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Creative Incontrovertibility

George Grant

The great philosopher from the first part of this century, John Dewey, once said, "**Intellectually**, religious emotions are not creative but conservative." That simple statement summarizes succinctly the most predominant agnostic argument today: that faith in God is a last resort, a desperate and irrational grappling for the security and sensibility of the status quo. The **resulting** faith, according to logicians like Dewey, is stodgy, dry, **preservationist**, uncreative, unchanging, and **moss-backed**.

Now as attractive as that argument may seem in Light of the current church scene in **America**, it simply does not hold water in light of historic, orthodox, Biblical Christianity. In fact, far **from** being stodgy, uncreative, and conservative, Christians have historically been the most radical, creative, and vital **forces** in Western culture.

It was historic reformation Christianity that took the music world by storm through the virtuosity of J. S. Bach and G. F. Handel. It was historic reformation Christianity that forged new directions in art through the genius of **Albrecht Durer** and **Rembrandt von Rijn**. It was historic reformation Christianity that opened the pathways of **scientific** inquiry through the enlightened minds of Sir Isaac Newton.

Even the most casual backward glance over the sands of time reveals that Christians have always spearheaded creative advance, have always been on the cutting edge of cultural enhancement. Always, that is, until the Pietistic error of the modern age scuttled Christians into the prison of intellectual and artistic monasticism. Thus, the present evangelical glitch aside, it is the heritage of the **Bible-believer** to lead culture in dramatic constructive change. It is the legacy of disciples of the Lord to go beyond **preservation** of the status quo, of reticent conservatism, to dynamic renewal, reformation, transformation, and redemption. Anything less is something less than the historic faith.

The Bible tells us clearly that there are undeniable evidences, fruit, that accompany

genuine faith. **First**, there are moral evidences: The believer is marked by moral purity and **covenantal** constancy. Second, there are intellectual evidences: The believer is marked by intellectual transformation and clarity. Third, there are emotional evidences: The believer is marked by emotional stability and joy. Fourth, there are practical evidences: The believer is marked by practical compassion and obedience.

And finally, there are creative evidences: The believer is marked by creative integrity and forthrightness. Being made in God's image (the image of the Creator), being adopted into God's family, and being grafted into God's program, the believer has all the facility and privilege of tapping the creative energy of the Creator God. Progress is thus a fruit of faith. Biblical faith is always progressive. It is secular humanism that is conservative, whether left or right, whether liberal or traditional. Biblical faith constantly presses for advance. It breaks old wineskins (Luke 5:37-38). Humanism constantly

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The Tax Movement: A Reassessment

Michael R. Gilstrap

In 1983 I wrote an article for *Christianity and Civilization* No. 3 entitled *Citizen's Paralegal Litigation Tactics*. In it I focused upon what I considered to be the most crystalline expression of the messianic state: the Internal Revenue Service.

Over the last year and a half, I have been led to reassess much of what I wrote in that article. I still firmly hold the conviction that the IRS is an expression of the messianic state. I have not wavered in my belief that the Church of Christ must not become a slave to the state; that She must fight to protect her integrity as a special, divinely ordained institution.

Where I have changed my mind is in the area of individual resistance to the IRS, the so-called "Tax Patriot" movement. In the article, I spent twenty-six pages detailing not only a rationale for individual participation, but also a strategy for doing so.

I now disagree with what I wrote in that section, not because I have come to believe that the strategy or tactics outlined won't work, or that I'm afraid of the IRS, but for what I consider more substantive reasons.

First, I have come to believe that I was in error in rejecting the Biblical arguments put forth by my close friend and colleague, James B. Jordan ("The Christian and Tax Strikes: Pros and Cons" found in *Biblical Economics Today* [Vol. IV, No. 2, April/May 1981]). The main thrust of Jim's essay is that the "Bible clearly teaches that Christians are to submit to the powers that be and pay whatever taxes are required of them; but citizens of the United States of America may properly raise the question of just precisely what is required of them, and in raising this question may work for reform." I agree completely with the Biblical arguments found in his article, and concur with his assessment of an individual Christian's responsibility to the taxing authority.

Second, I have come to believe ever more strongly in an individual Christian's responsibility to listen carefully to the counsel of his elders. My own situation, as a deacon in Westminster Presbyterian Church, intensifies this responsibility. It is the

opinion of my elders that the position I outlined for individual resistance to the IRS is an unwise position for a Christian to assume. I agree with them, and have taken their counsel.

Finally, I have come to believe that Paul's admonition not to be stumbling blocks to others is applicable in this situation (1 Corinthians 8:9). In all but a very small fringe of our society, the Tax Patriot movement is looked upon as foolish and revolutionary. Simply by being involved one is characterized as an unreliable and untrustworthy kook.

As the Director of Geneva Ministries, I don't want any personal practice of mine to stand in the way of someone listening to what we have to say, or causing someone to think badly of Geneva Ministries because of something I have written. As a Christian, it is important to me to remove any stumbling blocks in my life so that when I do have opportunity to share the gospel with someone, or minister to them in some other way, my work won't be undermined by the fact that I am linked, even in a low key way, with the Tax Patriot movement.

In summary, for scriptural, ecclesiastical, and situational reasons, I have come to the conclusion that it is unwise to participate in the Tax Patriot movement. I see the incredible task that lies ahead for the Church, and whatever reforms or positive contributions which might be made by the Tax movement, pale in comparison to the glorious work of the Church.

(If you would like a copy of Jim's essay, please let us know. A contribution to help defray expenses would be appreciated.)



Daylight

James B. Jordan

*And God called the light **day**, and the darkness He called night. And there was evening and there was morning, one day.* (Genesis 1:5).

Commentators sometimes get into a tizzy about the meaning of the word "day." Does it mean the period of daylight (the "twelve hour" day)? Or does it mean the whole 24-hour period? Or how about an entire *age* of time, as in common language ("back in my father's day")? Well, clearly the Bible uses the word day in all **three** senses, and only context can tell us which particular *duration of time is in view*. But, the word "day" does not mean a period of time.

According to Genesis 1:5, "day" basically means "light." God says so. That establishes the Biblical meaning. Period.

This observation changes everything. Day means light. Light follows darkness and has to do with **eschatological** fulfillment, the climax of history (at various stages). We have to bear this in mind whenever we **read** about "day" in the Bible.

But another question comes out of this observation. Why create a separate, new word? If "day" is a synonym for "light," why not just say light and darkness instead of day and night?

The answer is not hard to find. The word "day" *denotes* light, but it *connotes* a period of time. The word "light" does not carry any such **extra** connotation. In other words, a **fuller** synonym for "day" would be "**lighttime**."

Actually, right here in verse 5, the word "day" (*meaning "lighttime"*) is *used* for two different periods of time. In the first phrase ("God called the light day, and the darkness He called night"), the day spoken of is the 12-hour day, the period of **full** light. The sense of the word is "nighttime," and the *referent* (what is **referred** to) is the 12-hour period of full light.

In the last phrase ("and there was evening and there was morning, one day"), the day spoken of is the full 24-hour day. Why should **the** whole period, including night, be called a "day"? Why not come up with a third term ("There was evening and **there** was morning, one cycle")?

As we meditate on this, we can come up with two perspectives on why the word "day" is used for the whole period. First, in terms of God's good creation, the darkness of night was not a **pitch-black** darkness. There was some light. The moon was set up as a "**lesser light**" (thus, a lesser **day**) to

rule the night (**Gen.** 1:16), along with the stars. If we thus see night **as** the "lesser day," and daytime as the "greater day," then we can see why the word "**day**" would be **used** for the **whole** period.

(Pitch black darkness, or "outer darkness," is reserved for those who refuse **the** Day of salvation, and lose even the lesser moonlight of "common grace." Such outer darkness, however, is the consequence of sin and judgment, not part of the original good **creation** design.)

A second perspective is that the whole purpose of the night-day, evening-morning cycle is to climax in **day**, or **lighttime**. Thus, the entire period is named in terms of its **eschatological** purpose. Night has no purpose except to issue into day. History has no purpose except as it moves toward the Day of the Lord, His glorious Lighttime.

Perhaps in closing it would be well to remind ourselves that this progress toward Light has nothing to do with sin. Genesis One comes before the fall of man and the corruption of sin. By creation design, the world was moving from evening to morning, **from** night to day, from lesser light to greater light. Theologically, this is absolutely necessary because God's glory is infinite and inexhaustible. Thus, though the world had a very real glory and brilliance at the beginning, as time goes along the world must become more and more glorious and light as God's glory becomes ever more manifest.

After the sin of man, "darkness" came to be associated not only with the (good) beginnings of the world, but also with the (sinful) corruption of the world, that **prevented the** development of **lighttime**. Darkness would have to be overcome, in order that that Day of the Lord might dawn. Those who do evil deeds do them at night (1 **Thess.** 5), and unless they repent, they will see no dawn.

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method becomes the sole gateway to truth, which is always and everywhere evolutionary truth.

Another common characteristic of all these **anti-creationist** books is their **loudness**. You feel as if the authors are screaming at you. For example, Willard Young writes, "... our time is also the age of **irrationalism**, of anti-intellectualism, of cults, and of Creationism. It is a time of mind-numbing nonsense" (p. 271). Although some of you will no doubt want to read these critiques of creationism, be warned: Wear a pair of earmuffs.

Recent Creation Science Books — Part One

Jeffrey Meyers

Creationists have a wide variety of powerful books at their disposal these days. In addition to the continual flow of useful works from Henry Morris and the Institute for Creation Research, new authors and organizations within the American "creation science" movement are producing some very fine books and newsletters. But what is more surprising is the recent influx of anti-evolution books from *outside* of the creation science movement—books so convincing that they are being suppressed by establishment evolutionists. This month I would like to list and comment briefly on some of the major contributions to creationist literature within the last two years.

Beginning with books written by creation scientists, Ian Taylor's *In the Minds of Men: Darwin and the New World Order* (1984) is a source book tracing the humanistic reasoning that lies behind modern natural and social sciences. Taylor's work has had remarkable success in Canada and Australia and is now available in the U.S. The book provides both a concise history of the development of evolutionary dogma in the nineteenth century and a telling critique of evolutionary theory. This book covers almost every conceivable topic touching on the origins controversy, and contains extensive notes and bibliographic material.

I found the book stuffed full of interesting tidbits, such as the 4,000 pound plesiosaur that a Japanese fishing vessel hauled in in 1977. The Japanese scientific community (nothing to sniff at) was so convinced that it was a plesiosaur (which textbooks tell us lived 70 million years ago) that they chose the plesiosaur as the emblem in their celebration of one hundred years of scientific discovery. The lucky creature even made it onto one of their national postage stamps! Taylor's book is full of similar little known facts bearing on the creation/evolution question. *In the Minds of Men* is about 500 pages of meat which everyone interested in the creation/evolution controversy will want to own.

You will also want to read Luther D. Sunderland's *Darwin's Enigma* (1986). William Rusher, publisher of *National Review* magazine, calls Sunderland's book a "devastating rebuttal of Darwinism." Sunderland, a New York aerospace engineer, exposes the confused state of evolutionary research and theory today.

Other recent Christian literature on creationism includes Donald E. Chittick's *The Controversy: Roots of the Creation-Evolution Conflict* (1985), which is a good overview of both the scientific and Biblical arguments for creation; and Paul D. Ackerman's *It's a Young World After All: Exciting Evidences for Recent Creation* (1986). This is an informative and very readable explanation of the scientific arguments for a young earth. For those who desire an excellent non-technical summary for apologetic purposes, this book will do just fine. It would make for interesting outside reading material for Jr. High and High School students. If Ackerman errs, it's on the side of simplicity. His arguments are often free of technical information precisely when you are eager for it. For example he refers to Berry Setterfield's recent work on the decay of the speed of light and its implications for the age-old paradox: How did God create the stars billions of light-years away thousands of years ago? He pumps you up for Setterfield's provocative evidence and then refers you to a monograph on the subject. Despite this weakness, it is a very useful book for nonscientists.

Robert Gentry's *Creation's Tiny Mystery* (1986) should be in print by the time this article goes into print. Gentry's book chronicles his own personal struggle to prevent the scientific establishment from suppressing his dramatic evidence for a recent creation. He believes his pioneering work in the area of radioactive halos in crystalline rocks provides conclusive evidence for the immediate creation of what are commonly believed to be igneous rocks. Gentry is something of a hero in creationist circles and his book is eagerly awaited.

Turning now to secular publications, we find the battle lines being drawn within the scientific community. As the creationists have gained more and more political power, more and more anti-creationist books appear. Books such as Roland Frye's *Is God a Creationist* (1983); Philip Kitcher's *Abusing Science* (1982); *Scientists Confront Creationism* (1983), edited by Laurie R. Godfrey; *Science and Creationism* (1984), edited by Ashley Montagu; and more recently Willard Young's *Fallacies of Creationism* (1985) are just a few evidences of the spirited anti-creationist crusade. Even the National Academy of Sciences has published an official critique of creationism, *Science and Creationism: A View from the National Academy of Sciences* (1984). These authors hold to an incredibly naive, positivistic philosophy of science whereby the scientific

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SWITOT A Theosniglet

Harley David Belew

Sometimes I find myself wondering why God gave us the Old Testament as part of the Bible. It almost seems that if He meant it to be part of the final written canon of His Word for 20th century Christians, He went to a lot of trouble for nothing. Nowadays it's popular to call oneself a "New Testament Christian," and to avoid reading the first part of the Book. In fact, I've heard it said that Christians are the only people who will recommend a book (the Bible) and then tell the recommended to begin reading *in the middle!*

Because of this view of the Bible, and the fact that so many of us don't know much about the Old Testament, we often hear the phrase "somewhere in the Old Testament." It pops up during informal Bible studies, Sunday School sessions, after-dinner conversations, and sometimes even from the pulpit itself. So, because of the recurring usage of this phrase, I have decided to make things easier on us all.

Here's how it works: The next time you're asked a scripture reference from the first part of the Bible, simply answer "Switot." Get it? It's the

acronym for *Somewhere in the Old Testament*. It saves time and it's much easier to say. Of course there is an alternative, but it involves studying the *whole* Bible, memorizing passages from the *whole* Bible-and that's a lot of work!

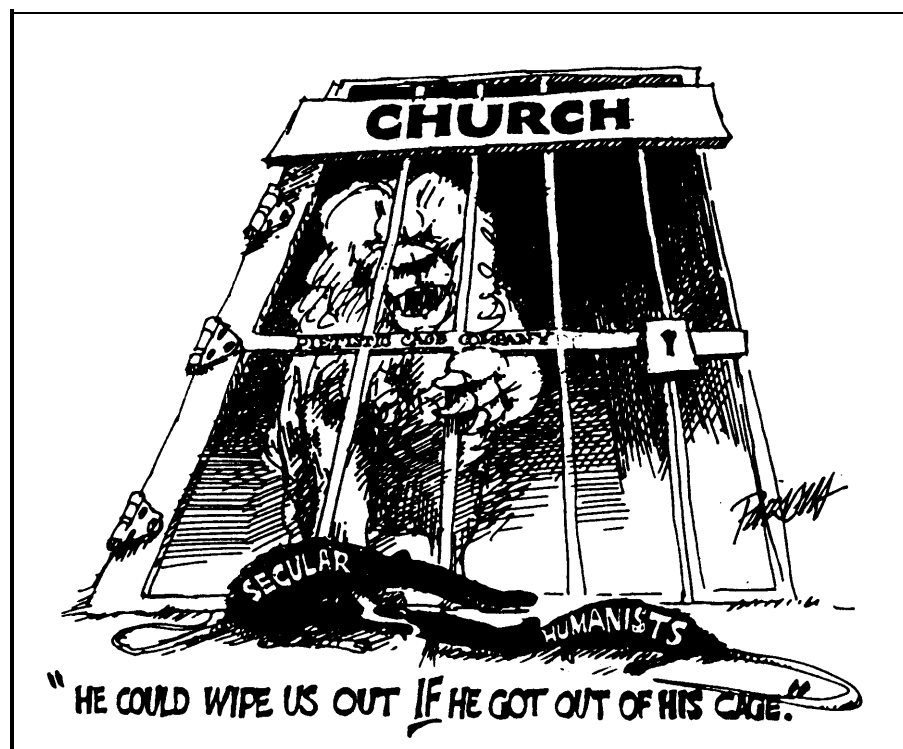
Seriously, as Christians we know that Jesus Christ is the same yesterday, today, and forever. He knew and quoted the Old Testament, and to be fair, we have to acknowledge that He wrote it. The Old Testament has the same message as the New.

When we get down to it, it's probably mainly a matter of habit. Most new Christians are encouraged to start their new life by reading the New Testament. Some are even warned to steer clear of the Old! So, we end up sticking with habit.

But let's consider the advantages of knowing the Old Testament. It is very important for those of us who are called by His name to know His Word.. ● If of it. He preserved it for our benefit, and when we ignore His gift we insult God! We can fully appreciate God's grace once we learn His law. We will better understand life once we have witnessed death. We can more clearly behold the beauty of salvation when it is contrasted with the ugliness of sin.

This is not to say that the Old Testament contains only negative things. That is certainly not the case. The Old Testament is the very foundation of Truth, the seedbed of Christianity, the beginning of our Father's relationship with His children. God has miraculously preserved His Word for a reason. It would behoove us all to learn u//of it.

Of course, for those awkward moments when you just can't remember where a verse is found, there is always the option of my earlier proposal. Just tell them: *Switot!* After all, if it sounds like scripture and you know it's not in the New Testament, it must be Switot.



The Doctrine of the Word (No. 13)

John Frame

(III. The Media of the Word)

- b. **The Word Through Prophets and Apostles:** God not only speaks to prophets and apostles; he speaks through them to others in such away that their word is truly his — a sort of ‘incarnation’ of the word. Yet there is no decrease in power or authority from the divine voice to the prophetic utterance.
 - i. *Before the Fall:* Man is God’s image, and thus is capable of truly reproducing God’s interpretation of reality, Genesis 2:19f., 23.
 - ii. *Fall to Noah:*
 - (A) Despite sin, man takes the promise of grace upon his lips, Genesis 3:20; 4:1,26.
 - (B) Lamach’s false prophecy of defiance, 4:23f.
- III. **Noah:** 2 Peter 2:5; Genesis 9:24-27.
- iv. **Patriarchs:** Genesis 27:27-29, 39f., 49:2-27.
- v. **Moses (the classic prophet)**
 - (A) distinctiveness of his experience, authority of his words, Numbers 12:1 -8; Deuteronomy 18:15-22.
 - (B) word of God in his mouth; above passages, also Exodus 4:10-16; 7:1ff. (cf. Psalm 82:6; John 10:34).
 - (C) covenant mediator, substitute for God’s voice, Exodus 19:9; 20:18-22 (cf. Deuteronomy 18:16 f.)
 - (D) authority of his words — that of God, Deuteronomy 1:1 -3; 4:1-9,

5:1, 29ff.; 6:1-9; Luke 16:29-31; John 5:45-47.

(E) religious veneration given to word of Moses, Psalm 19, 119, 12, etc.

- vi. **Old Testament Prophets (after Moses)** (E.J. Young, *My Servants, The Prophets*): Deuteronomy 18:15-19; Jeremiah 1:6-19; Ezekiel 13:2f., 17 (cf. Jeremiah 17:9; 1 John 3:20). “Word in the mouth.”
- vii. **New Testament Prophets:** Acts 11 :27; 13:1; 15:32; 19:6; 21:9, 19; Remans 12:5; I Corinthians 11 :4f.; 12:10; 14:1ff.; I Timothy 1:18; 4:14; Revelation 1:3ff. (cf. Joel 2:28-32; Acts 2:17ff.). Same authority as Old Testament?
- viii. **Apostles:** cf. Peter Jones in Montgomery, ed. *God’s Inerrant Word*.
 - (A) the promise: Matthew 10:19ff, 40ff, John 14:23-26; 15:26f.; 16:13.
 - (B) the fulfillment.
 - (1) Gift of the Spirit produces apostolic preaching, Acts 1 :5,8; 2:4; 4:8,31; 6:3,5, 10; 7:55; 9:17; 13:9f., 52ff.
 - (2) Apostles claim divine source for their message: II Thessalonians 2:2; II Corinthians 4:1-6; Galatians 1:1, 1 If., 16; 2:2; I Corinthians 2:10-13; 7:40; II Corinthians 12:1, 7; Ephesians 3:3; I Corinthians 4:1; Remans 16:25 (cf. Remans 3:1ff.).

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presses for stabilization. It relies on old broken cisterns (Jeremiah 2:13)0

The reason is simple: Biblical faith is innately optimistic. Humanism is innately pessimistic. The Bible shows the righteous man starting with a corrupted **earth**: thorns and thistles (Genesis 3:18). Through diligent labor, obedience, thrift, and righteousness, man shapes and tills and rules over the earth. Under the guidance of the Holy Spirit, he takes it **from** chaos to order. By the power of the Holy Spirit, he takes it from a wilderness into a garden (**Isaiah 51:3; Isaiah 58:10-12; Ezekiel 36:33-36**). The Bible is the story of Paradise Restored.

Secular humanism on the other hand looks at history quite oppositely. For the humanist, the story of man begins east of Eden **in** pristine beauty. With civilization, however, comes pollution, ecological imbalance, shortages, and chaos. The best man can hope for is to stall the inevitable: utter desolation. The sun is burning out. The atmosphere is disintegrating. The ecosystem is collapsing. Man holds a very delicate balance. According to the humanist, life on earth is the story of Paradise Lost.

In times of tension, in times of change, Christians look forward with anticipation, with hope, and with faith. While humanists tremble, fret, and fear, Christians move ahead, challenging the obstacles, utilizing opportunities, and posing solutions. Humanists are forced to fight to maintain, to conserve the status quo, and to resist the **future**.

"...genuine faith results in revolutionary change..."

Thus, odd as it may seem, John Dewey's pejorative argument that "intellectually, religious emotions are not creative but conservative," stands diametrically opposed to the truth. Historical experience and Biblical exposition demonstrate that **genuine** faith results in revolutionary change, creative innovation, spiritual renewal, cultural reformation, and intellectual advance. Simply because American **Evangelicalism** does not measure up to this high standard of faithfulness does not mean that we must philosophically capitulate either to the unreasoning brutes of anti-Christian crusades or to the brilliant but **para**-pathetic social engineers of Dewey's ilk. Fact and truth are incontrovertible: Creativity and progress come only from Christianity.

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encourage them when they don't do so well. Yet for the most part, we are **personally dealing** with our children together as a unit ("our children"), rather than individually, one-on-one, **parent-to-child**. Rarely do our children **get our** exclusive attention. **In** fact, it seems the only time one of my children gets my exclusive attention is when I'm about to warm his backside with the rod.

This situation is not how it should be, and I fear our home is not the only one suffering from it. Our Lord does not treat us this way. At any time any of us can bow our head and Christ gives us His exclusive attention. Jesus shed His blood for the Church, but at the same time, He shed His blood for me, an individual Christian.

Without the intense, personal, and **exclusive** commitment by Burke and Ruth Shade to Isaiah, or Anne Sullivan to Helen Keller, or Mrs. Edison to her son Thomas, each of these children would have ended up as **dysfunctional**, unproductive members of society. Instead they contributed (and Isaiah **will** contribute) a **great** deal to each of our lives.

As Christian parents, each of us needs to assess precisely how much personal attention each of our individual children receives **from** us. And if you're like me and find yourself lacking, commit to opening windows **of exclusivity with** each of your children on a regular basis.

It doesn't have to be a grand production each time. Simply spend time **in** which your undivided attention is given to one and only one of your children. One thing I have done is listen to my middle son read to me each day (he's in kindergarten). I also try to spend time regularly practicing the piano with my daughter. As a mother, you may want to take only one of your children shopping with you (and leave the others with your **husband!**). Spend some quality time with that one child, and maybe have an ice cream afterward.

Most of us have not been called to rear a child with a severe problem like Downe's Syndrome. But each of our children is unique. **If** we don't pause to see and interact with our children as individuals, not only will we not be able to see a unique problem, but we won't have the insight into our child to help him solve it.

Where would we be **if** God hadn't opened a **window of exclusivity** into our life? Where would we be if God **didn't** personally work with us **one-on-one** to transform us into new creations? Where will our children **be** if we fail to do the same thing for them?

Opening *Windows of Exclusivity* in Your Home

Michael R. Gilstrap

Our local church has been blessed with a special child. His name is Isaiah Shade, and he has **Downe's Syndrome**. Isaiah is not your average **Downe's** syndrome child by any means. At two, he is alert and active. He goes anywhere and does almost anything other children his age **are** able to do. His personality will flat knock your socks right off. Isaiah's smile lights up any room he's in. He is **well-behaved**, and a delight to be around.

Isaiah is currently enrolled in a program developed by the Institute for Human Potential in Pittsburgh, **Pennsylvania**. His parents, along with an army of **volunteers**, help Isaiah through a **very** rigorous program uniquely designed to overcome his **particular** disabilities.

Although the program is a marvel in educational innovation for disabled children, without which **Isaiah** and other children like him wouldn't be where they are today, I don't want to dwell on the myriad techniques used to help Isaiah. Rather, I want to highlight the intense personal involvement Isaiah has with his parents and the other volunteers who "pattern" him on a daily basis.

For eight to ten hours a day, every day, **including** holidays like Thanksgiving and Christmas, Isaiah Shade has the exclusive attention of someone. Predominantly that attention is given by Ruth, his mother. But others also contribute to helping him through his grueling schedule.

I am convinced that the educational techniques used with Isaiah are absolutely indispensable. Equally indispensable, however, is the **intense, exclusive, personal attention** **Isaiah** gets from his **parents** and his army of loving volunteers.

As you may imagine, the sacrifices Ruth and Burke Shade are making on behalf of their son are incredible. What they are saying to Isaiah by their commitment is more than simply "**Isaiah**, we love you." Ruth and Burke are telling Isaiah by their actions, "Isaiah, you're a special creation of God entrusted to us by your Creator. Because of that, you are worth whatever effort it takes to help you through your difficulties."

Helen Keller is another example of a child that but for the love **and** determination of another, would have lived her life largely dysfunction. She would have **contributed** nothing. Yet Anne Sullivan, by her **personal, intense, and exclusive** work with Helen Keller, brought Helen out of her shell into the real world, and her contributions to

society at large will always be remembered.

Thomas **Alva** Edison **is** one more example. As a child he was thought to **be** "addled." In actuality, he was probably dyslexic. Whatever the case, he did very poorly as a student. In fact, the school where he attended was unable to teach him to read. Finally, his mother taught him to read at the kitchen table. Her **personal, intense, exclusive** commitment to her son helped young **Edison** overcome his learning disability.

In each of these three cases, a child's problem is solved by this exclusive **window** opened by a loved one into his or her life. Although each of these cases is extreme, the principle underlying each case is a lesson most of us need to learn.

Three Sides of Child Rearing

There are three sides to rearing and training children. As parents we give the law. "Clean your room daily." "**Mow the lawn.**" **We also teach our** children God's demands upon them. This is the normative side of childrearing.

In addition, we provide an **environment or situation best suited** for their training. We establish schedules ("Lights out at **8:00 pm.**"). A healthy diet is provided for them. Comfortable shelter, and a loving, caring Christian atmosphere prevails (or at least we **try** to make it **prevail!**). This is the **situational** side of childrearing.

And finally, we are **personally** involved in our children's lives. We pray with them. We eat supper with them. We play with them. We **praise** them when they do well, and reprimand them when they do poorly. When they sin, we punish them. This is the third side of child **rearing** — the **personal side**.

Opening Windows of Exclusivity

I have found, at least in my own experience, that when the second and third child came along, it was the personal side of child rearing that suffered the most.

We have no problem instructing the children. Assemble all three before either my wife or myself, and lay down the law — "**Do this or DIE!**" Nor have we a problem in providing a good situation for our three children to learn to be faithful **young** men and young lady in Christ.

It is the **personal** side that gives us **fits**. To **be sure**, we pray with the children daily, and we **sit** down as a family together at least four nights a week. We praise them when they do well, **and**

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