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Email: [woody@dtgministries.org](mailto:woody@dtgministries.org); Website: <http://www.dtgministries.org>

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## Romans 1 - Part 2, Review

Romans, chapter 1, verses 18-32 very plainly reveal that the wicked are those who refuse to change. They will not listen to, nor obey the voice of God. The result is that God cannot have a relationship with them, so He turns from them and leaves them to live according to their wickedness; they are spiritually dead. Not one person will have an excuse for the way they live, because the knowledge everyone needs, is revealed by the created things all around us (Rom 1:20). This review, concerning the created things as symbols, will take the idea a step further. So, only a part of one verse will be discussed.

Pause for a moment and ask yourself, *Where does God physically dwell?* (This is a question I have asked myself for years) I think most pretty much believe that God's physical location is in a place called *heaven*. However, if we take heaven as a literal place, then also He sits on a literal throne in a literal temple, according to Psalms 11:4. Then, in the book of Hebrews Jesus, as high Priest, enters a literal temple (holy place Heb 9:12) in heaven to minister His blood. Just as the earthly temple, a type of the heavenly, had to be cleansed annually, the heavenly must be cleansed once at the end of time. The earthly temple was defiled when the sins, in type, were transferred to the sacrifice, of which the priest ate a portion, thus transferring the individual's sin to the priest, who was a type of Christ. At the cross, all sin was laid on Jesus, the Lamb of God. But, on the antitypical Day of Atonement all sins confessed will be laid on the real cause of sin, this angel called Lucifer, or Satan; and so the heavenly temple will be forever cleansed. (I was taught all this in Adventism) The false is easy to accept, if you believe that when you repent, then all your sins are laid on Jesus. There are two main reasons for these beliefs: 1) taking the Bible in the most literal sense, 2) mixing Pagan mythology with Christian beliefs. I personally have concluded that the Bible only reveals God's spiritual dwelling place, concerning Himself and mankind, and there is no literal temple.

**Romans 1:18:** *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;* What does it mean revealed from heaven? **Psalms 11:4:** *The Lord (is in) his holy temple, the Lord's throne (is in) heaven: his eyes behold, his eyelids try, the children of men.* The words are is in are supplied. To the nouns *holy, throne, eyes* and *eyelids* is added a prenominal suffix, which adds a personal pronoun. If the first phrase is rewritten to be similar to the second phrase, and the word *heaven* correctly rendered, it would read: *Yahweh's holy temple, Yahweh's throne (is) the heavens.* Now, why make this change? **Isaiah 66:1:** *Thus saith the Lord, The heaven(s) are my throne...* **1Corinthians 3:16:** *Know ye not that ye are the temple of God, and that the Spirit of God dwells in you?* If a temple is a symbol for the mind of the believer wherein the spirit of God dwells, then we can extrapolate this to indicate that God's mind is also represented by a temple, wherein His spirit also dwells. The literal heavens are a type of the inward, a way of thinking indicating what rules (from a throne) a person's life.

The heavens (God's) declare the glory of God... (Ps 19:1) - literal and spiritual  
And the heavens shall declare his righteousness... (Ps 50:6)  
...the heavens (man's) are not clean in his sight. (Job 15:15) - man's view of God  
The heaven(s) shall reveal his (man's) iniquity... (Job 20:27)  
Thou didst cause judgment to be heard from heaven... (Ps 76:8)  
For, behold, I create new heavens and a new earth... (Isa 65:17) - literal and spiritual

This idea is confirmed by **Isaiah 55:7-11**: 7. *Let the wicked forsake his way, and the unrighteous man his thoughts...* 8. *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.* 9. *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* 10. *For as the rain cometh down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater:* 11. *So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* The earth is a type of Man's thoughts and the heavens a type of God's; and His words likened to rain and snow, indicating that His thinking is far superior to man's.

The Hebrew word rendered throne is *kisseh* <sup>(H3678)</sup> literally means *covering*. This makes more sense in that the heavens, or God's thoughts, are His covering. The last part of Psalms 11:4 says, *his eyes behold, his eyelids try, the children of men.* Eyes are a symbol of understanding (Eph 1:18) and *eyelids* cover the eyes. In plain language, the verse is saying that it is God's way of understanding that tries the children (thoughts, Ps 127:3-5) of men. Note: womb/belly <sup>(H990)</sup> is a symbol for the mind, Job 15:35; Pr 26:22; Jn 7:37-38.

**Psalms 11:5**: *The Lord tries the righteous: but the wicked and him that loves violence his soul hates.* It is the covering, eyelids or understanding of Yahweh that tries the righteous. What does it mean for Yahweh to hate the wicked? **Genesis 26:27**: *And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?* When you hate something or someone, you separate from them. **Psalms 26:5**: *I have hated the congregation of evil doers; and will not sit with the wicked.* As we receive righteous thoughts from God, we separate from our wicked thoughts. This separation, or change in thinking, also causes us to eventually to separate from those who are not willing to change the way they think. So, God does not hate the wicked, as we would understand a human emotion, but the wicked separate from God, so God turns from them. Here is another: **Romans 9:13**: *As it is written, Jacob have I loved, but Esau have I hated* (Mal 1:2-3). God loved Jacob because he hearkened to the voice of the Lord, whereas Esau separated from God.

In light of the discussion above, how is verse six to be understood? **Psalms 11:6**: *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.* The words *horrible tempest* should be rendered as *angry spirit*. In Isaiah, rain is likened to God's thoughts, His words. Here, the words of God will be to the wicked as snares, fire and brimstone (cp Pr 12:13; 18:7; Jer 23:29; Isa 30:33). Why? Because they will not receive God's way of understanding. It is the wicked who think that God is angry because they cannot bear the truth. (The angry person in the O.T. was the Son of God - who changed and lived as a man)

Summary: When the examples above are examined with an open heart, it is easily seen how God uses created things to teach mankind about what cannot be seen, especially the thoughts of our own hearts. The literal heavens are a metaphor indicating, depending on the context, God's or man's understanding. The righteous are those who were once wicked, but have ears to hear. In the end there will be no excuses, as everyone could have obtained righteousness by receiving spiritual understanding. When those who are listening try to tell others (i.e. God through the righteous), the wicked will respond in the negative: **Psalms 11:2**: *For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.* With explanation: "For, lo, those who will not listen (wicked) to God, form words in their mouths (bow), they make ready their bitter words (arrows) upon the tongue (string), that they may in darkness (privily) shout (shoot) at the upright in heart (cf Ps 64:2-4)". **Psalms 64:7-8**: 7. *But God shall shoot at them with an arrow; suddenly shall they be wounded.* 8. *So they shall make their own tongue to fall upon themselves: all that see them shall flee away.* Amen.