

Modifying Influence

Touched by Satan

1 Jn 5:18 — The wicked one exerts a modifying influence on those in the Body of Messiah who do not “keep themselves” from his touch, from his attachment to their soul (Jms 5:19-20; 1:14,15,21). The one who is begotten of God *keeps himself* from the wicked one’s relentless temptation, praying to be delivered from evil (Mt 6:13). In 1 Jn 5:21, we are commanded to *keep ourselves* from idols, as also in 1 Jn 3:3 we are commanded to *purify ourselves* as our Master is pure. That means to keep ourselves holy (#53), without blemish, just as our Master kept Himself without blemish. We are to remain pure as He is pure (Rev 3:4-5; Jms 4:8; 1 Pet 1:22).

No one can keep himself chaste or pure as wise virgins do unless he is as 1 Cor 1:2 — i.e., set apart (#37) in a community so as to withdraw from fellowship with the world (Acts 2:37,40-45; 4:32,34). Purification takes place in a community in every place or township where disciples live together in a cluster, which is connected to the branch, which is connected to the Vine, which is connected to the Vinedresser (Jn 15:1-8). Only there can one bear *much* fruit, proving to be His disciples (Jn 13:34-35; 17:21-23).

In 1 Cor 1:2, the verb *sanctified* (#37) in Messiah Yahshua means that one is immersed into Him (Gal 3:27; 1 Cor 12:13), which is to be set apart just as Yahshua was set apart and sent into the world (Jn 10:36). In Him we are set apart from the world and into a place where He is (Jn 12:26), and we serve Him *there*, as in every place where brothers dwell together in unity (1 Cor 1:2,10; 1 Tim 2:8; Ps 133:3). *There* and *there only*, where He is. So, “Are you there?” Then wake up, sleeper, and rise from the dead, and Messiah will shine on you. Come out of your darkness!

So the set-apart new disciple is baptized into the Body of Messiah in a particular place, an expression of the whole Body around the world, and which in *every* place manifests the life produced by the indwelling Spirit (Jn 14:18,20,21,23), as the opposite

effect of those who are as verse 24 (Phil 2:14-16). The “saints” (#40) in 1 Cor 1:2 are those set apart in an expression of the Body of Messiah, separated from the world in a town, as a cluster. That set-apart place within that town or locality is a *community* as Acts 2:44-45 and 4:32-35, as our Master prayed for in Jn 17:23. So in 1 Cor 1:2 we see both the verb *sanctified* (#37, *hagiazō*, “to make holy”) and the noun *saints* (#40, *hagios*, “holy one”), which all are called to be in that designated set-apart place in that township.

“Called to be saints” (NKJV) in that place where the community resides, where one, when baptized, lives together with all other believers in that town or place, as all who believe do in every other place (Acts 2:44). Only *there*, where Yahshua is, can they become what #40 means, where one is made into the image of God; and that place also is holy ground, as Acts 7:33. The one who abides in Yahshua in that place where all are set apart from the world becomes a *saint*, a “holy one,” just as God is holy.

So that place is holy ground, and we can only be set apart for God in the place where we are able to give ourselves to the purification process. We can only purify ourselves *there*, where He is, and serve Him there (Jn 12:26), and we can only be there where He is, and serve Him there, if we are qualified as in Jn 12:25 by hating our life in this world. So we move into a place where this purification process is available, and *there* we will be made holy if we give ourselves to this purification and keep ourselves from Satan’s touch. Then we will be worthy as Rev 3:4-5 says. Only there can we overcome all that would keep us from Rev 3:5.

So we must be holy as God is Holy, and this is only possible if we separate ourselves as 1 Cor 1:2 says, to where it is as verse 10 and *not* as verse 13. So we who are now set apart to become all our Father wants us to be (to become as He is) must not be defiled or blemished, but “keep ourselves” from the wicked one’s modifying influence. This is possible only in the place where we can call on the name of our Master — where He is — and where He is is where we live and serve Him. “There shall My servant serve

Me, for I am nowhere else. Where I am, *there* My servant shall be also.” Only there can we serve Him, where the Father can honor the one who serves Him (Jn 14:18,20,21).

So where are you, Christian friend? Are you *there*, where He is, and do you serve Him *there*? Does the Father honor you? How? If you are not *there*, where He is? The “there” in Jn 12:26 is that place where He is, “in every place” as 1 Cor 1:2,10, where all are one and all are being made into holy vessels, useful to our Master and our King. So is Christianity like verse 10 or verse 13? Or is your church doing 1 Tim 2:8? Did the denominational divisions all originate from verse 11 when they did not obey Tit 3:10-11? So what did these leaders fail to keep themselves from what caused the modifying influence of Satan in Tit 3:10 or 1 Cor 1:11-13?

All denominations started with a different spirit, since there is only one Holy Spirit who teaches the one anointing in 1 Jn 2:27, which prepares all who believe for verse 28. So who will shrink back? Which denomination has the confidence verse 28 speaks of, since they are not the “us” of verse 19? What does verse 29 actually mean? Do all denominations practice righteousness? Are those who make up these 39,000 different opinions born or begotten of God? If that were the case, then they would all keep themselves from Satan’s touch and live by the power of the Holy Spirit, together, sharing all things in common (since those who don’t or can’t really *don’t* believe, much less have the power of the Spirit in and upon them, Jn 3:16; Acts 2:44; 4:32).

1 Jn 5:18, NKJ — *Touch* (#680) is to handle something so as to exert a modifying influence on it, as the unity of Jn 17:23 was modified. A slight change in doctrine or tradition or practice, a slight deviation from the anointing (Acts 20:28-30) exerted a modifying influence upon those who divided into another name. This brought forth a moderation — a modern (self-justifying) way of looking at the first church, since there was no power of the Spirit to enable its life and witness to be the expression of His life in them. Who on earth can live together in love and peace as Jn 13:34 and 17:23 without the Spirit?

To *modify* is to limit, regulate, to change slightly or partially in character and form, to limit or reduce slightly, to restrict in meaning, to moderate just enough to disqualify the church in every place from being the light of Phil 2:14-16 (Rev 2:4-5). In contrast to what Paul said in Phil 2:12-16, they were modified just enough to disqualify them from fulfilling their purpose in Acts 13:47 (Acts 26:7-8; Mt 21:43; Isa 49:6,8; Rom 11:12-15; 1 Pet 2:9-10).

If one of us allows Satan to touch us, to attach himself to us, and he exerts a modifying influence upon us, he is able from then on to keep us from keeping ourselves from his touch (1 Jn 5:16-17), if we can't repent from his attachment to our soul (Heb 6:4-6; 10:26-31).

To be *touched* by Satan is for him to be *attached* to us, causing a mutation of the culture. Unclean vessels modify the culture (as with yogurt). To *attach* is to connect by ties of affection or attraction, to fasten by sticking, tying, so as to be joined, as Satan attaches himself to us. An *attachment* is anything that attaches a thing (a spirit) or person to another, so as to create an (im)moral obligation to the one fostering the attachment, giving him high rank. Satan, after he attaches himself to us, has high rank in leading us to death.

The attraction is affection for the sin which is conceived in us (Jms 1:14-15) when we do not keep ourselves from Satan's temptation. As a magnet draws metal, we are attracted to whatever we were touched by — certain feelings and persuasions, which are betrayed by certain attitudes or attire (Lk 12:22-34; Mt 6:25).

Ours is not an effortless existence. To attain takes effort, grace, the strength He provides (1 Pet 4:11). To *attain* is to gain through effort, to accomplish, to achieve, to reach, to arrive at. To *obtain* is to attain to first, and then to lay hold of Yahshua's glory (2 Ths 2:14; Phil 3:11-14). His glory is attainable; it can be attained to so as to be obtained. His glory is obtainable, capable of being obtained so as to have possession of eternally.

Rev 21:9 — The Husband and Wife are joined together as one (1 Cor 6:17), sharing the same glory. Rom 8:17-19 — His glory will only be given to those who are doing with all their strength and might the works of Eph 2:10 and 4:16 in the great construction project of Rev 21:3, as the faithful wife of the Lamb in verses 9-12.

The sanctification in 2 Ths 2:13 and 1 Pet 1:2 is the result of the process of being set apart, separated from the world in the Body to be purged of all iniquities through doing the righteous deeds of Rev 19:8 (Eph 2:10; 4:16). This can only happen in those places (1 Cor 1:2) where we are set apart to become or be made holy, qualified to rule the universe forever and ever (Rev 22:5; Dan 12:3,10).

Phil 3:10-11 is to attain to by effort in keeping oneself from Satan's touch, by exertion, by the power of the Spirit. Heb 10:13 is a corporate event, a corporate effort to attain to 1 Jn 3:3 by 1 Jn 5:18,21 in pursuit of Mt 6:33 to fulfill Mt 21:43; 24:14; Isa 49:6 by Mt 28:18-20. How could Jn 13:34-35 and 17:21-23 *ever* be observed among Christians in their worldly way of life, being both in and of the world? But this is the witness of the Kingdom (Jn 13:34-35; 17:21-23; 1 Jn 3:14,16,23) which comes about as our Father is able to hear our prayers (1 Jn 3:22; 5:14-15), which does *not* happen for those who do *not* keep themselves from Satan's touch (1 Jn 5:16-17). They are the foolish of Dan 12:10 who don't understand (Acts 28:26-27; Mt 13:14-15).

The wise are those who understand (Dan 12:3; Pr 8:9; 14:6), who understand the times (Dan 12:4,9; 1 Chr 12:32; Mt 16:3; Lk 21:24; Acts 1:7), who have ears to hear (Mt 13:9). That is speaking of the days of 2 Tim 3:1-9, these times when people read and read, see and see, hear and hear, and do not understand (Mt 13:13-14), or if they do hear, they are as Mt 13:20,21,27.

Whatever is attainable is obtainable, even as Satan wants to attain so as to obtain — he also wears a diadem. He is attentive to every opportunity to *touch* so as to attach himself to the soul of man, especially even a redeemed man (Jms 1:14-15; 1 Pet 5:8).

Jms 1:21; 5:19-20 — The soul (#5590) is the immaterial part of man containing his emotions, his intellect, and his will. Man has no excuse to not “keep himself” from evil or the evil one (1 Jn 5:18,21; 1 Jn 3:3), especially when we can pray as Mt 6:13. The *will* stands to protect the whole man from evil, and for the Holy the will is empowered by the Holy Spirit, if He is in the soul of the believer. The will is also supported by the intellect to not give into the emotions. The emotions give warnings to alert either good or evil feelings, but the emotions need the intellect to judge good and evil, so the will can stand against evil.

Seek good, and not evil, that you may live; and so Yahweh, the God of hosts, will be with you. (Amos 5:14)

Abhor what is evil; hold fast to what is good. (Rom 12:9)

Abstain from every form of evil. (1 Ths 5:22)