

Joh 15:1 I am the true vine, and my Father is the husbandman.

Christ is the **true** [G227 *al-ay-thee-nos'* truthful: -true] **vine**, and His Father is the **husbandman** [G1092 *gheh-ore-gos'* From G1093 and the base of G2041; a *land worker*, that is, *farmer*: - husbandman.] of the true vine.

This agrarian parable which describes God the Fathers relationship with Christ, and Christ with His Father in verse 1 sets the stage to help us see in a very visual way God's purpose for mankind and the means by which that purpose is being accomplished.

The nine places that the word vine is used in the new testament will help us see more clearly what Christ's function is as the **vine** of which God is the **husbandman**.

Joh 15:1 I am the true vine G288, and my Father is the husbandman.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine G288, until that day when I drink it new with you in my Father's kingdom.

Mar 14:25 Verily I say unto you, I will drink no more of the fruit of the vine G288, until that day that I drink it new in the kingdom of God.

Luk 22:18 For I say unto you, I will not drink of the fruit of the vine G288, until the kingdom of God shall come.

Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine G288; no more can ye, except ye abide in me.

Joh 15:5 I am the vine G288, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Jas 3:12 Can the fig tree, my brethren, bear olive berries? either a

vine **G288**, figs? so *can* no fountain both yield salt water and fresh.

Rev 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine **G288** of the earth; for her grapes are fully ripe.

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine **G288** of the earth, and cast *it* into the great winepress of the wrath of God.

In the old testament the Hebrew word for vine is the number **H1612** and it's first and second mention is found in [Gen 40:9-10](#)

Gen 40:9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine **H1612** *was* before me;

Gen 40:10 And in the vine **H1612** *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

Gen 40:11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup [[Rev 14:19](#)], and I gave the cup into Pharaoh's hand.

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine **G288** of the earth, and cast *it* into the great winepress of the wrath of God.

This story of the butler and the baker reveals that there is a process that we must go through in order to become the inheritance of Christ ([Rom 8:17](#)).

[Rom 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

He takes the grapes and presses them into Pharaoh's cup ([Gen 40:11](#)). The grapes are our life which is a living sacrifice ([Rom 12:1](#)) being poured out on the

altar as these grapes were pressed ([2Co 4:8-11](#) ASV, [2Co 12:7-9](#)) into Pharaoh's cup who represents God the Father. This wine being put in the cup is also a reminder that we are guilty of the blood of Christ our redeemer ([Isa 49:26](#))

[Gen 40:11](#) And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[2Co 4:8](#) *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

[2Co 4:9](#) Persecuted, but not forsaken; cast down, but not destroyed;

[2Co 4:10](#) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

[2Co 4:11](#) For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

[2Co 12:7](#) And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

[2Co 12:8](#) For this thing I besought the Lord thrice, that it might depart from me.

[2Co 12:9](#) And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

[Isa 49:26](#) And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

The life of Christ is manifested in our body by way of the thorns in our flesh and the pressing on every side (like the grapes). We know that God is redeeming these marred vessels through Christ ([Rom 7:24-25](#)) who enables us ([Php 4:13](#)) to go through this bruising process so that we may go from glory to glory which

transforms us into the same image as Christ ([2Co 3:18](#)).

[Rom 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?

[Rom 7:25](#) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

[2Co 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord

The old and new wine are both essential to the making of the new man, and Christ is working all the events that will make each life, each grape serve it's predestined purpose to bring us all together one day as many members connected to the one true vine.

It is after three days that the butler is restored to his place. The baker and the butler are to be thought of as one man (the dream is one), the old Adam and the new Adam. One decreases and the other increases. The one who has the dream of a "vine **H1612** *was* before me;" in [Gen 40:9](#) is the new man being formed and the old man is represented by the butler who loses his head.

With this in mind when we read [Gen 40:12](#) we see clearly that three branches which are connected to the "vine **H1612** *was* before me;" of [Gen 40:9](#) demonstrates the process of growth that the butler is a shadow of for our sakes.

[Gen 40:12](#) And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

[Gen 40:13](#) Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

The third use of the word vine is found in [Gen 49:11](#). The gathering of the people spoken of in [Gen 49:10](#) will only be possible by being bound unto the

vine of verse 11 and by having our garments washed in the wine (Christ blood-God's word [Mat 26:28](#)).

[Gen 49:10](#) The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

[Gen 49:11](#) Binding his foal unto the vine [grapevine **G288**], and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

[Mat 26:28](#) For this is my blood of the new testament, which is shed for many for the remission of sins.

The foal and the ass's colt represent both Christ and His Christ connected to the vine which in this instance is God the Father.

Christ tells us I and my Father are one ([Joh 10:30](#)), and that as He is so are we in this world ([1Joh 4:17](#)). So to be connected to the vine is to be connected to the Father and to Christ, and when Christ was on this earth He was connected to His Father as we are connected to Christ now. As we read last week we come to the Father but through Christ who is the vine for us ([Joh 14:6](#)).

[Joh 10:30](#) I and *my* Father are one.

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

[Joh 14:6](#) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

We grow in grace and in knowledge with the vine of life within us ([Col 1:27](#), [2Pe 3:18](#)), or tree of life ([Gen 2:9](#), [Gen 3:22](#), [Heb 5:14](#), [1Co 14:40](#)) Jesus Christ who while He was on the earth had the spirit of God without measure ([Joh 3:34](#)) so that He would not falter ([Isa 42:4](#)) and be the perfect sacrifice for the sins of the world. The wine or blood that came from this vine was life indeed. ([Joh 6:53](#), [Joh 6:56](#), [Mat 26:28](#), [1Pe 1:19](#), [Psa 19:10](#))

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

2Pe 3:18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Gen 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Heb 5:14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

1Co 14:40 Let all things be done decently and in order.

Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

Isa 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Joh 6:53 Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

Joh 6:56 *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

Mat 26:28 *For this is my blood of the new testament, which is shed for*

many for the remission of sins.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Psa 19:10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

The words of God are precious to us but what makes them more valuable than gold, or much fine gold and sweeter than honey and the honeycomb or a [3stone^{G3037} 2precious^{G5093}]) as it says in **Psa 19:10** ABP+ is to have those words, the [esteemed^{G5093} blood](*words of God*) of **1Pe 1:19** purified seven times in these earthen vessel which we are **Psa 12:6**

Psa 19:10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Psa 12:6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

The same Greek word for precious when speaking of the precious blood of Christ in **1Pe 1:19** is found in **Psa 19:10** [3stone^{G3037} 2precious^{G5093}]

Psa 19:10 desirable above gold, and [3stone^{G3037} 2precious^{G5093} 1much], and sweeter above honey and *the* honeycomb.

The six celled honeycomb is a shadow of mans wisdom (1Co 2:4 , 1Co 2:13) which is not going to save us, however God's word is sweeter than honey.

1Co 2:4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

When the vine of the earth (**Mic 4:4**), (mankind-the foal-the beast) is connected to the [grapevine **G288**] of (**Gen 49:11**) and granted to abide there (**Joh 8:31**) then the desired result is accomplished which is explained in **Rev 14:19** which is to be cast into the great winepress of the wrath of God. This is the three days of process also known as lamentation mourning and woe of **Eze 2:10** which is first experienced by God's elect (**1Pet 4:17**)

Mic 4:4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

Gen 49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

Joh 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, *then* are ye my disciples indeed;**

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

Eze 2:10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

We have to be connected to Christ in order to bring forth fruit (**Joh 15:5**).

Joh 15:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

There are 70 matches found for this word [grapevine **G288**]
9 of which are found in the new testament.

Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

I want finish this particular study off by reading this excerpt from the article The Head Of Christ Is God. These passages really help show us how God is the husbandman, and how Christ is as His Father is and we are as Christ.
[http://www.iswasandwillbe.com/The_Head_Of_Christ_Is_God.php]

As Christ is the submissive right arm of the Father, the same is true for those who are at Christ's right hand. And as God does all of His work through Christ, so too, Christ accomplishes all of His work "by the church."

Consequently mother Eve, "the mother of all living," includes "the seed of the woman." But since she is "the mother of all living," she also includes "the seed of the serpent." Both are within "the woman... the Church which is in the wilderness." Just as God is doing all His work in and through Christ, so too, is Christ doing all of His work in and through the church which is "His body."

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

Talking to pagan Athenians, Paul make this amazing statement:

Act 17:28 For in him [God, through Christ] we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

And Christ Himself acknowledges that it is "in Him" that there are many unfruitful branches on the Vine.

Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

It is the house of God being spoken of when Paul makes this observation:

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

Anyone who suggests that the bride must "come out of His body" is woefully misinformed as to what is "the body of Christ." It is Babylon The Great of which we are warned: "Come out of her my people." But is not Babylon the Great within the body of Christ? Are not Babylon the Great and "Jerusalem above" both 'in Christ?' Yes, they are indeed. "In Him we [all] live and move and have our being."

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

So, if Babylon the Great" is the woman who brings forth the manchild of Revelation 12, how can we possibly "come out of her my people" and still be part of "His body which is the church?"

Both Christ and Paul make it abundantly clear how this is possible. It has nothing at all to do with the rib taken out of Adam, except that the rib shows the oneness of both Adam and 'the woman.' As always it involves 'rightly dividing the word. And as always 'the natural man cannot understand the things of the spirit,' because the things of the spirit seem to contradict the natural and are therefore "foolishness unto him. In reality they do not contradict. But Christ's parables and God's Word in general are written in such a way as to be easily misunderstood by those who seek to establish the idols of their hearts.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

So the answer to our dilemma is that both the seed of the woman and the seed of the serpent are within the church. We come out of the seed of the serpent in the church to become the seed of the woman in the church. Both the fruitful and the unfruitful branches are "in Me." We have our unfruitful branches taken away so that we can continue being purged so as to bring forth more fruit. Both are "**in Me.**" We come out of Israel according to the flesh before we can become "as Isaac... the children of promise." We come out of the son of the bondwoman before we can become the son of the freewoman. And we must come out of Babylon the Great, before we can become "Jerusalem... above which is the mother of us all."