

**“As much as it depends on you,” Rom 12:18*b*: Believers Are Never to Be Aggressors; “The Best Kind of Revenge”; Intro: Communist Take Over of China**

- 15) The honor code requires that the believer not instigate anything with others. When others incite confrontation, the believer is to first seek a nonviolent solution.
- 16) The idiom contains the ablative of source of the masculine plural pronoun *humōn*: “you.” As long as believers are the source of living in harmony with all men then it is possible for them to do it.
- 17) If others are willing to live in harmony, they need not be concerned that you are a threat to their tranquility.
- 18) Under these circumstances, the believer is prohibited from becoming hostile, violent, or aggressive with his fellow man.
- 19) The environment of harmony will forever be preserved as long as its maintenance depends on you.
- 20) The implication is that harmony with others is threatened when they invade the privacy and property or threaten the life of the believer.
- 21) There is a clear line drawn from principles of the Word of God: we are to be flexible regarding the nonessentials of the Word of God but we must be inflexible regarding the essential doctrines of Scripture.
- 22) Consequently, the Christian is not a threat or a concern to his fellowman so long as he is never challenged on the essentials of doctrine.
- 23) Therefore, whenever the laws of man come into conflict with the laws of God, the laws of God must be honored.
- 24) Even so, the believer does not resort to vigilante tactics or enter into crusader arrogance. But with regard to the essential doctrines of Scripture he remains inflexible and refuses to obey any law that is in direct conflict with them, yet willing to suffer the consequences that human law might impose.
- 25) Harmony demands that you recognize the privacy of others. To the degree that the privacy of a person is violated, to that degree he has lost his freedom.
- 26) The authority delegated to human government is designed to insure that individual privacy is protected.
- 27) The point at which a government goes corrupt and transforms into a tyranny is when it begins to invade the privacy and seize the property of its citizens.
- 28) The propaganda begins first with the invasion of the soul and from there moves to confiscation of material possessions.
- 29) The only way this can occur is for the people to lose their ability to think in terms of inflexible absolutes chronicled in the Word of God.

- 30) Once there is a significant loss of thought in a client nation, then evil men in possession of power will begin to systematically invade the privacy, seize the property, and threaten the lives of the people.

NOTE: One of the best stories that demonstrates the proper application of honor code principles drawn from Romans 12:18-21 is found in William H. McGuffey's *Eclectic Readers*. This particular vignette demonstrates that when punishment is left in the Lord's hands, justice is fulfilled to all involved and in the end all benefit.

**McGuffey, William H. "The Best Kind of Revenge." In *McGuffey's Fifth Eclectic Reader*. Rev. ed. (Chicago: American Book Co., 1896), 266-68:**

Some years ago a warehouseman in Manchester, England, published a scurrilous pamphlet, in which he endeavored to hold up the house of Grant Brothers to ridicule. William Grant remarked upon the occurrence that the man would live to repent of what he had done; and this was conveyed by some talebearer to the libeler, who said, "Oh, I suppose he thinks I shall some time or other be in his debt; but I will take good care of that." [self-righteous arrogance] It happens, however, that a man in business cannot always choose who shall be his creditors. The pamphleteer became a bankrupt, and the [Grant] brothers held an acceptance [a contract] of his which had been indorsed to them by the drawer [creditor], who had also become a bankrupt.

The wantonly libeled man had thus become creditors of the libeler! They now had it in their power to make him repent of his audacity. He could not obtain his certificate [license to do business] without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt law except one. It seemed folly to hope that the firm of "the brothers" would supply the deficiency. What! they who had cruelly been made the laughingstock of the public, forget the wrong and favor the wrongdoer? He despaired. [guilt complex] But the claims of a wife and children forced him at last to make the application. [pressures of outside adversity] Humbled by misery [self-induced misery resulted in enforced, not genuine, humility], he presented himself at the countinghouse of the wronged.

Mr. William Grant was there alone, and his first words to the delinquent were, "Shut the door, sir!" sternly uttered. The door was shut, and the libeler stood trembling before the libeled [arrogance under pressure becomes cowardice]. He told his tale and produced his certificate, which was instantly clutched by the injured merchant. "You wrote a pamphlet against us once!" exclaimed Mr. Grant. The suppliant expected to see his parchment thrown into the fire. But this was not its destination. Mr. Grant took a pen, and writing something upon the document, handed it back to the bankrupt. He, poor wretch, expected to see "rogue, scoundrel, libeler," inscribed; but there was, in fair round characters, the signature of the firm.

"We make it a rule," said Mr. Grant, "never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else." The tears started into the poor man's eyes [guilt complex manifest in self-pity]. "Ah," said Mr. Grant, "my saying was true! I said you would live to repent writing that pamphlet. I did not mean it as a threat. I only meant that some day you would know us better, and be sorry you had tried to injure us. I see you repent of it now." "I do, I do!" said the grateful man; "I bitterly repent it." "Well, well, my dear fellow, you know us now. How do you get on? What are you going to do?" The poor man stated he had friends who could assist him when his certificate was obtained. "But how are you off in the meantime?"

And the answer was, that, having given up every farthing to his creditors, he had been compelled to stint [limit] his family of even common necessities, that he might be enabled to pay the cost of his certificate. "My dear fellow, this will not do; your family must not suffer. Be kind enough to take this ten-pound note to your wife from me [Romans 12:20, 'But if your enemy is hungry, feed him and if he is thirsty, give him drink.'] There, there, my dear fellow! Nay, do not cry; it will all be well with you yet. Keep up your spirits, set to work like a man, and you will raise your head among us yet." The overpowered man endeavored in vain to express his thanks; the swelling in his throat forbade words. He put his handkerchief to his face and went out of the door, crying like a child [Romans 12:19b, "'Vengeance is Mine, I will repay," says the Lord.']

- 31) In recent studies we have documented the historical downtrend of the United States. This decline is demonstrated by the loss of thought brought about by a public educational system that emphasizes Progressive ideology at the expense of core academic subjects.
- 32) These core subjects should include Western European literature that communicates the Anglo-Saxon heritage and the Judeo-Christian ethic that so strongly influenced the founding of the country.
- 33) To demonstrate how historical downtrends have been in evidence for over fifteen years, I would like to go back to a series of lessons I taught in October of 1992. It contains an essay on national decline that was in evidence then and includes a chilling description of the Communist takeover of China in 1949 from a speech delivered by Chinese missionary Leslie Millen.
- 34) For historical context it is important to note that the ruler of China from 1928 to 1949 was Chiang Kai-shek \jē-än'-kī'-shek'\:

***Encyclopaedia Britannica: Micropaedia. 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 2:823:***

**Chiang Kai-shek.** In 1918 he joined Sun Yat-sen, the leader of the revolutionary Nationalist Party, or Kuomintang \gwō'-min'-däng', who was trying to overthrow the warlords then controlling China and to unify the country. By 1925 Chang had become commander in chief of the revolutionary army. In 1927 he staged a bloody coup d'état and broke with the Communists who had previously operated as part of the Kuomintang but threatened to gain control of it. Afterward he conducted a campaign against the warlords, entered Peking \pē'-kīŋ' [present-day Beijing \bā'-jīŋ'] in 1928, and then established himself at Nanking as head of the new central government. In 1930 he became a Christian, apparently through the influence of the powerful, westernized Soong family [Charles Jones Soong, a Chinese Christian whose youngest daughter, Mei-ling, was married to Chiang Kai-shek]. Although committed to a program of social reform, Chiang concentrated on reducing the Communist threat to his authority and repelling Japanese aggression.

After achieving victory over Japan, largely as a result of Allied aid during World War II, Chiang was again challenged by the Communists in 1946, who drove him and his followers off the Chinese mainland to Taiwan in 1949.

- 35) The leader of the Communist forces was Mao Tse-tung \mau'-dza'-duŋ'\ who had broken with Chiang in 1934. Organizing his forces in northeastern China, Mao instituted the Rectification Campaign in 1942, adapting Marxism to Chinese culture. His victory over the nationalists at Nanking in April 1949 was decisive and the Communist People's Republic of China was established. Mao became chairman of the Communist Party and of the republic.

**Griffin, Joe. *The Royal Family Honor Code*. Unpublished notes, October 1 and 4, 1992:**

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 that 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 makeup this client nation.

I would like to relate excerpts from a speech delivered about forty [now about 55] years ago by a Christian missionary to mainland China in the late forties and early fifties. 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:

***Encyclopaedia Britannica: Macropaedia*. 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 4:377:**

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, organized the poor in "speak bitterness" meetings to struggle against landlords and Kuomintang supporters, to punish and often to kill them, and to distribute their land and property. The party tried to control the process in order not to alienate the broad middle ranks among the peasants; but land revolution had a dynamism of its own, and rural China went through a period of terror. Yet apparently the party gained from the revolutionary dynamism; morale was at fever pitch and for those who had benefitted from land distribution there was no turning back.

As we note the comments of 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.

NOTE: Also, keep in mind that Reverend Millen was a Christian missionary who had a correct gospel message but no doctrine. Consequently, he harbored very legalistic ideas from a superficial understanding of how the devil's world operates. Government cannot solve mankind's problems. At best it can only protect people from the tyranny of evil men, yet the doctrinally illiterate are prone to accept socialistic solutions as legitimate ways of addressing the inequities of life. Communists use socialism as a rhetorical veil to promote while advancing their hidden agenda of a state-controlled collectivist society where the lower classes destroy the upper class through revolution with the result that no one owns private property and all goods are owned in common.