

- 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.

Next comes the verb, the present active participle of:

E>IRnNEU'W = to be at peace; to live in harmony

TXL: If it is possible and it is, as much as it depends on you, live in harmony with all men.

pres = Customary; denotes what habitually occurs when the believer executes the honor code.

act = The believer with spiritual self-esteem produces the action by living in harmony with others.

part = Imperative use; a command to live in harmony with others:

META' + PA^S + >A'NThROPOS = with all men.

- 1- The key phrase again is the idiom, "as much as it depends on you."
- 2- The pronoun SU' refers to you. It is an ablative of source. As long as you are the source of living in harmony with all men then it is possible for you to do it.
- 3- In other words, if other people are willing to live in harmony they need not be concerned that you are a threat to their tranquility.
- 4- Under these circumstances, the believer is prohibited from becoming hostile, violent, or aggressive with his fellow man.
- 5- The environment of harmony will forever be preserved as long as its maintenance depends on you.
- 6- The implication is that harmony with others is threatened when they invade the privacy, the property, or threaten the life of the believer.
- 7- There is a line drawn and it is established on the absolute principles of the Word of God.
- 8- We are to be flexible regarding the nonessentials of life but we must be inflexible regarding the essentials of doctrine.
- 9- Consequently, the Christian is of no threat or concern to his fellow man so long as he is never challenged on the essentials of truth.

- 10- As we have already discovered in our study of several case histories of civil disobedience, whenever the laws of man come into conflict with the laws of God, the laws of God must be followed.
- 11- Even so the believer does not resort to vigilante activity or seek to take the law into his own hands. He simply refuses to obey any law that is in direct conflict with the Scriptures.
- 12- He must be very flexible with regard to insults and assaults hurled against his person and reputation.
- 13- However, the believer must be ready to defend, with force if necessary, the life, privacy, and property of his wife and children *AS WELL AS HIS OWN.*
- 14- Many of you may be wondering what is the application here for women and children. They must defend these things as well but under the authority of the husband and father.
- 15- Women are to be protected. Husbands and fathers protect their wife and children. Mothers, when it is necessary, must defend their children. Boys must defend and protect their sisters and mother when necessary.
- 16- PRINCIPLE: It is a family matter and it is a matter of honor.
- 17- A society which harps on empowerment of women, children's rights, crisis management, psychological counseling, alternate lifestyles, and political correctness is completely confused as to where lines are to be drawn.
- 18- Harmony demands that you recognize the privacy of others.
- 19- To the degree the privacy of a person is invaded to that degree he has lost his freedom.
- 20- The authority delegated to human government is designed to insure that individual privacy is maintained.
- 21- The point at which a government begins to go corrupt and starts to transform into a tyranny is when it begins to invade the privacy of its citizens.
- 22- It begins with the invasion of the soul and then spills over into material possessions.

- 23- The only way this can occur is for the people to lose their ability to think in terms of inflexible absolutes from Bible doctrine.
- 24- Once there is a significant loss of thought in a client nation, then evil men in positions of power will begin to systematically invade the privacy, seize the property, and threaten the lives of the people.
- 25- I believe that the systematic destruction of the souls of our people has almost been completed. Our nation's adversaries need no longer threaten us with the sword. We have done them the favor of capitulating to their ideology without a struggle. Our loss of thought has caused us to accept as truth the lie we for so long fought. The next generation faces the fulfillment of the Satanic conspiracy to neutralize this client nation. There have been many voices crying in the wilderness seeking to alert our population to the dangers ~~which~~ ^{which} face it. The assault has primarily been directed against the thinking of our people. While our enemies distracted our attention by rattling their swords they were busily propagandizing our souls with the delusions of cosmic prestidigitation. Weakened by our loss of thought, we were deceived into buying the lie. The process and procedure was perfected against others and is now working with precision against the souls of people who make up this client nation.

I would like to relate to you excerpts from a speech delivered about ~~thirty~~ ^{thirty} years ago by a Christian missionary to mainland China in the late '40s and early '50s. This man, The Reverend Leslie Millen of Canada, was serving as director of an orphanage in China when the communists took over that country. His comments cover the events he personally witnessed during the period of 1949-51. In January 1949 the communist guerrillas under Mao Tse-tung defeated the Nationalist Army of Chinese President Chiang Kai-shek forcing him to retreat to the island of Taiwan. For over five years the communists ^{HAD} waged a civil war which Western efforts could not control. Typical tactics utilized by communist revolutionaries were present throughout that entire period. Primary among their tactics was the redistribution of property.

The (communist) party leaders believed that to crack the age-old peasant fear of the local elite and overcome traditional respect for property rights required unleashing the hatred of the oppressed.

Teams of activists moved through the villages, organizing the poor in "speak bitterness" meetings to struggle against landlords . . . to punish and often to kill them, and to redistribute their land and property. Morale was at fever pitch and for those who had benefitted from land distribution there was no turning back.²

As we note the comments by Reverend Millen, please be alert to compare the techniques which he describes were used to infiltrate the minds of the Chinese people with those currently being used against the citizens of the United States.

E-10/1
B-10/AA
Millen, Leslie. "How The Communists Took China." (Audio tape recording with no production data or date available.):

In the old days in the Chinese mayor's office I used to have to go through three secretariats to get up to see the mayor. Then usually it ended with an invitation to come to my home and both of us would go back to one another's house before--after 2 or 3 days--we'd deal with our business.

The communists brushed aside all that and I attribute the success of the communists in the establishment of their regime in China to the fact they brushed aside all the red tape. As soon as you went to them you got a decision on anything that you asked for.

And now I want to tell you something: from then on I found these communists quite different from anything about which I had read, contrary to all the stories of the way that they acted. I had found these men were willing to help. There was hardly anything that I asked them that they refused. Did we want meetings? Why, of course we could have meetings. We had greater and more effective meetings than we had ever had before.

Did I wish to go into the country? They would not only arrange for that and arrange for my transport, they would arrange for the people to come and listen to what I had to say.

² "History of China." Vol. 4. Encyclopaedia Britannica. Chicago: Encyclopaedia Britannica, Inc., 1979, p.377.