FIRST CLASS CONDITIONS:  
WHAT DO THEY MEAN? 

JAMES L. BOYER

This inductive study of the approximately 300 NT instances of the first class condition (εἰ + 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.

*   *   *

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 εἰ instead of εἰδή 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." Is this true?

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

occurring in the NT. By using the GRAMCORD tool,\(^2\) a print-out was produced of all places where the conjunction \(\epsilon\iota\) is followed by an indicative verb. Next, the list was edited manually to remove non-applicable situations\(^3\) 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 instances\(^5\) 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 \(\epsilon\iota\)plus-indicative protasis. This was carefully appraised, listed, and tabulated, with the following results:

1. Instances where the condition was obviously true.  115  37%
2. Instances where the condition was obviously false.  36  12%
3. 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," \textit{GTJ} 1(1980) 97-99,
\(^3\) \(\epsilon\iota\)+ indicative, of course, also includes all second class conditions (contrary to fact) and a few examples where \(\epsilon\iota\)\(\mu\h\)h = "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.

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 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 explana-
tion 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." 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 on some
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.\textsuperscript{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.\textsuperscript{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.”\textsuperscript{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.”\textsuperscript{14} Again, in 1 Cor 15:2, "Paul assumes that they are holding it fast."\textsuperscript{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).”\textsuperscript{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.

\textsuperscript{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.

\textsuperscript{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).

\textsuperscript{13} Ibid., I, 213.

\textsuperscript{14} Ibid., 3, 69.

\textsuperscript{15} Ibid., 4, 186.

\textsuperscript{16} A. T. Robertson, \textit{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.\textsuperscript{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 $\textit{ei}$ 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.\textsuperscript{18}

When the protasis simply states a particular supposition, implying nothing as to the fulfillment of the condition, it has the indicative with $\textit{ei}$\textsuperscript{19}

\textsuperscript{17} Cf. Nigel Turner, \textit{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."

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

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


\textsuperscript{21} Adolph Kaegi, \textit{A Short Grammar of Classical Greek} (St. Louis: B. Herder, 1914) 144.

\textsuperscript{22} Ernest De Witt Burton, \textit{Syntax of Moods and Tenses in New Testament Greek} (Chicago: University of Chicago, 1897) 102.
## APPENDIX

**CORPUS OF FIRST CLASS CONDITIONS IN THE NT**

<table>
<thead>
<tr>
<th>Reference</th>
<th>Text</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Matt 4:3</td>
<td>Εἰ αὐτῶν ημῶν εἰπεῖ ημᾶς αἱ οἰκίαι, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>Εἰ αὑτῶν ημῶν εἰπεῖ ημᾶς αἱ οἰκίαι, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>If you are God's son, tell these stones to become bread.</td>
<td></td>
</tr>
<tr>
<td>2. Matt 4:6</td>
<td>Εἰ αὐτῶν ημῶν εἰπεῖ ημᾶς αἱ οἰκίαι, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>Εἰ αὐτῶν ημῶν εἰπεῖ ημᾶς αἱ οἰκίαι, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>If you are God's son, cast yourself down.</td>
<td></td>
</tr>
<tr>
<td>3. Matt 5:29</td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.4</td>
</tr>
<tr>
<td></td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.4</td>
</tr>
<tr>
<td></td>
<td>If your right eye offendeth you, pull it out and throw it away.</td>
<td></td>
</tr>
<tr>
<td>4. Matt 5:30</td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.4</td>
</tr>
<tr>
<td></td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.4</td>
</tr>
<tr>
<td></td>
<td>If your right hand offendeth you, cut it off and throw it away.</td>
<td></td>
</tr>
<tr>
<td>5. Matt 6:23</td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.3</td>
</tr>
<tr>
<td></td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.3</td>
</tr>
<tr>
<td></td>
<td>If the light in you is darkness, how great [is] that darkness!</td>
<td></td>
</tr>
<tr>
<td>6. Matt 6:30</td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>If God so clothes the grass... will he not much rather [clothe] you?</td>
<td></td>
</tr>
<tr>
<td>7. Matt 7:11</td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>8. Matt 8:31</td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.1</td>
</tr>
<tr>
<td></td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>III.1</td>
</tr>
<tr>
<td></td>
<td>If you cast us out, send us into the herd of swine.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Εἰ ὁ δικαίος ὁ σου δικαιώσεται, οἱ λόγοι οὗτος οἱ γεμώνται</td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td>If they have called the house-master Beelzeboul, much more [will they do it] to his household servants.</td>
<td></td>
</tr>
</tbody>
</table>
   If you are willing to accept [it, or him], he himself is Elijah who is going to come.

    e]meri]s]q]h
   If Satan casts out Satan, he has become divided against himself.

   If I by Beelzeboul cast out the demons, by whom do your sons cast them out?

   If I by God's Spirit cast out the demons, then God's kingdom has come upon you.

    e]pi]t[a]u]data:
   Lord, if it is you, command me to come to you on the water.

    a]kol ouqei]k]w moi.
   If anyone wants to come after me, let him deny himself and lift up his cross and keep following me.

   If you wish, I will make here three booths, one for you.

   If your hand or foot offends you, cut it off and throw it away.

   If your eye offends you, pull it out and throw it away.

   Pay [it] back, if you owe anything.

1 Cf. vv 27, 28; pair of opposites.
20. Matt 19:10  

EI]OUTWJ E$TIN H[A$TIK TOUTA$HPW TOU$APQRMPOU METAXH]  

III.5 

GUNAIKOJ, OU]SUMF EREI GAMAHB AII. 

If the case of a man with his wife is so, it is not 

advantageous to marry.

21. Matt 19:17  

EI]...QEKEIJ EIJ THN ZΦHNEI$EL QEIH,  

III.4 

THKH$ONTA $EPHTOLAI$. 

If you want to enter into life, keep the 

commandments.

22. Matt 19:21  

EI]QEKEIJ TEKEOFJ EINAI, UΦAGEPWKH$OMSOOUTA$>  

III.4 

UPΑKΣONTA KAI$DΩPTOIF, PTWξOI$, KAI$TEIJ  

QHΣAUXON EΦOU$ANAI$, KAI$DEUPO AΞOLOUQEI$E$N. 

If you want to be perfect, go sell... give... and 

keep following me.

23. Matt 22:45  

EI]...DAVID KALEI$AUTON KURION, PW$UIΦ$  

AUTOU$E$TIN;  

If David calls him Lord, how is he his Son?

24. Matt 26:33  

EI]PAΜTE$J$KANDALIS QHΣONTAI$ΕHSOIKE$>  

III.4 

OUΦEPOTES KANDALIS QHΣOMAI. 

If all shall be offended in you, I shall never be 

offended.

25. Matt 26:39  

PAΤER MOU, EI]DUNATOM E$TIN, PAREL QATW$APJ  

III.22 

EMOU$TOPOTHKION TOUTO:  

My Father, if it is possible, let this cup pass 

away from me.

26. Matt 26:42  

PAΤER MOU, EI]DUNATAI$TOUTO PAREL QEIH...  

III.22 

GENHQT$TW TOQEKHMA$SOU. 

My Father, if it is not possible that this pass. 

let your will come to pass.

27. Matt 27:40  

SW$$ON SΕA$UTON, EI$UIΦ$EI$TOUQEOU$[KAI]  

II. 

KATA$KHQI$APOTOU$S TAUROU? 

Save yourself, if you are God's son, and come 

down from the cross.

28. Matt 27:43  

R[USASKWNU$EIQEKEI$AUTOM:  

II. 

Let him deliver him now, if he wants him.

29. Mark 3:26  

EΙ$J$SATAN$APH$EST$EΦ$EUTON KAI$EMERISQH,  

II. 

OU$DUNATAI$STH$AI$ALAT$EKOJ$E$EI. 

If Satan has risen up against himself and has 

become divided, he cannot stand, but has an end.

30. Mark 4:23  

EI@$EI W$SA A$KOU$IN A$KOU$EKW.  

III.3 

If anyone has ears to hear, let him hear.

2 Cf. vv 39, 42; pair of alternative possibilities.
31. Mark 8:12 Εἰ δοξήσεται τῷ γενεότατῷ σε χριστόν.
[May something terrible happen to me] if a sign shall be given to this generation.

32. Mark 8:34 Εἰ @ ήλθεν τὸ σταυρὸν καὶ άρα τὸ σταυρόν αύτου καὶ ἀκολουθεῖ μοι.
If anyone wants to come after me, let him deny himself and lift up his cross and keep following me.

33. Mark 9:22 Εἰ ή δύναμιν, βοήθησον ἡμᾶς συνελπίσον χρήσειν.
If you can [do] anything, show mercy and help us.

34. Mark 9:23 Τού οὐκ ἔσται παντὸς πίστεως. 
[Watch that expression] "If you can"--all things are possible to the one who trusts.

35. Mark 9:35 Εἰ @ χρήσεται πρῶτον εἶναι ἐν πάντων εὐχαριστεῖν καὶ ἐν πάντων διακονεῖν.
If anyone wants to be first he shall be last of all and servant of all.

36. Mark 9:42 Καλὸν εἶναι τὸ μαλάκι ἐπὶ τοῦ πέρατος τοῦ ἀριθμοῦ καὶ αὐτὸν αὐτοῦ.
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, 23 Εἰ @ θεόν, εἰ πιστεύετε αὐτῷ ὡς οὗ δύναται, ἵνα διστάσῃ, εἰπέντες καὶ αὕτη ἐλευθερότητα έρχεται.
If you have faith in God, I tell you that whoever says to this mountain. . . and does not doubt. . . , it shall be his.

38. Mark 11:25 Αφίστεν τούτῳ τι έχετε κατά τὸν αἶθα.
Forgive, if you have anything against anyone.

In order to lead astray, if [it is] possible, the elect ones.

40. Mark 14:29 Εἰς καί παρεκλήσεις κανελαί συνέναι αἷλλοι θυμῆσονται, οὐ θυμήσεται τοῦ εξοντέως.
Even if all shall be offended, yet [will] not I.

---

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 parenthetic insertion into a purpose clause.
41. Mark 14:35  
Mark 14:35

42. Luke 4:3  
Luke 4:3

43. Luke 4:9  
Luke 4:9

44. Luke 6:32  
Luke 6:32

Luke 9:23

46. Luke 11:8  
Luke 11:8

47. Luke 11:13  
Luke 11:13

Luke 11:18

49. Luke 11:19  
Luke 11:19

---

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

7 Cf. vv 19, 20; pair of opposites.
50. Luke 11:20 **eij...eπ δακτυκ& qeou?eκβακλ w tα δαιμονια, a @a e@ γα se en ef ]u]ha] h[bα s ile tou?qeou?**
If I by the finger of God cast out demons, then God's kingdom has come upon you.

51. Luke 11:36 **eij...tος wma σ ou ol on f wteinom, mh ε@on meξoj ti s koteinom, e@taif wteinom ol on w[ otan ol] uxnoj t^ ^a] $ trap^ ^? f wti^ se.**
If your whole body is bright. . . it shall be wholly bright, as when. . .

52. Luke 12:26 **eijou# ouλεξεj a xis ton duma s qe, tι perι twn loipwn merimnate;**
If you are not able [to do] the littlest thing, why are you anxious about the rest?

53. Luke 12:28 **eijdeh a γρ & τον α xon ol on σ h meron kai> a uξ ο j eij kli bα non b a l l omenon o[qeoj o ut wj a hι iaei, pos & mα ο n ο uµα], o]igopisto i.**
If God clothes the grass. . . much more [will he clothe] you.

54. Luke 14:26 **Ei@ij e@x etai pro j me kai ο uj mis eι j on pateka eπ utou ξαια .. ou] dumatai ei η ai j mou ma qthp.**
If anyone comes to me and does not hate his own father and. . .he cannot be my disciple.

55. Luke 16:11 **eijou e h t & α λι b δ ma mwn%? p i sto i ouk eγεκες qe, III.4 to xal hqinon tij uµihn pisteusei;**
If you have not become faithful in the unrighteous mammon, who will entrust to you the true [wealth]?

56. Luke 16:12 **eijeh t & α l l otri & p isto i ouk eγεκες qe, to> uµeteron tij dwsei uµihn;**
If you have not become faithful in that which belongs to another, who will give to you which is your own?

57. Luke 16:31 **Eij M wus ejw kai wna pro j htw h ouk a kouμus in, III.4 ou[λ] η α j tij ek nekrw h α πα ι t^ ^? p eis qhθ ο n t i.**
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 **us it el eij a uf& ? eij ι qoj mulikop p er ikei t ai peri> II. ton traxh l on auj ou?kai e@ ri tai eij th qakass an**
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.
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 **Εἰ καὶ ὁ θεός οὐ φοβοῦμαι οὐδὲ ἁμαρτάνω. I.
Even if I do not fear God... yet because... I will give this widow justice.

If I have cheated anyone out of anything, I am paying it back four-fold.

62. Luke 22:42 **Πάτερ, εἰ μὴ θελεῖς ὑπομείναναι τὸ ποιητικὸν αὐτοῦ:... Father, if you are willing take away this cup from me.

63. Luke 22:67 **Εἰς ὑπομένων, εἰπὼν θεῶν. II.
If you are the Messiah, tell us.

If they are doing these things in the green tree, what may happen in the dry [tree]

65. Luke 23:35 **Αὐλοῦν ἐνώσεν, σώσας τὸ ἐμὸν, εἰποῦσαν:... "He saved others, let him save himself, if this is God's Messiah."

If you are the king of the Jews, save yourself.

67. John 1:25 **Τί οὖν εἰσῆξεν ἐνόπλως, εἰς ὑπερέπον, εἰς ὑπομένων, διὰ τῆς θεοῦ εἰρήνης; Why then do you baptize if you are not the Messiah...?

68. John 3:12 **Εἰς εὐπρεπίαν εἰπὼν ὑμῖν καὶ ὑπομένος, ποιήσας τοῦτο:... 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  
\[
\text{e}i\text{j}d\text{e}x\text{t}o\text{i}j \text{e}k\text{e}i\text{m}ou \text{g}r\text{a}m\text{m}as \text{i}n \text{o}u\text{j} \text{p}i\text{st}e\text{u}t\text{e},}
\]
\[
\text{p}w\text{f} \text{t}o\text{i}j \text{e}m\text{oi}j \text{r}h\text{m}as \text{i}n \text{p}i\text{st}e\text{u}t\text{e};}
\]
\[\text{I.}\]

If you do not believe that one's writings, how will you believe my words?

70. John 7:4  
\[
\text{e}i\text{j}t\text{a}u\text{t}a \text{p}o\text{i}e\text{i}j, f \text{a}n \text{e}k\text{w}s \text{o}n \text{s}e\text{a}u\text{t}o\text{n} \text{t}&? \text{k}o\text{s} \text{m}&.
\]
\[\text{III.5}\]

If you are doing these things, show yourself to the world.

71. John 7:23  
\[
\text{e}i\text{jp}e\text{r}i\text{t}o\text{m}h\text{m} \text{l}\text{a}m\text{b}a\text{m}e\text{i}a \text{a}@\text{q}r\text{w} \text{p}o\text{j} \text{e}h \text{s} \text{a}b\text{b}a\text{t}& \text{I.}
\]
\[
\ldots \text{e}m\text{oi}j \text{o}l\text{a}t\text{e} \text{o}t\text{i} \text{o}l \text{o}n \text{a} \text{@} \text{q}r\text{p} \text{o} \text{u}\text{g}i\text{h}?
\]

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  
\[
\text{Eij} \text{t}e\text{k}n\text{a} \text{to}j? \text{A} \text{b}r\text{a} \text{a} \text{m} \text{e}\text{s} \text{t}e, \text{t}a \text{e}@\text{g} \text{a} \text{t}o\text{u}?
\]
\[\text{I.}9\]

If you are Abraham's children, you would be doing Abraham's works.

73. John 8:46  
\[
\text{eij} \text{a} \text{h} \text{q}e\text{i}j \text{a} \text{n} \text{l} \text{e}g\text{w}, \text{d} \text{i} \text{a} \text{x} \text{i} \text{u} \text{m} \text{e}i\text{f} \text{ou}\text{j} \text{p}i\text{st}e\text{u}t\text{e} \text{e}m\text{oi};
\]
\[\text{I.}\]

If I speak the truth, why do you not believe me?

74. John 10:24  
\[
\text{eij} \text{u} \text{x} \text{i} \text{u} \text{X} \text{r} \text{i} \text{s} \text{t}o\text{j}, \text{e}i\text{p}h\text{m}i\text{n} \text{p} \text{a} \text{r} \text{r} \text{h} \text{s} \text{i}\%.
\]
\[\text{III.5}\]

If you are the Messiah, tell us boldly.

75. John 10:35  
\[
\text{eij}\text{k}e\text{nc}o\text{uj} \text{eij} \text{e}\text{m} \text{e}i\text{f} \text{ou}\text{j} \text{q}e\text{o}u\text{j} \text{p} \text{r} \text{o} \text{p} \text{o} \text{u}\text{x} \text{e}\text{m} \text{o}j \text{t} \text{ou}\text{j}?
\]
\[\text{I.}36\]

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  
\[
\text{eij}\text{ou}\text{p} \text{i} \text{w} \text{t} \text{a} \text{e}@\text{g} \text{a} \text{t} \text{ou}\text{j} \text{p} \text{a} \text{t} \text{r} \text{o}\text{j} \text{m} \text{ou}, \text{m} \text{h}\text{j} \text{p}i\text{st}e\text{u}t\text{e} \text{e}m\text{oi};
\]
\[\text{II.}10\]

If I do not do the works of my father, do not believe me.

77. John 10:38  
\[
\text{eij}\text{d} \text{e} \text{p} \text{oi} \text{w} \text{t} \text{a} \text{e}@\text{g} \text{a} \text{t} \text{ou}\text{j} \text{p} \text{i} \text{i} \text{f} \text{e} \text{m} \text{o} \text{i} \text{m} \text{h} \text{p} \text{i} \text{st}e\text{u} \text{k} \text{te}, \text{t} \text{oi}\text{f} \text{e}@\text{g} \text{i} \text{j}\text{p} \text{i} \text{st}e\text{u} \text{t} \text{e},
\]
\[\text{I.}10\]

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  
**Kúrie, eíj keikóimhta i s wqhsetai.**  
Lord, if he is asleep he will be safe.

79. John 13:14  
**Eíj ou#n eíj a úmw̄h tou#j podaj o[ kurioj kai#j dida#s kai oj, kai úmefij of eiketaj a I hkw̄n niptein tou#j podaj:**  
If I . . . have washed your feet, you also ought to keep washing one another's feet.

80. John 13:17  
**Eíjtau a i día te, makari oi#ste eùn poihte a ûfaj**  
If you know these things, you are blessed . . .

81. John 13:32  
**Eíj eúc̄a kai#j dida#s eíj a ûfaj kai#j úmefij docasei au#tor**  
If God has been glorified in him, God also will glorify him.

82. John 14:7  
**Eíj eúc̄a kate me, kai#j pateka mou gnw̄ses qe:**  
If you know me, you will also know my father.

83. John 14:11  
**Eíj demh̄ dia xa ega a ûfaj pistεute.**  
If not [if you do not believe me for these reasons], believe me on account of the works themselves.

84. John 15:18  
**Eíj kos#j umaj mis eíj ginw̄skete oti ēmepsw̄ton umw̄h memishken.**  
If the world hates you, you know that it has hated me first.

85. John 15:20  
**Eíj ēmepsw̄can, kai #j umaj diew̄souin:**  
If they persecuted me, they will persecute you too.

86. John 15:20  
**Eíjton logon mou ēj Kh̄shsan, kai#j umeketaron**  
If they have kept my word, they will keep yours too.

87. John 18:8  
**Eíjou#j ēmezhteite, a @ete toutouj úbagein:**  
If you are seeking me, permit these to depart.

88. John 18:23  
**Eíjka w#j e#j a kh#san, mar tuk̄hs on peri#tou? ka kou?**  
If I have spoken in an evil way, testify of the evil.

89. John 18:23  
**Eíjde#xa l w#j, tim e dekeij;**  
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 *Ku<rie, eij}s u<eβa<stas a<ja u<fo,n, eij}pe<moi pou?*  
III.5  
eγκαζει αυτόν καὶ ἔβαζεν αὐτόν ἀφ᾽ ἑως ἀποκεφαλίζω?  
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 *eij}h[mei]? s hmeron αν ικρινομενα επι>  
eψηργεις ι% αν ηρωπου α$ qenouf,...  
gnws to n e@tw pa$in uμιν kai pαntιξ?  
I a & ?]s ra h? oti...  
If we are being judged concerning a kindness to a sick man. . . let it be known to you all. . .

92. Acts 5:39 *eij}deξeκ qeou$t in, ou]dunh{s es qe  
kαταλυςαι αι αυτουκ*  
But if it is of God, you will not be able to stop them.

qe]ρ[α αυτιμ... εγ]wτικ αν δυνατον kωρυσαί τον qεον;*  
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 *Eij}ekrika t]eme pis th τ& θURI& ει]αι,  
If you have judged me to be faithful to the Lord, come into my house and stay.

kαι]nomou tou]q λμα τι, o]es qe aυτοικ*  
If there are questions about. . . a law of yours, you shall see [to them] yourselves.

texni]tai e@os i prok]tina lοgon, a]gorai]d i  
αll]hkoij.*  
If Demetrius and. . . have a complaint against someone, courts are being held and there are officials; let them bring charges against one another.

ekkl]hs i% epil uqh]setai.*  
But if you are looking for something more, it shall be settled in the lawful assembly.

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@ i< e$ tin e$t & a hdi a  epopo
kathro eikwsan an autou?
If there is anything a-miss about the man, let
them bring accusation against him.

100. Acts 25:11 ei@ me n ou# a aikw kai a eion qa xakou pe praxa ti,
oua para i toumaito poqanei:
If I am wrong and have done anything worthy of
death, I do not refuse to die.

101. Acts 25:11 ei de oude n e$ tin w@ oustoi kathgorou$ in mou,
oueij me dumataia autoi xaris as qai:
But if there is nothing of which these accuse me,
no one can give me over to them.

102. Acts 26:8 ti< apiston kri<netai par  u[mi?n ei] o[ qeo>j
nekrouj e gei rei;
Why is it considered by you an unbelievable
thing if God raises the dead?

103. Rom 2:17-21 Ei jdes u> loudaioj ep omona$x^ kai epanapau<
... kai xa$sai ... kai$inwks eij ... kai>
dokima zeij ... pemoqak te ... o$ou$ didas kw
eteron sa auton ou$ didas keij;...
If you are named a Jew. . --, you who teach
another, do you not teach yourself?

104. Rom 3:3 ti ga$ eij hpi$ths am tinej;
What [shall we conclude] if some did not believe?

105. Rom 3:5 ei de$ a aikis hmw$ qeou$dikaios umhn
sunis ths in, tiej oumen;...
If our unrighteousness recommends God's
righteousness, what shall we say?

106. Rom 3:7 ei ga$ h$ a[ h seia tou$ eu$? t&? eu$ y eu$ mati
ep eriss eus en ei j th$ dom aautou tei ka$ w>
wa martwl o$ kro noai;
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 na xai e$ hnm$ eiper eiq o$ qeoj,...
Yes, [he is God] also of the gentiles, if indeed
God is one.

108. Rom 4:2 ei ga$ A b r a a me$ e$ gwn e$ dikaiw qh, e$ei
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  
\[\text{If those who are of the law [are] heirs, faith has become empty and the promise has become inoperative.}\]

110. Rom 5:10  
\[\text{If while . . . we were reconciled . . . much more now . . . we shall be saved . . .}\]

111. Rom 5:15  
\[\text{If by . . . the many died, much more has the grace of God . . . abounded . . .}\]

112. Rom 5:17  
\[\text{If by . . . death reigned . . . much more those . . . shall reign . . .}\]

113. Rom 6:5  
\[\text{If we have become fellow-sharers in . . . his death, certainly also we shall be [fellow-sharers in] his resurrection.}\]

114. Rom 6:8  
\[\text{If we died with Christ, . . . we shall also live with him.}\]

115. Rom 7:16  
\[\text{If I do what I do not want [to do], I am agreeing with the law that it is good.}\]

116. Rom 7:20  
\[\text{If I do what I do not want [to do], I am no longer doing it but the sin which dwells in me [is doing it].}\]
117. Rom 8:9  **ου** δεσσουκετεσσαρκιαλαεπνευματι,  

ειρηνεωμαγεουοικειουμιν.
You are not in flesh but in spirit, if indeed
God's Spirit dwells in you.

118. Rom 8:9  **ειδετιεπνευμαΧριστουουκεαιουτι**  

τατιναυτου?
If anyone does not have Christ's Spirit, this one
does not belong to him.

119. Rom 8:10  **ειδεΧριστοευμιν,τοκεμενωμανεκρονδια**  

αμαρτιαν,τοπνευμαζωδιαικαιοςωμιν.
If Christ is in you, the body [is] dead. . . but
the spirit [is] life. . .

120. Rom 8:11  **ειδεπνευματατηεκαντοιονΧισουεκ**  

νεκρωοικειουμιν,οεκα]]ονΧριστον
εκνεκρωνζωοποιησεικαιταζηνηταςωματα  

υμιν. . .
If the Spirit. . . dwells in you, the One who
raised Christ. . . will make alive your mortal
bodies. . .

121. Rom 8:13  **ειλγακατασακαζηεμεκεαπονκεκιν,**  

If you live after the flesh you are going to die.

122. Rom 8:13  **ειδεπνευματιαπραειτουςωματοι**  

ματεζηεσει.
But if by the Spirit you keep putting to death the
practices of the body, you shall live.

123. Rom 8:17  **ειδεκανα,καιοιχρονομοι:**  

If [we are] children, [we are] also heirs.

124. Rom 8:17  **συγκλοικρονομοιδεΧριστουειρη**  

σαμπασξομεν.
[We are] fellow-heirs of Christ, if indeed we are
suffering with him.

125. Rom 8:25  **ειδεουβλεπομενεπικομεν,διουπομονηφ**  

απεκδεξομεγα.
If we hope for that which we do not see, we wait
for it through patience.

126. Rom 8:31  **ειλοεοπςεεπςωμων,τικακαπςωμων;**  

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
\[\text{If God, wishing to . . . endured . . . vessels of wrath. . . .} \]

128. Rom 11:6
\[\text{If [it is] by grace, [it is] no longer from works.} \]

129. Rom 11:12
\[\text{If their fall [is] the wealth of the world and their failure [is] the wealth of the gentiles, much more [will be] their fulness.} \]

130. Rom 11:13
\[\text{If their fall [is] the wealth of the world and their failure [is] the wealth of the gentiles, much more [will be] their fulness.} \]

131. Rom 11:15
\[\text{If the root [is/was] holy, the branches also [will be holy].} \]

132. Rom 11:16
\[\text{If some of the branches have been broken off and you. . . have been grafted in . . . do not boast against the branches.} \]

133. Rom 11:18
\[\text{But if you boast against [them], you are not supporting the root, but the root [is supporting] you.} \]

134. Rom 11:21
\[\text{If God did not spare . . . neither will he spare you.} \]
137. Rom 11:24  

\[ \text{If you were cut off... and were grafted in... much more shall these... be grafted into...} \]

138. Rom 12:18  

\[ \text{If possible being at peace with all...} \]

139. Rom 13:9  

\[ \text{If [there is] any other commandment, it is summed up in this...} \]

140. Rom 14:15  

\[ \text{If your brother is being grieved because of food, you are no longer walking according to love.} \]

141. Rom 15:27  

\[ \text{If the gentiles have become sharers in their spiritual things, they ought also to minister to them in fleshly things.} \]

142. 1 Cor 3:12,13  

\[ \text{If anyone builds on the foundation gold... each one's work will be manifest.} \]

143. 1 Cor 3:14  

\[ \text{If anyone's work abides... he shall receive reward.} \]

144. 1 Cor 3:15  

\[ \text{If anyone's work shall be burned, he shall suffer loss, but he himself shall be saved.} \]

145. 1 Cor 3:17  

\[ \text{If anyone corrupts God's temple, God will corrupt him.} \]

---

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  
\[\text{If anyone thinks he is wise... let him become a fool...}\]

147. 1 Cor 4:7  
\[\text{If you have received [what you have], why do you boast...?}\]

148. 1 Cor 6:2  
\[\text{If the world is being judged by you, are you unworthy of the lesser courts?}\]

149. 1 Cor 7:9  
\[\text{If they are not controlling themselves, let them get married.}\]

150. 1 Cor 7:12  
\[\text{If any brother has an unbelieving wife and she is pleased to stay with him, let him not send her away.}\]

151. 1 Cor 7:13  
\[\text{If any wife has an unbelieving husband and he is pleased to stay with her, let her not send him away.}\]

152. 1 Cor 7:15  
\[\text{But if the unbelieving husband departs, let him depart.}\]

153. 1 Cor 7:21  
\[\text{But if you are able to become free, use it rather.}\]

154. 1 Cor 7:36  
\[\text{If anyone thinks he is acting shamefully towards his virgin... let him do what he wants; he is not sinning; let them be married.}\]

155. 1 Cor 8:2  
\[\text{If anyone thinks that he knows anything, he has not yet come to know as he ought to know.}\]

---

\[19\text{ Cf. vv 12, 13, 15; set of three alternative possibilities.}\]

\[20\text{ Cf. vv 2, 3; pair of alternative possibilities.}\]
156. 1 Cor 8:3 ei\] de\] tij a\] g a\] p\] % to\] n qeo\] n, ou\] soj e@n w st\] tai
If anyone loves God, he has become known to him.

157. 1 Cor 8:5, 6 ka\] g a\] p\] e\] g e\] f\] i\] n le\] g o\] m e\] no\] i\] qeo\] i\] a\] l\] l]
Even if there are those who are called gods. . .
158. 1 Cor 8:13 dio\] per eij\] brw\] ma s ka\] nd a\] l\] i\] ze\] t\] o\] n a\] e\] felf\] o\] m\] mou, . . .
If food offends my brother, I shall never eat flesh, lest. . .
159. 1 Cor 9:2 eij\] a\] o\] ij ou\] k e\] mi\] a\] post oloj, a\] ll a\] ge u\] mi\] n e\] mi:
If I am not an apostle to others, yet certainly I am to you.
160. 1 Cor 9:11 eij\] h\] meij\] u\] mi\] n t\] a\] p\] neumat i\] ka\] e\] s pe\] ka\] men,
If we have sowed to you spiritual things, [is it] a great thing . . .?
161. 1 Cor 9:11 me\] ga eij\] h\] meij\] u\] mw\] ta\] s a\] r\] k\] i\] k\] a\] xer i\] s\] o\] men;
[Is it] a great thing, if we shall reap your fleshly things?
162. 1 Cor 9:12 eij\] a\] o\] ij ou\] k e\] mi\] a\] post oloj, ou]\] ma\] pl on h\] meij;
If others share authority over you, do not we more?
163. 1 Cor 9:17 eij\] ga\] p\] ekw\] ma touto pr\] ss w, mis qo\] n e\] @:
If I do this willingly, I have a reward.
164. 1 Cor 9:17 eij\] de\] a\] w\] n, o\] ik o\] nomi\] mi\] n pe\] pist\] e\] uma\] i.
But if [I do this] unwillingly, I have been entrusted with a stewardship.
165. 1 Cor 10:27 eij\] a\] @i\] kal\] e\] u\] ma\] j tw\] a\] p\] i\] st\] w\] n kai\] xekete
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 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[ ]w xari titemetexw, ti b l h moumai uperou*<gw wou xarias tw;<br>III.4<br>If I partake [of the food] with thanks, why am I spoken evil of . . . ?

167. I Cor 11:6 *ei[ ]ga ouj kataluptetai gunh kai xeiras qw:*<br>III.4<br>If a woman does not wear a covering, let her also have her hair cut off.

168. I Cor 11:6 *ei[ ]da i[ ]xron gunaikei xeiras qa i h cura qa i,*<br>I.<br>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[ ]detij dokei ilomeikoj eiai, h mei[t] toiauthns unh qei a n ouxe omen,*<br>III.5<br>If anyone seems to be argumentative, we do not have such a custom.

170. I Cor 11:34 *ei[ ]ij pein%? ebi oii& e qietw.*<br>III.4<br>If anyone is hungry, let him eat at home.

171. I Cor 14:5 *meizwn de[ ]prof hteun h)[lalw ga l wssaij,*<br>III.423<br>*ekt oj ei]mh dier mneu<^, iha h[ekl hsi oikodomh alak^.*<br>The one who prophesies is greater than the one who speaks in tongues, unless he interprets . . .

172. I Cor 14:27 *ei[ ]ge gl wss ^tij la le i]kataluptetopei ston trei?, kai ]pa ame koj,*<br>III.1<br>And if anyone speaks in a tongue, [let it be] by two or at most three. . .

173. I Cor 14:35 *ei[ ]deti maqei qekous in,*<br>III.1<br>If they wish to learn anything, let them question their own husbands at home.

174. I Cor 14:37 *Ei[ ]ij dokei[ ]prof hthj ei a i h pneumatikoj,*<br>III.3<br>*epiginws ketw a gra f w umi h oti kurigu e sti h ehtol h^<br>If anyone thinks that he is a prophet or is spiritual, let him recognize that . . .

175. I Cor 14:38 *ei[ ]deti aqnoei aqnoeitai,*<br>III.3<br>If anyone does not acknowledge [this], he is not acknowledged.

23 This is not strictly a first class condition; note the idiomatic *ekt oj eimh* and the subjunctive verb.
176. 1 Cor 15:2

Through which [gospel] you also are being saved...

177. 1 Cor 15:12

If Christ is preached that he has been raised from the dead, how do some among you say that...

178. 1 Cor 15:13

If there is no resurrection of the dead, not even Christ has been raised.

179. 1 Cor 15:14

If Christ has not been raised, then our preaching [is] empty...

180. 1 Cor 15:15

If the dead do not rise, not even Christ has been raised.

181. 1 Cor 15:16

If Christ has not been raised, your faith [is] worthless...

182. 1 Cor 15:17

If in this life we have only hoped in Christ, we are most pitiable of all men.

183. 1 Cor 15:19

If the dead do not actually rise, why are they being baptized for them?

184. 1 Cor 15:32

If... I fought with wild beasts in Ephesus, what [is] the benefit to me?

185. 1 Cor 15:33

If the dead do not rise, let us eat... drink...
If there is a physical body, there is also a spiritual one.

If anyone does not love the Lord, let him be anathema.

Whether [if] we are experiencing trouble, [it is] for your encouragement. . .

Whether [if] we are being encouraged, [it is] for your encouragement. . .

If I grieve you, who then [is] the one who makes me glad. . .?

192. 2 Cor 2:5 Ei]detij el] uphken, ou]k e]mec el] uphken, I.
If any has caused grief, he has not caused me grief . . .

If I have forgiven anything, [I have done it] for your sake. . .

If the ministry of death. ..came about in glory . . .how much more shall the ministry of the Spirit be in glory?

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.
If that which is being put out of use [came]
through glory, much more that which is abiding
[shall be] in glory.

keka]l]um]men]on,
If our gospel is hidden, it is hidden in those
who are perishing.

If our outer man is decaying, yet our inner
[man] is being renewed. . .

In this we groan, longing to put on . . . if indeed
when we have put it on we shall not be found
naked.

Even if we have known Christ after the flesh, yet
now no longer do we know him.

If anyone [is] is Christ, [he is] a new creation.

x]a]ir]w, . . .
Even if I grieved you in the letter, I am not sorry.

Even if I was sorry... I now rejoice. . .

(I see that that letter did grieve you, even if [it
was] for an hour)

Even if I wrote to you, [it was] not for the
sake of . . . , but. . .

kat ^]s x]u]m]q]h]n,
If I have boasted any to him about you, I was
not put to shame.
207. 2 Cor 8:12 ei]g a > h [p roqum i x prokeita i, k a q o x e n e @

III.3

e u p r o s d ekto j , o u ] k a q o x u k e @ ei .

If the readiness is present, [one is] accepted according to . . .

208. 2 Cor 10:7 ei]g ij pe xoiqen eb u t & ? X r i s t o u e i x a i , t ou t o

III.3

l o g i z e qw p a k i n e ] e b u t o u x o t i k a q w ] p a u t o p

X r i s t o u o u t w j k a i x mei .

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]m en g a > o e ]x omen oj a @ on ]s hou h k h r u s s e i

III.2

o g ou k e k h r u ca m e n , h ] p ne u m a e t e r o n l a m b a x e t e

ou k e ] a k e t e , h ] e u a g g e k i o n e t e r o n o u k

ej eca s q e , ka l w ] p a ]h e c e s q e .

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 x a i >i i w x h j t & ? o g & a l l ] o u t ^ ? gnw sei ,

III.4

a > k a u x t h j.

Even if [I am] a non-expert in speech, yet [I am]
not [such] in knowledge.

211. 2 Cor 11:15 ou ]m e g a ou ] e i]k a i o i [d i a k o n o i a u t o u ?

I.

m e t a s x h m a t i x o n t a i w j d i a k o n o i d i k a i o s u x h j ,

[It is] no great thing if his servants also trans-
form themselves as servants of righteousness . . .

212. 2 Cor 11:20 a ]h e c e s q e g a > ei]j u m a ] p k a t a d o u l o i ? ei]j

III.2

k a t e s q i o i , ei]j l a m b a x e i , ei]j e p a i k e t a i , ei]j

t i j e i]j p r o s w p o n u m a ] p d e k e i .

You put up with it if someone . . . devours you
. . . takes advantage . . . lifts himself up . . . slaps
you in the face.

213. 2 Cor 11:30 E i j k a u x a $ q a i d e i ? t a x h j a $ q e n e i x j m o u

ka u x h s o m a i .

If it is necessary to boast I will boast of the things
which pertain to my weakness.

214. 2 Cor 12:11 ou ]m e g a u s t e r k h s a t w h u p e r l i x n a p o s t o k w n ,

I.

e i]k a i d u l e x e i x i:

I have fallen short not at all of the super-
apostles, although (even if) I am nothing.

215. 2 Cor 12:15 ei]p e r i s o t e r w j u m a ] p a $ a p w ? h s s o n a $ a p w m a i ;

I.

If I love you very much, am I loved the less?

216. Gal 1:9 ei]j u m a ] p e u x g g e l i x e t a i p a r ] o p a r el a k e t e ,

III.2

a $ a x e m a e @ t w .

If anyone preaches as gospel to you [something]
beyond what you received, let him be anathema.
217. Gal 2:14 \[\text{Ei} \]s u>\text{louda}i>\text{o}j u>p\text{a} \text{xxwn e)}>\text{nikw}j kai>\text{ou}i>k \text{I}j \text{Ioudai} \text{Kw}j \text{z}^\circ \text{p}j, \text{pw}j \text{ta} \text{e}@\text{m}h \text{a}>\text{gka} \text{zeij Ioudai} \text{Izein;}\]
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 \[\text{eijde}z\text{Htouhte}j \text{dikaiw}q\text{h}nai \text{eij} \text{Xrist} \text{e}^\circ \text{? eu}f\text{eqh} \text{men kai> au}\text{to} \text{i}j \text{martw} \text{lo} \text{ka} \text{a} \text{Xristo}j \text{a} \text{marti} \text{i}j \text{dia} \text{kono}j; \text{mh} \text{gemoito.}\]
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 \[\text{eijga} \text{a}j \text{katekus a} \text{tau} \text{ta} \text{pakin oikodomw}^\circ \text{? parabathn e} \text{mautoj sunista} \text{m}w.\]
If I build again the things I had tom down, I constitute myself a transgressor.

220. Gal 2:21 \[\text{eijga} \text{p di} \text{a} \text{nomou dikaios u}k \text{Ij, a} \text{a} \text{Xristo}j \text{dwrea n a} \text{peqa} \text{nen}.\]
If righteousness [is] through law, then Christ died for nothing.

221. Gal 3:4 \[\text{tos a} \text{uta e} \text{paqete eij}^\circ \text{? eij @ e kai} \text{eij}^\circ \text{?}\]
Did you suffer so many things in vain? If indeed [it was] in vain.

222. Gal 3:18 \[\text{eijga} \text{p eknomou h} \text{kl hronomij, ouk ekei eij e} \text{pa} \text{ggeli} \text{eij}:}\]
If the inheritance [is] from law, [it is] no longer from promise.

223. Gal 3:29 \[\text{eijde} \text{weijfi Xristo}j a @ \text{tou} \text{Ab raami spe} \text{ema e} \text{te} \text{skat e} \text{pa} \text{ggeli} \text{x} \text{kl hronomoi.}\]
If you [belong] to Christ, then you are Abraham's seed. . .

224. Gal 4:7 \[\text{eijdeu} \text{ijk, kai} \text{kl hronomoj dia} \text{xeiou?}\]
If [you are] a son, [you are] also an heir through God.

225. Gal 5:11 \[\text{eijw dea} \text{fel f osei} \text{i peritomh e} @ \text{i khruss w, ti<k e} \text{eij diw koma i;}\]
If I am still preaching circumcision, why am I still being persecuted?

226. Gal 5:15 \[\text{eijde} \text{a} \text{I h kouj da knete kai} \text{rates qi} \text{ete, bleqete mh u} \text{p ja} \text{l ikwn a} \text{hal wqhte.}\]
If you bite and devour one another, watch out that you are not consumed by one another.

227. Gal 5:18 \[\text{eijde} \text{neuma} \text{ti a} @ \text{es qe, ouk e} \text{teu} \text{ponomon.}\]
If you are being led by the Spirit, you are not under law.
228. Gal 5:25 
\(\text{If we are living by the Spirit, let us also walk by the Spirit.}\)

229. Gal 6:3 
\(\text{If anyone thinks that he is something when he is nothing, he is deceiving himself.}\)

230. Eph 3:2 
\(\text{[I say this] if indeed you have heard of the administration. . . given to me . . .}\)

231. Eph 4:20-21 
\(\text{You did not learn Christ in this manner, if indeed you have heard him and have been instructed in him.}\)

232. Eph 4:29 
\(\text{But if [there is] anything good for edifying. . . [let it be named. . .].}\)

233. Phil 1:22 
\(\text{If [it is] to live in the flesh, this [will mean] a fruit of labor for me.}\)

234. Phil 2:1, 2 
\(\text{If [there is] any comfort. . . if any consolation. . . if any sharing. . . if any compassion. . . fulfill my joy. . .}\)

235. Phil 2:17 
\(\text{Even if I am being poured out as a drink offering on the sacrifice and service of your faith, I rejoice. . .}\)

236. Phil 3:4 
\(\text{If anyone else thinks it well to have confidence in flesh, I (can do so) more.}\)
237. Phil 3:8-11 *a lla menoung ekaih moumai pa'mta zhimwn eiai* III.3

...ei@wj kata nthsw ej th@ eta sta tisin thn ek nekrwh.
I consider all things to be loss. . . if perhaps I may arrive unto the resurrection of the dead.

238. Phil 3:15 *kaiei@i efewj froneite, kai touto oqeo* III.4

u@mi a pokal uy ei:
If you think something otherwise, God will reveal even this to you.

239. Phil 4:8 *ei@ij a@hth kai ei@ij epainoj, tau@a logizes qa: I.*

If [there is] any virtue and if [there is] any praise, consider these things.

240. Col 1:22-23 *nu@i dea pokathllagh te...ei@e epeimete* III.3

t^'pi stei teqemel iw me noi kai@ra id kai@mh>
meta kinoumenoi a po@h ej pidoj tou?eu@gg gel iwu
ous kousate,
But now you have been reconciled. . . if indeed you remain in the faith . . .

241. Col 2:5 *eijg@p kai@x sarki a@peimi, all@a pneumat i*

sun u@mi ei,m,
Even if I am absent in the flesh, yet I am with you in spirit.

242. Col 2:20 *Eijapeqametes sun Xrist@a po@w h stoixeiwn* III.3

tou?kos mou, tiwj zw@tej eh kos m&
dogmatizes qa,...
If you died with Christ. . . why, as though living . . . do you submit to regulations. . . ?

243. Col 3:1 *Eijou@s unhgeqhtet @Xrist@a w zhteite,* III.3

If you were raised together with Christ, seek the things above.

244. I Thess 4:14 *eijg@p pisteusmen oti Ihs ou@j apeqanen kai>* I.

a@pesth, outwj kai@qeo tou@j koimhqemtaj dia tou@Ihs ou@a ei@is sun au@h?
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  
\[\text{That you be considered worthy. . . if indeed [it is] a righteous thing with God to repay. . .}\]

246. 2 Thess 3:10  
\[\text{If anyone does not want to work, let him not eat.}\]

247. 2 Thess 3:14  
\[\text{If anyone does not hearken to our word through the letter, mark such. . .}\]

248. I Tim 1:10  
\[\text{And if there is anything else contrary to sound teaching [the law is for it] (Cf. v. 9)}\]

249. I Tim 3:1  
\[\text{If anyone aspires to the office of overseer, he desires a good work.}\]

250. I Tim 3:5  
\[\text{If anyone does not know how to preside over his own house, how shall he take care of the church of God?}\]

251. I Tim 5:4  
\[\text{If any widow has children or grand-children, let them learn first to practice piety at home. . .}\]

252. I Tim 5:8  
\[\text{If anyone does not provide for his own. . . he has denied the faith and is worse than an unbeliever.}\]

253. I Tim 5:9,10  
\[\text{Let a widow be enrolled. . . if she has reared children, . . . shown hospitality. . . washed. . . assisted. . . followed. . .}\]

254. I Tim 5:16  
\[\text{If any [woman] believer has widows, let her assist them.}\]
255. 1 Tim 6:3, 4 *eíôj eîerôdisas kaîei kaiîmôpôs eρx eitaî*

*uîjia xîous in lôgoj, ... tetuκ wtaî, ...*

If anyone teaches otherwise and does not agree with sound words... he is puffed up...

256. 2 Tim 2:11 *eîgaporușa nepa kowmen, kaîûzswkowmen:*

If we have died with [him], we shall also live with [him].

257. 2 Tim 2:12 *eîûporomkowmen, kaîûsumbasileukowmen:*

If we endure, we shall reign with [him].

258. 2 Tim 2:12 *eîajaînhs omeqa, kaîkeîhoj aînhs eitaî hîmaîj:*

If we deny [him], he also will deny us.

259. 2 Tim 2:13 *eîajaînhstoumeqen, ekeîhoj pisto Assertion, kaiîhmeqekoi,*

If we are unfaithful, he remains faithful.

260. Titus 1:5-6 *i!na ... katasth^j kata> po<lin

pres buterkouj, ... ei@ik e§ tin

aîhegki htoj, ...*

In order that... you may establish elders... if any is above reproach...

261. Phlm 17 *Eîiou# me e@ej koinwnom proslabou? au\fou* wîj eîme<

If you hold me as a partner, receive him as [you would] me.

262. Phlm 18 *eîjde<i hîljhs eq se h)of eikei, touto ejmoi>*

*eîlogya:*

If he has wronged you or owes you anything, charge this to me.

263. Heb 2:2, 3 *eîgaporoldi i aîgekwn lal hseîp lôgoj eîemeto*

*beîkaij, ... p\fj hmei? ekf euomeqa*

*thlika utkhj aîmel hsantej swthriemj;*

If the word spoken through angels was sure... how shall we escape...?

264. Heb 3:11 *Eîjeîj el eusontai eij th\n kata p\ausim mou. * II.26

[May something terrible happen to me] if they shall enter my rest.

265. Heb 4:3 *Eîjeîj el eusontai eij th\n kata p\ausim mou. * II.26

Same as preceding (Heb 3:11; cf. Mk 8:12).

266. Heb 4:5 *Eîjeîj el eusontai eij th\n kata p\ausim 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 **Pepei<smeqa de> peri> u[mw?n, a]gaphtoi<, ta>** I.

We are persuaded of better things concerning you. . . even if we speak thus.

268. Heb 7:15 **kai>peris sokeron e[ti kata<dhlo<m e<tin, ei]kata >** I.

This is still more abundantly clear, if another priest arises after the likeness of Melchizedek.

269. Heb 9:13-14 **ei] ga>r to>aigma tra<gw n kai>ta urkw n . . . a] gia xe i** I.

. . . pos& mal on to>aigma tou?Xristou? . . .


If the blood of bulls and goats. . . sanctified . . . much more shall the blood of Christ. . . cleanse your conscience. . .

270. Heb 12:8 **ei]dex wri<j e<ste paidei<j h$j me<toxoi gego<nasin III.3

. . . pa<ntej, a] a no goi kai>ou< x i b i e<ste.**

If you are without chastening. . . then you are illegitimate and not sons.

271. Heb 12:25 **ei]g a > e kei=hoi ou<k e< ek u gon e pi>g h ? I.**

. . . pa ra i ths a meno i to> x rh mat izonta, pol u>

ma<p l on h?mei<j o i>ton a?p ] ou j anw

a ] po str e f o m e n o i:

If they did escape who. . . much more we [shall not escape] who. . .


o ]e id iz on toj, kai>doqh se ta ia u$f &?

If any of you lack wisdom, let him ask. . .

273. Jas 1:23 **ei@j a ] k roath>p logou e< tin k ai>xu poi thjc, III.3

ou toj e@iken a] pr i ka t a no ouht it o>pro s wpon

th? gene se wj a u fol e< ho e o pr &:

If anyone is a hearer of the word and not a doer, he is like. . .

274. Jas 1:26 **Ei@j do kei?qrh s ko p ei=ai, mh xal inag w gw w III.3

glw?s a n a u fol a ll a ^patw n kardi=n a u fol?

tou kou ma tal oj h[q rh s kei=m.

If anyone thinks that he is religious while not bridling his tongue. . . this man's religion [is] worthless.
275. Jas 2:8
\textit{eιCorporate} n \textit{ νομόν τελ εἰπεῖ bas il ikon κα τα xhgraf hmk, Agaphsei j τοm plhs iem s ou w] se a utom, kal w} poieiête:
\textit{If you are accomplishing the royal law . . . , you do well.}

276. Jas 2:9
\textit{eii} prosw pol h mp tei e, a [marti xn ej ga ses qe, III.4²⁷
But if you show partiality you are working sin.

277. Jas 2:11
\textit{ei} de \textit{συμμετοχι} j moxeu, j f on evi j de \textit{f} ege \textit{gona} j fa ra baktj nomou.
\textit{If you do not commit adultery but you commit murder, you have become a law-breaker.}

278. Jas 3:2
\textit{eii} tij e\textit{h log} & ouj pta i yi, ouj oj tekei j a \textit{ph} k, III.4
\textit{If anyone does not stumble in word, this [is] a mature man.}

279. Jas 3:3
\textit{eii} de \textit{tw} n ippwn touj xal inouj eij t α tοmata baki omen ej ti cei ges qai a ouj hmi h, kai > ol on tοs w m a a η w meta gomen.
\textit{If we put bits into the mouths of horses . . . , we control their whole body.}

280. Jas 3:14
\textit{eii} de \textit{mos} on pikron ete ki xei f e ien e t ? III.4
\textit{ka} rdi ximwn, m h xata ka ux a qe kai y eu des qe katas τη χa μ ws.
\textit{If you have bitter jealousy and strife in your heart, do not boast and lie against the truth.}

281. Jas 4:11
\textit{eii} de \textit{nomon k rimei} j, ouj eii poi thπ nomou a lla xri t h ψ.
\textit{If you judge the law, you are not a doer of the law, but a judge.}

282. I Pet 1:6
\textit{o} ligo n a eti eij de \textit{m [e\textit{t} in ] l} uphqemtej III.2²⁸
\textit{Being grieved now for a little while, if it is necessary.}

283. I Pet 1:17
\textit{Kai} eij pa teka epi ka lei j-geton III.3
\textit{a} pros w pol h mptwj krimonta kata xetkast ou e egon, e\textit{f o}\textit{β} to\textit{m th}\textit{ψ para} i ki j umw x romon a ᾳ a stra k hte,
\textit{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 parenthetic explanation.
284. I Pet 2:2-3 a @olon gaka e@ipoqhsate,...ei]jeusas qe III.3
Desire the milk...if you have tasted that the Lord is good.

This [is] grace, if someone for the sake of conscience toward God bears sorrow, suffering unjustly.

What credit [is there], if you endure when you sin and are punished?

287. I Pet 2:20 all eijajgaqopoiou@ntej kai>pasxontej upomeneite, tou]ga]>xarij para>qe?.
But if you endure when you are doing good and suffer, this [is] grace in God's eyes.

In order that, even if some [husbands] disbelieve the word, they may be won without the word...

If anyone speaks [let him speak] as the oracle of God.

290. I Pet 4:11 ei]ij diakonei,wj et i>@xuej h]>xorhei>o[qeok]; III.4
If anyone serves [let him do it] as from the strength which God supplies.

291. I Pet 4:14 ei]pheidizes qe e@pohomati Xristou?
If you are reproached in the name of Christ, [you are] blessed.

292. I Pet 4:16 ei]dew]Xristianok, mh@ai]>xunesqw,
If [anyone suffers] as a Christian, let him not be ashamed.

293. I Pet 4:17 ei]deprw]ton a]>jhmw], titotekoj twn III.1
If [judgment begins] first from us, what [shall be] the end of those...

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.
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...

If having escaped the defilement of the world... and again having become entangled, they are overcome, the last state [is] worse than the first.

Do not be surprised, brethren, if the world hates you.

Beloved, if God so loved us, we also ought to love one another.

If we receive the testimony of men, the testimony of God is greater.

If anyone comes to you and does not bring this teaching, do not receive him into your house... If anyone wants to harm them, fire goes forth... and devours...

If anyone will want to harm them, he must be killed thus.

If anyone has an ear let him hear.
304. Rev 13:10 
If anyone [is] for captivity, into captivity he goes.

305. Rev 13:10 
If anyone [is] to be killed with a sword, [it is necessary] that he be killed with a sword.

306. Rev 14:9 
If anyone worships the beast. . . he also shall drink of the wine of God's wrath. . . and shall be tormented . . .

307. Rev 14:11 
And if anyone receives the mark. . . [he too has no rest].

308. Rev 20:15 
If anyone was not found written in the book of life he was cast into the lake of fire.

This material is cited with gracious permission from:  
Grace Theological Seminary  
200 Seminary Dr.  
Winona Lake, IN 46590  
www.grace.edu  
Please report any errors to Ted Hildebrandt at: thildebrandt@gordon.edu