

`You are taught to touch the Lord, to know the Lord, to grow in the Lord, then to pray, read your Bible, go to church, speak in tongues, tithe, witness, chase spiritual gifts such as prophecy, prophesying...(and I dressed up just so y'all could take pictures.) And that's the first thing you learn. Then we presented to you a better way, and that way is to, first of all, become sensitive to the fact that there's another realm, and that realm is in you, and that you grow by means of that realm. That the absolutely best way to know the Lord is the way the Lord knew the Father, and that is by fellowshiping with the Father and the Son. I have suggested that the best way to fellowship with the Father and the Son is to watch the Father and the Son fellowship, and we have presented to you a very practical device, method, or help by which you may do that. Whether you do or not will probably depend upon how disciplined you are, how hungry you are, and how much you love the Lord. But I will assure you, you will never improve on what you've heard this week. You will not improve on it. Other things may help you as much or more, but you're not going to improve on this because it is the very essence of the walk of the Lord Jesus Christ Himself. I am not commending to you the things of men, but the things of God.

Now you have also heard that you have been a turkey (*Turkeys and Eagles*, by Peter Lord). That you have been living in personal condemnation, and you have been passing yourself off as a sinner saved by grace when in fact you are a holy one of God. That you are righteous, or you're in a state of righteousness, and that somebody has sold you a bill of goods by presenting to you such a second-rate gospel, a really cheap gospel. And you've heard that.

Since then, you have been made more acquainted with that realm, a sensitivity to that realm, to the spirit that lives within you. I don't know if you caught the other things we said to you, so I'm going to tell you what we also told you, and that is, that the Christian life is not for an individual. It is for a group of people. And I would like to tell you all that...I would speak with Lance. I heard Lance say this...whatever growth in Christ He knows, whatever growth in Christ I know, I attribute it and owe it to the body of Christ. There are a few people in this world who are self-disciplined and get to know the Lord really well all on their own. People are very rare, and they mess up church history, and they mess up the gospel, and they give us all an inferiority complex. They are 100th of 1% of all believers. 100th of 1%. You're lazy. You're undisciplined. You're sleepy-headed. Thank you very much for nodding heads. You think you're really neat until you get to be a Christian for about 20 years, and you get a very humble impression of yourself; you really aren't all that hot. About the only thing that you're really good at is some of you know a whole lot about the Bible, which only makes you self-righteous. But you're very weak, and you need the body of Christ. The Lord knew that on the day He rose from the dead and on the day of Pentecost, He gave you that which you needed in order to pursue the Christian life.

Now, some men came along and messed all that up with the traditions of men. Today, we call *bricks* the church of God, which is kind of like calling your wife an automobile or one of your children a skyscraper. That's right, it's just ridiculous. I don't know how in the world anybody came up with such an idea to call the church a building. It will forever remain with me one of the most humorous, incomprehensible, and scandalous things that ever was perpetrated on the human race.

The only other thing I know that was ever perpetrated off on the human race, worse than calling a woman, a bride, a church building, is the guy who invented Sunday morning church service. That was about as close to diabolical as a Christian could get when he thought that up. That thing is the worst possible thing you could do for a Christian. I can't see how anybody could expect to go out and invite a lost man to come into a place like that and expect him to respond positively. I personally get a lot more fun out of sitting in front of my basement, turning on my dryer, putting all my wet clothes in there, and sitting there in front of it and watching it and getting my thrill when it goes into spin dry. That is a lot more exciting than going to church on Sunday morning. And some of the people said, Amen, though the rest of them aren't bold enough to be honest with themselves.

You have been given some equipment to walk out of here and fellowship with the Lord about. I'm going to tell you something, I wouldn't try real hard to explain this week to anybody. I'm dead serious. They will think that you have gone somewhat mad. You know, we tend to try to explain everything in a neat little paragraph, or take a whole week and put it in a paragraph. You come out with that paragraph, and they're going to...I'd just hold it in my heart for a while, if I were you, and if it goes away, it goes away. And if it becomes real, it becomes real.

I understand that Lance has invited anybody who wants to come to this place under 25 to pack up and come if he's single. Those who are 30 or under, single or married, you ought to come visit first. And those over 30, you ought to wait till something gets launched, and then you ought to come and visit for a week in the dead of winter. I think Lance got a pretty good idea there. I'm hoping that this time next year, there will be church life as I understand that term in Portland, Maine. Now, I don't mean that there are no redeemed people here, nor do I mean that there are no churches here. There are brick buildings here, two or three of them made out of stone. But an experience of the fellowship of the body of Christ committed to one another in a living experience free of ritual, free of form, and living together in a civilization with a divine nature in the center of it, without any legalism, and with an absolute minimum of rules...working to get rid of those...in an experience that is not confined to gatherings but is a part of your life 18 hours a day.

Our corporate experience of divine life on an ongoing basis. That's my definition of church life. If you wrote that down, I'd like to have it back. I have a pretty good definition there. I hope somebody can live up to that someday with a minimum of doctrines and nobody bragging about being it.

Audience: If something gets what?

Launched. And when I get through this meeting tonight, I'm going to walk out of here, so I'm going to go ahead and make my announcements. You're supposed to meet back here at 11:00 in the morning. I hope to be here by 10:00 and still be able to talk. Let's hope so. We're going to have a meeting at 11:00 that ends at 12:00. You're going to be asked two questions in the morning. Like to hear you answer them. What are you going to take home with you? And what has meant the most to you? And let's hear from one another.

We're going to talk about the traditions of men, not because I thought this up, but because it came next. If this had been about the resurrection, I'd have talked about it from the viewpoint of Jesus Christ and an indwelling Father. Okay? Not from my viewpoint and yours, but from His. Do you have any questions before I start? No questions. Wonderful. Lance and Chuck, you and I aren't needed anymore. These people understand all things. Before I bring the message in which I'm going to try to cast the Lord's own thoughts, while this was happening, His own experience while this was going on, I would like to distinguish with you between the traditions of men as they relate to religion and traditions of men that are more or less innocent.

Now, in doing so, I want to say to you and make my point, and my point is that there are many traditions around us of which we have no awareness. You do many things as a Christian, you have never questioned that should be questioned because, in my judgment, they are not only not from the Lord but they're contrary to the Lord's ways and stumble on the Lord's work, and we're never even aware of them. Now, some traditions we have that you have never thought about in your whole life, that you accept all the time. Would you like to hear some have nothing to do with religion but things around you all the time? Will you please observe? Does anybody know what those are doing there? Alright, brother.

Audience: It was in the early days of the kings; they were put there to stop them from wiping them.

Absolutely correct. That's absolutely correct. The queen was very disturbed because they were always doing that. So, she had a line of buttons. They get down here. So, she put a line of buttons there. Then, finally, she said, "Cover the whole sleeves with buttons from top to bottom." And they are starting, and this is what's left. Can anybody tell me what this is or why it's here? If you ever find out, let me know. I don't either. Utterly, totally useless. Has no utilitarian value. There it is. Let me just point out something else. All men's coats, dress coats, have pockets that you can't get into. That's right. And you never see anything in a man's pocket that's a dress coat. It's there purely for show; no purpose whatsoever. Handkerchiefs - I know, but we never unfold them. And if we did, we would look totally undressed with something in them. You drop those things out. Nobody ever knew they were gone. Decorative, that's right, here's one that's very hard on your health, it's never questioned, you have never till this moment questioned it. This was invented, this right here was invented for one sole purpose, and that's to keep a foot going to the stirrup of a horse's saddle. That's its sole purpose. This is a pair of shoes. This is an orthopedic pair of shoes. Costs nearly \$100. See that? Utterly wasted because the heel throws the whole human body off a half inch. Does destructive things to you. Tradition. No one ever questions. It ought not to be there. Think about it. Very destructive to your back. Those of you with backaches, if you start wearing flat shoes, chances are 50% you'll get better immediately. Now, my problem is that I can get it back on, but I don't know what to do about tying it.

All right, here we go for another one. Do you know why we wear ties or where they come from? **Audience** - From prison, it's called a noose; they led prisoners around. **Gene** - I've never

heard that. It's exactly correct. It used to be a napkin. It was a huge thing you put on at dinner, and they got more and more decorative, and they just stayed. So, you see, most of my coats are a tradition of men that are virtually worthless. No, no, no. The Mau jackets don't have any accessories them. I have no idea where this came from. I have no idea where these (cufflinks) came from, but it is of no necessity whatsoever. What I've always been curious about is where this (collar) came from. Also, of absolutely no utilitarian value. I don't think so, I think it probably evolved from something like that. No value whatsoever.

Well, fortunately, the belt has a purpose and other things like that, but so much that we have and do...I want you to keep this in mind now concerning the Christian faith. It's like your shoe – there are things you do every day, you never question. Now I think one of the most fascinating thing about this passage of scripture is this, like so many passages of scripture that record the Lord's words, it has in it three aspects; the Lord's consciousness of His Father with an a sense of eternity past, a remembrance of things that happened in history long ago, are a very keen awareness of what's going on around Him; all in this one passage on this one subject. Did you follow that? It's all here.

I just would like for you to look at the Lord. This passage opens, and it tells us the Lord Jesus Christ is staying in Galilee among the farmers, among the Gentiles, among the highly illiterate. He's staying in an obscure part of the country and an obscure part of the world to preach, to heal, and He will not go into Judea. Now He's aware of why He's not in Judea, or He's aware of why He does not want to go into Judea. He is walking around with an awesome present sense of something going on. This is not knowledge. He is in Judea while He is in Galilee. Are you following me? If not, you will in a minute. What's keeping Him out? Hey, do any of you think you'll ever go home and say, "Gene does not believe in the deity of Jesus Christ." Have you noticed that I believe in the deity of Jesus Christ? Good, I'm glad you noticed that. While He is physically in Galilee, He's over in Judea, too. He knows why He won't go to Judea. He will not go to Judea for one very simple reason; you tell me. He knows He'll get killed if He goes over there. But the question is, why would they kill Him? And He knows the answer to that, and it is making Him angry. It's making Him angry. His reason, knowing their reason why they will kill Him. Did you know that they do not know that they will kill Him? There's not a person in Judea planning to kill Him, but they will kill Him if He goes there. Cross a certain line in the religious world and your life is in danger, physically. If you don't believe that, sometimes when I get my voice back, let me spin you a few yards. Men are far more wrapped up in their dedication to doctrine than they are to their living Lord.

He is listening to His Father speak to Him, and His Father is telling Him some things. He's responding, and He's listening, and He's going to repeat what He hears. The writer of this passage tells us of many traditions of that day, but it also goes on to say there are many, many more, and the writer doesn't tell us what there is. It lists a whole bunch of these things, and says there are many others, and the list is quite formidable. How many different things have they picked up along the way that they are utterly totally attached to? Well, if Muhammad will not go to the mountain,

the mountain decides to go to Muhammad. Do you understand what I'm saying? That's an old parable? Jesus won't go to Judea, so Judea comes to Jesus. The Pharisees, the scribes, and the religious Jews. I would like to introduce you to a Jew who is not religious. That one right there. And when the scripture speaks of the Jews, remember it's written by a Jew. By Jews, they were referring to the religious Jew and not the ordinary people. Please keep that in mind. That's a mistake Christians made about 1700 years ago. That's to our great shame. It has nothing to do with a race of people; it designates the highly religious.

The highly religious Jew, the Pharisee, and the scribe come and talk to Him. And they're not just offended, they're faultfinders. The first thing they noticed was that the disciples, this is so important to these people. John had disciples. Now, they heard Jesus had disciples. Man, when they look to see what kind of disciples this guy's got, they're sitting around going.... I mean, it's ill-mannered even by our standards. The Jews, the religious Jews, are horrified; they don't wash their hands. Why do your disciples not wash their hands according to the traditions? Boy, this makes the Lord angry. It is then that the writer gives us this great list. I'm going to introduce you to Christian traditions, just so you'll know that the Pharisees did not all die in the first century. Would you like to hear some traditions that have no scriptural basis whatsoever?

We have made a God out of Sunday school. It's one of the most, in my judgment, one of the most harmful things you can do to your young children. I talked to Joel and Andrew. Where's Andrew? Andrew, today, after I brought them up here and introduced them, I asked them questions; they didn't even understand my questions. You know, they tried to help me, but they were like, "What do you mean by that? Well, I don't remember." No recollection of a religious history. What do you remember about church life? Fun. Fun. Swinging on a tire. Spending the night with all the people I run around with. There was nothing we didn't try. We had all the kids sleeping together at night. During the meetings, take them all down, every kid in the church; had one whole house for nothing but kids sleeping. They loved it, they thought it was great. Parents found out how much kids enjoyed it; parents liked this too. No kids at home. One night out of the week.

Adolf Hitler went to Sunday school. Adolf Hitler could spit out Lutheran theology by the time He was 8 or 9 years old. I mean, doctrinal stuff, doctrinal type stuff. Choir boy, Lutheran church, in his town. Carl Marx wrote one of the greatest theses on the plan of salvation I've ever read. Lenon studied for the ministry. Stalin studied for the ministry. Khrushchev studied for the ministry. All of them grew up in religious homes, indoctrinated from babyhood. I think they should all have been left alone, left in their ignorance, personally.

Sunday school. I've been watching you do this for 35 years now. Sunday school. Say, "Jesus, love me. Jesus loves me." Say, "Praise the Lord." Praise the Lord." Ain't that wonderful? Cuz by the time that kid's 8 years old, he's so tired of that. I mean, Buck Rogers and Flash Garden and Luke Skywalker look great to them, and they're tired of this Jesus business. 8 years old; worn out. Don't do it to them, folks. It's only 150 years old. But aren't we supposed to train them up the

way they should walk? Sure, if you can tell me what that means. Train the child in the way he should go, and when he's old, do not depart from it. Every denomination on earth thinks that the way to raise him up is according to that denomination's teachings. You try to figure out what the way he should go is, and he'll not depart from it, but giving him religion when he's a kid is not the way he should go.

I'm going to run through a bunch of them right quickly. I've already touched on this. There was no such thing as a church building until the year 323 AD. That's approximately 300 years after the Christian faith. Benches were invented by the Western Catholic Church; in the Eastern Catholic Church, you have to stand up. Protestants came along; they stayed longer than Catholics did, so they put their backs on so they could lean back, and so was born the pew. The pew was born in the Reformation. The pulpit did not exist until Martin Luther took the announcement maker off the pillar of the church, turned it loose, ripped out the altar, there's a word for that, and stuck that pulpit up there in front. And so was born the pulpit, the sacred desk from which is declared the word of God.

Pastors and the concept of pastors did not exist until the year 1530. I've already told you that nothing like that was ever known to man. Next week I'm going to tell you the whole story. Seminaries. The existence(origin) of the seminary is unknown. It has been so completely accepted by the church of the living God that no one has ever bothered to record its beginnings. It sort of came out this way. The first universities the world ever knew, born in about 1200, were all totally for the universal education of the Roman Catholic clergy. All students were Roman Catholic priests. Later, as the secular element came in, the sacred element was moved over to one school, and secular people were allowed to go to school, and there grew up the section in the university that was the seminary. It has since divested itself in most cases of a university, and it's a school all on its own. When it began...I'll give you \$1,000 if you can find out. I'll go to the bank and borrow that \$1,000. I can't find anybody in the world who knows when it actually began, and yet it trains all of our preachers. We never go back to the New Testament to ask how the Lord did it and how it was done in the first century. And if we did go back to that, I think your life would be in danger.

Stained glass windows began in the year 1200. A costumed clergy began about 360 to 380 A.D., and it has been wearing a costume ever since. The Catholics wear a costume, and don't you ever think the Protestant clergy does not wear a costume. There would be a revolution; there would be a revolution in the Christian faith of staggering dimensions if every Protestant minister in America would vow to take off his suit and stop ministering in it in churches on Sunday morning, Sunday night, and stop wearing it around the community. Think about it. It would revolutionize a hunk of the Christian faith. Do not think, do not think that it's a small thing. It's what separates the clergy from the layman.

I can name on one hand all the men I know who preach the Gospel without a suit and tie. I know three. I'm sure there are several dozen, but I know three. Who are they? Oh no. I met one in Florida who claims he doesn't. And I know one on the West Coast and one in Ohio. And that's all.

That's all I know. There. I'm sure there are many, many more men who've been ordained to the ministry or who are full-time preachers or whatever I am who do not dress up. Now, see, you thought I'd fallen from grace, didn't you? Now look at me, I'm just like you. And I enjoy dressing up. I'm one of those people who would probably do it more than I do, except I'm so violently opposed to it as my profession. Lawyers, preachers, doctors; teachers got liberated. When they did, the kids got liberated, and that's why the clergy will never give up their suit and tie.

Okay, what I don't think you understand is that the Christian faith was without ritual until probably around 260, 280 AD. And now it's at that point I'm going to move on and talk about the situation going on with the Lord here. Sunday morning church, black Bibles, costumed clergy, choirs, rituals; if you took them away from the Christian family, God's people, and the clergy, neither one would know what to do with themselves. And that's frightening. That is really frightening. Even in this room this week, forgive me. Most of you do not know how to function. You have rarely been called on to help in a meeting, and it's new to you. I can tell you something. A year or two of church life under your belt, and you'd do great and going to a meeting without a clergyman present. You'd learn more listening to God's people share the reality of Jesus Christ than the next 200 sermons that you'll hear put together, and do your spirit more good. Might even help your soul a little bit.

By the way, when I was talking earlier about what you've learned this week, I would like to tell you I left out something, and that is, that those of us who live together in a very compact church life made a discovery. Some of you religious people don't like the idea of a Christian counselor at a Christian conference on the deeper Christian life, because that doesn't go together well. You know, I understand your problem out yonder, but this is not out yonder. This is here. And I heard Mike say it perfectly. There are some problems in your life and in mine; you're never going to work out on your own. I once heard a man say something very wise. He said, "When I really find out what a person's problem is in a counseling session," he said, "I make him repeat it three times. Come back the next time; I make him repeat it three more times, because their mind is incapable of seeing it, understanding it, or holding it inside." Your blind spots are exactly that. You are utterly blind. And sometimes somebody has got to say the emperor is not wearing any clothes.

Somebody's got to tell you where you're aching, hurting. And if you're in church life for a couple of years, even the lame, the halt, the blind, and those in the middle of an epileptic fit can tell you what's wrong with you, because they get to know you. And I think that's another reason church life has never been particularly popular. It's because we get found out.

Now, back to my story. Your God has lived without ritual and traditions, forever. He came to earth in a voice to His people, and He gave them shadows to teach them about things that were real. They left the shadows and pictures and began concentrating on the things they invented around it. And one day in a rage, the Lord said, and somebody heard Him say it and wrote it down, in the Old Testament, the Lord said to people, not the ones in Judea, but to their great, great

grandparents, "With your mouths, you come to Me. With your lips, you honor Me, but your heart is somewhere else. You're worshiping Me in vain. You're not following Me, you're following the traditions of men. You come to Me with your ear, your tongue, and your body, but you don't come to Me with your heart. You're worshiping Me in vain because you're following the traditions of men."

Now, who said that, pray tell? A God who was tired of getting up every Saturday morning to watch people worship Him. When I was 19 years old on Christmas day, I went to St. Peter's Cathedral at high mass, and there were only 150 people there, because the Pope wasn't showing up that day. There were about 15, 20, 25 Cardinals. They marched out in their beautiful robes. Sat down, forthright, I went to sleep. Sound asleep, while the mass went on. They were going to a ritual they had gone through tens of thousands of times. Well, not only did they go through it, but God also had to go through it.

Here we go again. It's Saturday morning. The ritual starts. People are looking off this way and that way, thinking about something else. The priest is going through the ritual. And there's God looking over the battlements of heaven at this. Your heart is far from me.

I like to pick on Pentecostal people. Have you ever watched altar calls in the Pentecostal churches? The pastor's walking up and down, going, "Oh, praise God. I'm hallelujah." And all that stuff, and he's looking at offerings, and he's saying it while he's saying, "Hallelujah. Hallelujah. Hallelujah." He's trying to find his coat or his wife, and he's talking in tongues and looking around, hearing somebody else out there praying and agonizing, looking over and saying to his wife, "I'll be there in a minute." And they're enough. You always drop something, picks it up; it becomes a form. I like to pick on Pentecostals. Baptists don't even listen to the preacher. The preacher doesn't have a foggiest idea what he's talking about. And the choir's got a thousand-yard stare. And they have been taught to never yawn. I like to pick on Baptists, too.

Well, it was the God of heaven who was tired of that in the days of Isaiah. Now, that same God is walking around on earth, and He's healing people in Galilee, and you know what else He's doing? He's listening to Pharisees pray in Jerusalem. That's what He's doing. Are you following me? As sick and tired as He was with Isaiah's garbage, I mean, the garbage going on in Isaiah's day, He's just as sick and tired listening to the Pharisees get up every morning and pray at certain times and enforcing the traditions that have grown up around those prayers. Prayers are prayed a certain way. I'm not going into Jewish ritual, but it is extremely complex. For instance, if you're a conservative or orthodox, you wash your hands, and when you wash your hands, you don't speak to anybody till you get your first bite of food in your mouth. Is that not true, Jim? Jim's not orthodox. That's what they told me, Jim.

Well, brothers and sisters, there were whole rituals when these things, the purifying of pots, as was mentioned, and on and on and on, these things they would fight over and kill over, and then they would turn around and pray to the Lord. And the Lord who was in heaven was also a man in Galilee. And He was having to listen to that, and it was reminding him of their grandparents, and

He was angry at their grandparents, and He was angry at them because they had replaced tradition with true and living worship.

I deliberately left out one of the great traditions. And some of you are going to have a duck when I say this to you. Do you know what God, the living God, did on Calvary with the Sabbath because He was so fed up with it? You know what He did with it? What did He do with it? He nailed it to the cross and ended it. He ended Saturday worship. *He did not replace it with Sunday worship.* Just because Christians in the early centuries sometimes designated and witnessed to the fact that there was the first day of the week, did not mean that suddenly it was some kind of a holy event. And you're still a Jew when you are so religious as to specially honor a day. Now you need a day of rest. I'm not counting that; God made you a machine that needs to rest one day and work six. But He didn't designate which day. He took that day and nailed it to the cross. And it's still there.

And brothers and sisters, until you get free of some of your hangups about the Christian faith, you're never going to know how great a revolution was the cross of Jesus Christ. The cross of Jesus Christ destroyed everything that was, except Him, who was to be destroyed by it. Everything was destroyed by the cross of the Lord Jesus Christ. And worship has moved from days and buildings in Jerusalem to an all-time affair right inside here, right inside here, and you are free from moons, hours, times, dates, festivals, observances, and all the traditions of men. That was the attitude of an angry God walking around in Galilee.

Now, when He got a chance, he took it all, destroyed it, and brought it into reality. You know what He did? He didn't say He'd do it and then wait 2,000 years. You read this, and when you read it, you thought He's going to do that someday. No, *He's already done it.* I would admonish you to catch up with Him. You know what He was going around in Judea and Galilee, thinking? He was listening to His Father talk about horticulture. Horticulture. Agriculture. That's what He's doing. His Father was talking about horticulture. Agriculture. His father said, "I'm going to tear that down." I'm going to tear that down. I'm going to tear that down. And I'm going to tear that down. And I'm going to rip that up. And I'm going to rip that up. And I'm going to rip that up. I didn't plant those things. That's not what I planted. And everything I didn't plant, I'm going to destroy." And He did on the cross of our Lord Jesus Christ. He took the temple. He took the law. He took the Sabbath. He took the rituals. He took the rules. He took the traditions of men. He took sin. He took death. He took all religion and all things not religious, the negative things, and He nailed them to the cross, carried them to the grave, and they did not come out again. Praise the Lord.

Now then, why don't you join your Lord? Now, I want you to know something, I'm still on agriculture. Brothers and sisters, when you go home, take a plant with you. Take a plant with you. The only plant God ever planted, just one. He has torn up all the other plants. I don't know if you understand this or not, but there has never been on this earth but one religion that was ever raised up on this planet that was free of buildings, forms and rituals, and a hierarchy.

There has never been but one religion on the face of the earth that met in homes. One and only one. All other religions build physical temples. One was started on this earth by your Lord Jesus; by your Lord. Jesus started a religion, the Christian faith, if you please, born in ..., free of tradition, no clergy, utterly without ritual and form, with only one thing as its center, and that was a plant that God had planted. God said to the Lord Jesus inside of Him, "I'm going to tear down what I was furious with Isaiah and what I am sick and tired of hearing coming out of Jerusalem. I'm going to tear it all down, and You are going to be the only plant left standing."

I tried to stay away until tonight from the application, and this is as simple as I can get. Will you go home and plant a plant? You can do this symbolically if you want to, and say from henceforth and evermore I will have nothing more to do with the plants my Father did not plant. I will only recognize the plant He planted, His Son, my Lord and my Savior, Jesus Christ.

Go home and make Him central. While you're at it, make Him circumference and then fill in the difference with Him, too. Brothers and sisters leave the conference, go home, and make it Christ. Make it Christ. Christ in your experience, not Bible knowledge, not rituals of men, not traditions. Lay them down and make it Jesus. And those of you who are in some kind of experience of church life, I'd say make it primitive. Keep it simple. Let it grow up organically. Be just what is natural to the human race that is redeemed. And it'll stay simple. I commend to you without ritual or form the God and Savior of us all, the Lord Jesus Christ.