

# YAHWEH IN THE FLESH, THE “HOLY ONE” OF ISRAEL

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It is amazing how many there are who don’t believe that Yahweh came as Yahshua Christ in the flesh as our Redeemer; that somehow Yahshua is a distinct and separate entity from the Father. Yet we are manifestly informed by Christ Himself at John 14:7-10:

“<sup>7</sup> If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. <sup>8</sup> Philip saith unto him, Master, shew us the Father, and it sufficeth us. <sup>9</sup> Yahshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I *am* in the Father, and the Father in me: or else believe me for the **very works’ sake.**” (KJV) Yet, many dualists and trinitarians will declare that Christ didn’t mean what He said here; that Christ and the Father make up a duality or a trinity of persons! So, according to them, evidently Christ lied to Philip!

There are many passages in both the New and Old Testaments referring to the “Holy One”, all translated into the English in the singular tense. Reference is never made to a “Holy Two”! Two passages identically related are Acts 2:22-27, 29-30 and Psalm 16:8-10:

“<sup>22</sup> Ye men of Israel, hear these words; Yahshua of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw Yahweh always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ... <sup>29</sup> Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to

him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.” (KJV)

It is important here to compare this passage with Psalm 16:8-10 which states: “<sup>8</sup> I have set Yahweh always before me: because *he is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. <sup>10</sup> For thou wilt not leave my soul in hell [*the grave*]; neither wilt thou suffer thine Holy One to see corruption.” From this we can plainly see that the Holy One, at Psalm 16:10 and Acts 2:27 is the same person, Yahshua Christ! By connecting these two passages, we can now connect all of the passages in the Old and New Testaments where the expression “Holy One” is used, except in a minor few cases. In the Old Testament the applicable “Holy One” is found at: 2 Kings 19:22; Job 6:1; Psalm 16:10; 71:22; 78:41; 89:18; Isaiah 1:4; 5:19, 24; 10:17; 10:20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 31:1; 37:23; 40:25; 41:14, 16, 20; 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7<sup>2</sup>; 54:5; 55:5; 60:9, 14; Jeremiah 50:29; 51:5; Ezekiel 39:7; Hosea 11:9; Habakkuk 1:12; 3:3. In the New Testament the applicable “Holy One” is found at: Mark 1:24; Luke 4:34; Acts 2:27; 3:14; 13:35; 1 John 2:20. **Don’t claim to understand all of this unless you check out all of these passages!**

#### EXAMPLES: “HOLY ONE” IN THE OLD TESTAMENT:

Isaiah 43:3: “For I *am* Yahweh thy Elohim, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.”

Isaiah 12:5-6: “<sup>5</sup> Sing unto Yahweh; for he hath done excellent things: this *is* known in all the earth. <sup>6</sup> Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.”

Isaiah 17:7: “At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.”

Isaiah 29:19, 23: “<sup>19</sup> The meek also shall increase *their* joy in Yahweh, and the poor among men shall rejoice in the Holy One of Israel. ... <sup>23</sup> But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear Elohim [*the Mighty One*] of Israel.”

Isaiah 41:14, 16, 20: “<sup>14</sup> Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith Yahweh, and thy redeemer, the Holy One of Israel. ... <sup>16</sup> Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in Yahweh, *and* shalt glory in the Holy One of Israel. ... <sup>20</sup> That they may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it.” This passage definitely states that Yahweh is Israel’s Redeemer, and states three times that He is the Holy One and of Israel!

Isaiah 48:17: “<sup>17</sup> Thus saith Yahweh, thy Redeemer, the Holy One of Israel; I *am* Yahweh thy *singular*-Elohim which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.”

Isaiah 47:4: “As *for* our redeemer, Yahweh of hosts *is* his name, the Holy One of Israel.”

Isaiah 45:5, 6, 21: “<sup>5</sup> **I am Yahweh, and there is none else, there is no Elohim beside me: I girded thee, though thou hast not known me:** <sup>6</sup> **That they may know from the rising of the sun, and from the west, that there is none beside me. I am Yahweh, and there is none else.** ... <sup>21</sup> **Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I Yahweh? and there is no Elohim else beside me; a just Elohim and a Saviour; there is none beside me.”**

Isaiah 44:8: “**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*.”**

#### EXAMPLES: “HOLY ONE” IN THE NEW TESTAMENT:

Mark 1:23-24: “<sup>23</sup> **And there was in their synagogue a man with an unclean spirit; and he cried out,** <sup>24</sup> **Saying, Let *us* alone; what have we to do with thee, thou Yahshua of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.”**

Luke 4:33-34: “<sup>33</sup> **And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,** <sup>34</sup> **Saying, Let *us* alone; what have we to do with thee, *thou* Yahshua of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.”**

Here we have two very interesting verses where an unclean spirit (an indwelling devil) recognized both Christ’s fleshly humanity as well as His Divine Supreme being. That’s a better comprehension than the dualists and trinitarians have! You will notice this demon didn’t mention anything about a dual or triune God. This unclean spirit knew quite well that Christ was Yahweh (the Holy One) in the flesh, as well as a man from Nazareth (a God-man if you will)!

Those who insist upon dual or triune individual persons of the Godhead will usually cite 1 John 5:7-8, which states in the KJV: “<sup>7</sup> **For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.** <sup>8</sup> **And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.**”

In the Bible from 26 translations, there is a note on this passage: “<sup>3</sup>The words between ‘bear record’ (verse 7) and ‘the spirit’ (verse 8) are now recognized as not adequately supported by original manuscripts.”

Adam Clarke, in his six volume *Commentary*, vol. 6, page 543, states of this passage: “... But while accepting the doctrine here implied, it must still be conceded that beyond all question this verse is not genuine. To make the whole more clear, and that every reader may see what has been added, I shall set down these verses with the inserted words in brackets. ‘[... in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth ...]’ ... Any man may see, on examining the words, that if those included in brackets, which are wanting in the MSS. and Versions, be omitted there is no want of *connection*; and as to this sense, it is complete and perfect without them; and indeed much more so than with them ...”

Thus, omitting the alleged added words, this passage would read: “**For there are three that bear record, the Spirit, and the water, and the blood: and these three agree in one.**”

After Adam Clarke’s comment above, he states, “ See additional note at the end of the chapter”:

“ADDITIONAL NOTE:

“The question respecting the genuineness of the passage concerning the ‘three heavenly witnesses’ (1 John v, 7) is no longer an open one, there being nothing of any real value to plead in its favour. It is not found in any Greek MS. written before the invention of printing, with a single unimportant exception. (See below.) It is not found in any of the older Versions, except the Vulgate, and even the older copies (before the eighth century) of that do not contain it; and it is never quoted or referred to by the Greek Fathers, and certainly not by any of the Latins. During the celebrated Arian controversy, which engaged all the learning of its age, and was extended over a long period of time, no writer refers to it, as would certainly have been the case had it been in existence. A passage in Tertullian has been supposed to refer to it, but the probabilities are against it; and one in Cyprian has some resemblance to it, but not such as to prove that it has any reference to it. Words of nearly equivalent import are found in some of the more inconsiderable controversial writings of the latter part of the fifth century and later times, but they do not usually appear as quotations. As a question of criticism, this subject is briefly disposed of by Huther in terms that will receive the assent of all who will examine the evidence in the case: ‘The weight of the evidence *against* the genuineness of the disputed words is so strong that it is opposed to the fundamental principles of a sound and unprejudiced criticism to regard them as genuine.’

“The words, as a part of the text, begin to appear in the Latin MSS. (of the Vulgate) in the eighth or ninth century. In the sixteenth century they were found in most copies of the Vulgate, and of course they appear in the translations made from that Version. It is first found in Greek in the famous *Complutensian* Polyglot, prepared under the auspices of Cardinal Ximenes, (A.D. 1504-1514). The Greek MSS. used in constructing this work were of recent date and of but little authority, and the compilers, in not a few cases, corrected the Greek text from the Vulgate, and by that means the text in question was carried over from the Latin of the Vulgate to the Greek of the Polyglot. Erasmus, in his earlier editions, rejected them, and so also did Aldus Manutius, in the Venetian edition of 1522; but in his later editions Erasmus accepted them on the authority of Codex 34, (which is believed to be identical with the Codex Montefiori, and Stephanus and Bezae did the same. Luther never admitted the words to any of his translations; but they appear in the German Bible printed in Zurich in 1529, mutilated in part, and in small print. After this date they are found in most editions, sometimes in brackets, and sometimes without any marks of discredit.

“The words in question are found in the Codex Montefiori, preserved in the library of Dublin University, (G. 97,) an octavo cursive Greek MS. of the whole New Testament, written in the fifteenth or sixteenth century. It is doubtless the ‘Codex

Britannicus,' referred to by Erasmus as his sole authority for inserting the disputed words in his later editions. As a critical authority it is entirely without value. The text came into our English Bibles from the Vulgate, which was the authority almost explicitly followed by the earliest translators, and their Versions have been followed in all other generally accepted Versions, though the best English scholars of the century (among them especially Dr. A. Clarke) have been agreed in rejecting them as not sustained by any competent authority. [*Adam Clarke's parentheses, not mine*]

“Alford, after traversing the whole subject, and arriving at the only rational conclusion possible, that the words are spurious, adds: ‘Something remains to be said on internal grounds, on which we have full right to enter now that the other is secured. And on these grounds it must appear on any fair and unprejudiced consideration that the words are, 1) Alien from the context. 2) In themselves incoherent and betraying another hand than the apostle’s. For the context, as above explained, is employed in setting forth the reality of the substance of the faith which overcomes the world, even of our eternal life in Jesus the Son of God. And this is shown by a threefold testimony subsisting in the revelation of the Lord himself and reproduced in us his people. And this testimony is the water of baptism, the blood of atonement, and the Spirit of truth, concurrent in their witness to the one fact that he is the Son of God, and that we have eternal life in him. Now *between two steps* of this argument – not as a mere analogy referred to at its conclusion – insert the words, ‘For there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one,’ and who can fail to see, unless prejudice have blinded his eyes, that the context is disturbed by the introduction of an irrelevant matter?’”

Thus, Adam Clarke makes it indisputably clear that 1 John 5:7-8 does not support the idea of a dual or triune God! It is also quite clear that it almost had to be the romish catholic church that added the extra words to this passage, and we have good reason for suspecting them of doing such a thing. The idea of plural gods is right out of paganism, and the romish church has the record of mixing paganism with Christianity. They have arbitrarily moved the birth of Christ to December the 25th, and because Scripture affirms that John the Baptist was six months older than Christ, they have arbitrarily set the date for the Nativity of St. John at June 24th to conform to pagan holidays. They have also changed the Biblical weekly Sabbath from Saturday to Sunday, the holy day of Mithraism (Mithraism being a half-way house between paganism and Christianity)!

At Mark 12:29 Yahshua Christ was quoting Deut. 6:4; His own words being: “**And Yahshua answered him [the scribe], ‘The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord’.**” Deut. 6:4: states: “**Hear, O Israel: The LORD our God is one LORD.**” [KJV]

E-sword has it: “Deu. 6:4: Hear,(8085) O Israel:(3478) The LORD(3068) our God(430) is one(259) LORD(3068).”

Or properly translated from the Hebrew: “**Hear, O Israel: Yahweh our Elohim is one Yahweh.**” (Here “Elohim” is singular!)

Therefore, anyone worshipping more than one entity as God is breaking the first commandment! And by breaking one of the commandments, one is guilty of breaking all ten!

Zachariah 14:9 prophesied: “ **And Yahweh shall be king over all the earth: in that day shall there be one Yahweh, and his name one.**” The name Yahshua is a contraction for “Yahweh saves”!

The center-reference at Zachariah 14:9 takes one to Rev. 11:15 & Eph. 4:4-6:

Rev. 11:15: “ **And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms of Yahweh, and of his Christ; and he shall reign for ever and ever.***”

Eph. 4:4-6:“ **4 *There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Master, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.***”

Notice that it states here there is but “one God” and Father! To declare otherwise is to call Paul a liar! The answer is at Mal. 2:10: “ **Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?**”

How many Gods were there that created us? The answer is a resounding “ **ONE**”! Yet John 1:1-3 states: “ **<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made.**”

Actually there is no conflict between Mal. 2:10 and John 1:1-3! It’s just that we must understand that the “Word” (Christ) was the God of creation; there being no other. He was both Father and Son! Yahweh the Father had always existed in the Spirit, but when He came in Adam’s flesh, the flesh was the Son, so Christ’s spirit was Yahweh the Father, and Christ’s Adamic flesh was the Son. Again we see this same thing at:

Isaiah 45:22-25: “ **<sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and there is none else. <sup>23</sup> I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. <sup>24</sup> Surely, shall *one* say, in Yahweh have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. <sup>25</sup> In Yahweh shall all the seed of Israel be justified, and shall glory.**”

Question: In whom are we justified? Answer: We are justified only by the blood of Yahshua Christ. So for verse 25 to apply, Yahweh and Yahshua Christ have to be one and the same person. Christ clearly stated at John 10:30: “ **I and *my* Father are one.**” To declare otherwise is to call Yahshua Christ Himself a liar! Paul, at 1 Corinthians 8:4, 6 confirmed this when he stated: “... we know that an idol *is* nothing in the world, and that *there is* none other God but one. ... But *to us there is but* one God the Father ...” Again, I will repeat, the Father is the Spirit, and the Son is the flesh. Further, at 1 John 4:12: “ **No man hath seen [*the Spirit of*] God at any time ...**”