

FIRST CLASS CONDITIONS: WHAT DO THEY MEAN?

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

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

A commonly occurring example of the neglect of this axiom is the manner in which the construction frequently called "First Class Condition" is handled in much exegetical literature. Reasoning from the use of $\epsilon\iota$ instead of $\epsilon\acute{\alpha}\nu$ 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."¹ Is this true?

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

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

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

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

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

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.

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

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

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

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

PROPOSED EXPLANATIONS: TRUE TO FACT

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

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

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

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

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

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

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

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

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

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

PROPOSED EXPLANATIONS: ASSUMED TRUE

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

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

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

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

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

PROPOSED EXPLANATIONS: DETERMINED AS FULFILLED

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

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

⁸ See note 7 for bibliographical information.

⁹ *Ibid.*, p. 1006.

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

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

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

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

¹³ Ibid., I. 213.

¹⁴ Ibid., 3. 69.

¹⁵ Ibid., 4. 186.

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

PROPOSED EXPLANATIONS: IMPLIES TRUTH OR FACTUALITY

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

CORRECT EXPLANATION: LOGICAL CONNECTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

APPENDIX

CORPUS OF FIRST CLASS CONDITIONS IN THE NT

Reference	Text	Category
1. Matt 4:3	εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ 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 ὧς κάτω If you are God's son, cast yourself down.	I
3. Matt 5:29	Εἰ δὲ ὁ ὀφθαλμός 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	καὶ εἰ ἡ δεξιὰ σου χεὶρ ὁ σκανδαλίζει σε, ἔκκοψον 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 οὖν 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 δὲ 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, πόσω μᾶλλον ὁ πατὴρ 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 ὁ Βεελζεβούλ ἐπεκάλεσαν, πόσω 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 δέξασθαι,* αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι
If you are willing to accept [it, or him], he himself is Elijah who is going to come. III.4
11. Matt 12:26 εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·
If Satan casts out Satan, he has become divided against himself. II.
12. Matt 12:27 εἰ ἐγὼ ἐν Ἰβελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
If I by Beelzeboul cast out the demons, by whom do your sons cast them out? II.¹
13. Matt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ 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. I.¹
14. Matt 14:28 κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθεῖν πρὸς σε ἐπὶ τὰ ὕδατα
Lord, if it is you, command me to come to you on the water. III.5
15. Matt 16:24 εἴ τις θέλει ὀπίσω μου ἔλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι
If anyone wants to come after me, let him deny himself and lift up his cross and keep following me. III.4
16. Matt 17:4 εἰ θέλεις, ἵ ποιήσω ὧδε ὅτρεῖς σκηνάς², σοὶ μίαν μίαν καὶ Μωϋσεῖ μίαν καὶ ὁ¹ Ἡλίας μίαν².
If you wish, I will make here three booths, one for you. III.4
17. Matt 18:8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ
If your hand or foot offends you, cut it off and throw it away. III.4
18. Matt 18:9 εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ
If your eye offends you, pull it out and throw it away. III.4
19. Matt 18: ἀπόδος ἑ τὸ ὀφείλεις.
Pay [it] back, if you owe anything. I.

¹ Cf. vv 27, 28; pair of opposites.

20. Matt 19:10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἄνθρώπου μετὰ τῆς
 γυναικός, οὐ συμφέρει γαμῆσαι
 If the case of a man with his wife is so, it is not
 advantageous to marry. III.5
21. Matt 19: 17 εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,²
 τήρησον τὰς ἐντολάς
 If you want to enter into life, keep the
 commandments. III.4
22. Matt 19:21 εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ
 ὑπάρχοντα καὶ δός °[τοῖς]* πτωχοῖς, καὶ ἕξεις
 θησαυρὸν ἐν °οὐρανοῖς,* καὶ δεῦρο ἀκολουθεῖ μοι
 If you want to be perfect, go sell. . . give. . . and
 keep following me. III.4
23. Matt 22:45 εἰ οὖν Δαυὶδ °καλεῖ αὐτὸν κύριον, πῶς υἱὸς
 αὐτοῦ ἐστίν;
 If David calls him Lord, how is he his Son? I.
24. Matt 26:33 εἰ πάντες σκανδαλισθήσονται ἐν σοί,* ἐγὼ °
 οὐδέποτε σκανδαλισθήσομαι
 If all shall be offended in you, I shall never be
 offended. III.4
25. Matt 26:39 πατήρ °μου,* εἰ δυνατόν ἐστιν, παρελθάτω ἀπ’
 ἐμοῦ τὸ ποτήριον τοῦτο
 My Father, if it is possible, let this cup pass
 away from me. III.2²
26. Matt 26:42 εἰ οὐ δύναται °τοῦτο παρελθεῖν . . .
 γενηθήτω τὸ θέλημά σου.
 My Father, if it is not possible that this pass.
 let your will come to pass. III.2²
27. Matt 27:40 σῶσον σεαυτὸν, εἰ υἱὸς °εἶ τοῦ θεοῦ
 [καὶ] κατὰβηθι ἀπὸ τοῦ σταυροῦ
 Save yourself, if you are God's son, and come
 down from the cross. II.
28. Matt 27:43 ῥυσάσθω °νῦν εἰ θέλει αὐτόν
 Let him deliver him now, if he wants him. II.
29. Mark 3:26 εἰ ὁ σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν °καὶ ἐμερίσθη,
 II.
 οὐ δύναται °στῆναι ἀλλὰ τέλος ἔχει
 If Satan has risen up against himself and has
 become divided, he cannot stand, but has an end.
30. Mark 4:23 εἴ τις ἔχει ὅτα ἀκούειν ἀκουέτω
 If anyone has ears to hear, let him hear. III.3

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 ἑλθεὶς ὀπίσω μου ἠκολουθεῖν, ἀπαρνησάσθω III.4
 ἑαυτὸν καὶ ἂράτω τὸν σταυρὸν αὐτοῦ καὶ ἠκολουθεῖτω 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 ἐστὶν αὐτῷ μᾶλλον εἰ περικεῖται μύλος II.
 ὀνικὸς 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, Εἰ ἔχετε πίστιν θεοῦ. ἀμὴν ἔγωγε ὑμῖν ὅτι ὃς ἂν III.3
 εἴπῃ τῷ ὄρει τούτῳ ... καὶ μὴ διακριθῇ ...
 ἀλλὰ πιστεύῃ ... ἔσται ἡ αὐτοῦ
 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 II.⁵
 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 σκανδαλισθῶσιν, 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
He kept praying that, if it is possible, the hour
might pass away from him. III.2⁶
42. Luke 4:3 εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
γένηται ἄρτος
If you are God's son, tell this stone to become
bread. I.
43. Luke 4:9 εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν
κάτω
If you are God's son, throw yourself down from here. I.
44. Luke 6:32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,* ποία ὑμῖν
χάρις ἐστίν;
And if you love those who love you, what sort of
credit is it to you? III.4
45. Luke 9:23 εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἄρνησάσθω
ἑαυτὸν [¶]καὶ ἀράτω τὸν σταυρὸν αὐτοῦ[¶] καθ'
ἡμέραν[¶] καὶ ἀκολουθεῖτω μοι.
If anyone wants to come after me, let him deny
himself. . . lift up. . . and keep following me. III.4
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.
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. I.
47. Luke 11:13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα
ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
ὁ πατὴρ* [ὁ] ἐξ οὐρανοῦ[¶] δώσει πνεῦμα ἅγιον
τοῖς αἰτοῦσιν αὐτόν
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. I.
48. Luke 11:18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθῃ, ἥπως
πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
If Satan has been divided against himself, how
shall his kingdom stand? II.
49. Luke 11:19 εἰ δὲ ἐγὼ ἐν Ἰβελζεβούλ ἐκβάλλω τὰ δαιμόνια,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
If I by Beelzeboul cast out the demons, by whom
do your sons cast them out? II.⁷

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 δὲ ἐν δακτύλῳ θεοῦ °[ἐγὼ] ἐκβάλλω τὰ δαιμόνια, I.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 οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον III.3
 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον
 'μέρος τι' σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς
 ὅταν ὁ λύχνος ὧ τῇ ἀστραπῇ φωτίζει 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.
 τῶν λοιπῶν¹ 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 ἄγρῳ τὸν χόρτον ὄντα σήμερον καὶ I.
 αὐριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
 ἀμφιέζει,* 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 εἶναί μου μαθητὴς
 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 ἀληθινὸν τίς ὑμῖν πιστεύσει;
 If you have not become faithful in the
 unrighteous mammon, who will entrust to you
 the true [wealth]?
56. Luke 16:12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ III.4
 ὑμέτερον τίς ὑμῖν δώσει²;
 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 ἁναστῇ 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 μυλικὸς³ περίκειται περὶ II.
 περὶ τὸν τράχηλον αὐτοῦ καὶ ῥριπται 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 ὧ τῇ συκαμίνῳ ὅ[ταύτῃ]· ἑκκριζώθητι καὶ
 φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.
 If you have faith like a mustard-seed, you would
 be saying to this tree. . . and it would be
 hearkening to you. III.4⁸
60. Luke 18:4, 5 εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι ὅδε ἄνθρωπον
 ἐντρέπομαι,* 5 διὰ γε τὸ παρέχειν μοι κόπον τὴν
 χήραν ταύτην ὧ ἐκδικήσω αὐτήν,
 Even if I do not fear God. . . yet because. . . I
 will give this widow justice. I.
61. Luke 19:8 εἴ τι νός τι ἐσυκοφάντησα ἀποδίδωμι
 τετραπλοῦν
 If I have cheated anyone out of anything, I am
 paying it back four-fold. I.
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 ὧ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν,
 ἐν τῷ ξηρῷ 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 ἑαυτόν, εἰ οὗτός
 ἐστιν ὁ χριστὸς 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,* ἑσῶσον II.
 σεαυτόν.
 If you are the king of the Jews, save yourself.
67. John 1:25 τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς 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, I.
 πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια 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 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, I.
 πῶς τοῖς ἐμοῖς ῥήμασιν ἰπιστεύσετε;
 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 ὁ ἄνθρωπος ἐν σαββάτῳ I.
 ... ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ
 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 ἔστε, τὰ ἔργα τοῦ II.⁹
 Ἀβραάμ ἔποιεῖτε
 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 ὁμοι;
 If I speak the truth, why do you not believe me?
74. John 10:24 εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ. III.5
 If you are the Messiah, tell us boldly.
75. John 10:35 εἰ ἐκείνους εἶπεν θεοὺς ἑπρὸς οὓς ὁ λόγος τοῦ I.
 θεοῦ ἐγένετο... 36 ὃν ὁ πατὴρ ἡγίασεν 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 πατρός 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 ἐμοὶ μὴ ἰπιστεύητε, 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 ᾠκεοίμηται ᾠσωθήσεται. 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 If I . . . have washed your feet, you also ought to keep washing one another's feet. I.
80. John 13:17 εἰ ταῦτα οἶδατε, μακάριοι ἐστε ἐὰν ποιῇτε αὐτά. III.3
If you know these things, you are blessed. . .
81. John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ], καὶ ὁ θεὸς 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 ᾠγνώσεσθε I.
If you know me, you will also know my father.
83. John 14:11 εἰ δὲ μή, διὰ τὰ ἔργα ᾠαὐτὰ 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 ᾠμισεῖ, γινώσκετε ὅτι I.
ἐμὲ πρῶτον ὁ ὑμῶν μεμίσηκεν
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 II.¹¹
τηρήσουσιν
If they have kept my word, they will keep yours too.
87. John 18:8 εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν I.
If you are seeking me, permit these to depart.
88. John 18:23 εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ II.¹²
κακοῦ
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, καὶ γὰρ αὐτόν ἄρῶ
Sir, if you have carried him away, tell me where
you have put him, and I will take him away. III.5
91. Acts 4:9, 10 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα [†] ἐπὶ
εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς ... I.
10 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 ἐστίν, οὐ δυνήσεσθε III.5
καταλῦσαι [†] αὐτούς
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 I.¹³
θεὸς ὡς καὶ ἡμῖν ... ἐγὼ τίς ἤμην δυνατὸς
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 εἰ κεκρίκατέ με πιστὴν τῷ [†] κυρίῳ εἶναι,
I.
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 εἰ δὲ [†] ζητήματά* [†] ἐστὶν περὶ λόγου καὶ ὀνομάτων I.
καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί
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 III.5¹⁴
τεχνῖται ἔχουσιν πρὸς [†] τινα λόγον, ἀγοραῖοι
ἄγονται καὶ ἀνθύπατοί εἰσιν,* ἐγκαλείωσαν
ἀλλήλοις.
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 III.5¹⁴
ἐκκλησίᾳ ἐπιλυθήσεται
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 εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ῥᾶτοπον
κατηγορεῖτωσαν αὐτοῦ
If there is anything a-miss about the man, let
them bring accusation against him. III.5
100. Acts 25:11 εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον ὀθανάτου πέπραχά τι,
τι¹⁵, οὐ παραιτοῦμαι τὸ ἀποθανεῖν
If I am wrong and have done anything worthy of
death, I do not refuse to die. II.¹⁵
101. Acts 25:11 εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου,
οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι
But if there is nothing of which these accuse me,
no one can give me over to them. I.¹⁵
102. Acts 26:8 τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς
νεκροὺς ἐγείρει;
Why is it considered by you an unbelievable
thing if God raises the dead? I.
103. Rom 2:17-21 Εἰ δὲ ἡ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ
... καὶ καυχᾶσαι ἐν θεῷ ... καὶ γινώσκεις ... καὶ
δοκιμάζεις ... πέποιθάς τε ... ὁ οὖν διδάσκων
ἕτερον σεαυτὸν οὐ διδάσκεις; . . .
If you are named a Jew. . . --, you who teach
another, do you not teach yourself? I.
104. Rom 3:3 τί γάρ; εἰ ἡπίστησάν τινες . . .
What [shall we conclude] if some did not believe? I.
105. Rom 3:5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην
συνίστησιν, τί ἐροῦμεν;
If our unrighteousness recommends God's
righteousness, what shall we say? I.
106. Rom 3:7 εἰ ῥδὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι
ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κάγω
ὡς ἁμαρτωλὸς κρίνομαι;
If God's truth has abounded by my lie unto his
glory, why am I still judged as a sinner? I.
107. Rom 3:29, 30 ναὶ καὶ ἐθνῶν, **30** ῥεῖπερ εἷς ὁ θεὸς . . .
Yes, [he is God] also of the gentiles, if indeed
God is one. I.
108. Rom 4:2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει
Καύχημα
If Abraham was justified from works, he has a
ground for boasting. II.

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 II.
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 ἐχθροὶ* ὄντες κατηλλάγημεν τῷ θεῷ διὰ I.
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. . .
111. Rom 5:15 εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ I.
ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ
ἡ δωρεὰ ^ο1 ἐν χάριτι τῇ τοῦ ἐνὸς 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 ἐνὸς᾽ παραπτώματι ὁ θάνατος I.
ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μᾶλλον οἱ
τὴν περισσείαν τῆς χάριτος καὶ ᾽τῆς δωρεᾶς
τῆς δικαιοσύνης᾽ λαμβάνοντες ἐν ζωῇ
βασιλεύσουσιν διὰ τοῦ ἐνός ᾽Ιησοῦ Χριστοῦ.
If by . . . death reigned. . . much more those. . .
shall reign. . .
113. Rom 6:5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ I.
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.
114. Rom 6:8 εἰ ᾽δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι I.
καὶ ᾽συζήσομεν αὐτῷ
If we died with Christ, . . . we shall also live
with him.
115. Rom 7:16 εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ I.
ὅτι ᾽καλός
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 ὁ οὐ θέλω ^ο[ἐγὼ] τοῦτο ποιῶ, οὐκέτι I.
οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλ᾽ 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].

117. Rom 8:9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν πνεύματι, III.3¹⁶
 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν
 You are not in flesh but in spirit, if indeed
 God's Spirit dwells in you.
118. Rom 8:9 εἰ δέ τις πνεῦμα Χριστοῦ οὐκ III.3¹⁶
 ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ
 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 ἡ νεκρὸν διὰ III.3
 ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ 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* ὁ τὸν Ἰησοῦν ἐκ III.3
 νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Ἰησοῦν
 ἐκ νεκρῶν ἡ ζωοποιήσῃ καὶ τὰ θνητὰ σώματα
 ὑμῶν . . .
 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 III.3¹⁷
 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
 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 ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς I.
 ἀπεκδεχόμεθα
 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
γνωρίσαι τὸ δυνατόν αὐτοῦ ὅτι ἐνεργεῖ ἐν πολλῇ
μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς
ἀπώλειαν,
If God, wishing to . . . endured. . . vessels of
wrath. . . , --. I.
128. Rom 11:6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων I.
If [it is] by grace, [it is] no longer from works.
129. Rom 11:12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ I.
τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ 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, τὴν διακονίαν μου ὁδοῦν*, 14 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, I.
τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;
If their setting aside [is] the world's reconcilia-
tion, what [shall] their acceptance [be] except
life. . . ?
132. Rom 11:16 εἰ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· I.
I.
If the first-fruits [are/were] holy, the batch of
dough also [will be holy].
133. Rom 11:16 καὶ ὡς ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι I.
If the root [is/was] holy, the branches also [will
be holy].
134. Rom 11:17, Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ I.
ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ
συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας
ἐγένου, 18 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 ἡ κατακαυχᾶσαι οὐ σὺ τὴν ῥίζαν βαστάζεις III.4
ἀλλ' 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 I.
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
ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
ἐγκεντρίσθῃσονται 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
εἰρηνεύοντες
If possible being at peace with all. . .
139. Rom 13:9 εἴ τις ἑτέρα ἐντολή, ἐν ὧ τῷ λόγῳ τοῦτω
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,
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
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. 1 Cor 3:12,13 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν,
... ἐκάστου τὸ ἔργον φανερόν γενήσεται
If anyone builds on the foundation gold. . . ,
each one's work will be manifest.
143. 1 Cor 3:14 εἴ τις τὸ ἔργον ἵμεναι ὁ ἐποικοδόμησεν
μισθὸν λήμψεται
If anyone's work abides. ..he shall receive
reward.
144. 1 Cor. 3:15 εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται,
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. 1 Cor 3:17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, ἴφθερει ἴτοῦτον
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 σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι
τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός
If anyone thinks he is wise. . . let him become
a fool. . . III.4
147. 1 Cor 4:7 εἰ δὲ καὶ ἔλαβες,* τί καυχᾶσαι ὥς μὴ λαβών;
If you have received [what you have], why do
you boast. . . ? I.
148. 1 Cor 6:2 καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε
κριτηρίων ἐλαχίστων;
If the world is being judged by you, are you
unworthy of the lesser courts? I.
149. 1 Cor 7:9 εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν,
If they are not controlling themselves, let them
get married. III.4
150. 1 Cor 7:12 εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη
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. III.4¹⁹
151. 1 Cor 7:13 καὶ γυνὴ ἑῖ τις ἔχει ἄνδρα ἄπιστον καὶ ὁ αὗτος
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. III.4¹⁹
152. 1 Cor 7:15 εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω
III.4¹⁹
But if the unbelieving husband departs, let him
depart.
153. 1 Cor 7:21 ἀλλ' εἰ ὁ καὶ δύνασαι ἐλεύθερος γενέσθαι,
μᾶλλον χρῆσαι
But if you are able to become free, use it rather. III.2
154. 1 Cor 7:36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ
νομίζει, . . . ὃ θέλει ποιεῖτω . . .
If anyone thinks he is acting shamefully towards
his virgin. . . let him do what he wants; he is
not sinning; let them be married. III.4
155. 1 Cor 8:2 εἴ ἴ τις δοκεῖ ἔγνωκέναι τι, οὐπω ἔγνω καθὼς
δεῖ γινῶναι
If anyone thinks that he knows anything, he has
not yet come to know as he ought to know. III.3²⁰

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
 If anyone loves God, he has become known
 to him. III.3²⁰
157. 1 Cor 8:5, 6 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ ...ἀλλ'
 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ
 Even if there are those who are called gods. . .
 yet for us [there is] one God, the Father. . . I.
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, I.²¹
 μέγα
 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 I.
 μᾶλλον ἡμεῖς
 If others share authority over you, do not
 we more?
163. 1 Cor 9:17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ὃ 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 III.2
 πορεύεσθαι,* 'πᾶν τὸ παρατιθέμενον' ὑμῖν ἐσθίετε
 μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.
 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 ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ
οὗ ἐγὼ εὐχαριστῶ III.4
If I partake [of the food] with thanks, why am
I spoken evil of . . . ?
167. I Cor 11:6 εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω
III.4
If a woman does not wear a covering, let her
also have her hair cut off.
168. I Cor 11:6 εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι I.
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 δέ τις δοκεῖ φιλόνεικος εἶναι,* ἡμεῖς τοιαύτην III.5
συνήθειαν οὐκ ἔχομεν
If anyone seems to be argumentative, we do not
have such a custom.
170. I Cor 11:34 εἴ[†] τις πεινᾷ,* ἐν οἴκῳ ἐσθιέτω
III.4
If anyone is hungry, let him eat at home.
171. I Cor 14:5 μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, III.4²³
ἐκτὸς εἰ μὴ*[†] διερμηνεύῃ, ἵνα ἡ ἐκκλησία
οἰκοδομῇ λάβῃ
The one who prophesies is greater than the one
who speaks in tongues, unless he interprets. . .
172. I Cor 14:27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον III.1
τρεῖς καὶ ἀνὰ μέρος, καὶ εἰς διερμηνευέτω
And if anyone speaks in a tongue, [let it be] by
two or at most three. . .
173. I Cor 14:35 εἰ δέ τι[†] μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους III.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 προφήτης εἶναι ἢ πνευματικός, III.3
ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι[†] κυρίου ἐστὶν
ἐντολή
If anyone thinks that he is a prophet or is
spiritual, let him recognize that. . .
175. I Cor 14:38 εἰ δέ τις ἀγνοεῖ, ἄγνοεῖται. III.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. 1 Cor 15:2 δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην
 ὑμῖν ἑὶ 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 I.
 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. 1 Cor 15:13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ II.
 Χριστὸς ἐγήγερται
 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 ὁ[καὶ] τὸ II.
 κήρυγμα ἡμῶν
 If Christ has not been raised, then our preaching
 [is] empty. . .
180. 1 Cor 15:15 ὁ ὃν οὐκ ἤγειρεν ὅτι περ 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 II.
 ἐγήγερται
 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 II.
 ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν
 If Christ has not been raised, your faith [is]
 worthless. . .
183. 1 Cor 15:19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπιότες ἐσμὲν II.
 μόνον, ἐλπειότεροι πάντων ἀνθρώπων ἐσμὲν
 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 II.
 βαπτίζονται ὑπὲρ αὐτῶν;
 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 I.
 μοι τὸ ὄφελος;
 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 πίνωμεν, II.
 αὐριον γὰρ ἀποθνήσκομεν.
 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 ἐμοῦ;
If I grieve you, who then [is] the one who makes
me glad. . . ?
192. 2 Cor 2:5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ 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 ὁ 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 ᾧ γράμμασιν I.
ἐντετυπωμένη λίθοις ἐγενήθη 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.
πολλῷ 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, 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. I.
197. 2 Cor 4:3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον
ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον,
If our gospel is hidden, it is hidden in those
who are perishing. I.
198. 2 Cor 4:16 εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ'
ὁ ἔσω ἡμῶν ἠνακαينوῦται ἡμέρα καὶ ἡμέρα
If our outer man is decaying, yet our inner
[man] is being renewed. . . I.
199. 2 Cor 5:2, 3 καὶ γὰρ ἐν τούτῳ στενάζομεν . . . ἐπενδύσασθαι
3 εἴ γε καὶ ἔκδυσάμενοι οὐ γυμνοὶ εὗρεθῆσόμεθα.
In this we groan, longing to put on . . . if indeed
when we have put it on we shall not be found
naked. I.
200. 2 Cor 5:16 εἰ καὶ ἔγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ
νῦν οὐκέτι γινώσκομεν
Even if we have known Christ after the flesh, yet
now no longer do we know him. I.
201. 2 Cor 5:17 εἴ τις ἐν Χριστῷ, καινὴ κτίσις
If anyone [is] is Christ, [he is] a new creation. III.3
202. 2 Cor 7:8 εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι·
μεταμέλομαι ὦ
Even if I grieved you in the letter, I am not sorry. I.
203. 2 Cor 7:8, 9. εἰ καὶ μετεμελόμην, . . . νῦν χαίρω . . .
Even if I was sorry. . . I now rejoice. . . I.
204. 2 Cor 7:8 βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν
ἐλύπησεν ὑμᾶς
(I see that that letter did grieve you, even if [it
was] for an hour) I.
205. 2 Cor 7:12 εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν . . . ἀλλ' . . .
Even if I wrote to you, [it was] not for the
sake of . . . , but. . . . I.
206. 2 Cor 7:14 εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι*, οὐ
κατησχύνθην
If I have boasted any to him about you, I was
not put to shame. I.

207. 2 Cor 8:12 εἰ γὰρ ἡ προθυμία πρόκειται*, καθὼς ἐὰν ἔχη
εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει
If the readiness is present, [one is] accepted
according to . . . III.3
208. 2 Cor 10:7 εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο
λογιζέσθω πάλιν Ἐφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς
Χριστοῦ, οὕτως καὶ ἡμεῖς.
If anyone is convinced that he himself belongs to
Christ, let him reckon. . . that just as he [is] of
Christ so also [are] we. III.3
209. 2 Cor 11:4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει
ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ
ἐδέξασθε, καλῶς ἀνέχεσθε
If the one who comes preaches another Jesus. . .
or you receive another spirit. . . or another
gospel. . . you put up with it well. III.2
210. 2 Cor 11: εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,
Even if [I am] a non-expert in speech, yet [I am]
not [such] in knowledge. III.4
211. 2 Cor 11:15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
μετασχηματίζονται ὡς διάκονοι δικαιοσύνης
[It is] no great thing if his servants also trans-
form themselves as servants of righteousness. . . I.
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
You put up with it if someone. . . devours you
. . . takes advantage. . . lifts himself up . . . slaps
you in the face. III.2
213. 2 Cor 11:30 Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας ὁμου
καυχῆσομαι
If it is necessary to boast I will boast of the things
which pertain to my weakness. III.2
214. 2 Cor 12:11 οὐδὲν γὰρ ἤ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
εἰ καὶ οὐδὲν εἰμι
I have fallen short not at all of the super-
apostles, although (even if) I am nothing. I.
215. 2 Cor 12:15 εἰ περισσοτέρως ὑμᾶς ἠγάπων, ἥσσον ἀγαπῶμαι;
If I love you very much, am I loved the less? I.
216. Gal 1:9 εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ ἠπαρελάβετε,
ἀνάθεμα ἔστω
If anyone preaches as gospel to you [something]
beyond what you received, let him be anathema. III.2

217. Gal 2:14 εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς 'καὶ οὐχὶ Ἰουδαϊκῶς ζῇς',* 'πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;
If you being a Jew live like gentiles and not like Jews, how do you compel the gentiles to live as Jews? III.4
218. Gal 2:17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, 'ἄρα Χριστὸς ἁμαρτίας 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? III.4
219. Gal 2:18 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω
If I build again the things I had tom down, I constitute myself a transgressor. III.4.
220. Gal 2:21 εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν
If righteousness [is] through law, then Christ died for nothing. II.
221. Gal 3:4 τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ
Did you suffer so many things in vain? If indeed [it was] in vain. III. 3
222. Gal 3:18 εἰ γὰρ 'ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας
If the inheritance [is] from law, [it is] no longer from promise. II.
223. Gal 3:29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι
If you [belong] to Christ, then you are Abraham's seed. . . III.3
224. Gal 4:7 εἰ δὲ υἱός, καὶ κληρονόμος 'διὰ θεοῦ.
If [you are] a son, [you are] also an heir through God. I.
225. Gal 5:11 'Εγὼ δέ, ἀδελφοί, εἰ περιτομὴν ὅτι κηρύσσω, τί ἔτι διώκομαι;
If I am still preaching circumcision, why am I still being persecuted? II.
226. Gal 5:15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῇτε
If you bite and devour one another, watch out that you are not consumed by one another. III.4.
227. Gal 5:18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμον.
If you are being led by the Spirit, you are not under law. III.3

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
ἑαυτόν
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- 'Υμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, εἰ γε I.
21 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 ἀλλ' εἰ 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,* 2 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 Ἀλλ' 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 μᾶλλον 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 ὁκαὶ ἡγοῦμαι πάντα ζημίαν
... 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. III.3²⁵
238. Phil 3:15 καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς
ὕμῃν ἀποκαλύψει
If you think something otherwise, God will
reveal even this to you. III.4
239. Phil 4:8 εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος^{†,*} ταῦτα λογίζεσθε
If [there is] any virtue and if [there is] any
praise, consider these things. I.
240. Col 1:22-23 νυνὶ δὲ ἠποκατήλλαξεν ... εἴ γε ἐπιμένετε
τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι ὁκαὶ μὴ
μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου
οὗ ἠκούσατε,
But now you have been reconciled. . . if indeed
you remain in the faith. . . III.3
241. Col 2:5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι
σὺν ὑμῖν εἰμι
Even if I am absent in the flesh, yet I am with
you in spirit. I.
242. Col 2:20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων
τοῦ κόσμου, τί ὥς ζῶντες ἐν κόσμῳ
δογματίζεσθε; . . .
If you died with Christ. ..why, as though living
. . . do you submit to regulations. . . ? III.3
243. Col 3:1 Εἰ οὖν συνεγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε,
If you were raised together with Christ, seek the
things above. III.3
244. I Thess 4:14 εἰ γὰρ πιστεύομεν ὅτι 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. . . I.

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 7 καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν
That you be considered worthy. . . if indeed [it is] a righteous thing with God to repay. . . I.
246. 2 Thess 3:10 εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.
If anyone does not want to work, let him not eat. III.4
247. 2 Thess 3:14 Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε
If anyone does not hearken to our word through the letter, mark such. . . III.4
248. I Tim 1:10 καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται
And if there is anything else contrary to sound teaching [the law is for it] (Cf. v. 9) III.4
249. I Tim 3:1 Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ
If anyone aspires to the office of overseer, he desires a good work. III.4
250. I Tim 3:5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;
If anyone does not know how to preside over his own house, how shall he take care of the church of God? III.5
251. I Tim 5:4 εἰ δέ τις χήρα τέκνα ἢ ἑκγονα ἔχει μαθητέωσαν πρῶτον τὸν ἴδιον οἶκον εὖσεβεῖν
If any widow has children or grand-children, let them learn first to practice piety at home. . . III.2
252. I Tim 5:8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἡρνηται καὶ ἔστιν ἀπίστου χείρων.
If anyone does not provide for his own. . . he has denied the faith and is worse than an unbeliever. III.4
253. I Tim 5:9,10 Χήρα καταλεγέσθω . . . εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν.
Let a widow be enrolled. . . if she has reared children, . . . shown hospitality. . . washed. . . assisted. . . followed. . . III.4
254. I Tim 5:16 εἴ τις πιστὴ ἔχει χήρας, ἑπαρκεῖτω αὐταῖς
If any [woman] believer has widows, let her assist them. III.2

255. 1 Tim 6:3, 4 εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
ὕγιαίνουσιν 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 ᾠρνῃσόμεθα,* κακεῖνος 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 ἐστὶν ἀνέγκλητος, . . .
In order that. . . you may establish elders
. . . if any is above reproach. . .
261. Phlm 17 εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν I.
ὥς 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’* ᾠγγέλων 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 Πεπεισμεθα 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. I.
268. Heb 7:15 καὶ περισσότερον ἔτι κατὰδῆλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος
This is still more abundantly clear, if another priest arises after the likeness of Melchizedek. I.
269. Heb 9:13-14 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων ... ἀγιάζει ... πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ... καθαριεῖ τὴν συνείδησιν ἡμῶν
If the blood of bulls and goats. . . sanctified . . . much more shall the blood of Christ. . . cleanse your conscience. . . I.
270. Heb 12:8 εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε
If you are without chastening. . . then you are illegitimate and not sons. III.3
271. Heb 12:25 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἑπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἅπ' οὐρανῶν ἀποστρεφόμενοι
If they did escape who. . . much more we [shall not escape] who. . . I.
272. Jas 1:5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ
If any of you lack wisdom, let him ask. . . III.3
273. Jas 1:23 εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ὅμοιος ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ
If anyone is a hearer of the word and not a doer, he is like. . . III.3
274. Jas 1:26 Εἴ τις ἂν δοκεῖ θρησκὸς εἶναι μὴ ἡγαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλ' 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. III.3

275. Jas 2:8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν
 γραφὴν· ἀγαπήσεις τὸν πλησίον σου ὡς
 σεαυτόν, καλῶς ποιεῖτε
 If you are accomplishing the royal law . . . , you
 do well. III.4²⁷
276. Jas 2:9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε
 III.4²⁷
 But if you show partiality you are working sin.
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 ῥπταίει, οὗτος τέλειος ἀνὴρ
 III.4
 If anyone does not stumble in word, this [is] a
 mature man.
279. Jas 3:3 εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα
 I.
 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.
280. Jas 3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ
 III.4
 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.
281. Jas 4:11 εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου
 III.4
 ἀλλὰ κριτὴς
 If you judge the law, you are not a doer of the
 law, but a judge.
282. I Pet 1:6 ὀλίγον ἄρτι, εἰ δέον ἐστίν, λυπηθέντας
 III.2²⁸
 ἐν ῥποικίλοις πειρασμοῖς
 Being grieved now for a little while, if it is
 necessary.
283. I Pet 1:17 καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν
 III.3
 ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου
 ἔργον, ἐν φόβῳ ῥ τὸν τῆς παροικίας ὑμῶν χρόνον
 ἀναστράφητε
 If you call upon the father. . . live out the time
 of your sojourn in fear.

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

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

284. I Pet 2:2-3 ἄδολον γάλα ἐπιποθήσατε,... εἰ ἐγεύσασθε III.3
Desire the milk. . . if you have tasted that the Lord is good.
285. I 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. I Pet 2:20 ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ III.4²⁹
κολαφιζόμενοι ὑπομενεῖτε;
What credit [is there], if you endure when you sin and are punished?
287. I 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. I Pet 3:1 ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν III.3
γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται
In order that, even if some [husbands] disbelieve the word, they may be won without the word. . .
289. I Pet 4:11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ III.4
If anyone speaks [let him speak] as the oracle of God.
290. I 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. I Pet 4:14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, III.2
μακάριοι
If you are reproached in the name of Christ, [you are] blessed.
292. I Pet 4:16 εἰ δὲ ὡς χριστιανός, μὴ αἰσχυνέσθω, III.2
If [anyone suffers] as a Christian, let him not be ashamed.
293. I 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. I Pet 4:18 εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς 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 or 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 ρύεσθαι
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. . . I.
296. 2 Pet 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου ^τ καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡτῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα 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^τ, εἰ μισεῖ ὑμᾶς κόσμος
Do not be surprised, brethren, if the world hates you. I.
298. 1 John 4: 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 διδασχὴν 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 ἠθέλει ἀδικῆσαι πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν
If anyone wants to harm them, fire goes forth . . . and devours. . . III.4
302. Rev 11:5 εἴ τις ἠελήσῃ 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 ῥ' 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 ἢ καὶ τὴν εἰκόνα III.4
10 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.

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