



DR. DALLAS WILLARD - INTERVIEW BY BOB BUFORD FOR FINISHING WELL

Following is the transcript from a recorded interview between Bob Buford and Dallas Willard. The topic of discussion was - Finishing Well.

You've retired as a professor at USC?

Oh no, have no plans for that.

No plans till when?

I don't expect to retire.

Until you retire to heaven?

Yes, I'll go on, that's what I call retiring, is going on. If my health were to fail I wouldn't become able to do the work I've think ought to be done, I would retire, but I'm in very good health, and it seems like my work with students and elsewhere is better than ever. I have the usual signs of being sixty-seven years old, but outside of that nothing really to slow me down. So I'm in full swing, go back to classes next Monday, and I am cutting back a little bit on my traveling.

Well good for you.

...getting interference from one of the two transcendent sources.

I don't know how far you got there?

You were saying meaningless is always recourse to a larger context, and people feel meaningless if they don't either have heaven for a context or a meaningful set of relationships, or a meaningful purpose in life that might relate to their work.

Yes, and that's where feelings, if they fail to have that larger context that's where negative feelings tend to take over their lives, and it will crash them. For a person for example who is not necessarily at retirement but let's say in their forties, or forty-five or something like that, they begin to realize that they're never going to achieve what they had hoped to achieve. Or they may achieve it, and realize it wasn't worth achieving. Both of those things happen, and that's when they tend to be overwhelmed by feelings of various kinds. The sense of having missing out on love, for example, may afflict them. And they may fall prey to sexual desire, and become obsessed with it, or revenge, the feeling that they really need to get back at people, or just plain old hopelessness. I have a portion in my book on Renovation of the Heart, and dealing with the feelings, and old people have tremendously, their feelings without this background of meaningful lives, and looking forward to a glorious future, their feelings tend to overwhelm them, and they become depressed, and even suicidal. These kinds of negative feelings really devastate their souls.

And one might argue that the disease of hopelessness, or its affects may be more profound than the physical things that we spend trillions of dollars working on.

I would be willing to say that you could empirically verify the causation flowing from the hopelessness and the disappointment to many of the physical effects. We now know that the thoughts and experiences physically impact the brain, and of course the brain is the chemical factory from which the rest of the body gets it's life, in the glandular system and so on.

Where would be a source to go to for that sort of information, have you written about it?

You need some kind of an expert on it, and there is a man named Schwartz out here at UCLA, Jeffery Schwartz, and they've been experimenting now for years at UCLA on this. He has a book called, *The Mind and The Brain: Neurplasticity and The Power of Mental Force*. You might want to have some of your helpers just do some research on him. He's very interesting, and this whole field of Neurplasticity, that is the plasticity of the nerves, the field has just boomed, and you can learn a lot just by checking him out I think. The general idea is this, and much of this came out actually with reference to brains and homosexuality because there was such an attempt to try to find a physical basis for homosexuality. Part of what they found was the brain responds to desires, and thoughts, and experiences, and reforms itself in certain ways. So there is what, D long ago said, a two-way interaction between the brain and the mind. This certainly affects the aging process, and you know, we've heard forever that attitude makes a difference, and that's just kind of an empirical fact. If you find a person with a hopeful, forward looking confident attitude, and everything is different in their lives. We've known that, but this is now really advanced a lot farther. It goes hand in hand with the research into the affects of prayer and so on, which are now empirically established, and changing physical things. This scares a lot of Christians, but now the results, they had double blind controlled studies of everything from the affects of prayer on heart patients to the affects of prayer on wheat

germination, and there is clear impact. Larry Dossey, one of your Texas brethren back there who was raised a Baptist and went New Age eventually says that if your doctor doesn't lay hands on you and pray for you, you should sue him for malpractice. Because the evidence is now so great that this makes a huge difference in what happens. Now that's mediated through this affect of the mental or spiritual side of the person on their physical aspect. This is just something we need to assume, and of course then when we go back to understanding the gospel we see that the affect of that is tremendous just in the physical and social realm. They used to say long ago that the devil has no happy old people, I don't know if you've heard that, that was a common saying in my circles as a young preacher, the devil has no happy old people. I'll tell you, if it's not true, it's so close that anyone ought to be uncomfortable.

What then would be the antidote, or what would be, if I were forty-five years old, and coming to what I call halftime, where you're feeling a bit of about how you're spending your time, and your life, and you're kind of looking up from your desk wondering what it's going to be like to be sixty-five, or seventy-five, or eighty-five. What are the points of advice?

Very simple, if you are not a Christian then you are limited, but you still have some resources, and you should devote the rest of your life to doing those things which you know to be good and profitable for humanity, and that means for the human beings around you. You should devote yourself to advancing their well being.

I'd like to put forward an idea that's been forming in my mind. It actually originated with Henri Nouwen, he told me that, and he endorsed Halftime, which I appreciated, but he said I think there is a stage beyond significance, and that is surrender. He went on to say I don't think people can make it from success to surrender in one step because they'd be too angry about what they lost. I've concluded there are really four steps that, one is struggle, which is trying to be successful, however you form that in your mind. The second is success, which is that you've reached that point, and in my opinion in today's world most people can just with focus and effort, and determination if not brilliance. Significance, I'm defining almost in the words you said, which is using your experience and knowledge to be helpful to others. And surrender I'm defining as being fully aligned with God's purposes.

Well, I guess just two things there; I think actually that third step you're talking about there requires surrender. You can't really manage that within the parameters of success, you have to give up, and so you have to surrender yourself to this good. The other point would be, for me, many people, I don't know who you're addressing but many people cannot hear what you say about the , significance, in terms of God, and so I guess, I want to say to people you don't have to worry about that now. Start with that third step, and give yourself up to that. I think it will, in almost every case, will lead on to the fourth step. Now Christians should be able to, as it were, start from the end, and deal with their struggle and their success in terms of that fourth step, and that would transform

everything. But, frankly Bob, they don't know that.

What you seem to be describing in the Christian world is kind of a knowing/doing gap, that even what they know, what they've been taught, what they've heard in sermon's, what they've read in books doesn't seem to be, there seems to be kind of a chasm almost between that and their ability or willingness to do it.

That's very true, and I would describe it, I'll put it in these terms, they know about these things but they do not believe them. They profess to believe them because they're expected to, but profession of belief doesn't carry the action. Only real belief carries action, and we're in a context where we have millions and millions of people who are professing Christians that do not believe what they profess because they've been taught the important thing is to profess it whether you believe it or not, and God would like that. But it doesn't seize their lives, and so we have a very severe problem with this gap that you're talking about.

Have you written about that?

I have Bob, I think both in *The Divine Conspiracy*, and in *Renovation of the Heart*, but I can't come up with exactly with where right now. I think in *Divine Conspiracy*, it is in maybe chapter eight, that idea where I'm building up to deal with discipleship, and in the *Renovation of the Heart*, it's probably in chapter, well, there's a chapter there on the mind.

I'll do that research on that.

I hope you can find it, if you can't let me know. I really haven't done as much as I should with this.

The thing you said is so direct, and so pure the way you just said it.

I think it's the way things stand, we have a history that for many reason's has emphasized professing certain things, and sometimes you got dead if you didn't do it. That's what our religious wars are all about in our European and American past. And then in recent years among evangelicals they have stressed professing faith, not having it, but professing it. Of course the assumption is that you would have it, but when you look at people you see they don't. And so for example death itself is not thought of honestly by many people as a joyous trip to a world that is so much better than this one. So it just isn't thought about in that way, and life, and finishing in this life is not thought of in that larger context.

I'll just say it makes a tremendous difference to me. I don't have any grandchildren because my son died when he was twenty-four, however the way I think about that, there is no doubt in my mind I'm going to join him in due course. And the way I think about the work that I'm doing is that if I don't

get a reward on earth, that there is a reward in heaven, if you look at it from a secular, materialistic stance, but that at least acknowledged in that quarter if not celebrated in this. That makes an awfully big difference to someone who is, it makes a huge difference.

That's because you believe this, and you're ready to act as if it were true, and you do act as if it were true.

I do, and it makes perfectly good sense to me except when I compare it to the actions of most people, in which event it looks kind of crazy.

Well, but that's natural, because you see you, like for example back before doctor's learned about germs hundreds of thousands of women died because they didn't wash their hands when they went from an autopsy to a birth. And they didn't believe in, now if someone came along and started washing their hands, and these other doctor's looked at them, they'd think they were nuts. But these later doctor's believed in germs, they knew that this made a difference, and it's the same situation. That's why we're so touchy about what people believe because we know when people really believe stuff they behave differently, and so it's a huge issue. Now I know from what I've heard you say on various occasions, and your books that you really do believe this, and that you are looking forward to being again with your son, and with others, and that this is real.

For example, I sold my company in August of 1999, not bad timing from a secular point of view but in order to deploy the funds into kingdom projects because I believed there is a kingdom, I moved millions of dollars on the premise that I believe this isn't the whole show, or even the main show.

That's right, and I remember when I was young, your fellow Texas , and as I recall he gave 90% away and kept 10%. People thought he was crazy, but he wasn't crazy. He understood reality, and that's where our problem is with this issue of finishing well. It really is. I see all this issue about minister's falling into sexual temptation and so on, I know these are disappointed men, and the disappointment isn't just about sexuality. The disappointment is in their life as ministers, and you see very successful minister's from the human point of view do that. What you really know is these folks have probably achieved what they thought was success, and it didn't satisfy them. One of my favorite stories is about the dog race down in Florida. They train these dogs to chase an electric rabbit, and one night the rabbit broke down and they caught it. They didn't know what to do, they were just leaping around, yelping, and biting one another, and that's a picture of what many people do when they catch the rabbit. It's a real factor in finishing badly. They want to have a rabbit that won't break down at least.

What are the characteristics of a rabbit that won't break down?

It has to be tied into things that transcend the individual life, that's a general description. And for some people it used to be just being a member of a family, or someone saying I want to leave the world a better place. The guy up in the northeast who did textiles, and the factory burned down, and he continued to pay his workers. You've heard that story I'm sure, and how he has gone on, and obviously not for the benefit of himself but for the benefit of his workers. See that's a beautiful story. This man is Jewish, and Jews tend to have a sense of a rabbit that won't break down, and

often it's just like allegiance to the Torah, or something, or just the Jewish nation. But that's in the confines of this life, a dedication to ongoing moral good, and then of course I believe that normally that will not support it well, and most people will have to have an understanding of eternal life, a context that is even greater. That's the rabbit that won't break down.

People say to me about the work I'm doing, and they say with great frequency this one line, that you'll never know the effect of what you're doing in this lifetime.

That's true.

That's a rabbit that won't break down.

Absolutely! And you can say thank God, and the glory of working with Christ in his kingdom is precisely that you know this. That the effects of what you're doing are so far beyond what you can comprehend that we can't get our minds around it, and that's because you're working with grace, and what Christ is doing is a great work that touches every dimension of human life, and has an inexhaustible future.

It's never ending. The rabbit metaphor works very well, you always want to have the rabbit ahead of you. You never want to catch the rabbit.

That's exactly right, and so Paul in Philippians, he's got a rabbit, "Not that I have attained, but I pressed towards the mark", see? That's where we want to be living, and I want to be living there if I lived until I'm eighty-five or ninety, or seventy or whatever. I want to be living there when I step from this world into the next one, and now I look at that with confidence, that paradise is actually in session now. Jesus when he spoke to the thief, today you'll be with me in paradise. Your boy has been living in paradise for many years; paradise is in session now. It isn't something that's going to start later.

And it's kind of like passing through a membrane?

Yes, I think actually what Jesus is teaching about death is that you will not experience it, and I really think what that means is it will take you awhile to realize you're dead. And that will come from realization that what you're experiencing now is very different. But in John 8, he just says, "Anyone who keeps my word will never experience death," they'll never see death. And I think what that means is that for the person who is dying, once they step loose then they're not going to have an experience of death, it won't be like that.

It just all of a sudden everything got better? One person I asked just after my son Ross died, I asked this person who was theologically oriented can he see what we're doing? And he wrote me a letter back and he said, well he's so busy doing what he's doing that he probably has the capacity to see what you're doing but he's so interested in what he's now doing he probably doesn't spend much time doing that.

Yes, that's exactly right, and other things that bothered me like, I had a boy in my class last year whose mother, again, there in Arlington, Texas, was killed in an automobile accident. He wanted to know if she would be worrying about him? This fact that she is aware of so many different things is going to mean that she will see him in the light of eternity, and not in the light of his temporary troubles. So she's going to have a lot of things to occupy her, I do actually believe that people who have gone on can be aware of us and know what's happening, that just as your man said they're going to have a lot of other interesting things to do. Also, they're not going to be worried about us because of what they'll be seeing and doing.

Because they can see the eternal dimension of our, there is that part in I Corinthians 13 that says, now we see through glass darkly but then we'll see as God sees.

It doesn't actually say as God sees, it's as we are known, "We shall know as we are known." Now that would be God of course, who angels and others also see us. You want to put that together with Hebrews 12:1, "With a great cloud of witnesses." Witnesses are people who see.

And if they have the capacity to see life as eternal life, and not just as physical present life then they have the capacity to kind of see where it's all going?

Absolutely right, and the capacity to see that God is going to do right by everybody, and I think that is how the phrase, "All tears wiped away," should be understood. It is that in that condition we see things in such a way that we know there is no point in crying. There is no reason to cry because of God, and so I think that we should understand that. Another great passage is Paul, and he's talking about how we live by faith and not beside, and how that Jesus stands on both sides of death, and he's the Lord of the living, the Lord of the dead, and so on, whether we are alive or absent from the body we're present with the Lord. It was his experience of the reality of this world that gave him such an incredible foundation to write what he needed to write for us.

When you look at, I think it's 1 Corinthians 12, where Saint Paul talks about he knows a man who is caught up into a third heaven, I've always thought that man was himself.

Pretty clearly it was.

And that having had the ability or a momentary experience of what comes next as well as what comes now is utterly equipped to say all these other things?

That's right, and you know the phrase that occurs in various points in the bible about the heavens being opened, all that means is that a person is for a period enabled to see what is there all along. Like in the opening words of the prophet Ezekiel, "I was by the river Chebar, and the heavens opened, and I saw." What he saw is there all along, what Isaiah saw in the temple in Isaiah 6 is there all along. The heavens were opened for Jesus at his baptism, I think they never closed again for him, but that phrase is just a way of saying see that, also you remember the story of Elisha and his butler, and how the butler went out to pick up the morning paper and saw the Syrian's surrounding

the house. Elisha just says well, the Lord opened his eyes, and he could see that there was more of God's army there than there were of the Syrian army, and of course the old prophets were often called seers because they saw this. This is all here now, and for example if I am growing old in my profession, and maybe facing sickness and death, and so on then I experience that in the light of this larger context.

The three things I kind of picked up, and I probably picked up half of what you said, but I'm taking it and going to transcribe it.

We can talk again Bob if you need to as you go along.

I would really like to because this is, out of 125 interviews I've done this is the most profound but just simple part of it. The three things I've heard you say that have to do with finishing well are context, kind of right now like family, and future like heaven, purpose and worldview.

Worldview, especially of this larger context, I think this idea of the larger context, the old hymn, May I Join the Choir Invisible; the choir invisible is this huge cosmic context, and that larger scene, assurance that the kingdom of God is marching on. That I am a part of that, and we haven't in a phrase "seen nothing yet" as far as what life in this universe under God is to be.

Those three things, context here, and larger purpose, but in connection with purpose you've said that if you don't get to surrender, see I take significance is being a lot like success, but you just do it for other people. It's not nearly so selfish as success but technically you kind of go about it the same way, which is you use your money, or your intelligence, or whatever to achieve some purpose. It couldn't be realizable for me personally, I'll just make it that narrow, if I weren't considerably surrendered if not completely surrendered, or attempting to surrender.

I think the difference between success and significance is partly captured by this, that in success I'm thinking in terms of outcomes, which I'm in charge of whereas significance has to do with outcomes I'm not in charge of. I realize the success would be better the greater you can turn it into significance, you're not sitting there at the controls hammering out the outcome. I think the beautiful thing about significance is that we resign outcomes to God, and we let that be taken care of beyond ourselves, and that's why we don't really think so much here. It is a different feel for significance than for success. Success has much more of my action, my control, my outcome in it. Whereas significance is in this larger context, I'm not running that, and really the surrender is crucial because the surrender allows me to release that outcome stuff, and let that be taken care of in the larger context.

Let me tell you a story about someone I interviewed last week. His name is Lawrence Dutton; he's part of a group called the Emerson Quartet that is a classical music quartet. He did all the right things, started playing early, went to Julliard, etc, etc. One year he and the Emerson Quartet were up for a Grammy award, and actually won two of them, one in one field, and one in the other in the same year. He said that after that he was intensely depressed for a season because he felt that was it, how much higher can you jump?

He caught the rabbit didn't he Bob?

He did catch the rabbit.

He caught the rabbit, and he found it wasn't so hot.

He caught the rabbit, of course. It's just about that simple. He's a very serious Christian, and he's now caught the rabbit four more times, he's won six Grammy awards, but he seems to not be troubled by it now.

Well, he's got a different rabbit.

His model going forward is Isaac Stern who is a violinist who felt that he achieved more in his life as a kind of celebrity, who lent himself to saving Carnegie Hall, and mentoring Yo Yo Ma, and doing a few more things like that, which is more like significance because you can't know whether you'll save Carnegie Hall until you do, and you can't know whether Yo Yo Ma, or Itzhak Pearlman will turn out until they do because it's not in your hands.

But you see he had a confidence, Isaac Stern had a confidence in this kind of thing, and he knew he was committing himself to something that had a life of its own, and was good. That's where faith in God, and in the presence of his kingdom becomes so important. Now if you have a tradition like Isaac Stern had that will almost carry you by itself but very few people can do that.

Why does it seem to make other people so angry when they see these kinds of super natural things happening, and they don't have an explanation? It seems to make people terribly angry.

It really does, and it does because they are threatened with being left out of something, and they feel inadequate in the face of this and want to reassert their control. That's where, anger always comes from frustration of the will, it's a will phenomenon, and these people, and I see them often in my work context. If anything happens that seems to be out of that then they want to dismiss it, they're upset, they're angry about it because they're left out.

Or explain it in some way other than,

Oh yes, they're big on explanations.

It would also seem that in what Peter Berger has called the new class, the university faculty, the journalists, the judiciary and so on, that there is probably more anger there than any place.

It is because they have a failing theory, it's called secularism, and they can deal with very little of life honestly in terms of that theory. These are mainly what Marx called the chattering class, because they chatter, they talk, talk, talk, talk, they live by talk, and it's important for them to have the right theories, and when their theories don't deal with the realities then they are angry and upset, and have these long explanations. We are ear deep in this in our country

because the chattering classes govern through the authority of the universities, and the professional institutions.

And the talk shows, chattering in it's purest twenty-four hours a week forum, the punditry class, forever calls upon it to give explanation about why God didn't have anything to do with that, why it certainly had to do with some other thing.

They are so busy explaining this, and the explanations are getting thinner and thinner. In my field I spend a lot of time working on the mind/brain issue, and the despair that is emerging for people who have tried to explain the mind in terms of physics, now it's so obvious you can't do it, it's leading back to a form of elevated agnosticism where they just have to say well, we just don't know, we're not even capable of understanding.

If it attacks their point of view it's kind of an elevated aggressive,

Oh yes, absolutely it is, and now the universities shifted entirely to the secular basis, the whole system is founded on the of God, and the relevance of God, or the spiritual to human life, and so it has a lot to defend, they'd have to rewrite all of it's textbooks.

Do they get angry at the likes of you, or are you just considered kind of a pleasant freak or something?

Well, a little bit of that, they are dismissive of the likes of me, or others who are sort of out front where you can be shot at on their Christianity, and all of that. They're dismissive I would say is the right word. They can get angry but usually they don't allow themselves to do that in front of you. Sometimes they do.

But they say, well, he's one of those?

That's right, and we've now come to the place where you no longer evaluate a person's conclusion in terms of the argument, you evaluate the argument in terms of the conclusion, and if the conclusion doesn't come out you automatically say there is something wrong with the argument, there is something wrong with this person. We used to train people in logic that, that was a fallacy but we don't do that anymore.

The world must be a frustrating place to you because you understand it?

I don't want to sound sanctimonious about it, but I just believe that God is over all, and there are so many people who want to hear what we have to say, I mean in the academy. There are a huge number of Christian's on faculties of universities, and the students, like I never have a problem with having too few students. My problem is I've always got too many, and part of that is because they know what I say, and what I believe. I don't preach in classes, but they know that I represent something different from the arid, superficial, skeptical, naturalism that they constantly hear from everyone else.

And you're willing to say it?

Oh yes.

You say what you're saying to me!

Well when it's relevant you know, what governs is relevance. When I'm dealing with subject matters like for example, I will introduce my course in metaphysics on Monday, and I'll talk about these very things we're talking about right now. I'll even use a piece from a guy named Dan Bennett who it came out in the New York Times where he's saying that atheists should receive the same civil rights as colored people and so on, and suggesting that somehow they are a class to be pitied because they aren't respected.

A victim class?

Yes, they're a victim class, and I've included that in my reader for the course, and we'll talk about that.

They're a victim of their own choice! Atheism is a choice, its not imposed on anyone.

Yes, the next thing actually on Dan's view, there is no such thing as choice because his view is everything is determined, so the logical thing would be to say if you're an atheist you can't help it, and if you condemn atheists you can't help it either but he doesn't carry through with that logic.

Let me ask one more question for now and then I'd like to claim the ability to have a further conversation because this one has so much, and it needs to be conveyed. It probably needs to be conveyed in a language that's simpler than the way you convey it sometimes.

Yes, I know that's true, and you should understand that whatever I say is not mine, and it's yours, and you can say it any way you want to.

The way you say it when you say it as simply as you've said it to me is pretty profound and persuasive. You say it in a more complex way you begin to,

That reflects the normal context in which I say these things, and you know as the context changes the ghosts we're shadow boxing with change, and we have to be faithful to those ghosts, and so normally when I talk about these things it is in a context where the complexity has to be addressed in order to be defeated. The way you do that is by talking that way.

Well it isn't complex for me, I understand it exactly the same way you do it, and without needing to, what does Jung say, "I don't believe I know." I'm not sure that's totally sound.

It is an important difference because when you know you have reason to believe, and that's different because sometimes people believe without reasons, and sometimes they don't believe and say they do, and it's a whole

mixture of things.

That's another area to be explored. What would "finishing well" mean to you?

It would mean that I would stay with the objectives that I believe have been placed before me by my family, and by my God, and by my country. I really believe that there is a unity there, and those objectives have to do, in my case, with teaching. Now by teaching, I don't just mean classroom, I mean talking, writing, and so on in a way that would actually help people deal better with their lives before God, and what I would like to be able to do is to keep my strength and carry on with this, and to die in the presence of my loved ones with the manifest presence of the other world around me. That would be finishing well.

And what will you be doing the week before you die?

I would hope working at the things I love, and enjoying fellowship with my family, those who are still here at that point, and that's my idea of bliss, is to carry on with my work, and be in the presence of my loved ones.

That strikes me a lot like the three things I kind of found you saying, in the context, purpose, and worldview. Keeping the faith until the end, being engaged in your purpose right through the tape so to speak, and making a seamless transition into the world that you know comes next.

Right, and I believe this often happens and I would like for it to happen with me, and that is at the time of passage the other world intrudes in this world, and takes over. I would like for those who are around me to see that.

Wow, wow, well it's a poignant time for me to be having this conversation. As we speak I'm in the middle of cleaning out my in-law's house, with the father having died, and the mother being barely alive.

That's a touching time, is Linda doing okay?

Linda's doing okay, and it's a good thing I came along. It's not the kind of thing you do by yourself. That again is very big, if we have to die by ourselves God is with us. But others do not gain the benefit.

And particularly this other context you're talking about, the sense of arrival at last, this wonderful space that just kind of takes charge in a way.

That's the way it should be.

Away you go, and what are left are your amino acids.

That's exactly right.

But the important part of you, I felt that the very moment my son made that passage that his spirit just expanded into this other world, and was no longer trapped in this container and shell with limited ability, which we currently inhabit. Anyway, this has been awfully useful to me at a personal level, and will be useful to many if I capture it correctly at a written level.

Anything you do with it would be fine with me, and I'm sure it will be good. I haven't seen you for years, but I remember you vividly, and I think of you often.

Where are you physically?

We live in Chatsworth, California, which is in the San Fernando Valley. And of course the university is downtown right by the coliseum, so that's Los Angeles.

Maybe I'll come see you the next time I come see Peter Drucker.

That would be wonderful, give me a few days notice, and I would love it, and I'll prove to you there is such a thing as a free lunch.

That would be splendid.

By the way, a lot of the things I've talked about are in stuff on my web page, and if you'd like to check in on it, its just www.dwillard.org, and my email is dwillard@usc.edu. And if you want to interact that way with other questions or comments do that or we can talk. May you be mightily blessed in what you're doing here, and I think it has tremendous significance for the lives of many people.

I hope so, if so it's not me, it has to do with me, but utterly to do with,

It's the old Pauline, I, yet not I.

Colossians 3 as I recollect.

Yes that's right, and it's a wonderful combination of personalities in which you can't separate between you and the Lord.

Well, you never can catch the rabbit.

That rabbit will still be going,

Way longer.

Yes, when we've been there ten thousand years the rabbit will still be out ahead.