

I Intro. (Aug. 30, 2009)

Here John reiterates what he said in 1Jn. 3:6-10, namely, that we know that the person who is born of God cannot sin (1Jn. 5:18a). Such a person keeps himself (5:18b NKJV). The result is that the enemy can never really touch him (5:18c). We know two more things, namely, that we are of God, and that everyone else is under the sway of Satan (5:19).

II “What We Know About Our Condition Versus That of the World” (1Jn. 5:18-19).

A. The born again person does not sin (5:18a).

1. (vs. 18a) That is in fact what John says: “We know that no one who is born of God sins” (Οἶδαμεν [“to have information about, know...foll. ὅτι...The formula...is freq. used to introduce a well-known fact that is generally accepted”¹; “know...foll. by ὅτι...The formula οἶδαμεν ὅτι is freq. used to introduce a well-known fact that is generally accepted”²] ὅτι πᾶς ὁ γεγεννημένος ἐκ [“from, out of, away from...to denote origin, cause, motive, reason...in expr. which have to do w. begetting and birth from, of, by...γεννᾶσθαι ἐκ τ. θεοῦ”³] τοῦ θεοῦ οὐχ ἅμα ρτάνει [“to commit a wrong, to sin {in the sense ‘transgress’ against divinity, custom, or law since...in gen. sense ‘miss the mark, err, do wrong’}...abs.”⁴]).

This verse might come as a complete surprise to many observant readers. Did not John just say, “If anyone sees his **brother** committing a sin” (bold added)? How can he now assert, “We know that no one who is born of God sins”? Of course, people come up with various solutions, such as the notion that he obviously is *not* a brother, he was just perceived to be one. More commonly, the solution is that the truly born again person cannot sin habitually, based on the present tense verb. Are these real solutions? I think not.

The understood “we” of this verse probably refers to relatively well informed believers. Certainly John included himself along

with the apostles, and probably those who had made significant progress in the Christian life, such the believers so described in 2:18-21. Some of the neophytes among them might not be this thoroughly informed, but they could have and should have soon learned it from this letter.

Here then is what “we know (‘Alternation between the verbs οἶδα...and γινώσκω...in 1 John is probably a matter of stylistic variation [of which the writer is extremely fond] rather than indicative of a subtle difference in meaning’⁵.)” It is “that no one who is born (γεγεννημένος *perfect, passive, participle*, lemma, γεννάω) of God sins.” What does it mean to be born of God? In this verse we have the last two of ten occurrences (in six total verses) of the various uses of γεννάω in this letter (2:29; 3:9; 4:7; 5:1, 4, 18). Fundamentally, it is regeneration. It is to be made alive spiritually (Jn. 3:1-8; Titus 3:5; 1Pt. 1:3, 23), raised up from the spiritual dead (Eph. 2:1-6). It is also to be made a partaker of the divine nature (2Pt. 1:4). It is also to be a new creation (2Cor. 5:17). This is not figurative talk either. Rather, we actually are made alive spiritually so that God’s very “seed abides in” us (1Jn. 3:9), that is, the very life from God takes its place in us and resides there, ready to flourish. “In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures” (Jm. 1:18). In any case, the perfect tense indicates that we have been made alive with lingering results, namely, that remain alive spiritually.

How can it be “that no one who is born of God sins (ἅμαρτάνει *present, active, indicative*)”? As was mentioned above, some say that such people do not sin habitually, that is, not continuously as a way of life. This is based on the use of the Greek present tense verb, which is said to imply continuous activity. The NIV even has it in the translation here: “We know that anyone born of God does not continue to sin.” But as we pointed out on vv. 16-17, that does not stand the test of the text itself. For there it states that one might see his brother literally sinning (pres. tense) a sin and yet have that sinning of sin not even lead to death. Again, as Wallace pointed out, John should not be able to make that statement if the present tense really does mean continue in sin

¹Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 693.
²Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., A Greek-English Lexicon of the New Testament and Other Early Christian Literature. (Chicago: University of Chicago Press) 1979.
³Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., A Greek-English Lexicon of the New Testament and Other Early Christian Literature. (Chicago: University of Chicago Press) 1979.
⁴Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 49.

there. How does the NIV handle the matter there? They ignore the present tense and make it appear not to be there: “If anyone sees his brother commit a sin that does not lead to death.”⁶ The present tense argument is not a solution.

It is certainly no solution to say that John did not mean “brother” there in vs. 16. Certainly in eight of the other references in 1Jn. where a *physical* brother (1Jn. 3:12) is not in view, a born again *believer* is in view (2:9, 10, 11; 3:10, 15, 17; 4:20, 21). Moreover, John is not referring to sinless perfection either, such as some holiness groups claim, where the old man can finally be ripped out root and branch at the second blessing, and thus the believer sins no more *at all*. John settle that question in 1:8, “If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.” So the dilemma remains that we cannot “say that we have no sin,” and yet here, “no one who is born of God sins.”

It comes down to this, as we said on 3:9, and that is that the person that I am as a new creation in Christ Jesus is not capable of sinning *at all*. This “new self (ἄνθρωπον)...has been created in righteousness and holiness of the truth” (Eph. 4:24), and it will never be anything less than that. That does not mean that it cannot grow, flourish and develop. Paul describes “the new self (ἄνθρωπον)” as him “who is being renewed to a true knowledge according to the image of the One who created him” (Col. 3:10). Just as our sinlessly perfect Lord could increase “in wisdom and stature,” and be perfected “through sufferings” (Hb. 2:10), and learn “obedience from the things which He suffered” (5:8b), so also our sinlessly perfect new self can also experience spiritual growth and development.

Then how is it that I can still sin? When I sin, it is not an expression of the new self, but the old self, “which,” so far from improving and getting better, “is being corrupted in accordance with the lusts of deceit” (Eph. 4:22), or sin that dwells in me (Rm. 7:20), or the body of sin (Rm. 6:6, 12; 7:24), or the flesh (Rm. 13:14; Gal. 5:16-24). This is not at all some far-fetched notion. Paul said it twice in Rm. 7; first in vs. 17, “So now, no longer am I the one doing it, but sin which

indwells me,” then in vs. 20, “But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.”

Does that mean that under such circumstances of sinning not being an expression of the person that I am in Christ, that as a whole person, I am guilty of nothing? No, in a real sense, I have sinned, even though that sin was an expression of the old man, not the new. I still need to confess that sin in accordance with the principle of 1Jn. 1:9.

The positive expression of this is found in Gal. 2:20. “I have been crucified with Christ; and it is no longer I who live,” that is, the person that I was before I believed is dead in some sense, the flesh having undergone crucifixion (Gal. 5:24). That does not mean that it ceased to exist or is capable of nothing (5:17), but rather that it is powerless to prevail as long as I walk by the Spirit (5:16). So Paul goes on to say in 2:20b, “but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.” That obviously is the expression of the new self or man, or God’s seed, or the new creation, or regenerate man. Throughout the verse, Paul refers to himself in the first person as “I.” So if I sin, *I* have sinned, even if it is an expression the old man. If I do what is right, *I* have done what is right even if is an expression of the new self, or Christ living in me, if you please.

The bottom line for us in this verse, 1Jn. 5:18, is that the new man that is in me after having been born again, or “born of God” is not capable of sinning *at all*, no not even once. So when redemption is applied to my body (Rm. 8:23) as the current residence or seat of sin (6:6), sin will be eradicated from my existence once and for all.

B. Such a person keeps himself (5:18b NKJV).

1. (vs. 18b) The NASB reads, “but He who was born of God keeps him” (ἀλλ’ ὁ γεννηθεὶς [“beget...fig. of the infl. exerted by one person on another...Pass. ἐκ {τοῦ} θεοῦ γεννᾶσθαι”⁷; “Birth from above belongs first to Jesus himself...and then to

⁶The New International Version, (Grand Rapids, MI: Zondervan Publishing House) 1984.

⁷Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

believers”⁸; “The risen Lord is also the preexistent Lord, who is with God, is loved by him, and shares his glory from all eternity {Jn. 17:5, 24}. Whether or not this implies actual begetting by God is debated by some, but 1 Jn. 5:18 definitely teaches this, for sonship is here presented in terms of begetting.”⁹ ἐκ [“marker denoting origin, cause, motive, reason, *from, of...* in expr. which have to do w. begetting and birth *from, of, by*”¹⁰] τοῦ θεοῦ [“John...always describes birth in terms of origin”¹¹] τηρεῖ [“to cause a state, condition, or activity to continue, *keep, hold, reserve, preserve someone* or someth...of holding on to someth. so as not to give it up or lose it...αὐτόν (=τόν θεόν)”¹²; “*keep=not lose*”¹³; “*keep, hold, reserve, preserve someone* or *someth...keep, etc. unharmed* or *undisturbed...τηρεῖ εἑαυτόν...t.r.*”¹⁴; “denotes...to watch over, preserve, keep, watch...it is used of the keeping power of God the Father and Christ, exercised over His people...1 John 5:18, where ‘He that was begotten of God,’ R.V., is said of Christ as the Keeper {‘keepeth him,’ R.V., for A.V., ‘keepeth himself’}”¹⁵] αὐτόν).

“But (ἀλλ’),” here by way of strong contrast to the born of God man sinning, “He who was born of God keeps him,” or better, “he who has been born of God keeps himself (εἑαυτόν),”¹⁶ so the Received Text and Majority Text read. “John nowhere else referred to Christ in this way; and he was still writing about regenerate people.”¹⁷ How can it be said that the born of God person keeps himself? The issue is not, “keeps himself saved.” Only God does that. Jesus said, “I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given *them* to Me, is

greater than all; and no one is able to snatch *them* out of the Father’s hand” (Jn. 10:28-29).

The issue seems to be protection from Satanic attacks, as the last line of the verse evidences. The term “keeps (τηρεῖ)” means to “*keep, etc. unharmed or undisturbed.*”¹⁸ After the frightening prospect of the sin unto death of vv. 16-17, it was a great comfort to John’s readers to know that Satan did not have the power plunge them into such a circumstance. The new man being fundamentally impervious to sin guarantees that if we abide in Christ, the victory will be ours, as John has so often reiterated (1Jn. 2:6, 10, 14, 17, 24, 27, 28; 3:6, 9, 14, 15, 17, 24; 4:12, 13, 15, 16). Yet the point here is not so much *action* that the believer takes to protect himself, but rather *the born of God person that he is* that offers protection; it is not *what* he does, but *who* he is. “What John means is that God’s ‘seed remains in’ the regenerate inward self (cf. 3:9) as the controlling element of his born again nature and is impervious to even the slightest contamination from the wicked one.”¹⁹ What is really remarkable here is that even if we do sin, “we ought to rise from our confession to God *knowing* that we are the same inwardly holy persons we were before we failed!”²⁰

C. The result is that enemy can never really touch him (5:18c).

1. (vs. 18c) The meaning is that the enemy can never really do him harm: “and the evil one does not touch him” (καὶ ὁ πονηρὸς [“pert. to being morally or socially worthless, *wicked, evil, bad, base, worthless, vicious, degenerate...* as subst...*the evil one*=the devil {who is not defined as a sinner but as one who is morally destructive}”²¹; “subst...ὁ πονηρὸς *the evil one*=the devil”²²; “Where *kakos* and *ponēros* are put together, *kakos* is always put first and signifies bad in character, base, *ponēros*, bad in effect, malignant...*Kakos* has a wider meaning, *ponēros* a stronger meaning. *Ponēros* alone is used of Satan and might well be translated ‘the malignant

8Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

9Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

10William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 296.

11Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

12Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 1002.

13Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

14Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

15Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

16The New King James Version. Nashville: Thomas Nelson, 1982. 1 Jn 5:18.

17Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

18Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

19Hodges, Zane Clark. *The Epistle of John: Walking in the Light of God’s Love*. Irving, TX.: Grace Evangelical Society, 1999. 242.

20Hodges, Zane Clark. *The Epistle of John: Walking in the Light of God’s Love*. Irving, TX.: Grace Evangelical Society, 1999. 243.

21Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 851.

22Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

one,”²³; “*Use as Noun...The Devil*. Since the content of *ponēros* is determined largely by opposition to God’s word or will or the message of Jesus, the singular noun may refer to the absolute antithesis, i.e., the devil. There are no models for this, but *ho ponēros* is clearly the devil in Mt. 13:19 and perhaps in Eph. 6:16. The usage possibly develops through a desire not to use the name Satan. It is most common in 1 John”²⁴] οὐχ ἄπτεται [“to make contact with a view to causing harm, *touch* for the purpose of harming, *injure...the evil one cannot harm him {or cannot even touch him...}*”²⁵; “to cause some relatively light physical, moral, and/or spiritual harm to - ‘to harm.’...‘and the Evil One does not harm him at all’ or ‘and the Evil One doesn’t so much as touch him’”²⁶; “mid. *touch, take hold of, hold* τινός *someone or someth...touch* for the purpose of harming, *injure...the evil one cannot harm him {or cannot even touch him}*”²⁷; “primarily, to fasten to, hence, of fire, to kindle, denotes, in the Middle Voice...to assault, in order to sever the vital union between Christ and the believer, said of the attack of the Evil One”²⁸] αὐτοῦ).

In that the believer keeps himself because of who he is, “the evil one does not touch (ἄπτεται) him.” Now “the evil one” means one who is, “morally or socially worthless...as subst...*the evil one*=the devil.”²⁹ “To touch” is “to make contact with a view to causing harm.”³⁰ It can mean, “to cause some relatively light physical, moral, and/or spiritual harm to...‘the Evil One does not harm him at all’ or ‘and the Evil One doesn’t so much as touch him.’”³¹ Whatever else he might succeed in doing to us, “the evil one” cannot affect the person that I am in Jesus one microscopic speck.

One sees this in Rm. 7, where after what seemed to be a total spiritual collapse by the apostle Paul endeavoring to go on to maturity by Law keeping, so that the very thing he hated he did, and the thing that he wanted to do, he could not do, yet the person that he was in Christ never wavered. That person was the source of the hatred of sin and the desire to do what was right. He calls that person or dynamic there, “the law of God in the inner man” (Rm. 7:22b), and simply, “the law of my mind” (vs. 23). It was this person, the person that we are in Christ, inherently sinless as he is, who will always remain unfazed by any temptation from Satan.

D. We know two more things, namely, that we are of God, and that everyone else is under the sway of Satan (5:19).

1. (vs. 19a) First, “We know that we are of God” (οἶδαμεν ὅτι ἐκ [“marker denoting origin, cause, motive, reason, *from, of...*in expr. which have to do w. begetting and birth *from, of, by*”³²] τοῦ θεοῦ ἐσμεν).

As long as we look to the promise (vs. 13), this is something that believers have as common, almost innate, knowledge, namely, “that we are of God,” that is, that we have been begotten of God via the new birth. He is the source of our existence as spiritually reborn people. This brings with it something fundamental, namely, God’s perspective on all of life. It should follow that we say no to the world’s system of the lust of the flesh, the lust of the eyes, and the boastful pride of life.

2. (vs. 19b) Then follows here the second thing that we know: “and the whole world lies in the power of the evil one” (καὶ ὁ κόσμος [“the system of human existence in its many aspects, *the world...the world*, and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds w. anything divine, ruined and depraved...*the whole world lies in the power of the evil one*”³³; “primarily order, arrangement, ornament, adornment...is used to denote...the present condition of human affairs, in alienation from and

23Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

24Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

25Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 126.

26Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

27Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

28Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

29Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 851.

30Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 126.

31Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

32Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 296.

33Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 562.

opposition to God”³⁴; “Christ and the cosmos are thus opponents...Salvation history is a struggle between Christ and the cosmos, or the evil one who rules it”³⁵] ὅλος [“pert. to being complete in extent”³⁶; “*whole, entire, complete*, in the NT never in the attributive position...and never w. the art. as a substantive...used w. a noun that has the art...after the noun”³⁷; “regard ‘the whole world’ as a mass of sin”³⁸] ἐν [“marker of close association within a limit, *in*...esp. in Paul. or Joh. usage, to designate a close personal relation in which the referent of the ἐν-term is viewed as the controlling influence: *under the control of, under the influence of, in close association with*...The expr. ἐν πν. εἶναι is also used to express the idea that someone is under the special infl. of a good or even an undesirable spirit...*be in the power of the evil one*”³⁹; “of place...lit...*in* of the space within which someth. is found...to indicate a very close connection...esp. in Paul. or Joh. usage, to designate a close personal relation...ἐν τῷ πονηρῷ κέϊσθαι *be in the power of the evil one*”⁴⁰] τῷ [“subst...ὁ πονηρός *the evil one=the devil*”⁴¹; “*the world*, and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds w. anything divine, ruined and depraved...Cf. also ὁ κ. ὅλος ἐν τῷ πονηρῷ κέϊται *the whole world lies in the power of the evil one*”⁴²] πονηρῷ [“pert. to being morally or socially worthless, *wicked, evil, bad, base, worthless, vicious, degenerate*”⁴³; “the adjective...is used as a noun...of Satan as the evil one”⁴⁴; “A masculine is supported...by the antithetical ‘of God.’”⁴⁵; “His contentious character is seen also in other designations which

the Scripture gives to him, namely, evil one”⁴⁶; “His evil character, indicated in this title, pervades the entire world, which is under his control.”⁴⁷] κέϊται [“In a variety of transferred senses involving esp. abstractions to exist, have place, or be there {for someth.}...*find oneself, be*, in a certain state or condition...*the world lies in {the power of} the evil one*”⁴⁸; “*lie, recline*; can serve as passive of τίθημι...fig...*find oneself, be*, in a certain state or condition...ὁ κόσμος ἐν τῷ πονηρῷ κ. *the world lies in {the power of} the evil one*”⁴⁹; “to be laid, to lie, used as the Passive Voice...to lay...metaphorically, of the world as lying in the evil one”⁵⁰; “figurative...‘to lie in’”; “The evil one has a powerful grip on the world”⁵¹]; “A more literal translation develops the revelation that the unregenerate are now unconscious of their relation to Satan. They are as those who are being carried asleep in the arms of the wicked one.”⁵²).

It also brings a special vantage point for believers on the world, namely, that “the whole world lies in *the power of* the evil one.” The whole world means all the unsaved of this world who have it in common that the controlling dynamic in their lives is Satan. “A more literal translation develops the revelation that the unregenerate are now unconscious of their relation to Satan. They are as those who are being carried asleep in the arms of the wicked one.”⁵³ “The phrase is pungent with the suggestion that the world passively rests within the operative sphere of God’s enemy.”⁵⁴ It follows that the unsaved are incapable of saying no the world’s system because it reflects who they are through the dynamics of the lust of the flesh, the lust of the eyes, and the boastful pride of life.

Conclusion:

It was John Nelson Darby (18 November 1800 – 29 April 1882) who said, “But the positive

34Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

35Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

36Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 704.

37Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

38Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

39Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 327.

40Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

41Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

42Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

43Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 851.

44Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

45Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

46Ryrie, Charles C. *A Survey of Bible Doctrine*. Chicago: Moody Press, 1972.

47Ryrie, Charles Caldwell. *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth*. Chicago, Ill.: Moody Press, 1999. 159.

48Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 537.

49Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

50Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

51Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

52Chafer, Lewis Sperry. *Systematic Theology*. Grand Rapids, MI: Kregel Publications, 1993. 2:324.

53Chafer, Lewis Sperry. *Systematic Theology*. Grand Rapids, MI: Kregel Publications, 1993. 2:324.

54Hodges, Zane Clark. *The Epistle of John: Walking in the Light of God’s Love*. Irving, TX.: Grace Evangelical Society, 1999. 243.

side is also brought before us. As born of God, we do not commit sin at all, we keep ourselves, and ‘the wicked one toucheth us not.’ He has nothing wherewith to entice the new man. The enemy has no objects of attraction to the divine nature in us, which is occupied, by the action of the Holy Ghost, within divine and heavenly things, or with the will of God. Our part therefore is so to live—the new man occupied with the things of God and of the Spirit.”⁵⁵ Take that home with you as your encouragement for a week of tremendous victorious Christian living.

⁵⁵Darby, J. N. *Synopsis of the Books of the Bible: Colossians to Revelation*. Bellingham, WA: Logos Research Systems, Inc., 2008. 537.