



[Understanding the Christ](#)

## **Episode 13 - Unveiling the Truth about Jesus and the Trinity - Grace**

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Join Scott Stanley as he explores the profound truths about Jesus Christ and the misconceptions surrounding the Trinity, uncovering an apostasy that has persisted since the first century. Raised in various Christian denominations, Scott shares his journey of discovering the biblical perspective on who Jesus is and why it's crucial for believers to understand the true nature of the Son of God.

This episode delves deep into the biblical narrative, discussing the image of Jesus Christ and the concept of grace as a transformative tool for believers. Scott emphasizes the importance of being made in the image of Jesus Christ, living a life governed by grace rather than being shackled by the law.

Discover how understanding grace helps believers to navigate suffering and wrongful accusations with a God-centered consciousness, steering clear from wrath and embracing love towards all, just as God loves us. This discussion is instrumental for anyone seeking to align their faith with biblical insights, embracing a spiritual life that reflects the love and grace of God through every action and decision.

Modified Transcript:

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

Hi. My name is Scott Stanley. I am continuing our videocast concerning understanding the Christ. God has just given us so much information concerning Jesus that, personally, I was never told when I was in the universal churches. I was raised as a Baptist, and was in Pentecostal churches, too, and Seventh-day Adventism, and finally realized no one really knows what they're talking about. Now I'm able to take my Bible and show why that is.

Why doesn't anyone know what they're talking about? Because there was an apostasy. It began in the first century. It lasts until the Second Coming. They deny Father and Son (1Jn 2:22). They deny Christ came in the flesh (1Jn 4:3). There is one particular doctrine that does that, and it's called the Trinity. So, what we have learned to understand about the Son of God denies the Father, Son, and Holy Spirit being a unity of three co-eternal persons. That's the definition of the Trinity.

The Son of God was born in eternity past. We've covered that in our videos. I hope you go back and listen to it because, to me, those verses are irrefutable. Also, Christ on the cross portrayed our inward problem. He gave you an outward picture of our inward truth. Our inward truth is that we have guilt. We have anger and resentment toward people, that it is hard for us to let go. We have darkness concerning God. When we act on our iniquity, we expose ourselves. We're naked.

How do we overcome that? On the cross, Christ not only portrayed the problem, he also portrayed the answer in how we overcome it. But there is a third thing God has given us that denies the Trinity, and that is in the last video, where we talked about Michael. Michael, the Archangel. "Angel" is just simply "a messenger." The head messenger of God is his only begotten Son. So there is an understanding I would like to use to try to pull all of this together for us.

See, why would God bring all of this information out concerning the only begotten Son of God? Why would he do that? Because the Trinity does not really attack the information we have about God. It attacks the Son of God. What we have been told concerning the Son of God, the Trinity will deny all of that.

So that truth concerning Michael, the Son born in eternity past, and the Son being the personification of the Holy Spirit, has a purpose that we as Christians need to grab hold of. We need to understand "Why is it so important to get this right?" Let me tell you, the truths that I am giving you in this videocast, these truths give you the tools that you may overcome all iniquity. You can be redeemed from all iniquity.

If you are, you can put away all sin. That's a heavy statement. I want to show you something concerning our heavenly Father and the way he looks at His Son. This is important because we want him to look at us in the same way. Turn with me in your Bibles to Psalm 45, and I'm going to start reading at verse 1.

Psa 45:1 My heart is indicting a good matter (a good word, a good concept). I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

This is the Father speaking about his Son. Verse 2.

Psa 45:2 You are fairer (which is more beautiful) than the children of men. Grace is poured (or is cast) into your lips. Therefore, God has blessed you forever.

Let the weight of that hit you. Consider the Father looking at his Son and saying, "You're more beautiful than the children of men. Grace is cast or is poured into your lips. Therefore, you're blessed forever. You're more beautiful." I can see the Father saying that to his Son.

I wish that you would just pray about that because what he is saying to Jesus is what we want him to say to us. Understanding now the truth about the Son of God, Michael, born in eternity past, the personification of the Holy Spirit, will give you the tools that that statement will be made coming from our heavenly Father directed at us.

Let me show you something. Turn to Romans chapter 8. I want to start reading at verse 28.

Rom 8:28 We know that all things work together for good to them that love God, to them who are the called according to his purpose,

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son...

You have to read that real close. He did not predestinate the person. He predestinated what he was going to do with those who would believe.

Rom 8:29 Whom he did know beforehand, he predestinated them to be conformed to the image of his Son so that the Son might be the firstborn among many brethren.

That verse is so rich in meaning. We know that God knows the end from the beginning. God knows who is going to accept the truth and who won't. It is his plan; it has always been his plan for those who would believe, they would be conformed into the image of Jesus Christ, so that Jesus would be the firstborn among many brethren.

Now, this word "brethren," I want you to consider it... *he is the firstborn among many brethren*. The brethren are made in his image. Just consider this. See, the brethren being made in his image... what is his image? *"Grace is poured into his lips. You're more beautiful,"* the Father says, *"than the sons of men. You're more beautiful. Grace is poured into your lips. Therefore, I'm going to bless you forever."*

So it is God's plan that we be made in the image of Jesus Christ. It is God's plan that Jesus Christ be the firstborn among many brethren. All of us need to understand what it means to walk in grace, to live our lives in grace.

So I want to share with you some verses concerning grace because this is what we're headed for, whether you know it or not. If you're going to be made in the image of Jesus Christ, you are going to walk in grace. Look at Romans 6:14.

Rom 6:14 For sin shall not have dominion over you. Why? Because you're not under the law. You're under grace.

Now, what would it mean if I took that word, "under," and said it means "to be governed by"? You're not governed by the law if you understood what happened on the cross; if you understood the Son of God is the God of Israel. The God of Israel was the husband to Israel. The husband gave the law, came down on Sinai, and gave the law. That

husband had to die. When the husband died, he fulfilled the law, and the woman is not bound by the law after the husband dies. The woman is now free to marry another (Rom 7:2-4). The one she marries is the risen Savior.

Who is the risen Savior? It's the personification of the Holy Spirit. You marry or you wed, you come together forever to be united, yoked together with the Holy Spirit, with the risen Savior. What is that going to do for you? It will deliver you from all sin, is what it will do if you truly understand it. So you're not governed by the law. You are free from the law by the body of Christ. You are to be governed by grace in your life. You're to be governed by grace.

Let's turn to Luke 6, reading from verse 32.

Luk 6:32 If you love them which love you, what thank have ye? (The word "thank" in the King James, that word "thank" is "grace.") If you love them which love you, what grace do you have? Sinners also love those that love them.

Luk 6:33 If you do good to them which do good to you, what thank do you have? What grace is that? Sinners also do the same.

Luk 6:34 If you lend to them of whom you hope to receive, what thank do you have? (Or what grace is that?) For sinners lend to sinners, so that they could receive as much again.

Luk 6:35 But love ye your enemies and do good and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for he is kind unto the unthankful and unto the evil.

Do you want to be a child of the Highest? If you're going to be a child of the Highest, you're going to be made in the image of Jesus Christ. How are you going to do that? How are you going to be a child of the Highest? You're going to be governed by grace. Turn with me to 1 Peter chapter 2, starting at verse 19.

1Pe 2:19 For this is thankworthy (King James says thankworthy. The word is actually "grace." Now let Peter define for you about grace.) For this is grace, if a man, for conscience toward God, endures grief, suffering wrongfully.

1Pe 2:20 What glory is it, if when you be buffeted for your faults, you take that patiently? but if, when you do well, and you suffer for it, if you take that patiently, this is grace with God. (Huge next verse.)

1Pe 2:21 For even hereunto (or even unto this) were you called because Christ suffered for us. He left us an example that we should follow his steps.

1Pe 2:22 He didn't do any sin. Neither was guile found in his mouth.

1Pe 2:23 Who, when he was reviled, he didn't revile again. When he suffered, he didn't threaten. He committed himself to him that judges righteously:

1Pe 2:24 Who his own self bear our sins in his own body on the tree, that we, being dead to sin (King James has put "sin," well, it has the definite article in front of it; "The sins," and that is iniquity), that we should live unto righteousness: by whose stripes you were healed.

Many of us can be wronged. We can suffer wrongfully when our children come against us, when some of our relatives come against us. We may be willing to suffer wrongfully. That is not the grace we're talking about. You may go to work and suffer with the people you work with. Maybe you put up with more at work than you do at home. Maybe you come home and you're angrier toward your wife than you would be if somebody at work did that to you. That's not the grace we're talking about.

Grace is when you suffer wrongfully with a conscience toward God. You don't do it because you work with them. You don't do it because it's your kids. You do it because you have a conscience toward God. Jesus Christ portrayed on the cross the souls of those people who are wronging you. They have guilt, anger, resentment, nakedness, and darkness. Just as Jesus said concerning the people murdering him, "*Father, forgive them. They don't know what they're doing,*" so you can say that because that has been said about you by God... "*You don't know what you're doing. I can forgive you, and I can let that go.*"

When you continue to do what you do, when they continue to come against you, you, possessing the truth with a conscience toward God, can suffer wrongfully. Why would I do that? Because this is God's definition of grace. This is what you want to do in your life to be made or conformed to the image of Jesus Christ, so that God will look at you and say, "*You're just beautiful. Grace is poured into your lips. Therefore, I will bless you forever.*"

Listen. God is going to say that to somebody. When I consider the universal church and what they have said to me about salvation, and, basically, what the universal church is saying to us is "Jesus paid your sin debt, and you cannot stop sinning until Jesus comes. But don't worry. Your debt's been paid." God is not saving you in sin. He's saving you from it.

But they have no other recourse of action because they're trinitarians, and they deny the very thing that gives them the power to overcome sin. They're not being redeemed in their understanding. All the stuff they're being told, they're simply believing it. They're not turning to the Bible and getting on their knees and saying, "Dear God, help me understand what in the world Proverbs 8 is about. What in the world does Jesus mean when he says he is the Comforter? What does it mean in Hebrews 5 that in the days of his flesh, he perfected righteousness... in the days of his flesh, the Son of God perfected righteousness?" (Heb 5:7-9)

Think about it. Why is it that no one in the Old Testament received the promise of the Holy Spirit? (Jhn 7:39, Heb 11:40) Why is that? And now we have it, and we're still going to live in sin and not apply the tools? That doesn't even make sense to me.

Turn with me to 2 Timothy. In 2 Timothy chapter 2, I want to start reading at verse 10.

2Tm 2:10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

2Tm 2:11 It's a faithful saying: If we be dead with him, we'll live with him.

So on the cross, when Christ was portraying you, if you can connect with him on that cross and you find death with him on that cross, you'll live with him.

2Tm 2:12 If we suffer, we'll also reign with him. If we deny him, he is going to deny us.

2Tm 2:13 If we don't believe, he is going to remain faithful because he cannot deny himself.

There is a verse I want to share with you. This is in Romans chapter 5, and I want to put this up on the screen, and I want to ask you a serious question about this. Romans chapter 5 starting at verse 8.

Rom 5:8 But God commendeth or exhibits his love toward us, in that, while we were yet sinners, Christ died for us.

Look at that again. God is exhibiting his love in letting Christ die. Again, that's what gives you the authority to say you're a child of God. God loves you as much as he loves Jesus (Jhn 17:23).

Rom 5:8 God exhibits his love toward us. While we were sinners, Christ died for us.

Rom 5:9 Much more then, being now justified in his blood (or we could say in his death), we shall be saved from wrath through him.

What wrath? Do you read that and think, I'll be saved from God's wrath? That isn't what that means. He saves you from your wrath because he teaches you grace, how to live in grace. It saves you from your own wrath toward other people. This is what this videocast is all about. It is all about taking the tools God is giving us, applying these tools to our lives so that we can work out our own salvation with fear and trembling (Php 2:12).

It is important that we understand God's church is in a heck of a spot. We're learning the truth. The whole world is in apostasy toward God. But God's church understands what it means that Jesus is Messiah. He's saving us from our sins. We understand the God of Israel in the Old Testament was the only begotten Son of God. We understand he was born in eternity; he emptied himself and became a man, and portrayed our iniquity on the cross.

In his flesh, using his flesh, he portrayed our iniquity with the crown of thorns. He portrayed our unforgiveness with stripes on the back. He portrayed our nakedness. He portrayed our darkness. He portrayed the soul of humanity. And we can take that, find death to self, and God will say to us, "You're beautiful. Grace is poured into your lips because you're willing to suffer."

If you're willing to suffer when you're wrongfully accused, when you're treated wrongfully, you let grace govern your life, and you let God have his way in your heart. This is the purpose of the two greatest commandments: You love God and love your neighbor as yourself. If you want to love God, you love your neighbor as yourself. God doesn't need anything from you.

For you to love him, you love me. For you to love him, you love his church. For you to love him, you love as God loves, and he will make us in the image of his only begotten Son.