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Episode 141 - The 30 Pieces of Silver 2: Flock of Slaughter

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Scott Stanley of DTG Ministries continues a study on Revelation and the events surrounding Matthew 27, focusing on Judas Iscariot and the 30 pieces of silver. He explores why Matthew cites Jeremiah when the prophecy seems to come from Zechariah 11, and shares how the Lord guided his understanding.

The episode examines Zechariah 11 in detail, describing its symbols—Lebanon, cedars, shepherds—and connects them to Isaiah, Ezekiel, Leviticus, and Revelation. Stanley argues that these images point to the “day of the Lord” when the full gospel will be proclaimed, and Jesus will be revealed through his church.

Key themes include the “flock of slaughter,” the meaning of the cross as portraying our iniquity, Paul’s teaching in 1 Corinthians 15, and the believer’s experience of dying with Christ to find freedom from sin and emotional bondage.

The talk emphasizes practical application: the truth must move beyond intellect to the heart, producing a daily death to self and an emotional surrender to God. Stanley closes by noting this episode is part two of the study and that he will return to Zechariah 11 in the next podcast.

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, DTG Ministries, continuing our podcast on the book of Revelation. This podcast today is a continuation of a study we began last week looking at Matthew 27, Judas Iscariot, and the 30 pieces of silver. In studying that out, it didn't take long to realize there is a depth to that event because there is a prophecy given in Zechariah 11, except Matthew attributes what seems to be that prophecy as being found in Jeremiah, which it isn't.

So in order to understand it, I took it to the Lord to just ask, "Why in the world would Matthew say this is in Jeremiah when the story that you're reading actually seems to be portrayed in Zechariah chapter 11?" So I felt like the Lord gave me answers. To explain this, it's going to take more than one podcast, especially this one today, because there are so many doors that open up for us, and some of them are important now if you don't want to leave any stone unturned.

In order to understand what is being spoken concerning Judas and the 30 pieces of silver, we need to understand what Zechariah 11 is about. I believe that we're living at the end, where this gospel is going to go to all the world for a witness, and then the end will come. If that be the case, when the gospel goes forward, for those people hearing it, it becomes the day of the Lord, because the Lord Jesus Christ is being revealed to them. It isn't the great and terrible day of the Lord, which I consider to be the last day.

But the day of the Lord happens because people have been rejecting the truth. And God's church will deliver the message of the true gospel: who that is on the cross and why he is dying, why did he die, and how can we apply that to our lives? So I may go long today because the subject I want to get into is incredibly important. I don't want to just start it off and not finish it.

But to begin this podcast, we've got to look at Zechariah 11, verse 1, which I believe concerns the day of the Lord. Why do I say that? Remember, there are so many symbols and similitudes throughout the Old Testament. That is how God taught.

Zec 11:1 Open thy doors, O Lebanon, that the fire may devour your cedars.

The cedars of Lebanon. Lebanon was a mountain range. Mountains are doctrines. Cedars are trees; so is the fir tree. And if I were to look up the word "tree," take it to the ancient Hebrew, I would discover "tree" and "counselor" are the same word. Trees are symbols of counselors. Now I can show you places where the law of God is our counselor. His commandments are counselors to us. The tree of life- it's the counsel of life. But when he says, *"Open your doors, O Lebanon, that fire may devour your counselors"* (because I know what's coming up in the chapter), I believe this is the day of the Lord. Let me go back to Isaiah chapter 2 and start reading at verse 10.

Isa 2:10 Enter into the rock, and hide yourself in the dust, for fear of Jehovah, and for the glory of his majesty.

Isa 2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day.

Isa 2:12 For the day of the Lord, the day of Jehovah of hosts, shall be upon every one that is proud and lofty, upon everyone that is lifted up; and he shall be brought low (because the truth is going to be taught. The truth is going to be proclaimed).

Isa 2:13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan.

What is Bashan?

Psa 68:22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea.

Bashan is a symbol of the world, the understanding of the world. And "Bashan" literally means soft and sandy soil. So we're talking about the way the world thinks, which, of course, creeps into the church. Why? Because the church, whether you're looking at the Jews or you're looking at the apostate church today, because they don't understand the word of God, worldly ideas creep into their creeds and into their doctrines.

Isa 2:13 Upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks, the council of Bashan (oak and cedar, strong trees, strong council. These are strong understandings that they have),

Isa 2:14 Upon all the high mountains (of doctrine), upon all the hills (of milk) that are lifted up,

Isa 2:15 It's upon every tower, upon every fenced wall,

Isa 2:16 Upon all the ships of Tarshish, and upon all the pleasant pictures (or desired images).

Isa 2:17 The loftiness of man shall be bowed down, the haughtiness of men shall be made low: Jehovah alone is going to be exalted in that day.

Isa 2:18 The idols he shall utterly abolish.

Isa 2:19 They shall go into the holes of the rocks, and into the caves of the earth, for fear of Jehovah, and for the glory of his majesty, when he arises to shake terribly the earth (which he's going to do with his church).

Isa 2:20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

Does that mean every man is going to? No. But there will be people who will realize what the truth is. Verse 21.

Isa 2:21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Jehovah, for the glory of his majesty, when he arises to shake terribly the earth.

Isa 2:22 Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?

So when I look at Zechariah 11,

Zec 11:1 Open your doors, O Lebanon, that fire may devour your cedars.

Zec 11:2 Howl, fir trees (which are weaker than the cedar), because the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage has come down.

The fire of the word of God will devour the cedars and the fir trees of those people who hear the truth and allow you to do that. If they don't want to listen to you, that will never happen.

Zec 11:3 There is a voice of the howling of the shepherds; ...

Now, the word shepherd, [7462], literally means "a feeder," and you'll see it in verse 4.

Zec 11:4 Thus saith Jehovah my God; Feed the flock...

That word "feed" is the same word, and you really need to mark these throughout. As we come upon these, you'll see "feeders." King James will put "a shepherd, someone feeding the sheep."

Zec 11:3 A voice of the howling of the people feeding others; for their glory is spoiled (they're shown to be liars); a voice of the roaring of the young lions; for the pride of Jordan is spoiled (... pride).

Zec 11:4 Thus saith Jehovah my God; Feed the flock of slaughter;

Zec 11:5 Whose possessors slay them, and hold themselves not guilty; they that sell them say, Blessed be Jehovah, because I am rich: and their own shepherds pity them not.

Probably as far as Zechariah 11 goes, this is as far as we're going to make it, because we need to talk about the flock of slaughter. What is the flock of slaughter? Make a note in your Bible to go to Ezekiel 36:38. Let me include verse 37 with this.

Eze 36:37 Thus saith Lord Jehovah; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

Eze 36:38 They will be as the holy flock, as the flock of Jerusalem in her solemn feasts...

The flock or the sheep in Jerusalem on feast day are slaughtered. These men will be like the holy flock that's in Jerusalem on the solemn feast day.

I have been praying that the Lord might give me another way of approaching the Old Testament to explain the double. The double: Remember in Isaiah 40, *your warfare is accomplished because you've received the double* (Isa 40:2). The warfare is spiritual warfare. The double is you and Jesus. This opens so many doors. It's really hard to even know where to go. But I've just got to speak from the bottom of my heart to try to explain as

much of this as I can. I know good and well that this is going to go on for a long time, seeing more and more things from this.

There is a truth to the gospel that the Universal Church has never heard. How many times have I heard people use 1 Corinthians 15:1-5, explaining that this is the gospel? I want to read that.

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you (Paul says), which also you receive, and wherein you stand. (You're standing in this truth.)

1Co 15:2 By which also you're saved, if you keep in memory what I preached unto you, unless you believed in vain.

"Saved" right there... You ought to circle that word and put 1 Peter 1:9, because *the salvation of your soul is the completion of your faith*. And then James 2:22: *You complete your faith by works*. When he says "saved," he is not talking about praying a prayer and now I'm saved. There is no such thing like that in the Bible. Again, *the gospel will save you if you keep in memory what I preached unto you, unless you have believed in vain*.

1Co 15:3 I delivered unto you first of all that which I received...

Again, *"I delivered unto you first of all..."* "First of all" implies there's something else he told them. But *first of all, I delivered unto you that which I received*. This is what Paul was taught that got him into the truth. This is what he was taught coming into the truth of the gospel.

1Co 15:3 I delivered unto you that which I received, how Christ died for our sins according to the scripture...

So right there are two things. You've got to believe Jesus is Christ, and you have to believe he died for your sins.

1Co 15:4 He was buried, he rose the third day according to the scripture,

1Co 15:5 And he was seen...

What are these things? Jesus is the Christ. He died for your sin. He was buried. He rose the third day, and he was seen. Anybody coming into the church must believe that. Why is that significant? Because of 1 John 2:18.

1Jn 2:18 Little children, it's the last time: we know we're at the end, as you have heard that the antichrist shall come, even now are there many antichrists. This is how we know it's the last time.

1Jn 2:19 They went out from us, but they were not of us.

"Us," in this verse, refers to the apostles. John is one of them. John wrote this.

1Jn 2:19 They went out from us... If they had been of us, they would have continued with us: but they went out, that they might be made manifest they're not all of us.

But they did believe 1 Corinthians 15:1-5. How do I know? Because *they went out from us*. They were a part of the church. But again, what does Paul say in 1 Corinthians 15:3? "*I delivered unto you first of all.*" When Paul received this truth, he did not stop there. He continued growing in his understanding of the Messiah. What did he finally realize? He realized that when Jesus died on the cross, he was portraying all of humanity's soul, the way you look on the inside. You're full of guilt. You're full of hurt and pain and struggles from what people have done to you. You manifest your own desires. You walk in darkness about God.

On the cross, Jesus portrayed iniquity. *On Jesus was laid the iniquity of us all* (Isa 53:6). *He was made to be sin, that we might be made the righteousness of God- he that knew no sin* (2Co 5:21). The man had no iniquity, but he had a crown of thorns. He was able to portray the serpent accurately on the pole (Jhn 3:14). The serpent is the author of iniquity (1Jn 3:8).

Paul says, "*First of all, you need to believe these things.*" This is the gospel. But it continues. After believing those things, you begin to understand what happened on the cross. This is not understood in the churches today. They do not even teach this. They teach what they consider the gospel, totally ignoring what Paul has said- that when he died on that cross, we died with him, only for those who believe. If you don't believe it, you're not going to find death.

What happens when I believe this? God gives me a tremendous blessing of dying daily with Christ... so that I can get into an argument, I can be upset with someone, and I can take that to God. I can confess how I'm feeling, and I can ask him to help me understand my iniquity and to please give me the gift of death so that I can be dead to that emotionally. That doesn't mean the problem doesn't exist. That doesn't mean it never happened. It means I can now face that problem and face that person without the emotional upheaval that they have caused me. I can face it without the emotion. He that is dead is free from iniquity. He that is dead is free from sin.

Now I can go back to that person, having taken this to the Lord, seeking death toward my input (my own input of what this means), my own iniquity. Why? I prayed the prayer: "Father, into your hands I commit my spirit. I want to see it the way you do. The way I see it is making me mad. Let me see it the way you see it." And you can find death daily, whenever this happens, allowing you to live in peace and harmony with every man, even though you may be in disagreement. You're not allowing your emotions or your spirit to take over. What does that make you? You are like the flock of slaughter.

Let me read something to you in Ezekiel chapter 34. I want to start reading at verse 23.

Eze 34:23 I will set up one shepherd over them (one feeder over them), and he shall feed (that's the same word) ... he shall feed them (who?), even my servant David; he shall feed them, and he shall be their shepherd.

One bullock. You have one person that you realize is grinding the corn. He is the feeder, but he feeds you through his ministry. So,

Eze 34:23 I'm going to set up one feeder, my servant David. He's going to feed them, and he shall be their shepherd, their feeder.

Eze 34:24 And I Jehovah will be their God, and my servant David a prince (the son of a king) among them; I, Jehovah, have spoken it.

Eze 34:25 I'm going to make with them a covenant of peace, and I will cause the evil beasts (in their mind) to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

Eze 34:26 I will make them and the places round about my hill a blessing; and I will cause the showers to come down in his season; there will be showers of blessing.

Eze 34:27 The tree of the field (the counselors) shall yield their fruit. The earth shall yield her increase, and they shall be safe in their land (between their ears, the land of promise) ... when I have broken the bands of their yoke of iniquity, delivered them out of the hand of those who serve themselves (which we're going to see in Zechariah 11).

Eze 34:28 They shall no more be a prey to the heathen thinking, neither shall the beast of the land (their pride and anger and so on) devour them; they shall dwell safely, and none shall make them afraid.

Eze 34:29 I will raise up for them a plant of renown, they shall be no more consumed with hunger, neither bear the shame of the heathen any more.

Eze 34:30 Thus shall they know that I Jehovah their God am with them, and that they, even the house of Israel, are my people, saith Lord Jehovah.

Eze 34:31 And you my flock, the flock of my pasture, are men. I am your God...

See, this idea of *"you're my people, and I am your God"* is spoken about the flock. It's God's flock. Well, what flock? It's the people who have gone on to understand the cross, and they become the flock of God. They become those who have found death on the cross. So when I read this,

Eze 36:37 Thus saith Lord Jehovah; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men who are like a flock (of sheep)

Eze 37:38 ... In the solemn feasts of Jerusalem.

Let's take this to Leviticus chapter 3. Let me start reading at verse 6. I'm reading a lot of scripture in this podcast because we need to see this.

Lev 3:6 If his offering for a sacrifice of peace offering unto Jehovah be the flock; male or female, he'll offer it without blemish. (Remember the double. Jesus is without blemish, but he is portraying you.)

Lev 3:7 If he offer a lamb for his offering, then he shall offer it before Jehovah.

Lev 3:8 He shall lay his hand upon the head of the offering...

Why? Because he's putting his iniquity on it. *On him he laid the iniquity of us all.* Remember Isaiah 53:7.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as sheep before her shearers is dumb, so he opens not his mouth.

He was a picture of us, a lamb to the slaughter. So Leviticus 3, again, verse 7,

Lev 3:7 If he offers a lamb for his offering, then shall he offer it before Jehovah.

Lev 3:8 And lay his hand upon the head of the offering, and kill it before the tabernacle of the congregation: and Aaron's son shall sprinkle the blood of it round about upon the altar.

Lev 3:9 He shall offer of the sacrifice of the peace offering an offering made by fire unto Jehovah; the fat of it, the whole rump, shall he take off hard by the backbone, and the fat that covers the inwards, all the fat that's upon the inwards,

Lev 3:10 The two kidneys, the fat that's upon them, which is by the flanks, the caul above the liver, with the kidneys, it shall he take away.

Lev 3:11 The priest shall burn it upon the altar: it is the food of the offering made by fire unto Jehovah.

The word food is [3899] bread. *Eat my flesh. This bread is my flesh.* What are you eating? The truth of what he portrayed on the cross. What is that? It's called the Holy Spirit. The blood is a symbol of the covenant. The blood is only there because the body is broken. The body is the bread. You eat the bread, you drink the blood, and you remember what happened on that cross. And in so doing, you become the flock of slaughter if you understand what those things mean.

Now, there are plenty of other verses to read, which I know I just don't have the time to do because I want to finish with the following verses. The first one is Luke 12:32. This has so much more meaning to me now.

Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

I'm telling you, that verse is to the flock of slaughter. They are the ones who receive the kingdom. It is the flock of slaughter who find death to self and can be used to give the gospel at the end of the world, because of Luke 12:32.

I want to turn to Revelation chapter 1. In Revelation chapter 1, let me just start reading at verse 4.

Rev 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, which was, and is to come. (That is the Father. How do I know? Keep reading.) And from the seven Spirits which are before his throne;

Rev 1:5 And from Jesus... (So right here you see the Father, the fullness of the Spirit, and Jesus.) Jesus is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

Rev 1:6 He has made us kings and priests unto the God and Father of him. To him be glory and dominion forever and ever. (Now, verse 7 is the Father speaking because we understand verse 4.)

Rev 1:7 Behold (the Father is saying), Jesus, he is coming with clouds. (The clouds are the church. He's coming with clouds.) Every eye will see him in those clouds... (What he is speaking of here, they will not literally see Jesus. They will see Jesus in his church.) They also which pierced him (the people who pierced him by attacking the church) ...

Remember when he stopped Saul on the way to Damascus? And Saul said, *"Who are you, Lord?"* And he says, *"I am Jesus whom you're persecuting"* (Act 9:5). Well, he hadn't literally persecuted Jesus... Yes, he had. He was persecuting the church. And when the Father tells you he's coming with the church, every eye is going to see him in the church... *they which pierced him in the church*, by piercing the church, they were piercing him.

Rev 1:7 ... All kindreds of the earth are going to wail because of him. Even so, so be it.

So the Father is giving you this understanding that Jesus touches on in Matthew 24. In Matthew 24, let me read starting at verse 29.

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, the moon will not give her light, and the stars will fall from heaven (in the people who rejected the full gospel), and the powers (their ability) of the heavens for them will be shaken.

Mat 24:30 Then shall appear the indication that the Son of Man is in the heavens of his church. (The Son of Man is within them.) Then shall all the tribes of the earth wail. (This is exactly what the Father was saying.) And they shall see the Son of man coming in the church with ability and great glory.

He is describing the church, not himself. They will see him in people because they will have ability and great glory. Now, where in the world would Jesus have gotten that? I believe this is what is seen in Daniel chapter 7, and I'm going to read this again, verse 13.

Dan 7:13 I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days (the Father), and they brought him near before the Father (because it's the Spirit of God; it's the message to Zerubbabel. It's the Spirit of God that gives you the victory).

Dan 7:14 There was given him dominion, glory, and the kingdom, so that all peoples, nations, and languages (within his own mind) should serve him...

You are supposed to be redeemed from every nation, kindred, tongue, and people. When that takes place, you are going to have dominion over yourself and have glory in God's kingdom so that these things will serve you.

Dan 7:14 ... God's dominion that he gives you is an everlasting dominion, which shall not pass away, and his kingdom will be that which shall not be destroyed.

Fear not, little flock. It's the Father's good pleasure to give you the kingdom. But in order to do it, you've got to hear the rest of the gospel and understand who that is and why he's dying.

Personally, it's just my opinion, but I think what the people rejected- what we read in 1 John 2:18- is that they walked away from the apostles. It wasn't the Godhead; it was this: It was the fact that when he died, we died. Because when you reject that, it leads to the Trinity. If you are going to reject that Jesus became us, he was the similitude of sinful flesh... and when that happened, we saw ourselves, allowing us to pray the prayer that he prayed and commit our spirit to God.

But if you're going to reject that, that leaves you saying he died to pay your sin debt. If you can't believe his death delivers you from sin... because he died to redeem you from all iniquity- he delivers you from sin.

If he doesn't deliver you, then why did he die? "Well, he paid my debt." Well, if he paid my debt, then his sacrifice has to be valuable enough to the Father to forgive us all. They have to say that Jesus was God. Only the life of a divine being can pay the price to God. And if that be true, then there's no way that he came in the flesh- 1 John 4:3- because if he came in the flesh, that means he didn't know anything. He couldn't be the Trinity.

I'm telling you, this doctrine of why Christ died and the fact that his body on that cross is our food, and our food, you eat his flesh, you drink his blood. That is the Holy Spirit, and they cannot accept that. That is why the man died. He sets you free from sin. He sets you free from iniquity. Hence, he sets you free from sin. That's what it's all about.

Zechariah 11 is what he is speaking of. We're going to come back to Zechariah 11 in our next podcast. This, in essence, is part two of looking at the 30 pieces of silver. We want to understand what that is because we want to know why Matthew said this is in Jeremiah. We need to understand Zechariah 11.

Let me just say one more time: all of these things I'm teaching, if it's only intellectual, you're dead. This needs to be applied to your heart. You need to have an emotional connection with the Savior, and you need to find death to self in anything that you see going on in your life. God will give you the gift of death so that you can be set free from it if you can recognize it, confess it's happening to you, and allow him to have his way in your heart.

Most precious Heavenly Father, the church is precious. I know that. We need one another. We need each other, and we need to speak up and be counted, and to glorify you in every way. We worship you in Jesus' name. Amen.