



[DTGm Revelation Studies](#)

Episode 128 - John 1 Reimagined: The Logos, the Ages, and the Son Before Creation

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Hey friend — I'm Scott Stanley. In this episode, I walk through John 1 and Proverbs 8 to show Jesus as God's living concept, present before creation, who lights every age and brings the life we need.

It's a simple, honest conversation about the logos, the dispensations God prepared, and what it really means to be born from above — meant to feel close, real, and hopeful. Come listen with an open heart.

Modified Transcript:

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

Hi, I'm Scott Stanley with DTG Ministries, expressing the deep things of God, searching the book of Revelation to get a better handle on coming out of the apostasy that began in the first century. In the very days of the apostles, people were already turning away from the apostles. We see this in 1 John 2:18. Paul addresses the son of perdition... *We already see this happening*, he says in 2 Thessalonians 2:7, I believe. What I want to share with you today deals with Jesus Christ... but information concerning him that I think

intuitively we knew this was true, but I never understood the scriptures I'm going to explain today.

Now, about a year ago, I think it was in June of 2025, I did a podcast concerning Christ and Proverbs chapter 8. The reason I did this is because of the Gospel of John chapter 1, verse 1, and the fact that the universal church will always quote John 1:1 to show that Jesus Christ is God. Therefore, in their mind, he is equal to God. Therefore, in their mind, the Trinity exists. And yet they seem to miss the fact that in John 1:1, he is the "logos" of God. And a "logos" is a concept, a spoken concept. That is where Proverbs 8 comes in because Proverbs 8 shows us that as God contemplated creating humanity, and as he realized the problems humanity would have, the answer to our problems was already in his mind. It was the Son of God.

This is the wisdom of God. The wisdom of God is always there for us to help us when we cannot seem to walk in love. When we seem to have an anger or resentment toward another person, or if we have guilt, you know, whatever sin has done to us, our answer is found in Jesus Christ, and Jesus Christ was in the mind of God before creation. He was in the mind of God during creation because all things were created through Jesus Christ. All of these things I'm telling you, again, are in earlier podcasts concerning the Son of God, Proverbs 8, and John chapter 1.

But there are other things in John chapter 1 that I want to talk about today. Initially, I thought, well, just go on in and explain Proverbs 8 again. But, you know, that's a lot of time to spend trying to explain that when it's already been explained multiple times, actually. So if I could take the Gospel of John chapter 1 and realize these things, let me just read this.

Jhn 1:1 In the beginning was the concept, and the concept was with the Divine One.

We know 1 Corinthians 8:6, *"There is one God, the Father, and there is one Lord, Jesus Christ,"* but the concept was with the Father, and this concept was divine. This was a divine concept. This is divine truth. In fact, as I sit here considering how to present this podcast, it's intimidating because we're on holy ground. I, for one, have never heard these concepts explained this way... what I'm going to share with you in this podcast. It

just feeds you to be able to take your Bible and read this and understand what is being said.

You see, the concept of God in John 1:2 was in the beginning with the Father. It's in the very beginning. As you'll remember in Revelation 3:14, Jesus declares himself to be *the beginning of the creation of God*. Jesus was not created. He was the beginning of the creation. Jesus Christ must be the Son of God for the power of the gospel to work in our lives. If we see that he is a concept of God... God will refer to thoughts and concepts as our children. We bring forth these children.

Most definitely, the Son of God was the Son of God. God fathered him first in his mind, and then he brought him forth in eternity past, and all things were created through the Son of God... not by the Son of God, but through the Son of God. That is what you're seeing in John 1:3.

Jhn 1:3 All things came to be through him; and without him did not anything come to be that has come to be.

So the Son of God was in the mind; he was the logos of God from the foundation of the world. We know from Revelation 13:8 that he was to be slain from the foundation of the world. That was the plan. So in John 1:4,

Jhn 1:4 In him was life, and the life was the light of men.

What do we mean by "in him was life"? See, our problem is we take these things so literally and concretely, but you've got to understand. Life is defined by Jesus Christ.

Jhn 17:3 This is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.

The mere fact that the Logos of God existed is life, because that shows you something about the Father. Again, if we get into Proverbs 8 and we recognize what he is speaking of there, and you see the various things that are going to arise, including the devil himself, Satan within the individual, the *chiefest part of the dust of the earth* (Pro 8:26). The Son of God is there in the mind of God as the answer that we need. The mere fact that

he exists brings life to you... the mere fact that he's there, that God would even have him in his mind to create all things through that understanding. So again, in John 1:4,

Jhn 1:4 In the Son of God was life, and the life was the light of man.

His life, his existence, is revealing God's love. The question is, did everybody see him? Did everybody have a chance to understand he existed? And that is where this study goes. Let me continue reading this verse 5. You see,

Jhn 1:5 The light (or the Son of God, the concept of God that answers our problems, that helps us understand the Father, this concept) shines in the darkness. The darkness did not comprehend it.

They weren't understanding it. I'm prepared to show you how this has been the case from the beginning of creation to the end of the world, that the light was always there. The Son of God was always there. Recently, we had studied Cain and Abel, and we see this mindset of Cain, rejecting worship, what God was demanding of worship. And we see that God told him the sin offering is at the door. You're not getting along with Abel. The sin offering is at the door. This sin offering is for you. It's to help you. Its desire is toward you.

Well, who gave that sin offering? The Father gave the sin offering. Well, who is the sin offering? The Son of God, the concept of God, the Logos of God, who answers all the problems revealed in Proverbs 8. So again, the mere fact he's existent brings light to the world, but the world doesn't comprehend it. Why? 1 Corinthians 1:21.

1Co 1:21 In the wisdom of God, man in his wisdom won't know God, but he has to be saved through the foolishness of preaching.

Except someone tells you what the truth is, you're never going to see it. Well, who is the ultimate teller? Who was the Archangel? The Son of God in the Old Testament. Who is the Messiah? The Son of God in the New Testament. He's the risen Savior. You see, from beginning to end, from Genesis to Revelation, there has only been one mediator between God and man. That mediator is not a lawyer defending you from being killed

by God. He's bringing you God's understanding because that will give you life. And he has been there from the foundation of the world, the Son of God. So,

Jhn 1:4 In him was life. His life was the light of men.

Jhn 1:5 That light would shine in the darkness, but the darkness did not comprehend it.

Jhn 1:6 There came to be a man sent from God, whose name was John.

Jhn 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

Jhn 1:8 John was not the Light. He was sent to bear witness of the Light. (What light? Verse 9.)

Jhn 1:9 The true light, which lights every man that comes into the world.

Jhn 1:10 He was in the world, and the world came to be through him, and the world knew him not.

Now, let me just keep reading this because I want to tell you something. Let's read a few more verses.

Jhn 1:11 He came unto his own, and his own received him not.

Jhn 1:12 But as many as received him, to them gave he authority to become children of God, to them that believe into his name:

Jhn 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jhn 1:14 And the Word became flesh (came to be flesh) and dwelt among us...

Well, verse 14 is Bethlehem. Everything above verse 14 concerning Jesus (verses 10, 11, 12, and 13) was taking place before Bethlehem. And I think this is the shocker to me. I've never understood how you could ever explain what I just said to you. *He lights every man that comes into the world. He was in the world, and the world came to be through him, and the world didn't know him...* That has been true ever since Cain and Abel. That has been true through all of history, and the scriptures bear this out.

That is the purpose of this study. I want you to see the depth of the scriptures and the purpose of the Son of God, and what was going on. How can we understand these truths better? So let's go back to John 1:9-10, and you see this word, "world." Have you ever considered what the word "world" actually means? The number in Strong's is

[2889]. It's from the base of [2865]. It means "an orderly arrangement." It means "decoration." Let me show you one of the places where you see the word "world."

1Pe 3:3 Whose adorning let it not be that outward adorning of the plaiting of the hair, and wearing of gold, or putting on of apparel;

You see the word "world" in there? The word "world" is the word "adorning." *Whose adorning let it not be of the outward adorning of plaiting the hair* and so on. What did we say this word meant? An arrangement; a harmonious arrangement. That's the way Thayer's puts it: Decoration. Well, I want to stick with this word "arrangement" because if I take this back to John 1,

Jhn 1:9 That was the true Light, which lights every man that comes into this arrangement.

Jhn 1:10 He was in this arrangement, and this arrangement came to be through him, and this arrangement didn't know him.

Let me take you to Hebrews chapter 11. Hebrews chapter 11, starting at verse 1.

Heb 11:1 Now faith (or what we're taught), faith is the substance of things hoped for. It is evidence of things not seen.

Heb 11:2 For by faith, the elders obtained a good report.

Heb 11:3 Through faith, we understand the worlds were framed by the word of God, so that the things which we see did not come to be of the things which do appear.

Now, that's an interesting verse because that word they've translated as "world," it's not "world." That word is "ages, the ages." I want to share with you something that E.W. Bullinger wrote, because I have been studying this, and when I saw what this meant, and I read what he said, I realized he is right on the money with what he is saying here.

See, Hebrews 11:3, *through faith we understand, the ages, the ages*. King James put, "were framed." It is not framed, it's "prepared." And by the way, what is an age? What do we mean by an age? An age is a duration of time. It's an indefinite period of time, an age. So the ages, there are times, there are sections of time that were prepared. Bullinger points out that it isn't framed, it's prepared. And he writes this: "The reference,

this reference is not to creation, but to the ordering by God of the dispensations (you could say, of the ages), each of which succeeded but did not spring from its predecessor.”

What do you mean? Well, it's like a plant. As a plant comes from its seed, these ages did not spring one from the other. The ages, let me read this again. “The reference is not to creation, but to the ordering by God (of the ages) of the dispensations.” See, each dispensation stands on its own... “each of which succeeded, but did not spring from its predecessor as (like) a plant does from its seed.”

So if I could understand the ages, it's different than, for instance, me going out to my wife's garden and I see flowers planted and I realize, oh, that came from the seed. She planted this kind of seed and got that kind of flower. Well, not so with the ages. Each age stands on its own. Each age did not spring from the one before it. Of course, it follows the one before it, but it didn't spring from the one before it. We need to come back and do a closer inspection and evaluation of these ages of what we're talking about. Now, let me read this one more time, and I'll finish what Bullinger wrote.

“The reference is not to creation, but to the ordering by God of the dispensations, each of which succeeded but did not spring from its predecessor as a plant does from its seed. By rendering this word (*aionas*) as ‘worlds,’ and this word (*katertisthai*) as ‘framed,’ (the world's framed, instead of the ages prepared), and this word (*gegonenai*) as ‘made,’ instead of ‘came into being,’ the meaning of this important statement is lost.” Look at this again.

Heb 11:3 Through faith, we understand that the ages were prepared by the word of God, so that the things which are seen did not come to be of things which appear like a plant from its seed.

If you could determine the ages... what are the ages? Let me show you one more thing about the ages. You're in Hebrews. Turn to Hebrews chapter 1, starting at verse 1.

Heb 1:1 God, who at sundry times and in diverse manners spoke in time past unto the fathers and the prophets,

Heb 1:2 Has in these last days spoken unto us in his Son, whom he appointed heir of all things, through whom he made the ages.

Now think about it. Look at it again. Verse 1, *God spoke to us through the prophets*. Verse 2, *In the last days, he's speaking in his Son*. Throughout time, all of the ages came through the Son. It was the Son who made the ages. Again, Hebrews 11:3: *Through faith we're considering, we understand the ages were prepared by the word of God*. Hebrews 1:2: *Spoken through the Son*. It's the Son of God who created these dispensations, who created these ages using the word of God, so that each dispensation did not come to be by things which do appear (Heb 11:3).

Jhn 1:10 He (Jesus) was in the arrangement, and this arrangement came to be through him, and the arrangement didn't know him.

Jhn 1:11 He came unto his own, and his own received him not.

Now, there's something special about this verse, you've got to see, which ties into everything we're talking about. He came unto his own. His own. His first, his own. See, "his own" is in this verse twice. *"He came unto his own, and his own received him not."* The first, "his own," is neuter, and it means "his own things" or "his own possessions." But the second, "his own," is masculine, and it means "his own people" or "his own brothers." It's his own people. But the first, "his own," is neuter.

What difference does it make? Because in verse 11, what is it he came into his own possessions, his own what? He came into his own age, the age that he created, the age that he prepared. He came into this age, and his own people did not receive him. That again has been going on since the beginning. That has been happening since the very beginning. Let me show you one of the first ages. Turn with me to Genesis chapter 4. In Genesis 4, verse 25,

Gen 4:25 Adam knew his wife again, and she bore a son and called his name Seth...

Now, this, of course, is after Cain and Abel. Seth means "compensation." She names him Seth,

Gen 4:25 ... For God, she says, has appointed me another seed instead of Abel, whom Cain slew.

Well, Seth has a son. His son's name is Enos. Enos means "mortal." If you study what happened with Cain and Abel, you see what happens through that whole thing. Again, we've made two podcasts on this, and you see this mindset of Cain lasting all the way to the end of the world, getting worse as it goes. But Adam and Eve replace Abel, or God replaces Abel with Seth. The mindset of Seth brings forth a son, a child, a thought, a mindset of 'mortal.' It's like man in the righteous line realizes "we're mortal." It's like a bowing of the head, a closing of the eyes... we're mortal. And what happens? Last part of Genesis 4:26. *That is when men began to preach in the name of the Lord.*

Now question: They can't understand anything unless someone tells them, and it's determined that man in his own wisdom can't know God (1Co 1:21). He has to learn through the foolishness of preaching. So, somewhere in here, somebody had to be given the truth of God, and we understand all of these ages were prepared by the Son of God. Do you think the Son of God revealed things to men without including himself as the Son of God? Do you think that it's even possible what it says (remember what we read in Genesis 6), that *it repented him, that he had filled man's mind with the person of the earth* (Gen 6:6)? You see, he was the person of the earth.

I know I put this in a recent podcast, but I was quoting from the Gospel of John chapter 3. It's the fact that Jesus tells Nicodemus in John 3:12, *"If I have told you earthly things..."* and the reason this was important was that it was earthly things given to the people before the flood. But does that mean if it's earthly, they could not understand the Son of God?

I don't believe so, and this is where it really gets interesting, because, again, looking at John 3... It's like I'm going a thousand directions here. But you need to understand, when Nicodemus came to Jesus, he said, *"We know you're a teacher, come from God, because no man can do the things you're doing."* Jesus told him, *"You need to be born from above,"* and we pointed out how "born from above" is seen at Jesus' baptism. Psalms chapter 2 is a prophecy about the baptism.

The baptism in Matthew 3:17, God says, "You're my Son in whom I'm well pleased." But in the prophecy, it includes the understanding where God says, "You're my Son, this day have I begotten you." That begotten is not referring to his literal birth, but the fact that he was born again, and I'm saying "again," because that's the way I was taught it, "born again," instead of "born from above."

To be born from above means God reveals truth to you, and that is what he tells Nicodemus, "You must be born of water and Spirit." Water comes from the person telling you; Spirit comes from God's revealing it to you when you hear it. What do you mean? Somebody has to tell you, Jesus is the Son of God, born in eternity past. That's the water. Then the Spirit is God impressing your heart that this is the truth. Water and Spirit, you're born from above. With that in mind, looking at John 3:6,

Jhn 3:6 That which is born (comes into your mind) of the flesh is going to be flesh. (It's yourself.) But that which comes into your mind is born of God impressing your heart; it's going to be of the Spirit. (It's going to be the truth.)

Jhn 3:7 Marvel not that I said you must be born from above. (Why?)

I was led to believe... I was raised a Baptist. You know, the first time I ever heard anybody say "born again," it was Jimmy Carter. Somehow, the press (he had been to church or something) asked him, he said, "Yeah, I'm born again." Well, nobody knew what he was talking about. I know I didn't. I didn't even care, actually. But by the time I came to be a Christian, I never forgot that he said he was born again. I always thought "born again" meant that you've given your heart to God. That is not what it means.

This "born from above" or "born again" happens when someone tells you Jesus is the Son of God, and the Spirit of God impresses your heart that that is true. Interesting that Jesus says again in John 3:7, "*Marvel not.*" Marvel not. Well, you would marvel if you've never heard it before. You would marvel if this is a brand new thing to be born from above. I say it was in the world and that people were receiving life from God, that the Son of God was being manifest to them. I'm not saying they saw Jesus hanging on a cross. I don't mean that. But throughout the history of the world, again, go back to Genesis 4, *men began to preach in the name of the Lord.*

You can't preach it if it isn't given to you. Faith comes by hearing, hearing by the word of God. How are you going to hear without a preacher? (Rom 10:17, 14) Are we supposed to believe these people were preaching in Genesis 4, getting this information from the Archangel? He was the head messenger, and they didn't realize that there was a God above him? They didn't get that? Why would he tell Nicodemus, *"Don't marvel at this. Why are you marveling at this?"* Again, in John 3,

Jhn 3:8 The wind (or the Spirit) blows (or he breathes) where he desires (the Spirit in your conscience). You hear the sound of it (you hear its voice), but you don't know where that's coming from, or where it's going: so is everyone who is born of the Spirit.

It happens in the conscience, but there has to be water. It has to be spoken, and there has to be Spirit. Nicodemus said, *"How can this be?"* Jesus says, *"You're a teacher. You don't understand this, if I'm telling you earthly things and you're not getting it."*

You see, that was a common occurrence. It should be a common occurrence for a believer. It really is that way with everything that we've learned about God. When somebody is teaching us the truth about God and God impresses your heart that, yeah, that's true. But when you come to the Son of God, and someone declares Jesus to be the Son of God, and God impresses that, he has just given you life. You have received life from above.

In the Son was life. This life lights every man that comes into the world (Jhn 1:4, 9). The mere fact that he is existent means God loves you because he has brought forth a Son to answer all of our needs so that we can walk in love. Proverbs 30, there's a whole thing here on verses 1, 2, and 3. I'm skipping that because of my shortage of time. Verse 3. He says,

Pro 30:3 Neither did I learn wisdom. I don't have the knowledge of the holy.

Pro 30:4 Who has ascended up into the heavens, or descended? Who has...?

Jesus answers that question in John 3:13.

Jhn 3:13 No man has ascended up to heaven, but he that came down from heaven, even the Son of man who is in the heavens.

No man has ascended up to God's understanding, except he that came down. But to answer this question, who's ascended up to have God's understanding... nobody. Well, who gathered the wind in his fist? The wind is the Spirit. Paul asks this question when he says, "Did you receive the Spirit by works or the hearing of faith?" (Gal 3:5) Why work? Well, works is your hand. Your fist is your hand. But your fist is also, to me, a symbol of anger.

Who has received God's Spirit in his fist? Who has bound the waters in a garment? The waters are the understanding God is giving you. Remember, you've come to the wedding supper, and you don't have on the garment? Who can take these waters and make them a garment? Who has established the cessation of the world, the earth? I can take that two ways, but I take that to be self.

I see that each one of these things plays into the next. Who's ascended up to God's understanding and who has gathered his Spirit in their anger, in their works? Who has bound the waters of truth into a garment of love and salvation? And who has established the end of the earth? Why am I reading this? What is his name and what is his Son's name, if you can tell? This is Proverbs 30:4.

They were very much aware that there was a Son of God. Let's take this back to the Gospel of John chapter 1, let me read this again.

Jhn 1:9 The Son of God is the true light revealing the Father. He lights every man that comes into the world.

Jhn 1:10 He was in this arrangement of things, and this arrangement had come to be through him because each age is prepared by the Son of God. And this arrangement didn't know him.

Jhn 1:11 He came into his own arrangement of things, and his own people did not receive him.

Jhn 1:12 But as many as did accept the Son of God truth, he gave them authority to come to be children of God, even to them that believe into his name.

Jhn 1:13 They're born, not of blood, nor the will of the flesh, nor the will of man, but God.

Again, that happens by the Spirit of God moving on you that this is the Son of God. He gives you authority to be a child of God.

Let me ask you a stupid question. Enoch, the seventh from Adam, walked with God, and God took him. Am I supposed to believe he never considered himself to be a child of God? Did he think he was a child of God? Where did he get that? Do you think he never spoke to God as his Father? Of course, he did, to the people who would accept the Son of God, and that is what you're seeing in Genesis 4. The sin offering: *Its desire is toward you. You should rule over it.* The sin offering.

You're not able to get along with your brother Abel. You need a sin offering. What is the sin offering? Abraham knew what that sin offering was. He rejoiced to see the day of Christ, and he was glad. He knew that *"If I offer my son, God's going to raise him."* He told his son, *"God will prepare for himself the lamb."*

These people had understanding. The ages were prepared by the Son of God. The dispensations all came through the Son of God, and each dispensation is different from the one before it. Each dispensation comes to be by things which do not appear.

We're going to continue these things in our next podcast that I've gone over, I think... consider these things. We'll talk about them some more next week.

Heavenly Father, we worship you. We need open hearts to receive the truth as it is in Jesus Christ. We see that Jesus has always worked with man in every dispensation. He is the author of the dispensation, and he came into his own, and his own did not receive him. But those who did, he gave them authority to be children of God. May you give us that blessing and be glorified in Jesus' name. Amen.