This inductive study of the approximately 300 NT instances of the first class condition \((\varepsilon\iota + \text{indicative})\) 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 \(\varepsilon\iota\) instead of \(\varepsilon\alpha\nu\) 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, a print-out was produced of all places where the conjunction εἰ is followed by an indicative verb. Next, the list was edited manually to remove non-applicable situations and to supplement the list by inserting those first class conditions not caught by the program. The result was a list of about 300 instances 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 εἰ-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.

3Εἰ + indicative, of course, also includes all second class conditions (contrary to fact) and a few examples where Εἰ μὴ = “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
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.

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 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." Roberton 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

---

8See note 7 for bibliographical information.
9Ibid., p. 1006.
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. 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. 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. 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.” Again, in 1 Cor 15:2, “Paul assumes that they are holding it fast.” 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).” 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 1 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.
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. They understand the obvious fact that first class does not mean "true to fact" condition, but they seek to keep part of that misconception by holding that it indicates, implies, it is more strongly in favor of the particular supposition so stated. But, to be consistent, if the ei + indicative style of condition points out probability in any instance, it must in every instance, else such a conclusion is not an implication of the construction, but of some other element, such as context.

CORRECT EXPLANATION: LOGICAL CONNECTION

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

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

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

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


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

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.

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.

---


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>Εἴ υἱὸς εἶ τοῦ θεοῦ, εἴπε ἵνα οἱ λίθοι οὗτοι ἀρτοὶ γένωνται. If you are God’s son, tell these stones to become bread.</td>
<td>I.</td>
</tr>
<tr>
<td>2. Matt 4:6</td>
<td>Εἴ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτόν κάτω. If you are God’s son, cast yourself down.</td>
<td>I.</td>
</tr>
<tr>
<td>3. Matt 5:29</td>
<td>εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιός σκανδάλιζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ. If your right eye offends you, pull it out and throw it away.</td>
<td>III.4</td>
</tr>
<tr>
<td>4. Matt 5:30</td>
<td>εἰ ἡ δεξιὰ σου χεῖρ σκανδάλιζει σε, ἐκκούον αὐτὴν καὶ βάλε ἀπὸ σοῦ. If your right hand offends you, cut it off and throw it away.</td>
<td>III.4</td>
</tr>
<tr>
<td>5. Matt 6:23</td>
<td>εἰ ... τὸ φῶς τὸ ἐν σοί σκότος ἔστιν, τὸ σκότος πόσον. If the light in you is darkness, how great [is] that darkness!</td>
<td>III.3</td>
</tr>
<tr>
<td>6. Matt 6:30</td>
<td>εἰ ... τὸν χώρτον τοῦ ἄγρου σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς ὀλιγόπιστοι; If God so clothes the grass . . . will he not much rather [clothe] you?</td>
<td>I.</td>
</tr>
<tr>
<td>7. Matt 7:11</td>
<td>εἰ ... υἱεῖς πονηροὶ ὄντες οἴδατε δόματα ἁγαθά διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἁγαθά τοῖς αὐτοῖς αὐτῶν. 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>I.</td>
</tr>
<tr>
<td>8. Matt 8:31</td>
<td>Εἴ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. If you cast us out, send us into the herd of swine.</td>
<td>III.1</td>
</tr>
<tr>
<td>9. Matt 10:25</td>
<td>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.</td>
<td>I.</td>
</tr>
</tbody>
</table>
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, ἔφ᾽ ἐαυτὸν ἐμερίσθην.
If Satan casts out Satan, he has become divided against himself.

12. Matt 12:27 εἰ ἔγω ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, I.1 οἵ υἱοί υἱῶν ἐν τίνι ἐκβάλλουσιν;
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.

14. Matt 14:28 Κύριε, εἰ σὺ εἰ, κέλευσόν με ἐλθεῖν πρὸς σὲ III.5 ἐπὶ τὰ ὦδατα:
Lord, if it is you, command me to come to you on the water.

15. Matt 16:24 Ἔτι τις θέλει ὑπίσχον ὑμᾶς ἐλθεῖν, ἀπαρνησάσθω III.4 ἐαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖν μοι.
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 . . .

17. Matt 18:8 Ἔτι δὲ ἡ χεῖρ σου ἢ ὁ πούς σου σκανδαλίζει σε, III.4 ἐκκοψον 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 ὀφθαλμὸς σου σκανδαλίζει σε, ξεσελ αὐτὸν III.4 καὶ βάλε ἀπὸ σοῦ·
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  
Εἰ οὖσις ἔστιν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὗ συμφέρει γαμήσαι.  
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 ἐντολὰς.  
If you want to enter into life, keep the commandments.

22. Matt 19:21  
Εἰ θέλεις τέλειος εἶναι, ὑπαγε πάλησόν σου τὰ ὑπάρχοντα καὶ δός τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.  
If you want to be perfect, go sell ... give ... and keep following me.

23. Matt 22:45  
εἰ ... Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτὸς ἔστιν;  
If David calls him Lord, how is he his Son?

24. Matt 26:33  
Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγώ οὐδέποτε σκανδαλισθήσομαι.  
If all shall be offended in you, I shall never be offended.

25. Matt 26:39  
Πάτερ μου, εἰ δύνατόν ἔστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο.  
My Father, if it is possible, let this cup pass away from me.

26. Matt 26:42  
Πάτερ μου, εἰ οὗ δύναται τοῦτο παρελθεῖν ...  
My Father, if it is not possible that this pass ... let your will come to pass.

27. Matt 27:40  
σῶσον σεαυτόν, εἰ υἱὸς εἰ τοῦ θεοῦ, [καὶ] κατάβησθι ἀπὸ τοῦ σταυροῦ.  
Save yourself, if you are God's son, and come down from the cross.

28. Matt 27:43  
ῥυσάσθω νῦν εἰ θέλει αὐτὸν·  
Let him deliver him now, if he wants him.

29. Mark 3:26  
εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἄλλα τέλος ἔχει.  
If Satan has risen up against himself and has become divided, he cannot stand, but has an end.

30. Mark 4:23  
εἰ τίς ἔχει ὡτι ἀκούειν ἀκουέτω.  
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 ταύτης σημείον.  
[May something terrible happen to me] if a sign shall be given to this generation.

32. Mark 8:34  
Εἰ τις θέλει ὑπίσχεσθαι ἀπαρνησάσθω  
ἐξοντο καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖσθαι 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 τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς  
ἔφ' ἡμᾶς.  
If you can [do] anything, show mercy and help us.

34. Mark 9:23  
Τὸ ἐὰν δύνη — πάντα δύνατά πώ πιστεύοντι.  
[Watch that expression] “If you can”—all things are possible to the one who trusts.

35. Mark 9:35  
Εἰ τις θέλει πρῶτος εἶσαι πάντων ἔσχατος  
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 περίκειται μύλος  
ὅνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βεβληται 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 διὰ δύναμιν, ἐὰν εἴπη τῷ δρει τοῦτο, καὶ οὐδὲν ἀπετέλεσαν ἐν 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 εἰ τί ἔχετε κατὰ τίνος,  
Forgive, if you have anything against anyone.

πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτοὺς.  
In order to lead astray, if [it is] possible, the elect ones.

40. Mark 14:29  
Εἰ καὶ πάντες σκανδαλίσθησόνται, ἀλλὰ οὐκ ἔγγον.  
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 καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἡ ὥρα,
He kept praying that, if it is possible, the hour
might pass away from him.

42. Luke 4:3 Εἰ γὰρ ὁ υἱὸς θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
If you are God’s son, tell this stone to become
bread.

If you are God’s son, throw yourself down from
here.

44. Luke 6:32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία χάρις ἐστίν;
And if you love those who love you, what sort of
credit is it to you?

If anyone wants to come after me, let him deny
himself... lift up... and keep following me.

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.

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 ἔφε κατέστην διεμερίσθη, πῶς
If Satan has been divided against himself, how
shall his kingdom stand?

49. Luke 11:19 εἰ... ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια,
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 parenthetic insertion into
a purpose clause.
7 Cf. vv 19, 20; pair of opposites.
If I by the finger of God cast out demons, then God's kingdom has come upon you.

51. Luke 11:36  
If your whole body is bright...it shall be wholly bright, as when...

52. Luke 12:26  
If you are not able [to do] the littlest thing, why are you anxious about the rest?

If God clothes the grass...much more [will he clothe] you.

54. Luke 14:26  
If anyone comes to me and does not hate his own father and...he cannot be my disciple.

55. Luke 16:11  
If they do not hear Moses and the prophets, they will not even be persuaded if someone should rise from the dead.

56. Luke 17:2  
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.

Εἴ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε Ἰ.Ι.Ι.4
ἀν τῇ συκαμίνῃ [ταύτῃ], ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ καὶ υπῆκουσέν ἀν ὑμῖν.
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

Εἴ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀνδρῶπον ἔντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσως αὐτήν.
Even if I do not fear God . . . yet because . . . I will give this widow justice.

61. Luke 19:8

εἴ τινός τι ἑσυκοφάντησα ἀποδίδωμι τετραπλοῦν.
If I have cheated anyone out of anything, I am paying it back four-fold.


Πάτερ, εἴ βούλει παρένεγκε τούτο τὸ ποτήριον ἀπ’ ἑμοῦ . . .
Father, if you are willing take away this cup from me.


Εἴ σὺ εἰ ὁ Χριστός, εἰπὸν ἡμῖν.
If you are the Messiah, tell us.

64. Luke 23:31

εἴ ἐν τῷ ψυρῷ ξύλῳ ταῦτα ποιοῦσίν, ἐν τῷ ψυρῷ τί γένηται;
If they are doing these things in the green tree, what may happen in the dry [tree]


"Αλλοὺς ἐσωσέν, σωσάτω ἑαυτόν, εἰ οὔτος ἔστιν ὁ Χριστός τοῦ θεοῦ ὁ ἐκλεκτός.
"He saved others, let him save himself, if this is God’s Messiah."


Εἴ σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.
If you are the king of the Jews, save yourself.

67. John 1:25

Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἰ ὁ Χριστός Ἰ.Ι.Ι.Ι.5
Why then do you baptize if you are not the Messiah . . .?

68. John 3:12

εἰ τὰ ἐπίγεια εἰπὼν ὑμῖν καὶ οὐ πιστεύετε, πῶς ἔδω εἰπὼ ὑμῖν τὰ ἐπωρφάνια πιστεύσετε;
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{εἴ δὲ τοῖς ἐκείνους γράμμασιν οὐ πιστεύετε, \( \text{πῶς τοῖς ἐμοῖς ἥμασιν πιστεῦσετε;} \)
If you do not believe that one's writings, how will you believe my words?

70. John 7:4 \( \text{εἴ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.} \)
If you are doing these things, show yourself to the world.

71. John 7:23 \( \text{εἴ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ \( \ldots \text{ἐμοὶ χολάτε ὀτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;} \)
If a man gets circumcision on the Sabbath \ldots are you angry with me because I have made the whole man well on the Sabbath?

72. John 8:39 \( \text{Εἴ τέκνα τοῦ 'Αβραάμ ἔστε, τὰ ἔργα τοῦ 'Αβραάμ ἐποιεῖτε;} \)
If you are Abraham's children, you would be doing Abraham's works.

73. John 8:46 \( \text{εἴ ἄληθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;} \)
If I speak the truth, why do you not believe me?

74. John 10:24 \( \text{εἴ σοῦ εἰ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησία.} \)
If you are the Messiah, tell us boldly.

75. John 10:35, 36 \( \text{εἴ ἐκείνους εἶπεν θεοῦς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, \ldots \text{δὲν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμί;} \)
If he called them "gods" to whom God's word came \ldots 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 \( \text{εἴ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι;} \)
If I do not do the works of my father, do not believe me.

77. John 10:38 \( \text{εἴ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε,} \)
But if I do [do the works of my father], \ldots 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. 
Lord, if he is asleep he will be safe.

79. John 13:14 εἰ οὖν ἔγω ἔνισα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὄφειλετε ἀλλήλων νίπτειν τοὺς πόδας:
If I... have washed your feet, you also ought to keep washing one another's feet.

If you know these things, you are blessed...

81. John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς ἐδοξάσει αὐτόν
If God has been glorified in him, God also will glorify him.

82. John 14:7 εἰ γενώκατε με, καὶ τὸν πατέρα μου γνώσεσθε:
If you know me, you will also know my father.

83. John 14:11 εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε.
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 δὲ τι ἐμὲ πρῶτον ὑμῶν μεμίσθηκεν.
If the world hates you, you know that it has hated me first.

85. John 15:20 εἰ ἐμὲ ἔδιώξαν, καὶ ὑμᾶς διώξουσιν: 
If they persecuted me, they will persecute you too.

86. John 15:20 εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.
If they have kept my word, they will keep yours too.

87. John 18:8 εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν:
If you are seeking me, permit these to depart.

88. John 18:23 Εἰ κακῶς ἔλαλησα, μαρτύρησον περὶ τοῦ κακοῦ:
If I have spoken in an evil way, testify of the evil.

89. John 18:23 εἰ δὲ καλῶς, τί με δέρεις;
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 ἠβάστασας αὐτὸν, εἰπέ μοι ποῦ Εἴθηκας αὐτὸν κἀγα άτὸν ἁρώ. 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  ημεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσία ἀνθρώπου ἀσθενοῦς, ... γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ ὅτι ... If we are being judged concerning a kindness to a sick man ... let it be known to you all ...

92. Acts 5:39  ἐν δὲ θεοῦ ἔστιν, οὐ δυνήσεσθε καταλῦσαι αὐτοὺς But if it is of God, you will not be able to stop them.

93. Acts 11:17  ὁ δὲ τήν ἵσην δωρεάν ἔδωκεν αὐτοῖς ὁ θεὸς ὥς καὶ ἷμῖν ... ἐγὼ τίς ἡμῖν δυνάτος κωλύσαι τὸν θεόν; 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  ἐν κεκρίκατε με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε ... If you have judged me to be faithful to the Lord, come into my house and stay.

95. Acts 18:15  ἐν δὲ ζητήματα ἔστιν περί λόγου καὶ ὅνομάτων καὶ νόμου τοῦ καθ᾽ ὕμᾶς, ὑςε ἀυτοῖ; If there are questions about ... a law of yours, you shall see [to them] yourselves.

96. Acts 19:38  ἐν μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνίται ἔχουσι πρὸς τινά λόγον, ἄγοραίναι ἄγονται καὶ ἀνθύπατοι εἰσίν ἐγκαλείτωσαν ἄλληλοις. 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  ἐν δὲ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησία ἐπιλυθήσεται. But if you are looking for something more, it shall be settled in the lawful assembly.

98. Acts 23:9  ἐν δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος— 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.
If there is anything a-miss about the man, let them bring accusation against him.

If I am wrong and have done anything worthy of death, I do not refuse to die.

But if there is nothing of which these accuse me, no one can give me over to them.

102. Acts 26:8  τί ἀπίστων κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἔγειρεν;
Why is it considered by you an unbelievable thing if God raises the dead?

103. Rom 2:17-21  Ἐὰν δὲ σὺ ὅτι ἐπονομάζῃς καὶ ἐπαναπαύῃς ἄχρηστον καὶ καυχάσαις καὶ γνώσκεις καὶ δοκιμάζεις καὶ πνευματικάς τε — ὁ οὖν διδάσκων ἐπερευνήσεις σεσωκτὸν οὐ διδάσκεις; . . .
If you are named a Jew . . . —, you who teach another, do you not teach yourself?

104. Rom 3:3  τί γὰρ εἰ ἡπιστήσαν τινες; . . .
What [shall we conclude] if some did not believe?

105. Rom 3:5  εἰ δὲ ἡ ἁδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; . . .
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 ἀμαρτωλός κρίνομαι;
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, ἐπερ εἰς ὁ θεὸς, . . .
Yes, [he is God] also of the gentiles, if indeed God is one.

108. Rom 4:2  εἰ γὰρ Ἀβραὰμ ἦς ἔργων ἐδικαιώθη, ἐξει καύχημα;
If Abraham was justified from works, he has a ground for boasting.

15 Cf. rest of verse; pair of opposites.
94  GRACE THEOLOGICAL JOURNAL

If those who are of the law [are] heirs, faith has become empty and the promise has become inoperative.

110. Rom 5:10  εἰ γὰρ ἐξήροι ὅντες κατηλλάγημεν τῇ θεῷ διὰ τοῦ θανάτου τοῦ υιοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.
If while ... we were reconciled ... much more now ... we shall be saved ...

111. Rom 5:15  εἰ γὰρ τῷ τοῦ ἔνος παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἔνος ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
If by ... the many died, much more has the grace of God ... abounded ...

112. Rom 5:17  εἰ γὰρ τῷ τοῦ ἔνος παραπτώματι οὐ θανάτος ἐβασίλευσεν διὰ τοῦ ἔνος, πολλῷ μᾶλλον οἱ τὴν περισσεύαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἔνος Ἰησοῦ Χριστοῦ.
If by ... death reigned ... much more those ... shall reign ...

113. Rom 6:5  εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοίωματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἰσόμεθα.
If we have become fellow-sharers in ... his death, certainly also we shall be [fellow-sharers in] his resurrection.

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.

115. Rom 7:16  εἰ δὲ διὸ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὃτι καλὸς.
If I do what I do not want [to do], I am agreeing with the law that it is good.

116. Rom 7:20  εἰ δὲ διὸ θέλω ἐγὼ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἢ 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].
117. Rom 8:9 ὑμεῖς δὲ οὐκ ἔστε ἐν σαρκί ἀλλὰ ἐν πνεύματι, III.3\(^{16}\)

"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 αὐτῷ.

"If anyone does not have Christ’s Spirit, this one does not belong to him."

119. Rom 8:10 εἰ δὲ Χριστὸς ἐν υἱῷ, τὸ μὲν σῶμα νεκρὸν διὰ ἀμαρτίαν, τὸ δὲ πνεῦμα ζωῆς διὰ δικαιοσύνην.

"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 υἱῷ, ὁ ἐγείρας [τὸν] Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα υἱῶν . . .

"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 ζῇτε μέλλετε ἀποθνῄσκειν, III.3\(^{17}\)

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

122. Rom 8:13 εἰ δὲ πνεῦματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε.

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

125. Rom 8:25 εἰ δὲ διὸ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

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

126. Rom 8:31 εἰ δὲ θεὸς ὑπὲρ ἡμῶν, τις καθ' ἡμῶν;

"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 \ } \delta \text{ \ } \theta \text{ } \varepsilon \text{ } \lambda \text{ } \varepsilon \text{ } \iota \text{ } \nu \text{ } \rho \text{ } \tau \text{ } \omega \text{ } \nu \text{ } \theta \text{ } \epsilon \text{ } \nu \text{ } \theta \text{ } \phi \text{ } \theta \text{ } \varepsilon \text{ } \iota \text{ } \theta \text{ } \iota \text{ } \varsigma \text{ } \xi \text{ } \alpha \text{ } \nu \text{ } \tau \text{ } \omega \text{ } \lambda \text{ } \eta \text{ } \nu \text{ } \rho \text{ } \epsilon \text{ } \iota \text{ } \varkappa \text{ } \omega \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigma \text{ } \nu \text{ } \sigma \text{ } \iota \text{ } \varsigma \text{ } \iota \text{ } \delta \text{ } \theta \text{ } \varepsilon \text{ } \nu \text{ } \theta \text{ } \rho \text{ } \varsigmathe wish of God, if even a multitude of angels perished... vessels of wrath... .}

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

129. Rom 11:12  
\[\text{if \ } \text{the 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  
\[\text{I magnify my ministry, if perhaps I shall provoke \ ... \ and save some.}

131. Rom 11:15  
\[\text{If \ the \ \text{first-fruits} \ [are/were] \ holy, \ the \ batch \ of \ dough \ also \ [will \ be \ holy}.}

132. Rom 11:16  
\[\text{If \ the \ root \ [is/was] \ holy, \ the \ branches \ also \ [will \ be \ holy}.

133. Rom 11:16  
\[\text{If \ the \ root \ [is/was] \ holy, \ the \ branches \ also \ [will \ be \ holy}.

134. Rom 11:17, 18  
\[\text{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  
\[\text{But if you boast against \ [them], \ you \ are \ not \ supporting \ the \ root, \ but \ the \ root \ [is \ supporting] \ you.}

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

If you were cut off . . . and were grafted in . . . much more shall these . . . be grafted into . . .

138. Rom 12:18  

If possible being at peace with all . . .

139. Rom 13:9  

If there is any other commandment, it is summed up in this . . .

140. Rom 14:15  

If your brother is being grieved because of food, you are no longer walking according to love.

141. Rom 15:27  

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  

If anyone builds on the foundation gold . . . , each one's work will be manifest.

143. 1 Cor 3:14  

If anyone's work abides . . . he shall receive reward.

144. 1 Cor 3:15  

If anyone's work shall be burned, he shall suffer loss, but he himself shall be saved . . .

145. 1 Cor 3:17  

If anyone corrupts God's temple, God will corrupt him.

---

18 Cf. vv 14, 15. These four examples represent two pairs of alternative possibilities; the first and fourth ("if anyone builds . . . or destroys . . .") and the second and third a sub-classification of the first ("if anyone builds gold . . . or wood . . .").
146. 1 Cor 3:18 ei tis dokei sofoi einai ev umiv ev tiv aionh tautw, mordos ginesthoi, iwa genvetai sofoi. If anyone thinks he is wise . . . let him become a fool . . .

147. 1 Cor 4:7 el de kai elaies, ti kavxasa iws ihe labov; If you have received [what you have], why do you boast . . .?

148. 1 Cor 6:2 kai ei ev umiv krinei d kosmoi, anaxioi esti kritirion allachistow; If the world is being judged by you, are you unworthy of the lesser courts?

149. 1 Cor 7:9 el de ouk eukratevonta gammastrwvan, If they are not controlling themselves, let them get married.

150. 1 Cor 7:12 el tis adelphoic gunaia xeci apiston, kai auti sunvedokei olkev met autou, ihe afieitou auti: If any brother has an unbelieving wife and she is pleased to stay with him, let him not send her away.

151. 1 Cor 7:13 kai vnu ei tis xeci andra apiston, kai odous sunvedokei olkev met autic, ihe afieitou ton andra. 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 el de d apistoc xorietai, xorietho. But if the unbelieving husband departs, let him depart.

153. 1 Cor 7:21 alli eli kai dynasai ilevthepoic ginesthoi, mallochrhsai. But if you are able to become free, use it rather.

154. 1 Cor 7:36 Eli tis asxymonein epi tin parthenon autou nomizei . . . de thele poieitoi . . . 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 eli tis dokei enanakvetai ti, ohipo eno kavaw dei ganvai. 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

If anyone loves God, he has become known to him.

157. 1 Cor 8:5,6

Even if there are those who are called gods...

yet for us [there is] one God, the Father...

158. 1 Cor 8:13

If food offends my brother, I shall never eat flesh, lest...

159. 1 Cor 9:2

If I am not an apostle to others, yet certainly I am to you.

160. 1 Cor 9:11

If we have sowed to you spiritual things, [is it] a great thing...

161. 1 Cor 9:11

[Is it] a great thing, if we shall reap your fleshly things?

162. 1 Cor 9:12

If others share authority over you, do not we more?

163. 1 Cor 9:17

If I do this willingly, I have a reward.

164. 1 Cor 9:17

But if [I do this] unwillingly, I have been entrusted with a stewardship.

165. 1 Cor 10:27

If anyone ... invites you [to dinner] and you want to go, eat all that is put before you asking no questions ...

---

20 Cf. vv 2, 3; pair of alternative possibilities.
21 Note that this and the next example are two apodoses, both of which relate to the same clause as apodosis.
22 Cf. rest of verse; pair of alternative possibilities.
166. I Cor 10:30 εἰ ἔγω χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ ΙΙΙ.4 οὗ ἔγω εὐχαριστῶ;
If I partake [of the food] with thanks, why am I spoken evil of . . .?

167. I Cor 11:6 εἰ γὰρ οὐ καταλύπτεται γυνῆ, καὶ κέιμαζω. ΙΙΙ.4
If a woman does not wear a covering, let her also have her hair cut off.

168. I Cor 11:6 εἰ δὲ αἰσχρῶν γυναικὶ τὸ κέιμαζω ἢ ξυρᾶζω, Ι.
κατακαλυπτέσθω.
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 Εἰ δὲ τις δοκεῖ φιλόνεικος εἶναι, ἥμεις τοιαύτην ΙΙΙ.5
συνήθειαν οὐκ ἔχομεν,
If anyone seems to be argumentative, we do not have such a custom.

170. I Cor 11:34 εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ΙΙΙ.4
If anyone is hungry, let him eat at home.

171. I Cor 14:5 μειξὼν δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ΙΙΙ.423
ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομήν λάβῃ.
The one who prophesies is greater than the one who speaks in tongues, unless he interprets . . .

172. I Cor 14:27 εἴπῃ γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλείστον ΙΙΙ.1
τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνευόντως.
And if anyone speaks in a tongue, [let it be] by two or at most three . . .

173. I Cor 14:35 εἰ δὲ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ΙΙΙ.1
ἄνδρας ἐπερωτάτωσαν,
If they wish to learn anything, let them question their own husbands at home.

174. I Cor 14:37 Εἴ τις δοκεῖ προφητῆς εἶναι ἢ πνευματικός, ΙΙΙ.3
ἐπιγινώσκετο ἢ γράφῳ ὡμῖν ὃτι κυρίου ἐστὶν ἐντολή.
If anyone thinks that he is a prophet or is spiritual, let him recognize that . . .

175. I Cor 14:38 εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖται. ΙΙΙ.3
If anyone does not acknowledge [this], he is not acknowledged.

23 This is not strictly a first class condition; note the idiomatic ἐκτὸς εἰ μὴ and the subjunctive verb.
176. I Cor 15:2 ὃς οὖ καὶ σῶζεσθε, τίνι λόγῳ εὐθυγελισάμην ὑμῖν εἰ κατέχετε,
Through which [gospel] you also are being saved . . . if you hold fast . . .

177. I Cor 15:12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
If Christ is preached that he has been raised from the dead, how do some among you say that . . .?

178. I Cor 15:13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὔδὲ Χριστὸς ἐγήγερται;
If there is no resurrection of the dead, not even Christ has been raised.

179. I Cor 15:14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενῇ καὶ ή πίστες ὑμῶν,
If Christ has not been raised, then our preaching [is] empty . . .

180. I Cor 15:15 δν οὔκ ἠγείρειν εἴπερ ἄρα νεκροί οὐκ ἐγείρονται.
Christ, whom he did not raise if in fact the dead do not rise.

181. I Cor 15:16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὔδὲ Χριστὸς ἐγήγερται;
If the dead do not rise, not even Christ has been raised.

182. I Cor 15:17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαιὰ ή πίστες ὑμῶν, ἐτι ἐστε ἐν ταῖς ἁμαρτίαις ὑμῶν.
If Christ has not been raised, your faith [is] worthless . . .

183. I Cor 15:19 εἰ ἐν τῇ ζωῆ ταύτῃ ἐν Χριστῷ ἡ λιπικότες ἐσμέν μόνον, ἔλειλοντεροι πάντων ἀνθρώπων ἐσμέν.
If in this life we have only hoped in Christ, we are most pitiable of all men.

184. I Cor 15:29 εἰ διὰς νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ύπερ αὐτῶν;
If the dead do not actually rise, why are they being baptized for them?

185. I Cor 15:32 εἰ κατὰ ἀνθρωπον ἔθηριμομάχησα ἐν Ἕφεσῳ, τί μοι τὸ ὄρελος;
If . . . I fought with wild beasts in Ephesus, what [is] the benefit to me?

186. I Cor 15:32 εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνῄσκομεν.
If the dead do not rise, let us eat . . . drink . . .
187. 1 Cor 15:44 ei ἐστιν σῶμα ψυχικόν, ἐστιν καὶ πνευματικόν. I.
If there is a physical body, there is also a spiritual one.

188. 1 Cor 16:22 εἰ 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 εἶτε δὲ θαλάμωμεθα, ὑπὲρ τῆς ὕμων παρακλήσεως και σωτηρίας. III.24
Whether [if] we are experiencing trouble, [it is] for your encouragement . . .

190. 2 Cor 1:6 εἶτε παρακαλούμεθα, ὑπὲρ τῆς ὕμων 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 εἰ μὴ ὁ λυποῦμενος εξ ἔμου; If I grieve you, who then [is] the one who makes me glad . . .?

192. 2 Cor 2:5 Εἰ δὲ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, If any has caused grief, he has not caused me grief . . .

193. 2 Cor 2:10 καὶ γὰρ ἐγὼ δ' κεχάρισμαι, εἰ τι κεχάρισμαι, 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 ἐντευκμομένη λίθοις ἐγενήθη ἐν δόξῃ, . . . πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἐσται 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, 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 καταργοῦμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
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 ἐστὶν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολυμένοις ἐστὶν κεκαλυμμένον,
If our gospel is hidden, it is hidden in those who are perishing.

198. 2 Cor 4:16 εἰ καὶ ὁ ἔξω ἡμῶν ἀνθρωπος διαφθείρεται, ἀλλ’ 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 ἐπιποθοῦντες, εἰ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα.
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 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 εἰ τις ἐν Χριστῷ, καὶνή κτίσις.
If anyone [is] Christ, [he is] a new creation.

202. 2 Cor 7:8 εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελῶμην . . . νῦν χαίρω, . . .
Even if I grieved you in the letter, I am not sorry.

203. 2 Cor 7:8,9 εἰ καὶ μετεμελῶμην . . . νῦν χαίρω, . . .
Even if I was sorry . . . I now rejoice . . .

204. 2 Cor 7:8 (βλέπω δτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὅραν 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 ἐνεκεν . . . ἀλλ’ . . .
Even if I wrote to you, [it was] not for the sake of . . ., but . . .

206. 2 Cor 7:14 εἰ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι οὐ κατησχύθην,
If I have boasted any to him about you, I was not put to shame.
207. 2 Cor 8:12  
If the readiness is present, [one is] accepted according to . . .

208. 2 Cor 10:7  
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  
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  
Even if [I am] a non-expert in speech, yet [I am] not [such] in knowledge.

211. 2 Cor 11:15  
It is no great thing if his servants also transform themselves as servants of righteousness . . .

212. 2 Cor 11:20  
You put up with it if someone . . . devours you . . . takes advantage . . . lifts himself up . . . slaps you in the face.

213. 2 Cor 11:30  
If it is necessary to boast I will boast of the things which pertain to my weakness.

214. 2 Cor 12:11  
I have fallen short not at all of the super-apostles, although (even if) I am nothing.

215. 2 Cor 12:15  
If I love you very much, am I loved the less?

216. Gal 1:9  
If anyone preaches as gospel to you [something] beyond what you received, let him be anathema.
217. Gal 2:14  
Ei só Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὕχι III.4
Ἰουδαϊκῶς ζῆς, πῶς τὰ ἑθνὴ ἀναγκάζεις
Ἰουδαῖζειν;
If you being a Jew live like gentiles and not like Jews, how do you compel the gentiles to live as Jews?

218. Gal 2:17  
ei δὲ ξητούντες δικαιωθῆναι ἐν Χριστῷ III.4
ὑπερέθημεν καὶ αὐτοῖ ἀμαρτωλοί, ἀρα Χριστὸς
ἀμαρτίας διάκονος; μὴ γένοιτο.
If while we seek to be justified in Christ we ourselves were discovered [to be] sinners, [is] Christ a minister of sin?

219. Gal 2:18  
ei γὰρ δ’ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, III.4
παραβάτην ἔμαυτόν συνιστάνω.
If I build again the things I had torn down, I constitute myself a transgressor.

220. Gal 2:21  
ei γὰρ διὰ νόμου δικαιοσύνη, ἀρα Χριστὸς II.
δωρεάν ἀπέθανεν.
If righteousness [is] through law, then Christ died for nothing.

221. Gal 3:4  
tοσοῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ. III.3
Did you suffer so many things in vain? If indeed [it was] in vain.

222. Gal 3:18  
ei γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι εἰς II.
ἐπαγγελίας.
If the inheritance [is] from law, [it is] no longer from promise.

223. Gal 3:29  
ei δὲ ὡμές Χριστοῦ, ἀρα τοῦ Ἀβραὰμ σπέρμα III.3
ἐστέ, κατ’ ἐπαγγελίαν κληρονόμοι.
If you [belong] to Christ, then you are Abraham’s seed . . .

224. Gal 4:7  
ei δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ. I.
If [you are] a son, [you are] also an heir through God.

225. Gal 5:11  
ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἐτὶ κηρύσσω, τί II.
ἐτὶ διάκομαι;
If I am still preaching circumcision, why am I still being persecuted?

226. Gal 5:15  
ei δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε III.4
μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε.
If you bite and devour one another, watch out that you are not consumed by one another.

227. Gal 5:18  
ei δὲ πνεῦματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμου. III.3
If you are being led by the Spirit, you are not under law.
228. Gal 5:25

εἴ ζωμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. III.4

If we are living by the Spirit, let us also walk by the Spirit.

229. Gal 6:3

εἴ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὅν, φρεναπατᾷ ἑαυτόν. III.5

If anyone thinks that he is something when he is nothing, he is deceiving himself.

230. Eph 3:2

εἴ γε ἥκουσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ 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 οὕτως ἐμάθετε τὸν Χριστὸν, εἴ γε αὐτὸν ἥκουσατε 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

ἄλλα εἰ τις ἁγαθὸς πρὸς οἰκοδομήν τῆς χρείας,

But if [there is] anything good for edifying . . . [let it be named . . .].

233. Phil 1:22

εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτο 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 παραμύθιον ἁγάπης, εἴ τις κοινωνία πνεύματος,

If [there is] any comfort . . . if any sharing . . . if any compassion . . . fulfill my joy . . .

235. Phil 2:17

ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ 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 πεποιηθέναι ἐν σαρκί, ἐγὼ 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 ἥγούμαι πάντα ζημίαν εἶναι . . . εἰ πως καταντῆσω 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 εἰ τι ἐτέρως φρονεῖτε, καὶ τούτο ὁ θεὸς ὑμῖν ἀποκαλύψει.
If you think something otherwise, God will reveal even this to you.

239. Phil 4:8 εἰ τις ἀρετῆ καὶ εἰ τις ἔπαινος, ταῦτα λογίζεσθε.
If there is any virtue and if [there is] any praise, consider these things.

240. Col 1:22-23 νυνὶ δὲ ἀποκατηλάγητε . . . εἰ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἔδραιοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἡκούσατε.
But now you have been reconciled . . . if indeed you remain in the faith . . .

241. Col 2:5 εἰ γὰρ καὶ τῇ σαρκί ἀπεμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι,
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 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,
If you were raised together with Christ, seek the things above.

244. I Thess 4:14 εἰ γὰρ πιστεύωμεν δι᾽ Ἰησοῦς ἀπέθανεν καὶ 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 θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν
That you be considered worthy, ... if indeed [it is] a righteous thing with God to repay ...

246. 2 Thess 3:10 εἰ τις οὐ θέλει ἐργάζεσθαι μὴ δὲ ἐσθίετο.
If anyone does not want to work, let him not eat.

247. 2 Thess 3:14 εἰ δὲ τις οὐκ ὑπακοῦει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τούτων σημειοῦσθε,
If anyone does not hearken to our word through the letter, mark such ...

248. 1 Tim 1:10 καὶ εἰ τι ἔτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,
And if there is anything else contrary to sound teaching [the law is for it] (Cf. v. 9)

249. 1 Tim 3:1 εἰ τις ἐπισκοπῆς ὁρεῖται, καλὸν ἔργον ἐπιθυμεῖ
If anyone aspires to the office of overseer, he desires a good work.

250. 1 Tim 3:5 εἰ δὲ τοῦ ἱδίου οἰκοῦ προστίηναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελῆσεται;
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 δὲ τις χήρα τέκνα ἢ ἔγγονα ἔχει,
If any widow has children or grand-children, let them learn first to practice piety at home ...

252. 1 Tim 5:8 εἰ δὲ τῶν ἱδίων καὶ μάλιστα οἰκείων οὐ προνοεῖται, τὴν πίστιν ἠρνεῖται καὶ ἔστιν ἀπίστου χείρων.
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 ἐστεκνοτρώφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἔνυψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ πάντι ἔργῳ ἀγαθῷ ἐπηκολούθησεν.
Let a widow be enrolled ... if she has reared children, ... shown hospitality ... washed ... assisted ... followed ...

254. 1 Tim 5:16 εἰ συναι ἔχει χήρας, ἐπαρκεῖτω αὐταῖς, εἰ συναι ἔχει χήρας, ἐπαρκεῖτω αὐταῖς,
If any [woman] believer has widows, let her assist them.
255. 1 Tim 6:3,4 ei tis eterodidosakeitai kai mē proserchetai ὑγιαίνουσιν λόγοις, . . . τετύφωσαι, . . .
If anyone teaches otherwise and does not agree with sound words . . . he is puffed up . . .

256. 2 Tim 2:11 ei γὰρ συναπεθάνομεν, καὶ συξήσομεν.
If we have died with [him], we shall also live with [him].

257. 2 Tim 2:12 ei υπομένομεν, καὶ συμβασιλεύσομεν:
If we endure, we shall reign with [him].

258. 2 Tim 2:12 ei ἀρνησόμεθα, κάκεινος ἀρνησέται ἡμᾶς:
If we deny [him], he also will deny us.

259. 2 Tim 2:13 ei ἀπιστοῦμεν, ἔκεινος πιστὸς μένει,
If we are unfaithful, he remains faithful.

260. Titus 1:5-6 ίνα . . . καταστήσης κατὰ πόλιν πρεσβυτέρους, . . . ei tis estin ἀνέγκλιτος, . . .
In order that . . . you may establish elders . . . if any is above reproach . . .

261. Phlm 17 Ei oūn me ἔχεις κοινωνόν προσλαβοῦ αὐτῶν ὡς εἰμὲ.
If you hold me as a partner, receive him as [you would] me.

262. Phlm 18 ei δὲ τι ήδίκησέν σε ἢ ὄφείλει, τούτο ἐμοὶ ἐλλόγα:
If he has wronged you or owes you anything, charge this to me.

263. Heb 2:2,3 ei γὰρ ὁ δι’ ἀγγέλων λαλθεὶς λόγος ἐγένετο βεβαιός, . . . πῶς ἡμεὶς ἐκϕευξόμεθα τηλικαυτῆς ἀμελήσαντες σφοδρίας;
If the word spoken through angels was sure . . . how shall we escape . . .?

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

265. Heb 4:3 Ei elipseleusontai eis tìn κατάπαυσιν μου.
Same as preceding (Heb 3:11; cf. Mk. 8:12).

266. Heb 4:5 Ei elipseleusontai eis tìn κατάπαυσιν μου.
Same as preceding (Heb 3:11; cf. Mark 8:12).

267. Heb 6:9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν·
We are persuaded of better things concerning you . . . even if we speak thus.

268. Heb 7:15 καὶ περισσότερον ἐτι κατάδηλον ἐστίν, εἰ κατὰ τὴν ὁμοίωτητα Μελχισέδεκ ἀνίσταται ἵνευς ἔτερος,
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 . . . πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, . . . καθαρεῖ τὴν συνειδησίαν ἡμῶν . . .
If the blood of bulls and goats . . . sanctified . . . much more shall the blood of Christ . . . cleanse your conscience . . .

270. Heb 12:8 εἰ δὲ χωρίς ἐστε παιδείας ἢς μέτοχοι γεγόνασιν III.3 πάντες, ἄρα νόθοι καὶ οὐχ υἱοί ἐστε.
If you are without chastening . . . then you are illegitimate and not sons.

271. Heb 12:25 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παρατιθησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τῶν ἀπ' οὗρανῶν ἀποστρέφομενοι·
If they did escape who . . . much more we [shall not escape] who . . .

272. Jas 1:5 Εἰ δὲ τὶς ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πάσιν ἄπλως καὶ μὴ ὄνειδίζοντος, καὶ δοθήσεται αὐτῷ.
If any of you lack wisdom, let him ask . . .

273. Jas 1:23 εἰ τὶς ἀκροατὴς λόγου ἐστίν καὶ οὐ ποιητής, οὕτος ἐοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἑσόπτρῳ·
If anyone is a hearer of the word and not a doer, he is like . . .

274. Jas 1:26 Εἰ τὶς δοκεῖ θρησκῶς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἄλλα ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.
If anyone thinks that he is religious while not bridling his tongue . . . this man's religion [is] worthless.
275. Jas 2:8 ei méntoi nómov tèleite basiliκóv kàtά tûn
γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς
σεαυτόν, καλῶς ποιεῖτε.
If you are accomplishing the royal law . . . , you
do well.

276. Jas 2:9 ei dè prosowpolhμπείτε, ἀμαρτίαν ἔργαζεσθε,
But if you show partiality you are working sin.

277. Jas 2:11 ei dè oû moiχεύεις, φονεύεις dè, γέγονας
parabátēs vómou.
If you do not commit adultery but you commit
murder, you have become a law-breaker.

278. Jas 3:2 eî tîc ἐν λόγῳ oû πταίει, οὕτως τέλειος ἀνήρ,
If anyone does not stumble in word, this [is] a
mature man.

279. Jas 3:3 ei dè tōn ἰππῶν τοὺς χαλινοὺς eîs τὰ στόματα
bálλομεν eîs τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ
όλον τὸ σῶμα αἴτιον μετάγομεν.
If we put bits into the mouths of horses . . . , we
control their whole body.

280. Jas 3:14 ei dè ξῆλον πικρόν ἔχετε καὶ ἐριθείαν ἐν τῇ
καρδίᾳ ύμῶν, μὴ κατακαυχᾶσθε καὶ πεισθῆσθε
κατὰ τῆς ἄληθείας.
If you have bitter jealousy and strife in your
heart, do not boast and lie against the truth.

281. Jas 4:11 ei dè vómou κρῖνεις, οὐκ eî poihtîhs vómou
ἀλλὰ κριτῆς.
If you judge the law, you are not a doer of the
law, but a judge.

282. 1 Pet 1:6 ólýgon ἄρτι ei dèōn [έστιν] λυπηθέντες
Being grieved now for a little while, if it is
necessary.

283. 1 Pet 1:17 Kαὶ ei πατέρα ἐπικαλεῖσθε τὸν
ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου
ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ύμῶν χρόνον
ἀναστράφητε,
If you call upon the father . . . live out the time
of your sojourn in fear.

27 Cf. vv 8, 9; pair of alternative possibilities.
28 Not a complete sentence; the protasis is an idiomatic parenthetic explanation.
Cf. ei dûnaton.
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?

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.

If anyone serves [let him do it] as from the strength which God supplies.

If you are reproached in the name of Christ, [you are] blessed.

If [anyone suffers] as a Christian, let him not be ashamed.

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?

Cf. vv 19, 20; set of three alternative possibilities.
295. 2 Pet 2:4-9  

El yap o theos aggelous amartisantov ouk efeisato, .. kai arxaiou kosmou ouk efeisato, .. kai poleis Sodomyw kai Gomorroas tephiwsas katexrinen, .. oidev kuriou evsebeix ev piirasmou dusesathai, ..  

If God did not spare angels . . . did not spare the old world . . . condemned cities of Sodom . . . delivered Lot . . . the Lord knows how to deliver the godly . . .

296. 2 Pet 2:20  
ei yap aporougontes ta miamsata tout koumou en epignwsei tout kuriou [umwv] kai sotiros'Ihsoi Christo toutoix de palin emplakesontes hetaontai, gegevnon autouix ta esqata xeirona ton proton.  

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

297. 1 John 3:13  
mh thamazete, adelphoi, ei musei umas o koumous.  

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

298. 1 John 4:11  
'Agapetoi, ei outos o theos hagnisen humas, kai hmeis orfeilomev allaiovs agapan.  

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

299. 1 John 5:9  
ei tin murturias ton anthropon lymbanomen, h murturia tout theou meizoun estin,  

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

300. 2 John 10  
ei tis erchestai proos umas kai taupin tin diiakhin ou ferexi, mh laumabanete auton eis oikian kai chairein autw mh legete.  

If anyone comes to you and does not bring this teaching, do not receive him into your house . . .

301. Rev 11:5  

If anyone wants to harm them, fire goes forth . . . and devours . . .

302. Rev 11:5  
ei tis thelissei autous dikaiqai, ouatos dei auton apoktathqai.  

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

303. Rev 13:9  

Ei tis exei oudes akousato.  

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

305. Rev 13:10  
εἰ τις ἐν μαχαίρῃ ἀποκτανθήναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθήναι.  
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 αὐτοῦ, καὶ λαμβάνει χάραγμα . . . καὶ αὐτὸς πιεται 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 εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.  
And if anyone receives the mark . . . [he too has no rest].

308. Rev 20:15  
καὶ εἰ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς.  
If anyone was not found written in the book of life he was cast into the lake of fire.