

The TRUTH

Vol. 7, No. 1

About...

The Church In the City



Dr. Gene Scott

Twenty-six Translations

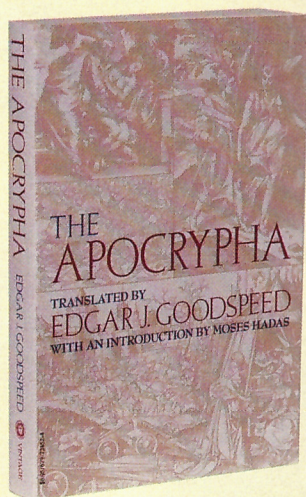
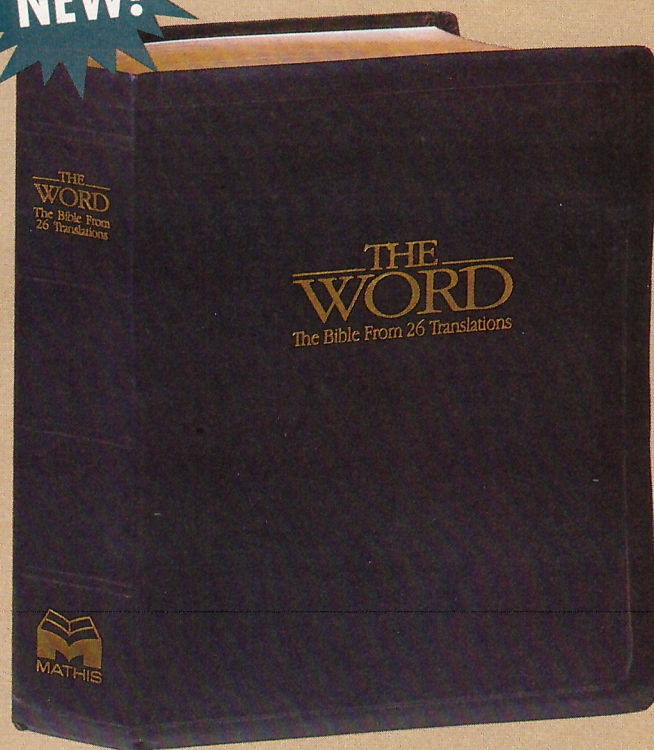
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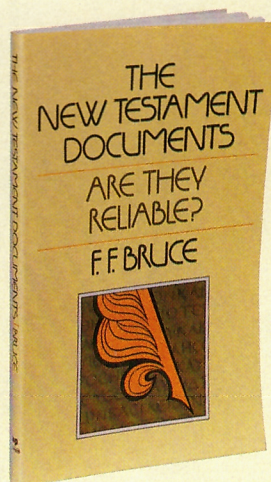
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—Bernard Ramm

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Dr. Scott talks about his ministry

by Dr. Gene Scott

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I said, "Let me walk in the fields";

He said, "Nay, walk in the town."

I said, "There are no flowers there";

He said, "No flowers, but a crown."

I said, "The skies are black,

There is nothing but noise and din."

He wept as He sent me back,

"There is more," He said, "there is sin."

I said, "The fogs are thick,

And clouds are veiling the sun."

He said, "But souls are sick,

And souls in the dark are undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He said, "Choose tonight

If I am to miss you, or they."

I cast one look at the fields,

Then turned my face to the town.

He said, "My child, do you yield?

Will you leave the flowers for the crown?"

Then into His hand went mine,

And into my heart came He,

And I walked in the light divine

The path I had feared to see.

Author Unknown

The Church in the City

"The central city church is a standing protest. Where highways meet and throngs crowd and push, where human tigers lurk and rush upon their prey, and man's spiders weave nets of lust, trapping the unwary and the luckless, where the good are too busy to feel the sense of brotherhood, and rich and poor alike struggle for perishable gain, the church tower is lifted as a symbol of warning, of remonstrance and of allurements to paths of justice and peace.

*Transcribed portions of
Dr. Scott's "Festivals."*





The central city church is a standing protest. God's gift to FAITHFULNESS is provided as a platform to proclaim the "Good News" to the world.

The church at the center is an agent of God and His righteousness. As the bell of the temple of God rings out over marts of trade to call to prayer, profane lips can suddenly be hushed, and minds secularized by toil and care become conscious of something good and true in themselves and the life about them.

Just to see a church in that atmosphere has its effect. When church doors open to pour upon the streets a throng of worshippers, a stream of influence sweeps through the city which is more cleansing in its effects than hydrants emptied upon its pavement or a river's tide sweeping through its alleys.

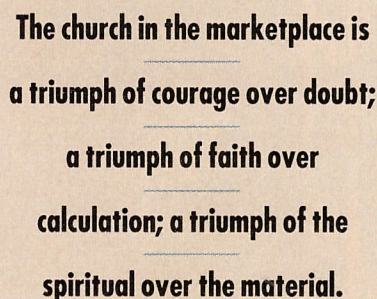
The downtown church is a divine monitor. The knowledge that a building dedicated to God stands on the street corner and the sights and sounds which attend its presence, in the vortex of the city's pride and shame, are a constant moral force.

It is vindication of Christian philanthropy to maintain centers of religious and ethical culture in the midst of great and needy populations. To be where temptations are fierce, where life is raw and red, where human nature is subjected to great strains and character is swiftly made or broken is to be in the focus of opportunity to serve and to save. Because that is true, the true church will not withdraw its forces from business districts, from hotel and boardinghouse neighborhoods—in short, from the heart of the city. For in these localities Christian intelligence and purpose will hold the ground, adapting institutions and methods to such conditions as may be developed.

The surrender of strategic sites for central city work is due, in part at least, to some form of selfishness—to the cowardice which runs from perils, to the laziness which dreads to face new problems and duties, or to avarice and pride which pursue the rich....The spectacle of prosperous suburbs being supplied with churches more and more costly, while the heart of the town is served by cheap and tawdry

missions or abandoned to ungodliness, is an omen of evil to any city and seems to many, not without reason, to be a startling disproof of Christian professions.

"The church in the marketplace is a triumph of courage over doubt; a triumph of faith over calculation; a triumph of the spiritual over the mate-



**The church in the marketplace is
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spiritual over the material.**

rial. Such a church is not an easy achievement. It must be born again when it is old, and the pangs of its second birth may be severe. Its living is a daily dying and rising again. Its victories are not easy and bloodless, but are won on crimson battlefields. The more glorious, therefore, are its conquests, and itself is glorious, for it proves that the Spirit of Christ is still in the earth and that Christianity cannot be overwhelmed and smothered, even by the smoke of the city.

To men of affairs who believe in getting things done, the live, pulsating central city church appeals strongly. It begets confidence in religion and in its power to grapple with modern issues. It proves that the soul has a might of its own which builds institutions and sustains them at all costs.

In civic matters, the church in the midst of the business sections often has an influence beyond that of a score of uptown societies, however intelligent and prosperous they may be. The church in sight is naturally better known to the people and to political and social leaders. Its ministers are more often quoted because accessible;

its views are usually sought and considered in crises, and even concerning comparatively trivial incidents of public interest. This fact, of itself, constitutes an opportunity of a high order which the alert preacher will seize, and by which the wise and strong leader will be able to deeply affect the thinking and manners of the people. Throughout every city where the church is focally powerful, religious interest is well diffused and impressively manifested. If an exception to this statement can be found, it is certainly noteworthy.

The force of the argument may, however, be turned about, to the effect that religious vitality is displayed in strengthening the centers. Religious leaders and organizations have in some instances realized the imperative necessity of going to the assistance of downtown work with laborers and resources which have given them new life and respectability. But the church was in the center before it was in the suburbs, and the tide which flows back to it is that which first went out from it, leaving it shallow and weak and reducing the common level of moral and religious influence. In many cities it will require heroic sacrifices and generations of service compressed into one, before sources of religious energy once held by the church can be recovered and former effectiveness regained.

We're going to disprove that; in Los Angeles we're going to do it now, in this generation.

Fortunate, indeed, are the cities which do not need to redig wells which once were filled and overflowing.

But, I might add, the City of the Angels is going to have a new well dug. We don't even have to redig the well; we just have to clean it up a little.

Christianity must win its way to the ultimate conquest of any American city by raising its flag in that city's heart, because Out of the heart flow the issues of life.

That's why we fought long and hard

to preserve and redig the last well represented by the historic churches that for so long were prominently a part of the center of this city, Los Angeles, from which influence flows that the whole world cannot avoid. Satan had gotten three of the churches down before the fourth one came along and got our attention. Little did we know that after our first steps we would find that that well was a restricted well. That does not mean that the issue of the church in the city is abandoned. We had to regroup; we had to count our casualties; and we had to strengthen the resolve to do it again, this on ground that had no restrictions.

This much is vitally true: The city needs Jesus Christ. And if He is to control the vast multitudes of the great municipalities, His church must be found wherever men congregate, and especially where they are packed together most closely. The Cross should shine in the sun over crowded thoroughfares, above the tides of traffic, in the midst of strife and strain of selfish lust. The bell which calls to divine worship and which, in strictly residence neighborhoods may sometimes need to be suppressed, may effectively ring in insistent, suggestive, inviting tones over warehouse and counting-room. From this place of vantage in the city center, servants of God, ministers and laymen, may march upon tenement, shop and factory. Here the hosts of the Mighty One may meet and conquer the hosts of iniquity and the forces of oppression. Here must and will be fought the battle of the ages—not on broad plains or mountain slopes, not on desert or sea, but in streets of towns, in commercial exchanges, in rolling mills and garment centers, in railroad yards and department stores and skyscrapers, and in blocks of homes which never saw green grass.

How can the church desert its field in the congested center? Its presence and opportunity stir all the poetry of one's nature. What a call to serve! What a challenge to fearless action!

What a blood-red life to live—that of Christ's church in the town's great heart. The response to this vocation will fix the destinies of the kingdom of God.

If Christianity is sanely and powerfully represented in the heart of the town, if its work there is done by influential people operating an adequate and efficient plant, more than an equal opportunity exists of conserving the values of this too-easily-diverted, but most hopeful and necessary element of society. (The doers in this society that always congregate in the great city centers.)

The most important needs of the outer and new city... (which is downtown) "...are not fully supplied by auxiliary societies of Christian origin and spirit like the Young Men's and Young Women's Christian Associations, settlements and missions. Valuable as many of these adjuncts of ethical and religious culture are, it is the church itself which is required to stem the tide of godlessness in the midst of dense populations and to seize with a firm hand the youth who gather there, who are being carried whither they know not. The church has beliefs, principles clearcut, fellowship bonds, mutual ob-

ligations, a sense of duty rightfully demanded, a reputation entrusted to its members and to be maintained. It furnishes mature thought and teaching and it provides sacraments of the most sacred nature and power. Whatever aids to goodness may be discovered and planted in the city center, nothing can take the place of the church of Christ as the maker and molder of personalities which make up society. The right kind of central church is a door into good society.

Growth is from the center out, and we've been emphasizing the importance of a city center church. Scanning some great churches in a book, "The Church in the City," written in 1915, my eye falls on the Methodist Episcopal Church in Los Angeles, that great Methodist Church torn down. There is the Brick Church, Rochester, New York; Christ Church, Cincinnati; Trinity Church, New York City; Broadway Tabernacle, New York; the new First Church, Chicago; Euclid Avenue Church, Cleveland; First Church, Columbus, Ohio; First Church, Fall River, Massachusetts; the People's Church, St. Paul; Park Street, Boston; Christ Church Cathedral, Louisville, Kentucky; St. George's Church, Stuyvesant

■ MESSAGES FROM VIEWERS:

Tampa Bay, FL:

"The move you are making to the center of the city is the greatest thing anyone could do in these last days."

Zion, IL:

"Thank God for a man of class, integrity and knowledge, who is letting the world know you can be a Christian without being a freak."

Redwood City, Ca:

"We should not give up the inner city to the devil. I praise God

every day that you are still on and that we are returning to the inner city."

Virginia:

"Every city needs a major voice downtown, especially the City of the Angels."

Connecticut:

"I've been watching eight years, and in April I turned 40, so I decided to do things right for a change and I finally started to tithe."

Square, New York City; Church of the Epiphany, Washington; St. Paul's, Buffalo; Trinity Church, Pittsburgh; Christ Church Cathedral, St. Louis.

Los Angeles—the Number One city in the nation—now has no such Protestant city center church. That's why we're going downtown. This great city needs a church at its heart, and I believe people across the nation will recognize that.

In 1915, "Two-thirds of the one hundred leading cities of America report no institutional Protestant churches, in the strict definition of the term; and one-third of the remaining principal cities name but one such church each."

And by that they meant not some branch hostel downtown for the homeless, not a mission to take care of the needy, which are but auxiliary, adjunct functions of the church, but a church that attracts a congregation as a continuing existence in the heart of the city. In 1990 the numbers are worse.

Even more rare is the church that tackles the very heart of a leading city. Yet, "Out of the heart are the issues of life." "Out of the abundance of the heart, the mouth speaketh." There will be no voice of faith in the city unless some voice of faith tackles the city.

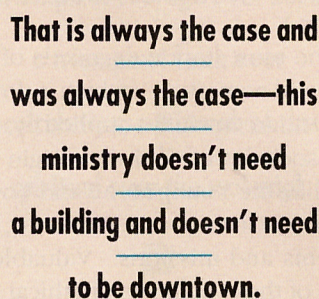
Los Angeles—the Number One City to be in this nation, and I believe to be in the world—that city which is called the City of the Angels, must maintain a testimonial to God's presence in its heart, or it ought to change its name. It ought to be called the City of Finance, the City of Business, the City of Industry, City of Foreign Capital.

Los Angeles influences the world. Los Angeles dominates the communications industry which is shaking the world. Los Angeles will become for the world what London was for the 19th century.

I have felt for a long time that the destiny of this ministry was in the heart of this city destined to be the greatest in the world—already the hub of the Pacific Rim and certainly the Number One city to be in this country, which is

destined in God's plan to play such a vital role in the last days.

We have seen an entire generation of abandonment of the inner city. We are beginning to see, in just the last two decades, a recognition by thinking people and cultured people that a great treasure has been lost in the giving up of the inner city, and a return to the inner city has begun. As always, the churches have been slow, and Jesus' words could just as aptly be said



**That is always the case and
was always the case—this
ministry doesn't need
a building and doesn't need
to be downtown.**

today: Pay attention to the children of this world; they're wiser than the so-called children of God.

The church has become a retreat center. That's not what Jesus intended it to be. He said, "I'll build my church and the gates of hell shall not prevail against it." Paul said, "Fight the good fight of faith." We're going to engage that battle and take that challenge again.

I can teach anyplace. I can teach on a stump. I can teach on a log and probably have just as many listeners with a lot less personal pain, by setting up shop in the middle of a field on Highpoint Farm in Central Kentucky—without the smog, without the traffic and without a lot of stress. That is always the case and was always the case—this ministry doesn't need a building and doesn't need to be downtown.

The facts are no one else cares enough to tackle the city. No one else has the courage—which is ninety percent of faith—to tackle that great city

which Satan wants to own. Oh, there are missions downtown. I admire and have nothing but praise for them, and always stand willing to participate in feeding the hungry or providing a place to sleep for the homeless.

But what Los Angeles was always characterized with is no more. Six days a week, all over the Los Angeles Basin, people come down to that great city to do business. I say that one day a week people from all over the Los Angeles Basin should come down there to make a testimonial that faith in one's God is an important part of this city. That principle has not changed. I fully intend to again see people from all over the Los Angeles Basin and all over the nation flow into that rallying point simply to make the testimony: God, and faith in God, however different, is a necessary part of our lives.

Make room for faith in God—that's what we're saying. We don't try to cram our faith down anybody's throat. We just say history has been profoundly affected by people who shored up their courage through faith in God. The miracle is wrought by faith. We want that miracle of faithers in action flowing out of the heart of this city, which with hellbent enthusiasm has eliminated a testimony to faith that only a large city center church can make.

My ministry has always been, "God was in Christ, reconciling the world to Himself." God's nature struck a tent in human flesh and moved into ordinary streets where ordinary people were. I know that God has chosen us to take the challenge of continuously impacting God's presence in this city in these last days.

In a different application, Cromwell once said, "Since there's no one else who will govern, I will do it myself." Since no one else wants to take the flag of religious faith and maintain it in the heart of this great city, I'll do it. And I'll do it not for any reason of need, as though this ministry needs to be downtown to survive, or to be a "player downtown." I want a testimony made

that "Out of the heart are the issues of life," and "Out of the abundance of the heart the mouth speaketh."

One of the really great miracles that happened to this ministry, and one of the ways in which God subtly indicated His destiny for us, was our mailing address. I don't want you to take things for granted that should never be taken for granted. Do you know how hard it is to be P.O. Box 1 in Los Angeles? There's only one P.O. Box 1 in Los Angeles. Do you have any idea what the market value of that box is, how many businesses would like to have P.O. Box 1? That is a miracle. In some ways, as great a miracle as has ever been stamped on this ministry, and a subtle way in which God indicated His direction for us, which is our destiny.

Whom the Lord calleth He enableth. Our calling has not changed. To realize a destiny in God—that ought to excite you. What a wonderful opportunity we have, on the threshold of a calling and a challenge in the city that I contend, without any fear of being refuted, is destined to be the greatest city in the world as we approach the last days.

We have taken our stand that the heart of that city must have a testimonial to God's presence. I'm going to see to it—since nobody else seems to care that much—that faith in God's presence will be a part of this great city. The question: How much sifting must God do to see who will follow me in that effort? I'm going to build on people who are attracted to the ministry and the Word, not a building. In the months ahead we will prove ourselves worthy of the assignment God is giving us.

The scripture says, "Where there is no vision, the people perish." Literally, the translation should be "Where there is no sense of purpose, the people perish."

We're not our own; we're bought with a price and we have this "sense of purpose." We're called to this destiny of planting the flag of Christ in the center of this City of the Angels. ■

Congratulations from the Los Angeles Historic Theater Foundation

Dear Dr. Scott:

Congratulations on your obtaining the United Artists, one of Los Angeles' most beautiful and historic theaters. We have been following the progress of your negotiations with Bruce Corwin and Metropolitan Theatres and could not be more pleased that they have been successfully concluded. As preservationists, we at Los Angeles Historic Theater Foundation are especially pleased to have a man with your proactive record and sensitivity to preservation issues on Broadway.

We are enclosing a brief sketch on the history of the United Artists Theater. It is only a small portion of the information and photographs in our archives concerning this celebrated building. We hope you will feel free to call on us as you ready the theater for your congregation and millions of viewers.

I am also enclosing a fact sheet on our organization which suggests possible ways we might assist you. I hope we can meet with you in the near future to determine what role would be appropriate for our group. As the attached information indicates, we are bullish on the future of Broadway theaters, and your presence will go a long way to awakening both the government and Southern California to Broadway's best.

Our two hundred members and scores of volunteers would welcome the opportunity to help bring this grand lady back to life. I trust our enthusiasm shows.

Yours truly,

Hillsman Wright
President
L.A.H.T.F.

The United Artists



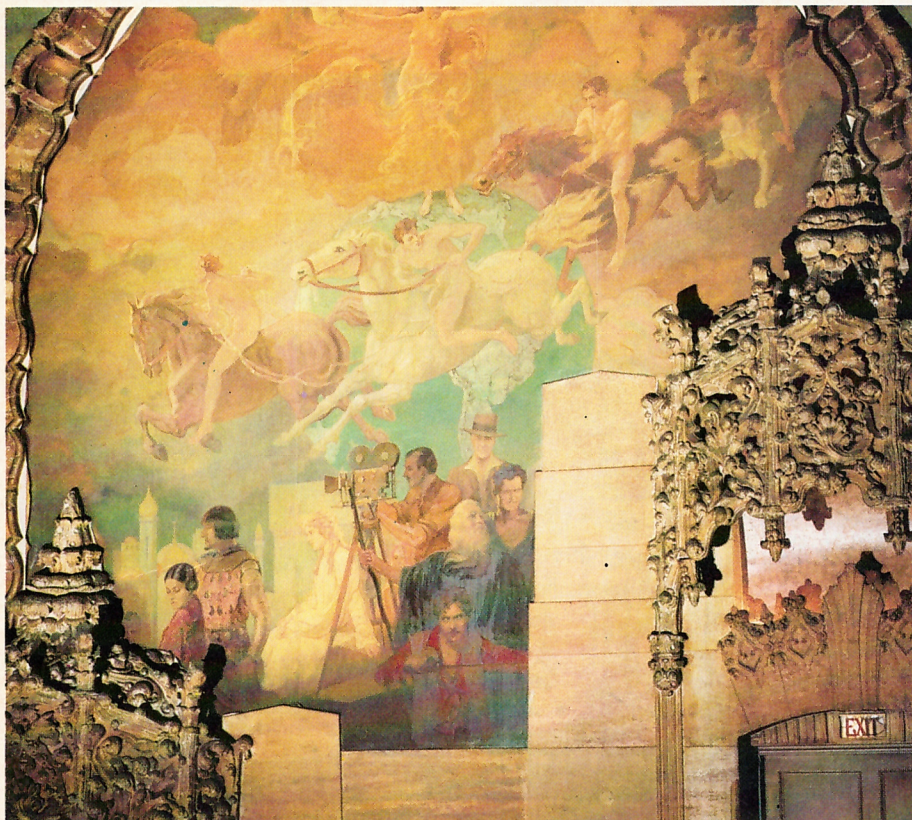
Above: For 63 years the stone figures on the front of our new home have smiled on the masses who entered this great cathedral.

Top right: The foyer that will house part of the Bible Museum was designed and built by the finest craftsmen of a bygone era.

Bottom right: The new carpet in the foyer symbolizes the restoration effort.



Theatre



Above: One of the many lifelike statues that stand majestically above the entrance to the cathedral.

Left: One of the world-famous murals on each side of the balcony that Dr. Scott has restored to its original grandeur.

Bottom left: The famous sign that has attracted millions of people for decades to the famous Broadway theatre that God has gifted to this church for our new home.



HISTORY:

The UA Theatre opened on December 26, 1927 simultaneously with two other movie palaces, one in Detroit a day earlier, and another in Chicago, which was a remodeling, heralding the studio's entrance into the arena of theatre operation. The opening of the studio's flagship premiere house in Los Angeles marked the beginning of a theatre chain that is one of the nation's largest today.

Mary Pickford herself selected the site and the architect, spending so much money that the plaster cast molds had to be reused in Detroit and Chicago to amortize their costs. Al-

though C. Howard Crane of Detroit was engaged to design his only theatre west of Omaha (not counting Sydney, Australia), the twelve-story office frontage for the complex was designed by the Los Angeles firm of Walker & Ison for a long-term lease by Texaco for their Western Regional offices.

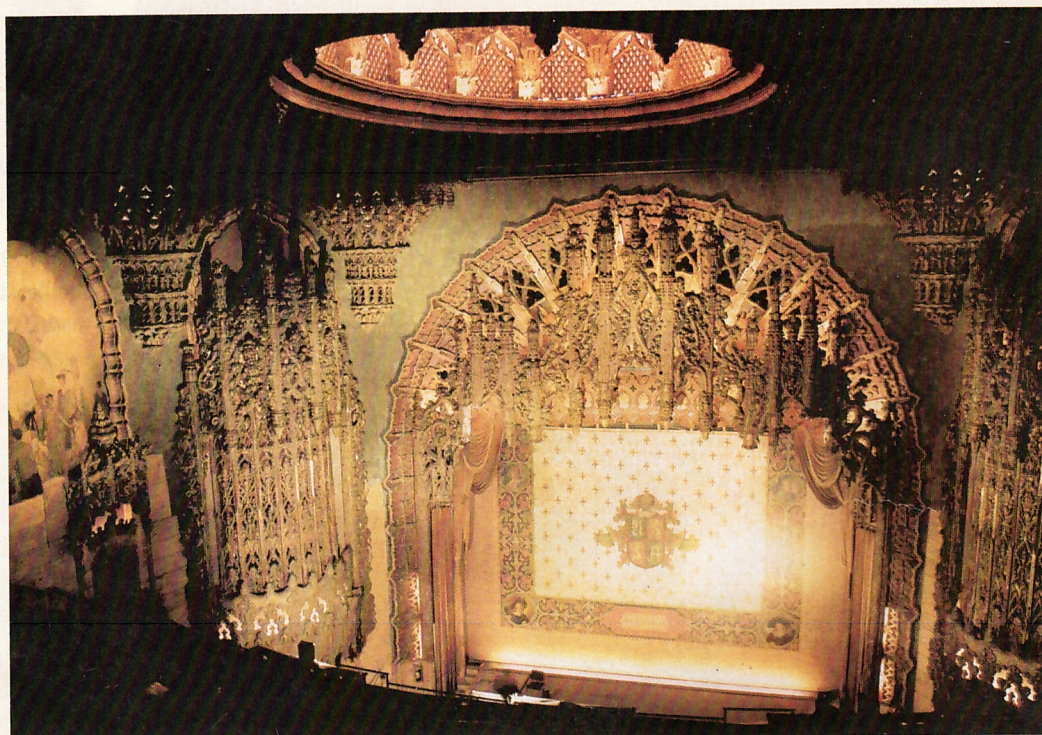
The UA building was the tallest privately-owned structure in Los Angeles until 1956. The style of the building was originally described as Spanish Gothic, a rare combination for an auditorium. Much of the plaster decoration around the building entrances and in the auditorium are copies from the Cathedral at Segovia, although the Span-



Top left: The Los Angeles Historic Theater Foundation has designated our new home as part of the Miracle on Broadway.

Top right: One of the many frescos looking down on the foyer.

Right: The majesty of our new home viewed from atop the balcony.



iards themselves never contemplated anything on this scale.

The lobby of the UA building is a half a block long, separating the auditorium from the adjacent office building. To mitigate the length and height of the lobby space, Crane designed two double-deck bridges to connect each balcony with a staircase on the opposite side of the lobby. The vaulted ceiling is finished in fresco murals, the only installation of its type in a West Coast theatre. All mirrors in the lobby are gold-backed. The stairways at either end lead to the basement lounges, a smoking room and a powder room. The smoking room was elaborately furnished in the Moorish

manner and still retains its elaborate Malibu tile baseboards. The lavishness of the smoking room could probably be explained by the fact that it also functioned as a lobby for a private screening room built for Mary Pickford's use. The screening room is also connected by passageways with the dressing rooms and elevators from the lobby to the balconies.

LIGHTING:

Over the years, Metropolitan Theatres chose not to relamp many of the theatre's most beautiful effects—lighting. Our volunteers know where they all are and have gotten them relit. With the original lighting restored, the the-

atre shimmers like a jewel, as the pristine lights take us through sunrise, noonday and sunset. We can even make the ghosts of the silver screen appear on the murals again.

PIPE ORGAN:

The UA featured one of California's largest instruments, so loud that part of the ceiling plaster fell during the organ's trial run. We are now searching for a replacement organ.

UA SISTERS:

Similar interiors, but none nearly so grand, can be found in Chicago, Detroit, and Australia. ■

The marquee of the United Artists Theatre on Broadway displays the message, "Miracle on Broadway" and welcomes Dr. Scott, and indeed a miracle of sorts is occurring at this historic theatre. For most of its six decades the United Artists has been Broadway's bad-luck theatre, enduring repeated periods of closure or poor attendance. Now, thanks to Dr. Scott and his University Cathedral, the faded theatre is undergoing a loving and careful revitalization.

Dr. Scott's involvement with the theatre began earlier this year when Bruce Corwin, president of Metropolitan Theatres, concluded that the company could not continue to operate the theatre as a movie house. Because of his stated commitment to preserve the large movie palaces on Broadway, Corwin searched for a compatible tenant. He found a kindred soul in Dr. Gene Scott, who appreciated the theatre's grandeur. Dr. Scott had been looking for a new downtown location for his services.

The deal was soon concluded, and Dr. Scott mobilized a small army of volunteers to begin the process of revitalization. No height was too high and no detail too minor for this dedicated corps. Mirrors now shine, lights unlit for years glow anew, and peeling paint is scraped and primed, awaiting careful matching by artisans. Even the center dome of the ceiling has been



Left to right: L.A. City Councilman Richard Alatorre; Dr. Gene Scott; Bruce Corwin (Third Generation Scion of the Metropolitan Theatre family); Sal Altamarano (Deputy to L.A. City Councilman Gil Lindsay).

Dr. Gene Scott Is Renovating the United Artists Theatre

BY ED KELSEY

cleaned and relamped. This last task required a fearless volunteer to be hoisted up to the ceiling, dangling high above the auditorium while cleaning the dome and its famous crystals.

Dr. Scott has stated that his goal is to restore the theatre to its original glory. To assist in this, he has consulted with restoration experts from the A.T. Heinsbergen Company who are pre-

paring plans to repair and restore the large murals on each side of the auditorium. These murals were originally done by Antony Heinsbergen in 1927. The company has also given advice on matching the lobby's original paint colors. On the exterior is the newly lighted tower, visible for many miles at night. Although the full process of restoration is projected to take several years, plans call for the theatre to be ready for church services by November.

Dr. Scott's interest in history and preservation is not new. A history major in college, he has generously supported operation of the Southwest Museum history library, and has restored his own historic house as well as other commercial buildings. LAC members interested in seeing the transformation of the United Artists Theatre need not wait for the November opening, as Dr. Scott has generously allowed our Saturday morning Broadway Theatre tours to walk through this

"work in progress."

Ed Kelsey is a docent on the Broadway Theatre District Tour and Chairman of the new Historic Theaters Committee.

Reprinted with permission. This article first appeared in the September issue of The Conservancy, the official publication of the L.A. Conservancy.

1 CORINTHIANS

11:23-34

King James Version

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, 'Take, eat: this is my body, which is broken for you: this do in remembrance of me.'

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 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.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

C Introduction To COMMUNION

BY DR. GENE SCOTT

One of my crusades on television is to remove the guilt in front of the Lord's Table.

For years people have been afraid to go to the Table of the Lord and partake of those elements that speak of the grace of God.

Paul wrote to the Corinthians and said,

He that eateth and drinketh unworthily eateth and drinketh damnation.

People have mistranslated that and beat people over the head with it. They have said, '...he that eateth and drinketh unworthily.' Then they look and glower and say, 'You had better be worthy or you'll eat and drink damnation.'

The Scripture is I Corinthians 11:27, but it doesn't say 'worthy.' It has nothing to do with being worthy. It says 'unworthily.' That's an adverb. An adverb modifies the action, the verb, not the actor.

Paul was warning them about the manner of partaking. He defined what eating and drinking 'unworthily' is. He said, *...eating and drinking not discerning the Lord's body...* (I Cor. 11:29).

The guilt is in not recognizing that the Lord laid on Him the iniquity of us

all. You don't qualify for the Lord's Table. You come to the Table of the Lord unworthy but are made worthy by the blood of the Lamb.

Probably no caricature of the gospel quite matches what people have done to pervert the Table of the Lord. They have made it a place of fear and guilt instead of a place of hope and faith. It has nothing to do with being worthy. We come because we're unworthy. If we were worthy, we wouldn't need the Table of the Lord.

The warning is, don't eat and drink 'unworthily.' Don't do it in an unworthy manner, which is not to discern.

When you come to the Table of the Lord and somebody harangues at you and asks, 'Are you worthy to eat and drink?' they are attempting to take attention from what the Lord has done and place the attention on a self examination that produces self-righteousness. Then they have people partake thinking they are worthy. Ridiculous!

'You cannot be worthy. You can only be made worthy because of what Jesus did.' You partake worthily at His Table only when you recognize His accomplishment as represented by the symbols of the bread and wine.

In the Corinthian church they had the "Agape," which was a love feast,

before they partook of the Lord's Supper. They were so carnal that they would set their attention on themselves. The rich would show off their abundance. The poor would be embarrassed at their want. Some would even get drunk at the *Agape*. By the time they got to the Lord's Supper, their eyes, their understanding, and their discernment were on everything except what the Lord had done for them. Paul warned them to stop eating and drinking 'unworthily.'

The bread and the cup:

The bread symbolizes, 'With His stripes ye were healed.' No one deserves that. No one can earn it. No one can qualify for it. But, by faith everyone can grab hold of it, unworthy though he may be.

The cup is a new covenant. He shed His blood, which contained the life, that we might come unworthy and be covered.

The damnation Paul speaks of is 'krima' in the Greek. If you want something to be ultimate, you add 'kata' in front of it. Later in the chapter he talks about 'katakrima,' which is the ultimate condemnation, the ultimate judgment, damnation that goes to the world. I Corinthians 11:29 says God lets 'krima,' temporary judgment, come upon you if you eat and drink unworthily. In verse 30, he says what it is: sickness, weakness, and death. If you partake worthily, you don't need that temporary punishment to get your attention.

Nothing has been distorted like that marvelous communion supper. Going to the Table of the Lord with guilt or self-righteousness or staying away because of guilt disqualifies you from partaking worthily, because you get your eyes on yourself which causes you to partake unworthily.

I have said, 'If you're the worst sinner in town, I'll partake with you if you'll look to Jesus.'

You don't make yourself worthy. You come to Him, the Worthy One, Who died in our place and redeemed

us by His blood. That's the grace, 'unmerited favor,' we find at the Table. If I don't accomplish anything else on TV, I hope I open up that doorway of grace until people can partake of communion knowing that the reason we have it is that unworthy ones might be made worthy by the blood of the Lamb.

Eating and drinking unworthily has to do with the manner of partaking, not the condition of the partaker. Our condition is met at the cross. Get your eyes off yourself. We're all unworthy. You partake worthily when you know that, but when you also realize that Christ is worthy and He paid it all.

The Table of the Lord is one place where sinners can come together with assurance. All saints are sinners being saved by grace. You are 100 percent saved the minute faith is turned loose, and you continue to be saved the same way every day that you live and act in faith. Don't ever let anybody drum into

your head that you've got to examine yourself to see if you're perfect enough to partake. That takes your eyes off of Jesus. That prevents you from discerning the completeness of His work and makes you partake unworthily, no matter how good your motives. Never forget it. The only thing you have to worry about is partaking unworthily. All who partake are unworthy but are made worthy by the blood of the Lamb.

The Cracker and the Grape Juice pretty much describes another one of those traditions of 'ding-a-ling religion' which hits over the head, closes the door on grace, and implies that only a few self-righteous ones are 'qualified' to partake.

Isn't it terrible that people have been made to dread that wonderful event, instead of eagerly reaching in hope for the amazing grace that takes us all, where we are, and sets us free. ■

THE CRACKER AND THE GRAPE JUICE

The cracker and the grape juice I learned to fear so well, The cracker and the grape juice, they wanted me in hell.

If I did or didn't take it, my neck was in the noose. I sure did dread the cracker and the grape juice.

Every year we faced the firing squad, Those preachers who evoked the curse, damnation straight from God.

Unless you're clean, it damns the soul. Unless you drink you can't be whole.

Now what's the sincere folk supposed to do?

You must believe it turns to blood and guts Through hocus-pocus power. No "if's" or "and's" or "buts,"

Misgivings by the batch, But I swallowed down the hatch,

Believing I had done what I should do.

I longed to see a Saviour's loving plan Without the grand delusion, so misconstrued by man.

Why would He give His life And suffer all that strife

Just to turn around and damn what He had bought?

I learned the truth, and Jesus, was I glad! Those preachers, they had screwed up and screwed up really bad.

My fears are now erased, For I see the work of grace,

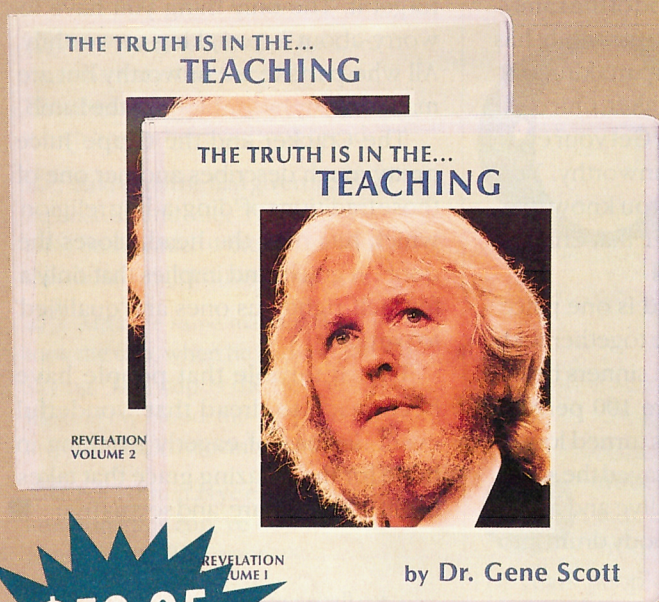
Yet some folks still are taught what I was taught.

The cracker and the grape juice I learned to fear so well, The cracker and the grape juice, they wanted me in hell.

If I did or didn't take it, my neck was in the noose. I sure did dread the cracker and the grape juice."

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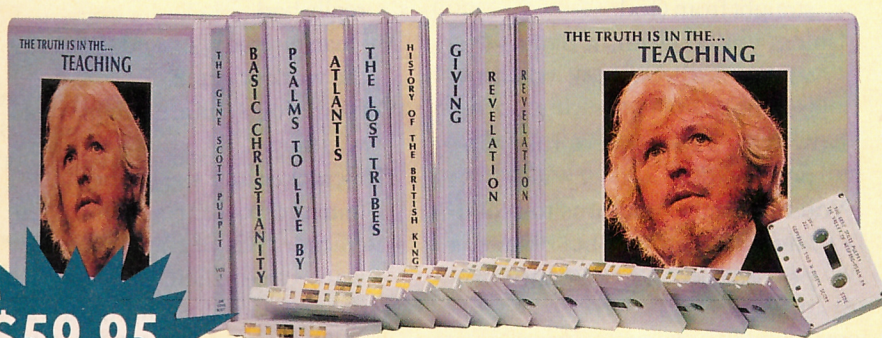
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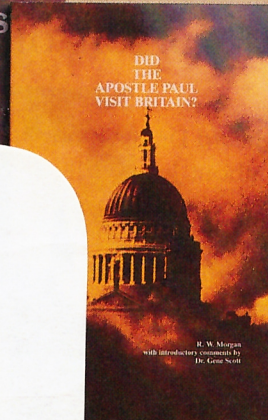
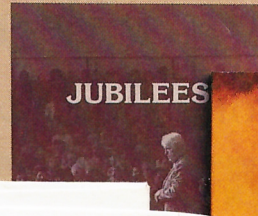
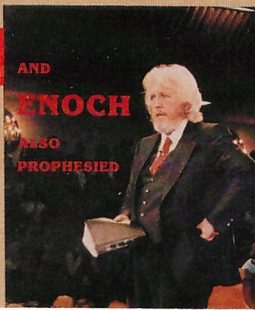
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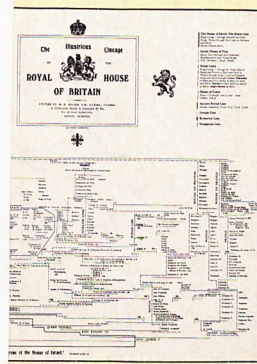
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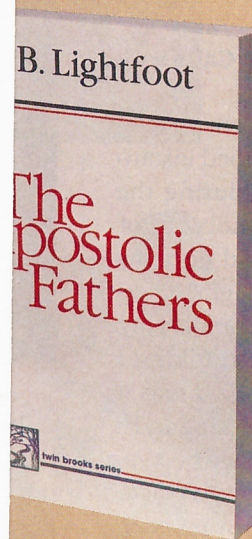
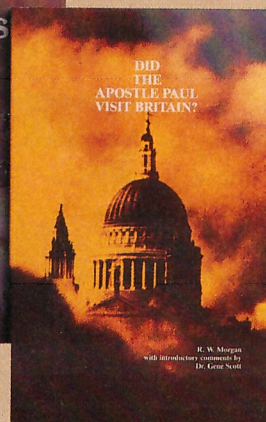
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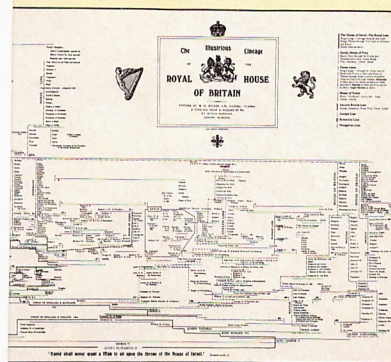


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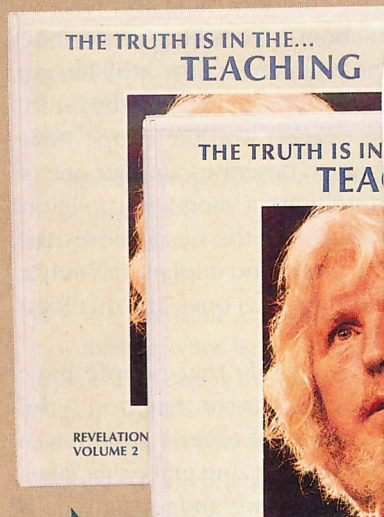
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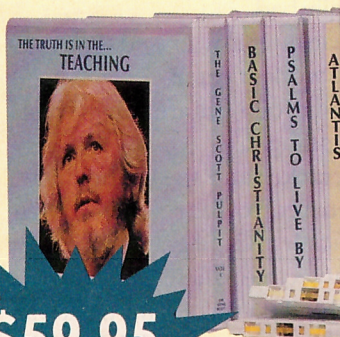
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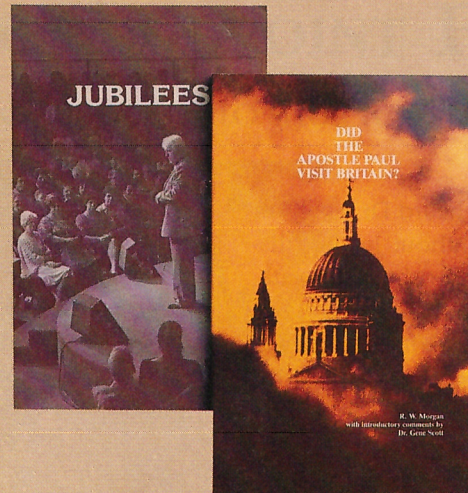
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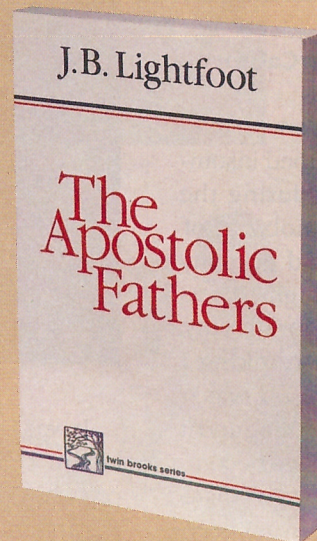
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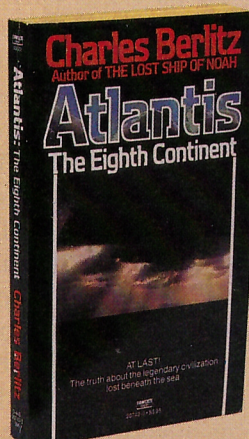
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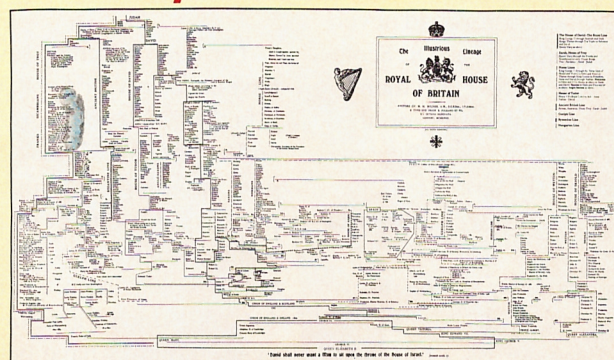
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SPECIAL: Yours FREE with Cassette Tape Album "History of the British Kings"

Early in 1984, I heard Dr. Scott on television talking about Jesus. I listened, gave something the first month, became a King's House in July, but fought tithing because I knew I wouldn't stop once I had started. I went through my 'valley of weeping' and in October of that year heard Dr. Scott's sermon 'The Lord Don't Want No Wimps.' I decided to trust God and am making it!

Santa Monica, California

Shortly after Dr. Scott went on television in my area, I developed insomnia and would awaken during the night. As I flipped the knob out of boredom, I found him and instantly recognized the truth he taught. It was what I had been searching for all of my life after many years of thinking I would never find the truth. I was a King's Tither from the beginning and it will soon be three years since becoming a King's House. The key was that I knew this was what I had always been looking for.

San Marcos, California

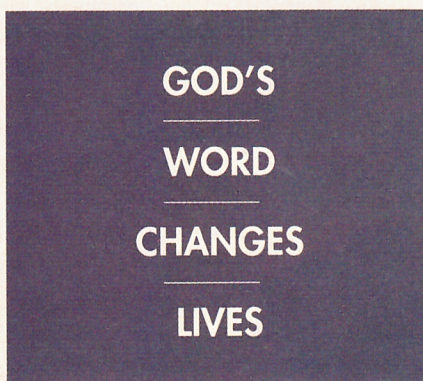
I began listening to Dr. Scott on Christmas Eve in 1983 during a replay of a baptismal service. What made me start giving was his teaching on bird's nest soup. As an escapee of same-time, same-place traditionalism, I had never heard teaching on giving as Dr. Scott delivers. I became a tither and then a Voice of Faith and have been on the front lines these past several years, faithing along with Dr. Scott.

Glendale, California

David Letterman was boring me to death one night, so I started flipping channels and ran across a bearded dude teaching on archaeology and the Pyramid. I thought it was a home college course, so I settled down to listen.

Then he mentioned the resurrection of Jesus Christ, and I sat up and listened harder. A couple of minutes later, the name 'Dr. Scott' was flashed across the screen. Within two weeks, I was giving \$100.00 per month. Thanks for the message.

Fullerton, California



It was Dr. Scott's teaching on Revelation that got my attention. He preaches with authority. I was not giving and frankly was frightened by the thought of the Tribulation. I began to give when I heard Dr. Scott teach on Malachi. I became a tither and am giving twenty-five percent now, and look forward to increasing that as God works through me. I believe He will be faithful.

Los Angeles, California

I've been watching seven years and have seen how Dr. Scott hangs in there in faith. I was so impressed that I tried it and found that it works. At first I did not give anything...I thought 'I am on a pension and cannot send enough.' I wanted to give, however, and started with \$10.00 a month. I am now up to \$100.00 which I give on the third of every month. I have been especially blessed by the teaching on The Lost Tribes. Thank you!

Long Beach, California

One night while in a rented motel room, I turned on the television as I could not sleep. I had not watched television at all in over a year and a half. None of the channels worked except the one you were on, and it was very faint. I began pacing up and down the room, and the picture grew more clear by the minute. It was you on the screen, and your voice turned on a light, and I recognized the truth. Strange but true! God has helped me find my family, and I am so grateful.

Santa Ana, California

After praying for some time that God would change my life and let me hear the truth that I had so longed for, I began watching you on television with a friend. The teaching on the Pyramid, faith and grace interested me and I began 'to hear.' I've been watching ever since and I think you're great! My two-year old daughter sings 'I Don't Like It' along with the group. I hope that soon I'll be serving as a Voice of Faith. Thanks again for all the great teaching.

Venice, California

I had listened to your program on and off for a few weeks when a friend at work mentioned you. I began to listen more closely and more often, and soon realized that you were teaching a true and complete Gospel in a way that no one else was teaching. This has been several years ago now, and one night while watching, I saw Dr. Scott almost come to tears because the budget had not been met sufficiently to pay the month's electric bill. The Voices of Faith were sweltering under the hot lights. I was touched by this obvious man of God's not being adequately supported. That night I became a King's House.

San Bernardino, California

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The Resurrection

Christianity is not the domain of mental midgets! You don't have to park your brain at the foyer of the church when you come in. However, Christianity, throughout my lifetime, has appeared to be without foundation. Even the man who helped steer me through my doubts and got me started on the right track, Canon Brian Green, though he announced he would, failed to preach the message giving the evidence of the Resurrection of Christ during his mission to Stanford University.

My ministry has one simple foundation, and if I never preached another message, it would be a sufficient reason for being. It is one message I wish everyone would plagiarize.

Jesus Christ forces a choice from any intelligent man. It's as C. S. Lewis said, 'You don't have any other alternative. He's either a man of the order of one who thought he was a boiled egg; or He was what He claimed to be, the center of the historic and religious and eternal universe, and you can't ignore Him.'

I lost my faith in university because of a misplaced trust in professors who would not speak on the most remote subject of science or history unless they could give evidence that they had studied the subject. But, as soon as they opened their mouth on religion, they thought they were born experts. I respected their judgment on other



What This Ministry Teaches

BY DR. GENE SCOTT

things; so, when they looked at Christianity as though it were some kind of ridiculous lunacy, I thought I had to abandon my faith. They offered in its place the usual intellectual idea that Christ was a good and wise teacher, when, in fact, simply as a teacher He can be neither.

The only Christ found in history is either a lunatic who believed the im-

possible about Himself, an out-and-out fraud who knew better but had the ability to convince others of impossible things about Himself, or what He claimed to be. History is the only thing that gives the ability to determine between those alternatives, and few people who have peddled their views of Christ have enough knowledge to realize that, when you look at the only Christ to be found, He forces one of those conclusions. I learned that my professors knew very little about Christ. They had created a Christ of their own imagination who could not be supported by any source found anywhere in history. Giving credence to their pronouncements on religion because of their expertise in other areas was an unwarranted transfer. Yet, I was intimidated because of the respect I had for them, until I sorted it out myself. Few people have the guts to preach that Jesus was either a nut, a fake or what He claimed to be.

If my horse trainer went around making the claims that Jesus made about Himself, that his death would somehow remove a barrier between all mankind and God and set right what was wrong, I would think he ought to be committed, feel sorry for his wife, and I sure wouldn't let him on one of my horses. I think too much of them. But if he predicted his death and subsequent resurrection, then died,

was buried, and three days later, came out of the tomb, we sat down and ate together, I touched the wounds, and then I watched as he sailed off into the blue, I'd take another look at him and what he claimed about himself, too. I don't need any different starting point to explore what Christ claimed than that.

I preach a non-mystical Christianity which begins and ends in Christ. I believe He came out of that tomb. There is no such thing as historic certainty. The moment you no longer have an eyewitness, that much logically available evidence is gone. Therefore, all decisions about history become relative; and there is no *absolute* proof of anything, who Shakespeare was, where Julius Caesar was, or whether Christ rose from the dead. However, when you expose yourself to the evidence, a psychological change occurs. That's why it's ridiculous when a judge says 'Strike that from the record; the jury is instructed to disregard...' How can they do that?

Once you've heard something, it affects you. You cannot avoid psychological reaction to exposure. Upon exposure to the evidence of Christ's Resurrection, you cannot avoid a reaction. Use the sources of those that say He's a good and wise teacher; learn Greek and go to the Hypothetical "Q" Document behind Matthew and Mark, figure out when Mark is being quoted by Luke and Matthew; or look at any other source you like.

What would you think of me if I said, 'Before Abraham was, I was. I was there when Lucifer was cast down.'

I'm not going through all His claims, but, if you expose yourself, wherever you confront Jesus Christ you're forced to decide that you're dealing with a nut, a fake, or Someone to whom you had better pay attention. Wherever you confront Him, He makes claims about Himself that preclude respect for Him as a good and wise *man alone*, because a good and wise man would be smart enough to know that such things are not possible.

If He's good, He's too dumb to know that He's believing the impossible. If He's wise, then He knows that what He's saying about Himself can't be true, so He's a fake. Thus the universal world view peddled about Christ, Good and Wise Teacher, is a hunk of baloney. What it reveals is, they have never looked at Him. So, don't let the world, led by media representatives who can't get beyond idiot cards, tell

**To be spiritual you don't have to
float forty feet off the ground.**

you what to think about Christ. There's only one simple crossroad; you either don't know Him at all, don't care to know Him, but if some of His claims are true, you ought to know Him, or you're forced to make a gutsy choice: He's a fake; He's nuts; or He's what He said He was.

If He's what He said He was, we don't need to start in some mystery land for a definition of God. The claim of the Christian Church is: God was in Christ. From an unknown world, out from behind the curtain, came God's life and moved into a tent of human flesh called Jesus of Nazareth. Walking on ordinary streets, He revealed to men what God was like.

To be spiritual you don't have to float forty feet off the ground. You don't have to have electric shocks up and down your body. You don't have to park your brain. There is no more logically based, sound philosophic frame anywhere to be embraced by man than that of God bending down low and being willing to submit Himself to one test of His veracity.

When the Pharisees came to Christ they said, 'Show us a sign'. Jesus said, 'There will be no sign but the sign of Jonah.' He then interpreted that Old Testament passage of Jonah being three days and three nights in the belly

of the whale, as but a picture of the one test to which God would submit to prove His veracity and that He would keep His Word, namely, the death and resurrection of Christ. Prophecies foretold for centuries that, after three days, He would come out of that tomb. God would submit to that, and that alone, as proof of His ability and His faithfulness to His Word. To ask for any other sign was to go beyond the commitment.

That's why the resurrection is the basis of the Christian faith. Paul said,

"But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins."

Though I grew up in the church, I never heard anybody have the guts to sit down and lay the hard cold evidence that produces the reaction, *He rose!*

I've met a lot of people who do not believe in the resurrection. But, I don't think I've ever met anybody who wouldn't say, "If he rose..."

It isn't just that Christ rose from the dead; Lazarus rose. It's that the One who made the claims about Himself, including the claim that He would die and rise, is the one who actually did. That's what makes Jesus different. That's what grabs the brain. If He came out of the tomb, I'm going to listen to Him, and if I can't find His words, I'm going to hunt for them all my life.

I stand for sensible Christianity. People will never have that reaction until they look. That's why I preach the message on the resurrection every year. I have yet to find a man or a woman, including my professors at Stanford, who denies the resurrection of Christ but what I can ask 15 selective questions and prove by the answers

that he has not spent 15 hours in his lifetime looking at the cold evidence.

And yet, down through the centuries, the church, which stands on that premise, has lacked the guts to expose Christianity to that hard test. That is why so much of traditional Christianity is based on emotion, symbolism, ritualism, legalism and tradition. Real Christianity is based on a fact that will stand the test. That's why I preach this message at least every year, to give people the chance to have that emotional reaction; because, once a person hears the evidence they have a choice, but they cannot keep from having a reaction.

Christianity has objective criteria. Therefore, I preach the message of the resurrection, not based on my experience or feeling, but on the objective fact of history: He rose.

Paul didn't preach his experience, and he had a better one than most people. In fact, there have been times I wished God would shake me up like that. I wouldn't have to work so hard with my faith if He shined a light out of heaven, knocked me off my animal, talked to me out of heaven, sent me to a guy I had never seen before who told me my whole history and laid hands on me and I was able to see again. I think that would make a believer out of a monkey.

That was Paul's experience, but he was the exception. The rest of us get our faith from the proven fact of God's performance; by observing how God, having said something, carries it out through His Word.

From the very first killing of an animal to give the clothing of the skins to Adam and Eve, through the sacrifices of the Old Testament, God taught the principle of the vicarious, or substitute, sacrifice, by means of which we obtain salvation. Without even understand-

ing its meaning, the Old Testament believer took an animal, laid it on an altar, sliced its jugular and watched its blood pour out.

Leviticus 17:11 explains the meaning:

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.

There's too much 'Christianity' where faith is based on feeling. I am trying to train Christians whose feelings are based on faith grounded in God's Word of promise, sealed by His ability to carry out His Word.

The reason so much blood is written into the Bible is that wherever you find man, there is an awful lot of sin. God was teaching: 'Sin brings death; but another's life's blood can be poured out in your place.'

The Old Testament believer, without understanding, simply knew that laying hands on that animal, identifying with it, watching it die as its blood poured out enabled him to walk away, accepted of God. That vicarious sacrifice provided payment or redemption for his sins.

The New Testament asks the question, "How can that which is less valuable, animals and goats, stand in for that which is more valuable, the life of a man?"

The answer is simple. Paper money, which has no intrinsic value, can be spent for full face value because the issuing power has sufficient stable hard money in its vaults to back it up. If someone questions the value of the paper, it can be redeemed with hard money that no one questions.

Romans 8 teaches that when the idea to create this world and make man in God's image was conceived in the councils of heaven, a fail-safe plan was set up. In Biblical terminology, it was

called, 'The lamb slain from the foundation of the world.' One worth enough for all of us would, one day, shed His blood, pour out His life to stand in the place of all mankind. By analogy, the life worth enough for all of us was the stable hard money kept in the vault, available, awaiting God's set time, to redeem all the animal sacrifices, the paper money. God established that pattern. Whether or not

they knew the pattern didn't make the currency of the animal sacrifice less spendable, just as whether or not you know economics does not make your dollar bill less spendable. The hard currency

of Christ's sacrifice was there, in the timeless vault of eternity, guaranteeing the value of those animals' blood.

There's too much 'Christianity' where faith is based on feeling. I am trying to train Christians whose feelings are based on faith grounded in God's Word of promise, sealed by His ability to carry out His Word.

When God had this fail-safe plan set up, He made it hard for Himself. I wouldn't have done it that way. I would have kept the option of picking the time when I wanted this son of mine to die. He picked it in advance.

God's Faithfulness

The Bible is full of prophetic utterances. The statistical probability of them occurring is beyond even a computer's ability to sort. That's why I preach so often on prophecy:

—I show how God controlled the streams of history in His dealing with the 'lost tribes.'

—I show how God wrote His message in the stars. Sure, that one has been stomped on by Satan who would abuse it into astrology, but the Apostle Paul said in Romans that God wrote His message in the stars long before man began to mess the meaning up.

—I show the prophetic plan of history engraved in God's book of stone, the Pyramid. God also wrote His message in stone before the flood ever swept this earth. Then, in His time, as a basis for faith in a scientific world, the Pyramid was uncovered showing God's controlling hand on the march of history.

God has proven over and over again that when He says something, He'll do it. That's why I stay on God's Word. In an Old Testament world gone mad, God chose the descendants of Abraham to be His oracle people. He chose them to reveal His Word, whether they wanted to do it or not. Then, like a director of a play with the earth as the stage, history as the program, and the children of Israel as the players, God made their history write His Word, in spite of themselves.

Look at the drama of the feast days.

God designated feast days, literally 'the set times of the Lord.' As the vicarious sacrifice pointed to a day when the One worth enough to redeem us all would be offered, these set times of the Lord were shadows pointing to more significant events. First was the Sabbath, a specific day of the week in the Old Testament, but transferred to an act in the New Testament. The book of Hebrews defines sabbathing as acting in faith. That is the sabbathing that remains for the people of God. So the 'sabbath' came to typify the day when faith could save, instead of rules and certain kinds of activity on a certain day.

The other set times were Passover,

Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement and Tabernacles. Intelligent Christianity watches these Jewish feast days for significant meaning. Even the media with their idiot cards has finally figured out there is a Jewish religion as well as a Christian religion, and they recognize these

said that the feast days were prophetic shadows pointing to the substance, Christ.

The feast days, set times in the flow of history, kept year after year until they were engraved in the memory of those people, were but shadows cast from Christ, the vicarious sacrifice for

this world's sin. This made God's task more difficult, but He had to make it happen. He couldn't have Christ be Unleavened Bread or Firstfruits before He was Passover. And for Christ to be both Passover and Firstfruits, Passover had to occur in a week when exactly 72 hours would go by before First Fruits.

The set times were not according to our calendar but the Hebrew calendar which was based on the movements of the moon. Like our months, the Hebrew months could begin on any day of the week. Passover was always the fourteenth day of the first month, so it could

also be on any day of the week. Unleavened Bread began the next day, the fifteenth day of the first month. Firstfruits was the first day of the week, our Sunday, following the beginning of Unleavened Bread.

Remember, Jesus said that the only sign God gave was the sign of Jonah, that He would be in the tomb three days and three nights, exactly 72 hours.

Paul said the feasts were shadows pointing to Christ. He was our Passover, so He had to have His blood spilled out on no other day except Passover. He was the Firstfruits of



Christianity is not the domain of mental midgets! You don't have to park your brain at the foyer of the church when you come in.

special days as well as the Christian days.

One of the greatest proofs of God's living nature is the struggle recorded in the first century and the attempts to keep Christ from being crucified on the Passover.

Jesus' disciples wanted Him to go to Jerusalem for the Feast of the Tabernacles. He said, 'No, my time has not yet come.' The set times of the Lord were shadows cast prophetically leading to a real substance. If you follow a shadow to its origin, you will find the substance casting that shadow. Paul

those who rise to life eternal, so He had to rise on the first day of the week following Passover. Those are the elements God was dealing with.

As the march of history moved on, He had to send forth His Son to die on Passover. At sundown, He had to be taken down and put in the tomb to become the Feast of Unleavened Bread. He had to rise exactly 72 hours later and it must be on Sunday, the first day of the week, in order for Him to become the Firstfruits of the resurrection, to give us hope of the harvest to come when we shall rise. For God to be accurate, there was no option. He had to pick the time and have this fail-safe vicarious sacrifice brought to the point of dying, as prophesied, in a year when Passover occurred on Wednesday.

Satan, who has tried to steal the message of the church over the centuries, made some major gains when, in the medieval period, the church substituted their hierarchy for the original message of the miracle of Christ's salvation by faith, and adopted the feast of Saturnalia as 'Christian,' thereby designating December 25 as the day Christ was born. The fact is Christ was born in September. That can be proven from what the Scripture clearly says about the courses of the priests and the birth of John who was born six months earlier than Christ. December 25th is the pagan holiday from the ancient religion of Nimrod, celebrating the birth of Tammuz.

God had decreed that the seed of the woman would provide salvation. Satan, through Nimrod (the builder of Babylon, the ruler preceding the days God called Abram out of Ur, the first great rebel under his inspiration), offered his substitute incarnation plan. Long after Nimrod was gone, Semiramis, his wife, said that the child she was carrying was conceived by a sunbeam from Nimrod who had been reincarnated as the sun, and that Tammuz, her son, was Nimrod's reincarnation, thus both her husband and her son. Subsequently, the worship of Tammuz spread across the world in various

forms. It conquered the Christian Church of the Middle Ages as they identified the birth of Tammuz as the birth of Christ. Christmas is Saturnalia. It has nothing to do with Christianity. Christ was born in the fall.

They also changed Easter to identify the resurrection time of Christ with the heathen feast of Ishtar, the Middle Eastern name for Semiramis. Again that heathen religion was grafted on and the dates of Christianity changed ac-

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cordingly. Easter is never used in the Bible except in one place and that's a mistranslation. It is always Passover. The earliest church kept Passover as the death time of Christ. The medieval church changed it to a heathen feast day, to Ishtar.

The medieval church also identified the day recognized as the day Christ was crucified with Freya, the Scandinavian name for Semiramis, and the worship that they had called 'Good Friday,' which was a spring sensual rite to Semiramis, which dates back to Babylon. They suddenly transferred the resurrection message of the Passover and Firstfruits into a heathen frame of reference. So now all the traditional churches gather on Good Friday, not even realizing that by having Christ die on Friday they nullify the demonstration of God's power to control the stream of history. Then they gather like a bunch of stupid geese waking up in a new day to go to an Easter Sunday sunrise service on some dumb hillside to worship Christ's resurrection.

No wonder the thinking world has abandoned Christianity. Many of the practices of the traditional church insult the intelligence and distort the wonder of God's control over history, which is the basis of faith. My ministry has been to scrape that claptrap of tradition off and return us to the simple faith in an all-powerful God who has deigned to reveal Himself in the record of Christ and the fulfillment of prophecy. I try to set people free from having to be embarrassed about Christianity.

Christ didn't die on Friday. That's Good Freya Day, the Swedish name for Semiramis. He died on Passover which that year fell on Wednesday.

Neither did He rise at sunrise on Sunday. He rose at sundown on Saturday. The reference to the dim light encountered by the ladies who went to the tomb is the Greek word used for either twilight or sunrise. You see, they lived from sundown to sundown. On the Hebrew calendar, the day starts at sundown. Sunday started Saturday night at sundown.

He died on the Passover. That's why Jesus could have the communion which set the pattern for the church, where He took the bread and wine with His disciples on the night of the Passover and had the Passover Feast. He broke bread on what we could call Tuesday night, after sundown, when the Passover began. Passover continued until sundown the next day, the day on which He was crucified, as the Passover Lamb, slain from the foundation of the world, whose life's blood poured out was a redemption price sufficient to pay all the sins of mankind. The parable teaches that He paid the price to buy the whole field to get the treasure that was in it.

When Passover ended that Wednesday afternoon, He was placed in the tomb, fulfilling the substance of the shadow of the Feast of Unleavened Bread. Even now, Jews take the bread and hide it for three days during Unleavened Bread. Exactly 72 hours later, Saturday at sundown, He came out of the tomb.

In spite of the traditions of the church that have made void the Word of God, intelligent scrutiny of the facts shows God right on target.

The set time of Pentecost, fiftieth, was 50 days after Firstfruits. Pentecost was the Feast of the Harvest.

G. Campbell Morgan rightly taught that the correct translation of Acts 2 is:

And on that day, when the day of Pentecost began to be fulfilled, they were all of one accord, in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind... (Acts 2:1,2)

Pentecost was a shadow of the harvest of lives brought back into relationship with God. By sundown that day, 3,000 were born into the church.

When you analyze history in light of Passover, Unleavened Bread, Firstfruits and Pentecost, God was exactly on time.

What shadows remain, then? The Feast of Trumpets; the Day of Atonement; Feast of Tabernacles.

A day will come, as this old earth comes to the set time that God has prepared, when He will sound the trumpet and split the heavens. There will be an appearing in the sky and the church, the people in whom His Spirit dwells because of their faith, will be caught up, not appointed to wrath, that He might then, during a 7-year period called 'The Tribulation the Great,' deal with those that refuse to accept His vicarious offering. Those tribes of Judah and Israel, by much persecution, will be brought to the point where they recognize the One Whom they pierced.

Then, the Battle of Armageddon brings the Tribulation to a close and, as Scripture declares, 'a thousand year Millennium begins.' Under threat of plague, they will keep the Feast of the Tabernacles every year at a restored Jerusalem.

Again and again these years, through the prophecies I have taught, I have laid down the truth, "When God says something, He does it." Through the lost tribes; the restoration of Israel; the insanity of the beastly kingdoms

and how God showed Nebuchadnezzar those beasts would rule Jerusalem 2,520 years; how, exactly to the day, 2,520 years later, General Allenby marched in and freed Jerusalem from the 'treading down of the Gentiles'; the microscopic details concerning the City of Tyre, where God said that they would bear it to the bedrock, cast the rubble of the city into the sea, and put

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fish nets on it years later; how that was fulfilled by Alexander when he conquered Tyre, destroyed it and used the rubble to build the causeway to conquer the city off the coast. I have shown again and again, to a mind that's willing to turn itself on, God will stand the test, 'Forever, O Lord, Thy Word is settled in heaven.'

Salvation Through Faith

God purchased the whole field of the world paying the redemption price to buy up everybody, but then He chose to limit the application of that price. He decided with whom He wants to associate throughout eternity and He makes it clear through His Book. The eleventh chapter of Hebrews is the only chapter where man is eulogized, where it is said, 'God was not ashamed to be called their God.'

I'm glad to tell you that God is ashamed to be called the God of fundamentalist legalists who offer their righteous works as the criteria to get into heaven. They get real mad at me when I say that because it robs them of their spiritual pride.

The rock core of Scripture revolves

around that eleventh chapter of Hebrews.

In a Book that reveals God's nature, only one chapter eulogizes man, and in it He lists a whore, Rahab; a lying, peeping-tom, adulterer, murdering king, David; heel-catching, conniving Jacob. These are not likely candidates for a traditional church board. Oh, there are some pretty good ones in there but, generally speaking, it's a pretty motley crowd.

There is only one thread that ties them together; that is not works of righteousness, but faith, that act, based upon belief, sustained by confidence.

You are not exercising faith when you just believe. The New Testament Greek word, *pisteo*, and the two Old Testament Hebrew words, running to a rock or running to a mother bird's wings, and leaning on a staff, are action words. You have to hang your body on the belief, sustained by the confidence that when God says something, He'll do it in order to have faith.

The first sin of man occurred when the devil said, 'God doesn't mean it; He won't do it,' and Adam and Eve believed the devil and disbelieved God. Because of that, they lost paradise. They were kicked out of Eden which literally translated is 'the heart of God.' From that day until now, God has been building the pattern, proving His faithfulness, proving that when He says something He will do it, as He seeks to populate heaven with the souls of men and women who will do what Adam and Eve didn't do, and what Lucifer certainly didn't do, trust Him by acting as though His Word is more real than anything else.

Hebrews 11 says that faith begins with the premise that God spoke and not a thing became everything. He didn't just rearrange existing elements. He made them from nothing.

Then, it says that heroes of faith are people who put their trust in this Word that was before anything we see was formed, and will be after everything we see is gone.

'Forever, O Lord, Thy Word is

settled in heaven.' Men and women of faith believe and have the confidence that, because of God's demonstrated performance, they are on safer ground to grab the promise of His Word and, if necessary, die not having obtained the promise, than to deny that Word.

Men and women of faith know that conflicts between what God has said and what appears in time provide the opportunity for faith. They stare circumstance in the face and say, 'I will grab hold of God's Word, pull it down and fight circumstance until either I die hanging onto that promise or the promise hold I have bends time to conform to that which is forever settled in heaven.' God removes the barrier of our sin, appropriates to us the price paid by the death of His Son, gives unmerited favor to us, imputes the righteousness of His Son to us, implants the seed of His life in us, and gives eternal life to those who faith like that.

On that foundation, a clear plan of salvation that is God's gift to those who *faith*, I preach.

When you see a circumstance you can't understand, don't let go. Never give up; hang on to God's promise even if it's only with a fingernail. Such faith gets you in. It has nothing to do with whether you smoke or drink or cuss or do or don't do anything. My cigar bothers my friends in the traditional church. It doesn't bother God. Even my enemies have never challenged my faith and I'm telling you, 'Faith gets you in.'

What's the message I preach on the tabernacle?

'Let us go on unto completion, no quitting, no stopping.'

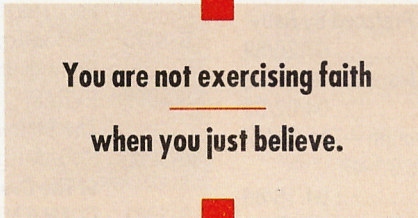
What's the message I preach on Isaiah 50?

'When you've done everything right but find yourself in darkness and have no light, when it looks like nothing is working for you, seize in the name of the Lord the promise that fits your circumstance and don't doubt in the dark what God's Word told you in the light.

Don't let people trick you into judging Christianity by things down here. God's Word alone is the criteria.'

What's the message I preach about Abraham?

'He looked at famine, the circumstance, lost faith and went down into Egypt and got in a mess. Then he came back to the place where God had said, 'This is the place,' even though it didn't look like it. God said, 'Lift up now thine



**You are not exercising faith
when you just believe.**

eyes from the place that thou art; arise, walk, look, wherever you go will be yours.' He walked that whole ground and, when his wife died, he had to buy the land to bury her. David and Solomon, his descendants (seed), possessed it all. The existence of Israel today confirms it and every expansion of that nation still carries out the Word of God. So, get up and walk from where you are. Don't worry about the circumstance.'

What's the message I preach on Psalm 84?

'Blessed is the man whose strength is in thee, in whose heart are the ways of them, who passing through the valley of weeping...' Blessed men and women go through the valley of weeping because their strength is in the Lord. A God Who can control history the way He has can take us through any valley we're in. The key thing is because of His strength, we make it through.'

What's the message I preach on Gideon?

'Gideon had been beaten down so low that he was threshing wheat in a dug out cavity where they normally treaded out wine, a vineyard. For seven years, the best he could hope for was to get enough food for one day and not be found by the enemy who

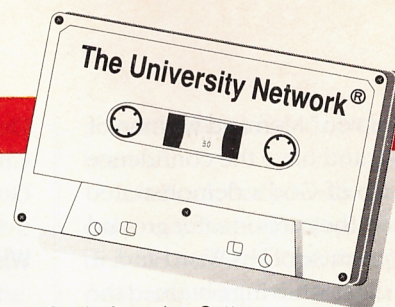
would take it from him. Then, God came and said, 'The Lord, the One Who is mighty in valor, is with you.' Gideon responded, 'In this vineyard, where I'm hiding out, the Lord's with me? Well if the Lord's with me, why? When? How come? What? Alas!' He had what I call the vocabulary of doubt, 'if-it-is.'

Then, the Lord said, 'Go in this thy might, I've called you.' God kept giving him a chance; and finally Gideon built an altar right there in the vineyard for everyone to see. Physically, nothing had changed. The Midianites were still everywhere. He still had a little scrabble of wheat ground out. The only thing that changed is that he decided to quit arguing with God and make himself available. That's what the altar was a symbol of. He called it by a name, 'Jehovah-shalom.' He made his peace. Peace is cessation of against-ness. He quit being "against" God's word with "if-it-is" questions. He finally stood up and decided he'd *act* on God's Word, instead of what he saw. Then, with 300 men he kicked the Midianites out and with the victory ushered in 40 years of peace.

My message is simple and practical in application. You don't have to park your brain concerning the resurrection or the fulfillment of prophecy. God's record in Scripture shows He can be counted on. He's more faithful than your friends. He's more real than the circumstances. His Word is established forever.

My simple desire is to restore Christianity to a solid basis where intelligent people can say, 'There is a basis for faith, and I'm going to stand up and act on it.'

The only salvation that is available for mankind is not through self-righteousness, but is appropriated by men and women who will say, "God has proven Himself enough; I will grab hold of His Word, forever settled in heaven, and I will make my life an act based upon the belief, supported by the confidence that God will keep His Word."



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Teaching Pastor

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Over 60 years ago, Mary Pickford, the super-star of that era's motion picture industry, revealed her heart concerning God. The following statement is excerpted from her book "Why Not Try God."

Back of the glamour that motion pictures have thrown around me, I am just an average, hopeful, prayerful woman. I have had many griefs and many trials in my life. I started—as we all seem to start—full of fear, full of distresses, worrying and fretting, carrying burdens that didn't belong to me, thinking I was responsible for running everything for everybody. I had to learn to stop trying to be Atlas and carrying the world on my shoulders, to stop wearing the Captain's cap and let God do the navigating.

Please know that what I have said here is said in all humility and because I have proved it.

I haven't solved all my problems as yet, but I shall; for I have learned that as I take care of my thinking, my thinking takes care of me in every little detail of my life.

Isn't it worth trying?

Can we doubt the control of God in history?



Mary Pickford, from the beautiful mural on page 11.

Our new home has had an aura that God destined the Los Angeles University Cathedral to one day provide a platform to declare the "Good News" to the whole world. God has once again undeniably confirmed that aura through the words of the one who planned and caused its construction, Mary Pickford.

What an opportunity God is providing for this church to declare His control.