

*"Leaves" From the Notebook of a
Tamed Rebel ...*

A Lonely Winepress

*off the edge
of
Megiddo's Plain*



X000IPW87V

A Lonely Winepress Off the...Notebook of a Tamed Rebel.
New

PLUMBLINE PUBLICATIONS

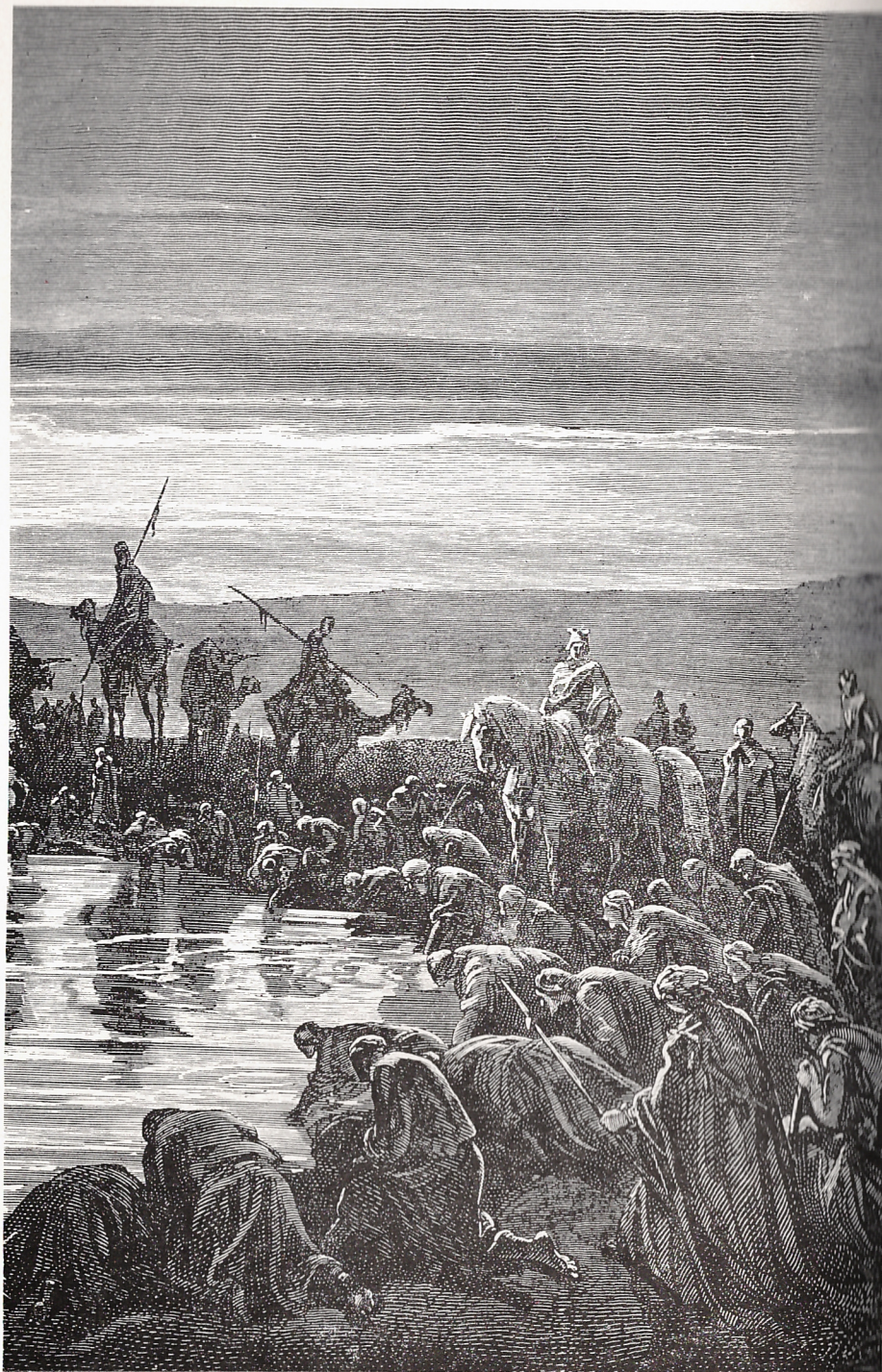
© w. euGene Scott, 1975

389 CHURCH STREET

SAN FRANCISCO, CALIF. 94114

Phone (415) 861-3667

by
w. euGene Scott, Ph.D.



*"Leaves" From the Notebook of a
Tamed Rebel . . .*

A Lonely Winepress

*off the edge
of
Megiddo's Plain*



*by
w. eugene Scott, Ph.D.*

PLUMBLINE PUBLICATIONS
389 CHURCH STREET
SAN FRANCISCO, CALIF. 94114
Phone (415) 861-3667

Copyright, © 1975
by w. euGene Scott, Ph.D.
San Francisco, Calif., 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.



— photo by Wescott

"Leaves" on the edge of Megiddo's plain frame the distant Hill of Moreh. Gideon and his 300 men won their famous victory here.

INTRODUCTION

"Leaves from the Notebook of a Tamed Rebel" is open heart verbal surgery. It lays bare the heartfelt reactions of a life-changing experience.

Every life of giant influence has undergone a crucible experience that gives to it a unique shape. This crucible is usually a place—sometimes very terrible in nature.

These "Leaves" are written "on location" at such places. The impact of direct exposure to such a spot has permanent influence on a sensitive soul. This is particularly true when the encounter is linked with knowledge of the circumstances surrounding the life of the man whose experience first marks that place with prominence.

All men with life and spirit are rebels by nature. Tough experiences can either break or tame the rebel. A "tamed rebel" still has his spirit and his life, but it is all under the control of a higher power. Sometimes though, tamed rebels want to throw off the harness. At such times, direct exposure to the crucible experience of other (and greater) tamed rebels can both encourage and renew one's determination "to finish his course."

Over three thousand years ago a rebel named Gideon stood in a winepress on the edge of Megiddo's plain and argued with God's spokesman. But he was "tamed," strengthened by God (indeed, possessed by God), and then won a staggering victory over thousands with a mere 300 men. This taming process is etched into the geography of a place called Jezreel Valley.

These "Leaves" are from the notebook of one who journeyed all through that Jezreel Valley and its surroundings in order to "feel" first hand the experiences of Gideon and to learn the message of his "taming" process.



A stone monument stands atop the Hill of Moreh today. Leaving the rented Fiat, the author could view from this lookout the plain of Megiddo all the way to Mt. Carmel.



View of Jezreel Valley from the top of Mt. Gilboa.



A rocky road leads to the top of the Hill of Moreh in modern Israel.



The rocky crest of Mt. Gilboa rises above the timberline.



Mount Gilboa's barren summit can be seen in the far distance. The author's rented Fiat sits at the turn off road near Nurit where the trip began from Yizre'el.



The Hill of Moreh where Gideon and his 300 men won their great victory is viewed from the back side above the ancient village of Nain.

I. Finding the Winepress

Dateline: Tel Aviv, Israel

"GIDEON"

in the Hebrew means

"One who cuts down"

— A WARRIOR.

He was first a deliverer and then the Judge over Israel for forty years. That was sometime between 1000 and 1500 B.C.

In a rented Fiat 124 I wheeled into the flowing traffic on Haifa Road,

going north to Ceasarea on the coast.

**THE NOVEMBER SUN
WAS WARM . . .**

BOUNCING OFF

NEW HIGH RISE
APARTMENTS
JUTTING UP-
WARD ON ALL
SIDES.

I was in route to the site of Gideon's great battles.

The names on modern maps of Israel read:

GIV 'AT HAMORE

AFULA,

YIZRE'EL,

HAREI GILBOA,

GID'ONA,

EIN HAROD.

In no time it seemed,

I was out of Sharon's plain

and onto the sand dunes along
the seashore at Ceasarea.

Turning right at Hadera junction,

the road meandered eastward through lush
citrus groves.

THEN BARREN HILLS

**suddenly took
over.**

I topped the gap in six
kilometers of twisting
turns to see the long
valley of Jezreel and
the plain of Megiddo
spread all around.

The road stretched out im-
mediately below, unfolding
straight as an arrow across
the plain.

I laid the accelerator on 130 kilometers and raced be-
tween neat rows of Sycamore trees to

AFULA,

**. . . possible site of Gideon's Biblical
home and the winepress locale which
I sought.**

The location for Gideon's ancient home is sub-
ject to much debate and argument.

Some locate it west of Shi-
low in the uplands of
Samaria. Others say it was
near Afula.

ITS BIBLICAL
NAME IS

"OPHRAH."

The evidence for the Afula site is impressive.

Gideon's activities center around three places — the Jezreel Valley, the hill of Hamore, and Mt. Tabor. All of these places are located by drawing a small circle around Afula; and (in Gideon's day) his tribe was in control of all the area from Afula to Mt. Tabor.

Afula is the market center of the Jezreel Valley. It was founded in 1925 by the American Zionist Commonwealth but its history reaches much further back.

The name Afula is Arabic. Some think the word to be a transformation of the biblical name Ofel, which means tower.

(And nearby are crumbling ruins of an ancient Arab tower built from weathered relics.)

Other students even link the site to the "tower" mentioned

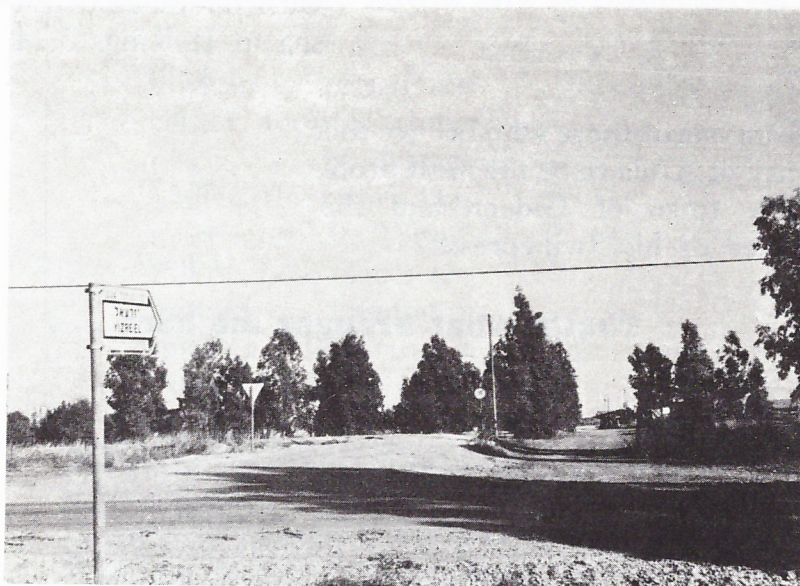
with reference to Elisha in II Kings 5:24.

I am one of those who believe this city of Afula to be the most probable town of Gideon and the place of his "winepress."

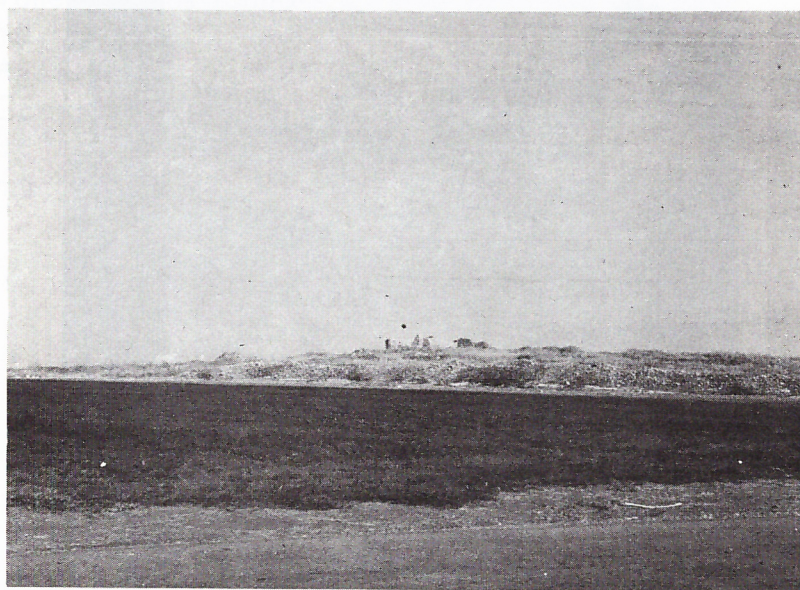
That's what brought me here . . .



A modern Israeli road enters the town of Afula. The author came to the crossroads here many times while writing this book. The signs by the road point to "Tiberias" and "Yizre'el."



A modern Kibbutz now occupies this site of Biblical "Yizre'el."



These ruins of an ancient Arab tower overlook the plain of Jezreel near the site of Biblical "Yizre'el."

II. *The Bible Record*

The book of Judges, chapter 6 reads:

(King James Version.)

"And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

"And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

"And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

"For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were

without number; and they entered into the land to destroy it." (Judges 6:2-6.)

VERSE ONE IN THE CHAPTER RECORDS THE DURATION OF THIS CONDITION.

". . . the LORD delivered them into the hand of Midian seven years."

AND WHERE WAS GIDEON TO BE FOUND . . . ?

". . . there came an angel of the LORD, and sat under an oak which was in Ophrah, . . . and . . . Gideon threshed wheat by* the winepress, to hide it from the Midianites."

I sat on a high place outside of Afula and imagined the scene with more detail than that supplied by the bare Bible record.

Why was Gideon here?

He was trying to

*The better translation reads: "IN the wine press."

thresh a little wheat in a deserted vineyard, hidden by the vines, in a dug out winepress. He was furtively harvesting food (by beating the wheat with a stick) for a miserable but continued existence.

BAREST SUBSISTENCE

was his highest hope.

Personal tragedy had been very recent. Two of his brothers were cruelly slain by the Midianites near Mt. Tabor. Defeat for seven years had been his steady diet. Every circumstance denied possibilities for deliverance or victory. He was alone there, low in the ground, trying to provide the means for enough bread . . . to exist another day.

(I thought to myself, "That's not a very glamorous beginning for a 'hero of faith!'")

Every element surrounding the man made him look like a "loser."

**That's one reason why I
came to study Gideon's life.**

ANY SOUL,

in the poorest and most discouraging
of circumstance,

can identify with this man's
condition.

**AND GIDEON
HAD FACED HIS
SITUATION FOR
SEVEN YEARS.**

**The man himself was just as hopeless as his
circumstances.**

In the car beside a modern road to Jezreel,

I read again this ancient record:

*"And there came an
angel of the LORD, and
sat under an oak which
was in Ophrah, that per-
tained unto Joash the
Abiezrite; and his son
Gideon threshed wheat
by the winepress, to hide
it from the Midianites.*

*"And the angel of the
LORD appeared unto*

*him, and said unto him,
The LORD is with thee,
thou mighty man of val-
our.*

*"And Gideon said unto him, Oh my
LORD, if the LORD be with us, why
then is all this befallen us? and where
be all his miracles which our fathers
told us of, saying, Did not the LORD
bring us up from Egypt? but now the
LORD hath forsaken us, and deliv-
ered us into the hands of the Midian-
ites.*

*"And the LORD looked upon him, and said, GO
in this thy might, and thou shalt save Israel from
the hand of the Midianites: have not I sent thee?*

*"And he said unto him,
Oh my LORD, where-
with shall I save Israel?
behold, my family is poor
in Manasseh, and I am
the least in my father's
house.*

*"And the LORD said
unto him, Surely I will
be with thee, and thou
shalt smite the Midian-
ites as one man.*

*"And he said unto him,
If now I have found*

grace in thy sight, then
shew me a sign that thou
talkest with me.

"Depart not hence, I
pray thee, until I come
unto thee, and bring
forth my present, and set
it before thee. And he
said, I will tarry until
thou come again.

"And Gideon went in,
and made ready a kid,
and unleavened cakes of
an ephah of flour: the
flesh he put in a basket,
and he put the broth in a
pot, and brought it out
unto him under the oak,
and presented it.

"And the angel of God
said unto him, Take the
flesh and the unleavened
cakes, and lay them upon
this rock, and pour out
the broth. And he did so.

"Then the angel of the LORD put forth the end
of the staff that was in his hand, and touched the
flesh and the unleavened cakes; and there rose up
fire out of the rock, and consumed the flesh and
the unleavened cakes. Then the angel of the LORD
departed out of his sight.

"And when Gideon perceived that he

was an angel of the LORD, Gideon
said, Alas, O Lord GOD! for because
I have seen an angel of the LORD
face to face.

"And the LORD said
unto him, Peace be unto
thee; fear not: thou shalt
not die.

"Then Gideon built an altar there un-
to the LORD, and called it Jehovah-
shalom: unto this day it is yet in
Ophrah of the Abiezrites." (All em-
phasis by author.)

**Let me correct an impression left by the King
James version. Verse 12 appears to have Gid-
eon addressed as ". . . thou mighty man of
valour." This simply is not an accurate trans-
lation.**

A more correct rendition would read:

**"The LORD is with thee,
the mighty one of valour."**

OR . . .

**"The LORD is
with thee, even
the ONE mighty
in valour."**

**The whole set of events then (prop-
erly translated)—supports the posi-**

**tion that Gideon was NOT a super-
man at the start.**

AND FURTHER

his reactions to the
Angel's remarks cer-
tainly support this
view of "no super-
man!"

INSTEAD,

someone has characterized Gideon's
statements to the angel as a total
"dictionary of doubt."

READ THE STORY AGAIN,

**WITH THE CORRECT
TRANSLATION, AND THE
WHOLE MEANING
CHANGES. IT IS THE
LORD (WHO IS WITH
HIM) THAT IS MIGHTY IN
VALOUR — NOT GIDEON
HIMSELF!**

I did it myself and singled out the words
which show Gideon's true state of mind.

They really do present

**A vocabulary of
doubt:**

"OH MY LORD,"

"IF . . ."

"WHY? . . ."

"WHERE? . . ."

"THE LORD HATH FORSAKEN US . . ."

"OH MY LORD,"

"WHEREWITH? . . ."

"MY FAMILY IS
POOR . . ."

"I AM THE
LEAST . . ."

"IF . . ."

"SHOW ME A SIGN..."

"ALAS . . ."

BY THESE WORDS,

**Gideon sounds like the ordinary flesh and
blood man that he was, who had known noth-
ing but discouragement and defeat for seven
years.**

Anyone can identify with a man like that!

His circumstances looked hope-
less,

HE WAS HOPELESS,

AND HE TALKED LIKE A
HOPELESS MAN TALKS.

**Can such a man
become a great
hero of faith?**

GIDEON DID,

and I was here to study why and how
such a change could happen.

To learn the secret of Gideon's
strength is to give

hope to the
hopeless

hope in the most hopeless
circumstance,

and hope to the most hopeless of men.

To succeed in this objective is to make it worth
the long journey here . . .

III.

A Skeptic Surrenders

**Dateline: Ancient Ophrah, just off the plain of
Megiddo. . .**

**WHAT WAS THE CAUSE OF GID-
EON'S HOPELESSNESS?**

CIRCUMSTANCES,...LONG
ENDURED!

WHAT CHANGED?

Everywhere Gideon looked, the situations were still
the same.

ONLY ONE THING CHANGED—

**a word of promise from the
Lord was added.**

GIDEON COULD NOW
CHOOSE TO FOCUS HIS
LIFE ON WHAT CIRCUM-
STANCES INDICATED . . .

or . . .

TAKE A FIX ON WHAT

**GOD'S WORD SAID IN
SPITE OF CIRCUM-
STANCES.**

His change from de-
feated man to hero of
faith began exactly at
that point of decision.

**That he made the
right choice is a
matter of common
knowledge to all
Bible students.**

The very human difficulty he had in making
up his mind,

AND THE PATIENCE OF
THE LORD IN ALLOWING
HIS SLOW AND QUES-
TIONING PROCESS,

is that not so obvious
part of the story
which grabbed hold
on me as I studied it.

So many times "heroes
of faith" are visualized
only as supermen.

**Gideon, in contrast, inspires by his
humanness. He "talked back" to**

God's spokesman and God's word.

Have you ever said to God? . . .

IF . . .

WHY? . . .

WHEREFORE? . . .

WHEREWITH? . . .

OH MY LORD . . .

WELL TAKE
HEART!

SO DID GIDEON!

But Gideon changed . . .

AND BECAME A HERO OF FAITH.

And it all started at an altar
called Jehovah-Shalom. Let's an-
alyze some words to clarify this
process.

Shalom means
"peace." Peace means
cessation of "against-
ness." You have peace

when fighting ceases,
hostilities end, con-
testants agree, when
one side surrenders.

Gideon made his peace

AT AN ALTAR.

In the Bible

an "altar" is always a
place

where someone or some-
thing dies . . .

where sacrifice is made . . .

where man gives recognition to God
and His rights . . .

where submission is expressed . . .

**In its most essential meaning an altar is a
place of surrender symbolized by sacrifice.**

IT THEREFORE PORTRAYS THE PEACE
WHICH COMES FROM SURRENDER — AND
IN GIDEON'S CASE IT WAS **UNCONDITIONAL**
SURRENDER!

**With God it must always be that
way for peace — unconditional sur-
render.**

A hero of faith is one who hangs
his life on God's word in spite of
ALL other circumstances or con-
ditions that exist.

The rationale for this
action is given in the
"heroes of faith"
chapter of the New
Testament,* where
the Bible says that
God spoke (His
Word) and every-
thing that IS was
made from NOTH-
ING.

There it is, faith's
starting point: God's
word made EVERY-
THING FROM
NOTHING.

His word therefore is
more real than what one
sees, because HIS WORD
MADE EVERYTHING
WHICH ONE SEES.

Heroes of faith are those
who hang their bodies in
a continuing life action
which proceeds as though
God's Word is more true
and real than anything they

*Hebrews, chapter 11.

encounter in the "seen" world.

Gideon could never be a hero of faith until he surrendered to that truth —

UNCONDITIONALLY.

He had to quit making his faith depend on what he SAW in his surroundings. He had to surrender his mind to THIS SIMPLE FRAME OF REFERENCE — when God said it that was enough, act on it no matter what the circumstances say to the contrary.

DIE TO THE LORDSHIP OF HUMAN SIGHT!

SURRENDER TO THE ABSOLUTENESS OF GOD'S WORD!

Stop the questioning, arguing, and positioning of circumstance against God's word. Choose as your master: The Lord who speaks His Word, not the situation which surrounds you.

IN SHORT,

the act required is really as simple as this prayer:

"God, I surrender from conflict with my mind, and its questions, to the supremacy of your word. I offer my body as a living instrument to be hung in action on what your word says no matter what circumstances reveal to deny that word."

JEHOVAH - SHALOM!

That's where it all starts. A giant is then born . . . but not full grown yet, for we shall see . . .

Gideon still had some growing to do . . .

That's in the next chapters, yet having looked at Gideon only this far I paused to ask . . .

"WHAT ABOUT NOW?"

"What about me? . . ."

"What about today's world? . . ."

"WHAT ABOUT US? . . .

TODAY'S MEN? . . .

HERE AND NOW? . . ."

Modern Man can find himself in
hopeless circumstances like Gid-
eon —

Also . . .

modern men, looking at their cir-
cumstances, find themselves as
discouraged and full of disbeliev-
ing questions as Gideon.

**The important question
then is:**

Do modern men have
definite words of
promise like Gideon?

The answer is not so obvious . . .

but still, and emphatically . . .

YES!

In the Old Testament record
God often singled out individ-
uals for a special word of prom-
ise. His vehicle of speaking was
diverse —

a prophet (to David)

an angel (to Abraham)

a vision (to Jacob)

a jackass (to Balaam)

a burning bush (to Moses)

a "still small voice"
(to Elijah).

By an Angel,

TO GIDEON,

God promised His presence and
the confidence of the commissioned
order — "Have I not sent thee?"

TO MODERN MAN,

**the New Testament clearly names
the process (Hebrews 1:1,2):**

*"God who at sundry times and in
diverse manners spoke in time past
unto the fathers by the prophets,
Hath in these last days spoken unto
us by his Son . . ."*

That "son,"

the logos,

the "Word of God,"

the "Eternal Word,"

became the "Living Word,"

to be the "Spoken Word,"

was then expressed,

in "Preached Word"
and canonized as
"Written Word."

That "Written Word" still speaks to modern men today!

That "Word" to us about divine PRESENCE is clear . . .

THE PROMISE IS . . .

"I will never leave thee, nor forsake thee." (Heb. 13:5.)

Modern Man has what the church has even called "The GREAT Commission!"*

At any time we engage in that task we can claim the promise,

"Have I not sent thee?"

EVEN MORE PERSONAL . . .

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.)

isn't it true that many times a modern christian and servant of God makes the claim that what he is doing is "God's Will." Some even are bold enough to say, "God told me."

YET,

those same ones are so often discouraged because of their actual life situation.

Gideon teaches one clear truth. God's will defies seen circumstances. Said differently, situations don't change immediately just because God wills a thing for your life. Even believing doesn't by itself alter the circumstances.

One hears God's Word,

ACTS ON THAT

IN SPITE OF EVERYTHING,

and circumstances will be altered only after the act of faith in God's

Word is put in motion!

Even further, concerning "a word" for modern man,

Second Corinthians 1:20 declares that

"ALL the promises of God in him (i.e., Christ) are yea and in him amen."

On that basis,

WHATEVER PROMISE YOU SEE IN GOD'S WORD THAT GIVES THE HOPE DENIED BY PRESENT CIRCUMSTANCES IS YOURS (AND MINE, OR ANY OTHER BELIEVING MAN) TO CLAIM IN CHRIST.

So our choice is still the same as Gideon's. We can look at surroundings, argue with God's word and remain defeated in our winepress, . . .

OR,

we can take God's word at face value,

make our "peace" once and for all on the matter,

and start hanging our life on what God says . . .

not what we see!

THERE IT IS,

THE QUESTIONING SELF DIES AT THE ALTAR,

BUT THAT'S THE WAY OUT OF THE WINEPRESS OF YOUR DEFEATED CONDITION.

You can do it now!

SHALOM!



This is the road from Yizre'el into Jezreel Valley. Towering Mt. Gilboa can be seen on the right.



The narrow road to the summit of Mt. Gilboa turned to gravel at this point. Gilboa's bare top above the timberline is to the left. On the right is the site of Biblical Meroz.



The road to Gilboa's peak is here just breaking out of the timber to barren rocks and brush.

IV. *A Doubter Dedicates*

Dateline: Mt. Gilboa, Northern Israel.

I had stopped for a moment

AT YIZRE'EL*

(on the road between Afula
and Jenin)

to view this ancient seat of
Ahab's kingdom.

(I would return there later
at night.)

Then I headed south.

**Just a short distance
down the road I
zig-zagged toward the
village of Nurit.**

Below Nurit the pavement changed to rocks
and dirt.

The road passed the ancient site
of Meroz,

and then

climbed sharply up

*The modern name for ancient Biblical Jezreel.

the heights of Mount
Gilboa.

Gideon had inspired me,

so I was determined to reach the top.

I knew of no other place that
would command such a view of

ALL the sites of Gid-
eon's victories.

From there I would be able
to see the route of fleeing
Midianites clear into distant
Gilead.

I was in administered Arab territory.

No one knew I was here.

I WAS ALONE,

and each turn of the
road took me

higher,

deeper,

into the forests of Mount
Gilboa's slopes over an in-
creasingly impassable rocky
road.

**I knew that I should not be
here!**

**TROUBLE ALONG
THE SYRIAN
FRONT HAD
ERUPTED AND**

from the high view along
the dizzying switchbacks
climbing Gilboa's summit

the Golan Heights looked amazingly
close.

THEN

I finally broke out of timber at
the top to a spellbinding view,

PARKED,

GOT OUT,

**and sat on a rock to ponder
Gideon's development from
sceptical doubting coward
to a hero of faith.**

It all happened in that ancient cradle of
contested land which spread beneath me to
the east.

**Afula now was far dis-
tant to the north.**

The Hill of Moreh

at its highest point

was actually below me.

Mount Tabor,
too, was dwarfed
from this height.

Immediately below,

the broad Jezreel valley rolled its rich kib-
butz greenery all the way to Jordan River.

The drier, sun baked heights of
ancient Gilead climbed the dis-
tant east bank of Jordan into
Syrian and Jordanian highlands.

Directly under me,

and in afternoon
shadows from Gilboa,
a darker green ribbon
marked the brook at
Ein Harod where
Gideon chose his 300
men.

FROM THE HIGH VIEW

I could trace the path of
Gideon's victories through
Beit Shean, over Jordan,

and even beyond to Biblical
Gilead where the Kings and
mighty men of Midian were
defeated.

(I was startled suddenly as a trio
of fighter jets roared in a wide
turn over the peak of Gilboa
and flashed off across Jordan,
east above the Golan Heights. I
couldn't believe my eyes the
next hours as jets spewed off
Megiddo to the northwest and
criss-crossed the highlands be-
yond Jordan River to battle
Syrian jets in the distance. The
Jerusalem Post carried the story
the next day.)

Gideon's ancient battle forces
moved across the valley below at
a much slower pace than those
roaring jets of his modern coun-
trymen, and Gideon's weapons
were more primitive, but he won
— and decisively!

As I scanned the full panorama of his battlefield (and
victories), and remembered his final achievements,

it was a staggering contrast to Gideon's first
actions to obey God.

I thought,

*"Man, what final accom-
plishments for a guy who
began his battles so full
of fear that he even
avoided the light of day"*

(more about this later).

I drove to a point on Gilboa's ridge where I could look north and east toward Afula and brought my mind to focus on that day (and night) so long ago when fearful Gideon took his first obedient steps following his surrender to God.

With my Bible open, I read Gideon's orders:

"It came to pass the same night, the Lord said unto him, 'Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it.'"

Now this "grove" consisted of large wooden pillars and carved images of Ashtoreth, the heathen god, which had become the focus of idol worship. Worship of Ashtoreth had caused Gideon's people to be led astray from devotion to the God of Israel — Jehovah.

I have a sometime crazy imagination. In the autumn sunshine I turned it loose and visualized this expansion on the simple record of Judges, Chapter 6.

THE LORD:

"Now, Gideon, we've made peace because you surrendered. Remember what I told you, three times: **This is your strength and this is your might: I'M WITH YOU!**"

Gideon:

"OK, Lord. At an altar of dirt I made my peace, I died to self's claims, I surrendered. In fear and trembling, I asked for acceptance. And I know there is no special privilege due me because of giving in to you. The wonder of it all is that, after three times giving you arguments, you still are with me, and will take me. So, I surrender."

THE LORD:

"Alright, now I have a job for you to do. Chop those idols down, and pull down the groves . . . and don't just chop them down. At the same time build an altar to me upon the top of this rock from the wood of the grove."

Gideon:

"ANOTHER altar?"

THE LORD:

"Yes! Meet me again in another way, in this specified place. Take the second bul-

lock and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down."

How is Gideon to respond to God in this case?

At another altar (symbolizing more sacrificial effort) and with another kind of offering . . . in this case

WITH A BURNT OFFERING.

In a burnt offering, one symbolizes dedication to service.

He would stand this second bullock in front of the altar to be built on top of a rock. There would be a fire made with wood. The animal would then be killed, and every drop of blood which carried the life of the animal (Lev. 17:11)* would be captured in a vessel. The bullock would next be skinned, cut into small pieces to make sure that it was clean inside and out, a symbol of total purity, inward and outward. And all of the animal, including the blood, which contained the life, would be placed onto the altar and burnt in the fire as a "sweet savour" to God.

In any burnt offering, all the Israelites (including Gideon) would know that

*"For the life of the flesh is in the blood . . ."

as one stood and beheld that burning sacrifice — they were worshipfully saying: "As that animal is consumed for You, Lord, I also offer myself to be a living sacrifice for your pleasure and your use."

That was the ritual of a burnt-offering, And that act was now commanded of Gideon.

We in the New Testament frame,

(modern Israelites in the sense that we who surrender to God become his modern subjects)

behold CHRIST as our burnt-offering at Calvary.

**THERE ON THE
ROCK HILL
CALLED GOL-
GOTHA, JESUS,
THE CHRIST
POURED OUT HIS
LIFE FULFILLING
GOD'S WILL IN
OBEDIENCE.**

That was a painful obedience for Him.

And in minds eye, as we behold Christ at Calvary, we should say,

"Can we do less than give Him our

best when He did that for me and in obedience to His Father?"

That commitment to obedience was what God reminded Gideon of in the order to offer the "burnt-offering."

GOD'S MESSAGE WAS THIS:

Before I claim the surrendered life in living sacrifice, you must behold the dying sacrifice to see what I have a RIGHT to claim from you.

Let the "burnt-offering" illustrate the terms of surrender. Since I have the right to everything, burn this sacrifice. In so doing let it symbolize your awareness that I have the right to consume every particle of energy and element in your being.

Then walk out to express in behavior the act of living obedience.

Specifically in Gideon's case, go now, and tear down the idols and groves to Ashtoreth.

"Then Gideon took ten men of his servants, and

did as the Lord had said unto him;"

Then something very important appears in Gideon's action:

"and so it was . . . because he (i.e., Gideon) feared his father's household, and the men of the city, that he could not do it by day, that he did it by night."

Now, think on that.

THE PROMISE GIVEN WAS THAT:

"THE LORD WAS WITH HIM."

IS THE LORD ANY LESS POWERFUL IN THE DAY TIME THAN HE IS AT NIGHT?

The only reason Gideon can do any mighty work AT ALL is because the Lord is with him.

If God was there with him, whether day or night — why act at night?

ONLY ONE ANSWER:

Because Gideon was
scared, and that alone
is why he did it by
night.

SCARED!

But, still he did it!

I'm so glad that God
will take the job we
do even though it
mixes in some of our
falterings and our
stumblings . . . and
our fearings.

And thank God for that lit-
tle cameo-picture-glimpse of
Gideon's humanness — he
was scared!

I decided to go down to the place where he did
his act of obedience — "by night" . . .

**The time was almost sundown by
then and it was a long way back to
those ancient Arab ruins at Yizre'el
near Afula.**

The lights in the valley far below were al-
ready twinkling on as the shadow of the hill
brought a faster darkness down there and

I made a choice . . .

to go down the steep
eastern slope into the
valley, rather than run
the long road back the
way I had come.

Gilboa drops with cliff-like sharpness on this east side
but I could see winding switchbacks of a dirt road that
seemed to lead all the way to the bottom. And the
valley lights beckoned below.

With the rugged little Fiat in lowest gear, I
tilted off the top of the ridge.

Around a hairpin turn, I was
surprised by a trio of little Israeli
mountain deer as they jumped
across the road in front of me
and bobbed off the other side.

Then another sur- prise . . .

THE ROAD FORKED.

I stopped, made a
quick guess, and took
the left road.

The descent became steeper,

the zig-zags sharper,

and loose rocks on the road start-
ed to worry me.

A flock of grouse-like birds had flushed and seemed to play a game — they would fly from one road-level and meet me down at the next.

As darkness began to settle in, I turned on the lights, and kept going down.

Another fork in the road forced a decision, and then the steepest road yet had to be dived onto.

A little knot crawled up from my stomach and settled at the base of my throat. I knew the steepness and the loose gravel allowed no turning back — the car just couldn't make it back up the hill.

(I couldn't even turn around on the narrow road.)

A steep gully . . . deep ruts (the Fiat made it without hanging up on high center) . . . another fork . . . another decision . . . loose gravel became loose sand . . . no way back, but . . . the orchards of the valley were clear to see, even in the dark, and . . . I was there. A big

gravel pit and towering loader loomed up at the base of the hill . . . and then a man stepped onto the road from out of the orchard left. I pulled alongside and asked,

"Which way through the orchards to Beat Shean?"

In ten minutes I was on the paved road through kibbutz agriculture heading north with Gilboa towering like a dark shadow on the left.

In an hour and a half I was heading back through Jezreel Valley toward the shadow of Gilboa . . . past the little valley where Gideon chose his 300 men . . . up the west wall of the valley south and west of Afula to a high place bathed in moonlight and opposite the ruins of the ancient Arab tower.

I parked and looked at the ruins in moonlit darkness which gave the eerie fantasy of an ancient Bible town like Ophrah.

I wondered if it might have been a night like this when Gideon sneaked out of the ancient town to face his next crisis —

I flipped on a night light and read again the Bible record before leaving the Fiat.

THEN

I got out and started walking across the open field toward those shadowy Arab ruins on the hill.

At the edge of the ruins

I sat down on a rock and imagined that night, centuries ago, when Gideon got his orders.

God's word was clear — Gideon knew exactly what God commanded.

Doing it was the problem — and Gideon was scared.

Yet in spite of being scared

(as we have seen)

He did his assignment
— by night!

Think about that: A “hero of faith” doing a job “by night” because he was scared.

Doesn't that comfort you a little? It sure does encourage me. This “Hero” had two marvelous experiences at two altars with great spiritual meaning.

Yet after that altar of peace, and after an altar of complete dedication, he is still scared. And because of fear he did his obedient act **BY NIGHT.**

What happened next?

“Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.”

I walked back to the car and headed down into Jezreel's valley.

Again,

I thought as I drove off,

What is the modern lesson of Gideon's "Burnt-offering" and "night-time" obedience?

The application crystallized as I motored through the night to a kibbutz guest house on the shore of Galilee to the north.

GIDEON'S EXPERIENCE CONTINUES TO TEACH THAT A FULL FLEDGED HERO OF FAITH DOESN'T DEVELOP IN ONE STEP.

He made his peace at an altar called Jehovah-Shalom. There he quit arguing and surrendered to God's will.

THEN came the consequences of that surrender — active **OBEDIENCE TO God's will.**

This is the inevitable sequence — surrender followed by direction.

This pattern isn't limited to Old Testament theology. Jesus articulated the same

sequence in his terms for discipleship.

"If any man will come after me, let HIM DENY HIMSELF . . . and he that forsaketh not all . . . cannot be my disciple."
(St. Luke, ch. 14.)

That's unconditional surrender terms. But it only STARTS discipleship.

In another place, Jesus defines the subsequent action:

"If ye CONTINUE in my WORD, THEN are ye my disciples INDEED."
(John's Gospel, Chapter 8.)

Now I really had little doubt that this second step of obedience would be recognized by all Christians as the inevitable consequence of surrender to God's will.

I was even sure that most modern Christians have clear direction as to what God wills them to do. At least the first assignments to all Christians are clear enough in the Bible to focus the initial steps of obedience.

IN SHORT,

the problem is not so much that we don't know *what* to do, but rather that we lack the courage to act on known orders!

Our fears prevent our action.

**THE LESSON OF
GIDEON IS THAT
FEAR NEED NOT
PRODUCE DE-
FEAT.**

Gideon proves that God CALLS the FEARFUL to act in spite of the fears.

Gideon proves that God does not even remove the fears (for Gideon acted in obedience WHILE still in a state of fear).

Gideon proves that God not only calls but USES FEARFUL men.

Gideon proves that fears do not prevent victory.

Gideon proves that OBEDIENCE of the fearful, while still feeling its influence, results in the conquering of the fear itself.

THE LESSON THEN IS:

Don't attack the fear — obey in spite of it.

Don't wait till it is gone. Start obeying (scared as you are) and watch the fear die as obedience continues.

Better to obey God in the dark and let the morning light reveal victory, than wait till you have the courage to act in the light.

As I turned into Kibbutz Nof Ginosar on the north shore of Galilee I thanked God for this human side of Gideon.

God wants obedience, He takes nothing less than obedience, but He lets us start where we are, as we are.

so . . .

If you have fears — follow God anyway, like Gideon who “did it by night” and daylight revealed the deed done.



Off the main road through Jezreel Valley this sign pointed to a Kibbutz area where the brook made famous by Gideon's choice of 300 men is still flowing.



The tree on the left shades the brook in a meadow where Gideon's 300 were separated out. Gilboa looms in the background.

V. *A Man Possessed*

**Dateline: Ein Harod, Jezreel Valley,
Northern Israel.**

The sun came up

BLAZING ORANGE

over the Sea of Galilee.

I headed south along
the west shore.

Tiberias was just coming
alive as I entered its main
street, then turned up the
zig-zag highway to the
plains above the lake.

The sun was high by the time I reached the road into
Jezreel Valley.

A sign loomed up . . .

"Ein Harod" . . .

Turning right, I headed
west, straight into the shad-
ow of Mount Gilboa to a
small winding creek on the
mountain side of a broad
meadow.

I was at the brook where Gideon chose his 300 men!

Here is what happened there:

"Then . . . Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

"And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

"Now therefore go to, proclaim in the ears of the people, saying, whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand."

That's a 68.75% decrease in his crowd,

a 22,000 loss from his supporters,

a loss of more than 2/3rds

of his congregation.

I know some of God's modern servants who would never survive such a loss of visual human support,

(and even today's **Christian** world would question whether God was still with a modern minister who lost a crowd to that degree).

The numerical situation got even worse.

"And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, this shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, this shall not go with thee, the same shall not go.

"So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

"And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

"And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

"So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley." (Judges 7:1-8).

The reason given by God for this reduction in Gideon's army is clear:

"... lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." (Ch. 7, verse 2, emphasis mine.)

GOD HAD SAID,

*(as we have seen when
He called Gideon)*

"The LORD is with thee..." (Ch. 6:12.)

"Surely I will be with thee, and thou shalt smite the Midianites as one man." (Ch. 6:16.)

"Go in THIS THY MIGHT, and thou shalt save Israel

from the hand of the Midianites: HAVE NOT I SENT THEE?" (Ch. 6:14, caps mine.)

NOW GOD WAS GOING TO PROVE HIS POINT.

He would show Gideon that GOD alone was ENOUGH for the man who trusted Him.

The ancient Chaldee scriptures translate Gideon's name to read: "The Word of the Lord is thy help."

AND GOD WAS READY TO DEMONSTRATE THE TRUTH OF THAT NAME.

In proving His point God didn't miss a thing.

The scripture record continues,

"THEN all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

BUT the Spirit of the LORD came upon Gideon . . ."

“THEN” focuses the enemy — ALL of them, in one place with ALL of their power.

“BUT” focuses the counterpoint to the enemy — “the Spirit of the LORD came upon Gideon” — God’s presence, in one person, with all of His power.

The literal reads: God clothed himself with Gideon!

God wore Gideon like a garment!

God did more than He had promised:

He had said that He would be WITH Gideon; but now He was IN Gideon!

YET

immediately following the Spirit “indwelling” experience

Gideon started yielding to questioning doubts again. The word “if” from his old vocabulary of unbelief reappears.

“And Gideon said unto

God, If thou wilt save Israel by mine hand, as thou hast said,

“Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

“And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

“And Gideon said unto God, Let not thine anger be hot against me, and I will speak this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

“And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.” (Ch. 6, w. 36-40.)

AGAIN, NOTICE THAT!

After

“the Spirit of the LORD came upon Gideon . . .”

He,

two times questions,

and asks God to prove Himself further by the test of the fleece.

In spite of all that had happened since his first call from the winepress,

In spite of the Spirit of the Lord coming upon him,

Gideon's natural tendency to doubt and question still plagued him.

In addition, he still had his fears too.

Even God recognized the continuation of this human weakness for (after the reduction of troops to 300),

"... it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. "But if thou fear to go down, go thou with Phurah thy servant down to the host:

"And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host." (ch. 7:9-11a.)

Gideon did exactly as he was told,

"And when Gideon was come, behold, there was

a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

"And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

"And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian." (Ch. 7:13-15.)

Isn't that something?

God not only anticipated Gideon's fears; He gave one of the Midianites a dream, then sent Gideon to the exact place, at the exact time to hear the interpretation which indicated victory for Gideon.

When God takes charge he covers ALL the elements.

BUT,

more relevant to the focus we are now making,

In spite of Gideon's fear tendency,

the Spirit of the LORD had already come upon him,

and God was willing to find ways to alleviate his fears if Gideon would **act in obedience.**

All this has been vividly illustrated in the previous chapters.

What amazes is that the tendencies persist even to this period of Gideon's later development.

After taking care of Gideon's fears God gave the promised victory in a most unusual way.

Almost every Bible student knows the story of that amazing battle.

With only three-hundred men Gideon routed the enemy and caused them to flee in terror, out of Jezreel's

valley, across Jordan, into the lands beyond.

This battle was at the hill of Moreh. So I left the brook and drove back north to the hill.

After winding through a modern Israeli town the road up the Hill of Moreh climbed through a broad grain field, then rose sharply into the trees. Through beautiful forests with alternating views of the plains of Megiddo and Jezreel Valley, I climbed the rocky road to a stark and tall stone monument near the top of the hill.

Pulling the Fiat alongside the monument on the hill of Gideon's victory, I got out to watch the sunset over Megiddo. I was still there long after dark while these final thoughts distilled about the night so long ago when 300 men crashed off this hill in darkness to rout an enemy numbered in the thousands — with the unbelievable "weapons" of a pitcher (to break), a lamp, and a trumpet.

For this book the story can be told simply.

Gideon's men were to divide into three companies.

Each one took a trumpet, an empty pitcher, and a lamp within the pitchers.

They were to surround the camp of the enemy in darkness; and on the hill right above the camp.

At a signal from Gideon, at a given time, they would

blow the trumpets,

break the pitchers (exposing the shining lamps),

and cry out:

"The sword of the LORD, and of Gideon."

All this was to take place "in the beginning of the middle watch." (Chapter 7, verse 19.)

That was well into the night . . . when most of the enemy were asleep.

Can you imagine waking out of a deep sleep

. . . in the middle of the night

. . . to 300 blasting trumpets

. . . 300 blazing lights

. . . 300 voices shouting

"The sword of the LORD, and of Gideon!"

That sure would make a man come tearing out of his tent!!

The Bible tells it simply:

" . . . and all the host ran, and cried, and fled."

But think about it for a moment.

The whole bunch waked up like that in the middle of the night and running through the trees in every direction . . . trying to figure who to fight and where.

In the confusion the record says,

"the LORD set every man's sword against his fel-

low, even throughout all the host: and the host fled . . .”

The enemy was totally defeated, chased by Gideon far east across Jordan, until more than 120,000 of the enemy were killed, and

“Then the men of Israel said unto Gideon, Rule thou over us, . . . for thou hast delivered us from the hand of Midian.”
(Ch. 8:22).

Here the Hero of Faith had emerged in full victory!

Watch Gideon’s answer:

“AND GIDEON SAID UNTO THEM, I WILL NOT RULE OVER YOU, NEITHER SHALL MY SON RULE OVER YOU: THE LORD SHALL RULE OVER YOU.”
(Verse 23.)

And there was ushered in a period of peace lasting forty years with Gideon as the Judge over the land.

That’s a lot of progress from the fearful man hiding in a winepress.

WHAT THEN ARE THE FINAL LESSONS OF THIS STORY?

VI. ***This Rebel’s Lesson***

Dateline: Home, San Francisco.

Short and simple,

GIDEON TEACHES THAT

Faith in God’s Word

**CAN CONQUER
BOTH EXTERNAL
CIRCUMSTANCES,
AND PERSONAL
INADEQUACIES.**

You may say, “I know that!” And it may truly be a part of your “concept” of faith. But Gideon makes the concept vividly real.

Gideon was a man in a hopeless condition, with a hopeless attitude about both himself and God’s willingness to help him.

He was a man full of fear and doubts.

Yet God called him, filled him with his spirit, and gave him vic-

tory over his circumstances.

God did all that while Gideon still faced his terrible situation and still had his personal inadequacies.

**ALL GIDEON HAD TO DO,
ONE STEP AT A TIME,**

even while still fearful,

was start acting on a known word of God in spite of feeling or circumstance.

THAT'S FAITH!

It's more than belief
or even felt confidence.

It is action — action that literally hangs the body on a behavior which conforms to what God says no matter how contrary the seen elements in one's experience may appear.

That's why the new
Testament (Hebrews

11:1) declares to modern believers:

"Now faith is the substance of things hoped for, the evidence of things not seen."

Literally, that is,

"FAITH"

transubstantiates

things hoped for.

It builds substance that is real where only hope was previously present.

To make a word up, faith "concretionizes" hope. The expression of faith lays the form, pours the concrete, and leaves a solid substance where only the "drawings" or blueprint of hope had been before.

Again literally translated,

"FAITH"

pragmatizes

things not seen.

It evidences in seen experience (by action) what was previously not seen.

To make words up
again,

**GIDEON WAS THEREFORE A "FAITHER" OF
GOD'S WORD.**

God's word gave the hope, and

Gideon "faithed" — that is, he was the "faither" who step by step acted as though God's word were true in spite of feelings and circumstance.

The result — Gideon's experience substantiated the hope — God did keep His Word.

Gideon's experience evidenced the unseen — God's promised victories (not seen at the time of promise) were realized and can now be SEEN as history.

But that kind of faith took action.

GIDEON HAD TO START WHERE
HE WAS, AS HE WAS,

and act on God's known promise
in spite of everything else.

When he did — fearful, doubting and
personally inadequate — the New
Testament says,

*"... the time would fail me to tell of
Gideon . . . who through FAITH
subdued Kingdoms . . . obtained prom-
ises . . . out of weakness . . . made
strong, waxed valiant in fight, turned
to flight the armies of the aliens . . ."
(Hebrews 11:32, 33, 34.)*

**Gideon also teaches that
when God calls a man to a
task, God enables the man
TO FINISH THE TASK.
When simple obedience was
all that was needed, simple
obedience was enough to
get the job done.**

**BUT WHEN FULL SPIRITUAL
POWER WAS NEEDED, "GOD
CLOTHED HIMSELF WITH GID-
EON."**

Simple obedient faith action
was Gideon's responsibility.

**THE ENABLEMENT WAS ALWAYS
GOD'S RESPONSIBILITY — AND HE
WAS THERE ON TIME.**

You and I can be no weaker or
surrounded by no worse circum-
stances than Gideon.

That HE could do what he did
by simple obedient faith proves
that we can too!

That's why the same New Testament passage in Hebrew says,

"And these all having obtained a good report through faith . . .

AND

"God having provided some better thing for us...

THEREFORE

"let us run with patience the race that is set before us . . . (Heb. 11:39, 40; 12:1.)

All it takes is action founded on God's Word—

FAITH!

You can start it,

where you are, and

NOW,

as you are!

THAT'S THE MESSAGE OF GIDEON —

The scared rebel who tamed his doubts and acted in spite of his fears!

Books by Same Author

A HOLE IN ROME

THE LAST WORD

THE STRANGEST STORY IN THE BIBLE

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

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

LIFT UP NOW THINE EYES

BORN BLIND

FOUR MOUNTAINS IN A TROUBLED LAND

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

THE BLESSED LIFE IN THE VALLEY OF WEEPING

GOD'S FORMULA FOR JOY

WHAT IS CHRISTMAS?

TURN YOUR SUNDAY SCHOOL INTO A BIBLE SCHOOL

JESUS CHRIST . . . SUPER-NUT or
SUPER-NATURAL?
(A Philosopher Looks at Christ)

About the Author



Dr. Gene Scott is a scholar and lecturer with a unique background and a varied life experience. Though raised a minister's son, he rebelled against tradition early in life and became agnostic in college. His search for faith caused him to change majors on every degree until a hard study of the resurrection of Christ led him to a firm belief in Christ's divinity.

Scott went on in education 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.

Dr. Scott now lives a life which forces him to wear many hats. He heads the world-wide activities of Wescott Christian Center, serves as editor of "**The Twin Peaks Sentinel**," a San Francisco based newspaper and teaches a weekly video Bible class for TV release at Calvary Community Church in San Jose, California. These video tapes are distributed to outlets in Munich, Germany; Paris, France; Brussels, Belgium; the Hawaiian Islands and other parts of the United States and Canada.

He has been a college professor and also served as educational consultant on assignments taking him to schools on every continent. As a businessman he acts as President for five different corporations in Oroville, Berkeley, and San Francisco, California. This gruelling activity has forced him to make his Christian philosophy apply to life where it's "at." As a convention speaker and teacher his work is world-wide. Recorded tapes of his lectures have been widely circulated by Bible Voice, Inc. of Hollywood, and Wescott Christian Center of Oroville. His books are circulated throughout the world.

I have known Dr. Scott personally for over 25 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. We hope it has helped you. Plumblin Publications and Dr. Scott would sincerely appreciate your comments.

—EARL HERRICK
Vice President
Dolores Press, Inc.

