

Our God Is Conditional

Part 3 Example Clauses

Luke 6:46-49

46 “Why do you call Me, ‘Lord, Lord,’ and do not do what I say? 47 Everyone who comes to Me and **hears My words and acts on them**, I will show you whom he is like: 48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built. 49 But the one who has **heard and has not acted accordingly**, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.”

'CONDITIONAL CLAUSES CAUSE CONTRACTUAL CHAOS;

It is no secret that contractual drafting can be a nightmare: even the smallest grammatical error can change the meaning and effect of a contractual clause, and one ill-considered word could jeopardise the validity of the entire contract. Some contracts contain ‘conditional clauses’, which mandate that certain events must occur or conditions be fulfilled before the contract is binding or enforceable. These clauses can have significant impacts upon the effect and enforceability of a contract,’

Verdict; This case serves as an important warning to potential contracting parties to read the contract carefully before signing, keeping an eye out for any ‘conditional’ or ‘subject to’ clauses. It is also important to be cognisant of the effect of these clauses, as courts are likely to give full effect to the ordinary language, which may render the contract unenforceable until such conditions are fulfilled.

<https://ballawyers.com.au/2019/10/09/conditional-clauses/>

2 Corinthians 5:7. for we walk by faith, not by sight—

https://biblicalstudies.org.uk/pdf/gtj/02-2_163.pdf

1st Class Conditions. (quote section from James L.BOYER)

This inductive study of the approximately 300 NT instances of the first class condition (ei + indicative) disputes the common understanding that this construction should be interpreted as obviously true and translated as "since."

It is found that this is the case only 37% of the time. Surprisingly, in 51% of the occurrences the condition is undetermined. Four proposed explanations of this construction are examined and found to be inadequate. It is then argued that the correct

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explanation of the first class condition is a simple logical connection between protasis and apodosis

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

- I. Instances where the condition was obviously true. 115 37%*
- II. Instances where the condition was obviously false. 36 12%*
- III. Instances where the condition was undetermined: 155 51%*
 - 1. Uncertain by reason of futurity. 5 2%*
 - 2. Uncertain by reason of providence, "the course of events." 24 8%*
 - 3. Uncertain by reason of man's spiritual condition. 38 12%*
 - 4. Uncertain by reason of man's actions or choices. 72 24%*
 - 5. Uncertain by reason of man's ignorance or doubt. 16 5%*

"When the protasis simply states a particular supposition, implying nothing as to the fulfillment of the condition, it has the indicative with EI" (Goodwin)

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

[The indicative mood (οριστική) presents the action or the event as something real or certain, in other words as an objective fact.]

Matthew 5:29-30

29 **IF** your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. 30 **IF** your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

Matthew 26:39. And He went a little beyond them, and fell on His face and prayed, saying, “My Father, **IF** it is possible, let this cup pass from Me; yet not as I will, but as You will.”

42. He went away again a second time and prayed, saying, “My Father, **IF** this cannot pass away unless I drink it, Your will be done.”

Matthew 12:27-28

27 IF I by Beelzebul cast out demons, by whom do your sons cast them out? For this reason they will be your judges. 28 But **IF** I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

1 Corinthians 15:13-14

13 IF there is no resurrection of the dead, not even Christ has been raised; 14 and IF Christ has not been raised, then our preaching is vain, your faith also is vain.

Colossians 1:21-23.

21 And although you were formerly alienated and hostile in mind, engaged in evil deeds, 22 yet He has now reconciled you in His fleshly body through death, **IN ORDER (purpose)** to present you before Him holy and blameless and beyond reproach—

23 **IF**....indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.