

The Greek of the New Testament that was used consistently throughout the Roman world was called the Common Greek or KOINE. Koine does not mean that it was not excellent or accurate, rather only, that it was the Greek in common use. A literary KOINE and a Vernacular KOINE exist: The New Testament is primarily in the vernacular KOINE.

The typical accuser of the brethren will proceed according to a constructed (a euphemism for fabricated) *protasis* or *apodosis*: The Christian need only notice which of the two clauses (Both could be fabrications/constructs) is accurate, or truthful.

Example: When I was a child (a babe in Christ) accusers would approach me and assert things like, “If Christ died for everyone, then His blood was wasted.”

I was at a loss as to how to respond to the accusation that I, somehow, was castigating the blood of Christ, by daring to suggest that Jesus died for everyone. (Recall, I was only a babe in Christ).

However, utilizing the Common Logic of KOINE allows a Christian so accused to reply accordingly:

Because the New Testament states it

(the *protasis*) clearly, then I believe that Jesus died for everyone in His atoning sacrifice; however, I do not believe that Jesus Christ’s blood was “wasted” (the fabricated *apodosis*).

At this moment, you can expect your accuser to have never considered that his *apodosis* was bogus (vernacular for fabricated or falsely constructed); especially, will you find that your accuser (categorizer) will be unprepared to disclose the source material from which he (or she) constructed their *bogus apodosis*.

At this point, the Christian that avails him or herself of KOINE Logic, need only recall that when he was undeveloped (spiritually speaking), that he also was more inclined to rely upon a fabricated (a *bogus apodosis*); for, away from the premise that Jesus died for everyone the *bogus apodosis* (a fabrication designed to accuse) was not given. It originated from the father of lies: The Accuser of the brethren.

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Anatomy of Accusers’ Accusations

Accusers are as numerous as the stars in the sky; therefore, it is important, then, for those of us that incur accusations on a daily basis (all KOINE Christians do) avail ourselves of the great wisdom within the KOINE text.

The Anatomy of Accusers’ Accusations should relieve undo distress for the KOINE Christian; specifically, from the pseudo-stress that could otherwise diminish the faithful child of God as they navigate throughout this present evil world.

For younger Christians this brochure will be found especially helpful as they must endure accusations during their spiritual maturation process. For elderly Christians that have grown up to the full measure of the stature of Christ, and have happily been

conformed to the image of Christ, fulfilling the purpose according to which we were called; namely, in order that Christ might be the First-born among many brethren, we could have no greater joy than to hear that our children conduct according to the truth.

Wherefore, it is a great honor to convey the wisdom according to which we have successfully navigated through this world, in order that you younger saints might not make shipwreck (or be shipwrecked) in your faith.

Accusers are those that preoccupy themselves with categorizing others; ironically, the term accuser is a category. Jesus described our adversary as the Accuser of the brethren. Of the anatomy of his kinds of accusations this brochure will rely upon the KOINE (Common) logic according to which God's people might overcome the accusations and glorify God as we carry out His Son's Great Commission.

Typically, logical fallacies are easily demonstrated; however, when it comes to religionists and their accusations one need not expect to find a very rational audience, that is, an audience inclined toward wisdom and understanding: Your accusers will more often than not, be very dull minded, dim-witted, and unskilled in cognitive dialogue. Affective (emotional)

expressions will be the normal environment the religionist will achieve: It is merely camouflage, a cloak by which to cover their sins.

First, logical memes do exist within Scripture. The one about which this brochure intends to speak is that logical expression displayed in "conditional sentences." In English conditional sentences correspond to:

The "If . . . then" formula.

These types of sentences, usually consisting of two clauses, communicate a hypothesis (a premise), and give a conclusion (a consequence).

These "conditional types of sentences" are fundamental to the material of the KOINE Greek New Testament.

This, then, being the case, promotes the purpose of this brochure: To explore conditional sentences so that the believers of the message of the New Testament may better understand this unsurpassed logic and utilize it for their advantage while making disciples of others, and while growing in the grace and the knowledge of their Lord and Savior Jesus Christ.

First, let us define "Conditional Sentences."

A conditional sentence contains two-clauses. The first clause declares a supposition or hypothesis (a premise), while the second clause declares the conclusion(s) [the consequence(s)] if that condition is fulfilled.

Consequently, then, the hypothetical clause declares the condition ("If this) is called the *protasis*, while the conclusion clause is called the *apodosis* (" . . . then this."):

The Protasis

For the KOINE Christian, then, she or he can understand the *protasis* as a term that describes the subordinate or dependent clause, establishing the condition (the premise).

Further, the term *protasis* itself originates from prosta-sis, "lit., a stretching forward; that which is put forward (in logic, a premise).

The Apodosis

Further, the *apodosis* can be understood to describe the independent clause in a conditional sentence. This term comes from "apodo-sis, lit., a giving away from. The conclusion or consequence, then, is given away from the premise, the *protasis*.