

Romans 13

written and compiled by Gary Kukis

Romans 13:1–14

Submitting to Governmental Authorities/the Christian Walk

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 13 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: There are two topics in this chapter: (1) the concept of believers submitting to governmental authorities as agents of a law and order God; and (2) the daily walk of the believer, which is not to be all about gratification of the flesh. The daily walk relates back to previous chapters, as Paul takes into consideration that there are

*Bible Summary: Submit to authorities. Pay taxes to those due taxes. Owe nothing except love, which fulfils the law. Clothe yourselves with Christ.*¹

This should be the most extensive examination of Romans 13 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Romans in the Spring A.D. 58 in the home of Phoebe in Corinth (as per R. B. Thieme, Jr.) Wikipedia ³ suggests that Paul is in the home of Gaius in the mid to late 50s. Wikipedia provides an lengthy explanation as to why this epistle was written from Corinth.			

Quotations:

Outline of Chapter 13:

Preface Introduction

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Chapter Summary Addendum

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

³ From https://en.wikipedia.org/wiki/Epistle_to_the_Romans accessed May 9, 2024. Not that it really makes any difference, but I would tend to trust R. B. Thieme, Jr. on this.

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- Summary [Why Romans 13 is in the Word of God](#)
- Summary [What We Learn from Romans 13](#)
- Summary [Jesus Christ in Romans 13](#)
- Summary [A Brief Review of Romans 13](#)
- Summary

Addendum [Footnote for Romans 13:1 \(Christian Community Bible\)](#)

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Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Romans	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

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An Introduction to Romans 13

Introduction: Romans 13

A title or one or two sentences which describe Romans 13.

Titles and/or Brief Descriptions of Romans 13 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 13 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 13

Some of these questions may not make sense unless you have read Romans 13. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Romans 13

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Romans 13

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 13

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 13

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

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Outlines and Summaries of Romans 13 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 13 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 13 (edited).

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

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[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*⁴ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

The Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

Every soul to authorities having power, be subordinate, for there is no authority when not under God. Now those being under God are being appointed so that the one being opposed in the authority of the God in the ordinance has opposed [Him?]. Now the ones having opposed by ourselves a judgment they will receive.

Romans
13:1–2

Kukis mostly literal translation:

Let every soul be subordinate to the authorities holding power, for [there] is no authority except under God. Now the existing [authorities] keep on being appointed by God, so that the one resisting the authority has taken a stand against the ordinance of God. Now, the ones having stood against [said authorities] will receive condemnation in themselves.

Kukis paraphrase

⁴ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Let every person be suborindate to the authorities currently in place, for there is no earthly authority except as determined by God. God appoints all existing authorities, so that, if you resist any of those authorities, you are resisting God. The person who takes a stand against earthly authority will receive God's condemnation.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that test primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Every soul to authorities having power, be subordinate, for there is no authority when not under God. Now those being under God are being appointed so that the one being opposed in the authority of the God in the ordinance has opposed [Him?]. Now the ones having opposed by ourselves a judgment they will receive.
Complete Apostles' Bible	Let every soul submit to the governing authorities. For there is no authority except by God, and the authorities that exist are instituted by God. Consequently the one resisting the authority has opposed the ordinance of God, and those opposing shall receive judgment to themselves.
Douay-Rheims 1899 (Amer.)	Let every soul be subject to higher powers. For there is no power but from God: and those that are ordained of God. Therefore, he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation.
Holy Aramaic Scriptures ⁶	.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁶ From <https://theholycaramaicscriptures.weebly.com/>

Original Aramaic NT⁷ Let every soul be subject to the authority of the great, for there is no authority that is not from the same God, and those authorities who are from God are under orders.
Whoever therefore stands against the authority stands against the decrees of God, and these who stand against them shall receive judgment.

Lamsa Peshitta (Syriac) .

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English Let everyone put himself under the authority of the higher powers, because there is no power which is not of God, and all powers are ordered by God.
For which reason everyone who puts himself against the authority puts himself against the order of God: and those who are against it will get punishment for themselves.

Bible in Worldwide English Every person must obey the rulers over him. Every ruler has his power from God. And the rulers are put there by God.
So anyone who fights against the ruler, fights against what God put there. And those who fight will be punished.

Easy English .
Easy-to-Read Version–2008 All of you must obey the government rulers. Everyone who rules was given the power to rule by God. And all those who rule now were given that power by God. So anyone who is against the government is really against something God has commanded. Those who are against the government bring punishment on themselves.

God's Word™ Every person should obey the government in power. No government would exist if it hadn't been established by God. The governments which exist have been put in place by God. Therefore, whoever resists the government opposes what God has established. Those who resist will bring punishment on themselves.

Good News Bible (TEV) Everyone must obey state authorities, because no authority exists without God's permission, and the existing authorities have been put there by God. Whoever opposes the existing authority opposes what God has ordered; and anyone who does so will bring judgment on himself.

J. B. Phillips .
The Message .
NIRV .
New Life Version .
Radiant New Testament .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁸ .

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

⁸ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

Contemporary English V.	Obey the rulers who have authority over you. Only God can give authority to anyone, and he puts these rulers in their places of power. People who oppose the authorities are opposing what God has done, and they will be punished.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Every person must submit to and support the authorities over him. For there can be no authority in the universe except by God's appointment, which means that every authority that exists has been instituted by God. So to resist authority is to resist the divine order of God, which results in severe consequences.
Plain English Version ⁹	.
UnfoldingWord Simplified T.	Every believer must obey the government officials. Remember that God is the only one who gives officials their authority. Furthermore, those officials that exist are ones who have been appointed by God. So whoever resists the officials is resisting what God has established. Furthermore, those who resist officials will cause the officials to punish them.
Williams' New Testament ¹⁰	Everybody must obey the civil authorities that are over him, for no authority exists except by God's permission; the existing authorities have been established by Him, so that anyone who resists the authorities sets himself against what God has established, and those who set themselves against Him will get the penalty due them.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Every soul must arrange itself under authorities that have a higher position. You see, there is no authority except under God. The existing <i>authorities</i> exist having been placed under God. In such a way, the <i>person</i> placing himself in opposition to the authority has stood in opposition to God's placement. The <i>people</i> who have stood in opposition to <i>it</i> will receive a judgment to themselves.
Common English Bible	.
Len Gane Paraphrase ¹¹	Let every soul obey the governing authorities, for there is no authority except from God. The authorities, which are present, have been put there by God. Therefore whoever resists this authority defies what God has appointed, and those who do defy will receive judgment against themselves.
A. Campbell's Living Oracles	Let every soul be subject to the higher powers. For there is no power but from God; and those that exist are placed under God. Wherefore, he who sets himself in opposition to the power, resists the ordinance of God: and they who resist shall procure punishment to themselves.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Let every one obey the supreme Authorities. For no Authority exists except by the will of God, and the existing Authorities have been appointed by God. Therefore he who sets himself against the authorities is resisting God's appointment, and those who resist will bring a judgment upon themselves.

Mostly literal renderings (with some occasional paraphrasing):

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

An Understandable Version Berean Study Bible	. Everyone must submit himself to the governing authorities, for there is no authority except that which is from God. The authorities that exist have been appointed by God. Consequently, the one who resists authority is opposing what God has set in place, and those who do so will bring judgment on themselves.
Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton ¹² Free Bible Version ¹³	. . . Everyone should obey government authorities, because no one has the power to rule unless God gives permission. These authorities have been put there by God. Whoever resists the authorities opposes what God has put in place, and those who do so shall find themselves judged accordingly.
The Heritage Bible	Let every soul be arranged under those holding authority over them, because there is absolutely no authority except under God, and the existing authorities are arranged under God. Therefore the one arranging himself against the authority is standing against the arrangement of God, and those standing against him will take to themselves judgment, Because rulers are absolutely not a fear to inherent good works, but to the evil. V. 3a is included for context.
International Standard V	Obey Your Government Every person must be subject to the governing authorities, for no authority exists except by God's permission. [Lit. except by God] The existing authorities have been established by God, so that whoever resists the authorities opposes what God has established, and those who resist will bring judgment on themselves.
Lexham Bible	Obedience to the Governing Authorities Let every person be subject to the governing authorities, for <i>there</i> is no authority except by God, and those that exist are put in place by God. So then, the one who resists authority resists the ordinance <i>which is</i> from God, and those who resist will receive condemnation on themselves.
Montgomery NT	Every one should be in the higher authorities; for there is no authority apart from God. The authorities that now exist have been appointed by God. Therefore the man who rebels against authority is opposing the divine ordinances; and those who withstand will bring judgment on themselves.
NIV, ©2011 Riverside New Testament	. LET every person be obedient to the superior authorities. For there is no authority except from God and the actual authorities have been appointed by God. So he who resists the authority opposes the arrangement of God. Those who resist will bring on themselves condemnation.
Leicester A. Sawyer's NT The Spoken English NT ¹⁴	. Everybody should be obedient to the authorities that are over them. After all, there is no authority that isn't under God. And the "powers that be" are set in place by God. So the person who rebels against authority is resisting God's order. And those who resist bring judgment on themselves.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . Let every individual be obedient to those who rule over him; for no one is a ruler except by God's permission, and our present rulers have had their rank and power assigned to them by Him. Therefore the man who rebels against his ruler is

¹² From <https://bazinta.com/index.php?t=RF>

¹³ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

	resisting God's will; and those who thus resist will bring punishment upon themselves.
Wikipedia Bible Project ¹⁵	Everyone should choose to obey the power of government, because there is no power to rule unless God gives it, and these authorities have been set up by God. So whoever resists the power of government opposes what God has put in place, and such opponents shall find themselves judged accordingly.
Worsley's New Testament	Let every soul be subject to the powers <i>that are over them</i> : for there is no such power but from God: the powers that are <i>over men</i> , are appointed by God. So that he who resisteth the power, resisteth the ordinance of God: and they that resist shall receive condemnation.

Catholic Bibles (those having the imprimatur):¹⁶

Christian Community (1988) ¹⁷	Submission to authority <ul style="list-style-type: none"> Let everyone be subject to the authorities. For there is no authority that does not come from God, and the offices have been established by God. Whoever, therefore, resists authority goes against a decree of God, and those who resist deserve to be condemned. Jn 19:11; Mt 22:16; 1Tim 2:1; 1P 2:13; Tit 3:1; Pro 8:15 Extensive footnote for this verse is placed in the Addendum .
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible ¹⁸	Let every soul be subject to the higher authorities, for there is no authority except from Elohim, but the existing authorities have been ordained by YAHWEH. So that the one resisting the civil authority has opposed the ordinance of YAHWEH, and the ones opposing will receive judgment to themselves.
Holy New Covenant Trans.	Every person must put himself under existing authority. God is over all authority; the government positions are those which God appointed. So if someone rebels against authority, he is going against what God appointed. Rebels will receive condemnation.
The Scriptures 2009	Let every being be in subjection to the governing authorities. For there is no authority except from Elohim, and the authorities that exist are appointed by Elohim. So he who opposes the authority withstands the institution of Elohim, and those who withstand shall bring judgment on themselves.
Tree of Life Version	Let every person submit himself to the governing authorities. For there is no authority except from God, and those that exist are put in place by God. So whoever opposes the authority has resisted God's direction, and those who have resisted will bring judgment on themselves.

Weird English, Old English, Anachronistic English Translations:

¹⁵ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁶ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁷ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁸ There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

Accurate New Testament ¹⁹	...Every Soul [to] authorities having (superiority) subject! {herself} not for is Authority if not {is She} by god The [Ones] but Being by god Having Been Appointed are that The [Man] Resisting the authority the [of] the god arrangement has resisted The [Men] but Having Resisted {her} [to] themselves judgment will receive...
Alpha & Omega Bible	<i>(Obey the government unless it would cause you to disobey JESUS. 1Peter 2:13 to 1Peter 2:18. Jeremiah 27 Proverbs 24:21, Acts 5:29. This goes completely contrary to the Zealots who refuse to obey the government. We are required under the Law of Jesus to pay our taxes and to obey all rules & regulations of the road, etc. regardless of whether we think the laws are unfair. The only exception is when it conflicts with obedience/loyalty to Jesus first.)</i> · EVERY PERSON IS TO BE IN SUBJECTION TO THE GOVERNING AUTHORITIES. FOR THERE IS NO AUTHORITY EXCEPT FROM THEOS (<i>The Alpha & Omega</i>), AND THOSE WHICH EXIST ARE ESTABLISHED BY THEOS (<i>The Alpha & Omega</i>). †(<i>Even the wicked rulers are in power only by the allowance of Jesus.</i>) THEREFORE WHOEVER RESISTS AUTHORITY HAS OPPOSED THE LAW OF THEOS (<i>The Alpha & Omega</i>); AND THEY WHO HAVE OPPOSED WILL RECEIVE CONDEMNATION UPON THEMSELVES. †(<i>Therefore not all law is done away.</i>)
Awful Scroll Bible	Be the beings of everyone, themselves arranging-under they holding-over existences-by, for there is no existence-by if-not of God, moreover the existences-by that are being, are having been appointed by God. So as, he himself arranging-against the existences-by, has stood- himself -against the Thorough-arrangement of God, and those having stood-against, will receive to themselves judgment.
Concordant Literal Version	Let every soul be subject to the superior authorities, for there is no authority except under God. Now those which are, have been set under God, so that he who is resisting an authority has withstood God's mandate. Now those who have withstood, will be getting judgment for themselves, for magistrates are not a fear to the good act, but to the evil. V. 3a is included for context.
exeGesés companion Bible	ALL AUTHORITY IS ELOHIM-ORDAINED Every soul, subjugate to the superior authorities. For there is no authority except of Elohim: the authorities that be are ordained of Elohim. So whoever withstands the authority opposes the ordinance of Elohim: and whoever withstands stake judgment to themselves.
God's Truth (Tyndale) Orthodox Jewish Bible	· Let kol nefesh (every soul, person) be subject to the official governing authorities. For there is no memshalah (government) except given by Hashem, and the powers that be have been established by G-d. So then, he who opposes the authority has resisted the ordinance, official decree of G-d; and those who resist shall receive mishpat (judgment) on themselves.
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	· Every person must be submissive to the ruling authorities, for all authorities come from God. And the existence of authorities has been established by God.
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¹⁹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

	Therefore, the person who resists <i>[these]</i> authorities is opposing what God has ordained. And those who oppose <i>[these authorities]</i> will bring judgment on themselves.
Benjamin Brodie's trans. ²⁰	Let every soul [Christian in Rome] obey the governing authorities which are in power, for there is no authority that is not from God, since those which exist are placed in office under God. Therefore, he [the reversionist Christian] who resists a governing authority opposes the ordinance [divine edict] of God. In fact, those who resist [oppose legitimate authority] shall receive discipline [judicial punishment] upon themselves.
The Expanded Bible Jonathan Mitchell NT	. Every soul (or: = Everyone) is to be continuously placed and arranged, or aligned, in a supportive position by superior (or: excelling) authorities (or: must be subjected to rulers holding dominion and jurisdiction above [him]; [p46, D*, F, G read: To every superior authority you folks must subject yourselves]). For an authority does not exist except under God (or: For there is no authority, except by God), and the existing ones are those which have been arranged and set in order, under God (placed in their relative positions by God). So that, the one constantly placing himself in opposition to the authority (or: the man resisting and posting an array as to battle against or to stand instead of the authority) has taken a stand against God's precise and complete arrangement (or: institution), and the ones having taken an opposing stand, and remaining in determined resistance, will progressively take to themselves (or: will continue receiving in themselves) a result of a decision (the effect that which [God] decides to do or to bring to pass; a judgment-effect; a result of separating for evaluation).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice
Bible Translations with Many Footnotes:	
Lexham Bible NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. Let every' soul unto protecting authorities be in subjection ⁹ ; For there is no authority, save by God, And they that are in being have by God been arranged,— So that he who rangeth himself against the authority Against the arrangement of God' opposeth himself, And they who oppose shall unto themselves a sentence of judgment receive. ⁹ 1 P. ii. 13.
The Spoken English NT ²¹ Wilbur Pickering's New T.	. Submit Let every soul submit to the governing authorities, because there is no authority except under God, and the existing authorities have been placed by God. Therefore whoever resists the authority is opposed to God's ordinance, and those who oppose will bring judgment on themselves. ¹ (1) God does not like anarchy.
WEB — Messianic Edition	.

²⁰ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

²¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Let every soul be submitting to higher [or, governing] authorities, for [there] is no authority except from God, but the existing authorities have been appointed by God. Accordingly, the one setting himself in opposition to the [governing] authority has resisted God's ordinance, and the ones having resisted will receive judgment to themselves.
Berean Literal Bible	Let every soul be subject to the authorities being above <i>him</i> . For there is no authority except by God; but those existing are having been instituted by God. Therefore the <i>one</i> rebelling against the authority has resisted the ordinance of God, and those having resisted will bring judgment upon themselves.
Bill Puryear translation ²²	.
C. Thomson updated NT	Let every soul be subject to the ruling powers; for there is no power but from God. The powers in being are arranged by God; so that he who sets himself against the power resists the arrangement of God; and they who resist will receive for themselves condemnation.
Charles Thomson NT Context Group Version	.
English Standard Version Far Above All Translation ²³	Let every life be in subjection to the higher powers: for there is no power but of God; and the [powers] that be are appointed of God. Therefore he who resists the power, withstands the ordinance of God: and those that withstand shall receive to themselves judgment.
Green's Literal Translation	. incur
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Let every soul be subject to the authorities <i>which are superior to him</i> ; for* there is no authority if not by God, and the authorities which are, have been appointed by God. So-then, the one resisting the authority is standing against the commandment of God, and <i>those who are standing against it</i> will be receiving judgment for themselves.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	Obey (Submit to) Authorities (Government) Let every soul be subject unto the higher powers. For there is no power but from God; the powers that be are ordained by God. Whosoever therefore resists the power, resists the ordinance of God, and those who resist shall receive for themselves damnation.
R. B. Thieme, Jr. translation	All human beings subordinate yourselves to governing authorities. For there is no authority except delegated by God; that is, those which do exist have been delegated by God.

²² From <http://www.amadorbiblestudies.org/Translations/index.html>

²³ Online: <http://www.faraboveall.com/> by Graham Thomason.

R. B. Thieme, Jr. trans²⁴

Therefore those who resist the authority have opposed the ordinance of the God; if fact, they who oppose shall receive discipline [judgment, punishment] to/on themselves.

All human beings be subordinating yourselves to duly constituted governing authorities under divine institution #4, for there is NEVER any authority except those delegated by or from the source of God that is those authorities which do exist are established or have been delegated by God.

Therefore, in view of v1, he, the reversionistic believer, who forms a battle line of resistance to delegated authority in the Laws of Divine Establishment, especially in Divine Institution #4, nationalism; have opposed the ordinance of God the Laws of Divine Establishment and divine institutions, in fact also these reversionistic, apostate, anti establishment, liberal, socialistic Believers who oppose the Laws of Divine Establishment, will receive condemnation, punishment or judgment as Divine Discipline in time on themselves from God.

Revised Geneva Translation .

Ron Snider translation

Every person must be subject to the governing authorities because there is no authority except from God; now those authorities which exist are established by God. Therefore the one resisting governmental authority has opposed the decree of God; now those who have opposed will bring condemnation on themselves.

Updated Bible Version 2.17 .

A Voice in the Wilderness

Let every soul be subject to the higher authorities. For there is no authority except from God, and the authorities that exist are ordained by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will receive judgment on themselves.

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

1-2

Romans 13:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
psuchê (ψυχή) [pronounced psou-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; nominative case	Strong's #5590
exousiai (ἐξουσίαι) [pronounced ex-oo-SEE-ī]	<i>authorities, jurisdictions, powers, rights, shows of strength; privileges, that is, (subjectively) forces, capacities, competencies, freedoms; or (objectively) masteries (concretely) magistrates, superhumans, potentates, delegated influences</i>	feminine plural noun, dative, locative or instrumental case	Strong's #1849

²⁴ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.

Romans 13:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huperéchō (ὑπερέχω) [pronounced hoop-er-EHKH-oh]	<i>having (or holding) (power) over one; standing out, rising above; being better than, being above, being superior in rank (authority, power); being the prominent men (or rulers); those excelling, the one being superior, being better than, surpassing</i>	feminine plural; present active participle; dative, locative or instrumental case	Strong's #5242
hypotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>be subordinate (to); reflexively obey, be under obedience (obedient), put under, be subdued (by, unto), (be, make) (oneself) subject (to, unto), be (put) in subjection (to, under), submit self unto; be submissive to</i>	3 rd person singular, present middle imperative	Strong's #5293

Translation: Let every soul be subordinate to the authorities holding power,...

There has been a change of programs. God previously worked through the Hebrew people and the nation Israel. However, in this new dispensation, God will work through the church. Now, this is not something which Paul states outright in the book of Romans. However, he does, in several places, outline some of the differences between the dispensations.

There are many gentiles believers at this time. Paul is probably surprised to some degree about this. We would expect that this would cause Paul to think about the many gentiles who have believed in Jesus and what should be their response to the nation in which they live.

Despite Rome being very anti-Christian (Nero will expel the Christians from Rome for a period of time, suspecting them of being in opposition to the Roman government), Paul tells the believers in Rome to be subordinate to those in authority who hold power.

Romans 13:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
estí (ἐστί) [pronounced ehs-TEE] or estín (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Romans 13:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, nominative case	Strong's #1849
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ²⁵			
On rare occasions, where ei (εἰ) [pronounced I] is used to begin two phrases, it can be translated, <i>whether...or (whether)...</i>			
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...for [there] is no authority except under God.

The ultimate authority is God, which any believer at any spiritual age, should understand this.

Romans 13:1a-b **Let every soul be subordinate to the authorities holding power, for [there] is no authority except under God.** (Kukis mostly literal translation)

Paul is tying those who have authority to the ultimate authority of God.

Romans 13:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588

²⁵ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Romans 13:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ôn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	feminine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
tassô (τάσσω) [pronounced TAS-soh]	<i>setting, appointing, determining, ordaining, arranging in an orderly manner; assigning or disposing (to a certain position or lot)</i>	feminine plural, perfect passive participle; nominative case	Strong's #5021
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: Now the existing [authorities] keep on being appointed by God,...

Obviously, there are existing authorities and Paul informs the Romans that these temporal authorities have been appointed or set in place by God.

Romans 13:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôte (ὥστε) [pronounced HOCE-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
One use of the article is as a mild, relative pronoun. ²⁶			
antitássomai (ἀντιτάσσομαι) [pronounced an-tee-TASS-SOHM-ahee]	<i>opposing, waging battle against; opposing one's self, the one resisting</i>	masculine singular, present middle participle, nominative case	Strong's #498

²⁶ Op. cit., p. 83. See also Wesley Perschbacher, *New Testament Greek Syntax*; Moody Press; ©1995; p. 54.

Romans 13:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>(office of) authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1849
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
diatagê (διαταγή) [pronounced dee-at-ag-AY]	<i>ordinance; institution; arrangement; disposition</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1296
anthístēmi (ἀνθίστημι) [pronounced anth-IHS-tay-mee]	<i>to oppose, to stand against, to resist, to withstand</i>	3 rd person singular, perfect active indicative	Strong's #436

Translation: ...so that the one resisting the authority has taken a stand against the ordinance of God.

The logical result of God putting people into positions of authority means that, if you resist earthly authorities, then you are standing against the ordinance of God.

Romans 13:1c–2a **Now the existing [authorities] keep on being appointed by God, so that the one resisting the authority has taken a stand against the ordinance of God.** (Kukis mostly literal translation)

Those who resist earthly authorities are resisting the ordinances of God.

Romans 13:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Romans 13:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anthístēmi (ἀνθίστημι) [pronounced anth-IHS-tay-mee]	<i>opposing, the one standing against, those resisting, those withstanding; setting oneself against</i>	masculine plural, perfect active participle; nominative case	Strong's #436
heautois (ἑαυτοῖς) [pronounced heh-ow-TOYCE]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i>	neuter singular noun; accusative case	Strong's #2917
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural, future (deponent) middle indicative	Strong's #2983

Translation: Now, the ones having stood against [said authorities] will receive condemnation in themselves. (Kukis mostly literal translation)

Those who take a stand against earthly authorities—in this case, Roman authority—they will receive condemnation from God.

Romans 13:2b Now, the ones having stood against [said authorities] will receive condemnation in themselves. (Kukis mostly literal translation)

Romans 13:1–2 Let every soul be subordinate to the authorities holding power, for [there] is no authority except under God. Now the existing [authorities] keep on being appointed by God, so that the one resisting the authority has taken a stand against the ordinance of God. Now, the ones having stood against [said authorities] will receive condemnation in themselves. (Kukis mostly literal translation)

Romans 13:1–2 Let every person be subordinate to the authorities currently in place, for there is no earthly authority except as determined by God. God appoints all existing authorities, so that, if you resist any of those authorities, you are resisting God. The person who takes a stand against earthly authority will receive God's condemnation. (Kukis paraphrase)

Although cutting verse 4 into sections is logical, not everyone did this. Another approach would have been to handle vv. 3–5 as a single passage.

For the rulers are not a fear to [one doing] a good work but [doing] evil. Now you are willing not to fear the authority. The good you will keep on doing and you will have praise from her, for of God a servant keeps on being to you for the good.

Romans
13:3–4a

For the rulers are not a fear to [those doing] a good work but [to those doing] evil. Now do you desire to not fear the authority? [If] you keep on doing the good you will have praise from [those in authority], for they keep on being servants of God for the good.

For rulers are not a fear to those who do divine establishment good but to those who do evil. Now, do you not want to fear authority when you come in contact with authority figures? Then keep on doing good and you will have praise from those in authority, for they keep on being servants of God for divine establishment good.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For the rulers are not a fear to [one doing] a good work but [doing] evil. Now you are willing not to fear the authority. The good you will keep on doing and you will have praise from her, for of God a servant keeps on being to you for the good.
Complete Apostles Bible	For rulers are not a fear to good works, but to evil. And do you wish not to fear the authority? Do what is good, and you shall have praise from the same. For he is God's servant to you for good.
Douay-Rheims 1899 (Amer.)	For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same. For he is God's minister to thee, for good.
Holy Aramaic Scriptures Original Aramaic NT	. For judges are not a fear to the good doer*, but to the wicked*. Do you wish, therefore, to be unafraid of the authority? Do good, and you shall have praise from him. For he is the Minister of God to you for good.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For rulers are not a cause of fear to the good work but to the evil. If you would have no fear of the authority, do good and you will have praise; For he is the servant of God to you for good.
Bible in Worldwide English	The rulers do not bring fear to a good man, but they bring fear to a bad man. If you do not want to be afraid of a ruler, do what is good and he will praise you. Such a person is Gods servant and will do what is good for you.
Easy English Easy-to-Read Version–2008	. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good.
God's Word™	People who do what is right don't have to be afraid of the government. But people who do what is wrong should be afraid of it. Would you like to live without being afraid of the government? Do what is right, and it will praise you. The government is God's servant working for your good.

Good News Bible (TEV)	For rulers are not to be feared by those who do good, but by those who do evil. Would you like to be unafraid of those in authority? Then do what is good, and they will praise you, because they are God's servants working for your own good.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Rulers are a threat to evil people, not to good people. There is no need to be afraid of the authorities. Just do right, and they will praise you for it. After all, they are God's servants, and it is their duty to help you.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For civil authorities don't intimidate those who are doing good, but those who are doing evil. So do what is right and you'll never need to fear those in authority. They will commend you for your good citizenship. Those in authority are God's servants for the good of society.
Plain English Version	.
UnfoldingWord Simplified T.	I say this, because rulers do not cause people who do good deeds to be afraid. Instead, they cause people who do evil to be afraid. So if any of you do good, they will praise you instead of punishing you! All officials exist in order to serve God, in order that they may help each of you.
Williams' New Testament	For civil authorities are not a terror to the man who does right, but they are to the man who does wrong. Do you want to have no dread of the civil authorities? Then practice doing right and you will be commended for it. For the civil authorities are God's servants to do you good.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, the head people are not a fear to the good action, but to the bad. Do you want to not be fearing the authority? Do the good <i>thing</i> , and you will have praise from him; for he is a servant of God to you for the good <i>thing</i> .
Common English Bible	.
Len Gane Paraphrase	For rulers are not a cause of fear for good actions but for evil [actions]. Do you want to be unafraid of authority? Do what is good, and you will have praise from the same. V. 4a will be placed with the next passage for context.
A. Campbell's Living Oracles	For rulers are not a terror to good works, but to evil. Would you, then, not be afraid of the power? Do that which is good, and you shall have praise of the same. For the ruler is a servant of God for good to you.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	A good action has nothing to fear from Rulers; a bad action has. Do you want to have no reason to fear the Authorities? Then do what is good, and you will win their praise. For they are God's servants appointed for your good.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	For rulers don't frighten those who do right, but those who do wrong. If you don't want to live in fear of the authorities, then do what is right, and you'll have their approval. Those in power are God's servants, put there for your own good.
The Heritage Bible	And do you determine not to fear the authority? Do the inherent good, and you will have praise out of him, Because he is a minister of God to you into inherent good. V. 3a was placed with the previous passage for context.
International Standard V	For the authorities are not a terror to good conduct, but to bad. Would you like to live without being afraid of the authorities? Then do what is right, and you will receive their approval. For they are God's servants, working for your good.
Lexham Bible	For rulers are not a <i>cause of</i> terror for a good deed, but for bad <i>conduct</i> . So do you want not to be afraid of authority? Do what <i>is</i> good, and you will have praise from it, for it is God's servant to you for what <i>is</i> good.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	. promote
Leicester A. Sawyer's NT	For rulers are not a terror to good works, but to evil. Will you not fear the power? Do good, and you shall have praise from it; for <i>[the power]</i> is God's minister to you for good.
The Spoken English NT	Rulers aren't anything to be afraid of for doing good, but only for doing what's bad. You don't want to be afraid of the government? Do good, and you'll get praise from it. It's God's servant for your own good. But if you do something bad, you should be afraid. After all, the government doesn't have the sword for nothing.
UnfoldingWord Literal Text	. evil deeds
Urim-Thummim Version	.
Weymouth New Testament	For judges and magistrates are to be feared not by right-doers but by wrong-doers. You desire--do you not? --to have no reason to fear your ruler. Well, do the thing that is right, and then he will commend you. For he is God's servant for your benefit.
Wikipedia Bible Project	For those in charge do not terrify those who do right, but those who do wrong. If you do not want to be afraid of the authorities, then do what is right, and they will commend you. Authorities are God's servants, there for your own good.
Worsley's New Testament	For rulers are not a terror to good works, but to the evil. Wouldest thou then not be afraid of the <i>civil</i> power? do <i>what is</i> good, and thou shalt have praise from it: for he is the minister of God to thee for good.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In fact, who fears authority? Not those who do good, but those who do evil. Do you want to be without fear of a person in authority? Do good and you will receive praise. They are the stewards of God for your good. But if you do not behave, fear them for they do not carry arms in vain; they are at the service of God when they judge and punish wrongdoers. This contains all of v. 4 for context.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Eth Cipher Translation	.	For rulers are not a terror to good works, but to the evil. Will you then not be afraid of the power? Do that which is good, and you shall have praise of the same: For he is the minister of Elohiym to you for good.
Hebraic Roots Bible Holy New Covenant Trans.	.	Rulers don't scare people who do good things; only evildoers should be afraid. Do you want to be unafraid of a man in authority? Do good things! Then he will honor you. He is God's servant for your own good.
The Scriptures 2009	.	For those ruling are an object of fear, not to good works, but to evil. Do you wish to be not afraid of the authority? Do the good, and you shall have praise from it, for it is a servant of Elohim to you for good.
Tree of Life Version	.	For leaders cause no fear for good behavior, but for bad. Now if you do not want to fear the authority, do what is good and you will get his approval— for he is God's servant to you for your good.

Weird English, Old English, Anachronistic English Translations:

Accurate New TestamentThe for Rulers not are Fear [for] the good work but [for] the [thing] bad [You] want but not to fear the authority the [thing] good make! and [You] will have praise from her [of] god for Servant [She] is [for] you to the [thing] good...
Alpha & Omega Bible Awful Scroll Bible	.	For they ruling, are not for a fear to good works, all the same to they pernicious. Desire you then not to fear the existences-by? Be doing good, and you will hold praises-over from them. For he is running the errands of God to you for good.
Concordant Literal Version	.	Now those who have withstood, will be getting judgment for themselves, for magistrates are not a fear to the good act, but to the evil. Now you do not want to be fearing the authority. Do good, and you will be having applause from it." For it is God's servant for your good. V. 2b is included for context.
exeGesés companion Bible	.	For archs are not an awe to good works but to the evil. So will you, to not be awestricken of the authority? Do good and you have halal of the same: for he is your minister of Elohim for good.
God's Truth (Tyndale) Orthodox Jewish Bible	.	For rulers are not a cause of pachad (terror) to hitnahagut (conduct) that is of HaTov but HaRah. Do you want to be without pachad of memshalah (government)? Do HaTov, and you will have the commendation of the representative of the memshalah. For he is the mesharet (minister, servant) of Hashem to you for HaTov.
Rotherham's Emphasized B.	.	For they who bear rule are not a terror unto the good' work, but unto the evil. Wouldst thou not be afraid of the authority? That which is good be thou doing, and thou shall have praise of the same; For God's minister is he unto thee, for that which is good.

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For [our] rulers are not a threat to [the person doing] a good deed, but to [the person doing] an evil one. So, do you want to avoid having to be afraid of the authorities? Then do what is good and you will be commended by them [generally]. For they are servants of God for your good.

Brodie's Expanded Trans. To be sure, the governing authorities [legitimate officials] should never [according to the true intent of their office] be a threat to good production [free enterprise capitalism], but to evil production [socialism & the welfare state]. Therefore, you should not feel threatened by governing authorities: keep on producing good [adhering to laws of the land] and you should receive recognition from it [if the government is functioning according to divine principles], For he [the governing official] is a civil servant from God to you for your benefit [protects your personal freedom].

The Expanded Bible
Jonathan Mitchell NT

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For the chief ones (those in first position; the headships; the princes; the rulers) are not a fear to (or: for) the good work (the virtuous and profitable action), but rather, for the worthless (the ugly; the base; the evil; the one of poor quality). Now are you not wanting to constantly fear and be wary of (or: So are you normally desiring to be unafraid of) the authority? Keep doing the good (the virtuous; the profitable), and you will have praise (applause; commendation) forth from it [i.e., the authority], for it is God's servant (attendant who renders service or does a duty; an aid in dispensing; one who arranges for provision) for you (or: to you), [directing you] into the good (the profitable; the virtuous).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B. .
The Spoken English NT .
Wilbur Pickering's New T. Now rulers are not a terror to good deeds but to bad ones. So if you wish not to fear the authority, do the good and you will have praise from the same; because it is God's minister to you with a view to the good.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
Analytical-Literal Translation For the ones ruling are not a terror of good works, but of evil [works]. So do you want to not be fearing the [governing] authority? Be doing good, and you will have praise [or, approval] from it [i.e. the ruling authority]. For it is a servant of God to you for good.

Berean Literal Bible .
Bill Puryear translation .
C. Thomson updated NT .
Charles Thomson NT .
Context Group Version

For rulers are not a terror to the good work, but to the evil. And do you want to not fear the power? Do that which is good, and you shall have praise from the same: for he is a servant of God to you for good.

English Standard Version
Far Above All Translation

.
For rulers are not a terror to good works, but to bad *ones*. Now do you wish not to fear authority? Do what is good and you will have commendation for it, for it is an instrument of God *which applies* to you to good *purpose*.

Green’s Literal Translation
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

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For* rulers are not a fear *to those* of the good works, but *to those* of the evil works. And you do not wish to be afraid of the authority, do you? Do* *what is* the good thing and you will have praise from it; for* he is a servant of God to you **for what is* the good thing.

New American Standard
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

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For government authorities are not a cause of fear for good (or moral) function, but for evil function. Really, do you desire not to fear the authority? Keep on doing the good, and you will have recognition from it.

R. B. Thieme, Jr. trans2

For he is the minister of God to you for the purpose of good.
For government rulers or authorities or officials of national state, are not a cause of fear for Good of intrinsic value or moral functions under Laws of Divine Establishment Good of freedom, privacy and property, but for the evil of crime, revolution, conspiracy for violent overthrow of the government, assassination, socialism, communism, any system which deprives the individual of freedom, privacy and property in the name of common good, really now, (sarcasm) do you desire to continually, not or have no, fear of authority then keep on doing what is Absolute Good in Perception, Cognition, Inculcation & Metabolization of Bible Doctrine and good in the time in which you live and fulfill the equation of hope under Royal Family Honor Code, and you will have legitimate recognition, praise, approval from it, the authority of human government, for it, Human Government authority functioning under Laws of Divine Establishment, is a minister of God or one with delegated authority to serve from God to You for the purpose of the Good under the Laws of Divine Establishment for your advance to Spiritual Maturity, but if you do what is EVIL ie criminal activity, being a traitor or communist or draft dodger, cheating on income tax, advocating liberalism, supporting welfare panaceas, maybe you will and maybe you will not, you should keep on fearing or being afraid for Government does not wear the sword of authority and bear the sword of capitol punishment for nothing or in vain, for you see certainly it, government, keeps on being the civil servant minister of God with delegated authority as government, a punisher for the purpose of divine wrath to him who accomplishes or practices evil. Vv. 3–4 in the NRSV with Thieme corrections.

Revised Geneva Translation
Ron Snider translation

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For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a servant of God to you for good.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster’s Translation

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World English Bible
Worrell New Testament

So that he who resists the authority withstands the ordinance of God; and those having resisted shall receive to themselves condemnation; for rulers are not a terror to the good work, but to the evil. And do you wish not to fear the authority? Do that which is good, and you shall have praise from the same; for he is God's minister to you for good. V. 2 is included for context.

The gist of this passage:

3-4a

Romans 13:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
archontes (ἄρχοντες) [pronounced AHR-khohn-tehs]	<i>rulers, commanders, chiefs, leaders, those first-in-rank; princes, magistrates</i>	masculine plural noun; nominative case	Strong's #758 (present participle of Strong's #757)
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eisi (εἰσὶ) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEM]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
phobos (φόβος) [pronounced FOHB-oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; nominative case	Strong's #5401
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #18
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, dative, locative or instrumental case	Strong's #2041
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Romans 13:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, dative, locative or instrumental case	Strong's #2556

Translation: For the rulers are not a fear to [those doing] a good work but [to those doing] evil.

In this chapter, Paul is describing the principles of divine establishment. Since we have believers who come out of many different nations (see Acts 2), and since God is not working primarily through nation Israel anymore, then key is, how does the believer function within his or her nation?

In the previous dispensation, the Jews had specific laws and guidance for their place in nation Israel, but Paul is giving specific guidance to those living in Rome (or living in any nation).

Rulers are not a fear to those who do agathos (ἀγαθός) [pronounced ag-ath-OSS], which often means *divine good*. However, the concept here is, a person who does *divine establishment good*. There are specific things for a believer to do and ways for him to behave within his nation, and this is divine establishment good. Strong's #18.

Romans 13:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person singular, present active indicative	Strong's #2309
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phobeô (φοβέω) [pronounced fohb-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	present deponent middle or passive infinitive	Strong's #5399
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Romans 13:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	(office of) authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence	feminine singular noun, accusative case	Strong's #1849

Translation: Now do you desire to not fear the authority?

Nearly every translation presented this sentence as an interrogative. More literally, this reads: **Now you keep on desiring not to fear authority.** The context of this sentence explains how that is accomplished.

Romans 13:3a-b **For the rulers are not a fear to [those doing] a good work but [to those doing] evil. Now do you desire to not fear the authority?** (Kukis mostly literal translation)

Romans 13:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable	neuter singular adjective; accusative case	Strong's #18
ποιεῖ (ποιέω) [pronounced poi-EH-oh]	do, make, construct, produce; accomplish; carry out, execute [a plan, an intention]; practice; act	2 nd person singular, present active imperative	Strong's #4160
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
echō (ἔχω) [pronounced EHKh-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	2 nd person singular, future active indicative	Strong's #2192
ἐπαινος (ἔπαινος) [pronounced EHP-ah-ee-noss]	approbation, commendation, praise	masculine singular noun; accusative case	Strong's #1868
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.

Romans 13:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῆς (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: [If] you keep on doing the good you will have praise from [those in authority],...

If have presented vv. 3c–4a as an *if...then...* sentence for a better flow.

The key to not fearing the authorities is to keep on doing that which is divine establishment good. Do that and you will be praised by those in authority.

Romans 13:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
διάκονος (διάκονος) [pronounced dee-AK-on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; nominative case	Strong's #1249
ἐστί (ἐστί) [pronounced ehs-TEE] or ἐστίν (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
σοι (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
εἰς (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Romans 13:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18

Translation: ...for they keep on being servants of God for the good. (Kukis mostly literal translation)

People are placed in authority to be God's servants for good. This good is law and order. This good is an orderly society.

Application: We have to be careful here, we in the United States. We have lived under a most wonderful Constitution for over 200 years. It is clear that we are moving further and further away from that Constitution. At the point of my writing this, there are two candidates running for president, one who is a divine establishment candidate and another who would do and say anything to get into power and stay in power. Even if the former wins this election, we have so many people supporting evil in this election that, how far are we from comparatively evil government? However, it is not for the Christian to become involved in a revolution.

Let's say evil wins this election or the next (it will happen). What should the believer do? It is described in this chapter. We continue to obey the law; we continue to live in divine establishment good. Could our free speech be limited or removed? Most definitely it could. However, bear in mind, free speech has been a great blessing to the people of the United States for over 200 years. There is no guarantee from the Bible that this will continue. When there is a great pivot in a country, then God will bless that country. When our pivot is weakening and going down in numbers, then that places the nation under discipline.

Now, if you have some doctrine in your soul, think about this. If God places this nation under divine discipline, how do you think a revolution is going to help that? It won't. Because the believer is not to participate in a revolution against established government (as all authorities are from God), we do not push and support a revolt against government.

The believer in the United States needs to be circumspect and rational. Revolution is not going to save our country, it is going to provide us with more divine discipline.

What do we do as believers in a nation under divine discipline? We seek out Bible doctrine; we seek out doctrinal teachers; we seek out both divine good and divine establishment good.

Romans 13:3c–4a [If] you keep on doing the good you will have praise from [those in authority], for they keep on being servants of God for the good. (Kukis mostly literal translation)

Romans 13:3–4a For the rulers are not a fear to [those doing] a good work but [to those doing] evil. Now do you desire to not fear the authority? [If] you keep on doing the good you will have praise from [those in authority], for they keep on being servants of God for the good. (Kukis mostly literal translation)

Romans 13:3–4a For rulers are not a fear to those who do divine establishment good but to those who do evil. Now, do you not want to fear authority when you come in contact with authority figures? Then keep on doing good and you will have praise from those in authority, for they keep on being servants of God for divine establishment good. (Kukis paraphrase)

Now if the evil you might do, be afraid, for not without purpose the sword he keeps on bearing, for of God a servant he keeps on being, an avenger toward wrath to the one practicing the evil. Consequently, necessary to be subject not only through the wrath but also through the conscience.

Romans
13:4b–5

Now be afraid if you might do the evil, for he keeps on bearing the sword not without purpose, for he keeps on being a servant of God, an avenger for wrath to the one practicing the evil. Consequently, [it is] necessary to be subject [to established authority] not only because of wrath but also because of the conscience.

Be fearful if you are considering to commit criminal acts, for the enforcer of law does not bear the sword for no purpose. He keeps on being the servant of God, and he is the authority with the responsibility of executing the state's wrath against those who keep on practicing evil. Therefore, it is necessary to be subject to the higher authorities, not only because of penalties promised by the law, but also because of your conscience.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now if the evil you might do, be afraid, for not without purpose the sword he keeps on bearing, for of God a servant he keeps on being, an avenger toward wrath to the one practicing the evil. Consequently, necessary to be subject not only through the wrath but also through the conscience.
Complete Apostles Bible	But if you do evil, fear; for he does not bear the sword in vain; for he is God's servant, an avenger for wrath to the one practicing evil. Therefore it is necessary to be subject, not only on account of wrath, but also for conscience' sake.
Douay-Rheims 1899 (Amer.)	But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil. Wherefore be subject of necessity: not only for wrath, but also for conscience' sake.
Holy Aramaic Scriptures Original Aramaic NT	. But if you have done evil, be afraid, for he does not wear the sword for nothing, for he is the Minister of God and a furious avenger to those who do evil. Therefore it is urgent for us to be subject, not for the sake of wrath only, but also for the sake of conscience.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if you do evil, have fear; for the sword is not in his hand for nothing: he is God's servant, making God's punishment come on the evil-doer. So put yourselves under the authority, not for fear of wrath, but because you have the knowledge of what is right.
Bible in Worldwide English	If you do not want to be afraid of a ruler, do what is good and he will praise you. Such a person is Gods servant and will do what is good for you. But if you do what is wrong, you should fear him. He has great power and he will use it. He is Gods servant and will punish those who do wrong.
Easy English Easy-to-Read Version–2008	. But if you do wrong, you have reason to be afraid. They have the power to punish, and they will use it. They are God's servants to punish those who do wrong. So you

must obey the government, not just because you might be punished, but because you know it is the right thing to do.

God's Word™

But if you do what is wrong, you should be afraid. The government has the right to carry out the death sentence. It is God's servant, an avenger to execute God's anger on anyone who does what is wrong. Therefore, it is necessary for you to obey, not only because you're afraid of God's anger but also because of your own conscience.

Good News Bible (TEV)

But if you do evil, then be afraid of them, because their power to punish is real. They are God's servants and carry out God's punishment on those who do evil. For this reason you must obey the authorities---not just because of God's punishment, but also as a matter of conscience.

J. B. Phillips

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The Message

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NIRV

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New Life Version

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Radiant New Testament

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New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

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Contemporary English V.

If you do something wrong, you ought to be afraid, because these rulers have the right to punish you. They are God's servants who punish criminals to show how angry God is. But you should obey the rulers because you know it is the right thing to do, and not just because of God's anger.

Goodspeed New Testament

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The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

But if you break the law, you have reason to be alarmed, for they are God's agents of punishment to bring criminals to justice. Why do you think they carry weapons? You are compelled to obey them, not just to avoid punishment, but because you want to live with a clean conscience.

Plain English Version

.

UnfoldingWord Simplified T.

If any of you does what is evil, of course you should be afraid of them. The officials exist to serve God by punishing those who do evil.

So, it is necessary for you to obey the officials, not only because they will punish you if you disobey them, but also because you know within yourselves that you should be subject to them!

Williams' New Testament

But if you practice doing wrong, you should dread them, for they do not wield the sword for nothing. Indeed, they are God's servants to inflict punishment upon people who do wrong. Therefore, you must obey them, not only for the sake of escaping punishment, but also for conscience' sake; for this is the reason why you pay your taxes, for the civil authorities are God's official servants faithfully devoting themselves to this very end. V. 6 is included for context..

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

But if you do the bad *thing*, be afraid. You see, he does not wear the knife for no reason; for he is a servant of God, a retaliator for punishment to the person who repeatedly does the bad *thing*. For this reason, *there is* an obligation to be placing

yourself under *him*, not only because of the punishment, but also because of the conscience.

Common English Bible
Len Gane Paraphrase

.
He is God's servant to you for good, but if you do what is evil, be afraid, for he doesn't wear the sword in vain, because he is God's servant, an avenger to [execute] punishment on those who do evil. Therefore you must be obedient, not just because of the fear of punishment but also for the sake of your conscience. V. 4a is included for context.

A. Campbell's Living Oracles

But if you do that which is evil, be afraid; because he does not bear the sword in vain. For he is a servant of God, a revenger to inflict wrath on him who works evil. Wherefore, it is necessary for you to be subject, not only on account of punishment, but also on account of conscience.

New Advent (Knox) Bible

NT for Everyone

20th Century New Testament

.
.
But, if you do what is wrong, you may well be afraid; for the sword they carry is not without meaning! They are God's servants to inflict his punishments on those who do wrong. You are bound, therefore, to obey, not only through fear of God's punishments, but also as a matter of conscience.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

Free Bible Version

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.
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.
If you do wrong, you should be frightened—it's not without reason that authorities have the power to punish! They are God's servants, punishing offenders. So it's important to do as you're told, not just because of the threat of punishment, but because of what your conscience tells you.

The Heritage Bible

But if you do evil, be afraid, because he absolutely does not wear the sword without reason, because he is a minister of God, carrying justice into wrath on the one practicing evil.

Therefore it is necessary to be arranged under *them*, absolutely not only because of wrath, but also because of conscience,...

International Standard V

But if you do what is wrong, you should be afraid, for it is not without reason that they bear the sword. Indeed, they are God's servants to administer punishment [Lit. wrath] to anyone who does wrong. Therefore, it is necessary for you to be acquiescent to the authorities, [The Gk. lacks to the authorities] not only for the sake of God's [The Gk. lacks God's] punishment, [Lit. wrath] but also for the sake of your own conscience.

Lexham Bible

But if you do what *is* bad, be afraid, because it does not bear the sword to no purpose. For it is God's servant, the one who avenges for punishment on the one who does *what is* bad. Therefore *it is* necessary to be in subjection, not only because of wrath but also because of conscience.

Montgomery NT

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

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.
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But if you do what is bad, be afraid; for he bears not the sword in vain, because he is the servant of Elohim, a punisher to execute wrath on them that do bad.

	Therefore you must needs be subject, not only for wrath, but also for conscience sake.
Weymouth New Testament	But if you do what is wrong, be afraid. He does not wear the sword to no purpose: he is God's servant--an administrator to inflict punishment upon evil-doers. We must obey therefore, not only in order to escape punishment, but also for conscience' sake.
Wikipedia Bible Project	If you do wrong, you should be afraid, for authorities do not have the power to punish for nothing. They are God's servants to punish sternly those who do wrong. So it is important to do as you are told, not just because of the threat of punishment, but because of what your conscience tells you.
Worsley's New Testament	But if thou dost evil, be afraid; for he beareth not the sword in vain: for he is <i>also</i> the minister of God, <i>as</i> an avenger to <i>execute his</i> wrath upon the malefactor. Wherefore it is necessary to submit, not only on account of punishment, but also of conscience.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	But if you commit a crime, you should be afraid because he can use real force! He is God's servant to give fair punishment to anyone who commits a crime. So you must obey, not only because you could be punished, but also for the sake of your conscience.
The Scriptures 2009	But if you do evil, be afraid, for it does not bear the sword in vain. For it is a servant of Elohim, a revenger to execute wrath on him who practises evil. Therefore, it is necessary to be subject, not only because of wrath but also because of the conscience.
Tree of Life Version	But if you do evil, be afraid—for he does not carry the sword for no reason; for he is God's servant, an avenger who inflicts punishment on the evildoer. Therefore it is necessary to be in submission—not only because of punishment but also because of conscience.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...if but the [thing] bad [You] may make fear! {her} not for vainly the sword [She] wears [of] god for Servant [She] is Avenging to anger [to] the [man] the [thing] bad practicing so Need {is you*} to subject {yourselves} not only because of the anger but and because of the conscience...
Alpha & Omega Bible	.
Awful Scroll Bible	But if- you -shall do perniciousness, be afraid for yourself, for he bears not the smallsword in vain. For he is running the errands of God, a punishing-away wrath to them committing perniciousness. Through-which, it enfolds-over to arrange- yourself -under, not only because of wrath, however, also because of your together-perceivingnesses.

Concordant Literal Version	Now if you should be doing evil, fear, for not feignedly is it wearing the sword. For it is God's servant, an avenger for indignation to him who is committing evil." Wherefore it is necessary to be subject, not only because of indignation, but also because of conscience."
exeGesés companion Bible	But whenever you do evil, awe; for he bears not the sword in vain: for he is the minister of Elohim - the avenger to wrath upon whoever transacts evil. So it is necessary to subjugate, not only for wrath, but also for sake of conscience.
God's Truth (Tyndale) Orthodox Jewish Bible	. But if you do HaRah, be afraid. For he does not bear the cherev (8:35) to no purpose. For he is the mesharet of Hashem, an avenger for Charon Af (1:18 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4) against the evildoer. Wherefore it is necessary to be subject, not only on account of the Charon Af of Hashem, but also on account of matzpun (conscience).
Rotherham's Emphasized B.	But <if [that which is evil] thou be doing> be afraid! For [not in vain] the sword he beareth; For [God's minister] he is,—an avenger unto anger to him who practiseth what is evil . Wherefore it is necessary to be in subjection,— Not only' because of the anger, But also' because of the conscience;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But you should be afraid if you do what is evil, because they do not carry the sword [<i>i.e., for executing criminals</i>] for nothing. For they are servants of God who take revenge [<i>on wrongdoing</i>] by punishing the person who does evil. Therefore, you must submit [<i>to the authorities</i>], not only because of [<i>the threat of</i>] punishment, but also for the sake of [<i>your</i>] conscience.
Brodie's Expanded Trans.	But if you continue to produce evil, be afraid, for it [the judicial branch of government] does not wield a two-edged sword [the death penalty] for no reason, because he is a civil servant from God, a punishing avenger of discipline [legitimate instrument for administering punishment] upon the one [criminal] who produces evil [violates the rights and freedoms of law-abiding citizens]. Therefore, you should by necessity [to avoid distress and calamity] be subordinate to the governing authorities, not only because of the punishment [fear of reprisal], but also because of the conscience [it's the common sense thing to do]. .
The Expanded Bible Jonathan Mitchell NT	. Yet if you should be constantly doing the worthless (the evil; the base; the thing of poor quality; the ugly), be fearing with a healthy respect, for it is not purposelessly (aimlessly; vainly) continuing to bear the sword! For it is God's servant, a maintainer of what is right (an obtainer and executor of justice; an avenger) into a fruitful fervor (to a strong personal emotion; unto an angry result; unto [its] personal bent) for (or: in; to) the person constantly practicing or performing the worthless (the ugly; the poor of quality; the evil). On which account (or: Wherefore) [there is] compelling necessity (or: compression) to constantly be subjected and humbly aligned in support (or, as a middle: to be subjecting and aligning oneself; to place oneself under; to humbly subordinate oneself), not only (or: solely) because of strong personal emotion (intrinsic fervor; natural disposition; swelling desire and teeming passion; or: indignation, anger or wrath), but further, also, because of the conscience.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .
 Wilbur Pickering's New T. .
 WEB — Messianic Edition .

After all, the government doesn't have the sword for nothing. Again,^a it's God's servant. It's the instrument of wrath towards the person who does what is bad. So it's necessary to be obedient. Not just because of God's wrath, but because of conscience.

a. Lit. "for," but linking back to the previous similar statement.

But if you do wrong, be afraid, because it does not bear the sword for nothing; because it is God's minister, an avenger with a view to wrath on the wrongdoer. Therefore it is necessary to submit, not only because of the wrath, but also because of the conscience.²

(2) Presumably regimes that are overtly evil are not in view. Where a regime overtly combats the good, divine guidance is especially necessary for representatives of the good, because even an evil regime exists by God's permission.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bill Puryear translation .
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version .
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation .
 James Allen translation .
 Legacy Standard Bible .
 Literal New Testament .
 Literal Standard Version .

But if you are practicing evil, have fear! For he does not wear the sword in vain because he is a servant of God, an avenger for wrath to the one who is practicing evil. Consequently, it is necessary to be subject to authority, not only because of wrath, but also because of conscience.

But if you are doing evil, be fearing, for it does not bear the sword without reason. For it is a servant of God, an avenger for wrath to the one doing evil. For this reason, it is necessary to be subjecting oneself, not only because of wrath, but also because of your conscience.

But if thou dost evil, be in dread; for it wieldeth not the sword in vain. For it is a minister of God, an avenger to execute wrath on him who doth evil. Therefore it is necessary to submit to government, not only on account of punishment, but also for conscience's sake.

But if you do that which is evil, be afraid; for he does not carry the sword for no reason: for he is a servant of God, an avenger for retaliation to him who does evil. Therefore [you (pl)] must surely be in subjection, not only because of the retaliation, but also for social integrity's sake.

Modern English Version	.
Modern Literal Version 2020	But if you are doing* <i>what is</i> the evil thing, be afraid; for* he is not wearing the sword vainly; for* he is a servant of God, an avenger *for wrath to the one who is practicing the evil thing. Hence, <i>it is</i> a necessity to subject yourself <i>to him</i> , not only because of the wrath, but also because of the conscience.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	But if you do evil, keep on being afraid; for he does not wear the sword for nothing; for you see he is a minister of God for the purpose of divine wrath to him who practices evil. For this reason it is necessary to be subordinate to governing authorities, not only because of the punishment, but also because of the conscience.
R. B. Thieme, Jr. trans2	.
Revised Geneva Translation	.
Ron Snider translation	But if you do what is evil, be afraid; for it does not bear the sword for no purpose; for it is a servant of God, an avenger who brings wrath on the one who practices evil. Therefore it is necessary to be in subjection, not only because of wrath but also because of your conscience.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	But, if you do that which is evil, be afraid; for he bears not the sword in vain; for he is God's minister, an avenger for wrath to him that does evil. Wherefore, <i>there is</i> necessity that ye submit yourselves, not only because of the wrath, but also because of conscience.

The gist of this passage:

4b-5

Romans 13:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556

Romans 13:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person singular, present active subjunctive	Strong's #4160
φοβεῖν (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>frighten, strike with fear, passive: be frightened, be afraid, be alarmed, be scared; fear; metaphorically: be in awe of, revere; have reverence for</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #5399

Translation: Now be afraid if you might do the evil,...

Paul warns his reader, "If you do evil, then you should be afraid." Paul is speaking to anyone who might consider a criminal action.

Romans 13:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
εἰκῆ (εἰκῆ) [pronounced <i>i-KAY</i>]	<i>inconsiderably, without purpose, without just cause; in vain; without success or effort; idly</i>	adverb	Strong's #1500
τήν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
μάχαιρα (μάχαιρα) [pronounced <i>MAHKH-ah-rah</i>]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, suffering in war; judicial punishment</i>	feminine singular noun, accusative case	Strong's #3162
φορέω (φορέω) [pronounced <i>for-EH-oh</i>]	<i>to bear (a burden); to have a burden; to wear (constantly) clothing (garments, armor)</i>	3 rd person singular, present active indicative	Strong's #5409

Translation: ...for he keeps on bearing the sword not without purpose,...

The person bearing the sword is the soldier who is saddled with the responsibility of meting out punishment for those who have broken the law. The sword is the ultimate punishment of capital execution.

Romans 13:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
diakonos (διάκονος) [pronounced <i>dee-AK-on-oss</i>]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; nominative case	Strong's #1249
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...for he keeps on being a servant of God,...

Such a person who bears the sword is a servant of God.

Romans 13:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ékdikos (ἐκδικος) [pronounced <i>EHK-dihk-oss</i>]	<i>without law and justice; exacting penalty from one; an avenger, punisher; avenging</i>	masculine singular adjective, nominative case	Strong's #1558
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
orgê (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; accusative case	Strong's #3709
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kakós (κακός) [pronounced <i>kak-OSS</i>]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556

Romans 13:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prassô (πράσσω) [pronounced PRAS-so]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #4238

Translation: ...an avenger for wrath to the one practicing the evil.

He is the avenger for wrath for those who practice evil (in this case, criminal activity).

Romans 13:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (δίό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
anakê (ἀναγκή) [pronounced ahn-ahg-KAY]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, nominative case	Strong's #318
hypotassô (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	present middle infinitive	Strong's #5293

Translation: Consequently, [it is] necessary to be subject [to established authority]...

For these reasons, it is necessary for the believer to be subject to establish authority. Those in authority were given that authority by God.

Romans 13:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Romans 13:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; accusative case	Strong's #3709

Translation: ...not only because of wrath...

We are to obey the existing authorities not simply because we fear the punishment of breaking the law brings.

Romans 13:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
suneidêsis (συνείδησις) [pronounced soon-ī-day-sis]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; accusative case	Strong's #4893

Translation: ...but also because of the conscience. (Kukis mostly literal translation)

We also should be subject to the authorities and to their laws based upon our conscience.

Bear in mind that Paul is saying this about the Roman empire, which spent considerable time persecuting Christians.

The believer should be concerned about two things: the ability to proclaim the gospel message and the ability to teach Bible doctrine. These are the only two things that the believer might do if outlawed.

Romans 13:4b–5 **Now be afraid if you might do the evil, for he keeps on bearing the sword not without purpose, for he keeps on being a servant of God, an avenger for wrath to the one practicing the evil. Consequently, [it is] necessary to be subject [to established authority] not only because of wrath but also because of the conscience.** (Kukis mostly literal translation)

Romans 13:4b–5 **Be fearful if you are considering to commit criminal acts, for the enforcer of law does not bear the sword for no purpose. He keeps on being the servant of God, and he is the authority with the responsibility of executing the state's wrath against those who keep on practicing evil. Therefore, it is necessary to be subject to the higher authorities, not only because of penalties promised by the law, but also because of your conscience.** (Kukis paraphrase)

For through this, even a tribute you all keep on completing, for ministers of God they keep on being, toward it, this they keep on being devoted. Give to all the (ones) that which is owed, to (one) to (whom) tribute, to tribute; to (one) to (whom) limit, to limit; to (one) to (whom) fear, to fear; to (one) to whom value, to value.

Romans
13:6–7

Also, for this cause, you (all) keep on paying taxes, for [governmental officials] keep on being ministers of God, [as] they keep on being devoted to this very thing. [Therefore], give to all (them) that which is owed. [Give] the tax to (whom) the tax [is due]; [give] the indirect tax to (whom) the indirect tax [is due]; [give] respect to (whom) respect [is due]; [and give] honor to (whom) honor [is due].

This is one of the main reasons that you pay taxes, because these governmental officials act as ministers of God, being devoted to preserving a peaceful society. Therefore, you give to them all that which is owed. There are those to who taxes should be paid—pay them the taxes. There are those who receive taxes indirectly—pay them their indirect taxes. Some people must be respected, so give to them your respect. Some people should be honored, and give to them honor.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For through this, even a tribute you all keep on completing, for ministers of God they keep on being, toward it, this they keep on being devoted. Give to all the (ones) that which is owed, to (one) to (whom) tribute, to tribute; to (one) to (whom) limit, to limit; to (one) to (whom) fear, to fear; to (one) to whom value, to value.
Complete Apostles Bible	For on account of this you also pay taxes, for they are ministers of God, always giving attention to this very thing. Render therefore to all their dues: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.
Douay-Rheims 1899 (Amer.)	For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose. Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.
Holy Aramaic Scriptures Original Aramaic NT	. For this cause, also, you pay the head tax, for they are the Ministers of God who are appointed for these things.

Therefore, pay every person what is owed to him: to whomever head tax, pay head tax, and to whomever a tribute tax, a tribute tax, and to whomever reverence, reverence, and to whomever honor, honor.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For the same reason, make payment of taxes; because the authority is God's servant, to take care of such things at all times.

Give to all what is their right: taxes to him whose they are, payment to him whose right it is, fear to whom fear, honour to whom honour is to be given.

Bible in Worldwide English

That is why you also pay taxes. The rulers serve God and they give all their time to their work.

Pay them all that they should have. Pay taxes to the person who should have the taxes. Pay money to the person who should have the money. Respect the people who should be respected. Honour a person who should be honoured.

Easy English

Easy-to-Read Version–2008

And this is why you pay taxes too. Those rulers are working for God, and they give all their time to the work of ruling. Give everyone what you owe them. If you owe them any kind of tax, then pay it. Show respect to those you should respect. And show honor to those you should honor.

God's Word™

That is also why you pay your taxes. People in the government are God's servants while they do the work he has given them. Pay everyone whatever you owe them. If you owe taxes, pay them. If you owe tolls, pay them. If you owe someone respect, respect that person. If you owe someone honor, honor that person.

Good News Bible (TEV)

That is also why you pay taxes, because the authorities are working for God when they fulfill their duties. Pay, then, what you owe them; pay them your personal and property taxes, and show respect and honor for them all.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

You must also pay your taxes. The authorities are God's servants, and it is their duty to take care of these matters. Pay all that you owe, whether it is taxes and fees or respect and honor.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

This is also the reason you pay your taxes, for governmental authorities are God's officials who oversee these things. So it is your duty to pay all the taxes and fees that they require and to respect those who are worthy of respect, honoring them accordingly.

Plain English Version

UnfoldingWord Simplified T.

It is for this reason that you also pay taxes, because the officials are ones who serve God as they continually do their work. Give to all the officials what you are

supposed to give to them! Pay taxes to those who require that you pay taxes. Pay duties on goods to those who require that you pay those duties. Respect those whom you ought to respect. Honor those whom you ought to honor.

Williams' New Testament Therefore, you must obey them, not only for the sake of escaping punishment, but also for conscience' sake; for this is the reason why you pay your taxes, for the civil authorities are God's official servants faithfully devoting themselves to this very end. Pay all of them what is due them -- tribute to the officer to receive it, taxes to the officer to receive them, respect to the man entitled to it, and honor to the man entitled to it. V. 5 is included for context.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, because of this, you also pay protection fees; for they are God's ministers for this very thing, staying close by. Give back what is owed to everyone: the protection fee to the *one* the protection fee *is owed*; the tax to the *one* the tax *is owed*; the fear to the *one* the fear *is owed*; the value to the *one* the value *is owed*.

Common English Bible .
 Len Gane Paraphrase For this reason pay taxes also, for they are God's public servants being diligent with this very thing. So pay everyone whatever you owe them--taxes to whom taxes [are due], tariffs to whom tariffs, respect for whom respect [is due], honor to whom honor [is due].

A. Campbell's Living Oracles For this reason, therefore, you pay taxes also to them, because they are public ministers of God, attending continually to this very business. Render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament This, too, is the reason for your paying taxes; for the officials are God's officers, devoting themselves to this special work. In all cases pay what is due from you--tribute where tribute is due, taxes where taxes are due, respect where respect is due, and honor where honor is due.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible This is also why you pay taxes. For the authorities are God's servants, who devote themselves to their work. Pay everyone what you owe him: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version That's why you have to pay taxes, for the authorities are God's servants taking care of such things. Pay whatever you owe: taxes to the tax authorities, fees to the fee-collectors; give respect to those who should be respected, honor those who should be honored.

The Heritage Bible Because through this also you finish the tax load, because they are official ministers of God, being in constant readiness toward this very thing.
 Therefore give over to all the sum owed; tax load to whom is tax load; custom to whom is custom; fear to whom is fear; honor to whom is honor.

International Standard V This is also why you pay taxes. For rulers [Lit. they] are God's servants faithfully devoting themselves to their work. [Lit. to this very thing] Pay everyone whatever you

owe them—taxes to whom taxes are due, tolls to whom tolls are due, fear [Or respect] to whom fear [Or respect] is due, honor to whom honor is due.

Lexham Bible
Montgomery NT

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This too, is the reason why you pay taxes; because the authorities are ministers of God's service, attending continually upon this very thing. Render to all their dues; taxes to whom taxes, customs to whom customs, respect to whom respect, and homage to whom homage is due.

NIV, ©2011
Riverside New Testament

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For this reason also you pay tribute. For they are God's officers attending to this very thing. Pay to all their dues, tribute to whom tribute is due, custom to whom custom is due, respect to whom respect is due, honor to whom honor is due.

Leicester A. Sawyer's NT

For on this account also you pay taxes; for [magistrates] are servants of God attending constantly to this same thing. Pay to all their dues; a tax to whom a tax is due, a toll to whom a toll is due, fear to whom fear, and honor to whom honor.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version
Weymouth New Testament

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. Why, this is really the reason you pay taxes; for tax-gatherers are ministers of God, devoting their energies to this very work. Pay promptly to all men what is due to them: taxes to those to whom taxes are due, toll to those to whom toll is due, respect to those to whom respect is due, honour to those to whom honour is due.

Wikipedia Bible Project

That is why you pay taxes, because as God's servants they are always taking care of such things. So pay whatever is due, tax to the tax-collectors, custom dues to the customs, respect to those who should be respected, honor to those who should be honored.

Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

It is necessary to obey, not through fear but as a matter of conscience. In the same way you must pay taxes, and the collectors are God's officials. Pay to all what is due them; to whomever you owe contributions, make a contribution; to whom taxes are due, pay taxes; to whom respect is due, give respect; to whom honor is due, give honor. V. 5 is included for context.

New American Bible (2011)

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New Catholic Bible

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New Jerusalem Bible

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NRSV (Anglicized Cath. Ed.)

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Revised English Bible—1989

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible

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Eth Cipher Translation

.

Hebraic Roots Bible

. attention

Holy New Covenant Trans.

This is why you pay taxes. These men are servants of God, giving all their time to ruling. Pay them back whatever you owe: tariffs, taxes, respect, or honor.

The Scriptures 2009

For because of this you also pay taxes, for they are servants of Elohim attending continually to these duties. Render therefore to all what is due to them: tax to whom tax *is due*, toll to whom toll, fear to whom fear, respect to whom respect.

Tree of Life Version

For this reason you also pay taxes, for the authorities are God's servants, attending diligently to this very thing. Pay to everyone what is due them—tribute to whom tribute is due; tax to whom tax is due; respect to whom respect is due; honor to whom honor is due.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible FOR BECAUSE OF THIS YOU ALSO PAY TAXES, FOR RULERS ARE SERVANTS OF THEOS (<i>The Alpha & Omega</i>), DEVOTING THEMSELVES TO THIS VERY THING. REPAY TO ALL WHAT IS DUE THEM: TAX TO WHOM TAX IS DUE; CUSTOM TO WHOM CUSTOM; FEAR TO WHOM FEAR; HONOR TO WHOM HONOR. †(<i>There might not be any honor due certain wicked rulers. But we must still obey them.</i>)
Awful Scroll Bible	For because of the same-as-this, you pay tribute also, for they are the undertakers-for-the-people to God, being steadfast-by to this-same thing. Be extending-out therefore to all that is due, tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor.
Concordant Literal Version	For therefore you are settling taxes also, for they are God's ministers, perpetuated for this self-same thing." Render to all their dues, to whom tax, tax, to whom tribute, tribute, to whom fear, fear, to whom honor, honor."
exeGesés companion Bible	For this cause complete/shalom your tribute also: for they are liturgists of Elohim, continuing therein. So give to all their dues: to whom tribute, tribute; to whom completion/shalom, completion/shalom; to whom awe, awe; to whom honor, honor.
God's Truth (Tyndale) Orthodox Jewish Bible	. For that is why you also pay tribute (taxes). For they are mesharetim of G-d engaged in this very task. Render to everyone their due: tribute to whom tribute is due, tax to whom tax; fear to whom fear is due, respect to whom respect.
Rotherham's Emphasized B.	For because of this are ye paying tribute also,— For God's ministers of state they are Unto this very thing giving constant attendance. Render unto all their dues,— <Unto whom tribute> tribute, <Unto whom tax> tax, <Unto whom fear> fear, <Unto whom honour> honour.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. This is the reason why you should pay taxes also. For the authorities are God's servants who continually tend to this matter [<i>i.e., of collecting taxes</i>]. [So], pay everyone what you owe them; pay taxes to the tax collector; pay revenue to the revenue collector; show respect to the one deserving it; give honor to the one deserving it.
Brodie's Expanded Trans.	For this reason, you should also keep paying taxes, because they are God's delegated representatives [civil servants] who are engaged in this thing [public service]. Render to everyone their dues [pay your bills]: taxes to whom taxes <i>are due</i> ; import duties to whom import duties <i>are due</i> ; respect to whom respect <i>is due</i> ; honor to whom honor <i>is due</i> .
The Expanded Bible	.

Jonathan Mitchell NT	For you see, because of this you folks continually fulfill the obligation by paying tribute-taxes brought on by a foreign ruler – for they are God's public servants (officials; officers), men constantly attending to (staying by and persisting at) this very thing [i.e., duties]. Render (give away in answer to a claim; pay) the debts (the duties; what is owed) to everyone: to the tax [collector], the tax; to the [one collecting] civil support tax, the civil government tax; to [whom] fear [is due], fear; to the one [due] honor and value, honor and value.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	For because of this you also pay taxes, for <i>the authorities</i> [Literally “they”] are servants of God, busily engaged in this very <i>thing</i> . Pay to everyone <i>what is</i> owed: <i>pay taxes to whom taxes are due</i> ; <i>pay customs duties to whom customs duties are due</i> ; <i>pay respect to whom respect is due</i> ; <i>pay honor to whom honor is due</i> . [Due to the very compressed style in this verse, many words must be supplied to make sense in English]
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	After all, this is why you pay taxes, which serve God in exactly this way. ^b Pay your obligations to everyone: taxes to the tax collector, tolls to the toll collector. Respect whoever you should respect; honor whoever you should honor. b. Lit. “for they are God’s servants attending to this very purpose.”
Wilbur Pickering’s New T.	This is precisely why you pay taxes, for they are God’s servants, continually attending on this very thing. ³ Render therefore to all their due: taxes to whom taxes, customs to whom customs, respect to whom respect, honor to whom honor. (3) Have you ever seen a government that didn’t want more money?
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	For this cause, you are also obligated to pay tribute; for they are servants of God, continually engaged in this very thing. Therefore, render to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor.
Analytical-Literal Translation	Then, for this reason, youp also pay taxes, for they are public servants of God attending continually [or, devoting themselves] to this very thing. Therefore, pay to all the [things] due [to them]: to the one the tax the tax, to the one the custom [or, tribute] the custom, to the one the fear the fear, to the one the honor the honor.
Berean Literal Bible	For because of this, you also pay taxes; for they are servants of God, attending continually upon this very thing. Render to all their dues: tax to whom tax, revenue to whom revenue, respect to whom respect, honor to whom honor.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	Indeed on this account you pay taxes, because there are ministers of God continually employed for this very purpose. Render therefore to all their dues; tribute to whom tribute; custom to whom custom; reverence to whom reverence; honour to whom honour is due.

Context Group Version	For this cause you (pl) pay taxes also; for they are God's public servants, attending continually on this very thing. Render to all their dues: taxes to whom taxes [are due]; tolls to whom tolls; fear to whom fear; honor to whom honor.
English Standard Version Far Above All Translation	. And so in view of this, pay <i>your</i> taxes. For they are God's ministers persevering with this very <i>thing</i> . So pay to everyone what <i>is</i> due – tax to whom tax <i>is</i> due, levies to whom levies <i>are</i> due, fear to whom fear <i>is</i> due, honour to whom honour <i>is</i> due.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament	. . . ON THIS ACCOUNT FOR ALSO TRIBUTE PAY YE; MINISTERS FOR OF GOD THEY ARE, ON THIS SAME THING ATTENDING CONTINUALLY. RENDER THEREFORE TO ALL THEIR DUES : TO WHOM TRIBUTE, TRIBUTE; TO WHOM CUSTOM, CUSTOM; TO WHOM FEAR, FEAR; TO WHOM HONOUR, HONOUR.
Literal Standard Version Modern English Version Modern Literal Version 2020	. . . For* you° are also paying taxes because of this; for* they are ministers* of God, persevering toward this same thing. Therefore give° to all, their dues: tribute to the <i>one of</i> tribute; tax to the <i>one of</i> tax; fear to the <i>one of</i> fear; honor to the <i>one of</i> honor.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation And so for this reason also keep on paying taxes; for they are public servants of God who make a career out of this same thing. Therefore discharge your obligations to all: to whom taxes, taxes; to whom indirect (hidden) taxes, indirect (hidden) taxes (or, to whom custom, custom); to whom respect, respect; to whom honour, honour.
R. B. Thieme, Jr. trans2	Therefore for this reason it is necessary to be in subjection or subordinate to or in recognition of governing authority notonly because of the wrath or punishment for rejection of establishment also because of the conscience for this reason also (v5) keep on paying taxes, for this reason they in authority are public servant ministers of God for they who are making a career of and persisting in devoting themselves full time to these things of public service, Therefore, Render or discharge one's obligation fulfilling one's duty and giving back in return therefore to all in civil authority what is due them, direct taxes to whom direct tax is due, indirect taxes or custom duties where indirect tax or custom duty is due, give respect or fear for the authority especially law and Law Enforcement agencies where respect or fear is due, honor to whom honor is due.
Revised Geneva Translation Ron Snider translation	. For because of this you also pay taxes, for rulers are ministers of God, who are devoting themselves to this very purpose. Render to all what is due to them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.
Updated Bible Version 2.17	For this cause you + pay taxes also; for they are ministers of God's service, attending continually on this very thing. Render to all their dues: tax to whom tax [is due]; custom to whom custom; fear to whom fear; honor to whom honor.
A Voice in the Wilderness Webster's Translation World English Bible Worrell New Testament

The gist of this passage:

6-7

Romans 13:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
These three words are variously translated, (<i>for, for you see, you see</i>), (<i>for</i>) <i>because of this</i> ; (<i>for</i>), <i>for this cause</i> ; (<i>then</i>), <i>for this reason (therefore)</i> ; <i>for the same reason</i> ; <i>for on this account</i> ; <i>indeed, on this account</i> ; <i>this is the reason why</i> ; <i>this is why</i> ; <i>for therefore</i> ; <i>in view of this</i> . The first two or three are found the most often.			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
pharos (φόρος) [pronounced FOR-oss]	<i>tribute, a load (as borne), (figuratively) a tax (properly, an individual assessment on persons or property)</i>	masculine plural noun, accusative case	Strong's #5411
teleō (τελέω) [pronounced tel-EH-oh]	<i>to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish, to go over, to pay, to perform</i>	2 nd person plural, present active indicative	Strong's #5055

Translation: Also, for this cause, you (all) keep on paying taxes,...

The first few words mean, *and, for this cause or also, because of this*. So, *for which cause? And, because of what?*

We therefore look back at what Paul has just said. He has been talking about the importance of obeying one's leaders and how they act on behalf of God. Therefore, *it is because of these authorities*.

Because of these authorities, we keep on paying taxes. *Why?* Obviously, maintaining an army and a police force and a judicial system all requires money. People do not do these jobs for free. Therefore, they are paid from the taxes of citizens to the intent of maintaining law and order among the citizenry.

Romans 13:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
leitourgoi (λειτουργοί) [pronounced <i>li-toorg-OY</i>]	<i>(public) ministers, servants of the state; (public) servants; military laborers; Temple workers</i>	masculine plural noun; nominative case	Strong's #3011
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
eisi (εἰσὶ) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: ...for [governmental officials] keep on being ministers of God,...

Literally, this reads, *for they keep on being ministers of God*. They refers back to the governmental officials who keep order. The authorities to whom we should be subjected to.

Romans 13:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auto (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
proskartereō (προσκαρτερῶ) [pronounced <i>pros-kar-ter-EH-oh</i>]	<i>being devoted to, persevering, being constantly diligent, (in a place) attending assiduously all the exercises, (to a person) adhering closely to, attending, giving self, continuing (in, instant in, with, upon), waiting on (continually)</i>	masculine plural, present active participle, nominative case	Strong's #4342

Translation: ...[as] they keep on being devoted to this very thing.

For this period of their lives, these governmental officials dedicate themselves to their professions and responsibilities. They attend to these things. Present tense means, they keep on attending to their responsibilities.

Romans 13:6 **Also, for this cause, you (all) keep on paying taxes, for [governmental officials] keep on being ministers of God, [as] they keep on being devoted to this very thing.** (Kukis mostly literal translation)

We pay taxes in order to pay the salaries of governmental officials who maintain law and order.

Romans 13:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced ap-od- EED-oh-mee]	<i>give [away, up, over, back]; deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	2 nd person plural, aorist active imperative	Strong's #591
pasin (πᾶσιν) [pronounced PAHS- ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
opheilê (οφειλή) [pronounced oh-fih- LAY]	<i>that which is owed; that which is justly or legally due, a debt, an obligation; metaphorically offence, sin</i>	feminine plural noun; accusative case	Strong's #3782

Translation: [Therefore], give to all (them) that which is owed.

This first phrase sets up the structure for the four phrases which follow. We give to all them that which is owed. Who is *all them*? The governmental officials that we have been talking about. What do we owe them? We owe them respect, subjection and taxes. That is what Paul keeps on saying.

Romans 13:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
pharos (φόρος) [pronounced FOR-oss]	<i>tribute, a load (as borne), (figuratively) a tax (properly, an individual assessment on persons or property)</i>	masculine singular noun, accusative case	Strong's #5411

Romans 13:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
pharos (φόρος) [pronounced <i>FOR-oss</i>]	<i>tribute, a load (as borne), (figuratively) a tax (properly, an individual assessment on persons or property)</i>	masculine singular noun, accusative case	Strong's #5411

Translation: [Give] the tax to (whom) the tax [is due];...

We give to the taxing authorities to whom our taxes are due.

Romans 13:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
telos (τέλος) [pronounced <i>TEHL-oss</i>]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; accusative case	Strong's #5056
Thayer definitions: 1) <i>end</i> ; 1a) <i>termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)</i> ; 1b) <i>the end</i> ; 1b1) <i>the last in any succession or series</i> ; 1b2) <i>eternal</i> ; 1c) <i>that by which a thing is finished, its close, issue</i> ; 1d) <i>the end to which all things relate, the aim, purpose</i> ; 2) <i>toll, custom (i.e. indirect tax on goods)</i> .			
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
telos (τέλος) [pronounced <i>TEHL-oss</i>]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; accusative case	Strong's #5056

Translation: ...[give] the indirect tax to (whom) the indirect tax [is due];...

We pay tolls and indirect taxes to those who collect them.

Romans 13:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; accusative case	Strong's #5401
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; accusative case	Strong's #5401

Translation: ...[give] respect to (whom) respect [is due];...

We give respect, fear and/or reverence to those to whom it is due. As Paul has just written, we place ourselves in subjection to such rulers and officials.

Romans 13:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
timê (τιμὴ, ῆς, ῆ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; accusative case	Strong's #5092
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
timê (τιμὴ, ῆς, ῆ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; accusative case	Strong's #5092

Translation: ...[and give] honor to (whom) honor [is due]. (Kukis mostly literal translation)

We give honor to those to whom honor is due. We do not swagger into a courtroom and give the judge jazz for whatever reason.

Romans 13:7 [Therefore], give to all (them) that which is owed. [Give] the tax to (whom) the tax [is due]; [give] the indirect tax to (whom) the indirect tax [is due]; [give] respect to (whom) respect [is due]; [and give] honor to (whom) honor [is due]. (Kukis mostly literal translation)

Paul explains, this is how we submit to governmental officials, those who maintain law and order in the land.

Romans 13:6–7 Also, for this cause, you (all) keep on paying taxes, for [governmental officials] keep on being ministers of God, [as] they keep on being devoted to this very thing. [Therefore], give to all (them) that which is owed. [Give] the tax to (whom) the tax [is due]; [give] the indirect tax to (whom) the indirect tax [is due]; [give] respect to (whom) respect [is due]; [and give] honor to (whom) honor [is due]. (Kukis mostly literal translation)

Romans 13:6–7 This is one of the main reasons that you pay taxes, because these governmental officials act as ministers of God, being devoted to preserving a peaceful society. Therefore, you give to them all that which is owed. There are those to who taxes should be paid—pay them the taxes. There are those who receive taxes indirectly—pay them their indirect taxes. Some people must be respected, so give to them your respect. Some people should be honored, and give to them honor. (Kukis paraphrase)

Whereas the first half of this chapter was dealing with the authorities of life, this section is all about living one's life in society and among other believers and unbelievers.

No one you will not keep on owing if not to one another to keep on loving. For the one loving the other (of a different kind) the law he has fulfilled. For the [commandments]: you will not commit adultery, you will not murder, you will not steal, (you will not bear false witness), you will not crave. And if any other (of a different kind) command, in the word, this, keeps on being summarized in this: you will love the neighbor of you as yourself. The love in the neighbor, evil is does not work; a fullness therefore, of a law the love [is].

Romans
13:8–10

Owe no one nothing except to keep on loving one another. For the one loving another (of a different kind) has fulfilled the Law. For the [commandments read]: you will not commit adultery, you will not murder, you will not steal, [you will not bear false witness,] [and] you will not covet. And if there is any other (of a different kind) commandment, this is summarized by this saying, you will love your neighbor as yourself. The love toward a neighbor does not work evil; therefore, the law of love [is] the fulfillment [of the Law]. (Exodus 20:13–15, 17 Leviticus 19:18)

Continue owing no man nothing except to keep on loving one another. When the believer loves other believers and unbelievers alike with a mental attitude love, he has fulfilled the mandates of the Law. For we read this in the Ten Commandments: you will not commit adultery, you will not murder, you will not steal, you will not bear false witness and you will not covet. In fact, if there is any other commandment which regulates the interaction between people, they can all be summarized by these words: you will love your neighbor as yourself. Having a mental attitude of love toward your neighbor will not work evil against him. Therefore, the law of love fulfills the Mosaic Law.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	No one you will not keep on owing if not to one another to keep on loving. For the one loving the other (of a different kind) the law he has fulfilled. For the [commandments]: you will not commit adultery, you will not murder, you will not steal, (you will not bear false witness), you will not crave. And if any other (of a different kind) command, in the word, this, keeps on being summarized in this: you will love the neighbor of you as yourself. The love in the neighbor, evil is does not work; a fullness therefore, of a law the love [is].
Complete Apostles Bible	Owe nothing to no one, except to love one another, for he who loves one another has fulfilled the law. For, "You shall not commit adultery," "You shall not kill," "You shall not steal," "You shall not covet," and if there is any other commandment, in this word it is summed up, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is the fulfillment of the law.
Douay-Rheims 1899 (Amer.)	Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfilled the law. For: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet. And if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.
Holy Aramaic Scriptures Original Aramaic NT	. Owe no person anything but to love one another, for whoever loves his neighbor fulfills The Written Law. For this also that says, "You shall not commit adultery", "You shall not murder", "You shall not steal, "You shall not covet", or if there is any other commandment, it is summed up in the saying: "You shall love your neighbor as yourself." Love does not commit evil against its neighbor, because love is the fulfillment of The Written Law.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Be in debt for nothing, but to have love for one another: for he who has love for his neighbour has kept all the law. And this, Do not be untrue in married life, Do not put to death, Do not take what is another's, Do not have desire for what is another's, and if there is any other order, it is covered by this word, Have love for your neighbour as for yourself. Love does no wrong to his neighbour, so love makes the law complete.
Bible in Worldwide English	Do not have any debts, but love each other. Anyone who loves his neighbour has done all that the law says we should do. The law says, Do not commit adultery. Do not kill. Do not steal. Do not want things that belong to other people. These laws and others are all in this one law: Love your neighbour as you love yourself. Anyone who loves his neighbour will do no wrong to him. So love does all that the law says to do.
Easy English Easy-to-Read Version–2008	. You should owe nothing to anyone, except that you will always owe love to each other. The person who loves others has done all that the law commands. The law says, "You must not commit adultery, you must not murder anyone, you must not steal, you must not want what belongs to someone else." All these commands and

all other commands are really only one rule: "Love your neighbor the same as you love yourself." Love doesn't hurt others. So loving is the same as obeying all the law.

God's Word™

Pay your debts as they come due. However, one debt you can never finish paying is the debt of love that you owe each other. The one who loves another person has fulfilled Moses' Teachings. The commandments, "Never commit adultery; never murder; never steal; never have wrong desires," and every other commandment are summed up in this statement: "Love your neighbor as you love yourself." Love never does anything that is harmful to a neighbor. Therefore, love fulfills Moses' Teachings.

Good News Bible (TEV)

Be under obligation to no one---the only obligation you have is to love one another. Whoever does this has obeyed the Law. The commandments, "Do not commit adultery; do not commit murder; do not steal; do not desire what belongs to someone else"---all these, and any others besides, are summed up in the one command, "Love your neighbor as you love yourself." If you love others, you will never do them wrong; to love, then, is to obey the whole Law.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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Let love be your only debt! If you love others, you have done all that the Law demands. In the Law there are many commands, such as, "Be faithful in marriage. Do not murder. Do not steal. Do not want what belongs to others." But all of these are summed up in the command that says, "Love others as much as you love yourself." No one who loves others will harm them. So love is all that the Law demands.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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Don't owe anything to anyone, except your outstanding debt to continually love one another, for the one who learns to love has fulfilled every requirement of the law. For the commandments, "Do not commit adultery, do not murder, do not steal, do not covet," and every other commandment can be summed up in these words: "Love and value others the same way you love and value yourself." Love makes it impossible to harm another, so love fulfills all that the law requires.

Plain English Version

UnfoldingWord Simplified T.

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Pay all of your debts when you are supposed to pay them. The only thing that is like a debt that you should never stop paying is to love one another. Whoever loves others has fulfilled all that God requires in his law. There are many things that God has commanded in his law, such as do not commit adultery, do not murder anyone, do not steal, and do not desire anything that belongs to someone else. But we can sum up the meaning of all the law in this sentence: "Love your neighbor as you love yourself." If you love everyone around you, you will harm no one. So whoever loves others fulfills all that God's law requires.

Williams' New Testament

Stop owing anybody anything, except the obligation to love one another, for whoever practices loving others has perfectly satisfied the law.

For the commandments, "You must not commit adultery; you must not murder; you must not steal; you must not have an evil desire," and any other commandment if there is any, are summed up in this command, "You must love your neighbor as you do yourself." Love never does a wrong to one's neighbor; so love is the perfect satisfaction of the law.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Don't owe anyone anything except the "to be loving each other" <i>thing</i> . You see, the one who loves the other <i>person</i> has accomplished <i>what the law says to do</i> ; for the "You will not cheat on your spouse, you will not murder, you will not steal, you will not be envious," <i>thing</i> (and if <i>there is</i> any other demand) is summed up in this saying, in the "You will love the <i>person</i> near you as yourself" <i>saying</i> . The love does not work <i>anything</i> bad to the <i>person</i> near <i>it</i> . So <i>the</i> fullness of <i>the</i> law <i>is</i> the love.
Common English Bible	.
Len Gane Paraphrase	Owe no one anything, except to love one another, for he who loves another has fulfilled the law. For these [laws]: you must not commit adultery, you must not kill, you must not steal, you must not bear false witness, you must not covet, and whatever other commandment, it is briefly summarized in this saying, "You must love your neighbor as you do yourself." Love does nothing evil to his neighbor; therefore love fulfills the law.
A. Campbell's Living Oracles	Owe no man anything, unless to love one another. For he who loves another, has fulfilled the law. For this, "You shall not commit adultery, You shall not kill, You shall not covet"; and if there be any other commandment, it is summed up in this precept, namely, "You shall love your neighbor as yourself." Love works no evil to one's neighbor: therefore, love the fulfilling of the law.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Owe nothing to any one except brotherly love; for he who loves his fellow men has satisfied the Law. The commandments, 'Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet,' and whatever other commandment there is, are all summed up in the words--'Thou shalt love thy neighbor as thou dost thyself.' Love never wrongs a neighbor. Therefore Love fully satisfies the Law.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Be indebted to no one, except to one another in love, for he who loves his neighbor has fulfilled the law. The commandments "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and any other commandments, are summed up in this one decree: "Love your neighbor as yourself." Love does no wrong to its neighbor. Therefore love is the fulfillment of the law.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Don't owe anybody anything, except love for one another—for those who love their neighbor have kept the law. "You must not commit adultery, you must not kill, you must not steal, you must not jealously want things for yourself*"—these and the other commandments are summed up in the statement, "Love your neighbor as yourself." Love doesn't do wrong to anyone*, so love fulfils the law.

The Heritage Bible

Do not owe anyone anything, except to love one another, because the one loving another has fulfilled the law,

Because this, Absolutely do not commit adultery, Absolutely do not murder, Absolutely do not steal, Absolutely do not bear false witness, Absolutely do not covet, and if any other commandment, it is summed up in this word, You shall love your neighbor as yourself. Exo 20 Lev 19:18

Love absolutely does not work any evil to his neighbor; love therefore is the fulfillment of the law.

International Standard V

Love One Another

Do not owe anyone anything—except to love one another. For the one who loves another has fulfilled the Law. For the commandments, “You must not commit adultery; you must not murder; you must not steal; you must not covet,” [Exod 20:13-15, 17; Deut 5:17-19, 21] and every other commandment are summed up in this statement: “You must love your neighbor as yourself.” [Lev 19:18] Love never does anything that is harmful to its neighbor. Therefore, love is the fulfillment of the Law.

Lexham Bible
Montgomery NT

Never owe any one anything save the debt of brotherly love; for he who loves his neighbor has fulfilled the Law. For the Law which says, Thou shalt not commit adultery, thou shalt do no murder, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and whatever other commandment there be—is all summed up in this one saying, Thou shalt love thy neighbor as thyself. Love never wrongs his neighbor; therefore love is the fulfilment of the Law.

NIV, ©2011
Riverside New Testament

Owe no one anything, except to love one another. He who loves the other has fulfilled the Law. For the commandments, "Thou shalt not commit adultery," "Thou shalt not commit murder," "Thou shalt not steal," "Thou shalt not covet," and any other that there may be, are summed up in this: "Thou shalt love thy neighbor as thyself." Love works no evil to a neighbor. Love therefore is full obedience to the Law.

Leicester A. Sawyer's NT

Owe no man any thing, except to love one another; for he that loves another has fully performed the law. For this, You shall not commit adultery, You shall not kill, You shall not steal, You shall not desire inordinately, and if there is any other commandment, it is summarily comprehended in this word; You shall love your neighbor as yourself. Love does no evil to a neighbor; love therefore is the sum of the law.

The Spoken English NT
UnfoldingWord Literal Text

Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. Indeed, the commandments: " Do not commit adultery, do not kill, do not steal, do not covet, "and if there is any other commandment, it is summed up in this command: " Love your neighbor as yourself." Love does not cause harm to one's neighbor; therefore, love is the fulfillment of the law.

Urim-Thummim Version

Owe no man anything but to love one another, because he that loves another has fulfilled the Law. For this, You will not commit adultery, You will not murder, You will not steal, You will not bear false witness, You will not seek things forbidden; and if there is any other commandment, it is briefly comprehended in this saying, namely, You will Love your neighbor as yourself. Love (Agape) works no ill to his neighbor: therefore Love (Agape) is the fulfilling of the Law.

Weymouth New Testament

Owe nothing to any one except mutual love; for he who loves his fellow man has satisfied the demands of Law. For the precepts, "THOU SHALT NOT COMMIT ADULTERY," "THOU SHALT DO NO MURDER," "THOU SHALT NOT STEAL," "THOU SHALT NOT COVET," and all other precepts, are summed up in this one command, "THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THOU LOVEST THYSELF." Love avoids doing any wrong to one's fellow man, and is therefore complete obedience to Law.

Wikipedia Bible Project	Do not owe anybody anything, except love for one other—for whoever loves their neighbor has kept the law. “You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet”—these and any other commandment are summed up in the statement, “You shall love your neighbor as yourself.” Love does nothing wrong to neighbors, so love fulfils the law.
Worsley’s New Testament	Owe no one any thing, but to love one another; for he that loveth others hath fulfilled the law: for this <i>command</i> , Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and every other <i>social</i> precept, is summed up in this, namely, "Thou shalt love thy neighbour as thyself." Love worketh no evil to <i>our</i> neighbour: therefore love <i>is</i> the fulfilling of the law.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not be in debt to anyone. Let this be the only debt of one to another: Love. The one who loves his or her neighbor fulfilled the Law. For the commandments: <i>Do not commit adultery, do not kill, do not covet</i> and whatever else are summarized in this one: <i>You will love your neighbor as yourself</i> . Love cannot do the neighbor any harm; so love fulfills the whole Law. Jn 13:34; Col 3:14 Leviticus 19:18; 20:13-17; Dt 5: 17-21 1Cor 13:4; Mt 19:18
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	Owe no man anything, but to love one another: for he that loves another has fulfilled the Torah. For this, You shall not break wedlock, You shall not kill, You shall not steal, You shall not bear false witness, You shall not lust; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love your neighbor as yourself. Love works no ill to his neighbor: therefore love is the fulfilling of the Torah.
Hebraic Roots Bible	.
Holy New Covenant Trans.	The only thing you should owe anyone is the giving of yourself to him, for his good, expecting nothing in return. The person who gives himself to others, for their good, expecting nothing in return, has completed the Law: "You must not commit unlawful sexual intercourse." "You must not commit murder." "You must not steal." "You must not want something which belongs to someone else." And any other command is covered by this one sentence: "Give yourself to other people, for their good, expecting nothing in return, the same way you give to yourself for your good." Giving yourself to others, for their good, expecting nothing in return, does not hurt people. So giving yourself to others, for their good, expecting nothing in return, is the completion of the law.
The Scriptures 2009	Owe no one any <i>matter</i> except to love one another, for he who loves another has filled the Torah. For this, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” Exodus 20:13-17, Deuteronomy 5:17-21 and if there is any other command, it is summed up in this word, “You shall love your neighbour as yourself.” Leviticus 19:18. Love does no evil to a neighbour. Therefore, love is completion of the Torah.

Tree of Life Version

Owe no one anything except to love one another, for the one who loves another has fulfilled the Torah. 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." Love does no harm to a neighbor; therefore love is the fullness of the Torah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[to] no [man] no [thing] owe! if not the+ one another {you*} to love The [Man] for Loving the another [man] law has filled The [Thing] for {is} not [You] will adulterate {someone} not [You] will murder not [You] will steal not [You] will desire and if Someone Another Command {is} in the word this [She] is summed (up) in the [one] [You] will love the [man] near you as {You will love} yourself The Love [for] the [man] near [thing] bad not works Completion so [of] law {is} The Love...

Alpha & Omega Bible

OWE NOTHING TO ANYONE EXCEPT TO LOVE ONE ANOTHER; FOR HE WHO LOVES HIS NEIGHBOR HAS FULFILLED THE LAW.
FOR THIS, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," AND IF THERE IS ANY OTHER COMMANDMENT, IT IS SUMMED UP IN THIS SAYING, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." †(*Leviticus 19:18*)
LOVE DOES NO WRONG TO A NEIGHBOR; THEREFORE LOVE IS THE FULFILLMENT OF THE LAW. †(*Fulfill does not mean "delete", but rather to obey in the true original spiritual principal, thus bring it to the fullness of it's meaning & application.*)

Awful Scroll Bible

Be owing no-one anything, if-not to dearly love one another, for he dearly loving the other has fulfilled the Law.
For, "you will not adulterize, you will not murder, you will not steal, you will not give-false-witness, you will not rage-over-against", and if- there are -any other objectives-from-among, it is being summed up from-within this one word, from-within: "You will dearly love your neighbor as yourself."
Dear love deals not perniciously to his neighbor. Therefore, dear love is the fulfillment of the Law.

Concordant Literal Version

To no one owe anything, except to be loving one another, for he who is loving another has fulfilled law."
For this: "You shall not commit adultery, you shall not murder, you shall not steal,you shall not testify falsely,you shall not covet,and if there is any other precept, it is summed up in this saying, in this: "You shall love your associate as yourself."
Love is not working evil to an associate. The complement, then, of law, is love."

exeGeses companion Bible

Be indebted to no one except to love one another:
for whoever loves another fulfills/shalams the torah.
For:
adulterize not!
murder not!
steal not!
pseudo witness not!
pant not!
- and if there is any other misvah
it is summed up in this word,
namely,
Love your neighbour as yourself!
Love works no evil to his neighbour:
so love is the fulness/shalom of the torah.
Exodus 20:13-17, Leviticus 19:18

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Owe, be indebted, obligated nothing to anyone except a choiv (debt) of ahavah (love); for he who has ahavah has fulfilled the Torah.
For the mitzvoh, LO TIN'AF, LO TIRTZACH, LO TIGNOV, LO TACHMOD, SHEMOT 20:13-15,17; DEVARIM 5:17-19,21) and any other of the mitzvot (commandments) is akitzur (restated, in summary), in this dvar Torah, V'AHAVTA L'RE'ACHA KAMOCHA ("You shall love your neighbor as yourself" VAYIKRA 19:18.)
Ahavah (agape) does no wrong to the re'a (neighbor); therefore the fulfillment of the Torah is ahavah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
Do not owe anything to anyone, except to love one another. For the person who loves others has fulfilled [the requirements of] the law. For [the commandments are: Ex. 20:13ff], "You must not be sexually unfaithful to your mate. You must not murder. You must not steal. You must not have a strong desire for what belongs to someone else." These and any other commandments are summed up in these words; "You must love your neighbor the same as you love yourself." If you love your neighbor, you will not do anything wrong to him. So, to love people is the way to fulfill [the requirements of] the law [See Matt. 22:39].

Brodie's Expanded Trans.

Owe no man anything [don't be in debt to anyone], except to love one another of the same kind [friends]; moreover, he who loves another of a different kind [strangers] has fulfilled the law.

For example [civic responsibility]: You shall not commit adultery, You shall not commit murder, You shall not steal, You shall not covet, and if there is another of a different kind of mandate, it is summed up in this principle: You shall love [tolerance and relaxed mental attitude] your neighbor as yourself [according to high standards].

Virtue love does not produce evil towards his fellow man, therefore, the fulfillment of the law is virtue love .

The Expanded Bible
Jonathan Mitchell NT

.
You folks are not to be continual debtors (or: do not be in the habit of owing even one thing) to anyone, except to be constantly loving one another, for the person continually loving the different one (or: the other person) has made full the Law (has fulfilled law [or: = Torah] and custom) (or: You see, the one constantly loving has fulfilled the other, different law).

You see, the [Law, or Torah, says or prophesies], "You will not continue committing adultery," "You will not continue committing murder," "You will not continue stealing," "You will not continue to over-desire (crave; covet; lust)," [Ex. 20:13-14; Deut. 5:17- 18] and if any different implanted goal (impartation of the finished product within; inward directive), it continues being summed up in this word, namely, "You will continue loving your near one (participate with uniting and unambiguous acceptance with your close one, associate, or neighbor) as yourself." [Lev. 19:18] Love is not habitually working [the] worthless (poor quality; base; bad; evil; harm) for (or: to; with) the near one (the associate; the neighbor). Love [is], then, that which fills up Law's full measure (the entire contents of law and custom; [the] Law's [= Torah's] fulfillment).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Love Fulfills the Law

Owe nothing to anyone, except to love one another, for the one who loves someone else has fulfilled the law. For the commandments, “You shall not commit adultery, you shall not commit murder, you shall not steal, you shall not covet,” [A quotation from Exod 20:13–15, 17; Deut 5:17–19, 21] and if there is any other commandment, are summed up in this statement: “You shall love your neighbor as yourself.” [A quotation from Lev 19:18] Love does not commit evil against a neighbor. Therefore love is the fulfillment of the law.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

||Nothing to any|| be owing—save to be loving [one another];
For ||he that loveth his neighbour||^h hath given to ||law|| its fulfillment.

For <this—

*Thou shall not commit adultery,**Thou shall not commit murder,**Thou shall not steal,**Thou shall not covet,—ⁱ*

And if there is any different’ commandment>

||In this word|| is summed up, {namely}—

Thou shalt love thy neighbour as thyself.^a

||Love|| [unto one’s neighbour] worketh not [ill];

[Law’s fullness] therefore, is ||Love||..

^h Mt: “the diverse one.”ⁱ Exo. xx. 13 ff, 17; Deu. v. 17 ff, 21.^a Lev. xix. 18; cp Mt. xix. 18 f; Gal. v. 14; Ja. ii. 8.

The Spoken English NT

Don’t owe anyone anything except to love one another. The person that loves someone else has fulfilled the Law.^c

There’s “Don’t break your marriage vows,”^d “Don’t murder,” “Don’t steal,” “Don’t covet,”^e and whatever other commandment there is—all of them are summed up in this one statement: “Love your neighbor as you love yourself.”^f

Love never does wrong to a neighbor, so love is the fulfillment of the Law.

c. Or, less likely: “The person that loves has fulfilled whatever other law there might be.”

d. Traditionally: “do not commit adultery” (see “Bible Words”).

e. Exodus 20:13-15; Exodus 20:17. See “Bible Words” under “covet.”

f. Leviticus 19:18.

Wilbur Pickering’s New T.

Love

Owe no one anything except to love one another, since he who loves the other has fulfilled the law. Because—“You shall not commit adultery”, “You shall not murder”, “You shall not steal”, “You shall not bear false witness”, “You shall not covet”,⁴ and whatever further commandment—everything is summed up in this word, namely: “You shall love your neighbor as yourself.”⁵ Love does no harm to a neighbor; therefore love is the fulfillment of the law.

(4) See Exodus 20:13-17, Deuteronomy 5:17-21.

(5) See Leviticus 19:18.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Do not be indebted to anyone for anything, unless it is to love one another. For the one who loves another has fulfilled the law

Because it says, "You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not bear false witness. You shall not lust." And if there be any other commandment, it is summed up in this saying, even by this standard: "You shall love your neighbor as yourself."

Love does not do any wrong to its neighbor; therefore, love is the full expression of God's law.

Analytical-Literal Translation Be owing to no one anything, except to be loving one another; for the one loving the other [or, the different [one]] has fulfilled [the] law. For, "You will not commit adultery; You will not murder; You will not steal; {You will not give false testimony}; You will not covet." And if [there is] any other command, it is summed up in this word, in this: "You will love your neighbor as yourself." [Exod 20:12-16; Deut 5:16-20; Lev 19:18] Such love does not bring about evil [or, harm] to the neighbor. Therefore such love [is] the fulfillment of [the] law.

Berean Literal Bible .

Bill Puryear translation .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

. save this

Owe no man anything, except to to give allegiance to one another: for he who gives allegiance to his neighbor has fulfilled the law. For this, You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet, and if there be any other commandment, it is summed up in this word, namely, You shall give allegiance to your neighbor as yourself. Allegiance works no ill to his neighbor: allegiance therefore is the fulfillment of the law.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

Owe^o no one anything, except to love* one another; for* he who loves* the other has fulfilled the law. For* the *commandments*: 'Do not commit adultery; Do not murder; Do not steal; Do not lust, and if there is some other commandment in this word, it is summed up in the *commandment*: 'You will love* your neighbor like yourself.' {O.T. 'desire' (but with objects); Exo 20:13-15, 17; Lev 19:18} Love* works no evil toward the neighbor *of you*. Therefore, love* *is the* fulfillment of the law.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation .

Owe nothing to anyone, except to love one another of the same kind; for when he loves the other believer of a different personality he has fulfilled the law.

For instance this: You will not commit adultery, You will not commit murder, You will not steal, You will not give false testimony in a court room, You will not lust; and if there is any other commandment, it is epitomized in this principle, that is, You shall love your neighbor as yourself.

The love does not produce evil to the one near him; therefore the love is a fulfillment of the law.

R. B. Thieme, Jr. trans2 .

Owe nothing to anyone, have a personal sense of obligation in all relationships, except to tolerate (love) each other of the same category as other believers, for

when he tolerates (loves) the believer with a different personality or opinion as part of his duty under the Royal Family Honor Code with Impersonal Love and toleration with respect for the Righteousness of God imputed by God to all believers, he who tolerates (loves) the other believers has fulfilled the Mosaic law. (marriage application passage) {alternate interpretation}

For instance, this part of the Decalogue referring to crime, You will not commit adultery the sin of fornication and the crime of stealing another man's property, his wife; you shall not murder; you shall not steal; you will not commit perjury in court; you will not lust; and if there is any other commandment it is summarized and epitomized in this principle, Namely, You shall love your neighbor as yourself.

The Love required by the Royal Family Honor Code, namely Impersonal Love, does not produce evil to a neighbor or those in our periphery, therefore the love is the fulfillment of the law and the Royal Family Honor Code.

Revised Geneva Translation .

Ron Snider translation

Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the Law. For this *list of commands*, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." Love does no wrong to a neighbor; therefore, love is the fulfillment of the Law.

Updated Bible Version 2.17

Owe no man anything, except to love one another: for he who loves another has fulfilled the law. For this, You will not commit adultery, You will not kill, You will not steal, You will not covet, and if there be any other commandment, it is summed up in this word, namely, You will love your fellow man as yourself. Love works no ill to his fellow man: love therefore is the fulfillment of the law.

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

8-10

Romans 13:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]

Romans 13:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
opheilō/opheileō (ὀφείλω/ὀφειλέω) [pronounced <i>of-ī-low</i> , <i>of-ī-LEH-oh</i>]	<i>owe; owe money, be in debt for; owe that which is due, owe a debt; metaphorically, be under obligation, be bound by debt</i>	2 nd person plural, present active imperative	Strong's #3784

Translation: *Owe no one nothing...*

The word translated *owe* is *opheilō/opheileō* (ὀφείλω/ὀφειλέω) [pronounced *of-ī-low*, *of-ī-LEH-oh*], and it means, *owe; owe money, be in debt for; owe that which is due, owe a debt; metaphorically, be under obligation, be bound by debt*. Strong's #3784. We understand this to mean, *not to be under obligation to anyone else*.

It would be very easy to say this means, *never go into debt to anyone for any reason*. That is a bit extreme and it would essentially bar most Christians from owning a home and, in many cases, a car. Although some businesses can be started with very little money, most businesses require a sizeable investment—which is often borrowed, at least in part.

Ron Snider, of Makarios Bible Church, deals with this issue point-by-point.

Are Christians Forbidden All Forms of Debt? (Ron Snider)

1. Paul uses the concept of having an obligation (paying taxes to the ruling authorities) to transition to the matter of how love is to be expressed toward all individuals, both those within the church and those on the outside.
2. The Greek noun *ovfeilh*, (*opheile*-debt, obligation, duty) in verse 7 serves as a springboard for the use of the verb *ovfei,lw* (*opheilo*-to be in debt, to owe, to have an obligation) in verse 8.
3. That verb was used often to refer to financial obligations (monetary debt; Matt. 18:28,30) but also came to include the matters of moral, religious, or other obligations. Rom. 15:1,27
4. When dealing with financial matters this verb is followed by an accusative of the thing owed (Lk. 16:7); when it is dealing with some other type of obligation or duty it is followed by an infinitive, which explains the obligation or duty. IIThess. 1:3
5. As he has done consistently, Paul uses an imperative to command obedience when he addresses mat-ters that involve those outside the local church.
6. The prohibition is straightforward but may be taken to the extreme to mean that Paul forbids the be-liever from borrowing money or ever incurring any financial debt.
7. If this passage is used as a proof text that it is wrong to borrow money and incur debt, then it must also be used to prohibit borrowing anything from anyone at any time since the two uses of the adject-ive *mhdei,j* (*medeis*-"nothing"; "anyone, no one") would appear to make this universal.
8. Thus, one cannot borrow a cup of sugar, a book, a ladder, a vehicle, or any other detail of life since he would incur an obligation (*owe it*) to the person from whom he borrowed it.
9. What the passage means is that one is to be faithful in the discharge of anything he borrows; he is to return any item in the same condition in which it was loaned to him and he is promptly to pay any financial obligation he incurs.
10. While it would be ideal for believers not to incur financial debt, other passages in the Bible recognize that borrowing and lending money (and other details as well) was considered to be a normal feature of life. Matt. 5:42; Lk. 6:34-35, 11:5
11. The Old Testament addressed the matters of lending and borrowing by providing regulations and responsibilities that governed those actions.
 - a. Moses records the fact that the ability to lend money is described as part of God's blessing on a nation while borrowing is linked with the matter of national discipline. Deut. 15:6, 28:12
 - b. If one borrows something, he is responsible for the item he borrowed; if it becomes damaged, lost,

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- or stolen the borrower is required to make full restitution. Ex. 22:14; II Kings 6:5
- c. The Jews were to be gracious in the matter of lending to the poor (Deut. 15:8) but could not charge interest on any loan to their fellow countryman. Ex. 22:25; Lev. 25:36-37; Ps. 15:5
 - d. However, the Jews were allowed to loan money at interest to those outside the commonwealth of Israel. Deut. 23:20
 - e. Therefore, it cannot be a sin to borrow money (when and if it becomes necessary) since God would be commanding believers to aid and abet those that were sinning!
 - f. The matter of charging interest that is usurious (excessive or exorbitant interest), is condemned in the book of Ezekiel; it is serious enough to be linked with crimes such as murder, idolatry, adultery, incest, and murder for hire. Ezek. 22:9-12
12. While the believer is free to borrow money, this verse makes it plain that he is responsible to pay any obligation he does incur in a timely fashion and in accordance with the terms of the loan, to which both parties should agree prior to executing any loan.
 13. The manifestation of biblical love and the witness of the life demand that believers discharge every financial obligation in an honorable and timely way.
 14. Some doctrinal considerations for those that borrow money from others or those that loan money to others.
 - a. It is not a sin to borrow money or to lend money.
 - b. While it is not a sin to incur debt, the Bible does not encourage it; one should not consider borrowing an exercise in faith since it might demonstrate a lack of faith-rest or patience.
 - c. God is not obligated to deliver any believer from financial problems, particularly those of his own making.
 - d. The need to borrow may be a reflection of some underlying spiritual problem(s), which may include greed, laziness, refusal to budget, lack of self-discipline, refusal to save, etc.
 - e. While it is not a sin to loan money, recognize that when a believer loans money to anyone, it changes that relationship to one of creditor and debtor. Prov. 22:7
 - f. It is always wrong to borrow and not repay; the refusal to discharge one's financial obligations is a manifestation of wickedness (Ps. 37:21), while the willingness to lend is associated with righteousness. Ps. 37:26, 112:5
 - g. Based on Exodus 22:25, many believe that one should likely not charge interest on loans to other believers; however, one should be careful with the term "never" since there may be exceptions to this general principle (as there often are to other general principles).
 - h. While borrowing and lending are treated as a necessary part of life, the matter of becoming surety for another (co-signing or guaranteeing loans) is always condemned. Prov. 6:1-3a, 11:15, 17:18
 15. Some practical things that one should consider before lending money to others.
 - a. One should consider whether he could really afford to loan money at this time. If not, one must learn how to say no!
 - b. If one is married, any loan should be discussed and agreed upon by both spouses, since money is the leading cause of stress in marriages; while the husband is the final authority, and has the final responsibility, finances should be shared.
 - c. One should not lend more than he can afford to lose.
 - d. If one makes a loan, agree on the terms and get everything in writing (the amount, terms, any interest, and the repayment schedule) to protect all parties involved.
 - e. In that regard, one problem with lending money to friends and family is that the loan is not always taken seriously; the borrower may not make repayment a priority and treat the loan differently than he would treat other financial obligations, leaving it open-ended or unpaid.
 - f. The lender should recognize that it is difficult to ask for the money back, even if he suddenly has a need of his own.
 - g. Loans between family and friends (particularly those that are not faithfully discharged) can result in tension during holidays and other gatherings that should otherwise be pleasant.
 - h. Once money is loaned to someone, the lender should recognize that the borrower is likely to seek more assistance in the future; loaning money provides an easy way out of financial pressure rather

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- than addressing any underlying problems that may exist.
- i. One should recognize that loaning money to others actually costs the lender money since he could be earning interest on the funds he loaned.
 - j. Know the law regarding amounts of money loaned; the IRS may tax the lender no matter whether he receives interest or not.
 - k. The words of Polonius, counselor to King Claudius in Hamlet, are certainly germane to this subject; he advised that one should "neither a borrower nor a lender be", and that "for loan oft loses both itself and friend".
16. Paul follows the prohibition against failing to fulfill one's obligations with an exception that is introduced by the hypothetical conjunction *eiv* (ei-if, whether) and the particle *mh*, (me-no, not); these two terms are usually translated by the English except or unless.
17. The one obligation that all believers are to maintain is the obligation to express Divine love toward the other members of the human race, the duty to seek what is in the best interest of one's fellow man.

From Ron Snider, <http://www.makarios-bible-church.org/newtest.html> (Chapter 13); accessed November 4, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Application: One certainly needs to be circumspect when it comes to financial debt.

Romans 13:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i>]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	present active infinitive	Strong's #25

Translation: ...except to keep on loving one another.

This would also be an easy phrase to misinterpret. The word for *love* is the present active infinitive of *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], which is a mental attitude love. It means, *to love, to esteem, to regard*

with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward. Strong's #25. As a general rule—and this may help Christians out dramatically—we are not mandated by God to *feel* anything. God does issue commands regarding our emotions, but that is to keep them under control and, in many cases, to stop them (for instance, if we are angry with someone or jealous, we name those sins to God; and if it crops up again, we name them again). But, God never orders us to have an emotion. That would be counter to the function of the emotion in the soul. Emotions are a response in the soul.

Let me state this a different way. There is music which I listen to which gives me an emotional response. There is music that you listen to the elicits and emotional response. What are the changes that we are talking about the same exact pieces of music? Pretty much zero, although if we are of the same age, there might be some overlap. What sense would it make for God to command me to not only listen to your music but also to have a specific emotional response to it? No sense at all!

So God is not telling us, with the verb *agapaō* (ἀγαπάω), to feel anything. I see an old girlfriend, or I see certain family members, or I see an old friend, and I may feel a number of emotions—different and appropriate to the person I see. God is not telling us, through Paul, to feel any of those emotions for other members of the local church or toward people in society in general.

Therefore, what God requires here is for us to have a relaxed mental attitude toward other people and not to be filled with mental attitude sins against them. Sometimes, that requires rebound.

Romans 13:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward; one being loved</i>	masculine singular, present active participle; nominative case	Strong's #25
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; accusative case	Strong's #2087
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Romans 13:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, perfect active indicative	Strong's #4137

Translation: For the one loving another (of a different kind) has fulfilled the Law.

Having a mental attitude of love toward others (a non-emotional love, a relaxed mental attitude love) fulfills the Mosaic Law.

Now, bear in mind what Paul is intending to do here. We have studied for three chapters the relationship between Jews and gentiles and God's interaction with believers today (and he does this without specifying dispensations, although one can approach this same material with dispensational theology and come to the same conclusions).

Paul has already given us an outline of behaviors and attitudes in the previous chapter for Christians to have. However, there are also Jewish believers in Rome who are a part of the Roman church. By doing this, Paul is careful to explain the spiritual life to Jewish and gentiles believers alike, but without putting the Jewish believers off.

Paul realizes that there are some Jewish believers reading this or hearing it read or hearing this epistle explained, and he relates this back to the Mosaic Law. However, Paul does this in such a way as to not place either Jew or gentiles back under the Mosaic Law.

Romans 13:8 **Owe no one nothing except to keep on loving one another. For the one loving another (of a different kind) has fulfilled the Law.** (Kukis mostly literal translation)

One key mechanic to the spiritual life is rebound. That is, we name our sins to God and are placed back into fellowship. Our lives should be free of mental attitude sins toward others—and when these sins crop up, we name them to God.

The proper mental attitude toward people around us fulfills the Law.

Romans 13:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Romans 13:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moicheuō (μοιχεύω) [pronounced moy-KHYOO-oh]	<i>to commit adultery, to be an adulterer; to have unlawful sexual congress</i>	2 nd person singular, future active indicative	Strong's #3431

Translation: For the [commandments read]: you will not commit adultery,...

Paul goes through the various social commandments. Having a relaxed mental attitude toward people you know or don't know would preclude having great lust for, for instance, the wife of a marriage. That would be a mental attitude sin. If I love my *neighbor*, that would preclude my having the mental attitude sin of lust toward the wife. If I have a mental attitude of love toward the husband (this is a non-emotional love), then I would not want to do irreparable harm to his life and marriage by committing adultery. So, by having the mental attitude of love toward this husband and wife, I would not commit adultery.

Romans 13:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
phoneuō (φονεύω) [pronounced fon-YOO-oh]	<i>to murder, to kill, to slay; being a murderer of</i>	2 nd person singular, future active indicative	Strong's #5407

Translation: ...you will not murder,...

If you have a mental attitude of love toward someone, obviously you are not going to murder them.

Romans 13:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
κλέπτω (κλέπτω) [pronounced KLEP-toe]	<i>to steal, to commit a theft</i>	2 nd person singular, future active indicative	Strong's #2813
Scrivener Textus Receptus adds these two words. The Byzantine Greek text treats them as a variant text.			
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
pseudomartyrēō (ψευδομαρτυρέω) [pronounced psyoo-dom-ar-too-REH-oh]	<i>to bear (to be a) false witness, to give false testimony, to lie</i>	2 nd person singular, future active indicative	Strong's #5576

Translation: ...you will not steal, [you will not bear false witness],...

If you have a mental attitude of love toward someone, then you are not going to steal from them. You respect their private property.

The commandment not to bear false witness is an uncertain reading. However, we would not lie concerning another person if we have the mental attitude of love toward that person.

Romans 13:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
epithumēō (ἐπιθυμέω) [pronounced ehp-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	2 nd person singular, future active indicative	Strong's #1937

Translation: ...[and] you will not covet.

We do not engage the lust of the sin nature toward another to whom we have a mental attitude love. We are going to know believers and unbelievers, many of whom have great stuff (a great wife, a nice car, a great house, etc.). All of this is between God and that person; we are not involved. Therefore, we do not covet their things.

Romans 13:9a-d For the [commandments read]: you will not commit adultery, you will not murder, you will not steal, [you will not bear false witness,] [and] you will not covet. (Exodus 20:13–15, 17) (Kukis mostly literal translation)

Paul has briefly explained that have a mental attitude of love toward those in one's periphery precludes breaking the Law against those people.

Romans 13:9e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ²⁷			
On rare occasions, where ei (εἰ) [pronounced I] is used to begin two phrases, it can be translated, <i>whether...or (whether)...</i>			
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

²⁷ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Romans 13:9e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hétēros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	feminine singular correlative pronoun; adjective; nominative case	Strong's #2087
entolê (ἐντολή, ἐντολή) [pronounced en-tol-AY]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; nominative case	Strong's #1785
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
toutô (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
In the Scrivener Textus Receptus and the Byzantine Greek text, toutô (τούτῳ) [pronounced TWO-toh] is placed between en (ἐν) [pronounced en] and tô (τῷ) [pronounced toh]. Because order in the Greek text is only important when it comes to emphasis, this makes little or no difference in meaning.			
anakephalaíomai (ἀνακεφαλαίωμα) [pronounced an-ak-eternity future-al-AH-ee-om-ahee]	<i>to summarize, to sum up (again), to repeat summarily, to condense into a summary</i>	3 rd person singular, present passive indicative	Strong's #346
This word anakephalaíomai (ἀνακεφαλαίωμα) [pronounced an-ak-ef-al-AH-ee-om-ahee] is a compound word, made up of: [aná (ἀνά) [pronounced aw-NAW] = step by step or again; kephalaion (κεφάλαιον) [pronounced kef-AL-ah-yon] = the head, the sum, the total] which means to sum up, to complete, to total, to bring together several things into one total. it means "that he might bring together under one total or one head."			
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Romans 13:9e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Westcott Hort text (which is the primary text that I use) places these two words in brackets. I think that means, counter-intuitively, that this is a confirmed reading. These particles are found right here in the other three Greek texts to which I refer.

I include most of the variants which I come across. I include them because it is clear that they make little or no difference

Translation: *And if there is any other (of a different kind) commandment, this is summarized by this saying,...*

The Mosaic Law has a myriad of commandments. However, they can all be summarized by words out of the Mosaic Law.

Romans 13:9f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaô (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	2 nd person masculine singular, future active indicative	Strong's #25
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
plêsion (πλησίον, α, ον) [pronounced <i>play-SEE-on</i>]	<i>neighbor, one who is near, close by; fellow man; associate</i>	adverb; noun; it takes its morphology from the preceding definite article	Strong's #4139
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
seauton (σεαυτόν) [pronounced <i>seh-ow-TOM</i>]	<i>yourself; you; to you, towards you</i>	2 nd person masculine singular reflexive pronoun; accusative case	Strong's #4572

Translation: *...you will love your neighbor as yourself.* (Leviticus 19:18)

This is a quotation from the Mosaic Law. If you love your neighbor as yourself, you will not harm them in any way. You will not violate the Mosaic Law against them. This does not mean that we need to know the Mosaic Law. The mental attitude of love will preclude doing wrong to another person.

Romans 13:9d-f **And if there is any other (of a different kind) commandment, this is summarized by this saying, you will love your neighbor as yourself.** (Kukis mostly literal translation)

Romans 13:9 **For the [commandments read]: you will not commit adultery, you will not murder, you will not steal, [you will not bear false witness,] [and] you will not covet. And if there is any other (of a different kind) commandment, this is summarized by this saying, you will love your neighbor as yourself.** (Kukis mostly literal translation)

Romans 13:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, nominative case	Strong's #26
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
plêsion (πλησίον, α, ον) [pronounced play-SEE-on]	<i>neighbor, one who is near, close by; fellow man; associate</i>	adverb; noun; it takes its morphology from the preceding definite article	Strong's #4139
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ah-ee]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2038

Translation: The love toward a neighbor does not work evil;...

Romans 13:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêrōma (πλήρωμα) [pronounced PLAY- roh-mah]	<i>fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period)</i>	neuter singular noun, nominative case	Strong's #4138
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
nomos (νόμος) [pronounced NOHM- oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
agápē (ἀγάπη) [pronounced ag-AH- pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, nominative case	Strong's #26

Translation: ...therefore, the law of love [is] the fulfillment [of the Law]. (Kukis mostly literal translation)

Romans 13:10 The love toward a neighbor does not work evil; therefore, the law of love [is] the fulfillment [of the Law]. (Kukis mostly literal translation)

Romans 13:8–10 Owe no one nothing except to keep on loving one another. For the one loving another (of a different kind) has fulfilled the Law. For the [commandments read]: you will not commit adultery, you will not murder, you will not steal, [you will not bear false witness,] [and] you will not covet. And if there is any other (of a different kind) commandment, this is summarized by this saying, you will love your neighbor as yourself. The love toward a neighbor does not work evil; therefore, the law of love [is] the fulfillment [of the Law]. (Exodus 20:13–15, 17 Leviticus 19:18) (Kukis mostly literal translation)

Interestingly enough, there are two passages in two gospels which have roughly the same message. I will need to include those passages in the **Addendum**.

Romans 13:8–10 Continue owing no man nothing except to keep on loving one another. When the believer loves other believers and unbelievers alike with a mental attitude love, he has fulfilled the mandates of the Law. For we read this in the Ten Commandments: you will not commit adultery, you will not murder, you will not steal, you will

not bear false witness and you will not covet. In fact, if there is any other commandment which regulates the interaction between people, they can all be summarized by these words: you will love your neighbor as yourself. Having a mental attitude of love toward your neighbor will not work evil against him. Therefore, the law of love fulfills the Mosaic Law. (Kukis paraphrase)

And this, having seen the time, that hour now you (all) out from sleep having been awakened. For now, near of us the salvation or when we believed. The night advanced now the day has approached. We put aside, therefore, the works from the darkness. Now we put on the tools [or, *weapons*] of the light.

Romans
13:11–12

Also this, having known the [chunk of] time, that [it is] now the hour for you (all) to be awakened from [your] sleep; for now the salvation [is] nearer to us than when we [first] believed. The night is spent, now the day has approached. Therefore, let us cast off the works from spiritual darkness [and] now let us put on the weapons of the light.

We have known and understood the period of time known as the Jewish Age, but it is now time for us to be awakened from our sleep. The imagery of the Jewish Age is set aside for the historic reality of the Church Age. As we move forward in the spiritual life, we move further and further along in the progression of our salvation (that is, we learn to attain the advancement in the spiritual life). So the night of the Jewish Age is over and the day of the Church Age has come. For this reason, we will cast off the works of spiritual darkness (be these works of legalism or immorality) and we will put on the implements of the light.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And this, having seen the time, that hour now you (all) out from sleep having been awakened. For now, near of us the salvation or when we believed. The night advanced now the day has approached. We put aside, therefore, the works from the darkness. Now we put on the tools [or, <i>weapons</i>] of the light.
Complete Apostles Bible	And do this, knowing the time, that it is already the hour for us to be roused out of sleep; for now our salvation is nearer than when we believed. The night is advanced, the day is at hand. Therefore let us put off the works of darkness, and let us put on the armor of light.
Douay-Rheims 1899 (Amer.)	And that, knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed And the day is at hand. Let us, therefore cast off the works of darkness and put on the armour of light.
Holy Aramaic Scriptures Original Aramaic NT	. I know this: Now is the time and the hour to awake from our sleep, for now our life has drawn closer to us than when we believed. The night has now passed and the day has arrived, therefore let us strip off the works of darkness from us, and let us put on the armor of light.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	See then that the time has come for you to be awake from sleep: for now is your salvation nearer than when you first had faith. The night is far gone, and the day is near: so let us put off the works of the dark, arming ourselves with light,...
Bible in Worldwide English	In all this you know what a special time it is. It is time now for you to wake up from your sleep. The time when we will be saved is nearer to us now than when we first believed. The night is almost past. Morning is near. Let us stop doing the wrong things people do in the dark. Let us do the good things that people do in the light.
Easy English Easy-to-Read Version—2008	. I say this because you know that we live in an important time. Yes, it is now time for you to wake up from your sleep. Our salvation is nearer now than when we first believed. The night is almost finished. The day is almost here. So we should stop doing whatever belongs to darkness. We should prepare ourselves to fight evil with the weapons that belong to the light.
God's Word™	You know the times in which we are living. It's time for you to wake up. Our salvation is nearer now than when we first became believers. The night is almost over, and the day is near. So we should get rid of the things that belong to the dark and take up the weapons that belong to the light.
Good News Bible (TEV)	You must do this, because you know that the time has come for you to wake up from your sleep. For the moment when we will be saved is closer now than it was when we first believed. The night is nearly over, day is almost here. Let us stop doing the things that belong to the dark, and let us take up weapons for fighting in the light.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	You know what sort of times we live in, and so you should live properly. It is time to wake up. You know that the day when we will be saved is nearer now than when we first put our faith in the Lord. Night is almost over, and day will soon appear. We must stop behaving as people do in the dark and be ready to live in the light.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	To live like this is all the more urgent, for time is running out and you know it is a strategic hour in human history. It is time for us to wake up! For our full salvation is nearer now than when we first believed. Night's darkness is dissolving away as a new day of destiny dawns. So we must once and for all strip away what is done in the shadows of darkness, removing it like filthy clothes. And once and for all we clothe ourselves with the radiance of light as our weapon.
Plain English Version	.
UnfoldingWord Simplified T.	Do what I have just told you, especially since you know how important is the time in which we are now living. You know that it is time for you to be fully alert and active, like people who have awakened from sleeping, because the time when the Messiah will finally deliver us from this world's sin and sorrow is near. That time is closer now than when we first believed in the Messiah. Our time to live in this world

is almost ended, like a night that is nearly ended. The time when the Messiah will return is near. So we must stop doing the wicked deeds that people like to do at night, and we must be doing the things that will help us resist evil, as soldiers who put on their armor in the daytime get ready to resist their enemies.

Williams' New Testament

Do this in particular because you know the present crisis, that it is high time for you to wake up out of your sleep, for our salvation is now nearer to us than when we first believed. The night has almost passed; the day is at hand. So let us put aside the deeds of darkness, and put on the weapons of light.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

And this *is important*, realizing the time, because *it is already the* hour for you to get up from slumber. You see, now our rescue is closer than when we trusted. The night progressed. The day has come near. So we should take off the actions of the darkness. We should put on the weapons of the light.

Common English Bible .

Len Gane Paraphrase

Also this, knowing the time, that now [is] the time to wake up from sleep, for now our salvation is nearer that when we believed. The night is almost gone; the day is at hand. Therefore let us put away the deeds of darkness, and let us put on the armor of light.

A. Campbell's Living Oracles

Further, knowing the season, that it is now the hour for us to awake out of sleep. (For now our salvation is nearer than when we believed: the night is far advanced, and the day is at hand.) Let us, therefore, put off the works of darkness, and let us put on the armor of light.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

This I say, because you know the crisis that we have reached, for the time has already come for you to rouse yourselves from sleep; our Salvation is nearer now than when we accepted the Faith. The night is almost gone; the day is near. Therefore let us have done with the deeds of Darkness, and arm ourselves with the weapons of Light.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

And do this, understanding the occasion. The hour has come for you to wake up from your slumber, for our salvation is nearer now than when we first believed. The night is nearly over; the day has drawn near. So let us lay aside the deeds of darkness and put on the armor of light.

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version

You should do this because you realize how urgent the time is—that it's high time for you to wake up from your sleep. For salvation is closer to us now than when we first put our trust in God. The night is nearly over, the day is almost here! So let's get rid of our dark deeds and put on the armor of light.

The Heritage Bible

Also this, seeing the time, that even now it is an hour to awake out of sleep, because now our salvation is nearer than when we believed.

The night is driven forward, and the day is drawing near; let us therefore put away the works of darkness, and let us sink into the weapons of light.

International Standard V

Live in the Light of the Messiah's Return

Lexham Bible Montgomery NT	<p>This is necessary because you know the times—it's already time for you to wake up from sleep, because our salvation is nearer now than when we became believers. The night is almost over, and the day is near. Let's therefore put aside the actions of darkness and put on the armor of light.</p> <p>.</p> <p>Carry out these injunctions because you know the crisis that we are in, that now it is high time for you to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent; The day is at hand. Let us therefore take off the deeds of darkness, Let us put on the armor of light.</p> <p>.</p>
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	<p>.</p> <p>And [<i>do</i>] this, knowing the time, that it is already the hour that we should be waked from sleep, for now is our salvation nearer than when we believed. The night is far advanced, and the day is at hand; let us lay aside therefore the works of darkness, and let us put on the armor of light.</p> <p>.</p>
The Spoken English NT UnfoldingWord Literal Text	<p>.</p> <p>Do this because we know the time, that it is already time for us to awake out of sleep. For now our salvation is nearer than when we first believed. The night has advanced, and the day has come near. Let us therefore put aside the works of darkness, and let us put on the armor of light.</p> <p>.</p>
Urim-Thummim Version Weymouth New Testament	<p>.</p> <p>Carry out these injunctions because you know the critical period at which we are living, and that it is now high time, to rouse yourselves from sleep; for salvation is now nearer to us than when we first became believers. The night is far advanced, and day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light.</p> <p>.</p>
Wikipedia Bible Project	<p>Do this because you recognize the times—that it is high time for you to wake up from your sleep. For salvation is closer to us now than when we first started trusting God. The night is almost over, the day is almost here, so let us take off the clothes of our dark deeds and put on the armor of light.</p> <p>.</p>
Worsley's New Testament	<p>And this <i>let us observe</i>, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we <i>first</i> believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.</p> <p>.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Children of the light**

- You know what hour it is. This is the time to awake, for our salvation is now nearer than when we first believed; the night is almost over and day is at hand. Let us discard, therefore, everything that belongs to darkness, and let us put on the armor of light. Eph 5:8; 1Thes 5:4; 1Cor 7:26

- 11. *You know what hour it is.* This is the time to awake. Paul was just recalling the duties of a Christian in this world and he already turns to the opposite direction: beware of settling down in this world. The Christian is always awaiting the coming of Christ.

During the first thirty years of the Church, all waited for the imminent return of Jesus. When it became clear to them that history was being extended, they began thinking more of each one's last end: it was then that they would meet Christ. In the present century we have come to realize that history is going towards an end and that we not only have to be ready for the last hour, but that we must also work for the evangelization of the world. The Gospel is the power that, directly or indirectly, brings all human history to maturity; by living holy and responsible lives we hasten the coming of the kingdom of God (2 P 3:11-12).

New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cipher Translation .
 And that, knowing the time, that now it is high time to awake out of sleep: for now is our yeshu`ah nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. [Kukis: I am surprised that they capitalize or bold yeshu`ah. I assume because they see this as meaning nothing more than *salvation*.]

Hebraic Roots Bible .
 Holy New Covenant Trans. .
 You know this is the right time for you to wake up from sleeping. It's late! The time for our deliverance is now nearer than when we first believed. The night is almost gone; daytime is near! So put away deeds of darkness. Put on the weapons of light.

The Scriptures 2009 .
 Tree of Life Version .
 Besides this, you know the time—that it is already the hour for you to awaken from sleep; for now our salvation is nearer than when we first came to trust. The night is almost gone and the day is near, so let us put off the works of darkness and put on the armor of light.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament .
 ...And [do] this, knowing the time, that [it is] already the hour for us to be awakened out of sleep, for our salvation [is] now nearer than when we [first] believed. The night is advanced [or, almost gone], but the day has drawn near; therefore, let us take off [fig., cease from] the deeds of the darkness, and let us put on [or, clothe ourselves with] the armor of the light.

Alpha & Omega Bible .
 Awful Scroll Bible .
 Even the same-as-this, having perceived the time, certainly-of-what it is assuredly-then the hour, for us to be aroused out of sleep, for now is our Deliverance more imminent than as-when we confide. The night strikes-ahead, but the day has drawn near, let we ourselves therefore, put-away the undertakings of darkness, and let we ourselves sink-from-within the Armor of Light.

Concordant Literal Version .
 This, also, do, being aware of the era, that it is already the hour for us to be roused out of sleep, for now is our salvation nearer than when we believe."
 The night progresses, yet the day is near. We, then, should be putting off the acts of darkness, yet should be putting on the implements of light."

exeGeses companion Bible .
 And this:
 knowing the season,
 that it is already the hour to rise from sleep;
 for now our salvation is nearer than when we trusted.
 The night advances, the day approaches:
 so put off the works of darkness
 and endue the weapon of light.

God's Truth (Tyndale) .
 Orthodox Jewish Bible .
 Besides this, you have da'as of the zman, that it is already the hour for you to wake up from sheynah (sleep), for now is Yeshu'at Eloheinu nearer than when we became ma'aminim (believers).
 The Lailah (Night) (of the old epoch) is far advanced, and HaYom [Yom HaDin, the Day of Judgment] is imminent, at hand. Let us therefore take off the dark cloak of

the deeds of choshech, ridding ourselves of it, and let us put on the neshek (weapons 6:13) of Ohr (light).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 Now this [is another reason for observing the law of love]: You should know that it is about time to wake up out of your [spiritual] sleep, because [the day of our final] salvation is now nearer to us than when we first believed [in Christ]. The night is almost over and the day is near. So, we should stop doing the deeds of darkness [i.e., sinful things] and we should arm ourselves with the weapons of light [i.e., virtues for right living].

Brodie's Expanded Trans.

Also, you must have a thorough understanding of this dispensation [spiritual responsibility], that the hour has arrived for you to be roused [reversion recovery] out of spiritual indolence, for at this present time [during the Church Age], salvation [glorification-salvation] is nearer for us than when we came to believe [justification-salvation].

The night [spiritual darkness; life on earth] has advanced; furthermore, the day [spiritual light; death or the rapture] is approaching. Therefore, let us cast off the works of darkness [production from the cosmic system], then clothe ourselves with the armor of light [Bible doctrine metabolized in the filling of the Spirit].

The Expanded Bible
 Jonathan Mitchell NT

This also – being folks having seen and thus knowing the season (the fit of the situation; the appointed fertile moment) – that [it is] by this time (or: already) an hour to be aroused (or: awakened) out of sleep, for now our rescue (our deliverance; our wholeness, health and salvation) [is] closer than when we came to trust (or: we believed with faith and conviction).

The night advances, and the day has approached and is presently near. We should put, then, the acts of the Darkness (works from the realm of the shadows; actions that belong to dimness and obscurity) away from ourselves (or: take off and put away the deeds pertaining to darkness; = ignorance; that which was before the light arrived), and clothe ourselves with the instruments (tools; weapons; implements; [some MSS: works; deeds]) of Light (or: The Light).

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

And do this because you [*Here "because" is supplied as a component of the participle ("know") which is understood as causal] know the time, that it is already the hour for you to wake up from sleep. For our salvation is nearer now than when we believed. The night is far gone, and the day has drawn near. Therefore let us throw off [Some manuscripts have "let us lay aside"] the deeds of darkness and put on the weapons of light.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

And <this besides>—

Knowing the season—

That it is an hour already for you^b [out of sleep] to be wakened;

For ||now|| is our' salvation [nearer] than when we believed:

||The night|| is far spent,

And [the day] hath drawn near;
 Let us, then, cast off the works of darkness,
 {And} let us put on the armour of light,—...

^b Or (WH): “us.”

The Spoken English NT

And do all this knowing what moment we're in in history: it's already time for you to wake up from sleep. Our salvation is nearer now than when we first became believers.⁹

The night is nearly over, and the day is almost here. So let's throw off ways that belong to the darkness, and put on the armor of light.

Wilbur Pickering's New T.

g. Or simply, “believed.”

Put on Christ

Besides this, knowing the time, it is high time for us to be awakened from sleep, because our salvation is nearer now than when we first believed. The night is nearly over, and the day is near;⁶ so let us get rid of the works of the darkness, and let us put on the weapons of the light.⁷

(7) That's right, 'weapons'. Light repels darkness.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Now consider this, knowing the time, that it is already the hour that we should be roused out of sleep; because our salvation is nearer now than when we first believed. The night is almost over, and the day is drawing near; therefore, let us cast off the works of darkness and put on the armor of light.

Analytical-Literal Translation

And [do] this, knowing the time, that [it is] already the hour for us to be awakened out of sleep, for our salvation [is] now nearer than when we [first] believed.

The night is advanced [or, almost gone], but the day has drawn near; therefore, let us take off [fig., cease from] the deeds of the darkness, and let us put on [or, clothe ourselves with] the armor of the light.

Berean Literal Bible

.

Bill Puryear translation

.

C. Thomson updated NT

.

Charles Thomson NT

.

Context Group Version

.

English Standard Version

.

Far Above All Translation

.

Green's Literal Translation

.

James Allen translation

.

Legacy Standard Bible

.

Literal New Testament

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

Also this, knowing the time, that *it is* already *the* hour to be awakened from sleep; for* our salvation is now nearer than when we *first* believed. The night *has* progressed, and the day has drawn near. Therefore, we should place away from ourselves the works of darkness, and should clothe ourselves with the weapons of light.

New American Standard

.

New European Version

.

New King James Version

.

New Matthew Bible

.

NT (Variant Readings)

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Niobi Study Bible

.

R. B. Thieme, Jr. translation This do also, by having known the period of time [Church Age], that it is already time for you to wake up from sleep; for now our deliverance is nearer than when we believed.

The night is far gone, the day is approaching; therefore let us lay aside the works of darkness, and let us put on the armor of light.

R. B. Thieme, Jr. trans2 This do also, in addition to your responsibility to the Laws of Divine Establishment government and believers under the Royal Family Honor Code, by having known, from consistent Perception, Cognition, Incultation & Metabolization of Bible Doctrine, the period of time, that it is already, time for you to wake up, through cognizance of pertinent Bible Doctrine, from sleep of apathy, ignorance, indifference, disorientation to history and reality of contemporary events from reversionism and apostasy. For you see now, our deliverance, the entire Royal Family of God, in the rapture of the church, is nearer to us now than when we first believed;

The night, our life on this earth and as believers, our alertness, in this the latter church age is far or almost gone; the day, our life, after physical death, as a believer in eternity is approaching, therefore let us lay aside or put away inconsequential priorities for pleasure or success in life or the production of darkness in the Cosmic Dynasphere namely Good and Evil, and let us put on the armor of light by gearing the mentality of our soul to face the adversities and prosperities of life by consistent Perception, Cognition, Incultation & Metabolization of Bible Doctrine to the point of Maturity Adjustment to the Justice of God and continued residence and function in the Divine Dynasphere.

Revised Geneva Translation .
Ron Snider translation

Besides all this, you know the time, that it is already the hour for you to awaken from sleep; for now, salvation is nearer to us than when we believed. The night is almost gone, and the day is near. Therefore, let us lay aside the deeds of darkness and put on the armor/weapons of light.

Updated Bible Version 2.17 .
A Voice in the Wilderness .
Webster's Translation .
World English Bible .
Worrell New Testament .

The gist of this passage:
11-12

Romans 13:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
εἶδō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle; nominative case	Strong's #1492

Romans 13:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kairos (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540

Translation: Also this, having known the [chunk of] time,...

I believe that Paul is outlining the change of one period of time to another. The word here for *time* is *kairos* (καιρός) [pronounced *kī-ROSS*], and it means, *time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation*. Strong's #2540. There is a word for time as a series of events, one after the other. But this word refers to time as an epoch or as a chunk of time.

Again, without getting into the nitty gritty of it, Paul is referring to the previous Jewish Age. The recipients know of that period of time.

Romans 13:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hōra (ώρα) [pronounced <i>HO-rah</i>]	<i>day, hour, instant, season, time</i>	feminine singular noun; nominative case	Strong's #5610
êdê (ἤδη) [pronounced <i>AY-day</i>]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
humas (ὑμᾶς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
hupnos (ὑπνος) [pronounced <i>HOOP-noss</i>]	<i>sleep, (figuratively) spiritual stupor</i>	masculine singular noun; genitive/ablative case	Strong's #5258

Romans 13:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	aorist passive infinitive	Strong's #1453

Translation: ...that [it is] now the hour for you (all) to be awakened from [your] sleep;...

This is a new dispensation, and it is like being awakened from a sleep. When you are awake, you see reality.

Prior to Jesus, the Messiah was presented in shadow form. The levitical sacrifices presented the Jesus, but as if in a dream or as dream imagery. But now, in this new dispensation, we are all awake and we see the Lord Jesus and we know what He actually did.

By *seeing* the Lord Jesus, I don't mean that you or I physically see Him; or that those in the local church at Rome physically saw Him. We know of Him through the testimony of others. He is an historical figure. He is the reality to all those receiving this epistle even though they have not physically seen the Lord.

Romans 13:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
egguteron (ἐγγύτερον) [pronounced en-GOO-ter-on]	<i>near, nearly</i>	adverb	Strong's #1452
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; nominative case	Strong's #4991

Romans 13:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	1 st person plural, aorist active indicative	Strong's #4100

Translation: ...for now the salvation [is] nearer to us than when we [first] believed.

At this point in time, salvation is nearer to us than when we first believed. Salvation is the word *sôtêria* (σωτηρία) [pronounced soh-tay-REE-ah] and it means, *salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity*. Strong's #4991.

At the moment of faith in Christ, we are saved and we receive our salvation. However, our salvation is also a process. That is, we continue in the spiritual life going from point A to point B (from faith in Christ to physical death), and during that time, we keep moving closer and closer to our spiritual fulfillment as believers on earth. That is, God has a plan for us, for each one of us, and, ideally speaking, God allows us to fulfill that plan if we have positive volition toward Him.

Now, what I mean by positive volition toward God is, we do not work up some kind of strong emotion for God, but that we pursue Him through His Word. This is how we know God. This is the only way for us to know God is through His Word. As we learn more about God, we learn more about His plan and our place in his plan.

Romans 13:11 Also this, having known the [chunk of] time, that [it is] now the hour for you (all) to be awakened from [your] sleep; for now the salvation [is] nearer to us than when we [first] believed. (Kukis mostly literal translation)

Romans 13:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; nominative case	Strong's #3571
prokoptô (προκόπτω) [pronounced prok-OP-toe]	<i>literally, to drive forward; but used to mean: to advance (in amount, to grow; in time, to be well along); to increase, to proceed, to profit, to be far spent</i>	3 rd person singular, aorist active indicative	Strong's #4298

Translation: *The night is spent,...*

The night is spent, or the night is over. The night is the dispensation of Israel. During the night, we only had shadow figures of reality. We had representations of the Messiah but we did not have the Messiah yet.

Romans 13:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, perfect active indicative	Strong's #1448

Translation: *...now the day has approached.*

At this point, we are in the day; we are in the daylight. Jesus is an historic reality. The Jewish Messiah has come; He died for our sins, and now we live our lives in the perfect knowledge of His Person (that is, if we choose to grow in grace and knowledge of Him).

Romans 13:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apotithêmi (ἀποτίθημι) [pronounced ap-ohT-EETH-ay-mee]	<i>to take off; to put away (off, aside, away) (literally or figuratively); to cast off, to lay apart (aside, down), to set aside</i>	1 st person plural, aorist middle subjunctive	Strong's #659
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, accusative case	Strong's #2041
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Romans 13:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; genitive/ablative case	Strong's #4655

Translation: Therefore, let us cast off the works from spiritual darkness...

Therefore, we cast off or cast aside the works of spiritual darkness. For many Jews, these could be the legalistic works that they learned from traditions. For many of the gentiles, this could be the works of immorality and godlessness and ignorance. Those works are cast off.

Romans 13:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
endue (ἐνδύω) [pronounced eh-DOO-oh]	<i>to sink into (clothing), to put on, to clothe oneself, to array (oneself), to wear [clothing]</i>	1 st person plural, aorist middle subjunctive	Strong's #1746
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hopla (ὅπλα) [pronounced HOP-la]	<i>tools, utensils or implements for preparing a thing; arms used in warfare, weapons; instruments</i>	neuter plural noun; accusative case	Strong's #3696
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, genitive/ablative case	Strong's #5457

Translation: ...[and] now let us put on the weapons of the light. (Kukis mostly literal translation)

We now put on the weapons or instruments of light, which Paul describes elsewhere.

Romans 13:12 The night is spent, now the day has approached. Therefore, let us cast off the works from spiritual darkness [and] now let us put on the weapons of the light. (Kukis mostly literal translation)

Romans 13:11–12 Also this, having known the [chunk of] time, that [it is] now the hour for you (all) to be awakened from [your] sleep; for now the salvation [is] nearer to us than when we [first] believed. The night is spent, now the day has approached. Therefore, let us cast off the works from spiritual darkness [and] now let us put on the weapons of the light. (Kukis mostly literal translation)

Romans 13:11–12 We have known and understood the period of time known as the Jewish Age, but it is now time for us to be awakened from our sleep. The imagery of the Jewish Age is set aside for the historic reality of the Church Age. As we move forward in the spiritual life, we move further and further along in the progression of our salvation (that is, we learn to attain the advancement in the spiritual life). So the night of the Jewish Age is over and the day of the Church Age has come. For this reason, we will cast off the works of spiritual darkness (be these works of legalism or immorality) and we will put on the implements of the light. (Kukis paraphrase)

As in a day, decently let us walk, not in revelries or in intoxications, not in beddings and unbridled lusts, not in strife and heat, but put on the Lord Jesus Christ and of the flesh provision you will not make toward desires.

Romans
13:13–14

As in the day, let us walk decently [and honestly], not in revelries or by [taking] intoxicants, not in sexual promiscuity and unbridled lusts, not with strife and heated emotions, but put on the Lord Jesus Christ and do not make provision for the flesh [and] for [its] lusts.

Let us walk each day as if in full sunlight with everyone seeing us. Let us walk about decently, circumspectly and honestly. Let us not participate in wild parties with intoxicants. Let us not give in to sexual promiscuity or to unbridled lusts. Let us not spend our lives as slaves to strife and to heated emotions that control us. Instead, let us put on the Lord Jesus Christ. That is, let us grow spiritually, advancing to supergrace. Do not set aside time for the flesh and for its lusts.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	As in a day, decently let us walk, not in revelries or in intoxications, not in beddings and unbridled lusts, not in strife and heat, but put on the Lord Jesus Christ and of the flesh provision you will not make toward desires.
Complete Apostles Bible	Let us walk properly, as in the day, not in revelries and drinking bouts, not in orgies and debaucheries, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.
Douay-Rheims 1899 (Amer.)	Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ: and make not provision for the flesh in its concupiscences.
Holy Aramaic Scriptures Original Aramaic NT	. And let us walk in a right manner as those in the daytime, not in partying, not in drunkenness, not in orgies, not in envy or in fighting, But put on Our Lord Yeshua The Messiah and do not be concerned for the desires of your flesh.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	With right behaviour as in the day; not in pleasure-making and drinking, not in bad company and unclean behaviour, not in fighting and envy. But put on the Lord Jesus Christ, and do not give thought to the flesh to do its desires.
Bible in Worldwide English	Let us live in the right way like people who are in the light. We must not take part in noisy feasting with dancing, or get drunk. We must not do any kind of wrong thing with sex. We must not quarrel or be jealous. But you must take the Lord Jesus Christ into your hearts. And do not plan to do the wrong things your bodies want to do.
Easy English Easy-to-Read Version–2008	. We should live in a right way, like people who belong to the day. We should not have wild parties or be drunk. We should not be involved in sexual sin or any kind of immoral behavior. We should not cause arguments and trouble or be jealous. But be like the Lord Jesus Christ, so that when people see what you do, they will see Christ. Don't think about how to satisfy the desires of your sinful self.
God's Word™	We should live decently, as people who live in the light of day. Wild parties, drunkenness, sexual immorality, promiscuity, rivalry, and jealousy cannot be part of our lives. Instead, live like the Lord Jesus Christ did, and forget about satisfying the desires of your sinful nature.
Good News Bible (TEV)	Let us conduct ourselves properly, as people who live in the light of day---no orgies or drunkenness, no immorality or indecency, no fighting or jealousy. But take up the weapons of the Lord Jesus Christ, and stop paying attention to your sinful nature and satisfying its desires.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	So behave properly, as people do in the day. Don't go to wild parties or get drunk or be vulgar or indecent. Don't quarrel or be jealous. Let the Lord Jesus Christ be as near to you as the clothes you wear. Then you won't try to satisfy your selfish desires.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	We must live honorably, surrounded by the light of this new day, not in the darkness of drunkenness and debauchery, not in promiscuity and sensuality, not being argumentative or jealous of others. Instead fully immerse yourselves into the Lord Jesus, the Anointed One, and don't waste even a moment's thought on your former identity to awaken its selfish desires.
Plain English Version	.
UnfoldingWord Simplified T.	We must behave properly, as though the time when the Messiah will return were already here. We must not get drunk and do evil things with others. We must not commit any kind of sexual immorality or wild sensual behavior. We must not quarrel. We must not be jealous of other people. On the contrary, we should be like the Lord Jesus the Messiah so that others will see what he is like. You should stop wanting to do the things that your old evil nature wants to do.

Williams' New Testament Let us live becomingly for people who are in the light of day, not in carousing and drunkenness, nor in sexual immorality and licentiousness, nor in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and put a stop to gratifying the evil desires that lurk in your lower nature.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version As during *the* day, we should traipse around properly: not in wild parties and bouts of drunkenness, not in beds and indulgent activities, not in fighting and jealousy. But put on the Master Jesus, *the* Anointed King, and of the physical body, don't make a plan for desires.

Common English Bible .
 Len Gane Paraphrase Let us live honorably as in the day time, not in carousing, drunkenness, orgies, uncontrolled lust, heated arguments, or envying. Instead put on the Lord Jesus Christ, and do not make any preparations for the flesh to [fulfill] its sinful desires.

A. Campbell's Living Oracles Let us walk about decently, as in the day, not in revellings and drunkenness; not in chamberings and lasciviousness; not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the lusts of the flesh.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Being in the light of Day, let us live becomingly, not in revelry and drunkenness, not in lust and licentiousness, not in quarreling and jealousy. No! Arm yourselves with the spirit of the Lord Jesus Christ, and spend no thought on your earthly nature, to satisfy its cravings.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Let's behave properly, showing that we're people who are living in the light. We shouldn't spend our time going to wild parties and getting drunk, or having affairs and acting immorally, or getting into fights and being jealous. Instead put on the Lord Jesus Christ, and forget about following your sinful desires.

The Heritage Bible Let us walk in good form, as in the day, not in carousal and drunkenness, not in going to bed promiscuously and lack of moral restraint, not in strife and heat.
 But sink in¹⁴ the Lord Jesus Christ, and make no forethought for the flesh into its longings.
¹⁴ **13:14 sink in**, enduo, meaning literally to sink in, en = in, and duo = to sink down, meaning to sink in your clothing. It is a beautiful picture, to withdraw from yourself, and sink in Christ, being totally enveloped in him as our complete clothing.

International Standard V Let's behave decently, as people who live in the light of day. [Lit. as in the day] No wild parties, drunkenness, sexual immorality, promiscuity, quarreling, or jealousy! Instead, clothe yourselves with the Lord Jesus, the Messiah, [Or Christ] and do not obey your flesh and its desires.

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .

Riverside New Testament	Let us live becomingly as in the day, not in revelry and drunkenness, not in sensuality and licentiousness, not in quarrelling and jealousy. But put on the Lord Jesus Christ and make no provision for gratifying physical passions.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Let us walk appropriately, as in the day, not in drunken celebrations or drunkenness; and let us not walk in sexual immorality or in uncontrolled lust, and not in strife or jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its lusts.
Urim-Thummim Version	Let us walk honestly, as in the day; not in rioting and drunkenness, not in sleeping and excess, not in contention and excitement of mind. But clothe yourself in the LORD Jesus Christ, and make not provision for the flesh, to fulfill its lusts.
Weymouth New Testament	Living as we do in broad daylight, let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings.
Wikipedia Bible Project	Let us behave properly, like living in the daytime, not partying and drinking, not having affairs and being immoral, not fighting and being jealous. Instead put on the Lord Jesus Christ, and do not plan how to indulge the desires of your sinful nature.
Worsley's New Testament	Let us behave decently as <i>being</i> in the day; not in rioting and drunkenness, not in lewdness and lasciviousness, not in strife and envying. But put on the Lord Jesus, and make not provision for the flesh to <i>gratify its irregular</i> desires.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As we live in the full light of day, let us behave with de - cency; no banquets with drunkenness, no promiscuity or licentiousness, no fighting or jealousy. Put on, rather, the Lord Jesus Christ, and do not be led by the will of the flesh nor follow its desires.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Adonai Yahusha Ha'Mashiach , and make not provision for the flesh, to <i>fulfil</i> the lusts <i>thereof</i> .
Hebraic Roots Bible	.
Holy New Covenant Trans.	We should live properly, like people do during the daytime, not with orgies or by getting drunk, not committing unlawful sexual intercourse or having wild sex parties, not with fighting or jealousy. Instead, put on the Lord Jesus Christ. Don't think about how to satisfy the evil desires of your human nature.
The Scriptures 2009	Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, but put on the Master עשוהי Messiah, and make no provision for the lusts of the flesh.
Tree of Life Version	Let us walk properly as in the day—not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and envy. Instead, put on the Lord Messiah Yeshua, and stop making provision for the flesh—for its cravings.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	As in day-time, let us walk about [fig., conduct ourselves] properly; not in drunken orgies and drunkennesses, not in promiscuities and flagrant sexual immorality, not in strife [or, bitter conflict] and jealous rivalry. But put on [or, clothe yourselves with] the Lord Jesus Christ, and stop making provision for the flesh, for [its] desires [or, lusts]...
Alpha & Omega Bible	LET US BEHAVE PROPERLY AS IN THE DAY, NOT IN CAROUSING AND ALCOHOLISM, NOT IN SEXUAL PROMISCUITY AND LASCIVIOUSNESS/LEWDNESS, [and] NOT IN STRIFE AND JEALOUSY. BUT PUT ON THE LORD JESUS CHRIST, AND MAKE NO PROVISION FOR THE FLESH IN REGARD TO ITS DESIRE/LUST/COVETING FOR WHAT IS FORBIDDEN.
Awful Scroll Bible	Let us walk-about well-mannered, as from-within the daytime, not in carousal and drunkenness, not in sexual intercourse and incontinence, not in wrangling and envying. However, be sinking- yourselves -from-within the Lord Jesus, the Anointed One, and be yourselves making, no thinking-ahead for fleshly rages-over.
Concordant Literal Version	As in the day, respectably, should we be walking, not in revelries and drunkenness, not in chambering and wantonness, not in strife and jealousy, but put on the Lord Jesus Christ, and be making no provision for the lusts of the flesh."
exeGesés companion Bible	Walk decorously as in the day; not in carousing and intoxication; not in coition and lechery; not in contention and zeal; but endue Adonay Yah Shua Messiah and make no provision for the flesh to do its pantings.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Let us conduct ourselves decently as in HaYom (The Day), not in carousing and shichrut (drunkenness), not in zenut (fornication) and debauchery and zimmah (licentiousness), not in merivah (strife) and quarreling and anochiyut (selfishness) and kinah (jealousy). But put on Rebbe, Melech HaMoshiach Yehoshua Adoneinu and make no provision for the basar (old fallen nature), to satisfy its ta'avot (lusts).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	We should be living properly, as in the daytime [<i>i.e.</i> , when people normally behave themselves], not engaging in orgies and drunkenness; not practicing sexual immorality and indecent vices; not quarrelsome and jealous. But clothe yourselves with the Lord Jesus Christ and do not make any plans for satisfying the strong desires of your flesh [<i>i.e.</i> , your appetites for sinful pleasures].
Brodie's Expanded Trans.	Let us walk honorably in the light, not in wild behavior or drunkenness, nor in illicit sexual activity or licentiousness, nor in quarreling or envy, But instead, clothe [empower] yourself with the Lord Jesus Christ, and stop making provision for the flesh [sin nature] due to lust patterns.
The Expanded Bible Jonathan Mitchell NT	. As within [the] Day, we should (may; can) walk about (= live our lives) respectably (reputably; decently; with good form; mannerly; pleasing to look upon; presentably) – not in festive processions (or: orgies; revelries; excessive feasting; carousing) and collective drunkenness (intoxications); nor in beds (i.e., sexual interludes) and outrageous behaviors (vice; loose conduct; indecencies); not in strife (or: contentious disposition) and in jealousy (or: envy) –

but rather, you folks must clothe yourselves with (or: enter within and put on) the Lord, Jesus Christ, and stop (or: do not continue) making forethought (constructing provision; planning ahead; performing provident care) into excessive desires of the flesh (= into rushing upon emotions which pertain to the inner self or the estranged humanity; = into the setting of feelings and longings upon something of the human nature that is oriented to the System).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible **And do this because you** [*Here “because” is supplied as a component of the participle (“know”) which is understood as causal] **know the time, that it is already the hour for you to wake up from sleep. For our salvation is nearer now than when we believed. The night is far gone, and the day has drawn near. Therefore let us throw off** [Some manuscripts have “let us lay aside”] **the deeds of darkness and put on the weapons of light.**

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. **||[As in daytime|| |becomingly| let us walk:
 Not in revellings_ and in drunken bouts,^c
 Not in chamberings_ and in wanton deeds,^d
 Not in strife_ and envy^e;—
 But put ye on the Lord Jesus Christ,^f
 And ||[for the flesh|| take not forethought_ to fulfil its covetings.
^c MI: “drunken nesses.”
^d MI: “wanton nesses.”
^e Or (WH): “strifes and envying.”
^f Or (WH): “the L. C. J.”**

The Spoken English NT **Let’s conduct ourselves decently, like we’re in the daytime. There shouldn’t be any orgies, drunkenness, sexual promiscuity,^h petty fighting, and jealousy. Instead, put on the Lord Jesus Christ, and don’t create any opportunity for your flesh to lust.**
 h. Lit. “sex and recklessness/licentiousness.” Paul is not against sex between married people, so he’s talking about casual, thoughtless sex.

Wilbur Pickering’s New T. **Let us walk properly, as in the day, not in carousing and drunkenness, not in sexual orgies and licentiousness, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, with a view to lusts.⁸**
 (8) Of course we have to eat and drink to maintain life and health; it is the abuse of these appetites that is in view.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version **Let us walk decently, as in the day: not in reveling and drunkenness, not in sexual promiscuity and sensuality, not in strife and emulation. But let us put on the Lord Jesus Christ, and not make any allowance for the flesh, to fulfill its lusts.**

Analytical-Literal Translation **As in day-time, let us walk about [fig., conduct ourselves] properly; not in drunken orgies and drunkennesses, not in promiscuities and flagrant sexual immorality, not in strife [or, bitter conflict] and jealous rivalry. But put on [or, clothe yourselves with] the Lord Jesus Christ, and stop making provision for the flesh, for [its] desires [or, lusts].**

Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	The night is far spent; the day is drawing on; let us therefore put off the works of darkness, and put on the armour of light; and let us walk as in day light, in a becoming manner; not in revels and drunken debauches; not in dalliance and wantonness; not in strife and envy; but put on the Lord Jesus Christ, and make not provision for the flesh to fulfil its desires. V. 12 is included for context.
Context Group Version	Let us walk becomingly, as in the day; not in reveling and drunkenness, not in promiscuity and unbridled lust, not in strife and possessiveness. But put (pl) on the Lord Jesus the Anointed, and don't make provision for the flesh, to [fulfill] the desires [thereof].
English Standard Version	.
Far Above All Translation	Let us walk decently as in the day, not with orgies and in drunkenness, not in promiscuity and licentiousness, not in strife and jealousy, but put on the Lord Jesus Christ, and do not indulge in the predisposition of the flesh in its desires.
Green's Literal Translation	Let us walk becomingly, as in the day, not in carousings and drunkennesses, not in co-habitation and lustful acts, not in fighting and envy. But put on the Lord Jesus Christ, and do not make forethought of the flesh, for its lusts.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	AS IN [THE] DAY, BECOMINGLY WE SHOULD WALK; NOT IN REVELS AND DRINKING, NOT IN CHAMBERING AND WANTONNESS, NOT IN STRIFE AND EMULATION. BUT PUT ON THE LORD JESUS CHRIST, AND OF THE FLESH FORETHOUGHT NOT TO TAKE FOR DESIRE.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	We should walk decently, like in the day; not in revelings and drunkennesses, not in <i>acts of</i> sleeping-around and in unbridled-lusts, not in strife and in jealousy. But clothe° yourselves with the Lord Jesus Christ, and do° not practice for yourselves forethought *for the lusts of the flesh.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Let us walk honorably as in the daytime; not in rioting and drunkenness, not in fornication and licentiousness, not in strife and jealousy. But put on the Lord Jesus Christ, and stop making provision for your flesh [old sin nature], because of its lusts.
R. B. Thieme, Jr. trans2	Let us keep walking, under the Royal Family Honor Code and Filling of God the Holy Spirit with maximum Metabolized Bible Doctrine in our Stream of Consciousness of the Soul, honorably or behave properly; as in the daytime or light of eternity, not in rioting in rejection of other's authority as part of group discipline, nor in sin or carnality and evil, carousing, drunkenness or partying to the point of ignoring the Spiritual Life as rejection of personal volitional authority thus lack of self discipline; not in fornication normal or abnormal sexual promiscuity and not licentious thinking or sensuality, not in discord or contention from Mental Attitude Sins nor jealousy from lack of self discipline. But put on the Lord Jesus Christ by consistent Perception, Cognition, Inculcation & Metabolization of Bible Doctrine to the point of Maturity Adjustment to the Justice of God and entrance into Status Quo Super-Grace and Occupation with the Person of Jesus of Nazareth, The Christ, and STOP making provision for or giving

forethought to the Old Sin Nature because of Lusts or distractions from Bible Doctrine in crusades or by persons or business or anything which involve sin, Human Good or evil.

Revised Geneva Translation .
Ron Snider translation

Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh on behalf of its lusts.

Updated Bible Version 2.17 .
A Voice in the Wilderness

Let us walk decently, as in the day, not in carousings and drunkenness, not in cohabitation and licentiousness, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

Webster's Translation . honestly
World English Bible .
Worrell New Testament . lewdness

The gist of this passage:
13-14

Romans 13:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
euschēmōnōs (εὐσχημόνως) [pronounced yoo-shay-MON-ose]	<i>decently, honestly; in a seeming manner</i>	adverb	Strong's #2156
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	1 st person plural, aorist active subjunctive	Strong's #4043

Translation: As in the day, let us walk decently [and honestly],...

The reference to the day are the things which are typically done during the day (or things which are not generally done during the day).

During the day, we walk decently and honestly. We lead a normal life.

Romans 13:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kōmoi (κῶμοι) [pronounced KOE-moy]	<i>carousings (as if letting loose); revelries, revelings, rioting</i>	masculine plural noun, dative, locative or instrumental case	Strong's #2970
Thayer definition: <i>a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honour of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry.</i>			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
méthai (μέθαι) [pronounced MEHTH-ī]	<i>intoxicants, (by implication) intoxications, drunkenness, drunken parties</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3178

Translation: ...not in revelries or by [taking] intoxicants,...

At night, with the cover of darkness, there are revelries (parties) when intoxicants are used (and abused).

As a believer, we do not walk as if in the cover of darkness.

Romans 13:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
koites (κοίτες) [pronounced KOY-tehç]	<i>beddings; couch; euphemistically: marriage bed; but in the plural, the bed of adultery; cohabitation, sexual acts, (sexual) promiscuity, (sexual) immorality</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2845
The word <i>coitus</i> appears to be built upon this plural form.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
aselgeies (ἀσελγείες) [pronounced as-ELG-i-ehç]	<i>unbridled lusts; acts of licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, excessiveness; indecent assaults, molestations</i>	feminine plural noun; dative, locative or instrumental case	Strong's #766

Translation: ...not in sexual promiscuity and unbridled lusts,...

We do not involve ourselves with sexual promiscuity cutting loose our unbridled lusts.

This would not generally be what the Jewish person does, but this would have been common behavior among the Romans.

Romans 13:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
éris (ἔρις) [pronounced EHR-is]	<i>strife, discord, tension, contention, quarrelling</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2054
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
zêlos (ζήλος) [pronounced DZAY-loss]	<i>heat; zeal; envy, jealousy, malice</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2205

Translation: ...not with strife and heated emotions,...

We do not get involved in strifes and disagreements, ready to argue it out over the drop of a hat. We do not give in to heated emotions, which can include jealousy and malice. However, I think that this verb does not limit the sins that we do not engage in, but presents those as some which we avoid. We avoid others as well.

Romans 13:13 *As in the day, let us walk decently [and honestly], not in revelries or by [taking] intoxicants, not in sexual promiscuity and unbridled lusts, not with strife and heated emotions,...* (Kukis mostly literal translation)

At night, it was not unusual for some of the Romans to engage in wild parties, taking all sorts of intoxicants and engaging in all sort of rank and immoral behavior. Paul tells them, "Do not do this. Proceed in your life as if this were the day, where everyone can see what you are doing, and behavior circumspectly."

Romans 13:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
endue (ἐνδύω) [pronounced ehn-DOO-oh]	<i>sink into (clothing), put on, clothe (oneself, another), array (oneself), make wear [clothing]</i>	2 nd person plural, aorist middle imperative	Strong's #1746
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Romans 13:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; accusative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, accusative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	anointed, anointed one, Messiah; transliterated, Christ	masculine singular noun; accusative case	Strong's #5547

Translation: ...but put on the Lord Jesus Christ...

Putting on the Lord Jesus Christ is a synonym for spiritual maturity, also called developing an edification complex structure, also known as entering into supergrace.

We can go in and out of fellowship quite quickly; but putting on Christ suggests that we grow spiritually and begin to reflect Jesus Christ in our lives and in our walk.

Romans 13:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
sarx (σάρξ) [pronounced sarx]	flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity	feminine singular noun; genitive/ablative case	Strong's #4561
prónoia (πρόνοια) [pronounced PRON-y-ah]	provision; forethought, providential care; to make provision for a thing	feminine singular noun; accusative case	Strong's #4307
mê (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
poieô (ποιέω) [pronounced poi-EH-oh]	do, make, construct, produce; accomplish; carry out, execute [a plan, an intention]; practice; act	2 nd person plural, present middle imperative	Strong's #4160

Romans 13:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
epithumiai (ἐπιθυμῖαι) [pronounced ep-ee-thoo-MEE-eye]	<i>desires, cravings, longings, desires for what is forbidden, lusts</i>	feminine plural noun; accusative case	Strong's #1939

Translation: ...and do not make provision for the flesh [and] for [its] lusts. (Kukis mostly literal translation)

The believer is not to set aside time for the gratification of the flesh and giving in to all of its lusts.

Romans 13:14 ...but put on the Lord Jesus Christ and do not make provision for the flesh [and] for [its] lusts. (Kukis mostly literal translation)

Romans 13:13–14 As in the day, let us walk decently [and honestly], not in revelries or by [taking] intoxicants, not in sexual promiscuity and unbridled lusts, not with strife and heated emotions, but put on the Lord Jesus Christ and do not make provision for the flesh [and] for [its] lusts. (Kukis mostly literal translation)

Romans 13:13–14 Let us walk each day as if in full sunlight with everyone seeing us. Let us walk about decently, circumspectly and honestly. Let us not participate in wild parties with intoxicants. Let us not give in to sexual promiscuity or to unbridled lusts. Let us not spend our lives as slaves to strife and to heated emotions that control us. Instead, let us put on the Lord Jesus Christ. That is, let us grow spiritually, advancing to supergrace. Do not set aside time for the flesh and for its lusts. (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 13 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 13

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 13

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Romans 13

Addendum

This footnote was referenced in [Romans 13:1](#).

Footnote for Romans 13:1 (Christian Community Bible)

• 13.1 In the world where Paul lived, many people sought in religion an evasion from their family tasks and social duties (see 2 Thes 3:6-12). Paul stresses the “mystical” aspect of Christian life, but does not want such an evasion, so opposed to all his biblical formation. He will therefore insist on civil obedience in the context of a society far removed from our democracies of today.

This text of Paul has been distorted in the past by authoritarian governments, who after imposing their law by violence, expected to be obeyed as if they were the legitimate servants of God and the public good. It is still distorted today in many places—supposed colonies of imperialist countries; central power sees to the sending of preachers who will invite Christians to be silent in the face of injustice and economic plunder, using this paragraph to support their message. It is quite true that in a sense public servants are “God’s agents.” But do we not also find in the Bible that the devil gives power to those that serve him (Lk 4:5-7; Revelation 13:1-9; Jn 12:31 and 14:30)?

Paul and his readers lived in a world where hardly anyone doubted the legitimacy of Roman authority. And as neither the common good nor peace can exist without authority and obedience, Paul declares that obedience to established authority comes from God. When he speaks of those who resist authority he has in mind those who try to impose their own interests or the interest of the group. What he does not accept is an anti-social attitude, a point that will arise in 1 Peter 2:12 and Titus 3:1 when authority begins to mistrust Christians.

No one may use these words to condemn those who resist for reason of conscience. In any case, it is only to God that a Christian submits his conscience. When the authorities demand something that is against truth and justice, he resists with the means his conscience reveals to him, ready to suffer punishment provided by human laws, and even to give his life. The great majority of the martyrs the Church honors today were condemned in

A Complete Translation of Romans 13	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Romans 13		
Series	Lesson (s)	Passage
1972 Romans (#458)	#	Romans 1:1–
R. B. Thieme, Jr.		
Bob Bolender	https://austinbiblechurch.com/documents/Romans	Romans 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf	Romans 1–16
	http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf	
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem	Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)	Romans 1–16

Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm	Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm	Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/	Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html	Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html	Romans 1–16
Syndein	http://syndein.com/Romans.html	Romans 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 13

Word Cloud from Exegesis of Romans 13²⁸

These two graphics should be very similar; this means that the exegesis of Romans 13 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.