



[DTGm Revelation Studies](http://www.theLambsLove.org)

Episode 140 - When Wisdom Shouts at the Gates: Purified Silver

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Hey friend — join Scott Stanley as he walks through Proverbs, the cross, and that nagging mystery of the 30 pieces of silver. This episode explores how God’s wisdom and the Holy Spirit help us die to self, hide the “wind” of resentment, and move into deeper understanding.

It’s gentle, honest, and for anyone ready to go beyond surface Bible-reading — come curious, and bring your heart.

Modified Transcript:

This transcript has been edited. Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, this is Scott Stanley with DTG Ministries, continuing our Revelation podcast. We're going to get into some deep things in the next few podcasts. I have a story to tell you today, which is going to set up the next two podcasts. To get into this story, I'm going to need to read some verses out of Proverbs, and I want to begin at Proverbs 8.

I've got to say this before I even get started. I just relish in considering the deep things of God. I can't just simply read the Bible anymore on the surface. I have to search out what it means, what has inspired the writer to write what he's written, and I know that God is giving me the understanding I have. If that's the case, then I want to understand it as the apostle or the prophet understood it.

I can't do this on my own. God has to be the one to reveal. So I search for his understanding. What I am teaching now is not for beginners. Really, it's for a person who truly wants to know the deep things of God. We're trying to simplify those things and make it all practical so that we can live godly lives, but have answers to give to the universal church, to anybody who has ears to hear. I want to begin in Proverbs chapter 8.

Pro 8:1 Doth not wisdom cry? and understanding put forth her voice?

We know that when we see this word wisdom now, Paul says *we preach the wisdom of God in a mystery... Christ and him crucified* (1Co 2:7, 2). Now when I see the word "wisdom," I just think of the cross. In this one verse, *"Doth not wisdom cry? and understanding put forth her voice"* ... this word "understanding" is [8394] in Strong's. It means to be able to come up with a plan and carry it out, not just consider one and plan it, but to have the strength and the power to actually make it happen.

Well, I look at my Heavenly Father like that. So when I read Proverbs 8:1, *"Doth not the cross call out? and God's understanding put forth her voice?"* ... you see, it's at the cross we receive God's understanding, and God's understanding is called the Holy Spirit, which, again, you get that from the cross. So it's basically the same thing: the cross and God's understanding.

So when I read the next verse, *"She stands in the top of high places,"* see, it's the cross. She stands in the top of high places because it's the cross and God's understanding. They come together; there is one. They're one.

Pro 8:2 She stands in the top of high places, by the way in the places of the paths. (I just put, of thought, the paths that we're thinking, the paths we go down when we're contemplating truth.)

Pro 8:3 She is shouting at the gates, at the mouth of the city, at the coming in at the doors.

Anytime I read the word "gate," I'm thinking of the scripture. When I look at the holy city, there are twelve gates to enter into that city. The twelve gates have the names of the children of Israel. It's because it's symbolic of the Bible itself. The Bible is the word of God, and we need to be careful how we read it, and we need to trust God to give us the understanding of it.

So wisdom with God's understanding is shouting at the gates. You open the Bible. You open the Bible to study the Bible at the mouth of the city, at the coming in, at the doors. So we want to get into that holy city. We want to possess the Holy Spirit because the holy city is a symbol of the Holy Spirit, New Jerusalem, the bride.

Pro 8:4 Unto you, O men, I call; and my voice is to the sons of man.

"Sons of man" - son of man refers to a humble person. Christ called himself the Son of man. It's the opposite of an arrogant Pharisee. It's the opposite of a rich man. A son of man mourns for where he is, hungers and thirsts for righteousness, has a humility, carries a humility, not a pride. To be a son of man, this is who wisdom cries out to, because those would be the people with ears to hear. If you're prideful and arrogant, you're not in that place.

Pro 8:5 O ye simple, consider wisdom (this word wisdom is like caution; it's prudence. It means to plan or to be cautious about what you're doing). Consider to be cautious: and, ye fools, be ye of a considering heart.

This word "fool" is [3684], and I have a color code which I mark these words with, and this one is green in my Bible. This word "fool" is a person who bases what they believe on folly, on something weak. The other word "fool" [191] is red in my Bible, and it is a person who lacks wisdom. They lack an understanding of the cross.

Pro 8:5 O ye simple, consider wisdom (consider to be cautious): and, you people who are fools (who are basing what you believe on folly), consider, have a heart that's willing to consider.

Because remember, being born again by water and Spirit: water is when you're told. Spirit is when God can awaken you to that truth, and he does it when you stop to consider it.

Pro 8:6 Hear; for I will speak of noble things; and the opening of my lips shall be right things (or equity).

Pro 8:7 My mouth shall speak truth; and wickedness is an abomination to my lips.

And who is speaking but wisdom? Christ is the wisdom of God. Christ portrayed on the cross God's understanding, called the Holy Spirit, and he is the personification of the Holy Spirit.

Pro 8:8 All the words of my mouth are in righteousness; and there is nothing twisted or perverse in them. (In other words, there's no iniquity here.)

Pro 8:9 They're all plain to the person who considers, and they're right, they're straight to the people who find knowledge.

Pro 8:10 Receive my instruction, and not silver; and knowledge rather than choice gold.

What does he mean? Because this has to do with the story I want to tell you and where we're headed in the next two podcasts. Silver, if you simply look that up, another word for it is desire. Gold is faith. Choice gold would be the faith of Christ. *Receive my instruction, not your desire, not the way you want to look at it.*

Remember on the cross. "Into your hands I commit my spirit." You just died to self when you said that. You're no longer looking at this the way you want to look at it. Wisdom is saying, "Receive my instruction and not your desire; my knowledge rather than (your) choice gold... your own faith the way you want to believe it.

Pro 8:11 Wisdom is better than rubies; and all things that may be desired are not to be compared to it.

Let me take this to chapter 27. Now, what am I doing? I'm going to read some verses that set up the next two podcasts where I can tell you my story and get into these things so that you'll know where I'm coming from. In Proverbs 27, verse 15,

Pro 27:15 A continual dropping in a very rainy day and a contentious woman are alike.

Pro 27:16 Whoso hides her hides the wind, and the ointment of his right hand, which bewrays itself.

Well, what in the world does that even mean? And what does that have to do with us today? A continual dropping in a very rainy day... What would that be? Let's say that you're talking to somebody and they say something that really upsets you. They say something that you find offensive, and your tendency is to become angry. So when you go back home or when you hang up the phone or whenever you turn away from that person, you cannot stop thinking about what they said, because it bothers you so badly. And you want to say something; you want to think of something to get back at them. You want to say something vengeful. You want to accuse them or call them stupid or, you know, whatever it is.

Well, the fact that that keeps coming up in your mind, that is a continual dropping in a very rainy day. You cannot put that away. *"A continual dropping in a very rainy day and a contentious woman are alike."* That woman is your spirit, and you're supposed to be able to give your spirit to God and die to self. "Into your hands I commit my spirit." But here somebody has said something to you, and you just can't get past it. It just really makes you mad. So you need a way to put that away and put your emotions away and quit letting it get to you.

God has given you the way. It's called death to self. You need to be able to take what this person has said to you and take it to the Lord and let him reveal to you why that bothers you, what your iniquity actually is. How is it that that hurts your pride? And he will give you the gift of death to that situation so that even though it happened and you aren't changing it, you're putting away the anger. You're able to overcome it.

You still don't like it. You still realize the folly of what was said, but you're not angry anymore, and you quit thinking about it. Again, *a continual dropping in a very rainy day, and a contentious woman are alike*. It's a similitude. So you can find death to self and overcome it. When you do, you have Proverbs 27:16.

Pro 27:16 Whoso hides her hides the wind...

This word "hide" is [6845]. The first time it's used is Exodus 2:2.

Exodus 2:2 The woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him for three months.

There's your word, [6845]. So what does it mean in Proverbs 27:16, "*Whoso hides her hides the wind*"? Well, that is what death to self does. Death to self will hide that anger, will put away that resentment so that it's no longer a continual dropping. But notice what he calls it in Proverbs 27:16. This is the wind. It is a wind that is blowing in your mind. Whosoever can hide her or put her away is hiding the wind. That's an impossibility. But God gives you that power to do that. Now, notice the sentence continues.

Pro 27:16 Whosoever hides her hides the wind, and the ointment of his right hand...

The word "ointment" is oil. Oil is the Holy Spirit. When you can put away that wind, when you can hide the wind, you're also hiding the spirit of your strength, except you're hiding it the way the woman did in Exodus 2. Again, *when the woman saw he was a goodly child, she hid him*. See, she retained him. She held on to him. And that's the way it's used here.

Pro 27:16 Whosoever can hide her is hiding the wind, and treasuring the spirit of your strength.

That word literally, if you look it up in the ancient Hebrew, it means "to treasure." That's one of the meanings: to hide something, to prevent discovery, or to treasure it up. See, it's the same word, but it's used in two different ways here. You're putting away, you're hiding your anger, but you're treasuring the Holy Spirit. This word, this verse, is showing us death to self and the power of God that allows you to do that using wisdom and the Holy Spirit. Let me say it again.

Pro 27:16 Whosoever hides her is hiding the wind, and treasuring the spirit of your strength (which is the Holy Spirit) ...

This is significant because of the gospel of John chapter 3 and what it means to be born from above. Remember what Jesus said in John 3, verse 8.

Jhn 3:8 The wind (or the Spirit) ... the wind blows where it will, and you keep hearing the voice of it...

It's exactly what we just read. This is a continual dropping. The catch is what you're reading here in John 3 is not negative. This is positive. *The wind blows, and you hear the voice. You can't tell where it's coming from or where it's going. So is everyone that receives life of the Spirit, or the wind.*

Again, when I look at, for instance, Peter making the declaration in Matthew 16, *"You are the Christ, the Son of the living God"* ... where did that come from? Jesus said, *"My Father revealed that to you"* (Mat 16:16-17). And if I go back to the gospel of John, chapter one, and I see that John the Baptist is declaring Jesus to be the Son of God, you know all of Jesus's disciples heard that. We see Nathanael saying, *"Well, you're the King of Israel"* (Jhn 1:49).

When Jesus said, *"I saw when you were at the fig tree"* (Jhn 1:48), do you think he kept that to himself? No. You see, when Jesus walks on the water, when he gets in the boat, all of the disciples say, *"You're the Son of God"* (Mat 14:33). Do you see the wind that was created in the mind of these men? It was a continual dropping. *Is he the Son of God? Is he the Son of God? John said he was. We're seeing him do these things.* So Jesus describes it perfectly in John 3:8.

Jhn 3:8 The wind, the Spirit, he breathes where he desires. You hear his voice, but you can't tell where it's coming from. Where is it going? So is everyone who receives life from the Spirit or that wind of truth.

That is how the conscience works, and this is how a person is born from above. Someone has to say it, and until God gives that validity in your thinking, depending on who you are and what you're searching for, that may be a continual dropping, something you can never put away because it's already been planted. It's been planted, it will be watered, and God will give that increase. So I feel like what I'm reading in John 3 is actually explained in Proverbs 27.

Proverbs just becomes a continual blessing in my life because of the depth of truth that is actually in this. Now, let's go to Proverbs 25, verse 2.

Pro 25:2 It's the glory (or the character of God) to conceal (a concept) a thing (a word): but it's the honor of kings (or the glory of a king or the character of a king) to search out that concept.

If God is making you a king and a priest, you're going to have a desire to search and know, to find out, because you're going to find yourself loving God because he first loved you. You're going to want to understand more about God, which will cause you to turn to the Son of God, who is the Word of God, the concept of God. He reveals God to you. You're going to want to know.

Pro 25:3 The heaven is for height, and the earth is for depth, and the heart of a king is actually unsearchable.

I made a video concerning the love of God - the length, width, depth, and height. When I covered those things, the height of God's love is seen in that *no greater love can a person have than to lay down their life for their friend* (Jhn 15:13). That's the height of love. And that is where God has been with us. The heavens are for the height. If you want to understand the height, you've got to see it through God's understanding.

But the earth is for depth. In that video, I asked the question, "How do I judge the depth, except when I look at the length, it's forever?" If I look at the width, it's all encompassing. If I look at the height, it is seen in love being unto death, being able to lay down your life for another person. So the depth, I look at that depth as immeasurable too, except it's the depth of the earth. The earth, understanding the earth, gives you depth.

These are the deep things of God. God is going to reveal these things. Remember, *Eye hasn't seen, ear hasn't heard, neither has entered into the heart of those who love him* (1Co 2:9). Well, those who love him are the people who love others; and it's for those who love others that he gives you the deep things of God. He gives that to you through his Spirit.

If you're going to love another person and you're seeking to do that, he will give you his Holy Spirit, which reaches into the depth of what you need to be able to put away that continual dropping and find death. This brings us to Proverbs 25:4.

Pro 25:4 So take away the dross (or the impurities) from silver, and they'll come forth a vessel for the finer.

Silver, again, is desire. Silver is desire. Question: When I take away the dross, the impurity from my desire, what would be a way of expressing a completeness in my desire, where my desire is holy and right and good? How could that be described: to have purified silver? Well, God has given us this using math because when I take the number three, which is a completeness, and ten, which is God's understanding, I could say thirty pieces of silver... A complete understanding of my desire, my desire to know God, to reach a 'three times ten' of silver. Where have we heard thirty pieces of silver?

Mat 26:14 One of the twelve, called Judas Iscariot, went unto the chief priest,

Mat 26:15 And said unto them, What will you give me, and I'll deliver him to you? And they covenanted with him for thirty pieces of silver.

Mat 26:16 From that time he sought opportunity to betray him (to betray Christ).

This all unfolds in chapter 27. Matthew 27, verse 3,

Mat 27:3 Then Judas, which had betrayed him, when he saw he was condemned, he repented himself, and brought again those thirty pieces of silver to the chief priests and elders.

Mat 27:4 And he said, I've sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that.

Mat 27:5 So he takes the thirty pieces of silver and casts them down in the temple. He leaves and goes and hangs himself.

Mat 27:6 The chief priests take the thirty pieces of silver, and say, It's not lawful to put them in the treasury, because it's the price of blood.

Mat 27:7 So they took counsel, and bought the potter's field, to bury strangers in.

Mat 27:8 Wherefore that field is called, The field of blood, unto this day.

Turn over to Acts chapter 1, starting at verse 15.

Act 1:15 In those days Peter stood up in the midst of the disciples, and he said, (the number of the names together were about a hundred and twenty.)

Act 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy One, the Spirit, by the mouth of David spoke before concerning Judas, which was guide to those people who took Jesus.

Act 1:17 For he was numbered with us, and he had obtained a part of this ministry.

Act 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all of his bowels gushed out.

Act 1:19 And it's known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue Aceldama, that is to say, The field of blood.

Now, on the surface, that looks like exactly what we read in Matthew 27, except it is not. Again, look at Matthew 27, verse 5.

Mat 27:5 He, Judas, cast down the pieces of silver and went and hanged himself.

Who bought the field of blood, the potter's field, which we know the Pharisees did with the thirty pieces of silver. But what you're reading in Acts chapter 1, it can't be the thirty pieces of silver because he threw that money down, and he went and hanged himself with a purchase of land he had already made. How did he purchase it?

Act 1:18 This man purchased a field with the reward of iniquity...

That was money that he stole from the bag. He was the treasurer. He stole money from the bag, and he purchases a field, and he falls down headlong, and his bowels gush out. Now, this field in Acts 1:19 is called the field of blood. Well, this word "field" is [5564]. But in Matthew 27, verse 8, the field the Pharisees purchased is a Strong's number [68]. That's not the same thing. You could actually say, I guess, in Acts 1:19, the field of blood is the place of blood. Why are they called the field of blood anyway?

Well, Judas dies in that field; hangs himself. It's called the field of blood. But in Matthew 27, the field of blood is called that because he had betrayed Christ. You could say it's a field of betrayal bought with the pieces of silver of betrayal. Now, what does this have to do with anything? It's because of the way Matthew puts this. And this is my story: I am

studying these things and trying to understand, and I read this about the thirty pieces of silver. I come to Matthew 27:9.

Mat 27:9 Then was fulfilled that which was spoken by Jeremiah the prophet when he said, They took thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Mat 27:10 And gave them for the potter's field, as the Lord appointed me.

Well, guess what? That isn't in Jeremiah. What you're reading in Matthew 27 is found in Zechariah chapter 11. I started looking up Matthew 27:9, and every translation I looked at said this is Jeremiah. Matthew said this is in Jeremiah, and I couldn't find it in Jeremiah. I read four different reasons why this says Jeremiah: It's because of a mistake, or when he said Jeremiah, he meant the prophets. There are various reasons why they try to justify what looks to be a mistake.

When I took this to the Lord, I had no rest. It became a continual dropping. I thought, why in the world would Matthew put Jeremiah? Why would he say that? And I believed the Lord was touching my heart that this is right. This is the way it should be. So I made a decision. I am going to seek the Lord and ask him to help me understand the thirty pieces of silver: What actually happened when Judas did what he did? What does it mean when the Pharisees did what they did? And where in the world does Jeremiah speak of this? And the Lord has answered my prayer!

So it's like you can think of nothing else. It's a continual dropping. You need to get this settled. At least I did. Why does it even matter? Because in understanding this, you're going to see other principles unfold; principles that we could use to help us understand ourselves and understand other people, giving us verses to quote, verses to share, helping us to edify others. And that's what it's all about.

So my next podcast is going to be a continuation of this, and we're going to look at Zechariah chapter 11. We're seeking the Lord for answers as to why this story of the thirty pieces of silver... To have a complete understanding of God, that's purified silver. And why did they give that? Now, they didn't know what they were giving when they did that. God knew. And God has put the scriptures in here to help us understand.

These things are written for those upon whom the end of the world has come. We want a depth of meaning and understanding. Again, this is not for beginners. We need people willing to search the truth, seek the truth, retain the truth, overcome iniquity, and glorify God.

Most gracious Heavenly Father, we thank you for your word of truth. We ask you to deliver us from all evil and help us to be united with you perfectly. In Jesus' name. Amen.