

# The Epistle to the Romans, Chapter 13

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΓ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 13:1-7

#### Submission to authorities

Let everyone submit to the governing authorities, for all authority is from God and the existing powers are instituted by him (1); to resist them is to resist God's ordinance and incur judgment (2). Rulers are no terror to good but to evil — God's servant for your good, but a sword-bearing avenger against wrong (3-4). So submit for conscience' sake, not just fear (5); and pay taxes, revenue, respect, and honor to whom they are owed (6-7).

B · 13:8-10

#### Love fulfills the law

Owe no one anything except to love one another, for the one who loves has fulfilled the law (8). The commandments — against adultery, murder, theft, coveting — are summed up in 'love your neighbor as yourself' (9). Love does no wrong to a neighbor; therefore love is the fulfillment of the law (10).

**The hour has come**

And do this knowing the time: the hour has come to wake from sleep, for salvation is nearer now than when we believed (11). The night is far gone, the day is at hand — so cast off the works of darkness and put on the armor of light (12). Let us walk becomingly as in the day, not in revelry, immorality, or strife (13), but put on the Lord Jesus Christ and make no provision for the flesh (14).

## 1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν.

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.

**SUBJECT TO AUTHORITIES** **ASYNDETON** The governing principle: everyone is to submit to the civil powers, because all authority derives from God, who has established the existing ones.

**Πᾶσα**

every

Nominative

*attributive adjective*

πᾶς: 'all, every'; the command is universal — no one exempt.

**ψυχὴ**

person/soul

Nominative

*subject*

ψυχή: 'soul, person, life' (cf. 2:9; 11:3); a Semitism for 'every person' — every individual.

**ἐξουσίαις**

authorities

Dative

*dat. (object of ὑποτασσέσθω)*

ἐξουσία: 'authority, power, ruling power' (cf. 9:21; 13:2-3); the civil governing powers.

**ὑπερεχούσαις**

governing/superior

Pres Act Ptc · Dat Pl Fem · ὑπερέχω

*attributive participle*→ *customary (characteristic)*

ὑπερέχω: 'be over, surpass, hold authority above' (ὑπέρ + ἔχω; cf. Phil 2:3; 1 Pet 2:13); the 'higher' powers placed over us.

## ὑποτασέσθω

let be subject

Pres Mid/Pass Impv 3 Sg · ὑποτάσσω

*main verb (3rd-person imperative)*

→ imperatival (continuous)

ὑποτάσσω: 'subject, submit, be subordinate' (ὑπό + τάσσω, 'arrange under'; cf. 8:7; 10:3); a military term — fall into rank under the authority.

## οὐ

not

*negative particle*

## γὰρ

for

*explanatory conjunction*

## ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ gnomic present

## ἐξουσία

authority

Nominative

*subject*

ἐξουσία: 'authority'; none exists independently of God.

## εἰ

except

*conjunction (εἰ μή, 'except')*

εἰ μή: 'except, if not.'

## μὴ

not

*negative particle*

## ὑπὸ

from/by

*preposition + genitive (agency/source)*

ὑπὸ + gen.: 'by, from' — authority's source is God.

## θεοῦ

God

Genitive

*object of ὑπὸ (source)*

θεός: God; the ultimate source of all governing authority.

## αἱ

the (ones)

Nominative

*article (substantizes ptc.)*

## δὲ

and/but

*connective conjunction*

## οὔσαι

that exist

Pres Act Ptc · Nom Pl Fem · εἰμί

*substantival participle (subject)*

→ present (ongoing)

εἰμί: 'be, exist'; 'the existing authorities.'

## ὑπὸ

by

*preposition + genitive (agency)*

## θεοῦ

God

Genitive

*object of ὑπὸ (agent)*

## τεταγμένοι

instituted/appointed

Perf Pass Ptc · Nom Pl Fem · τάσσω

*predicate participle (periphrastic w/ εἰσίν)*

→ intensive perfect (settled state)

τάσσω: 'appoint, arrange, ordain' (cf. ὑποτάσσω); the powers are 'ordained' by God — a deliberate cognate echo, set in their place by him.

## εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

*main verb (periphrastic w/ ptc.)*

→ stative present

2 ὥστε ὁ ἀντιπασόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρῖμα λήμψονται.

Therefore whoever resists the authority resists what God has appointed, and those who resist will incur judgment.

RESISTING GOD'S ORDER ὥστε The inference: to resist the authority is to resist God's own arrangement — and such resisters bring judgment on themselves.

<p><b>ὥστε</b> therefore <i>inferential conjunction</i></p> <p>ὥστε: 'so that, therefore' (cf. 7:12); drawing the consequence of v.1.</p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ἀντιπασόμενος</b> who resists/opposes Pres Mid Ptc · Nom Sg Masc · ἀντιπασσω <i>substantival participle (subject)</i></p> <p>→ customary (characteristic)</p> <p>ἀντιπασσω: 'set oneself against, resist, oppose' (ἀντί + πασσω; cf. the πασσω wordplay, v.1); to range oneself in battle-line against the authority.</p>	<p><b>τῇ</b> the Dative <i>article</i></p>
<p><b>ἐξουσία</b> authority Dative <i>dat. (object of ἀντιπασόμενος)</i></p> <p>ἐξουσία: 'authority' (cf. v.1).</p>	<p><b>τῇ</b> the Dative <i>article</i></p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>possessive genitive</i></p>

## διαταγή

ordinance/appointment

Dative

*dat. (object of ἀνθέστηκεν)*

διαταγή: 'ordinance, arrangement, what is appointed' (cf. διατάσσω; the τάσσω root again); God's institution — to resist the power is to resist this.

## ἀνθέστηκεν

has resisted/opposes

Perf Act Indic 3 Sg · ἀνθίστημι

*main verb*

→ *intensive perfect (standing opposition)*

ἀνθίστημι: 'set against, resist, oppose' (ἀντί + ἵστημι; cf. 9:19); takes a stand against God's ordinance.

## οἱ

those

Nominative

*article (substantizes ptc.)*

## δὲ

and

*connective conjunction*

## ἀνθεστηκότες

who resist

Perf Act Ptc · Nom Pl Masc · ἀνθίστημι

*substantival participle (subject)*

→ *intensive perfect (standing opposition)*

ἀνθίστημι: 'resist' (cf. above); the persistent resisters.

## ἑαυτοῖς

for themselves

Dative

*reflexive (dat. of disadvantage)*

'on themselves' — the judgment is self-incurred.

## κρίμα

judgment/condemnation

Accusative

*direct object*

κρίμα: 'judgment, condemnation, sentence' (cf. 2:2; 3:8); whether civil punishment or God's judgment (or both).

## λήμψονται

will incur/receive

Fut Mid Indic 3 Pl · λαμβάνω

*main verb*

→ *predictive future*

λαμβάνω: 'receive, get' (cf. 5:17); they will bring judgment on themselves.

3 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς.

For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one in authority? Then do what is good, and you will receive his approval,

NO TERROR TO THE GOOD γὰρ The authority's proper function: rulers terrify the wrongdoer, not the upright — so do good and earn the ruler's commendation.

**οἱ**

the

Nominative

*article*

**γὰρ**

for

*explanatory conjunction*

**ἄρχοντες**

rulers

Nominative

*subject*

ἄρχων: 'ruler, magistrate, official' (cf. ἀρχή, 8:38); the civil officials.

**οὐκ**

not

*negative particle*

**εἰσὶν**

are

Pres Act Indic 3 Pl · εἰμί

*main verb*

→ *gnomic present*

**φόβος**

terror/fear

Nominative

*predicate nominative*

φόβος: 'fear, terror' (cf. 8:15; 13:7); rulers are no dread to the law-abiding.

**τῷ**

to the

Dative

*article*

**ἀγαθῷ**

good

Dative

*attributive adjective*

ἀγαθός: 'good' (cf. 2:7; 12:9).

**ἔργῳ**

conduct/work

Dative

*dat. of reference*

ἔργον: 'work, deed, conduct' (cf. 2:6-7); good behavior — not feared by the state.

**ἀλλὰ**

but

*adversative conjunction*

**τῷ**

to the

Dative

*article*

**κακῷ**

bad

Dative

*dat. of reference (substantival adj.; 'work' implied)*

κακός: 'bad, evil' (cf. 12:17, 21); bad conduct — the proper object of the ruler's terror.

**θέλεις**

do you wish

Pres Act Indic 2 Sg · θέλω

*main verb*

→ *customary present*

θέλω: 'wish, want' (cf. 7:15); the diatribe-style direct address.

**δὲ**

now

*connective conjunction*

**μὴ**

not

*negative particle (w/ inf.)*

**φοβεῖσθαι**

to fear

Pres Mid Inf · φοβέομαι

*complementary infinitive*

→ *present (ongoing)*

φοβέομαι: 'fear, be afraid' (cf. 11:20); 'to have no fear of the authority?'

<p><b>τὴν</b> the Accusative article</p>	<p><b>ἐξουσίαν</b> authority Accusative <i>direct object of φοβεῖσθαι</i> ἐξουσία: 'authority' (cf. v.1-2).</p>	<p><b>τὸ</b> the Accusative article</p>	<p><b>ἀγαθόν</b> good Accusative <i>direct object (substantival adj.)</i> ἀγαθός: 'good'; the conduct that earns commendation.</p>
<p><b>ποιεῖ</b> do Pres Act Impv 2 Sg · ποιέω <i>main verb (command)</i> → imperatival (continuous) ποιέω: 'do, practice' (cf. 2:14); the directive — do good.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἔξεις</b> you will have/receive Fut Act Indic 2 Sg · ἔχω <i>main verb</i> → predictive future ἔχω: 'have, receive' (cf. 5:1); the promised result — approval.</p>	<p><b>ἔπαινον</b> praise/approval Accusative <i>direct object</i> ἔπαινος: 'praise, approval, commendation' (cf. 2:29); the ruler's recognition of good conduct.</p>
<p><b>ἐξ</b> from <i>preposition + genitive (source)</i></p>	<p><b>αὐτῆς</b> it/her Genitive <i>object of ἐξ (refers to the authority)</i></p>		

4 Θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out wrath on the wrongdoer.

GOD'S SERVANT, THE SWORD **γὰρ** The ruler's God-given role twice named: a servant for your good if you do right, but a sword-bearing avenger of God's wrath if you do wrong.

**θεοῦ**

of God

Genitive

*possessive genitive (fronted, emphatic)*

θεός: God; the ruler is God's own servant — the basis of the whole argument.

**γὰρ**

for

*explanatory conjunction*

**διάκονός**

servant/minister

Nominative

*predicate nominative*

διάκονος: 'servant, minister, deacon' (cf. 12:7; 15:8); even the secular ruler serves God's purposes.

**ἐστιν**

is

Pres Act Indic 3 Sg · εἶμι

*main verb*

→ *gnomic present*

**σοὶ**

to you

Dative

*dat. of advantage*

**εἰς**

for

*preposition + accusative (purpose)*

**τὸ**

the

Accusative

*article*

**ἀγαθόν**

good

Accusative

*object of εἰς (purpose; substantival adj.)*

ἀγαθός: 'good'; the ruler exists for your benefit.

**ἐάν**

if

*conjunction (third-class condition)*

**δὲ**

but

*adversative conjunction*

**τὸ**

the

Accusative

*article*

**κακόν**

wrong/evil

Accusative

*direct object (substantival adj.)*

κακός: 'bad, evil' (cf. v.3); wrongdoing.

**ποιῆς**

you do

Pres Act Subj 2 Sg · ποιέω

*subjunctive (protasis)*

→ *present (general)*

ποιέω: 'do'; doing evil.

**φοβοῦ**

be afraid

Pres Mid Impv 2 Sg · φοβέομαι

*main verb (command)*

→ *imperative (continuous)*

φοβέομαι: 'fear' (cf. v.3); the wrongdoer rightly fears the state.

**οὐ**

not

*negative particle*

**γὰρ**

for

*explanatory conjunction*

εἰκῆ

in vain/without reason

*adverb (manner)*

εἰκῆ: 'in vain, without purpose, for nothing' (cf. Gal 3:4); the sword is not borne idly.

τὴν

the

Accusative

*article*

μάχαιραν

sword

Accusative

*direct object*

μάχαιρα: 'sword' (cf. 8:35); the symbol of the state's coercive power — including capital authority.

φορεῖ

bears/wears

Pres Act Indic 3 Sg · φορέω

*main verb*

→ *gnomic present*

φορέω: 'bear, wear (habitually)' (frequentative of φέρω); the ruler 'carries' the sword as a standing power.

Θεοῦ

of God

Genitive

*possessive genitive*

θεός: God; 'God's servant' repeated for emphasis.

γὰρ

for

*explanatory conjunction*

διάκονός

servant/minister

Nominative

*predicate nominative*

διάκονος: 'servant'; the second naming — now as agent of wrath.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb*

→ *gnomic present*

ἔκδικος

avenger

Nominative

*apposition to διάκονος*

ἔκδικος: 'avenger, one who punishes' (ἐκ + δίκη; cf. ἐκδίκησις, 12:19); the state executes the wrath God reserved to himself (12:19) — through his appointed agent.

εἰς

for/to carry out

*preposition + accusative (purpose)*

ὀργήν

wrath

Accusative

*object of εἰς (purpose)*

ὀργή: 'wrath' (cf. 1:18; 12:19); divine wrath executed civilly.

τῷ

on the (one)

Dative

*article (substantizes ptc.)*

**τὸ**

the

Accusative

article

**κακὸν**

evil

Accusative

direct object of πράσسونτι

κακός: 'evil' (cf. v.3-4).

**πράσسونτι**

who does/practices

Pres Act Ptc · Dat Sg Masc · πράσσω

substantival participle (dat. of disadvantage)

→ customary (characteristic)

πράσσω: 'do, practice' (cf. 1:32; 2:1);  
the habitual wrongdoer — the object of  
the ruler's wrath.

## 5 διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.

Therefore one must be in subjection, not only to avoid wrath but also for the sake of conscience.

FOR CONSCIENCE' SAKE **διὸ** The conclusion with a deeper motive: submit — not merely from fear of punishment, but because conscience knows it is right.

**διὸ**

therefore

inferential conjunction

διὸ: 'therefore' (cf. 1:24; 4:22); drawing  
the conclusion of vv.1-4.

**ἀνάγκη**

necessity/one must

Nominative

subject (verbless, w/ inf.)

ἀνάγκη: 'necessity, compulsion' (cf. 1  
Cor 7:26); 'it is necessary' —  
submission is obligatory.

**ὑποτάσσεσθαι**

to be in subjection

Pres Mid/Pass Inf · ὑποτάσσω

infinitive (subject of ἀνάγκη)

→ present (ongoing)

ὑποτάσσω: 'submit, be subject' (cf. v.1);  
the required posture.

**οὐ**

not

negative particle

**μόνον**

only

adverb

οὐ μόνον ... ἀλλὰ καὶ: 'not only ... but  
also' (cf. 5:3, 11).

**διὰ**

because of/to avoid

preposition + accusative (cause)

**τὴν**

the

Accusative

article

**ὀργὴν**

wrath

Accusative

object of διὰ (cause)

ὀργή: 'wrath' (cf. v.4); the lower motive  
— fear of punishment.

ἀλλὰ

but

*adversative conjunction*

καὶ

also

*adverbial*

διὰ

because of/for the sake of

*preposition + accusative (cause)*

τὴν

the

*Accusative*

*article*

**συνείδησιν**

conscience

*Accusative*

*object of διὰ (cause)*

συνείδησις: 'conscience, moral awareness' (cf. 2:15; 9:1); the higher motive — the inner sense that submission is right before God.

6 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing.

**PAY TAXES** γὰρ A concrete consequence: this is why you pay taxes — the officials are God's public ministers, devoting themselves to this very service.

διὰ

because of

*preposition + accusative (cause)*

διὰ τοῦτο: 'for this reason, therefore.'

**ΤΟΥΤΟ**

this

*Accusative*

*object of διὰ (demonstrative)*

γὰρ

for

*explanatory conjunction*

καὶ

also

*adverbial*

## φόρους

taxes

Accusative

*direct object*

φόρος: 'tax, tribute' (esp. direct tax on persons/property; cf. v.7); paid to the state.

## τελείτε

you pay

Pres Act Indic 2 Pl · τελέω

*main verb (or imperative)*

→ *customary present*

τελέω: 'pay, complete, fulfill' (cf. τέλος, 'tax, end'); 'you pay' (indicative) or 'pay!' (imperative) — taxes rendered.

## λειτουργοὶ

ministers/public servants

Nominative

*predicate nominative*

λειτουργός: 'public servant, minister' (originally one who performs public service at his own cost; cf. λειτουργία, 'liturgy'; 15:16); the officials as God's public ministers.

## γὰρ

for

*explanatory conjunction*

## θεοῦ

of God

Genitive

*possessive genitive*

θεός: God; the officials serve God, even unwittingly.

## εἰσιν

they are

Pres Act Indic 3 Pl · εἶμι

*main verb*

→ *stative present*

## εἰς

to/for

*preposition + accusative (purpose)*

## αὐτὸ

very

Accusative

*intensive pronoun*

## τοῦτο

this

Accusative

*object of εἰς (demonstrative)*

εἰς αὐτὸ τοῦτο: 'to this very thing' — their governing work.

## προσκαρτεροῦντες

attending/devoting themselves

Pres Act Ptc · Nom Pl Masc ·

προσκαρτερέω

*adverbial participle (manner)*

→ *present (ongoing)*

προσκαρτερέω: 'persist in, devote oneself to, attend continually' (cf. 12:12); the officials busy themselves with governing.

7 ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

Pay to all what is owed them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

RENDER WHAT IS OWED **ASYNDETON** The summary command: render every obligation — tax, revenue, respect, honor — to whomever it is due, leading into the law of love (v.8).

### ἀπόδοτε

render/pay

Aor Act Impv 2 Pl · ἀποδίδωμι

main verb (command)

→ ingressive aorist

ἀποδίδωμι: 'give back, pay, render what is due' (cf. 2:6; 12:17); the decisive command — pay your debts.

### πᾶσι

to all

Dative

substantival adj. (indirect object)

πᾶς: 'all'; everyone owed something.

### τὰς

the

Accusative

article

### ὀφειλάς

debts/obligations

Accusative

direct object

ὀφειλή: 'debt, obligation, what is owed' (cf. ὀφείλω, 13:8); civic dues — leading to the one debt that remains, love.

### τῷ

to the (one owed)

Dative

article (substantizes the phrase)

Distributive: 'to the one (owed) the tax, the tax' — to each his due.

### τὸν

the

Accusative

article

### φόρον

tax

Accusative

direct object

φόρος: 'tax, tribute' (cf. v.6); direct taxation.

### τὸν

the

Accusative

article

### φόρον

tax

Accusative

direct object (repeated)

### τῷ

to the (one owed)

Dative

article

### τὸ

the

Accusative

article

### τέλος

revenue/custom

Accusative

direct object

τέλος: here 'toll, custom, indirect tax' (a distinct sense from 'end/goal,' cf. 10:4); customs duties.

<p><b>τὸ</b> the Accusative <i>article</i></p>	<p><b>τέλος</b> revenue Accusative <i>direct object (repeated)</i></p>	<p><b>τῷ</b> to the (one owed) Dative <i>article</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>
<p><b>φόβον</b> respect/fear Accusative <i>direct object</i> φόβος: 'fear, respect, reverence' (cf. v.3-4); the respect due to authority.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>φόβον</b> respect Accusative <i>direct object (repeated)</i></p>	<p><b>τῷ</b> to the (one owed) Dative <i>article</i></p>
<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>τιμὴν</b> honor Accusative <i>direct object</i> τιμή: 'honor, value, respect' (cf. 2:7; 12:10); the honor due to those in authority.</p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>τιμὴν</b> honor Accusative <i>direct object (repeated)</i></p>

## 8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

Owe no one anything, except to love one another, for the one who loves another has fulfilled the law.

**OWE ONLY LOVE** **ASYNDETON** From civic debts to the one perpetual debt: pay off every obligation but love — for whoever loves another has fulfilled the law.

## Μηδενὶ

to no one

Dative

*indefinite pronoun (dat. of indirect obj.)*

μηδεὶς: 'no one'; the absolute — leave no debt unpaid.

## μηδέν

nothing

Accusative

*indefinite pronoun (direct object)*

μηδεὶς: 'nothing'; owe nothing — clear all accounts.

## ὀφείλετε

owe

Pres Act Impv 2 Pl · ὀφείλω

*main verb (command)*

→ *imperative (continuous)*

ὀφείλω: 'owe, be obligated' (cf. ὀφειλή, v.7; ὀφειλέτης, 1:14); discharge every debt — except love.

## εἰ

except

*conjunction (εἰ μή, 'except')*

εἰ μή: 'except'; the one debt that can never be fully paid off.

## μή

not

*negative particle*

## τὸ

the

Accusative

*article (substantizes inf.)*

## ἀλλήλους

one another

Accusative

*reciprocal pronoun (object of ἀγαπᾶν)*

ἀλλήλων: 'one another' (cf. 12:5, 10); the mutual obligation of love.

## ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

*articular infinitive (the standing debt)*

→ *present (ongoing)*

ἀγαπάω: 'love' (cf. 8:28; 12:9); the perpetual debt — always owed, never discharged.

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## γὰρ

for

*explanatory conjunction*

## ἀγαπῶν

who loves

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

*substantival participle (subject)*

→ *customary (characteristic)*

ἀγαπάω: 'love'; the one whose life is love.

## τὸν

the

Accusative

*article*

## ἕτερον

other/neighbor

Accusative

*direct object (substantival adj.)*

ἕτερος: 'other, another' (cf. 2:1); the 'other person' = the neighbor (v.9-10).

## νόμον

law

Accusative

*direct object of πεπλήρωκεν*

νόμος: 'law' (cf. 8:4); the Mosaic law, fulfilled by love.

## πεπλήρωκεν

has fulfilled

Perf Act Indic 3 Sg · πληρώω

*main verb*

→ intensive perfect (settled accomplishment)

πληρώω: 'fulfill, fill up, complete' (cf. 8:4; 13:10); love has met the law's whole demand — the perfect marks an accomplished fact.

9 τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἕτερα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

For the commandments, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,' and any other commandment, are summed up in this word: 'You shall love your neighbor as yourself.'

SUMMED UP IN LOVE **γὰρ** The proof from the Decalogue: the commandments forbidding adultery, murder, theft, coveting — and all others — are gathered up into the single command to love the neighbor (Lev 19:18).

## τὸ

the (saying)

Nominative

*article (substantizes the quoted commands)*

The article governs the whole string of quoted commandments as a unit.

## γὰρ

for

*explanatory conjunction*

## Οὐ

not

*negative particle*

## μοιχεύσεις

you shall commit adultery

Fut Act Indic 2 Sg · μοιχεύω

*main verb (citation)*

→ imperatival future

μοιχεύω: 'commit adultery' (Exod 20:14); the future as emphatic prohibition (the LXX form of the Decalogue).

Οὐ

not

*negative particle*

φονεύσεις

you shall murder

Fut Act Indic 2 Sg · φονεύω

*main verb (citation)*

→ imperativial future

φονεύω: 'murder, kill' (cf. φόνος, 1:29; Exod 20:13).

Οὐ

not

*negative particle*

κλέψεις

you shall steal

Fut Act Indic 2 Sg · κλέπτω

*main verb (citation)*

→ imperativial future

κλέπτω: 'steal' (cf. 'kleptomania'; Exod 20:15).

Οὐκ

not

*negative particle*

ἐπιθυμήσεις

you shall covet

Fut Act Indic 2 Sg · ἐπιθυμέω

*main verb (citation)*

→ imperativial future

ἐπιθυμέω: 'covet, desire' (cf. 7:7; ἐπιθυμία, 1:24; Exod 20:17); the tenth commandment.

καὶ

and

*coordinating conjunction*

εἴ

if

*conjunction (condition)*

εἴ τις: 'if any' — and whatever other command there is.

τις

any

Nominative

*indefinite pronoun (attributive)*

ἕτερα

other

Nominative

*attributive adjective*

ἕτερος: 'other'; any further commandment.

ἐντολή

commandment

Nominative

*subject*

ἐντολή: 'commandment' (cf. 7:8-12); all are included.

ἐν

in

*preposition + dative (sphere)*

**τῷ**

the

Dative

article

**λόγῳ**

word/saying

Dative

*dat. (the summarizing statement)*

λόγος: 'word, statement' (cf. 9:9); the one word that sums them all.

**τούτῳ**

this

Dative

*demonstrative (attributive)*

**ἀνακεφαλαιῶται**

are summed up

Pres Mid/Pass Indic 3 Sg · ἀνακεφαλαιῶ

*main verb*

→ *gnomic present*

ἀνακεφαλαιῶ: 'sum up, gather under one head, recapitulate' (ἀνά + κεφάλαιον, 'main point,' from κεφαλή, 'head'; cf. Eph 1:10); all commands brought to a single head — love.

**ἐν**

in

*preposition + dative (sphere)*

**τῷ**

the

Dative

*article (substantizes citation)*

**Ἀγαπήσεις**

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

*main verb (citation)*

→ *imperative future*

ἀγαπάω: 'love' (Lev 19:18); the one command that fulfills all — Jesus' second great commandment.

**τὸν**

the

Accusative

article

**πλησίον**

neighbor

Accusative

*direct object*

πλησίον: 'neighbor, the one near' (adverb used as noun; cf. v.10; 15:2); the fellow person to be loved.

**σου**

your

Genitive

*genitive of relationship*

**ὡς**

as

*comparative particle*

**σεαυτόν**

yourself

Accusative

*reflexive (standard of comparison)*

σεαυτοῦ: 'yourself'; the measure of neighbor-love — as one loves oneself.

# 10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

Love does no wrong to a neighbor; therefore love is the fulfillment of the law.

LOVE FULFILLS THE LAW οὖν The conclusion that crowns the ethic: since love never harms the neighbor, love is the very fullness of the law.

<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>ἀγάπη</b> love Nominative <i>subject</i> ἀγάπη: 'love' (cf. v.8-9; 12:9); the subject of the maxim.</p>	<p><b>τῷ</b> to the Dative <i>article</i></p>	<p><b>πλησίον</b> neighbor Dative <i>dat. of disadvantage</i> πλησίον: 'neighbor' (cf. v.9); the one love will not harm.</p>
<p><b>κακὸν</b> wrong/evil Accusative <i>direct object</i> κακός: 'bad, evil, harm' (cf. 12:17, 21; 13:3-4); love does no harm.</p>	<p><b>οὐκ</b> not <i>negative particle</i></p>	<p><b>ἐργάζεται</b> does/works Pres Mid Indic 3 Sg · ἐργάζομαι <i>main verb</i> → <i>gnomic present</i> ἐργάζομαι: 'work, do, accomplish' (cf. 2:10; 4:4); love never 'works' evil to the neighbor — so it keeps every prohibition.</p>	<p><b>πλήρωμα</b> fulfillment/fullness Nominative <i>predicate nominative</i> πλήρωμα: 'fullness, fulfillment, completion' (cf. πληρώω, v.8; 11:12); love is the law's fullness — its whole substance realized.</p>
<p><b>οὖν</b> therefore <i>inferential conjunction</i></p>	<p><b>νόμου</b> of the law Genitive <i>objective genitive</i> νόμος: 'law' (cf. v.8); fulfilled by love.</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>ἀγάπη</b> love Nominative <i>subject (in apposition/restatement)</i> ἀγάπη: 'love'; emphatically repeated — love is the answer.</p>

11 Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

Besides this, you know the time, that the hour has already come for you to wake from sleep. For salvation is nearer to us now than when we first believed.

WAKE FROM SLEEP ASYNDETON An eschatological spur to all this love: knowing what hour it is, awaken from slumber — for final salvation draws nearer with each day.

Καὶ

and/besides

*coordinating conjunction*

ΤΟΥΤΟ

this

Accusative

*demonstrative (adverbial accusative)*

καὶ τοῦτο: 'and this,' 'besides' — adding a further motive.

εἰδότες

knowing

Perf Act Ptc (pres. sense) · Nom Pl Masc ·

οἶδα

*adverbial participle (causal)*

→ perfect w/ present force

οἶδα: 'know'; awareness of the eschatological 'time' that motivates urgency.

Τὸν

the

Accusative

*article*

καιρὸν

time/season

Accusative

*direct object*

καιρός: 'appointed time, decisive moment' (cf. 3:26; 8:18); the present critical hour of salvation-history.

ὅτι

that

*conjunction (content clause)*

ὥρα

hour

Nominative

*subject*

ὥρα: 'hour, time' (cf. 'hour'); the moment for action has come.

ἤδη

already/now

*adverb (time)*

ἤδη: 'already, now'; the time is now — no delay.

## ὕμᾱς

you

Accusative

*accusative subject of the infinitive*

## ἐξ

from/out of

*preposition + genitive (separation)*

## ὕπνου

sleep

Genitive

*object of ἐξ (separation)*

ὕπνος: 'sleep' (cf. 'hypnosis'); spiritual  
lethargy/complacency, to be cast off.

## ἐγερθῆναι

to wake/be raised

Aor Pass Inf · ἐγείρω

*epexegetical infinitive (of ὥρα)*

→ *ingressive aorist*

ἐγείρω: 'raise, wake' (cf. 4:24-25; 8:11);  
to rouse from sleep — moral and  
spiritual alertness.

## νῦν

now

*adverb (time)*

νῦν: 'now' (cf. 3:21; 8:1); the present  
nearness of salvation.

## γὰρ

for

*explanatory conjunction*

## ἐγγύτερον

nearer

*adverb (comparative)*

ἐγγύς (comp. ἐγγύτερον): 'nearer' (cf.  
10:8); the consummation approaches.

## ἡμῶν

our/to us

Genitive

*genitive (w/ comparative)*

## ἡ

the

Nominative

*article*

## σωτηρία

salvation

Nominative

*subject*

σωτηρία: 'salvation' (cf. 1:16; 10:10);  
here its future, consummate dimension  
— drawing ever nearer.

## ἢ

than

*comparative particle*

## ὅτε

when

*temporal conjunction*

## ἐπιστεύσαμεν

we believed

Aor Act Indic 1 Pl · πιστεύω

*main verb*

→ *constative aorist*

πιστεύω: 'believe' (cf. 4:3; 10:9); the  
point of conversion — from which  
salvation has been drawing nearer.

12 ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκούτους, ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός.

The night is far gone; the day is at hand. So let us cast off the works of darkness and put on the armor of light.

CAST OFF DARKNESS οὖν The dawn imagery and its call: night nearly over, day nearly here — so strip off the deeds of darkness and arm yourselves with light.

ἡ

the

Nominative

article

νύξ

night

Nominative

subject

νύξ: 'night'; the present evil age, nearly past.

προέκοψεν

is far gone/has advanced

Aor Act Indic 3 Sg · προκόπτω

main verb

→ constative aorist

προκόπτω: 'advance, progress, be far along' (προ + κόπτω; cf. Gal 1:14); the night has run most of its course.

ἡ

the

Nominative

article

δὲ

and/but

adversative conjunction

ἡμέρα

day

Nominative

subject

ἡμέρα: 'day'; the coming age of salvation/Christ's return.

ἤγγικεν

is at hand/has drawn near

Perf Act Indic 3 Sg · ἐγγίζω

main verb

→ intensive perfect (present nearness)

ἐγγίζω: 'draw near, approach' (cf. ἐγγύς, v.11); the day has arrived at the threshold.

ἀποθώμεθα

let us cast off

Aor Mid Subj 1 Pl · ἀποτίθημι

hortatory subjunctive

→ ingressive aorist

ἀποτίθημι: 'put off, lay aside, strip off' (ἀπό + τίθημι; the imagery of removing clothes; cf. Eph 4:22); shed the deeds of the night.

<p>οὖν</p> <p>therefore/so</p> <p><i>inferential conjunction</i></p>	<p>τὰ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ἔργα</p> <p>works/deeds</p> <p>Accusative</p> <p><i>direct object</i></p> <p>ἔργον: 'work, deed' (cf. 2:6; 13:3); the deeds belonging to darkness.</p>	<p>τοῦ</p> <p>of the</p> <p>Genitive</p> <p><i>article</i></p>
<p>σκότους</p> <p>darkness</p> <p>Genitive</p> <p><i>attributive genitive</i></p> <p>σκότος: 'darkness' (cf. σκοτιζω, 1:21; 11:10); the realm of sin, to be abandoned.</p>	<p>ἐνδυσώμεθα</p> <p>let us put on</p> <p>Aor Mid Subj 1 Pl · ἐνδύω</p> <p><i>hortatory subjunctive</i></p> <p>→ <i>ingressive aorist</i></p> <p>ἐνδύω: 'put on, clothe oneself' (cf. v.14; Eph 6:11); don the equipment of light, like donning clothes/armor.</p>	<p>δὲ</p> <p>and/but</p> <p><i>adversative conjunction</i></p>	<p>τὰ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>
<p>ὅπλα</p> <p>armor/weapons</p> <p>Accusative</p> <p><i>direct object</i></p> <p>ὄπλον: 'weapon, armor, instrument' (cf. 6:13); the gear of light — the panoply for the soldier of the day.</p>	<p>τοῦ</p> <p>of the</p> <p>Genitive</p> <p><i>article</i></p>	<p>φωτός</p> <p>light</p> <p>Genitive</p> <p><i>attributive genitive</i></p> <p>φῶς: 'light' (cf. 'photo-'); the realm of God/the day, to be put on.</p>	

13 ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

Let us walk properly as in the daytime, not in carousing and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.

WALK IN THE DAY **ASYNDETON** The conduct befitting the daylight: a decent, public walk — free of nighttime vices in three pairs: revelry, lust, and strife.

ὡς

as

*comparative particle*

ὡς ἐν ἡμέρᾳ: 'as in the day' — living openly, as those in daylight.

ἐν

in

*preposition + dative (time)*

ἡμέρα

day/daytime

*Dative*

*dat. of time*

ἡμέρα: 'day' (cf. v.12); the sphere of honest, visible conduct.

εὐσχημόνως

properly/decently

*adverb (manner)*

εὐσχημόνως: 'decently, becomingly, properly' (εὖ + σχῆμα, 'form'; cf. 1 Cor 14:40); behaving fittingly, as in public view.

περιπατήσωμεν

let us walk

Aor Act Subj 1 Pl · περιπατέω

*hortatory subjunctive*

→ *ingressive aorist*

περιπατέω: 'walk, conduct oneself' (cf. 6:4; 8:4); the whole conduct of life.

μὴ

not

*negative particle*

κώμοις

carousing/revelries

*Dative*

*dat. of manner*

κώμος: 'revelry, carousing, drunken party' (cf. Gal 5:21); wild nighttime feasting.

καὶ

and

*coordinating conjunction*

μέθαις

drunkenness

*Dative*

*dat. of manner*

μέθη: 'drunkenness, intoxication' (cf. μεθύω); the first pair — excess in drink.

μὴ

not

*negative particle*

κοίταις

sexual immorality/illicit beds

*Dative*

*dat. of manner*

κοίτη: 'bed, sexual intercourse' (cf. 9:10; 'coitus'); here illicit sexual acts.

καὶ

and

*coordinating conjunction*

ἀσελγείαις

sensuality/debauchery

*Dative*

*dat. of manner*

ἀσέλγεια: 'licentiousness, debauchery, shamelessness' (cf. Gal 5:19); unrestrained indulgence — the second pair, sexual sin.

μὴ

not

*negative particle*

ἔριδι

quarreling/strife

*Dative*

*dat. of manner*

ἔρις: 'strife, contention, quarreling' (cf. 1:29); the third pair — discord.

καὶ

and

*coordinating conjunction*

ζήλω

jealousy

Dative

*dat. of manner*

ζήλος: 'jealousy, envy, rivalry' (cf. 10:2; 13:13); ill-will toward others — the inner root of strife.

14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

PUT ON CHRIST **ἀλλὰ** The positive climax: clothe yourself with Christ himself — and give the flesh no foothold to feed its cravings.

ἀλλὰ

but

*adversative conjunction*

ἐνδύσασθε

put on/clothe yourselves with

Aor Mid Impv 2 Pl · ἐνδύω

*main verb (command)*

→ *ingressive aorist (decisive act)*

ἐνδύω: 'put on, clothe oneself with' (cf. v.12); to be clothed in Christ — adopting his character as one puts on a garment (cf. Gal 3:27); the aorist calls for a decisive act.

τὸν

the

Accusative

*article*

κύριον

Lord

Accusative

*direct object*

κύριος: 'Lord' (cf. 10:9; 14:8); the Christ to be 'worn' — his lordship donned.

Ἰησοῦν

Jesus

Accusative

*apposition*

Χριστόν

Christ

Accusative

*apposition*

καὶ

and

*coordinating conjunction*

τῆς

of the

Genitive

*article*

## σαρκός

flesh

Genitive

*objective genitive*

σάρξ: 'flesh' (cf. 7:5; 8:5-13); the fallen nature, not to be catered to.

## πρόνοιαν

provision/forethought

Accusative

*direct object*

πρόνοια: 'provision, forethought, planning ahead' (cf. προνοέω, 12:17; 'providence'); do not plan for / cater to the flesh.

## μὴ

not

*negative particle (w/ imperative)*

## ποιεῖσθε

make

Pres Mid Impv 2 Pl · ποιέω

*main verb (prohibition)*

→ *imperative (continuous prohibition)*

ποιέω: 'make, do'; πρόνοιαν ποιεῖσθαι = 'make provision' — do not provision the flesh.

## εἰς

to/for

*preposition + accusative (purpose/result)*

## ἐπιθυμίας

desires/lusts

Accusative

*object of εἰς (purpose)*

ἐπιθυμία: 'desire, craving, lust' (cf. 1:24; 6:12; 7:7); the flesh's cravings — not to be gratified; the note on which the chapter and the appeal to put off the old life end.

**On the text.** The Greek follows the standard critical text of Romans 13, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. Verses 1-7, on submission to governing authorities, are framed as a general principle; the passage does not address the limits of that submission, which the rest of Scripture and later interpreters develop. The chapter draws the commandments from the Decalogue (Exodus 20 / Deuteronomy 5) and Leviticus 19:18 (v.9).

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and

summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.