

## I. Abstain

1. The original language word *apecho* (G567 verb) occurs eighteen times in the New Testament but only six times is it translated as abstain.
2. The Gentiles were to **abstain** from pollutions of idols, fornication, things strangled, and from blood ([Ac. 15:20, 29](#)).
3. The Thessalonians were to **abstain** from fornication and every form of evil ([1 Th. 4:3, 5:22](#)).
4. Some that departed from the faith commanded to **abstain** from meats contrary to God’s purpose for them ([1 Tim. 4:3](#)).
5. Peter beseeched the brethren to **abstain** from fleshly lusts ([1 Pt. 2:11](#)).
6. The context shows that the meaning of **abstain** is to not be involved in any way with whatever is being abstained from.
  - a. English (abstain): “to refrain deliberately and often with an effort of self-denial from an action or practice” (Merriam-Webster’s Collegiate Dictionary).
  - b. Greek (*apecho*): “to avoid contact with or use of something, *keep away, abstain, refrain from*” (BDAG 103).
7. When it comes to evil we are to keep away from it!
  - a. This word is in the imperative mood indicating it is a commandment of God.

## II. From

1. The word “from” (*apo* G575 preposition) serves as a marker.
  - a. “a marker to indicate separation from a place, whether person or thing, *from, away from*” (BDAG 105).
2. Though a small word, this shows the **separation** that must occur from evil.
  - a. Christians are a separated people ([2 Cor. 6:17-7:1](#); cf. [1 Pt. 2:9](#)).
  - b. Mandatory and final separation will occur on the Judgment Day ([Mt. 25:31-33](#)).
3. We must be actively working on separating ourselves from the wickedness that is in the world.
  - a. This is part of our growth ([Heb. 5:14](#)).

## III. Every

1. “every” (*pas* G3956 adjective) is an all-encompassing term.
  - a. The Greek term is most often translated as “all” (974 of 1249 occurrences).
2. By using this term, the Holy Spirit inspired Word demands that nothing is left out as it relates to evil.
  - a. In other words, *anything* that is evil is included.

- b. Therefore, we cannot rationalize or justify *any* wickedness and expect to get away with it with God.

#### **IV. Form of**

1. In connection with the previous term, “form of” (*eidos* G1491 noun) has the idea of kind or sort.
  - a. The original language word is used four other times with varying significance ([Lk. 3:22](#); [Jn. 5:37](#); [Lk. 9:29](#); [2 Cor. 5:7](#)).
2. The meaning then is every form, kind, or sort of evil.
  - a. This is a reinforcement of what was under consideration with “every.”
  - b. It is also a warning that evil is a broad term that encompasses many forms, kinds, or sorts.

#### **V. Evil**

1. The simplest definition of “evil” (*poneros* G4190 adjective) is seen in the contrast of anything and everything that is good ([Mt. 5:45](#)).
  - a. Observed the contrasts: “the evil and on the good” and “the just and on the unjust.”
  - b. Evil is to be abhorred ([Rm. 12:9](#)).
  - c. The dictionary gives a solid definition of evil as “morally reprehensible: sinful, wicked” (Merriam-Webster’s Collegiate Dictionary).
2. God determines, not man, what is classified as evil ([Isa. 5:20](#)).
  - a. God only does that which is good, right, and just ([Gen. 18:25](#); [Ps. 119:68](#); [Mt 19:17](#); [Mal. 2:17](#); cf. [Ps. 7:11](#)).
  - b. God’s Law is good ([Rm. 7:12](#); [1 Tim. 1:8-10](#); [2 Pt. 2:20-21](#)).
3. To violate God’s Law then is to do evil and sin ([1 Jn. 3:4-8](#)).
  - a. It is becoming clear now why sin, wickedness, and evil is not believed in much anymore!
  - b. Biblical ignorance is a leading cause ([Hos. 4:6](#)).
  - c. A lack of enduring sound teaching and sound teachers are more causes ([2 Tim. 4:3-4](#)).