



Results of Condemnation

- *Rom 1:24,25* – **God Gives Man Over for Unclean Hearts (Spirit)**
- *Rom 1:24* – “*Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.*” NASB 1995
 - *God gave them over* - first **aorist active indicative** of παραδιδωμι to hand over (beside, παρα) to **one's own power**
 - Repeated in vs 26 and 28!
 - *Ps 81:11,12, II Thess 2:10-12*
 - These people had already willfully deserted - now He merely left them to their own self-determination and self-destruction, part of the price of man's moral freedom (RWP)
 - **And what happens when God withdraws His restraint?**



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- *their bodies would be dishonored among themselves – lusts personified (pagan writers of the times)*
- they choose to dismiss God’s plan for the earthly body
 - *1 Thess 4:4 “that every one of you should know how to possess his vessel in sanctification and honor”*
 - *1 Cor 6:13 “Meats for the belly, and the belly for meats, but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.”*
 - *Rom 6:12 “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.”*
- **Compare lusts of the flesh from that of the heart!**
 - How do the outcomes differ?
- **How much of a problem is this today? Evidence?**



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- *Rom 1:25: “who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.” – Hebrew Names Version 2000*
 - The business of changing is continuing
 - *1:23 ‘And changed the glory of the incorruptible God into an image made like to corruptible man...’*
 - What a bargain they made, “*the truth of God for (en) the (tw) lie.*“
 - *1:26 ‘ ...for even their women did exchange the natural use into that which is against nature ‘*
 - *worship* - aorist passive of *sebazomai*, used in late Greek like *sebomai*. {Rather than the Creator} (*para ton ktisanta*). Placed side by side (*para*, the Creator and the creature, *ktisiv*) - **they preferred the creature.**



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- *served* - λατρεύω (latreuō) - for hire, or to minister to
 - either to the gods or men
 - used alike for slaves and freemen
- Describe ‘*worshipping and serving* (aorist, indicative) *the creature*’
 - Is this difficult, convenient, encouraged?
 - The penalty - *Rom 1:18* ‘*For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,*’
- Why is ‘*who is blessed forever*’ placed here?
 - Does *I Tim 1:8-20* , i.e. vs 11 and 17 in context, help us understand this?
 - ***Rom 1:26,27* – God Gives Man Over for Vile Affections (Body)**



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 - **And God’s response?** – ‘gave them up (delivered) them up to vile affections (passions)’
 - Aorist active indicative
 - **No better term than vile!**
 - Also dishonour, ignominy, disgrace
 - ‘for even their women did exchange the natural use for that which is against nature;’
 - **Why ‘even’?**
 - *Jamieson, Faussett, Brown Commentary* – ‘that sex (*female*) whose priceless jewel and fairest ornament is modesty, and which, when that is once lost, not only becomes more shameless than the other



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sex, but lives henceforth only to drag the other sex down to its level. When the passions, scourged by violent and continued indulgence in *natural* vices, became impotent to yield the craved enjoyment, resort was had to artificial stimulants by the practice of *unnatural* and monstrous vices. How early these were in full career, in the history of the world, the case of Sodom affectingly shows; and because of such abominations, centuries after that, the land of Canaan "spued out" its old inhabitants. Long before this chapter was penned, the Lesbians and others throughout refined Greece had been luxuriating in such debasements; and as for the Romans, TACITUS, speaking of the emperor Tiberius, tells us that new words had then to be coined to express the newly invented stimulants to jaded passion.'

– Historically referred to without shame – **are we that far today?**

- Natural - φυσικός physikos
 - from physis – ‘*physical*’, produced by nature, inborn, instinctive
- Nature – nature
 - the nature of things, the force, laws, order of nature, as opposed to



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- what is monstrous, abnormal, perverse
- the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics: the natural strength, ferocity, and intractability of beasts
- a mode of feeling and acting which by long habit has become nature
 - what has been produced by the art of man, birth, physical origin
- *Rom 1:27 – ‘and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.’ NASB 1995*
 - *abandoning* or *leaving* – aorist active participle
 - *natural* – again, produced by nature, inborn
 - *burned* – aorist passive indicative



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- only NT use
 - set afire
 - interpreted more like καρδία, *kardia* that is used metaphorically of the heart, i.e. *Luke 24:32* – ‘*And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*’
- *lust* - eager desire or appetite
- used both in a good and a bad sense, as well of natural and lawful and even of proper cravings (of appetite for food), also of corrupt and unlawful desires
- *men with men committing indecent acts*
- *indecent acts* - ἀσχημοσύνην *aschaemosuvaev* – you can use your own imagination here
 - *Gen 19:5-8; Ex 22:19; Lev 18:22,23; 20:13,15,16; Deut 23:17; 27:21; Judg 19:22; I Kings 14:24; 15:12, 22:46; II Kings 23:7; I Cor 6:9; I Tim 1:9,10*



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- *receiving in their own persons the due penalty of their error*
- *penalty* – ἀντιμισθίαν - a reward given in compensation, requital, recompence
- *due* – meet - it is necessary, there is need of, it behooves, is right and proper
 - **What form does this take?**
 - **What is it about some sin in terms of consequences?**