

1 John 5:18 Commentary

PREVIOUS

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FELLOWSHIP WITH GOD AND HIS CHILDREN

Click chart to enlarge

Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

STUDY GUIDE

1 JOHN 5

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+

"Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading. (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

"Asking questions is the key to understanding."

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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1 John 5:18 We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him:

Greek - Oidamen (1PRAI) hoti pas o gegennemenos (RPPMSN) ek tou theou ouch hamartanei (3SPAI) all o gennetheis (APPMSN) ek tou theou terei (3SPAI) auton kai o poneros ouch haptetai (3SPMI) autou:

Amplified - We know [absolutely] that anyone born of God does not [deliberately and knowingly] practice committing sin, but the One Who was begotten of God carefully watches over and protects him [Christ's divine presence within him preserves him against the evil], and the wicked one does not lay hold (get a grip) on him or touch [him].

Williams "We know that no one who is born of God makes a practice of sinning, but the Son who was born of God continues to keep him, and the evil one cannot touch him."

KJV 1 John 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

BGT 1 John 5:18 Ο δάμεν τι π ς γεγεννημ νος κ το θεο ο χ μαρτ νει, λλ γεννηθε ς κ το θεο τηρε α τ ν κα πονηρ ς ο χ πτεται α το .

NET 1 John 5:18 We know that everyone fathered by God does not sin, but God protects the one he has fathered, and the evil one cannot touch him.

CSB 1 John 5:18 We know that everyone who has been born of God does not sin, but the One who is born of God keeps him, and the evil one does not touch him.

ESV 1 John 5:18 We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him.

NIV 1 John 5:18 We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe, and the evil one cannot harm him.

NLT 1 John 5:18 We know that God's children do not make a practice of sinning, for God's Son holds them securely, and the evil one cannot touch them.

NRS 1 John 5:18 We know that those who are born of God do not sin, but the one who was born of God protects them, and the evil one does not touch them.

NJB 1 John 5:18 We are well aware that no one who is a child of God sins, because he who was born from God protects him, and the Evil One has no hold over him.

NAB 1 John 5:18 We know that no one begotten by God sins; but the one begotten by God he protects, and the evil one cannot touch him.

YLT 1 John 5:18 We have known that every one who hath been begotten of God doth not sin, but he who was begotten of God doth keep himself, and the evil one doth not touch him;

MIT 1 John 5:18 We know that all who have been fathered by God do not continue to sin. On the contrary, the God-generated person keeps himself, and the evil one does not touch him.

GWN 1 John 5:18 We know that those who have been born from God don't go on sinning. Rather, the Son of God protects them, and the evil one can't harm them.

BBE 1 John 5:18 We are certain that one who is a child of God will do no sin, but the Son of God keeps him so that he is not touched by the Evil One.

RSV 1 John 5:18 We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him.

NKJ 1 John 5:18 We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

ASV 1 John 5:18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not.

- **No one:** 1Jn 5:1,4 2:29 3:9 4:6 Joh 1:13 3:2-5 Jas 1:18 1Pe 1:23
- **keeps:** 1Jn 5:21 3:3 Ps 17:4 18:23 39:1 119:101 Pr 4:23 Joh 15:4,7,9 Ac 11:23 Jas 1:27 Jude 1:21,24 Rev 2:13 3:8-10
- **evil** 1Jn 2:13,14 3:12
- [See comments on Born Again](#) in John 3
- [1 John 5 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 John 3:4+ Everyone who **practices** (present tense - continues to live in habitual) sin also practices (present tense - continues to live in habitual) lawlessness; and sin is lawlessness.

1 John 3:9+ (ABSOLUTELY) No one who is born of God **practices** (present tense - continues to live in habitual) sin, because (WHY NOT?) His seed (HOLY SPIRIT ENERGIZES HOLY LIVING) abides in him; and he cannot sin, because he is born of God.

John 20:17+ Jesus *said to her, "Stop **clinging** ([haptomai](#)) to Me, for I have not yet ascended to the Father;

but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

Job 1:11 (SATAN ASKED GOD TO) "put forth Thy hand now and touch ([haptomai](#)) all that he has; he will surely curse Thee to Thy face." 12 Then the LORD said to Satan, "Behold, all that he has is in your power, only **do not put forth your hand on him** (clearly to harm him - the Lxx has "do not touch him" translating "**do not put forth your hand**" with [haptomai](#))." So Satan departed from the presence of the LORD.

John 17:12 (GOD'S PROTECTING HAND ON HIS CHILDREN) "While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled.

1 Peter 1:5 (GOD'S PROTECTING HAND ON HIS CHILDREN) who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

Jude 1:24 (GOD'S PROTECTING HAND ON HIS CHILDREN) Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

Hebrews 7:25 Hence, also, **He is able to save forever** those who draw near to God through Him, since He always lives to make intercession for them.

*We must yield to Christ in order to have victory;
but we fight "from" victory as well as "for" victory.
-- Warren Wiersbe*

Jude 1:21+ (NOTE IN 1Jn 5:18 GOD KEEPS US BUT WE MUST STILL KEEP OURSELVES.) **keep** ([tereo](#) - [aorist imperative](#)) yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. (SEE [Paradoxical Principle of 100% Dependent and 100% Responsible](#))

HOW DO WE KNOW THE SAVED ARE SECURE?

See multiple articles on Assurance of Salvation

We know (eido/oida - perfect tense = fixed as facts - nothing can shake them in our minds) **that no one who is born** ([gennao](#) - perfect tense) **of God sins** ([hamartano](#) - present tense - as a habit of his life) - **We know** in the perfect tense) a settled intuitive knowledge, knowledge which is divinely imparted. We know this beyond a shadow of a doubt! This is the first of three things **we know** (1Jn 5:18, 19, 20) in John's concluding remarks. And the first thing **we know** is that no one who is born of God lives in sin (as their habitual, unremitting practice) If you are repeatedly sinning, not grieved by your sin, not confessing your sin and not repenting of your sin, then you are potentially in dire straits! In 1Jn 5:17+ he has just written that **there is a sin not leading to death** and he wants to make sure his readers understand that it is never the normal practice for the child of God to sin with continual reckless abandon. This verse is essentially a repetition of his teaching in 1Jn 3:4-10+ summed up with the truth that "No one who is born of God **practices** (present tense = as their lifestyle) sin" (1Jn 3:9+). John is not saying a true believer never sins (**perfection**) (in fact we do = 1Jn 1:8, 10; 1Jn 2:1; 1Jn 5:16), but he is saying that the **direction** of their life is toward godliness and righteousness. **Sins** in the present tense speaks of continual, habitual, persistent sinning! While a believer is not sinless, the fact is that he sins less! If he doesn't sin less than there is a serious question as to whether he (or she) has ever truly been born again! The **Amplified Version** leaves no doubt what John is saying - "We know [absolutely] that anyone born of God does not [deliberately and knowingly] practice committing sin."

*New conduct should always
follow new birth!*

Born in the perfect tense signifies the abiding effect of our new birth. In other words, everyone God has been saved in the past continues to give evidence of that fact in the present (in context they do not habitually keep on sinning). Our new birth is not a passing experience, but a new nature that continues to produce spiritual change in us (cp "we are being transformed into the same image from glory to glory" - 2Cor 3:18+, aka "progressive sanctification") **Kenneth Wuest** adds that John's use of **born** in the perfect tense signifies that "The relationship between God and the believer as Father and child is a permanent one." ([Word Studies](#)) So even the tense of the verb supports the doctrine of [eternal security](#)! Once saved, always saved! The caveat is one must be genuinely saved! Asking Jesus into one's heart and living the rest of your life like the devil is absolutely not evidence of genuine salvation contrary to what some evangelical scholars write! Do not be deceived, dear reader!

In 1Jn 3:9+ John explains a true believer cannot live perpetually in sin **because** His seed abides in him; and he cannot sin (habitually), **because** he is born of God." And so the new birth results in His seed now living in the believer and giving them a new

nature (2Pe 1:4+), a new desire and a new power (Php 2:13NLT+) to live victoriously over the old sin nature (cp Ro 6:11+, Ro 6:12-14+).

*Habitual, unrepentant sin
and the new birth are incompatible.*

Charles Swindoll - I understand the present tense of the verb "to sin" as a reference to continuous action, emphasizing the person's lifestyle. It doesn't mean that we never slip into acts of sin (see 1Jn 1:8-10). It means that we don't permanently persist in sin. As harsh as it may sound, the implication of John's teaching here is that we can know with a fair amount of assurance that if a person's lifestyle—start to finish, dawn to dusk, day in and day out, month after month—is characterized by stubborn wickedness, that person is not truly born again. Habitual, unrepentant sin and the new birth are incompatible. (See [Insights on 1, 2 & 3 John, Jude - Page 133](#))

Hiebert adds that in 1Jn 5:16 "John notes that if a brother *sins*, his Christian brother will intercede for him; here (1Jn 5:18) he asserts that "whosoever is born of God *sinneth not*." This apparent contradiction illustrates the tension produced by sin in the believer. **Plummer** explains: "The one statement refers to possible but exceptional facts; the other to the habitual state. **A child of God may sin; but his normal condition is one of resistance to sin.**" (Bolding added)

*Christian gnosis trumps
Gnostic gnosis!*

W E Vine on we know - (In 1Jn 5:18-20 John) recalls much of what he has written before. The first of the three things is, that there is a power at the disposal of the believer enabling him to keep from sin (cp. 1Jn 2:1, 14, 20; 1Jn 3:6, 9; 1Jn 4:13; 1Jn 5:4). The second is, that this power is consequent upon the new birth, and is realized in separation from the world (cp. 1Jn 2:29; 1Jn 3:9; 1Jn 5:4, 5). The third is, that, by reason of the new birth, we have an anointing from God and an abiding relationship with the Father and with the Son (cp. 1Jn 2:3, 27; 1Jn 3:2, 24; 1Jn 4:7, 12, 15, 16). **W E Vine** feels that John's three successive uses of eido/oida at the end of his letter are "obviously designed as against the boasted and spurious "knowledge" of the Gnostics." Christian gnosis trumps Gnostic gnosis!

H A Ironside on we know - This word (eido/oida) translated *know* really means *an inward knowledge*, not merely that we know because we have read it, have heard it, or because some one has told us, but we know because of an inward assurance that has come to us

Hiebert - In this verse John declares that the born-again believer does not practice sin (1Jn 5:18), is being protected by Christ (1Jn 5:19), and is secure from the re-enslaving efforts of Satan (1Jn 5:20).

Steven Cole - Although I have not studied it since my high school days, I enjoyed studying geometry. It fascinated me how you could prove theorems based on certain axioms. If those axioms were true, the rest followed in logical, step-by-step fashion. You could conclude something with certainty based on the truth of the axioms. Throughout First John, the apostle has been concerned about what we as Christians can know for certain. He began the letter with the certainty of his firsthand, eyewitness testimony of Jesus Christ (1Jn 1:1-4). In 1Jn 2:3, he wrote, "By this we know that we have come to know Him, if we keep His commandments." He writes to the fathers, because they know Him who has been from the beginning (1Jn 2:13). He writes to the children, because they know the Father (1Jn 2:14). He says (1Jn 3:14), "We know that we have passed out of death into life, because we love the brethren." In my English concordance, I counted 36 instances of the word know in First John. As he concludes the letter, John drives home this theme. He sums up his purpose (1Jn 5:13), "These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life." In 1Jn 5:15, "And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him." Now, in the final section, three times again he uses this word, at the beginning of 1Jn 5:18, 19, 20: "We know... we know« we know«." John wants us to be certain about these important truths. He is still countering the false teachers and their destructive claims of secret knowledge. 1Jn 5:18, 19, and 20 are in one sense just a review of what has already been said. You tend to read these verses and think, "Got it! Got it! Got it!" You think that you've passed the course, that you've got the material down just fine. Then John throws a final fastball right by us (1Jn 5:21): "Little children, guard yourselves from idols." You stand there flat-footed, thinking, "Where did that come from?" He hasn't been saying anything about idolatry. He hasn't mentioned it in the entire book. So, at first glance, it seems out of context. But as you think about it, it sums up his entire message. Idolatry is making up your own god as a substitute for the one true God, who has revealed Himself in Jesus Christ. The false teachers were doing just that. They were offering a false god of speculation, not the one true God of revelation. So John's final words are a warning against adopting the errors of man-made religion. We can sum up his message in 1Jn 5:18-21: Because of what we know about our relationship with God, we must guard ourselves from idols. ([1 John 5:18-21 Knowing This, Guard Yourself](#))

Beloved, be aware (like a Berean Acts 17:11+) that there is an aberrant (that is euphemistic!) teaching going around in "evangelical"

circles and this teaching says you can be saved and then spend the rest of your days on earth living in sin (Zane Hodges is a proponent of this "Gnostic-like" doctrine - see [The Unusual Teachings of Zane Hodges](#)). The test of genuine faith is conduct! A person who continues to live in sin is living a life totally incompatible with the supernatural life received from God!

*"A child of God may sin;
but his normal condition is one of resistance to sin."*

--Alfred Plummer

Steven Cole on this "aberrant" teaching says "that is exactly what the Gnostics in John's day claimed. They drew a distinction between the material body and the spirit. If you confronted them with frequenting prostitutes, they would have claimed, "That was just my body; my spirit is not tainted by that, it is pure!" John is saying, "That is nonsense!" He says (1Jn 3:7-8a), "Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil." You can normally tell by looking at a man whether he is a child of God or not. So, both in chapter 3 and in our text, John is saying that the **new birth** has an obvious result, namely, a **righteous life**. (**Ed**: Notice he did not say "perfect" life for that must await our day of glorification. Maranatha, Lord Jesus. Amen) While true believers do fall into sin, they cannot live in it indefinitely. The changed nature results in changed behavior. If a pig falls into a mud hole, he wallows in it and doesn't try to get out, because that is its nature. But if a sheep falls in a mud hole, it wants to get out, get cleaned up, and avoid that hole in the future, because it has a different nature. So it is with a true child of God. ([1 John 5:18-21 Knowing This, Guard Yourself](#))

GOD KEEPS HIM DEVIL DOES NOT TOUCH HIM

But - While this normally introduces a strong contrast, in the present context it seems more plausible to see it as giving the reason that those born of God cannot sin habitually. Why? In a word, **God keeps** (guards, watches over) **him!**" Note that the KJV has "keeps himself" but all modern translations favor **keeps him**, so that the keeping is not a result of our power but God's power! That certainly would be what we see elsewhere. E.g., Peter writes that believers "are **protected** (tereo in the present tense) by the power of God through faith for a salvation ready to be revealed in the last time." (1Pe 1:5+)

He who was born ([gennao](#) - aorist tense) **of God keeps** ([tereo](#) - present tense) **him, and the evil** ([poneros](#)) **one does not touch** ([haptomai](#) - present tense) **him** - Note that **was born** is thought by some to speak of Jesus but others favor that it refers to the man fathered by God (A difficult distinction - see [Technical Note](#)). If it refers to Christ as the One born of God, it would make Christ the One Who keeps or protects. If the one born is man, then the one who keeps him is God (presumably the Father). Either way the saint is divinely, supernaturally kept or protected! **Keeps** is in the present tense emphasizing that God is continually watching carefully over us, protecting us, guarding us from evil!

*"There is no comfort in the thought that we are in our own keeping;
our security is not in our grip on Christ but His grip on us."*

-- David Smith

Hiebert on **God keeps him** - "Well aware of his own weaknesses and failures, the Spirit-guided believer can rejoice in the assurance that his own safekeeping does not depend solely upon his own efforts. "Our security is not our grip on Christ but His grip on us." (David Smith) This, of course, does not imply that he can be indifferent to or relax his efforts to keep the commandments of God (**ED**: I.E., NOT "LET GOD, LET GO!"), but he knows that apart from the divine empowerment his own efforts would be ineffectual. He rejoices in the fact that "it is God who is at work in you, both to will and to work for His good pleasure" (Phil. 2:13+). (**ED**: LET GOD, LET'S GO!)"

*"Our security is not our grip on Christ
but His grip on us."*

-- David Smith

David Smith titles this verse "Our Security through the Guardianship of Christ. The child of God may fall into sin, but he does not continue in it; he is not under its dominion. Why? Because, though he has a malignant foe, he has also a vigilant Guardian."

*It is not the quality of strength in the life of the believer
that gives him hope of prevailing but the presence of the power of God.*

-- Glenn Barker

In His prayer to His Father, **Jesus alludes to His keeping power** declaring "While I was with them, I **was keeping** (tereo in the **imperfect tense** = continued to keep, over and over, again and again watched over and preserved) them in Thy name which Thou hast given Me; and I **guarded** (**phulasso** ~ like a sentinel guarding his post) them, and not one of them perished but the son of

perdition, that the Scripture might be fulfilled." (John 17:12). Similarly in **Jesus'** words to the church at **Philadelphia**, He declared "Because you have **kept (tereo)** the word of My perseverance, I also will **keep (tereo)** you from the hour of testing, that [hour] which is about to come upon the whole world, to test those who dwell upon the earth." (Rev 3:10+) **Jude** also refers to God's keeping power - "Now to Him Who is able (**dunamai** in the **present tense** - continually has the inherent ability or power) to **keep (phulasso** ~ like a sentinel guarding his post) you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, [be] glory, majesty, dominion and authority, before all time and now and forever. Amen. (Jude 1:24-25+)

And the evil (poneros) one does not touch (haptomai - present tense) **him** - The mention of the **evil one** emphasizes the believer's great need for God's keeping power. **Evil (poneros) one** underlines the malicious, evil-minded nature of the Devil as the active enemy of the believer. As Morgan observes, "Ruined himself, his whole purpose and effort are to ruin others. Wickedness is the element in which he lives and delights." The idea of **does not touch him** means that Satan cannot grasp and hold on the a believer so as to harm him.

The **evil one** is not content in being corrupt by himself but actively seeks to corrupt others and draw them to the same destruction! John is not saying Satan cannot attack us, because he can. Paul describes the "fiery missiles of the evil one" that he can shoot at us. Peter describes him as a "roaring lion seeking whom he can devour." He can tempt us and sift us like wheat (Luke 22:31). In Job 1:11 (cp Job 2:5) Satan says to God "But put forth Your hand now and **touch (haptomai** in aorist imperative) all that he has; he will surely curse You to Your face." In Job 1:12 Jehovah tells Satan "do not put forth your hand on him" (clearly to harm him - the Lxx has "do not touch him" translating "put forth your hand" with **haptomai**).

John Stott - "Observe that the three verbs are all in the present tense. They indicate abiding truths. The devil does not touch the Christian because the Son keeps him, and so because the Son keeps him, the Christian does not persist in sin." (Borrow [The Letters of John page 194](#))

John Phillips - No device of Satan can sever the bond between the believer and Christ, no child of God can be seized by Satan and snatched out of the Lord's almighty hand and the hand of His Father (John 10:28-29).

Warren Wiersbe makes the point that "Whenever Satan attacks us, we can be sure that God gave him permission. And if God gave him permission He will also give us power to overcome, because God will never permit us to be tested above our strength (1 Cor. 10:13). One of the characteristics of "spiritual young men" is their ability to overcome the evil one (1 John 2:13-14). Their secret? "The word of God abides in you" (1 John 2:14, NASB). Part of the armor of God is the sword of the Spirit (Eph. 6:17), and this sword overcomes Satan. ([Bible Exposition Commentary](#))

Daniel Akin - Satan may grab at us and tempt us through doubt, friends who fall away, idols, fleshly enticements, and worldly allurements, but because of the power of Christ he cannot get us. There again is a beautiful logic to this verse. The Devil does not touch the Christian and harm him in any ultimate sense because he is protected by the Son. And because the Son keeps the believer safe, he cannot persist in or continually practice sin. It is contrary to his nature. It is contrary to his Protector. (See [Exalting Jesus in 1,2,3 John - Page 146](#))

Hiebert adds that the words **does not touch him** "declare the comforting assurance that the Devil will fail in his efforts to recapture the believer. The verb **touch** denotes more than a superficial touch but rather suggests firm contact. In the middle voice it means **lay hold on** or **fasten to**, and thus conveys the picture of the evil one seeking to fasten his grip on the believer; the present tense depicts his persistent effort. Although the verb may be used benevolently to bless, here it clearly conveys a hostile intention. Satan will assail the believer, but his slimy fingers will never regain an abiding grip on the redeemed soul. His attacks may be vicious and inspire fear, but the promise is that he will never destroy the true child of God. The security of the saint, even when he is tempted and sins, lies in the intercessory action of Christ on his behalf (cf. Luke 22:31-32+).

"He is well kept whom Christ keeps; the enemy of souls cannot lay hold of him: he assaults but cannot seize"
-- Alexander Ramsay

Robertson on **does not touch him** - Present middle indicative of **haptō**, elsewhere in John only John 20:17. It means to lay hold of or to grasp rather than a mere superficial touch (**thigganō**, both in Col. 2:21). Here the idea is to **touch to harm**. The devil cannot snatch such a man from Christ (John 6:38-39)."

Steven Cole adds that the idea is **the evil one** "cannot lay hold of us to make us captives of sin for the rest of our lives. We may fall into his evil clutches and end up in Doubting Castle, as Bunyan's pilgrim did, but we have the key to escape and get back on the path to the Celestial City. John says that we know that no one born of God continues in sin. But in light of the false teaching that true Christians can live apart from the lordship of Christ, I wonder if we really do know this today!" ([1 John 5:18-21 Knowing This, Guard Yourself](#))

David Allen says the Greek word for **touch** "was used in papyri for setting fire to something. Satan cannot "set you on fire"; that is, he cannot harm you eternally or otherwise, because Jesus has made sure your wood is wet! Satan cannot undo your salvation. You are eternally secure in Christ. If Satan cannot drag you to Hell, the next thing he wants to do to you is to mar your Christian testimony. I like what Paul says in Romans 16:20: "The God of peace will soon crush Satan under your feet." Notice that it is God who defeats Satan. John is talking about a certainty of Christian power, the ability to live a successful Christian life and overcome the sin problem day by day as you walk with Jesus and serve him." (Preaching the Word – 1-3 John: Fellowship in God's Family)

Bruce Barton - Apparently God sometimes grants the enemy permission to shoot fiery darts at his children (Job 1:6-12; Luke 22:31-32), but these kinds of testings always come with the promise of protection (the armor of God—Ephesians 6:10-17) and the promise of power (the ability to overcome temptations—1 Corinthians 10:13). Furthermore, our Savior prays for us (Luke 22:32; Romans 8:34; Hebrews 7:25). If you are being tested right now, you may feel desperate, even abandoned. Persevere one more day, knowing that these God-allowed attacks cannot ultimately harm you and will, in fact, ultimately help you to become what God wants you to be (James 1:2-4). (See [1, 2, and 3 John - Page 119](#))

In a sense John's words are an amplification of Jesus' prayer to His Father, in which He repeatedly alluded to our protection from the world system and its evil leader -

"And I am no more in the world; and [yet] they themselves are in the world, and I come to Thee. Holy Father, **keep** (tereo in the aorist imperative which conveys a sense of urgency) them in Thy name, [the name] which Thou hast given Me, that they may be one, even as We [are.] 12 "While I was with them, I was **keeping (tereo)** them in Thy name which Thou hast given Me; and I **guarded (phulasso** like a sentinel on guard duty!) them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. 13 "But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. 14 "I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. 15 "I do not ask Thee to take them out of the world, but to **keep (tereo) them from the evil [one.]** (Jn 17:11-15+)

J Vernon McGee - This is another verse which makes me believe that the child of God can never be demon possessed. I believe that Christians can get to the place where they are oppressed by demons, but if they are actually demon possessed, I would question their salvation -- even though they may think that they are born again. Why? Because "greater is he that is in you, than he that is in the world" (1John 4:4). The Holy Spirit would not be dwelling where a demon was. (See also [Can a Christian be demon possessed?](#))

Technical note on **born of God keeps him** -

The meaning of the phrase γεννηθεῖς κτὸ θεοῦ τηρεῖ αὐτόν (ho gennētheis ek tou theou tērei auton) in 5:18 is extraordinarily difficult. Again the author's capacity for making obscure statements results in several possible meanings for this phrase: (1) "The fathering by God protects him [the Christian]." Here a textual variant for γεννηθεῖς (γέννησις, hē gennēsis) has suggested to some that the passive participle should be understood as a noun ("fathering" or perhaps "birth"), but the ms evidence is extremely slight (1505 1852 2138 latt [syh] bo). This almost certainly represents a scribal attempt to clarify an obscure phrase. (2) "The One fathered by God [Jesus] protects him [the Christian]." This is a popular interpretation, and is certainly possible grammatically. Yet the introduction of a reference to Jesus in this context is sudden; to be unambiguous the author could have mentioned the "Son of God" here, or used the pronoun κενοῦς (ekeinos) as a reference to Jesus as he consistently does elsewhere in 1 John. This interpretation, while possible, seems in context highly unlikely. (3) "The one fathered by God [the Christian] protects himself." Again a textual problem is behind this alternative, since a number of mss (κ Ac P Ψ 33 1739) supply the reflexive pronoun αὐτόν (heauton) in place of αὐτόν in 5:18. On the basis of the external evidence this has a good possibility of being the original reading, but internal evidence favors αὐτόν as the more difficult reading, since αὐτόν may be explained as a scribal attempt at grammatical smoothness. From a logical standpoint, however, it is difficult to make much more sense out of αὐτόν; to say what "the Christian protects himself" means in the context is far from clear. (4) "The one fathered by God [the Christian] holds on to him [God]." This results in further awkwardness, because the third person pronoun (αὐτοῦ, autou) in the following clause must refer to the Christian, not God. Furthermore, although τηρέω (tēreō) can mean "hold on to" (BDAG 1002 s.v. 2.c), this is not a common meaning for the verb in Johannine usage, occurring elsewhere only in Rev 3:3. (5) "The one fathered by God [the Christian], he [God] protects him [the Christian]." This involves a pendant nominative construction (γεννηθεῖς κτὸ θεοῦ) where a description of something within the clause is placed in the nominative case and moved forward ahead of the clause for emphatic reasons. This may be influenced by Semitic style; such a

construction is also present in John 17:2 ("in order that everyone whom You have given to him, he may give to them eternal life"). This view is defended by K. Beyer (Semitische Syntax im Neuen Testament [SUNT], 1:216ff.) and appears to be the most probable in terms both of syntax and of sense. It makes God the protector of the Christian (rather than the Christian himself), which fits the context much better, and there is precedent in Johannine literature for such syntactical structure.

Know (1492)(**eido** in the **perfect tense** = **oida**) means speaks not of experiential knowledge, but of absolute, beyond a shadow of a doubt knowledge. It means to know with a settled, absolute, intuitive knowledge. **Eido/oida** is distinguished from **ginosko** because **ginosko** generally refers to knowledge obtained by experience or "experiential knowledge". **Eido/oida** often refers more to an intuitive knowledge, although this distinction is not always clear cut. Generally speaking, **eido/oida** is not so much that which is known by experience as an intuitive insight that is drilled into one's heart. **Eido/oida** is knowledge that is characterized by assurance, something known with certainty. **Eido/oida** is an intuitive knowledge which in the case of believers can only be given by the Holy Spirit. In sum, for believers **eido/oida** suggests Spirit given fullness of knowledge, absolute knowledge (that which is without a doubt), rather than a progress in knowledge (cp **ginosko**).

EIDO IN JOHN'S EPISTLES - MOST USES (5) ARE FOUND IN CHAPTER 5 - 1 Jn. 2:11; 1 Jn. 2:20; 1 Jn. 2:21; 1 Jn. 2:29; 1 Jn. 3:2; 1 Jn. 3:5; 1 Jn. 3:14; 1 Jn. 3:15; 1 Jn. 5:13; 1 Jn. 5:15; 1 Jn. 5:18; 1 Jn. 5:19; 1 Jn. 5:20; 3 Jn. 1:12;

Born (begotten, father of, conceived) (1080) **gennao** from **genos** = offspring, in turn from **ginomai** = to become) means to beget, to bring forth, to give birth, to procreate a descendant, to produce offspring, to generate. To beget is spoken of men (Mt 1:2-16), whereas to bear is spoken of women. The passive voice means to be begotten or to be born. The most notable uses of **gennao** are in the description of Jesus' virgin birth in which He was supernaturally "**conceived** (**gennao**) in her (Mary) of the Holy Spirit." (Mt 1:20) and His subsequent supernatural resurrection in which He is described as "**begotten** (**gennao**)." (Acts 13:33).

Gennao describes the commencement of life where previously none had existed. In fact most of the uses of **gennao** refer to biology (birth) but as noted some refer to spirituality (new birth). **Gennao** can refer literally to begetting or conceiving a child or figuratively to spiritually "begetting" a person, resulting in them finding new life when they are born again (Jn 3:3, 5) In a similar use Paul presents himself as the spiritual father of the Corinthians. (1Cor 4:15)

Born (**gennao** - all uses are in the **perfect tense**) is found 10x in First John - 1Jn 2:29; 1Jn 3:9 (2x); 1Jn 4:7; 1Jn 5:1 (3x); 1Jn 5:4; 1Jn 5:18 (2x). In 1Jn 3:14 he uses another term "passed out of" (*metabaino*) death into life."

Sins (264)(**hamartano**) literally means to miss the mark (and so not share in the prize). **Hamartano** means to act contrary to the will and law of God. To commit a wrong. To be in error. **Hamartano** means to err (err is from Latin *errare* = to wander or to stray!) which means to wander from the right way, to deviate from the true course or purpose and so to violate an accepted standard of conduct. To err is to miss the right way. To err means to deviate from the path or line of duty. To stray by design or mistake. And ultimately, to err is to stray from God and/or His commandments.

Keeps (5083)(**tereo** from **teros** - a guard or warden) means to keep an eye on, to keep watch over or or to attend carefully. The idea is guarding something which is in one's possession (believers are God's possession - cp Titus 2:14+) watching as one would some precious thing.

Jesus uses **tereo** in his "job description" of a genuine Christ follower (disciple) in Mt 28:20 ("teaching them to observe all that I commanded you"). **Paul** uses **tereo** in charging Timothy "in the presence of God, Who gives life to all things, and of Christ Jesus, Who testified the good confession before Pontius Pilate, that you **keep** (**tereo**) the commandment without stain or reproach until the appearing of our Lord Jesus Christ." (1Ti 6:13-14+) In some of Paul's last written communication he uses **tereo** when he says "I have fought the good fight, I have finished the course, I have **kept** (**tereo**) the faith." (2Ti 4:7+) James says "This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to **keep** (**tereo**) oneself unstained by the world." (James 1:27+) Jude commands believers "**keep** (**tereo** - aorist imperative = conveys a sense of urgency! Just do it! Don't delay!) yourselves in the love of God, waiting anxiously (*prosdechomai*) for the mercy of our Lord Jesus Christ to eternal life." (Jude 1:21+) Later James adds "whoever **keeps** (**tereo**) the whole law and yet stumbles in one point, he has become guilty of all." (James 2:10) In the Revelation John writes "Blessed is he who reads and those who hear the words of the prophecy, and **heed** (**tereo** in the present tense = as our general practice) the things which are written in it; for the time is near." (Revelation 1:3+, cp Rev 22:7+) Note that the **blessing** is not **hearing** the word but **heeding** (doing) the word (cp James 1:22+). God always blesses obedience! John writes "Here is the perseverance of the saints

who **keep** (**tereo** in the **present tense**) the commandments of God and their faith in Jesus." (Revelation 14:12+)

John uses **tereo** several times, some describing the marks of authentic Christianity (that we truly know Him) and once the condition of answered prayer...

"And by this we know that we have come to know Him, if we **keep** (**tereo** in the present tense = as our general practice) His commandments." (1Jn 2:3+)

"The one who says, "I have come to know Him," and does not **keep** (**tereo** in the present tense = as their general practice fails to guard) His commandments, is a liar, and the truth is not in him." (1Jn 2:4+)

"but whoever **keeps** (**tereo** in the present tense = as one's habitual practice) His word, in him the love of God has truly been perfected. By this we know that we are in Him." (1Jn 2:5+)

"and whatever we ask we receive from Him, because we **keep** (**tereo** in the present tense = as our general practice) His commandments and do the things that are pleasing in His sight. (1Jn 3:22+)

"And the one who **keeps** (**tereo** in the present tense = as our general practice) His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us." (1Jn 3:24+)

If you struggle with the doctrine of eternal security, take some time today and study John's uses of **tereo** which frequently are used in the description of a genuine follower of Christ. **TEREO is translated** continue(1), guard(1), guards(1), heed(2), heeds(1), held in custody(1), keep(27), keep watch over(1), keeping(1), keeping guard over(1), keeps(9), kept(12), kept in custody(3), observe(3), preserve(1), preserved(1), reserved(4), watching over(1).

- Jn 8:51,55, Jn 14:15, Jn 14:21, Jn 14:23, 24, Jn 15:10, 20, Jn 17:6],
- 1Jn 2:3, 4, 1Jn 3:22, 24, 1Jn 5:2, 1Jn 5:3, 6 in the Revelation
- Rev 1:3, Rev 2:26, Rev 3:3, Rev 3:8, Rev 3:10, Rev 12:17, Rev 14:12, Rev 22:7

Evil (wicked, bad) ([4190](#)) **poneros** from **poneo** = work or toil, Robertson says the idea is that labor is an annoyance, bad, evil; Noun **poneria** derived from **poneros**) means evil including evil, malignant character, pernicious (see Webster 1828 definition below), that which is morally or socially worthless, wicked, base, bad, degenerate. **Poneros** denotes determined, aggressive, and fervent evil that actively opposes what is good. **Poneros** is not just bad in character (like [kakos](#) - see below), but bad in effect (injurious)! **Poneros** describes evil in active opposition to good. It means not only evil in its nature but viciously evil in its influence and actively harmful. **Poneros** used to describe Satan (ho poneros = "Evil one"), the god of this age, who is corrupting man and dragging him to destruction. This denotes someone who is not content in being corrupt themselves. They seek to corrupt others and draw them into the same destruction!

There are two Greek words for **evil** - **poneros** and **kakos**, the latter describing that which is inherently evil. **Poneros** on the other hand refers to the one who (or the thing that) is not only evil but is not content unless it carries out active evil, evil is actively harmful, hurtful and corrupting. It is therefore not surprising that **poneros** is one of the synonyms for "Satan" himself.

John repeatedly refers to **the evil one**...

1 John 2:13 I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome **the evil one**. I have written to you, children, because you know the Father.

1 John 2:14 I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome **the evil one**.

1 John 3:12 not as Cain, who was of **the evil one**, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

1 John 5:19 We know that we are of God, and the whole world lies in the power of **the evil one**

Touch ([681](#))(**hapto/haptomai** where **haptomai** is the **middle voice** which constitutes the majority of uses) means to grasp, to lay hold of with the basic meaning of touching for the purpose of manipulating. Used of touching as a means of conveying a blessing (divine working by a touch of the hand (Mk 10:13, Lk 18:15) Zeus transforms by touching (mythology of course). To partake of someth with cultic implications, to have contact with as things unclean (2 Cor 6:17 cf Lxx = Nu 16:26; Is 52:11). To touch intimately or have sexual contact thus describing intercourse with a woman (Lxx - Ge 20:6, Pr 6:29). To make contact with a view to causing

harm, touch for the purpose of harming or to injure (Lxx - Ps 104:15; 1Ch 16:22; Zech 2:12) Figuratively no evil shall touch you (Lxx Job 5:19).

Hapto conveys the sense handling of an object as to exert a modifying influence upon it or upon oneself. Hapto can mean eat, like our 'touch food.' The majority of the 39 uses are in the Gospels and are associated with Jesus touching someone (or someone touching Him) usually with a beneficial effect. In contrast the use in 1Jn 5:18 speaks of touching with the intent of a negative or harmful effect (cp harmful sense in Lxx of Ge 26:11, Ex 19:12). Four uses refer to lighting a lamp (Lk 8:17, 11:33, 15:8) or kindling a fire (Acts 28:2). Paul uses it of touching a woman, apparently a euphemism for sexual contact (2Cor 7:1, cp Abimelech "had not come near" [Lxx = haptomai] Sarah - Ge 20:4,6; see hapto in Pr 6:29). In Ge 32:25 (cp Ge 32:32)

Hapto/haptomai is used over 100 times in the **Septuagint (Lxx)**. The first use of **hapto** in Ge 3:3 is by the woman who misquoted God's command saying "You shall not eat from it or **touch** it, lest you die." God **touched** the socket of Jacob's thigh resulting in dislocation while they wrestled! **Hapto/haptomai** is used in Leviticus numerous times of **touching** something with a negative impact (the majority of uses are negative and refer to touching something unclean e.g., Lev 5:2) or positive impact (consecrated - Lev 6:27). In Jdg 6:21 the Angel of the LORD **touched** Gideon's offering of meat and it was consumed (cp 1Ki 19:7). In Ru 2:9 Boaz instructed the servants not to touch Ruth apparently referring to touching her roughly. (cp Ru 2:9NLT). 1Sa 10:26 refers to God touching hearts of the valiant men. Of the wings of the cherubim touching each other (1Ki 6:27, 2Chr 3:11). Of an angel touching Elijah (1Ki 19:5). In 1Chr 16:22 hapto/haptomai is used in a negative sense - "Do not touch My anointed ones, And do My prophets no harm." In Isa 6:7 (hapto used twice) the angel **touched** Isaiah's mouth and his iniquity was taken away. Jehovah touched (Lxx - hapto) Jeremiah's mouth, placing His words in his mouth. (Jer 1:9)

Alexander is severely wounded in the chest by an arrow and his soldiers cannot believe that he is still alive. When he appears among them, recovered from his wound, they **take hold** (hapto) of his hands, knees, and clothing in astonishment and delight).

NIDNTT - Classic uses of **hapto** - In Homer the act. **haptō** has basically the meaning to fasten to, then to take hold of, kindle (i.e. to take hold of with fire). It is far more frequently found in the middle haptomai, touch, eat (i.e. touch food), attack (i.e. touch with hostility). In the classical writers of the 5th cent. it is used also for sexual relationships with women, and also means to seize, attack, concern oneself with (a work or philosophy) and finally to understand. Aristophanes tells ironically how the god of healing, Asclepius, healed miraculously by a touch. Other stories of healing by touch, whether by Asclepius, Serapis or other gods, come mostly from the 2nd and 3rd cent. A.D.

Vine explains that in this context **hapto** signifies "to lay hold of." The evil one assaults, but he cannot sever the vital connection between the believer and Christ. However grievously a child of God may sin, he can never be snatched out of the hand, either of Christ or of the Father (John 10:28-29 = "no one shall snatch them out of My hand... and no one is able to snatch [them] out of the Father's hand.") (Comment: I would submit the truth of this verse is another one which substantiates the doctrine of our eternal security in Christ. Safe forever from being touched and snatched by the devil! Do you believe this beloved?)

Vincent on touch - Both this verb (hapto) and thiggano (Col. 2:21; Heb. 11:28; 12:20) express a touch which exerts a modifying influence upon the object, though thiggano indicates rather a superficial touch... The idea here is layeth not hold of him.

Vincent on hapto used in John 20:17 ("Stop **clinging** [present imperative] to Me") The verb, primarily, means to fasten to. Hence it implies here, not a mere momentary touch, but a clinging to. Mary thought that the old relations between her Lord and herself were to be renewed; that the old intercourse, by means of sight, sound, and touch, would go on as before. Christ says, "the time for this kind of intercourse is over. Henceforth your communion with me will be by faith through the Spirit. This communion will become possible through my ascending to the Father."

Hapto - 39x in 37v - **NAS** Usage: clinging(1), handle(1), kindled(1), light(1), lighting(2), touch(13), touched(19), touching(1).

Matthew 8:3 Jesus stretched out His hand and **touched** him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed.

15 He **touched** her hand, and the fever left her; and she got up and waited on Him.

Matthew 9:20 And a woman who had been suffering from a hemorrhage for twelve years, came up behind

Him and **touched** the fringe of His cloak;

21 for she was saying to herself, "If I only **touch** His garment, I will get well."

29 Then He **touched** their eyes, saying, "It shall be done to you according to your faith."

Matthew 14:36 and they implored Him that they might just **touch** the fringe of His cloak; and as many as **touched** it were cured.

Matthew 17:7 And Jesus came to them and **touched** them and said, "Get up, and do not be afraid."

Matthew 20:34 Moved with compassion, Jesus **touched** their eyes; and immediately they regained their sight and followed Him.

Mark 1:41 Moved with compassion, Jesus stretched out His hand and **touched** him, and said to him, "I am willing; be cleansed."

Mark 3:10 for He had healed many, with the result that all those who had afflictions pressed around Him in order to **touch** Him.

Mark 5:27 after hearing about Jesus, she came up in the crowd behind Him and **touched** His cloak.

28 For she thought, "If I just **touch** His garments, I will get well."

30 Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who **touched** My garments?"

31 And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who **touched** Me?'"

Mark 6:56 Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just **touch** the fringe of His cloak; and as many as **touched** it were being cured.

Mark 7:33 Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He **touched** his tongue with the saliva;

Mark 8:22 And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to **touch** him.

Mark 10:13 And they were bringing children to Him so that He might **touch** them; but the disciples rebuked them.

Luke 5:13 And He stretched out His hand and **touched** him, saying, "I am willing; be cleansed." And immediately the leprosy left him.

Luke 6:19 And all the people were trying to **touch** Him, for power was coming from Him and healing them all.

Luke 7:14 And He came up and **touched** the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!"

39 Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is **touching** Him, that she is a sinner."

Luke 8:16 "Now no one after **lighting** a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light.

44 came up behind Him and **touched** the fringe of His cloak, and immediately her hemorrhage stopped.

45 And Jesus said, "Who is the one who **touched** Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You."

46 But Jesus said, "Someone did **touch** Me, for I was aware that power had gone out of Me."

47 When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had **touched** Him, and how she had been immediately healed.

Luke 11:33 "No one, after **lighting** a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light.

Luke 15:8 "Or what woman, if she has ten silver coins and loses one coin, does not **light** a lamp and sweep

the house and search carefully until she finds it?

Luke 18:15 And they were bringing even their babies to Him so that He would **touch** them, but when the disciples saw it, they began rebuking them.

Luke 22:51 But Jesus answered and said, "Stop! No more of this." And He **touch**ed his ear and healed him.

John 20:17 Jesus said to her, "Stop **clinging** to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

Acts 28:2 The natives showed us extraordinary kindness; for because of the rain that had set in and because of the cold, they **kindled** a fire and received us all.

1 Corinthians 7:1 Now concerning the things about which you wrote, it is good for a man not to **touch** a woman.

2 Corinthians 6:17 (quoting Isa 52:11) "Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says the Lord. "AND DO NOT **TOUCH** (present imperative) WHAT IS UNCLEAN; And I will welcome you.

Colossians 2:21 "Do not **handle**, do not taste, do not touch!"

1 John 5:18 We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not **touch** him.

Hapto - 103 verses in the Septuagint - Ge 3:3; 20:4, 6; 26:11; 32:25, 32; Exod 19:12f; 29:37; 30:29; Lev 5:2f; 6:18, 27; 7:19, 21; 11:8, 24, 26f, 31, 36, 39; 12:4; 15:5, 7, 10ff, 19, 21ff, 27; 22:4ff; Num 3:10, 38; 4:15; 16:26; 17:13; 19:11, 13, 16, 18, 21f; 31:19; Deut 14:8; Josh 9:19; Judg 6:21; Ruth 2:9; 1 Sam 6:9; 10:26; 2 Sam 5:8; 14:10; 1 Kgs 6:27; 19:5, 7; 2 Kgs 13:21; 15:5; 1 Chr 16:22; 2 Chr 3:11f; Job 1:11f, 19; 2:5; 4:5; 5:19; 19:21; 20:6; 31:7; Ps 104:32; 105:15; 144:5; Prov 6:29; 9:17; Isa 6:7; 52:11; Jer 1:9; 4:10, 18; 12:14; 48:32; Lam 4:14f; Ezek 17:10; 41:6; 42:14; Dan 3:27; 4:22; 8:5, 18; 9:21; 10:10, 16, 18; Mic 1:9; Hag 2:12f; Zech 2:8

Warren Wiersbe gives a practical comment on 1Jn 5:18 asking "**how does a believer keep from sinning?**" 1 John 5:18 gives the answer: Jesus Christ keeps the believer so that the enemy cannot get his hands on him. "He [Christ] who was born of God **keeps** him [the believer] and the evil one does not touch him" (NASB). The Authorized Version here gives the impression that a believer keeps himself from sin, but this is not what the verse says. Of course, it is true that a Christian must keep himself in the love of God (Jude 21); but it is not true that a Christian must depend on himself to overcome Satan. (See "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)") Peter's experience with Satan helps us to understand this truth. "Simon, Simon," said Jesus, "behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers" (Luke 22:31–32+). To begin with, Satan cannot touch any believer without God's permission. Satan wanted to sift all the disciples, and Jesus gave him permission. But Jesus prayed especially for Peter, and His prayer was answered. Peter's faith did not ultimately fail, even though his courage failed. Peter was restored and became a mighty and effective soul-winner. Whenever Satan attacks us, we can be sure that God gave him permission. And if God gave him permission He will also give us power to overcome, because God will never permit us to be tested above our strength (1 Cor. 10:13). One of the characteristics of "spiritual young men" is their ability to overcome the evil one (1 John 2:13–14). Their secret? "The word of God abides in you" (1 John 2:14). Part of the armor of God is the sword of the Spirit (Eph. 6:17), and this sword overcomes Satan. When a believer sins, he can confess his sin and be forgiven (1 John 1:9). But a believer dare not play with sin, because sin is lawlessness (1 John 3:4, where "transgression of the Law" means "lawlessness"). A person who practices sin proves that he belongs to Satan (1 John 3:7–10). Furthermore, God warns that sin can lead to physical death! ([Bible Exposition Commentary](#))

This is the last use of born of God in 1 John. Here is a list of 13 evidences that one has truly been born of God (from Daniel Akin)...

1. Those who are born of God keep His commands (1Jn 2:3–4; 3:24).
2. Those who are born of God walk in the same way Christ walked (1Jn 2:5–6).
3. Those who are born of God are lovers not haters (1Jn 2:9; 1Jn 3:14; 1Jn 4:7–8, 20).
4. Those who are born of God love the Father not the world (1Jn 2:15).
5. Those who are born of God confess the Son and have Him (1Jn 2:23; 1Jn 4:15; 1Jn 5:12).
6. Those who are born of God do what is right (1Jn 2:29).
7. Those who are born of God do not continually practice sin (1Jn 3:6, 9–10; 1Jn 5:18).
8. Those who are born of God have the Holy Spirit (1Jn 3:24; 1Jn 4:13).
9. Those who are born of God listen to the Word (1Jn 4:6).
10. Those who are born of God believe Jesus is the Messiah (1Jn 5:1).

11. Those who are born of God overcome the world (1Jn 5:4).
12. Those who are born of God believe Jesus is the Son of God (1Jn 5:4–5).
13. Those who are born of God know that Jesus protects them from the evil one (1Jn 5:18).

THOUGHT - As you read through this list, do you have confidence or doubt regarding whether you are truly born again? This question is not meant to be judgmental but actually encouraging as you read through the list. Some of the evidences may not be as strong and clear as others, but keep in mind the critical principle that we are speaking not about perfection (that will be in glory but not before), but about the general direction of our life.

Lehman Strauss - (1 John 5:18)

The Christian is in view here, the one who has been begotten by the divine operation of the Holy Spirit. It is the born-again one that “sinneth not.” The verb is in the present continuous tense, and it does not refer to the committing of an act of sin but rather a continuous course of sin.

The person referred to is the one who “was begotten,” “not the well-meaning, not the hard-trier, not the newleaver, but the really regenerate one,” as stated by the late Guy King. Such an one will not pursue the habit of sinning. There may be the isolated or occasional act of sin, but not the course of life we lived when we “walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2).

The Christian may at sometime commit sin, but he will not continue on in it. Why? First, because he has been begotten [born] of God. Secondly, he “keepeth himself,” not in the sense of preserving or maintaining his salvation through his own strength, but rather “to take care of, to watch over, to guard.” Our Lord said, “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Matthew 26:41). “Endeavouring to keep [guard] the unity of the Spirit in the bond of peace” (Ephesians 4:3). The true child of God will go all out to prevent sins from getting into his life. (Borrow [The Epistles of John : Strauss, Lehman](#) - devotional commentary)

THE NEW BIRTH: ITS EVIDENCES AND RESULTS 1 JOHN

The Apostle John does not point out in this Epistle how regeneration can take place, because that he had already done in his Gospel, particularly John 1:12, 13+, and the whole of chapter 3. Here in his Epistle he points out the proofs whereby we may know we are born from above.

I. **Faith** is both the condition and the proof of regeneration. “Whosoever believeth that Jesus is the Christ is born of God” (1 John 5:1+).

II. **Love**. “Every one that loveth is born of God” (1 John 4:7+).

III. **Life**. “Whosoever is born of God doth not commit (margin, “practice”) sin; or as W., “No one who is a child of God is habitually guilty of sin” (1 John 3:9+). This is to say, one of the clearest proofs of the new birth is to be found in the fact that a new life is begun. Not a life of sin as before, but a life of victory—there may be, there usually is, especially in the early days, lapses into sin, but not a life of sin. By and by we learn the secret of full victory.

IV. **Overcomes**. “For whosoever is born of God overcometh the world” (1 John 5:4+).

V. **Kept**. “We know that whosoever is born of God sinneth not, but He that was begotten of God (i.e., the Lord Jesus) keepeth him” (1 John 5:18+, R.V.). The begotten one is kept by the only Begotten of the Father. And the result?

VI. **Holiness**. Personal holiness. “Every one that doeth righteousness is born of Him” (1 John 2:29+).

([James Smith - Handfuls on Purpose](#))

EVIDENCES OF THE NEW BIRTH

I think God wants the totality of this book to have its impact on us. It is dominated by the concern to give **tests of life** or effects and evidences of the new birth. He gives at least eleven evidences that we are [Born Again](#). We could probably boil them all down to **faith** and **love**. But for now let's let them stand the way he says them. Here they are:

1. Those who are born of God keep his commandments.

1 John 2:3-4+: "By this we know that we have come to know him, if we keep his commandments. Whoever says 'I know him' but does not keep his commandments is a liar, and the truth is not in him."

1 John 3:24+: "Whoever keeps his commandments abides in God, and God in him."

2. Those who are born of God walk as Christ walked.

1 John 2:5-6+: "By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked."

3. Those who are born of God don't hate others but love them.

1 John 2:9+: "Whoever says he is in the light and hates his brother is still in darkness."

1 John 3:14+: "We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death."

1 John 4:7-8+: "Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love."

1 John 4:20+: "If anyone says, 'I love God,' and hates his brother, he is a liar."

4. Those who are born of God don't love the world.

1 John 2:15+: "If anyone loves the world, the love of the Father is not in him."

5. Those who are born of God confess the Son and receive (have) him.

1 John 2:23+: "No one who denies the Son has the Father. Whoever confesses the Son has the Father also."

1 John 4:15+: "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God."

1 John 5:12+: "Whoever has the Son has life; whoever does not have the Son of God does not have life."

6. Those who are born of God practice righteousness.

1 John 2:29+: "If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him."

7. Those who are born of God don't make a practice of sinning.

1 John 3:6+: "No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him."

1 John 3:9-10+: "No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother."

1 John 5:18+: "We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him."

8. Those who are born of God possess the Spirit of God.

1 John 3:24+: "By this we know that he abides in us, by the Spirit whom he has given us."

1 John 4:13+: "By this we know that we abide in him and he in us, because he has given us of his Spirit."

9. Those who are born of God listen submissively to the apostolic Word.

1 John 4:6+: "We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error."

10. Those who are born of God believe that Jesus is the Christ.

1 John 5:1+: “Everyone who believes that Jesus is the Christ has been born of God.”

11. Those who are born of God overcome the world.

1 John 5:4+: “Everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith.”

Two Wrong Conclusions - One of the effects of all those “tests of life” is to overwhelm us with the sense that John may be saying: “If you’re born again, you’re perfect. If you’re born again you don’t sin at all. There is no defeat in the Christian life. There is only victory.” (ED: IF ONE IS BORN AGAIN, HE IS NOT SINLESS, BUT HE DOES SIN LESS!)

Another effect that these tests might have in our minds is to make us think we can lose our salvation. That is, we can be born again for a while and then begin to fail in these tests and die and lose the spiritual life that we were given in the new birth.

Two Key Clarifications - John is very aware that his words could be taken in these two wrong ways. So he is explicit as any writer in the New Testament that this is not the case: Christians are not sinless, and born-again people cannot lose their spiritual life and be lost.

He says in 1 John 1:8-10+, “If we say we have no sin [present tense], we deceive ourselves, and the truth is not in us. If we confess our sins [present tense], he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.” So John is at pains to say that “walking in the light” (1Jn 1:7+) does not mean walking flawlessly. It means that, when you stumble, the light of Christ causes you to see it and hate it and confess it and move forward with Christ.

And John is just as jealous to make sure we don’t infer from these “tests of life” that we can be born again and then later lose our life and be lost. 1John 2:19+ is one of the clearest statements in the Bible that there is another way to understand what happens when a person abandons the church. It says, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.”

Notice three things John says to protect us from misunderstanding. 1) Those who seemed to be born again and forsook the faith never were born again—they never were of us. “They went out from us, but they were not of us.” In other words, the explanation is not that they lost their new birth. They never had it. 2) Those who are truly born again (“of us”) will persevere to the end in faith. 1Jn 5:19b-+: “For if they had been of us, they would have continued with us.” Endurance is not the cause of the new birth. The new birth is the cause of endurance, and endurance is the evidence of new birth. 3) God often makes plain who the false Christians are in the church by their eventual rejection of the truth and the people of God. Verse 19c: “But they went out, that it might become plain that they all are not of us.” It became plain. And it often becomes plain today. ([Everyone Who Has Been Born of God Overcomes the World](#))

Related Resources:

- [How can I have assurance of my salvation? | GotQuestions.org](#)
- [What are some Bible verses about assurance? | GotQuestions.org](#)
- [How can I stop questioning my salvation? | GotQuestions.org](#)
- [How can I know if I am saved?](#)
- [If you doubt your salvation, does that mean you are not truly saved?](#)
- [What if I don't feel saved?](#)
- [Can a person believe in some sense but not be saved?](#)
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