

Satan's Touch Hinders Us Reaching Our Potential

The one begotten or born of God does not sin (keep on sinning) in certain obsessions, as the one whose feigned confession is not from the heart because he does not really want to give it up. The sin could be habitual and become an obsession. He doesn't give it up because he is obsessed (Jms 1:14-15) with its emotional feelings, etc. It is a sin that cannot be gotten rid of by feigned confessions. To *feign* means to pretend, to appear to be willing to give it up, but only reluctantly, while actually unwilling in heart and soul (the opposite of those who are being purified: 1 Jn 3:22; Ps 97:10; Heb 1:8-9; 1 Cor 1:2; Col 1:22-23).

Some justify their behavior, calling it a mental disorder, since it has become obsessive, a psychological disorder, or an obsessive compulsive behavior or neurosis. Obsessive behavior indicates the act of an evil spirit in possession of or ruling a person. *Obsession* is the fact or state of being obsessed with an idea, a persistent desire (Jms 1:14-15), an emotion, or a persistent thought, such as a conspiracy theory. It becomes in one who sins his magnificent obsession instead of Yahshua. If Yahshua is our magnificent obsession we will not sin like that.

1 Jn 5:18 — The evil one's *touch* is to exert a modifying influence or effect upon one's soul, through great effort, strength, or influence, keeping him from reaching his or her full potential (Jms 1:21). The effect of the evil one's touch is a change in character, to limit in quality, to hinder qualification; to mutate; cause an alteration; to become lesser in quality, value, or worth; to moderate, mitigate, decrease. If one does not reach his full potential in this life or age, he will not save his soul from death in the next age. We are to be all we can be *now* in the exercise of the works prepared for us (Eph 2:10; 1 Pet 4:10-11; Mt 25:14-15).

Lk 19:12-27 — The use of the word *slay* in verse 27 means they will experience the second death for believers in the next age (Jms 5:19-20), as they did not attain to

Col 1:22-23 by their faithfulness as in Mt 25:14-30. Full potential is to use all the talents one has been endowed with to build with (Eph 4:16), as Rev 21:3 is now under construction (Eph 2:20-22).

The reason one does not reach his full potential, receiving grace and faith, is that he does not “keep himself” as in 1 Jn 5:18. All who are begotten of God conquer the worldly influences which would modify or limit their full potential and usefulness. They use all their talents/faith to employ all their gifts to build that dwelling or habitation of God, as each one does his part in the full strength God supplies (1 Pet 4:11; Rom 12:1-8). We will have that strength to build with if we are not modified in some way, suppressing our gifts, which are meant to be employed in doing the works prepared for us to do on this building project, to which we must give our all.

We will have full strength to love as Jn 13:34 and 1 Jn 3:23 if we are keeping His commandments and doing what is pleasing to Him. Otherwise we are *not* doing 1 Jn 5:18, and Satan has attached himself to us to exert a modifying influence on us, to hinder us from using all our talents for the glory of our Father (Mt 25:30; 1 Pet 4:11) in speaking and serving. If when we speak it isn't the oracles of God, or when we serve it is not with His strength, then a modifying influence is evidently upon us to prevent our full usefulness and potential. This is only because of Satan's attachment on our soul. The Holy Spirit is not there to provide all the strength to do His will, therefore we are not doing anything to bring glory and honor to our Father, as Jn 12:26, to serve Him there, where He is. The Father will honor those who serve Him, but if we have let Satan attach himself to us, exerting a modifying influence upon us, we cannot use all our talents and potential for His glory. Our service is more in the flesh or our own strength.

1 Pet 5:8-9 is keeping yourself from his attachment and influence (1 Jn 2:15; 2:4; 3:14,16,23). To resist in 1 Pet 5:9 and Eph 6:13 is to stand against the evil one, and since you are begotten of God you can conquer the world that he rules (1 Jn 5:19-20), prevailing over Satan's aggressive hostility (Eph 6:10-18; 1 Pet 5:10-11). *Resist* in Eph

6:13 comes from the Greek *anti* and *histemi*, as in *antihistamine*, a synthetic drug used to modify or minimize or prevent the action of histamine or an allergic condition. *Anti* means *against*; *histemi* means *to cause to stand*, as Satan's attachment to us exerts a modifying influence upon us to keep us from standing, so as to delay Rev 20:1-3 as long as possible, as he did in Rev 2:4-5. Satan's modifying influence reduces one's witness or likeness of Yahshua.

So we see in Rev 3:20 the one who did not conquer or overcome, who did not keep himself from Satan's touch, while those in Rev 3:21 *did* keep themselves from his touch, from that modifying influence on their potential for using all they had to do our Father's will (Mt 26:13; Mk 14:8; 3:31-35). The woman of Mt 26:7 did all she could, as those who use all their talents (1 Pet 4:10; 1 Cor 12:1-11; Rom 12:1-8). 1 Cor 12:12 illustrates how the body works.

A modifying influence has to do with one's conscience, affecting the ability of one's prayer to be heard (1 Jn 3:22; 5:14-15), which keeps one from being all he is supposed to be, and doing all he is supposed to do in the Body. Doing what is pleasing to Him, or in His sight, is to keep oneself from the touch of the wicked one, since the whole world lies under the sway of the wicked one (1 Jn 5:18-19). But whoever is born of God overcomes the world and its influences (1 Jn 5:4). The *world*, as in Jn 18:36, is the world *system* which is alienated from and opposed to God.

It is possible for us who are born of God to be modified due to Satan's touch, his attachment to us, if we are not keeping ourselves from his touch. So we must keep ourselves. How? By Mt 6:13, which is the same way our Master kept Himself from that modifying touch. Eph 6:13 — "To withstand in the evil day" is what one does who "keeps himself" from what is vigorously opposing us. We are to vigorously oppose what is vigorously opposing us and God's will from being done.

We are to keep ourselves from him by resisting, standing face to face against our adversary, standing our ground to withstand or resist him (1 Jn 5:16-17; Jms 5:19-20;

1:21). 1 Pet 5:8-9 — To resist, withstand (#436) is the only way to keep yourself from that modifying touch. Rev 12:9; 20:3 — He deceives the whole world, but not those who are begotten of God (1 Jn 5:4), who keep themselves from his touch.

Touch is to arouse the emotions, the feelings of the soul of men, or children, so as to cause them to touch others to the same effect. We can be touched with wealth, affluence, TV, sports, porn, radio, books, news, Rush Limbaugh, hair, clothes, dress, styles, music, movies, selfishness, higher education, customs, greed, worldly friends and neighbors (1 Tim 6:9-19), whatever exerts that modifying influence upon your soul. The soul is where either God or Satan makes his headquarters to advance his will. If we don't pray to be able to keep ourselves from Satan's touch, we are destined to not be worthy of Messiah (Rev 3:4-5). Soiled garments keep us from being able to do 1 Pet 4:10-11, Acts 26:7, and Mal 1:11.

We have to be saved from ourselves, and the only way is Jms 5:19 or 1 Jn 5:18, and this takes a Body life in community (1 Jn 3:16). Satan's touch minimizes one's faith and grace for his gifts to be energized to do the works still prepared for him to do, so that he never fulfills his part in the building of Rev 21:3 (Eph 4:16). To minimize one's gifts reduces him to being of no effect spiritually, but only in the physical or flesh as far as the judgment of 2 Cor 5:10 is concerned. Even though it may have accomplished a work in the physical realm, it did not count in the spiritual realm — it was not credited to one's account (Mt 25:14-30; Jn 6:63).