

A Philosopher Looks at Christ...

JESUS CHRIST . . .

Super-Nut?

or

Super-Natural!

Volume IV



"His Was A Real Trip"

PLUMBLINE PUBLICATIONS

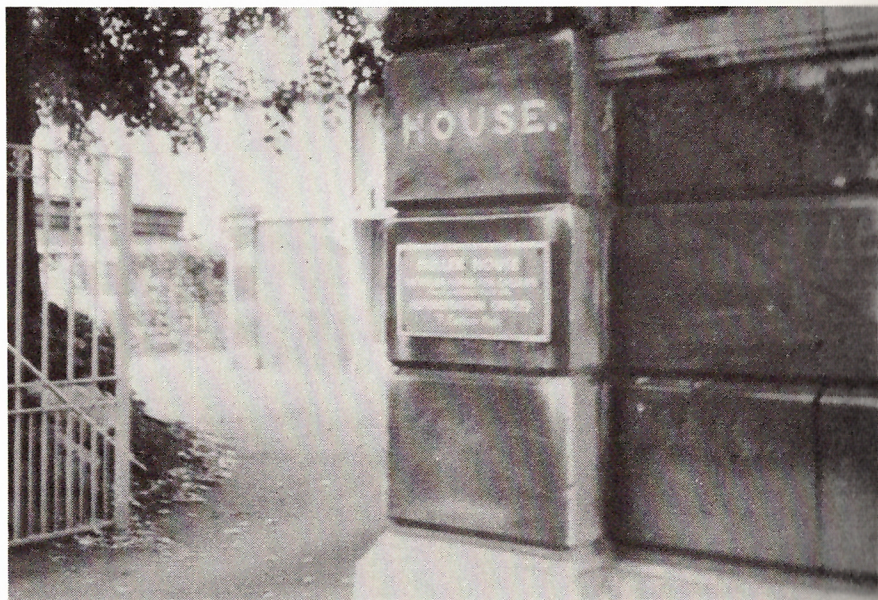
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389 CHURCH STREET
SAN FRANCISCO, CALIF. 94114

By Gene Scott, Ph.D.

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The gates of Mueller House in Bristol, England. This is world headquarters for the "Scriptural Knowledge Institution for Home and Abroad" and administrative offices for the George Mueller Orphan Homes. The work of George Mueller (1805 - 1898) left a permanent mark of faith action on the city of Bristol — the town of amazing contrasts, the city of "pubs and churches" — which is the focus of Chapter One in this volume.



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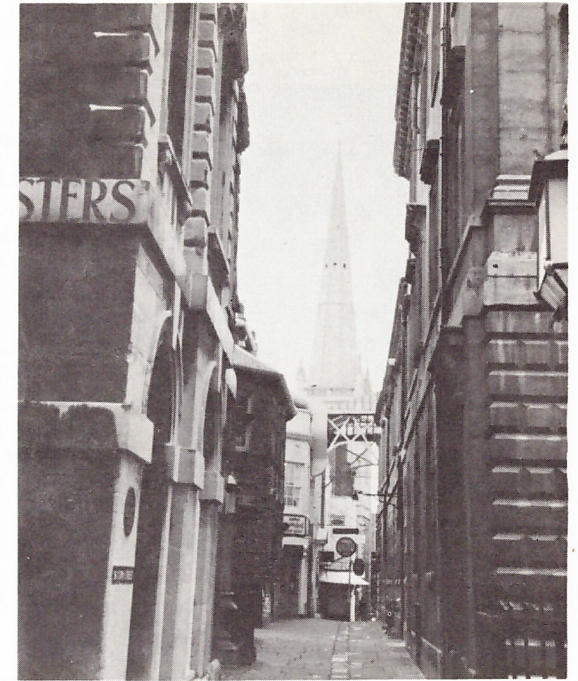
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by w. euGene Scott, Ph.D.
San Francisco, California, U. S. A.

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The author is almost as hard to find in this picture as "All Saints Church" was hard to find by the author on a Saturday night in Bristol, England. We've added an "arrow" locating the image of the author, reflected in the window as he snapped this picture of the sign "All Saints Church" in "All Saints Lane" — the street surrounded by churches, but smothered by bars. Chapter One records the story of an unusual experience on a Saturday night in this town.



The tower of St. Nick's rises above the narrow street called "All Saints Lane" in Bristol, England. At the street level, signs at the entrances to seven different bars and pubs provide glaring contrasts to the church tower and the name of the street.



The Grand Hotel was home for the author during his stay in Bristol. The church tower of "St. John's on the Wall," referred to in chapter one, lifts itself above the tunnel passageway for this aged street.

INTRODUCTION

"College students", wrote one of my professors at Stanford University, "Seek fervently for a creed, for a formula for their lives . . ."

"They stand on the threshold of manhood with raised thumbs, like hitchhikers, awaiting the driver who will carry them along the road to a more abundant, more fruitful life."

I was such a student — like the hitchhiker in the metaphor. "Drivers" at university, carried me along roads which almost destroyed a faith in Jesus Christ as God. This series of volumes traces those early "rides" and outlines the steps taken which led again to a faith in Jesus Christ as God.

Most of the essays were written previously but have been re-done and incorporated into the present volumes. While preparing these books, I journeyed again to lands dominated by alternative religious views. The trip went first to the Far East, where volume one was written*. Volume two was finished in Istanbul after a long journey from Hong Kong through Europe and Israel*. Volume three focused on Copenhagen, the "in" place during the summer of 1971 for kids on the move in Europe*.

Volume four was written in Bristol, England. Young people had filled the town on a holiday Saturday night. Their action illustrated the way in which a modern crowd ignores available and life-changing facts while rushing pell-mell after its pleasures.

This volume points out that a fact is not changed just because it sounds unbelievable, or because the majority ignores its existence. To those who look, the fact either is or is not, and must speak for itself.

Christianity presents a "fact." This fact can be ignored, or one can take a disciplined look at the evidence for its assertion. Many kinds of "Christs" are being presented in today's world — via drama, theater, books, film, and pulpit. A hard look at one "fact" will identify the true Christ of New Testament preachment. The New Testament Christ is presented as taking a "trip" beyond all "trips" — in the grave, out again, and then sailing off into the heavens!

That's a "real trip!" This volume shows the importance of that "trip" to New Testament views of Christ. It's hard to believe, but it shouldn't be ignored. If the result is increased attention to the real Christ of history, then this work is successful.

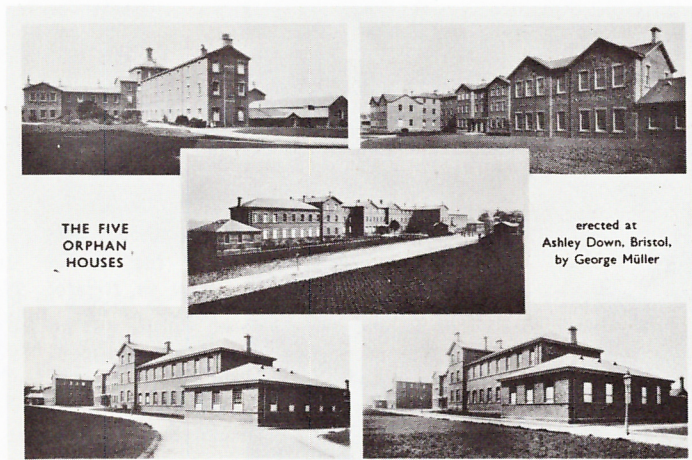
Gene Scott
San Francisco, California, U. S. A.

*Vol. 1, "Tell it Like it is Man, or Not At All!" Vol. 2, "Jesus Christ Was Different . . . You Know!" and Volume 3, "The Man Farthest Out!" are available from this publisher.



GEORGE MÜLLER (1805 - 1898)

The testimony of this man of giant faith is etched deep in the Bristol scene. Yet, he and his testimony are largely ignored by the average Bristolian of today. Chapter one focuses on the "facts of faith" so tragically ignored in Bristol. The composite picture below shows the five great orphan houses at Ashley Down built by faith (still standing and housing activities for the education authorities).



THE FIVE
ORPHAN
HOUSES

erected at
Ashley Down, Bristol,
by George Müller

Müller's five orphan houses at Ashley Down



This is narrow "All Saints Lane" in Bristol. St. Nick's Church towers are in the distance. The pubs fill the alley in this town known for its "pubs and churches." The brick face and lamp entrance of "All Saints Church" appear on the left about four doors down. Beyond that the sunlight illuminates the tight entrance turning left into "All Saints Court 1." This "lane," about midnight, provides the narrow view on a Saturday night in Bristol, England.



The tower of bombed out St. Peter's rises above modern city buildings in old Bristol, England.

About the Author . . .

Dr. Gene Scott is a scholar and lecturer who has made a vital impact on Christendom with his Bible teaching to groups encompassing virtually every denomination. Though raised a minister's son, he rebelled against tradition early in life and became agnostic in college. His search for a faith caused him to change majors on every degree.

A hard study of the resurrection of Christ led to a firm faith, and Dr. Scott is best known for his summation of this return to faith under the title: "A Philosopher Looks at Christ." Scott went on to complete a Ph.D. in Philosophies of Education at Sanford University. At Stanford his Doctoral Dissertation dealt with the theology of Reinhold Niebuhr and he did specialized studies in comparative religions and far eastern religious philosophy.

His life has many chapters. He serves as pastor at Faith Center in Glendale, California and as President of Faith Broadcasting Network which includes TV channels 30 in Los Angeles, 38 in San Francisco, 18 in Hartford, Conn., 66 in the Washington D.C. area, and KHOF-FM radio in Los Angeles. He has served as educational consultant to Foreign Missions Boards on assignments taking him to schools on every continent. As a businessman he acts as President for five different corporations and in this grueling activity has been forced to make his Bible teachings apply to life where it's "at". As a convention speaker and Bible teacher his work has been worldwide. Recorded tapes of his lectures and preaching have been widely circulated by Bible Voice, Inc. of Hollywood, Wescott Christian Center, the Calvary Community Church of San Jose, the Melodyland Christian Center of Anaheim, and the Faith Broadcasting Network.

Dr. Scott is best known presently as the speaker on the "Voice of Faith" and "Living Faith" weekly telecasts and as the host on the daily television program "Festival of Faith."

Dolores Press, Inc.



Look any direction in Bristol and a church is in view. Standing on "Corn Street," in front of the historic old "Corn Exchange," the sign for "All Saints Lane" and the arrow to "All Saints Church" point the way followed by the author in chapter one. Up Corn Street, "Wine Street" will angle off from near the corner, where the clock and bulletin board of yet another church are clearly in view.

Chapter I

The Narrow View on a Saturday Night in Bristol, England



The right side of this picture shows the triangular eaves and brick front of famous old "All Saints Church" on "All Saints Lane" in Bristol. It wasn't so easy to find on the Saturday night which is the subject of Chapter One.

"I want on the train to London . . ."

"IT'S MOVING TOO FAST, SIR!"

As the ticket collector at the gate said that,

it hit me.

The moving train about forty yards in front of me, inside the gate, was the one I wanted . . . the last train from Bristol to London.

I HAD JUST MISSED IT!

The previous hours had been spent with Mr. Cowan, one of the present directors of the world famous George Mueller Orphanage and Scriptural Knowledge Institute in Bristol, England.

Absorbed in conversation, I had neglected to

watch the clock. When Mr. Cowan dropped me off at the station, it was, by bare minutes, too late for the train.

With a sinking,
sick feeling,

I walked out into the parking area . . .

asked the cabbie if he could beat the train to Bath, the next stop.

NO . . . IMPOSSIBLE!

Were there any airplanes to London?

NO . . . NOT AFTER DARK!

NOW,

I had just spent the afternoon re-viewing again the wonderful

story of George Mueller,

HIS FAITH,

HIS MARVELOUS OBEDIENCE TO
GOD'S WILL.

**AS ALWAYS, MY
FAITH WAS IN-
SPIRED BY THAT EX-
AMPLE.**

The train incident intruded bluntly into **my own** ability to trust God's leading.

Standing on the sidewalk,

I considered my lot.

I was checked into a hotel in London and all my things were there . . .

shaving kit,

credit cards,

driver's license,

(I couldn't even rent a car)

passport,

all of it . . .

**After a moment, I de-
termined to accept the
circumstances.**

I headed for downtown Bristol.

The cabbie recommended the Grand Hotel.

In the room,

I BEGAN TO
THINK ABOUT
GEORGE MUELLER OF BRISTOL.

That man was a literal personification of faith in God.

I was on a journey, under assignment to write about faith.

George Mueller had demonstrated it for multiple decades.

By prayer alone and without telling anyone his needs, he daily supported, fed, trained, and clothed over 2,000 orphans.

Mueller's journal is one continuous story of miracle provision in response to faith. His work continues to this day. It is available to be seen. His story is known by

Christians around the world.

YET,

I was in George Mueller's Bristol

and the people of his own town hardly know about his work.

I asked an Assistant Manager of the hotel what the "Ordinary Bristolian" thought of George Mueller and his work.

"I doubt they even know about it," he said.

Right at the scene of miracles all the time,

AND NOT EVEN BOTHERING TO FIND OUT ABOUT IT.

I said to the manager,

"You know, this is typical . . . if a story sounds unbelievable, people won't even bother to check it."

“It’s very much like the Jesus story. Except for those vitally effected by the testimony, the world generally ignores the claims of Christ’s resurrection because it sounds unbelievable to the natural mind.”

George Mueller’s pattern was methodically to record the events of God’s answers to prayer and that practice continues to the present day.

I saw in the safe at the Scriptural Knowledge Institute offices, the original journals of Mueller in his own handwriting. That record has been faithfully published each year to the present time.

It is a powerful and convincing chronicle of facts . . .

to those who bother to look.

GRAND OLD HISTORIC BRISTOL,

for the most part,

didn’t bother to look.

So they remain unimpressed and not convinced.

This trait in human nature was in view, when Jesus indicated to the rich man in his gospel story, that it would not convince men even if one returned to testify from the grave.

I thought on these things while contemplating my own attempt to direct attention of a disbelieving world to the facts about Christ.

Bristolians didn’t seem to pay much attention to George Mueller and his record of faith . . .

but the factual evidence was still there to be seen by those who would take the trouble to look. I knew this, for I had just seen the records all that afternoon.

**TO THE AVERAGE BRISTOLIAN, LIKE
THOSE SEEN ON THIS SATURDAY NIGHT,
GEORGE MUELLER WAS MERELY**

(if they knew about him at all)

**“ . . . that guy who built all
those orphanages.”**

To the one who looked
closely at the record,

George Mueller's experi-
ence was an outstand-
ing intrusion into ordin-
ary life experience of
supernatural workings
by God.

ONE COULD TAKE HIS CHOICE.

HE COULD GO ALONG WITH
THE CROWD AND IGNORE THE
TRACINGS OF GOD'S FINGER IN
TIME AS SO UNBELIEVABLE TO BE
NOT WORTH A LOOK.

**OR HE COULD JOIN THE
FEW WHO PAY ATTEN-
TION AND LOOK AT
FACTS FOR THEMSELVES.**

I left the hotel about
eleven o'clock p.m. to
watch this crowd of the
"ignoring" majority in
action.

They were having an "Irish Dance" in the
hotel ballroom and the noise would have
precluded sleeping anyway.

The style was different but the
action was the same as it had
been in Tokyo on the other side
of the world.

It was the same as I
had seen in Copen-
hagen and, on the pre-
vious night, in Lon-
don's Soho district.

Pursuit of pleasure now . . .

that was the scene,

**with youth on the move at
the front.**

They streamed
through the hotel
lobby and along the
sidewalk.

One curly haired lad kept the Irish tradition.

He came through the lobby from the dance with blood over the front of his clothes . . . and a big bruise under his right eye.

God didn't seem to have much attention here.

The irony gripped me as I stepped onto the narrow cobblestone street in front of the hotel.

Drunken,

REVELLING,

KIDS IN THE CENTER OF BRISTOL.

BRISTOL . . .

from where John Cabot set forth on that historic journey to bring Christian tradition to America in 1497.

BRISTOL . . .

from where William Penn set forth to found Pennsylvania, in strong Quaker beliefs.

BRISTOL . . .

in which stands John Wesley's chapel, the first church that he pastored.

(The original manuscripts of grand old hymns by Charles Wesley are there.)

BRISTOL . . .

site of St. Mary of Redcliffe, called by Elizabeth the First, "The fairest and Godliest Church in all of Christendom."

AND . . .

BRISTOL . . .

home of George Mueller, his orphans, his detailed records, and his journals.

What a heritage!

What a storehouse of Christian evidences

for those who pay attention!

BUT,

another stream also flowed and it seemed to win the contest for men's attention.

I stood on that street in the center of Bristol and "felt" the tugging conflict, so long a part of this town's history.

Under my feet,

down deep underground,

the city was honeycombed with intricate tunnels.

Masterpieces of architecture, these tunnels were used by the slave traders to transport slaves in a relentless pursuit of gain for self in Bristol's early history.

The tunnels open at Redcliff, across from St. Mary's, onto a cemetery

located deliberately by the Quakers in an attempt to discourage the slave traffic.

Not too far distant was the famous pub, with the difficult Welsh name, from which Robert Louis Stevenson took his model for the "Ben Bow Inn" of Treasure Island.

These symbolized man's selfish pursuits.

Yet all around me, historic church towers rose.

To the right, stood ancient "St. John the Baptist on The Wall"; bombed out but still towering.

St. Peter's, site of the terrible Bristol riots, rises high above the distant left and rear.

Down High Street, left to the water, you

pass four others,
including Christ's
Church and St. Mary
Le Ren.

The crowd that pushed by me
clearly revealed who was winning
majority attention in the contest for
men's lives.

**This really hit with an impact as I
began walking.**

I rounded a corner of Small
Street, onto Corn Street, just
opposite the historic Corn Ex-
change.

In front of Lloyds
Bank Building, I
looked over the heads
of four **Bobbies** stand-
ing at the entrance of
a little narrow alley-
like street.

The sign on the street said,
"ALL SAINTS STREET."

It was crowded with young people.

(One couple was necking by the
wall, oblivious to the crowd.)

"All Saints Street" was brilli-
antly lighted . . .

with **Neon!**

I read the lighted signs
from where I stood.

SEVEN BARS

SCOTCH CORNER

STEAK BAR

THE RUMMER

THE SMUGGLERS

CELLAR BAR

HAM AND EGG BAR.

Unlighted itself,

but illuminated by the other lights was
a sign on the corner building of "All Saints
Street" with an arrow pointing down the
narrow alley in the direction of the bars.

The sign read,

"ALL SAINTS CHURCH."

Determined to find the church,

I walked down the alley,

PAST THE BARS AND
DODGING "GOOD
TIMERS" FLOATING
IN AND OUT OF THE
ACTION.

**I DIDN'T SEE ANY
CHURCH UNTIL I
EXITED ONTO AN-
OTHER STREET.**

An empty hull of a church reared up on the other side of where "All Saints Street" spilled onto four flights of stone steps down to Baldwin Street. More bars were there too. On the right of the stairs was "Posada" advertising its drinks by the church gates. Across Baldwin Street, the "Sceptre Tavern" displayed its wares.

I thought I had found "All Saints Church," until a queried Bobbie said, "No, that's St. Nick's."

I retraced my steps back up **All Saints Street** trying to find the church again.

Past the bars, I came to a narrow passage angling off to my right, named **All Saint's Court 1.**

I turned into it.

It wound left, then right, to come out perpendicular to High Street, looking directly out to a thoroughfare heading South.

Its name jolted me . . .

"WINE STREET."

John Bunyan, author of Pilgrim's Progress was such a sensitive soul in awareness of his sins that he was scared to walk near a church steeple for fear it would fall on him.

I thought, "This generation just doesn't seem to pay any attention!"

I saw the same two Bobbies coming up the sidewalk again and commented to them,

"I'm trying to find 'All Saints Church,' but all I can find on 'All Saints Street' is bars, and 'All Saints Court 1' leads me to 'Wine Street.'"

They looked at me like I was some kind of nut with strange interests at midnight, and then pointed back the way I had come, saying, "It's over there somewhere."

I retraced my steps through dark and narrow **All Saints Court 1** to the bar lights of **All Saints Street**.

I turned right again toward Corn Street and away from the lights.

(The couple was still necking, leaned up against the wall in the dark end of the street.)

I looked the opposite way and right there was a church door.

I moved up close enough to read the battered sign in the shadows,

ALL SAINT'S CHURCH.

I just stood there facing the church door . . .

(and to my back the couple quit necking to wander off down toward the bars).

I had missed the church in the shadows on the first trip by.

A different pair of Bobbies came along, stopped and said, "What are you doing?" I had to explain that I was looking at the church . . . and why!

IF I HAD BEEN HOLDING A CAN OF BEER AND LOOKING AT A BAR, THEY WOULD NOT HAVE SAID A WORD.

(I thought the irony of it all would have been complete if one of the bars had caused a band to blare, "When The Saints Go Marching In!")

I walked off down Corn Street with my hands in my pockets and said,

“Man, this sure is a crazy mixed up world.”

You could hardly look any direction to the sky here without seeing a church tower, and the town was full of evidences for God's workings in the lives of men . . .

particularly those lives of John Wesley and George Mueller.

All this was available to see but hardly anybody, if anyone, was looking.

They were too busy playing!

I said to myself.

“What about it?”

ANSWER . . .

“That still doesn't change the facts!”

The facts are there to be seen, whether anyone is looking or not.

AND IT IS JUST EXACTLY THE SAME IN REGARD TO THE RESURRECTION OF JESUS CHRIST.

NOBODY SEEMS TO BE LOOKING . . .

they're too busy playing . . .

BUT THAT DOESN'T CHANGE THE FACTS . . .

and someone ought to stand up and shout . . .

LOUD! . . .

AND CLEAR . . .

LOOK . . .

do whatever you want to do

EXCEPT

PLEASE DON'T IGNORE

THESE FACTS:

THAT

“... Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once . . . After that, he was seen of James; then of all the apostles . . . And if Christ be not risen, then is our preaching vain . . . faith is also vain . . . and we are found false witnesses of God; because we have testified of God that he raised up Christ . . .”

(1 Cor. 15:3 - 7, 14, 15.)

SO . . .

I quit watching the stream of revellers and went to my room to pen these words.

I knew what I had seen at George Mueller's offices today. Though these people in his own town didn't even bother to look, that didn't change the facts.

Mueller told it like it was and those with the determined individuality to settle it for themselves can face the record.

LIKEWISE

The Christian faith begins with a testimonial to a fact.

And those who trouble themselves to look at the record will find a basis for faith.

To ignore the record,

JUST BECAUSE IT SOUNDS

UNBELIEVABLE,

**DOESN'T CHANGE THE
FACTS.**

The astonishing nature of that fact of the resurrection and its central place in Christian beginnings is the subject of the next chapter.

Chapter II

**The
Real
Trip!**

Normally,

AN INTELLIGENT MAN

**will not offer opinion on a
subject**

he has not studied.

EXCEPT ON RELIGION!

Everybody seems ready to offer an authoritative, pontifical, and unqualified opinion on religious matters.

Why this is true I do not know. But whether he be an average man on the street or a college professor, unqualified expertise and strong opinion seem to be the norms for all men's expressions about religion.

And these expressions are seldom undisciplined with the disciplined thought patterns expected for expert and authoritative opinions in other fields.



This picture was produced by a student artist at Memphis State University for a series of lectures given by Dr. Scott as Religious Emphasis Week speaker. Some of the material presented in these volumes was covered in those lectures.

Because religious opinions are so oft tinged with emotions,

AND

because the issues with which they deal claim such priority over other matters of life,

religion above all subjects should be given the most disciplined approach.

THIS IS PARTICULARLY TRUE OF CHRISTIANITY.

New Testament Christianity hangs its entire case on asserted historic facts.

Central to all these facts

is the assertion that

Jesus of Nazareth

ROSE FROM THE DEAD,

was seen by many people over a period of several days,

AND THEN WAS SEEN TO ASCEND INTO THE SKY.

This is truly a stupendous,

mind boggling,

assertion!

YET,

the writer of almost two-thirds of the New Testament says,

“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: . . . And if Christ be not raised, your faith is vain; . . . But now is Christ risen from the dead, and become the firstfruits of

them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (First Corinthians 15:14, 15, 17, 20, 21, 22.)

PAUL MAKES IT CLEAR

THAT WITHOUT THE FACT OF
THE RESURRECTION

**CHRISTIANITY HAS
NO VALIDITY.**

The explosive introduction of the New Testament church in mass quantity begins in the book of Acts, chapter two.

The central argument of the preacher on that day asserts the resurrection of Christ.

HERE ARE PETER'S WORDS,

*“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: **Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it . . . This Jesus hath God raised up,***

whereof we all are witnesses . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts Two: 23, 24, 32, 36.)

In the third chapter of the book of Acts

PETER AND JOHN

preaching to the people at the temple say,

*“. . . Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, **whom God hath raised from the dead; whereof we are witnesses.” (Acts Three: 12, 13, 14, 15.)***

In Acts, Chapter Four,

PETER AND JOHN

are brought before Annas the high priest, and Caiaphas, and kindred of the high priest of the Jews who were gathered together in Jerusalem.

When queried by the august body concerning their activities, Peter said unto them,

“ . . . Ye rulers of the people, and elders of Israel. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.” (Acts Four: 8, 9, 10.)

In the fifth chapter of Acts the apostles are thrown in prison.

AND THEN ON RELEASE

they are commanded to refrain from preaching about the resurrection.

The record indicates that Jewish leaders feared the implication to themselves for having brought about the death of Jesus if such preaching about his resurrection were continued.

Read the record:

“Then came one and told them, (the chief priests of the Jews) saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest

they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and **intend to bring this man's blood upon us.** Then Peter and the other apostles answered and said, We ought to obey God rather than men. **The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witness of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.**" (Acts 5: 25, 26, 27, 28, 29, 30, 31, 32.)

SAUL OF TARSUS

enters the picture first as a persecutor of the Church.

The ninth chapter of Acts

tells the amazing story of his conversion on the road to Damascus.

He then became one of the most powerful preachers of New Testament faith.

In Acts 13, with his name Hellenized to Paul,

this man is found preaching at Antioch.

The crux of his sermon is a profound argument from the writings of David supporting the **asserted fact of the resurrection of Christ** as a fulfillment of prophecies given by David.

Moving across the middle east, Paul and his associates enter the Grecian world with its refined philosophies.

They came to Thessalonica,

and the record of Luke reads:

*“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and **risen again from the dead;** and that this Jesus, whom I preach unto you, is Christ.” (Acts 17: 2, 3.)*

Later in that same record,

Paul arrives in Athens.

His reputation for hammering away at this same, oft repeated subject of the resurrection must have preceded him for verse 18 says:

“Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods:

*because he preached unto them **Jesus, and the resurrection”** (Acts 17:18).*

The report continues in verse 19:

“And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?”

Paul then delivered his famous discourse on Mars' hill.

He proclaimed Jesus Christ as the "Unknown God" to those Athenian philosophers.

His criteria for proclaiming the "Godness" of Christ is the same asserted fact constant to all the messages of these New Testament preachers

Christ is set apart by his resurrection from the dead:

“Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed

a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath **raised him from the dead.**" (Acts 17:29, 30, 31.)

That Paul's message gave central focus on the resurrection of Jesus Christ is given even more emphasis by the reaction of his hearers.

"And when they heard of the **resurrection of the dead**, some mocked: and others said, We will hear thee again of this matter." (Acts 17:32.)

TO THE CORINTHIANS

Paul emphatically names the primary basis of his message:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in

vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that **he rose again the third day** according to the scriptures: And that **he was seen** of Cephas, then of the twelve: After that, **he was seen** of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, **he was seen** of James; then of all the apostles." (I Corinthians 15: 1, 2, 3, 4, 5, 6, 7.)

And it is after this record that he makes the statement we referenced earlier:

"**And if Christ be not risen**, then is our preaching vain, and your faith is also vain." (I Corinthians 15:14.)

NOW

I realize that this record has been repetitive.

THAT IS EXACTLY MY POINT.

The New Testament Christians

REPEATED

THE CLAIM OF THE RESURREC-
TION AGAIN

and again.

Without the assertion of the resurrection, Jesus died a failure and was but a martyred memory.

The New Testament faith presents more than a martyr. New Testament Christians hang their faith on a resurrection event and this miraculous and living Christ.

I once asked my religion professor in graduate school at Stanford University,

"Why do you not base your faith on the verity

of the resurrection of Christ?"

"I am afraid it might not be provable,"

he answered.

NEVERTHELESS,

a faith that will not take that kind of a risk is something other than

NEW TESTAMENT CHRISTIAN FAITH.

. . . Gene Scott had to settle this fact for himself. And that's what produced this series of studies.

MOREOVER,

it is not the resurrection fact alone which is so significant.

The shattering thing is that **THE ONE** whom New Testament preachers said had risen from the dead

is also **the same person** who made the astounding claims about himself recorded in volumes two and three of this series*.

If a close friend of mine were to walk in and begin to announce qualities about himself such as these . . .

He thought he was perfect . . .

He seated all authority in himself . . .

He claimed an eternal existence in a realm from which he had come and to which he would return . . .

He believed his death would somehow redeem the whole world . . .

He made eternal life dependant on taking him as ones supreme master . . .

He claimed that when he died he would rise again in three days . . .

ASTONISHING CLAIMS . . .

I would think that my friend was either off his rocker or putting me on.

But if that same friend died and then rose again the third day,

I would take another look at my appraisal of him . . .

friend or no friend!

That is the significance of Christ's resurrection.

It is the **same man** who made such claims about himself **that the New Testament world asserts is also risen from the dead.**

THAT RESURRECTION EVENT,

if true,

gives credence to his other claims!

*Volume II "Jesus Christ Was Different You Know," and Volume III, "The Man Farthest Out." Both these volumes of the larger series entitled JESUS CHRIST, SUPER-NUT? OR SUPER-NATURAL! may be purchased from the publishing offices of this book.

If credence then be given to his other claims,

THE QUESTION IN THE TITLE OF THIS
SERIES IS NOW ANSWERED:

**JESUS WOULD BE SUPER-
NATURAL,**

not a Super Nut.

He could just possibly be only a super nut without the resurrection; but if the resurrection is added then Gene Scott stood ready to buy all the other claims.

(Since this series, among other things, is a personal testimony of faith's recovery, I can now say we come to the crucial issue on which my faith was restored.)

Those claims give an adequate starting point for a definition of God.

JESUS CHRIST,

SUPER-NATURAL,

the revelation of God

is then seen as **perfection incarnate** in human form . . .

authority incarnate in human form . . .

eternal existence incarnate in human form . . .

divine love incarnate to redeem man in human form . . .

the true center or focus of life incarnate in human form . . .

revealing himself as master over death and the giver of eternal life . . .

all incarnate in human form.

THAT'S TEETH RATTLING,

MIND STRETCHING,

and infinite in its implications;

BUT IT IS WORTHY OF PURSUIT,

and capable of acceptance if the resurrection can be convincingly seen as true.

IN FACT,

I WOULD BELIEVE SUCH STUPENDOUS THINGS ABOUT YOU,

or any other person,

IF YOU DIED AND I COULD BE CONVINCED THAT AFTER THREE DAYS YOU ROSE FROM THE DEAD TO ASCEND OUT OF SIGHT INTO THE SKY.

THAT'S A REAL TRIP

... in the grave and out again!

AND

That is exactly what is claimed about Jesus of Nazareth, said to be the Christ.

A settling of the fact of the resurrection ought therefore to be the first order of business for those who consider Christianity.

That's the focus of volume five in this series.

Its title is:

"GET IT ALL TOGETHER BY SORTING IT OUT!"

Books by Same Author

A HOLE IN ROME

THE LAST WORD

THE STRANGEST STORY IN THE BIBLE

OH LORD, DELIVER ME FROM MY PROBLEMS. . .
but let me keep my pigs!

BORN BLIND? SO WHAT! . . .

FROM "LODEBAR" . . . *a place of no pastures*

LIFT UP NOW THINE EYES

FOUR MOUNTAINS IN A TROUBLED LAND

GOD *Couldn't be Everywhere?* . . .
So He Made MOTHERS!

THE BLESSED LIFE IN THE VALLEY OF WEEPING

GOD'S FORMULA FOR JOY

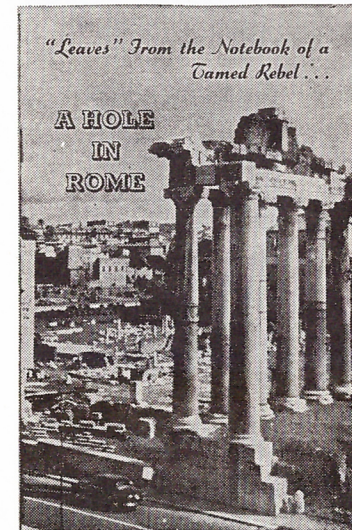
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*Lift Up
Now
Thine Eyes!*



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UNLESS YOU MEAN BUSINESS
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COMMITMENTS



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DELIVER ME FROM
MY PROBLEMS . . .**

*but let me keep
my pigs . . .”*

It was Jesus' ministry on the beautiful shores of the Sea of Galilee that gives the Bible setting for this new book. It is a shocking revelation of the terrible tendencies in human nature when confronted with wonderful opportunity from God.

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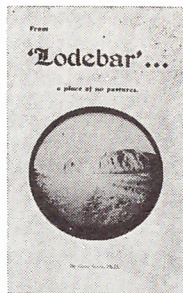
Book of the Year 1971

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BEST NEWS YET

BY DR. GENE SCOTT



A great British preacher once told the story of a little girl who quit playing hide-and-seek, because it was **all seek and no find**. He drew the analogy to those who "seek" peace and satisfaction in this world.

THE BIBLE CALLS SUCH PEOPLE "LOST!" . . . but doesn't leave them there. It also tells them how to "FIND!" It not only "tells" them how to "find," it dramatizes that message in graphic stories that grip the attention of the hearer.

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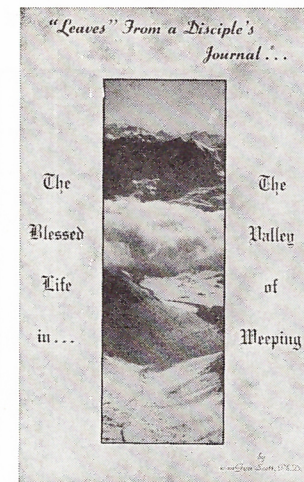
It is one of the most beautiful, gripping, and complete pictures of redemption to be found in the Bible. Dr. Scott skillfully applies the message to today's world.

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BOOK OF THE YEAR 1974



For many years Dr. Scott has been asked to place in writing a message preached on Psalms 84.

The hard realities of a "Valley of Weeping" on the Christian's journey have caused many to give up in despair.

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THIS BOOK GIVES THE SECRETS OF THAT BLESSING!

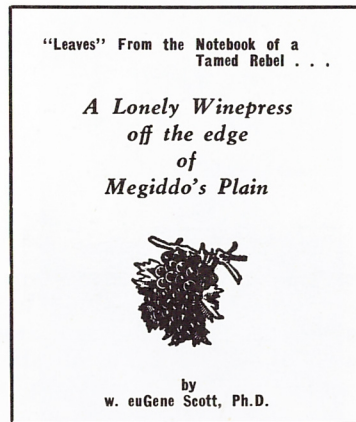
Pre-publication orders for this book exceeded all past records. The publishers have named it "Book of the Year" for 1974.

**You Can Conquer
Life's Valleys
After Reading
This Book**

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BOOK OF THE YEAR 1975

by Dr. Gene Scott



The story of Gideon is one of the most dramatic of Old Testament stories and is known by most all Bible students. In this book, however, the author has made the story live with *modern* relevance and application in a most unique way. The process by which Gideon conquered hopelessness, doubt, and fear to become a great hero of faith is shown to be a formula for life in this, the twentieth century.

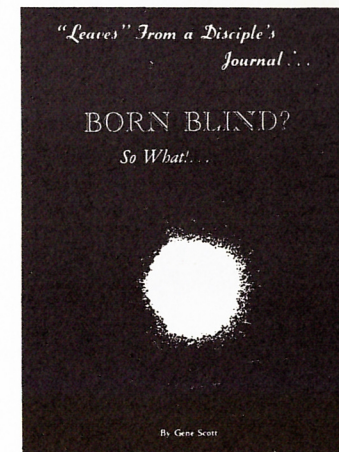
The author journeyed all through the Jezreel Valley and the sites of Gideon's problems and victories while writing this work. The result is a book which the publishers believe to be the finest writing done by Dr. Scott to date. For this reason it was selected the "Book of the Year" for 1975.

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DON'T BOTHER ME

with your questions . . .
Just show me the need!



EXCITING NEW BOOK

Healing and the power of faith in God have very much attention in the religious world today. In Jesus' day a man "born blind" is brought to Christ's attention.

Philosophers bog down asking questions about the cause of blindness; legalists are more concerned about religious rules than about the man's need.

JESUS GOT RIGHT TO THE POINT AND HEALED THE MAN.

DR. SCOTT USES THIS NEW TESTAMENT INCIDENT AS A BASIS FOR ONE OF THE MOST COMPLETE PRESENTATIONS OF GOD'S HEALING ACTION EVER TO BE PRINTED.

GIVE YOUR FAITH NEW LIFE!

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