

The Source of the Vine

“I am the true vine, and my Father is the vinegrower.” (Jn 15:1, NRSV)

The Vinegrower is the Source of the true Vine. He is the Husbandman, the Cultivator — the Source of the life of His Son when He was born (Lk 1:35).

Jn 18:37 — Yahshua is the Word incarnate. The Father is the Divine Source of all things. He is the Author, the Source of all that would make a vine grow: soil, water, and nutrients of the soil for organic growth of the vine and the branches. The Father also provides the sun and the rain.

The Father produced His Son, born of Miriam. The Vine then would represent the Source of its existence through the corporate witness of the Father and the Son, and the apostles, and the communities on earth as a witness of the Kingdom (Mt 21:43; 24:14). This witness is the only way the prayer our Master taught us to pray can be fulfilled (Mt 6:9-10).

Mt 21:33-45 — The Vine produces the corporate witness — the clusters of grapes — through the branches. These are for the Vinedresser, the owner of the vineyard. Jn 15:5 — “I am the Vine, you are the branches...” Who was He talking to here? It was the apostles (Mt 28:20).

Abiding in the Vine

For the branches to produce more abundant fruit, they must abide, remain, continue in the Vine.

If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. (Jn 15:10)

This was spoken to the apostles (1 Jn 1:3; Acts 2:42; 1 Jn 3:24). Without the branches abiding in the Vine, in fellowship, and in communion, they can do nothing as far as producing clusters is concerned.

Yahshua, the man (1 Tim 2:5), was the Son of God — the Son born *for Him*, or to *Him* (Lk 1:35; Jn 3:16). When He said in Jn 14:28, “My Father is greater than I,” He was saying that divinity is greater than humanity. No matter how perfect and righteous Yahshua was, He was still a human man. Yahshua was a *son*. He submitted Himself to the authority of the Father, for that is what a son does (1 Cor 11:3; 15:27-28).

*Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say rightly that I am a king. For this cause I **was born**, and for this cause I **have come into the world**, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” (Jn 18:37)*

In Jn 18:37, Yahshua spoke of His being born as a human being, and the Word also spoke through Him saying that He had come into the world (to dwell in the Man), as it says in Heb 10:5. Our Master Yahshua referred to Himself as the *Son of Man* — a human.

But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. (1 Cor 11:3)

The Head of Messiah (a human being) is *God*. Paul said that *God* is the Head; he did not say it was *the Father* who was His Head. Messiah’s humanity was not *God*, or else if Christ is God then Paul would have said that the Head of Christ is the *Father*, which means that Christ is not God but a human being (1 Cor 15:20-28). The Son is human as any son is human. A son is a son. Messiah’s humanity is a son. Yahshua referred to Himself many times as the *Son of Man*.

So the Head of Christ is God. God is one in three divine persons or personalities: the Father, the Word, and the Spirit (1 Jn 5:7). They are three in one, but manifested in the Father’s (first-born) Son, and in His many sons, the brothers of the Messiah Yahshua (Heb 2:10-13).

Because God’s children are human beings – made of flesh and blood – Jesus also became flesh and blood by being born in human form. For only as a human being could he die, and only by dying could he break the power of the Devil, who had the power of death. Only in this way could he deliver those who have lived all their lives as slaves to the fear of dying. We all know that Jesus came to help the descendants of

Abraham, not to help the angels. Therefore, it was necessary for Jesus to be in every respect like us, his brothers and sisters, so that he could be our merciful and faithful High Priest before God. He then could offer a sacrifice that would take away the sins of the people. Since he himself has gone through suffering and temptation, he is able to help us when we are being tempted. (Heb 2:14-18, Living Bible)

You can see in Jn 20:28, when Thomas referred to Yahshua as, “My Master and My God,” that he had revelation of both the human and the divine nature that dwelled in the man Yahshua.

Now, at this present time, all authority has been given to the Son of Man (Mt 28:18), but not apart from the joint oneness with the Word (who is divine, or *God*). His humanity reigns, and He will until He, the man (our brother), puts all things under His feet (Heb 10:13). Of course *feet* refers to us — His Body. God could do it without any effort, but the man Yahshua, in His Body (with the divine Spirit), must cooperate (Acts 3:21). The divinity and humanity work together to accomplish God’s eternal purpose. Humanity must cooperate with God (divinity, the Spirit).

The Corporate Man

Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. (1 Cor 15:28)

The human son, Yahshua the Son of Man, along with His many human brothers will be the corporate man in Rev 21:3. God will then be all in all in His many sons. This is His eternal Body manifested to the nations of the universe (Ps 110:1; Dan 2:44; 7:27, RSV; Dan 7:14; Col 1:15-18).

And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them. (Dan 7:27, RSV)

The *people of the saints of the Most High* who will reign on the earth are the sons of God — the corporate Body consisting of the Son and His brothers (Heb 2:11-13). The

many, ever-increasing brothers are the wife of the Lamb who will become perfectly one with Him (as the corporate man — the Body of God) at the Marriage of the Lamb.

The word *children* in Heb 2:13 is *offspring*, as in Isa 53:10. They are those who carry out His good pleasure and will. They came from Him when He was on the cross, when the blood and water poured out from His side. They are His wife.

Heb 2:14 — The man Yahshua, born of a woman from a preserved human seed. An unfallen human seed was implanted in the womb of a virgin (Lk 1:35). The Word humbled Himself to dwell in this man on earth and became one with Him, just as He is with us when we join ourselves to Him (1 Cor 6:17; Phil 2:5-11; Eph 1:13).

Phil 2:5-6 speaks of the man, Messiah Yahshua, as 1 Tim 2:4-5. Christ Jesus is a man (Phil 2:5-6) “*being in the form of God.*” *Form* is #3444 in Phil 2:6 and 7. The Word took at His incarnation the form of a servant, as Jn 12:45. The man Yahshua kept His Father’s commandments.

The Divine Word is not *a son*, for a son *is born* to a Father, but the Word is eternal (uncreated) and one with the Father (Jn 1:1). Phil 2:7 — The Word, in His incarnation, took upon Himself the form of man, a servant. When you saw Him (the man), you would see what you could of divinity or Spirit. No one has ever seen God, but Yahshua the man, manifested the Father — divinity (Jn 14:7; 12:45).

The Name Above All Names

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth... (Phil 2:9-10)

The name Yahshua was given to the Son of God (Jn 1:49,51; Lk 1:31-32) at His conception (Mt 1:18; Lk 1:35; Mt 1:20-21). The Holy Spirit implanted a human seed in the womb of the virgin Miriam. The Word of God (divine nature) took on the form or likeness of man (Heb 10:5). The Word was *made* (not *became*) flesh (Jn 1:14). The Word didn’t change its nature from divine to human, or from immaterial to material, but was

made to dwell in human flesh. Jn 1:12 — We were given authority to be sons of God, having in us the same Spirit that was dwelling in the man Yahshua (1 Cor 6:17; 2 Pet 1:4).

We have become God's many sons, Yahshua's many brothers. There is God the Father, God the Word, and God the Spirit who is set apart to dwell in man. The Word dwells in the man Yahshua, who is now the Son born of a woman. God is manifested in the Son, and in the Son's Body now on earth — the Edah, which is called the church (Col 1:18; Eph 1:22-23; 2:21-22). Rev 21:3 — The eternal dwelling place of the Godhead in bodily form (He and all His brothers).

Phil 2:9 — It is God who bestows upon the Son all that He is, and who was made to dwell in flesh (Heb 10:5). It was God who bestowed upon the Son the name above all other names, the name which men must go through and call upon in order to be saved — reconciled to the Father (Acts 4:12).

The name Jesus in England was IESU¹ a few hundred years ago in the 16th century. It went through different variations: ISOUA, IESUS, etc. Later it was changed to JESUS when the letter "J" was added to the English alphabet. But never was He ever called *Jesus* by anyone who knew Him in His days on the earth (Jn 17:10-11; Jn 5:43).

The Hebrew Messiah

When Paul met Yahshua on the road to Damascus (Acts 26:12-14), he asked Him what His name was (verse 15). Yahshua, who had already been speaking to Him in Hebrew (verse 14), went on to tell him His name in Hebrew. He has a Hebrew name (Yahshua), not a Greek name (Iesous). Why would Paul, a Hebrew (Phil 3:5), hear a voice in Greek? Why would he speak Greek to our Master when they were both Hebrew? This is why he heard His voice in the Hebrew language when Paul asked Him who He was.

¹ "IESU" was used in the Tyndale Bible (1525 AD). The Geneva Bible (1602) in Mt 1:21 was "IESUS."

Our Master spoke Hebrew to Paul when He began speaking. Would He then have switched to Greek when Paul asked Him who He was, and identified Himself as “Iesous”? Yahshua would never have lessened His name or who He was (Acts 26:14-15). He would not have spoken something that Paul would not understand — a Greek name that has no meaning. But He meant what Paul understood in Hebrew concerning who He was.

Words are translated into one’s native language, but names are not. George Bush is George Bush in all languages. So when Paul asked, “Who are you?” he was asking what His name was, since a name describes and identifies who a person is, as well as His purpose for life. *Iesous* did not mean what Mt 1:21 and Lk 1:31 mean in Hebrew — Yahshua — I am powerful to save; Yahweh’s salvation.

Mt 1:21 — The Son of Man, *Joshua*² or *Yahshua*, since there is no “J” sound in Hebrew. The name above every other name (Phil 2:9), and the only name under heaven by which we must be saved (Acts 4:12), is not *Jesus* or *Iesous* or any such sounding name, but is the Hebrew name *Yahshua*, just as He spoke His name to Paul on the road to Damascus.

The name above every other name is *YAH-Shua*, a name that conveys the supreme dignity and authority, which the Father invested in His Son, who was born of the virgin Miriam and whom the Word of God indwelt. *YAH* is the name given in conjunction with the name *Shua*, as when both are together in the name of the One who is able to save to the uttermost. They are made a compound whole.

Conjunction — the state of being conjoined, a combination or conjugated, united with one another. *YAH* with *Shua*, speaking of two persons: one divine the other human — divinity and humanity joined together into a compounded whole. The whole natures of the two natures (divine and human) are compounded together into one, which is the Son of God.

² See footnote for Mt 1:21 in the NIV.

YAH-Shua — conjugated, joined together, coupled, having features in common, but inverse in some particulars. The human part could go to death, as the first Adam (2 Cor 5:21). Gen 1:26 is the difference between created and uncreated, between divine and human. The human was created by the uncreated (divine), made in His likeness, compatible with the Son who is one spirit with us (1 Cor 6:17).

Phil 2:9; Mt 1:21 — She will bear a son and you will call His name *YAH-Shua* (I AM – I shall be – powerful to save), for YAH will save His people from their sins, through Him who will be the atoning sacrifice for their sins.

You shall call Him *Yahweh's Salvation*, for He (Yahweh) will save His people (brothers) through Him (Jn 3:16). The name is composed of *YAH* and *Shua* — *Yah* will save or deliver (in Hebrew). *Yahshua* is the name above all names. It is the name the Father vested in Him to save His people. Thank you Father!

I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive. (Jn 5:43)

...and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. (Jn 17:10-11)