

## 2 **Romans Lesson 64**

Chapter 12:16-21

June 27, 2021

## 3 **Romans Lesson 64 12:16-21**

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good. Romans 12:16-21

## 4 **Romans Lesson 64 12:16-21**

Verses 16-17:

16 *Be* of the same mind one toward another. (2 Cor. 13:11)

Mind not high things, (Ps. 131.1)

but condescend to men of low estate. (*see next slide*)

Be not wise in your own conceits. (11:25)

17 Recompense to no man evil for evil. (Matt. 5:9)

Provide things honest in the sight of all men. (2 Cor. 8:21)

## 5 **Unique Word - Condescend**

#26 Condescend. This word appears once in the KJB.

Rom. 12:16 "*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Margin: or, *be contented with mean things.*

The KJB translators provide the reader help with the marginal note here as they originated a new word to the text. Please see the example on p.6. Ward Allen notes that the reading "*condescend to men of lowe degree*" is found written in the margin of MS98 and was preferred by the translators and incorporated into the KJB text, only changing *degree* to *estate*.

Today's usage of the word *condescending* is unfortunate as it misses the point of stepping down from one position in life to be of help to someone less fortunate, into looking down, or diminishing someone less fortunate than oneself.

## 6 **Unique Word - Condescend**

Contemporary with the KJB translators, condescend used by Shakespeare:

"So you do condescend to help me now. [They hang their heads.]

No hope to have redress?"

(Henry VI, Act 5, Scene III).

Condescend originated with the KJB translators at this location. For other words that originated with the translators, please see the Appendix Table A. The six prescribed reference texts provide make yourselves equal. RHE follows WYC with consenting. See Table 26 below.

## 7 **Unique Word – Condescend**

SOED—condescend /ɒkɒndɪˈsɛnd/ verb. ME. [ORIGIN Old French and Modern French condescendre

from Ecclesiastical Latin *condescendere* stoop (fig.), (in Medieval Latin) *accede*, agree to, formed as *con-* + *descend.*] ► I Make concession (to). +1 verb intrans. and (rare) refl. Yield, defer, accommodate oneself (to); *accede*, consent (to); come to agreement, *concur.* ME–L18. +2 verb trans. Concede, vouchsafe; agree upon, consent to. LME–L18. ► II Come down voluntarily. +3 verb intrans. Come or go down, descend. LME–L17. 4 verb intrans. Be gracious enough to do something, stoop voluntarily to an action, though showing one's feelings of dignity or superiority. Now freq. iron. LME.

Strong's Greek Dictionary 4879. συναπαγω *sunapago soon-ap-ag'-o* from 4862 and 520; to take off together, i.e. transport with (seduce, passively, yield):—carry (lead) away with, condescend. *The Gk συναπαγω appears three times in the TR and translated condescend at Rom. 12:16; as was carried away at Gal.2:13; and as being led away at 2 Pet. 3:17 in the KJB. JW.*

## 8 Romans Lesson 64 12:16-21

Verses 18-19:

18 If it be possible, (Ac. 20:16, 27:39, Gal. 4:15)

as much as lieth in you,

live peaceably with all men. (FM: Gen. 34:21, 37:4, 2 Cor. 13:11, Eph. 4:3, Col. 3:15, 1 Th. 5:13, 1 Tim. 2:2, Js.3:17)

19 Dearly beloved,

avenge not yourselves, (Lev. 19:18)

but *rather* give place unto wrath:

for it is written, (Deut. 32:35)

Vengeance *is* mine; I will repay, saith the Lord.

## 9 Romans Lesson 64 12:16-21

Verses 20-21:

20 Therefore if thine enemy hunger,

feed him; if he thirst,

give him drink: (Prov. 25:21)

for in so doing thou shalt heap coals of fire on his head. (Prov. 25:22)

21 Be not overcome of evil, (Eph. 6:13)

but overcome evil with good. (12:9, 1 Th. 5:15)

## 10 The Eight Beatitudes to Israel in Matthew Chapter 5

1. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. (v.3)

2. Blessed *are* they that mourn: for they shall be comforted. (v.4)

3. Blessed *are* the meek: for they shall inherit the earth. (v.5)

4. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. (v.6)

5. Blessed *are* the merciful: for they shall obtain mercy. (v.7)

6. Blessed *are* the pure in heart: for they shall see God. (v.8)

7. Blessed *are* the peacemakers: for they shall be called the children of God. (v.9)

8. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. (v.10)

11  **The Eight “Be Attitudes” to the Body of Christ in Romans Chapter Twelve**

1

1. Be not conformed to this world: (v.2)
2. But be ye transformed by the renewing of your mind, (v.2)
3. *Let* love be without dissimulation. (v.9)
4. *Be* kindly affectioned one to another with brotherly love; (v.10)
5. *Be* of the same mind one toward another. (v.16)
6. Be not wise in your own conceits. (v.16)
7. If it be possible, as much as lieth in you, live peaceably with all men. (v.18)
8. Be not overcome of evil, but overcome evil with good. (v.21)

2 In Verse:

*Beseched by Paul,  
 By the mercies of God,  
 Our bodies presented a reasonable call.  
 Being not conformed to this world below,  
 Being transformed instead the will of God to know,  
 Being without dissimulation we neither feign nor pretend,  
 Being kindly affectioned with brotherly love we amend,  
 Being of the same mind with sobriety to teach and exhort,  
 Being not wise in our own conceits to purport,  
 Being at peace with all men pureness first without fail,  
 Being not overcome with evil allowing good to prevail,  
 One body from many in accord with all,  
 By the mercies of God,  
 Beseched by Paul.*

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Table 26

Source/Text	Rom. 12:16
KJB	condescend
RHE	consenting
BIS	makyng your selves equall
GEN	make your selves equall
GRT	make yourselves equall
MAT	make yourselves equall
COV	make yourselves equal
TYN	make yourselves equall
WYC	consentyng
STR 4879	συναπαγω (sunapago)

Exhortations to Chap. xij. xiiij. severall dueties.

of the Lord, or who hath bene his counsellor:

35 O: who hath first given to him, and it shall bee recompensed vnto him againe:

36 For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

CHAP. XII.

- 1 Gods mercies must mooue vs to please God.
- 3 No man must thinke too well of himselfe,
- 6 But attend euery one, on that calling, wherein he is placed.
- 9 Loue, and many other dueties are required of vs.
- 19 Reuenge is specially forbidden.

**B**eseech you therefore brethren, by the mercies of God, that yee present your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruice.

2 And bee not conformed to this world: but be ye transformed by the renewing of your minde, that ye may proue what is that good, that acceptable and perfect will of God.

3 For I say, through the grace giuen vnto mee, to euery man that is among you, not to thinke of himselfe more highly then hee ought to thinke, but to thinke soberly, according as God hath dealt to euery man the measure of faith.

4 For as we haue many members in one body, and all members haue not the same office:

5 So we being many are one bodie in Christ, and euery one members one of another.

6 Having then gifts, differing according to the grace that is giuen to vs, whether propheticke, let vs propheticke according to the proportion of faith.

7 Ministry, let vs wait, on our ministering: or hee that teacheth, on teaching:

8 O: he that exhorteth, on exhortation: he that giveth, let him doe it with simplicitie: hee that ruleth, with diligence: hee that sheweth mercy, with cheerefulness.

9 Let loue bee without dissimulation: abhorre that which is euill, cleaue to that which is good.

10 Bee kindly affectioned one to another with brotherly loue, in honour preferring one another.

11 Not slothfull in busines: seruent

in spirit, seruing the Lord.

12 Reioycing in hope, patient in tribulation, continuing instant in prayer.

13 Distributing to the necessitie of Saints: giuen to hospitalitie.

14 Blesse them which persecute you, blesse, and curse not.

15 Reioyce with them that doe reioyce, and weepe with them that weepe.

16 Be of the same mind one to wards another. Munde not high things, but *||* condescend to men of low estate. Bee not wise in your owne conceits.

17 Recompence to no man euill for euill. Prouide things honest in the sight of all men.

18 If it be possible, as much as lyeth in you, lue peaceably with all men.

19 Dearly beloved, auenge not your selues, but rather giue place vnto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him: if he thirst, giue him drink. For in so doing thou shalt heape coales of fire on his head.

21 Be not overcome of euill, but overcome euill with good.

CHAP. XIII.

- 1 Subiection, and many other dueties wee owe to the Magistrates.
- 8 Loue is the fulfilling of the Law.
- 11 Gluttonie and drunkennes, and the workes of darkenesse, are out of season in the time of the Gospel.

**E**t euery soule bee subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeined of God.

2 whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves damnation.

3 For rulers are not a terrour to good works, but to the euill. wilt thou then not bee afraid of the power: doe that which is good, and thou shalt haue praise of the same.

4 For hee is the minister of God to thee for good: but if thou do that which is euill, be afraid: for he beareth not the sword in vaine: for he is the minister of God, a reuenger to execute wrath vpon him that doeth euill.

5 wherefore ye must needs be subiect, not onely for wrath, but also for conscience sake.

6 For for this cause pay you tribute also:

*||* Or, he condescend with meane things.

\* Deut. 32. 35.

\* Pro. 25. 21

† Or, soberly.

*||* Or, imperturbably.

*||* Or, in the love of the brethren.

*||* Or, ordeined.