

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 13
f35

¹ Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ.

Αἱ δὲ οὗσαι ἐξουσίαι¹ ὑπὸ τοῦ² Θεοῦ τεταγμέναι εἰσίν, ² ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν.

Οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται³.

³ Οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῶν ἀγαθῶν ἔργων ἀλλὰ τῶν κακῶν⁴.

Θέλεις δὲ μὴ φοβεῖσθαι τὴν Ἐξουσίαν; Τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς.

⁴ Θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν.

Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ. Οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

⁵ Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν Ὀργὴν, ἀλλὰ καὶ διὰ τὴν Συνείδησιν.

⁶ Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. Λειτουργοὶ γὰρ Θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

ROMANS 13
NLET

PAUL EXHORTS THE DISCIPLES IN ROME TO SET THEMSELVES IN ORDER UNDER THE RULING AUTHORITY AND EXPLAINS WHY

1 Let every psyche⁵ 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 authorities⁶ which are there are to be ones lastingly set in order by the⁷ 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 deeds⁸.

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 sword⁹ 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 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun ἐξουσία here.

² 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῦ here.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λήψονται here instead of λήγνονται.

⁴ 95.6% of the Greek manuscripts, including the best line of transmission (f35), have τῶν ἀγαθῶν ἔργων ἀλλὰ τῶν κακῶν (genitives forms) here instead of τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ (dative forms).

⁵ '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.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun 'authorities' here.

⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁸ 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'.

⁹ 'the short sword' – the standard sword carried by Roman soldiers, often used for capital punishment.

PAUL EXHORTS THE DISCIPLES IN ROME

TO RENDER TO PUBLIC SERVANTS WHAT IS DUE TO THEM

⁷ Ἀπόδοτε οὖν¹⁰ πᾶσι τὰς ὀφειλάς,
τῷ τὸν φόρον τὸν φόρον,
τῷ τὸ τέλος τὸ τέλος,
τῷ τὸν φόβον τὸν φόβον,
τῷ τὴν τιμὴν τὴν τιμὴν.

⁸ Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους¹¹.

Ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον
πεπλήρωκεν. ⁹ τὸ γάρ·

Οὐ μοιχεύσεις,

Οὐ φονεύσεις,

Οὐ κλέψεις,

Οὐκ ψευδομαρτυρήσεις,¹²

Οὐκ ἐπιθυμήσεις, καὶ

εἴ τις ἑτέρα ἐντολή,
ἐν τούτῳ τῷ Λόγῳ¹³ ἀνακεφαλαιοῦται, ἐν
τῷ¹⁴. Γαπήσεις τὸν πλησίον σου ὡς
σεαυτόν.

¹⁰ Ἡ Ἀγάπη τῷ πλησίον κακὸν οὐκ
ἐργάζεται. Πλήρωμα οὖν νόμου ἡ Ἀγάπη.

⁷ So then,¹⁵ 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.

PAUL EXHORTS THE DISCIPLES IN ROME TO LOVE ONE ANOTHER

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

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

- **“You shall not commit adultery,”¹⁶ or**
- **“You shall not murder,”¹⁷ or**
- **“You shall not steal,”¹⁸ or**
- **“You shall not bear false witness,”¹⁹ or**
- **“You shall not covet,”²⁰ and**
- if *there is* any other injunction,

in connection with this – *that is*, the Word²¹ – is being
recapitulated – *namely*, in connection with the Word²²: **“You shall
love the neighbor who is yours as yourself.”²³**

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

So then, the Love is that which fulfills law.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction οὖν here.

¹¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἀγαπᾶν ἀλλήλους here instead of ἀλλήλους ἀγαπᾶν.

¹² 67% of the Greek manuscripts, including the best line of transmission (f35), include the commandment Οὐκ ψευδομαρτυρήσεις here.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order τούτῳ τῷ λόγῳ here instead of τῷ λόγῳ τούτῳ.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ἐν τῷ here.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘So then,’ here.

¹⁶ A reference to Exodus 20:14

¹⁷ A reference to Exodus 20:13

¹⁸ A reference to Exodus 20:15

¹⁹ A reference to Exodus 20:16

²⁰ A reference to Exodus 20:17

²¹ 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’.

²² 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.

²³ A reference to Leviticus 19:18

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 lasting known the Critical Season, that *it is* a prime time that at this time we²⁸ 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 ourselves²⁹ the deeds of the Darkness. And, let us clothe ourselves³⁰ 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.

¹¹ Καὶ τοῦτο εἰδότες τὸν Καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη²⁴ ἐξ ὕπνου ἐγερθῆναι. Νῦν γὰρ ἐγγύτερον ἡμῶν ἡ Σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

¹² Ἡ Νύξ προέκοψεν. Ἡ δὲ ἡμέρα ἤγγικεν.

Ἀποθώμεθα²⁵ οὖν τὰ ἔργα τοῦ Σκότους.
Καὶ ἐνδυσώμεθα²⁶ τὰ ὅπλα τοῦ Φωτός.

¹³ Ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κόμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.

¹⁴ Ἀλλ' ²⁷ ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν.

Καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

²⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἡμᾶς ἤδη here instead of ἡδη ὑμᾶς.

²⁵ No Greek manuscripts have ἀποβαλώμεθα here!

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ἐνδυσώμεθα here instead of Ἐνδυσώμεθα δὲ.

²⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Ἀλλ' ἤδη here instead of Ἀλλὰ.

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'at this time we' here instead of 'you at this time'.

²⁹ 'let us put away from ourselves' – No Greek manuscripts have 'let us lay aside' here! This translator has no idea from where this came.

³⁰ 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'.