

FIRST CLASS CONDITIONS: WHAT DO THEY MEAN?

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This inductive study of the approximately 300 NT instances of the first class condition (~~ει~~ indicative) disputes the common understanding that this construction should be interpreted as obviously true and translated as "since." It is found that this is the case only 37% of the time. Surprisingly, in 51% of the occurrences the condition is undetermined. Four proposed explanations of this construction are examined and found to be inadequate. It is then argued that the correct explanation of the first class condition is a simple logical connection between protasis and apodosis.

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THE meaning of words is properly determined by a study of the ways they are used in their many contexts, not by theoretical rationalizations on root meanings and etymologies. In just the same way the significance of a group of words in grammatical construction is determined by careful study of the same construction in actually occurring contexts, not by rationalizing about voice, mood, and the technical terminology employed by grammarians to identify them.

A commonly occurring example of the neglect of this axiom is the manner in which the construction frequently called "First Class Condition" is handled in much exegetical literature. Reasoning from the use of ~~ει~~ instead of ~~ειν~~ and the use of the indicative mood, the mood of reality and actuality, the conclusion is drawn that the first class conditional sentence is not really a condition at all, but it implies that the condition is actually true and could well be translated "since."¹ Is this true?

To gather the information for this kind of biblical study, it was necessary to locate all examples of this grammatical construction

¹ Nigel Turner, *A Grammar of New Testament Greek. Vol. 3: Syntax* (Edinburgh: T. & T. Clark, 1963) 115. F. Blass, and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. by Robert Funk (Chicago: University of Chicago, 1961) 188-90.

occurring in the NT. By using the GRAMCORD tool,² a print-out was produced of all places where the conjunction **ei**]is followed by an indicative verb. Next, the list was edited manually to remove non-applicable situations³ and to supplement the list by inserting those first class conditions not caught by the program.⁴ The result was a list of about 300 instances⁵ in the NT where first class conditions occur. The procedure in case of uncertain instances was to include both, noting, of course, the problem.

Having in this list the materials for study, a detailed analysis was made of all kinds of information about the construction, such as sentence connectives used, the negative particle (where it occurred), the tense and mood of the verb(s) in both the protasis and apodosis, the "time reference" involved, the form of the apodosis (admonition, promise, rhetorical question, declarative statement, etc.). Since many of these are not closely involved in the interpretive problem under consideration in this article, they will not be tabulated here.

The consideration primarily involved in this study is the "relation to reality" expressed in the **ei**]plus-indicative protasis. This was carefully appraised, listed, and tabulated, with the following results:

1. Instances where the condition was obviously true.	115	37%
II. Instances where the condition was obviously false.	36	12%
III. Instances where the condition was undetermined:	155	51% ,
1. Uncertain by reason of futurity.	5	2%
2. Uncertain by reason of providence, "the course of events.	24	8%
3. Uncertain by reason of man's spiritual condition.	38	12%
4. Uncertain by reason of man's actions or choices.	72	24%
5. Uncertain by reason of man's ignorance or doubt.	16	5%

The implications of this information are the materials for the rest of the discussion.

² For information, see my article "Project Gramcord: A Report," *GTJ* 1(1980) 97-99,

³ **Ei**] indicative, of course, also includes all second class conditions (contrary to fact) and a few examples where **ei**]nh← "except," These I propose to deal with in a later article.

⁴ For example, cases where the verb of the protasis was left to be understood in the text but easily supplied from the context,

⁵ The number is not definite, since some are mixed (part first class and part second class); some are incomplete (where the protasis or apodosis is left unexpressed); and

PROPOSED EXPLANATIONS: TRUE TO FACT

It seems obvious why "relation to reality" is the crucial consideration, and it quickly appears that this term is understood very differently by different scholars. If it is understood to apply to the actual truth of the condition--its correspondence to the real world "out there"--then the three general categories (I, II, III) are sufficient to settle the controversy immediately and completely. Such an understanding is impossible. If the first class condition states or implies the actual truth, then it could not possibly be used by Christ to say, "If [or according to this view, since] I by Beelzebub cast out demons. . . (Matt 12:27), nor "Since I do not do the deeds of my father. . . (John 10:37), nor "Since I have spoken evil. . ." (John 18:23). Paul could not have written "Since there is no resurrection. . ." (1 Cor 15:13), nor "Since Christ is not raised. . ." (1 Cor 15:14). These are not isolated, peculiar examples; they represent 12% of all the first class conditions in the NT. It is simply not true that first conditions indicate the external objective truth or reality of the condition. "Since," of course, could be used in those cases where the condition happens to be true without making the statement untrue, but even there it would be a mistranslation, since it alters what the authors actually said. Greeks had a word for "since" (at least two of them) but they deliberately chose "if." We must assume they knew what they were doing.

The most surprising lesson from this study is the size and importance of the third category in the tabulation. Here are one-half of all the examples, dealing with *possibilities* rather than *realities*, and the questions are not "true or false," but "probable or doubtful." After long study, it seemed best to clarify the many "relations to reality" involved by listing them under the heading, "Non-determined by reason of" five circumstances listed above in the tabulation. To illustrate, note some examples,

Matt 5:29, 30: "If your eye (or hand) offend, . . ." Is that a truth or a fact? It is clear that the reality of the condition depends on how one has been using the eyes (or hands).

Matt 17:4: Peter said "If you wish, I will build three tabernacles. . . ." Did Christ so wish? Did Peter assume that he did? No; Peter perhaps thought that he did and volunteered. The condition was dependent on Peter's choice or desire, not on "relation to reality."

Matt 26:39, 42: Jesus prayed in Gethsemane "If it is possible. . ." and a bit later "If it is not possible. . . ." It does not matter too much

some are uncertain (where the verb is left unexpressed). It should be noted that in no case was uncertainty brought about by variant readings of the text.

how we understand the content of that prayer. In any case, Christ prayed for something, conditioning it on its possibility. Here apparently the possibility depended on the providence of God, the course of events he had determined. Of course, these two conditions cannot possibly in any sense both be *true*; they are opposites.⁶

Acts 5:39: Gamaliel says, "If this is of God, you will not be able to stop them." It is clear that Gamaliel was not stating that they *were* from God, nor that he thought or assumed that they were from God. He simply didn't know. I have labeled it "Uncertain by reason of ignorance or doubt."

Rom 8:9: Paul says, "You are no longer in flesh if the Spirit of God is in you. . . if anyone does not have the Spirit of Christ. . . he is not of him." Paul is not implying by his use of the first class condition that they *were*, or were *not*, in Christ (the same construction is used for both). He is saying that whether or not a person is in Christ is determined by his spiritual condition--his possession of the Spirit. Precisely the same reasoning may be applied to 1 Cor 3:14, 15, 7: 12-15, 9:17, etc.

2 Cor 1:6: "If we are being pressured. . . if we are being comforted. . . ." In this sentence it is probably true that they *were* actually being tested and *were* receiving God's encouragement; we know it from the rest of the book. But it would be incorrect to say that this is *indicated* by the fact that it is a first class condition.

PROPOSED EXPLANATIONS: ASSUMED TRUE

Since actuality or truth is obviously *not* the significance of first class conditions, another approach is needed. It is possible that the reality or actuality indicated by the indicative is the reality of *statement*, or the attitude of the speaker toward the condition stated; he states it "as true"; he assumes its truth for the sake of argument. This has been a common expedient on the part of those who recognized the problem dealt with in the preceding paragraphs, but still want to see something "real" about these indicative verbs.⁷ And such an approach is acceptable if certain safeguards are clearly

⁶ There are nineteen such pairs of first class conditional statements in the New Testament; twelve, as here, expressing optional alternatives, and seven indicating opposites, either true or false.

⁷ G. B. Winer, *A Treatise on the Grammar of the New Testament Greek* (Edinburgh: T. & T. Clark, 1870) 364; S. G. Green, *A Handbook of the Grammar of the Greek Testament* (New York: Revell, n.d.) 317; A. T. Robertson, *A Grammar of the Greek New Testament in the light of Historical Research* (Nashville: Broadman, 1934) 1007-12; Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: MacMillan) 287-89; W. D. Chamberlain, *An Exegetical Grammar of the Greek New Testament* (Grand Rapids: Baker, 1941) 195.

understood. For example, Paul did not actually assume the truth of the statement, "If righteousness is through the law. . ." (Gal 2:20). But this way of saying it may be acceptable if we understand it to mean that Paul reasoned something like this: "Suppose for a moment that righteousness is through the law, then consider the implications of such, if it were true; for then Christ's death was wasted; he didn't need to die." However, this is not the way such a statement is commonly understood or used by exegetes.

And while this manner of rationalizing, with careful safeguards, may sometimes make plausible sense, it seems to be possible only in contexts which suggest the idea of debate or argument. Where such is not the case this rationalization becomes meaningless or even worse. For example, Paul's words in 1 Cor 15 may easily be understood as "assuming for the sake of argument that there is no resurrection, then. . . ." But can we use it in Christ's Gethsemane prayer ("assuming for the sake of argument that it is possible for this cup to pass. . .")? With whom was he arguing? It would seem more reasonable to admit that such a rationalization is not the explanation of the meaning of the first class condition.

PROPOSED EXPLANATIONS: DETERMINED AS FULFILLED

Apparently it was the influence of A. T. Robertson's monumental *Grammar*⁸ which popularized a terminology that has given rise to the current confusion. He speaks of these conditions under the heading: "Determined as Fulfilled." The term "determined" refers to the use of the indicative mood, and "as fulfilled" distinguishes this from the second class, which also was "determined" (used the indicative) but determined as *not* fulfilled (i.e. contrary to fact). Robertson supports this terminology and concept very strongly in his theoretical explanation of its meaning, but insists that this "has to do only with the *statement*, not the absolute truth or certainty of the matter. . . . We must distinguish always therefore between the fact and the *statement* of the fact."⁹ Robertson himself shows that he understood well what he meant and chooses his examples chiefly from among places where the fact and the statement of the fact were at variance, as a warning against misapplying his concept. But it has not saved many of his followers from making the precise mistake he warned against.

And there is good evidence that even Robertson failed at times to heed his warning. In a spot-check of his *Word Pictures*¹⁰ on some

⁸ See note 7 for bibliographical information.

⁹ *Ibid.*, p. 1006.

¹⁰ A. T. Robertson, *Word Pictures in the New Testament*, 6 vols. (Nashville: Broadman, 1930).

passages where these first class conditions occur, his comments are not always clear. In many instances where the condition was in fact not true, he makes no mention that a first class condition is involved.¹¹ In most instances his comment is, "assumed as true." What he means by that seems not always to be consistent. He frequently uses it of some statement which is obviously not "reality," considering it assumed for the sake of argument only.¹² But there are times when he seems to mean more than that. For example, in dealing with the Gethsemane prayer of Christ (Matt 26:42) he says, "Except I drink it. . . ." Condition of the third class undetermined, but with likelihood of determination, whereas 'if this cannot pass away' . . . is first class condition, determined as fulfilled, assumed to be true. This delicate distinction accurately presents the real attitude of Jesus towards this subtle temptation."¹³ It is noteworthy that he does not recognize v 39, "if it is possible," the exact opposite, as also first class, also presumably part of the delicate distinction which accurately presents the real attitude of Jesus. Another example is Acts 5:39. "The second alternative is a condition of the first class, determined as fulfilled. . . . By the use of this idiom Gamaliel does put the case more strongly in favor of the apostles than against them. This condition assumes that the thing is so without affirming it to be true."¹⁴ Again, in 1 Cor 15:2, "Paul assumes that they are holding it fast."¹⁵ In such statements most readers would understand that he is using the term to imply factuality, not merely a conceivably logical premise to an argument. Again on Col 3:1, he says, "The preceding argument in 2:20 to 2:23, rests on the assumption that the Colossians had 'died with Christ from the elements of the world.' He assumed that to be true by the very form of the condition, 'if you died' (as you did)."¹⁶ This last sentence can hardly be understood any other way than expressing Robertson's careless slipping into the error he in theory warns against elsewhere.

¹¹ E.g., Matt 5:29-30, 17:4,26:39; Rom 8:9; note particularly I Cor 15:12-19, where of seven occurrences of this construction, only one is identified as such.

¹² Cf. his treatment of John 10:37-38; on v 37, "Condition of first class, assumed as true"; on v 38, "Condition again of the first class, assumed as true, but with opposite results." Also, on John 18:23, "Condition of the first class (assumed to be true). . . . Jesus had not spoken evilly toward Annas. . . . For the sake of argument, Jesus puts it as if he did speak evilly. Then prove it, that is all" (Vol. 5, pp. 190, 289).

¹³ Ibid., I. 213.

¹⁴ Ibid., 3. 69.

¹⁵ Ibid., 4. 186.

¹⁶ A. T. Robertson, *Paul and the Intellectuals* (Nashville: Sunday School Board, 1928) 143

PROPOSED EXPLANATIONS: IMPLIES TRUTH OR FACTUALITY

These last examples from Robertson illustrate well the manner in which this question is dealt with by some more careful writers today.¹⁷ They understand the obvious fact that first class does not mean "true to fact" condition, but they seek to keep part of that misconception by holding that it indicates, implies, it is more strongly in favor of the particular supposition so stated. But, to be consistent, if the **ei]**- indicative style of condition points out probability in any instance, it must in every instance, else such a conclusion is not an implication of the construction, but of some other element, such as context.

CORRECT EXPLANATION: LOGICAL CONNECTION

What then does this examination of the first class conditions indicate as the correct significance of this construction?

It seems better to drop entirely such references to reality (or actuality, or assumption, or implication of reality) and return to a "working" rather than "theoretical" definition of the first class condition. The classical grammarians along with the older NT scholars had the right idea. This form of the conditional sentence was called the "Simple Condition." The essence of this approach may be seen from a few quotations.¹⁸

When the protasis simply states a particular supposition, implying nothing as to the fulfillment of the condition, it has the indicative with **ei]**¹⁹

¹⁷ Cf. Nigel Turner, *Grammatical Insights Into the New Testament* (Edinburgh: T. & T. Clark, 1965) 52. Discussing the mixed condition in Luke 17:5, he says, "A grammarian would complain that the present indicative in the protasis in place of the correct imperfect had changed the clause from an unreal to a real condition. It means that the supposition introduced by 'if' is no longer a vague one but is a real situation. It means that Jesus was not saying, 'If you had faith' (implying that they had not), but 'If you have faith' (leaving the matter open, but implying that they have)." He explains the ungrammatical words as "a subtle politeness." But note what his last statement indicates regarding his attitude toward the significance of a first class condition: "leaving the matter open, but implying that they have."

¹⁸ Beside these representative quotes, others taking this basic approach are: H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge: Cambridge University, 1951) 117. James Hope Moulton, *An Introduction to the Study of New Testament Greek* (New York: MacMillan, 1955) 135.

¹⁹ W. W. Goodwin, *Greek Grammar*, rev. C. B. Gulick (Boston: Ginn, 1930) 294.

Simple present and past conditional sentences are sometimes called 'neutral,' because nothing is implied with regard to the truth of either condition or conclusion.²⁰

This form merely sets forth the nexus between the conclusion and the condition; it sets forth the conclusion as real, if the condition is real--but implies nothing as to the latter.²¹

The protasis simply states a supposition which refers to a particular case in the present or past, implying nothing as to its fulfillment. . . . Conditional clauses of the first class are frequently used when the condition is fulfilled, and the use of the hypothetical form suggests no doubt of the fact. This fact of fulfillment lies, however, not in the conditional sentence, but in the context.²²

If a more descriptive title for this class of construction than "Simple Condition" is desirable, "The Condition of Logical Connection" may be useful. This form of conditional sentence affirms a logical connection between the condition proposed in the protasis and the conclusion declared in the apodosis. Sometimes this connection is that of cause and effect, but not always. "If there is a natural body there is also a spiritual one" (1 Cor 15:32) does not mean that the natural body causes or produces the spiritual one. It affirms a logical connection, a concurrence of the two; they "go together." If the protasis is true, it is logical that the apodosis is true.

In summary, what does a first class conditional sentence in NT Greek mean? It means precisely the same as the simple condition in English, "If this. . . then that. . ." It implies absolutely nothing as to "relation to reality." It is saying that the result (the apodosis) is as sure as the condition (the protasis). It is a forceful device of language which leaves the judgment and convictions of the hearer with regard to the truthfulness of the supposition to prove or disprove and to enforce the truth of the conclusion. These statements can be made of everyone of the 300 NT examples and are equally true of everyone of them. It is the verdict of a usage study of this grammatical construction.

²⁰ H. W. Smyth, *A Greek Grammar* (New York: American Book Co., 1916) 341. The statement quoted follows a statement almost identical to that made by Goodwin.

²¹ Adolph Kaegi, *A Short Grammar of Classical Greek* (St. Louis: B. Herder, 1914) 144.

²² Ernest De Witt Burton, *Syntax of Moods and Tenses in New Testament Greek* (Chicago: University of Chicago, 1897) 102.

APPENDIX

CORPUS OF FIRST CLASS CONDITIONS IN THE NT

Reference	Text	Category
1. Matt 4:3	Ei huij ei#tou?geou?eipe>iha oi l i qoi oufoi a@toi genwntai If you are God's son, tell these stones to become bread.	I.
2. Matt 4:6	Ei huij ei#tou?geou?ba e seauton katw: If you are God's son, cast yourself down.	I
3. Matt 5:29	ei de> of qal moj sou o decioj skandalizei se, e@le au ton kai>ba e apo>sou? If your right eye offends you, pull it out and throw it away.	III.4
4. Matt 5:30	ei h decia<sou xeir skandalizei se, e koyon au thn kai>ba e apo>sou? If your right hand offends you, cut it off and throw it away.	III.4
5. Matt 6:23	ei . . to>f wj to>eh soi>skotoj e stin, to>skotoj poson. If the light in you is darkness, how great [is] that darkness!	III.3
6. Matt 6:30	ei . . ton xorton tou?agrou?shmeron o ta kai>au ton ei klibanon bal lomenon o qeo outwj a f iennusin, ou pol l&?ma lon u hraj o igopistoi; If God so clothes the grass. . . will he not much rather [clothe] you?	I.
7. Matt 7:11	ei . . u heij ponhroi>o tej o date donata a gaqa>I. didonai toij teknoij u hwn, pos& ma lon o pathr u hwn o eh toij ou fanoij dwsei a gaqa> toij ai fousin au ton If you being evil know how to give good gifts to your children, much more will your heavenly father give good things to those who ask him.	I.
8. Matt 8:31	Ei kba lej hraj, aposteil on hraj ei thn a gelhn twñ xoirwn If you cast us out, send us into the herd of swine.	III.1
9. Matt 10:25	ei ton oi kodespohn beelzebou epeka esan, pos& ma lon touj oi kiakouj au tou? If they have called the house-master Beelzeboul, much more [will they do it to] his household servants.	I.

10. Matt 11:14 **kai>ei>|qel ete decasqai, au>toj estin Hliaj o[III.4
me>lwn e>xesqai**
If you are willing to accept [it, or him], he himself is Elijah who is going to come.
11. Matt 12:26 **ei>|o[Satanaj ton Satanah ekba>l lei, ef]e>huton II.
e>herisqh**
If Satan casts out Satan, he has become divided against himself.
12. Matt 12:27 **ei>|egw>eh Beel zeboul ekba>llw ta>daimonia, II.¹
oi>|uifi>u>hwn eh tini ekba>llousin**
If I by Beelzeboul cast out the demons, by whom do your sons cast them out?
13. Matt 12:28 **ei>| . . eh pneumatiqeou? egw>ekba>llw ta> I.¹
daimonia, a>ta e>qasen ef]u>hraj h>basileia
tou?qeou?**
If I by God's Spirit cast out the demons, then God's kingdom has come upon you.
14. Matt 14:28 **Kurie, ei>|su>ei>#kel euson me el qeinh proj se> III.5
epi>ta>u>data:**
Lord, if it is you, command me to come to you on the water.
15. Matt 16:24 **Ei>|eij qel ei opisw mou el qeinh, a>parnhsasqw III.4
e>huton kai>a>fatw ton stauron au>tou?kai>
a>kolouqeitw mi.**
If anyone wants to come after me, let him deny himself and lift up his cross and keep following me.
16. Matt 17:4 **ei>|qel eij, poihsw wde treij skhnaj, soi>man III.4
kai>Mwu>sei>man kai>Hl i% man.**
If you wish, I will make here three booths, one for you.
17. Matt 18:8 **Ei>|de>h[xeir sou h>|pouj sou skandalizei se, III.4
ek>kyon au>ton kai>ba>le apo>sou?**
If your hand or foot offends you, cut it off and throw it away.
18. Matt 18:9 **ei>|o>f qal moj sou skandalizei se, e>el e au>ton III.4
kai>ba>le apo>sou?**
If your eye offends you, pull it out and throw it away.
19. Matt 18:28 **Apo>doj ei>|e of ei>|eij.**
Pay [it] back, if you owe anything.

¹ Cf. vv 27, 28; pair of opposites.

20. Matt 19:10 **Ei]outwj e]stin h[ai]tia tou? a]nqrwpou meta>th] III.5
gunaikoj, ou] sumf erei ganh]sai.**
If the case of a man with his wife is so, it is not
advantageous to marry.
21. Matt 19: 17 **ei] . . qel] ej] ej] thn zwhn ei]sel qei]n, III.4
thrhson taj e]ptol aj.**
If you want to enter into life, keep the
commandments.
22. Matt 19:21 **Ei]qel] ej] teleioj ei]nai, upage pw]lhson sou ta> III.4
uparxonta kai>doj toij ptwxoi]j, kai>eteij
qhsauron e]h ou]fanoi]j, kai>deu]fo a]kol ouqei moi.**
If you want to be perfect, go sell. . . give. . . and
keep following me.
23. Matt 22:45 **ei] . . David kal ei]au]ton kurion, pw]j ui]oj I.
au]tou?e]stin;**
If David calls him Lord, how is he his Son?
24. Matt 26:33 **Ei]pantej skandal isqhsontai e]h soi, egw> III.4
ou]depote skandal isqhsomai.**
If all shall be offended in you, I shall never be
offended.
25. Matt 26:39 **Pater mou, ei]dunaton e]stin, parelqatw a]p] III.2²
e]mu]to>pothrion tou]to:**
My Father, if it is possible, let this cup pass
away from me.
26. Matt 26:42 **Pater mou, ei]ou]dunatai tou]to parelqei]n. . . III.2²
genhqhtw to>qel]hma<sou.**
My Father, if it is not possible that this pass.
let your will come to pass.
27. Matt 27:40 **sw]son seauton, ei]ui]oj ei]tou]qeou? [kai] II.
katabhqi apo>to]ustaurou?**
Save yourself, if you are God's son, and come
down from the cross.
28. Matt 27:43 **r]hsasqw nu]n ei]qel] ei] au]ton: II.
Let him deliver him now, if he wants him.**
29. Mark 3:26 **ei]p]Satanaj a]hesth ef]e]puton kai>e]p]erisqh, II.
ou]dunatai sth]nai a]l]laxel]oj e]xi.**
If Satan has risen up against himself and has
become divided, he cannot stand, but has an end.
30. Mark 4:23 **ei]ci]j e]xi w]sa a]kouein a]kouetw. III.3
If anyone has ears to hear, let him hear.**

² Cf. vv 39, 42; pair of alternative possibilities.

31. Mark 8: 12 **ei doqhsetai t[^]?gene%?taut[^] shmeiðn.** II.³
 [May something terrible happen to me] if a sign shall be given to this generation.
32. Mark 8:34 **Ei@ij qe lei opisw mou el qeiñ, aparnhsasqw eñuton kai>atw ton stauron auñou?kai>akolouqeitw mi.** III.4
 If anyone wants to come after me, let him deny himself and lift up his cross and keep following me.
33. Mark 9:22 **ei@i dun[^], bohqhson hñiñ spl agxnisqei j ef]hñaj.** III.5
 If you can [do] anything, show mercy and help us.
34. Mark 9:23 **To>Ei|dun[^] -- panta dunata>t&?pisteuonti.** — ⁴
 [Watch that expression] "If you can"--all things are possible to the one who trusts.
35. Mark 9:35 **Ei@ij qe lei prwtøj eñtai e@tai pantwn e@xatoj kai>pantwn diakonøj** III.4
 If anyone wants to be first he shall be last of all and servant of all.
36. Mark 9:42 **kal on eñtin auñ&?mal lon ei perikeitai muloj oñikoj periton traxhl on auñou?kai>beblhtai eij thn qalassan.** II.
 It is better for him if a millstone is placed around his neck and he has been cast into the sea.
37. Mark 11:22, **Ei leete pistin qeou? añh legw uñiñ oti of añ 23 ei p[^] t&?oei tout&, . . . kai>mh>diakriq[^]? . . . a]l a>pisteu[^] . . . e@tai auñ&?** III.3
 If you have faith in God, I tell you that whoever says to this mountain. . . and does not doubt . . . but believes. . . , it shall be his.
38. Mark 11:25 **af iete ei@i exete kata<tinoj** II.⁵
 Forgive, if you have anything against anyone.
39. Mark 13:22 **proj to>apoplanañ, ei|dunaton, touj ekl ektouj.** II.⁵
 In order to lead astray, if [it is] possible, the elect ones.
40. Mark 14:29 **Ei|kai>pantej skandalisqhsontai, a]l]oukegw<** III.2
 Even if all shall be offended, yet [will] not I.

³ An elliptical Semitic idiom expressing an oath. Cf. Heb. 3:11, 4:3, 5.

⁴ Not a conditional sentence, but a reference or quote of part of the preceding sentence. No separate classification given.

⁵ Not a complete conditional sentence, but an idiomatic parenthetical insertion into a purpose clause.

41. Mark 14:35 **kai>proshuxeto iha ei]dunaton e]stin pare]q^ ap] au]tou?h[wra,** III.2⁶
He kept praying that, if it is possible, the hour might pass away from him.
42. Luke 4:3 **Ei]uif] ei]#tou?qeou?eipe>t&?iq& tout& iha genhtai a]to]j.** I.
If you are God's son, tell this stone to become bread.
43. Luke 4:9 **Ei]uif] ei]#tou?qeou?ba]e seauton e]pteu]den katw:** I.
If you are God's son, throw yourself down from here.
44. Luke 6:32 **kai>ei]agapate tou] agapw]ntaj u]m]aj, poia u]m]i]n xari]j e]stin;** III.4
And if you love those who love you, what sort of credit is it to you?
45. Luke 9:23 **Ei]ci]j qe]ei op]isw mou e]xesqai, a]nhsasqw e]h]uton kai>a]ratw ton stauron au]tou?ka]q] h]peran, kai>a]kolouqe]itw moi.** III.4
If anyone wants to come after me, let him deny himself. . . lift up. . . and keep following me.
46. Luke 11:8 **ei]kai>ou]dwsei au]t&?a]p]astaj dia>to>ei]n]ai f i]lon au]tou?diage]th]n a]paideian au]tou? e]gerqe]ij dwsei au]t&?o]sw]n xr^zei.** I.
Even if he will not arise and give to him because he is his friend, yet because of his shamelessness he will arise and give to him as much as he has need of.
47. Luke 11:13 **ei] . . . u]f]ei]j ponhroi>u]parxonte]j oi]d]ate domata a]ga]qa>didonai toi]j teknoi]j u]f]w]n, pos& ma]llon o]p]ath]r [o] e]f ou]tanou?dwsei pneu]ma agion toi]j ai]tousin au]ton.** I.
If you being evil know how to give good gifts to your children, much more your heavenly Father will give the Holy Spirit to those who ask him.
48. Luke 11:18 **ei] . . . o]s]atana]j ef]e]h]auton diemerisq]h, pw]j staq]hsetai h]b]asileia au]tou?** II.
If Satan has been divided against himself, how shall his kingdom stand?
49. Luke 11:19 **ei] . . . egw>e]h Beelzeboul e]kba]llw ta>daimonia, oi]u]f]i>u]f]w]n e]h tini e]kba]llousin;** II.⁷
If I by Beelzeboul cast out the demons, by whom do your sons cast them out?

⁶ Not a complete conditional sentence, but an idiomatic parenthetical insertion into a purpose clause.

⁷ Cf. vv 19, 20; pair of opposites.

50. Luke 11:20 **ei] . . eh daktul & qeou? ekba l w ta daimonia,** I.⁷
ara e@qasen ef juhaj h basil eia tou qeou?
 If I by the finger of God cast out demons, then
 God's kingdom has come upon you.
51. Luke 11:36 **ei] . . to swna sou ol on f wteion, mh e@on** III.3
meroj ti skoteion, e@tai f wteion ol on wj
otan o l uxnoj t ^? a strap ^? f wtiz ^ se.
 If your whole body is bright. . . it shall be
 wholly bright, as when. . .
52. Luke 12:26 **ei pou# ou de] axiston duna sqe, ti peri twñ** I.
loipwñ merimate;
 If you are not able [to do] the littlest thing, why
 are you anxious about the rest?
53. Luke 12:28 **ei de eh agr & ton xorton o ta shmeron kai >** I.
au@on ei] kl ibanon bal lomenon o [qeo]j outwj
ahf iazei, pos & mal lon uha j, o l igopistoi.
 If God clothes the grass. . . much more [will he
 clothe] you.
54. Luke 14:26 **Ei ei] e@etai pro j me kai ou mh sei? ton patera** III.4
eh autou? kai > . . ou dunatai ei # ai < mou maqh th j.
 If anyone comes to me and does not hate his
 own father and. . . he cannot be my disciple.
55. Luke 16:11 **ei pou# eh t &? alik & mamwn %? pistoi ou k e genes qe,** III.4
to a l hqinon tij ufiñ pisteusei;
 If you have not become faithful in the
 unrighteous mammon, who will entrust to you
 the true [wealth]?
56. Luke 16:12 **ei eh t &? a l o tri & pistoi ou k e genes qe, to >** III.4
u pte ron tij dw sei u fiñ;
 If you have not become faithful in that which
 belongs to another, who will give to you that
 which is your own?
57. Luke 16:31 **Ei] Mw u šew j kai twñ prof ht wñ ou k a kouousin,** III.4
ou d lea n tij ek nek r wñ a ha st ^? pei sqh sontai.
 If they do not hear Moses and the prophets, they
 will not even be persuaded if someone should
 rise from the dead.
58. Luke 17:2 **l usitel ei? au t &? ei] i qoj mul iko j perikeitai peri >** II.
ton tra xhl on au t ou? kai > e@riptai ei j tha
qa l assan
 It is better for him if a millstone is put around
 his neck and he has been cast into the sea.

⁷ Cf. vv 19, 20; pair of opposites.

59. Luke 17:6 **Ei e^{te} pistin wj kokkon sinapewj, e^l egete
a^h t[^]?sukamin& [taut[^]], Ekrizwqhti kai
futeuqhti e^h t[^]?qal ass[^]: kai>u^hhkousen
a^h u^hi^h.** III.4⁸
If you have faith like a mustard-seed, you would
be saying to this tree. . . and it would be
hearkening to you.
60. Luke 18:4, 5 **Ei kai>ton qeon ou^f obouⁿai ou^le>a^orwpon I.
e^htrepomai, dia ge to>parexein moi kopon tha
xh^{ra}n tauthn e^kdikhsw au^hta,** I
Even if I do not fear God. . . yet because. . . I
will give this widow justice.
61. Luke 19:8 **ei e^{ino}j ti e^sukof anthsa a^{po}didwmi I.
tetraplouⁿ.** I.
If I have cheated anyone out of anything, I am
paying it back four-fold.
62. Luke 22:42 **Pater, ei bou^le ei parenegke tou^{to} to> III.2
pothrion a^p | e^hou: . . .**
Father, if you are willing take away this cup
from me.
63. Luke 22:67 **Ei | su eⁱ e^h | Xristoj, ei pon h^hi^h. II.
If you are the Messiah, tell us.**
64. Luke 23:31 **ei e^h t&?u^gr&?cu^l & tau^{ta} poiou^{sin}, I.
e^h t&?cu^r&?ti gen^htai;**
If they are doing these things in the green tree,
what may happen in the dry [tree]
65. Luke 23:35 **Allouj e^owsen, swsatw e^hauton, ei bou^{so}j II.
estin o^h Xristoj tou^h qeou? o^h e^kl ektoj.**
"He saved others, let him save himself, if this is
God's Messiah."
66. Luke 23:37 **Ei | su eⁱ e^h | basileuj twⁿ |oudaiwn, sw^{son} II.
seauton.**
If you are the king of the Jews, save yourself.
67. John 1:25 **Ti ouⁿ baptizeij ei | su ou^k ei e^h | Xristoj III.5
Why then do you baptize if you are not the
Messiah. . . ?**
68. John 3:12 **ei | ta e^{pi}geia ei pon u^hi^h kai ou^l pisteuete, I.
pw^j e^hn ei pw u^hi^h ta e^{po}urania pisteuete;**
If I told you earthly things and you do not
believe, how will you believe. . . ?

⁸ A mixed condition; the protasis is first class by form, the apodosis is second class.

69. John 5:47 **ei]de>toij e]keinou grammasin ou]pisteuete,** I.
pw]j toij e]hoij r]hmasin pisteuete;
 If you do not believe that one's writings, how
 will you believe my words?
70. John 7:4 **ei]tauta poieij, f anerwson seauton t&?** III.5
kosm&.
 If you are doing these things, show yourself to
 the world.
71. John 7:23 **ei]peritonha lambanei a]q]rwpoj e]h sabbat&** I.
... e]hoi>xol ate oti ol on a]q]ropon u]gih?
e]poihsa e]h sabbat&;
 If a man gets circumcision on the Sabbath. . .
 are you angry with me because I have made the
 whole man well on the Sabbath?
72. John 8:39 **Ei]tekna tou? Abraame]ste, ta>e]ga tou?** II.⁹
Abraame]poieite;
 If you are Abraham's children, you would be
 doing Abraham's works.
73. John 8:46 **ei]a] hq]eian legw, dia>ti>u]h]eij ou]** I.
pisteuete>mi;
 If I speak the truth, why do you not believe me?
74. John 10:24 **ei]su>ei]h] Xristoj, eipe]h]h]i]n parrhsi]%** III.5
 If you are the Messiah, tell us boldly.
75. John 10:35 **ei]e]keinouj eipen qeouj proj ou]f ol] o]goj tou?** I.
36 qeou]q]geneto, . . . of] ol]p]athr h]giasen kai>
a]p]esteilen eij ton kosmon u]h]eij legete oti
Blasf h]meij, oti eipon, Ui]h]j tou]qeou]e]i]h]i;
 If he called them "gods" to whom God's
 word came. . . do you say "you blaspheme"
 to me whom the Father set apart and sent into
 the world, because I said, "I am God's
 son"?
76. John 10:37 **ei]bu]l]poiw?ta>e]ga tou?patroj mou, nh>** II.¹⁰
pisteuete>mi:
 If I do not do the works of my father, do not
 believe me.
77. John 10:38 **ei]de>poiw?kaj e]hoi>nh>pisteukte, toij e]q]goij** I.¹⁰
pisteuete,
 But if I do [do the works of my father], . . .
 believe my works.

⁹ A mixed condition; the protasis is first class by form, the apodosis is second class.

¹⁰ Cf.. vv 37, 38; pair of opposites.

78. John 11:12 **Kurie, ei kekoinhtai swqhsetai.** I.
Lord, if he is asleep he will be safe.
79. John 13:14 **ei pou# egw>ei ya ufw#n touj podaj ol kurioj kai> didaskal oj, kai u#rei of ei#ete al l h#wn niptein touj podaj:** I.
If I . . . have washed your feet, you also ought to keep washing one another's feet.
80. John 13:17 **ei#taufa oidate, makarioi>este e#an poihte au#ta<** III.3
If you know these things, you are blessed. . .
81. John 13:32 **ei#lo#geoj e#locasqh e# au#& kai>lo#geoj docasei au#ton** I.
If God has been glorified in him, God also will glorify him.
82. John 14:7 **ei#egnwkate>me, kai>ton patera mou gnwsesqe:** I.
If you know me, you will also know my father.
83. John 14:11 **ei#denh>dia>ta>e#ga au#ta>pisteuete.** III.5
If not [if you do not believe me for these reasons], believe me on account of the works themselves.
84. John 15:18 **Ei#lo#kosmj u#raj nisei? ginwskete oti e#e#prw#ton u#fw#n nemishken.** I.
If the world hates you, you know that it has hated me first.
85. John 15:20 **ei#e#e#diwcan, kai>u#raj diwconsin:** I.¹¹
If they persecuted me, they will persecute you too.
86. John 15:20 **ei#ton logon mou e#hrhsan, kai>ton u#peteron** II.¹¹
If they have kept my word, they will keep yours too.
87. John 18:8 **ei#pou# e#ezhteite, a#ete toutouj u#pagein:** I.
If you are seeking me, permit these to depart.
88. John 18:23 **Ei#kakw#j e# al#hsa, marturhson peri>tou? kakou?** II.¹²
If I have spoken in an evil way, testify of the evil.
89. John 18:23 **ei#dekal w#j, ti>me dereij;** I.¹²
But if [I have spoken] in a good way, why do you beat me?

¹¹ Cf. rest of verse; pair of opposites.¹² Cf. rest of verse; pair of opposites.

90. John 20:15 **Kurie, ei|su>e|pastasaj au|ton, eipe|mi pou? III.5**
e|q|kaj au|ton ka|w>au|ton a|w?
 Sir, if you have carried him away, tell me where you have put him, and I will take him away.
91. Acts 4:9, 10 **ei|h|peij sh|meron a|h|akrinome|qa epi> I.**
euf|rgesi% a|h|qrwpou a|s|qenouj, . . .
gnw|ston e|stw pa|sin u|fi|n kai>|panti|t&?
la&?|srah|l oti . . .
 If we are being judged concerning a kindness to a sick man. . . let it be known to you all. . .
92. Acts 5:39 **ei|de>e|k qeou?e|stin, ou|dunh|sesqe III.5**
katalu|sai au|toj
 But if it is of God, you will not be able to stop them.
93. Acts 11:17 **ei|pou# th| i|shn dwrean e|dwken au|toj o| I.¹³**
qeoj wj kai>|h|fi|n . . . e|w>|tij h|shn dunatoj
kw|lu|sai ton qeon;
 If God has given to them an equal gift as also to us. . . who was I [to be] able to hinder God?
94. Acts 16:15 **Ei|kekri|kate|me pisth|n t&|kuri|e| e|itai, I.**
e|s|el qontej eij ton oi|kon mou menete: . . .
 If you have judged me to be faithful to the Lord, come into my house and stay.
95. Acts 18:15 **ei|de>|zhth|mata|e|stin peri|logou kai>|o|matwn I.**
kai>|nomou tou|kaq |u|fa|j, o|e|s|qe au|toj
 If there are questions about. . . a law of yours, you shall see [to them] yourselves.
96. Acts 19:38 **ei|men ou# Dhn|h|trioj kai>|oi|sun au|t&? III.5¹⁴**
texni|tai e|ousi proj tina logon, a|gorai|di
a|gontai kai>|a|h|q|patoj|e|sin: e|k|al e|itwsan
a|l|h|oj.
 If Demetrius and. . . have a complaint against someone, courts are being held and there are officials; let them bring charges against one another.
97. Acts 19:39 **ei|de>|ti peraiterw e|pizhte|ite, e|h t^?e|h|non& III.5¹⁴**
e|k|l hsi% e|pil uq|hsetai.
 But if you are looking for something more, it shall be settled in the lawful assembly.
98. Acts 23:9 **ei|de>|pneu|ma e|l a|h|sen au|t&|h|a|ggel oj--. III.5**
 But if a spirit or an angel has spoken to him-

¹³ In form this resembles a second class condition (past tense of indicative), but it is a rhetorical question which accounts for the past tense (potential imperfect) in the apodosis, and it is not contrary to fact.

¹⁴ Cf. vv 38, 39; pair of alternative possibilities.

99. Acts 25:5 **ei@ie#stin eh t&?ahdri>a@pon** III.5
kathroreitwsan au#ou?
 If there is anything a-miss about the man, let them bring accusation against him.
100. Acts 25:11 **ei|nen ou# adikw#kai>a@lon qanatou pepraxati,** II.¹⁵
ou#paraitou#tai to>apoqaneih#:
 If I am wrong and have done anything worthy of death, I do not refuse to die.
101. Acts 25:11 **ei|de>ou#den e#stin w# ou#oi kathgorou#sin mou,** I.¹⁵
ou#deij me dunatai au#oi# xarissaqai:
 But if there is nothing of which these accuse me, no one can give me over to them.
102. Acts 26:8 **ti>a@iston krinetai par |u#i# ei|o#qeo#** I.
nekrou# egeirei;
 Why is it considered by you an unbelievable thing if God raises the dead?
103. Rom 2:17-21 **Ei|de>su> |oudai#o#j e#ponomaz^ kai>epanapau#** I.
... kai>kauxa#sai ... kai>ginwskeij ... kai>
dokinazeij ... pepoiqaj te... – o#lou# didaskwn
eteron seauton ou#didaskeij; ...
 If you are named a Jew. . .--, you who teach another, do you not teach yourself?
104. Rom 3:3 **tigar ei|hpisthsan tinej; ...** I.
 What [shall we conclude] if some did not believe?
105. Rom 3:5 **ei|de#h|adikia h#pwn# qeou#dikaiosunhn** I.
sunisthsin, ti>e#fou#ten; ...
 If our unrighteousness recommends God's righteousness, what shall we say?
106. Rom 3:7 **ei|gar h|a| h#qeia tou#qeou#eh t&?eh#&#yeusmati** I.
e#perisseusen ei# th#n docan au#ou#?ti>e# ka#w>
w#j a#partwl#oj krinomai;
 If God's truth has abounded by my lie unto his glory, why am I still judged as a sinner?
107. Rom 3:29, 30 **nai>kai>e#pwn# ei#per ei# o#qeo#j, ...** I.
 Yes, [he is God] also of the gentiles, if indeed God is one.
108. Rom 4:2 **ei|gar Abraame# e#gwn# e#dikaiwqh, e#ei** II.
kauxhma:
 If Abraham was justified from works, he has a ground for boasting.

¹⁵ Cf. rest of verse; pair of opposites.

109. Rom 4:14 **ei gar oi ek nomou kl hronomi, kekenwtai h[pistij kai kathrghantai h[epaggelia:** II.
If those who are of the law [are] heirs, faith has become empty and the promise has become inoperative.
110. Rom 5:10 **ei gar ek qroio[te]j kathl laghmen t[?qe&?dia] tou qanatos tou ai[?u] au[?ou] poll[?] ma[?]llon katallagentej swqhsomeqa e[?] t[?] zw[?] au[?ou]?** I.
If while. . . we were reconciled. . . much more now. . . we shall be saved. . .
111. Rom 5:15 **ei gar t[?] tou[?]hoj paraptwmati oi[?] polloi[?] apeqanon, poll[?] ma[?]llon h[?] xarij tou qeou kai h[?] dwrea e[?] xariti t[?] tou[?]hoj a[?]q[?]rwpou Ihsou Xristou[?]ij touj pollouj eperisseusen.** I.
If by . . . the many died, much more has the grace of God. . . abounded. . .
112. Rom 5:17 **ei gar t[?] tou[?]hoj paraptwmati o[?] qanatoj ebasileusen dia tou[?]hoj, poll[?] ma[?]llon oi[?] tha perisseian th[?] xaritoj kai th[?] dwrea th[?] dikaiosunh[?] lambanontej e[?] zw[?] basileusousin dia tou[?]hoj Ihsou Xristou?** I.
If by . . . death reigned. . . much more those. . . shall reign. . .
113. Rom 6:5 **ei gar sunf utoi gegonamen t[?] o[?]iwmati tou qanatos au[?ou], a[?] la kai th[?] a[?]stasew[?] e[?]someqa:** I.
If we have become fellow-sharers in ...his death, certainly also we shall be [fellow-sharers in] his resurrection.
114. Rom 6:8 **ei de apeqanomen sun Xrist[?] pisteuomen oti kai suzhsomen au[?]?** I.
If we died with Christ, . . . we shall also live with him.
115. Rom 7:16 **ei de o[?]u[?] qelw touto poiw, sunf hmi t[?] nom[?] oti kaloj.** I.
If I do what I do not want [to do], I am agreeing with the law that it is good.
116. Rom 7:20 **ei de o[?]u[?] qelw egw touto poiw, ouketi egw katergazomai auto[?] a[?] la h[?] oi kou[?]sa e[?] e[?]mi a[?]martia.** I.
If I do what I do not want [to do], I am no longer doing it but the sin which dwells in me [is doing it].

117. Rom 8:9 **uñeij de>ouk eñte>h sarki>al la>h pneumati,** III.3¹⁶
eip̄er pneuñma qeou?oikei?h uñiñ.
 You are not in flesh but in spirit, if indeed
 God's Spirit dwells in you.
118. Rom 8:9 **ei|de>tij pneuñma Xristou?ouk eñei, oušoj ouk** III.3¹⁶
eñtin auťou?
 If anyone does not have Christ's Spirit, this one
 does not belong to him.
119. Rom 8:10 **ei|de>Xristoj eñ uñiñ, to>men swñma nekron dia>** III.3
añmartian, to>de>pneuñma zwh>dia>dikaiousuahn.
 If Christ is in you, the body [is] dead. . . but
 the spirit [is] life. . .
120. Rom 8:11 **ei|de>to>pneuñma tou?eñgeirantoj ton]hsouñ ek** III.3
nekrwñ oik̄ei?h uñiñ, o|eñgeiraj [ton] Xriston
ek̄ nekrwñ z&opoihsei kai>ta>qnhta>swmata
uñwñ . . .
 If the Spirit. . . dwells in you, the One who
 raised Christ. . . will make alive your mortal
 bodies. . .
121. Rom 8:13 **ei|gar kata>sarka zhñte meł l ete a|poqn^sk̄ein,** III.3¹⁷
 If you live after the flesh you are going to die.
122. Rom 8:13 **ei|de>pneumati taj praceij tou?swñmatoj** III.3¹⁷
qanatouťe zh̄sesqe.
 But if by the Spirit you keep putting to death the
 practices of the body, you shall live.
123. Rom 8:17 **ei|de>tekna, kai>kl̄ hronomi:**
 If [we are] children, [we are] also heirs.
124. Rom 8:17 **sugkl̄ hronomi de>Xristou?eip̄er sumpasxomen** I.
 [We are] fellow-heirs of Christ, if indeed we are
 suffering with him.
125. Rom 8:25 **ei|de>ou|bl̄ epomen e| pizonen, di]u|pomonh]j** I.
a|pek̄dexomeqa.
 If we hope for that which we do not see, we wait
 for it through patience.
126. Rom 8:31 **ei|o|qeo]j u|p̄er hñwñ, tij kaq] hñwñ;** I.
 If God [is] for us, who [is] against us?

¹⁶ Cf. rest of verse; pair of alternative possibilities.

¹⁷ Cf. rest of verse; pair of alternative possibilities.

127. Rom 9:22 **ei]de>qelwn o]qeo] e]deicasqai tha o]ghn kai> I.
gnwrisai to>dunaton au]tou? h[egken e] pol l ^?
makroqumi% skeuh o]gh] kathrtismena e]j
apw]leian,
If God, wishing to . . . endured. . . vessels of
wrath. . . , --.**
128. Rom 11:6 **ei]de>xariti, ou]keti e]f e]gwn I.
If [it is] by grace, [it is] no longer from works.**
129. Rom 11:12 **ei]de>to>paraptwma au]tw]n plou]toj kosmu kai> I.
to>htthma au]tw]n plou]toj e]gnw]n, pos & ma]ll on
to>plhrwma au]tw]n.
If their fall [is] the wealth of the world and their
failure [is] the wealth of the gentiles, much more
[will be] their fulness.**
130. Rom 11:13, **tha diakonian mou docazw, ei]pw]j parazhlwsw III.4
14 mou tha sarka kai>swsw tinaj e]f au]tw]n.
I magnify my ministry, if perhaps I shall provoke
. . . and save some.**
131. Rom 11:15 **ei]gar h]apobol h>au]tw]n katal l agh>kosmu, I.
tij h]prosl hnyij ei]h]zwh>ek nekrow];
If their setting aside [is] the world's reconcilia-
tion, what [shall] their acceptance [be] except
life. . . ?**
132. Rom 11:16 **ei]de>h]aparxh>agia, kai>to>f urama: I.
If the first-fruits [are/were] holy, the batch of
dough also [will be] holy].**
133. Rom 11:16 **kai>ei]h]r]za a]gia, kai>oi]kl adoi I.
If the root [is/was] holy, the branches also [will
be] holy].**
134. Rom 11:17, **Ei]de>tine]j tw]n kl adwn e]fekl asqhsan, sude> I.
18 agriel aio]j w]n e]phenrisqh]j e] au]to]j kai>
sugkoinwnoj th] r]zh] th] piothtoj th] e]l aia]j
egenou, nh>katakauxw]tw]n kl adwn:
If some of the branches have been broken off
and you. . . have been grafted in . . . do not
boast against the branches.**
135. Rom 11:18 **ei]de>katakauxasai, ou]su>tha r]zan bastazeij III.4
a]l l a]h]r]za se<
But if you boast against [them], you are not
supporting the root, but the root [is supporting] you.**
136. Rom 11:21 **ei]gar o]qeo]j tw]n kata>f usin kl adwn ou]k I.
e]f eisato, ou]de>sou]f eisetai.
If God did not spare. . . neither will he
spare you.**

137. Rom 11:24 **eiġar su>ek thġ kata>f usin eġekophj I.**
aġriel aiou kai>para>f usin eġekentrisqhj ej
kalliel aion, pos & maġlon ou&oi oiġkata>f usin
eġkentrisqhsontai t ^?i% eġ ai%.
 If you were cut off. . . and were grafted in . . .
 much more shall these. . . be grafted into. . .
138. Rom 12:18 **eiġdunaton, to>eġ uġwñ meta>pantwn aġqrpwn III.2**
eiġhneuntej:
 If possible being at peace with all. . .
139. Rom 13:9 **ei&ij eġera eġtol h, eġ t&?log & tout & I.**
aġakef al aioutai,
 If [there is] any other commandment, it is
 summed up in this . . .
140. Rom 14:15 **eiġar dia>brwñ a oġaġel f oġ sou lupeitai, III.4**
ouġeti kata>aġaphn peripateij.
 If your brother is being grieved because of food,
 you are no longer walking according to love.
141. Rom 15:27 **eiġar toij pneumatikoij auġwñ eġoinwñhsan I.**
ta>eġh, of eiġousin kai>eġ toij sarkikoij
leitourgh&ai auġoij.
 If the gentiles have become sharers in their
 spiritual things, they ought also to minister to
 them in fleshly things.
142. 1 Cor 3:12,13 **eiġde>tij eġpoikodomei?eġi>ton qemeġion xruson III.4¹⁸**
. . . eġastou to>eġgon f aneron genhsetai,
 If anyone builds on the foundation gold. . . ,
 each one's work will be manifest.
143. 1 Cor 3:14 **ei&inoj to>eġgon menei?oġeġpoikodomhsen, III.4¹⁸**
nisqon l hñyetai:
 If anyone's work abides. . . he shall receive
 reward.
144. 1 Cor .3:15 **ei&iwoj to>eġgon katakñhsetai, zhmiwqhsetai, III.4¹⁸**
auġoj de>swqhsetai, outwj de>wj dia>puroj.
 If anyone's work shall be burned, he shall suffer';
 loss, but he himself shall be saved. . .
145. 1 Cor 3:17 **ei&ij ton naon tou?qeou? f qeirei, f qerei?touġton III.4¹⁸**
oġqeoj:
 If anyone corrupts God's temple, God will
 corrupt him.

¹⁸ Cf. vv 14, 15. These four examples represent two pairs of alternative possibilities; the first and fourth ("if anyone builds. . . or destroys. . .") and the second and third a sub-classification of the first ("if anyone builds gold. . . or wood. . .").

146. 1 Cor 3:18 **ei@ij dokei?sof oj ei#tai ep upiñ ep t&?aiyñi** III.4
tout&, mwroj genesqw, iha genhtai sof oj.
 If anyone thinks he is wise. . . let him become
 a fool. . .
147. 1 Cor 4:7 **eildekai>e@abej, ti&kauxašai wj mh>l abwn;** I.
 If you have received [what you have], why do
 you boast. . . ?
148. 1 Cor 6:2 **kai>eilep upiñ krinetai o|kosmj, a|pacioi>ešte** I.
krithriwn el axistwn;
 If the world is being judged by you, are you
 unworthy of the lesser courts?
149. 1 Cor 7:9 **eilde>ouk egkrateuontai gamhsatwsan,** III.4
 If they are not controllong themselves, let them
 get married.
150. 1 Cor 7:12 **ei@ij adel f oj gunaika ecei a@iston, kai>auth** III.4¹⁹
suneudokei?oikeiñ met laufou?mh>af ietw aulfh:
 If any brother has an unbelieving wife and she is
 pleased to stay with him, let him not send
 her away.
151. 1 Cor 7:13 **kai>gunh>ei@ij ecei a@dra a@iston, kai>oušoj** III.4¹⁹
suneudokei?oikeiñ met laulfj, mh>af ietw ton
a@dra.
 If any wife has an unbelieving husband and he is
 pleased to stay with her, let her not send him
 away.
152. 1 Cor 7:15 **eilde>a@istoj xwrizetai, xwrizesqw:** III.4¹⁹
 But if the unbelieving husband departs, let him
 depart.
153. 1 Cor 7:21 **all lei&kaidunasai el euqeroj genesqai,** III.2
ma|lon xrhšai.
 But if you are able to become free, use it rather.
154. 1 Cor 7:36 **Eilde>tij a\$xhmnēiñ epi>thn parqenon aulfou?** III.4
nomizei . . . o|qel ei poieitw : . . .
 If anyone thinks he is acting shamefully towards
 his virgin. . . let him do what he wants; he is
 not sinning; let them be married.
155. 1 Cor 8:2 **ei@ij dokei?egnwenai ti, oup@w egnw kaqwj** III.3²⁰
dei?gnwñai:
 If anyone thinks that he knows anything, he has
 not yet come to know as he ought to know.

¹⁹ Cf. vv 12, 13, 15; set of three alternative possibilities.

²⁰ Cf. vv 2, 3; pair of alternative possibilities.

156. 1 Cor 8:3 **ei]de>tij agap%?ton qeon, ou]oj e@nwstai** III.3²⁰
If anyone loves God, he has become known
to him.
157. 1 Cor 8:5, 6 **kai>gar ei]er ei]sin legomenoi qeoi> . . . a]l]** I.
h]i]n ei]s qeoj o]p]athr, . . .
Even if there are those who are called gods. . .
yet for us [there is] one God, the Father. . .
158. 1 Cor 8:13 **dioper ei]brw]na skandalizei ton adel f on mou,** III.3
ou]nh>f agw krea ei] ton ai]v]na, . . .
If food offends my brother, I shall never eat
flesh, lest. . .
159. 1 Cor 9:2 **ei]a]l oij ou]k ei]ni>apostoloj, a]l] age u]i]n ei]ni:** II.
If I am not an apostle to others, yet certainly
I am to you.
160. 1 Cor 9:11 **ei]h]rei] u]i]n ta>pneumatika>e]speiranen,** I.²¹
mega . . . ;
If we have sowed to you spiritual things, [is it] a
great thing . . . ?
161. 1 Cor 9:11 **mega ei]h]rei] u]i]w]n ta>sarkika>qerisonen;** III.1²¹
[Is it] a great thing, if we shall reap your fleshly
things?
162. 1 Cor 9:12 **ei]a]l oi th] u]i]w]n e]fousiaj metexousin, ou]** I.
ma]l] on h]rei] ;
If others share authority over you, do not
we more?
163. 1 Cor 9:17 **ei]gar ekw]n tou]to prassw, misqon ew:** III.4²²
If I do this willingly, I have a reward.
164. 1 Cor 9: 17 **ei]de>alwn, oikonomian pepisteumai.** III.4²²
But if [I do this] unwillingly, I have been
entrusted with a stewardship.
165. 1 Cor 10:27 **ei]e]ij kal ei]u]p]aj tw]n ap]istwn kai>qe]ete** III.2
poreuesqai, pa]n to>paratiquenenon u]i]n e]sqiete
nhden ap]akrinonte] dia>tha suneidhsin.
If anyone. . . invites you [to dinner] and you
want to go, eat all that is put before you asking
no questions. . .

²⁰ Cf. vv 2, 3; pair of alternative possibilities.

²¹ Note that this and the next example are two apodoses, both of which relate to the same clause as apodosis.

²² Cf. rest of verse; pair of alternative possibilities.

166. I Cor 10:30 **ei legw> xariti metexw, ti <blasf h mouftai u per ou <legw> eukaristw?** III.4
If I partake [of the food] with thanks, why am I spoken evil of . . . ?
167. I Cor 11:6 **ei gar ou kataluptetai gunh, kai keirasqw:** III.4
If a woman does not wear a covering, let her also have her hair cut off.
168. I Cor 11:6 **ei de ai < sxron gunaiki > to keirasqai h < cura > sqai, katakaluptesqw.** I.
If it is shameful for a woman to have her hair cut off or to have it shaved, let her wear a covering.
169. I Cor 11:16 **Ei de < tij dokei > f il oneikoj ei #tai, h < rei > to iauthn sunhqeian ou < k e > omen,** III.5
If anyone seems to be argumentative, we do not have such a custom.
170. I Cor 11:34 **ei < tij pein > ? e h oil & e < sqietw.** III.4
If anyone is hungry, let him eat at home.
171. I Cor 14:5 **meizwn de < o [prof hteuwn h] o [l al wn gl wssaij, ektoj ei mh > diernhneu < ^, iha h < ekk l h sia oil > odonh l ab ^.** III.4²³
The one who prophesies is greater than the one who speaks in tongues, unless he interprets. . .
172. I Cor 14:27 **ei < e gl wss ^ tij l al ei > ? kata < duo h > to < plei ston trei > , kai < a > ha < meroj, kai < ei > s diernhneuetw:** III.1
And if anyone speaks in a tongue, [let it be] by two or at most three. . .
173. I Cor 14:35 **ei de < ti maqei n qel ousin, e h oil & touj i < diouj a > ndraj e perwtatwsan,** III.1
If they wish to learn anything, let them question their own husbands at home.
174. I Cor 14:37 **Ei < tij dokei > ? prof h < thj ei #tai h > pneumatikoj, epiginwsketw a < graf w u fi n oti kuriou e < stin e > ptol h:** III.3
If anyone thinks that he is a prophet or is spiritual, let him recognize that. . .
175. I Cor 14:38 **ei de < tij a < gnoi > ? a < gnoi > tai.** III.3
If anyone does not acknowledge [this], he is not acknowledged.

²³ This is not strictly a first class condition; note the idiomatic **ektoj ei mh** and the subjunctive verb.

176. 1 Cor 15:2 **di ~~hou~~kai>s&zesqe, tini log& eu~~h~~ggel isanhn III.4
u~~phi~~n ei~~k~~atexete,**
Through which [gospel] you also are being saved
. . . if you hold fast. . .
177. 1 Cor 15:12 **Ei~~de~~Xristoj khru~~s~~setai oti e~~k~~nekrwn I.
e~~h~~hgertai, pw~~j~~ legousin e~~h~~ u~~phi~~n tinej oti
a~~h~~astasi~~j~~ vekrwn ou~~k~~e~~st~~in;**
If Christ is preached that he has been raised
from the dead, how do some among you say
that . . . ?
178. 1 Cor 15:13 **ei~~de~~a~~h~~astasi~~j~~ nekrwn ou~~k~~e~~st~~in, ou~~de~~> II.
Xristoj e~~h~~hgertai:**
If there is no resurrection of the dead, not even
Christ has been raised.
179. 1 Cor 15:14 **ei~~de~~Xristoj ou~~k~~e~~h~~hgertai, kenon a~~ta~~ kai>to> II.
khrugma h~~h~~wn, ken~~h~~kai~~h~~h~~pi~~stij u~~h~~wn,**
If Christ has not been raised, then our preaching
[is] empty. . .
180. 1 Cor 15:15 **ou~~k~~e~~h~~geiren eiper a~~ta~~ nekroi>ou~~k~~e~~ge~~irontai. II.
Christ, whom he did not raise if in fact the dead
do not rise.**
181. 1 Cor 15:16 **ei~~gar~~ nekroi>ou~~k~~e~~ge~~irontai, ou~~de~~Xristoj II.
e~~h~~hgertai:**
If the dead do not rise, not even Christ has been
raised.
182. 1 Cor 15:17 **ei~~de~~Xristoj ou~~k~~e~~h~~hgertai, mataia h~~pi~~stij II.
u~~h~~wn, e~~ta~~ e~~st~~e~~h~~ tai~~j~~ a~~h~~artiai~~j~~ u~~h~~wn.**
If Christ has not been raised, your faith [is]
worthless. . .
183. 1 Cor 15:19 **ei~~h~~ t[^]?zw[^]?taut[^] e~~h~~ Xrist&h~~l~~ pikotej e~~s~~men II.
monon, e~~j~~eeinoteroi pantwn a~~h~~qrwpwn e~~s~~men.**
If in this life we have only hoped in Christ, we
are most pitiable of all men.
184. 1 Cor 15:29 **ei~~h~~l w~~j~~ nekroi>ou~~k~~e~~ge~~irontai, ti~~kai~~> II.
baptizontai u~~pe~~r au~~t~~wn;**
If the dead do not actually rise, why are they
being baptized for them?
185. 1 Cor 15:32 **ei~~k~~ata>a~~q~~rwpon e~~h~~hriomaxhsa e~~h~~ Ef es&, ti< I.
moi to>e~~l~~oj;**
If . . . I fought with wild beasts in Ephesus, what
[is] the benefit to me?
186. 1 Cor 15:32 **ei~~h~~ nekroi>ou~~k~~e~~ge~~irontai, Fagwmen kai>piwmen, II.
au~~to~~n gar a~~po~~qn[^]skomen.**
If the dead do not rise, let us eat. . . drink. . .

187. 1 Cor 15:44 **ei estin sw̄na yuxikon, ēstin kai pneumatikon.** I.
If there is a physical body, there is also a spiritual one.
188. 1 Cor 16:22 **ei eij ouf il ei ton kurion, h̄w̄ anathema.** III.3
If anyone does not love the Lord, let him be anathema.
189. 2 Cor 1:6 **ei ē qliboneqa, ufer thj ufn̄n paraklhsewj kai sw̄thriaj:** III.2²⁴
Whether [if] we are experiencing trouble, [it is] for your encouragement. . .
190. 2 Cor 1:6 **ei ē de parakaloumeqa, ufer thj ufn̄n paraklhsewj** III.2²⁴
Whether [if] we are being encouraged, [it is] for your encouragement. . .
191. 2 Cor 2:2 **ei gar egw̄ lupw̄ūn̄, kai tij o euf rainwn me. ei mh̄ o lupoumenoij ē ēhou?** III.1
If I grieve you, who then [is] the one who makes me glad. . . ?
192. 2 Cor 2:5 **Ei de tij lel uphken, ouk ē el uphken,** I.
If any has caused grief, he has not caused me grief. . .
193. 2 Cor 2:10 **kai gar egw̄ o kexarismai, ei ēi kexarismai, di jūn̄ ē proswp̄ Xristou?** I.
If I have forgiven anything, [I have done it] for your sake. . .
194. 2 Cor 3:7, 8 **Ei de h̄ diakonia tou q̄n̄atou ē granmasin ē tetupw̄m̄n̄ liqoi ē genh̄qh̄ ē doc̄, . . . pw̄j ouxi māl̄ on h̄ diakonia tou pneumatoj ē tai ē doc̄;** I.
If the ministry of death. . . came about in glory . . . how much more shall the ministry of the Spirit be in glory?
195. 2 Cor 3:9 **ei gar h̄ diakonia thj katakrisewj doca, pol̄l̄ māl̄ on perisseuei h̄ diakonia thj dikaiosun̄hj doc̄.** I.
If the ministry of condemnation [was] glory, much more does the ministry of righteousness abound in glory.

²⁴ Cf. rest of verse; pair of alternative possibilities.

196. 2 Cor 3: 11 **ei|gar to>katargoumenon dia>dochj, pol l&? I.**
ma?on to>menon e? doc^.
 If that which is being put out of use [came]
 through glory, much more that which is abiding
 [shall be] in glory.
197. 2 Cor 4:3 **ei|de>kai>e?tin kekal umnenon to>eu?ggelion I.**
h?wñ, e? toi? apoll umenoi? e?tin
kekal umnenon,
 If our gospel is hidden, it is hidden in those
 who are perishing.
198. 2 Cor 4:16 **ei|kai>[e?w h?wñ a?qrwpoj diaf qeiretai, a] l] I.**
o[e?w h?wñ a?hakainoutai h?er% kai>h?er%.
 If our outer man is decaying, yet our inner
 [man] is being renewed. . .
199. 2 Cor 5:2, 3 **kai>gar e? tout& stenazomen . . . e?pendusasqai I.**
e?pipoqouñtej, ei?e kai>e?hdus amenoi oulgumoi>
eufeqhsomeqa.
 In this we groan, longing to put on . . . if indeed
 when we have put it on we shall not be found
 naked.
200. 2 Cor 5:16 **ei|kai>egnwkamen kata>sarka Xriston, a] l a> I.**
nuñ ouk eti ginwskomen.
 Even if we have known Christ after the flesh, yet
 now no longer do we know him.
201. 2 Cor 5:17 **ei?ij e? Xrist&?kainh?ktisij: III.3**
 If anyone [is] is Christ, [he is] a new creation.
202. 2 Cor 7:8 **ei|kai>e] uphsa u?ra? e? t^?e?istol ^?ou] I.**
netamel omai: ei|kai>netemel onhn . . . nuñ
xairw, . . .
 Even if I grieved you in the letter, I am not sorry.
203. 2 Cor 7:8, 9. **ei|kai>netemel onhn . . . nuñ xairw, . . . I.**
 Even if I was sorry. . . I now rejoice. . .
204. 2 Cor 7:8 **(blepw oti h[e?istol h>e?kein h?e?i|kai>proj w?ran I.**
e] uphsen u?ra?]),
 (I see that that letter did grieve you, even if [it
 was] for an hour)
205. 2 Cor 7:12 **ei|kai>e?graya u?riñ, ouk e?eken . . . a] l] . . . I.**
 Even if I wrote to you, [it was] not for the
 sake of . . . , but. . .
206. 2 Cor 7:14 **ei?i au?&?uper u?wñ kekau?hmai ou] I.**
kat^sxunqhn,
 If I have boasted any to him about you, I was
 not put to shame.

207. 2 Cor 8:12 **ei gar h[proqunia prokeitai, kaqoxan e@
euprosdektaj, ou kaqoxuk e#ei.** III.3
If the readiness is present, [one is] accepted
according to . . .
208. 2 Cor 10:7 **ei@ij pepoiqen e#ut&?Xristou?ei#ai, toufo
logizesqw pa#in ef]e#utou?oti kaqw# aufoj
Xristou?outwj kai-h#ei#.** III.3
If anyone is convinced that he himself belongs to
Christ, let him reckon. . . that just as he [is] of
Christ so also [are] we.
209. 2 Cor 11:4 **ei#nen gar o]e#xomenoj a#l on]shou# khrussei
o# ouk e#khrucamen, h#pneuma eteron]ambanete
o#ouk e] abete, h#eu#ggelion eteron o#ouk
e]ecasqe, kal w] a#exesqe.** III.2
If the one who comes preaches another Jesus. . .
or you receive another spirit. . . or another
gospel. . . you put up with it well.
210. 2 Cor 11:6 **ei]de kai> i]liw#h# t#&log& a]l]ou]t^?gnw#sei,
Even if [I am] a non-expert in speech, yet [I am]
not [such] in knowledge.** III.4
211. 2 Cor 11:15 **ou]mega ou# ei]kai>oi]diakono]i aufoj?
metasxhmatizontai w] diakono]i dikaiosunh#j,** I.
[It is] no great thing if his servants also trans-
form themselves as servants of righteousness. . .
212. 2 Cor 11:20 **a#exesqe gar ei@ij u#n# katadoul oi?ei@ij
katesqiei, ei@ij]ambanei, ei@ij e#pairtai, ei@
tij e]j proswpon u#n#j derei.** III.2
You put up with it if someone. . . devours you
. . . takes advantage. . . lifts himself up . . . slaps
you in the face.
213. 2 Cor 11:30 **Ei]kauxa#sqai dei?ta#h#j a#sqeneia#j mou
kouxhsomai.** III.2
If it is necessary to boast I will boast of the things
which pertain to my weakness.
214. 2 Cor 12:11 **ou]den gar u#sterhsa tw#n u#perl]ian a#poto]wn,
ei]kai>ou]den ei#i:** I.
I have fallen short not at all of the super-
apostles, although (even if) I am nothing.
215. 2 Cor 12:15 **ei]perissoterw]j u#n#j a#gapw?h#sson a#gapw#n#ai;** I.
If I love you very much, am I loved the less?
216. Gal 1:9 **ei@ij u#n#j eu#ggel]izetai par]o#parel abete,
a#n#qema e#tw.** III.2
If anyone preaches as gospel to you [something]
beyond what you received, let him be anathema.

217. Gal 2:14 **Ei|su>|oudaiθj uparxwn eqnikwj kai>ouki> |oudaikwj z^j, pwj ta>e@h a#agkazeij |oudaizein;** III.4
If you being a Jew live like gentiles and not like Jews, how do you compel the gentiles to live as Jews?
218. Gal 2:17 **ei|de>zhtou#tej dikaiwqh#nai e# Xrist&? eufeqhmen kai>au#toi>a#artwl oi>a#a Xristoj a#artiaj diakonoj; nh>genoito.** III.4
If while we seek to be justified in Christ we ourselves were discovered [to be] sinners, [is] Christ a minister of sin?
219. Gal 2:18 **ei|gar a#katelusa tau#ta pa#in oi#kodomw? parabathn e#auton sunistanw.** III.4
If I build again the things I had tom down, I constitute myself a transgressor.
220. Gal 2:21 **ei|gar dia>nomou dikaiosunh, a@a Xristoj dwrean a#peqanen.** II.
If righteousness [is] through law, then Christ died for nothing.
221. Gal 3:4 **tosau#ta e#paqete eik^? ei@e kai>eik^?** III. 3
Did you suffer so many things in vain? If indeed [it was] in vain.
222. Gal 3:18 **ei|gar ek>nomou h|kl hronomia, ou#keti e# e#paggel ia j:** II.
If the inheritance [is] from law, [it is] no longer from promise.
223. Gal 3:29 **ei|de>u#eij Xristou? a@a tou? Abraamsperma e#te>kat |e#paggel ian kl hronomi.** III.3
If you [belong] to Christ, then you are Abraham's seed. . .
224. Gal 4:7 **ei|de>uiθj, kai>kl hronomj dia>qeou?** I.
If [you are] a son, [you are] also an heir through God.
225. Gal 5:11 **egw>de> adel f oi>ei|periton#na e@a khru#ssw, ti< e@a diwkomai;** II.
If I am still preaching circumcision, why am I still being persecuted?
226. Gal 5:15 **ei|de>a| |h#ouj daknete kai>katesqiete, bl e#pete nh>u#p |a| |h#wn a#al wqh#te.** III.4.
If you bite and devour one another, watch out that you are not consumed by one another.
227. Gal 5:18 **ei|de>pneumati a#gesqe, ou#k e#te>u#p>nomn.** III.3
If you are being led by the Spirit, you are not under law.

228. Gal 5:25 **ei zwñen pneumatì, pneumatì kai stoixwñen.** III.4
If we are living by the Spirit, let us also walk by the Spirit.
229. Gal 6:3 **ei gar dokei tij eihai ti mhden w@ f renapat%? e@uton:** III.5
If anyone thinks that he is something when he is nothing, he is deceiving himself.
230. Eph 3:2 **ei @e hkousate tha oikonomian thj xaritoj tou? qeou? thj doqeishj moi eij ufnaj,** I.
[I say this] if indeed you have heard of the administration. . . given to me . . .
231. Eph 4:20-21 **ufnij de ouk outwj ehaqete ton Xriston, ei @e auton hkousate kai eh aut&? elidaxqhte,** I.
You did not learn Christ in this manner, if indeed you have heard him and have been instructed in him.
232. Eph 4:29 **al la ei @ij agaqoj proj oikodomha thj xreiaj,** I.
But if [there is] anything good for edifying. . . [let it be named. . .].
233. Phil 1:22 **ei de to zhñ eh sarki, tou to moi karpoj e@ou:** III.2
If [it is] to live in the flesh, this [will mean] a fruit of labor for me.
234. Phil 2:1, 2 **Ei @ij ou# parakhsij eh Xrist&? ei @i paramuqion agaphj, ei @ij koinwnia pneumatoj, ei @ij splagxna kai oiktirmoi, plhrwsate mou tha xaran** I.
If [there is] any comfort. . . if any consolation . . . if any sharing. . . if any compassion. . . fulfill my joy. . .
235. Phil 2:17 **al la ei kai spendomai epi t^? qusi% kai leitourgia% thj pistewj ufnwn, xairw kai sugxairw pašin ufnin:** III.2
Even if I am being poured out as a drink offering on the sacrifice and service of your faith, I rejoice. . .
236. Phil 3:4 **ei @ij dokei ta eloj pepoiqenai eh sarki, egw na? lon:** I.
If anyone else thinks it well to have confidence in flesh, I (can do so) more.

237. Phil 3:8-11 **αἵ ἅλα μὲν οὐκ εἶμι πάντα ἀπολλύμενοι ἵνα
... εἰς τὴν ἀνάστασιν
τῶν νεκρῶν.** III.3²⁵
I consider all things to be loss. . . if perhaps
I may arrive unto the resurrection of the dead.
238. Phil 3:15 **καὶ εἰ ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς
ὕψιστος ἀποκαλύσει:** III.4
If you think something otherwise, God will
reveal even this to you.
239. Phil 4:8 **εἰς αὐτὰ καὶ εἰς ἐπισημασμένα, ταῦτα λογίζεσθε:** I.
If [there is] any virtue and if [there is] any
praise, consider these things.
240. Col 1:22-23 **νῦν δεῦρ' ἀποκαθάρσασθε . . . εἰς ἐπισημασμένα
τῆς πίστεως ἐπισημασμένα καὶ ἐκ τῶν κειμένων
μετακινουμένων ἀποστολῆς ἐπισημασμένα τοῦ εὐαγγελίου
οὐκ ἔσονται,** III.3
But now you have been reconciled. . . if indeed
you remain in the faith. . .
241. Col 2:5 **εἰ γὰρ καὶ τῆς σαρκὸς ἀπουσία, ἀλλὰ τῆς πνεύματος
συνῆσθαι,** I.
Even if I am absent in the flesh, yet I am with
you in spirit.
242. Col 2:20 **Εἰ ἀπεθανε σὺν Χριστῷ στοιχειῶν
τοῦ κόσμου, τίς ἔτι ἐπισημασμένα
δογματίζεσθε, . . .** III.3
If you died with Christ. . . why, as though living
. . . do you submit to regulations. . . ?
243. Col 3:1 **Εἰ ἕσθαι σὺν Χριστῷ ἀναστῆσθε,** III.3
If you were raised together with Christ, seek the
things above.
244. I Thess 4:14 **εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπεθανε καὶ
ἀναστῆσθαι, οὕτως καὶ οἱ θεοὶ τῶν κοινήσων
τῶν Ἰησοῦς ἀναστῆσθαι** I.
If we believe that Jesus died and rose, so also
God will bring with him those. . .

²⁵ Not strictly a conditional sentence (the apodosis does not depend on the protasis). Actually it seems to be an elliptical way of expressing an uncertain purpose: "I count. . . loss, in order that, if possible, I may attain. . ."

245. 2 Thess 1:5, 7 **ei] to>kataciwqhñai uñaj th] basileiaj tou? I. qeou?... ei]er dikaion para>qe&?ahtapodouñai toij qlibousin uñaj ql i]yin kai>uñiñ toij qlibomenoij a@sin meq hñwñ**
That you be considered worthy. . . if indeed [it is] a righteous thing with God to repay. . .
246. 2 Thess 3:10 **ei]ij ou]qet ei e]gazesqai mhde]sqietw.** III.4
If anyone does not want to work, let him not eat.
247. 2 Thess 3:14 **ei]de<ij ou]k upakouei t&?log& hñwñ dia>th] epistol h], touton shmeiou]sqe,** III.4
If anyone does not hearken to our word through the letter, mark such. . .
248. I Tim 1:10 **kai>ei] eteron t^?ugianous^ didaskali% a]htikeitai,** III.4
And if there is anything else contrary to sound teaching [the law is for it] (Cf. v. 9)
249. I Tim 3:1 **ei]ij episkoph] o]regetai, kal ou]e]gou epiqumei?** III.4
If anyone aspires to the office of overseer, he desires a good work.
250. I Tim 3:5 **ei]de<ij tou]i]liou oilou prosthñai ou]k oidēn, pw] e]k]hsiaj qeou? epimel hsetai;** III.5
If anyone does not know how to preside over his own house, how shall he take care of the church of God?
251. I Tim 5:4 **ei]de<ij xhra tekna h]elgona e]ei, manqanetwsan prw]ton ton i]don oilon eu]sebein** III.2
If any widow has children or grand-children, let them learn first to practice piety at home. . .
252. I Tim 5:8 **ei]de<ij twñ i]liwn kai>malista oilkeiwn ou] pronoeitai, tha pistin hñhtai kai>estin apistou xeirwn.** III.4
If anyone does not provide for his own. . . he has denied the faith and is worse than an unbeliever.
253. I Tim 5:9,10 **Xhra katal egesqw . . . ei]te]knotrof hsen, ei] e]fenodoxsen, ei]l]agiwn podaj e]nyen, ei] qlibomenoij e]phrkesen, ei]panti>e]g& a]gaq&? e]phkol ou]qhsen.** III.4
Let a widow be enrolled. . . if she has reared children, . . . shown hospitality. . . washed. . . assisted. . . followed. . .
254. I Tim 5:16 **ei]ij pisth>e]ei xhraj, e]parkeitw au]taij,** III.2
If any [woman] believer has widows, let her assist them.

255. 1 Tim 6:3, 4 **ei@ij eferodidaskalei>kai>nh>proserxetai** III.4
u@giainousin logoij, . . . tetuf wtai, . . .
 If anyone teaches otherwise and does not agree
 with sound words. . . he is puffed up . . .
256. 2 Tim 2:11 **ei|gar sunapeqanomen, kai>suzhsomen:** III.3
 If we have died with [him], we shall also live
 with [him].
257. 2 Tim 2:12 **ei|upomenomen, kai>sunbasileusomen:** III.3
 If we endure, we shall reign with [him].
258. 2 Tim 2:12 **ei|apnhsomeqa, kakei@oj apnhsetai h@raj:** III.4
 If we deny [him], he also will deny us.
259. 2 Tim 2:13 **ei|apistou@ten, ekei@oj pistoj menei,** III.4
 If we are unfaithful, he remains faithful.
260. Titus 1:5-6 **iha . . . katasths ^j kata>polin** III.4
presbuterouj, . . . ei@ij e@stin
ap@egklhtoj, . . .
 In order that. . . you may establish elders
 . . . if any is above reproach. . .
261. Phlm 17 **Ei|pou# me e@ij koinwnon pros l abou?au@ton** I.
wj e@pe:
 If you hold me as a partner, receive him as [you
 would] me.
262. Phlm 18 **ei|de<ti h@likhsen se h@of ei@ei, touto e@mi>** I.
e|loga:
 If he has wronged you or owes you anything,
 charge this to me.
263. Heb 2:2, 3 **ei|gar o@di lagge@wn l al h@eij logoj e@geneto** I.
bebaioj, . . . pwj h@eij ek eucomeqa
thlikauthj ap@elhsantej swthriaj;
 If the word spoken through angels was sure. . .
 how shall we escape. . . ?
264. Heb 3:11 **Ei|e@sel eusontai eij thn katapausin mou.** II.²⁶
 [May something terrible happen to me] if they
 shall enter my rest.
265. Heb 4:3 **Ei|e@sel eusontai eij thn katapausin mou.** II.²⁶
 Same as preceding (Heb 3:11; cf. Mk. 8:12).
266. Heb 4:5 **Ei|e@sel eusontai eij thn katapausin mou.** II.²⁶
 Same as preceding (Heb 3:11; cf. Mark 8:12).

²⁶ An elliptical Semitic idiom expressing an oath. cf. Mark 8:12.

267. Heb 6:9 **Pepeis meqa de>peri>uþwñ, aġaphtoic̣ta> I.
kreissona kai>eḳomena swthriaj, eiḳai>outwĵ
Ialouñen:**
We are persuaded of better things concerning
you. . . even if we speak thus.
268. Heb 7:15 **kai>perissoteron e@ katadhḷon eþtin, eiḳata> I.
tḥa oþmiothta Melxisedek aþistatai iþreuj
eteroj,**
This is still more abundantly clear, if another
priest arises after the likeness of Melchizedek.
269. Heb 9:13-14 **eig̣ar to>aif̣a tragwn kai>taurwn . . . aġiazei I.
. . . pos& maġlon to>aif̣a touXristou? . . .
kaqariei?thñ suneidhsin ḥwñ . . .**
If the blood of bulls and goats. . . sanc-
tified . . . much more shall the blood of
Christ. . . cleanse your conscience. . .
270. Heb 12:8 **eilde>xwrij eþte paideiaj ḥs metoxoi gegonasin III.3
pantej, a@a noqoi kai>ouḳ uifi>eþte.**
If you are without chastening. . . then you are
illegitimate and not sons.
271. Heb 12:25 **eig̣ar ekeiñoi ouḳ eþef ugon epi>ghĵ I.
paraithsaṃenoi ton xrhmatizonta, polu>
maġlon ḥreiĵ oi[ton ap̣]loufanwñ
apostref̣omenoi:**
If they did escape who. . . much more we [shall
not escape] who. . .
272. Jas 1:5 **Ei>de>tij uþwñ leipetai sof̣iaj, aiþeitw para> III.3
tou?didontoj qeou?paþin apḷwĵ kai>mh>
oþeidizontoj, kai>doqhsetai auþ&?**
If any of you lack wisdom, let him ask. . .
273. Jas 1:23 **ei>ij akroathĵ logou eþtin kai>ou]poihtĵ, III.3
ousoj e@ken aþdri>katanooũti to>proswpon
thĵ genesewĵ auþou?eĵ eþoptr&:**
If anyone is a hearer of the word and not a doer,
he is like. . .
274. Jas 1:26 **Ei>ij dokei?qrhskoĵ eiñai, mh>xal inagwgwñ III.3
glwßsan auþou?aġla>apatwñ kardian auþou?
toutou mataioĵ ḥqrhskeia.**
If anyone thinks that he is religious while not
bridling his tongue. . . this man's religion [is]
worthless.

275. Jas 2:8 **ei]mentoi nomon tel eite basil ikon kata>thn graf hn, Agaphseij ton plhsion sou wj seauton, kal wj poieite:** III.4²⁷
 If you are accomplishing the royal law . . . , you do well.
276. Jas 2:9 **ei]de>proswpol hmpeteite, a]partian e]gazesqe,** III.4²⁷
 But if you show partiality you are working sin.
277. Jas 2:11 **ei]de>ou]mixeueij, f oneueij de>gegonaj parabathj nomu.** III.4.
 If you do not commit adultery but you commit murder, you have become a law-breaker.
278. Jas 3:2 **ei]cij e] log& ou]ptaiei, ou]soj teleioj a]hr,** III.4
 If anyone does not stumble in word, this [is] a mature man.
279. Jas 3:3 **ei]de>tw]n ippwn touj xalinoj ej ta>stomata ba]llomen ej to>peiquesqai au]touj h]fi]n, kai> ol on to>sw]na au]tw]n metagomen.** I.
 If we put bits into the mouths of horses. . . , we control their whole body.
280. Jas 3:14 **ei]de>zh] on pikron e]ete kai>e]riqeian e] t^? kardi% u]w]n, nh>katakauxa]sqe kai>yeudesqe kata>th] a]lhqeiaj.** III.4
 If you have bitter jealousy and strife in your heart, do not boast and lie against the truth.
281. Jas 4:11 **ei]de>nomon krineij, ou]k ei]poi]th] nomu a]l]a>krith]j.** III.4
 If you judge the law, you are not a doer of the law, but a judge.
282. I Pet 1:6 **ol]igon a]ti ei]deon [e]stin] luphqentej** III.2²⁸
 Being grieved now for a little while, if it is necessary.
283. I Pet 1:17 **Kai>ei]patera epikal ei]sqe ton aproswpol h]ptw]j krinonta kata>to>ekastou e]gon, e] f ob& ton th]j paroikiaj u]w]n xronon a]p]astraf hte,** III.3
 If you call upon the father. . . live out the time of your sojourn in fear.

²⁷ a. vv 8, 9; pair of alternative possibilities.

²⁸ Not a complete sentence; the protasis is an idiomatic parenthetical explanation.

284. I Pet 2:2-3 **adon gal a epipoqsate, . . . ei legeusasqe** III.3
 Desire the milk. . . if you have tasted that the Lord is good.
285. I Pet 2:19 **touto gar xarj ei dia suneidhsin qeou? upof erei tij lupaj pasxwn adikwj.** III.4²⁹
 This [is] grace, if someone for the sake of conscience toward God bears sorrow, suffering unjustly.
286. I Pet 2:20 **poiðn gar kleoj ei lafartanontej kai kol af izomenoi upomeneite;** III.4²⁹
 What credit [is there], if you endure when you sin and are punished?
287. I Pet 2:20 **al l]ei laqapoiountej kai pasxontej upomeneite, touto xarj paraqe&?**
 But if you endure when you are doing good and suffer, this [is] grace in God's eyes.
288. I Pet 3:1 **iha kai ei cinej apeiqousoin t&log& dia thj twñ gunaikwn aqastrof hj aeu logou kerdhqsontai** III.3
 In order that, even if some [husbands] disbelieve the word, they may be won without the word. . .
289. I Pet 4:11 **ei eij l al ei?wj logia qeou?**
 If anyone speaks [let him speak] as the oracle of God.
290. I Pet 4:11 **ei eij diakonei?wj eþ i sxuoj hf xorhgei?b[qeoj:** III.4
 If anyone serves [let him do it] as from the strength which God supplies.
291. I Pet 4:14 **ei bheidizesqe eh oqomati Xristou? makarioi,** III.2
 If you are reproached in the name of Christ, [you are] blessed.
292. I Pet 4:16 **eide>wj Xristianoj, mh ai sxunesqw,** III.2
 If [anyone suffers] as a Christian, let him not be ashamed.
293. I Pet 4:17 **eide prwton af hñwn, tito teloj twñ apeiqountwn t&?tou qeou? euaggeli&;** I
 If [judgment begins] first from us, what [shall be] the end of those. . . ?
294. I Pet 4:18 **ei b dikaioj ml ij s&zetai, o la sebhj kai aqartwl oj pouf aneitai;** I.
 If the righteous man is saved with difficulty, where shall the ungodly and sinner appear?

²⁹ Cf. vv 19, 20; set or three alternative possibilities.

295. 2 Pet 2:4-9 **Eiġar oġeoj aġġelwn aħarthsantwn ouk I.
ef eisato, . . . kai>aj>xaiou kosmou ouk
ef eisato, . . . kai>poł ej Sodonwn kai>Gomorrāj
tef rwsaj katekrinen, . . . oifēn kurioj eušēbeij
ek peirasmou?rhesqai, . . .**
If God did not spare angels. . . did not spare the
old world. . . condemned cities of Sodom . . .
delivered Lot. . . the Lord knows how to deliver
the godly. . .
296. 2 Pet 2:20 **eiġar apof ugontej taxiasmata toukosmou eh III.4
epignwsei toukuriou [hēwn] kai>swthroj Ihsou?
Xristou?toutoj de>pał in eplakentej hētwntai,
gegonen auťoj taxata xeirona twñ prwtwn.**
If, having escaped the defilement of the
world. . . and again having become entangled,
they are overcome, the last state [is] worse than
the first.
297. 1 John 3:13 **mħqaumazete, adel f oi,ei hisei?uħaj I.
oikosmj.**
Do not be surprised, brethren, if the world
hates you.
298. 1 John 4:11 **Agapthtois,ei outwj oġeoj hġaphsen hħaj, I.
kai>hħej of eiłomen ał hłouj agapañ.**
Beloved, if God so loved us, we also ought to
love one another.
299. 1 John 5:9 **ei thn marturian twñ aħqrwpwn l anbanomen, I.
hmarturia tou?yeou?meizwn estin,**
If we receive the testimony of men, the
testimony of God is greater.
300. 2 John 10 **ei@ij e>etaj proj uħaj kai>tauthn thn III.2
didaxhn oułf erei, mh> l anbanete auťon ej
oikian kai>xairein auť&?mh> l egete:**
If anyone comes to you and does not bring this
teaching, do not receive him into your house. . .
301. Rev 11:5 **kai>ei@ij auťouj qel ei adikhšai, puř III.4
ekporeuetai ek tou?stomatoj auťwn kai>
katasqiei touj ekqrouj auťwn:**
If anyone wants to harm them, fire goes forth
. . . and devours. . .
302. Rev 11:5 **ei@ij qel hsei auťouj adikhšai, outwj dei? III.4
auťon apoktanqhñai.**
If anyone will want to harm them, he must be killed thus.
303. Rev 13:9 **Ei@ij e>ei ouš akousatw. III.3
If anyone has an ear let him hear.**

304. Rev 13:10 **ei@ij eij aiχmalwsian, eij aiχmalwsian upagei:** III.2
If anyone [is] for captivity, into captivity he goes.
305. Rev 13:10 **ei@ij eη maxair^ apoktanqhηai, au-ton eη III.2
maxair^ apoktanqhηai.**
If anyone [is] to be killed with a sword, [it is necessary] that he be killed with a sword.
306. Rev 14:9 **Ei@ij proskunei-to>hrion kai>thn eikona III.4
au-ton?kai>lambanei xaragma . . . kai>au-toj
pietai ek tou>bi@ou . . . kai>basanisqhsetai . . .**
If anyone worships the beast. . . he also shall drink of the wine of God's wrath. . . and shall be tormented . . .
307. Rev 14:11 **kai>ei@ij lambanei to>xaragma tou>hōmatoj III.4
au-ton?**
And if anyone receives the mark. . . [he too has no rest].
308. Rev 20:15 **kai>ei@ij ouχ eu-feqh eη t^>bibl & th>j zwh>j III.3
gegrammenoj eη l hqη eij th> limhn tou>pu-roj.**
If anyone was not found written in the book of life he was cast into the lake of fire.

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