



[Understanding the Christ](#)

Episode 12 - Revealing the True Identity of Jesus: Beyond Traditional Beliefs

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In this thought-provoking episode, Scott Stanley delves deeply into understanding the multifaceted identity of Jesus Christ. Exploring recent revelations, Stanley challenges conventional beliefs, emphasizing Jesus as the only begotten Son of God, born in eternity and the embodiment of divine wisdom.

The discussion sheds light on Jesus as the Holy Spirit personified and controversially, as the true Archangel, transcending traditional angelic notions. Through scriptures from Exodus and Malachi, Stanley identifies Jesus within the complex roles of Messenger and the divine figurehead.

He challenges the concept of the Trinity, suggesting that understanding Jesus as Michael, questioningly posed as 'Who is like God?', can redefine our perception of redemption and salvation's significance across eras, bridging Old Testament understandings with the new covenant's promises.

Modified Transcript: Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. I'm Scott Stanley, continuing our videocast concerning understanding the Christ. So much information has recently come to light concerning Jesus Christ, and I just felt impressed to begin a series of videos concerning who he is and explore the things that the universal church has not recognized yet.

We looked at the fact of the apostasy, the fact that Jesus really is the only begotten Son of God. He was born in eternity past. He is the wisdom of God. The fact that he is the Holy Spirit, that because of what he revealed on the cross concerning humanity, that understanding or the spirit of God, the understanding of God concerning us... because Jesus portrayed that, he is the Holy Spirit personified.

Well, there is another thing about Jesus that, in most of the universal churches I have ever attended, they never touched on this. They wouldn't touch this either, and I want to share it with you. I want to begin reading in Exodus chapter 3, verse 2.

Exo 3:2 The angel of the LORD, the angel of Jehovah, appeared unto him in a flame of fire out of the midst of a bush. And he looked, and behold, the bush burned with fire, and the bush was not consumed.

It's the word "angel" we want to look at. The word "angel" in this verse, the Strong's number for this is the Hebrew [4397]. If I just keep reading here, I want you to realize that this is the Son of God. Verse 3.

Exo 3:3 Moses said, I'll now turn aside, and see this great sight, why the bush is not burned.

Exo 3:4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Exo 3:5 And he said, draw not nigh here. Put off your shoes from off your feet, for the place whereon you're standing is holy ground.

Exo 3:6 Moreover he said, I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob. Moses hid his face; for he was afraid to look upon God.

Now, for years in reading that, you realize this is not God the Father that's communicating with Moses. It's the Son of God. How do I know? Because of the fact, he says, *"Take off your shoes. This is holy ground."* We see that it was the Son of God being

referred to as the angel of Jehovah, the angel of the Lord. The word 'angel' simply means 'messenger.' It does not mean a created being, angel. It simply means a messenger. That is all the word angel means throughout the Bible.

So here we see the messenger of the Lord addressing Moses from the bush, the burning bush, and commanding that he take off his shoes, for this is holy ground. So what I want to do is move over to Malachi chapter 3. I want to start reading at verse 1.

Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me...

This word "messenger" is Hebrew [4397]. In Exodus 3, you saw this as "angel." Here, it's the word "messenger." Who is it speaking of? Well, this is speaking of John the Baptist, and this is quoted in Matthew 11:10. So,

Mal 3:1 Behold, I will send my messenger (John the Baptist), and he'll prepare the way before me: and the Lord, whom you seek, shall suddenly come to his temple, even the messenger of the covenant (Jesus), whom you delight in. Behold, he shall come, saith Jehovah of hosts.

The second word, "messenger" in this verse, again, is the Hebrew [4397]. So here we see the messenger of the covenant, the Lord. We know that's talking about Jesus. We see John the Baptist as a messenger of the Lord, and we see Jesus as the messenger of the Lord. Now we've got two messengers. I could say two angels, but I'm not going to. It's the word 'messenger.' I don't want to confuse anybody.

You've got two messengers in the same verse, John the Baptist and Jesus. Question: Of those two people, John the Baptist and Jesus, which one would you consider to be the head messenger? Would it be John? No. It would be Jesus, the Christ, the Anointed One. In this verse, the Son of God is the chief, the head messenger. Well, okay. Let's take any messenger, any angel, any messenger, any of them, and put them in a verse with Jesus. Who would be the head messenger? Every time, it would be Jesus. Every time.

So what am I saying? The head messenger is Jesus Christ. He is the Archangel. The archangel simply means the head messenger. There is no one, no messenger of God, higher than the Son of God. He is the Archangel, and that should speak volumes

because if the Trinity were true, where would you put the Holy Spirit in that? Would that be the chief messenger? Wouldn't that be who God is using here to comfort us and to help us? Well, it is. That, too, is Jesus Christ.

I mean, consider what we're learning here. Jesus is the only begotten Son of God. Jesus is the personification of the Holy Spirit, and Jesus is the Archangel. How do I know that? Because the archangel is the head messenger. Read with me in 1 Thessalonians 4. Starting at verse 14.

1Th 4:14 For if we believe Jesus died and rose again, even so them also which sleep in Jesus will God bring (lead away) with him.

King James put "bring." He doesn't bring them. He leads them away. He doesn't bring them from heaven. He leads them away from the earth.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede or go before the people who have fallen asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Compare this to John 5:28.

Jhn 5:28 Marvel not at this: for the hour is coming, in which all that are in the grave shall hear his voice,

Jhn 5:29 And come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (or judgment).

What do we see the apostle teaching us? The apostle Paul is telling you it is the voice of the Archangel that will raise the dead in Christ. The apostle John tells us it's the voice of Christ Jesus who will raise the dead. There will be two resurrections, the righteous and the wicked. Both resurrections are because Jesus's voice is what raises them. Again, is there any question in your mind about Jesus being the head messenger? Of course, he's the head messenger. When you put it like that, it's almost laughable.

See, what confuses people is the word "angel," and they get this picture of a created being. I know when I was a kid, they had blonde hair and blue eyes and white wings and white clothes, and that just isn't the truth. It's just simply a messenger. The prophets of God are messengers of God. They're angels of God. They're not angels as depicted through the universal church. It's just simply a messenger.

Obviously, in Malachi 3, the Son of God is referred to as a messenger. In Exodus 3, he is the angel of the Lord, as written in the King James. So why have this Michael thing? Why would it even be a key to anything? Why would God even put that in the Bible? Because there is another truth about the Son of God we need to understand. The more of these truths that come out, the deeper it goes, and the harder it's going to be for people in the universal church to believe it, to even want to go there with it.

What am I talking about? The archangel is Michael, the Archangel. Why do we say Michael? Have you ever looked up the word Michael? The word "Michael" is "Who is like God?" That is what the name means. Now, I recently heard on YouTube different televangelists trying to explain who Michael is. The way they interpret the name, "Who is like God?", they make it more like a statement, "Who is like God." See, you're emphasizing that last word, who is like God.

But it isn't a statement. The name Michael is a question, and the accent should be on the first word, 'Who is like God?'... not 'Who is like God' ... not a statement. It's a question. Makes all the difference in the world. Why would we look at the Son of God in the Old Testament? Why would God say, "We're going to give him this name of Michael, 'Who is like God?'"

I want to lay something on you here concerning God. God knows the end from the beginning (Isa 46:10, Act 15:18). God has told us that there is going to be an apostasy. This apostasy will deny the Father and Son. They will deny that Jesus came in the flesh or came without an understanding of God. God knew this apostasy would happen. He warned us of the man of sin. He has warned us of the Trinity doctrine.

From the very beginning, before the foundation of the world, the Son of God in the mind of God was going to be anointed. He was going to be slain. God knew the antichrist would come. All of these things are played out in our Bible, but God knew

from the beginning. I mean, in the Bible, you go book after book, chapter after chapter, and we learn these things in increments, but not God.

God knew that at the end of the world, there is going to be a Trinity doctrine that is going to cause millions of people to lose their salvation because they will never understand what happened on the cross, who that is, and why he's dying. They will never understand that. In their mind, Jesus is dying to pay a sin debt, and they're missing the point of being redeemed from all iniquity because they redefine what those words mean. They redefine "what do you mean by 'redeemed'? What do you mean by 'iniquity'?"

If God can keep you from acting on your iniquity, he is keeping you from sin. So, again, how does this tie in to Michael? Well, let me show you a verse. This one is in Hebrews 5, reading from verse 7.

Heb 5:7 Who in the days of his flesh (speaking of the Son of God), when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death, and was heard in that he feared. (Again, Jesus was not saved from death. He was saved out of it.)

Heb 5:8 Though he were a Son, yet learned he obedience through the things which he suffered.

Now, if you've never read this, buckle your seat belt. Look at what it says.

Heb 5:9 And being made perfect, he came to be the author of eternal salvation unto all of them that obey him.

Consider it. Why would I say buckle your seat belt? Because in the flesh, when Jesus gave his life in the flesh, he was perfected, and he perfected eternal salvation in the flesh. Well, now wait a minute. What about before he was in the flesh? There was not an eternal salvation. See, right now, you're looking at what I'm saying, thinking salvation means God forgives you and you go to heaven. That is not salvation. Salvation, according to 1 Peter 1:9, is having your faith perfected. *The aim of your faith is the salvation of your soul.* That word "aim" is the perfection of it. *The completion of your faith is the salvation of your soul.*

What do we mean? Well, faith comes by hearing, hearing by the word of God (Rom 10:17). God will have his ministry teach you a truth, and you believe that truth... now you live that truth. That truth is that *Jesus died to redeem you from iniquity* (Tit 2:14). So you take that truth, and you start working out your own salvation with fear and trembling (Php 2:12). You take that truth, and you begin that process of redemption from every nation, kindred, tongue, and people.

That means all of the stuff you've heard all of your life needs to be corrected by God. What we've been told about God and about heaven and earth and the sea and hell, just everything we've been taught, needs to be corrected with God's understanding of it, not man's understanding of it. So Christ will perfect your faith. He is the author and completer of our faith (Heb 12:2).

But once you get that truth, now you've got to live it. James 2:22 will tell you, *your works will perfect your faith*. So you can be told that you can be redeemed. You can be told that by understanding the cross, you can turn from anger and lust, and so on. But now it's up to you to do it so that your actions will perfect what it is you understand.

Jesus Christ became the author in the flesh of eternal salvation. Meaning? Hebrews chapter 11, the very last verse. Let me read verse 39.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise. (The promise is the Holy Spirit.)

Heb 11:40 God, having provided some better thing for us, that they without us should not be made perfect (or made complete).

What did he just say? The people mentioned in Hebrews 11, which is the faith chapter, all of these people in the Old Testament never received the promise of the Holy Spirit, which is Christ, as he personifies the Holy Spirit. They never received that promise. Hence, they could not be made complete. Jesus authored eternal salvation on the cross. So that means everybody in the Old Testament was not (quote) "saved" as it is defined in 1 Peter 1:9. Their faith was not made complete. Well, guess what? Neither was the Son of God in the Old Testament. According to what we read in Hebrews 5, the Son of God,

Heb 5:8 Though he were a Son, yet learned he obedience through the things which he suffered;

Heb 5:9 And being made complete, he became the author of eternal salvation unto all those who obey him.

That happened in his flesh. So, before he became a human being, he was Michael. What do we mean? Michael defies the Trinity doctrine because the question remains, when you look at him in the Old Testament, 'Who is like God?' His faith was not made complete. Who is like God? That is why it is key for you to understand Jesus is the only begotten Son of God born in eternity past, died on the cross, revealing, manifesting the inward work of humanity. He had the outward expression of our inward truth, which was iniquity.

He died on the cross. He was raised from the dead and ascended to heaven to sit at the right hand of God until what? God says, "*Well, I'll make all enemies your footstool.*" So why is this key? Because if you're going to go tell Jacob, if you're going to go tell Jews about the God of Israel, they need to understand it was not the Trinity god. It was never the Trinity god. The Trinity god is a fallacy. It is a lie that will leave you desolate if you believe it.

Who is like God? That is what Michael means. That is the question.