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GIVING - A SYNONYM FOR RIGHTEOUSNESS

by Dr. w. euGENE SCOTT (Ph.D., Stanford University)

I Corinthians 15: The basic message of the church: "Christ is risen."

You know, when you stop being just poetic, and actually begin to confront the necessity of believing **that** as the basis for Christianity (and the miracle that is involved), **are you really going to say** that the Lord providing for you, and honoring such a promise as Malachi 3 cannot happen?

Christ was raised from the dead "according to the **promise** of the Father." In Malachi 3, the **Promise of the Father** is: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, **and see if I don't pour you out a blessing you can't contain.**" Are you really going to say that God, knowing your address and your capa-



Dr. Gene Scott

bilities, finds it harder to keep that word of promise with you, and work the miracle of provision in your life, than raising Christ from the dead?

You see, most Christians don't really believe the Resurrection. Most Christians are Christians because they fell into it, or because they've been falsely motivated. And because they really don't believe, most Christians don't give.

This is the basis of Christianity: Christ is risen, and He is coming again, and we shall rise — either caught up to meet him in the air, or raised in a twinkling. That's Christianity. What goes in the middle? You're already there with me. The 16th chapter opens: "Now . . . the collection for the saints." "Now," in case somebody thinks we're just going to be poetic: "Now, give money and things." That is Christianity, past present, future.

I once pointed out that any organization has purpose, function, structure, controlling forces—and that's the "what" of an organization. It has personnel, clientele, patrons and products, as people. Those are the "who:" the product being people in whom the purpose has been fulfilled; the patrons who support because they know the purpose and want to support it; the clientele who willingly offer themselves to have the purpose worked on them; and personnel who join the team because

they want to participate in effecting that purpose.

The **purposes** of any organization are both objective and subjective. Objective purposes, by definition, ultimately are official written declarations of purpose, which are supposed to reflect the founder's or creator's purposes, and which are reduced in the founding document to official written statements of purposes, and are perpetuated by a legal procedure here on earth, where the activities of the organization objectify these official written purposes, which in an ideal sense carry out the purpose of the one who put it together.

Obviously, the church is God's. We've already taught that the word "church" comes from *kuriakon*— the Lord's—a people who belong to the Lord. That's the root of the word "church" in English, German, Latvian and Scandinavian. The Latin languages get their word from "ecclesia"—"out-called ones"—again, a people that are called out by the Caller for His purposes. The church is, therefore, a people who belong to the Lord, and they exist for His purpose.

Subjective purposes are what anybody thinks the purpose may be. That's what's wrong with the church today. We've got a world out there that has its subjective purposes for the church, which primarily is to reduce us down to a powerless lot,

happy for the opportunity to have a little dribble of tax-deductible dollars that we use to take care of the poor—that the rest of the world made poor by their self-seeking behavior, but don't want to have to take care of them—they want the church to do it. Subjective purposes.

And chief among the subjective errors of the world, who looks on and knows nothing of God's purposes as revealed in His Word—chief among their errors is that money and the giving thereof is not a part of the central purpose of the church. That's **their** view.

That's why we had court cases that we fought for years, in which the church was subjected to the attack of governmental agencies, who justified their actions by saying they were only interested in financial matters, not the ecclesiastical matters; that ecclesiastical matters and financial matters were separate; and that the Constitution protected a church in the free exercise of its ecclesiastical matters, but finance is not ecclesiastical.

Therefore, they could do what they wanted in that category, including in the case of this church, two government agencies demanding the names and addresses of every donor, what each donor gave over a period of seven years, and what each individual donation was used for in each and every case of each and every donation. When caught with their tail in a crack by a judge where we had pinned them down, they said, "Oh, we don't want that."

But then, when that particular pressure would go away, clear to the Supreme Court they argued, seeking, in technical words, "the best probative evidence"—that is, that which enables you to probe. And the government probes claimed the best probative evidence that you, as a contributor to a church, will not become the object of fraud, is to have your name, your address, what you gave and when you gave it, so they can come to you and probe you, "Did you know what you were giving for? Are you sure it was spent for

what you gave it for? Are you looking out for your money properly?"

Now, of course you know what we told them to do. If I were not on television and could select the most mature elements of this congregation, I could tell you what we told them to do - and we're still telling them that.

There is nothing more ecclesiastical than the giving of money—money is the testament of worth. What's something worth? How much are your shoes worth? Oh, five years of walking? That isn't the answer you get. Ten pounds of that deodorizing stuff? That's not the answer either!

*Money is the vehicle
by which we exchange
testaments of worth.
It's the medium of
exchange, taken as a
testimony of value.*

There's only one criteria that makes sense. What's your shoe worth? Five dollars, twenty dollars, a hundred dollars? Money is the vehicle by which we exchange testaments of worth. It's a medium of exchange, taken as a testimony of value.

Now, I will mix some old ingredients today, as I will in all of these messages, just like you cook a meal with some salt, and with some water, and with some common ingredients. But not every meal comes out the same, just because it has some well-known ingredients—so don't go tuning me out!

"Worship" is a contraction of two words: **worth** and **ship**. That means you are "shipping worth." That's what you're doing—you're engaging in an activity that transfers or "ships" worth. Tell me any activity of man in relation to God that is more ecclesiastical, namely, expressing that which we are called out to do, as "called out ones" (the meaning of

"ecclesia"); tell me an activity more "ecclesia," fulfilling that which the "called out ones" are called out to do—**tell me one, more than worship**. That's why we were created. Even the Catholic catechism recognizes that: to worship God; to ship to Him constantly a testimonial of worth.

Now, let some meat-head, D-minus student who barely squeaked through his law exam, who can't make it in the normal marketplace, who got his civil service job, goes home and pats his little dumbkopf kids on the head every night, on his six-hours-a-day, four-days-a-week work program—try to tell **him** what God's purposes are—some damnable bureaucrat—"burac-rat"—who has his subjective view of what the church is or ought to be, and says, "Money is not a part of it."

Money is just . . . **the heart of it!** By money, we **ship** worth. Worship is a contraction of "worth-ship"—thus, it's at the heart and soul of what being a Christian is.

How have I countered the subjective view of the government "burac-rat?" With the objective view of God's Word, to which we go to find the purpose of the church. And God's Word puts money front and center.

Now, let's look at something else. **Functions** are of three kinds: reason-for-being functions; self-continuity functions; auxiliary functions.

Let me take care of auxiliary functions first. Those are activities with a separate purpose, that bring their purpose with themselves, and attach like barnacles to a structure, in order to function on this structure, in conflict usually with the purposes of this structure, to function free. Maybe the purposes coincide; but every church, every structure, has to confront people who come along, who haven't paid the price of developing a structure for their function according to their purpose; they just want to latch on to you. They are people with different subjective purposes—maybe even a part of God's

total purpose, but not for the church—who come and tack on.

Some auxiliary functions are okay. I wouldn't hesitate if we had the space, as we do at one of the subsidiary organizations that's controlled by this church, to store emergency supplies for a disaster. That's an auxiliary function. I wouldn't mind at all - as we've done, using our facilities - to raise money for the library, which is an auxiliary function. Auxiliary functions are not necessarily bad, but they must always be kept in perspective as extra baggage, not necessarily a part of the purpose of the church. Auxiliary functions.

Self-continuity functions are the things you do to stay alive. It's like eating. Self-continuity functions are not to become reason-for-being functions; they are exactly what the word says, "self-continuity" functions. There are things necessary to stay alive in order that you might perform your reason-for-being functions.

Now, the subjective view of the whole church, particularly by government "burac-rats" who separate money and finance from ecclesiastical activities, and contributed to—and this is the terrible thing—by the false prophets, lays a moral obligation on anyone to whom the light has shown. The church has created the frame of reference that gives the world the chance to separate money and giving from reason-for-being functions of the church, because they act like the giving of money is an attachment, a necessary evil, a self-continuity burden that must be carried on in order to do what the church really exists to do.

That's why you have the "love gifts." That's why you have the mini-society that surrounds television ministries and large church ministries, who exist to come up with fund-raising ideas—rusty nails to mail in an envelope at Easter time, that if you'll write your request on, put the nail through it and send it back, they'll put that nail on the Cross at Easter, and all the rusty

nails will be returned with the prayer request plus a \$5.00 "love gift."

A hand, drawn on a piece of paper; Brother Whoever's hand, and if you lay your hand on it now . . . Rocks from Jerusalem; records . . .

I can almost feel in the air the difficulty of battering down the tradition that has allowed the giving of money to fall into a disreputable, apologetic, defensive posture in the church, to where when you say, "You can't be a Christian if you don't give," you just feel the nerves jangle. Well, you can't be a Christian if you don't give!

I don't object to Jimmy Swaggart's little boy selling Jimmy's records; I like Jimmy's singing. I think he's a great singer; I'd buy his records. I don't care who he sleeps with—he sings good! On the record, I don't care if he sings naked or dressed. I'll buy the record, if they'll just come out front and say, "We have this record to sell." Don't say, "For everybody who sends an offering, no matter how large or small, we'll send you this record."

I don't care if you sell Bibles, parts of Bibles, multiplied Bibles, big Bibles or little Bibles, just sell Bibles. Don't link them to an offering. Quit contributing to this worldly frame of mind that makes fund-raising an auxiliary or self-continuity attachment to the church. Fund-raising (money) is part of the "reason for being" of the church.

You do not raise money to teach people to be witnesses; you teach people to be witnesses, which includes the giving of money. Big difference.

Do you know what the word "witness" comes from? Martyr. The word translated "witness" in the King James, in the Greek is the cognate of our word "martyr." Which said martyrdom is to ship a worth that you could invest for yourself, you deny yourself that investment, to testify and ship a worth to God, as you martyr a little bit of your pleasure to testify to God's worth in giving.

The church for years has seen its purpose to send people out with the Great Commission: "Go, and tell the world." They have neglected the direct order of our Lord, given after the woman brought the alabaster box and broke it, and poured the valuable ointment onto Christ, and Judas, who handled the bag and would have skimmed some off, said, "Why this waste? This valuable ointment could have been sold and the money given to the poor." Subjective viewpoint of why the followers of Christ exist—to help the poor; subjective viewpoint of where the money should go.

Jesus said, "Why trouble ye the woman? She has done a good work unto me." Then He added an order: "Wherever this gospel is preached, see to it you tell what this woman did."

Now, what started this series of messages, and opened this one, right in the middle of "He arose" and "We shall rise" is "Now, concerning the collection . . ." You can't separate it. As we matriculate on the faith of being what He was, raised by God's power, lifted up and raised again, claiming that promise, "The same spirit that raised up Christ from the dead shall dwell in you," as we matriculate toward that day where that promise becomes our reality and this corruption puts on incorruption, this mortal puts on immortality—in between, we are giving. The Commission cannot be separated from the

testimonial of the right response to the Commission.

Jesus went to a well at Samaria, and there a woman of sin, to whom He revealed her own secret sins, ran and got others and brought them to hear the message of the Water of Life. He never said, "See to it wherever this gospel is preached, you tell what this woman has done, who ran and got others and brought them to me." You may wish that's what He had said, but He didn't. He said that of the woman who gave her most valuable possession.

Even though He commended the one leper who came back after being healed and said, "Where are the other nine?" He did not say, "See to it wherever you preach this gospel you tell what this leper did," who returned to testify to the healing power of the Savior. He said it only of the woman who gave to Him her most valuable possession.

When we preach on this message, we are battling 2,000 years of subjective tradition that has replaced the

objective place of money in God's Book. Jesus spoke at least four times as much about money and the right use of it in regard to pleasing God than He did about heaven. And Paul, in II Corinthians 8 and 9, concluded, "You prove the genuineness of God's Spirit in you by the way you give."

I can almost feel in the air the difficulty of battering down the tradition that has walled it away, and the subjective opinion that has allowed the giving of money to fall into a disreputable, apologetic, defensive posture in the church, to where when you say, "You can't be a Christian if you don't give," you just feel the nerves jangle. Well, you **can't** be a Christian if you don't give.

"How can you say that?"

"If any man have not the spirit of Christ, he is none of His." To the Corinthians: "If ye have the spirit of Christ, ye have the mind of Christ." To the Philippians: "Let this mind be in you which was also in Christ Jesus." "And we have seen," he said to the Corinthians, "of what the grace

of God appears and looks like, as it is revealed in Christ. Though rich, He became poor for our sake."

He gave His all. You cannot have the mind of Christ, which is the fundamental criteria of the salvation of grace, which is the gift or implant of God's living spirit in us, which brings the mind of Christ—you **haven't got it if it doesn't make you want to give.**

"Hallelujah, He has risen!" Shout, shout, shout! "Hallelujah, we shall rise!" Shout, shout, shout . . . shout, shout, shout! "Now, concerning the collection . . ." —ohhh, groan!

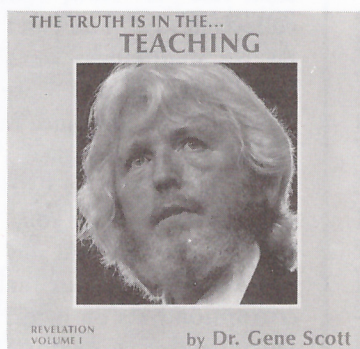
Go to Exodus 30. God has **always** been doing it the same way. The Tabernacle is a Type in the Old Testament of our relationship to God in this journey down here. The Tabernacle was the Type of God's presence in their midst, and the Tabernacle, that God said to Moses, "You make it exactly according to the specifications I gave you on Sinai," and becomes the road map of

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testimonial of the right response to the Commission.

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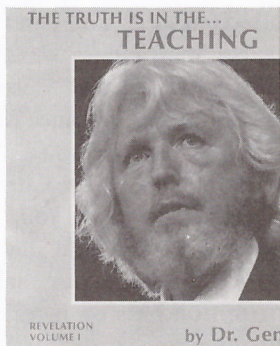
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man's relationship to God down here.

Now to you who know the way the Tabernacle was laid out, there was an outer court, then the tent or Tabernacle proper. There was an altar of burnt offering and a laver of cleansing. So in the Holy Place, inside the first enclosure, was a can-

to the anointing oil. Preachers love to talk about the "anointing," the anointing oil that comes from God, that sets them apart as vessels anointed of God. Then, in the 34th verse: "Take unto thee sweet spices. . ." The incense itself that is to go on the altar of incense is defined.

We cannot get to purer worship, than

Right in the midst of these obviously spiritual acts: "Now, concerning the collection . . .," then to the laver, then to the anointing oil, then to the incense.

I'm making a simple point: the reason-for-being function of the church includes giving. I don't object to prayer being there; I don't object to anointing being there; I certainly don't object to the sanctifying work of the Holy Spirit being there. God—and I speak for Him today—God doesn't object to you seeing that all of that is there, as long as you put giving there.

Paul commends the Corinthians or the other gift expressions of the spirit. "See to it," he says, "that this race—gift—is added, by which you prove the genuineness of God's Spirit in you."

Now, I end with what I pointed out earlier this week: you take the word in Matthew 6—go to it—you will see the same thing we just saw in Exodus 30: "Take heed that ye do not your alms before men." Circle the word "alms." The word in the Greek is *dikaioisune*. It has that word in it, always in the word "righteousness," *dikai*. Next verse, same word: alms."

"When thou doest thine alms, do not sound a trumpet." Alms; there it is: *eleemosune*, from which we get eleemosynary." "Alms" in both verses of the King James, but different words in the Greek. In the first verse, it's talking about righteousness. The second verse is talking about eleemosynary giving of money for worthy causes—no cause of which is more worthy than God and His Word.

There is your proof that the word for righteousness and the word for giving, the very ecclesiastical word "righteousness" and the finance word that the world would subjectively separate from the reason-for-being of the church, are **synonyms**. "Righteousness" and "giving" are synonyms.

But a proper translation of this verse would be, "Take heed that ye

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Now to you who know the way the Tabernacle was laid out, there was an outer court, then the tent or Tabernacle proper. There was an altar of burnt offering and a laver of cleansing. So in the Holy Place, inside the first enclosure, was a candlestick, the table of shewbread, and an altar of incense; then the Ark of the Covenant, where God met man's representative, the High Priest, on the Day of Atonement.

The altar of incense is what He talked of in Exodus 30: "Thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it."

That altar of incense symbolizes the prayer life, the position closest to God. And true to the New Testament message in Matthew 6, behind these curtains in the Holy Place, in secret before God, as Matthew 6 says, "You don't pray on the street corner as other men do, to be seen of men. Shut the door and go in your closet and do it. Pray to your Father in secret . . ."

Likewise, behind these curtains in the Holy Place, the altar of incense by its positioning was one of the things closest to God. We'll skip over that, but I just wanted to point out they were talking about those Types of worship; that goes through the 10th verse.

Now let's skip the 11th verse and go to the 17th verse: "The Lord spake unto Moses, saying, Thou shalt also make a laver of brass . . ." This laver of brass was made from the melted-down mirrors of the people, used for looking at themselves, and they made this laver of cleansing, with the water in it that did the cleansing, typical of the Holy Spirit doing His cleansing work, so it's the Type of sanctification that's in the Tabernacle.

Then go to the 22nd verse: "Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices . . ." and it goes

to the anointing oil. Preachers love to talk about the "anointing," the anointing oil that comes from God, that sets them apart as vessels anointed of God. Then, in the 34th verse: "Take unto thee sweet spices. . ." The incense itself that is to go on the altar of incense is defined.

We cannot get to purer worship, or expression of "worth-ship," than the offering of ourselves to be the tabernacle and the inhabitant of the Spirit of God, to wash us and to do His work in us, apart from our work. You can't get closer to God than that life of prayer and the incense that goes on it, that ascends to Him, and the anointment that goes on the set-apart vessels of God.

Right in the middle of that—and this is the point of going to the chapter—the 11th verse: "The Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel . . ." (too bad they translated it that way; it's ten gerahs.) ". . . Half a shekel, after the shekel of the sanctuary (a shekel is twenty gerahs); half a shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord."

And because the love of money is the root of all evil, this is the one that has plague attached to it. You want to suffer? It's the same message everywhere you turn. See Malachi 3: "You have robbed me."

"Wherein have we robbed you?"

"Tithes and offerings. But prove me now herewith. Bring all the tithes into the storehouse and prove me now herewith, and see if I don't give you a blessing you can't contain." Curse if you don't, blessing if you do.

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But a proper translation of this verse would be, "Take heed that ye

do not your righteousness before men, to be seen of them. Otherwise ye have no reward of your father which is in heaven." Which tells you why all these legalists and dump-on-you preachers that are parading their righteousness, if their view of righteousness were correct, they've lost their reward, because they've got to do it to be seen of men.

But what this should say is, "Take heed ye do not your righteousness before men." "Alms" shouldn't even be in that verse, because what follows is a chapter full of righteous activities, starting with the giving of alms, going to prayer, following with fasting, and then bringing up the point of, "Lay not up treasures for yourself down here, but lay them up in heaven, where rust and moth doth not corrupt," and all of that, twice: the giving of alms first, and the laying up of treasures last, in this chapter, with prayer and fasting in between—all are righteousness, qualified by the first verse.

In Exodus 30, it is in the same order: cleansing, sanctification, anointing and the altar of incense; and in Matthew 6, it is included in the highest order of righteous acts that are to be done for God, that you might lay up a treasure in heaven. How, then, can anybody dare apologize for including the teaching on and participation in giving in the heart and center of their message?

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What is a "King's House?"

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

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

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

By definition, a **King's House** is a person who listens to the teaching at least once a week, and pledges to support and to call in weekly.

The essence of being a **King's House** is the courage to be identified. You are invited to join well over 50,000 other **Uncommon Believers** as a **King's House**. If you are ready to register as a **King's House**, please call 1-800-338-3030 (from the USA) or call 1-818-240-8151 **collect** (from anywhere in the world), and ask for your personal **King's House** number; this identifies you as an **Uncommon Believer**.

KHOF (R) — King's Houses of Faith

Write to Dr. Gene Scott, P.O. Box 1, Los Angeles, CA 90053, USA

Join the "WORLD BAND!"

There are over 600 million short-wave radios in the world, and 200,000,000 of them are turned on daily! Now they can pick up Dr. Scott's voice 24 hours a day, seven days a week, coming from seven different stations (see Radio Log on page 7).

Dr. Scott has received calls and letters from over 50 different countries, attesting to the fact that God's Word is getting through. People who have yearned for a fresh, intelligent, Word-based voice to bring them the eternal truths of the Bible and the message of faith, grace and peace at last have a ministry to call their own!

Dr. Scott wants everyone, especially those that have in the past relied only on satellite or television, to get a short-wave radio — one for the car, one for the home — and he wants everyone who listens, by faith (whether or not they have a radio yet) to **CALL NOW** and become a **WORLD BAND** member. You are identifying yourself as a member of that **UNCOMMON BAND** who are a part of this ministry and who listen to Dr. Scott teach God's Word.

Call 1-800-338-3030 (in the USA) or call 1-818-240-8151 **collect** (from anywhere in the world) to get your **WORLD BAND** number and to join us for the future — of this ministry, and our lives eternal!

RADIO MOSCOW

Russia, C.I.S.

NOVOSIBIRSK

24 HOUR PER DAY SCHEDULE!

6120 KHz SW 9AM-5PM California Time
(1700-0100 UTC)
12040 KHz SW 5PM-3AM California Time
(0100-1100 UTC)
6070 KHz SW 3:30AM-8AM California Time
(1130-1600 UTC)
Maintenance 8AM-9AM California Time
(1600-1700 UTC)

*Broadcasting into all of China, India,
Australia and New Zealand.*

SAMARA/KRASNODAR — 21845 KHz

From 8PM California Time (0400 UTC)

Broadcasting into India, China and Central Asia.

LIVE — SEVEN DAYS A WEEK!

From 0400	UTC
From 7AM	Moscow Time
From 9:30AM	India Time
From 11AM	Novosibirsk Time
From 12PM	Beijing, China Time
From 3PM	Sydney Time

K C B I RADIO

Dallas, Texas

SEVEN DAYS A WEEK!

15375 KHz SW 6AM-2PM California Time
(From 1400 UTC)
15725 KHz SW 2PM-6:30PM California Time
(From 2200 UTC)
9815 KHz SW 6:30PM-6AM California Time
(From 0230 UTC)

THE CARIBBEAN BEACON

Anguilla, B.W.I.

24 HOURS A DAY — 7 DAYS A WEEK!

690 KHz AM 1610 KHz 100.1 MHz FM

W W C R RADIO

Nashville, Tennessee

24 HOURS A DAY — 7 DAYS A WEEK!

5935 KHz SW 5PM-6AM California Time
(0100-1400 UTC)
13845 KHz SW 6AM-5PM California Time
(1400-0100 UTC)

HIGH ADVENTURE

Mt. Hermon, Israel

*Broadcasting LIVE into all of Africa
and the Middle East:*

11530 KHz SW From 8PM California Time
(From 0400 UTC; from 6AM Middle East Time)

*Same-day re-broadcast into Europe, Russia
and the Middle East.*

11530 KHz SW From 2PM California Time
6280 KHz SW (2200 UTC; 12AM Israel Time)

945 KHz AM **LIVE broadcast of our**
104.5 & 105.1 MHz FM *Sunday Services!*

Special Communion broadcasts daily:

11530 KHz SW 4PM-5PM Middle East Time
6280 KHz SW 11PM-12AM Middle East Time
945 KHz AM "
104.5 & 105.1 MHz FM "

VOICE OF HOPE

Simi Valley, California

LIVE — SEVEN DAYS A WEEK!

9785 KHz SW From 8PM California Time
(From 0400 UTC)

Communion Broadcasts Monday-Friday:

17775 KHz SW 6-6:30PM California Time
(0200-0230 UTC)

**CALL 1-800-338-3030 (OR CALL 1-818-240-8151
COLLECT) FOR LATEST FREQUENCY AND
TIME INFORMATION!**

**WE ARE ON TELEVISION SATELLITE SPACE-
NET 2, CHANNEL 2 — 24 HOURS A DAY!**

AN APPEAL FROM YOUR TEACHING PASTOR

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

"Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the Lord of Hosts, "if I will not open for you the windows of heaven, and pour out for you a blessing until it overflows."

As those of you who watch or listen to my programs know, I bit the bullet long ago and put out the call for an elite group of supporters designated **"The King's Tithing Force."**

If you are one of those who has already taken this challenge and joined up, let me say, "Welcome aboard" the Force Team that will determine the future of this ministry, as we reach out to the entire world through the medium of short-wave radio.

If you haven't become a **"King's Tither"** yet, you can call in to make your commitment and receive your personal "King's Tither" number by calling 1-800-338-3030 from anywhere in the USA, or calling **collect** to 1-818-240-8151 from anywhere in the world.

Put the future in the past tense: **WE MADE IT ALL THE WAY!**

GENE SCOTT
Your Teaching Pastor

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