

Romans 13 — clausal layout

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΓ΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

independent — the thesis imperative — universal, no one exempt

οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ,

cause — the first ground — no authority but from God

αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. cause — the second ground — the existing powers set in place (τάσσω)

2 ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, independent — ὥστε — the inference; the τάσσω wordplay:

ἀντιτασσόμενος against τεταγμέναι

οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. 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 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. cause — why the judgment — rulers terrify evil, not good

θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; independent — mini-diatribes — the single reader addressed

τὸ ἀγαθὸν ποιεῖ, independent — the imperative answer

καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. independent — the promise — commendation from the power

4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. cause — the ground — θεοῦ fronted: GOD'S servant, the first naming

ἐὰν δὲ τὸ κακὸν ποιῇς, conditional — protasis — leans on the warning below

φοβοῦ. independent — apodosis — a one-word warning

οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ. cause — why fear — the sword is not carried idly

θεοῦ γὰρ διάκονός ἐστιν, cause — the refrain returns — the second naming

ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. phrase modifier — verbless apposition — the ἐκδικὸς executes the wrath reserved to God
(12:19)

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

5 διὸ ἀνάγκη ὑποτάσσεσθαι, independent — διό — the conclusion of vv. 1–4; verbless ἀνάγκη

οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν. cause — the double διὰ — the lower motive and the higher

6 διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, cause — the proof from practice — τελεῖτε read as indicative, not imperative

λειτουργοὶ γὰρ θεοῦ εἰσιν cause — λειτουργοὶ — the officials as God's public ministers

εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. participial — their occupation — persistent attention to governing (προσκαρτερέω)

- 7 **ἀπόδοτε παῖσι τὰς ὀφειλάς,** independent — the summary command — every obligation discharged
- τῷ τὸν φόρον τὸν φόρον, phrase modifier — distributive, verbless — the direct tax (φόρος)
- τῷ τὸ τέλος τὸ τέλος, phrase modifier — distributive — the indirect tax (τέλος, customs)
- τῷ τὸν φόβον τὸν φόβον, phrase modifier — distributive — respect where respect is due (cf. vv. 3–4)
- τῷ τὴν τιμὴν τὴν τιμὴν. phrase modifier — distributive — honor; ὀφειλή bridges to the one abiding debt (v. 8)

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

- 8 **Μηδενὶ μηδὲν ὀφείλετε,** independent — the debt-command — all accounts cleared
- εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν. phrase modifier — the exception — the one debt never paid off
- ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν. cause — why love is the standing debt — the law's demand met (perfect)
- 9 τὸ γὰρ Οὐ μοιχεύσεις, cause — the series opens — subject (τοῦ) suspended until its verb; Deut 5:18 LXX: adultery
- Οὐ φονεύσεις, content — Deut 5:17–18 LXX order — murder after adultery (so Luke 18:20; Jas 2:11)
- Οὐ κλέψεις, content — Exod 20:15 — theft
- Οὐκ ἐπιθυμήσεις, content — Exod 20:17 — coveting, the command that indicts desire (7:7)
- καὶ εἴ τις ἑτέρα ἐντολή, phrase modifier — εἴ τις — the list left open: every command included
- ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, cause — ἀνακεφαλαιοῦται — the suspended subject finds its verb: all headed up in one saying
- ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. content — Lev 19:18 — the summing word (cf. Gal 5:14; Matt 22:39)
- 10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται. independent — the aphorism — love and harm cannot coexist
- πλήρωμα οὖν νόμου ἡ ἀγάπη. 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 Καὶ τοῦτο εἰδότες τὸν καιρὸν, independent — Καὶ τοῦτο elliptical — 'and do all this,' the whole ethic set on the clock
ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, content — epexegetic ὅτι — what the καιρός is: the waking hour
νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. cause — verbless ground — salvation closer than at first faith
- 12 ἡ νὺξ προέκοψεν, independent — the clock read — night nearly over
ἡ δὲ ἡμέρα ἤγγικεν. independent — the paired line — ἤγγικεν: dawn at hand

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

- ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, independent — hortatory οὖν — the night-clothes stripped
ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός. independent — the counterpart — ὅπλα τοῦ φωτός, the day's armor donned
- 13 ὥς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, independent — the manner — ὥς ἐν ἡμέρᾳ: live now by the coming day's light
μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ, phrase modifier — verbless — three renounced pairs, datives of manner:
the night-list
- 14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, independent — the climactic imperative — Christ himself the clothing (cf. Gal 3:27)
καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας. 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 γὰρ 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.