

June 29, 2024

## **I Am The True Vine**

**Joh 15:1** "I am the real vine, and my Father is the gardener.

### **I am the real vine.**

Israel is also God's vine or vineyard; Throughout Scripture it is revealed to us who God is in relation to Israel...

**Isa 5:1** I want to sing a song for someone I love, a song about my loved one and his vineyard. My loved one had a vineyard on a very fertile hill.

**Isa 5:2** He dug up its stones and cleared them away, planted it with the choicest vines, built a watchtower in the middle of it, and carved out in its rock a winepress. He expected it to produce good grapes, but it produced only sour, wild grapes.

**Isa 5:3** "Now, citizens of Yerushalayim and people of Y'hudah, judge between me and my vineyard.

**Isa 5:4** What more could I have done for my vineyard that I haven't already done in it? So why, when I expected good grapes, did it produce sour, wild grapes?

**Isa 5:5** "Now come, I will tell you what I will do to my vineyard: I will remove its hedge, and [*its grapes*] will be eaten up; I will break through its fence, and [*its vines*] will be trampled down.

**Isa 5:6** I will let it go to waste: it will be neither pruned nor hoed, but overgrown with briars and thorns. I will also order the clouds not to let rain fall on it."

**Isa 5:7** Now the vineyard of Adonai-Tzva'ot is the house of Isra'el, and the men of Y'hudah are the plant he delighted in. So he expected justice, but look—bloodshed!—and righteousness, but listen—cries of distress!

The expectation of the vineyard owner and the disappointment of his crop.

Thus there is an issue in the vineyard and with the branches attached to the vine.

**Isa 27:1** On that day Adonai, with his great, strong, relentless sword, will punish Livyatan the fleeing serpent, the twisting serpent Livyatan; he will slay the sea monster.

**Isa 27:2** On that day, a pleasant vineyard—sing about it!

**Isa 27:3** "I, Adonai, guard it. Moment to moment I water it. So that no harm will come to it, I guard it night and day.

**Isa 27:4** I have no anger in me. If it gives me briars and thorns, then, as in war, I will trample it down and burn it up at once;

**Isa 27:5** unless it takes hold of my strength, in order to make peace with me, yes, to make peace with me."

**Isa 27:6** The time is coming when Ya`akov will take root; Isra'el will bud and flower, and fill the whole world with a harvest.

Adonai is the protector of His own vineyard.

Psalm 80 and Adonai's restoration of Israel, he alludes to the vine once again, being the people and nation, first bringing them out of Egypt to where He will be their God and they will be His people, a promise consistent throughout Scripture...

**Psa 80:8** You brought a vine out of Egypt, you expelled the nations and planted it,

**Psa 80:9** you cleared a space for it; then it took root firmly and filled the land.

**Psa 80:10** The mountains were covered with its shade, the mighty cedars with its branches—

**Psa 80:11** it put out branches as far as the sea and shoots to the [*Euphrates*] River.

**Psa 80:12** Why did you break down [*the vineyard's*] wall, so that all passing by can pluck [*its fruit*]?

**Psa 80:13** The boar from the forest tears it apart; wild creatures from the fields feed on it.

**Psa 80:14** God of armies, please come back! Look from heaven, see, and tend this vine!

**Psa 80:15** Protect what your right hand planted, the son you made strong for yourself.

**Psa 80:16** It is burned by fire, it is cut down; they perish at your frown of rebuke.

A plea from the Psalmist for Adonai to return and tend to this vine, His vine, Israel.

These are just three references for I have others listed that you can go to and read further.

[Jer 2:21](#), [Jer 12:10](#); [Eze 17:5-6](#); [Hos 10:1](#); [Joe 1:7](#);

Consider Yeshua's parables pertaining to the fact the vine describes both the Jewish people and Messiah, the epitome of the Jewish people.

Now, compare Yeshua's parable of the parable of the tenants, referenced in three of the Gospels...[Mat 21:33-43](#), [Mar 12:1-12](#), [Luk 20:9-19](#).

**Luk 20:9** Next Yeshua told the people this parable: "A man planted a vineyard, rented it to tenant-farmers and went away for a long time.

**Luk 20:10** When the time came, he sent a servant to the tenants to receive his share of the crop from the vineyard; but the tenants beat him up and sent him away empty-handed.

**Luk 20:11** He sent another servant; they beat him too, insulted him and sent him away empty-handed.

**Luk 20:12** He sent yet a third; this one they wounded and threw out.

**Luk 20:13** "Then the owner of the vineyard said, 'What am I to do? I will send my son, whom I love; maybe they will respect him.'

**Luk 20:14** But when the tenants saw him, they discussed it among themselves and said, 'This is the heir; let's kill him, so that the inheritance will be ours!'

**Luk 20:15** And they threw him out of the vineyard and killed him. "Now what will the owner of the vineyard do to them?"

**Luk 20:16** He will come and put an end to those tenants and give the vineyard to others!" When the people heard this, they said, "Heaven forbid!"

**Luk 20:17** But Yeshua looked searchingly at them and said, "Then what is this which is written in the Tanakh, 'The very rock which the builders rejected has become the cornerstone'?"

**Luk 20:18** Whoever falls on that stone will be broken in pieces; but if it falls on him, he will be crushed to powder!"

The fact that "vine" describes both the Jewish people and its Messiah reinforces the close identification of Yeshua with Israel ([Mat 2:15](#)).

**Mat 2:15** where he stayed until Herod died. This happened in order to fulfill what Adonai had said through the prophet, "Out of Egypt I called my son."

Referencing Hoshea 11:1, a deep and significant connection between Egypt and the Jewish people. It was where they went at the time of a famine. It is where they were delivered from becoming slaves to a people. It would be the place where Yeshua would be taken as an infant...

**Mat 2:13** After they had gone, an angel of Adonai appeared to Yosef in a dream and said, "Get up, take the child and his mother, and escape to Egypt, and stay there until I tell you to leave. For Herod is going to look for the child in order to

kill him."

**Mat 2:14** So he got up, took the child and his mother, and left during the night for Egypt,

and what happens with this Prophecy?

**Mat 2:19** After Herod's death, an angel of Adonai appeared in a dream to Yosef in Egypt

**Mat 2:20** and said, "Get up, take the child and his mother, and go to Eretz-Yisra'el, for those who wanted to kill the child are dead."

**Mat 2:21** So he got up, took the child and his mother, and went back to Eretz-Yisra'el.

**Mat 2:22** However, when he heard that Archelaus had succeeded his father Herod as king of Y'udah, he was afraid to go there. Warned in a dream, he withdrew to the Galil

**Mat 2:23** and settled in a town called Natzeret, so that what had been spoken by the prophets might be fulfilled, that he will be called a Natzrati.

This fact, that the Messiah Yeshua stands for and is intimately identified with his people Israel, is an extremely important aspect of the Gospel generally neglected in the individualistically "its all about me" oriented Western world.

The individual who trusts Yeshua becomes united with him and is "immersed" (baptized; see [Mat 3:1](#)) into all that Yeshua is (see [Act 2:38](#)), including his death and resurrection-so that his sinful propensities are regarded as dead, and his new nature, empowered by the Holy Spirit, is regarded as alive...

**Rom 6:3** Don't you know that those of us who have been immersed into the Messiah Yeshua have been immersed into his death?

**Rom 6:4** Through immersion into his death we were buried with him; so that just as, through the glory of the Father, the Messiah was raised from the dead, likewise we too might live a new life.

**Rom 6:5** For if we have been united with him in a death like his, we will also be united with him in a resurrection like his.

**Rom 6:6** We know that our old self was put to death on the execution-stake with him, so that the entire body of our sinful propensities might be destroyed, and we might no longer be enslaved to sin.

Likewise, just as this intimate identification with the Messiah holds for the individual, so the Messiah similarly identifies with and embodies national Israel. Indeed it is only because Yeshua identifies himself with the Jewish people, national Israel, the "olive tree" into which Gentile Christians have been

"grafted"...

**Rom 11:17** But if some of the branches were broken off, and you—a wild olive—were grafted in among them and have become equal sharers in the rich root of the olive tree,

**Rom 11:18** then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you.

**Rom 11:19** So you will say, "Branches were broken off so that I might be grafted in."

**Rom 11:20** True, but so what? They were broken off because of their lack of trust. However, you keep your place only because of your trust. So don't be arrogant; on the contrary, be terrified!

**Rom 11:21** For if God did not spare the natural branches, he certainly won't spare you!

**Rom 11:22** So take a good look at God's kindness and his severity: on the one hand, severity toward those who fell off; but, on the other hand, God's kindness toward you—provided you maintain yourself in that kindness! Otherwise, you too will be cut off!

**Rom 11:23** Moreover, the others, if they do not persist in their lack of trust, will be grafted in; because God is able to graft them back in.

**Rom 11:24** For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

That he can plausibly identify with the Messianic Community, the body of believers, the Church, as "head of the Body"

**Eph 1:7** In union with him, through the shedding of his blood, we are set free—our sins are forgiven; this accords with the wealth of the grace

**Eph 1:8** he has lavished on us. In all his wisdom and insight

**Eph 1:9** he has made known to us his secret plan, which by his own will he designed beforehand in connection with the Messiah

**Eph 1:10** and will put into effect when the time is ripe—his plan to place everything in heaven and on earth under the Messiah's headship.

**Col 1:15** He is the visible image of the invisible God. He is supreme over all creation,

**Col 1:16** because in connection with him were created all things—in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities—they have all been created through him and for him.

**Col 1:17** He existed before all things, and he holds everything together.

**Col 1:18** Also he is head of the Body, the Messianic Community—he is the beginning, the firstborn from the dead, so that he might hold first place in everything.

**Col 1:19** For it pleased God to have his full being live in his Son

**Col 1:20** and through his Son to reconcile to himself all things, whether on earth or in heaven, making peace through him, through having his Son shed his blood by being executed on a stake.

([1Co 11:3](#); [Eph 1:22](#); [Eph 4:15](#), [Eph 5:23](#); [Col 2:19](#))

...and "cornerstone" of the building (below at 21:42, [Mar 12:10](#), [Act 4:11](#), [Eph 2:20](#), [1Pe 2:6-7](#)).

**1Pe 2:1** Therefore, rid yourselves of all malice, of all deceit, hypocrisy and envy, and of all the ways there are of speaking against people;

**1Pe 2:2** and be like newborn babies, thirsty for the pure milk of the Word; so that by it, you may grow up into deliverance.

**1Pe 2:3** For you have tasted that Adonai is good.

**1Pe 2:4** As you come to him, the living stone, rejected by people but chosen by God and precious to him,

**1Pe 2:5** you yourselves, as living stones, are being built into a spiritual house to be cohanim set apart for God to offer spiritual sacrifices acceptable to him through Yeshua the Messiah.

**1Pe 2:6** This is why the Tanakh says, "Look! I am laying in Tziyon a stone, a chosen and precious cornerstone; and whoever rests his trust on it will certainly not be humiliated."

**1Pe 2:7** Now to you who keep trusting, he is precious. But to those who are not trusting, "The very stone that the builders rejected has become the cornerstone";

Now, consider the response of the P'rushim and Torah Teachers to the Parable of the Tenants...

**Luk 20:19** The Torah-teachers and the head cohanim would have seized him at that very moment, because they knew that he had aimed this parable at them, but they were afraid of the people.

The Messianic Jewish remnant ([Rom 9:6 ff.](#), [Joh 11:1-10](#)) will obey Yeshua's commands, stay attached to the real vine, and have the real vine's power and strength to bring forth good fruit ([Mat 7:16-19](#)). And so will the grafted-in Gentile Christian branches ([Rom 11:17-24](#)).

For the true vine, provides us with this warning and subsequent encouragement...

**Mat 7:15** "Beware of the false prophets! They come to you wearing sheep's clothing, but underneath they are hungry wolves!

**Mat 7:16** You will recognize them by their fruit. Can people pick grapes from thorn bushes, or figs from thistles?

**Mat 7:17** Likewise, every healthy tree produces good fruit, but a poor tree produces bad fruit.

**Mat 7:18** A healthy tree cannot bear bad fruit, or a poor tree good fruit.

**Mat 7:19** Any tree that does not produce good fruit is cut down and thrown in the fire!

**Mat 7:20** So you will recognize them by their fruit.

Hence the distinction in being the True Vine.

Now that I have provided the context based on verse one, let me conclude with the remainder of the passage.

**Joh 15:2** Every branch which is part of me but fails to bear fruit, he cuts off; and every branch that does bear fruit, he prunes, so that it may bear more fruit.

**Joh 15:3** Right now, because of the word which I have spoken to you, you are pruned.

**Joh 15:4** Stay united with me, as I will with you—for just as the branch can't put forth fruit by itself apart from the vine, so you can't bear fruit apart from me.

**Joh 15:5** "I am the vine and you are the branches. Those who stay united with me, and I with them, are the ones who bear much fruit; because apart from me you can't do a thing.

**Joh 15:6** Unless a person remains united with me, he is thrown away like a branch and dries up. Such branches are gathered and thrown into the fire, where they are burned up.

**Joh 15:7** "If you remain united with me, and my words with you, then ask

whatever you want, and it will happen for you.

**Joh 15:8** This is how my Father is glorified—in your bearing much fruit; this is how you will prove to be my talmidim.

**Joh 15:9** "Just as my Father has loved me, I too have loved you; so stay in my love.

**Joh 15:10** If you keep my commands, you will stay in my love—just as I have kept my Father's commands and stay in his love.

**Joh 15:11** I have said this to you so that my joy may be in you, and your joy be complete.

Finally notice verse 10 again...

**Joh 15:10** If you keep my commands, you will stay in my love—just as I have kept my Father's commands and stay in his love.

Now relate it to Yochanan 14:15

**Joh 14:15** "If you love me, you will keep my commands;

If you love me and if you keep my commands are connected by love. Do them because you love me. If you love me you will do them. I would call this circular reasoning, where one end meets the other, drawing a closed loop a circle, a wedding ring. In essence, His love is all around us, thus we are immersed in it as he is immersed in our love for Him.