

Operation “Paradidomi”: Rom 1:24-25, Deliverance over to Reversionism: Subservience to Lustful Desires, an Immoral Status, & Dishonor, v. 24

- 59) The first is deliverance over to reversionism, vv. 24-25. The second is deliverance over to perversion, vv. 26-27. The third is deliverance over to evil, v. 28.
- 60) We will note these three categories and as we do remember that the context addresses unbeliever rejection of the gospel and the judgment that follows, but the believer who enters into reversionism can also go through this same degenerative process.
- 61) It’s interesting to note how study Bibles describe the final paragraph of Romans, vv. 18-32: (1) Scofield Study Bibles, *The Whole World Guilty before God*, (2) the NIV Archaeological and Key Word Study Bibles, *God’s Wrath against Mankind*, and (3) the NET Bible, *The Condemnation of the Unrighteous*.

Romans 1:24-25, Deliverance over to Reversionism:

Romans 1:24 - Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among themselves.

1. This first deliverance begins with the verb **paradidōmi**: deliverance over to reversionism. It is a constative aorist tense which contemplates the action in its entirety and, regardless of its duration, gathers it into a single whole. The active voice indicates that the justice of God produces this action of judgment. The indicative mood is declarative indicating that what follows is a statement of historical reality that may be observed throughout the Church Age.
2. Next we find out what the justice of God delivers these unbelievers over to: **ἐπιθυμία, epithumia**, the word for the lust pattern that is said to be operative in the “heart,” the ablative of source of the plural noun **καρδία, kardia**. Both the lust pattern and the heart are in the feminine gender.
3. Note that the source of the lust pattern’s function is the *kardia*, the area of the soul where we find long-term memory facilitated in neural pathways that are manifest as wheel-tracks of righteousness or wheel-tracks of wickedness. The latter are in view here.
4. When unbelievers reject the gospel then the justice of God “delivers them over” first of all to their lustful desires that are facilitated in the *kardia*. The woman is to be subservient to the man in marriage, but here the feminine gender is in control of the soul, running the lives of reversionistic unbelievers as well as believers who are identified by the masculine plural possessive pronoun **αὐτός, autos**.
5. These individuals want to have independent control over their souls, but what actually occurs is that God delivers them over to the desires of their sinful natures.

Romans 1:24 - Therefore, God delivered them over to be willingly subservient to the lust of their hearts ...

6. The specific wheel-tracks that are involved are described by the noun **ἀκαθαρσία, akatharsia**, a word that is formed by adding an alpha-privative (**ἀ-, a-**) prefix to the noun **καθαίρω, kathairō** which is used to describe the purified status of the person who believes in Christ for salvation, e.g., “to be washed whiter than snow.”

7. Here with the alpha privative this concept is negated and means “uncleanness, impurity, refuse, immorality,” or generally speaking, “an immoral status,” the specifics varying with the trends of each individual’s lust pattern.
8. This word also indicates complete alienation from God. This alienation is not the desire of God but of the reversionist. God presented to each of these people a clear presentation of the gospel which each rejected.
9. When truth is rejected then the lie must be accepted. The judgment to which God delivers such a person is allowing him to become subservient to the base desires of his soul which is influenced by the lust pattern of his sinful nature.
10. If a person chooses not to respond to God’s love through faith in Christ then divine justice allows him to use his free will to respond to his first husband: the sinful nature and its rulership. It is to this that he is delivered over.
11. It is from such a condition that you are delivered through faith in Christ. The word **σώζω, sōzō** is translated “to save” as in “Believe on the Lord Jesus Christ and you shall be saved” (Acts 16:31). But the basic meaning of the word is “to be delivered.”
12. Faith in Christ results in deliverance in two categories: (1) temporally from the tyranny of the first husband, the sinful nature, and (2) eternally from incarceration in the lake of fire.
13. On the other hand, *akatharsia* is the temporal result of rejecting Christ as Savior. The unbeliever is delivered over to the continuing tyranny of the sinful nature and a status quo of uncleanness, or an “immoral status.”
14. When such a circumstance occurs then the unbeliever begins to dishonor himself with regard to the righteous standards of God.
15. The result of opting for an immoral status is found in the next word, the present passive infinitive of the verb **ἀτιμάζω, atimazō**. It, too, has an alpha privative which negates its root word **τιμάω, timāō**, which means “honor.” Thus *atimazō* means “dishonor.”
Romans 1:24 - Therefore, God delivered them over [*paradidōmi*] to be willingly subservient to the lust [*epithumia*] of their hearts [*kardia*], to an immoral status [*akatharsia*] with the result that they dishonor [*atimazō*] ...
16. Notice what results from the *paradidōmi* of God: He delivers them over to their own uncleanness which results in dishonor. The result clause reveals what follows the action of the main verb. The main verb is *paradidōmi*: God delivers them over to their own free will. When this is permitted then the end result is personal dishonor, *atimazō*.