



[DTGm Revelation Studies](#)

Episode 93 - The Vineyard, the Son, and the Last Generation

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Scott Stanley examines Isaiah 5 and Matthew 21, using the vineyard as a symbol for the mind of Israel and showing how God expected spiritual fruit but received wild grapes, bringing judgment.

He connects the parable to the end times, explaining that the kingdom will be given to a people who bear true spiritual fruit — believers united in Christ as Abraham's seed — and urges listeners to live out and perfect their faith now.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries, continuing to look at the deep things of God in the book of Revelation. You know, in the book of Revelation, the whole Bible seems to come together because through the Bible, we see God's predictions of wickedness and righteousness, and we know that he knows the end from the beginning (Isa 46:9-10). We know that the entire Bible is recorded for those *upon whom the end of*

the world has come, and I say that because of 1 Corinthians 10:11. But everything in the Bible teaches a spiritual truth.

In our podcast today, I want to touch on something that I think all of us already know, but I want you to be able to prove it. I want you to read it for yourself because it is exciting to me. Any bit of truth is exciting to me to possess. So I want to start in Isaiah chapter 5, and we see, I believe, the Father speaking of his Son and speaking of the children of Israel. He says in verse 1,

Isa 5:1 Now will I sing to my wellbeloved (I think this is from the Father to the Son), a song of my beloved concerning his vineyard...

So if I am able to look at the vineyard as the children of Israel, I want to take that a step further. It isn't the children of Israel. The vineyard is the mind of the children of Israel. It's what's in their mind. Their minds are what need to be cultivated and fixed. So,

Isa 5:1 I'm going to sing to my wellbeloved a song of my beloved as concerning his vineyard. My wellbeloved has a vineyard in a very fruitful hill:

That "*very fruitful hill*" literally is "*the horn of the son of oil.*" This is very significant, and this is something to mark in your mind for future reference. We see the *sons of oil* in Zechariah 4 at the end of that chapter, where the two olive trees, emptying the golden oil out of themselves, are the sons of oil... and I recognize that, of course, as the Son of God, the branch, and the priest (Zec 4:14).

But here, this seems to be singular. In Isaiah 5, my well-beloved has a vineyard, a horn of the son of oil. A horn is a projection, so that's what you need to remember and mark in your mind. They were a projection of the Son of God. What does that tell you?

It was the Son of God that they were reflecting, they were projecting. It was the Son of God bringing them the instruction, teaching them, leading them, and helping them. They were projecting him. Now notice what this says in verse 2.

Isa 5:2 He fenced it in (with, you could say, the law, with instruction). He fenced it in and gathered out all the stones (all the concepts that shouldn't be there in their mind, in

their thinking. Remember, they're projecting him.) He planted in this vineyard the choicest vine...

He is the vine. Remember, they're reflecting the son of oil. Jesus is the vine, John 15. So he plants it with the choicest vine,

Isa 5:2 ... and he builds a tower in the midst of it, and made a winepress in it...

Now, when I first read this, I thought a tower must be the sanctuary. Now, what is a tower? When you look up tower, it's simply a defense... for a defense. Then I remembered Proverbs 18:10.

Pro 18:10 The name of Jehovah is a strong tower. Those who are righteous will run into it and be safe.

So the name is a tower or the character of God. The name is a strong tower. So here they're reflecting him. Again, *he puts the choicest vine in it and a tower in the midst of it*, an understanding of truth, the name of God- how you can live your life. You've got a God, well, learn to be like him. You can run into the name and be safe.

So he builds a tower in the midst of it, and he makes a wine press. Now this wine press is a trough, and you see the vine will bring forth grapes, or the fruit of the vine can be put in the trough, and wine, or sweet wine, or doctrine of truth can be produced. You can produce more truth through the fruit that Christ has given you.

Isa 5:2 ...So he looked that it should bring forth grapes, but what did it bring forth? Wild grapes.

The fruit it was producing was because it wasn't listening. It wasn't acting on. It wasn't walking in faith in the truth being given to it. Remember, this is the Father speaking of his Son concerning the children of Israel who were supposed to be reflecting him. What more could he have done?

Isa 5:3 Now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.

Isa 5:4 What could have been done more to my vineyard? (Look at all of the things that he put within it.) What more could be done to my vineyard that I haven't done in it? Wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes?
Isa 5:5 And now go to; I'll tell you what I'm going to do to my vineyard: I'm going to take away the hedge of it, the instruction, and it shall be eaten up. I'm going to break down the wall of it. It'll be trodden down.

This "eaten up," if you look at the instruction of God, and I'm going to take away the hedge, I'm going to take away your instruction, it's going to be eaten up. The understanding they have, their concepts for their salvation, are going to be destroyed because they're not living up to the light that they have.

Isa 5:5 I'm going to break down the wall of it (the wall of salvation, Isa 60:18), and it'll be trodden down:

Isa 5:6 I'm going to lay it waste. It will not be pruned, or digged; but there shall come up briars and thorns (from the guilt). I will also command the clouds (of witnesses) that they rain no rain upon it (the people who understand the truth are not going to be able to help it, will not give it rain).

Isa 5:7 Because the vineyard of Jehovah is the house of Israel (again, it's the mind of the people), and the men of Judah his pleasant plant. He looked for judgment, but behold oppression. He looked for righteousness, but behold, a cry.

Now, what makes all of this important is when you turn to Matthew 21, and Christ recites the parable found in Isaiah 5 verbatim. But I want you to see how he applies this in his day.

Mat 21:33 Hear another parable. There was a certain householder, which planted a vineyard (and remember what this was about. The Father was talking about the Son concerning his vineyard). He hedged it round about. He digged a winepress, or a trough in it. He built a tower, and he let it out to husbandmen (the priests), and then he went to a far country.

Mat 21:34 And when the time of the fruit drew near, he sent his servants to the priest, the prophets... to the priest, that they might receive the fruits of it.

Mat 21:35 And the husbandmen took the servants, and beat one, killed another, and stoned another.

Mat 21:36 Again, he sent other servants more than the first, and they did this to them likewise.

Mat 21:37 But last of all, he sent unto them his son, and he said, They will reverence my son.

Mat 21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him. Let us seize on his inheritance.

Mat 21:39 They caught him, they cast him out of the vineyard, and they slew him.

Now, don't get me wrong when I say this. I know my place. I know who we are in Christ. But you could say this has happened again. The Son of God has his vineyard. He planted his vineyard, and then he went off into a far country. And he sends his prophets in to help, but they refuse to hear until finally, he sends his son.

Now just apply this to the end of the world, because it's the people who understand Jesus is the Son of God that gives them authority to be a son of God. And just like the Son of God came to Israel, the sons of God are coming to the last generation people. You see, you have been informed that you are a child of God, a son of God, because you believe Jesus is the only begotten Son of God, and he has given you the authority to say that. So here you are at the end.

It's time now for fruit, and there is no fruit. So God is going to send his children. First generation, his only begotten Son. Last generation, his children. His children will be sent to them to help them. And what will they say? Come, let us kill them. Let us seize their inheritance.

The same thing is going to happen to us as it happened to him. Just look at the amount of time that went by from Moses to Christ versus from Christ to the last generation church. And it's the same thing. He gave them all the tools, and instead of bringing forth grapes, they've brought forth wild grapes. So verse 40 again, this is Matthew 21:40.

Mat 21:40 When the lord of the vineyard comes, what's he going to do to the husbandmen (to the people watching over the church)?

Mat 21:41 And they said unto him, He'll miserably destroy those wicked men, and he'll let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Now I want to go back again, looking at Christ's day. Consider what they are saying and what Jesus says in Christ's day.

Mat 21:42 Jesus said unto them, Have you never read in the scriptures, The stone which the builders rejected, has become the head of the corner: this is the Lord's doing, and it's marvelous in our eyes?

Again, this applies in our time too. The people who are supposed to be building the church have rejected the chief cornerstone, Jesus Christ. But in his day, they were literally persecuting the Son of God.

Mat 21:43 Therefore I say unto you, The kingdom of God (which is not heaven) ...

Listen to me. Your salvation is not- where will you spend eternity? Your salvation is- how are you going to live now? 1 Peter 1:9, *"The completion of your faith, the perfecting of your faith, is the salvation of your soul."* That verse screams that out. Salvation is not "where will you spend eternity?" Salvation is the perfecting of your faith, which means living what you believe, what you've been taught now.

Your salvation is living and perfecting your faith. You're to be doing that every day of your life, starting now. You live what you believe, and it will perfect your faith. The kingdom of God is the understanding of God. Verse 43 again.

Mat 21:43 ... The kingdom of God shall be taken from you (the understanding of God), and it will be given to a nation bringing forth the fruits of it.

This is what Jesus told the priests. This is what he told the Pharisees. And I know it pictures what happens at the end of the world. Same thing, but again, I'm trying to make a point about what happened in Jesus' day. What I want you to do is look at Exodus 19. In Exodus 19, I want to start reading at verse 5.

Exo 19:5 Now therefore, if you will obey my voice indeed, and keep my covenant, then you will be a peculiar treasure unto me above all people: for all the earth is mine.

This "peculiar," remember Titus 2:14, "*He's given himself to redeem us from all iniquity that he might purify a peculiar people, zealous of good works.*" You redeem you... You're redeemed. You are to be redeemed from the twisted thinking so that you can bring forth good works, a peculiar people.

Exo 19:5 If you'll obey my voice, and keep my covenant, you'll be a peculiar treasure unto me above all people: for all the earth is mine:

Exo 19:6 And you shall be unto me a kingdom of priests, a holy nation. These are the words which you shall speak to the children of Israel.

Now, again, when Jesus says what he does in Matthew 21:43, *the kingdom of God, the understanding of God, will be taken from you and given to a nation that brings forth the fruits of it...* Look at 1 Peter chapter 2, starting at verse 1,

1Pe 2:1 Wherefore laying aside all malice, all guile, and hypocrisies, and envies, and all evil speaking,

1Pe 2:2 As a newborn babe, you should desire the reasoning, genuine milk (King James put *the sincere milk of the word*), so that you may grow thereby inwardly.

1Pe 2:3 If so be that you've tasted the Lord is gracious,

Not just simply been told it, but you've tasted it. You realize how gracious he is. And the more you look at the cross, the more grace you see. Now he's going to quote exactly what Jesus quoted in Matthew 21 to the Pharisees about the vineyard.

1Pe 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

1Pe 2:5 You also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices...

And, you know, lately in the podcast and in the videos, I've been keying on this word "spiritual." To be a part of God's house, you see that spiritually. That's not literal. You have to see it spiritually. You're a living stone in the spiritual house (1Pe 2:5). A holy priesthood. He's making us kings and priests (Rev 1:6).

1Pe 2:5 ... We're to offer up spiritual sacrifices, acceptable to God through Jesus.

1Pe 2:6 Wherefore also it's contained in scripture, Behold, I lay in Zion the chief cornerstone, elect, and precious: he that believes on him shall not be confounded.

1Pe 2:7 Unto you people, therefore, who are believing the truth, he is precious. Unto them which are disobedient, the stone which the builders disallowed, the same is made the head of the corner.

1Pe 2:8 He's a stone of stumbling. (This is exactly what Jesus was saying in Matthew 21.) He's a rock of offense to them which stumble at the word, being disobedient, whereinto also they were appointed.

1Pe 2:9 But you people (who, what people?) ... You who believe, you are a chosen generation, a royal priesthood, you are a holy nation, a peculiar people; that you should show forth the praises of him, the virtues of him, who called you out of darkness into his marvelous light.

1Pe 2:10 In time past, you were not a people, but now, now who are the people of God? You are the people of God....

See, what I want you to understand is this. God gave a promise to Abraham that he would bless the world. All the world would be blessed through him, and he made that promise to him and his seed. That word "seed," Paul points out in Galatians 3:29, is not plural. It's singular. *To Abraham and his seed were the promises made, not "seeds."* Therefore, the blessing to the world does not come through the children of Israel. The promise was made to Abraham and his seed, not seeds.

That seed is Jesus Christ. And if you have entered into the truth, believing in Jesus and have been able to stay on the narrow way, get on that narrow way, see that he's the Son of God, see the truth about who he is and what happened on the cross, then you are baptized into Jesus. You're baptized into that seed, and you become that seed. You become the seed of Abraham. Don't believe me? It's in Galatians 3, and we've read this, I don't know how many times. But if you'll look at Galatians 3:27, let me go ahead and read verse 26.

Gal 3:26 You're all children of God through faith in Christ Jesus, not through Abraham, Isaac, and Jacob.

Gal 3:27 As many of you as have been immersed into Jesus Christ have put on Christ (and we know Romans 6 says you're immersed into his death. So you have put on Christ).

Gal 3:28 (In the place where you're at), there isn't a Jew or a Greek. There isn't a bond or free, male or female. You're all one in Christ.

Gal 3:29 And if you're Christ's, then you're Abraham's seed...

Well, wait a minute. The promise was to Abraham and his seed. What was the promise? That the whole world will be blessed through you. If that went to Abraham and Christ, *the law, which was four hundred years later, cannot disannul that promise* (Gal 3:17). The promise was to his seed, singular. By that seed being singular, the single seed is planted and dies and bears much fruit. The single seed becomes multiple. It wasn't given to multiple seeds, the literal Jew. It was given to the seed that will die and bring forth multiple seeds.

The blessing is to the seed of Abraham, which you become when you enter into the truth of his death; and *anybody who will bless you, God will bless, and if they curse you, God will curse* (Gen 12:3). It's the church that he's talking about. Again, Peter says, verse 9,

1Pe 2:9 You are a chosen generation, a royal priesthood, a holy nation, a peculiar people...

What did Jesus say in Matthew 21? He's going to take the kingdom from Jacob and give it to a nation bringing forth fruit. That nation is us. We are who he is talking about. *I'll bless them who bless you, and I'll curse them who curse you* (Gen 12:3). Why? Because you're the seed of Abraham, and that promise was made to the seed of Abraham before the law was ever given. So the law has nothing to do with it.

This promise was the blessing he's going to give those who enter into Jesus Christ, who are immersed into his death and are made free from iniquity, and they allow him to purify unto himself a peculiar people, zealous of good works. We're the nation, and we need to understand what God is saying. It has nothing to do with Jacob today.

Now the gifts and the calling of God are without repentance. He did call them, and he is going to send his Son again through his children to deliver a message to them, to save out of there, those who have ears to hear. Again, you read Isaiah 5, and you look at what God did in Jesus' day. He's doing it again in our day, except it isn't Jesus he's sending alone. It's Jesus he's sending, in his people.

The Lord will roar out of Zion unto Jacob. This is what's going on. You are the one who, if somebody blesses you, God will bless them. If somebody curses you, God will curse them. Why? You possess the Holy Spirit of God.

If they listen to you, they will get the blessing. If they reject you, they're trampling underfoot the holy city, and they will receive the curse, and they're doing it all on their own. They're doing it all by themselves on their own. You're a peculiar people, zealous of good works. I pray that we can bring these things into harmony in our thinking and receive this truth, and glorify God.

Father, thank you for your love and for your blessings, for your promises in Jesus' name. Amen.