correct theological definition of Jesus. They just started by committing themselves to be his disciples. And he actually says at one point in John, "If you do my will, you will know my teaching is from my

father." So the way the experiment works is, begin by becoming a disciple. Begin by sincerely, humbly asking God for help doing what it is that Jesus teaches. And if you do that, it will become self-validating and you will discover that he is who he said that he was. If you do his teaching, you will come to know that it is from the father and you'll come to his identity we've turned that into. So, the idea is if you do what I say, eventually you'll know who I am.

John Ortberg: We turned that into, if you will affirm that he's the right person, you don't even have to mess with doing what he said, and we got it exactly backwards. So I think part of what's wonderful about this is its possible to say to people, you may not be sure if there is a God or not. You may have big questions about the whole deity of Jesus or the resurrection, that's okay. You can just start with this. Say, I will follow this man. I will learn what he says and I will do what he commands and see where that leads you. And you can actually be a disciple right now if you've got all kinds of questions. And that actually ends up being much more inclusive than the starting point is you have to force yourself by willpower to believe things that you find yourself not able to believe right now. So it's actually, it's both a much higher bar because it's calling people to full discipleship of Jesus, but in a way that's much more accessible to people who doubt. It's like, that's okay. You can doubt.

John Ortberg: And if you have a better alternative, you got a better way to live, get somebody else that's better to follow, go ahead and follow them. Do you believe it's better to follow yourself or mass culture or go ahead and do that? But I think there's real good reasons to believe that there has not yet appeared somebody who offers a way to live that is better than this man's. And so whatever your doubts and beliefs, you can start there.

John Ortberg: So really discipleship is much more available to people, including skeptical people than we've often presented it. So I'll try when I'm inviting people to respond to the call of salvation to explain who Jesus is, what the kingdom is, but then to make the call, to become his disciple. And that includes, as it always did for Jesus, a sincere intent to obey what he actually said. And I do believe that's for many, many years what was missing in my own preaching, when I would call people to response, I would call them to receive forgiveness and make sure they were going to heaven. But it wasn't clear to me that Jesus always called people to trust him and to obey what he said.

Carey Nieuwhof: And so you've changed that over the last few years.

John Ortberg: So I have changed that. And I always include, again, not in an legalistic way, not in a works righteous way, not in a, here's what you gotta do to earn your ... It's like this is salvation. Salvation is primarily living what Jesus taught. And if I don't want that, I don't want to be saved. I may want pleasure. But that's different than wanting to be saved. So if you want salvation, it consists primarily in doing what Jesus said. Now there is an external point to it. Right now we live where the kingdom is available to us, but many kingdoms that are opposed to God's

kingdom are also in power right now. And so we live with suffering and pain and conflict. And there will come a day when eschatology is fully realized and his kingdom is the only kingdom and everything is congruent with it. We don't live in that day yet. That day is coming but it primarily involves the kingdom in my life and especially my will and my mind. And that's what salvation primarily is. And if I don't want that, then whatever it is that I want, it's not salvation.

Carey Nieuwhof: Well, and I think you're right and I don't want people to miss what you said. I think the idea of follow me and try out some of the things I said like come hang out that, because for so many people, especially today with science being so prevalent on podcasting books, that kind of stuff, they're like, "I just can't believe in the supernatural. I just have a hard time believing this guy actually defy the laws of physics was resurrected, is he really the son of God?" Which I hear a lot with skeptical people-

John Ortberg: Not totally new.

Carey Nieuwhof: ... It's like and belonging happens before belief, right? So all of a sudden you're doing it and you're like, you know what? And that was the disciples journey. And my personal bible reading this morning, I was in the book of Acts and, you meet a totally different Peter after the day of Pentecost. Somebody who's not like, denying Jesus, but somebody who just stands up preaches this incredible sermon, thousands are baptized that day. And it's like, what happened to this guy? Well, he just followed long enough that eventually and the Holy Spirit came on and he received grace. He burned a lot of grace that day. Right?

John Ortberg: Yeah.

Carey Nieuwhof: And that's powerful. So, John, you've written so much way beyond this book and just, I mean, you're sitting in your office right now, which is like Mark Batterson's is just filled with books, which I think is a sign of wisdom. But, there's some people listening here, including clergy, but way outside of clergy who are like, "You know what? I believe, but my life looks nothing like Jesus. It looks nothing like the Kingdom of Heaven. And I just feel convicted. I feel condemned. I've been down the aisle 300 times. I've confessed until there's nothing left to confess. I don't even know what to do, I'm a mess." Where do they start? Give them some hope.

John Ortberg: Yap. This will sound embarrassingly simple. Do the next right thing you know to do.

Carey Nieuwhof: That's good.

John Ortberg: Just do the next right thing to do. And don't try to boil the ocean. It's a very interesting thing, when you're talking about kingdoms and the kingdom is primarily the will. And that's what is it, the heart of you. And there's a guy named Roy Baumeister. He's a social psychologist, who's kind of the number

one guru of social psych these days. And he's done a ton of research on the will and willpower and it turns out that the will is very easily depleted. So, you have to engage it to resist temptation or to persist in something that's difficult or to do image management. That's why first dates and job interviews are so exhausting. There is one task that the will can do forever and never get tired. And that is surrender.

Carey Nieuwhof: Seriously.

John Ortberg: When you think about that, you can run this experiment right now, anybody to listen to it just to pause and put your palms up if you want to and say your will be done, your will be done. And you can do that all day long. And it's remarkably energizing. And I will find that, that phrase, that thought and that sincere intent, there's almost no situation that I'm in having a conversation with somebody, golfing and playing really badly, while I'm preaching, in any situation simply to pause and say, your will be done, has remarkable power to it. And so for anybody who's listening right now, if they're looking for a place to start, I wouldn't start with studying or reading something that might be a helpful or a good thing to do. I wouldn't start with a conversation with another person that might be good. I'd start with just do the next right thing you know to do. That's where Jesus is, that's where the kingdom is. The kingdom is a why I seek to align my life with the will of God. Just do the next right thing to do. And then as you do that, just God your will be done. Your will be done. Run that experiment and see what happens.

Carey Nieuwhof: I'm so glad you mentioned that because that's so practical. I'm familiar with those studies and I mean that's why you eat a much healthier breakfast than you do a dinner and after dinner, why you might binge right before bed. Right? And willpower does diminish with time and that's so good. John, people are going to want to learn more. Where can they find you online? What are you active on? You're active on Twitter?

John Ortberg: I tweet, although I'm terrible at it. I'll generally throw a quote out once a week or so, but I don't even know how to engage or like do Twitter conversations. I need a good Twitter tutor. And then there is a site called Johnortberg.com and folks could go there.

Carey Nieuwhof: Are you an Instagram or not?

John Ortberg: I think I might be, but I couldn't tell you for sure.

Carey Nieuwhof: I think I've looked you up there. Yeah. And I'm like, is this really John or not?

John Ortberg: Yeah, yeah. No, I think there is something there, but it's probably been years since I grammed anything.

Carey Nieuwhof: Anyway, Johnortberg.com.

John Ortberg: Yeah. Yep.

Carey Nieuwhof: Okay, cool. The book is called Eternity Is Now In Session. It is a great read and I think we're all better when we do a deep dive like this. John, and won't be the last time if you're willing. Thank you so much.

John Ortberg: Always a joy, Carey. Thank you.

Carey Nieuwhof: Well that was a rich conversation, wasn't it? Hey, if you want transcripts or you want to see the show notes, head on over to careynieuwhof.com/episode246. It is right there for you. If you can't find it, just search a leadlikeneverbefore.com and then type in John Ortberg in the search bar on my site and you'll find the show notes there. John's been on a few times. We got all the links to previous episodes as well. Hey, remember if you're looking for a virtual staff solution, belaysolutions.com/carey is the place where I would start. In fact, it is the place where I do start when I need new team members. So make sure you check that out. Also love to have you at Rethink Leadership. Remember the rates go up. So rethinkleadership.com and thank you for our partners who make sure that the show comes to you free and continues to do so.

Carey Nieuwhof: So speaking of that, next week, a brand new episode, I've got a round table on church trends and many more things with Brad Lomenick and Clay Scroggins. We are actually recording that almost in real time so I haven't got a preview for you, but we're going to have a lot of fun when we have that conversation in the room together in Atlanta. We bring that to you next week and in the meantime, I am so grateful that you tuned in. I know how valuable your time is, as eclectic as this is, I hope it's been a good value for you and if it has, could you leave us a rating and a review? We would love that on iTunes. And thanks for your comments, your emails, your constant encouragement and yeah, we'll see you next Tuesday. Thanks so much for listening and I hope our time together today has helped you lead like never before.

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