

Lesson 42

Conditional Sentences: Logical and Unreal

εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;
If God is for us, who is against us? Romans 8:31

331. Conditional Sentences. Conditional sentences are sentences involving a supposition (“if”) and a conclusion (“then”) depending on that supposition. The if-clause is called the “protasis,” and the conclusion is the “apodosis.” The conditional clause is one of the most important in Greek syntax. Conditional sentences are divided into four types, according to the meaning of the protasis. They are:

- (1) The logical condition (in which the protasis is assumed to be **true**) often referred to as a Condition of the First Class.
- (2) The unreal condition (in which the protasis is assumed to be **false**), often called Condition of the Second Class.
- (3) The anticipatory condition, or Third-Class Condition (in which the protasis is **undecided, but has prospect of determination**).
- (4) The ideal condition (in which the protasis is **undecided and the result is not vividly anticipated**), Condition of the Fourth Class. (mode of remoteness)

332. The Logical Condition (First Class). The logical condition states what is true on the basis of an assumed fact. Assuming the protasis, then, to be a fact, it states what follows from that fact. It is important to note that the indicative has its regular force but as usual only deals with the statement of fact (manner of affirmation). (Stated as fact, whether true or not).

Construction: The particle εἰ (if) is used in the protasis with any tense of the indicative mode. The apodosis may have any mood or tense demanded by the statement. The negative of the protasis is μή. Notice these illustrations.

Past logical: εἰ ἐποίει (ἐποίησ) ταῦτα, εἶχε (ἔσχε) καλῶς.
If he was doing (did) this, it was well with him.

Present logical: εἰ ποιεῖ ταῦτα, ἔχει καλῶς.
If he is doing this it is well with him.

Future logical: εἰ ποιήσει ταῦτα, σήσει καλῶς.
If he will do this, it will be well with him.

Notice Carefully: The apodosis could have the imperative, οὐ μή + the subjunctive, as well as other constructions.

333. The Unreal Condition (Second Class). The unreal condition states what is not true on the basis of a supposition that is decided as unreal or contrary to fact. The protasis states a supposition shown by the context to be false, and the apodosis then states the deduction which is then likewise false. Again the unreality has only to do with the statement (manner of affirmation), not the actuality of the fact. The indicative is thus the expected mood, and by logical limitation the unreal condition can only be stated in the past and present (never future.)

Construction: The protasis uses εἰ with a secondary tense (only imperfect, aorist, pluperfect) of the indicative mood. The apodosis also uses a secondary tense of the indicative, usually with the indefinite particle ἄν. Here the imperfect tense in the protasis states a present (time) condition, while the aorist (point action) and the pluperfect (linear) state a past unreal condition.

Illustrations:

Present unreal: εἰ ἐποίει ταῦτα, εἶχε ἄν καλῶς.

If he were doing this (which he isn't), it would be well with him.

Past unreal: εἰ ἐποίησε (πεποιήκει) ταῦτα, ἔσχε ἄν καλῶς.

If he had done this (which he didn't), it would have been well with him.

334. Third Declension Nouns in – ευ. The nouns with nominatives in - ευς (the υ represents an obsolete letter Ϝ – diagammas, (the “w” sound) are declined much like the vowel stems (e.g., πόλις, Section 318). The υ is retained when final or before a consonant but dropped between vowels. The accusative singular ending is the regular α ending.

335. Declension of ἱερεύς, ἕως, ὄ, priest. (Stem ἱερευ)

	<u>Singular</u>	<u>Plural</u>
Nom.	ἱερεύς	ἱερεῖς
Gen.	ἱερέως	ἱερέων
Abl.	ἱερέως	ἱερέων
Dat.	ἱερεῖ	ἱερεῦσι
Ins.	ἱερεῖ	ἱερεῦσι
Loc.	ἱερεῖ	ἱερεῦσι
Acc.	ἱερέα	ἱερεῖς
Voc.	ἱερεῦ	ἱερεῖς

336. Vocabulary.

ἄν (conditional particle), untranslated,
with past tense in apodosis a sign of
unreal conditions

ἀρνέομαι, I deny

ἀρχιερεύς, ἕως, ὄ, chief priest

γραμματεὺς, ἕως, ο, scribe

εἰ, “if” (conditional particle) also in
indirect discourse “whether”

ἐπιθυμία, ας, ἡ, lust, desire

ζωοποιέω, I make alive

ἦδειν, See οἶδα,

ἱερεύς, ἕως, ὄ, priest

μή, not

ὀπίσω, prep., after (with Ablative)

ὀφείλω, I ought

ὀφθαλμός, οὔ, ὄ, eye

ποῖος, α, ον, of what kind, sort

πρόθεσις, εως, ἡ, setting forth

προσφέρω, I offer

συνέρχομαι, I gather together with

337. Exercise.I. Text A.

εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. --- εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει. --- εἰ ἀρνήσομεθα αὐτὸν, κάκεῖνος ἀρνήσεται ἡμᾶς. --- εἰ μὴ οὗτος κακὸν ἐποίει, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. --- εἰ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. εἰ νόμον τελεῖτε βασιλικόν, καλῶς ποιεῖτε. --- εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν (I give rest to), οὐκ ἂν περὶ ἀλλῆς ἐλάλει μετὰ ταῦτα ἡμέρας. --- εἰ τις θέλει ὀπίσω μου ἐλθεῖν, δεῖ αὐτὸν ἀρνησασθαι ἑαυτὸν καὶ ἀκολουθεῖν μοι .

II. Text B.

1. εἰ γὰρ γραμματεῖς καὶ ἀρχιερεῖς ἔγνωσαν, οὐκ ἂν ἐσταύρωσαν τὸν κύριον.
2. εἰ ὅλον τὸ σῶμα ὀφθαλμός, μοῦ ἢ ἀκοή;
3. εἰ οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα.
4. τὴν ἁμαρτίαν οὐκ ἔγνω, δι' ἣν μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν εἰ μὴ ὁ νόμος ἔλεγε οὐκ ἐπιθυμήσεις.
5. εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
6. καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.
7. τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων παραγινομένων σὺν τοῖς γραμματεῦσι ὁ Ἰούδας κατεφίλησεν (καταφιλέω, I kiss). αὐτόν.
8. εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ (in the time of) Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν οὐς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς.

III. Translate.

1. If the chief priests believe the law, they would believe the Lord also, for the Law testifies of him.
2. If the scribes and Pharisees had believed Moses, they would not have crucified the Lord.
3. If the disciples had denied the Christ, he would have denied them.
4. If the eyes say, we are not of (ἐκ) the body, are they not of the body?
5. If the priest had been of the world, they would have loved their own.

Corrected 3/14/06