

- 24- But I can't conclude this study without repeating to you the observation of E. Christian Kopff, professor of classics at the University of Colorado, from his article in the September 1992 issue of Chronicles, entitled "Ignorance and Freedom":

Most of the Bible is written in Greek and Hebrew, and most important comment on it is in Latin and German. The laity demands no linguistic competence from the clergy, who make every kind of error in teaching and preaching a work that is officially proclaimed to be God's Word. Even churches with a heritage of scholarship and learning . . . have evolved into bizarre cults teaching silly mistakes rooted in misinterpreting translations.<sup>1</sup>

- 11- **Honor Code Principle #11:** Use the problem-solving devices to live in harmony with all men. Romans 12:

v 18 = (KJV): If it is possible, as much as lieth in you, ~~leave~~ peaceably with all men.

✓ v 18 = (CTL): If it is possible, and it is, as much as it depends on you, <sup>LIVE</sup> live in harmony with all men.

- 1- There is a very important prepositional phrase in this verse which enables us to determine where to draw the line between peace and violence.
- 2- The word "peaceably" in the King James should not be confused with foreign relations between countries nor should "all men" be interpreted to mean the population or the military of a predator nation.
- 3- This honor code principle concerns interpersonal relationships between individuals. As much as it depends on you, you are to live harmoniously with your fellow man.

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<sup>1</sup> Kopff, E. Christian, "Ignorance and Freedom," Chronicles (Sept. 1992): 21.

- 4- In order for nations to get along there must be a line drawn in the dust somewhere so the citizens of each can know where to call home.
- 5- National boundaries mark off a place of refuge for a people so they may coexist among themselves within a common culture.
- 6- Within that national entity, individuals must respect the privacy of their fellow citizens to live their lives freely within the confines of established local laws.
- 7- Local laws, in order to be just, fair, and equitable, must do no more than protect the rights, privacy, property, and lives of its population.
- 8- To what degree one possesses rights to privacy, property, and life should be properly determined by the people.
- 9- Enforcement of these statutes should then be delegated to duly appointed officials whose powers are limited to enforcing those laws minus ideology.
- 10- Enforcement of these laws should only occur when charges are brought by one citizen against another.
- 11- Since a citizen must be considered innocent until proved guilty then not only must the burden of proof fall on the accuser but also the cost of the prosecution.
- 12- Others may do things that irritate you or cause you to question their motives and priorities, but they have a right to be left alone.
- 13- The ingredient of freedom which guarantees our privilege to be left alone is that of private property.
- 14- To the degree that you do not own your own home, to that degree you are not free. One of the greatest threats to private real property is the power of the government to tax it.
- 15- To the degree that government has claim to your real property, to that degree you are controlled by the government.

FOR THE LAST TWO WEEKS the District of Columbia and its suburbs have huddled in fear and trembling over the murder of Pamela Basu by two men who

fantasies, it begins to dawn on them that the suburbs aren't safe either.

Let's have new federal laws against carjacking. Let's get gadgets that disable stolen cars. Let's have a splashy new police task force that browses about town

done, consider the histories of some of the gentlemen believed to be involved in last week's ration of carjackings. One of the citizens accused of murdering Basu is Rodney Solomon, whose biography makes for rather more compelling reading than the

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**WALTER WILLIAMS**

# Government isn't the answer

SEPTEMBER 16 — More than anything else, wealth results from a state of mind and a set of values. Government is not a source of wealth. Governments, including ours, are essentially parasitic; they consume and dispose of wealth produced by private individuals. Of course, government can make some people wealthier but only by plundering someone else. If we are truly concerned about the welfare of our fellow man, both at home and abroad, we'd better pay greater attention to just what creates wealth.

Some believe national wealth depends upon natural resources because we just happen to be rich and simultaneously blessed with bountiful natural resources. South America and Africa are also blessed with bountiful natural resources but are home to the world's most miserably poor people. On the other hand, Japan, Hong Kong, Taiwan, Great Britain and Switzerland are resource-poor but home to the world's more affluent people. Some will argue that Third World people are poor due to colonialism. Hogwash! The United States was a colony, and so were Canada, Australia and New Zealand; Hong Kong is still a colony. On the other hand, Ethiopia, Liberia, Tibet and Nepal were never colonies but are home to the poorest of the world's poor.

WE CAN'T EVER give a complete explanation for why some people and na-

tions are wealthy while others are miserably poor, but we have a pretty good idea. At the individual level, we can all agree that being well off at least requires motivation, self-discipline, self-respect, honesty and respect for others. All of these wealth-enhancing attributes are for naught unless, at the societal level, there is freedom of exchange, inviolability of private property, sanctity of contracts and protection of the right to earn. Tragically, these very institutions that permit the accumulation of wealth are a tyrant's first targets for takeover.

The role of private property is not understood well; thus, we fall prey to charlatans and quacks with hidden agendas. Private property creates the powerful inducement for people to voluntarily behave in socially responsible ways. For example, since my home is privately owned, I reap the complete benefit (a higher selling price) from taking good care of it and bear the complete cost (lower selling price) of not taking care of it. Anything that weakens private property rights, such as nationalization and high taxes, tends to reduce incentives to do the socially responsible thing.

Contracts are the lubrication for economic activity and wealth creation. Without contracts, all economic activity collapses to day-by-day negotiation, and future activity commands a stiff penalty. Would you build a house, lend me money or work for me if you could not be reasonably

assured that I would honor the terms of our agreement? Money manipulation leading to inflation destroys the value of contracts. For example, I promise you \$10,000 (which can now buy a small car) for three carloads of May 1993 potatoes. Suppose, in the interim, Congress inflates the currency so that \$10,000 can no longer buy the car. Will you honor your end of the deal?

WHEN ALL IS SAID and done, it is free people with free minds that account for the creation of wealth. Free people and free minds permit us to escape nature's stingy grip. Because of technological advance, one farmer's output can feed thousands. Computers save millions of hours, dollars and perhaps lives. Plus, these valuable machines are getting cheaper and better all the time. You name me one thing that government does that's getting cheaper. If you are not a staunch defender of free exchange, sanctity of contracts, private property and the right to earn, then you're for impoverishment of your fellow man.

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- 16- The ultimate control is when government seeks to control what you think and in turn what you say.
- 17- When such intrusions are supported by the citizens of a nation then there has been a previous loss of thought which led up to it.
- 18- This is first manifest by everyone trying to run everybody else's business.
- 19- When enough people become frustrated because they cannot run others' lives to the degree they desire, they resort to making laws granting themselves that power.
- 20- Such action either individually or collectively is a violation of this 11th Honor Code principle: we are to utilize Biblical problem-solving devices to live in harmony with others.
- 21- When these grace principles fail to produce the harmony expected then believers may resort to:
- 1- Mental separation
  - 2- Physical separation
  - 3- Legal action if the object is in violation of criminal laws
  - 4- Violence in the execution of self-defense or protection of family or loved ones
- 22- Verses 18-20 will summarize for us how we are to handle conflicts with our fellow man, where to draw the line between harmony and violence, and the mental attitude required for both.
- 23- It all requires right thinking which is only possible through knowledge of Bible doctrine. Conflict management requires knowledge and execution of the Honor Code, knowledge and execution of the 10 problem-solving devices, and knowledge and execution of the enabling power of the Holy Spirit.
- 24- Verse 18 assures us that as long as the burden of maintaining harmony with our fellow man belongs to us, it is possible for us to produce that harmony.
- 25- We start with the conditional particle:

E>I = if; introduces the protasis of a conditional sentence.

- 1- There are four conditional clauses in the grammar of the Koine Greek. This one is the first class condition and therefore views the condition from the standpoint of reality: "If, and it's true."
- 2- A conditional clause contains two parts. One is called the "protasis" which presents a supposition. It expresses some conjecture or presents an assumption.
- 3- The other part is called the apodosis which expresses the logical consequence of fulfilling the protasis.
- 4- Simply put, the protasis presents the condition. The apodosis offers a conclusion.
- 5- The supposition or condition in verse 18 is: "If it is possible, and it is." The conclusion is that based on this fact you are to live in harmony with all men.

The next word following the "if" particle is:

**DUNATO'S** = power; as a predicate nominative it is translated with the verb "to be": "If it is possible, and it is."

- 1- That which is possible is the ability to live in harmony with your fellow man.
- 2- There is however, a prepositional phrase that qualifies this mandate and thus gives it a realistic application to life.
- 3- Without this prepositional phrase we would be honor bound to become pacifists.

The article **TO'** plus the preposition **>EK** plus the ablative of source from the pronoun **SU'**. This forms an idiom which translated means: "as much as it depends on you."  
(F/HS/RFHC/PSDs)

- E-9/29*  
*B-10/11*
- 1- This idiom qualifies the first class condition of the protasis which says it is a fact that it is possible to fulfill the apodosis.
  - 2- What's the apodosis? We are to live in harmony with all mankind.
  - 3- As much as it depends on us, we can do this. In other words, the honor code demands that the Christian not start anything with others. When others start things with us, we are to seek a non-violent solution.