

THE OVERRIDING DIVINE THESIS

By Nyron Medina



1. The facts are; we must have a central vision of God (YHWH) being God alone. (Ex. 33:13-23; Ex. 34:5-8).

[13] Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

[14] And he said, My presence shall go with thee, and I will give thee rest.

[15] And he said unto him, If thy presence go not with me, carry us not up hence.

[16] For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

[17] And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

[18] And he said, I beseech thee, shew me thy glory.

[19] And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

[20] And he said, Thou canst not see my face: for there shall no man see me, and live.

[21] And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:

[22] And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

[23] And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. Ex. 33:13-23.

[5] And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

[6] And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

[7] Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

[8] And Moses made haste, and bowed his head toward the earth, and worshipped. Ex. 34:5-8.

2. All spiritual lives and holiness must begin with a vision of God's glory. Isa. 6:1-10.

[1] In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

[2] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

[3] And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

[4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

[5] Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

[6] Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

[7] And he laid it upon my mouth, and said, lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

[8] Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me.

[9] And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

[10] Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isa. 6:1-10.

3. The facts are; the central line of reasoning in our minds about sin and Righteousness, the foundational concept or ideology in viewing the issues of sin and of Righteousness, is the concept of God being God alone, or that there is no God with God. All doctrines and theology must be structured on, and end with this philosophical view—that God is God alone. Here are the reasons why:

a. This is exactly how the controversy of sin and war in heaven began, in Lucifer's mind; it all began with the claim that Lucifer is God with God. Isa. 14:12-14.

[12] How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

[13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

[14] I will ascend above the heights of the clouds; I will be like the most High. Isa. 14:12-14.

b. When the controversy extended to the newly created earth with man's first parents, it first began with man being deceived to think that he was God with God. This was the fall of man. Gen. 3:1-6.

[1] Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?

[2] And the woman said unto the serpent, we may eat of the fruit of the trees of the garden:

[3] But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.

[4] And the serpent said unto the woman, ye shall not surely die:

[5] For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

[6] And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Gen. 3:1-6.

c. The fact that the first and second clauses of the Ten Commandments given by God to humanity affirmed the aloneness of God as God alone, denying all formed gods. Ex. 20:1-6.

[1] And God spake all these words, saying,

[2] I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

[3] Thou shalt have no other gods before me.

[4] Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

[5] Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

[6] And shewing mercy unto thousands of them that love me, and keep my commandments. Ex. 20:1-6.

d. The fact that the major thesis in the religion of YHWH in the First Witness (O.T.) is the declaration of the oneness of YHWH that evokes what is called Mono-deity worship. Deut. 6:4-6.

[4] Hear, O Israel: The Lord our God is one Lord:

[5] And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

[6] And these words, which I command thee this day, shall be in thine heart: Deut. 6:4-6.

e. The fact of YHWH's affirmation of being the only God, thus being God alone to His people in times past. (Lev. 26:1, 11, 12; Ex. 3:13, 14).

[1] Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall be set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

[11] And I will set my tabernacle among you: and my soul shall not abhor you.

[12] And I will walk among you, and will be your God, and ye shall be my people. Lev. 26:1, 11, 12.

[13] And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, what is his name? What shall I say unto them?

[14] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Ex. 3:13, 14.

f. The fact that the message we are told is to "behold your God", affirming that God alone is worthy of supreme ideological focus. Isa. 40:9.

[9] O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Isa. 40:9.

g. The fact that YHWH chose us and saved us to be witnesses that no God was formed with Him and that He is God alone. Isa. 43:10-12.

[10] Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

[11] I, even I, am the Lord; and beside me there is no saviour.

[12] I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Isa. 43:10-12.

h. The fact that among the formed Gods of the nations, the Creator is God alone. Ps. 86:8-12.

[10] For thou art great, and doest wondrous things: thou art God alone.

[11] Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

[12] I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. Ps. 86:10-12.

- i. The fact that the claim of Jesus that the first and thus greatest commandment of all is the one and only God who must receive Mono-deity worship. Mk. 12:28-30.

[28] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all?

[29] And Jesus answered him, the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

[30] And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. Mk. 12:28-30.

- j. The fact that salvation is to restore man to the worship of the one and only true God, from false gods who by nature were not God. (Gal. 4:8; 1 Thess. 1:9).

[8] Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. Gal. 4:8.

[9] For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 1 Thess. 1:9.

- k. The fact that the final controversy concerning the Mark of the Beast is the worship of the dragon from which people must be delivered to the worship of God as God alone. (Rev. 13:4; Rev. 14:7, 9-12; Rev. 22:9).

[4] And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him? Rev. 13:4.

[7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

[9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

[10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

[11] And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

[12] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Rev. 14:7, 9-12.

[9] Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. Rev. 22:9.

4. There are other ways in which the one golden thread of Mono-deity running through all Scripture, with the claim that God is God alone, can be seen for our edification.

a. In the controversy of Justification by works or by Grace through Faith, there must be no glory in self, but, by being strong in the Faith we must give glory to God, which is exalting Him to be God alone. (Rom. 4:1-3, 20; Rom. 8:33).

[1] What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

[2] For if Abraham were justified by works, he hath whereof to glory; but not before God.

[3] For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

[20] He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; Rom. 4:1-3, 20.

[33] Who shall lay anything to the charge of God's elect? It is God that justifieth. Rom. 8:33.

b. The continuous sound ringing out in the heavenly Sanctuary from the four beasts is "Holy, holy, holy," a word which means the God-only-ness of God, or the fact that He Is God Alone. (Rev. 4:8; 1 Sam. 2:2; 1 Chr. 17:20).

[8] And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. 4:8.

[2] There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. 1 Sam. 2:2.

[20] O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. 1 Chr. 17:20.

- c. The fact that the ministry of Christ in the heavenly Sanctuary is that He is High Priest after the order of Melchizedec, which means that He had no beginning or has no ending, thus is God alone. Heb. 7:1-3, 11-17, 21, 22, 25.

[1] For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

[2] To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

[3] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

[11] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

[12] For the priesthood being changed, there is made of necessity a change also of the law.

[13] For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

[14] For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

[15] And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

[16] Who is made, not after the law of a carnal commandment, but after the power of an endless life.

[17] For he testifieth, Thou art a priest for ever after the order of Melchisedec.

[21] (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

[22] By so much was Jesus made a surety of a better testament.

[25] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7:1-3, 11-17, 21, 22, 25.

d. The fact also that the first of the Third angel's messages calls for the worship of the one true and only God – the Creator. Rev. 14:6, 7.

[6] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

[7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Rev. 14:6, 7.

5. Finally, we are again told that we are called of God to witness that God is God alone. Isa. 44:8.

[8] Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. Isa. 44:8.



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