

*"Leaves" From a Disciple's  
Journal...*

*Lift Up*

*Now*

*Thine Eyes!*



A DOLORES PRESS PUBLICATION

© w. euGene Scott, 1972  
389 CHURCH STREET  
SAN FRANCISCO, CALIF. 94114  
PHONE 861-3667



By Gene Scott, Ph.D.





*Lift Up*

*Now*

*Thine Eyes!*

By Dr. Gene Scott, Ph.D.

The faith of Abraham is known about by all Bible students. Its exact nature, how it is expressed, and how it can work for you in today's world is not so well known.

**THAT'S WHAT THIS  
BOOK  
IS ABOUT!**



*"Leaves" From a Disciple's  
Journal . . .*

*Lift Up*

*Now*

*Thine Eyes!*

*by*

*Dr. Gene Scott, Ph.D.*

DOLORES PRESS, INC.  
389 CHURCH STREET  
SAN FRANCISCO, CALIF. 94114  
PHONE 861-3667





Copyright, ©1972  
by w. euGene Scott, Ph.D.  
Oroville, California, U.S.A.

All Rights Reserved

The text of this publication or any part thereof, may not be reproduced  
in any manner whatsoever without permission in writing from the author.

Second Printing, May, 1972



"Leaves" on a modern Kibbutz frame Israeli hills under  
modern cultivation by the descendants of Abraham in  
the "land of promise."

### 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 Stanford 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 philosophies.

His life has many chapters. As a pastor he serves with his father at Wescott Christian Center in Oroville, California and as Consulting Pastor to Melodyland Christian Center in Anaheim, California. 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 of Oroville, and the Melodyland Christian Center of Anaheim.

I have known Dr. Scott personally for over 22 years. As a man, his life has consistently expressed the message he speaks. The publishers are most pleased to be identified by this book with another of his works in written form.

—EARL HERRICK  
Vice President  
Dolores Press, Inc.



## INTRODUCTION

A "disciple" is a learner; but he is a particular kind of learner. All men are learners, but not all men are disciples.

A "disciple" is a **disciplined** learner. Man cannot choose to learn or not to learn; man "lives and learns" and in that sense all men are learners. Man **can** choose what to learn, where to learn, how he learns; in that sense men become disciples. A disciple has made a choice and focused his learning. Not all men are that kind of learners.

These "leaves" are from the preaching ministry of one who has disciplined himself to know God through His "Word." They were first presented as messages from public platforms, then transcribed and edited for publication. The message of this book was preached at Wescott Christian Center, Oroville, California.

The messages take the truths of the Bible and apply them to the practical problems of everyday living. The author has oft noted that he believes the essence of meaning in the incarnation is that God moved into a "tent" of human flesh and revealed Himself in life that is real and ordinary — walking dusty roads, associating with ordinary men, eating ordinary food, encountering man in the stuff of "non mystical" everyday action. God's Word should still provide that kind of encounter.

The writer's life has therefore been committed not only to learning God's Word, but to communicating that Word as a compass point from which men in all kinds of circumstance can take a true bearing.

As these "leaves" fall on your pathway, we pray that you will pause long enough to take a new "fix" on the truths they carry.

## I. THE BIBLE RECORD

**And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. (Genesis 13:14-16)**



## II. THE BIBLE STORY

God said, "If it were possible to number the dust of the earth, so thy seed would be numbered." God made this promise to Abram, whose name meant "high father." Afterwards God gave a new name to the man who received the promise of a son and the promise of the multiplication of his seed; he became Abraham, which changed the meaning of his name from "high father" to "father of many."

The incident of this story is seated at the mid point of Abraham's life, long after the departure from Ur of the Chaldees. Some people want an instant and total revelation of God and expect the full growth of saints in their maturity to come in a quick miracle solution. Seldom does this happen in lives of men who follow God. Abraham's life was a long and continually tested "life of faith."

As I've oft commented, rather humorously, even his name provided a daily test of Abraham's faith, for names meant something in those days. When someone would ask this "father of many" where his children were, he'd have to say, "I don't have any." But by faith he carried the name and acted on the promises of God even to the point of being willing to sacrifice the one son God gave him, trusting the Giver rather than the gift.

So also with other Bible giants. Their "life of faith" was no instant happening.

Elijah didn't begin on Mt. Carmel, he began by praying in the desert in accordance with a promise that God had given, a promise that could have been

claimed by any other child of God. God had given His Word, in Deuteronomy, that if His people ever worshipped idols, He would shut up the heavens and there would be no rain. Elijah's prayer sprang from a knowledge of the Word of God; that's the only sense I can make of Elijah, in his circumstances, in the desert and dry, praying earnestly that God wouldn't let it rain. He had the knowledge of God's Word of Promise and he prayed that God would simply do what His Word already said He'd do. So we see that Elijah began with a simple, unglamorous lining up of his life in conformity to the known, revealed Word of God. From that point we follow his life to the more spectacular portions. But let us remember the starting point: a hearing, a claiming of the Promise, and the ordering of his life accordingly.

There were seventeen years of bondage and suffering between the day Joseph received God's Word of Promise and the day he stood as Pharaoh's representative.

There was a long gap between Paul's coming to Rome by God's Promise and the conquering of that city by the power of God, years after Paul's death.

When God's Word comes, it sometimes comes with a piercing impact, as it did to Paul on the road to Damascus. At other times there is only a glimmer of light, a piece of guidance at a time; and development is gradual.

God separated Abraham by means of a restlessness, a lack of peace, a dissatisfaction in the comforts of Ur, the great city in the Babylonian plain. He became a sojourner, a traveler, a pilgrim whose life was marked by tents and altars. The tent spoke always of his



willingness to stop or move as God led him. The altar spoke of his awareness of God's rights over his life, his dedication, his concept of the need of a willingness to sacrifice in this dedication, and of the grace of God.

Abraham had the faith to respond to the first leadings and he left Ur. In coming from Chaldea, he had once stood at the place mentioned in our text and viewed the Promised Land. This place where God tells him to lift up his eyes stands between the Mount of Blessing and the Mount of Cursing (called Gerizim and Ebal today). It is the same place where Jacob would later receive his vision as he pillowed his head on a stone; it came to be called Bethel.

One wonders how, with all the faith that it took to leave Chaldea and travel westward across the deserts, coming to this place, Abraham could then leave it due to lack of faith that God could keep him from the famine. I take comfort in that, for all the giants of God's Book have their downs as well as their ups. And this giant, who believed God when no certain path was in front of him, went to Egypt when famine came. It was in Egypt that we see his life blotted by the sin of lying about his wife and deceiving the king.

In a moment of fear the man of faith went where sight would lead him: into Egypt. That is now past, and he has traveled back northward again to Bethel, back to the same spot. And while he is here an incident in his life becomes a prelude to a major crossroad. His herdsmen and those belonging to his nephew Lot begin to quarrel because there isn't sufficient grass for the vast herds.

Abram says to Lot,

*Let there be no strife, I pray thee, between me and thee.*

I should pause here and discuss the need for spiritual alertness in every life circumstance. Moments of truth come into the ordinary parts of a life that is led of God. Though people are ready to listen to God in the midst of a revival, and men are being called into the ministry and are making dedications, yet I'm inclined to think the greatest lives have been influenced at the least expected times. Out in the dust of everyday living an incidental circumstance can become a prelude to a change in the whole life. This demands that we walk with disciplined spiritual alertness in all activities.

For Abraham the incident of the quarreling herdsmen was such a prelude. And Abram said unto Lot,

*Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan.*

Now if you could stand where Abram stood, on a clear day, and look, you would find that you're between two mountains. One is now called Mount Gerizim, the worship spot of the Samaritans, a people hated by the Jews because they are a product of the inter-marriage of Jews with the people of the land, in direct disobedience to God's law. Opposite the Mount of Blessing (Gerizim) stands the Mount of Cursing



(Mount Ebal). From the valley between these two mountains looking north you can see Mount Hermon; to the west is seen the Mediterranean coast, and to the east, the Jordan Rift and the Jordan River valley. As you look south you can't see far because of terrain which rises to form uplands which continue on to Jerusalem. (In Abraham's day, however, there was only a fortress where the city of Jerusalem was later built.) From Jerusalem's site the land drops south and westward to the area we know as the Gaza strip and on to Egypt.

*And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt.*

One Bible scholar has said of this passage, "That's the most adequate explanation of compromise in God's Book: a little of the best of both, the Garden of God and the land of Egypt." Half and half. So it was, right up to Sodom and Gomorrah, but not including them, for verse thirteen says the men of Sodom "were wicked and sinners before the Lord exceedingly."

*Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.*

I could write about the process of sin. Notice that

he didn't immediately rush into Sodom and Gomorrah; he just pitched his tent towards them. Later on, we find, "he abode in Sodom." The sequel is "he sat at the gate," which indicates he became a magistrate in the city. His compromising failed even to win the handful of souls which would have saved the city from destruction.

After Lot separated himself, Abram continued to stand in the high place, having already given the east to Lot. In that circumstance, the Lord said to him, "Lift up now thine eyes." I've told humorously of the two brothers who found a pair of cats, one a scrawny alley cat and the other a beautiful Siamese kitten. One brother took the Siamese kitten and then said to the other, "Now you choose." So it was with Abram; Lot had chosen the best and left the rest to him.

But God said to Abram, "Lift up now thine eyes, and look from the place where thou art northward" (all the way to Mount Hermon), "and southward" (even beyond Hebron), "and eastward" (beyond the Jordan River), "and westward" (out to the coast). He looked as far as the eye could see in every direction. And God said, "For all the land which thou seest, to thee will I give it." Abram might have replied, "But Lord, Lot just got the best part." However, Abram was a man of faith. We shall see what that means.



### III. THE FAITH ACTION OF ABRAM

Focus on the word “**now**” and the phrase “**where thou art.**” This was a command from the Lord. Then followed the promise that his seed would be numbered as the dust of the earth, and would possess this land.

Notice the response that was required for Abram: mental assent to an idea, emotional response (as the seat of motivation rises to claim what the mind has already agreed to), and willing attachment of the body, in action, to that which the mind gives its assent and the heart its response. All of that adds up to faith. Anything less is something other than **the faith of the Bible.**

In Biblical faith, by a total act of mind, heart and body one assents to the idea that

*God is not a man, that he should lie;  
neither the son of man, that he should  
repent: hath he said, and shall he not  
do it? or hath he spoken, and shall he  
not make it good? (Numbers 23:19)*

There’s no inconsistency with God. As the Psalmist says, “For ever, O Lord, thy word is settled in heaven.” To Jeremiah God says, “I will hasten my word to perform it,” which means that He will marshall all His Being, His Force and His Power, upon His Word to cause it to come to pass. With God, things and words are synonymous; therefore, if God said it, it is.

As you apprehend this truth, your heart rises to it, and you begin to act as though what God has said is more real than what you see. Why? Because even that which you see was made from the unseen by the Word

of God. All that you see was spoken into being by the Word of God, and Peter tells us that by that same Word, all will be changed in an instant. On what will you hang your body, upon the **effects** of God’s Word in the seen world, or upon the cause that’s eternal: God who speaks His Word?

Now Abram, in this circumstance, was told to look north, south, east and west, with the immediate seen experience of having given the east, in choice, to another. Everywhere he looked he saw others in possession of the land; the Canaanite and the Perizzite dwelt there. What God was asking Abram to do was to see according to God’s Word and not according to sight. God said, “For all the land which thou seest, to thee will I give it.”

“Faith is the substance of things hoped for, the evidence of things not seen.” I’ll make an analogy to what Jesus said to the Pharisees. “If you do good to those that do good to you,” said Jesus, “what’s so special about that?” I say, “If you believe only that which you see, what’s so special about that?”

God values faith in a man. The Bible is God’s Book; it records God and His Will; it can be summarized in a line from the prayer Jesus taught the disciples to pray, “For **thine** is the kingdom and the power and the glory.” Yet there is one chapter in this Book that rises in praise to men. Why? Because of their faith. The one quality in the men of the eleventh chapter of Hebrews that makes God proclaim that He is not ashamed to be their God is **faith**. So if you believe only what you see, what’s so special about that?

God called on Abram to look at the “seen” and to defy the “seen” in believing God’s Word. He was say-



ing to Abram, "You see Lot going east, Canaanites to the west, more Canaanites to the north, other ones in possession to the south, but I'm giving it **all** to you. Look up **now** from the place where you are."

Notice that He didn't say this to Abraham after the great battle; that was still to come. In the next chapter enemies came and captured the kings of Sodom and Gomorrah, taking Lot in the process. When Abraham, who had already gone south into Hebron, heard of this, he took his trained men and pursued them all the way to Dan, in the northern extreme of the land. He chased them past Mount Hermon, turned east and overtook them in the area of Damascus, where he defeated the enemy, freed the prisoners, and met Melchizedek, King of Salem, before coming home.

It would have been easier for Abraham to believe God if God had said, "Ride on that victory! Come up here on Mount Hermon and look from Dan to Jericho; all of the land that you've covered is yours." But God didn't do it that way. God picked the **now** of the moment when he seemed to have nothing. Abraham stood where he'd stood before, with a fruitless trip to Egypt behind him and a trivial quarrel with herdmen just resolved by Lot selfishly taking the best. To Abraham, with his tent and his altar and nothing else, God says, "Lift up **now** thine eyes, and look from the place where thou art . . . For all the land which thou seest, to thee will I give it."

Does Abraham reply, "Well, praise be the name of Jehovah! I'll sit here while he gives it to me?" Is that what the next verse says? God did not just say He'd give it; He commanded Abraham to do something.

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

Now if God is going to give Abraham a promise like that, you might think that He'd have him carried by an angel for a quick bird's eye view of the whole land from Dan to Beersheba. But God said, "Walk!" Those who have been in that land know that it would be tough walking, the length and the breadth.

You walk, Abram, from Dan to Beersheba, from Mount Hermon to Hebron, "Walk through the land, the length of it and the breadth of it, and I will give it unto thee," said God.

*Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.*

Abraham received the Promise of God in a circumstance where everything he saw defied the Promise. It is a promise which says, "Look up and see that which I am promising you in the midst of and in defiance of what you see. Look up from the place where you are. Don't ask me to change the place and make it appear more hopeful. Just look up, and then get walking! Act as though you believe that what I've told you is true."

So up and down the land walked the man who really owned it while everyone else possessed it. If anyone were to stop and ask him, Abraham, by



appearance, would seem to be the trespasser. But in reality, he was the owner!

Hebrews 11:9 says of Abraham,

*By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*

Do you know that the only piece of land that Abraham ever really claimed was the grave where they buried him? He died not having obtained the actualization of the promise. Now the New Testament tells us that all these things were written for our example, a pattern left for those who would join the ones about whom it is said: "God is not ashamed to be called their God."

## IV. WHAT ABOUT YOU?

What's the application? Where are you today? Abram was in a spot that totally defied the Promise of God, but God said, "Look up **now!**" In your place, at this instant, look beyond what you see to the Word of God, arise and walk on that promise. Start acting as though God's Word is more real than what you see or feel.

You may feel, as you look at your circumstance today, that nobody knows your problem, that God is unconcerned and that the troubles pressing in show that God has forgotten you or else you've lost your way. Yet, if an angel were to stand by you today and recite special messages from now until sunset, that angel couldn't even begin to exhaust the promises that God has already given to all of us.

Abram was a sojourner and God had to speak to him directly, but every promise in God's Book is ours. II Corinthians 1:20 says,

***For all the promises of God  
in him are yea, and in him  
Amen.***

To one who's in a circumstance where confusion is all around, and there seems to be no way out and no one to understand, Psalm 139 says, "Lord, Thou knowest my downsitting and mine uprising." If Christians would realize this, they'd quit telling so many other people their problems.

Apply this to your situation. "Lift up now thine eyes, and look from the place where thou art." If you believe only what you can see, what's so special about that? "Lord, Thou knowest my downsitting and my



uprising.” Will you say, “Well, it doesn’t look like it, for you’re not doing much to help me!” God’s Word contradicts what you see in the place where you are. “Lift up **now** thine eyes,”

*Lord . . . thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compasses my path.*

You may sit here, sick in the pit of your stomach because you’re sure all things will go wrong tomorrow. “Lift up now thine eyes, and look **from the place where thou art,**” and hear the Word of the Lord.

*O Lord, Thou . . . knowest . . . Thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me . . . If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

All circumstances are embraced in those poetic extremes: height, depth, breadth.

*If I say, Surely the darkness shall cover me (I can’t see); (even there shall thy hand lead me, and thy right hand shall hold me) . . . the darkness and the light are both alike to thee:*

It is not one bit harder for you to believe that today, in the place where you are, than it was for Abraham, scanning what he saw, to believe that God was going to give it all to him.

God made a promise to Abraham. In Psalm 139 He made a promise to you. Lift up your eyes, now, from the place where you are; **arise and walk.** Begin to act as though you believe God. “I can’t see you, God, but you see me!” His presence goes with you.

Do you say, “God doesn’t care?” What of Peter’s words: (I Peter 5:7)

***“Casting all your care upon him; for he careth for you.”***

Roll off your cares; put them all over on Him. The King James translation says, “For he careth for you.” The literal says, “For your care is His constant concern.” The all seeing God is constantly concerned with your care! Lift up your eyes now from the place where you are.

Do you need healing? If you see disease making a claim on your body, remember Abraham. The Canaanites, the Perizites, the Sodomites, and other enemies of God possessed the land that God was promising to Abraham. Everywhere he looked they were in possession. Look yourself over. Disease makes its claims. That is not God’s plan. In the New Testament, I Corinthians 11 says that many are sick because they haven’t discerned the body of the Lord at the Lord’s table, and so are under a temporary judgment. But this judgment is lifted when the Lord’s body is discerned, because there we see him bearing our infirmities. As Isaiah 53 puts it, “With his stripes we are healed.”



In Exodus 15:26 He says, "For I am the Lord that healeth thee." That's God's promise!

Everywhere you look, scanning your physical tent, that which is contrary to God's promise is in possession. That's the spot Abraham was in. God's Word to you is the same: "Lift up **now** thine eyes, and look **from the place where thou art!**"

You don't have to merit God's healing. "We have access by faith into this grace wherein we stand," says Paul in Romans 5:2. And this is how we use the instrument of faith: lift up your eyes now from the place that you are in and hear the Word of the Lord that's more enduring than all seen circumstances. As you raise your eyes and look, you'll say, "God has promised: I'm healed!" And you arise and start acting like it.

Faith is not even defeated by clear diagnosis of real circumstances contrary to what faith claims. It doesn't matter what the diagnosis is. The diagnosis in Abraham's case was that everybody else owned the land. Diagnosis, if it's true, isn't going to hurt anybody. The question is, how are you going to act in the face of it? Are you going to fear the Canaanites will destroy you as you move out across their land, or are you going to stride along with your shoulders up and your head held high, saying, "It's mine!"

In Gene Scott's life, the devil has attacked so persistently every time I preach faith that I usually have to fight sickness immediately thereafter. I have made up my mind to die standing on God's promise rather than flat on my back. I want to look the devil right in the eye when I go. We need more people with faith, who will hear the Word of God and get up saying,

"I'm going to act on what God has said." Abraham died with nothing but a grave to mark his ownership of the land; but history proved the veracity of God's Word.

Claim the promise! Act upon it! It's a simple truth: from the place where you are, lift up your eyes; hear the Word of the Lord; arise and walk on that promise. The Lord will provide. The Lord is with you. God is not the author of fear.



## V. POSTSCRIPT

Recently I had the experience of flying across the Alps, looking down on Mount Blanc, so close I could see the wind blowing the snow into a spray. We dropped down into the city of Geneva, covered with clouds, where the fog bound airport was a scene of confusion. The scurrying crowds were such a contrast to the peace that reigned just out of sight above the clouds.

I used the time that I was stranded in Geneva to go across town to the cathedral of Saint Pierre, the pulpit from which John Calvin spoke. Every single life has its particular needs, and so there is an area of God's Book which each person claims as his particular portion. It's as we've said, that for every temptation, there is provided a particular way of escape.

For Luther, the Word of the Lord that riveted itself into his heart was: "the just shall live by faith." God drives certain verses home to certain individuals. With John Calvin, it was Romans 8:31:

*If God be for us, who  
can be against us?*

Calvin was a retiring man, small in stature. He didn't like crowds or being involved with people. But it turned out that God's way was not his way. God determined that Calvin would be involved with crowds of people. As a young man he translated the Scriptures into the French language in Paris. He had ease and comfort, and could have chosen the way of the Roman Catholic Church in that day. He could have retreated into a scholarly life with servants and comforts, but he identified with God's Word.

He was driven out of Paris and came to Geneva. In the hours I spent there, I looked at that city which has weathered wars down through the years and has become the one place that people in international affairs can go and feel a bit safe. Peace has reigned there for years. I looked at great buildings where activities go on that affect the world and thought that probably many people work, and act, and live there having no knowledge of the debt they owe to John Calvin.

He came to Geneva and God wouldn't let him escape involvement; he had to make his faith work in the arena of the ordinary. He was a child of his century, grappling with the Word of God, which was just coming back into the knowledge of the people. When the Libertines came into power, Calvin was banished from Geneva and through defeat after defeat after defeat, "if God be for us, who can be against us," became his touchstone. He came back to rule Geneva and stayed. This determined what Geneva and all of Switzerland was to become, and is today.

Now the promise that Calvin stood on is like Abraham's promise, and I reflected on it, for I was in Geneva on a spiritual pilgrimage. A generation has grown up nurtured on television, where earth shaking problems are defined and solved in a thirty minute time span. Parents have substituted their God given stewardship for an eighteen square inch babysitter (called television), and we're seeing the results in a generation that wants it **now**. And if they can't have it now, they have a demonstration or a riot, which is nothing but the temper tantrum on a grand scale of three year old children with full-grown muscles. Instant solutions! Bahh . . .!



In the 1930's the devastating doctrine of progressive education began defining truth as that which works. Not content to win its battles outside the church, this doctrine conquered churches too until almost all Christian education succumbed. The great conventions of Christian education had to feature those who could answer the pragmatist's question, "will it work?" Forgotten was the question, "is it right?" Now the instant world and its seeds are even germinating in much of the modern charismatic revival. Almost hidden in the enthusiasm of the movement is the belief that all of man's problems will be solved instantly by an explosive spiritual experience. It just has not ever been that way in the history of the church. The greatest preacher that God ever raised up, Paul, was locked in a cell throughout much of his life; his success was not visible at the time.

As I stood in that cathedral of Saint Pierre, I took a fix on John Calvin, with his limitations, his struggles, his knowledge of God's Word and his scholarly tendencies. Agonizingly thrown into the arena of ordinary life, he had to make his faith work in that situation. In defeat after defeat his vision remained firm: "if God be for us, who can be against us?" History proved that verse to be true for Calvin! And that promise is yours, too.

Paul went on in the eighth chapter of Romans, after writing the words which meant so much to Calvin, and said,

**Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or**

**peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.**

What are you crying about today? Your lacks do not match the "lack" of apparent claim which Abram had on the land promised to him. Your circumstances are not even in the same league with Calvin. Your constrictive problem is not anywhere near the problem of Paul in prison. Circumstances, as he looked at them, seemed to defy all the promises of God, including the one he received from the angel who told him he'd bring the Word of God to Rome. "Yes, sir!" Paul might have said. "There are sure a lot of people listening to me down here in this dungeon!"

Yours are the same promises. "If God be for us, who can be against us?" You can choose today. Will you stand between Mount Ebal and Mount Gerizim, looking down at the dust and rocks of that area, and argue with God, saying "But God . . . ?" Or will you look up **now**, not tomorrow, **now**, from the place that you are? Though you may seem (like Abram) to be recipient of the second choice, the best having been given away, will you start walking on the strength of what God has said?



You can choose. All it takes is faith in God's Promise. He knows where you are; He understands. He compasses your path. His promises are yours, in Christ all of them are yea and Amen.

So . . .

look up now . . .

in the place that you are . . .

and start walking.



*Saint Pierre's Cathedral, the church of John Calvin and the spiritual center of Geneva. This church was built between 1160 and 1220 A.D. It was in the Cathedral that Bishop Adhèmar Fabri in 1367 published the Franchises (freedoms), which made Geneva a real little republic. May 21st, 1536 the Reformation was officially born for Geneva in this Church. John Calvin came in July 1536 to begin a ministry of the word of God in St. Pierre's which lasted over 80 years.*



## BOOKS BY THE 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!*

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

BORN BLIND? *So what . . .*

*Don't bother me with questions,  
Just show me the need.*

LIFT UP NOW THINE EYES

FOUR MOUNTAINS IN A TROUBLED LAND

JESUS CHRIST . . .

*Super-Nut? . . . or Super-Natural?*  
(In Four Volumes)

## BOOK OF THE MONTH!

BY DR. GENE SCOTT



Nineteen hundred years ago a hole in Rome was a crucible of trial for one of the world's greatest rebels—the Apostle Paul. The fire of his life was such that its flame only burned more brightly in the darkness of a deep dungeon.

"A Hole in Rome" was written *on location* by one who journeyed all the way to Rome in order to feel firsthand the force of this "hole" and its message.

THOSE WHO HAVE READ "A HOLE IN ROME" CALL IT THE MOST HELPFUL BOOK FOR DISCOURAGED CHRISTIANS TO BE WRITTEN IN THIS DECADE!

**NEW . . . FIRST EDITION COPIES**

***Order Yours Today!***

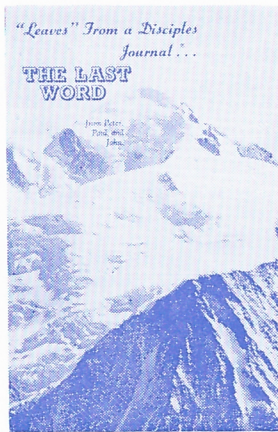
WESCOTT PUBLICATIONS

389 Church Street, San Francisco, CA 94114



## POWERFUL NEW BOOK!

BY DR. GENE SCOTT



Beginners in the Christian life blurt out a lot of things they later wish they hadn't said. A novice can seldom give adequate advice. When a seasoned warrior speaks though . . . pay attention! That's the voice of experience!

It is *very significant* that the three strongest voices in the New Testament, PETER, PAUL, and JOHN, *say the same thing in their last words. That's a unanimous voice of experience!*

THE LAST WORD IS A BOOK WHICH TAKES THE LAST WORDS OF THESE POWERFUL APOSTLES AND APPLIES THEIR MESSAGE TO LIFE IN THE ARENA OF TODAY'S WORLD.

**NEW! NEW! NEW!**

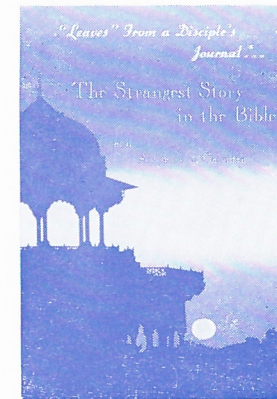
***Order Yours Today!***

WESCOTT PUBLICATIONS

389 Church Street, San Francisco, CA 94114

## The Strangest Story in The Bible

BY DR. GENE SCOTT



Some Bible Scholars think this story shouldn't be in the Bible. Many others try to explain it away as having no message for the modern day.

Yet, God includes the hero of this story in the "Heroes of Faith" list of the New Testament, Hebrews chapter eleven.

THOSE WHO READ THE BOOK WILL KNOW WHY GOD INTENDED THIS STORY IN HIS INSPIRED REVELATION.

THIS IS A BOOK WITH A GRIPPING MESSAGE AND PRACTICAL APPLICATION. ONCE STARTED YOU WILL NOT WANT TO STOP UNTIL YOU'VE READ EVERY PAGE.

**A Book with Impact!**

***Order Yours Today!***

WESCOTT PUBLICATIONS

389 Church Street

San Francisco, California 94114



# BIBLE TEACHING TAPES

by DR. GENE SCOTT

(\$5.95 each — 5 for \$25.00)

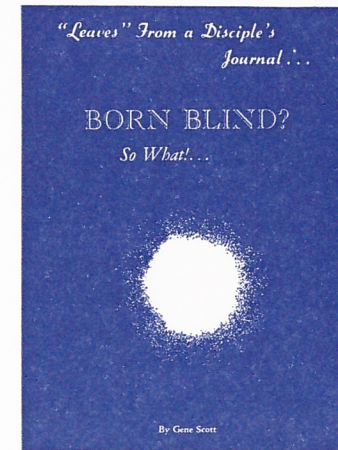
5" — 3¾ SPEED

Also on Cassettes

- RT-1 TREASURES FROM LIFE'S VALLEYS (PSALMS 84)
- RT-2 SECRETS OF THE INNER COURT (EZEK. 44)
- RT-3 FAITH AND ITS TRUE SOURCE
- RT-4 THE SECRET OF TRUE STRENGTH
- RT-5 BASIC CHRISTIANITY
- RT-6 THE STRANGEST STORY IN THE BIBLE
- RT-7 THE VOICE OF THE LION
- RT-8 THE MESSAGE OF THE POTTER'S HOUSE
- RT-9 EZEKIEL—A STUDY OF GOD'S STRENGTH
- RT-10 GIDEON—A STUDY OF GOD'S ADEQUACY
- RT-11 GOD'S CURE FOR ANXIETY (PS. 37)
- RT-12 OH LORD, DELIVER ME FROM MY PROBLEMS . . . but let me keep my pigs!
- RT-13 GOD'S FORMULA FOR STRENGTH
- RT-14 GOD'S FORMULA FOR JOY
- RT-15 JOSEPH—A STUDY OF GOD'S DEVELOPMENT
- RT-16 ELISHA—A STUDY OF GOD'S POWER
- RT-17 MOSES—A STUDY OF GOD'S TRUSTED ONE
- RT-18 DANIEL—A STUDY OF GOD'S FAITHFUL ONE
- RT-19 THE BAPTISM OF THE HOLY SPIRIT
- RT-20 THE SECOND COMING OF CHRIST
- RT-21 MAN THESE PEWS ARE KILLING ME
- RT-22 THE "MOTHERHOOD" OF GOD
- RT-23 GOD'S ANSWER TO LIFE'S DARKNESS
- RT-24 THE LAST WORD . . . from PETER, PAUL and JOHN

Please Send the Above on  Cassettes  5 " Reels

## **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!**

***Order Yours Today!***  
**WESCOTT PUBLICATIONS**

389 Church St., San Francisco, CA 94114