

Overview of Balkan History. Implications of Protasis; Apodosis Intro

Dunnigan, James F. and Austin Bay. "Albania and Yugoslavia: Continuing the Balkan Tradition." Chapter 13 in: *A Quick and Dirty Guide to War*. New York: William Morrow and Company, Inc., 1985.

Sowell, Thomas. "Clinton's Bosnia Plan Is Ill-Considered and Overly Optimistic." *St. Louis Post-Dispatch*. 1 Dec. 1995, p. 21C.

Renewal of momentum to spiritual maturity and the conveyance of rewards: misthos, i.e., escrow blessings in both time and eternity.

1 Corinthians 3:12 - Now if any man builds upon the foundation [faith alone in Christ alone] with gold, silver, precious stones--wood, hay, stubble,

1 Corinthians 3:13 - each man's production will become evident, for the day [Judgment Seat of Christ] will show it, because it is to be revealed with fire; for the fire itself will test the quality of each man's work.

1 Corinthians 3:14 - If any man's work which he has built upon it remains, he shall receive a reward [*misthos*: 7 Nike Awards in 13 paragraphs].

Hebrews 12:8 - But if you are without the corrective discipline of which all believers have become participators, and it should happen to be that you are without such corrective discipline, ...

This corrected translation seeks to bring out the first-class condition of the protasis. Had the writer been addressing a group of unbelievers then the first-class condition could be translated as follows:

But if you are without the corrective discipline of which all believers have become participators, and it's true that you are without it, ...

Our translation seeks to bring out the supposition of the first-class condition. What is stated is not true of those addressed, but it is true of those who are unbelievers. Unbelievers are without divine discipline which is designed to goad believers back to the righteous standards of the plan of God.

Instead, the pain and suffering experienced by the unbeliever is a result of his condemnation, his total depravity, and his vulnerability to the ebb and flow of cosmos diabolicus. The supposition is designed to demonstrate to the reversionists at Jerusalem that they are not so classified. If they were, then they would be without discipline. And if they were in truth without discipline then they would then qualify for the fulfillment found in the apodosis, which is introduced by the inferential particle: *ara* - "then"

This particle introduces the apodosis of the first-class conditional clause, "If you are without corrective discipline ..."

The apodosis will draw an inference from the condition established in the protasis. The purpose of the apodosis is to emphasize the result of the fact established in the protasis.

Consequently, we have a first-class conditional sentence introduced by an "if" clause stating a proposition based on truth: "If you are without corrective discipline ..."

This forms the protasis. If anyone conforms to its proposition, then the following conclusion may be asserted as also true, “... *then you are ...*,” the present, active, indicative of the verb: *eimi* - “*you are.*”

Well, if you have never been the recipient of corrective divine discipline, what are you? You are among the nominative plural of the noun: *nothos* - “*bastards; illegitimate children*”