

# THE LOS ANGELES UNIVERSITY CATHEDRAL

Dr. Gene Scott, Pastor/Teacher

PULPIT

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## “FIRST FRUITS”

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

*“What a year! By Faith, we went for Secret VI, are working on Secret VII, and in the process, God gave us the whole world as a parish. When we act on his promises, He demonstrates His faithfulness and it can be said that He shows us great and mighty things. We are a testimonial that when God’s people obey His Word, He will pour out blessings that we cannot contain.”*

That’s what I wrote to you in January 1994. Now another year has passed. A new station in Dallas is added to the network, and Radio Moscow adds Europe from Samara to this ever-expanding network.

Every year, this ministry has acted on the promises God laid down to those who are obedient in the giving of First Fruits. If we start the year right (obediently), God’s promises are mighty for each participant, as well as for the ministry that we have in “Giving the Winds a Mighty Voice.”



Dr. Gene Scott

On Festival several years ago, I taught the meaning of First Fruits. Read this transcription, and ask yourself if it isn’t equally applicable today.

Go to Exodus 23:10-11: “Six years thou shalt sow thy land, and shalt gather the fruits thereof. But the seventh year thou shalt let it rest and lie still, that the poor people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.”

Over this past year, when there’s been a lot of controversy about giving to churches and giving to ministries, we have survived because from Day One we have taught the Biblical truths that giving to God is **not** the same a charity. God always provided charity.

Here’s a perfect case in point. They were to work six years. “Sow thy land...gather the fruits thereof.” but in the seventh year, “let it rest and be still.” Why? “That the poor people may eat; and what they leave the beasts of the field shall eat.” God’s providing charity for the poor. That’s just one of His methods, but it’s a very important one. Another one was when they gleaned, they were always to leave a little in the field.

Don’t confuse charity with God’s claim on what He provides you. the thing that’s wrong with so much of the church world is that about the only time they raise money is for charity. They do it, most of the time, in order that they might piggyback their administration costs on charitable motivation.

I want you to notice these Israelites didn’t take any administration costs

out of this charity. That meant that, going out the gate, these landowners, these privileged of God who had been given their lot, and were going to have that lot assigned to them by Joshua, were the inheritors of what God gave to Abraham as he strode up and down the land, and God said to him, “As far as you can see, and wherever you walk, is for you and your children.”

Now in Exodus, they are going back to that land, as God promised, and Joshua is going to divide the lots to the people, and they’re getting their instructions. “When you get to this land that I gave you, there are strings on it.” Deuteronomy is going to say, “Remember, when you get to the land and you get wealthy, remember it’s the Lord that giveth you the capacity to get wealth.”

Here’s one of the strings—charity. You’ve got to make do in six years. You don’t till the land the seventh year.

But man has an amazing capacity to convince himself that he can’t make it. So they didn’t keep this promise. They tilled the land year after year, never keeping the Sabbath year, for 490 years. Do you know what God did to them? He carried them off into bondage for 70 years so the land would lie fallow for 70 years.

He’ll eventually get you, because the laws of God are as operational as laws in the natural world. The spiritual laws operate with, if anything, more unchanging force.

They got the land. God gave it to Abraham, and they were going to inherit it. You don’t “till” the seventh



year. And God cared enough about charity for the poor and for the beasts that he put these people in bondage for 70 years for not doing it. So, let no one ever dare say that it's not part of God's program for Christians to give charitably.

That's why we did the telethon for the City Library and the Rose Bowl Aquatic Center. We even reran the Library telethon. The pledges were for three years. I wanted to remind the people that they had that duty to God. We have taught you, when we get involved with charity, we don't want to process the money. We tell you to send the money directly to the charity.

I met on New Year's Eve with Chairman Lod Cook and Co-Chairman Tom Bradley, and the decision was made, as we offered it, to play this refresher telethon around the clock. I want to commend those of you that worked and those of you that responded. That's charity—in this case, for the books that are available for all.

Don't ever confuse that with giving to God of tithes and offerings, burnt offerings, FIRSTFRUITS, and those things that you give directly to God. Don't ever mix the two. Don't think that because you pay tithes and offerings you are exempt from charity. Don't ever think that because you give big charitable gifts, one-seventh, you are exempt from God's other requirements.

The seventh year, letting your land lie fallow, no plowing, no sowing, did that eliminate tithing? You know the answer: NO.

Verse 12: "*Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest.*" (All of us need to rest our ass once in a while). "*And the son of thy handmaid, and the stranger, may be refreshed.*"

I want you to pay attention to what God was going to require of these people:

"*Three times thou shalt keep a feast unto me in the year. though shalt keep the feast of unleavened bread,*" (in the spring, starting immediately the day of

Passover) "*and the feast of the harvest, the FIRSTFRUITS of thy labors, which thou hast sown in the field,*" (or Pentecost) "*and the feast of ingathering*" (or Tabernacles) "*which is in the end of the year.*"

They had two New Years; they had a spiritual New Year and a civil New Year. The civil New Year started in the seventh month, when the feasts of Trumpets, Atonement and Tabernacles began. The religious New Year began with the Passover.

Three times a year, every single one of them had to drop what they were doing and go to Jerusalem (or to the place designated by God until Jerusalem became that place of permanence) to keep the feast of Unleavened Bread, which was a week long, during the time of Passover; the feast of Pentecost, or Harvest; and the feast of Ingathering, or Tabernacles.

It didn't matter what you had planned. You went three times to those feasts, and one of the tithes (the third tithe) was laid in store to pay the bill for this.

I'm in Exodus 23, leading up to something. the seventh year took care of charitable needs—the poor and the beasts of the field. Every seventh year, they were not to sow. They could use the land for six years; the seventh year they didn't do it. Three feasts they had to pay for and go to every year.

All God was saying by all of this is, "See? All the land I've given you, and I'll bless you there, but there are some strings. You do it my way. You can work it six years, you don't work it the seventh year. You can work it six days, you don't work it the seventh day. Three times a year I'll call you to leave it, and you'd better be ready to go. And you come to the place that I have designated to worship, or show my 'worthship.' You're a leaseholder. You get everything you've got, with these terms that go along with it."

I could go on: "Not only do you work it for six days and not the seventh, and six years and not the seventh, and leave it three times a year to come to the place that I have

designated to give proper thanks to me and to worship me, but there's going to be three tithes laid on you.

"I've given it all to you, but you're going to work one-tenth of all that I've given to you for me. If you've got ten acres, I've given it to you. You can only work the ten acres six days out of seven, and you've got to leave the ten acres and make it provide for you in such a way that you can leave three times a year to come and worship me. And in addition, of the ten acres, one-tenth of the total acreage, you must till for me, and all that comes from that tenth belongs to me, the Lord.

"Then, of the nine-tenths that remain, ten percent of the earnings off that belongs to me as the second and third tithes, and you have no claim on them. That means you end up with 90 percent use of the land, the earnings of which are yours after you deduct the tithe from those earnings and have faithfully tilled the full tenth of the whole as God's portion. And you work it six of the seven years, six of the seven days, and three times you come to see me every year, at your expense. The only concession I'm making is the third tithe pays the bill for the trip."

**"Why can't I have it without those strings?" The ways of God!**

"What happens if I don't meet the strings?" A curse on all you do.

"What happens if I meet the strings?" A blessing on all you do.

"Is that all?" No, God's not done.

"What does this have to do with me in the 20th century?" All that you have comes from God.

Lenin used to call Communists "dead men on furlough." That's why they had more commitment than most Christians. Christians know that they deserve to die, they've been bought with a price, they are not their own, redeemed by the blood, as Paul said to the Corinthians, "*In that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again.*"

We are men with life given back — eternal life — on a temporary tenure



in which all we have comes from God, and we use it according to His terms.

You say the tithe is under law? Baloney! the tithe is not limited to the law. The same argument of Galatians that what God promised to Abraham 450 years earlier, cannot be annulled by a law given 450 years later, applies here. Abraham paid tithe to his teacher, Melchizedek, none other than Shem. Jacob paid tithe in his agreement with God after the ladder came down from heaven.

All the law did was refine the application of the tithe to the purpose of the law, that was the schoolmaster. And it is changed to a promise at the end of the Old Testament, where God literally says, "Bring ye all the tithes into the storehouse...prove me now herewith," and see if I don't "pour you out a blessing." (Malachi 3:10)

Jesus said concerning the tithes, "This ye ought to have done."

We're no longer an agrarian society. Still, the tithing principle doesn't change. Your estate is God's gift. He has a tenth on it; that's the first tithe. A tenth of all you own belongs to Him. And of the 90 percent that remains, He gets the tithe, ten percent of the earnings. So don't think you can get by with just a tenth. But is that all?

That brings me to the 19th verse: "The first of the FIRSTFRUITS of thy land thou shalt bring into the house of the Lord thy God."

What is FIRSTFRUITS? Don't complicate the simple. The Jews had two new years, a civil and a religious. It doesn't matter what the month is; the principle is, there is a designated starting point of the new year, and the firstfruits of the new year belong to the Lord. You start a new job; the firstfruits of that new job belong to the Lord. You start a new investment; the firstfruits of that investment belong to the Lord. You get a raise on the job; the first paycheck that reflects that raise, the portion of that check that is the raise, that's new — FIRSTFRUITS!

We could have picked any time; I would just as soon have picked the new year of the ancient Hebrew

calendar. But we live in this country by a calendar that comes out of the Middle Ages, rooted in the old Roman and then the Medieval Empire. January 1 is the new year. Don't argue with me—I imagine every one of you celebrated it. How wonderful it would be to celebrate the New Year, and then, when the price tag on it hits you today, to say, "Well, I'm going to pick a different time to celebrate." This is the New Year.

**What is the FIRSTFRUITS application of the new year? The first check you get.**

You say, "Well, what if I get paid once a year?" Divide it by 52. The first week's pay is FIRSTFRUITS.

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### **Man has an amazing capacity to convince himself he can't make it.**

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"Well, I can't live without a week's pay." Do you know how many times in my life I've had people tell me that? They get out of step, lose their consecration, then they get fired—but they're still alive!

Do you know how quick an accident or sickness or emergencies that hit you and yours can wipe out a week? Just think about last year; did any of you lose a week?

"Well, why should I give the FIRSTFRUITS to the Lord?" Well, first and foremost, because He said for you to do it. But in this case, He gives a pretty good reason:

*"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."*

Now, of course, the way most of us like to have that read is, God says, "Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which you would like to have prepared."

If you've listened to anything I've preached, God's going to control the orbit. But, if He has to, He will take

us into a place where we will find how painful it is to not have the Angel in front of us. But when His word has already declared it, there is no going back on His word.

*"Bring the FIRSTFRUITS into the house of the Lord thy God...Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."*

I like that! There is nothing you could buy with your first week's salary in the new year worth that.

You say, "Well, I'm lucky. I don't get paid until the 16th." God knows and you know how much of that check represents the first seven days of the year. He knows you know how to divide and you know how to count.

And don't you go holding out on what was withheld and give just the check and then keep the tax returned at the end of the year. Some of you are getting your rebates back from the tax people; 1/52nd of that is return on the first check.

"Huh? 1/52nd?" Get yourself a calculator. You don't even have to know how to count; just be able to punch buttons. Because the state of the law is such that they withheld on your first week's income.

You may have given your FIRSTFRUITS check, and think you can keep the tax rebate when it comes back. But 1/52nd of that is return on the first week.

I'll make it real simple for you. Do you want an angel in front of you "to keep thee in the way, and to bring thee into the place which I have prepared."?

You may say, "I'm not sure." Well, you're crazy! I mean, even if you don't believe in one, you ought to want one!

You might say, "Well, I haven't seen much of Him this last year." If you get too smart with God, He might let you live this next year without Him so you can see the difference. You may have thought it was bad...let me tell you, I don't have to defend this; this is God's word.

**I've been saying to you for all these years: if you're going to be a Christian, be one!**



*"Behold, I send an Angel before thee, to keep thee in the way; and to bring thee into the place which I have prepared. Beware of him,"* (that means he's a mean one) *"obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."* (Exodus 23:20-21) That means he can be a mean angel.

*"But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."* (Verse 22)

You say, "Well, this is for those Israelites going into the Promised Land." II Corinthians 1:20, in the context of these very people, says, *"All the promises of God in him are yea, and in him Amen..."* These were but types of the way God deals.

*"For mine Angel shall go before thee,"* lists the enemies, and says, *"I will cut them off."* (Verse 23)

Boy, I'm telling you, I've got an upgraded list for God the first week of January. I had a list last January, and God has been rather successful, because I can't even remember that list. I've got a whole brand new list, so it must have worked last year. I would like the adversaries that I could list right now to be as far from my memory a year from now as the ones that were bothering me last January are from my mind right now!

*"And ye shall serve the Lord your God, and He shall bless the bread, and thy water."* (Verse 25) You might find it had to believe this next one, but why don't you try it? *"And I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren in thy land; the number of thy days I will fulfil."* (Verse 27)

*"I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee."* (Literally, "their necks unto thee;" Verse 27) *"And I will send hornets before thee..."* (Verse 28)

Boy, do I like that idea! Hornets! All of this for paying the FIRSTFRUITS. There's not a bargain that you can make with God (second only to the tithe, where He promises to

bless everything), where God has committed so much for so little.

I want you to take these verses seriously. How many of you believe God's Word and are willing to get on the way of faith with God? Let's go into the new year right! God's made grand promises, and He's capable of keeping them. Our problem is we won't take the step of faith to claim those promises from God. **DO IT NOW!**

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***"...and I will send  
hornets before thee."  
Boy, do I like that  
idea! Hornets!***

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Don't anybody confuse FIRSTFRUITS with tithes. Don't anybody confuse FIRSTFRUITS with charity. *"The tithe is the Lord's."* FIRSTFRUITS is that first result of your labors on which God has smiled His blessing—in this case, in the new year.

God wants your commitments on the first week's check. It doesn't matter when you get it in January. God wants your commitments of FIRSTFRUITS now. I want it testified to. I want the church that I pastor to be full of people with this Angel in front of them.

You say, "I won my first Lotto of the year and got \$77 today." As long as you understand that that's the FIRSTFRUITS in the Lotto and it doesn't compensate for the first paycheck of the first week. You've got to give the FIRSTFRUITS from the Lotto and the first week's paycheck.

You say, "Well, I'm not working." Well then, you give the first week's unemployment check.

**Do it God's way!** Do you want the Angel in front of you? Make up your mind, "This is the year I'm going to give it a go, and I'm going to go God's way."

We're teaching on doing it God's way. God gave people the land in Israel, but they were like leaseholders. He gave it to Abraham, and

as He brought them back to the land, He says, "All the land I'll give you," and Joshua was going to divide the lots, but He put His conditions on it. "You work it six years, leave it vacant the seventh year for the poor and the beasts of the fields"—God's provision for charity.

Don't ever confuse charity with giving to God for religious reasons. Even though God considers a cup of cold water given in His name as unto Him, there is a difference in the focus between that which ascends to the Lord as a direct gift to Him as tithes and offerings (burnt offerings, peace offerings, meat offerings, FIRSTFRUITS offerings), and that which provides horizontally for charitable acts.

He says, "Six days you work; you don't work the seventh." (Verse 12) And three times a year He made them come to the spiritual headquarters, and there was no exception, to give recognition to Him and worship Him.

Then He said in verse 19, *"The FIRSTFRUITS are the Lord's."* And the condition attached to it is an Angel before you—a mean one or a good one. God's promise of an Angel that goes before you to prepare the way, to tackle your adversaries for you—the best deal God makes is the promise that He gives because of the FIRSTFRUITS.

Now, I'm collecting FIRSTFRUITS. I'm asking those that truly believe God's Word and want that Angel in front of you that's promised in Exodus 23 to make that commitment NOW. □

*"If I have not taught you, and if you do not feel a desire to support the ministry because of the teaching, ignore this message. It is a teaching principle: I only want support from those who respond to the teaching, and make a commitment to support the teaching in some way!"*

*Dr. Gene Scott*



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# 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.

I am now asking all present **"King's Tithers"** to call or write and renew their numbers. 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. Call 1-800-338-3030 from anywhere in the USA, or call **collect** to 1-818-240-8151 from anywhere in the world. Put the future in the past tense: **WE MADE IT ALL THE WAY!**

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Thus "justification," "justice," "righteous," "right" or "righteousness" all have *dike* as their root. That is God's own nature, like a ray of light breaking through a cloud, and you see suddenly a ray come down. When God, beyond human history in time, breaks into time, His righteousness expressed is *dike*, and the words displaying this will have that root in them.

"Holiness" doesn't have *dike* at its root. Holiness has to do with commitment or availability. Holiness—sainthood—is a liturgical ACT, that is, making sacred or religious giving of yourself to God, that should He deign, He can then shine His nature or life (*dike*) in you. And since you've given yourself over to His use, He can choose to use you to express His life of righteousness. But get off it, thinking that sainthood perfect is perfection. It's availability, it's commitment; it's surrender.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are in Ephesus." Now, regarding "Ephesus":

Most of the earliest manuscripts do not have, "which are at Ephesus." There's little doubt that he wrote the letter to Ephesus, but it's not a limited message to "the saints at Ephesus." Leave it out! Check me out anywhere you want to go check; it is not in the earliest manuscripts.

"Paul, an apostle (that is, "one sent") of Jesus Christ by the will of God, to the saints...and to the faithful in Christ Jesus. Grace be to you..."

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# EPHESIANS 1: WHO ARE THE CHOSEN?

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

Ephesians begins:

*“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus...”* Let’s start with the word “saints.”

How many times have you heard me tell you the Greek word, with the reverse aspirant giving the harsh guttural sound, ἅγιος (*hagios*)? That’s your word, put into English letters with the harsh guttural sound, for “saint.” “Saint” has nothing to do with righteousness per se; sainthood puts you in the position for God to work His righteousness on you. But the word “holy” has been caricatured in the minds of many, and traditionally and historically we make saints out of perfect people. *HAGIOS*—I’ve illustrated it with a handkerchief so many times—is a **liturgical** word.

You don’t often, in normal language, have the word “doxology” used. It’s a word that you could use to compose some ode of appreciation to your wife for the breakfast she prepared for you this morning, but it has become a liturgical word. “The Doxology” is related to religious worship. We do not normally use the word “eucharist” in every-day speech; it has become liturgical, and immediately the mind goes to the Mass, and the holy elements of worship. Yet, in the New Testament, the Mass or the Communion has never been referred to as “eucharist.”

Contrary to what traditions would tell you, the word “eucharist” is used by Paul to describe the **offering** that’s taken up in a church service. How things change—like the word “saint!” *Hagios* comes from this liturgical word where, in the days of worship,

animal sacrifices, meal offerings and vegetable sacrifices were put on an altar and burned as a “burnt offering,” another liturgical term that means, “to ascend solely for God’s benefit.”

The word “saint” has to do with that liturgical act of **offering** yourself exclusively to the use of the deity. “Righteousness” has another root word in the Greek, δίκη, ‘*diké*.’



Dr. Gene Scott

In the ancient Greek philosophic realm, there was a word for God’s personal and ineffably **righteous** nature, Θέμυς (*Themus*). This nature was beyond human comprehension. *Themus* is analogous to *Yahweh* in the theological thought of the Jews, who’ve made “Jehovah” (in the English language) a word that’s not to be spoken and have substituted another.

And where the Greeks gave any personal existential reality to God at all, where this *Themus*, or eternal nature of God, ever broke through on the stage of time as **righteousness**, *diké* was the root in the formation of the words describing that expression.

Thus “justification,” “justice,” “righteous,” “right” or “righteousness” all have *diké* as their root. That is God’s own nature, like a ray of light breaking through a cloud, and you see suddenly a ray come down. When God, beyond human history in time, breaks into time, His righteousness expressed is *diké*, and the words displaying this will have that root in them.

“Holiness” **doesn’t** have *diké* at its root. Holiness has to do with commitment or availability. Holiness—sainthood—is a liturgical ACT, that is, making sacred or religious giving of yourself to God, that, should He deign, He can then shine His nature or life (*diké*) in you. And since you’ve given yourself over to His use, He can choose to use you to express His life of righteousness. But get off it, thinking that sainthood per se is perfection. It’s availability, it’s commitment; it’s **surrender**.

*“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus.”* Now, regarding “Ephesus”:

Most of the earliest manuscripts do not have, “which are at Ephesus.” There’s little doubt that he wrote the letter to Ephesus, but it’s not a limited message to “the saints at Ephesus.” Leave it out! Check me out anywhere you want to go check; it is not in the earliest manuscripts.

*“Paul, an apostle (that is, “one sent”) of Jesus Christ by the will of God, to the saints...and to the faithful in Christ Jesus. Grace be to you...”*

You don’t have to be perfect to be a saint. If perfect, it’s axiomatic; you don’t need grace. These saints



needed **grace**—unmerited favor, and **peace**—cessation of againstness.

We do things that get God against us; but now, grace and peace to these saints who offered themselves, *“from God our Father and from the Lord Jesus Christ.”*

*“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”*

And here we get to the part that is old; as F. B. Meyer said, we don’t need any new truths—we just need to rediscover the old ones. It never ceases to amaze me, the power of man’s self-centered nature to change what God has said.

The word “church,” as you know, in the New Testament comes from the word *κῦριακον* (*kuriakon*) in the Greek, which simply means “the Lord’s.”

The Scottish word for church is “kirk,” the Latvian word being “Kirku,” the Scandinavian languages have “kirken;” the German word is “kirche,” like the English word, with a hard “ch” sound like in the word “character,” that used to be pronounced “kirch.” It simply means “a people that belong to the Lord.”

We’ve changed it. Only one person can thus legitimately say, “My Church,” and that’s the One who bought it with His own life’s blood.

We’ve changed it—my church, our church, **it** better do *for me* what I need done **for me**. A complete reversal of the New Testament frame, where the church is a **people** that belong to the Lord. You don’t go to church; the church comes to the Lord’s House.

We continue to reverse what God has said. And here I come to the most profound truth of the beginning of the church. If you can’t understand it, like the Parable of the Sower, you can’t understand anything about Christianity.

*“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”*

That’s the characterization of a Christian: you’re either in this camp or out.

*“According as He hath chosen us in Him before the foundation of the world...”*

I’ve been on this for two weeks, and I doubt seriously that half my congregation either believe it or comprehend it. **This is the foundation truth of the great stream of the Reformation**, that flows from John Calvin’s thinking.

---

*One worth enough to  
stand in for all mankind  
died in our place, the price  
sufficient for God to get  
the treasure out of the  
field — the chosen.*

---

Christianity begins right here:

*“According as He has chosen us in Him before the foundation of the world...”*

Before the worlds were formed, before the precession of the equinoxes (which takes between 23,000 and 25,000 years), before the light of the distant galaxies first began to shine, that now reaches us millions of years later, before the beginning (whether by “Big Blast” or otherwise), God chose a number, *ἐξελεξατο* (*exelexato*) in the Greek, meaning “chosen out from among.”

Now, you may decide that religion is just an “add-on.” I’ve told you how I envied my dad. Love him though I did, I never had a vision like he had, raised from a death bed out of a coma; I could never doubt the reality of my dad’s vision to himself.

As I wrestled with my faith in university, I sought other psychological explanations—but try as I might to free myself from the bondage of a hunger I could not drive out of my system, to resolve certain religious questions that were floating in my head, I had to do it the hard way, from a hard study of the Resurrection.

I studied my way to faith in Jesus Christ, and from a hard study of His use of the Old Testament, I worked my way to faith in the Book—which, as I got into the Book, began to self-demonstrate itself, and through a difficult process of coming to know the role that the Apostle Paul has played in the church, my faith began to form, step by step.

But now, from God’s Word, I began to understand why I had this interest when others simply didn’t care. You’re a fool intellectually, if you don’t think once in a while, “Is this all there is?” And if I have to die, I’d like it to be in a plane crash, so I have enough distance to the ground just to make sure I can make a deposit on an insurance policy by saying, “God, if you’re there, when I hit, take me.” But most people aren’t interested in a message like the one I’m preaching today.

I have viewers and listeners by the thousands for our programs. I love to teach on the Pyramid, the Stars, and the great mysteries of life, and show that behind every mystery is God. I love a good mystery, and the conspiracies and the intrigue around matters like the Dead Sea Scrolls, and those subjects that “Holy Blood, Holy Grail” pries into. I love to get on them in Festival—and there are people who listen because it tickles their intellect—but when I get on this kind of subject, they go dead. I used to wonder about that; now, I know why.

Before the worlds were formed, God chose out from among the tens of thousands that He **didn’t** pick.



The redemptive plan of God used to puzzle me when I read the parable that Jesus told, picturing God in the parable as the man who went out and paid the price to buy an entire field, which He then said was the world; He paid for the whole world, to get a treasure out of the field—that treasure being His church, being those that He's chosen.

Chosen—to silence the accuser of the brethren who would go up, as he did in the case of Job, as he did in Zechariah where Joshua, as the Type of the people, stands before God in dirty garments and Satan is there to accuse, to silence any denizen of Heaven questioning God's right to do it, with our sinning, “go our own way” tendencies.

He bought the whole field. He paid the price. One worth enough to stand in for all mankind died in our place, the price sufficient for God to pick them all, to get the treasure out of the field. And here's the treasure: **the Chosen.**

I've been teaching you for some time that from the Sanskrit, still in the Greek, was the “middle voice” that we no longer have in English. We know it, but we don't make the spelling of the words make it clear. We've reduced our tense endings and our verbal endings down to fewer and fewer in English. In the Greek, the middle voice still remains, and the middle voice determines the personage for whom a choice was made. It clarifies the participation of the subject (God) in the verb (to choose).

To illustrate: you can cut pie *generally*. But every so often, particularly—did you ever have those yowling hunger pains about one in the morning? Anybody ever have those? Now, I hate to cut pie with an audience. If I can sneak into the kitchen at one in the morning, I can cut a piece of pie **for myself**. Now, at parties, people are present, and I'll play

host and I'll cut a pie into six pieces and hand them out. That's cutting pie. And when I hand you a piece, I've “chosen out” a piece from among the many.

But when I cut **my** piece, I've cut that piece of pie **for me**. That's **my** pie piece. You come at me with a fork, you'd better have an Uzi, because that's **mine**. You know the feeling; did you ever cut a piece of pie for yourself?

It's also illustrative in marriage: you chose one, one chose you, out from all the rest of this riff-raff world.

---

*I've been saying  
since I came to  
this church:  
“Send me all the  
sinners in town.  
Don't transplant  
saints!”*

---

I am trying to give a sense of what the “calling of God” is. Some fools want to be a part of the Kennedy family—real fools—or Rockefeller; or we get all hot and bothered over *εθνος* (*ethnos*)—ethnic groups.

Before the worlds were formed, God chose out from among mankind, for Himself, “*that we should be holy*,” that is, set apart to Him, “*and without blame before Him.*”

But that's not the **ground** of the choice; He **made** the choice before the worlds were formed, and He chose us that He might make us set-apart and holy for Himself, and without blame before Him. That's a little bit of the grace we have talked about. What does it matter what anybody else thinks? He chose me to be without blame before Him.

The next words should be attached to the 5th verse: “*In love, having foreordained us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He has made us accepted in the beloved.*”

Some people couldn't bring praise to God at all. They're so perfect, they would judge God when they got up there. That's why I've been saying since I've been at this church, “Send me all the sinners in town. Don't transplant saints.”

God—I like Him. I like God, because to Him, FAITH is more important than anything else. And faith is ninety percent courage, and I hate cowards.

Faith is **not** just belief. It is action, based on belief, sustained by confidence that what you believe, the One you're trusting will carry out. And it takes courage. “What time I am afraid, I will trust in the Lord.” And I like God because He's in the business of showing off His grace, which is unmerited favor.

I mean, look at the traditional preachers, and in their view, what's God got left to do with them? They're perfect! What could God do to improve most of the preachers in town? I mean, if God doesn't know that they don't need much more to be done to them, He's too stupid to be God!

What can God do to these saints that have come out of their hypocrisy all week, and are sitting there on the front rows of all the churches across town, singing in the choir, “I'll go where you want me to go, dear Lord?”

What can God do to them? It's no accomplishment for God to save them; it's not going to be any showing off of God's grace to pick them up and clean them up! They'll be like that comedian; when God



speaks, they'll say, "Don't touch me, you'll wrinkle my righteousness!"

Every preacher in town will agree—they're fools, but they'll agree—"If God can save Gene Scott, that's really something!" And of course, in their very breath they know God can't, and if He tries, they've got a word of advice for God.

You know what I feel good about? He chose us before the worlds were formed and foreordained. I'm on my favorite subject, that God has **grace** for me, grace that in the ages to come (the second chapter, seventh verse) He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

My quarrel with the second-generation revival movement is, they learn how to **act** like a Christian as they grow up in the church, going through the motions, and all they produce is self-righteousness.

What I am trying to communicate to this congregation is, I want you to understand the privilege of your calling. You say, "Well, how do I know I'm called?"

The doctrine of Prevenient Grace is as ancient as Ephesians. The initiative starts with God—"No man cometh to the Father save the Spirit draw him." If even talking about this subject leaves you dead, then you won't be back. There's no scratching on your arousements to give you an interest in this.

This is a message to those who over these many years have faithfully sat there around the television or the radio, with a hunger to learn God's Word. That hunger is **not** self-induced. I changed majors on every degree in University, yet only one subject has given me the passion that I'll spend my life trying to understand it and communicate it.

I've come to know what a privilege that is, that before the worlds were formed, that very urging ("*No man cometh to the Father,*" I repeat

Jesus' words, "*save the Spirit draw him.*"), that urging is what sets you apart—not some priest tapping you on the head, not somebody anointing you with oil, not somebody sprinkling you with water, and not sitting in church on Sunday, not joining some church with all its social affairs and becoming a member.

In the 8th chapter of Romans, Paul says, "Our spirit and His Spirit bear witness." The Psalmist says, "Deep calleth unto deep."

---

*The urging that draws  
you to the radio or  
television to learn  
God's Word is what  
sets you apart as one  
of God's Chosen.  
There are thousands  
who claim the name  
Christian that have no  
hunger for the food of  
God's Word.*

---

There is a reason why this sanctuary is filled on Sunday morning, in the heart of this great city. **You have a hunger.** My message is simple—that very hunger is proof positive, because "No man comes to the Father save the Spirit draws him," and that Spirit is plucking you.

There are thousands sitting in church pews that don't give a hoot or a holler; they go elsewhere. There are thousands who claim the name Christian that have no hunger for the food of God's Word.

I'm simply telling you that God's Word makes clear the old doctrine of God's sovereignty that before the worlds were formed, **you were chosen**—chosen, separated out **for Himself**.  
"Well, I'm too bad to be saved!"

Paul said **he** was the chiefest of sinners. God is showing off that He can replace the fallen angels of heaven, Lucifer and his crowd who rebelled. That out of the stream of mankind that flows from Adam, before the worlds were formed, He conceived a plan and chose out for Himself a people in whom He was going to show off His grace—unmerited favor.

I'll tell you something, for God to still hang on to me, and for God to save Gene Scott, is going to be a World Series event for eternity. I can just see them bending over heaven's balcony, saying, "There he goes! He's about to get out the gate!" and then they see God turn me around, and I'm still there; I'm still moving on.

God and His Word, His work and Faith still mean more to me than life or death. And I thank God for a Band across the world that will sacrifice anything they have to do to keep this message of God's Grace going.

The church wants the credit for saving you; I don't try to save anybody. I know that God made a choice before the worlds were formed, and I'm here to commend you on this Sunday morning, that you have demonstrated that choice, by the very fact of the continuing hunger that brings you here.

Well then, the good news is that He chose you for the praise of His glory, according to the good pleasure of His will, because He wants you, in order that in the ages to come, He might show off such an instrument as you and I.

He can put His life in us, change us, adopt us, and we become sons of God, predestined to be adopted into the family of God. And that's a pretty high calling, wouldn't you say? And that's my message for the day.



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If you have been helped, taught or encouraged by the teaching in this Los Angeles University Cathedral Pulpit, please write to Dr. Scott today at P.O. Box 1, Los Angeles, CA 90053, USA.



# DR. GENE SCOTT: A Brief Profile

Dr. Scott earned his Ph.D in Philosophies of Education at California's prestigious Stanford University in 1957; in 1992, he was the featured cover story for the Stanford Alumni Magazine, and in 1994 the featured cover story of the Los Angeles Times Sunday Magazine. For over 40 years he has served as an ordained minister, including 15 years in the mission field and in executive capacities with major Protestant denominations and educational institutions.

In 1975, Dr. Scott was elected pastor of Faith Center, a 45-year old church of congregational polity in Glendale, California. The church now meets at "The University Cathedral," has more than 15,000 members in the Greater Los Angeles area, being the largest Protestant church in Downtown Los Angeles. Also in 1975, Dr. Scott began to host a nightly live television broadcast over "The University Network" of straight talk, Bible teaching and eclectic programming, including in recent years the outstanding performances of the University Network Equestrian Team, with world-champion American Saddlebred horses, and world-champion Hunters and Jumpers competing in charity horse shows.

In 1983, the University Network began broadcasting 24 hours a day via satellite to North America and much of Mexico and the Caribbean. The congregation grew to over 50,000 families in succeeding years with affiliate television and radio stations broadcasting Dr. Scott's Sunday church services and nightly talk show.

In 1990, Dr. Scott became the international voice of "The World University Network" which broadcasts by radio to 180 countries of the world and by 1992, the Network had wired the world for sound, broadcasting on medium and shortwave stations around the world, 24 hours a day. Today, the programs are broadcast live over Radio Moscow from Russia via two Russian satellites and transmitters in Krasnodar, Samara and Novosibirsk in Russia; from Mt. Hermon in Israel; from Anguilla in the Caribbean; from Swaziland in Africa; from Palau in the Pacific; from Dallas, Texas, Nashville, Tennessee, and Simi Valley, California, making it the most expansive short-wave radio network in the world—bigger than the BBC or Voice of America. Every spot on the globe receives 24-hour programming.

Dr. Scott has written and published some 20 books, and has logged over 50,000 hours of television teaching programming being played world-wide daily. He is a philosopher, artist, philanthropist, philatelist, equestrian and bibliophile. His art is treasured by its owners, and he has painted over 50 watercolors or oils that have won international acclaim. A collection of the History & Development of the English Bible, partly on display at his flagship church, the Los Angeles University Cathedral, includes many of the milestone editions of the Bibles and the books and manuscripts that served to foster or underlie the translations into English. Over 100,000 people have viewed this collection; it is a highlight

of the L.A. Conservancy's Saturday walking tours through the historic Downtown L.A. theater district.

Studying under Professor Cowley at Stanford, Dr. Scott developed a taxonomy for analyzing social institutions, making him sought after by a variety of institutions as diverse as the Caribbean Beacon, Ltd. of Anguilla, British West Indies, the Sunset Mausoleum Association of Berkeley, California and Reborn Foundation of Sao Paulo, Brazil and Rebuild L.A.

Dr. Scott's Reformation theology has attracted men and women from all walks of life. Starting early in his career, he has become famous for demystifying spiritual concepts. His teaching on faith, grace and peace has been the driving force in reclaiming and proclaiming the "lost" message of the church: FAITH. Dr. Scott has declared, "You don't have to park your brain outside the door of the church to be a Christian."

In the tradition of Christ, Paul and Luther, Dr. Scott's ministry welcomes sinners of all kinds, including those who have been shunned by their original churches. He is a pastor, and a teacher, and a "friend to sinners." Look out, though—God's Word may grab you!

Dr. Scott welcomes you to attend Sunday services (including his University-level theological presentations and Bible exploration) at the spectacular Los Angeles University Cathedral, 933 South Broadway in Downtown Los Angeles. Call 1-800-338-3030 to make your reservations to attend.

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