



[Understanding the Christ](#)

Episode 18 - Christ Revealed: The Knowledge of God

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Scott Stanley explores how the cross reveals God's wisdom and understanding of humanity, showing how the crucifixion exposes our iniquity and offers redemption. He ties Proverbs, 2 Corinthians, and Revelation together to explain that God reveals personal truth to heal and transform us, urging believers to seek the cross for self-understanding, temperance, and victory over sin.

Modified Transcript:

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

Hi, my name is Scott Stanley. I am continuing a series of videos concerning "Understanding the Christ." I'm trying to reach people who know intuitively there's something more to the gospel, there's something more to God, there's something more to the Bible than what you're hearing in the universal church. I say universal church... When I say that, there are things that all churches have in common. It's universal. The one common denominator they all have, whether you're talking about paganism, Catholicism, or Protestantism, they all have something in common, and that is God needs to be appeased.

Catholics use Jesus to appease the angry God. Protestants just carried that right with them when they left Catholicism. Pagans have always been there because it's a pagan concept that God needs to have a human sacrifice before he can forgive you. That's paganism. So Jesus came to reveal the Father to us. *"No man has seen God at any time. The only begotten Son who is in the bosom (or in the closest relationship to the Father), the Son has declared him, the Father"* (Jhn 1:18), and on the cross he declared God again.

In the last video, I was talking about how God is invisible and the only way you're going to see him is to see him spiritually. I brought out the fact that on the cross, as Jesus is depicting the soul of humanity... the serpent on the pole - you've got to raise up the serpent on the pole. Well, he was the serpent on the pole, a similitude of the author of iniquity, the serpent, Satan. Depicting our iniquity or the result of iniquity is the crown of thorns, stripes on the back, nakedness, and darkness over the whole land.

All of that is depicting the result of us walking according to the flesh and not the spirit. So when we see ourselves on that cross, and you remember the evil and the wickedness of your life, where it's been, what you've done, the pain you've caused others... when you see your own sin depicted, *where sin abounded, grace did much more abound* (Rom 5:20).

When you're looking at yourself on the cross spiritually, you can realize, "If I were like that, God really did show me grace." If that is depicting how I was, then God did turn the other cheek. God did go the extra mile. God was manifesting grace toward us when we didn't deserve it. He was being long-suffering and patient because he knew you did not know what you were doing, and that when given the truth, you can be saved or redeemed from all iniquity, and walk free from sin, allowing the Son of God to purify unto himself a peculiar people, zealous of good works (Tit 2:14).

So, by depicting us, we see God. We're able to see God's character. Now, that character, the name of God, is described in Exodus 34: He is merciful, long-suffering and patient, the meekness that he shows (Exo 34:6-7). But all of those things that I just mentioned that are in Exodus 34, none of it is tangible. All of those things are ways of acting, ways of thinking, or another word would be "abstract." We can understand how God is toward us because it is the spirit of a father to his child. That is why you see the grace of God manifest, because he loves you as much as he loves Jesus (Jhn 17:20-23).

These are huge concepts to get down, to put that together and get that in your mind and understand that. But it's all the truth; it's all biblical. So, when we come to Proverbs 2, starting at verse 1,

Pro 2:1 My son, if you will receive my words, and hide my commandments with you;

Pro 2:2 So that you incline your ear to wisdom, and apply your heart to understanding;

This word wisdom... Paul tells us in 1 Corinthians 2 that *we preach the wisdom of God in a mystery* (1Co 2:6-7), and that wisdom of God is seen in Proverbs 8. We've done videos on this, but it points to the cross. *"I preach nothing but Jesus Christ and Him crucified* (1Co 2:2). *We're preaching the wisdom of God in a mystery.*" The wisdom of God is seen on the cross. It is God's understanding of humanity, the wisdom of God, how he perceives you, and how you can be free from Iniquity. That is what is depicted on the cross.

So when we read about the wisdom of God, he says, *"If you can come to the wisdom of God and receive understanding from that..."* well, that word understanding is [8394]. It means "God's understanding." So let me read this one more time, Proverbs 2:2.

Pro 2:2 If you'll incline your ear to wisdom (what if I just said the cross) and then apply your heart to God's understanding of the cross;

Pro 2:3 If you'll cry after knowledge, and lift up your voice for God's understanding.

Pro 2:4 If you'll seek her as silver, and search for her as hidden treasure;

Pro 2:5 Then you're considering the fear of the Lord, and you're going to find the knowledge of God.

So the point I'm trying to make is, if I can come to the cross, understanding exactly what I'm looking at there, and I realize this is God's wisdom... I want God's wisdom out of the cross. I want God to give me his wisdom from the cross. Well, his wisdom is knowledge about us, and we need to make that personal. The wisdom of the cross: God is depicting his knowledge of me. I see the Son of God with the crown of thorns. I know I myself have done things that I wear a crown of thorns. I have guilt, and the stripes on my back, I haven't forgiven people who have put them there, and the nakedness I manifest when I act outside of God's will... and I know I'm doing my own thing and not clothed with His

salvation. And the darkness I manifest. *"God is light, and in Him is no darkness at all (1Jn 1:5).*

So if I come to the cross, or if I come to God in prayer, and I say, "Okay, I'm asking you for your understanding." He isn't going to give me an understanding of how to create a tree or build a rocket ship, or you know, the stars in heaven. He's going to give you understanding about yourself because that's what matters.

What matters is the cross and the Holy Spirit depicted on that cross, and receiving that Holy Spirit, where it will put ability in your life to be redeemed from all iniquity, giving you the ability to live without sin. It begins with an understanding of yourself. Let's turn to 2 Peter. I want to start reading at verse 1. 2 Peter chapter 1, verse 1,

2Pe 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior, Jesus Christ. (So he is talking about the truth of the Son of God, who that is, and why he died, like precious faith.)

2Pe 1:2 Grace and peace be multiplied unto you in the knowledge of God, and Jesus our Lord. (The knowledge of God is knowledge about you. This is the knowledge he wants you to see.)

2Pe 1:3 According as his divine ability has given unto us all things that pertain unto life and godliness, through the knowledge he has, the knowledge of him that has called us through glory and virtue.

Again, you don't need knowledge of how to create a tree or a flower; you need to know how to overcome iniquity, see yourself, and overcome sin. Verse 4.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these promises you might come to be a partaker of divine nature yourself, having escaped the corruption that is in the world through lust (which *you're redeemed from iniquity and you depart from sin*, Tit 2:14; 1Ti 2:19).

Now here's the part I wanted to get to, verse 5.

2Pe 1:5 Besides this (besides your like precious faith), besides this give all diligence to minister... (King James put, "add," but minister to your faith, which he just mentioned in the verses above), virtue. (You've got this faith. Minister moral excellence.) And to your moral excellence, you need God's knowledge.

2Pe 1:6 And to God's knowledge, temperance...

Stop. What do you mean, temperance? Temperance is self-control. If I'm going to take the faith I have, understanding who that is and why he died, if I'm going to take the faith I have, and minister to that now, I want to achieve moral excellence. And if I do, I add to that, I minister to that thought, knowledge. Not just any knowledge. I used to read that and I would say, "Well, is that knowledge about me or knowledge about God?"

I realize it's the same thing. God's knowledge that he is going to give you is about you. So if you're seeking God for knowledge, he's going to reveal you to you. He wants you to see yourself. That's why the next thing you minister is self-control, temperance, because he is revealing who you are. He wants you to see it. He wants you to see yourself clearly so that you can minister temperance and overcome those things.

Now this leads me to a scripture that I've been seeking the Lord to understand this and I pray that what I'm going to tell you, I know what I'm going to tell you is the truth. Whether this scripture means this is another thing, but I know what I'm going to tell you is the truth. Let's start at 2 Corinthians 12, reading from verse 1.

2Co 12:1 It is not expedient for me doubtless to boast. But I'm going to come to visions and revelations (and I could just say, of what the Lord has given me. I believe this is what Paul is saying. I'm going to come to visions and revelations of the Lord that I've had.)

2Co 12:2 I knew a man in Christ more than fourteen years ago, (whether in the body, I can't tell; or out of the body, I can't tell: God knows:) such a one caught up to the third heaven.

Now, when you read that verse, the question is, is he talking about himself or someone else? Well, he just said, "visions and revelations." And I believe he's talking about himself. He says, "I can't tell." Well, what does he mean by "out of the body"? What does he mean out of the body or in the body? Because he's taken to the third heaven, and he

is asking himself, was I literally taken to this place, or did this happen in my mind? Was it in my body or beside my body, out of my body? How did this happen?

2Co 12:3 I knew such a man, (whether in the body or out of the body, I can't tell: God knows:)

So again, he repeats that. Whether I was literally taken there, or if this happened in a dream? Was this a vision, a revelation? Here's what he says.

2Co 12:4 Now he was caught up to paradise, and heard unspeakable words, which are not lawful for a man to utter.

Now that raises questions. What does he mean that *these words are unspeakable*, and *it isn't lawful to utter them*? And *I'm taken to paradise, and I hear unspeakable words*.

Well, something about God: God knows everything about you, everything. If you can imagine, I don't know any other way to describe this other than to say if you could take, say, a white cloth open it up and hold that up to the sun and let those sun rays just pierce through that cloth, I believe that is the way God is toward you and me in that if you were to come before him, he dwells in a light that no man can approach unto (1Tm 6:16).

But that is not literal. Light is knowledge and understanding. He dwells in an understanding that no man can approach unto. Jesus basically said the same thing in John 3:13, "*No man has ascended up to God's understanding except he that came down and I'm in God's understanding. I'm in the heavens.*"

Well, it isn't any different about you and me. If you were to come into the presence of God, his understanding would pierce you, just like the sun would pierce that cloth. When he looked at you, he wouldn't have to say anything to you, and you would realize all of your sin. You would realize all of the spots and wrinkles, all the dirtiness, all the evil... it needs to be corrected. And he wouldn't have to say a word.

See, it was interesting to me, "*I heard words that are unspeakable.*" Well, if it's unspeakable, how were they spoken? See, that doesn't make sense. "*I heard a word, but*

it's unspeakable." I think what he is saying is, "I heard things that were unsaid," just like God would reveal you to you. If you and I walked up to God at the same time, that would happen to us both, and he wouldn't say a word. I would not be able to hear what he's revealing to you about you, and you couldn't hear what he's saying to me. He could do this to a thousand people. He could do this to the entire world.

You would see yourself if he wanted to do that and reveal you to you. Remember, wisdom is the cross. Can you come to the cross and receive God's understanding from that cross? That, I believe, is what we're reading here. *"I was caught up to paradise, and I heard unspoken words."* Now the King James put *"which isn't lawful for me to speak,"* but that isn't the word. A better word for "lawful" is "permitted." *I heard unsaid, unspoken words which I'm not permitted to speak.* What in the world would he see in heaven that God would say, *"Well, you're not permitted to go tell anybody that"*? It's about himself. It's about Paul.

There's only one place in the Bible that really comes to my mind when I think about this. This is in Revelation 10, and in Revelation 10, I'm going to start reading in verse 1.

Rev 10:1 I saw another mighty messenger come down from heaven (and this is Christ). He's clothed with a cloud. (The cloud is the church.) A rainbow was upon his head (which is a symbol of him saving you from iniquity). His face was as it were, the sun, and his feet as pillars of fire. (And remember, the sun will pierce that cloth.)

Rev 10:2 In his hand he had a little book open: and he set his right foot (his feet are pillars of fire), his right foot is on the sea, and his left foot is on the earth,

Rev 10:3 And fire will cleanse the earth and dry the sea.

Those things are within us... what the world has told us, and what we've devised ourselves. He needs to cleanse us, cleanse our earth, and dry our sea.

Rev 10:3 And he cried with a loud voice, as when a lion roars. (What's he doing? He's cleansing the earth and drying the sea.) When he cried, seven thunders uttered their voices.

Rev 10:4 And when the seven thunders uttered their voices, I was about to write, and I heard a voice from heaven saying, Seal up those things which are the seven thunders that are uttered, and don't write them.

Why? Because a thunder is a rebuke. What you're seeing in Revelation 10 is the result of Revelation 8 and 9, where the trumpets are sounded, and there will be people come into the church... and the Son of God comes with the clouds, with the church, the people in the church. He is in those people. And he utters, he roars like a lion. When a lion roars, the wrath of a king, his wrath is against iniquity and sin (Pro 19:12).

Then John says, *"Well, I'm going to write those thunders."* The thunders are rebukes (Psa 104:7). These people are being rebuked; they're being made right in their understanding, and he tells John, *"Don't write those rebukes. Don't do that."* You see, Paul is saying in 2 Corinthians 12, *"God revealed things to me. He didn't even have to speak it. Unspeakable words, which I'm not permitted to share. I'm not permitted to tell you."* Other verses that come to my mind, Proverbs 17:9.

Pro 17:9 He that covers a transgression seeks love; but he that repeats a matter is separating friends- to cover a transgression.

Pro 11:13 A talebearer reveals secrets: but he that is a faithful spirit will conceal a matter.

And then I think of chapter 25, verse 9.

Pro 25:9 Debate your cause with your neighbor himself; and discover not a secret to another.

Now all of this fits into what James says in James chapter 5. *"Confess your faults one to another."* The word "fault" you can take that back to Romans 5 and discover it equates to iniquity (Rom 5:20). Now, what does all of this mean? What does this have to do with anything? He never tells you to confess your sin. He tells you to confess your faults, your iniquity. You can say, "I have iniquity. I have a leaning to gamble, or I have a leaning to drink, or I have iniquity, anger toward my wife." He isn't telling you to tell us about how you beat her to a pulp and left her in the garbage can or something.

You confess your iniquity, not your sin. Paul says, *"I was taken up to the third heaven, whether in the body or out of the body, I don't know, but I was taken to paradise, and I*

heard unspoken words, and it really isn't permitted. I'm not permitted to share those things with you." Again, I can't think of another thing in heaven that you're not permitted to talk about. He's talking about sin and iniquity and making us whole.

You know, if you could just picture yourself, your mind... in your mind, imagine you being that white cloth, and you come before God, and His light just penetrates right through you. You don't think God can do that? You don't think he's already done that? You don't think he's doing it now, so that when you come before him... he sees right through you. He already knows everything about you. He can trace you back to the first man and woman, Adam and Eve. He knows your genealogy. He knows everything about you. He knows what makes you tick. He knows what you've done, and he loves you like he loves his own child, because you are his child. Jesus has given you authority to be that child.

Can you come before him, realizing he sees you completely- the sun shining through a linen cloth. Just think about it. He sees you perfectly, and he will reveal things to you that just aren't permitted for you to go share those things with people. You're not going to want to anyway. But you can reveal to people, help people see how God delivered you from iniquity and is setting you free from all sin.

I know these things are different than what we hear in the universal church, but I think in your gut you know God is like that. Again, there's nothing in heaven he doesn't want you to share. It's what he's revealing to you about you. Again, I think of Matthew 11:27, *"No man knows the Son but the Father, and no one knows the Father, but he to whomsoever I'll reveal him."*

You think you know Jesus Christ? You think there's anybody on this planet you know better than anyone else? You don't know them better than God. And God has given us a guideline to follow called the scripture, and how to deal with other people and help them. The last thing you want to be caught doing is blaspheming his church, accusing them of not walking in love, and not this, and not fair. I'm telling you that's a downhill slope, a slippery slope. God has His people. When they come into agreement, seek the Lord as to what that means... How are they doing that? Because God is leading His church. He is not leading anybody away from it. If anyone leaves it, you're doing it on your own.

It's my prayer that we all come into harmony, that we all recognize God sees through every one of us, and He is not telling me anything personal about anyone but me. He wants these things healed, find temperance to overcome, and share the glory that God has given you, the blessing that God has given you, and be a part of the last-generation church because this world is coming to an end.