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Episode 136 - Milk to Wine: Growing Beyond Spiritual Infancy

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Hey friend—come sit with me for a few minutes. This episode breaks down how we move from spiritual baby steps (milk) to deeper, stronger truth (wine), and why the lamb-to-ram picture matters for our faith.

We walk through the feasts in Numbers, the twice-daily lamb offering, and what it means to let Christ open the heads of grain so we can finally eat real bread. If you're searching for clarity, humility, and a place to belong in the body of Christ, you'll want to hear this.

Modified Transcript:

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

Hi, I'm Scott Stanley with DTG Ministries, continuing to grow in our understanding of the book of Revelation and everything that surrounds it. I think today, addressing the last generation church, we need protection from what is going on around us. God has given us truths that help us understand things about the Bible, things about the church, things

about the deception that surrounds us... And how do we know what's right and what's wrong?

Well, today I'm going to be getting into that. This podcast is one where, I would say, the concepts in it are heavy. These are things that we need to understand, and they will help this church, help keep us safe from the apostasy, giving us tools to help us overcome.

There is a verse that I have been talking about for a long time, and this is found in Joel 3:18.

Joe 3:18 It shall come to pass in that day, the mountains shall drop down new wine, and the hills shall flow with milk...

Just that part of the verse, milk and wine... Both of those words are symbols of doctrine, Bible doctrine. We know we've heard about "the milk of the word" and "the wine of Babylon." Well, wine is just simply a stronger truth, maybe a higher truth than milk. Milk is for babies. There's a verse I want to connect with that. It's in Genesis 49:12. It says,

Gen 49:12 His eyes shall be red with wine, and his teeth are white with milk.

Well, the eyes are the eyes of your understanding, and to be "red with wine" means you're understanding it. You're growing in your understanding, or at least you're drinking wine. But what about "your teeth are white with milk" ... because your teeth are symbols of your foundational truth, the foundational truth you carry. When you become a Christian, when you're a baby, when you're new in the Lord, and I don't care if you're 10 years old or 90 years old, when you first start, you're a baby, and you need to desire the milk.

Well, a baby is born without teeth. You don't have any foundational concepts. And the first set of teeth you grow, you lose, and he will replace those with permanent teeth. We have seen this in coming into the truth. In our day, anyway, you're in an apostasy. The apostasy began in the first century. It lasts to the end of the world.

So the basic concepts we carry need to be changed out. You need to lose those teeth and gain permanent teeth. So we see the wine and the milk, and we see the eyes and the teeth. Let's take it one more step.

Psa 114:4 The mountains skipped like rams. The little hills are like lambs.

So we've added yet another part of this wine, milk, and mountains and hills. You've got rams and lambs. The rams are a deeper truth than the lambs. There is a scripture in Hebrews chapter 5 that I want to share with you, just being on this level.

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing you're dull of hearing.

Heb 5:12 For when for the time you ought to be teachers, you have need that one teach you again, which is the first...

Well, this word "first" literally is the word "beginning." It is the beginning principles of the oracles of God, the sayings of God, the concepts of God.

Heb 5:12 ... You have need that one teach you the beginning oracles of God; you have become such as have need of milk and not strong meat.

Heb 5:13 Every one that uses milk is unskillful in the concept of righteousness: for he is a babe.

Heb 5:14 Strong meat belongs to them that are of full age. Those who by reason of use have their senses exercised to discern both good and evil.

Now I read all of that to get to the next verse.

Heb 6:1 Therefore leaving the principles (same word used in Hebrews 5:12, translated "first") ... Therefore leaving the first, the beginning of the doctrine of Christ, let's go on unto perfection...

You could just put right there, from the lamb to the ram, because that's what he's talking about. See, when we talk about the beginning of the doctrine of Christ, it's not the beginning of the doctrine of Jesus. It's not the beginning of the doctrine of the Son of God. It's the beginning of the doctrine of Christ.

When I look at the understanding God has given me, I can take that back to Proverbs 8, where I see wisdom, the wisdom of God, and how wisdom was anointed from the foundation of the world, slain from the foundation of the world, the Lamb, and I can say, "Well, is that the beginning of the doctrine of Christ?" Or I can say, "Well, Psalm 2 is the beginning of the doctrine." Again, not the beginning of the doctrine of the Son of God, but the beginning of the doctrine of Christ.

For me, that goes to Psalm 2, where the Father anoints his Son, and the Son says, *"I'll tell you that decree" ... "He said, 'You're my Son; this day have I begotten thee.'"* It was at that given point that he became the Christ. I think that is what is being spoken of here in Hebrews 6 more than in Proverbs 8, because it is receiving the truth of the Son of God being told by his Father, "You are my Son," and "This day I have begotten you," showing you what the born-again experience is, and that this is the beginning.

He says, "Let's go on..." Let me just read this again.

Heb 6:1 Therefore leaving the principles of the doctrine of Christ...

Reading this from the literal version, it reads like this: "Because of this, having left the discourse of the beginning of Christ..." (LITV)

I also check out Young's from time to time. It's literal also: "Wherefore, having left the word of the beginning of Christ..." (YLT)

Again, I want to point out it's Christ, not the Son of God. I know the Son of God is Christ, but it is when he was anointed. And I want to say this. This podcast today is over and above the heads of people in the universal church. In order to understand where I'm coming from here, you really need to listen to all of the podcasts and catch up.

Now, one thing that hit me about this is that he says, *"Let's go on to perfection,"* the completion (Heb 6:1). *The completion of your faith is the salvation of your soul* (1Pe 1:9).

Heb 6:1 ... Let's not lay again the foundation of repentance from dead works...

We all know we need repentance, but what are dead works? Dead works are those things that are bringing you death. Now, you can try to label it and say, "Well, it's keeping the law. It's this; it's that." No, it's anything you need to repent of. It's when you take a stand on something, you make a mistake, and you don't go back and correct it.

Heb 6:1 ... And faith toward God,

Heb 6:2 The doctrine of baptisms ...

That always used to bother me because I thought, does it mean you get baptized more than once? Well, in essence, you do, but it's different baptisms. John the Baptist had a baptism of repentance, which needs to happen to us. But Jesus will baptize you in Holy Spirit and fire. These are basic things that need to be taught to every Christian because you want to enter into Jesus Christ, be baptized into his death, and have the baptism of the Spirit.

Heb 6:1 ... So let's go on unto perfection...

Heb 6:2 The doctrine of baptisms, the laying on of hands, and of the resurrection of the dead, and eternal judgment.

Is there going to be a resurrection? That's a biggie because you can find death now and be resurrected now. Yes, there will be a resurrection, literal. But yes, there's one now. And there is an eternal judgment. Notice what he says, verse 3,

Heb 6:3 This will we do, if God permit.

That little verse needs to be memorized and quoted every day. *"This will we do, if God permit,"* because God is the one leading the charge. He is the one helping us through his only begotten Son. Now, it struck me that in the book of Revelation, there is no ram mentioned. But if I go back to the book of Daniel and look at these prophecies, there's no lamb mentioned. Elsewhere, if you look at Abraham in the Old Testament, and he's going to sacrifice Isaac, and he's stopped and sees what? A ram caught in the thicket, not a lamb.

So if I look at the ram and the lamb, obviously the lamb is the Son of God. John the Baptist pointed and said, *"Behold the Lamb, which takes away the sin of the world"* (Jhn

1:29), the Lamb of God. It's the resurrected Savior who becomes the ram. Remember in Daniel 8 how this ram has two horns, two projections of God (Dan 8:3). I could say the Branch and the Priest. Two projections of God: Jesus born in Bethlehem, Jesus raised from the dead.

The second horn is higher than the first. So the second horn is the ram who becomes your high priest, and he becomes the mediator of our faith, helping us to grow and understand. He's the mediator.

So I took this back, thinking of this ram and lamb and recognizing wine and milk. I'm thinking, "Wow, where do you go with this?" Because you can go all over the place. There are probably all kinds of verses that will become more significant if you hold that truth.

Well, the Lord moved me to Numbers 28. What I want to talk about today is really in chapter 29. But I want to answer a question somebody had in Numbers 28. Now, they weren't asking about Numbers 28, but this answers their question.

Num 28:1 Jehovah spoke unto Moses, and he said,

Num 28:2 Command the children of Israel, say unto them, My offering, and my bread for my sacrifice is made by fire, for a sweet savor unto me, shall you observe to offer unto me in their due season.

Num 28:3 You shall say unto them, This is the offering made by fire which you shall offer unto Jehovah; two lambs of the first year without spot day by day, for a continual burnt offering.

Num 28:4 One lamb shall you offer in the morning, the other lamb shall you offer in the evening.

Now, in this podcast, I'm not going to get into the tenth and the fourth (verse 5), but it is super interesting. I just don't have time. I've got to work my way over to chapter 28. But I want you to understand, you offer this lamb twice, one in the morning and one in the evening. When I look at the Lamb of God, it is through this happening on the cross that I receive the Holy Spirit. The Holy Spirit is a description of God's thinking, as Jesus portrayed God's thinking on the cross.

Just to get it in here, there are two kinds of sin: what you do to people and what they have done to you. What you do to people causes guilt and shame. Hence, the crown of thorns was a symbol of that. What people have done to you causes stripes. They say things, do things to hurt you. All of Jesus's stripes were inflicted by somebody else. Same for you. Maybe you can't forgive them. Hence, your stripe is not healed. But through his stripes, our stripes will be healed.

The nakedness ... remember, he's portraying man lost. That's why you have the guilt. That's why the stripes... You can't forgive. That's why the nakedness- you're acting on your own, manifesting what you want, what you would do. And the darkness; God darkened the sun as a picture of us being in darkness about God.

So on the cross, Jesus is portraying the soul of every person on this planet. You have guilt, you have unforgiveness, you have nakedness, and you're in darkness. In that condition, Jesus prays a prayer. His prayer begins as soon as the sun is blotted out. When that sun goes out, all four of those symbols are now in play.

Jesus says seven things. The first three are before the sun goes out. But once that sun is blotted out, he says, as a man in a fallen condition, not understanding salvation... and I'm going to say, as a believer. He believes in God, but he doesn't understand salvation. This is what you're seeing on the cross. How do I know that?

First thing, "Father, why have you forsaken me?" He's a believer, but the guilt and the stripes make him feel forsaken. Second thing, "I thirst." Meaning? I feel bad. I feel guilty. I feel forsaken. I can't keep this law. I can't do this. I can't forgive people. I can't walk in love. Yet I still thirst for truth.

So, next statement. "It's finished." I am going to quit doing this myself.

Next thing. "Father, into your hands I commit my spirit." That, if there ever was a sinner's prayer, is the sinner's prayer. It's that fella in that condition who prays that prayer who is raised from the dead. We see that because he raised Jesus from the dead. As Jesus was portraying us, we see what God is willing to do for those who will pray that prayer.

Now, recently, we've understood that this is how you find death to self and resurrection from the dead. Now, because you need to be able to die to self, and if you go back and look at the podcast before this and the one before that, you'll see these truths. So you're to offer a lamb twice a day, once in the morning and once in the evening. Now, recently, it was pointed out to me that the evening in Genesis is the beginning of the next day. A day is the evening, then the morning. So twice a day.

But remember, when the sun goes down, what does it look like? Well, you see, maybe the sky fills with red or orange. That sunset is a reminder of what? The cross. And he is reminding you, dedicate yourself to me right now. It's the evening. I need a sacrifice in the morning and one in the evening.

What do you mean you need a sacrifice? Well, the sacrifice was given from God to you, and what you're doing when you offer that lamb is you're coming before God with the understanding you received from the lamb. You're finding death to self, seeking resurrection for the day. Why in the evening? When he says the evening, it doesn't mean right before you go to bed. In the evening, what do you do in the evening? Well, many times I'll turn on the TV. I might watch a movie. There's nothing fit to watch.

In the evening, if I looked at that sunset and remembered the blood of Christ and came before the Lord to find death, it might change what I'm doing in the evening. It might change what I'm watching in the evening because "Into your hands I'm committing my spirit." So I need direction right now, this evening. There are still several hours before I go to bed, and I am dedicating myself for this section of time. When I get up in the morning, I dedicate myself for the day. So twice a day you offer the lamb.

I want to turn to Numbers 29, but this really begins in 28 as he is laying out the different feast days and the offerings he wants. Remember, the offerings are a symbol of your understanding. So if I look at Numbers 29:1, *in the seventh month, on the first day of the month... is the Feast of Trumpets.*

Well, the trumpets, before they sound... See, this takes you right over to Revelation 8, and the trumpets are being prepared to sound (Rev 8:6). To sound these trumpets, to be ready for this feast day, I want you to look at what he says. Let me just start at verse 1.

Num 29:1 In the seventh month, on the first day of the month, you'll have a holy convocation; you shall do no servile work: it is a day of the blowing of trumpets unto you.

Num 29:2 You shall offer a burnt offering for a sweet savor unto Jehovah (here you go): a young bullock, one ram, seven lambs of the first year without blemish.

Notice, one ram is equal to seven lambs. If I go down to verse 5,

Num 29:5 And one kid of goats...

So I've got four animals: a bullock, a ram, a lamb, and a goat. Four things. When you see four in the scriptures, it's usually three plus one. The first three represent Christ. The goat represents you dying, and how the high priest would have two goats, cast lots, select one, because they're the same thing. One dies on the cross, but the other one can be led away by a fit man. That's just a picture of you finding death on that cross. But because you don't literally die, you have to die daily and be the man who can lead away that goat when it pops up.

That goat, Azazel, is the reason for all of your iniquity. As long as you're a free moral agent and you have a choice, that goat will always be there, and it will need to be led away. So the two goats are the same thing. How do I know? You cast lots for them. It doesn't matter which one you pick. One of them dies, the other one lives, but the other one is led away. Again, that's just you finding death to self, but being able to lead away Azazel when it pops up, when you've got these choices to make, and you realize one is the flesh and one is the spirit. Azazel is always the flesh.

So on the Feast of Trumpets, you're going to blow these trumpets. You've got to possess the understanding of the bullock, the ram, the lamb, and the goat. Well, if I go down to verse 7, this is the Day of Atonement, the tenth day of the seventh month. What do you have? Verse 8: a bullock, a ram, seven lambs; verse 11: a goat. You can section these things off in your Bible so you can more easily see them, because I've got a feeling we're going to be coming back to this a lot in the next few weeks, maybe months.

So you finally come down to verse 12, and this is the Feast of Tabernacles. Now, this is where this podcast is going to get heavy. What is the Feast of Tabernacles? The Feast of Tabernacles takes us back to Leviticus 23.

Lev 23:39 In the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you'll keep a feast unto Jehovah of seven days. The first day is a sabbath. On the eighth day, it's a sabbath.

Now, what you're going to discover is, if you look at verse 41,

Lev 23:41 You shall keep it a feast unto Jehovah for seven days. It's a statute for ever in your generations: you shall celebrate it in the seventh month.

Lev 23:42 You dwell in booths for seven days; all that are Israelites born shall dwell in booths,

Lev 23:43 So that your generations may know that I made the children of Israel dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.

What is he talking about? Here is the likeness. Before you come to the Lord, you live in the world. Egypt is a symbol of that. And through those ten plagues, he will bring you out of Egypt. He's going to take you to the promised land, but first, you dwell in the wilderness. All of us have done this. You give your heart to the Lord. You accept the blood of that lamb put on the door. He brings you into the wilderness. In the wilderness, they dwelled in tents, temporary structures. The booths are a symbol of that. But they're also a symbol of something else.

This is for the children of Israel. Israel is the elect. These are the people who understand Jesus is the Son of God. When you see that and accept that truth, he can bring you out of the wilderness into the promised land. The wilderness: you're in temporary structures. That is seen in Revelation chapters 2 and 3, the seven churches of Revelation. Those are temporary dwelling places that we have dwelt in as we worked our way through from Ephesus to Laodicea.

After Laodicea, you ascend into the heavens. Revelation 4:1- *I heard a voice as of a trumpet saying, "Come up here," and I ascended up. I saw one on the throne... and so on.* So what you're seeing in this Feast of Tabernacles, you're not celebrating it until you

come out of the wilderness. The wilderness equals the universal church. So when you first come to the Lord, you come out of the world, you step into the universal church, and they all believe God is angry, and he needs to be appeased, and so you've got your sacrifice to appease God's anger. Jesus paid your penalty. And you work your way through to Laodicea, and you realize the folly of that.

So, here you're going to celebrate the Feast of Tabernacles. In so doing, in Numbers 29:12,

Num 29:12 On the fifteenth day of the seventh month you shall have a holy convocation; you'll do no servile work, and you'll keep a feast unto Jehovah for seven days.

Num 29:13 (Here's what you offer this day.) You shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto Jehovah; thirteen bullocks, two rams, fourteen lambs... (and, verse 16),

Num 29:16 One kid of goats...

It changes completely, because you're remembering where you were when you first came to the Lord, and that is what he is depicting in these offerings. The Lord is showing us the way we understood at that point in our lives. So what are the bullocks? Why two rams and two lambs? Now, these two rams, or fourteen lambs, are all offered together. It's not like one in the morning and one in the evening.

So why two? Whenever you see two, two rams, two is the first number that can be divided. It means you don't understand the ram. When you come to the Lord, you don't understand the ram, and you've got fourteen lambs because one ram is equal to seven lambs. I want to show you how I know that. Why fourteen? That's two sevens. You don't understand it, in other words. Coming to the Lord, you don't understand the ram, and you don't understand the lamb. Looking at Revelation chapter 5, let me show you something.

Rev 5:6 I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain...

That's a ram. The ram is the risen Savior, but he's referred to as a lamb. There is a Lamb, having been slain, standing. Well, how is he a ram? The next part.

Rev 5:6 ... He has seven horns and seven eyes. These are the seven Spirits of God...

He's the ram. See, it's the ram who has a fullness of understanding and a fullness of horns, a projection of God. He is your high priest. But God has given us this verse for one thing, so we can understand that one ram is seven lambs. The lamb of God, the fullness of that lamb is a ram, and he's showing you right here.

So if I bring this back to Numbers 29, why do I have thirteen bullocks? He's telling you right here, you don't understand the rams, you don't understand the lamb, but you've got thirteen bullocks. Well, what is a bullock? If I look up the word "bullock," the Strong's number for this word is [6499]. And of course, I'm taking it back to the ancient Hebrew. I'm simply going to read the meaning of this word they have translated as "bullock." Here's what the word means.

"The actual meaning is 'to tread.' The concrete meaning is a bull. Abstract, it means fruitful, to be fruitful. The pictograph is a picture of an open mouth and a picture of a head. Combined (put these two together), it means 'open the head.' (What do you mean by "open the head"?) The heads of grains are scattered on the threshing floor, a smooth, hard, and level surface. An ox is led around the floor, crushing the heads, opening them to reveal the seed inside. Also, the fruit of trees that are harvested." (AHLB)

So what are you saying? The word that King James translated as "bullock" literally means "to open the heads." Now open the heads of what? Of grain. This is the beginning of making bread. Bread is the word of God. A bullock has to open the heads so you can have the word of God. Why thirteen? What does it even mean? What does any of this mean?

When you first come to the Lord, you have thirteen bullocks. Thirteen is rebellion. You are trusting so many different people to crush the heads of grain so we can make bread. You're listening to false teachers, TV evangelists, whoever in the heck it is in your denomination, even friends and family. You're letting them open the heads to make the bread. Thirteen is rebellion. You're listening to the wrong people. You're trusting

everybody, mostly. I know for myself, there were people I didn't trust, but I trusted the mainline churches.

But I didn't understand the ram, and I didn't understand the lamb. And I had one goat, knowing that I was supposed to die to self. I was supposed to live and keep the Ten Commandments and so on.

So God has reminded you on the first day of the Feast of Tabernacles, we're going to celebrate this time that you were in the wilderness and you were dwelling in temporary structures.

Looking at the second day, Numbers 29:17, on the second day, you've got twelve bullocks, the rams, the lambs, and the goat. None of that changes. You just dropped a bullock. So you'll see, you'll drop a bullock.

In verse 20, the third day, you have eleven. Verse 23, the fourth day, you have ten. Verse 26, the fifth day, you have nine, and you work your way down. On the sixth day, you have eight. Verse 32, the seventh day, you have seven.

But look what happens on the eighth day, verse 35.

Num 29:35 On the eighth day, you'll have a solemn assembly: and you shall do no servile work in it.

Num 29:36 But you shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto Jehovah: one bullock, one ram, seven lambs, and a goat (verse 38).

In other words, what you're seeing on the eighth day of the Feast of Tabernacles is what you see as you prepare to blow the trumpet. It's what you see for the Day of Atonement. This is the person who has finally gotten it together... and you realize there's only one bullock. Who is the one bullock? Who is the one guy who can open the heads of grain so we can eat the bread of God? It's Jesus. It's Christ.

To be honest about it, I guess I don't need to get into the mediator thing yet. I've got a study I want to give you on that. But there's one mediator. He is the one who's going to bring you God's understanding. He is the bullock, and you've got to learn that. You can't

be in rebellion, listening to everybody around you, thinking they have the ability to open those grains. Only Christ can do that.

Now, here's where it starts getting really interesting. Christ has a ministry. And it is to the ministry that he is giving that truth. See, it was suggested to me (and I mean a lot of times in my life, but recently) that God spoke to Abraham. Why didn't he just talk to all of us? Why can't he just talk to us all? Well, I want to answer that quickly. I'm not going to get all into it, but I want you to consider: He spoke to Moses face-to-face. Abraham, he spoke to. Is anybody saying, "Well, why didn't God speak to me face to face?"

Well, he spoke to Moses and Abraham that way because they were the beginning of an age. Each age starts with Christ using the word of God to begin a new age. That is why he did that. Is he going to speak to you like that? Well, remember Romans 10, that *you don't have to bring Christ down from heaven to ask him. You don't bring him back up from the dead to ask him. The word is already in your mouth. It's already in your heart. This is the word of faith we teach* (Rom 10:6-8).

But looking again at the ministry, I want you to go back to Hebrews 5. In Hebrews chapter 5, we read this earlier in this podcast, verse 12.

Heb 5:12 For when you ought to be teachers, you have need that one teach you again...

Everybody in God's church should be able to teach and convey the truths they are learning. Everybody should be doing that. This is not for one person. This is for us all. We need to be able to have a handle on the truth to be able to share it and help another person. But I want you to hold your place there and look at 1 Corinthians 12.

1Co 12:27 Now, you are the body of Christ, members in particular.

1Co 12:28 God hath set some in the church, first the apostles, second the prophets, third the teachers. After that, miracles, gifts of healing, helps, governments, diversities of tongues.

1Co 1:29 Is everybody an apostle? Is everybody a prophet? Is everybody a teacher? Does everybody work miracles?

The answer to that is "No." What is the difference between the teacher in 1 Corinthians 12 and the teacher in Hebrews 5:12? Again, 1 Corinthians 12:28- *God puts them in the church, first the apostles, then the prophets* of importance. Well, the apostles are dead. Well, you know what? They wrote things that made up the New Testament. So the apostles and prophets are the basis of our faith. We're built on the foundation of the apostles and prophets, and that's the word of God.

What about this teacher? Is everybody a teacher? No. Because if you're going to be this teacher in 1 Corinthians 12, you have to be able to interpret the apostles and the prophets. You can't teach it if you can't interpret it. See, what we desperately need to understand, Jesus Christ is "the ox that is opening the head" so we can make bread. But God has put in his church, as he sees it, the apostles, the prophets, and the teachers. The teacher has to be able to interpret the apostles and the prophets. Now you're beginning to understand why I hesitate to bring all of this up.

If you look at Revelation chapter 6, and you see the Son of God come up to the one on the throne, and he takes a book. That book is the believer. It's each one of us individually. Only Christ, only that Lamb standing, having a fullness of eyes and horns- he is the only one who has prevailed to open the book. No one else can open that book, and he has his ministry to which he will give that understanding.

Let me ask you a question. The understanding you have received from the book of Revelation- where did that come from? I already know where it came from. I know God has given me a gift of teaching, and I can take Revelation 6... I can go through that with you and Christ, and open that book with him and show you what that means, because he has given me that gift. Did he give it to everybody? It doesn't look like it to me.

Everybody should be teaching what they're learning. But everybody is not a 1 Corinthians 12 teacher. Since I'm on this level, see, this has been the problem through the years. All of us want to teach. We all want to share our faith.

But sometimes somebody comes along who says, I'm equal to 1 Corinthians 12, the teacher. Well, let me tell you something. God is the one who has put me in this place, and if that has been your understanding, you're not in your lane anymore. You are now setting yourself up to be jealous, to be angry, to want to put yourself in a place God has

not put you, and he will not bless what you're doing. You've put yourself presumptuously as the 1 Corinthians 12:28 teacher, because you're not. If you were, you wouldn't even have to tell anybody. They would just see it.

What does that mean? It means you need to repent. It means you need to face what you have done and repent. Admit it. See, confess what is wrong, or Satan will take you at his will because every time it comes up, you'll try to be in that same place. If God puts you in that place, nobody can take you out of it. But if he hasn't, and you're trying to usurp that authority, you're doing that to God, not the teacher. You're trying to put yourself in a place you don't belong.

It takes humility to come back and say, "My God, I was wrong. Forgive me. Let me get in my place." If you're still searching to find other people to grind out the corn for you, you're making a huge mistake... One Bullock.

He has a ministry. Insofar as I understand it, at this given moment, he is using me to teach the truths of Scripture and of our salvation. Is that hard for you? You need to humble yourself and come clean before God. Get in line with the rest of us. I am not trying to build a kingdom, make a name for myself, or get rich. I am not doing that. I have never done that. But I have seen time and time and time and time and time and time again people trying to usurp the authority of the teacher.

Why would you do that? It's called pride. And you need to get it straight and get your life in order with God and his church. Humble yourself before God. He will lift you up. You don't come to the wedding.... Look, we're all invited to the wedding. Well, you don't go sit in the front seat. You sit in the back, and you wait to be brought up front. That is a humble teacher of God. It's my prayer for this church.

The Lord is trying to lay this out for us to make it right. We can get this right. The gospel will go to all the world, and he cannot use people who don't know their place in the church. You've got to know who you are, who Christ is. You've got to be able to offer one bullock, one ram, seven lambs, and a goat.

Think about it. You're at the end. It's up to you. Nobody can make these decisions for you. It is up to you.

Most gracious Heavenly Father, I always think, help us. Please help us. Help us find death so that we can have life. In Jesus' name, Amen.