

Outline: Loss & Recovery of Fellowship; Principles: 4 Conditions of the Protasis; Summary of Phil 2:1-4: Human Fellowship Is the Symphony of Souls

7. The proposition may be presented in one of four ways. We summarize from:

Wallace, Daniel B. "Systematic Categories of Conditional Sentences." In *Greek Grammar: Beyond the Basics*. (Grand Rapids: Zondervan, 1996), 690, 694-96, 699:

1. First Class Condition (Assumed True for Argument's Sake)

Definition. The first class condition indicates *the assumption of truth for the sake of argument*. The normal idea, then, is *if—and let us assume that this is true for the sake of argument* This class uses the particle $\epsilon\iota$ [eī] with the indicative (in any tense) in the protasis. In the apodosis, any mood and any tense can occur. (p. 690)

2. Second Class Condition (Contrary to Fact)

Definition. The second class condition indicates *the assumption of an untruth (for the sake of argument)*. For this reason it is appropriately called the "contrary to fact" condition (or the *unreal* condition). In the protasis the structure is $\epsilon\iota$ [eī] + indicative mood with aorist or imperfect tense. The apodosis usually has $\alpha\lambda\lambda\omicron$ [an], and the indicative mood. (p. 694)

There are two types of second class conditions *past* contrary-to-fact and *present* contrary-to-fact.

The *past* contrary-to-fact uses the *aorist* in both protasis and apodosis. It refers to something that was not true in past time.

The *present* contrary-to-fact condition uses the *imperfect* in both the protasis and apodosis. It refers to something that is not true in the present time. (p. 695)

3. Third Class Condition

Definition. The third class condition often presents the condition as *uncertain of fulfillment, but still likely*. The structure of the protasis involves the particle $\epsilon\alpha\upsilon$ [ean] followed by the *subjunctive* mood in any tense. Both the particle (a combination of $\epsilon\iota$ [eī] and the particle $\alpha\lambda\lambda\omicron$ [an]) and the subjunctive give the condition a sense of contingency. The apodosis can have any tense and any mood. (p. 696)

4. Fourth Class Condition (Less Probable Future)

Definition. The fourth class condition indicates a *possible* condition in the future, usually a remote possibility. The protasis involves $\epsilon\iota$ [eī] + the *optative* mood. The *optative* is also used in the apodosis along with $\alpha\lambda\lambda\omicron$ [an] (to indicate contingency). (p. 699)

8. In English translations the protasis is introduced by the word “if” and the apodosis is introduced, either stated or implied, by the word “then.” What we have in our passage is a series of first class conditions and the entire passage is summarized by:

NET Bible. (Dallas: Biblical Studies Press, 2001), 2198:

Philippians 2:1-4: Translator’s Note. Verses 1-4 constitute one long conditional sentence in Greek. The protasis is in verse 1, while vv. 2-4 constitute the apodosis. There is but one verb not in a subordinate clause in vv. 2-4, the imperative “complete” [πληρώω, *plēroō*] in v. 2. This is followed by a subjunctive [*phroneō*] after ἵνα (*hina*, translated “and be of the same mind”) followed by three instrumental participles. Thus the focus of these four verses is to “be of the same mind” and all that follows this instruction is the means of accomplishing that.

9. What we learn from these four verses may be summarized as follows:
- 1) The protasis sets up a proposition that assumes as true three things: that the believers in Philippi have (1) encouragement from their position in Christ, (2) a comforting sense of well-being in the love of God, (3) fellowship with God in the filling of the Holy Spirit, summarized by the expressions of a mental attitude of compassion and sympathy for others.
 - 2) The apodosis may therefore be assumed to be attainable which consists, in verse 2, of (1) acquiring the same happiness that Paul enjoys, (2) thinking the same doctrinal inventory, (3) producing personal love for God and occupation with Christ, (4) having *exōterikē harmonia* with fellow believers (σύμψυχος, **sumpsuchos**: “fellow-souled; like minded”), and (5) executing the sophisticated spiritual life.