



[DTGm Revelation Studies](#)

## **Episode 118 - 'the Great God'? Jesus Christ**

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Scott Stanley, representing DTG Ministries, explores the theological understanding of Jesus Christ in relation to the Book of Revelation, focusing especially on how Jesus is referred to as "God" in scripture and what that means within Christian doctrine. The discussion critically examines traditional Trinitarian views and offers an alternative interpretation grounded in biblical prophecy and scripture analysis.

Modified Transcript:

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

Hi, I'm Scott Stanley with DTG Ministries. This is our Revelation podcast, and I also do a videocast concerning Christ, called "Understanding the Christ." You know, the two always seem to just blend together. How can you teach Revelation without understanding the Christ?

Today, the podcast we're doing really could just be a video. It's more about Jesus. It's things that we're learning about the Son of God. This fits into Revelation because this is an explanation of how the universal church, or I should say Trinitarians, look at Jesus as being equal to God. As I focus on that, the Lord just keeps giving me more answers to questions I'm not even asking, but I'm beginning to see things, a lot of different things. The other day, someone read to me Titus 2:13.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ.

Is that talking about the appearing of God the Father and Jesus? No. This verse literally calls Jesus "the great God." The definite article is in this once in front of "the great God and our Savior." Of course, Titus 2:14, "*Who gave himself on our behalf, to redeem us from all iniquity.*"

So we know we're talking about Jesus, but if you drop down to chapter 3, verse 4,

Tit 3:4 But after that the kindness and love of God our Savior toward man appeared.

Now, is that still talking about Jesus? Well, it isn't. Just continue reading this with me.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of Holy Spirit;

Tit 3:6 Which he shed on us abundantly through Jesus our Savior.

So it seems in Titus 2:13, we have Jesus being called *the great God and our Savior*. And in chapter 3, verse 4, we have *God our Savior toward man* being the Father. Any way you look at it, it could be confusing. I can see, honestly, where a Trinitarian would say, "Well, there's one God, the Father, Son, and Holy Spirit, the unity of three co-eternal persons." And yet, the scriptures say there's only one God, the Father (1Co 8:6).

So, I had to ask: why would Paul refer to Jesus in Titus 2:13 as the great God and our Savior? And the Lord began to give me answers. So many answers, it's like I don't even know where to turn first. I went online, and I just typed in the question, "Where is Jesus referred to as God in the Gospels?" And I want to read to you a little bit of what I got back. This is what is stated.

Jesus is most directly referred to as God in the Gospels in John 20:28, where Thomas declares, "*My Lord and my God.*" Other key direct or heavily implied references in the Gospels include John 1:1, John 10:30, where Jesus says, "*I and the Father are one,*" and John 8:58, "*Before Abraham was, I am.*"

Well, I can answer all of those with the scripture, but I did wonder why Thomas would refer to him as "my Lord." And was he just excited and saying that? No, there's a reason he would do that. I want to show you a prophecy. This is in Isaiah concerning the Messiah, concerning the Savior. Verse 6, Isaiah 9:6.

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa 9:7 Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Now, there's a prophecy concerning Messiah. I don't think anybody would have denied that this is speaking of the Messiah. He's going to establish the throne of David forever. We know Messiah, they looked at him as the son of David. So what is it about this prophecy? Well, I want to read this to you again. Verse 6.

Isa 9:6 Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called...

Stop. "His name shall be called" ... See, it's future. He shall be called Wonderful, Counselor, the mighty God. They knew that this was a name for Messiah. I want you to read this again in Isaiah 54, verse 5, speaking of New Jerusalem. New Jerusalem, again, is a symbol of the Holy Spirit.

Isa 54:5 Your Maker is your husband; Jehovah of hosts is his name; and your Redeemer, the Holy One of Israel; the God of the whole earth, shall he be called.

See, it's future. And why in the world, if New Jerusalem is a symbol of the Holy Spirit, the city of God, the mind of God, the Spirit of God... why would the Son of God have to redeem it? Well, for one, 'the man of sin' casts down the truth of the Father, Son, and Holy Spirit. And not only is the Holy Spirit needing to be redeemed in our

understanding, so is the Son of God, who refers to himself as the Comforter, the Holy Spirit (Jhn 14:16-18; 1Jn 2:1).

So that truth needed to be redeemed. If you are not understanding where I'm coming from, where I'm getting this, you need to go back and listen to past podcasts... because we have covered this, showing how Jesus Christ on that cross portrayed the understanding of God, the mind of God. And that portrayal on the cross is the Holy Spirit or the mind of God concerning humanity.

So here we have two verses, they're prophecies, speaking of the Son of God, the Messiah, and how he shall be called God. I pointed this out, speaking of Psalm 45, that Psalm 45 is a prophecy that I believe John was drawing his information from John 1:1. *In the beginning was the Word, the Word was with God, the Word was God.* This is taken from Psalm 45. But here again, Psalm 45, the Father says, about his son, in verse 6,

Psa 45:6 Thy throne, O God, is for ever and ever: the scepter of your kingdom is a right scepter.

Again, this is a prophecy which is quoted in Hebrews chapter 1, I think it's verses 8 and 9, that Paul literally says this is the father speaking to the son, *"Thy throne, O God, is forever and ever."* But when you continue to read this, verse 7,

Psa 45:7 You love righteousness, and hate wickedness: therefore God, your God, has anointed you with the oil of gladness above your fellows.

So here we see God the Father referring to his Son as God, but also saying, *"I am your God."* So where does this come in? What is the significance of calling Jesus God? Well, I want you to turn with me back to Exodus, and I want to look at Exodus chapter 4. And let me say this before I go on. I am absolutely 100% certain that people in the universal church would just totally want to annihilate everything I'm saying to you, when people don't take the time to at least hear you out... what is it you're trying to say? They're not really seeking for the truth. And the best thing for you and me to do is just leave them alone.

There is a wisdom in being silent. There is a wisdom in just walking away and not saying anything. In fact, you're probably showing more intelligence. Because some people... Again, they don't want to know the truth. And as you start explaining it to them, it doesn't matter what you say. If they're not really searching for truth, you'll see it. They will not reason. They will not consider what you're saying.

You know, I had a lady come to the house yesterday. She was talking to Martha about a Bible study. Martha started telling her about the STAR Projects book. Of course, I'm in the next room, and I get up and walk in there. I'm telling this lady, I said, "Listen," I said, "I've been doing podcasts and videocasts for some time now, and I just want to tell you where I'm at. The Bible says there was a great apostasy. It started in the days of the apostles. It lasts to the end of the world. How could we not be in it? How could we not have seen it?"

I quoted the verse in 1 John 2:18, and I said, "When he says 'they walked away from us,' this is the only place the word 'antichrist' is used, in 1 John 2 and in 1 John 4. It's the only place." (That and 2 John 7.) And yet no one ever told me about this apostasy, how it will last from the apostles to the end of the world. No one said anything about it. Why do you think that is?"

She was absolutely silent. I told Martha later, I said, "Let me tell you something. When people remain silent like that, they really don't want to know." I know that if somebody had said that to me throughout my Christian life, I would have said, "Show me," you know, "prove it to me. What are you saying?" Why? Because I wanted to serve the Lord, and I wanted to know what the truth is. But when they remain silent like that, you're wasting your breath. Let that be a sign they don't want to know. Then she eventually said, " Well, you know, I've wanted to study all this out by myself," meaning "I don't want you to tell me anything."

So people like that are dead. These are dead people. A person who is alive unto God and seeking truth at least would be curious enough to say, "What is it?" I said to another guy one time, "You have never heard the truth." And he just stared at me. Why would he not say, "Well, what is it then? What is the truth?" For somebody to look at you and say, "You've never even heard the truth" and say nothing... again, you're talking to dead people. And I'm learning my lesson.

So here we go. In Exodus chapter 4, the Lord is calling Moses. He's going to send Moses to Pharaoh. Of course, Pharaoh was the big cheese back then. He's the king, and Moses doesn't think he can handle it. Moses doesn't think he can talk to the Pharaoh. So let me just read this, Exodus 4, verse 12.

Exo 4:12 Now therefore go, and I will be with your mouth, and I'll teach you what you shall say.

Exo 4:13 And he said, O my Lord, look, send, I pray thee, by the hand of him whom you'll send. (Send anybody but me.)

Exo 4:14 And the anger of Jehovah was kindled against Moses, and he said, Is not Aaron the Levite your brother? I know that he can speak well. And also, behold, he's coming forth to meet you: and when he sees you, he's going to be glad in his heart to see you. (Now, verse 15.)

Exo 4:15 And you shall speak unto him, and put words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what you shall do.

Exo 4:16 And he shall be your spokesman unto the people: and he shall be, even he shall be to you instead of a mouth, and you shall be to him instead of God.

Now, when I read that, I see the Father and the Son. I see the Son being a spokesman for the Father, and the Father gave him the words to speak. The Father gave him the truth to tell, and he was a mouthpiece for God... and God was his God. But then I thought, well, let's take it down a notch. What about Jesus's ministry? Jesus's ministry is his mouth. You become a spokesman for the Lord. You are to him a mouth, and he is to you, God. Now. I'm not making this up. It literally says that. And I can apply that to why you would see "Messiah, he shall be called the God of the whole earth." See, it's future.

He literally did come and speak. He was the mouthpiece for his Father, and he came, John 1:18, to declare the Father. But what about his own ministry? He had apostles who became his mouthpiece. Remember, he said, *Look, if they hear you, they're hearing me. And if they're hearing me, they're hearing the one that sent me* (Mat 10:40; Luk 10:16). In that sense, and I'm not saying this is the only way, but in that sense, he was God to those men. We also know he is the personification of the Holy Spirit, which he portrayed on the cross.

So when we talk about the Holy Spirit, the Spirit of the Holy One ... when we talk about the Holy Spirit, we're talking about the mind and understanding of God as declared and portrayed through the Son of God. So the truth is, looking at Isaiah 9:6 and Isaiah 54:5, prophecies concerning the Messiah, I'm not surprised Thomas wouldn't say, "*My Lord and my God.*"

Those are prophecies of Messiah. Whether Thomas knew exactly what that meant, I don't know, but they knew the Son of God would be the seed of David, the seed of Abraham. They knew the Son of God would be a mouthpiece for God. He would be one like unto Moses. There are so many things concerning Messiah. So that doesn't surprise me that Thomas would say that.

But am I supposed to take what Thomas said, "*My Lord and my God,*" and say, "Oh, look, there's the Trinity"? Because that's what they're doing with it. The scriptures are plain, 1 Corinthians 8:6. *There's only one God, the Father, and one Lord, Jesus Christ.* John 1:1, *Jesus was a concept in the mind of God.* They read that very thing and say, "There's the Trinity. He is God."

Well, you see the confusion that's happening? When I read this in Titus, where Jesus is referred to as the great God, I see nothing wrong with that. In fact, as we continue reading this in Exodus, this leads into a couple of other things. In Exodus chapter 4, I'll start reading in verse 21.

Exo 4:21 Jehovah said unto Moses, When you go to return into Egypt, see that you do all those wonders before Pharaoh, which I've put in your hand: but I'll harden his heart, that he shall not let the people go.

In other words, what you're going to do is really going to make him angry. This is going to harden his heart.

Exo 4:22 And you say to Pharaoh, Thus saith Jehovah, Israel is my son, even my firstborn.

Now, I want to continue reading this, but I've got to touch on Israel right quick, because I want you to see... go back, we've already read the verse, Isaiah chapter 9, and the Son of God in verse 6,

Isa 9:6 Unto us a child is born, unto us a son is given...

This is the Son of God. This is someone who will establish the throne of David. Now, look at verse 8.

Isa 9:8 The Lord sent a word into Jacob, but it lighted upon Israel.

Why is that significant? The word he sent was concerning his son and Jesus Christ. See, this is what you've got to see. Hold your place there and look at Isaiah 49. Isaiah 49, the first part of this is about the apostles. Look at what he tells them.

Isa 49:1 Listen, O isles, unto me; and hearken, ye people from far; Jehovah has called me from the womb; from the bowels of my mother as he made mention of my name.

Isa 49:2 And he's made my mouth like a sharp sword; in the shadow of his hand as he hid me, and he's made me a polished shaft; in his quiver as he hid me.

Isa 49:3 And he said unto me, You are my servant, O Israel, in whom I will be glorified.

Now, let me lay something on you here. Concerning Jesus Christ, the apostles were the very first people to understand he was the Son of God. I'm not saying they didn't see in the Old Testament that Messiah would be the Son of God. I'm saying the apostles were the first ones to be told Jesus is the Son of God. And they are called what in Isaiah 49:3? Israel. Now, Isaiah 9:8,

Isa 9:8 The Lord sent a word to Jacob, and it lighted upon Israel.

See, that's what made them Israel. In other words, Israel is spiritual Israel, and *spiritual Israel believes Jesus is the Son of God*. You cannot be spiritual Israel and not believe Jesus is the Son of God. This is what Israel is, and they have their hearts circumcised by the circumcision of Christ. So when you go back to what Christ, I believe, is telling Moses, tell Pharaoh, "*Israel is my son, my firstborn.*"

Where does that take your mind? I go to eternity, and I see God wanting to bring forth man. And he sees what man is going to do with a free will. And he realizes he needs to bring forth a son. Hence, you've got John 1:1, you've got Proverbs 8. He was a concept in the mind of God. What was? It was the finished person. He created all things through Jesus Christ, who didn't exist. But it was in his mind. He knew where he was going to bring his Son. He would bring his Son to this place.

The people who would be corrected and redeemed are going to be the ones who believe he is the Son. God's firstborn was Israel. So you just need to put these verses together. As we read this, this is so interesting to me. Looking at Exodus, verse 23, let me read 22 again. I like it.

Exo 4:22 Say unto Pharaoh, Thus saith Jehovah, Israel is my son, my firstborn.

Exo 4:23 And I say unto you, Let my son go, that he may serve me: and if you refuse to let him go, behold, I'm going to slay your son, even your firstborn.

Now, why is God saying this? Because this is going to be used right now by me as an allegory. God did this as a similitude. This is a picture. Pharaoh is long gone. Actually, you know, he isn't because he is a type of that king that keeps us in bondage before we give our hearts to the Lord. We are in Egypt. Egypt is the world. Pharaoh is still here. Go look at people who haven't decided to serve God, and they're still in the world. They're in bondage to Pharaoh. Pharaoh is keeping them in bondage.

So if I look at this as an allegory, Israel, someone who can accept Jesus and be born again, is God's firstborn. Go tell Pharaoh this. If you don't, I'm going to slay your son, even your firstborn. And I thought about that. People who don't accept Christ, they want to stay in the world. Their firstborn of believing Jesus will be slain. But their firstborn of self will be slain. They've just shot themselves in the foot.

They have rejected Messiah. And when they reject Messiah and they allow Pharaoh to govern them and rule over them and keep them in bondage to the world, their firstborn of self will be slain by God. Does this mean it happens right there that instant? No. That's what's going to happen. The world's going to destroy itself. So, looking at this spiritually, just look at what he says.

Exo 4:24 It comes to pass by the way in the inn, that Jehovah met him (Moses), and sought to kill him.

Exo 4:25 Then Zipporah took a sharp stone (a stone is a concept), and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband you are to me.

Well, if I'm looking at Moses and he is sent by God to tell Pharaoh, "Let my people go. Israel's my firstborn," the son in Moses's mind is Messiah. It's the Christ. I'm not saying he knew we were talking about the Christ. The son in Moses's mind needed to be fixed. It needed to be circumcised. He was in an old way of thinking. And yes, it was his literal son that needed to be circumcised, but it was his understanding of what God was telling him to do, and the son God was talking about, that needed to be circumcised.

Before Moses was sent to the world as a picture to the world, to Pharaoh, his understanding of the Son needed to be circumcised. The circumcision of Christ, Colossians 2:11, *the circumcision of Christ made without hands*. I'm saying that about us. Our understanding of Christ needs to be circumcised, and that's basically what we're doing in this podcast. I'm showing you how Jesus could be called God our Savior because he was the mouthpiece for God, and Paul was the mouthpiece for Christ. Paul was his mouthpiece. Christ was his God.

All these other things that are read in this, you know, going online and looking this up are answered easily. One biggie for them is to say, "Well, he is the I Am. He's Yahweh. So, he's got to be God." But we did a podcast on that: "I Am that I Am." It's an idiom, and both the Father and Son are "I Am that I Am." They did exactly that. They became what they needed to be to help us. But not the way the world looks at it.

Listen, what I'm sharing with you would really help us to get into a deep discussion about it. That's something that doesn't happen on the conference. Everybody just remains silent. I can't tell you how many times I'm ready to just hang up. No one's talking. There needs to be a back-and-forth discussion concerning these studies so that we can get it down in our hearts and be prepared.

It's my prayer that we spend some time with the Lord in the scripture, and we learn these things, and we discuss them, and we bring them up because it helps us to

remember. But like God says in Proverbs 1, *I'm reaching out my hands to you. I'm going to make known my words to you, but you're choosing not the fear of the Lord. So when your calamity comes, I'm going to laugh* (Pro 1:20-26). How many years have we been doing this conference? And how long are you going to remain silent?

Heavenly Father, give us help. Strengthen us. Let us help one another. Let us learn the knowledge of the truth and glorify you in Jesus' name.