

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Grace Theological Journal* can be found here:

https://biblicalstudies.org.uk/articles_grace-theological-journal.php

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 ἐάν 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

¹Nigel 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 $\epsilon\iota$ 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 $\epsilon\iota$ -plus-indicative protasis. This was carefully appraised, listed, and tabulated, with the following results:

I.	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.

²For information, see my article "Project Gramcord: A Report," *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 $\epsilon\iota \mu\eta$ = "except." These I propose to deal with in a later article.

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

⁵The 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

⁶There 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.

⁷G. 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

⁸See note 7 for bibliographical information.

⁹*Ibid.*, p. 1006.

¹⁰A. 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 I 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.

¹¹E.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.

¹²Cf. 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).

¹³Ibid., 1. 213.

¹⁴Ibid., 3. 69.

¹⁵Ibid., 4. 186.

¹⁶A. 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 $\epsilon\iota$ + 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 $\epsilon\iota$.¹⁹

¹⁷Cf. 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."

¹⁸Beside 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.

¹⁹W. 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 every one of the 300 NT examples and are equally true of every one of them. It is the verdict of a usage study of this grammatical construction.

²⁰H. 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.

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

²²Ernest 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

<i>Reference</i>	<i>Text</i>	<i>Category</i>
1. Matt 4:3	Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. If you are God's son, tell these stones to become bread.	I.
2. Matt 4:6	Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω. If you are God's son, cast yourself down.	I.
3. Matt 5:29	εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ. If your right eye offends you, pull it out and throw it away.	III.4
4. Matt 5:30	εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοπον αὐτήν καὶ βάλε ἀπὸ σοῦ. If your right hand offends you, cut it off and throw it away.	III.4
5. Matt 6:23	εἰ . . . τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. If the light in you is darkness, how great [is] that darkness!	III.3
6. Matt 6:30	εἰ . . . τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς ὀλιγόπιστοι; If God so clothes the grass . . . will he not much rather [clothe] you?	I.
7. Matt 7:11	εἰ . . . ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν. 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	Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. If you cast us out, send us into the herd of swine.	III.1
9. Matt 10:25	εἰ τὸν οἰκοδεσπότην βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. If they have called the house-master Beelzeboul, much more [will they do it to] his household servants.	I.

10. Matt 11:14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλίας ὁ III.4
μέλλων ἔρχεσθαι.
If you are willing to accept [it, or him], he
himself is Elijah who is going to come.
11. Matt 12:26 εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν II.
ἐμερίσθη·
If Satan casts out Satan, he has become divided
against himself.
12. Matt 12:27 εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, II.¹
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
If I by Beelzeboul cast out the demons, by whom
do your sons cast them out?
13. Matt 12:28 εἰ . . . ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ I.¹
δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ θεοῦ.
If I by God's Spirit cast out the demons, then
God's kingdom has come upon you.
14. Matt 14:28 Κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σέ III.5
ἐπὶ τὰ ὕδατα·
Lord, if it is you, command me to come to you
on the water.
15. Matt 16:24 Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω III.4
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
ἀκολουθεῖτω μοι.
If anyone wants to come after me, let him deny
himself and lift up his cross and keep following
me.
16. Matt 17:4 εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν III.4
καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν.
If you wish, I will make here three booths, one
for you . . .
17. Matt 18:8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, III.4
ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ·
If your hand or foot offends you, cut it off and
throw it away.
18. Matt 18:9 εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν III.4
καὶ βάλε ἀπὸ σοῦ·
If your eye offends you, pull it out and throw
it away.
19. Matt 18:28 Ἀπόδος εἴ τι ὀφείλεις. I.
Pay [it] back, if you owe anything.

¹ Cf. vv 27, 28; pair of opposites.

20. Matt 19:10 Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. III.5
If the case of a man with his wife is so, it is not advantageous to marry.
21. Matt 19:17 εἰ . . . θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. III.4
If you want to enter into life, keep the commandments.
22. Matt 19:21 Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησον σου τὰ ὑπάρχοντα καὶ δός τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. III.4
If you want to be perfect, go sell . . . give . . . and keep following me.
23. Matt 22:45 εἰ . . . Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; I.
If David calls him Lord, how is he his Son?
24. Matt 26:33 Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. III.4
If all shall be offended in you, I shall never be offended.
25. Matt 26:39 Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. III.2²
My Father, if it is possible, let this cup pass away from me.
26. Matt 26:42 Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν . . . γενηθήτω τὸ θέλημά σου. III.2²
My Father, if it is not possible that this pass . . . let your will come to pass.
27. Matt 27:40 σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ. II.
Save yourself, if you are God's son, and come down from the cross.
28. Matt 27:43 ῥυσάσθω νῦν εἰ θέλει αὐτόν. II.
Let him deliver him now, if he wants him.
29. Mark 3:26 εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει. II.
If Satan has risen up against himself and has become divided, he cannot stand, but has an end.
30. Mark 4:23 εἰ τις ἔχει ὠτα ἀκούειν ἀκούετω. 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 δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. II.³
[May something terrible happen to me] if a sign shall be given to this generation.
32. Mark 8:34 Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω III.4
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω 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 εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεῖς III.5
ἐφ' ἡμᾶς.
If you can [do] anything, show mercy and help us.
34. Mark 9:23 Τὸ εἰ δύνη — πάντα δυνατὰ τῷ πιστεύοντι. —⁴
[Watch that expression] "If you can"—all things are possible to the one who trusts.
35. Mark 9:35 Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος III.4
καὶ πάντων διάκονος.
If anyone wants to be first he shall be last of all and servant of all.
36. Mark 9:42 καλὸν ἔστιν αὐτῷ μᾶλλον εἰ περικείται μύλος II.
ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.
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 ἔχετε πίστιν θεοῦ, ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν III.3
εἴπῃ τῷ ὄρει τούτῳ, . . . καὶ μὴ διακριθῇ . . . ἀλλὰ πιστεύῃ . . . ἔσται αὐτῷ.
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 ἀφίετε εἴ τι ἔχετε κατὰ τινος, III.3
Forgive, if you have anything against anyone.
39. Mark 13:22 πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς. II.⁵
In order to lead astray, if [it is] possible, the elect ones.
40. Mark 14:29 Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 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 καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, III.⁶
He kept praying that, if it is possible, the hour might pass away from him.
42. Luke 4:3 Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. I.
If you are God's son, tell this stone to become bread.
43. Luke 4:9 Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. I.
If you are God's son, throw yourself down from here.
44. Luke 6:32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; III.4
And if you love those who love you, what sort of credit is it to you?
45. Luke 9:23 Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι. III.4
If anyone wants to come after me, let him deny himself . . . lift up . . . and keep following me.
46. Luke 11:8 εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. 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 εἰ . . . ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν. 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 εἰ . . . ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; II.
If Satan has been divided against himself, how shall his kingdom stand?
49. Luke 11:19 εἰ . . . ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; 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 εἰ . . . ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, 1.⁷
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
If I by the finger of God cast out demons, then
God's kingdom has come upon you.
51. Luke 11:36 εἰ . . . τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον III.3
μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς
ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζῃ σε.
If your whole body is bright . . . it shall be
wholly bright, as when . . .
52. Luke 12:26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν I.
λοιπῶν μεριμνᾶτε;
If you are not able [to do] the littlest thing, why
are you anxious about the rest?
53. Luke 12:28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ I.
αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.
If God clothes the grass . . . much more [will he
clothe] you.
54. Luke 14:26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα III.4
ἑαυτοῦ καὶ . . . οὐ δύναται εἶναι μου μαθητής.
If anyone comes to me and does not hate his
own father and . . . he cannot be my disciple.
55. Luke 16:11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ, πιστοὶ οὐκ ἐγένεσθε, III.4
τὸ ἀληθινόν τις ὑμῖν πιστεῦσει;
If you have not become faithful in the
unrighteous mammon, who will entrust to you
the true [wealth]?
56. Luke 16:12 εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ III.4
ὑμέτερον τις δώσει ὑμῖν;
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 Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, III.4
οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.
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 λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ II.
τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
θάλασσαν
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 Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ], Ἐκκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 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 Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, I.
Even if I do not fear God . . . yet because . . . I will give this widow justice.
61. Luke 19:8 εἴ τίς τι ἐσυκοφάνησα ἀποδίδωμι τετραπλοῦν. I.
If I have cheated anyone out of anything, I am paying it back four-fold.
62. Luke 22:42 Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ . . . III.2
Father, if you are willing take away this cup from me.
63. Luke 22:67 Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. II.
If you are the Messiah, tell us.
64. Luke 23:31 εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξυρῷ τί γένηται; I.
If they are doing these things in the green tree, what may happen in the dry [tree]
65. Luke 23:35 Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν, εἰ οὐτός ἐστιν ὁ Χριστός τοῦ θεοῦ ὁ ἐκλεκτός. II.
"He saved others, let him save himself, if this is God's Messiah."
66. Luke 23:37 Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. II.
If you are the king of the Jews, save yourself.
67. John 1:25 Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστός III.5
Why then do you baptize if you are not the Messiah . . . ?
68. John 3:12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; I.
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 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, I.
 πῶς τοῖς ἔμοις ῥήμασιν πιστεύσετε;
 If you do not believe that one's writings, how
 will you believe my words?
70. John 7:4 εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ III.5
 κόσμῳ.
 If you are doing these things, show yourself to
 the world.
71. John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ I.
 . . . ἔμοι χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ
 ἐποίησα ἐν σαββάτῳ;
 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 Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ II.⁹
 Ἀβραάμ ἐποιεῖτε;
 If you are Abraham's children, you would be
 doing Abraham's works.
73. John 8:46 εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ I.
 πιστεύετε μοι;
 If I speak the truth, why do you not believe me?
74. John 10:24 εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ. III.5
 If you are the Messiah, tell us boldly.
75. John 10:35, 36 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ I.
 θεοῦ ἐγένετο, . . . ὃν ὁ πατὴρ ἡγάσεν καὶ
 ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι
 βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;
 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 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ II.¹⁰
 πιστεύετε μοι.
 If I do not do the works of my father, do not
 believe me.
77. John 10:38 εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις I.¹⁰
 πιστεύετε,
 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 Κύριε, εἰ κεκοίμηται σωθήσεται. I.
Lord, if he is asleep he will be safe.
79. John 13:14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· I. 1.
If I . . . have washed your feet, you also ought to keep washing one another's feet.
80. John 13:17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. III.3
If you know these things, you are blessed . . .
81. John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτὸν I.
If God has been glorified in him, God also will glorify him.
82. John 14:7 εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· I.
If you know me, you will also know my father.
83. John 14:11 εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε. 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 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. I.
If the world hates you, you know that it has hated me first.
85. John 15:20 εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· I.¹¹
If they persecuted me, they will persecute you too.
86. John 15:20 εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. II.¹¹
If they have kept my word, they will keep yours too.
87. John 18:8 εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τοὺτους ὑπάγειν· I.
If you are seeking me, permit these to depart.
88. John 18:23 Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· II.¹²
If I have spoken in an evil way, testify of the evil.
89. John 18:23 εἰ δὲ καλῶς, τί με δέρεις; 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 Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν κἀγὼ αὐτόν ἀρῶ. III.5
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 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, . . . I.
γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι . . .
If we are being judged concerning a kindness to a sick man . . . let it be known to you all . . .
92. Acts 5:39 εἰ δὲ ἐκ θεοῦ ἔστιν, οὐ δυνήσεσθε καταλῦσαι αὐτούς III.5
But if it is of God, you will not be able to stop them.
93. Acts 11:17 εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν . . . ἐγὼ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν; I.¹³
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 Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε . . . I.
If you have judged me to be faithful to the Lord, come into my house and stay.
95. Acts 18:15 εἰ δὲ ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· I.
If there are questions about . . . a law of yours, you shall see [to them] yourselves.
96. Acts 19:38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τίνα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν· ἐγκαλείωσαν ἀλλήλοις. III.5¹⁴
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 εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. III.5¹⁴
But if you are looking for something more, it shall be settled in the lawful assembly.
98. Acts 23:9 εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος— 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 εἰ τί ἐστὶν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεῖτωσαν αὐτοῦ. III.5
If there is anything a-miss about the man, let them bring accusation against him.
100. Acts 25:11 εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν. II.¹⁵
If I am wrong and have done anything worthy of death, I do not refuse to die.
101. Acts 25:11 εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. I.¹⁵
But if there is nothing of which these accuse me, no one can give me over to them.
102. Acts 26:8 τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει; I.
Why is it considered by you an unbelievable thing if God raises the dead?
103. Rom 2:17-21 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύη . . . καὶ καυχᾶσαι . . . καὶ γινώσκεις . . . καὶ δοκιμάζεις . . . πέποιθάς τε . . . — ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; . . . I.
If you are named a Jew . . . —, you who teach another, do you not teach yourself?
104. Rom 3:3 τί γὰρ εἰ ἠπίστησάν τινες; . . . I.
What [shall we conclude] if some did not believe?
105. Rom 3:5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; . . . I.
If our unrighteousness recommends God's righteousness, what shall we say?
106. Rom 3:7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; I.
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 ναὶ καὶ ἐθνῶν, εἴπερ εἰς ὁ θεός, . . . I.
Yes, [he is God] also of the gentiles, if indeed God is one.
108. Rom 4:2 εἰ γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. II.
If Abraham was justified from works, he has a ground for boasting.

¹⁵ Cf. rest of verse; pair of opposites.

109. Rom 4:14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία·
If those who are of the law [are] heirs, faith has become empty and the promise has become inoperative. I.
110. Rom 5:10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·
If while . . . we were reconciled . . . much more now . . . we shall be saved . . . I.
111. Rom 5:15 εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
If by . . . the many died, much more has the grace of God . . . abounded . . . I.
112. Rom 5:17 εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσειάν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.
If by . . . death reigned . . . much more those . . . shall reign . . . I.
113. Rom 6:5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·
If we have become fellow-sharers in . . . his death, certainly also we shall be [fellow-sharers in] his resurrection. I.
114. Rom 6:8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ·
If we died with Christ, . . . we shall also live with him. I.
115. Rom 7:16 εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.
If I do what I do not want [to do], I am agreeing with the law that it is good. I.
116. Rom 7:20 εἰ δὲ ὃ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.
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]. I.

117. Rom 8:9 ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. III.3¹⁶
You are not in flesh but in spirit, if indeed God's Spirit dwells in you.
118. Rom 8:9 εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. III.3¹⁶
If anyone does not have Christ's Spirit, this one does not belong to him.
119. Rom 8:10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἀμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. III.3
If Christ is in you, the body [is] dead . . . but the spirit [is] life . . .
120. Rom 8:11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας [τὸν] Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν . . . III.3
If the Spirit . . . dwells in you, the One who raised Christ . . . will make alive your mortal bodies . . .
121. Rom 8:13 εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, III.3¹⁷
If you live after the flesh you are going to die.
122. Rom 8:13 εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε. III.3¹⁷
But if by the Spirit you keep putting to death the practices of the body, you shall live.
123. Rom 8:17 εἰ δὲ τέκνα, καὶ κληρονόμοι· I.
If [we are] children, [we are] also heirs.
124. Rom 8:17 συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν I.
[We are] fellow-heirs of Christ, if indeed we are suffering with him.
125. Rom 8:25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. I.
If we hope for that which we do not see, we wait for it through patience.
126. Rom 8:31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 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 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ ἰ. ἠνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρητισμένα εἰς ἀπώλειαν,
If God, wishing to . . . endured . . . vessels of wrath . . .,—.
128. Rom 11:6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, . . . ἰ.
If [it is] by grace, [it is] no longer from works.
129. Rom 11:12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ ἰ. τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.
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, 14 τὴν διακονίαν μου δοξάζω, εἴ πως παραζηλώσω III.4 μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.
I magnify my ministry, if perhaps I shall provoke . . . and save some.
131. Rom 11:15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, ἰ. τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;
If their setting aside [is] the world's reconciliation, what [shall] their acceptance [be] except life . . . ?
132. Rom 11:16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα ἰ.
If the first-fruits [are/were] holy, the batch of dough also [will be holy].
133. Rom 11:16 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ἰ.
If the root [is/was] holy, the branches also [will be holy].
134. Rom 11:17, 18 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἰ. ἀγριέλαιος ὢν ἐνεκενρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων.
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 εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις III.4 ἀλλὰ ἡ ῥίζα σέ.
But if you boast against [them], you are not supporting the root, but the root [is supporting] you.
136. Rom 11:21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἰ. ἐφείσατο, οὐδὲ σοῦ φείσεται.
If God did not spare . . . neither will he spare you.

137. Rom 11:24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης I.
ἀγριελαιίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν
ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.
If you were cut off . . . and were grafted in . . .
much more shall these . . . be grafted into . . .
138. Rom 12:18 εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων III.2
εἰρηνεύοντες·
If possible being at peace with all . . .
139. Rom 13:9 εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ I.
ἀνακεφαλαιοῦται,
If [there is] any other commandment, it is
summed up in this . . .
140. Rom 14:15 εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, III.4
οὐκέτι κατὰ ἀγάπην περιπατεῖς.
If your brother is being grieved because of food,
you are no longer walking according to love.
141. Rom 15:27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν I.
τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
λειτουργῆσαι αὐτοῖς.
If the gentiles have become sharers in their
spiritual things, they ought also to minister to
them in fleshly things.
142. I Cor 3:12,13 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν III.4¹⁸
. . . ἐκάστου τὸ ἔργον φανερόν γενήσεται,
If anyone builds on the foundation gold . . .,
each one's work will be manifest.
143. I Cor 3:14 εἴ τις τινος τὸ ἔργον μενεῖ δ' ἐποικοδόμησεν, III.4¹⁸
μισθὸν λήμψεται·
If anyone's work abides . . . he shall receive
reward.
144. I Cor 3:15 εἴ τιως τὸ ἔργον κατακαήσεται, ζημιωθήσεται, III.4¹⁸
αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
If anyone's work shall be burned, he shall suffer
loss, but he himself shall be saved . . .
145. I Cor 3:17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ τοῦτον III.4¹⁸
ὁ θεός·
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 εἴ τις δοκεῖ σοφός εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι III.4
τούτῳ, μωρός γενέσθω, ἵνα γένηται σοφός.
If anyone thinks he is wise . . . let him become
a fool . . .
147. 1 Cor 4:7 εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; I.
If you have received [what you have], why do
you boast . . . ?
148. 1 Cor 6:2 καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἔστε I.
κριτηρίων ἐλαχίστων;
If the world is being judged by you, are you
unworthy of the lesser courts?
149. 1 Cor 7:9 εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν, III.4
If they are not controlling themselves, let them
get married.
150. 1 Cor 7:12 εἴ τις ἀδελφός γυναῖκα ἔχει ἄπιστον, καὶ αὕτη III.4¹⁹
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν.
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 καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος III.4¹⁹
συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν
ἄνδρα.
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 εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· III.4¹⁹
But if the unbelieving husband departs, let him
depart.
153. 1 Cor 7:21 ἀλλ' εἰ καὶ δύνασαι ἐλευθερος γενέσθαι, III.2
μᾶλλον χρῆσαι.
But if you are able to become free, use it rather.
154. 1 Cor 7:36 Εἰ δὲ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ III.4
νομίζει . . . ὃ θέλει ποιείτω . . .
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 εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω ἔγνω καθὼς III.3²⁰
δεῖ γινῶναι.
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 εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. III.3²⁰
If anyone loves God, he has become known to him.
157. 1 Cor 8:5,6 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ . . . ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, . . . I.
Even if there are those who are called gods . . . yet for us [there is] one God, the Father . . .
158. 1 Cor 8:13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, . . . III.3
If food offends my brother, I shall never eat flesh, lest . . .
159. 1 Cor 9:2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι. II.
If I am not an apostle to others, yet certainly I am to you.
160. 1 Cor 9:11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα . . . ; I.²¹
If we have sowed to you spiritual things, [is it] a great thing . . . ?
161. 1 Cor 9:11 μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; III.1²¹
[Is it] a great thing, if we shall reap your fleshly things?
162. 1 Cor 9:12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; I.
If others share authority over you, do not we more?
163. 1 Cor 9:17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω. III.4²²
If I do this willingly, I have a reward.
164. 1 Cor 9:17 εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. III.4²²
But if [I do this] unwillingly, I have been entrusted with a stewardship.
165. 1 Cor 10:27 εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. III.2
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. 1 Cor 10:30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὐ ἐγὼ εὐχαριστῶ;
If I partake [of the food] with thanks, why am I spoken evil of . . .? III.4
167. 1 Cor 11:6 εἰ γὰρ οὐ καταλύπτεται γυνή, καὶ κειράσθω
If a woman does not wear a covering, let her also have her hair cut off. III.4
168. 1 Cor 11:6 εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.
If it is shameful for a woman to have her hair cut off or to have it shaved, let her wear a covering. I.
169. 1 Cor 11:16 Εἰ δὲ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,
If anyone seems to be argumentative, we do not have such a custom. III.5
170. 1 Cor 11:34 εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω,
If anyone is hungry, let him eat at home. III.4
171. 1 Cor 14:5 μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτός εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῆν λάβῃ.
The one who prophesies is greater than the one who speaks in tongues, unless he interprets . . . III.4²³
172. 1 Cor 14:27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνά μέρος, καὶ εἰς διερμηνευέτω.
And if anyone speaks in a tongue, [let it be] by two or at most three . . . III.1
173. 1 Cor 14:35 εἰ δὲ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦ ἰδίου ἄνδρα ἐπερωτάτωσαν,
If they wish to learn anything, let them question their own husbands at home. III.1
174. 1 Cor 14:37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινώσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή.
If anyone thinks that he is a prophet or is spiritual, let him recognize that . . . III.3
175. 1 Cor 14:38 εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖται.
If anyone does not acknowledge [this], he is not acknowledged. III.3

²³ This is not strictly a first class condition; note the idiomatic ἐκτός εἰ μὴ and the subjunctive verb.

176. 1 Cor 15:2 δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, III.4
Through which [gospel] you also are being saved . . . if you hold fast . . .
177. 1 Cor 15:12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; I.
If Christ is preached that he has been raised from the dead, how do some among you say that . . .?
178. 1 Cor 15:13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. II.
If there is no resurrection of the dead, not even Christ has been raised.
179. 1 Cor 15:14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν, II.
If Christ has not been raised, then our preaching [is] empty . . .
180. 1 Cor 15:15 ὃν οὐκ ἤγειρεν εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται. II.
Christ, whom he did not raise if in fact the dead do not rise.
181. 1 Cor 15:16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. II.
If the dead do not rise, not even Christ has been raised.
182. 1 Cor 15:17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἔστε ἐν ταῖς ἀμαρτίαις ὑμῶν. II.
If Christ has not been raised, your faith [is] worthless . . .
183. 1 Cor 15:19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν μόνον, ἔλεινότεροι πάντων ἀνθρώπων ἐσμέν. II.
If in this life we have only hoped in Christ, we are most pitiable of all men.
184. 1 Cor 15:29 εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; II.
If the dead do not actually rise, why are they being baptized for them?
185. 1 Cor 15:32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; I.
If . . . I fought with wild beasts in Ephesus, what [is] the benefit to me?
186. 1 Cor 15:32 εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν. II.
If the dead do not rise, let us eat . . . drink . . .

187. 1 Cor 15:44 εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. I.
If there is a physical body, there is also a spiritual one.
188. 1 Cor 16:22 εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. III.3
If anyone does not love the Lord, let him be anathema.
189. 2 Cor 1:6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως III.2²⁴
καὶ σωτηρίας;
Whether [if] we are experiencing trouble, [it is] for your encouragement . . .
190. 2 Cor 1:6 εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν III.2²⁴
παρακλήσεως . . .
Whether [if] we are being encouraged, [it is] for your encouragement . . .
191. 2 Cor 2:2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με III.1
εἰ μὴ ὁ λυπούμενος ἐξ ἑμοῦ;
If I grieve you, who then [is] the one who makes me glad . . . ?
192. 2 Cor 2:5 Εἰ δέ τις λελύπηκεν, οὐκ ἔμε λελύπηκεν, I.
If any has caused grief, he has not caused me grief . . .
193. 2 Cor 2:10 καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, I.
δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,
If I have forgiven anything, [I have done it] for your sake . . .
194. 2 Cor 3:7,8 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν I.
ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, . . . πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;
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 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, I.
πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.
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 εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ
μᾶλλον τὸ μένον ἐν δόξῃ. I.
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 εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον I.
ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν
κεκαλυμμένον,
If our gospel is hidden, it is hidden in those
who are perishing.
198. 2 Cor 4:16 εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' I.
ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.
If our outer man is decaying, yet our inner
[man] is being renewed . . .
199. 2 Cor 5:2,3 καὶ γὰρ ἐν τούτῳ στενάζομεν . . . ἐπενδύσασθαι I.
ἐπιποθοῦντες, εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ
εὐρεθησόμεθα.
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 εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ I.
νῦν οὐκέτι γινώσκομεν.
Even if we have known Christ after the flesh, yet
now no longer do we know him.
201. 2 Cor 5:17 εἴ τις ἐν Χριστῷ, καινὴ κτίσις· III.3
If anyone [is] is Christ, [he is] a new creation.
202. 2 Cor 7:8 εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ I.
μεταμέλομαι· εἰ καὶ μετεμελόμην . . . νῦν
χαίρω, . . .
Even if I grieved you in the letter, I am not sorry.
203. 2 Cor 7:8,9 εἰ καὶ μετεμελόμην . . . νῦν χαίρω, . . . I.
Even if I was sorry . . . I now rejoice . . .
204. 2 Cor 7:8 (βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν I.
ἐλύπησεν ὑμᾶς),
(I see that that letter did grieve you, even if [it
was] for an hour)
205. 2 Cor 7:12 εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν . . . ἀλλ' . . . I.
Even if I wrote to you, [it was] not for the
sake of . . ., but. . . .
206. 2 Cor 7:14 εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι οὐ I.
κατησχύνθην,
If I have boasted any to him about you, I was
not put to shame.

207. 2 Cor 8:12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. III.3
If the readiness is present, [one is] accepted according to . . .
208. 2 Cor 10:7 εἰ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς. 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 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει δὲν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε δὲ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον δὲ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. 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 εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, III.4
Even if [I am] a non-expert in speech, yet [I am] not [such] in knowledge.
211. 2 Cor 11:15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, I.
[It is] no great thing if his servants also transform themselves as servants of righteousness . . .
212. 2 Cor 11:20 ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. 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 Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. III.2
If it is necessary to boast I will boast of the things which pertain to my weakness.
214. 2 Cor 12:11 οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. I.
I have fallen short not at all of the super-apostles, although (even if) I am nothing.
215. 2 Cor 12:15 εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἤσσον ἀγαπῶμαι; I.
If I love you very much, am I loved the less?
216. Gal 1:9 εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. III.2
If anyone preaches as gospel to you [something] beyond what you received, let him be anathema.

217. Gal 2:14 Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν; 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 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. 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 εἰ γὰρ ἄ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω. III.4
If I build again the things I had torn down, I constitute myself a transgressor.
220. Gal 2:21 εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν. II.
If righteousness [is] through law, then Christ died for nothing.
221. Gal 3:4 τοσαῦτα ἐπάθετε εἰκῆ; εἶ γε καὶ εἰκῆ. III.3
Did you suffer so many things in vain? If indeed [it was] in vain.
222. Gal 3:18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας. II.
If the inheritance [is] from law, [it is] no longer from promise.
223. Gal 3:29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι. III.3
If you [belong] to Christ, then you are Abraham's seed . . .
224. Gal 4:7 εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ. I.
If [you are] a son, [you are] also an heir through God.
225. Gal 5:11 ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; II.
If I am still preaching circumcision, why am I still being persecuted?
226. Gal 5:15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε. III.4
If you bite and devour one another, watch out that you are not consumed by one another.
227. Gal 5:18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμον. III.3
If you are being led by the Spirit, you are not under law.

228. Gal 5:25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. III.4
If we are living by the Spirit, let us also walk by the Spirit.
229. Gal 6:3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, φρεναπατᾷ III.5
ἑαυτὸν·
If anyone thinks that he is something when he is nothing, he is deceiving himself.
230. Eph 3:2 εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ I.
θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,
[I say this] if indeed you have heard of the administration . . . given to me . . .
231. Eph 4:20-21 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, εἰ γε I.
αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε,
You did not learn Christ in this manner, if indeed you have heard him and have been instructed in him.
232. Eph 4:29 ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, I.
But if [there is] anything good for edifying . . .
[let it be named . . .].
233. Phil 1:22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· III.2
If [it is] to live in the flesh, this [will mean] a fruit of labor for me.
234. Phil 2:1,2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι I.
παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος,
εἴ τις σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν
If [there is] any comfort . . . if any consolation . . . if any sharing . . . if any compassion . . . fulfill my joy . . .
235. Phil 2:17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ III.2
λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·
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 εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ I.
μᾶλλον·
If anyone else thinks it well to have confidence in flesh, I (can do so) more.

237. Phil 3:8-11 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι III.3²⁵
 . . . εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν
 τὴν ἐκ νεκρῶν.
 I consider all things to be loss . . . if perhaps
 I may arrive unto the resurrection of the dead.
238. Phil 3:15 καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς III.4
 ὑμῖν ἀποκαλύψει·
 If you think something otherwise, God will
 reveal even this to you.
239. Phil 4:8 εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· I.
 If [there is] any virtue and if [there is] any
 praise, consider these things.
240. Col 1:22-23 νυνὶ δὲ ἀποκατηλλάγητε . . . εἴ γε ἐπιμένετε III.3
 τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ
 μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου
 οὐ ἠκούσατε,
 But now you have been reconciled . . . if indeed
 you remain in the faith . . .
241. Col 2:5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι I.
 σὺν ὑμῖν εἶμι,
 Even if I am absent in the flesh, yet I am with
 you in spirit.
242. Col 2:20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων III.3
 τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ
 δογματίζεσθε, . . .
 If you died with Christ . . . why, as though living
 . . . do you submit to regulations . . . ?
243. Col 3:1 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, III.3
 If you were raised together with Christ, seek the
 things above.
244. I Thess 4:14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ I.
 ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ
 τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.
 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 εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, . . . εἴπερ δίκαιον παρὰ θεῶ ἀνταποδοῦναι τοῖς θλιβουσιν ὑμᾶς θλιῖψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν
I.
That you be considered worthy . . . if indeed [it is] a righteous thing with God to repay . . .
246. 2 Thess 3:10 εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. III.4
If anyone does not want to work, let him not eat.
247. 2 Thess 3:14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, III.4
If anyone does not hearken to our word through the letter, mark such . . .
248. 1 Tim 1:10 καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, III.4
And if there is anything else contrary to sound teaching [the law is for it] (Cf. v. 9)
249. 1 Tim 3:1 εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ III.4
If anyone aspires to the office of overseer, he desires a good work.
250. 1 Tim 3:5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; 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. 1 Tim 5:4 εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, III.2
μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
If any widow has children or grand-children, let them learn first to practice piety at home . . .
252. 1 Tim 5:8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖται, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χεῖρων. III.4
If anyone does not provide for his own . . . he has denied the faith and is worse than an unbeliever.
253. 1 Tim 5:9,10 Χήρα καταλεγέσθω . . . εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόγησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. III.4
Let a widow be enrolled . . . if she has reared children, . . . shown hospitality . . . washed . . . assisted . . . followed . . .
254. 1 Tim 5:16 εἴ τις πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐταῖς, III.2
If any [woman] believer has widows, let her assist them.

255. 1 Tim 6:3,4 εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ἰγιαίνουσιν λόγοις, . . . τετύφωται, . . . III.4
If anyone teaches otherwise and does not agree with sound words . . . he is puffed up . . .
256. 2 Tim 2:11 εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν III.3
If we have died with [him], we shall also live with [him].
257. 2 Tim 2:12 εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν III.3
If we endure, we shall reign with [him].
258. 2 Tim 2:12 εἰ ἀρνησόμεθα, κάκεινος ἀρνήσεται ἡμᾶς III.4
If we deny [him], he also will deny us.
259. 2 Tim 2:13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, III.4
If we are unfaithful, he remains faithful.
260. Titus 1:5-6 ἵνα . . . καταστήσης κατὰ πόλιν III.4
πρεσβυτέρους, . . . εἴ τις ἐστιν ἀνέγκλητος, . . .
In order that . . . you may establish elders . . . if any is above reproach . . .
261. Phlm 17 Εἰ οὖν με ἔχεις κοινωνόν προσλαβοῦ αὐτὸν I.
ὡς ἐμέ.
If you hold me as a partner, receive him as [you would] me.
262. Phlm 18 εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ I.
ἐλλόγα
If he has wronged you or owes you anything, charge this to me.
263. Heb 2:2,3 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο I.
βέβαιος, . . . πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας;
If the word spoken through angels was sure . . . how shall we escape . . .?
264. Heb 3:11 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. II.²⁶
[May something terrible happen to me] if they shall enter my rest.
265. Heb 4:3 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. II.²⁶
Same as preceding (Heb 3:11; cf. Mk. 8:12).
266. Heb 4:5 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 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 Πειπισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· I.
We are persuaded of better things concerning you . . . even if we speak thus.
268. Heb 7:15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος, I.
This is still more abundantly clear, if another priest arises after the likeness of Melchizedek.
269. Heb 9:13-14 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων . . . ἀγιάζει . . . πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, . . . καθαριεῖ τὴν συνείδησιν ἡμῶν . . . I.
If the blood of bulls and goats . . . sanctified . . . much more shall the blood of Christ . . . cleanse your conscience . . .
270. Heb 12:8 εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε. III.3
If you are without chastening . . . then you are illegitimate and not sons.
271. Heb 12:25 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· I.
If they did escape who . . . much more we [shall not escape] who . . .
272. Jas 1:5 Εἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. III.3
If any of you lack wisdom, let him ask . . .
273. Jas 1:23 εἰ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· III.3
If anyone is a hearer of the word and not a doer, he is like . . .
274. Jas 1:26 Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. III.3
If anyone thinks that he is religious while not bridling his tongue . . . this man's religion [is] worthless.

275. Jas 2:8 εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν, Ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε· If you are accomplishing the royal law . . . , you do well. III.4²⁷
276. Jas 2:9 εἰ δὲ προσωπολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε, But if you show partiality you are working sin. III.4²⁷
277. Jas 2:11 εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας παραβάτης νόμου. If you do not commit adultery but you commit murder, you have become a law-breaker. III.4
278. Jas 3:2 εἴ τις ἐν λόγῳ οὐ πταίνει, οὗτος τέλειος ἀνὴρ, If anyone does not stumble in word, this [is] a mature man. III.4
279. Jas 3:3 εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. If we put bits into the mouths of horses . . . , we control their whole body. I.
280. Jas 3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. If you have bitter jealousy and strife in your heart, do not boast and lie against the truth. III.4
281. Jas 4:11 εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς. If you judge the law, you are not a doer of the law, but a judge. III.4
282. 1 Pet 1:6 ὀλίγον ἄρτι εἰ δέον [ἔστιν] λυπηθέντες Being grieved now for a little while, if it is necessary. III.2²⁸
283. 1 Pet 1:17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, If you call upon the father . . . live out the time of your sojourn in fear. III.3

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

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

284. 1 Pet 2:2-3 ἄδολον γάλα ἐπιποθήσατε, . . . εἰ ἐγεύσασθε III.3
Desire the milk . . . if you have tasted that the
Lord is good.
285. 1 Pet 2:19 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ III.4²⁹
ὑποφέρει τις λύπας πάσχων ἀδίκως.
This [is] grace, if someone for the sake of
conscience toward God bears sorrow, suffering
unjustly.
286. 1 Pet 2:20 ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ III.4²⁹
κολαφιζόμενοι ὑπομενεῖτε;
What credit [is there], if you endure when you sin
and are punished?
287. 1 Pet 2:20 ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες III.4²⁹
ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.
But if you endure when you are doing good and
suffer, this [is] grace in God's eyes.
288. 1 Pet 3:1 ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν III.3
γυναικῶν ἀναστροφῆς ἄνευ λόγου
κερδηθῆσονται
In order that, even if some [husbands] disbelieve
the word, they may be won without the word . . .
289. 1 Pet 4:11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· III.4
If anyone speaks [let him speak] as the oracle
of God.
290. 1 Pet 4:11 εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· III.4
If anyone serves [let him do it] as from the
strength which God supplies.
291. 1 Pet 4:14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, III.2
μακάριοι,
If you are reproached in the name of Christ,
[you are] blessed.
292. 1 Pet 4:16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, III.2
If [anyone suffers] as a Christian, let him not be
ashamed.
293. 1 Pet 4:17 εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν I.
ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;
If [judgment begins] first from us, what [shall
be] the end of those . . . ?
294. 1 Pet 4:18 εἰ ὁ δίκαιος μόλις σφύζεται, ὁ ἀσεβῆς καὶ I.
ἁμαρτωλὸς ποῦ φανεῖται;
If the righteous man is saved with difficulty,
where shall the ungodly and sinner appear?

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

295. 2 Pet 2:4-9 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, . . . καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, . . . καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν, . . . οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, . . .
If God did not spare the angels . . . did not spare the old world . . . condemned cities of Sodom . . . delivered Lot . . . the Lord knows how to deliver the godly . . . I.
296. 2 Pet 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν] καὶ σωτήρος Ἰησοῦ Χριστοῦ τοῦτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χειρόνα τῶν πρώτων.
If, having escaped the defilement of the world . . . and again having become entangled, they are overcome, the last state [is] worse than the first. III.4
297. 1 John 3:13 μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.
Do not be surprised, brethren, if the world hates you. I.
298. 1 John 4:11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.
Beloved, if God so loved us, we also ought to love one another. I.
299. 1 John 5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν,
If we receive the testimony of men, the testimony of God is greater. I.
300. 2 John 10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε.
If anyone comes to you and does not bring this teaching, do not receive him into your house . . . III.2
301. Rev 11:5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἔχθρους αὐτῶν.
If anyone wants to harm them, fire goes forth . . . and devours . . . III.4
302. Rev 11:5 εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.
If anyone will want to harm them, he must be killed thus. III.4
303. Rev 13:9 Εἴ τις ἔχει οὖς ἀκουσάτω.
If anyone has an ear let him hear. III.3

304. Rev 13:10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· III.2
If anyone [is] for captivity, into captivity he goes.
305. Rev 13:10 εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν III.2
μαχαίρῃ ἀποκτανθῆναι.
If anyone [is] to be killed with a sword, [it is
necessary] that he be killed with a sword.
306. Rev 14:9 Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα III.4
αὐτοῦ, καὶ λαμβάνει χάραγμα . . . καὶ αὐτὸς
πίεται ἐκ τοῦ οἴνου . . . καὶ βασανισθήσεται . . .
If anyone worships the beast . . . he also shall
drink of the wine of God's wrath . . . and shall be
tormented . . .
307. Rev 14:11 καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος III.4
αὐτοῦ.
And if anyone receives the mark . . . [he too has
no rest].
308. Rev 20:15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς III.3
γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.
If anyone was not found written in the book of
life he was cast into the lake of fire.