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THE LEXHAM

# CLAUSAL OUTLINES

OF THE

# GREEK NEW TESTAMENT

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*General Editor*

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THE LEXHAM CLAUSAL OUTLINES OF THE GREEK NEW TESTAMENT.

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## PREFACE

In my work as a seminary professor, there is no resource that students have found more helpful for exegesis than a clausal outline of the Greek text. Because the main verbs are identified within a paragraph, they can immediately see the big picture and not get lost in a forest of details. In order to keep sentences short, English translations frequently make main clauses out of participles and relative clauses prohibiting readers from visualizing the main points

of the author. Greek clausal outlines help the readers determine what are the main thoughts of the author and how the dependent clauses fit into the flow of the author's arguments.

I know of no other grammatical work that identifies every participle and infinitive within the context of the Greek text. In an unpublished work housed at the Morgan Library of Grace Theological Seminary in Indiana, James L. Boyer has completed a grammatical analysis of clauses indexed by parts of speech and using codes to identify them. They are entitled *Supplemental Manual of Information: Participles or Supplemental Manual of Information: Infinitive verbs* etc. The clausal outlines below are different in that the Biblical text is followed.

These clausal outlines do not attempt to duplicate what a computer program like Libronix does by identifying the grammatical details of tense and voice etc. Instead these outlines concentrate on syntax, giving the reasons for mood and the adverbial idea of circumstantial participles etc. Clausal outlines are not as detailed as sentence diagramming, but have the advantage of viewing clauses within the larger paragraph instead of placing words within a sentence like sentence diagramming.

Who will benefit from these clausal outlines? Preachers who write expository sermons or lead analytical Bible studies depend upon a clausal outline of a Biblical passage. These Greek clausal outlines fill that need. Exegetes and commentary writers must perform grammatical exegesis. These clausal outlines identify every type of participle, category of infinitive, and type of conditional sentence giving the commentator a standard work with which to debate. Exegetes will differ, of course, if a particular adverbial participle is causal or conditional but debating these issues is one of the pleasures of exegesis. Finally, for students who find reading Greek difficult and therefore have decided not to employ the original languages, this work divides the sentences into phrases and clauses where the relationship with the main verb is easy to identify.

Clausal outlines give the interpreter the big picture as well as the movement of the text and the type of clauses employed by the writer. Clauses are placed on separate line and identified in the left margin. A clause consists of a part of a sentence that includes a verbal element such as a main verb, an understood main verb, a participle or infinitive. I do not usually include a phrase on a line by itself unless 1) the line is so long that it must be divided into two parts, or 2) there are important repetitions so that the phrase lines up with another element and is best placed immediately underneath that element. Sometimes I do not place an infinitive on a separate line if it is categorized as a complementary infinitive and is directly connected to the verb like in the English expression, "I began to leave". On other occasions, I place a noun like an appositive on a separate line since it parallels a previous phrase so that they are best placed underneath each other. Some vocative direct addresses I place on a separate line (especially if they are long), even though they are not technically a clause. They

seem to warrant a separate thought at points.

Indenting is the key to identifying the main verb of the sentence (along with the designation in English at the left hand margin). The main verbs are placed all the way to the left on the page so that the prominent points of the passage are immediately obvious. Participles and the protasis of a conditional sentence are then indented one tab to demonstrate their subservience to the main verb. Infinitives, *hina* clauses, and *hoti* clauses etc. can then be indented by two or three tabs. It is most helpful if relative clauses and appositives are placed underneath the part of the sentence which they modify. However, this is not always possible because of space difficulties. The gaps between phrases or subject and direct object in a line is only significant in that it separates the various elements for easy diagnosis or reading of the text. The length of the gap is not really significant except that parallel elements should stand underneath each other.

In addition to the clausal outlining of the Greek text, the particular New Testament books are given English subtitles according to content to aid the reader in visualizing the structure of the book as a whole. Finally, I have included an analysis of the benefits of clausal outlines in the introductory section below so that readers can visualize the exegetical benefits for interpreting these two epistles.

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## HOW TO USE CLAUSAL OUTLINES

### EXEGETICAL INSIGHTS FROM THE CLAUSAL OUTLINE OF EPHESIANS

A clausal outline offers the reader easy access to the grammatical outline intended by the author. For preachers and Bible study leaders the Greek outlines suggest a skeleton structure that can be employed to shape a homily or lesson plan. Paul concludes the salutation with similar phraseology to the beginning of the thanksgiving section of the epistle emphasizing that he is lifting a hymn about the work of God and our Lord Jesus Christ. The hymn or confession of faith is divided into three stanzas each ending with the phrase, “to the praise of his glory” (1:6, 12, 14). The first stanza is organized by two attributive participles, the one who blessed us (1:3) and predestined us (1:5). The second stanza exalting the work of Christ is structured by two *ἐν ᾧ* sentences (1:7, 11). In him we have redemption and in him we have

been made heirs. In each section we encounter two κατά phrases. Christ's redemption was according to the riches of his grace and according to his good pleasure. Christ's making us heirs was according to his plan and according to the purpose of his will. The third stanza about the Holy Spirit also has two ἐν ᾧ clauses indicating that the Holy Spirit is given to those who both hear the word and believe. The one main verb in this section emphasizes the sealing of the Holy Spirit.

Paul's prayer in 1:15–23 really only contains one main verb: Paul never ceases in his thanksgivings and petitions. He prays for three purposes, each expressed with a different grammatical construction: a ἵνα clause, an adverbial participle, and an articular infinitive. He prays that God may give a spirit of wisdom and revelation, so that the eyes of their hearts may be enlightened, so that they might have an intimate knowledge of three things. The content of the petitions is located in the three indirect questions of 1:18b–19a: the hope of their calling, the riches of their inheritance, and the his incomparably great power for us who believe. The foundation of this petition is the work of Christ which is expressed with the three main verbs which end the prayer. God worked his power in Christ through his resurrection and section (1:20). God placed all things underneath his feet (1:22a) and appointed him head over all things (1:22a). Thus the prayer is structured by a thrice repeated triple structure: three purposes, three indirect questions, and three main verbs in a relative clause.

Eph. 2:1–10 reveals the proclamation (kerygma) of the gospel. The fact that we were dead is emphasized in verses 1 and 5 with the second occurrence preparing for the exposition of grace. The past nature of the sins is emphasized by the repetition of ποτε (2:2, 3). The three great enemies of sin (1b), the world (2a), and the devil (2b spirit at work in the disobedient) are enumerated along with the role of the flesh (3). The counter actions of God in Christ comprise the second half of the paragraph. The three main verbs are 1) made us alive; 2) raised us up; and 3) seated us in the heavenly places. The kerygma is concluded with three ἵνα clauses: in order that he might demonstrate the riches of his grace (7), in order that none of us may boast in our works (9), and in order that we may walk in the good works that God prepared in advance (10).

Eph. 2:11–22 emphasizes the reconciliation of Jew and Gentile in this redemption. The contrast is between the then of 2:11 and the now of 2:13. The decisive action of Christ is emphasized in the three attributive participles of 2:14–15: who made both one, who broke down the middle wall, and who abolished in his flesh the laws with its regulations. (Because the connective word “and” is not used in 2:15a, καταργήσας could be an adverbial participle of means so that an alternative grammatical reading sees Christ making both one and breaking down the middle wall of hostility by means of abolishing the law with its regulations, thus two attributive participles.) Central to the passage is the contrast between the past tense of the

verb to be in 2:12 (ἦτε) — you were without Christ, excluded from Israel, foreigners to the covenants, without hope and God in the world — with the present tense (ἐστε) in 2:19 — you are not longer strangers and sojourners but fellow citizens, built upon a sturdy foundation of Christ and the apostles. The pericope is concluded with a double description of the church (two ἐν ᾧ clauses) as the holy temple and the dwelling of God in the Spirit.

Paul's place in the gospel is explained in Eph. 3:1-13. Paul begins with a τούτου χάριν (for this reason) clause and picks it up again in his prayer of vs. 14-21. In between is a digression on the administration of grace or the mystery that Paul was given to proclaim for the three-fold purpose stated in 3:8-10: to offer good news to the Gentiles, to make the hidden things plain to everyone, and to make known to the rulers and authorities in the heavenly realms the eternal purpose of God. In the prayer (14-21) Paul bows his knees to accomplish once again three purposes (the three ἵνα clauses of 3:16, 18, and 19 structure the prayer). Paul prays in order that God may strengthen you with power in the inner being, that you may grasp the width, length, height, and depth of God's love, and that you may be filled with all the fullness of God. The first two ἵνα clauses are followed by infinitives of result which relate the consequences of these prayers. The final ἵνα clause, "to be filled with all the fullness of God," contains no result clause but instead erupts in praise to God as the ultimate result.

Thus far Paul has placed the believer in the heavenly places to sit and behold God's action. Beginning in chapter 4 the action changes from sitting to walking (and finally to standing in chapter 6). To walk worthily of their calling (4:1), the church described at the end of chapter 2 must express its unity (4:1-6) and diversity (4:7-16). The structure becomes especially crucial in vs. 11ff where the four direct objects entail the four offices of apostle, prophet, evangelist, and pastor-teacher whose task is to equip the saints (the πρὸς phrase). The saints then have two tasks (the εἰς clauses): to do the work of ministry and to build up the body. The goal is then stated in 4:13, until all attain to three possibilities (three εἰς phrases): unity in the faith, maturity, the measure of Christ. To accomplish this the people can no longer be babes (4:14) but must both grow up into Christ (4:15) and have the body grow down from the head (4:16).

Moral exhortations of what it means to walk in Christ dominate 4:17-5:21. The subject changes from walking (περιπατέω) worthily (4:1-16), to not walking as the Gentiles (4:17-32), walking in love (5:1-5), walking in the light (5:6-14), and walking in wisdom (5:15-20/21). In 4:17-32 the contrast is between walking as Gentiles as walking in the truth as described in the three infinitives of 4:22-24. Disciples must put to death the former way of life, be renewed in the spirit of the mind, and put on the new self. This is followed in 4:25-32 with instructions about putting off certain vices and putting on certain virtues. In 5:1-5 walking in love is central followed by three comparative clauses, as beloved children (5:1), as also Christ loved us (5:2), and as is fitting for saints (5:3). Walking in light (5:6-14) is contrasted with the

secret, shameful works of darkness. Walking is wisdom (5:15-21) is connected with being filled with the Spirit. Paul ends with four participles which exemplify the results of life in the spirit: speaking to one another with psalms, making music in your heart, always giving thanks, and submitting to one another.

Paul continues with exhortations in 5:22-6:9 but these concern relationships in Christ rather than character qualities. These *Haustafeln* (household codes) are organized by wives and husbands (5:22-33), children and parents (6:1-4), and slaves and masters (6:5-9). The marriage relationship is continually compared to the exalted relationship of Christ and the church through the words *ὡς* (5:22, 23, 24, 28) and *καθὼς* (5:25, 29). Three *ἵνα* clauses stand out in 5:26-27 explaining that Christ loved the church in order to sanctify her, present her in glory, and to make her holy and blameless. The section about slaves and masters repeats the participle *εἰδότες* (6:8, 9) emphasizing that employees know that the Lord will reward everyone and employers must know that their heavenly master shows no favoritism.

The armor of God passage (6:10-20) includes four imperatives. The first imperative is present tense implying that they must be continually strong in the Lord. They are then commanded to put on the whole armor (6:11), take up the armor (6:13), and to stand (6:14). Most of the armor is described through the use of adverbial participles (four in 6:14-16), but then Paul strangely changes to the imperative in 6:17 and the participles become independent participles functioning as imperatives in 6:18. The emphasis at the end is upon the three purpose clauses of 6:19-20. Pray for Paul so that words can be given him, so that he will make known the gospel boldly, so that he may declare it fearlessly. Paul ends his epistle with greetings and a benediction as is his custom.

## EXEGETICAL INSIGHTS FROM THE CLAUSAL OUTLINE OF COLOSSIANS

As you employ the clausal outline of Colossians, pay attention to the following grammatical points. In his regular fashion Paul begins with a salutation, thanksgiving, and prayer. The one main verb in the thanksgiving is “we give thanks to God.” The reason is expressed in the adverbial participle, “because we have heard.” Paul and Timothy have heard of their faith, love, and hope, that familiar trio which returns repeatedly in Paul. The one main verb in the prayer is “we do not cease.” Their purpose in prayer is emphasized with the expression of five purpose clauses in 1:9-11 (a *ἵνα* clause, an infinitive, and three adverbial participles). They pray in order that the Colossians may be filled with the knowledge of God’s will, in order that they might live a life worthy of the Lord, to bear fruit, to grow in knowledge, and to be strengthened with power. These last three participles could possibly express result so that the Colossians would live a life worthy of the Lord resulting in fruitbearing, knowledge, and power.

Before turning to soteriology, Paul concentrates on theology and Christology in 1:13–20. The expression of the relative pronoun ὅς at the beginning of the sentence in 1:13, 15, 18b has been seen by many as an indication of the presence of an early Christian hymn. The hymn to Christ embedded in 1:15–20 appears to contain two stanzas, Christ and creation and Christ and the new creation. Paul precedes the hymn with an expression of God the Father’s work who has rescued us from darkness and brought us into the kingdom (1:13). Christ is the image of this invisible God, the firstborn (πρωτότοκος) of the creation in the first stanza and the beginning and first born (πρωτότοκος) from the dead in the second stanza. In the first stanza Christ creates all things (1:16), while in the second he reconciles all things (1:20). The same expressions “in heaven and on earth,” “through him and unto him” are employed to provide parallel building blocks. As an interlude between the two stanzas, Paul appears to apply the hymn to the church as well by emphasizing that Christ is also the head of his body, the church. The application is elucidated in 1:21–23 where the emphasis is now upon “and you” (1:21). The contrast is between their alienation in the past and their reconciliation now in the present.

Col. 1:24–2:5 describes Paul’s labor for the church in three sections each with an important purpose clause. Paul begins with his suffering where the main unusual sentence reads “I fill up in my flesh what is lacking in regard to Christ’s afflictions.” Paul is working together with Christ in order to “present to you the word of God in its fullness” (an infinitive of purpose). Paul then describes his instruction in 1:28–29 whose purpose is to “everyone perfect in Christ” (1:28 a ἵνα clause). Finally, Paul describes his concern for the Colossians (2:1–5) with the stated purpose of being encouraged in heart (2:2 a second ἵνα clause).

Col. 2:6–3:17 is a lengthy section on sanctification. Paul now turns to the imperative mood and exhorts them to step out in their life in Christ (2:6) by means of three adverbial participles (2:7): by being rooted and built up in him, strengthened in the faith, and overflowing with thanksgiving. With this as a foundation, Paul now moves toward an important theme of the epistle that they must not be taken captive to vain philosophies, human tradition, and the elements of this world (three prepositional phrases in 2:8). To prevent this from happening Paul describes who they are in Christ (two ἐν ᾧ καὶ phrases in 2:11–12). “You have been circumcised and you have been raised with Christ.” In 2:13–15 he describes Christ’s action through three main verbs each preceded by a temporal adverbial participle and followed by a participle of means. The three actions are 1) he made you alive with him; 2) he took the written code out of the middle; and 3) he made a public spectacle of the principalities. In 2:13 he points out that he made us alive when we were death and by means of forgiving our trespasses. In 2:14 he took the law out of the way when he canceled the written code by means of nailing it to the cross. In 2:15 he made a public example of the devil when he disarmed the powers by means of triumphing over them. This section is carefully worded and deserves

much attention. After describing Christ's actions now he can return to the exhortations against heresy (2:16–19) began in 2:8.

Col. 2:20–3:17 is structured by the themes of dying and rising with Christ. First he announces the meaning of dying and rising with Christ (2:20–23; 3:1–4) and then he offers exhortations how to make this a reality (3:5–11, 12–17). The parallel expressions, “if you have died with Christ” (2:20) and “if you have been raised with Christ” (3:1) initiate the first section. Then in 3:5ff Paul returns to our death with Christ and gives the exhortations to “put to death” (3:5) certain vices and to “put off” (3:8) certain character qualities. Beginning with 3:12 he turns to our resurrection with Christ and exhorts the believers to “put on” certain virtues. The exhortations culminate in having the word of God dwell richly among them by means of series of actions described in four adverbial participles of means: by teaching, admonishing, singing, and giving thanks (3:16–17).

Similar to Ephesians, a section follows on the three sets of relationships of wives / husbands; children / parents; and servants / masters. The vocative address is immediately followed by an imperative in each case except the last concerning the masters. The wives are exhorted to submit while the children and servants are asked to obey. Like Ephesians the sections on the servants and masters both end with an εἰδότες clause. The employees should know that they will receive an inheritance from the Lord (3:24), while the employers must know that they have a Master in heaven (4:1). Contrary to Ephesians, the Haustafeln (household codes) continue in Colossians with a section about their relationship to Paul (4:2–4) and outsiders (4:5–6). The purpose for the instruction to pray for Paul is given with two ἵνα clauses in 4:3–4, while an infinitive of purpose in 4:6 indicates that Paul wants them to be able to answer each outsider with wisdom.

The letter ends with news and greetings. Col. 4:7–9 is held together by an inclusio where Tychicus will tell them all the news about Paul and Onesimus will tell them everything that is happening. The verb “send greetings” (ἀσπάζεται) in 4:10 has three subjects (Aristarchus, Mark, and Justus) while the second ἀσπάζεται in 4:12 has one subject, Epaphras. The final ἀσπάζεται in 4:14 includes two subjects, Luke and Demas. Paul then greets three parties (4:15) followed by some closing instructions about the church and ministry.