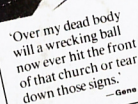




**Secret
Out?**
page

About...



By ALLAN PARACHINI, Times Staff Writer
television preacher Gene Scott
Landmark Church of the
in a des

TV Preacher

By ALLAN PARACHINI Times Staff Writer

Glendale television preacher Gene Scott has agreed to buy the landmark church in a deal open to downtown planning officials and the city that surprised planning officials in the signals at least a temporary slowing in the race to level off office buildings in the central city.

Scott also assures that the Los Angeles skyline will continue to be embellished by the church's huge electric signs, confirmed by Scott's church.

The \$23-million deal, confirmed by Scott and the Church of the Open Door Thursday, was made at a public hearing.

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they will remain intact.

Scott, who relies for most of his prominence and income on a growing broadcast ministry, said his two congregations, Faith Center Church and Wescent Christian Center, will transfer most of their activities to the 1,000-seat church, which will adopt the West of state. He said he plans to open a Bible institute for 1,200 students in two adjacent towers, one of which is the Rainbow Hotel, the other of which is vacant. The complex is under construction.

Scott's television programming, which began in 1973, is broadcast from the 40-

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down those signs," Scott said in confirming the court has agreed to hear the case.

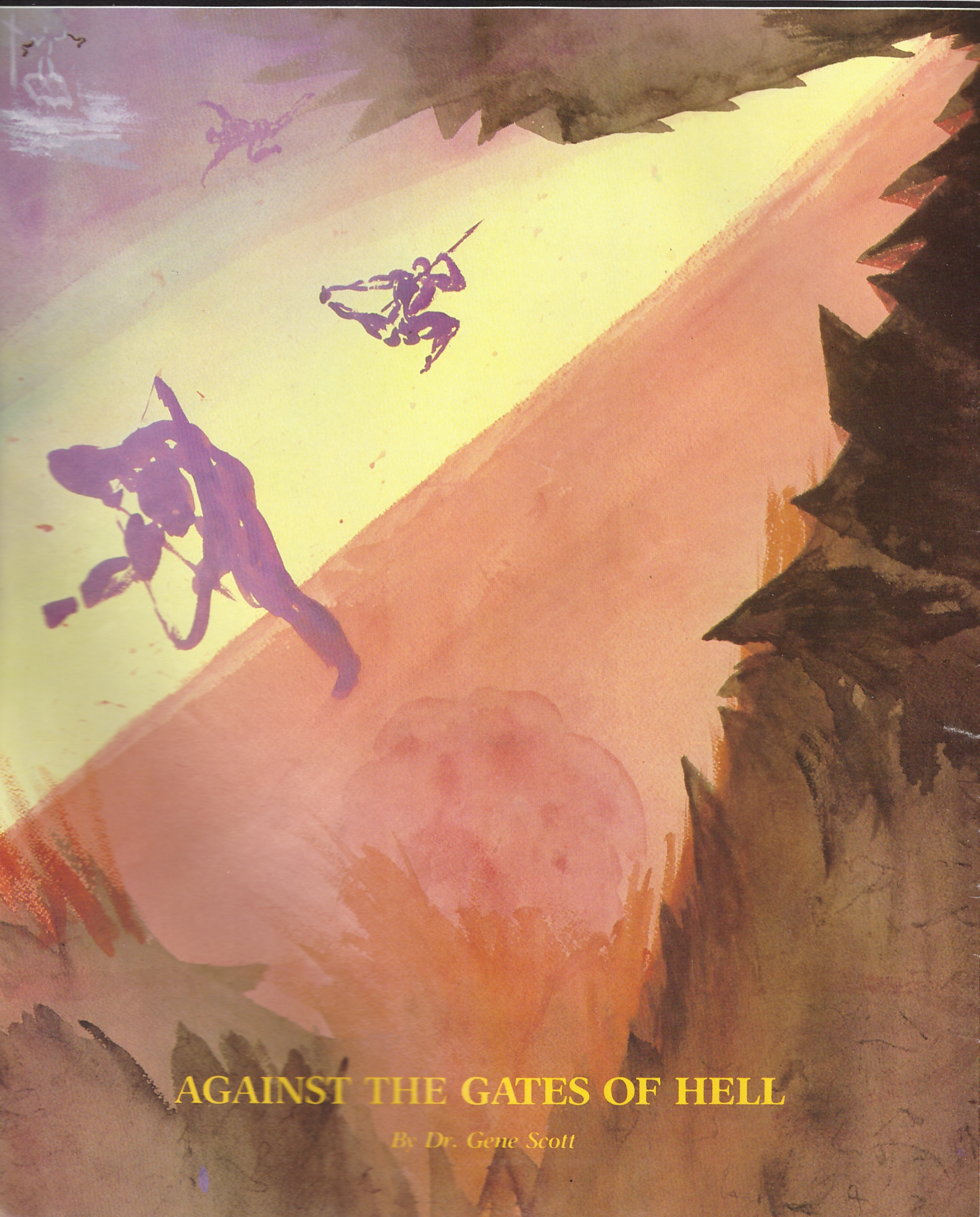
Planning officials said it is symptomatic of Lincoln Property deal in downtown construction growing slump in the fourth quarter of 1991 when developers began to feel the pinch. First noted during the high-growth years of 1980s in which developers' rates could be as high as 18%, by 1988, with 7 million square feet of office space available in downtown Los Angeles and the various agencies and firms had begun to show some signs of distress. The plan of a new downtown office building was

...ion

[illegible]

Gene Scott

...in his PAINTING



AGAINST THE GATES OF HELL

By Dr. Gene Scott

ABRAHAM

By Dr. Gene Scott

[Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1)]

As I've said, probably a thousand times, that's not a definition for faith; it's a description. 'Pistis' is the word in the Greek. Faith, when it is being expressed, provides the substantiation. "Concretionizes" is another word I've used. Literally, faith transsubstantiates, is the title deed for things hoped for.

From where do we get hope? From God's Word of promise. God gives hope, because God's Word says things can be different than they are. If your situation is not what it ought to be, God's Word gives hope. Faith seizes the hope and makes it become a concrete thing.

Faith in action is the proof of title, ownership to what was hoped.

What is faith?

— It involves the mind, in a mental assent to an idea. — It

involves the emotions, in a heart-felt confidence in that idea.

— It involves the will, in hanging the body or attaching it to that which the mind and heart have agreed to. You have no faith, in the New Testament sense, until it's acting.

One of my staff members helped me with it by listening, having insight and making this observation: "Faith," then, is not best used as a noun. In the strictest sense, we don't "have faith," though there is a way we can say that, rather, "faith" becomes an adverb. It qualifies the acting.

We have "faithing" action; action that is oriented and focused. It is not just random activity, but action that is focused on agreement with an idea, and confidence in that idea, resulting in a pushing of the body, and a marshalling of all its forces down that track. Faith tracks behavior.

By that definition, no one can "not faith." You are faithing when you move, when you eat, when you walk, when you take a step and don't expect to land on the ceiling;

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Much of today's teaching on faith would have been strange, indeed, to Abraham. Although, he "never obtained the promise" and he didn't always do it God's way the first time, he hung in there with God. What's more important, God hung in there with him.

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Most people know "about" the Passover Feast, the most important of all Jewish holidays. But, there are many including Jews who do not know the real significance of the observation.

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A reprint of a Los Angeles Times article by Allan Parachini, Los Angeles Times staff writer.

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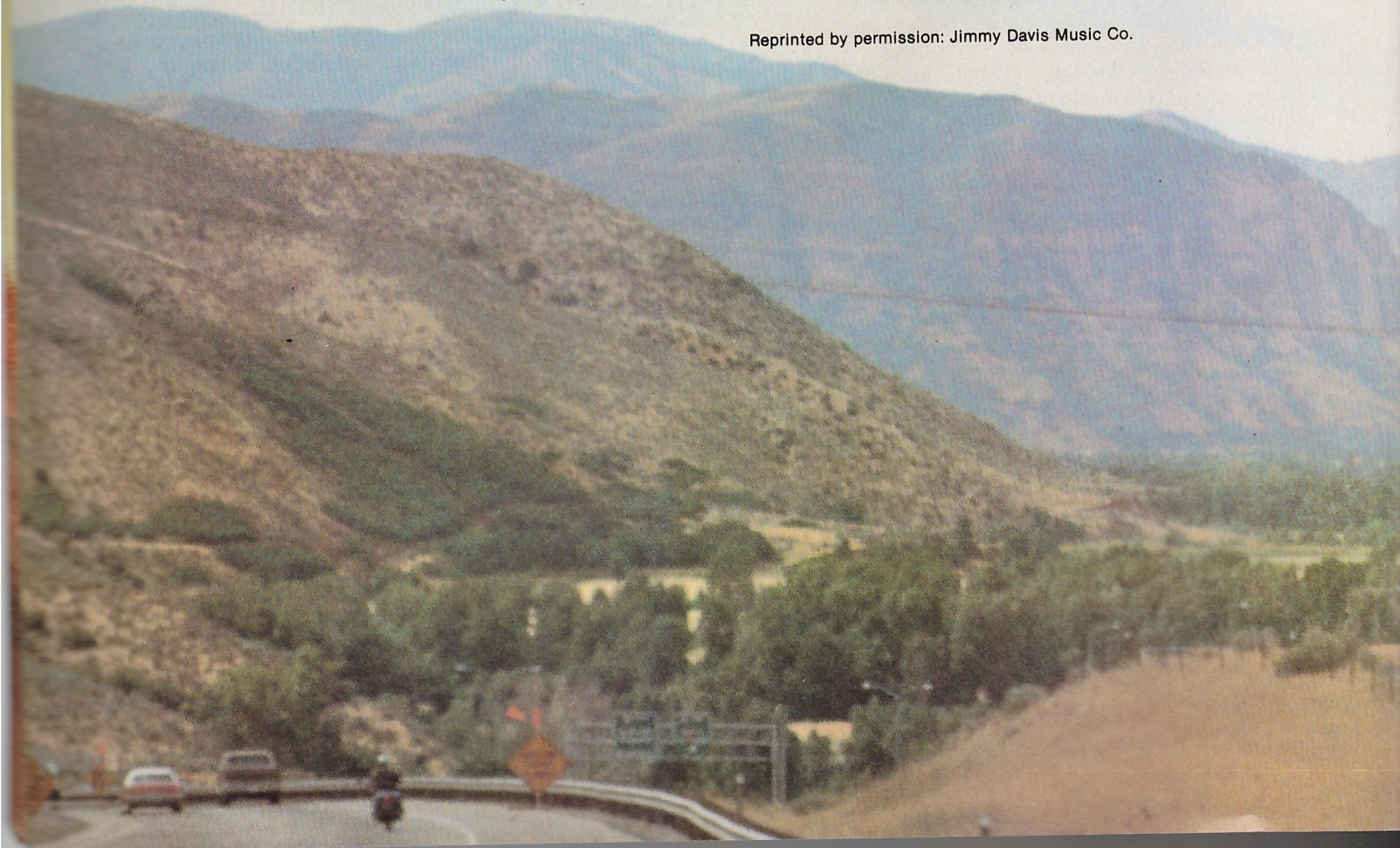
One More Valley

Verse 1 When I'm tossed on life's sea,
And the waves cover me,
And the dark clouds won't let the sunshine through,
Then a voice seems to say,
"Child, there'll be a brighter day.
"Don't allow the storms to hide sweet heaven's view."

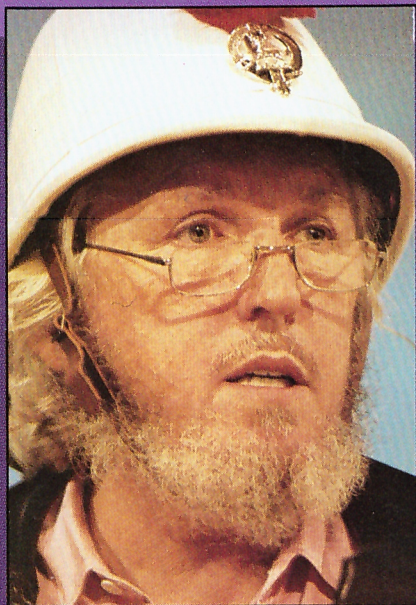
Verse 2 Don't let Satan see your fears.
Learn to smile through all your tears.
Hold your head up high and give the world a smile.
You must be faithful all the way.
'Twill be worth it all some day;
'Cause it's all gonna be over after awhile.

Chorus 'Cause we've got one more valley, one more hill.
We've got one more trial, one more tear.
We've got one more curve in life's road,
Maybe one more mile to go.
We can lay down our heavy load when we get home.

Reprinted by permission: Jimmy Davis Music Co.



An Appeal from your Teaching Pastor



This may be the most important appeal to you in the 10 years that I have been pastor at King's House One.

As most of you who watch know, I finally found the courage to bite the bullet and call for an elite group of supporters designated "The King's Tithing Force." By the length of this letter and the way it gets right to the point, you will know that I have dictated it rather than signing one written by Craig Lampe.

Do you want to help me lead a Reformation in the church today? Do you want to help me set the pace in doing things God's way? And do you want to act in faith and claim God's promise of Malachi 3:10 regarding tithing?

If you do, indicate such on the enclosed envelope. (You will have to write it on a blank area.) Doing so will indicate that you want to be a King's Tither for the next 12 months.

If you are one of those who has already taken this challenge and joined "The King's Tithing Force," let me say "welcome aboard" the force team that will determine the future of this ministry. Your King's Tither number can be assigned by calling 1-800-338-3030.

If you are already a member of this elite band, use the enclosed envelope to send in your tithe for the month.

We made it all the way!

—Gene Scott
Teaching Pastor

Join Dr. Scott TODAY 1-800-338-3030

What is a King's House?

The Bible is clear in reinforcing its teaching toward giving. Those who are taught have an obligation to pay the teacher. Dr. Scott teaches the Word of God; the response from those who hear is an act of worship in the real sense of the meaning of the word. Worship is a contraction of two words, WORTH and SHIP. The question is, "What is Dr. Scott's teaching of the Word of God worth to your life?"

Those who participate in response to Dr. Scott's teaching are called King's Houses.

Dr. Scott teaches the doctrine of giving as the Bible dictates: The level of financial participation is a judgement on the value placed on the teaching by those who are taught.

Definition:

A **King's House** is a person who listens to the teaching at

least once each week and pledges to give a consistent amount monthly.

Levels of Giving by King's Houses:

Faither — \$1 - \$99 or more per month

Gideon — A tithe; or \$100 or more per month

Gideon of the First Three — \$1,000 or more per month

The essence of a King's House is the courage to be identified. You are invited to join over 39,000 other UNCOMMON BELIEVERS as a King's House. If you would like to register as a King's House, call the number above and ask for your King's House number. This will identify you as an UNCOMMON BELIEVER.

KHOF® — King's Houses Of Faith

You led me back to the Bible. Gideon, Joshua, and all these characters and their problems really puts things in perspective.

Bridgeport, CT

I'm very impressed by Dr. Scott and his teaching. He makes everything so interesting. The way he teaches is the way the Bible should be taught.

Buffalo, NY

Doc is so truthful and honest. His ministry is an answered prayer. He is really a hot item in this area.

Portland, OR

(Continued on page 14)

The TRUTH is...

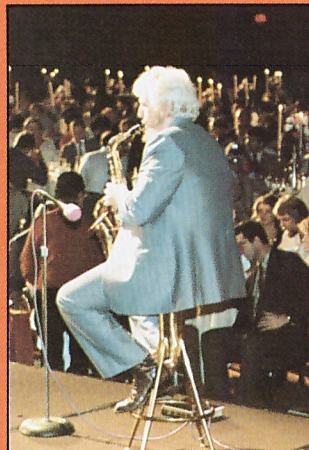
What fun,



SPECIAL!!
\$100.00 per plate



a SECRET!



The Theology Of Giving (Part III)

As taught by Dr. Gene Scott



Is this God's word or not?

There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will, we shall live, and do this, or that.

But now ye rejoice in your boastings: all such boasting is evil.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (James 4: 12-17)

Is there any doubt in your mind we preach God's Word, and we adhere to God's Word? That's our law. "There is one lawgiver, who is able to save and to destroy." That means there's somebody over the FCC. Right? That's our answer to the FCC.

Our pledge slips give the pastor and the church leaders the freedom to change and apply and designate your monies. You give it to the Gene Scott Philippian Fund. It is given with the specific designated right of your pastor, Gene Scott, to designate it as the Lord wills as I walk face to face with the Lord. It is clearly written on the pledge slips. James 4 is why.

It has always been why. This isn't something new. Way back in some of the first papers we submitted to the FCC, we filed *The Theology of Giving*. There were fifteen theological tenets, including this one.

Now, what it says there, "...to him that knoweth to do good, and doeth it not, to him it is sin..." is in the context of don't say "...we will go... and continue... and buy, ... and sell, and get..." you ought to say, *If the Lord will, we shall live, and do this or that.*" Why do you think we have "Faith Promise" instead of "Pledge"?

I believe that commitments should be made. And I've gotten aggravated at people who have said they would call me and didn't, and those who haven't paid Faith Promises or who haven't kept other promises they've made for any

reason other than just a lack of integrity of commitment.

I had somebody call me many months ago telling that they had been victims of an embezzler. They thought, as a part of the checks going out, that their Faith Promise had been paid and were under such a feeling of guilt because commitments they'd made hadn't been fulfilled. I said, "Forget it! Start over! Just start over in faith. Don't let the devil beat you to death with that!"

As the Lord wills!

A Faith Promise is conditioned by James 4. Likewise, the church, when it presents a "project," must be led of the Lord. I want you to pay close attention to this because it is tight logic. I wrote a whole paragraph on this early in our legal pleadings.

All giving at this church must be subject to change as the Lord wills. The Apostle Paul set out to go to Asia. But, he said, the Spirit constrained him. He gave no other explanation. He didn't even know where else he was going. He went down to Troas and, in the middle of the night, an angel appeared and said, "Come over to Philippi." I want you to see the significance of this.

The whole Western Church World is here because God changed the expected, announced plans of a churchman. The Catholic Church, the Anglican Church, the whole Protestant Church World are the result. The spreading of the Christian Church in the world from the Western World is the result of Paul turning around in his tracks and changing an announced plan for no reason other than his claim: "The Spirit constrained me." Do you understand that? That's life conditioned by "if the Lord wills!"

Now, if you don't believe there is a supernatural God who directs his people, you're not going to allow that. For awhile, we had a Presbyterian lawyer. I had to argue with him all the time because he had that damnable Calvinistic, predestinarian doctrine that wouldn't even let God change His mind, much less anybody else. That's why I don't like to have Christian attorneys!

Now, look! If Paul had been under the bondage of a Roman Federal Communications Commission, the chilling threat to him would have been if he obeyed what God told him to do, changed the announced plans, and turned around, the government would accuse him of fraud. Do you see that?

California law after the Petris Bill recognizes that. They had it built into the statutes of California. This is their illustration and I approve of this:

If you raise money for Cambodia and somebody says you didn't send it to Cambodia, the Attorney General still has the right to call, relay the complaint and ask about it. *(He can't come in anymore and uproot the church.)* The church, then, has 30 days after they receive the notice to do one of two things—

1. Send to the Attorney General specific proof that on that one item they sent the money to Cambodia. Now, that doesn't reveal the donors names. Or,

2. To hold a meeting of the church board and give to the Attorney General a copy of a resolution certifying that the leadership of the church met and designated that money raised for Cambodia be applied to the general budget of the church.

That's the end of any discussion. Because, if people want to give money to a church, the nature of a gift as distinct from that of a trust is that the gift is turned loose; control is transferred to the recipient.

**The reward was obtained
with the giving. You
don't ... police it.**

The reward was obtained with the giving. You don't follow the gift and police it. You turn it over to God's agent who is to be led of the Lord.

Now here's the problem. The federal government is not bound by California law. However, The Constitution says, "Congress (and that includes the FCC because the FCC is a creature of congressional law) shall pass no law to establish any religion. . ." It has been settled many times that it is equally prohibited to disestablish any religion.

God does change His mind!

Nevertheless, the requirement that was placed upon this church by governmental agencies was that, in effect, God wasn't allowed to change His mind. That is why I have been totally prohibited from ever raising any money for any designated purpose, if I am to practice James 4. Don't you want a pastor who's led of the Lord?

According to their "rules," if I raise money during which I say, "If the Lord wills, we're going to put a wing on a building in the Philippines..." and if then, the Lord does to me what he did to Paul, and after the money comes in but before we put it into the Philippines, He directs us to use it in Brazil, and if I do what He says, I will be charged with criminal fraud; even though the money was given with the condition, "if the Lord wills." If I followed the government's dictates, I would be forced to disobey James 4 and become chilled in seeking God's will because of the overhanging threat on me as a pastor. Furthermore, you are denied the free exercise of giving money to a pastor whom you give the freedom to seek God's will and do what you gave it for "if the Lord wills it." Do you understand the significance of that?

The FCC is establishing a non-James the Apostle religion. You can't worship God in your giving. They've not only violated Matthew 6, which requires the giving be in secret, by demanding that individual giving records be disclosed, they have denied you the right to practice James 4, which is

to give to your pastor according to the pledge slip with the right for him to change any designation as the Lord wills. And, they have chilled this church with a prior restraint on raising any money for projects of any kind because we can't do it except according to James 4, and if we do, we dare not let the Lord speak to us because if he changes our mind, we'll get accused of fraud.

Do you understand that the FCC has violated you in two ways?

1. They have attempted to force the revelation of your donor records, which violates Matthew 6, verses 1-4; and,
2. They have denied you the right to give your pastor the freedom to change designations, if the Lord wills.

Taking the Bible literally!

Now the Supreme Court has made some interesting rulings:

—It held that, though to everybody else a flag salute is just a salute, to the Jehovah's Witness, it is a violation of the Biblical Commandment, "Thou shalt not worship any graven image."

—Christians all across this land have served on juries by law, but one little woman in Minnesota, because she took literally, "judge not that ye be not judged," was exempted. To her, her religion was involved.

—Saturday is just "Saturday at the beach" to a lot of Christians. But, to Sabbatarians, it's the Sabbath and they've got to keep it holy. I don't agree with them, but according to the Supreme Court's ruling, they can't be denied unemployment insurance because they won't take a job that requires them to work on Saturday.

—The Amish appeared before the Supreme Court because they took literally what Paul said to Timothy, "if you don't provide for your own family, you're worse than an infidel."

To them, that precluded them from either receiving or contributing to Social Security.

All of these cases involved taking the Bible literally. Likewise, we have a right to take the Apostle James literally and change our direction "as the Lord wills;" and, we have the right to take Jesus literally in Matthew 6, and refuse to disclose your individual giving records because it violates giving in secret.

I trust you understand what the contest with the FCC over disclosure was all about. They were trying to force us to prove that anything we ever talked about in faith, we did. In short, once you say something, they disallow, "if the Lord wills differently." Once a churchman says something, he must prove up the performance. That means Paul would have had to prove he went to Asia, and there would have been no Western Church.

In the Ballard Case, the Supreme Court said, "You can't do that. You can't require proof, you can't even require evidence of proof of the truth of religious statements. All you can adjudicate is the good faith of the one that makes it. Otherwise, you're forcing preachers to prove that Jesus

came out of the grave, and that Lazarus came out of the grave." Yet the FCC did this to us. And the D.C. Circuit Court of Appeals affirmed it without an opinion and unpublished. It's the law of the land today. In essence the law now is, you can't give with the condition, "if the Lord wills." In essence, the law now is you can't give and have your giving kept secret.

They are making a religious act a crime of the first degree

Now let me tell you something else. Forgetting the government's misuse of it, are you aware of how many religious pirates, buccaneers, would like to have our mailing list? Most television ministries are lucky if they get \$20.00 a month from a donor. Our average is \$150.00 to \$170.00 per month. Do you know that, had I responded to what they requested, all that information would be in the public files, and every religious buccaneer in the country could simply send a clerk over to make a photostat of the list and, "Zap!" you're on their mailing list? Not only was I required to disclose it, it was to go into their public records as part of our trial. Now if that doesn't give you enough to scream about....!!

I want you to answer the following question: "How could you, as a pastor, raise money, focusing faith according to James 4 with the condition, 'if the Lord wills,' if obeying the will of the Lord, should God change His mind, means you'll be indicted for criminal fraud?"

They are making a religious act a crime of the first degree, fraud, when that act is not one that's prohibited by any law, but is exactly the act that produced the entire Western Church. They are calling what the Apostle Paul did when he turned around and let the Spirit constrain him from going into Asia a crime. They're calling a crime what James says we are to do, and if we don't do it, he says, it's a sin.

"...he that knoweth to do good, and doeth it not, to him it is sin." (James 4:17)

In short, they forced me and this church to the same position that the martyrs, who went to the stake in Caligula's day, were forced: to make a choice between a Biblical principle and what they were telling us we "had" to do. To not do what James 4 says, knowing it's commanded, is a sin. They were telling us, "You have to do it." In essence, it is a classic case of government saying, "You sin or else." Yet, the courts said, "There's no Constitutional issue."

I hope you're so mad you can bite a spike nail in half with one bite!

By contrast, because God's on our side, we're gonna win, and we are gonna win when the people rally. □



What is "The Lord's Supper"?

By Dr. Gene Scott

I've had a crusade for the 10 years I've been on television to bring "The Lord's Supper" back into the home. If you watch religious television especially during holiday seasons of Easter or Christmas or if you've ever attended a traditional church where they serve "Communion" ("The Lord's Supper"), you can't but help get the feeling that it is some high liturgical, mystical event. It isn't! Here it is in simplicity.

Exodus 12 is where it all began. The sacrifice for sins didn't begin there. That actually began with the covering God gave Adam and Eve. He slew the animal and gave them the covering. It continued with Abel. 'Atonement' means exactly that, 'covering.' But the Passover, from which "The Lord's Supper" is derived, began in Exodus 12.

I know lots of people, including some Jewish friends, who don't know where the name, "Passover," comes from. It's hard for the modern mind to think of God sending an angel to kill the first born in every home. The first-born human; the first-born animal; He promised to kill them all. He'd have every animal protection agency in the country on Him if He'd try that today. The modern mind revolts against it, but here it is:

"Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take unto them every man a lamb, according to the house of their fathers; a lamb for an house:...

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month..." (Exodus 12:3, 5, 6)

I try to put flesh and blood on the Bible, which not very

many people do. Now, on the face of it, this seems cruel. You bring the lamb in on the tenth. It's not just any old lamb; it's not just any old first-born lamb; it's not just any old first-born lamb without blemish; it is a first-born lamb without blemish in its first year.

They were to bring it in on the tenth. Have you ever been around a little lamb? They're cute. It would be very hard to bring a one-year-old lamb into your home on the tenth, and not be in love with it by the fourteenth. By that time, it's a pet. On the face of it, that's pretty cruel. Why couldn't God just let the father go out and find a lamb, not even tell anybody in the family, which one it was, and just do the job? He had to have them bring it into the house and give it enough time to become a pet.

"Ye shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." (Exodus 12:6)

The margins of most Bibles give an alternate translation here "between the two evenings,"

meaning "from one sundown to another sundown." It's important to know that the word used in the original has two meanings. The context determines its meaning. In this case it meant "that very evening." The context tells you directly. In this case their orders were to kill it the evening of the fourteenth day.

"And they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses, wherein they shall eat it.

"And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." (Exodus 12:7, 8)

"Have you ever been around a little lamb? They're cute..."

If the word in verse 6 were translated "between the evenings," it could be anytime from that sundown to the next sundown. But because they must eat the flesh that night, the meaning is predetermined by the context. It's between the evenings, but early enough between the evenings to be before the night ceases; that same night that they have to eat the flesh.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover (or more literally 'a passing over to the Lord')." Exodus 12:11

Now, if they did it according to directions, they ate the Passover meal on the evening of the 14th day, which was actually at sundown on the 13th day by the way we determine dates. The calendar of the Bible and the one the Jews use today doesn't work like ours. Instead of starting the day at 12:01 a.m., they start it at sundown. So for them, Friday actually begins Thursday at sundown. This year, based on the Jewish calendar, the Passover was determined to begin Thursday night at sundown. It falls on the fourteenth day of the month regardless of the day of the week. So, this year, the Passover meal should have been eaten Thursday night. If Passover were on a Wednesday like it was in 33 A.D., the Passover meal would be eaten on what we would call Tuesday night.

To use this year as an example, they would slay the lamb on the evening which began the 14th day, Thursday. That would be toward the end of the 13th day as we would determine it. I hope it's clear that Passover begins at sundown on the 13th and continues until sundown on the 14th day.

God's instructions were:

1. Kill the first-born baby lamb. Place its blood on the door post and on the lintel. In another text, it is clear that they were to slay it on the threshold; so, there is blood on the threshold, on the posts, and on the door jamb.
2. Go inside, roast the lamb with unleavened bread and bitter herbs, and
3. Eat it, with their staffs in hand, and their sandals on their feet, in haste.

Now, let's apply logic to that. Why were they supposed to do this? All they knew was that this preacher, Moses, said,

"By doing this you will escape what is going to happen at the hand of the Passover angel. The first born in every house, both animal and man, will be slain the night that angel comes. The only thing that will prevent it is to keep this little pet in your home for four days, slay it, put the blood on the door posts, go inside and close the door, roast the lamb, put your sandals on and get your staff in your hand, and eat the roasted lamb, all of it. And, when the angel comes at midnight, if he sees the blood on your door as a token, he will pass over, and not slay the first-born in your house."

You can't even use the word "passover" without coming to grips with this brutal, graphic, happening. The angel who is to bring death to the oldest in each family passes right on by if they did what they were told. That's why they call it

the "Passover Feast." It's a remembrance of that night in Egypt.

Can you imagine, based on nothing but the word of a preacher, you're eating the lamb, inside closed doors with that little lamb's blood painted all over your door facing. Then, the angel comes, sees the blood as a token, or a sign, and passes over.

But at those houses where there was no blood on the door, death came!

"Well, I don't like that idea," you say, "It jars my expectancy of what God ought to be."

Give a philosophical speech at the funeral. But, it isn't going to help.

"Well, I don't understand," you may continue, "Why would God do this? I mean, why would blood on this door cause the angel to pass over? And, WHY if there was no blood on the door would he enter in and kill the first-born?"

The angel had his marching orders. It didn't matter whether it was understood or not. It didn't matter how big or how little the house was. It didn't matter what kind of lives the people who lived there led. It didn't matter if they were the known thieves of the camp. It didn't matter if they were moral wretches. It didn't matter what they were.

If the best living man in the camp didn't have the blood of a first-born baby lamb on the door, the angel of death would come in and do his job. If the worst reprobate in the camp had blood on the door as prescribed, the angel would pass over.

It didn't matter if a man's neighbors thought he deserved to be shot. As long as he slayed the lamb, put its blood on the door, went inside, shut the door, and put that lamb on to roast, he was spared, even if he did it just 5 seconds before the angel came. There was only one criteria for safety and escape from the death angel. The angel passed over the house, without respect to the behavioral pattern of those inside, if the blood was on the door.

Some of today's preachers would say,

"There has got to be some spiritual exercise at the door after you put the blood on. Otherwise, some people who don't deserve to be spared would get behind the door."

That's what the neo-Puritans do with their traditions of closed communion. That's what the legalists do when they lay a guilt trip at the door of the Lord's table.

Do you see how stupid that is? The Lord was observing the Passover when He instituted what we call "The Lord's Supper." There were no behavioral requirements for participation in the Passover. The only requirement was that the blood be applied. Similarly, there is no behavioral requirement for participation in "The Lord's Supper," only the application of His Blood.

Now, why has the Church departed from that premise?

From that night on, God told them to observe the Passover through the centuries, and to keep it remembering, that He had delivered them from Egypt's bondage.

The night Jesus was betrayed, He was keeping the

...in the COMMUNION

Passover, in an upper room of John Mark's mother's house. That's one of my crusades, to bring the observance our Lord instituted that night back into the home, like the early Christians did, and like the Jews still do in observing the Passover. The night of the 13th, between the evenings, He took the cup and He took bread, broke it, and blessed it. Up to that point, those Jews who followed Him, expected a normal Passover.

And as they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:26-28)

By doing so, He gave the Passover Feast a meaning which enabled Paul to say, in later writings, "Christ has become our passover." That slaughtered lamb was a shadow being cast. When you see a shadow, you look for the substance that casts the shadow. That substance was Christ. That is exactly what the Hebrews letter says.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; (Hebrews 1:1, 2)

Later in the text, the Greek words used describe that happening as the substance of God moving onto the stage of history. And, we now see the substance from which the shadow was cast.

That night, He gave substance as the blood of the lamb was suddenly translated into a more valuable blood. What's the value of blood anyway?

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (Leviticus 17:11)

As blood is spilled, life is poured out. That night in Egypt, God taught His right to take a substitute sacrifice and let its blood be spilled thereby removing the necessity of killing the one that was being substituted for. Just as the death of the lamb was a substitute for our sins, not just individually, but for the sins of the whole world. In his letter to the Romans, chapter 5, Paul explains:

"Wherefore, as by one man sin entered into the world, and death by (because of) sin; and so death passed upon all men, for that all have sinned... For if through the offense of one many be dead, much more the Grace of God, and the gift by Grace, which is by one man, Jesus Christ, hath abounded unto many... Therefore as by the offense of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be

made righteous." (Romans 5:12, 15, 18, 19)

That night, before He was betrayed, He took the cup that Jews had drunk throughout the centuries, remembering a night when the blood of a lamb had spared the household the death that fell on everyone else. By the way, in spite of what people think, it was real wine, because He kept the Passover in the traditional way. Then, He gave the meaning:

"This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Corinthians 11:25)

It has the same meaning as the Passover. Whatever death for sin we're all entitled to, it passes over. He, like the lamb, poured out His blood, took the penalty, and covered us. We're covered!

That's why I say, "I don't allow guilt at 'the Lord's Table.' Ever!"

If there's any one place you shouldn't be looking at yourself, trying to determine your adequacy, it is at the Table of the Lord. None of us are worthy. We're made worthy by the Blood of the Lamb.

You may be thinking, "Well, what about what Paul said, 'let him eat and drink worthy:'"

That isn't what he said. Paul said:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily shall be guilty of the body and blood of the Lord... For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Corinthians 11:27)

"Unworthily" is an adverb. It modifies the behavior, the act, not the person. Paul was talking about the manner of partaking. He said if you eat and drink in an unworthy manner, you'll eat and drink damnation to yourself. The word translated "damnation" is "krima" in the Greek. It means temporary punishment. The temporary punishment is described in verse 30 as sickness, weakness, and death. Further, in verse 32, he says "krima" is sent to prevent "kata-krima" which is the permanent or eternal condemnation which the rest of the world will experience.

What is eating and drinking unworthily? What manner of partaking brings that damnation?

He gives the answer in verse 29, "To eat and drink not discerning the Lord's body." That is not recognizing that He was worth enough to stand in for all of us, that because He shed His blood, God laid all our sins, past, present, and future on Him. It is not realizing, "He died for me."

If I don't accomplish anything else, I want to remove guilt from in front of His table. Preacher, deacon, saint, or sinner, we're on equal footing. It is the shed blood of Christ that sets us free; and, we are made worthy by the Blood of the Lamb.

The only way damnation stands on the horizon for us is if we do not discern what He did, how adequate his covering was, how complete the sacrifice was, and that we, you and I, are made worthy by his shed Blood.

The Old Testament saint had to put blood on the door post. God makes it even simpler for us:

"For with the heart man believeth unto righteousness; and; with the mouth confession is made unto salvation."

All we have to do is lift the cup and say "Lord be merciful to me, a sinner" and we're covered. If we partake in that manner, God sees us through the worthiness of Christ.

I will say to a person coming off of dope, "If you can see clearly enough to see that Christ died for you, you can partake with me."

Our worthiness is in His blood. As you take the cup in Jesus's name, say, "Thank You, Lord, for Your Grace. When God looks at me, He sees the shed blood of Christ. I'm made worthy."

Why are there two elements at the Lord's table? Why did they eat the roasted lamb inside? Why did they eat it in haste with staff in hand and sandals on their feet?

If sin were the only thing that needed to be taken care of, all that was needed was the blood which is symbolized by the cup. But, something else was done that Passover night. Psalm 105:37 says:

"He brought them forth (from Egypt)... and there was not one feeble person among their tribes"

There were more than two-and-a-quarter million people who had been in slavery. For them to come out of Egypt without a feeble one in their midst is not naturally possible. God healed them. He healed every "feeble" Israelite that night, as they ate the roasted lamb. That's why Jesus took bread. That's why Isaiah 53:5 not only says, "He bore our ini-

quity," but also says, "with his stripes, we are healed."

Matthew 8:17 makes it clear:

"That it might be fulfilled which was spoken by Esaias (Isaiah) the prophet, saying, Himself took our infirmities, and bare out sicknesses."

In that atonement act, He lifted our physical sicknesses and infirmities off of us. Peter, looking back to Calvary, said in 1 Peter 2:24 "...with his stripes, ye were healed." That's why there's bread.

They ate the roasted lamb for strength. They ate it with sandals on their feet, and their staff in hand. That was the act of faith symbolizing that they were ready to move, that, that night, God would begin to deliver them.

I say to people who are sick, "Do something that symbolizes sandals on the feet, and staff in hand. If you can't stand up, sit up! Tell somebody to come to your sick bed and put some shoes on your feet. Get ready to be healed. Take the bread and understand you don't have to deserve healing any more than you deserve the gift of His covering, through the shed blood of Jesus."

God gave them healing behind the closed doors because of their faith. If they obediently ate the lamb in readiness, with staff in hand and sandals on their feet, and ate in haste, they were healed.

Take the bread. And, wherever you are, personalize it, put it in the past tense, and say, "With His stripes I was healed," as you thank the Lord and take the bread in Jesus's name. □

(Continued from page 5)

My daughter and I enjoy your teaching very much. We have our Bibles open together for the first time.

Norfolk, VA

I thank God He led me to Doc.

Anaheim, CA

I was beaten around in parochial school and learned about "Jesus." Dr. Scott has taught me about the "LORD." He has taught me the ways of God.

Clio, MI

I loved to go to church when I was small, but my family taught me I couldn't take communion. I thought I wasn't good enough for church. But Doc has changed all that.

Vallejo, CA

I'm a police officer who just wants you to know you have helped me through some real tough times.

Dallas, TX

For years I was taught I was unworthy to take communion. You opened my eyes.

Vancouver, WA

Doc, you are the best teacher of the Bible I have ever heard. If I sent you a Pittsburgh Steeler hat, would you wear it?

Longview, TX

I was claiming the promise of healing when we took communion with you a few hours ago. Gradually, the really heavy, burdened feeling I'd had lifted.

Orange, CA

We love you and thank you for making the Hebrews teaching available.

Chanute, KS

It is a relief to see a genuine person on TV who can talk about God and still realize that none of us are perfect but we do our best. I've never made a call like this before, but he's a real man.

New York, NY

Thank you for the teaching on communion.

Upland, CA

I'm 45 years old and this is the first time I've known exactly what I was doing when I took communion.

Vancouver, WA

This is the first time in 60 years I have taken communion without reviewing all the shame and guilt.

San Francisco, CA

I'm an invalid and the only things I have are the CB and TV. Since I've been watching Dr. Scott, I gotten all the CBers to take a 2 hour break and watch him.

Dumont, NJ

I have quit drinking because the Lord came into my life and has helped me to end my alcoholism. He literally changed me through your teaching.

Ontario, CA

ABRAHAM

(Continued from Page 3)

that's having faith in gravity.

I have made up some words:

'Faither' — a man (or a woman). 'Faithing' — the action.

All men are "faithing" in some respect. The 'Faithed' — the substance that faith produces, the result.

The only choice that a "faither" has in his "faithing" action is the object of his faith, what he "fastens on." He has no choice, not to faith. Trying to make that choice is the same as choosing not to breathe, not to act, not to live. The moment a man begins to move, he is "faithing." That's by definition. It's the axiomatic, Greek word in its meaning. Once you learn it, you don't have to define it. No longer do you choose not to faith. When you act, you're faithing. Something is the coordinating center of your action. The only choice you have is the object.

Now, as I have said over, and over again, if you do not accept the authority of God, and you sit up there somewhere and look at God and His Word as but one of many alternative lifestyles, then you make yourself god.

So here you sit at your little observation post, and God just becomes one of many objects. Because "faith," as we've defined it, would be better described as a verb or an adverb. It's an action that involves the mind, the emotions and the will. It's an action based upon agreement with an idea.

Now if you're sitting out there, and making yourself god, then God can be an object. Allah, or "one in the same" (if you're of that sophistication of comparative religions), or Buddha can be objects of faith. You can have faith in faith as a process; you can believe that faithing itself, just thinking positive, will solve your problems. You can have faith in your dad's faith. You can have faith in some giant of faith. You can have faith in your doubts. You can have faith in yourself. If you make yourself the transcendent evaluator of whatever objects are available, God is just one among many.

So, there are different kinds of faith. There is God faith, Allah faith, Buddha faith, positive thinking faith, atheistic faith, and, what they think is no faith at all, but which is faith in non-faith. They are all alternatives.

I'm not ashamed to be called their God

God always looks from Himself outward. The Bible is written from God's point of view; not as an argumentative document, but as revelation. God never compares sin, man to man. God says, "*Sin is anything that falls short of My Glory.*" Then, He defines His glory. He gives you no argument. He just reveals what His standard is and says, "*If you fall short of that, no matter how good you are in relationship to anything or anyone else, you're a sinner.*" That's what the word translated

"sin" means "to fall short." From the human perspective, it may look like a little bit of sin or a lot of sin. To God it's all sin.

God uses the same perspective for "faith." He says, "*You don't really have all these choices. There are only two. You choose Me, and I, God, will call that 'faith' because it's worthy of the name. I will tell the world in My Book, I'm not ashamed to be called the God of those who exercise faith in me and my Word. The world's not worthy of them. For the rest of the crowd, no matter what your object, if it's not Me, it's not faith.*"

Whether the object of your faith is your doubts, or a sophisticated faith with another object, anything that falls short of faith in God and God's relationship to His Word, He calls "apistis," or "disfaith;" faith in reverse. Just as sin qualifies every expression of faith short of faith in God and His Word. God just dignifies one kind of "faithing" activity as worthy of His look. That is faith in Him and His Word.

From man's view, you've got all these choices, including God. But, if you believe in the Bible, you've only got two. You will either demonstrate "faith" and take God at His Word, or come short of that in disfaith. From God's view, you have only those two choices.

It's like shepherds. Some people think that, in order to be safe from false shepherds, you ought to learn the sound of the voice of all of them. Memorize all the false shepherds so you know how to recognize them; so you know when one of them hollers, it's a false shepherd and you won't follow him. Now, God says "*Hear My voice.*" So, don't waste your time listening to the false shepherds. "*Hear My voice once,*" God says, "*and you'll know the difference. It doesn't matter how good or bad these other voices may be; if it's not my voice, it's not enough; don't follow it; follow Me.*"

In every subject, we've got to rid ourselves of this myopic, humanistic, frame of mind that governs so much of Christianity today. It's that philosophical reference that encourages, in fact, teaches us that we are the criteria-makers for God, instead of God being the criteria-maker for us. God doesn't have to pass muster with us. He's not on trial. He abandoned a whole generation in the desert. He said His ultimate reason for abandoning them was, "*You continue to prove Me. You continue to take Me like a piece of metal, and subject Me to tests to see if I'm for real. Well the best way to show you I'm for real is to wipe you out! So I'll give you the message.*" Zap! Bones in the wilderness.

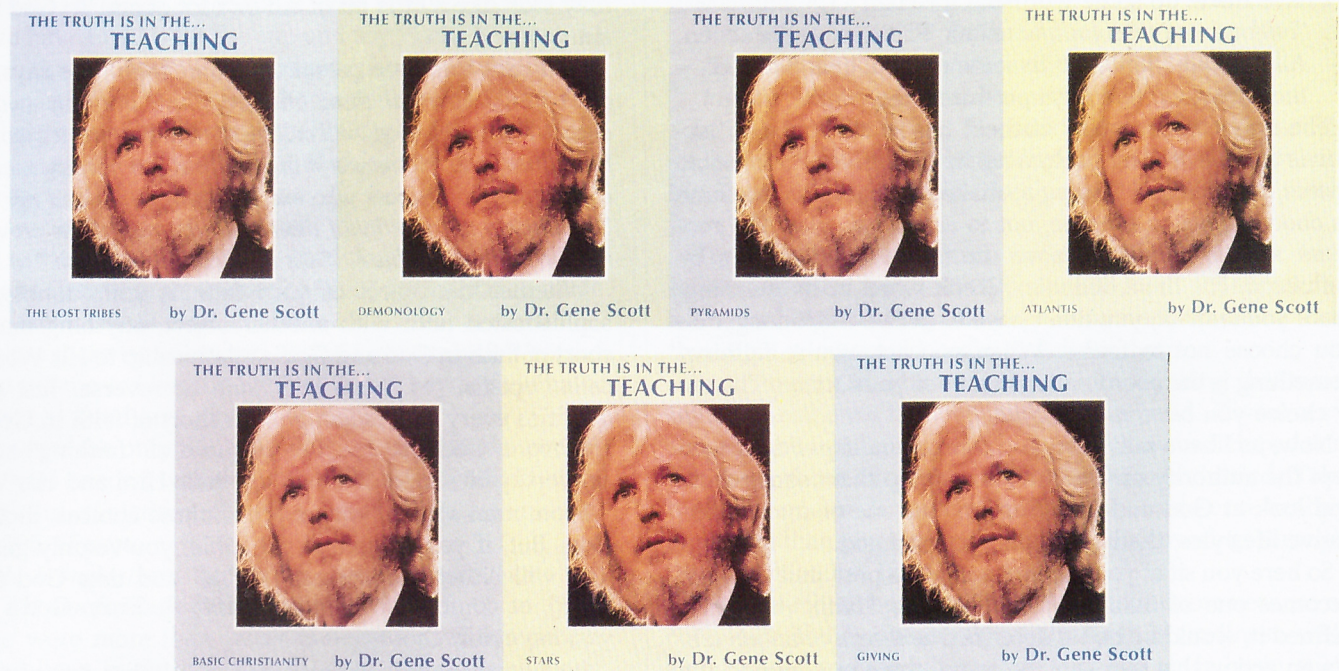
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You know my story. For three years, I was like an ant sitting on the rail line of the Southern Pacific, yelling at the locomotive, that I would not move unless the president of the line stuck his head out of the cab, and proved to me that he existed. And, while I was yelling at the train, splat! If God exists, it doesn't matter what you or I think of Him. If He doesn't exist, it doesn't matter either; why think of Him at all? But, if He does exist, I had better get on His side, and not worry about Him getting on mine, because He can wipe me

(Continued on page 18)

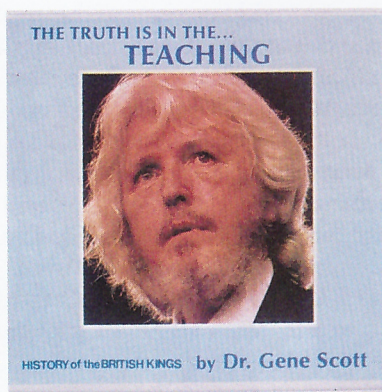
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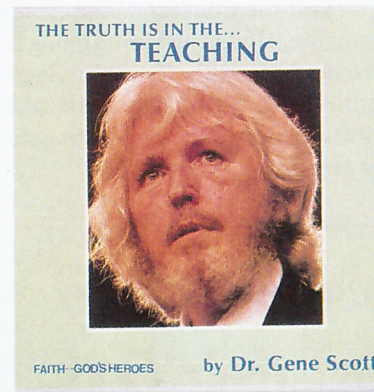
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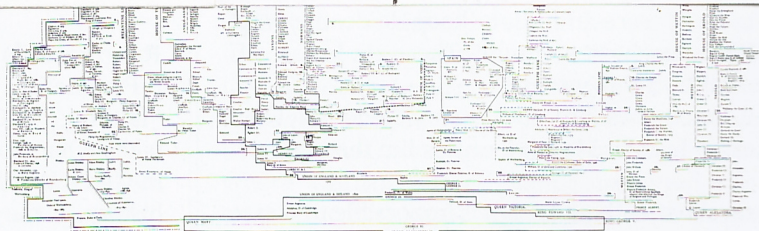
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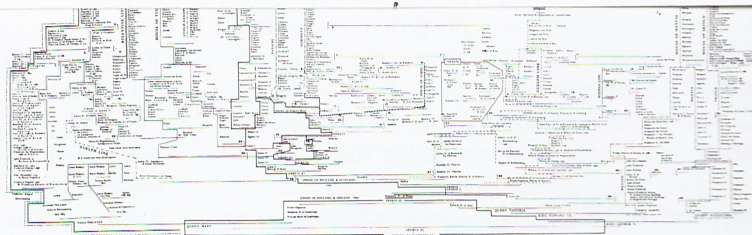
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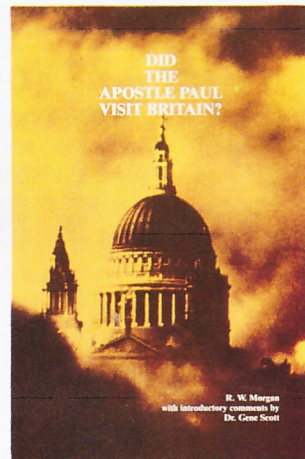
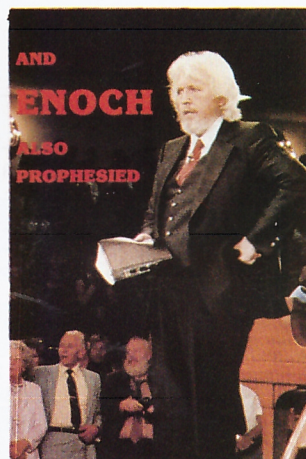
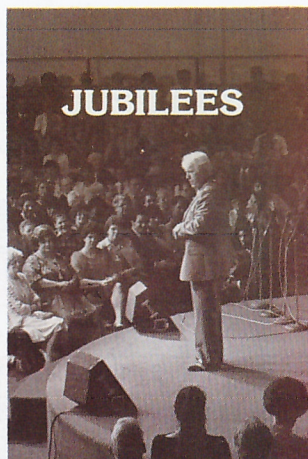
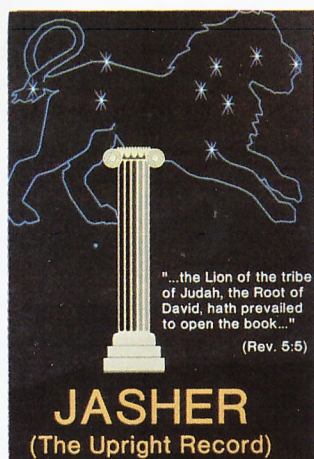
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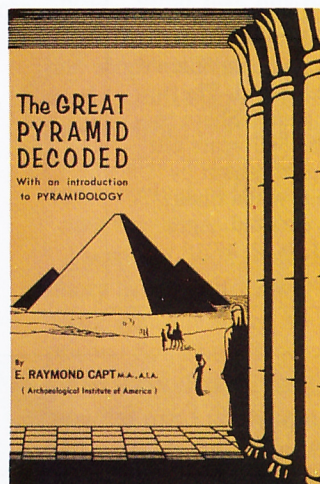
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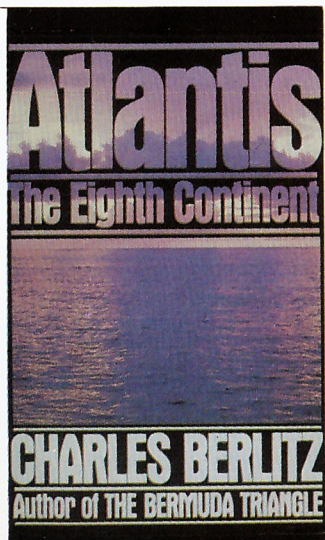


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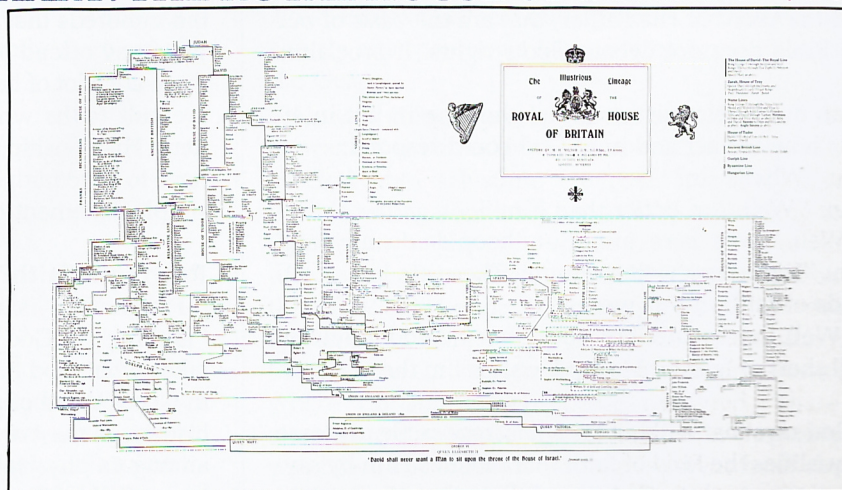
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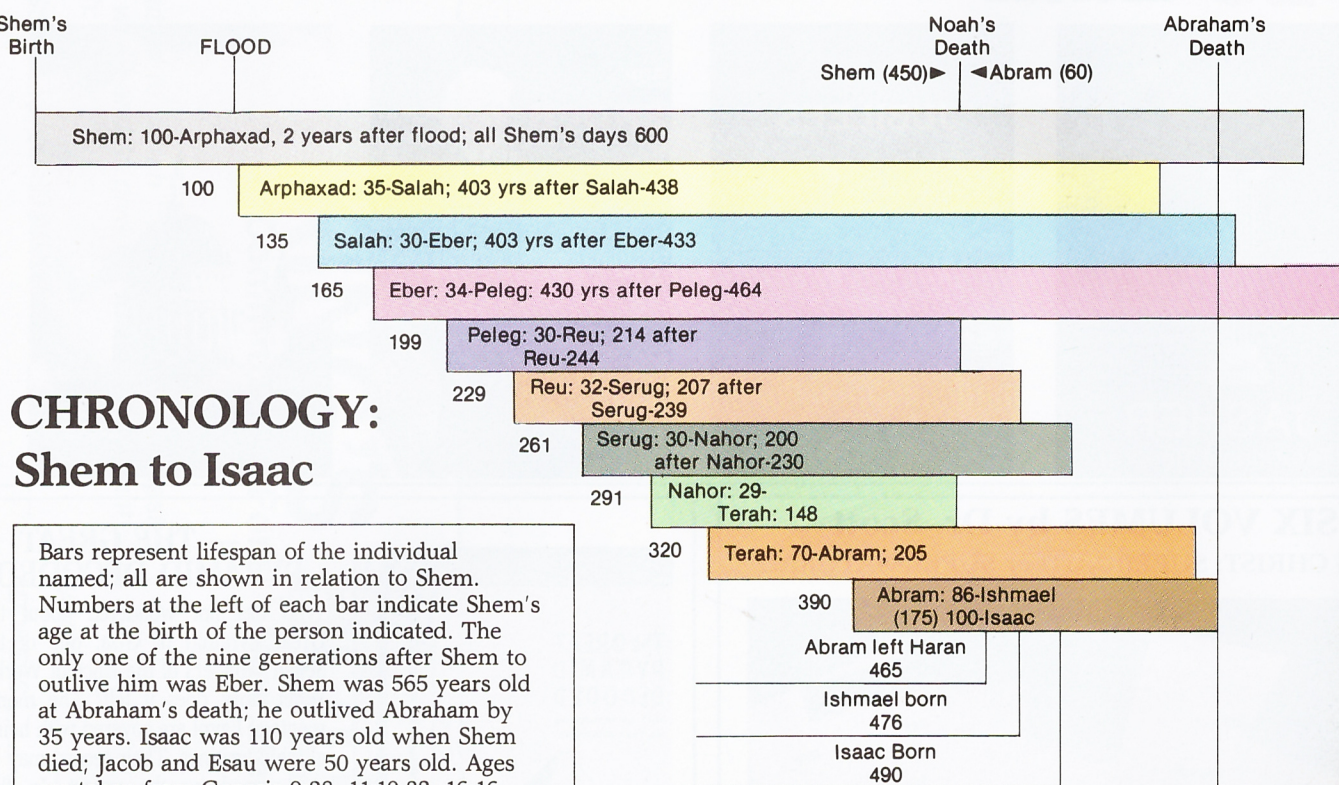


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(Continued from page 15)



out and I can't do much to shake Him.

That's why the resurrection is so important. I can tell you this, if you run around saying about yourself what Jesus said about Himself, then you die, come out of a tomb, and sail off in the clouds, then I'll pay attention to you. Until you match that feat, He's number One, and I'll stay with Him.

It is the resurrection and Jesus' attitude toward His Father and the Word of His Father, that are the basis of our faith. The Bible does not debate God's rights. It proclaims them!

This is an overly simplistic way of showing it, but in effect, this is how we act and how God could respond:

1st Man: "What's sin?"

2nd Man: "Well, I'm better than him!"

God: "Well, there sure are. But, hoop-de-do anyway!"

3rd Man: "Well, now wait a minute. There are lots of different kinds of faith in this world."

God: "Well, there sure are. But, hoop-de-do anyway! They're all short of faith in Me, and, unless I'm the object..." Zap!

When God says that without faith it is impossible to please Him, He qualifies the kind of faith that satisfies Him by saying, *for he that cometh to God must believe that He is...* (not something else) *...and that He...* (that is that God, not something else) *...is the rewarder of them that diligently seek Him.* He brings it in focus. And, without that kind of faith it is im-

possible to please the God that is revealed in the Bible.

Other kinds of faith may titillate philosophical minds, but it is just "zilch." From God's view it falls short of the only faith that impresses Him. Hebrews 11 talks of the "faithing" kind of individual, the kind of whom God, Himself, is not ashamed to be called their God. That's the kind of faith we're trying to communicate. I know you can buy books by the hundreds that tell you how to make faith work for you. This may offend some of my clerical friends, but I tell you there are a lot of heathen faiths that will work for you. There are cult faiths which deny the blood of Jesus Christ, and deny His Sonship, but which will work for you. You don't have to have faith in God to have a faith that will work. It's a simple statement of fact, "Faith works."

Pragmatic faith?

Pragmatism is not the test. The only pragmatism that "faithing" in God and His Word will provide is that which takes what God has said, but is yet unseen, and by faithing in God's Word of promise, makes it be seen on the stage of history. It may or may not be seen while that "faither" is among us physically. That is the pragmatic result achieved by a "faithing" man.

You and I do not have a choice not to faith. We have a choice only of objects. But God doesn't even allow us that. He declares as faith only that which pleases Him. He says,

"It's Me or everything else."

You may say, "Well I'm reaching toward you, God; but I'm not there yet." God says, *"That's going in the other direction. If you're not for me, you're against me."* There is no wishy-washyness, mambi-pambiness with God. And, without faith, it's impossible to please Him.

Who pleased Him? These heroes of Hebrews 11 we're teaching about pleased Him. And there's a progressive growth in each of them. The major problem of Adam and Eve, and the major problem of their sons, Cain and Abel, was that they had been separated from God, with Whom Adam and Eve had walked in the cool of the day. Once separated from God they needed access. God's Word declared the only way that they could have access. Cain tried to improve on it. Abel hung his body on God's Word and did it God's way. He had access and Cain didn't. The first example of faith starts where they were, separated from God, taking the simple, beginner's steps of meeting God with a sacrifice for sins.

Though they had been separated from the source of life and had begun to die at that moment, they could still look around and they were breathing and kicking. Sin permeated the globe, or the section of it where they had spread. God let it be known, that He could get fed up with their sins. He knew he was going to wipe them out.

But long-suffering as He is, He gave a son to Enoch, and named the son Methuselah, which means "when he dies, the end will come." Enoch, watching that boy, and knowing that the minute he breathed his last, when he died, that was the end, went beyond mere access to God. In faith, in daily awareness of His presence, Enoch started walking with God again.

Noah, was given the specifics concerning a way of escape. He was given precise orders and told to build a boat. He did what, in that day, was a ridiculous, albeit obedient, act of building a boat in anticipation of a flood from rain, something which had never happened on the Earth up to that time. He hung his body in obedience on God's Word. As a result of his obedient faith, he and his family were saved.

Abraham had to take his now action for a later receipt.

Abram demonstrates the life of faith, the journey back to right relationship with God. He's the subject of this study. Abram means "high father." Later God changes his name to Abraham, which means "father of many children."

Hebrews 11:8 begins, *"By faith, Abraham..."* The word "faith" there is "pistis," not just any old faith, not just the exercise of believing in something, but by the continual action

of hanging his body and keeping his grip on what God's Word said, in spite of what he saw.

By such action, such focus of his being, and continuation in it, Abraham...

...when he was called to go out into a place which he would later receive for an inheritance, obeyed; and he went out not knowing whither he went. (Hebrews 11:8)

He was in Ur of the Chaldees. He was simply called, "Get out." He knew what he was leaving. In this world that wants everything now, let's take a close look at the "father of the faith." He had to act in order to get something that would come afterward. He had to take his now action for a later receipt.

Now whether you know it or not, from John Dewey's day, pragmatism, through progressive education in America, has dominated this world since the 1920's. We have been enculturated in an educational frame that makes the "here and now" the criteria of everything. What satisfies us "now," what lifts our problems "now," what works for us "now," becomes the criteria for truth and value. It did not just stop with the carnal world. It moved into the Church world, until every success in the Church and everything we receive from God is judged by "now" feelings. John Dewey could have written the text for a lot of the modern, charismatic revival. He didn't believe in God at all. His test was "now."

I wrote a book, called A Hole in Rome. I had been there many times, but I spent four days in the dead of winter just going and spending hours in Paul's prison. I stood in that prison. Sometimes, when I was alone, I sat there 19 feet underground and I kept asking myself the question, "What relevancy has Christianity to a 'now' oriented world?" And, I tried to put myself inside Paul's skin.

In his day, people had the same capacity for pleasure. In his day, they had the same desires and the same opportunity to fulfill those desires that we have. In Rome, at its heyday, their opportunity to fulfill desires probably exceeded ours. Now, Paul was 19 feet underground. He had been sent there shortly after penning a letter saying he was not ashamed of the Gospel.

He was going to appear at the seat of power to tell them he was not ashamed of the Gospel because it was the power of God unto salvation. He could probably hear chariot wheels rolling above his head. If he sat looking toward the Colosseum, to the right would be the bank of Rome, with the money of the whole empire flowing in and out of it. To the left, would be the Senate. Straight out, between him and the Colosseum, would be the Forum. Across the hill would be Maximus Circus, where most of the games took place and where Christians were being martyred. There he was chained to a stone peg in the bottom of that cistern which was hewn out of rocks, waiting to get his head chopped off.

I sat there and asked, "What relevancy has Christianity to a world like that?" I was forced to settle whether or not God's Word would guide me, because I grew up with this "pragmatic" education. I took my doctorate under Larry

Thomas at Stanford University. For many years he was probably the leading spokesman for John Dewey's philosophy on the West Coast. I know the philosophies that dominated our education through those years.

Hope!

Futuristic hope has not been too palatable to modern America. But that, short and simple, is the cold turkey choice. Paul said, *"We look not on things which are seen, but on the things which are unseen."* Paul said, *"If we had hope only in this life, we are of all men, most miserable."* Paul said, *"My time of departure is at hand."* He picked a word for "departure" from the sailing language depicting a ship leaving the harbor. Everything he had done in this life just got him ready to crawl on board and set out. As death looked him in the eye, he was just getting started.

There is no other New Testament Christianity. And, as much as people would like to change it, we are pilgrims here.

The scattered saints were being accused of everything in their day. Because outsiders heard talk about them "eating and drinking the body and blood of Jesus," they were accused of being cannibals. Because their habit was to greet one another with a "holy kiss," moral charges were being launched against them. They were being accused of all kinds of insidious things.

"Mr. Pentecost," the apostle Peter wrote to those scattered saints and said, *"The persecution won't change. Your job is to act, even in the midst of the problems, like you're citizens of a heavenly kingdom, aliens here, heading there. You are, and you ought to act like it. You have a hope that's incorruptible and undefilable, one that fadeth not away, one that's eternal. You are children of a heavenly father. Act like it. You are pilgrims on a journey. Hang loose here. Expect the persecution, but act like you know where you're going." That's what Christianity is!*

Abraham, of all people, becomes the type of living faith. God said, *"Everywhere that your feet touch is going to be yours and your seed's forever."* Old Abram walked up and down the land claiming it, but, except for a burial site he bought when Sarah died, he died not owning a square inch. Now, there's significance in that.

There's too much faith being preached today that's dependent upon the results "right now." Most Christians have no concept of New Testament Christianity. If we don't get a breath of the eternal on us, if we don't walk into the life of faith where death becomes an open door to a fuller receiving of the promise that we didn't get while we were "hanging in there" down here, we have no concept of New Testament Christianity!

You may say, "Well, wait a minute. I want to get healed right now. I've got a pain in my left little toe. It's about to kill me."

My answer is simply that God's Word says *"I am the Lord that healeth thee,"* so get up out of that bed, and limp on that toe and say, *"I claim the promise, I'm the Lord that healeth*

thee." And if the toe does kill you, you're sure healed on the other side.

Why can't God's people get a breath of eternity on them to where seeing it happen by noon tomorrow isn't the test of God's Word and the ultimate motivation of faith. God said it, *"Forever O Lord, thy word is settled in Heaven."* The Christian's attitude should be, *"I'm going to believe, act on it, hang my body on it, and the track record of my life is going to be one of 'faithing'."*

You say, "Well, I don't see anything."

There's too much faith being preached dependent upon results right now!

So what! Abram was 75 years old when he left Haran. God said, *"Get out of that country. Leave your family, your kindred, and your country, and go to a place that I'll show you."*

He took his dad, his nephew, and a few more. When they reached Haran, the same side of the river and not yet into the desert His dad said, *"This is the place!"* They stopped there and went no further.

You read that in Genesis 11. At the end of the chapter, Terah died. It took that to wake old Abram up. The next chapter opens saying, *"Now the Lord had said..."* God was chiding Abram. He didn't need to progressively reveal Himself. He **had said** back in Ur, *"Get thee out."* Abram had not made a complete leap of faith. "Haran" means "Halting." He had stopped at the place of halting. But when Terah died, he left. The Lord had already said it. Now, He repeated:

...get thee out of thy country, from thy kindred, from thy father's house, unto a land that I will show thee. (Genesis 12:1)

Abram left Haran and when he got to Canaan, God said, *"I will give thee this land."* It did not look like it. Famine came and scared him so he went down to Egypt. In the 13th chapter, he got it back together again and came back to Canaan to the place where he had pitched the tent and built the altar in the beginning. Once there, strife developed between his herdsmen and Lot's herdsmen. In love, Abram said, *"I don't want any strife. You choose the land you want."* Lot chose the plains of Jordan which looked the best.

After Lot leaves, and Abram is there alone, God told Abram:

...Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and

westward:

For all the land which thou seest, to thee will I give it, and to thy seed forever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee.

Then Abraham removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the LORD. (Genesis 13:15, 16, 17)

Abraham didn't stay that perfect. That's the point that I keep belaboring as we read Hebrews 11. We see the end, "Abraham endured."

God's testing of Abram

After he got that vision at the end of Chapter 13, Chapter 14 begins with some kings descending on Sodom and Gomorrah, defeating them, and taking the residents, including Lot, into captivity. Then, Abram became the deliverer.

There were five kings with large armies; but Abram, with 318 servants and the help of God, pursued them nearly all the way to Damascus and defeated them. They rescued the people of Sodom and Gomorrah, including Lot and all of the spoils which had been taken, and brought them back home.

I want you to see the growth of Abraham's faith and the principle that the man of faith does not get to the second step in the life of faith until the first step is passed:

1. His first test was a willingness to leave his nest, and simply obey the call of God for that which He said He would show him. He faced the drag of his family, and his loved ones but he finally got there.
2. Then, the moment God gave him the promise, "This is the land," He let him be tested with circumstance, famine. Abram failed. He packed up and went to Egypt. But, he got it together again and went back. He rebuilt his altar.
3. Again he was tested by a loved one, Lot his nephew and brother in faith. That time he made the right choice and separated himself from his kinsmen.
4. After passing the test, he got another promise from God.
5. Then, he won a great victory over those kings that had conquered Sodom and Gomorrah.

Now watch as the Devil gets increasingly subtle in his temptations.

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. (Genesis 14:21)

It's so easy to drop the guard. God had told him what He was going to give him. Now, the king of Sodom tried to give him the possessions as a reward. Now what would be wrong with that? Why not just take it from him? But...

Abraham said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

That I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich. (Genesis 14:22, 23)

He would not compromise. He knew what Sodom was like; and, he wanted no alliance with its king. He refused a fleshly reward for what God had done.

God brought the victory, therefore God should do the rewarding.

Today, leadership all across the church world could learn a lot from old Abram. You'd be amazed how easily many justify fleshly rewards for those who lead in a battle that God has won. More ministries have been destroyed because men, whom God anointed to lead in great victories, suddenly started to think they had a right to tap the till and to take from the spoils because they were winning such great victories. They forget *they* really weren't doing the winning; God was doing it.

God brought the victory, therefore God should do the rewarding. Abram would not take a shoelatchet from the king of Sodom, "lest thou shouldest say, I made Abram rich." That's why I look into the television camera and say to sinners, "I don't want you to give." I expect, one of these days when we become what might look like a success, some sinning millionaire will want to get on the band wagon and say, "I'll give you a million dollars." The answer is "NO!!!"

God doesn't need money. The only purpose for giving in God's program is what God intends to be for benefit to the giver. If you have not been born into His Kingdom, you do not share in His inheritance, and there is no way you can properly give to God.

The Church ought not to take such money. The sooner we learn that, the better off we will be. To put it bluntly, all the problems this Church had when I first came were because it fiddled around with money from non-believers. The trouble that churches are having with government agencies is not because of government agencies trying to protect the saints from giving. It is because they lump everybody into some amorphous mass called the "general public."

I don't want the "general public" supporting this church. I want the saints of God who know God's value, and who give to God with no strings attached, supporting this church. Abram knew that years ago. It's far better to have nothing but God than to let some carnal person take the credit for delivering God's saints.

Some time ago, I received a letter from a lady: "Can I have a financial statement of the Church? I want to know what's being done with our money."

I answered with a full page that said, "Dear so and so..."; then, in the middle of the page, "No!"; then I close it, Sincerely, Gene Scott. The next move was to check the donor records for that person; you could count the donations in pennies. We sent her a check for the entire amount of her donations. We don't want those kinds of contributions.

You should only give if you know the value of God and His work. I wish the world would learn we're not using reverse psychology. We really mean it.

Abraham knew it, "I won't take a shoelatchet from you, lest you say, I made Abram rich."

Abraham was as much flesh and blood as you and me!

Have you ever heard anyone say, "Boy, I've given a lot to that church. It couldn't make it without me!" Sometimes they don't say it, they just act like it and it becomes "common knowledge" how important their giving is. Have you ever seen that? That's why that church isn't making it.

After these things the word of the LORD came into Abraham in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. (Genesis 15:11)

Think about it a minute. He had taken his little band, caught five kingdoms by surprise, and licked them in one night raid. He must have been human enough to wonder what were they going to do when they realized that they had been caught by surprise. God said, "Don't worry about it Abram, I'm your shield."

I have an idea that Abram was as much flesh and blood as you and me. When he left the king of Sodom, there were bound to have been a few demons around saying, "Come on Abram, Why didn't you sanctify some of that money out of Sodom? Why didn't you go ahead and take that king's offer? You know it would have been put to better use by you than how it's going to be used in Sodom." And, there was bound to have been a doubt or two placed in his mind, "Did I say, 'No!' too quick?"

God said, "I am thy exceeding great reward."

Do you want to get under bondage to a teller? Or, do you want to be on a first name relationship with the owner of the bank? That's the choice you have with God.,

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

...Behold, to me thou has given no seed: and, lo, one

born in my house is mine heir. (Genesis 15:2, 3)

See, He's human. He said, "I don't want it from Sodom." God said, "I'm your shield; I'm your great reward." And there he goes, "What will you give me? Now you promised me kids, and I don't have any. Now what are you going to give me if you're my shield and you're going to do all this?"

And, behold, the word of the LORD came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (Genesis 15:4, 5)

The last time He said, "Count the dust of the earth;" this time, "Count the stars." Are these two different promises to Abram? More than a few theologians and Bible scholars believe that God was distinguishing between the earthly children represented by the dust of the earth and the spiritual children represented by the stars of the heavens; because God, in the riches of His Word is looking down to Christ in the second promise.

"Look at the stars up there. Can you count them? Can you number them? So shall your seed be." Wow!

And he believed in the LORD; and he counted it to him for righteousness. (Genesis 15:6)

Will you scratch that word "believe" out? Literally it says, "He stayed himself..." Like a ship that casts an anchor, "he stayed himself upon the Lord and the Lord counted this staying action unto him for righteousness."

Abram was 75 years old when he came out of Haran. He received this promise probably 10 years later. The Lord told him something, and as Abram suddenly seized God's promise, leaned into it, and cast his anchor on God's Word, instead of himself; the Lord

...said unto him, I am the LORD that brought thee out of Ur of the Chaldees to give thee this land to inherit it (Genesis 15:8)

I'm afraid I'm not quite to where Abram was. I would have said, "Well, you've sure been slow in delivering it. For 10 years, I've been tromping around on these rocks, irritated by Philistines, Canaanites, all these people. I've got callouses on my feet from walking. Don't tell me what you've been doing for me. I've been wandering around and I know what you said back there, but I haven't seen any results." I'm not the only one who would have felt like that. Very few would feel differently.

Old Abram was ahead of all of us. He didn't talk back much, then. He just sort of gently said,

Lord God, whereby shall I know that I shall inherit it?

He said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

And he took unto him all these, and he divided them in the midst, and laid each piece one against another: but the birds divided he not.

And when the fowls came down upon the carcasses,

Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

And He said unto Abram, Know of a surety (Literally: knowingly, know) that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years.

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
(Genesis 15:8-14)

"How will I know that I'm going to inherit this land?" Abram asked.

God said, "OK, I'll tell you." And, God was honest. He showed him even though it wasn't as good as Abram might have wanted.

Abram's offerings!

First, there were the three separate offerings, all of which represented different sides to the sacrifice for sin that Jesus would become. These sacrifices would take on much more meaning after the Law was written through Moses as God revealed the various respects of these animals. The heifer was in the prime of its life; the she-goat was to become the sin offering; the ram was always used as the dedication offering. They were to be three years of age, because His ministry and service would be three years before His sacrifice. A turtle dove and a young pigeon were offered to cover "whosoever" of the poor that would come.

Then, God told him, "Your seed are going to be strangers like you."

The "pragmatic modern faith" practiced so much today would have caused Abram to say, "Now, wait just a minute! You said it's mine. Now, not only am I going to have to keep walking around here kicking up the dust, pacing off what my seed are going to have, and not own it yet; but, my seed are going to be strangers also?"

God continued, "They're going to be afflicted for 400 years. They're going to be servants in a land that is not theirs."

The "pragmatic modern faith" would say, "Whew! Ten years I've been putting up with it. Now for 400 years my seed are going to have to be servants. Boy! If I can't get a God that will deliver something to me sooner than that, I'm going to change gods. This news is not as good as I thought it was going to be."

God went on, "But I'm going to judge the nation they serve, and afterward they will come out with great substance." We know the end of the story. God was speaking of Egypt.

Today's "pragmatic faith" would cause Abram to say, "Whew! You mean I'm walking, and all I get for this walking is a title deed. I don't get to make my abode yet! I'm still going to be a stranger! My faith is just a title deed. Not only am I not going to obtain the promise where I can benefit from it here, my kids are going to be strangers here, too. The very ones that I'm treading it out and writing the title deed for are going to be strangers. And, not only are they going to

be strangers, they will have to serve those that occupy the land. Then, only after 400 years of such servitude, will they come forth with more than they had.

Well, I guess that's good news; but it's a long way off."

Remember, they lived long in those days. Abram knew Noah who lived 950 years. In fact, at this time in Abram's life Noah had been dead less than 40 years. Shem was 480 years old and was still alive.

I can almost hear the unspoken question, "What about me Lord? Am I going to live like Methuselah, or Noah, or Shem? Am I going to be a servant there, too?"

Then, God says, "Nope!"

Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.
(Genesis 15:15, 16)

I don't know what's the matter with those who don't believe God's Word. That's the prophecy that we'll come to later in Hebrews 11, where it says that Moses considered the reproach he would suffer as deliverer to be greater than the riches of Pharaoh.

He knew what God had said to Abram. There is no doubt he relied upon the record available to God's people which said they would be in bondage 400 years to the fourth generation. It was inspired by God, entered into the record, passed word of mouth, and ultimately, written down by Moses.

Read the Bible! Caleb was the fourth generation from Judah. Moses and Aaron were the fourth generation from Levi. It was obvious to those who opened their eyes to what God's Word said. Moses knew he stood on the brink of Abram's prophecy.

All that walking around that Abram did was just the title deed. There was a condition that followed it. It was in the prophecy God gave when Abram asked, "How will I know?"

God replied, "This is the way you'll know." In essence, God was saying "Your kids will know what I said to you. And, if they pay attention to My Word as the calendar unfolds, they won't be caught by surprise when their hour comes."

Moses wasn't surprised. He knew that the time of deliverance was there. Pharaoh's soothsayers knew, because they warned Pharaoh causing him to slay the Hebrew male children born in Egypt. It was not an unknown, inaccessible fact.

Abram said, "How will I know?"

God said, "This is how you'll know. You've proved me for 10 years. I'll give your seed this land. You walk it out; but, you're not going to get it. Your kids will be strangers. They will be in bondage; but, after 400 years, they will come out with more than they had."

When the Israelites came out of Egypt in that fourth generation, they borrowed from the Egyptians? Boy, what a deal! Everybody they borrowed from was swallowed up in the Red Sea.

I don't recommend this but I know one preacher who

used to preach, "Borrow all the money you can so when the Rapture comes, you don't have to pay the debt." I don't believe in that doctrine. But, in this case, God has prophesied they would go forth with more than they came in with, and He provided it by having them borrow from the Egyptians.

Imagine this hypothetical conversation:

"Now Abram, you asked me," God says. "I've told you. Do you know any more than you did?"

"Yeah."

Does it make you feel any better about it?"

"I don't know."

"Your job, Abram, was to do what I told you to do: come out from where you were and go to a place that I would show you. I said, 'This is the place.' It doesn't look like it to

you, and it won't look like it to your kids; but, it is the place."

And it came to pass, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

In the same day the LORD made a covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates... (Genesis 15:17-21)

God even extended the boundaries beyond what Abram had walked. I can hardly wait until the next time I can preach on David's great victories where, for the first time, the boundaries are reached, where David controlled every square inch on which Abram had walked, and where this promise was realized.

Let's look at the basics up to this point:

GOD'S DIRECTION OR ACTION

"Abram, Get up and leave your kin and your homeland. I'll show to you a land I have for you."

"I told you before but let me remind you, Go! And I'll make you a blessing and give you a land."

"This is the place. I'll give it to your seed."

Allowed a famine to come.

Sent a dispute between Lot's servants and Abram's servants.

"All the land you walk on, I will give to your seed. They'll be in number as the dust of the earth."

Allowed a tempting reward to be offered by the king of Sodom.

"I'll be your shield and reward."

"You'll be a father. Count the stars; so shall your seed be."

Counted Abram's staying action as righteousness.

"Make a sacrifice."

"Your seed will be strangers in the land; they'll be servants; they'll be in bondage 400 years. I'll judge the nation which afflicts them; they will come out with great wealth in the fourth generation. These are the boundaries of that land I'll give..."

ABRAM'S RESPONSE

Abraham takes his kin with him and because of them comes to a place of halting and remains there until his father dies.

Seventy-five year old Abram took his nephew and left. He arrived in Canaan.

Pitched his tent; built an altar and called on the Name of God.

Abram went to Egypt; got into a mess; got his act back together and went back to Canaan; rebuilt his altar and called on the name of God.

He choose not to have a strife; allowed Lot to have, what appeared to be, the best land; and, left Lot; it was the right choice.

Defeated five kingdoms.

"I won't take it lest you say 'I made Abram rich.'"

"OK, Lord, what about my heir? I don't have one. Is it going to be this Eliezer of Damascus?"

He cast his anchor in God's Word.

"How can I know I'll inherit this land?"

Abraham did it just like God said.

Abram's heir

There still remains the promise that Abram is to have a child of his own. Sarai, Abram's wife, was old, had no children, and, without a miracle, was past the age where she could conceive. She had an Egyptian handmaiden named Hagar. Abram had talked with Sarai and told her that he was going to have "seed like the dust of the earth, and the stars of

heaven." They had a committee meeting and decided that they'd hurry things up. Sarai says, "I can't have your kids; so here, I'll give you my handmaiden, Hagar. Have a child by her." When Hagar saw that she was going to bear a child she hated Sarai.

Now, notice how the faith is expanding. From Abel came the way of access; from Enoch the way of walking with the

end in view; from Noah, the way of obedience which provided escape for his family; from Abram, the way of following God's Word and walking out into the uncertain. Now Sarai is going to come in on the act. Her faith is going to become as important as Abram's. Without Sarai taking her responsibility of faith, Abram's faith was not enough. The incident with Hagar proved that. Ishmael was to become a thorn in his flesh for the rest of the time. That is usually what a committee produces.

Later, when God changed Abram's name to Abraham, He was going to change Sarai to Sarah. Sarai means my princess. Sarah means princess. Instead of being Abram's princess, she is going to be the princess, and the mother of a nation.

Do you see where I'm going? God takes a little side road in the book of Hebrews. While He's talking about Abraham and his faith, He takes this side road and says.

Through faith also Sarah, herself Literally: "by faith, also Sarah herself" — not just an accidental happening; not just with no activity on her part at all *received strength to conceive seed, and was delivered of a child when she was past age, because she had judged Him faithful who had promised.*

Therefore sprang there even of him as good as dead, (Literally: "and one or from one as good as dead" because the subject is still Sarah and Abraham) so many as *the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

These all died in faith not, having received the promise... (Hebrews 11:11, 12, 13)

It was no miracle for a child to come from Hagar. I can tell you that. The committee set it up, but it was no miracle. The time had not come for God's promises to be fulfilled. The miracle was to be a miraculous birth to a man and a woman too old to bear children, that all natural laws might be set aside, that no other explanation other than, "God did it!" could be offered.

Abraham was 75 when he left Haran. He was 86 when Ishmael was born. Again, I want you to see how this man of faith was tried by his family which was Abraham's weakness; but also remember that he finally conquered that weakness with Isaac:

1. Terah delayed him en route to the promised land.
2. Lot hung on to his coat tails; and, it was not until Lot was gone that God gave him the great promise.
3. Sarah and her bright idea caused grief that's still experienced today.
4. His love for Ishmael caused him to squall like a baby to God, "Oh, that Ishmael might live before thee."

Some of us can't seem to learn the lesson from what Jesus taught:

I came not to send peace, but a sword.

For I am come to set a man at variance against his father...

He that loveth (Literally: "Prefers them to me") father or mother more than me is not worthy of me: and he that

loveth son or daughter more than me is not worthy of me. (Matthew 10:34, 35, 37)

Maybe we can learn from the practical experience of Abraham.

When our natural love for loved ones conflicts with God's call and is allowed to prevail, it will ultimately result in pain to both us and them, and in a lot of pain to God. But he'll keep on if we keep on and eventually He'll get it carved off.

Now, here's the penalty: Hagar bears Ishmael to Abraham at the end of the 16th chapter when he was 86; the 17th chapter opens, "And when Abram was ninety years old and nine..."; from 86 to 99, 13 years of nothing. That's the price

"El Shaddi"

The Lord appeared unto Abraham after 13 years and said unto him,

I am the Almighty God...

"El Shaddi," the breasted one, is the name used. It's a pictorial name of God that conveys the image of a mother with her child at her breast, able to satisfy all that is needed.

I am El Shaddi; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face... (Genesis 17:1-3)

Abraham's faith had grown from the questioning he had demonstrated when he came into land, to this point. Look at the difference. Now, instead of saying, "Show me something God," Abram fell on his face, and was ready for God to talk.

Abram's life... the constant relationship between victory and defeat

...and God talked with him saying,

As for me, behold, my covenant is with thee, and thou shalt be the father of many nations. (Genesis 17:3, 4)

I wonder, if he had started asking fleshly questions instead of falling on his face the instant God spoke, what Abram would have experienced during the following few years.

God said, "I am El Shaddi." Abram knew the meaning of the word. *I am enough. I'm the source of all strength. You're 99 years old. Now, I'm the source of all strength. I'm the same God that said 'come out.' I'm the same God that said, 'I'll give you all these children.' I am the Almighty God. Walk before me; and be perfect. Don't go messing around anymore."*

Abram fell on his face and God gave seven "I wills;" seven mind-boggling promises. He changed his name to Abraham. He established a covenant that marks Abraham's descendants from that day forward. Then God said,

As for Sarai thy wife, thou shalt not call her name Sarai,

but Sarah shall her name be.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Then Abraham fell on his face and laughed... (Genesis 17:15, 16, 17)

We know what Hebrews says, "He made it!" He died not having obtained the promise. But, he finally got it together, and he walked through that door into eternity. We know that, not only did his physical seed number as God said, but also through Jesus Christ, born of the lineage of Abraham, shall all the world be blessed; and the tribes and kindred of every nation shall, one day, gather around the throne.

What's all this got to do with you and me?

We serve the same God. The same God has given us promises just as staggering. But more important, we're just as dumb as Abraham. The fact that God didn't give up on him when he questioned, when he sinned, when he disobeyed; and, that he didn't give up on God, but kept getting up, kept learning, kept growing, serves as a practical example and an encouragement for us. Abraham's life allows us to see the constant relationship between victory and defeat. He is a classic example of defeat coming from victory, and victory coming from defeat. But he kept "hanging in here," and he made it.

The relationship of Sarah's faith to Abraham's faith teaches a message I want to get across, "God doesn't let us walk alone."

There is a mutuality of responsibility between the congregation and the preacher. I can't carry it alone; your faith is involved. You can't carry it alone; my faith is involved.

This is the place. It doesn't look like it...

Husband, you can't carry it alone; your wife's faith is involved. Wife you can't carry it alone; your husband's faith is involved.

We're all just team members working together depending on each other's faith in addition to our own. To put it negatively, when a faither doesn't "hang in there," it affects not only him but others as well. Stated positively, when a "faither" does "hang in there," it has positive effects on others, too.

Now, let's determine to "hang in there" on God and His Word! []

(Continued from back cover)

could be headed above 18.5% vacancy factor by 1988. Los Angeles had begun to show some signs of being in danger of experiencing a bust potentially as severe as one that grips Houston, where vacancy rates had dropped one percentage point behind Los Angeles, experts on downtown real estate said.

In late 1984, a confidential review of downtown development by Chase Manhattan Bank concluded that, unless some planned projects were canceled, a total of more than 9 million square feet of new office space would have been opened downtown by the end of 1987 and that the new buildings would have a vacancy factor as high as 18.45%.

The analysis identified the church site as one of 10 in the downtown area for which major development plans had been announced.

Cosgrove and Richard J. Riordan, an attorney involved in downtown real estate transactions, agreed the default is a symptom of what may turn out to be a tempo-rary slowdown in the pace of downtown construction. However, Riordan said, the softening of the previously hot downtown office building market may last as long as three years.

Developer Wayne Ratkovich agreed, noting that "I don't think there is any doubt in anybody's mind that it [downtown] is way overbuilt. Whether it's three years or four years or five years, it [the shakeout period] is probably measured in years before there is a need to produce more office space downtown."

"I think it is well known that there are cycles in office building development and leasing," said Richard Cosgrove, acting director of the city Community Redevelopment Agency.

"You get periods when there is more product than the market is ready to absorb and [periods] when there is less than the market wants."

John Miller, a Lincoln Property official involved in the abortive transaction, said his company had been "close" to making a

development deal for the church site, but "we were not in a position to consummate a sale and we understand [the church's position, but] we needed more time to put together our final arrangement."

Details of the Scott deal were confirmed Thursday morning by the Rev. Dale Wolery, associate pastor of the Church of the Open Door, Cosgrove and an official of Lincoln Property.

For several weeks, Scott has been issuing fund-raising appeals during his TV show to finance a mystery project he kept secret until disclosing the purchase agreement to his congregation Wednesday night.

The evangelical Scott has established himself as one of the most eccentric presences in the so-called electronic church, both because of his skirmishes with various public agencies, including the Federal Communications Commission, and because he has said his church would accept gay members, he opposes laws to permit school prayer and believes women should have the right to choose to have an abortion.

Between 1983 and last year, Scott lost the licenses of three television stations and one radio station that the Faith Center operated until a protracted regulatory dispute with the FCC.

Some experts on downtown real estate were surprised by the collapse of the deal to demolish the church and erect what would have been an office tower with shops and restaurants.

Wolery said Lincoln Property notified the church several weeks ago that it had been unable to find a suitable partner with which to finance and construct the new building.

In late December, Wolery said, Lincoln Property defaulted on its purchase option, leaving the church, which has been holding its services on the campus of Azusa Pacific University in Glendora, without a buyer.

Wolery said Scott had expressed interest in the property as long as two years ago and that the Church of the Open Door contacted the Glendale preacher to reopen negotiations on Jan. 2.

NO STRINGS GIVING

Actual transcription from tape S-2107,
January 29, 1986
of Dr. Scott's teaching

We're raising money because I have made a commitment for our church to buy and preserve that marvelous old building that was the home of The Church of the Open Door for over 70 years. The purchase price is 23 million dollars.

I want to make one thing very clear. As the message indicated that played — to those that were listening in previous hours — I am convinced it's God's destiny for me. I believe before I was ever born He picked me for this task, but I have a concern. For many years, I have crusaded against raising money for any kind of project, and the purchase of this church is so much now a part of my bone marrow, it's hard not to talk about the church itself as though it is a single project and have people give only for that reason.

Don't you do it!

And if you made a pledge for only that reason get on the phone, call up and retract it right now.

Let me say that again. If you are only giving to see that church bought, call up and retract your pledge now.

"How could you say that? Don't you want to preserve that church?"

Enough to die for it! And I'll preserve it if every person who has made a pledge retracts it and I have to start over.

I've prayed much and have been thinking how easy it is for the Devil to let good things destroy people. I have built my ministry on a premise: I want you to give where I teach because of the value of the teaching based on what you've already gotten. I will never let my ministry or this church be trapped into "project fundraising."

When we started this, we had \$7 million before I ever said what it was for. We raised it for a Secret. Now I'm sure there are some millionaires who would give a million dollars before it's finished to have their name on the front of the church — "I helped save it." No, we'll do it without them.

You just watch us.

I have taught for 10 years; don't be like the world and make plans for tomorrow, but rather say, "If the Lord wills..." Did I, or did I not, tell you before we got one step into the Secret that I wasn't sure we'd even be given the chance. And I said if you give this money and we're not even given the chance to activate what I was calling Secret #2, do you think I'm going to give the money back? Hell no!

I have built my ministry by saying that what might be looked upon by the world as a project is but a *foci* for the *energy of faith*. Every pledge slip makes it clear. When you give to this ministry, you give and you turn it loose without strings; and the pastor of this church, as God leads him, determines how the money should be spent.

I've had people call and try to designate money for "this"

**'Is but a *foci* for the energy
of faith.'**

and designate it for "that." Now, I say keep it! I want to tell you what happens if we raise 22 million, 999 thousand dollars. We don't get the church.

"Well, what if 22 million, 999 thousand comes in and you don't get the church?" you ask.

I'm spending it the next day the sun comes up just as fast as I can spend it as the Lord leads me for whatever the Lord directs me to do for the God-given purposes of this church.

There are no strings on this money. There is nobody going to give any money and put strings on it. And your opportunity to participate in buying this church is because I feel God wants me to do it. Now, my enthusiasm for it is going to communicate. But, I just want it clear, this preacher does not let himself be trapped into chains of bondage.

"Well, don't you intend to buy it?"

You have got to be stupid. I mean I have already turned loose of money, outside of escrow, non-refundable, to the seller, in spite of my attorney's advice, because I trusted the sellers. And because I trust God to enable me to finish this that I am now committed to do. I ain't stupid.

For practical reasons, because I have fought the government for years, I don't want our ministry ever to be committed to a "project." But it's deeper than that. The pragmatism follows the philosophy.

Now, if you have been reading the Truth magazine, I have had at least two sections dedicated to the Theology of Giving. This church does not engage in charitable trusts —

**'When you give to
this ministry, you give
without strings.'**

wouldn't handle one if you tried to give us one! Don't want any! This church accepts tithes and offerings that are gifts to God, and gifts to God under Galatians 6, which says, "If so be you've been taught, then share materially with the one that taught you. And be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap." The application is to your giving. "If you sow to the Spirit, you shall reap of the Spirit of Life, life everlasting." Prior to that it said, "if you sow to the flesh, you'll reap corruption."

You've got a right to put your money where you want to put it. You can buy firecrackers and buy yourself an island with no rules against them and explode them until you die. That's your right. You can buy boats, you can buy houses, buy cars, buy land. That's everybody's right. It's my right; it's your right. You can take your money and give your flesh pleasure, but it dies with your flesh.

But Galatians 6 throws out a hope — not just what you will reap, and not some kind of passive injunctive act but that you will reap eternal life if you give God's way. The Greek has it that a living person, the Spirit of Life Himself, goes to work in another place to produce a harvest of eternal life for you. It's like having a steward in Heaven before you get there.

Now we know Christ is our advocate, but Galatians 6 lays down the premise we have a working steward in Heaven, harvesting every year, laying up treasures for us over there. Talk about servants! But there's one trigger that turns Him loose. You share materially with the one that taught you the words of life, and that is His work-call to duty.

I, then, can be as rich as Howard Hughes or as poor as a church mouse; and that's a terrible analogy because a church mouse is the only thing you can think of that's really poor, and it's awful that the world has been able to accomplish that. I could be the hind quarters of a horse. I could

even sin a little and enjoy it — and believe you me, when I sin a little, I enjoy it. I don't know what it would do to me to sin a lot.

See, we've got all this screwed-up theology by little pea-brains; you have got to bend the truth to get it in their head. "Give where the need is." Baloney. That was Judas' idea, and Jesus had to tell him, "Ye have the poor with you always... but this woman has done a good work unto me."

"Give because I feel like it." If that were good theology, I'd get every church member in the world drunk long enough to really get it out of them. You give where God says put it. Period. End of speech.

If you've been taught by me, if you like me, don't like me, it doesn't matter. If you've been taught by me I become your necessary catalyst. Only by giving to me will the blessing of Galatians 6 be turned loose. Sorry. "But I don't want to give to you." Well then, go get your teaching somewhere else. Turn the knob.

If I teach you, the Spirit of Life goes to work for you to reap life eternal for you only if you give materially to me. Now you're lucky; if I teach you, you should give to me if I wanted to go out and buy a rock band or the Mustang Ranch. (It sold recently, and I didn't buy it.) I'm serious. You give to me because I have taught you and because God made me the channel. When you deposit those material gifts in response to the teaching, that turns the Spirit of Life loose to reap life everlasting for you, and you will reap in due season if you faint not.

Sorry, but that's the way it is. Too bad most people don't have the guts to teach it. They know they're so repulsive it wouldn't work for them so they have got to find some other formula for giving. I say it doesn't matter how repulsive I

**'It's like having a steward
in Heaven before you get there.'**

am. That's the way God worked it out. Now, you're lucky. I haven't gotten involved in buying 23 million dollars worth of cow dung. But I could.

I just happen to be concerned enough about God's Word to want to save this church downtown. I happen to care about my eternal soul enough to know that I'm being saved as I act in faith. And there is not going to be a wrecking ball hit the front of that church that declares, "Forever, O Lord, Thy Word is settled in Heaven," and those "JESUS SAVES" signs are not coming down, and I am going to do it whether you help me or not. Because somebody will, and if they don't, God will drop it out of the sky.

You say, "Well you've said if we don't do it, God hasn't got somebody else." That's right, I just happen to be stupid enough to believe that this one's big enough to God that He will enable me to do it one way or the other. But I want it

clear going out the gate. You're lucky. I choose to spend the money that you give in response to my teaching for things that make it exciting as well as a responsibility. You've got the responsibility to give. (If I bought horse dung and had the biggest supply in the world — but I don't want to buy those TV evangelists' sermons!)

'I am going to do it whether you help me or not.'

Now, listen to me. I want you to really get this. You know I don't mind making it a little humorous, but I'm dead serious. You are lucky. I'm in love with God's Word and in love with the challenge of proving faith, but let's get it clear going out the gate. You're just lucky enough that that's the way I want to spend this church's money because that's what God has told me to do. But you are not going to put me under some obligation by giving gifts with strings on them. Have you got that?

I need 30 million dollars because I've got other bills to pay besides buying a church, and I want it clear that if we have 22 million 999 thousand, we don't get it. But we will have tried — and you ain't getting the money back. I'm going to spend it. I'll probably throw a party for us, but I'll still have some left over. Now have I made that clear?

Now if you've given — "Well, I'm only going to give if he gets the church." Well, wouldn't that be wonderful? You give 10 thousand, nobody else gives 10 thousand, and I have got to come up with 22 million 999 thousand. That is what some of these other stupid preachers try to do. That is why they end up being liars and crooks and everything else to try to meet their obligations. You give to me because of my teaching. You give because it's God's Word commanding you to give a certain way, and you are lucky, maybe smart, too.

You are following a pastor as he follows Christ who cannot pass by this church and see it crumble under a wrecking ball without putting his life there in front of it. I am going to talk often about the church. I believe it's the greatest happening in the 20th Century for Christianity, and I believe that some of you are going to look back and say, "1986 was the most important year of my life." But I want it clear — there are no strings on this giving.

"Well, what if we give 50 million?" I'll buy the church and spend the rest of it for other church purposes.

"What if we give a hundred million?" I'll buy the church and spend, under God's direction, the rest of it.

"Well, you only need 23 million to buy it and what if we get excited and want to help you buy it and give 230 million?" I will pay 23 million for the church and spend the rest of it as God leads me.

"What if you only get 22 million 999 thousand?" Well, we

won't buy it. And I'll spend that too. But we will have tried. Now do you think I've made it clear?

I cannot allow this ministry to sink below the ideals we have given it. I am going to tell you that if I hadn't made this speech, and I have been making it for 10 years, no more than 1% of those who give would be people that I haven't taught. Do you think, then, that I would let 1% of the contributions change the principles we have given our lives to the last 10 years? You are giving because of my teaching, and if you have made a pledge for 100 thousand, you still haven't paid what the teaching is worth. You've just let God and the world and me know that you're doing your best to try to say what it is worth to you. And I wouldn't buy this church if it didn't enhance my opportunity to keep teaching.

You say, "What if you never get inside of it?" I've enhanced my opportunity to keep teaching because what I teach is: Faith grabs hold of God's Word with a fingernail grip, if that's all you can grab, and proclaims, "Forever, O Lord, Thy Word is settled in Heaven" — and damn every circumstance that denies it! And if we can't take this stand for that square footage down there in downtown Los Angeles, how can we keep proclaiming to the world, "Forever, O Lord, Thy Word is settled in Heaven?"

The very experience of trying to get it is teaching. But I intend to prove to the world we do not have to compromise

'Forever, O Lord, Thy Word is settled in Heaven.' — and damn every circumstance that denies it!'

our principles to do it. So, you're lucky. You can give 10 thousand dollars — and no, I won't buy cow dung with it as long as you don't demand that of me. You make me mad, I'll buy some cow dung.

I really want it clear that this 23 million, when it comes in, will be given by people who would have given it because of the value of the teaching. We have simply united in a foci of that testimony and are glad that we can do it in this manner and still preserve that grand old building in downtown Los Angeles. And for the next years until Jesus comes, the greatest torrent of life based on faith in God's Word will go out of that church that's ever been known in its history. We're going to do it, but we're going to do it without compromise.

If you want to give just to designate to that project, and you have already made a pledge, call up and retract it! I don't want your pledge! I only want people giving who are giving because of the teaching. And if you've been taught by me, you know that to make this testimony for God is more important than life itself. □

DATELINE: King's House One, March 15, 1986

As we approach the last moments before the Truth Magazine goes to press, hundreds of God's people from across America have grasped an eternity issue. They have made the connection to the promise, "Forever, O Lord, Thy Word is Settled in Heaven." By acting in faith to do something that, in most instances, will fail unless God, Himself, is faithful, they have seized God's Words, "WHOM THE LORD CALLETH, HE ENABLETH."

They are men and women of faith who have responded to the challenge of being one of 3,000 who make faith commitments to give \$10,000 by July 15, 1986 as a testimony to the value of the teaching of God's Word. They have become what we are referring to as "one of the 3,000."

Sunday afternoon's festival on March 9, 1986 demonstrated how God, because of what He has proclaimed about Himself, is bound to hang on to you when you stretch your faith to the point where your endurance is exhausted. At that point, God promises to take hold of you to bring you through.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.
(Psalm 125:1,2)

The Hope Street property surely represents the adequate test for uncommon believers to show to an onlooking world the glory that belongs to those who do it God's way. As God's people pledge and then begin to give toward those pledges, the God of the impossible begins to work.

In your case, this stretching or exercising of

faith may require a commitment of \$500, \$1,000, the \$10,000 committed to by the three thousand, \$100,000 or even more. Be assured that God knows the level of your own endurance; and you, if you are going to respond to this learning opportunity, should stretch it to the maximum.

Los Angeles is by demographics determined to be the number one population center in America by 1990. The name "Los Angeles" literally means THE MESSENGERS.

Except for God's calling of Dr. Scott to carry on the proclaiming of His message pioneered by previous preachers who occupied the pulpit of this great church in uptown Los Angeles (R. A. Torrey, H. A. Ironside, G. Campbell Morgan, Louis Talbot, J. Vernon McGee), this original home of the Church of the Open Door would have been demolished by a wrecking ball. We, the editors, believe that Dr. Gene Scott is the Bible teacher chosen by God to make this church in the decade of the 80's become the messenger to the city, nation, and world that God destined it to become.

When the church and the Bible Institute of Los Angeles were being built, the founders declared it to be a place where God's Word would be magnified and its open doors a symbol of access to the Gospel for every creature.

No man magnifies God's Word and preaches "Jesus Saves" (with no "buts") better than Gene Scott. We urge you to fulfill your destiny and become one of the 3,000 who recognize they are participating in history-making for the Church of the Living God.

**CALL DR. SCOTT TODAY 1(800) 338-3030
LET HIM KNOW OF YOUR COMMITMENT
TO BECOME ONE OF THE 3,000 OR
BY FAITH, TO DO ALL YOU CAN!**

Attention: All King's Houses

If you are planning to be at the July 6th service, you may make your reservations directly with the Rainbow Hotel. Also, special reduced rates have been negotiated with the Sheraton Grande. 1 (800) 325-3535, or the Los Angeles Hilton, 1 (800) HILTONS for the July 4th weekend. It is suggested that

reservations be made in advance to avoid higher rates. Be sure to mention Dr. Scott's name when making reservations.

You also need to make your reservations with Dr. Scott to ensure that you have a seat.



Picture from "The Best of Buffy Sainte-Marie, Volume 2"

Gene Scott— The Best Teacher I've Ever Had

By Buffy Sainte-Marie

I'm talking to my friend who knew me soon after I graduated from the University of Massachusetts with a degree in Oriental Philosophy. I had my certification to teach, and had taken a lot of my classes at the neighboring colleges, Smith, Mount Holyoke, and Amherst, since my own university offered too few classes in Oriental religion to satisfy my specific major.

My friend is aware that my lifelong passion, from small kid times to the present day has been the relationship, yours, my own, those within formalized "religions," church people, and especially those human beings directly connected with the Creator outside of formal, intellectual disciplines. MY God is as accessible to the Sioux Indian praying along on a hill in South Dakota as to the priest in a Cathedral; and as accessible to the average child as to the professor with a doctorate degree in "religion."

I've been using my friend's car while she's out of town. I pick her up at the airport, and she discovers that her radio button is set to none other than Dr. Eugene Scott. She's seen Dr. Scott while flipping through the channels on her cable TV, but all she's gleaned from these ten-second peeks has been a quick impression which led her to exclaim to me, "You mean YOU listen to HIM??... Isn't he that preacher with the red-neck accent, who's on all the time and who's always yelling for money?? Who is that guy anyway?"

Dr. Scott is absolutely, without a doubt THE BEST TEACHER I'VE EVER HAD. I had to borrow a lot of money so I could go to college; I went to four at one time, and had some wonderful teachers, but Scott's the best, teaching about LOTS of different subjects, not just one. When you pay money for THIS teacher, you get philosophy, geography, literature, history, etc., etc., ... including, of course, the Bible and western religion.

I wasn't raised in a church tradition, and among the religious texts of the world, the

Bible is the one I know the least thoroughly, because frankly the few Sunday school lessons I attended as a child were presented in a holier-than-thou fashion by not-so-hot teachers, and I was bored! The times I did attend were out of choice. (My mother never forced me to go.) I had a hunger to learn about the Creator and people's interaction with the Creator, and ordinary Christian teaching did nothing to satisfy that yearning to know God. I feel that Scott's as hungry a child of God as I am.

There is no way I know to learn all that Gene Scott has to share with us, within the college structure. In my opinion, he should be the highest paid educator in the world. He wears every hat in the school, but he's only compensated as teacher.

His University Network is administered by a skilled administrator... him! He keeps his classroom on the air and reaches not fifty students at a time, but millions of us.

He does his own fundraising instead of paying somebody else to do it under the table, and he does it fairly. He expects us to pay him as teacher only if he has taught us. Enough of us feel that his teaching is valuable to sustain the University Network, as we would pay for any other valuable service from a university.

When you sign up for a math course at most schools, what you get is teaching from a person whose prime educational forte is math. Dr. Scott's personal range of interests is w-i-d-e; but it's his scientific scepticism that adds security to my delight at hearing him take us through the Pyramids, and back to legendary Atlantis, and off to the Dog Star Sirius with the Dogon people of Africa; intellectual adventures that might seem like a bunch of hippie far-outness coming from someone with lesser academic skills than our esteemed Stanford professor. I also love it that he knows enough with lesser academic skills than our esteemed Stanford professor. I also have it that he knows enough Greek

and Hebrew to clarify inaccuracies in the English translation of the Bible. I can't do that. I'd rather have flesh and blood on those Bible people than the lace and wigs of King James' court.

Gene Scott works for the University's Un-Channel as teacher, administrator, comedian, musician, head research, (the list could continue)... and most dedicated student.

Dr. Gene Scott is a guy who isn't afraid to say "I don't know!" when he doesn't know something. But then comes the good part: He investigates it with us.

We're all familiar with that aspect of his character, and the scholars among us say they can appreciate that. It takes a certain kind of COURAGE to admit your ignorance and then act upon remedying the situation, with an open mind; but I think that it's that same COURAGE, consistent throughout his personality, that turns a lot of dummies off; maybe a lot of smart people too... how about you?

If you live your life with Gene Scott in it, you get it all. It's like having a close friend, or a relative... you get the whole person... good moods, bad moods, laughs, gripes, delight and anger. You get his taste in fashion. Doc shows up for festival in whatever he's got on, but he shows up, God bless him!

Practically nobody likes anybody all the time, I think; somebody I know says, "I like Scott when he teaches, but not when he (yells) (raises money) (whatever)!"

To me, he who is REAL and REALLY THERE, no matter what his mood of the moment, also teaches, by sharing his humanity with us. You can have those scripted, made-up-for-TV, self-edited characters who play the cardboard preacher role for the pulpits of television evangelism land. I'm a human person with flesh and blood on me, and I'm very, very glad that my teacher is too.

—Buffy Sainte-Marie

TV Preacher Buys Piece of L.A. Skyline

By **ALLAN PARACHINI**,
Times Staff Writer

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Glendale television preacher Gene Scott has agreed to buy the landmark Church of the Open Door in downtown Los Angeles in a deal that has surprised planning officials and signals at least a temporary slowing in the race to develop office buildings in the central city.

It also assures that the Los Angeles skyline will continue to be emblazoned by the church's two huge electric signs that proclaim "Jesus Saves."

The \$23-million deal, confirmed by Scott and the Church of the Open Door Thursday, was negotiated earlier this month after Lincoln Property Co., a San Francisco developer, defaulted on an agreement to buy the church complex, demolish it and erect a 33-story office tower.

The Church of the Open Door has been familiar for decades to many people who did not even know its name because of the rooftop signs, which are visible from the Harbor Freeway and other vantage points. Scott said they will remain intact.

Scott, who relies for most of his prominence and income on a growing broadcast ministry, said his two congregations, Faith Center Church and Wescott Christian Center, will transfer most of their activities to the 4,000-seat church, which will adopt the Wescott name. He said he plans to open a Bible institute for 1,200 students in two adjoining towers, one of which is the Rainbow Hotel, the other of which is vacant. The complex was built in 1913.

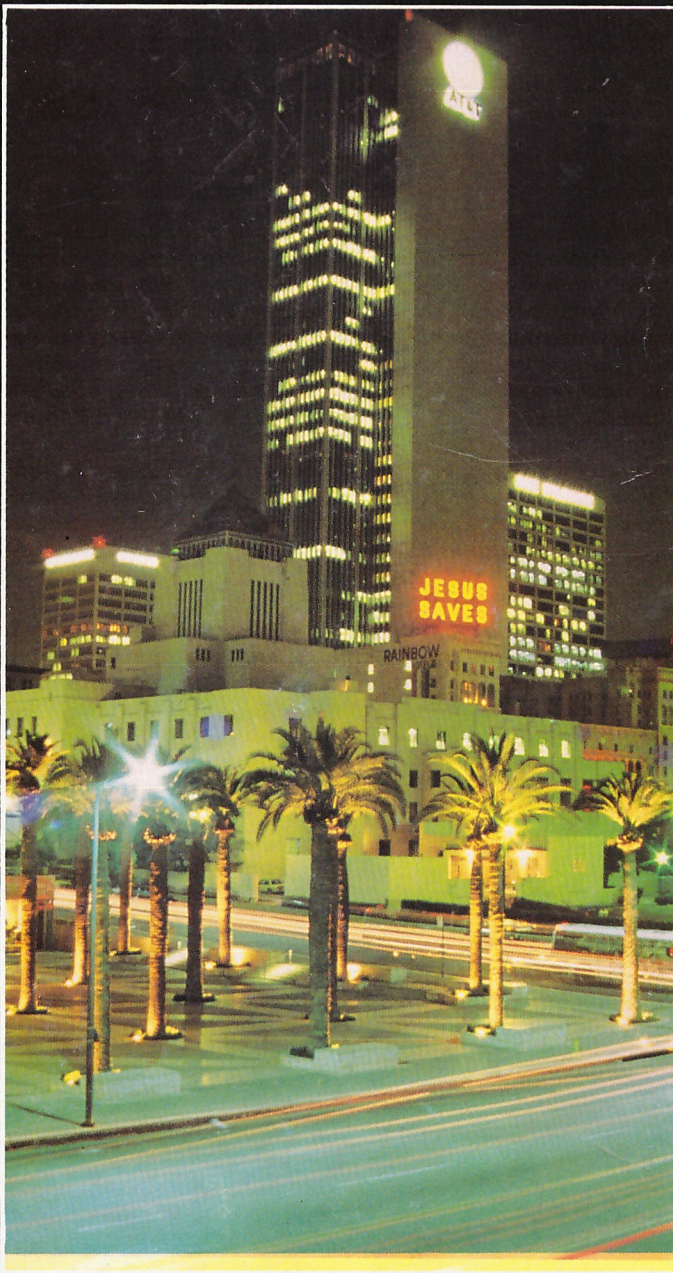
Most of Scott's television programming will originate from the new location. He said he hopes to hold his first services at the new church on July 6. The Church of the Open Door last held a service downtown in June, 1985.

Scott said he has already raised \$7 million and hopes to finance the purchase without resorting to a mortgage.

"Over my dead body will a wrecking ball now ever hit the front of that church or tear down those signs," Scott said in confirming the purchase agreement.

Planning officials said the collapse of the Lincoln Property deal is symptomatic of a growing slump in downtown construction, first noted during the fourth quarter of 1985, in which developers have begun to heed warnings that vacancy rates

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Dr. Gene Scott, Pastor
Glendale, California 91205-3395

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