

**Unbelievers Who Reject the Gospel Try to Suppress It & Enter into Operation “Paradidomi”; the Passion: Christ’s Prototype Examples of Honor Code Function**

- 37) The ungodly – *asebeia* – are irreverent in that they do not revere God and therefore reject the love of God expressed by the gospel.
- 38) Their irreverence results in them remaining in status quo unrighteousness, whose absence results in them remaining under status quo condemnation.

**John 3:18 -** “He who believes in Christ is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

- 39) It is God’s desire that all should be saved for as Peter puts it in his second Epistle, “The Lord ... is not willing that any should perish, but that all should come to repentance” (3:9).
- 40) It is the volitional decision of the unbeliever that rejects the grace offer of eternal salvation. The reason such a person is condemned to the lake of fire is because he rejected the love of God, not because the love of God rejected him.
- 41) So what becomes of the person who rejects the truth of the gospel? He becomes one who suppresses the truth of the gospel.
- 42) The word that is translated “suppress” is the present active participle of the verb:

**κατέχω, *katechō*:** “to hold back, to hold down, to suppress”; also, “to hold illegally; to hold in prison.”

present: Customary; denotes that which habitually occurs, or may be reasonably expected to occur following rejection of the gospel.

active: Unbelievers who reject the love of God at gospel hearing produce the action of suppressing it.

participle: Circumstantial; free will maladjusts to the justice of God by rejection of the truth at gospel hearing.

- 43) The unbeliever may be quite intelligent, talented, and wise in the ways of the world, but once he hears the truth and rejects it he must from that point forward suppress the truth of the gospel and suppress the truth of all other areas of divine viewpoint in the area of doctrinal truth.
- 44) It can be said that the one who rejects Christ enters into Operation Eglomerate: literally “to come unwound.” Their sin-soiled status of unbelief is now amplified by the justice of God which gives them over to pseudo-intellectual arrogance:

**Romans 1:22 -** Although they claimed to be wise they became fools.

- 45) This is where the customary present of *katechō* enters into Operation Eglomerate. The faux-wise fool comes unwound and habitually suppresses the truth resulting in God's *orgē* moving into Operation *Paradidōmi*: Have at it!
- 46) We have already seen the word *paradidōmi* in our study. It is found in 1 Peter 2:23 where we find the Lord "kept entrusting Himself to Him Who judges righteously."
- 47) There you should recall that *paradidōmi* is an iterative imperfect indicating that Christ kept up this action which, due to the active voice, He produced.
- 48) In Romans 1 we find this same word used to describe what God does to those who become fools: three deliverances to divine justice.
- 49) In the Lord's case in 1 Peter 2:23, He did not respond to the accusations and revilements of others but delivered Himself over to God who judges these things from the standards of divine righteousness.
- 50) The Lord was found innocent of all charges, prior to or while on the cross, and His innocence qualified Him as a vicarious substitute for the entire human race.
- 51) We know this because God was propitiated by the Lord's sacrifice which made salvation possible through the gospel.
- 52) But in Romans 1, verses 24, 26, and 28, unbelievers who reject God's love by rejection of His gospel are delivered over to divine justice under Operation *Paradidōmi*.
- 53) Here *paradidōmi* means that God allows them to proceed with the lifestyle they have chosen in place of that which God desires for them.
- 54) These three deliverances are into (1) reversionism, (2) perversion, and (3) evil.
- 55) These three deliverances are executed by God against unbelievers because they reject the love of God by rejecting Christ as Savior. This maladjustment causes them to become candidates for two categories of divine judgment: (1) temporal, Romans 1:24-28, and (2) eternal, Revelation 20:12-15.
- 56) This process begins when a person hears the gospel; its claims and requirements are clearly understood by the common grace ministry of the Holy Spirit.
- 57) However, after having understood these issues, the unbeliever rejects the gospel, enters into unbeliever reversionism, and divine judgment commences in his life.
- 58) This judgment is imposed in three incremental stages, each introduced by the constative aorist active indicative of the verb *paradidōmi* which means, in context, "to deliver over to a form of degeneracy."
- 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.

