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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

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.

ὑποτασσεσθω

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!'

μή

not

negative particle

ὑπὸ

from/by

preposition + genitive (agency/source)

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

θεοῦ

God

Genitive

object of ὑπό (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 ὑπό (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 ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα 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>ὥστε therefore <i>inferential conjunction</i></p> <p>ὥστε: 'so that, therefore' (cf. 7:12); drawing the consequence of v.1.</p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>ἀντιτασσόμενος who resists/opposes Pres Mid Ptc · Nom Sg Masc · ἀντιτάσσω <i>substantival participle (subject)</i> → customary (characteristic)</p> <p>ἀντιτάσσω: 'set oneself against, resist, oppose' (ἀντί + τάσσω; cf. the τάσσω wordplay, v.1); to range oneself in battle-line against the authority.</p>	<p>τῇ the Dative <i>article</i></p>
<p>ἐξουσία authority Dative <i>dat. (object of ἀντιτασσόμενος)</i></p> <p>ἐξουσία: 'authority' (cf. v.1).</p>	<p>τῇ the Dative <i>article</i></p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ 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 γάρ 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

γάρ

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.

ἀλλά

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

4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκῆ 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 **γάρ** 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 · εἰμί

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.

τήν

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.

γάρ

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

κακόν

evil

Accusative

direct object of πράσσοντι

κακός: 'evil' (cf. v.3-4).

πράσσοντι

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.

<p>διὸ therefore <i>inferential conjunction</i></p> <p>διό: 'therefore' (cf. 1:24; 4:22); drawing the conclusion of vv.1-4.</p>	<p>ἀνάγκη necessity/one must Nominative <i>subject (verbless, w/ inf.)</i></p> <p>ἀνάγκη: 'necessity, compulsion' (cf. 1 Cor 7:26); 'it is necessary' — submission is obligatory.</p>	<p>ὑποτάσσεσθαι to be in subjection Pres Mid/Pass Inf · ὑποτάσσω <i>infinitive (subject of ἀνάγκη)</i></p> <p>→ present (ongoing)</p> <p>ὑποτάσσω: 'submit, be subject' (cf. v.1); the required posture.</p>	<p>οὐ not <i>negative particle</i></p>
<p>μόνον only <i>adverb</i></p> <p>οὐ μόνον ... ἀλλὰ καί: 'not only ... but also' (cf. 5:3, 11).</p>	<p>διὰ because of/to avoid <i>preposition + accusative (cause)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ὀργὴν wrath Accusative <i>object of διὰ (cause)</i></p> <p>ὀργή: 'wrath' (cf. v.4); the lower motive — fear of punishment.</p>
<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>καὶ also <i>adverbial</i></p>	<p>διὰ because of/for the sake of <i>preposition + accusative (cause)</i></p>	<p>τὴν the Accusative <i>article</i></p>

συνείδησιν

conscience

Accusative

object of *διά* (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.'

τοῦτο

this

Accusative

object of *διά* (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.

τελεῖτε

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 · εἰμί

main verb

→ stative present

εἰς

to/for

preposition + accusative (purpose)

αὐτό

very

Accusative

intensive pronoun

τοῦτο

this

Accusative

object of εἰς (demonstrative)

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

προσκατεροῦντες

attending/devoting themselves

Pres Act Ptc · Nom Pl Masc · προσκατερέω

adverbial participle (manner)

→ present (ongoing)

προσκατερέω: '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.

τάς

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.

τόν

the

Accusative

article

φόρον

tax

Accusative

direct object

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

τόν

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.

τὸ

the

Accusative

article

τέλος

revenue

Accusative

direct object (repeated)

τῷ

to the (one owed)

Dative

article

τόν

the

Accusative

article

φόβον

respect/fear

Accusative

direct object

φόβος: 'fear, respect, reverence' (cf. v.3-4);
the respect due to authority.

τόν

the

Accusative

article

φόβον

respect

Accusative

direct object (repeated)

τῷ

to the (one owed)

Dative

article

τήν

the

Accusative

article

τιμήν

honor

Accusative

direct object

τιμή: 'honor, value, respect' (cf. 2:7; 12:10);
the honor due to those in authority.

τήν

the

Accusative

article

τιμήν

honor

Accusative

direct object (repeated)

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.

μηδὲν

nothing

Accusative

indefinite pronoun (direct object)

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

ὀφείλετε

owe

Pres Act Impv 2 Pl · ὀφείλω

main verb (command)

→ imperatival (continuous)

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

εἰ

except

conjunction (εἰ μὴ, 'except')

εἰ μὴ: '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.)

γάρ

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 · πληρόω

main verb

→ intensive perfect (settled accomplishment)

πληρόω: '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)

→ imperatival 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)

→ imperatival 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)

→ imperatival 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)

ἕτέρα

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)

ἀνακεφαλαιοῦται

are summed up

Pres Mid/Pass Indic 3 Sg · ἀνακεφαλαιόω

main verb

→ gnomic present

ἀνακεφαλαιόω: '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.

<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>τῷ the Dative <i>article (substantizes citation)</i></p>	<p>Ἀγαπήσεις you shall love Fut Act Indic 2 Sg · ἀγαπάω <i>main verb (citation)</i> → imperatival future ἀγαπάω: 'love' (Lev 19:18); the one command that fulfills all — Jesus' second great commandment.</p>	<p>τόν the Accusative <i>article</i></p>
<p>πλησίον neighbor Accusative <i>direct object</i> πλησίον: 'neighbor, the one near' (adverb used as noun; cf. v.10; 15:2); the fellow person to be loved.</p>	<p>σου your Genitive <i>genitive of relationship</i></p>	<p>ὡς as <i>comparative particle</i></p>	<p>σεαυτόν yourself Accusative <i>reflexive (standard of comparison)</i> σεαυτοῦ: 'yourself'; the measure of neighbor-love — as one loves oneself.</p>

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

τοῦτο

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

καιρόν

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)

ώρα

hour

Nominative

subject

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

ἤδη

already/now

adverb (time)

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

ὑμᾶς

you

Accusative

accusative subject of the infinitive

ἐξ

from/out of

preposition + genitive (separation)

ύπνου

sleep

Genitive

object of ἐξ (separation)

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

ἐγερθῆναι

to wake/be raised

Aor Pass Inf · ἐγείρω

epexegetical infinitive (of ώρα)

→ 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.

γάρ

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 σκότους, 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.

οὖν

therefore/so

inferential conjunction

τὰ

the

Accusative

article

ἔργα

works/deeds

Accusative

direct object

ἔργον: 'work, deed' (cf. 2:6; 13:3); the deeds belonging to darkness.

τοῦ

of the

Genitive

article

σκότους

darkness

Genitive

attributive genitive

σκότος: 'darkness' (cf. σκοτίζω, 1:21; 11:10); the realm of sin, to be abandoned.

ἐνδυσώμεθα

let us put on

Aor Mid Subj 1 Pl · ἐνδύω

hortatory subjunctive

→ ingressive aorist

ἐνδύω: 'put on, clothe oneself' (cf. v.14; Eph 6:11); don the equipment of light, like donning clothes/armor.

δὲ

and/but

adversative conjunction

τὰ

the

Accusative

article

ὄπλα

armor/weapons

Accusative

direct object

ὄπλον: 'weapon, armor, instrument' (cf. 6:13); the gear of light — the panoply for the soldier of the day.

τοῦ

of the

Genitive

article

φωτός

light

Genitive

attributive genitive

φῶς: 'light' (cf. 'photo-'); the realm of God/the day, to be put on.

13 ὡς ἐν ἡμέρα 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 ἡμέρα: '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

κῶμος: '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.

μή

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

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

μή

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

ζῆλος: '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 ποιῆσθε 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

σαρκὸς

flesh

Genitive

objective genitive

σὰρξ: '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. 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.