



[DTGm Revelation Studies](#)

Episode 115 - Everyone Who Loves Is Born of God The Seed of the Woman

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Hey friend — I want to share the heart of this episode with you. Scott Stanley digs deep into Revelation and the Johannine writings and brings a steady, intimate stream of insights — like the latter rain — about what it really means to be "born of God" and to walk in love. He traces the big threads from 1 John through Psalm 45, Proverbs 8, and back into Revelation, and the result is surprisingly tender and powerful.

At the center is a simple but startling claim: everyone who truly loves is born of God — and that starts with recognizing Jesus as the Son of God. Scott teases apart believing from knowing: belief that Jesus is the Son is the first step, but knowing God (that deeper revelation and relationship) is what lets love actually live in you. That's why the cross, the testimony of God, and the Spirit matter so much.

He also unpacks the idea of God's "seed" and the Spirit that remains in us (1 John 3:9, 1 John 4:7). Using Psalm 45 as a picture of the risen Savior and Proverbs 8 for the eternal wisdom behind the plan, Scott shows how God had a solution in mind from the very beginning — a seed that would redeem us from iniquity, give us the Spirit, and empower a life that truly resists sin.

There's a beautiful, practical edge here, too: being part of the church, being like the son of man, and hearing the trumpet calls in Revelation are all wrapped up with walking in love. If you don't accept Jesus as the Son and let the Spirit become your inner witness, you can't live out the kind of love John talks about. That's why Scott keeps bringing us back to the heart — intimacy with the Father through the Son and Spirit — and what it means for the end-times picture.

If you're listening for transformation rather than just information, this episode is an invitation: let the testimony of God sink in, receive the seed and Spirit, and learn to walk in love. It's conversational, candid, and full of Scripture-rich moments that feel like someone leaning in beside you and saying, "This is what I've seen — let's live it."

Modified Transcript:

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

Hi, I'm Scott Stanley with DTG Ministries. As we search out the book of Revelation, there is more insight the Lord keeps pouring on us. I say pouring, it's pouring like the rain, like the latter rain. Looking at 1 John, there is a statement... and you know, I've got to hand it to the Apostle John. I mean, all of the apostles, I know, are special, were special men. But there was a depth to what John understood, how he understood it.

So when I read this, this applies wholeheartedly to the book of Revelation. It's something that we really need to consider, to realize what is happening and what will happen. In 1 John, chapter 4, looking at verse 7,

1Jn 4:7 Beloved, let us love one another: for love is of God; and everyone that loves is born of God, and knows God.

Now, everyone, everyone... that's a lot of people. It's everyone. *Everyone that loves is born of God and knows God.* That means if you're not born of God, and you don't know God, you're not walking in love. That means you don't know how to walk in love. You see, if a person could walk in love, there would be no reason for the cross. But John makes a bold statement. *"Everyone that loves is born of God, and knows God."*

Now, in the past, I've covered this a lot about being born of God. "Born of God" is when God reveals to you that Jesus Christ is his Son. Of course, our example is in Psalm 2, where he declares Jesus to be the Christ, he anoints him, and Jesus says, *"I'll declare that decree. You said that I'm your Son, this day have I begotten you,"* and we know that "begotten" is not talking about Bethlehem. When he says, "this day," it was at the baptism that Jesus Christ was 'born again.'

That right there, those are fighting words to the universal church. But the scripture says, *"This day have I begotten you."* In the Gospel of John chapter 3, Nicodemus says, *"We know you're a teacher, come from God. No one can do these things,"* and Jesus said, *"You need to be born from above yourself."* In other words, *"Yeah, I'm a teacher to come from God, but you need to realize I am the Son of God."* That is what he was saying to Nicodemus. So, *"Everyone that loves is born of God."* Let's just rephrase that. Everyone who loves knows Jesus is the Son of God, and they have received the testimony of God. That was the testimony of God.

It's interesting in 1 Corinthians chapter 2, verse 1,

1Co 2:1 And I, brethren, when I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

And what do you think that was? Well, Jesus is the Son of God. Look at the next verse.

1Co 2:2 For I determined not to know any thing among you, except Jesus Christ, and him crucified.

So the testimony of God, we hear it at the baptism. So anyone who is walking in love knows Jesus is the Son of God. They believe the testimony of God, and as he said to Peter, *"Who do you say that I am?"* in Matthew 16, Peter said, *"You're the Christ, the Son of the living God."* And what did Jesus say? Well, *"Blessed are you. Flesh and blood didn't give that to you. My Father revealed that to you."*

So God will reveal it, and you will believe it. That is the first step in walking in love. The second step is knowing God. That's what you see, 1 John 4:7.

1Jn 4:7 ... Every one that loves is born of God (they know Jesus is the Christ), and they know God.

You cannot know God if you do not believe Jesus is his Son. And that is something... really, there are two things here. To think a person cannot walk in love... I mean, everybody thinks they are. Or a lot of people think they're walking in love. But in all actuality, they're not. You can't. You cannot do that without the cross, and according to 1 John 4:7, you can't do that if you're not born of God, if you don't believe Jesus is the Son of God. And you're not going to know God if you don't believe he's the Son. So again, just believing Jesus is the Son of God still is not revealing God to you. But you have to know God. First step, believe Jesus is the Son.

You want to walk in love? I hope so because the people who don't are workers of iniquity. Really, when I say that, it's almost like I'm in a little cup. In my home, I'm in this little cup, and all the world outside of me is darkness, and people don't really understand love. If you try to help them with that, they don't want to hear it. They get angry about it. So this verse to me is huge. *Every one who loves is born of God. You know Jesus is the Son, and you know God.* Two major things.

Well, we're in 1 John. Looking at chapter 3, verse 9,

1Jn 3:9 Whosoever is born of God (here we go again. See?) Whosoever knows Jesus is the Son of God does not commit sin. (Why?) For his seed remains in him: and he cannot sin, because he's born of God (because he knows Jesus is the Son).

See, that was the other thing that bothered me. How is it that knowing God helps keep me from sin? Again, it isn't believing in God. It's knowing God. One thing, to look at the world and say, "No one is walking in love if they don't believe Jesus is the Son of God." And that is the big issue in the universal churches.

But then, not only do you have to believe he's the Son of God, you've got to know God. And when you do, according to 1 John 3:9, if you're born of God, his seed remains in you. Well, what in the world is his seed? I guess there's one other verse I want to read along with this one in 1 John 3:9, it's verse 24.

1Jn 3:24 He that keeps God's commandments remains in God, and he (God) is in him. And hereby we know that he remains in us, by the Spirit which he's given us.

So here, in verse 9, you've got the seed. In verse 24, you've got the spirit, which is basically the same thing. And then in chapter 5, verse 6, you've got the truth. Chapter 5, verse 10, you've got the witness in yourself. But I want to key on this seed. We've known for some time that Christ is the personification of the Holy Spirit. So we have his seed in us. What is that seed?

I want to ask you to turn to Psalm 45. I think most of us are very familiar with this Psalm, but I have a question for you. When we read Psalm 45, is this speaking of before the cross or after the cross? Well, I believe it's after. What we're reading here is from God the Father. Let me just read the first verse.

Psa 45:1 My heart is overflowing a good concept. I speak of the things which I have made touching the king...

Now, I said in my last podcast or videocast that Jesus is the workmanship of God. We are God's workmanship, so was Christ. And this right here basically is saying that. If this is the Father,

Psa 45:1 My heart overflows a good concept, a good matter: I'm speaking of the things which I have made touching the king: my tongue is the pen of a ready writer.

I like to think as I read this, this is a testimony, another testimony of God, Psalm 45. So again, verse 1 speaks to me that this is after the cross, but something else does, too. Let me just go ahead and keep reading. It's really verses 3 and 4. Let me start at verse 2.

Psa 45:2 You are fairer than the children of men: grace is poured into your lips: because of that, God has blessed you forever.

That really convicts me when I read that. I want to be blessed forever, too. Well, let grace be poured into your lips. That isn't going to happen without compassion. But verses 3 and 4,

Psa 45:3 Gird your sword upon your thigh, O most mighty, and with your glory and majesty.

Psa 45:4 In your majesty, ride prosperously on the word of truth and meekness and righteousness; and your hand will teach you terrible things.

Psa 45:5 Your arrows are sharp in the heart of the king's enemies, whereby the people fall under thee.

The king's enemies are iniquity. So, does that sound like anything to you? *Gird your sword upon your thigh, ride on the word of truth, meekness, and righteousness.* Well, that sounds an awful lot like, to me, Revelation 19, where the heavens open and behold a white horse. And he has his sword on his thigh. His name is The Word of God (Rev 19:13).

So, I have taken Psalm 45 to be after the cross. If it's after the cross, it's after the resurrection. And what we are reading here is about the resurrected Savior. Again, listen again, the Father:

Psa 45:1 My heart is overflowing with a good matter, a good concept: I speak of the things which I have made touching the king...

Here he has, his only begotten Son, having gone to the cross and tasted death for every man. And *greater love has no man than this, that he lay down his life for his friends* (Jhn 15:13). And I can see the Father saying, "My heart is just bubbling over. You know, this is my Son. This is the king." Well, let me ask you another question.

If I go back to eternity, and I see the Father contemplating creation... he's going to create humanity, and he sees humanity is going to have the problems they're going to have. They're free moral agents, and they're going to go off track. They're going to follow their own will, and they're going to develop this thing called iniquity. "I need an answer to this problem." So he wants to bring forth his Son.

How do you think he pictured his Son in his mind as being an answer to our problem? How do you think he pictured that? Do you think he pictured someone in confusion? What do you think he pictured? Well, I've said before that according to Ephesians 3:9, God created all things through Jesus Christ. But Jesus wasn't named Jesus until

Bethlehem. He wasn't the Christ until his baptism. So when I read Psalm 45, this is the risen Savior.

This is what God pictured in his mind that humanity would need. That is why when you read this, it sounds so much like the marriage supper of the Lamb. Because see, you come into the knowledge of the truth, you recognize Jesus is the Son of God. And you want to receive the Holy Spirit. Well, God reveals what that is. You read in John 14, starting at verse 15, where Jesus says, *I'm the Comforter. I'm going to come to you. I'm not going to leave you orphans. I'm going to come to you* (Jhn 14:16-18).

And he does. He brings with him the Father and the Mother and the Son. All of those things are depicted on the cross. You are to be married to the mother, New Jerusalem. Hence, you are married to Christ, who is the personification of the Holy Spirit.

What you're reading in Psalm 45 is after the cross, but this is the seed of God. This is the seed. This is the first thing he thought of: We need a Savior. *That's why my heart is bubbling over.* See, he made this happen. This is what he had in his mind. He didn't have somebody weak and struggling and, you know, *"Who is like God?"* He didn't have anything like that. He had this, the risen Savior, in his mind. It is the risen Savior who redeems you from iniquity. This is what God wants. It is the risen Savior who gives you the Holy Spirit. This is what God has always wanted.

So, therefore, I'm telling you, in Psalm 45:1, you're reading about the risen Savior, and this is the seed, which in Genesis 3:15, you have the seed of the serpent, but you have the seed of the woman. The woman is the Holy Spirit. And this is that. This is what he's talking about. This is the seed. It's interesting. It is so interesting when you start getting a handle on these things, and you realize, well, this is what God had in his mind. This is what humanity has always needed. But he had to bring forth his Son.

Now, this leads me to something else, a couple of things. Number one, continuing to read in Psalm 45, this is where the Lord says in verse 6,

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

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

God, thy God. Thy throne, O God, it's forever. Therefore, God, your God, has anointed you with the oil of gladness. Now, again, this is taking place after the resurrection, but it is the beginning. It's what God has always wanted. This was in his mind from the beginning.

You know, I was telling Martha, if I'm going to go out and build a dog house, what do I see in my mind before I build it? A bunch of boards lying on the ground? No, you see the dog house. You see in your mind what you want to accomplish.

So that is what Psalm 45 is. This is what God wanted to accomplish. This is what was in his mind because this is what he accomplished. And notice, he refers to him as God, but he says, *"I'm your God."* Well, that perfectly explains John 1:1. *"In the beginning was the concept."* Remember how it started? *My heart is overflowing with a good concept. In the beginning was the concept, and that concept was with God. And that concept was God.* That's Psalm 45.

This is what God was going to do with his Son. *Thy throne, O God. But I'm your God.* And John is simply telling you, you see, this is the seed. We cannot sin because God's seed remains in us. This is the seed. This is a picture of the seed, Psalm 45, and it will crush the head of the serpent. This is the seed of God. That's why, again, John 1:1, he's referred to as God, because he's the seed of God. And this was God's plan from the beginning.

What I want to do is look at Proverbs 8 and just read this into it, because I know Proverbs 8 is about the wisdom of God. Paul says we preach wisdom in a mystery. It's the hidden wisdom which God ordained before the world to our glory... to our glory, to bring you the glory of God, the character of God. I want to start reading this in Proverbs 8, verse 22, and this is the Son of God. This is wisdom in a mystery.

Pro 8:22 Jehovah possessed me (I've told you before, that means "he bought it. He accepted it.") He possessed me in the beginning of his way, before his works of old.

Before creation, Revelation 3:14, Jesus says, *"I'm the beginning of the creation of God."*

Pro 8:23 I was anointed from everlasting, from the beginning, or ever the earth was (equivalent to Revelation 13:8, *I was slain from the foundation of the world*).

So, here you go. From the very beginning, God was going to anoint his Son at the baptism. From the very beginning, this was the Lamb slain. He was going to die. From the very beginning. So verse 24, we're talking about the seed of God. This is what was in God's mind. Psalm 45, somebody who can redeem you from all iniquity because he knows you're going to have iniquity.

Pro 8:24 When there were no depths, I was brought forth (in the mind of God) ...

He is telling you that he brought forth the answer to the problems before the problems existed.

Pro 8:24 When there were no depths (that's the abyss), I was brought forth (in the mind of God).

I am the concept of God. In the beginning was the concept fulfilled by the risen Savior, depicted in Psalm 45.

Pro 8:24 When there were no depths, I was brought forth (in his mind).

"Brought forth" is [2342]. It means "to writhe in pain or happiness." That always bothered me because I was looking at this "brought forth" as literal. He brought him forth, no. He was brought forth in his mind. When God birthed his Son in eternity, there was pain. The pain was in his mind because he was having to bring him forth... that "we're going to have to fix these problems." He had pain, and he's going to have to die. He's slain from the foundation of the world.

Pro 8:24 When there were no depths, I was brought forth (in God's mind, with pain and happiness). When there were no fountains abounding with water (no people, James 3:10-11).

Pro 8:25 Before the mountains (the truths) were settled and the hills, I was brought forth (in God's mind).

Pro 8:26 While as yet he had not made the earth, nor the streets (you could say the direction of the mind, the paths of the mind), nor the highest, the chiefest part of the dust (which is the adversary, because that is what governs the world. Before any of that, the Son of God was brought forth in the mind of God with pain and joy).

Pro 8:27 When he prepared his heavenly understanding, I was there (in his mind) ...

How do I know that? God created all things through Jesus Christ, who didn't exist yet. But in his mind, the risen Savior did exist. *When God prepared his heavenly understanding, I was there in his mind.* Then you have creation. Next part of verse 27, this is now after creation.

Pro 8:27 ... When he set boundaries upon the person of the abyss...

Pro 8:28 When he established his church above, when he strengthened, when he made bold the eyes of the abyss,

Pro 8:29 When he gave to the sea his decree, that the water should not pass his mouth: when he appointed the foundations of the earth (using the seas - Psalm 24):

Pro 8:30 Then I was by him as one being nourished, as one made firm in its talent. I was daily his delight, rejoicing always before him;

Pro 8:31 Rejoicing in the habitable part of the earth (or those people who would let God into their hearts); and my delights then were with (who?) the sons of men.

Now, it's the sons of men that we see in Psalm 8. Let me just read this in Psalm 8, starting at verse 3.

Psa 8:3 When I see your heavens (your understanding), when I see the work of your faith, I see the moon (the scriptures), I see the stars (the truths that you have given us, the heavenly truth, which you've ordained), you've set firmly in place.

Psa 8:4 Well then, what is man that you're mindful of him? and the son of man, that you visit him?

It was the sons of men that Christ rejoiced in, the habitable part of the earth, where God could inhabit a person. He can't inhabit a person if they're full of pride. It has to be a humble person, and he will show compassion. Here it's the son of man, Psalm 8:5.

Psa 8:5 You made him lower than the mighty ones... (That word is "Elohim." King James put "angel" because of Hebrews 1.) You crowned him with glory and honor,

Psa 8:6 And you made him to have dominion over the works of your hands; and you've put all things under his feet.

Now, the "putting all things under our feet" is the goal, and that is what the Savior is going to do with his sword girded on his thigh. This is what he is going to do. This is what he was born to do... and to bring the truth to humanity, bear witness to the truth. It's the Son of man that he puts all things under your feet. Jesus referred to himself as the Son of man many times. I think it's in Ezekiel, like 93 or 96 times or something, the "son of man."

But the son of man applies to the guy who learns about the cross, who receives it into his heart, who prays the prayer "Into your hands, I commit my spirit," and God raises you from the dead. Jesus gives you the authority to be called a child of God, so you are a son of God. He is the Son of God. But you are one like the Son of man. He is the Son of man. And it is the Son of man that he will put all things... he put all things under Jesus' feet. He's putting all things under our feet.

It's one like the Son of man in Daniel 7:13, who does what? Well, he comes with the clouds, the church. The church is able to bring one like the Son of man to the Father to receive the kingdom. That kingdom will last forever and ever. That's the church. It's the son of man that will appear at the end of the world to sound the trumpets. And after the trumpets, you go to Jacob. Now I want to read that text to make this point.

This is out of Isaiah 59:20. The Redeemer, the Redeemer, who is that? The Redeemer, it's the guy you see in Psalm 45. That's what he's doing. He's redeeming. Well, who is he? He's the Son of man.

Isa 59:20 The Redeemer shall come to Zion first, and then to Jacob...

I read it like that, because this is the way Paul wrote it in Romans 11, starting at verse 25.

Rom 11:25 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceit. Blindness in part has happened to literal Israel, until the fullness of the nations be come.

Rom 11:26 And so all Israel (all spiritual Israel) will be saved as it is written. There shall come out of Zion the Deliverer.

No, it said that the Redeemer will come to Zion in Isaiah 59:20. Well, that's to Zion first because he comes out of Zion to turn ungodliness from Jacob, the Jew. Again, we see this at the end of Revelation 10, you've got to go prophesy again. Chapter 11, just don't go to the Gentile. It's the son of man that comes out of Zion. The Redeemer comes out of Zion. The Redeemer, the Son of man, comes to Zion, the son of man comes out of Zion and goes to Jacob.

So when Jesus says, you know not what hour the son of man is coming, he's talking about you, the church, because they're going to see you and hear you as you proclaim the truth, and it is Christ roaring out of Zion. Why am I saying all of this?

You know, I don't want to lose sight of the fact that if you're walking in love, everyone who walks in love has been born of God, and they know God. Those two statements, to be born of God and know God, there's so much wrapped up in what that means. And that's what this podcast has been about.

When the message is given, when the trumpets sound, if they don't believe Jesus is the Son of God, and if they don't have an understanding of God, they are not walking in love, and you can rest assured, according to the Word of God. Look at the world around you. Nobody is walking in love. I'm not saying they're not nice. They're not walking in love.

God is love. And if you know God, you can walk in love. But you cannot know God if you deny that Jesus is the Son of God. And everyone who knows that, everyone who's walking in love knows he's the Son of God, and they know God. That is a huge statement to make. But it's the truth. Darkness is covering this world, and gross darkness of the people, and what further evidence do we possibly need of that?

Heavenly Father, John's words are just... the depth that man had. We want that depth. We want to know it the way he knew it. We want to be in a place next to you. Lying our head on your breast, telling you, man, "Thank you for everything." We love you. We worship you. We want to be like you. We can do that through Jesus Christ. We worship you and praise you in Jesus' name. Amen.