

Romans 13 — clausal layout

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΓ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

cause

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Submission to the governing authorities 13:1–7

VV. 1–2 — THE PRINCIPLE: SUBMIT, FOR AUTHORITY IS FROM GOD

- 1

Let every soul be subject to the governing authorities. independent — the thesis imperative — universal, no one exempt

For there is no authority except from God, cause — the first ground — no authority but from God

and those that exist have been appointed by God. cause — the second ground — the existing powers set in place (τάσσω)

- 2 Therefore the one who resists the authority has taken his stand against God's ordinance, independent — ὥστε — the inference; the τάσσω
wordplay: ἀντιτασσόμενος against τεταγμένοι
- and the resisters will incur judgment on themselves. independent — the sentence — κρίμα self-incurred, God's judgment through the civil process

VV. 3-4 — THE RULER'S TWO FACES: SERVANT FOR GOOD, AVENGER OF EVIL

- 3 For the rulers are not a terror to the good work but to the bad. cause — why the judgment — rulers terrify evil, not good
- Now do you wish to have no fear of the authority? independent — mini-diatribē — the single reader addressed
- Do the good, independent — the imperative answer
- and you will have praise from it; independent — the promise — commendation from the power
- 4 for he is God's servant to you for the good. cause — the ground — θεοῦ fronted: GOD'S servant, the first naming
- But if you do the evil, conditional — protasis — leans on the warning below
- be afraid; independent — apodosis — a one-word warning
- for not in vain does he bear the sword; cause — why fear — the sword is not carried idly
- for he is God's servant, cause — the refrain returns — the second naming
- an avenger for wrath on the one who practices evil. phrase modifier — verbless apposition — the ἐκδικος executes the wrath reserved to God (12:19)

VV. 5-7 — THE CONCLUSION: SUBMIT FOR CONSCIENCE, PAY EVERY DUE

- 5 Therefore it is necessary to be in subjection, independent — διό — the conclusion of vv. 1-4; verbless ἀνάγκη
- not only because of the wrath but also because of conscience. cause — the double διό — the lower motive and the higher
- 6 For because of this you also pay taxes, cause — the proof from practice — τελεῖτε read as indicative, not imperative
- for they are ministers of God, cause — λειτουργοί — the officials as God's public ministers
- devoting themselves to this very thing. participial — their occupation — persistent attention to governing (προσκαρτερῶ)
- 7 Pay to all their dues: independent — the summary command — every obligation discharged

- to whom the tax — the tax; phrase modifier — distributive, verbless — the direct tax (φόρος)
- to whom the toll — the toll; phrase modifier — distributive — the indirect tax (τέλος, customs)
- to whom the fear — the fear; phrase modifier — distributive — respect where respect is due (cf. vv. 3–4)
- to whom the honor — the honor. phrase modifier — distributive — honor; ὀφειλή bridges to the one abiding debt (v. 8)

Love, the fulfillment of the law 13:8–10

- 8 Owe no one anything, independent — the debt-command — all accounts cleared
- except to love one another; phrase modifier — the exception — the one debt never paid off
 - for the one who loves the other has fulfilled the law. cause — why love is the standing debt — the law's demand met (perfect)
- 9 For the commandments — 'You shall not commit adultery,' cause — the series opens — subject (τοῦ) suspended until its verb; Deut 5:18
LXX: adultery
- 'You shall not murder,' content — Deut 5:17–18 LXX order — murder after adultery (so Luke 18:20; Jas 2:11)
 - 'You shall not steal,' content — Exod 20:15 — theft
 - 'You shall not covet,' content — Exod 20:17 — coveting, the command that indicts desire (7:7)
 - and any other commandment there may be, phrase modifier — εἴ τις — the list left open: every command included
 - are summed up in this word: cause — ἀνακεφαλαιοῦται — the suspended subject finds its verb: all headed up in one saying
 - 'You shall love your neighbor as yourself.' content — Lev 19:18 — the summing word (cf. Gal 5:14; Matt 22:39)
- 10 Love works no evil to the neighbor; independent — the aphorism — love and harm cannot coexist
- therefore love is the fullness of the law. independent — the οὖν conclusion — verbless: love, the law's πλήρωμα

The day at hand 13:11–14

VV. 11–12A — THE HOUR READ OFF THE CLOCK: NIGHT ENDING, DAY NEAR

- 11 And this — knowing the time, independent — Καὶ τοῦτο elliptical — 'and do all this,' the whole ethic set on the clock
 that it is already the hour for you to be roused from sleep; content — epexegetic ὅτι — what the καιρός is: the waking hour
 for now our salvation is nearer than when we believed. cause — verbless ground — salvation closer than at first faith
- 12 The night is far advanced, independent — the clock read — night nearly over
 and the day has drawn near. independent — the paired line — ἤγγικεν: dawn at hand

VV. 12B–14 — THE WARDROBE OF THE DAY: OFF WITH DARKNESS, ON WITH CHRIST

- Let us then put off the works of darkness, independent — hortatory οὖν — the night-clothes stripped
 and let us put on the armor of light. independent — the counterpart — ὅπλα τοῦ φωτός, the day's armor donned
- 13 As in the day, let us walk becomingly, independent — the manner — ὡς ἐν ἡμέρᾳ: live now by the coming day's light
 not in revels and drunken bouts, not in beds and debaucheries, not in strife and jealousy, phrase modifier — verbless — three renounced
 pairs, datives of manner: the night-list
- 14 But put on the Lord Jesus Christ, independent — the climactic imperative — Christ himself the clothing (cf. Gal 3:27)
 and make no provision for the flesh, to gratify its desires. independent — the negative counterpart — πρόνοια cut off: desire given nothing to feed
 on

Analysis. Romans 13 alternates command and ground, and the shape shows it: the section on the authorities (vv. 1–7) opens with one flush-left imperative — Πᾶσα ψυχὴ ὑποτασσέσθω — with its double γάρ ground stacked beneath it (no authority but from God; the existing ones God-appointed), then returns to the margin for the ὥστε inferences, the mini-diatribes (θέλεις δὲ μὴ φοβεῖσθαι; — do the good — and you will have praise), and the twice-sounded refrain θεοῦ γὰρ διάκονός ἐστιν, each time hanging as an olive ground under the promise or warning it explains; the section closes with ἀπόδοτε and four dashed verbless distributives (the tax the tax, the toll the toll, the fear the fear, the honor the honor). Verses 8–10 hold this chapter's small catena: the four Decalogue prohibitions hang as suspended quotation lines from the one article τὸ, resolved only when the subject finds

its verb in ἀνακεφαλαιοῦται and the summing word of Lev 19:18. Verses 11–14 sit almost entirely on the margin — clock-readings (the night far gone, the day near) alternating with hortatives (put off, put on, let us walk) down to the final pair: put on the Lord Jesus Christ, and give the flesh no forethought. Interpretive choices the layout takes a side on: τελεῖτε (v. 6) is read as indicative ('you pay') — an appeal to existing practice, not a new command; the ὅτι of v. 11 is taken as epexegetic of τὸν καιρὸν (the season defined as the waking hour); Καὶ τοῦτο (v. 11) is read as an elliptical imperative gathering up all of 12:1–13:7; κρίμα (v. 2) as God's judgment mediated through the civil process; and the order of the commandments (adultery before murder) is that of LXX Deut 5, as in Luke 18:20 and Jas 2:11.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.