

The Difference Between Religion and Life

By Henry Mahan

Bible Text: Romans 8:1-5

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A few months ago I went back to preach for a group of people and a church in a certain city. And I got to this building early that night and one of the members of the church, an older man was there. He had unlocked the building and as far as I remember it, there was only two of us there, he and I.

He said, "Could I talk to you a few minutes?" He was a very quiet man. I have never heard say but four or five words at a time. He said, "Could I talk to you?"

I said, "Yes, sir."

So we went in the little fellowship hall and sat down and he said, "I owe you an apology."

"Oh," I said, "I don't know whether you owe me an apology or not. I can't recall any problem we have ever had?" I had never talked to him before.

"Yeah," he said, "I owe you an apology. I owe God an apology, too." He said, "You see, you came here for the first time several years ago. Our pastor heard you preach and invited you to come and preach for us and we were getting along fine before you came. And we had our program and we had our music and we had our fellowship and of course," he said, "it didn't amount to nothing, but we were getting along fine." And he said, "You came and preached what you preach." And he said, "it tore our church up." And he said, "After you left I made the statement to everybody that would listen to me that I wish that man had never come to our church I wished you had never come to our church. That is what I said." And he said, "And I apologize now."

This was five years to the day. And he said, "I'm sorry, because," he said, "You see, if you hadn't come I wouldn't have heard the gospel, neither would many of our people."

For one thing is certain, my friends. The gospel that I preach and the gospel that you believe, the gospel that brother Cecil talked about in his prayer which is preached in other places by other men, faithful men, bold men. And the things we believe are different. Now they are just different. They are different from the gospel preached and the things believed by the majority of religious people. Now face it. They are different.

The apostle Paul was so bold, well for some of his boldness he talked about the Pharisees and the Sadducees and the Sanhedrin and all these religious leaders and he said, "After the way that they called heresy, that's the way I worship God. That's the way what this religious generation calls heresy", Paul said, "That's the way I worship God." And then boldly he said, "If any man preach any other gospel than the gospel that I preach, let him be accursed."

Are you that confident of your gospel? Are you? Are you that confident in what you believe? Or are you like the Athenians out of your uncertainty and fear and doubt tolerating another gospel and another god?

I don't want to major on the negative. I want, today, to declare what I am saying, not what I am not saying. But let me briefly, briefly, very briefly if I can, tell you what we are not saying. Sometimes we get more recognition for what we don't say than what we do say.

My friends, I am not saying that people today do not believe in God. That is not what I am saying. They do believe in God. They do believe in God. Most everybody believes in God. Only the fool says, "No God." A man, a woman is a religious creature. They have got to have a God even if they don't admit it, but everybody has got to have a god.

But what I am saying is this. I am asking, "Do they believe in the living God?" That's the question.

David said, "As the deer panteth for the water brook, so panteth my soul after thee, the living God." It is not enough to have a god.

And our Lord Jesus Christ said, "This is eternal life, that they might know thee, the only true God." There is just one God. "I am God, beside me there is none else. Beside me there is none else."

If I have the none else I don't have God. I'm sold. That's what I am saying. I am not saying people don't believe in God.

These Pharisees said, "Hear thy law. We have one Father even God," to which the Lord Jesus replied, "If God were your Father you would love me, you would do the deeds of Abraham. Why do you not understand what I am saying? Even because you can't hear me because you are of your father the devil. God is not your father."

My master said that. That is not a ranting, fanatical, radical evangelist. That's Christ speaking.

I am not saying that men and woman today are not religious. Quite the contrary, they are very religious. This whole world is religious. Religion is everywhere. Like Paul said in Athens, "I perceive that you are very religious."

Why that is evident. But remember those who crucified Jesus Christ were religious and they did what they did calling on God.

And remember this, that the persecution in the Middle Ages, when the so called crusaders went forth to destroy everybody who disagreed with them theologically, they held up banners with crosses on it and counted beads and waved crucifix and murdered people in the name of God. Isn't that right? They were religious. And Jim Jones waved the Bible while he talked 900 people into suicide.

What was that he used to have in his hand? A Bible. What's he preaching? Jesus.

Jim Bakker robbed the whole United States in the name of Jesus. Isn't that right? The man is religious. Everybody is religious. I'm not saying people don't believe in God. Sure they do. I'm not saying they are not religious, they are religious, very religious.

And I am not saying that they are not sincere.

You say, "You believe these people are sincere?"

Yes, I do. Oh, yes, I do.

Was Saul of Tarsus right when he killed believers? No, sir. Did he know God while he visited his wrath out on those who loved Christ? No, sir. Was he sincere? As sincere as a heart attack. Why he said, "I thought I was doing God a favor." Isn't that right?

Down in Chattanooga, Tennessee a group of my friends—and only by the grace of God I wasn't suckered in with them—went into the charismatic movement. You remember this, back years ago. Some of you remember it. Were they sincere? Oh, yeah, very sincere. Got to having all night meetings and speaking in tongues and laying hands on people and just became enamored with the gifts.

And do you know what they stressed? The literal interpretation of Scripture. What did they stress? The literal translation. If it says it, it means it. If it says there is a gift of language, if it says there is a gift of healing, if it says do these things, do them. And one lady, the preacher preached on if your right offend you, pluck it out. If your right hand offend you, cut it off. She went home and took a hatchet and cut her right arm off. I knew her. Was she sincere? Was she right? No, sir, but dead sincere.

I am not saying they are not sincere. I know people who have given their entire estates to religious causes. I am not saying that all religious people are immoral. Oh, no. They can have a righteousness. Oh, yes, yes, yes, yes, yes. The Pharisee in the temple was telling the truth. He was not like other men. That man was a moral man. That man was a...of course, he was proud of it and was bragging on it and resting in it and in his heart he was wicked, but outside he was telling the truth. He was not like other men. And today's religionists, I know a lot of them are hypocrites. I know that. A lot of them are as phony

as a three dollar confederate bill. But a lot of them are righteous people and they are going about to establish and even stronger righteousness. Of course, it is not the righteousness of God.

They summed up like this. They have a form of godliness, but deny the power. They are ever learning, ever learning to the writing of books there is no end. Study, study, study, learning, but never coming to a knowledge of the truth.

Truth is a person. You can learn a lot of truth and not know truth. You can preach a lot of truths and not preach the truth. Christ is the truth. Christ is the truth.

Till you learn how that everything is related to him, held together by him, has its very being in him you can't preach truth. They teach for commandments the doctrines, the commandments of men. Christ said, "You call me Lord with your lips." That's not too hard to do. "But your heart is so far from me." That's pretty hard to bring the heart to know him. God has to do that.

Anybody can call him Lord with their lips, but only regenerated people have Christ in their heart.

Also they'll come preaching another Jesus, another Spirit, another gospel. And one can know tradition, custom, doctrines and even quote Scripture. I hear people say, "Well, he knows his Bible."

Isn't it a shame he doesn't know God? Isn't it a shame he doesn't know God?

You can know the Bible and not know God.

Well, I'm not content with the form of religion. I haven't been for a long time. I'm not satisfied with the religious talk. It turns me off. I don't like all this justifying of ourselves before men and trying to impress somebody how good I am religious. That doesn't impress me at all. I am turned off by all that tradition and talk and aisle walking and hand waiving and professions and that's not...I don't want anything to do with it anymore. I am not happy with what they claim is peace. I know it is not peace. I know peace is a heart condition. I know peace is a relationship with Christ. And I know if you have peace you don't have to tell anybody you've got it.

Isn't that right? The more you have to people you've got something, the less you have got. If it is there it will stick out like that little boy said, "Does Jesus live inside me?"

And the dad said, "Yes, if you are a believer."

He said, "Well, if he's so big and I'm so little, it looks like he would stick out somewhere."

He will. It's about all you can do.

I am tired of empty claims. Oh, I am going to preach on this tonight, “Three goals of the believer: that I may win Christ, that I may know Christ, that I may attain to the resurrection.”

The rest of it you can have it. The rest of the regimentation and organization and denominations and games, you can just have it. If I can win Christ, if I can know Christ and the power of his resurrected life day by day and if I can attain on that great day to the resurrection of the dead, that’s all I need and all, really, that I am interested in for me and for you.

Well, that is what I am not saying, briefly. Now what am I saying? I’ll give you...you may want to writ them down because I think they are worthwhile. I will give you some things to consider concerning this thing of the difference between religion and life.

And this is for ordinary folk. It seems the characteristic of religious people today, the fellow that is the most outgoing...He is the quartet singer and the microphone and the big dresser. He is, you know, religion, that’s down his line. Or the preacher or the deacon or the extrovert or something. But this business of life is God given. It is a heart gift. It is Christ in you the hope of glory. And this flesh contributes absolutely nothing to it. It doesn’t enrich it. That’s right. It doesn’t contribute anything to it. It is all of God. And you can find this, what I am talking about now, in the most unexpected places. You can find this, what I am saying, this life, in the most unexpected places, in the most unexpected people without all the hypocrisy and fanfare and whoop-de-do that you see in all these religious folks, you know, always just something to say. In fact, you may find this in a man or a woman who has nothing to say.

All right, number one. True faith rises out of a right knowledge of God and ourselves. This truth faith, this true life arises out of a right knowledge of God and ourselves.

Now I have said this so often. I will say it again. When I found this out, when I heard the gospel that God is not who I think he is. I don’t know why we brainwashed ourselves into believing that God is who we think.

“Well, I’ll tell you what I think about God.”

Well, it is certain that what you think is not true. That is what he said. “Your thoughts are not my thoughts. There is a way that seems right to you and the end is death.”

God is not who I think he is. God is not who I want him to be. God is who he is. And we are going to have to go to the Word of God and find out who he is. Let’s turn to Isaiah 40. And I tell you, if you want to read about the Lord God, read all those chapters in Isaiah from 40 to 46 to 47. For here in Isaiah 40, Isaiah 40 verse six...Old Barnard showed this to me 30 years ago. In Isaiah 40 verse six , “The voice said, Cry. Cry for your generation. Cry to the people. And I said, ‘Well what shall I cry? What’s the message? What shall I say?’”

Well, here is what you say. "All flesh is grass and all the goodliness, the righteousness of the flesh is as the flower of the field. The grass withereth, the flower fadeth because the Spirit of the Lord bloweth upon it. The people, the people is grass. The grass withereth and the flower fadeth. This is what we are. We are nothing."

Of what use is the clippings and cuttings that fly forth from your lawn mower blades? Worthless. In fact, so worthless you buy an extra bag to put on the mower to keep them from scattering over the yard. Worthless, withered, dry.

Do you remember I told you last week these flowers...now these are artificial, but those that were here for four or five weeks, they are gone. They are gone. You didn't miss them, did you?

"Where are they, preacher?"

In the garbage.

See, they are not worth anything anymore. They are all withered and gone. And that, let me tell you know, that's all. And the Lord's saying that to us here. "All flesh is grass." And our very glory and goodness and righteousness is like the flower. It fades and it withers. But today's religion appeals to man's dignity. We, first of all, appeal to his eyes because we put on robes and crosses and burn candles and lay Bibles open and put glasses on top of them and have velvet and stained glass. We appeal to his eyes.

And then we get the finest music and cantatas and these things to appeal to his ears.

And then when he sits down in our congregation we appeal to his pride because then we brag on him, put his name in the books and thank him for what he did and all these...what he gave and all these things. And next we appeal to his righteousness, by telling him if he will just keep on doing what he is doing God will reward him someday in glory.

And he goes out feeling so good when we haven't cried when he said cry. He said, "When they get within earshot tell them all flesh is grass."

They are not going to like it.

Well, who said they would?

But it is the truth. And then what else shall I cry? Verse nine. "Oh, Zion that bringeth good tidings, get thee up into the high mountains. Get up there on the top most point, oh Jerusalem, that bringeth good tidings. Lift up your voice. Holler it loud and clear with strength. Lift it up. Don't be afraid now. But say to the cities of Judah, 'Behold your God.'"

That's our message, Bob. Cry.

“What shall I cry?”

Tell them they are no good. Tell them they are no good. Some of them won't believe you. Some will. And then you get up as high as you can on as high a pinnacle as you can reach and you shout it with a voice that can be heard everywhere. Don't be afraid. Don't be afraid. Behold your God in his majesty and sovereignty and glory. See him as Isaiah saw him. See him as Job saw him. Huh? [?]

Well I ask you now. Who is preaching that? Come on. Who is preaching it.

Is Billy Graham preaching it?

People criticize me for saying Billy Graham is not preaching the gospel. He ain't. He is not preaching this. Name another one. Who is telling men how low down and corrupt and depraved and dead and vile and worthless they are, worthless as a piece of mown grass, as a dead flower? Who is getting up with boldness, unafraid and saying, “I am going to tell you now who he is?” He is almighty, sovereign, eternal, omnipotent, omnipresent and he is not trying to do anything. He is an eternal God. Fear the Lord.

I told my class this morning when today's preacher preaches, he has to manipulate people to come forward. When old Peter preached at Pentecost and shut them up to the fact that with their bloody, filthy hands they crucified the Lord of glory, they liked to storm him crying, “What are we going to do? We killed God. What are we going to do?”

We are not going to hear, “What are we going to do?” until we tell them what they have done and to whom they did it. Right, John? That's the reason.

You say, “Where is the power today?”

Well, they are trying to whip it up with manipulation instead of with the message. The power goes with the message. It goes with the message.

All right, two. True faith arises out of an understanding of the great things God has done for us. True faith arises out of an understanding of the great things God has done for us, not the things we have done for God. That little old silly cliché, “Only one life, it will soon be past, only what's done for Jesus will last.” You don't have one of those in your home, do you? You wouldn't. Surely you wouldn't. What you have done is going to last? You had better hope it doesn't. You had better hope that God killed it at Calvary. It is not what we have done for him at all. It is what he has done for us. True faith arises out of...salvation is of the Lord.

Old Jonah went through what he went through and wound up where he wound up with a bar and his clothes around him, seaweed is dripping over his head. He is dead. Jonah wasn't cooking fish in the belly of the whale. He was dead. The Son of man was dead in the grave. He said as Jonah was in the belly of the fish, so is the Son of God. Three days,

he will arise. And as he sunk beneath the waves in the belly of the fish he said, "I'll look one more time. Salvation is of the Lord."

And I will tell you. He is no worse shape than you are without Christ. You are dead. You are doomed. You are in bondage. You are in prison and they ain't no way out except for the hand of God. That's right. That's right. And that's what I preach. I don't preach salvation is a decision, because it is not. Not on your part. It is a decision on his part. The Son will quicken whom he will. We are born not of the will of the flesh, not of the will of man. We are born of the will of God. That's true. Salvation is of the Lord in its origination. He said, "I'll make a covenant with them."

He didn't take on himself the nature of angels. He took on himself the seed of Abraham. That was his decision. Salvation is of the Lord in its execution. It pleased the Lord to bruise him.

Oh, we with wicked hands nailed him to the cross, but we did what God determine before to be done. Is that correct? It is what this book says. Salvation is of the Lord in its application. He said, "You didn't choose me. I chose you."

It pleased God who separated me from my mother's womb to call me by his grace. That's right. God applied it. I am telling it. This is where we are different.

Do you know anybody preaching this in our area? Now, come on.

Somebody says, "You think you are the only preacher in this area?"

I'd sure like to meet another one that is saying this.

You say, "Well, they believe it."

If they believed it, they would preach it.

Well, I heard one, now, well, he said, "God is sovereign."

Ask him, "How far?" Ask him, "How far?" Ask him, "In what areas?"

Cecil, you have been around here a long time. Do you know anybody preaching this?

My friends, that is the way people drive all the way from Grayson, Paintsville, Huntington, Milton. People ask them. They say, "Why do you go that far to church?"

Well, I'll tell you. If you are hungry and that's the only place you can find food. You'll drive a long ways. I'm not being boastful. I'm just saying salvation is of the Lord in its sustaining powers. We are kept by the power of God through faith. He that hath begun a good work in you, he will finish it. Is that not true? Salvation is of the Lord in its ultimate perfection. Now unto him that is able to keep you from falling, now unto him

that is able to present you faultless before his throne of grace and glory with exceeding glory. Unto him, the only wise God our Savior be glory and majesty both now and forever.

Come on, preacher, don't be afraid. Tell it like it is. Tell it like it is.

Faith, thirdly. True faith produces a genuine hope of mercy in eternal life in Christ.

Yeah, this life is not wavering and doubting. It is resting in Christ. And true faith produces a genuine hope and confidence of mercy and life in Christ. Paul said, "I know whom I have believed and I am persuaded he is able to keep that which I have committed to him."

Other foundation can no man lay than that which is laid, Christ the Lord.

My hope is built on nothing less than Jesus blood and his righteousness.

Old John said, "We know that the Son of God has come and hath given us an understanding that we may know him that is true. This is the true life. This is eternal life. This is the true God, Jesus Christ." That is my hope.

You see this confidence and assurance is not based on my love for him, but his love for me. It is not based, Tom, on my loyalty and faithfulness, but on his. My confidence...

You say, "Why don't I have any confidence?"

Well, in whom are you resting? Your confidence will only be as strong as the foundation on which you are standing. I have been in precarious places where I was uncertain because I was uncertain of what was under me. Do you know what I am saying?

I walked across a swinging bridge one time. I mean it had been there awhile. And some of the boards were rotten.

And you say, "Were you a bit afraid."

Yeah, I'll be honest. I was just a little bit afraid, because the bridge wasn't in too good of shape. But I would whistle across this one down here. I'm not afraid.

So your confidence, isn't this true, depends on your foundation and the confidence you have in the foundation. Now, if you are resting in Christ plus some of these other things I don't blame you. I would be afraid, too.

You see, it is not our work. It is his. It is not my righteousness, it is his. It is not even my feelings. Don't you ever...now come on, be honest. Don't you ever feel from snotty? I mean, you don't feel like quoting no Scripture. I mean, plumb ornery. Huh? Don't you? Well, are you saved? Well, you are not if it is resting on you.

But I tell you. If on the mountain or in the valley you are resting in him, he never changes. He never changes. That's the truth.

And I don't need a cheerleader to pep me up this way.

You say, "Brother, Mahan, people come here to hear you. Why don't you pep them up? Why don't you praise the Lord? Why don't you give them some zip and zeam and all this?"

They don't need that. Some of the, their hearts are as heavy as a stone. Some of them have got some decisions to make that don't require whoop-de-do. It requires wisdom and I am preaching him who is our wisdom and our righteousness and our sanctification and our redemption.

No truth faith or peace can derive any support from the flesh either religious or otherwise. For in the flesh dwelleth no good thing.

Here, fourthly, and I got to hurry. Truth faith consists of a total commitment of ourselves to Christ. True faith consists of a total commitment of ourselves to Christ Jesus. That's the reason I read Romans 12 a while ago. "I beseech you, therefore, brethren, by the mercies of God, by what God has done for you, present your bodies, your home, your family, your life, your everything, a living sacrifice to God. That's your reasonable service."

And I know men...I think we do men an injustice. Listen to me. We do men an injustice when we talk of salvation apart from discipleship. I don't believe a word of it.

I hear people say, "Well, Christians ought to pray."

They do.

I hear people say, "Well, Christians ought to worship God."

They do.

Well, I tell you, Christians ought to love each other.

They do.

And John said if they don't, they are not Christians. Christ said, "My sheep hear my voice. They follow me. There is no room for difference." He said, "If any man be in Christ he ought to be a new creature." No. He is. Isn't that right? That's what it says. He is. He...if any man hath not...

You say, "Well, men ought to have the Spirit of Christ."

Well, if any man hath not the Spirit of Christ he is none of his.” Isn’t that what it says?

Jim, is that what that says? That’s what it says.

Our Lord said, “He that taketh not up his cross and follows after me just...well, he just can’t be my disciple. He doesn’t even have an application, much less a job.”

No. I don’t know where or when this so called carnal Christian theory got started. But it is not according to the Scriptures.

Oh, I know believers aren’t perfect and they flit and fall and fumble and fail and everything else. But they love God. And they love each other. And they love his Word. And they walk in the holiness before the Lord and they are committed. They are committed. That’s right. They are his 100%. And what they have is his, too.

Five, true faith produces a principle of love. Now get what I am saying. True faith, life, produces a principle of love. Now some religionists put great emphasis on emotion. That’s what we are in today. You...oh, it is so emotional.

You know, it is like pep rally at the high school before the big game. Whoop them up. Get them going. Start with the music, you know. You know, not a blue note, not a sad heart, not a downcast eye. Let’s come on now. You see all this. And then the message goes right along the same way, you know. And they...and I know the grace of God is real and I know happiness is real and I know we rejoice in Christ. But I think most of that is unreal. That’s tough.

And then some religionists put great emphasis on laws and rules and morality and discipline and duty. And they just look at everybody through the microscope of the law, you know. It’s...they are hard to be around, those folks are, you know. You can’t be yourself. You have got to impress them, some way impress them that you did pray this morning.

I hear those preachers preach. They say, now, “In my devotions before the Lord this morning at four o’clock he showed me something.”

Well, he is not trying to tell you what God showed him. He is trying to tell you he was praying at four o’clock this morning. He wants that got across real good.

Well, I know we are to adorn the doctrine of God our Savior, and some religionists emphasize theology, correct theology, right form, right organization. But do you know what the master said? He said, “By this shall all men know you are my disciples, if you love one another.” And that’s where most of them are missing the whole thing. The very thing he designated as an evidence of the new birth is love. You love.

And he took Paul in 1 Corinthians 13 says, “I may have all this whoop-de-do and faith and doctrine and martyrdom and tongues and gifts and I have not Christ and love for Christ, why you might as well sound a gong or a cymbal. I’m nothing. Think about that.

Now abideth faith, hope, love. The greatest of these...our Lord’s question to Peter. Three times around that fire in the quietness of that personal contact. Lord, here hangs eternal matters. Here is the whole thing. “Peter, do you love me?”

John, I have solved the whole thing. Yes, that’s right. Both Johns. They will. Do you love me? If you love me, you will feed my sheep.

Oh, I tell you. And I tell you this. We love him, who he is. Don’t compromise who my Lord is. I love him like he is, for who he is, for what he did and I love the purpose for which he did it, that God may be just and justified. I am glad God is holy. I couldn’t worship him if he wasn’t. I am glad for where he is.

In the sixth place true faith, now watch this. True faith makes the goodness of God to me to be the motive for my goodness to you. That’s right. True faith makes the goodness of God to me to be the motive—and model, I might add—of my attitude and conduct toward you. That’s right.

Listen to Ephesians four. Just listen to it. Don’t turn. You know it. “And be ye kind one to another, tender hearted forgiving one another even as God for Christ’s sake hath forgiven you. Husbands, love your wives as Christ loved the Church.” There’s your motive. “And gave himself for it.”

How am I to love my wife? As Christ loved the Church.

And then he sat down here. He said to servants, “Be obedient to them that are your masters in singleness of heart as unto Christ. And, masters, whoa, do the same thing unto your servants forbearing threatening, knowing that you have got a master in heaven.”

That’s the basis. My relationship with him determines my relationship with you.

I know a lot of churches and preachers they just stand up and tell people, “You have got to give, give, give. If you love God you give. If you don’t give God will whip you. If you do give God will reward you.”

Let me tell you something. If God has given to you, you’ll give. Isn’t that right? If you...if he has been merciful to you, you can’t help but be merciful. That’s just the basis of the whole thing. How can you...how can he forgive you of such an enormous debt and then you go out and get a [?] because he owes you a quarter. No. No, no, no, no, no. And all the preaching in the world is not going to change that man’s attitude. He is going to keep getting people by the neck until he realizes what God, if anything, has done for him. And when he does...

I tell pastors. I say, "You over pastor. Leave people alone. Preach to them. Preach the gospel."

If almighty God ever meets that Saul of Tarsus on the road to Damascus, you will have a buddy. You will have a supporter. You will have a man who prays. You will have a friend. And you will all walk the road arm in arm together. But until God does, you know, you needn't get the whip or the law out. You needn't stack the crowns around and invite him to look at them and gaze on them and wish he had one like it. Forget it.

Just preach to him Christ. When he meets him, he'll tell you some things. Oh, yeah. Several.

Truth faith...true faith has three goals and I gave them to you a while ago. Philippians three. Oh, that I may win Christ and be found in him, that I may know him and the power of his resurrected life, the power of it, the peace of it, the joy of it, the rest of it and that some day I may attain to the resurrection of the dead.

David said, "I will be satisfied when I wake with his likeness."

Now you think about that a little bit. You think about those things I gave you. And this is what I want you...God said, "Come, let's reason together. Let's do some thinking."

Before you go to build a house, see if you have got the material. Before you go to do war with an enemy that is stronger than you, see if you have got the manpower. That is what our Lord said.

So I am saying don't rush down here and say, "I see it." No. Shut the door in the closet. See it yourself. See it for yourself. And if God saves you, nobody has to keep you saved. If God reveals this gospel, this different gospel. It is different. It doesn't depend on psychology. I don't...Marty doesn't have to go over there and start softly twirling across the organ notes, now, to keep you in the [?] spirit, in the mood. No.

Oh, isn't it awful? It's awful. It's awful. They do these things.

You say, "Well, why do they start that off?"

They know what they are doing.