

Abomination

- The English word and its forms are used only nine times in the New Testament, eight of which are the same Greek word.
 - Making a connection between Greek and Hebrew is often difficult unless a New Testament writer quotes an Old Testament passage containing the word under consideration.
 - Several Hebrew words are translated “abomination” (or the adjective or adverb form), but only one has a New Testament quotation to validate the choice.
 - Although the other Hebrew words may be describing the same thing, we have no confirmation. The other words may be figures of speech that have been explained rather than translated. For brevity, only the Hebrew word for which the correspondence to Greek has been verified by an inspired writer has been included.
- New Testament passages:
 - Matthew 24:15 – 16 (Mark 13:14) Therefore, when you see the abomination of desolation spoken of by Daniel the prophet standing in the Holy Place (Whoever reads, let him understand) then let those who are in Judea flee to the mountains.
 - Luke 16:15 And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.”
 - Romans 2:22 You who say, “Do not commit adultery,” do you commit adultery? You who abhor idols, do you rob temples?
 - Titus 1:16 They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.
 - Revelation 17:4 – 5 The woman was arrayed in purple and scarlet, and adorned with gold and precious stones, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a name was written: Mystery, Babylon the Great, the Mother of Harlots and the Abominations of the Earth.
 - Revelation 21:8 But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.
 - Revelation 21:27 But there shall by no means enter it anything profane, nor one who causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life.
- Old Testament passages:
 - Daniel 7:26 – 27 And after the sixty-two weeks, Messiah shall be cut off, but not for Himself; and the people of the Prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and until the end of the war desolations (abominations) are determined. Then He shall confirm a covenant with many for one week; but in the middle of the week He shall; bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.
 - Daniel 11:31, 12:11 ...They shall take away the daily sacrifices and place there the abomination of desolation.
 - Leviticus 7:21 Moreover, the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the Lord, that person shall be cut off from his people.

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- Leviticus 11:10 – 43 (9 occasions) 20:25 “That shall be an abomination to you.” “You shall not make yourselves abominable.” (Contrast 20:26)
- Deuteronomy 7:26 Nor shall you bring an abomination (not the word under consideration) into your house, lest you be doomed to destruction like it. You shall utterly detest (abhor or ‘abominate’) it and utterly abhor it, for it is an accursed thing.
- Deuteronomy 29:17 And you saw their abominations and their idols which were among them – wood and stone and silver and gold.
- 1 Kings 11:5 – 7 For Solomon went after Ashteroth the goddess of the Sidonians and after Milcom the abomination of the Ammonites...and for Molech the abomination of the people of Ammon. (2 Kings 23:13, 24 Josiah destroyed them)
- Psalm 22:24 For He has not despised nor abhorred (‘abominated’) the affliction of the afflicted, nor has He hidden His face from Him, but when He cried to Him, He heard.
- Isaiah 66:3 He who kills a bull is as if he slays a man; he who sacrifices a lamb as if he breaks a dog’s neck; he who offers a grain offering as if he offers swine’s blood; he who burns incense as if he blesses an idol. Just as they have chosen their own ways, and their soul delights in their abominations...(also 66:17)
- Jeremiah 4:1 “If you will return, O Israel,” says the Lord, “Return to Me; and if you will put away your abominations out of my sight, then you shall not be moved.”
- Jeremiah 7:30 They have set their abominations in the house which is called by My name, to pollute it. Ezekiel 5:11, 7:20, 11:18, 11:21 (detestable)
- Jeremiah 13:27, 32:34 Your abomination on the hills in the field.
- Jeremiah 16:18 They have filled My inheritance with the carcasses of their detestable (abominable) and abominable (different word) idols.
- Ezekiel 20:7 – 8, 30 They did not cast away the abominations which were before your eyes, nor did they forsake the idols of Egypt.
- Ezekiel 37:23 They shall not defile themselves any more with their idols, nor with their detestable things...
- Hosea 9:10 They became an abomination like the thing they loved.
- Nahum 3:6 I will cast ‘abomination’ upon you.
- Zechariah 9:7 I will take away the blood from his mouth and the abomination from between his teeth.
- Conclusions
 - Both people and things are called abominable.
 - Idolatry is part of many contexts, but not exclusively. Some separate the two.
 - ‘Abominable’ encompasses all things contrary to God
 - That which is inconsistent with the character of God is termed abominable.
 - What God considers abominable, we do also.
 - Most of the abominable things and practices are obvious. The next “level” of abominations consists of the things deemed so for no apparent reason (*e.g.*, unclean animals).
 - The central thought, the conclusion of the many illustrations, is that people become what they trust. Trust rooted anywhere but in God is detestable, causing us to be detestable. Stated positively, consistency demands that everything be connected to faith.