

CONDITIONAL SENTENCES:
A CLASSIFICATION SYSTEM

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Introduction

Conditional sentences constitute an essential element of New Testament Greek, occurring about 600 times.¹ Their various usages pose a serious challenge for their categorization. Most grammarians would probably consider them extremely relevant, and yet, few agree on the analysis of them. As A.T. Robertson says, “no hypotactic clause is more important than this. For some reason the Greek conditional sentence has been very difficult for students to understand. In truth the doctors have disagreed themselves and the rest have not known how to go.”² The Classical scene is also tinted by this controversy, as Blass-Debrunner notes, “The classical grammars are also hopelessly at variance.”³ Some of this confusion is due to the absence of a standard by which to classify conditional sentences. Another reason for this incertitude may be the inherent flexibility of the language itself. Classical and Koine Greek were living languages with internal syntactical elasticity.

This study seeks to offer help to those involved in the analysis of conditional sentences by presenting an overview of classical systems to classify conditions, and how these have

¹ There are about 283 first-class, 40 second-class, and 267 third-class conditions in the New Testament, making a total of 590 conditions. This data was gathered with Logos Bible Software 5.0b SR-2. In order to obtain this result the writer searched in the UBS fourth edition for $\epsilon\iota$ followed by present, aorist, future, perfect, pluperfect and imperfect indicative, and $\epsilon\acute{\iota}\nu/\kappa\acute{\alpha}\nu$ with present, aorist and perfect subjunctive; all these occurring in the protasis. Other searches may grant different outcomes, but they would probably not greatly alter, if at all, the overall result since these are due to exceptional uses of conditional sentences. For instance, James L. Boyer suggests a total number of 629 conditional clauses in the New Testament (cf. James L. Boyer, "Third [and Fourth] Class Conditions," *Grace Theological Journal* 3, no. 2 [Fall 1982]: 163); William E. Elliot finds 656 instances (cf. William E. Elliott, "Conditional Sentences in The New Testament," [ThD dissertation, Grace Theological Seminary, May 1981], 198–225); Daniel B. Wallace, over 600 occurrences (cf. Daniel B. Wallace, *Greek Grammar Beyond the Basics. An Exegetical Syntax on the New Testament* [Grand Rapids: Zondervan, 1996], 680); and Douglas S. Huffman, 620 times (cf. Douglas S. Huffman, *The Handy Guide to New Testament Greek. Grammar, Syntax and Diagramming* [Grand Rapids: Kregel Academic, 2012], 81–82).

² A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York: Hodder & Stoughton, 1914), 1004.

³ F. Blass, and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. Robert W. Funk (Chicago: The University of Chicago Press, 1961), §371.

influenced Koine Greek. Special attention will be given to A.T. Robertson due to the extent of his impact in New Testament Greek studies, and to finally follow with an analysis of all the conditions present in the New Testament with the goal of suggesting a classification system that is coherent with the tradition of the Greek language but also allows for the differences present in Koine Greek. The result should be a small but hopefully positive step in gaining further insight into the meaning of conditional sentences in the Greek New Testament.

Evaluation of Traditional Classifications

Koine Greek is as much an heir of its past as the other Greek dialects which blended on an Attic base.⁴ Thus, in order to understand conditional sentences in Koine Greek, it is necessary to study the effects of its heritage. Classical Greek recollects several classification systems, but despite the differences in minutia, two systems of classification for Greek conditionals have been recognized as the most prominent: the time-oriented system, and the mood-oriented system.⁵

Time-Oriented Classification

This classification was originally proposed by W.W. Goodwin,⁶ who delineates his system in terms of past, present and future conditions:⁷

⁴ A. T. Robertson, *A Short Grammar of the Greek New Testament for Students Familiar with the Elements of the Greek*, 2nd., printing (New York: A. C. Armstrong & Son, 1909), 6.

⁵ Cf. Wallace, 702–12; Anwar Tjen, *On Conditionals in The Greek Pentateuch. A Study of Translation Syntax*, Library of Hebrew Bible/Old Testament Studies 515, ed., Robert P. Gordon (New York: T & T Clark, 2010), 56; and C. D. Chambers, “The Classification of Conditional Sentences,” *The Classical Review* 9, no. 2 (May, 1985): 293.

⁶ Elliott, 11; (cf., William Watson Goodwin, *Syntax of the Moods and Tenses of the Greek Verb* [Medford: Perseus Digital Library, 1889], §§388–513). This system was followed by also Max Zerwick, (Maximilian Zerwick, *Biblical Greek Illustrated by Examples*, English ed., adapted from The Fourth Latin ed., by Joseph Smith, 3rd. reprint [Rome: Scripta Pontificii Instituti Biblici, 1987], 101–112), and Herbert Weir Smyth (Herbert Weir Smyth, *A Greek Grammar for Colleges*. [New York: American Book Company, 1920], 513–16).

The most obvious natural distinction is that of (a) present and past conditions and (b) future conditions. Present and past conditions (a) are divided into two classes by distinguishing (1) those which imply nothing as to the fulfillment of the condition from (2) those which imply that the condition is not or was not fulfilled. Future conditions (b) have two classes (1, 2), distinguished by the manner in which the supposition is stated. Class 1 of present and past conditions is further distinguished on the ground of the particular or general character of the supposition.⁸

The distinction that Goodwin propounds between particular and general could allow for a kind of condition under the time-oriented system that may convey suppositions that would refer to any general act that may occur in the present time.⁹

The form of the conditional sentence may guide the grammarian to its identification and classification. Thus, first-class conditions (εἰ with indicative) with any form of the verb in the apodosis may express simple condition or logical connection, in reference to present or past time. Second-class (εἰ with past tense indicative in the protasis, and past tense of indicative of with ἄν in the apodosis) and first-class could be used to portray particular suppositions. Time may be expressed by future in third-class condition (ἐάν with subjunctive in the protasis, and any future form in the apodosis) and present in first-class. Second-class condition with any past tense of indicative and the particle ἄν in the apodosis may imply that the condition is not fulfilled. Finally, general suppositions could be communicated through third-class conditions with an apodosis that contains a present tense of indicative, and fourth-class conditions (the protasis

⁷ More aspects are also taken into account, such as vividness, general and particular conditions, and fulfillment (cf. W.W. Goodwin, "On The Classification of Conditional Sentences in Greek Syntax," *Transactions of The American Philological Association* [1869-1896] 4 [1873]: 60–79).

⁸ Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, §388.

⁹ However, it is necessary to say that Goodwin himself does not set forth a classification system with five conditions. Instead he referred to first class conditions for particular suppositions, which point to a definite act supposed to occur at some definite time, and to third and fourth class conditions for general suppositions (cf., Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, §394; and William Watson Goodwin, *A Greek Grammar*, rev., and enlarged [Boston: Ginn & Company, 1896], 297;).

contains εἰ with optative, and ἄν with optative in the apodosis) followed by imperfect of indicative as well.¹⁰

There are several objections to the time-oriented system. *First*, Goodwin appears to make time a basis of classification ignoring that absolute time is secondary in the Greek verb system.¹¹ Ironically, Goodwin seems aware of this temporal relativity as he states, “the Greek uses its verbal forms much more freely [than English] to denote merely relative time,”¹² and yet his classification is based on time as indicated by the verb itself. However, if first-class condition, for instance, conveys present or past time, how should it be explained when its protasis is governed by future of indicative?¹³ This simple question illustrates that it is not true first-class condition that always refers to absolute present or past time.¹⁴ Goodwin does not emphasize the role of syntax and context to establish the time of the verb.

The *second objection* is related to Goodwin’s distinction between particular and general conditions. He argued that the tense of the apodosis (present tense of indicative) might indicate that the protasis refers to a present act, that is, a general supposition.¹⁵ In the New Testament there are examples that fit this description (1 John 1:7, 9), but by no means set the rule. For example, ἐὰν θέλῃς δύνασαί με καθαρίσαι (Luke 5:12), while the apodosis contains a present tense verb of indicative, and there is a present of subjunctive in the protasis, this phrase does not

¹⁰ Cf., William Watson Goodwin, *A Greek Grammar*, 295–96; Wallace, 705; and Elliott, 13.

¹¹ Cf. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 825.

¹² Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, §22.

¹³ I.e., Matt 26:33; Mark 3:2; 14:29, 39; Luke 11:8; Rom 11:14; 1 Cor 3:14; 3:15; 9:11; 2 Cor 5:2, 3; 2 Tim 2:12; 1 Pet 2:20.

¹⁴ Wallace, 707.

¹⁵ See Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, §395.

equal something general. The condition in this specific example is limited to a particular historical situation. The difference between these two examples is that 1 John 1:7 contains a present tense that conveys the idea of customary action. Ergo, 1 John 1:7 may be generally applied. But such identification depends upon the context and the interpretation of the exegete and not the verbal form itself. In short, “the distinction between general and particular conditions leaves unexplained numerous instances where the so-called ‘particular’ conditions invite generic reading.”¹⁶ This concept may serve as a guideline to interpret the condition, but “has no bearing on the quality of the condition.”¹⁷

The time-oriented system does not give due attention to the role of moods in terms of form and function correlation, which constitutes the *third objection*.¹⁸ Goodwin’s system, on the one hand, allows for placing the subjunctive and optative under a different time reference than future.¹⁹ While, on the other hand, it asserts that these moods together with the future indicative refer to future time.²⁰ Goodwin explains this discrepancy by stating that future-referring forms are similar except for a degree of vividness.²¹ This implies that the governing force of future forms is not time but vividness, reason why they could be used in reference to other absolute times.²² However, vividness is an extremely vague category, almost untenable, that is hardly

¹⁶ Tjen, 62.

¹⁷ Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1006.

¹⁸ Cf., Tjen, 63.

¹⁹ See Chambers, 293.

²⁰ See, Goodwin, *A Greek Grammar*, 300–301.

²¹ Ibid.

²² The problem with this supposition is that it exchanges time-oriented classification for a vividness-oriented system, at least for future-referring forms. This shows an internal contradiction within Goodwin’s system, since an alteration of the criteria occurs without apparent need for it. See the critique by Jotham B. Sewall (Jotham.

based on morpho-syntactic criteria. If the difference between the subjunctive and the optative was a matter of vividness, they should be interchangeable, which is hardly the case as passages like Plato, *Πρωταγόρας*, 361a illustrate, “καὶ μοι δοκεῖ ἡμῶν ἢ ἄρτι ἕξοδος τῶν λόγων ὥσπερ ἄνθρωπος κατηγορεῖν τε καὶ καταγελαῖν, καὶ εἰ’ φωνὴν λάβοι, εἰπεῖν ἄν...”²³ Even Goodwin himself admitted that this is the weakest point in his classification.²⁴

It is clear from this survey that Goodwin’s time-oriented system of classification has a few major problems, and thus it may not be the most precise and ideal classification system for conditions.²⁵

Mood-Oriented Classification

This approach, popularized by B. L. Gildersleeve,²⁶ was proposed in response to Goodwin’s scheme.²⁷ He divided the conditional sentences into four classes: Logical, Anticipatory, Ideal, and Unreal.²⁸

B. Sewall, "On the Distinction between the Subjunctive and Optative Modes in Greek Conditional Sentences," *Transactions of the American Philological Association* [1869-1896] 4 [1874]: 77–82).

²³ “And it seems to me, the present result of our words as though a person accused and jeering at us, and if it should receive a voice, it would say...” (Writer’s own translation). The reason why a classical example was given is because of the lack of complete fourth conditional sentences in the New Testament. See Plato, *Πρωταγόρας*, 361a, in *Platonis Opera*, ed., John Burnet (Medford: Oxford University Press, 1903).

²⁴ See, William Watson Goodwin, "'Shall' and 'Should' in Protasis, and Their Greek Equivalents," *Transactions of the American Philological Association* (1869-1896) 7 (1876): 87.

²⁵ See Wallace, 702; and also Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament: Classic Essays*, Journal for the Study of the New Testament: Supplement Series 60 (Sheffield: Sheffield Academic Press, 1991), 292–93.

²⁶ See Basil L. Gildersleeve, "On εἰ with the Future Indicative and ἐάν with the Subjunctive in the Tragic Poets," *Transactions of the American Philological Association* (1869-1896) 7 (1876): 2, 6–23.

²⁷ Cf., Tjen, 57.

²⁸ Gildersleeve, "On εἰ with the Future Indicative and ἐάν with the Subjunctive in the Tragic Poets," 2.

The Logical condition ($\epsilon\iota$ with the indicative) is used of that “which can be brought to the standard of fact, but that standard may be for or against the truth of the postulate... [It] asserts the inexorable connection of the two members of the sentence.”²⁹ This condition has been interpreted as real, certain, fulfilled, etc., (i.e. assumed to be true), without a personal view of its realization.³⁰

The Anticipatory condition involves $\epsilon\acute{\alpha}\nu$ with the subjunctive, and anticipates the action in the protasis with the future being treated as if it were present.”³¹ Since the subjunctive is the mood of expectation, it would imply that the condition is awaiting its future realization depending on external circumstances.³² This condition is “particular or generic according to the character of the apodosis... just as any other conditional sentence. Only in the Greek the present indicative is regularly generic when associated with $\epsilon\acute{\alpha}\nu$ in the protasis.”³³

Gildersleeve’s Ideal condition ($\epsilon\iota$ with the optative—optative with $\acute{\alpha}\nu$) “seems to have been developed out of the wish.”³⁴ Ergo, “there is often an element of wish for or against, of hope, of fear. It is the great condition of illustration, and is often used in comparisons.”³⁵

²⁹ Ibid., 6.

³⁰ See Basil L. Gildersleeve, "Studies in Pindaric Syntax," *The American Journal of Philology* 3 (1882): 435. This type of condition corresponds to Robertson’s first-class condition (cf., Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1007).

³¹ Gildersleeve, "On $\epsilon\iota$ with the Future Indicative and $\epsilon\acute{\alpha}\nu$ with the Subjunctive in the Tragic Poets," 7. This condition corresponds to Robertson’s third-class condition (cf., Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1016).

³² See, Blass, and Debrunner, §363; and Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1016.

³³ Gildersleeve, "Studies in Pindaric Syntax," 436.

³⁴ Ibid. This would correspond with Robertson’s fourth-class condition (cf. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1020).

³⁵ Gildersleeve, "On $\epsilon\iota$ with the Future Indicative and $\epsilon\acute{\alpha}\nu$ with the Subjunctive in the Tragic Poets," 8.

The Unreal condition (εἰ with the indicative—indicative with ἄν) appears “to be related to the hopeless wish... Now the hopeless wish is hopeless because it is futureless.”³⁶ In other words, this condition presents a hypothesis contrary to fact, that is, it supposes non-fulfillment.³⁷

Gildersleeve’s conditions depart at several points from the time-oriented system. For example, the mood-oriented system does not utilize the time of the condition as a guide to the classification of the sentence. Furthermore, mood, rather than tense, becomes one of the most important features of the protasis. Finally, the future condition is identified as simple or logical, instead of temporal, on the basis of the indicative mood.

Several of the most influential Koine grammarians have followed the mood-oriented classification, extending its influence to the present day among New Testament studies. Some of these grammarians are A.T. Robertson; Georg B. Winer; Alexander Buttman; F. Blass and A. Debrunner; H. E. Dana and Julius R. Mantey, and Nigel Turner.³⁸ Though it could be assumed that the “unanimous” support by the scholarly community should result in greater clarity and precision of such a system, the reality is different. The mood-oriented classification is plagued with apparent disagreements over the interpretation of moods in conditional constructions.³⁹

³⁶ Gildersleeve, "Studies in Pindaric Syntax," 437.

³⁷ The Unreal condition corresponds with Robertson’s second-class condition (cf., Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1012).

³⁸ See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1004; Georg Benedikt Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis* (Edinburgh: T & T Clark, 1882), 364; Alexander Buttman, *A Grammar of the New Testament Greek*, Authorized Translation, with Numerous Additions and Corrections by the Author, trans. by J. H. Thayer (Andover: Warren F. Drapper, Publisher, 1891), 220–26; Blass, and Debrunner, §371; H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: MacMillan Publishing Co., Inc., 1927), 289–90; and Nigel Turner, *Syntax, A Grammar of New Testament Greek*, ed. by J. H. Moulton (New York: T & T Clark International, 1963), 3:319.

³⁹ Cf., Tjen, 63.

There are several observations, which need to be considered in evaluating this system. *First* of all, the mood-oriented system seems to fail to recognize different domains where conditionals are used. That is, two different authors following this classification may interpret a logical condition differently, due to a broad semantic range of the realms to which conditions refer. Conditionals could be used in content, epistemic and speech act domains. In the first, the realization of the protasis is a sufficient condition for the fulfillment of the apodosis (e.g., If it rains, John will stay home). In the epistemic domain, the knowledge of the truth of the protasis is enough to conclude the truth of the proposition expressed in the apodosis (e.g., if he is fired, he has had a job). In the speech act realm, the appropriateness of the protasis grants a sufficient condition for the performance of the speech act represented in the apodosis (e.g., If John bets a dollar, he will lose his money). The assumption behind the speech act domain is that in actual communication meaning is not confined to propositional content of an utterance, but also includes its illocutionary force.⁴⁰ It is not surprising then, that some would label the same condition as logical, while others may suggest a different label; this is tied to the domain to which the grammarian assumes that the condition refers to.

A *second observation* is regarding the mood-oriented system's tenacity to portray conditions as particular or general. The problem is that if each of the four classes of conditions may be particular or general, as Gildersleeve asserts,⁴¹ then this distinction cannot have bearing on the quality of the condition.⁴² Otherwise the categorization system would present only

⁴⁰ Illocutionary force refers to that which is intended to be communicated by the speaker, and how it is meant to be understood. See Richard A. Young, "A Classification of Conditional Sentences Based on Speech Act Theory." *Grace Theological Journal* 10, no. 1 (Spring 1989): 35. For a in detail discussion regarding the different domains see Eve E. Sweetser, *From Etymology to Pragmatics: Metaphorical and Cultural Aspects of Semantic Structure*, Cambridge Studies on Linguistics 54 (Cambridge: Cambridge University Press, 1991), 113–44.

⁴¹ Gildersleeve, "Studies in Pindaric Syntax," 436.

⁴² See Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1005–1006.

particular and general categories. This differentiation places the weight of the argument on the use of the present tense⁴³ (i.e., Matthew 19:10, John 11:9, etc.—general conditions marked by present tense in the apodosis), instead of context. However, the inconsistency of this “rule” questions its uniformity. For example, the apodosis of 1 Corinthians 15:2 contains a present tense, and yet speaks of a particular situation. The same occurs in Matthew 8:2; John 5:19; 21:25; 1 Corinthians 4:15; 9:17; 14:14; 2 Corinthians 2:2; Galatians 2:18; Colossians 2:5, etc.⁴⁴ Therefore, conditions may be either particular or general on contextual basis, with no special significance attached to the tense of the apodosis.

A *final observation*⁴⁵ relates to the anticipatory class, which has been the *crux* of the problem of classification. The mood-oriented system sees ἐάν with the subjunctive as the normal pattern for future conditions,⁴⁵ especially realizing that from the diachronic point of view, the future tense was a late development from the subjunctive.⁴⁶ This seems to be the reason why Gildersleeve relegates the present general condition to the anticipatory class, placing the emphasis on the mood in opposition to the tense-oriented system, which places it on the tense of the apodosis. Practically speaking both systems proposed the same form for this general present. However, the different nuances suggested by the mood-time oriented classification would imply a greater temporal exactness. Therefore, if εἰ with the future indicative is not the expected form

⁴³ Gildersleeve, "On εἰ with the Future Indicative and ἐάν with the Subjunctive in the Tragic Poets," 6. This is what Gildersleeve calls the character of the apodosis (cf., Gildersleeve, "Studies in Pindaric Syntax," 436). Robert Walter Funk, who also follows Gildersleeve's categorization, asserts, "the present tense in the apodosis often gives the condition a generalizing force (indicated by ever in translation)" (cf., Robert Walter Funk, *A Beginning-Intermediate Grammar of Hellenistic Greek*, 2nd., ed. [Missoula: Society of Biblical Literature, 1973], 2:683).

⁴⁴ For a detail list see appendix, and search for all conditions in grammar category I, and semantic categories III to V. The reader will see how the same character of the apodosis reflects particular and general suppositions.

⁴⁵ See Gildersleeve, "On εἰ with the Future Indicative and ἐάν with the Subjunctive in the Tragic Poets," 9.

⁴⁶ Cf., Boyer, "Third [and Fourth] Class Conditions," 166; and Porter, *Verbal Aspect in the Greek of the New Testament*, 412.

for future conditions, it is understood that its role is to express the general rigor of the logical condition, granting a prophetic tone to the future indicative that stresses the inescapable nature of the apodosis.⁴⁷

In short, anticipatory class conditions illustrate the fact that Gildersleeve uses the mood of the verb as the guiding principle of classification,⁴⁸ and in doing this, the mood-oriented system maintains a uniform distinction between moods that respects their intrinsic features. Thus, despite some of the previous explained limitations, the mood-oriented system appears to be superior to the temporal-oriented classification.

Summary and Conclusion

This brief review of Classical classification systems demonstrates that there is significant disagreement between them. However, the issue is not so much a matter of one system being wrong or right, as it is a question as to which classification best summarizes the different classes of sentences. The mood-oriented classification seems to better portray the different usages of New Testament conditions. It presents a division of all conditions on the basis of the manner of the affirmation, a foreign concept to the time-oriented system. This system gives the deserved relevancy to the mood. In light of this, conditions express the determination of the statement, not necessarily its actuality, and convey the attitude of the speaker.⁴⁹ Thus, the indicative states the hypothesis of the condition as a fact or reality from which the apodosis naturally follows, in

⁴⁷ See Gildersleeve, "On *εἰ* with the Future Indicative and *εἰάν* with the Subjunctive in the Tragic Poets," 9. This distinction carries implications on New Testament exegesis, adding a more forceful character to this condition (*εἰ* with the future indicative). For instance, *εἰάν* δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται (Matt 6:23) it is not only depicting a logical simple condition (if this, then that), but also, adding a prophetic certainty foreign to the anticipatory class condition.

⁴⁸ Cf., Elliott, 30.

⁴⁹ See J. W. Roberts, "Some aspects of conditional sentences in the Greek New Testament," *Restoration Quarterly* 4, no. 2 (1960): 75.

order words, as an objective attitude. So, logical conditions portray what the speaker puts forward as a fact (whether it is true or not), and what he does not regard as such (unreal conditions). On the other hand, the subjunctive mood expresses anticipation, ergo, anticipatory conditions. Finally, the optative belongs to ideal conditions because it evokes the idea of possibility, which corresponds to a wishful attitude. The speaker is projecting a mental image of supposition that could possibly be realized in reference to its contingency.⁵⁰

Evaluation of A.T. Robertson Classification

A.T. Robertson, who basically follows Gildersleeve's classification, is by far the most influential New Testament Greek modern scholar. With few exceptions, contemporary grammarians have adopted his terminology and viewpoint on conditional sentences. His section on this subject is the most verbose of any of the general grammars. From his grammar alone one can get a complete picture of all class conditions.⁵¹ The impact that he has had in New Testament scholarship as an heir of Gildersleeve's system would be helpful to determine the influence of Classic Greek academia in Koine Greek.

Robertson, in his discussion of conditional sentences, sees how mood plays a crucial role:

The indicative mode in the condition always makes a *clear-cut assertion* one way or the other. If the subjunctive or the optative is used in the condition (protasis) a *doubtful statement* is made whatever may be the actual fact or truth in the case. By these modes of doubtful statement the condition puts it *as doubtful or undetermined* (not put in a clear-cut way). If the subjunctive is used, there is less doubt than if the optative is used, precisely the difference between these two modes of doubtful statement⁵²

⁵⁰ See Wallace, 443–94, for more information on moods.

⁵¹ See John K. Baima, "Making Valid Conclusions from Greek Conditional Sentences," (ThM Thesis, Grace Theological Seminary, May 1986), 20; and Elliott, 49.

⁵² A. T. Robertson, and W. Hersey Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 10th ed. (Grand Rapids: Baker Book House, 1977), 349.

These distinctions in mood lead Robertson to conclude that there are four types of condition, which in a broad outline may be termed as Reality, Unreality, Probability and Possibility.⁵³

- a) *First class* [Reality]: *Determined as Fulfilled* (εἰ, sometimes ἐάν, with any tense of the indicative in condition. Any tense of the indicative in the conclusion).
- b) *Second Class* [Unreality]: *Determined as Unfulfilled* (εἰ and only past tenses of the indicative in condition. Only past tenses in the conclusion, usually with ἄν to make clear the kind of condition used).
- c) *Third Class* [Probability]: *Undetermined with Prospect of Determination* (ἐάν or εἰ with the subjunctive in the condition, usually future or present indicative or imperative in the conclusion, much variety in the form of the conclusion).
- d) *Fourth Class* [Possibility]: *Undetermined with Remote Prospect Determination* (εἰ with the optative in the condition, ἄν and the optative in the conclusion).⁵⁴

This classification shows both, that Robertson rejects particularity and temporality as basic principles of classification, which were determining to Goodwin,⁵⁵ and that he slightly deviated from Gildersleeve's supposition of fulfillment.

The mood-oriented system of classification appears to interpret mood-priority as different degrees of fulfillment. Hence, the logical condition expresses logical fulfillment, unreal condition indicates unfulfillment, anticipatory conditions expect (as an attitude) fulfillment, and ideal conditions wish for the realization of the apodosis.⁵⁶ Robertson also speaks of fulfillment but he translates mood-priority as levels of truthfulness or determination. So, he speaks of two

⁵³ For more details see, L. W. Ledgerwood III, "What Does the Greek First Class Conditional Imply? Gricean Methodology and the Testimony of the Ancient Greek Grammarians," *Grace Theological Journal* 12, no. 1 (Spring 1991): 103.

⁵⁴ Robertson, and Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 349–50. Notice how the proposed classification coincides with Gildersleeve's first class ≈ logical condition, second class ≈ unreal condition, third class ≈ anticipatory condition, and fourth class ≈ ideal condition (cf., pp., 6–8).

⁵⁵ This does not mean that he fully rejected this distinction; in fact, Robertson accepts the particular-general difference depending upon the type of verb used in the protasis. What Robertson is abandoning is the usage of particularity as a means for classification (Cf., *Ibid.*, 1005).

⁵⁶ See pages 6–8.

types of supposition: determined and undetermined.⁵⁷ In the former the condition is assumed to be true or untrue, while in the latter the premise is not assumed to be either true or untrue.⁵⁸

It is undeniable that New Testament scholarship is indebted to Robertson. His insights on conditions are some of the most complete and influential. Nonetheless, there are two observations to his system that ought to be considered.⁵⁹

The *first observation* is that Robertson's reaction to Goodwin's system may have led him to swing the pendulum and use vocabulary more reminiscent of the opposite extreme. If the time-oriented classification stated that moods implied nothing as to the fulfillment of the condition,⁶⁰ Robertson opposed this, asserting that the determination of the reality of the premise is foundational to the whole matter. For instance, he names first-class conditions as *determined* and the *condition of reality*, explaining them as conditions that *pointedly* imply their fulfillment.⁶¹ However, later on, he asserts that the protasis of a first class condition could be assumed as untrue.⁶² This language is vague and inaccurate, and has misled some. Nevertheless, it would be unfair scholarship if the reader were not pointed to Robertson's later work *New Short Grammar*, in which he clarifies his position:

“This condition [first class condition] *assumes* the reality of the condition. The indicative mode *states* it as a fact. The *condition* has nothing whatever to do with the actual fact or

⁵⁷ Naturally determined conditions would demand the use of the indicative; and undetermined suppositions would call for the subjunctive or optative moods.

⁵⁸ Cf. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1006.

⁵⁹ In order to avoid redundancy the limitation to recognize different domains will not be explained, since it also affects Gildersleeve's classification system and has already been explained. Thus see pages 8–9.

⁶⁰ Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, §401.

⁶¹ Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1006.

⁶² Robertson says this in order to account for first-class conditions that do not imply the truth stated in the protasis (i.e., Matt 12:27, 1 Cor 15:13; Gal 5:11) (cf., Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1007–1008).

truth. It is just here that some grammars have erred in the failure to distinguish clearly between the *statement* and the *reality*... The context, of course, must determine the actual situation. The indicative mode determines only the statement.”⁶³

In his larger grammar, Robertson could have been more precise in his statements in order to avoid confusion. Due to this unstable language some understood him to say that the first-class condition actually affirms the objective reality of the condition.⁶⁴

Furthermore, there are some inconsistencies in Robertson’s theory, which constitute the *second observation*. There are cases where the protasis in a first class condition is obviously false in its facts and assumptions,⁶⁵ for example, “εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ” (Luke 22:42). In this case, it cannot be said that the premise is assumed to be true. It is obvious that the supposition was in fact untrue, the Father’s will for Jesus was to suffer. Neither is it theologically sound to suggest that Jesus assumed the truth of the proposition for the sake of the argument, (“Father, if it is your will, and I assume is true, take this cup from me”). This understanding would result in disunity in the Godhead. It is also highly questionable that Jesus falsely assumed the truth of the premise.⁶⁶

Another inconsistency is found in Galatians 4:15 (εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι—second class condition). Robertson’s unreal interpretation would imply a truism that does not say anything at all.⁶⁷

⁶³ Robertson, and Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 350.

⁶⁴ Ray Summers, for example, affirms: “The first class condition affirms the reality of the condition... This construction is best translated, ‘Since...’” (Ray Summers, *Essentials of New Testament Greek* [Nashville: Broadman, 1950] 108–109). Also see, Elliott, 53.

⁶⁵ *Ibid.*, 104; and James L. Boyer, "First Class Conditions: What Do They Mean?" *Grace Theological Journal* 2, no. 1 (1981): 79–80.

⁶⁶ See Young, 31.

⁶⁷ *Ibid.*

Luke 7:39, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἁματωλὸς ἐστίν, also poses a problem for Robertson's system. According to Robertson, this second-class condition indicates that the Pharisee assumed "that Jesus is not a prophet because he allowed the sinful woman to wash his feet. Jesus is therefore bound to be ignorant of her true character."⁶⁸ This means that the false protasis implies that the apodosis is false. But such logic does not express the Pharisee's desire to have his listeners assume for the sake of the argument that Jesus was not a prophet. He in fact wanted to prove the contrary, and to disprove the protasis in order to denounce Jesus. In his logic the fact that Jesus allowed the women to touch Him proved that He did not know her true character. Ergo, He was not a prophet. There is no assumption of untruthfulness, but assertion of the supposition. So, it is not always true that a second-class condition is used in order to assume an unreal protasis. It appears to be that when the actual truth of the protasis is debated, the speaker is trying to prove it false. He does not want his listeners to assume it false for the sake of the argument.⁶⁹

The previous observations put the problem on display with Robertson's system. It overemphasizes a one-to-one correspondence between form and meaning. This correspondence is at times violated in actual usage. The examples previously discussed illustrate that every sentence with a first-class or second-class form will not always fit the meaning attached to it by Robertson.⁷⁰ This approach fails to recognize the importance of the context in the communication of the condition. There needs to be more attention given to a speaker's intent

⁶⁸ Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1012.

⁶⁹ See Baima, 21–22.

⁷⁰ Boyer isolated 36 first class examples from the NT in which this takes place (cf., Boyer, "First Class Conditions: What Do They Mean?" 76).

when interpreting what any condition means, instead of interpreting their meaning purely on the basis of its linguistic features.⁷¹

Evaluation of all New Testament Occurrences

A survey of the various classification systems has proven itself helpful but not determinative. Gildersleeve laid the foundation for Robertson in Koine studies, and the latter has become the standardized reference among modern grammarians. Both of their systems contained certain limitations,⁷² but they followed the best choice: a classification mainly oriented according to the mood of the protasis.⁷³ Robertson translated Gildersleeve's classical understanding into New Testament Greek. Ergo, it would be presumptuous to offer a different path to classify conditions than the one already conceived by these two scholars. Nonetheless, Robertson's system appears to be in need of some minor improvements.

Therefore, in order to offer a more precise classification system based on Robertson's, it is necessary to look at all conditional sentences in the New Testament. To gather the information for this kind of study, all conditional sentences were identified. Then, by using Logos 5.0 and Accordance 9.6, a chart was produced of all places where the conjunction $\epsilon\iota$ is followed by an indicative verb, and $\epsilon\acute{\alpha}\nu$ by subjunctive.⁷⁴ After obtaining the different lists necessary,

⁷¹ See Young, 32.

⁷² A classification system of Greek conditions without any kind of limitation seems unattainable.

⁷³ After analyzing the gathered data one observes that the grammatical structure of the apodosis is as random as possible, making it undoable to use as the main basis for classification. A few examples would suffice to illustrate this: there are 118 first-class conditions with present tense of indicative in the apodosis. Out of which, the various semantic meanings fluctuate considerably; 39% show a semantic meaning I; 11,8% depict semantic meaning II; and 48,3% semantic meaning III. The same issue is found in third-class conditions. Out of 105 with present tense of indicative in the apodosis, 5,7% show semantic meaning I; 28,5% are characteristic of semantic meaning II; 12,3% semantic meaning IV; 3,8% meaning V; and 39% depict meaning VI. Second-class conditions also show the same semantic degree of variation. In short, if the apodosis was the key element to catalogue conditions, more consistency of meanings would be expected among the same grammatical constructions (cf., appendix on page 33).

⁷⁴ See appendix on page 33.

adjustments were made.⁷⁵ The result was a total of 591 conditional clauses, among which 284 were first-class, 40 second-class, 267 third-class conditions, and 0 complete instances of fourth-class conditions.⁷⁶

These lists are not perfect. Many apodosis verbs have to be supplied from the context, and in some instances it is a subjective call. Moreover, a minimal number of conditions was purposefully omitted, especially extremely debated constructions. However, these differences in numbers should not affect the general picture that emerges from the data.⁷⁷

Analysis of First-Class Conditions

The deciding factor in identifying a first-class condition is the indicative mood in the protasis usually preceded by the conditional particle $\epsilon\iota$.⁷⁸ The mood of the protasis may be used with any tense, and while there is no rule governing the type of tense except the desire of the author, the present tense is used often.⁷⁹

⁷⁵ For example removing some constructions where $\epsilon\iota \mu\eta$ equaled “except.” Others were manually added, for example, cases where the verb of the protasis was assumed.

⁷⁶ Although complete forms of fourth-class conditions are not found in the New Testament, there are a few partial occurrences (1 Pet 3:14; 3:17; Acts 24:19 and 1 Cor 15:37). For the purposes of this study these instances do not offer enough data to establish conclusions. Thus, this category would be explained following Robertson’s categorization (cf., Stanley E. Porter *Idioms of The Greek New Testament*, Biblical Languages: Greek 2, 2nd ed., [London: Sheffield Academic Press, 1999], 263).

⁷⁷ For instance, Boyer comes up with a list of 629 (cf., Boyer, “Third [and Fourth] Class Conditions,” 163); Porter suggests a number of 617 (cf., Porter, *Idioms of The Greek New Testament*, 256, 260, 262–63); Wallace asserts that there are over 600 *formal* conditional sentences (cf., Wallace, 680), etc.

⁷⁸ See, Robertson and Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 350.

⁷⁹ Elliott, 89.

In the New Testament there are 284 first-class conditions. Ninety-three have a present tense of indicative in their protasis; forty-five contain an aorist tense; ten future;⁸⁰ twelve perfect and one imperfect of indicative.

This class of condition according to Robertson assumes the reality of the condition, and it is stated as a fact by the indicative mood. The condition has nothing whatever to do with the actual fact or truth.⁸¹ In light of this, these conditions could be categorized as “determined as fulfilled.” The term *determined* refers to the use of the indicative mood, and the concept *fulfilled* distinguishes first-class from the second, which is also determined.⁸² In view of Robertson’s explanation, during the analysis of all first-class conditions in the New Testament, they were categorized not only by form but also by determination.⁸³ Thus, the following data was gathered: out of 284 first-class conditions, 36.6 % are assumed to be true; 9.8 % assumed to be untrue or false, and 53.5 % undetermined.⁸⁴

The data shows that the determination might not necessarily be the key element to define this type of condition. More than 50% of occurrences do not communicate clearly if the condition deals with true or untrue statements. Furthermore, the tense of the protasis does not seem to play a crucial role in determination either.⁸⁵

⁸⁰ See *final observation* under the evaluation of Geldersleeve’s system for an explanation of the usage of the future of indicative in first-class conditions, 10. See also Elliott’s discussion on this issue (cf., Elliott, 89–94).

⁸¹ Robertson and Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 350.

⁸² Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1006.

⁸³ The writer of this paper is greatly indebted to Boyer’s analysis of first-class conditions (cf., Boyer, "First Class Conditions: What Do They Mean?" 75–114).

⁸⁴ See appendix, 33.

⁸⁵ See footnote 73.

Table 1. Percentages of Tenses Usages in the Protasis in First-class Conditions

Tense of the Protasis	Number of Occurrences	Determination		
		True (I)	Untrue (II)	Undetermined (III)
Present	216	29.6%	9.25%	61.1%
Aorist	45	71.1%	6.6%	22.2%
Future	10	10%	-	90%
Perfect	5	50%	51.6%	8.3%
Imperfect	1	100%	-	-
Total	284	36.6%	9.8%	53.5%

This chart shows that if one compares any tense and its influence in condition determination (true or untrue), he would see interfering data. The percentages for the column “assumed to be true,” in comparison to the column “assumed to be untrue,” are larger in the former column (except for the Perfect tense). This could mean that if one were to analyze the data of the row “aorist,” it would conclude that this tense might infer trueness. However, the same conclusion could be established by looking only at any other tense row. Therefore, tenses in the protasis should simply be given the significance described in the grammars, but nothing else. They have no bearing on establishing the nature of the condition.

If the indicative mood does not clearly express the assumed determination of the protasis, and tenses offer no insight into the contingency’s nature, what is the proper significance of this construction? After examining the data there is a feature that almost all instances of this condition share and that is *the assumption of the realization of the logical condition*. In other words, the protasis may be portrayed as real or unreal, whether or not it coincides with its actuality, but this is mainly due to contextual influence. The grammatical construction simply depicts a contingent relationship that is determined—if A, then B.

The entire condition states the protasis and assumes the realization of the connection between the protasis and the apodosis. That is, if the condition is real, then the conclusion is as real. Often the hypothesis portrayed by this condition is fulfilled but this is established by context

and not merely grammar. Hence, the grammatical structure in itself only sets forth the logical link between the two elements of the contingency.⁸⁶ First-class conditions are logical devices that expect the realization of a logical condition between a conclusion and its condition. If one is stated as true, the other must follow independently of actuality or determination.

Analysis of Second-Class Conditions

The second-class states the matter in such a way that the speaker assumes it to be false or contrary to fact,⁸⁷ though in actual fact it may be true, but that escapes the judgment of the speaker. “In neither case does the condition deal with the actual facts.”⁸⁸ These conditions are more structured than the others. First and third class conditions show a characteristic and consistent structure in the protasis, while the second-class presents distinctive features in protasis and apodosis as well. The protasis contains $\epsilon\iota$ with a past tense in the indicative mood. The difference between first and class conditions is that the latter uses only past tenses, whereas the former uses any tense.⁸⁹ The apodosis appears with another past verb, usually with $\alpha\upsilon$,⁹⁰ and almost every time is stated as a simple non-fact—“what would be or would have been but was

⁸⁶ See H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge: Cambridge University Press, 1920), 117; Adolph Kaegi, *A Short Grammar of Classical Greek* (St. Louis: B. Herder, 1914), 144; and Boyer, "First Class Conditions: What Do They Mean?" 82.

⁸⁷ Elliott, 106.

⁸⁸ Robertson and Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 351. For example, there are two instances (Luke 7:39 and John 18:30) when the protasis is stated as contrary to fact, and in both cases the speakers were wrong in actuality. The other examples in the New Testament seem to show agreement between *assumption* and *actuality*, but once again this is a contextual matter. Grammar alone does not suffice to establish this.

⁸⁹ The past or augmented tenses for the second-class condition are imperfect, aorist and pluperfect of indicative.

⁹⁰ Out of 40 occurrences, it does not appear in Matthew 26:24; Mark 14:21; John 9:33; 15:24; 19:11; Acts 26:32; Romans 7:7; 1 Corinthians 12:19 and Galatians 4:15.

not.”⁹¹ However, as previously explained,⁹² it seems that when the actual truth of the protasis is debated, the speaker uses a second-class condition to prove the protasis false.⁹³

The data analyzed shows that there may be a correspondence between the tenses of the protasis and the apodosis. This seems to indicate both, a temporal reference and the nature of the condition:

Table 2. Tenses Usages in the Protasis and Apodosis in Second-class conditions

Tense of the Protasis	Number of Occurrences	Tense of the Apodosis		
		Aorist	Imperfect	Pluperfect
Imperfect	21	4	15	2
Aorist	13	8	5	-
Pluperfect	6	4	1	1
Total	40	16	21	3

Table 2.1 Time Reference Percentages in Second-class conditions

Tense		Number of Occurrences	Time Reference			
Protasis	Apodosis		Past (I)	Present Durative (II)	Past Durative (III)	Uncertain (IV)
Imperfect	Aorist	4	-	-	75%	25%*
	Imperfect	15	-	93.3%	-	6.6%*
	Pluperfect	2	-	-	50%*	50%*
Aorist	Aorist	8	87.5%	-	12.5%*	-
	Imperfect	5	100%	-	-	-
Pluperfect	Aorist	4	100%*	-	-	-
	Imperfect	1	100%*	-	-	-
	Pluperfect	1	100%*	-	-	-
Total		100%	60.9%	11.6%	17.1%	10.2%

The symbol * indicates that the percentage corresponds to one instance of such grammatical construction.

In light of this data, it seems reasonable to conclude that, generally speaking, an imperfect verb in the protasis of a second-class condition, following its basic significance,

⁹¹ James L. Boyer, "Second Class Conditions in New Testament Greek," *Grace Theological Journal*, (Spring 1982): 82.

⁹² See explanation on Luke 7:39 on pages 16–17.

⁹³ See Luke 7:39 and John 18:30.

indicates a durative or repeated action in past tense.⁹⁴ However, when the imperfect is used in both the protasis and apodosis, it implies that the condition and conclusion both involve durative acts, and thus, if the context allows, transporting the temporal frame of the supposition to the present—present durative-time condition.⁹⁵ But instead, if the apodosis shows aorist or pluperfect tense, the time reference is drawn into a durative past semantic meaning. This phenomenon occurs four times in the New Testament, three with an aorist tense (John 11:21, 32; 18:30), and one with pluperfect (1 John 2:19). The aorist tense may express that the temporal extension ranges from a contrary to fact past statement, to a resulting condition also in past reference from the viewpoint of the speaker, but future from the time expressed by the protasis. The pluperfect tense depicts a similar time reference than the aorist, but it extends the temporal range from the temporal reference of the protasis to the present time from the speaker's perspective,⁹⁶ hence, the term durative past. The supposition's duration lasts until the time-reference of the apodosis.

If the second-class condition presents aorist or pluperfect tense in the protasis, it denotes an undefined⁹⁷ and completed action respectively.⁹⁸ Due to the nature of a condition that states a contrary to fact supposition, these two tenses generally refer to past action,⁹⁹ although context must confirm it.

⁹⁴ See Wallace, 542–45.

⁹⁵ See, Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1013.

⁹⁶ The only example is found in 1 John 2:19.

⁹⁷ Frank Stagg, "The Abused Aorist," *Journal of Biblical Literature* 91, no. 2 (1972): 223.

⁹⁸ See Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3rd ed. (Edinburg: T&T Clark, 1898), 103.

⁹⁹ See for example, Matt 11:21, 11:23, 12:7, 24:22, 26:24, Mark 13:20, 14:21, Luke 10:13, 19:42, John 4:10, 15:20, 15:24, Rom 9:29, 1 Cor 2:8, Gal 3:21, Heb 4:8. There is only one apparent exception (Gal 4:15),

The significance of the indicative mood coincides with first-class conditions. Therefore, it assumes the fulfillment of the logical condition. In other words, it simply portrays a determined contingent relationship, linking the protasis and the apodosis.¹⁰⁰ But a comparison between these two classes of condition manifests a different degree of specification. The grammatical structure of a first-class condition does not communicate clearly if it deals with true or untrue statements, but if context shows otherwise, the untrue statement is “almost always a deliberate statement of what is known or considered by the speaker to be false.”¹⁰¹ Nonetheless, second-class conditions are more specific, and express a contrary to fact supposition, which its determination is unknown to the speaker. The subject is not assuming a protasis as true, but for the sake of the argument, it presents it as false. Instead, if he assumes it as contrary to fact, it is because he sees it as such. “To put it in another way, the first class condition is *not* the opposite of the second class.”¹⁰²

Analysis of Third-Class Conditions

The third and fourth-class conditions represent the undetermined conditions,¹⁰³ which, according to Elliott, “present their conditions as undetermined or doubtful, but with a varying

where the aorist of the apodosis emphasizes the constative nature of the past-time condition. This construction highlights the emotion contained in the relationship between Paul and the Galatians. They did not know how it could be possible, but if they did, they would have plucked out their eyes to facilitate the apostle’s ministry. This desire was not a one-time deal. Paul, by using this construction, seems to portray the continuous and constant empathy of the Galatians for his physical limitation. Thus, contextually, a durative past sense appears to better explain this verse. Nonetheless, grammatically speaking, aorist or pluperfect in the protasis might refer to a temporal past.

¹⁰⁰ See discussion on first-class conditions on pages 18–21.

¹⁰¹ Boyer, "Second Class Conditions in New Testament Greek," 82.

¹⁰² *Ibid.*, 84.

¹⁰³ Robertson, Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 349.

degree of possible fulfillment.”¹⁰⁴ Instead of using the indicative mood, these embrace the subjunctive and optative moods respectively to state the condition as a possibility.¹⁰⁵

The terminology involved in the analysis of the third-class condition has not been standardized, which reflects different understandings on the part of grammarians of its basic significance. For instance, Dana and Mantey named it “the more probable future condition,”¹⁰⁶ Robertson speaks of it as “undetermined with prospect of determination,”¹⁰⁷ Winer refers to it as “objective possibility,”¹⁰⁸ Goodwin as “future supposition,”¹⁰⁹ etc. It seems better, when speaking of third-class conditions, to speak of it as the condition of futurity. If a supposition is probable or possible it is obviously future; and as such it may imply that a statement is undetermined, whether or not its determination is expected.

This type of condition is the second most frequent conditional construction in the New Testament,¹¹⁰ and it is identified by the use of ἐάν and the subjunctive mood in the protasis. The ἐάν is the ordinary conditional particle εἰ, combined by crasis and contraction with the modal particle ἄν,¹¹¹ but primarily it is the use of the subjunctive mood, which identifies a third-class

¹⁰⁴ Elliott, 129.

¹⁰⁵ See, Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 1004.

¹⁰⁶ Dana and Mantey, 290.

¹⁰⁷ Robertson, Davids, *A New Short Grammar of the Greek Testament for Students Familiar with the Elements of Greek*, 350.

¹⁰⁸ Winer, 364.

¹⁰⁹ Goodwin, 296.

¹¹⁰ It occurs 267 times versus 284 occurrences of the first class condition (cf., Appendix, 33).

¹¹¹ See Robertson, *A Grammar of the Greek New Testament in Light of Historical Research*, 1017, and Turner, 107 n. 2. The New Testament varies a few times from the usual construction of εἰ with the indicative and ἐάν with the subjunctive. There are 3 examples of εἰ with the subjunctive: Phil 3:12, Rev 11:5 and 1 Cor 14:5. There are two examples of ἐάν with a present indicative: 1 Thess 3:8 and 1 John 5:15. These probably reflect the later confusion, which used ἐάν for εἰ and thus should be classified as first-class. There are two examples of ἐάν with a future indicative (Luke 19:40; Acts 8:31), which may also be first class. Although Robertson points out, that is quite

condition. Therefore, the basic significance of the condition should be understood in light of the subjunctive mood. Although there is some disagreement on the part of grammarians as to what the subjunctive signifies, they agree on its basic meaning, which could be synthesized as the mood of doubt¹¹² or uncertainty.¹¹³ This summarizes well the significance of the subjunctive. In other words, its common denominator is futurity,¹¹⁴ but not in the sense of certain future, since in the end, future will always be grammatically uncertain. It could potentially happen, but its realization is uncertain or doubtful because it has not been determined yet.

Therefore, the subjunctive mood in third-class conditions appears to highlight the idea of futurity, or uncertainty. This has led most grammarians to speak of degrees of uncertainty.¹¹⁵ The third-class condition becomes the “more probable future condition,”¹¹⁶ and the fourth-class is the “less probably future condition.”¹¹⁷ However, once all New Testament occurrences of third-class

probable that the future indicative is just a variation of the aorist subjunctive (cf., Robertson, *A Grammar of the Greek New Testament in Light of Historical Research*, 924–25). So, it could be that *ἐάν* with a future indicative may be a normal third-class condition. These examples have not been included in the appendix, due to the confusion surrounding them, but this should not change the overall conclusion (cf., Boyer, "Third [and Fourth] Class Conditions," 163, n 2).

¹¹² See Wallace, 461; Robertson, *A Grammar of the Greek New Testament in Light of Historical Research*, 926–27; Dana and Mantey, 170; Porter, *Idioms of The Greek New Testament*, 56–57; Richard A. Young, *Intermediate New Testament Greek: A Linguistic And Exegetical Approach* (Nashville: Broadman & Holman Publishers, 1994), 137–38; Turner, 114–15; Bertram Melbourne, *Alpha through Omega. A User Friendly Guide to New Testament Greek* (New York: University Press of America, 1997), 114; David Allan Black, *It's Still Greek to Me. An Easy-to-Understand Guide to Intermediate Greek* (Grand Rapids: Baker Academic, 1998), 98–99; James Allen Hewett, *New Testament Greek. A Beginning and Intermediate Grammar* (Peabody: Hendrickson Publishers, 1989), 163; Burton, 104; Blass and DeBrunner, §363; Roberto Hannah, *Sintaxis Exegética Del Nuevo Testamento Griego*, 2nd ed., (El Paso: Editorial Mundo Hispano, 2010), 80; Winer, 291–93, etc.

¹¹³ Robertson, *A Grammar of the Greek New Testament in Light of Historical Research*, 1004–1005.

¹¹⁴ Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, 371.

¹¹⁵ See Friedrich Blass, *Grammar of New Testament Greek*, 2nd rev., and enlarged ed., trans. by Henry St. John Thackeray (New York: MacMillan and Co., Limited, 1905), 213–14; Robertson, *A Grammar of the Greek New Testament in Light of Historical Research*, 1016; Burton, 104; Blass and Debrunner, §371.

¹¹⁶ Dana and Mantey, 290.

¹¹⁷ *Ibid.*

conditions have been analyzed, this degree of probability appears not to be a valid grammatical distinction. By examining the context of each one of these conditions, six degrees of probability of fulfillment are presented as the various categories to contextually categorize these conditions. Then the grammatical constructions are examined, in order to see if there is a structural correlation between levels of probability and the protasis of the condition. The obtained results are as follow:

Table 3. Percentages of Tenses Usages in the Protasis in Third-class Conditions

Tense of the Protasis	Number of Occurrences	Fulfillment					
		Actual (I)	Probable (II)	Questionable (III)	Potential (IV)	Non-Existent (V)	Undefined (VI)
Present	91	7.6%	30,7%	12%	14.2%	2.1%	32.9%
Aorist	173	4%	21.3%	13.8%	12.1%	2.8%	45.6%
Perfect	3	-	-	33.3%*	-	-	66.6%
Total	267	3.8%	17.3%	19.7%	8.7%	1.6%	48.3%

The symbol * indicates that the percentage corresponds to one instance of such semantic meaning.

These numbers suggests that degree of probability is not intrinsic to the grammatical construction of third-class condition, although it could be contextual. For each different protasis, the most occurrences are found under the category of undefined fulfillment, and undefined conditions cannot present a contingency as “the more probably future supposition.” Out of 267 conditions 48.3% do not tell the degree of probability, not even contextually.¹¹⁸ If one ignores this category, the second largest is the questionable fulfillment (19.7%), which would not depict a more probable future condition. Furthermore, tense in the protasis is not a marker of degree of probability. 30.7% of third-class conditions with present tense depict a probable fulfillment, which, leaving aside the undefined conditions, would be the predominant category. However, the same occurs with the aorist. The prominent category is probable fulfillment (21.3%), but it

¹¹⁸ For example, Mat 6:14; John 11:10; Rom 14:8; 1 Thess 3:8, etc.

would collide with the possible semantic meaning of a present tense protasis. Which tense would express then probably fulfillment, present or aorist? Thus, it seems that the grammar of the protasis does not support this differentiation.

The degree of probability finds its origin in classical grammar,¹¹⁹ in which third-class and fourth-class conditions are characteristic, hence to compare these two types of conditions was not only possible, but also helpful to distinguish their semantic meaning. However, as Robertson says, fourth-class condition “is an cultured class and was little used by the masses save in a few set phrases. It is not strange, therefore, that no complete example of this fourth-class condition appears in the LXX, the NT...”¹²⁰ This means, that there are no instances in the New Testament to compare third-class and fourth-class conditions. It needs to be said, that such assertion does not reject the common ground that Koine and Classic Greek share. Nonetheless, since language evolves and fourth-class conditions have completely disappeared from Modern Greek,¹²¹ one is tempted to suggest that such construction was in its way out during the composition of the New Testament. Thus, if all third-class conditions in the New Testament are more probable, and there is no longer a category to which compare it, then “there is no longer any meaning to ‘more.’”¹²² So, care should be exercised when proposing a probability-comparison system to explain the undetermined conditions.

¹¹⁹ See Goodwin, *A Greek Grammar*, 300; and Gildersleeve, *Syntax of Classical Greek*, §§13.34–35.

¹²⁰ Robertson, *A Grammar of the Greek New Testament in Light of Historical Research*, 1020.

¹²¹ Ibid.

¹²² Boyer, “Third [and Fourth] Class Conditions,” 171.

The data obtained also addresses another broadly embraced matter, and that is general versus particular;¹²³ a concept that found its way from Goodwin to Gildersleeve, then to Robertson, and from him to most Koine Greek grammarians.¹²⁴ Some have proposed to distinguish these two types of third-class conditions on the basis of the character of the apodosis. Present general class uses a present indicative, while the future particular class has some future form.¹²⁵ However this rule seems to present some limitations:

Table 3.1 Percentages of General versus Particular

Tense of the Apodosis	Number of Occurrences	Fulfillment	
		General (I, II)	Particular (III, IV, V)
Present Indicative	105	56.30%	43.69%
Future	98	40.99%	57.39%
Total	203	48.64%	50.54%

This table shows a pattern reminiscent of the general versus particular rule. 56.30% of third-class conditions with present of indicative in the apodosis seems to express a general condition, versus a 43.69% of particular conditions. When the apodosis contains any future form, the data displays that out of 98 instances, 57.39% communicate a particular condition, versus 40.99% that portray a general one. However, these percentages are not sufficient to establish a structural rule. The only supposition is that there is a slight preference for general conditions when present tense of indicative is found in the apodosis, and for particular conditions if it contains a future tense. For both of these structures to become a grammatical rule the percentages

¹²³ General speaks of third-class conditions that express universal suppositions that will result in the realization of the condition whenever the contingency is met. Particular refers to specific future suppositions limited to a unique temporal setting. The realization of the condition could take place only if the contingency was met at that specific time.

¹²⁴ See pages 3, 9, and 13 of this paper, explaining the evolvement and adjustment of this concept from Classic to Koine Greek.

¹²⁵ Cf., Goodwin, *A Greek Grammar*, 298.

should reach at least 85% for each group, particular and general—a percentage that would allow for exceptions.

In short, the various tenses in the apodosis do not appear to be relevant for categorization. Although, not a definite argument, it is interesting to consider that out of ninety-one conditions with present of subjunctive in the protasis, 52,74% show present of indicative in the apodosis; 9,8% present of imperative; 1% contain aorist of indicative, and another 1% aorist of subjunctive; 5,4% present aorist of imperative; 26,3% future of indicative; 2,19% perfect of indicative, and 1% participle. The numbers are equally random for protasis with aorist of subjunctive. Out of 173 instances, 31.79% contain present of indicative in the apodosis; 1.7% present of subjunctive; 5.7% show present of imperative; 1.7% aorist of indicative; 10.98% aorist of subjunctive; 4.62% contain aorist of imperative in the apodosis; 42.19% future of indicative; and 1.15% perfect of indicative. It is clear, that there is no pattern of tenses used in the apodosis. One ought to exercise discernment when attributing semantic meaning to grammatical structures.

Therefore, third-class conditions, grammatically speaking, give the impression to only portray a future logical condition. Any particular, or general categorization should be in light of contextual evidences. Likewise, the futurity of the condition does not reject the idea of probability, possibility, or even absurdity; nevertheless, these nuances are dependent on the context. If one agrees with this explanation then there is no need for a fifth-class condition, since its mood, which is the determining element for their categorization, remains the same; furthermore the third-class condition allows for the general semantic range of the fifth-class.

Conclusion

In light of the preceding discussion the following classification for conditions in the New Testament is suggested:

Table 4 Classification of Conditional Sentences in the New Testament

First-class		
Structure	Grammatical meaning	Contextual meaning
εἰ + indicative mood in the protasis	This grammatical construction states the assumption of the realization of the logical condition. It logically connects the protasis to the apodosis—if A, then B. If the conclusion is stated as true, then its condition must follow.	Context may communicate the condition's actuality or determination. Whether the condition is true or false, or even undefined.
Second-class		
εἰ + past tense in the indicative mood in the protasis; and a past tense in the apodosis, which usually appears, but not always with ἄν	This grammatical structure, as the first-class condition, states the assumption of the realization of the logical condition. It expresses a contrary to fact supposition, which its determination is unknown to the speaker. The various constructions portray: <ul style="list-style-type: none"> - Imperfect (protasis): past-durative. - Imperfect (protasis and apodosis): present-durative. - Aorist (protasis): undefined action. - Pluperfect (protasis): completed action. 	Context may indicate the condition's determination, and the truthfulness of the statement. The temporal frame of conditions with aorist or pluperfect in the protasis must be contextually determined.
Third-class		
εἰάν + subjunctive mood in the protasis	This grammatical construction simply and broadly portrays a future logical condition.	Context may show particular or general categories. Furthermore, degrees of probability, from certainty to absurdity are contextually dependent.
Fourth-class (as presented by Robertson)¹²⁶		
εἰάν + optative mood in the protasis; and ἄν with optative in the apodosis	Undetermined with remote prospect of determination	Context may nuance the degree of remoteness.

This table serves to establish two necessary guidelines when interpreting conditional sentences. First, one must not say more than the actual grammar allows. Ergo, the exegete ought to limit the semantic meaning of the condition to the grammatical range allowed for that specific class of condition. This should be the pattern that lays the foundation for further nuances. Grammatical meaning must be respected, and ought to determine contextual subtleties. Second, the semantic meaning of the condition must not be limited only to what grammar portrays.

¹²⁶ See Robertson, *A New Short Grammar of the Greek New Testament*, 354.

Language is more complex than syntax. Context also is relevant and needs to be taken into account. However, precision would demand to understand which aspects of the supposition are indicated by context, and which ones by grammar. Therefore, conditions ought to be examined, and interpreted on a one-on-one basis.

Appendix

First-class Conditions in the New Testament

The grammatical categories are all the same for every table, and help to identify the tense of the apodosis. It reads as follows: Category I: Present indicative; Category I.1: Present subjunctive; Category II: Present Imperative; Category III: Apodosis Aorist; Category III.1: Aorist Indicative; Category III.2: Aorist Subjunctive; Category III.3: Aorist Imperative; Category IV: Future indicative; Category V: Apodosis Perfect Indicative; Category VI: Apodosis participle; Category VII: Apodosis Imperfect Indicative; Category VIII: Apodosis Pluperfect.

The semantic categories for this class-condition are: Category I: instances in which the condition was obviously true; Category II: instances in which the condition was obviously false; Category III: instances in which the condition was undetermined.

Protasis: εἰ + Present Indicative

Reference	Text	Gram. Category	Sem. Category
1 Matt 4:3	Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.	III.3	I.
2 Matt 4:6	Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω·	III.3	I.
3 Matt 5:29	εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ.	III.3	III.
4 Matt 5:30	εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ.	III.3	III.
5 Matt 6:23	εἰ... τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.	I.	III.
6 Matt 6:30	εἰ... τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς ὀλιγόπιστοι;...	I.	I.
7 Matt 8:31	Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.	III.3	III.
8 Matt 11:14	καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.	I.	III.
9 Matt 12:26	εἰ ὁ Σατανᾶς τὸν Σαταναν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·	III.1	II.
10 Matt 12:27	εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;	I.	II.
11 Matt 12:28	εἰ... ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	III.1	I.
12 Matt 14:28	Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα·	III.3	III.
13 Matt 16:24	Εἴ τις θέλει ὀπίσω μου ἐλθεῖν..., καὶ ἀκολουθεῖτω μοι.	II.	III.
14 Matt 16:24	Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ...	III.3	III.
15 Matt 17:4	εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν....	IV.	III.
16 Matt 18:8	εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ·	III.3	III.
17 Matt 18:9	Ἀπόδος εἴ τι ὀφείλεις.	III.3	I.
18 Matt 19:10	Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι.	I.	III.
19 Matt 19:17	εἰ... θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.	III.3	III.
20 Matt 19:21	Εἰ θέλεις τέλειος εἶναι, ὑπάγε...	II.	III.
21 Matt 19:21	Εἰ θέλεις τέλειος εἶναι..., πώλησόν σου τὰ ὑπάρχοντα καὶ δός τοῖς πτωχοῖς, ... καὶ δεῦρο ἀκολούθει μοι....	III.3	III.
22 Matt 19:21	Εἰ θέλεις τέλειος εἶναι..., καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς	IV.	III.
23 Matt 22:45	εἰ... Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;	I.	I.

24	Matt 26:39	Πάτερ μου, εἰ δυνατόν ἐστίν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·	III.3	III.
25	Matt 26:42	Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν... γενηθήτω τὸ θέλημά σου....	III.3	III.
26	Matt 27:40	σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, καὶ κατὰβηθι ἀπὸ τοῦ σταυροῦ.	III.3	II.
27	Matt 27:43	ῥυσάσθω νῦν εἰ θέλει αὐτόν·	III.3	II.
28	Mark 4:23	εἴ τις ἔχει ὄτα ἀκούειν ἀκουέτω.	II.	III.
29	Mark 8:34	Εἴ τις θέλει ὀπίσω μου ἔλθεῖν... καὶ ἀκολουθεῖτω μοι.	II.	III.
30	Mark 8:34	Εἴ τις θέλει ὀπίσω μου ἔλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ...	III.3	III.
31	Mark 9:22	εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.	III.3	III.
32	Mark 9:23	Τὸ εἰ δύνηπάντα δυνατὰ τῷ πιστεύοντι.	VI.	III.
33	Mark 9:35	Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.	IV.	III.
34	Mark 11:25	ἀφίετε εἴ τι ἔχετε κατὰ τινος,	II.	III.
35	Mark 14:35	καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστίν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,	III.2	III.
36	Luke 4:3	Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τοῦτῳ ἵνα γένηται ἄρτος.	III.3	I.
37	Luke 4:9	Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·	III.3	I.
38	Luke 6:32	καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;	I.	III.
39	Luke 9:23	Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι... καὶ ἀκολουθεῖτω μοι....	II.	III.
40	Luke 9:23	Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν....	III.3	III.
41	Luke 11:13	εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.	IV.	I.
42	Luke 11:19	εἰ... ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;	I.	II.
43	Luke 11:20	εἰ... ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;	III.1	II.
44	Luke 11:36	εἰ... ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	IV.	I.
45	Luke 12:26	εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;	I.	I.
46	Luke 12:28	εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι....	IV.	I.
47	Luke 14:26	Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ... οὐ δύναται εἶναί μου μαθητής....	I.	III.
48	Luke 16:31	Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν,	IV.	III.
49	Luke 17:6	Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν...	VII.	III.
50	Luke 22:42	Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ·	III.3	III.
51	Luke 22:67	Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν	III.3	II.
52	Luke 23:31	εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιῶσιν, ἐν τῷ ξυρῷ τί γένηται;	III.2	I.
53	Luke 23:35	Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.	III.3	II.
54	Luke 23:37	Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.	III.3	II.
55	John 1:25	Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστός...	I.	III.
56	John 5:47	εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἑμοῖς ῥήμασιν πιστεύσετε;	IV.	I.
57	John 7:23	εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.	I.	III.

58	John 7:4	εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ... ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἔποιησα ἐν σαββάτῳ;...	III.3	I.
59	John 8:39	Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε;	VII.	II.
60	John 8:46	εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;	I.	I.
61	John 10:24	εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ.	II.	III.
62	John 10:37	εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι·	II.	II.
63	John 10:38	εἰ δὲ ποιῶ, κἄν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε,...	II.	I.
64	John 13:17	εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά....	I.	III.
65	John 14:11	εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.	II.	III.
66	John 15:18	Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.	I.	I.
67	John 18:8	εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·	III.3	I.
68	Acts 4:9, 10	εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς,... γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι...	II.	I.
69	Acts 5:39	εἰ δὲ ἐκ θεοῦ ἐστιν, οὐ δυνήσεσθε καταλῦσαι αὐτούς	IV.	III.
70	Acts 18:15	εἰ δὲ ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·	IV.	I.
71	Acts 19:38	εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν· ἐγκαλείωσαν ἀλλήλοις,...	II.	III.
72	Acts 19:39	εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.	IV.	III.
73	Acts 25:5	εἶ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεῖωσαν αὐτοῦ.	II.	III.
74	Acts 25:11	εἰ δὲ οὐδέν ἐστιν ὃν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι·	I.	I.
75	Acts 26:8	τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;	I.	I.
76	Rom 2:17–21	Εἰ δὲ σὺ Ἰουδαῖοσέπονομάζῃ καὶ ἐπαναπαύῃ... καὶ καυχᾶσαι... καὶ γινώσκεις... καὶ δοκιμάζεις... πέποιθάς τε... ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις;...	I.	I.
77	Rom 3:5	εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν;...	IV.	I.
78	Rom 4:14	εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία·	V.	I.
79	Rom 7:16	εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.	I.	I.
80	Rom 7:20	εἰ δὲ ὁ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.	I.	I.
81	Rom 8:9	εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.	I.	III.
82	Rom 8:10	εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην....	I.	III.
83	Rom 8:11	εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶ ζῶποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν...	IV.	III.
84	Rom 8:13	εἰ γὰρ κατὰ σάρκα ζητε μέλλετε ἀποθνήσκειν,	I.	III.
85	Rom 8:13	εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε.	IV.	III.
86	Rom 8:17	εἰ δὲ τέκνα, καὶ κληρονόμοι·	I.	I.
87	Rom 8:25	εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.	I.	I.
88	Rom 8:31	εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;	I.	I.
89	Rom 9:22	εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρητισμένα εἰς ἀπώλειαν,...	III.1	I.

90	Rom 11:6	εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων,...	I.	I.
91	Rom 11:12	εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.	IV.	I.
92	Rom 11:15	εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημμις εἰ μὴ ζωὴ ἐκ νεκρῶν;...	IV.	I.
93	Rom 11:16	εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα·	I.	I.
94	Rom 11:16	καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι.	I.	I.
95	Rom 11:18	εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάζεις ἀλλὰ ἡ ρίζα σέ.	I.	III.
96	Rom 12:18	αἱ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·	I.	III.
97	Rom 13:9	εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται,...	I.	I.
98	Rom 14:15	εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς.	I.	III.
99	1 Cor 3:12, 13	εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσοῦν... ἐκάστου τὸ ἔργον φανερὸν γενήσεται,...	IV.	III.
100	1 Cor 3:17	εἴ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ τοῦτον ὁ θεός·	IV.	III.
101	1 Cor 3:18	εἴ τις δοκεῖ σοφός εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρός γενέσθω, ἵνα γένηται σοφός....	III.3	III.
102	1 Cor 6:2	καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;	I.	I.
103	1 Cor 7:9	εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν,	III.3	III.
104	1 Cor 7:12	εἴ τις ἀδελφός γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·	II.	III.
105	1 Cor 7:13	καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.	II.	III.
106	1 Cor 7:15	εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω·	II.	III.
107	1 Cor 7:21	ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.	III.3	III.
108	1 Cor 7:36	Εἰ δὲ τις ἀσημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει... ὃ θέλει ποιεῖτω·	II.	III.
109	1 Cor 8:2	εἴ τις δοκεῖ ἐγνωκέναι τι, οὕτω ἔγνω καθὼς δεῖ γνῶναι·	III.1	III.
110	1 Cor 8:3	εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.	V.	III.
111	1 Cor 8:13	διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα,...	III.2	III.
112	1 Cor 9:2	εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι·	I.	II.
113	1 Cor 9:12	εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;	I.	I.
114	1 Cor 9:17	εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω·	I.	III.
115	1 Cor 9:17	εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.	V.	III.
116	1 Cor 10:27	εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορευέσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν....	II.	III.
117	1 Cor 10:30	εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;...	I.	III.
118	1 Cor 11:6	εἰ γὰρ οὐ καταλύπτεται γυνή, καὶ κειράσθω·	III.3	III.
119	1 Cor 11:6	εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.	II.	I.
120	1 Cor 11:16	Εἰ δὲ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,	I.	III.
121	1 Cor 11:34	εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω,	II.	III.
122	1 Cor 14:35	εἰ δὲ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν,	II.	III.
123	1 Cor 14:37	Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·	II.	III.
124	1 Cor 14:38	εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖται.	I.	III.

125	1 Cor 15:2	δι' οὗ καὶ σφύζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε,...	I.	III.
126	1 Cor 15:12	Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;...	I.	I.
127	1 Cor 15:13	εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·	V.	II.
128	1 Cor 15:16	εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·	V.	II.
129	1 Cor 15:19	εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἔλεινότεροι πάντων ἀνθρώπων ἐσμὲν.	I.	II.
130	1 Cor 15:29	εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;	I.	II.
131	1 Cor 15:32	εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν....	III.2	II.
132	1 Cor 15:44	εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.	I.	I.
133	1 Cor 16:22	εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.	II.	III.
134	2 Cor 2:2	εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;...	I.	III.
135	2 Cor 2:10	καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,...	I.	I.
136	2 Cor 4:3	εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον,	I.	I.
137	2 Cor 4:16	εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα....	I.	I.
138	2 Cor 5:17	εἴ τις ἐν Χριστῷ, καινὴ κτίσις·	I.	III.
139	2 Cor 7:8	εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι·	I.	I.
140	2 Cor 8:12	εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει....	I.	III.
141	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....	I.	III.
142	2 Cor 11:6	εἰ δὲ καὶ ιδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,	I.	III.
143	2 Cor 11:15	οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης,...	I.	I.
144	2 Cor 11:20	ἀνεχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρειται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει....	I.	III.
145	2 Cor 11:30	Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι.	IV.	III.
146	2 Cor 12:15	εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἦσσον ἀγαπῶμαι;	I.	I.
147	Gal 1:9	εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.	II.	III.
148	Gal 2:14	Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαίειν;	I.	III.
149	Gal 2:18	εἰ γὰρ ἅ κατέλυσα ταῦτα ἄλλιν οἰκοδομῶ, παραβάτην ἐμαντὸν συνιστάνω.	I.	III.
150	Gal 2:21	εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.	III.1	II.
151	Gal 3:18	εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·	I.	II.
152	Gal 3:29	εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι....	I.	III.
153	Gal 4:7	εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.	I.	I.
154	Gal 5:11	ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι;	I.	II.
155	Gal 5:15	εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων	II.	III.

	ἀναλωθῆτε.		
156 Gal 5:18	εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστε ὑπὸ νόμον.	I.	III.
157 Gal 5:25	εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.	I.1	III.
158 Gal 6:3	εἰ γὰρ δοκεῖ τις εἶναι τι μὴδὲν ὄν, φρεναπατᾶ ἑαυτόν·	I.	III.
159 Eph 4:29	ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,...	II.	I.
160 Phil 1:22	εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου·	I.	III.
161 Phil 2:1, 2	Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν...	III.3	I.
162 Phil 2:17	ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·	I.	III.
163 Phil 3:15	εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·	IV.	I.
164 Phil 3:4	ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι...εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν....	I.	III.
165 Phil 4:8	εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογιζέσθε·	II.	I.
166 Col 1:22–23	νυνὶ δὲ ἀποκατηλλάγητε...εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε,...	III.1	III.
167 Col 2:5	Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε,...	I.	III.
168 1 Thess 4:14	εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ....	IV.	I.
169 2 Thess 3:10	εἴ τις οὐ θέλει ἐργάζεσθαι μὴδὲ ἐσθιέτω.	II.	III.
170 2 Thess 3:14	εἰ δὲ τις οὐκ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε,...	II.	III.
171 1 Tim 1:10	καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,	I.	III.
172 1 Tim 3:1	εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ	I.	III.
173 1 Tim 3:5	εἰ δὲ τις τοῦ ἰδίου οἴκου προστήναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;	IV.	III.
174 1 Tim 5:4	εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν...	II.	III.
175 1 Tim 5:8	εἰ δὲ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖται,... καὶ ἔστιν ἀπίστου χείρων....	I.	III.
176 1 Tim 5:8	εἰ δὲ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖται, τὴν πίστιν ἠρνηταί....	V.	III.
177 1 Tim 5:16	εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς,	II.	III.
178 1 Tim 6:3, 4	εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιάνουσιν λόγοις,....τετύφωται,...	V.	III.
179 2 Tim 2:12	εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·	IV.	III.
180 2 Tim 2:13	εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει,	I.	III.
181 Titus 1:5–6	ἵνα...καταστήσης κατὰ πόλιν πρεσβυτέρους,....εἴ τις ἐστὶν ἀνέγκλητος,...	III.2	III.
182 Phlm 17	Εἰ οὖν με ἔχεις κοινωνόν προσλαβοῦ αὐτὸν ὡς ἐμέ.	III.3	I.
183 Heb 7:15	καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,	I.	I.
184 Heb 9:13–14	εἰ γὰρ τὸ αἶμα τράγων καὶ ταύρων...ἀγιάζει...πόσω μᾶλλον τὸ αἶμα τοῦ Χριστοῦ,....καθαριεῖ τὴν συνείδησιν ἡμῶν...	IV.	I.

185 Heb 12:8	εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε....	I.	III.
186 Jas 1:5	Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ....	II.	III.
187 Jas 1:23	εἴ τις ἀκροατῆς λόγου ἐστὶν καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·	V.	III.
188 Jas 1:26	Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία....	I.	III.
189 Jas 2:8	εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·	I.	III.
190 Jas 2:9	εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε,	I.	III.
191 Jas 2:11	εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας παραβάτης νόμου.	V.	III.
192 Jas 3:2	εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ,	I.	III.
193 Jas 3:3	εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν....	I.	I.
194 Jas 3:14	εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.	II.	III.
195 Jas 4:11	εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς.	I.	III.
196 1 Pet 1:6	ὀλίγον ἄρτι εἰ δέον ἐστὶν λυπηθέντες	I.	III.
197 1 Pet 1:17	Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,...	III.3	III.
198 1 Pet 2:19	τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.	I.	III.
199 1 Pet 3:1	ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται...	IV.	III.
200 1 Pet 4:11	εἴ τις λαλεῖ, ὡς λόγια θεοῦ·	I.	III.
201 1 Pet 4:11	εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός·	I.	III.
202 1 Pet 4:14	εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι,	I.	III.
203 1 Pet 4:16	εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω,	II.	III.
204 1 Pet 4:17	εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;...	IV.	I.
205 1 Pet 4:18	εἰ ὁ δίκαιος μόλις σφάζεται, ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;	IV.	I.
206 2 Pet 2:4-9	Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο,.... καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο,.... καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν,.... οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι,....	I.	I.
207 2 Pet 2:20	εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων....	V.	III.
208 1 John 3:13	μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.	II.	I.
209 1 John 5:9	εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν,	I.	I.
210 2 John 10	εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·	II.	III.
211 Rev 11:5	καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἔχθρους αὐτῶν·	I.	III.
212 Rev 11:5	εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.	I.	III.
213 Rev 13:9	Εἴ τις ἔχει οὖς ἀκουσάτω.	III.3	III.

214 Rev 13:10	εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει·	I.	III.
215 Rev 14:9	Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα... καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου... καὶ βασανισθήσεται...	IV.	III.
216 Rev 14:11	καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ...	I.	III.

Protasis: εἰ + Aorist Indicative

1	Matt 10:25	εἰ τὸν οἰκοδεσπότην βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.	IV.	I.
2	Mark 3:26	εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.	I.	II.
3	Luke 11:18	εἰ... ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.	IV.	I.
4	Luke 16:11	εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ, πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	IV.	III.
5	Luke 16:12	εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν;	IV.	III.
6	Luke 19:8	εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.	I.	I.
7	John 3:12	εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;...	IV.	I.
8	John 10:35, 36	εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,... ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;...	I.	I.
9	John 13:14	εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·	I.	I.
10	John 13:32	εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτόν	IV.	I.
11	John 15:20	εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν·	IV.	I.
12	John 15:20	εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.	IV.	II.
13	John 18:23	εἰ δὲ καλῶς, τί με δέρεις;	III.3	I.
14	John 20:15	Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν ἀγῶ αὐτόν ἄρῳ.	III.3	III.
15	Acts 11:17	εἰ οὖν τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν... ἐγὼ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν;...	VII.	I.
16	Rom 3:3	τί γὰρ εἰ ἠπίστησάν τινες;	VI.	I.
17	Rom 3:7	εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι ἀγῶ ὡς ἀμαρτωλὸς κρίνομαι;	I.	I.
18	Rom 4:2	εἰ γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα·	I.	II.
19	Rom 5:10	εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέμεθα ἐν τῇ ζωῇ αὐτοῦ·	IV.	I.
20	Rom 5:15	εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν....	III.1	I.
21	Rom 5:17	εἰ γὰρ τῷ τοῦ ἐνός παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ....	IV.	I.
22	Rom 6:8	εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ·	I.	I.
23	Rom 11:17	Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκενρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ρίζης τῆς πύκτης τῆς ἐλαίας ἐγένου, μὴ	III.1	I.

		κατακαυχῶ τῶν κλάδων·		
24	Rom 11:21	εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται....	IV.	I.
25	Rom 11:24	εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαιίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρίσθησονται τῇ ἰδίᾳ ἐλαίᾳ....	IV.	I.
26	Rom 15:27	εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.	I.	I.
27	1 Cor 4:7	εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν;...	I.	I.
28	1 Cor 9:11	εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα...	I.	I.
29	1 Cor 15:32	εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος;...	I.	I.
30	2 Cor 3:7, 8	Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ,... πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;...	IV.	I.
31	2 Cor 3:9	εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.	I.	I.
32	2 Cor 3:11	εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.	I.	I.
33	2 Cor 7:12	εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἔνεκεν... ἀλλ'...	III.1	I.
34	Gal 2:17	εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.	I.	III.
35	Col 2:20	εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι,	I.	I.
36	Col 3:1	Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε,	II.	III.
37	1 Tim 5:9, 10	Χῆρα καταλεγέσθω... εἰ ἐτεκνοτρόφησεν, εἰ ἐξενδοχήσεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπικολούθησεν....	II.	III.
38	2 Tim 2:11	εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·	IV.	III.
39	Phlm 18	εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα·	II.	I.
40	Heb 2:2, 3	εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος,... πῶς ἡμεῖς ἐκφρευζόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας;...	IV.	I.
41	Heb 12:25	εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·	IV.	I.
42	1 Pet 2:2-3	ἄδολον γάλα ἐπιποθήσατε,... εἰ ἐγεύσασθε...	III.3	III.
43	1 John 4:11	Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.	I.	I.
44	Rev 13:10	εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.	III.1	III.
45	Rev 20:15	καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.	III.1	III.

 Protasis: εἰ + Future Indicative

1	Matt 26:33	Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.	IV.	III.
2	Mark 3:2	καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν	VII.	III.
3	Mark 14:29	Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.	IV.	III.
4	1 Cor 3:14	εἴ τις τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·	IV.	III.
5	1 Cor 3:15	εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός...	IV.	III.
6	1 Cor 9:11	μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;	I.	III.
7	2 Cor 5:2, 3	καὶ γὰρ ἐν τούτῳ στενάζομεν... ἐπενδύσασθαι ἐπιποθοῦντες, εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα....	I.	I.
8	2 Tim 2:12	εἰ ἀρνησόμεθα, κάκεινος ἀρνήσεται ἡμᾶς·	IV.	III.

9	1 Pet 2:20	ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;	I.	III.
10	1 Pet 2:20	ἀλλ' εἰ ἀγαθοποιῶντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.	I.	III.
Protasis: εἰ + Perfect Indicative				
1	Mark 9:42	καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περὶκεῖται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.	I.	II.
2	Luke 17:2	λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περὶκεῖται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν.	I.	II.
3	John 11:12	Κύριε, εἰ κεκοίμηται σωθήσεται.	IV.	I.
4	John 14:7	εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε·	IV.	I.
5	Acts 16:15	Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε·	II.	I.
6	Acts 25:11	εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν·	I.	II.
7	Rom 6:5	εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·	IV.	I.
8	1 Cor 15:14	εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν,...	I.	II.
9	1 Cor 15:17	εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν....	I.	II.
10	2 Cor 2:5	Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν,...	V.	I.
11	2 Cor 7:14	εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι οὐ κατησχύνθην,	III.1	I.
12	2 Cor 10:7	εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς....	II.	III.
Protasis: εἰ + Imperfect Indicative				
1	2 Cor 7:8	εἰ καὶ μετεμελόμην...νῦν χαίρω,...	I.	I.

Second-class Conditions in the New Testament

The semantic categories for this class-condition are: Category I: Past in time reference; Category II: Durative action in present time reference; Category III: Durative action in past time reference; Category IV: Unclear.

Protasis: εἰ + Imperfect Indicative

Reference	Text	Gram. Category	Sem. Category
1 Matt 23:30	Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.	VII.	IV.
2 Luke 7:39	Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἥτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν.	VII.	II.
3 John 5:46	εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί·	VII.	II.
4 John 8:42	Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ...	VII.	II.
5 John 9:33	εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.	VII.	II.
6 John 9:41	Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν·	VII.	II.
7 John 11:21	εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·	III.1	III.
8 John 11:32	εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.	III.1	III.
9 John 14:28	εἰ ἠγαπᾶτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα...	III.1	IV.
10 John 15:19	εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει·	VII.	II.
11 John 18:30	Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν.	III.1	III.
12 John 18:36	εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἂν] ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·	VII.	II.
13 John 19:11	ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοὶ ἀνωθεν·	VII.	II.
14 Acts 18:14	Εἰ μὲν ἦν ἀδίκημά τι ἡ ῥαδιούργημα πονηρόν, ὃ Ἰουδαῖοι, κατὰ λόγον ἂν ἀνεσχόμεν ὑμῶν...	VII.	II.
15 Rom 7:7	ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.	VIII.	IV.
16 1 Cor 11:31	εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·	VII.	II.
17 1 Cor 12:19	εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα;	IV.	II.
18 Gal 1:10	εἰ ἔτι ἀνθρώποις ἠρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.	VII.	II.
19 Heb 8:4	εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς...	VII.	II.
20 Heb 8:7	Εἰ γὰρ ἡ πρώτη ἐκεῖνη ἦν ἄμεμπος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.	VII.	II.
21 1 John 2:19	εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν·	VIII.	III.

Protasis: εἰ + Aorist Indicative

1 Matt 11:21	ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν	III.1	I.
2 Matt 11:23	ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.	III.1	I.
3 Matt 24:22	καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ·	III.1	I.
4 Mat 26:24	καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος	VII.	I.
5 Mark 13:0	καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ·	III.1	I.1
6 Mark 14:21	καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	VII.	I.
7 Luke 10:13	Οὐαὶ σοὶ, Χοραζὶν, οὐαὶ σοὶ, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν.	III.1	I.
8 John 15:24	εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ	VII.	I.

		εἶχον·		
9	Rom 9:29	Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.	III.1	I.
10	1 Cor 2:8	εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.	III.1	I.
11	Gal 3:21	εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη·	VII.	I.
12	Gal 4:15	μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.	III.1	III.
13	Heb 4:8	εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.	VII.	I.

Protasis: εἰ + Pluperfect Indicative

1	Matt 12:7	εἰ δὲ ἐγνώκετε τί ἐστίν, Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀνατίους.	III.1	I.
2	Matt 24:43	εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.	III.1	I.
3	Luke 12:39	τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.	III.1	I.
4	John 4:10	Εἰ ἦδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστίν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.	III.1	I.
5	John 8:19	εἰ ἐμὲ ἦδείτε, καὶ τὸν πατέρα μου ἂν ἦδείτε.	VIII.	I.
6	Acts 26:32	Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.	VII.	I.

Third-class Conditions in the New Testament

The semantic categories for this class-condition are: Category I: Actual Fulfillment; Category II: Probable Fulfillment; Category III: Questionable Fulfillment; Category IV: Potential Fulfillment; Category V: Non-existent Fulfillment; Category VI: Undefined Fulfillment.

Protasis: ἔάν + Present Subjunctive

Reference	Text	Gram. Category	Sem. Category
1 Matt 5:23	ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκει μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,	III.3	II.
2 Matt 6:22	Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐάν οὖν ἦ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·	IV.	VI.
3 Matt 8:2	καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐάν θέλῃς δύνασαι με καθαρίσαι.	I.	IV.
4 Matt 10:13	καὶ ἐάν μὲν ἦ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐάν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.	III.3	VI.
5 Matt 15:14	ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐάν ὀδηγῆ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.	IV.	III.
6 Matt 16:25	ὅς γὰρ ἐάν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν	IV.	I.
7 Matt 17:20	ἐάν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται	IV.	VI.
8 Matt 20:26	ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,	IV.	VI.
9 Matt 21:21	ἐάν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,	IV.	IV.
10 Mark 1:40	Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι Ἐάν θέλῃς δύνασαι με καθαρίσαι.	I.	IV.
11 Mark 6:10	καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐάν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.	II.	VI.
12 Mark 8:35	ὅς γὰρ ἐάν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν·	IV.	II.
13 Mark 9:43	Καὶ ἐάν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·	III.3	III.
14 Mark 9:45	καὶ ἐάν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.	III.3	III.
15 Mark 9:47	καὶ ἐάν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν,	III.3	III.
16 Mark 14:31	ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐάν δέῃ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.	IV.	IV.
17 Luke 5:12	...ἐάν θέλῃς δύνασαι με καθαρίσαι.	I.	II.
18 Luke 6:33	καὶ [γὰρ] ἐάν ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.	I.	III.
19 Luke 10:6	καὶ ἐάν ἐκεῖ ἦ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει.	IV.	II.
20 Luke 13:3	οὐχί, λέγω ὑμῖν, ἀλλ' ἐάν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε.	IV.	II.
21 Luke 13:5	οὐχί, λέγω ὑμῖν, ἀλλ' ἐάν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε.	IV.	II.
22 Luke 19:31	καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύτετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	IV.	IV.
23 John 3:2	οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἂ σὺ ποιεῖς, ἐάν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ.	I.	II.

24	John 3:27	ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.	I.	II.
25	John 5:19	οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἑάν μὴ τι βλέπη τὸν πατέρα ποιοῦντα	I.	V.
26	John 5:31	ἑάν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθῆς·	I.	I.
27	John 6:62	ἑάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;	IV.	VI.
28	John 6:65	καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἑάν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.	I.	II.
29	John 7:17	ἑάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ.	IV.	VI.
30	John 7:37	Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραζεν λέγων, Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.	II.	II.
31	John 8:16	καὶ ἑάν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἔστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.	I.	I.
32	John 9:31	οἶδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἑάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῆ τούτου ἀκούει.	I.	II.
33	John 10:38	εἰ δὲ ποιῶ, κἄν ἐμοὶ μὴ πιστεῦητε, τοῖς ἔργοις πιστεῦετε, ἵνα γινῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ ἐγὼ ἐν τῷ πατρὶ.	II.	VI.
34	John 11:9	ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἑάν τις περιπατῆ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·	I.	VI.
35	John 11:10	ἑάν δὲ τις περιπατῆ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.	I.	VI.
36	John 12:26	ἑάν ἐμοὶ τις διακονῆ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμί ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται·	II.	VI.
37	John 12:26	ἑάν τις ἐμοὶ διακονῆ τιμήσει αὐτὸν ὁ πατήρ	IV.	VI.
38	John 13:17	εἰ ταῦτα οἶδατε, μακάριοί ἐστε ἑάν ποιῆτε αὐτά.	I.	II.
39	John 13:35	ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἔστε, ἑάν ἀγάπην ἔχητε ἐν ἀλλήλοις.	IV.	VI.
40	John 14:15	Ἐάν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·	IV.	VI.
41	John 14:23	Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.	IV.	II.
42	John 15:4	καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἑάν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἑάν μὴ ἐν ἐμοὶ μένητε.	I.	VI.
43	John 15:6	ἑάν μὴ τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.	III.1	IV.
44	John 15:14	ὑμεῖς φίλοι μου ἔστε ἑάν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.	I.	II.
45	John 21:22	λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ.	I.	IV.
46	John 21:23	οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἀλλ', Ἐάν αὐτὸν θέλω μένειν ἕως ἔρχομαι[, τί πρὸς σέ];	I.	IV.
47	John 21:25	Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἑάν γράφηται καθ' ἑν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.	I.	IV.
48	Acts 5:38	ὅτι ἑάν ἢ ἐξ ἀνθρώπων ἢ βουλή αὐτῆ ἢ τὸ ἔργον τοῦτο, καταλυθήσεται,	IV.	VI.
49	Acts 13:41	ἔργον ὃ οὐ μὴ πιστεῦσητε ἑάν τις ἐκδιηγῆται ὑμῖν.	III.2	III.
50	Acts 26:5	προγινώσκοντές με ἄνωθεν, ἑάν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἴρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.	I.	III.

51	Rom 2:25	περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης·	I.	V.
52	Rom 2:25	ἐὰν δὲ παραβάτης νόμου ἦς, ἡ περιτομή σου ἀκροβυστία γέγονεν.	V.	I.
53	Rom 9:27	Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·	IV.	I.
54	Rom 11:23	κάκεϊνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·	IV.	II.
55	Rom 12:20	ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.	II.	VI.
56	Rom 13:4	ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ·	II.	VI.
57	Rom 14:8	ἐὰν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐὰν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐὰν τε οὖν ζῶμεν ἐὰν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.	I.	VI.
58	1 Cor 4:15	ἐὰν γὰρ μυρίους παιδαγωγὸς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.	I.	IV.
59	1 Cor 5:11	νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐὰν τις ἀδελφὸς ὀνομαζόμενος ἦ...	I.	VI.
60	1 Cor 6:4	βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;	I.	I.
61	1 Cor 7:11	— ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, — καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.	II.	II.
62	1 Cor 7:36	Εἰ δὲ τις ἀσημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἦ ὑπέρακμος καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει, γαμείτωσαν.	II.	II.
63	1 Cor 9:16	ἐὰν γὰρ εὐαγγελίζομαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται·	I.	I.
64	1 Cor 11:14	οὐδὲ ἡ φύσις αὐτῆ διδάσκει ὑμᾶς ὅτι ἀνήρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἔστιν,	I.	VI.
65	1 Cor 11:15	γυνὴ δὲ ἐὰν κομᾷ δόξα αὐτῇ ἔστιν...	I.	II.
66	1 Cor 13:1	Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.	V.	III.
67	1 Cor 13:2	καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναί, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.	I.	III.
68	1 Cor 14:14	ἐὰν [γὰρ] προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὃ δὲ νοῦς μου ἄκαρπός ἐστιν.	I.	IV.
69	1 Cor 14:16	ἐπεὶ ἐὰν εὐλογῆς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου πῶς ἔρει τὸ Ἀμήν ἐπὶ τῇ σῆ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν·	IV.	III.
70	1 Cor 14:24	ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ ιδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,	I.	II.
71	1 Cor 14:28	ἐὰν δὲ μὴ ἦ διερμηνευτῆς, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.	II.	IV.
72	1 Cor 16:4	ἐὰν δὲ ἄξιον ἦ τοῦ κάμει πορευέσθαι, σὺν ἐμοὶ πορεύονται.	IV.	VI.
73	2 Cor 8:12	εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.	I.	VI.
74	Gal 5:2	Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.	IV.	VI.
75	Col 3:13	ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐὰν τις πρὸς τίνα ἔχη μομφήν· καθὼς καὶ ὁ κύριος ἔχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς·	VI.	II.
76	1 Thess 3:8	ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.	I.	VI.
77	1 Tim 1:8	Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐὰν τις αὐτῷ νομίμως χρῆται,	I.	II.
78	2 Tim 2:5	ἐὰν δὲ καὶ ἀθλή τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.	I.	IV.
79	James 2:14	Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;	I.	II.

80	James 2:15	ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν...	I.	VI.
81	James 2:17	οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρὰ ἐστὶν καθ' ἑαυτήν.	I.	III.
82	1 John 1:6	Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδοῦμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·	I.	II.
83	1 John 1:7	ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.	I.	II.
84	1 John 1:9	ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισή ἡμᾶς ἀπὸ πάσης ἀδικίας.	I.	II.
85	1 John 2:3	Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	I.	VI.
86	1 John 2:15	Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐὰν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἐστὶν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·	I.	VI.
87	1 John 3:20	ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μειζῶν ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.	I.	VI.
88	1 John 3:21	Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν θεόν	I.	VI.
89	1 John 3:22	καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ...	I.	II.
90	1 John 4:12	ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστὶν.	I.	II.
91	1 John 5:14	καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν ὅτι ἐάν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.	I.	II.

Protasis: ἐὰν + Aorist Subjunctive

1	Matt 4:9	καὶ εἶπεν αὐτῷ, Ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι.	IV.	IV.
2	Matt 5:13	Ἵμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται;	IV.	III.
3	Matt 5:19	ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·	IV.	VI.
4	Matt 5:20	λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.	III.2	III.
5	Matt 5:46	ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;	I.	II.
6	Matt 5:47	καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;	I.	VI.
7	Matt 6:14	Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·	IV.	VI.
8	Matt 6:15	ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.	IV.	VI.
9	Matt 9:21	ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.	IV.	IV.
10	Matt 12:11	ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἐν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;	IV.	VI.
11	Matt 12:29	ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκευὴ αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.	I.	IV.
12	Matt 12:32	καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·	IV.	VI.

13	Matt 16:19	δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.	IV.	II.
14	Matt 16:26	τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	III.2	III.
15	Matt 18:3	καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.	III.2	VI.
16	Matt 18:5	καὶ ὃς ἐὰν δέξῃται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.	I.	VI.
17	Matt 18:12	Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;	I.	VI.
18	Matt 18:13	καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.	I.	VI.
19	Matt 18:15	Ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὕπαγε...	II.	VI.
20	Matt 18:15	ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.	III.1	VI.
21	Matt 18:15	Ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ... ἔλεγξον...	III.3	VI.
22	Matt 18:16	ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓν ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.	III.3	VI.
23	Matt 18:17	ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης.	II.	VI.
24	Matt 18:17	ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ.	III.3	VI.
25	Matt 18:18	Ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.	IV.	II.
26	Matt 18:19	Πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.	IV.	II.
27	Matt 18:35	Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.	IV.	VI.
28	Matt 21:3	καὶ ἐὰν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.	IV.	II.
29	Matt 21:21	ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.	IV.	IV.
30	Matt 21:24	ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	IV.	III.
31	Matt 21:25	τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	IV.	IV.
32	Matt 21:26	ἐὰν δὲ εἰπώμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.	I.	IV.
33	Matt 22:24	λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐὰν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.	IV.	VI.
34	Matt 24:23	τότε ἐὰν τις ὑμῖν εἴπῃ, Ἴδου ὧδε ὁ Χριστός, ἢ, Ὡδε, μὴ πιστεύσητε.	III.2	II.
35	Matt 24:26	ἐὰν οὖν εἰπώσιν ὑμῖν, Ἴδου ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἴδου ἐν τοῖς ταμείοις, μὴ πιστεύσητε.	III.2	VI.
36	Matt 24:48	ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,	IV.	IV.

37	Matt 28:14	καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν [αὐτὸν] καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.	IV.	IV.
38	Mark 3:24	καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη·	I.	IV.
39	Mark 3:25	καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆναι.	IV.	IV.
40	Mark 3:27	ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκευὴ αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.	I.	III.
41	Mark 5:28	ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι.	IV.	IV.
42	Mark 6:10	καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.	II.	VI.
43	Mark 6:23	καὶ ὤμοσεν αὐτῇ [πολλά], Ὅτι ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμίσεος τῆς βασιλείας μου.	IV.	VI.
44	Mark 7:3	— οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψονται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,	I.	VI.
45	Mark 7:4	καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων [καὶ κλινῶν] —	I.	VI.
46	Mark 7:11	ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὃ ἐστὶν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς,	I.	VI.
47	Mark 8:3	καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευε εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἤκασιν.	IV.	III.
48	Mark 9:18	καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ρήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται·	I.	II.
49	Mark 9:50	Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.	IV.	III.
50	Mark 10:12	καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.	I.	VI.
51	Mark 11:3	καὶ ἐὰν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε.	III.3	II.
52	Mark 11:31	καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ;	IV.	III.
53	Mark 12:19	Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐὰν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	III.2	II.
54	Mark 13:21	καὶ τότε ἐὰν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ Χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε·	II.	VI.
55	Luke 4:7	σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.	IV.	IV.
56	Luke 6:34	καὶ ἐὰν δανίσῃτε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.	I.	VI.
57	Luke 9:48	καὶ εἶπεν αὐτοῖς, Ὅς ἐὰν δέξῃται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	I.	VI.
58	Luke 12:45	ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,	IV.	VI.
59	Luke 14:34	Καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;	IV.	VI.
60	Luke 15:8	Ἦ τις γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὔρῃ;	I.	VI.

61	Luke 16:30	ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν.	IV.	IV.
62	Luke 16:31	οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.	IV.	III.
63	Luke 17:3	προσέχετε ἑαυτοῖς. ἐάν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐάν μετανοήσῃ ἄφες αὐτῷ.	III.3	II.
64	Luke 17:4	καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.	IV.	III.
65	Luke 17:33	ὅς ἐάν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν,	IV.	VI.
66	Luke 20:5	οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	IV.	VI.
67	Luke 20:6	ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἔστιν Ἰωάννην προφήτην εἶναι.	IV.	III.
68	Luke 20:28	λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	III.2	VI.
69	Luke 22:67	λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·	III.2	III.
70	Luke 22:68	ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.	III.2	VI.
71	John 3:3	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.	I.	VI.
72	John 3:5	ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.	I.	VI.
73	John 3:12	εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;	IV.	VI.
74	John 4:48	εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.	III.2	III.
75	John 5:43	ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.	IV.	IV.
76	John 6:44	οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	I.	II.
77	John 6:51	ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα...	IV.	VI.
78	John 6:53	ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.	I.	VI.
79	John 7:51	Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γινῶ τί ποιεῖ;	I.	III.
80	John 8:24	εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.	IV.	II.
81	John 8:31	Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε	I.	VI.
82	John 8:36	ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.	IV.	II.
83	John 8:51	ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.	III.2	VI.
84	John 8:52	Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.	III.2	VI.
85	John 8:54	ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν,	I.	III.
86	John 8:55	κἀν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης·	IV.	V.

87	John 10:9	ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εισέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.	IV.	VI.
88	John 11:40	λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπὸν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;	IV.	VI.
89	John 11:48	ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.	IV.	III.
90	John 11:57	δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῶ ποῦ ἐστὶν μνηῦσις, ὅπως πιάσωσιν αὐτόν.	III.2	II.
91	John 12:24	ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.	I.	II.
92	John 12:32	κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.	IV.	I.
93	John 12:47	καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.	I.	VI.
94	John 13:8	Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.	I.	III.
95	John 14:3	καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.	I.	I.
96	John 14:14	ἐὰν τι αἰτήσῃτε με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.	IV.	VI.
97	John 15:7	ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη,...	III.3	VI.
98	John 15:10	ἐὰν τὰς ἐντολὰς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.	IV.	II.
99	John 16:7	...ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.	III.2	I.
100	John 16:7	ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς·	IV.	V.
101	John 19:12	Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.	I.	IV.
102	John 20:25	Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.	III.2	III.
103	Acts 3:23	ἔσται δὲ πᾶσα ψυχὴ ἣτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.	IV.	VI.
104	Acts 9:2	ὅπως ἐὰν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.	III.2	II.
105	Acts 15:1	Ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.	I.	II.
106	Acts 27:31	εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.	I.	V.
107	Rom 7:2	ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.	V.	VI.
108	Rom 7:3	...ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου,...	I.	VI.
109	Rom 7:3	ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλῖς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ...	IV.	VI.
110	Rom 10:9	ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἠγείρεν ἐκ νεκρῶν, σωθήσῃ·	IV.	II.
111	Rom 10:15	πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθὰ.	III.2	III.
112	Rom 14:23	ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.	V.	VI.
113	Rom 15:24	ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.	I.	II.
114	1 Cor 4:19	ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφουσιωμένων ἀλλὰ τὴν δύναμιν·	IV.	VI.

115	1 Cor 6:18	φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.	I.	VI.
116	1 Cor 7:8	Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ·	I.	VI.
117	1 Cor 7:11	— ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος...	II.	VI.
118	1 Cor 7:11	— ἐὰν δὲ καὶ χωρισθῆ,... ἢ τῷ ἀνδρὶ καταλλαγήτω...	III.3	VI.
119	1 Cor 7:28	ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν γήμη ἢ παρθένος, οὐχ ἥμαρτεν· θλίψιν δὲ τῆ σαρκὶ ἐξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.	III.1	VI.
120	1 Cor 7:39	ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ὃ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.	I.	VI.
121	1 Cor 7:40	μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνη...	I.	VI.
122	1 Cor 8:8	βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.	I.	II.
123	1 Cor 8:10	ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γινῶσιν ἐν εἰδωλείῳ κατακεῖμενον, οὐχὶ ἢ συνειδήσεις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;	IV.	II.
124	1 Cor 9:16	ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα·	I.	V.
125	1 Cor 10:28	ἐὰν δέ τις ὑμῖν εἴπῃ...	II.	VI.
126	1 Cor 12:15	ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;	I.	IV.
127	1 Cor 12:16	καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;	I.	VI.
128	1 Cor 13:3	κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχῆσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.	I.	III.
129	1 Cor 14:6	Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ [ἐν] διδαχῇ;	IV.	III.
130	1 Cor 14:7	ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολῆν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;	IV.	III.
131	1 Cor 14:8	καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς παρασκευάζεται εἰς πόλεμον;	IV.	III.
132	1 Cor 14:9	οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὐσημιον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.	IV.	VI.
133	1 Cor 14:23	Ἐὰν οὖν συνέλθῃ ἢ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;	IV.	VI.
134	1 Cor 14:24	ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,	IV.	VI.
135	1 Cor 14:30	ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθημένῳ, ὁ πρῶτος σιγάτω.	II.	II.
136	1 Cor 16:7	οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς ἐὰν ὁ κύριος ἐπιτρέψῃ.	I.	VI.
137	1 Cor 16:10	Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς	II.	II.
138	2 Cor 3:16	ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.	I.	II.
139	2 Cor 5:1	Οἶδαμεν γὰρ ὅτι ἐὰν ἢ ἐπίγειος ἡμῶν οἰκία τοῦ σκίηνους καταλυθῆ, οἰκοδομῆν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.	I.	I.
140	2 Cor 9:4	μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους καταισχνυθῶμεν ἡμεῖς, ἵνα μὴ λέγω ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.	III.2	IV.
141	2 Cor 10:8	ἐὰν [τε] γὰρ περισσώτερόν τι καυχῆσωμαι..., οὐκ αἰσχνυθήσομαι.	IV.	IV.

142	2 Cor 12:6	ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμέ λογίσσεται ὑπὲρ ὃ βλέπει με ἢ ἀκούει [τι] ἐξ ἐμοῦ	IV.	IV.
143	Gal 6:1	Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.	II.	VI.
144	Eph 6:8	εἰδότες ὅτι ἕκαστος ἐάν τι ποιῆσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος.	IV.	II.
145	Col 4:10	Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχιμάλωτός μου καὶ Μάρκος ὁ ἀνεπιτός Βαρναβᾶ (περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν)	III.3	I.
146	2 Thess 2:3	ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῆ ὁ ἄνθρωπος τῆς ἀνομίας	IV.	V.
147	1 Tim 2:15	σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῶ μετὰ σωφροσύνης·	IV.	VI.
148	2 Tim 2:5	ἐὰν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται...	I.	III.
149	2 Tim 2:21	ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθόν ἡτοιμασμένον.	IV.	VI.
150	Heb 3:7	Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,	I.1	VI.
151	Heb 3:15	ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, Μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.	I.1	VI.
152	Heb 4:7	Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν.	I.1	VI.
153	Heb 10:38	ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.	I.	VI.
154	James 2:2	ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,	III.1	II.
155	James 4:4	ὅς ἐὰν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.	I.	VI.
156	James 4:15	ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.	IV.	VI.
157	James 5:19	Ἀδελφοί μου, ἐὰν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,	II.	VI.
158	1 John 1:6	Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·	I.	VI.
159	1 John 1:8	ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.	I.	VI.
160	1 John 1:9	ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.	I.	II.
161	1 John 1:10	ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.	I.	II.
162	1 John 2:1	Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον·	I.	II.
163	1 John 2:24	ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.	IV.	II.
164	1 John 2:28	Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῆ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.	III.2	I.
165	1 John 3:2	Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστιν.	IV.	I.

166	1 John 4:15	ὅς ἐάν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.	I.	II.
167	1 John 4:20	ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῶ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν.	I.	II.
168	1 John 5:16	Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.	IV.	II.
169	3 John 10	διὰ τοῦτο, ἐάν ἔλθω, ὑπομνήσω αὐτοῦ...	IV.	II.
170	Rev 3:3	ἐάν οὖν μὴ γρηγορήσῃς, ἦξω ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ.	IV.	II.
171	Rev 3:20	ἰδοὺ ἐστῆκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, [καὶ] εἰσελεύσομαι πρὸς αὐτὸν καὶ δεῖπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.	IV.	II.
172	Rev 22:18	ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ,	IV.	IV.
173	Rev 22:19	καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς...	IV.	IV.

Protasis: ἐάν + Perfect Subjunctive

1	1 Cor 13:2	καὶ ἐάν... καὶ εἰδῶ τὰ μυστήρια..., οὐθὲν εἶμι.	I.	III.
2	1 Cor 14:11	ἐάν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι...	IV.	VI.
3	1 John 2:29	ἐάν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε...	I.	VI.

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