

ROMANS 13

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PAUL EXHORTS THE DISCIPLES IN ROME

TO SET THEMSELVES IN ORDER

UNDER THE RULING AUTHORITY AND EXPLAINS WHY

1 Let every psyche¹ be set in order under the ones who are holding authority over him. For, there is not an authority, if not there by God.

Now, the authorities² which are there are to be ones lastingly set in order by the³ God, 2 with the result that the one who sets himself in order against the authority has lastingly stood against the ordinance of the God.

Now, the ones who have lastingly stood against the ordinance of God for themselves take hold of judgment.

3 For, the ones who are ruling are not a cause of fear stemming from the *morally* good deeds; rather, from the *morally* bad deeds⁴.

Now, do you wish not to be frightened by the Authority? Keep on doing the good *thing*; and, you shall have approval from the same. 4 For, he is a servant OF GOD for you to end in the good *thing*.

Now, if ever you might do the *morally* bad *thing*, keep on fearing for yourself! For, he does not carry the short sword⁵ for nothing. For, he is a servant OF GOD, an avenger, to end in wrath to the one who is practicing the *morally* bad *thing*.

5 Therefore, it is necessary to place yourself in order under *the* Authority, not only on account of the Wrath; rather, also on account of the Conscience.

6 For, because of this you also are rendering tribute in full. For, they are public servants of God, persisting diligently to end in this same thing.

¹ 'psyche' – a transliteration of a Greek word which generally refers to the inner, immaterial part of a person's being which thinks, decides, experiences emotions, etc.

² 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun 'authorities' here.

³ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁴ 95.6% of the Greek manuscripts, including the best line of transmission (f35), have 'stemming from the good deeds; rather, from the morally bad deeds' here instead of 'by means of the good deeds; rather, by means of the morally bad deeds'.

⁵ 'the short sword' – the standard sword carried by Roman soldiers, often used for capital punishment.

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TO RENDER TO PUBLIC SERVANTS WHAT IS DUE TO THEM

7 So then,⁶ render to all the things that are owed –

- to the one *who is owed* the tribute, the tribute;
- to the one *who is owed* the duty, the duty;
- to the one *who is owed* the fear, the fear;
- to the one *who is owed* the honor, the honor.

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TO LOVE ONE ANOTHER

8 To no one owe anything, except to be loving one another.

For, the one who keeps on loving has lastingly fulfilled the other *kind of* law. 9 For, the *Injunctions*:

- **"You shall not commit adultery,"⁷ or**
- **"You shall not murder,"⁸ or**
- **"You shall not steal,"⁹ or**
- **"You shall not bear false witness,"¹⁰ or**
- **"You shall not covet,"¹¹ and**
- if *there is* any other injunction,

in connection with this – *that is*, the Word¹² – is being recapitulated – *namely*, in connection with the Word¹³: **"You shall love the neighbor who is yours as yourself."¹⁴**

10 The Love to the neighbor does not work at a bad *thing*.

So then, the Love *is* that which fulfills law.

PAUL EXHORTS THE DISCIPLES IN ROME

IN VIEW OF THE END TO PUT AWAY THE DEEDS

OF DARKNESS AND TO PUT ON THE LORD JESUS

11 And, *think about* this, having lastingly known the Critical Season, that *it is* a prime time that at this time

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as 'So then,' here.

⁷ A reference to Exodus 20:14

⁸ A reference to Exodus 20:13

⁹ A reference to Exodus 20:15

¹⁰ A reference to Exodus 20:16

¹¹ A reference to Exodus 20:17

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'this – *that is*, the Word' here instead of 'the Word – *that is*, this one'.

¹³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase with implied object 'in connection with the Word' here.

¹⁴ A reference to Leviticus 19:18

we¹⁵ be raised from sleep. For, now the Deliverance of us *is* nearer than when we believed.

12 The Night is almost over. Now, the Day has lastingly drawn near.

So then, let us put away from ourselves¹⁶ the deeds of the Darkness. And, let us clothe ourselves¹⁷ with the armor of the Light.

13 As in daytime let us walk nobly,

- not with revelry and drunkenness,
- not with sexual promiscuity and licentiousness,
- not with quarreling and jealousy.

14 Rather, clothe yourselves with the Lord, Jesus *the* Anointed.

And stop considering a forethought of the Flesh to end in *evil* desires.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'at this time we' here instead of 'you at this time'.

¹⁶ 'let us put away from ourselves' – No Greek manuscripts have 'let us lay aside' here! This translator has no idea from where this came.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'And, let us clothe ourselves' here instead of 'Now, let us clothe ourselves'.