



The Sinaitic Light (SAPS)

Bible Study Lesson New Testament Abomination

Study Article No. XIII (13)

© 2022 NCCI UNIVERSUM

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher or author.

All Scripture quotations, unless otherwise indicated, are taken from The Holy Bible, English Standard Version. ESV® Permanent Text Edition® (2016). Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

This article uses the English terms for Elohim (God), Yah (Father) Yahoshua (Christ).

Objective:

This lesson is a study on what abominations are in Revelation 17:4-5; 21:27 and 21:8. This lesson seeks to identify and define abominations according to how they are defined in the Old Testament (OT) based upon its usage in the Torah. The inspiration for this lesson is an exchange between a gentleman named Jonathan and a Minister of the Church of Christ on his weekly radio broad cast, "Bible Cross Fire." The objective of this lesson is to demonstrate that the word abomination and abominable are broad terms *relating to the purity laws* in the Torah such as conjugal, relational, dietary, and divining laws.

Learning Outcome:

Upon completion of this study, the reader will:

1. Understand the Hebrew and Greek words for abomination,
2. Identify Scriptures in the Old and New Testament that uses the word abominations and illustrate its meanings,
3. Understand why Gentiles and some Jews are referred to as dogs,
4. Understand if Yah is mutable and,
5. Perform a critical analysis of a theological position advocated by Minister Patrick Donahue, which states that one can partake in menstrual intercourse

Scriptures

Septuagint (LXX)	Greek Old Testament Bible
Masoretic Text (MT)	Hebrew Bible
OT	Old Testament
NT	New Testament

Terms

Sheh'kets	Hebrew for abomination
Bdeo	To stink, to pass gas, break wind
Bdelugma	An abominable thing, a detestable thing (G946)
Bdelussomai	To abhor, to detest, to loathe (G948)
Ebdelygmenois	Perfect participle dative masculine plural (G948)
Theo antinomianism	Against God's law

Lexical context

Bdelugma	
Revelation 17:4-5, 21:27	Rome and practices abominations (Lead passages)
Leviticus 11:10-42	Dietary abominations
Leviticus 18:22,26-29; 20:13	Conjugal abominations
Deuteronomy 18:9-12	Spiritism abominations
Isaiah 66:17	Dietary abomination in millennium
Bdelussomai	
Revelation 21:8	Abominable in the lake of fire (Lead passages)
Leviticus 11:11,13,43	Dietary abominations
Leviticus 18:1-30; 20:23-25	Conjugal abominations

Introduction

The Old Testament, or rather the Hebrew Scriptures, the Masoretic Text (MT), speaks of abominations. These are practices that are detestable to Yah, hence the meaning of the word, “a thing or act that causes extreme disgust or hatred.” But most believers are taught that Old Testament abominations have been abrogated by the New Testament, i.e., if one is in Christ, there is no such thing as an abomination *as the Old Testament defines* it because the OT laws were abrogated by Yahshua at Calvary. Yet, such a proposition is patently false. If the Old Testament speaks of abominations to a special group of people chosen by Yah to represent Him (Is. 43:10), then it is safe to induce that these same people in the New Testament also understand what an abomination is from an Old Testament perspective by tradition and law. One can safely deduce that Yahshua understood what an abomination was based upon the OT.¹

The apostles, disciples and all Jews and converts trained from the Torah and knew what abominations were because Yah revealed them to them with the expectation that they would reveal them to the nations. In other words, we do not enter a new dispensation redefining the term abomination or abominable. The terms are contiguous between the testaments. Isaiah writes,

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; *and all the nations shall flow to it, and many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.* He shall judge between the nations and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come, let us walk in the light of the LORD (Is. 2:1-5).

There will come a time when all nations ascend to Jerusalem, Israel, because they desire to know Yah’s ways. They desire to understand His code of ethics, *which is exemplified by His law.* Isaiah prophecies that this will happen *during the millennial kingdom*, when the Messiah is given the scepter to rule upon the throne of David (Luke 1:31-33; Rev. 20:1-6; 1 Cor. 15:21-27). All nations will follow Israelite lead to embrace and learn the customs that Yah taught them so they can become Yah’s holy people because His house has been declared a house for all people (Is. 56:7-8). The prophets Jeremiah (Jer. 12:14-17), Micah (Micah 4:1-2) and Zechariah (Zech.

¹ Define abomination.

8:20-23) affirm this position unequivocally. Yet, it does not resonate in patristical Christianity, the Christianity that many assume is the Christianity of the Bible, modern Christendom.^{2 3 4 5}

This lesson is a lesson written to articulate what abominations are according to the Torah (the Mosaic law) and how it is reinforced in the New Testament *under the descriptive terms, “abomination” and “abominable.”* This lesson will prove that there are a myriad of abominations, things and acts that Yah refers to as detestable that have not abated in the New Testament but are reinforced in the New Testament eschaton (end-time judgment) in the book of Revelation. This lesson will demonstrate that *unlawful sex acts, divining, and consuming unclean foods*, to name a few, are classified as abominations to Yah, as is supported in the NT in the book of Revelation.⁶

The law is a believer’s guide to understanding what is holy, righteous, godly, pure, and good. Conversely, it is a guide to understanding what is unholy, unrighteous, ungodly, impure, and bad. Without a guide to inform readers and believers of what an abomination is, one is left to interpret such a word relatively. An individual interpretation might not be in harmony with Yah’s will or interpretation. Therefore, He gave us a manual that identifies and defines abominations without relativism. Yah says, “Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!” (Is. 5:20-21). This lesson’s contention is that neo-Christendom has inverted Yah’s righteousness to teach an *antinomianistic* (lawless, *nomon* -law, *anti*-against) doctrine against what Yah has called and defined as abominable. Hence, the thesis for this lesson is “Yah has identified what abominations are in the Old Testament, and He reinforces them as a disqualifying factor for receiving eternal life in the book of Revelation.”^{7 8 9}

Neo-Christian Duplicity

The inspiration for this study is a conversation held between a gentleman named Jonathan and Minister Patrick Donahue of the East Albertville Church of Christ, who hosts a weekly Bible broadcast called Bible Crossfire on Sirius XM channel 131. In this episode Jonathan asks Donahue if it is alright to have intercourse with his wife when she is menstruating. Donahue’s reply was that it was fine because restrictions of such activities were prohibited under Old Testament law, not New Testament law, thus it is lawful to engage in such an act if one so

² What passage says that Yah’s house will be a house for all people?

³ What passage says that the nations must learn the ways of Yah’s people to be saved?

⁴ What passage says that 10 men out of all nations of the earth will follow a Jew because they know that Yah is with them alone?

⁵ When will Christ rule upon David’s throne?

⁶ What does eschaton mean?

⁷ Where are abominations defined in the Bible?

⁸ What is the purpose of the Torah or law?

⁹ What does antinomianistic mean?

desires. This episode was recorded on September 4, 2022, under the show’s heading “Some Things We Learn From The Old Testament Prophets.”

Donahue is the quintessential neo-Christian evangelist, propagating *theo antinomianism*, “against God’s law,” as the doctrine of the New Testament. However, this theological position is biblically untenable and *duplicitous* (deceitful, contradictory doubleness of thought, speech, or action, misleading). The duplicity exists in the fact that Donahue argues that we study the OT to better understand the NT because the NT quotes the OT. This lesson agrees with Donahue assessment and methodology. So, based upon his analysis, it would stand to reason that any ambiguity in the NT can be reconciled by the OT. However, this is not how Donahue presents his argument, which creates a duplicitous position. He says,

There has been a change of the law. If I change the oil in my car, that means I completely replace the old oil with new oil. So if we change the law, there has been a change in God’s law. That means the NT law, the law of Christ—he is our leader—has completely replaced the OT law, sometimes called the law of Moses—Moses was their leader. And so, the law of Moses, the OT, *Genesis to Malachi, is no longer in force*. When you want to know what to do today to please God, what to do to be saved, how to worship God, how to live your everyday life, you are going to turn to the NT. *But we still study the OT*. Why? Well, not because it is our law for today but because the NT quotes the OT, refers to the OT quite frequently, so *we study the OT to help us understand the NT, which is our law for today* (Donahue, 2022).

Herein lies the problem. Donahue is correct in part of his supposition, the supposition that states that *the NT quotes the OT and refers to it frequently, which helps one to understand the NT*. The duplicity is in the fact that Donahue understands that the OT provides clarity to NT teachings and the plan of salvation, yet he argues that we are not bound to it. Yahshua and the apostles spoke in Torah-centric terms and elaborated upon it, not to expand or abrogate it, but to reference it, as Donahue stated. However, they used it as a reference to understand *Yah’s will and what one needed to do to receive eternal life* (Matt. 5:17-20; 7:21-23).^{10 11}

Yahshua was asked by an Israelite what one needed to do to receive salvation. Yahshua responded, “If you would enter life, keep the commandments” (Matt. 19:17). Yahshua did not tell the gentleman to have faith, believe on him or do not worry about works of deeds because he was under grace. To the contrary, Yahshua stated that if he wanted to receive eternal life, *he must keep Yah’s commandments*. These sentiments were also echoed by Paul, who says, “For neither circumcision counts for anything nor uncircumcision, *but keeping the commandments of God*” (1 Cor. 7:19). The book of Revelation affirms this premise, and what is profound about Revelation is that it comes from Yah when he says, “Blessed are they that do his commandments, that they

¹⁰ Why does Donahue state the neo-Christians still study the OT?

¹¹ Define duplicity?

may have right to the tree of life and may enter in through the gates into the city” (Rev. 22:14, KJV).^{12 13}

So, when Donahue states that the OT helps to provide clarity to the NT, this lesson concurs with his supposition. Yet, he finds it necessary to abrogate what the OT clarifies in the NT, viz., how Yah’s law must be observed within the confines of His Sinaitic legislation. This means that every component of the law must be observed as Yahshua states to receive eternal life. Consequences for not abiding in these OT laws lead to condemnation. Yahshua says,

Not everyone who calls out to me, ‘Lord! Lord!’ will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter. On judgment day many will say to me, ‘Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.’ But I will reply, ‘I never knew you. *Get away from me, you who break God’s laws.*’ (Matt. 7:21-23, NLT) [emphasis added].

In the eschaton, at the judgment, Yahshua is going to reject everyone who professes Christ (‘Lord! Lord!’) *but has not observed Yah’s laws*, the Torah. Although neo-Christians have prophesied in Christ’s name, cast out demons in his name and performed miracles in his name, *they will be condemned by Yahshua* because they chose not to obey God’s law, the precepts that Yah ordained to give eternal life in the OT that, as Donahue states, “is reiterated in the NT” (Lev. 18:5; Matt. 19:17). Here is this lesson’s problem. *Only the Old Testament defines what abominations are.* But if the law is no longer relevant, binding, and efficacious a believer will not understand what an abomination is and what makes one abominable in the sight of Yah. So, it is imperative that believers understand what an abomination is and what constitutes an abominable act.^{14 15 16}

The Abomination

Donahue assures Jonathan that having intercourse with a menstruating woman is not unlawful, sinful or an abomination, and uses the dietary laws as an illustration. In other words, his understanding is that *menstrual intercourse falls in the same category as eating shrimp, pork, lobster, etc.* He is correct. According to the law (Torah), it is an abomination penalized with communal severance. However, according to neo-Christian teachings, the NT states that you can now eat these things because it is no longer an abomination according to Christ ratified by Peter’s vision (Matt. 15:10-11; Acts 10:9-15). But the NT is clear. No one who engages in

¹² What must one do to receive eternal life?

¹³ Blessed are they that do His _____ that they may have right to the _____.

¹⁴ Who are the groups that believe in Yahshua as the Messiah?

¹⁵ Yahshua is rejecting everyone who breaks God’s _____.

¹⁶ Only the OT defines what _____ are.

abominable or unclean acts will receive salvation. They will be consumed by the lake of fire and exist no more.¹⁷

This statement accords with John the Revelator's vision. "But the fearful, and unbelieving, and the *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, and all *liars*, shall have their part in the lake which burneth with fire and brimstone: *which is the second death*" (Rev. 21:8, KJV) [emphasis added]. There are several people who will be deemed unworthy to receive eternal life because they have violated Yah's law, such as *murderers* (Rom. 1:29 = Ex. 20:13), *whoremongers or sexually immoral* (1 Cor. 6:9 = Lev. 18:1-30), *sorcerers* (Gal. 5:20 = Deut. 18:9-12), *idolaters* (Gal. 5:20 = Ex. 20:1-2), and *liars* (Col. 3:9 = Lev. 19:11). What John has just enumerated are transgressions of the Torah, which are reiterated in the NT but have their foundation in the OT. But another group mentioned *in this list is the abominable*. Where are the abominable listed in the New or Old testaments that bring lucidity to this NT passage?¹⁸

Revelation 21:27 says, "And there shall in no wise enter into it anything that defileth, *neither whatsoever worketh abomination*, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27, KJV). No one who practices abomination will receive salvation. This is someone who practices an egregiously designated sin (1 John 3:7-10). The challenge this lesson has with Donahue's position is that the NT is using the term abomination that is not defined within it, viz., it is not defined in the gospels or the epistles *without ambiguity*, yet Yah states that those who are abominable and practice abomination will not receive eternal life; they shall be eternally destroyed. If the NT is not clearly identifying and explaining what an abomination is and what makes one abominable to Yah then one can deduce that John's audience understood what the term abomination meant and what makes one abominable.¹⁹

The implication is that John's audience knew what abomination meant because they were guided by the OT definition of the term. Paul says, "*For whatsoever things were written aforetime were written for our learning*, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4) [emphasis added]. The Scriptures were written for our learning; therefore, for one to understand what Yah defines as an abomination, one would have to search the Scriptures because the NT was not written at the time of this epistle. Only the OT was in circulation and being studied by Yahshua, the apostles, the disciples, and the rest of the Jewish nation along with their converts.²⁰

Paul says to Timothy "All Scripture is breathed out by God and profitable *for teaching, for reproof, for correction, and for training in righteousness*, that the man of God may be complete, equipped for every good work" (2 Tim. 3:17) [emphasis added]. In the first century and preceding centuries, all Jews and Jewish converts read the Torah and the prophets to understand Yah's will. Second century disciples of Christ who received the NT but did not

¹⁷ What passages are used in neo-Christendom to demonstrate that one can now eat unclean foods?

¹⁸ What transgressions are enumerated in the NT that are reflected in the OT?

¹⁹ What passage states that whoever practices sin is of the devil?

²⁰ What book were apostles studying in the first century?

understand some of its verbiage received clarity by examining the OT. Paul states that the OT trained believers in righteousness, showed what was wrong in one's life and corrected it for those who embraced it. So, when Donahue states that the law of menstrual separation and sexual interaction has been abrogated by the NT, such a position is fallible because menstrual intercourse, along with consuming unclean animals, is an abomination to Yah revealed to NT believers in the law.

Abomination and Greek & Hebrew Lexicology

The term abomination appears in the Septuagint Bible and is well defined to mean that something, someone, or a vice is utterly detested by Yah and will be condemned if they identify with such a state. This proposition is sustained in the Greek NT and Greek OT (LXX). When Yah says that the abominable shall not receive eternal life in Revelation 21:8, He uses the Greek word *ebdelugmenois* ἐβδελυγμένοις (ebdeloo-gmenois), meaning “having been made abominable, made detestable, to make disgusted or be disgusted.” In Revelation 21:27 John uses the Greek word *bdelugma* βδέλυγμα (bdeloo-gma) meaning “a detestable thing or things” (Rev. 17:4) from *bdeo* βδέω, meaning “to break wind, pass gas, to stink.” The question remains, what is Yah applying these terms to? There are no other places in the NT that use these terms to help provide an understanding of what Yah is conveying besides those that focus on idolatry (Rom. 2:22). Donahue states that one studies the OT to understand the NT. Therefore, this lesson turns to this methodology to capture an understanding of what abomination means.²¹

In Revelation 21:27 John uses the Greek word *bdelugma* βδέλυγμα for those who practice abomination. To identify how this word relates to Yah's law one needs to read the LXX to identify its OT word usage. Leviticus 11:10 says, “And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an *abomination unto you*” (see 11-12) [emphasis added]. For the fowls Yah says, “And these are they which ye shall have in *abomination* among the fowls; they shall not be eaten, *they are an abomination*: the eagle, and the ossifrage, and the ospray (v.13 see vv. 20,23,41,42) [emphasis added].

Yah then states how one who practices homosexuality is an abomination (Lev. 18:22) and sums up all transgressions of sexual intercourse as an abomination, *including menstrual intercourse*. In Leviticus 18:19 He says, “Do not have sexual relations with a woman *during her period of menstrual impurity*” (NLT). This command precedes the commandments that Yah concludes with, which terminates in a warning not to engage in abominable acts. He says, “But you shall keep my statutes and my rules and do none of these *abominations, either the native or the stranger who sojourns among you* (for the people of the land, who were before you, did all of these abominations, so that the land became unclean) *For everyone who does any of these abominations*, the persons who do them shall be cut off from among their people. So, keep my

²¹ What is the Greek word for abomination?

charge *never to practice any of these abominable customs that were practiced before you, and never to make yourselves unclean by them: I am the LORD your God.*" (Lev. 18:26-27,29-30) [emphasis added].

Leviticus 18 is the chapter that legislates all sexual activities. It is the part of the law that instructs believers on what is acceptable, unacceptable, clean, and unclean to Yah sexually. Yah uses the Greek word βδέλυγμα *bdelugma* (abomination) four times (vv.22, 26 and 29), and βδελύσσομαι *bdelussomai* (abomination) once (v.30) to denote the severity of His law and the egregiousness of the sin. He commands Israelites and foreigners, non-Israelites, to abandon such practices, demonstrating that the law of abominations is not restricted to Jews alone. It is applicable to all people because Yah is the God of all people, as Paul asks, "Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also?" (Rom. 3:29). Thus, there is one standard and one law for all human beings who come into its revelation. John states that Rome was filled with such abominable practices (Rev. 17:4-5) and that they would not enter the kingdom in such an abominable and unclean state (Rev. 21:27). The same Greek word used in Leviticus for sexual deviancy is the same word John discloses in Revelation.^{22 23}

In Leviticus 11:10-42 Yah uses the Hebrew word *sheqets* שֶׁקֶטֶץ. In Leviticus 18:26-30 Yah uses the same Hebrew word *sheqets* to denote a practice that is most detestable, abhorrent, abominable. In Deuteronomy 14:3, which refers to all the animals listed in Leviticus 11:1-47, Yah commands that no one become abominable or unclean by eating the animals He has deemed detestable. He says, "You shall not eat any abomination" and uses the Hebrew word *sheqets*. *Sheqets* is also applied to Deuteronomy 18:9-12.

When you come into the land that the LORD your God is giving you, you shall not learn to follow the *abominable practices* of those nations. There shall not be found among you anyone who burns his son or his daughter as an offering, *anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a necromancer or one who inquires of the dead, for whoever does these things is an abomination to the LORD.* And *because of these abominations* the LORD your God is driving them out before you. You shall be blameless before the LORD your God, for these nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the LORD your God has not allowed you to do this [emphasis added].

Yah has called those who practice *divination, fortune telling, witchcraft, sorcery, astrology*, etc. abominable, *sheqets*. These people shall not inherit the kingdom as John says in Revelation 21:8, "But the fearful, and unbelieving, and the *abominable*, and murderers, and whoremongers, *and sorcerers*, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: *which is the second death*" (KJV) [emphasis added]. In Greek, Yah uses *bdelugma* three times (vv.9 and 12). Now, Yah addresses cross dressers and refers to

²² True or False. The Bible states that Yah is the God the Jew and Gentile.

²³ True or False. It is expected by Yah that Gentiles learn His laws from Israelites and follow them so they may become holy people.

them as *šheqets* (*bdelugma*). He also expresses concerns with prostitution money, that is, donating monies from prostitution or pimping to maintain Yah's house of worship. This is an abomination (Deut. 22:5; 23:18). He classifies inequities, injustices and business through false weights and balances as *šheqets* Gr. *bdelugma* (Deut. 25:13-16; Prov. 11:1).^{24 25}

In all these passages, the Greek Old Testament Bible, the LXX, uses the same Greek word that John introduces in Revelation 21:8 and 27 (*bdelugma* βδέλυγμα), equivalents for the Hebrew word *šheqets*. In Isaiah 66:17 Yah says, "Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig's flesh and the abomination and mice, shall come to an end together, declares the LORD." The Greek word used for abomination is *bdelugmata* βδέλυγματα (Heb. *šheqets*) and is written to demonstrate the level of disdain Yah has for animals He has ordained as *inconsumable* (abominable), as we saw in Leviticus 11. What is telling about this passage is that Isaiah 66:17 is addressing the period of the Parousia (second coming of Christ), the eshaton. Yah has held everyone accountable to His dietary laws, the very laws that Donahue says are no longer active. Yet, Yah is going to destroy those who have made themselves abominable by eating these animals, illustrating that the law never abated, and we are still held accountable to its tenets today. This is the point John is making in Revelation.^{26 27}

Dr. Harold Hoehner, Professor of New Testament studies at Dallas Theological Seminary writes, "Revelation 21:8 means that the Jews did 'abhor' or detest idols because they were utterly abominable or loathsome" (Hoehner 2006, 141). But Hoehner's definition for *ebdelugmenois* ἐβδελυγμένοις is by choice limited to idolatry. Although it is used in such a manner in Romans 2:22, as he brings out in his treatise, this word has a broad meaning and includes acts that repulse Yah according to the Torah, as we can draw from Revelation 17:4-5 and 21:27. It is possible that Hoehner and others limit *ebdelugmenois* to idolatry because the presupposition is that conjugal (menstrual sex) and dietary laws were abrogated by Christ, thus limiting this term to idolatry. However, such a position would seem reckless since John mentions idolatry in the passage (*eidōlōlātraiς* εἰδωλόλατραις). Therefore, John must be pointing to actual abominable acts that can only be gleaned from the OT usage of the word. Dr. James B. DeYoung, Professor of New Testament at Western Seminary says that,

In Revelation 21:8, Jesus tells John that the lake of fire, the second death, is reserved for the 'cowardly and unbelieving and abominable and murders and immoral and sorcerers and idolaters and liars.' The 'abominable' represents *bdleygma*. The similarity of John's list to the list of Leviticus 18 and 20 is evidence that John refers to 'homosexuality.' Jesus confirms this point in Revelation 22:15, declaring that outside the New Jerusalem are 'the dogs and sorcerers and immoral and murders and idolaters and everyone who loves and practices lying.' This list is so similar to the list in Revelation 21 that we must conclude that abominable corresponds to dogs. This reminds us of the use of dogs in the

²⁴ What is the Hebrew word for abomination?

²⁵ True or False. It is an abomination to dress as the opposite sex.

²⁶ What does Parousia mean?

²⁷ What period is Isaiah 66:17 covering?

discussion of Deuteronomy 23:17 . . . The strong presumption is that dogs refer to males who go to male temple prostitutes, hence homosexuals. (Young 2000, 51).

DeYoung views 21:8 from the lens of homosexuality, and this lesson agrees because this is the term used in the LXX. But it cannot be limited to homosexuality alone, as found in Leviticus 18 and 20, *but all sexual deviancies* written therein, as Dr. Marvin Pope, Professor of Religious Studies and Divinity at Yale University, asserts, and refers to the passage as a statement that refers to “sexual perverts” (Horner 1978, 69). “Sexual perverts” would be a reference to all violations of conjugal laws in the Torah including *menstrual intercourse* (the motivation for this lesson). In addition, the euphemistic expression “dogs” should not be limited to homosexuality or all manner of sexual deviancy. Yahshua referred to a Gentile woman as a “dog” (Matt. 15:26). “The Gentiles were ‘unclean’ as far as the Jews were concerned. In fact, Jews referred to the Gentiles as ‘dogs’” (Wiersbe 2007, 45). Israelites considered themselves of a purer humanity than their human counterparts and viewed everyone else as *less than* from a spiritual context, hence dogs, because they lived as scavengers with subjective morals and no divine guidance (Eph. 2:11-12)

Dr. Michael Bird argues that the Gentile woman was referred to in the sense of a female dog and likens her to a “little bitch.” He says, “The pejorative insult ‘dog’ is frequent in Israel’s sacred traditions and Second Temple Jewish literature. Such dogs in the Jewish view were not domesticated pets but wild, unclean scavengers. In a midrash on Psalm 4, Gentiles are compared to dogs at the eschatological banquet, where the dogs get to eat, but do not dine as sumptuously as the invited guests. . . Some scholars attempt to lessen the force of Jesus’s insult by appealing to the diminutive use of κὸνάρια (‘little dogs’ or household dog,’ instead of κὸνὼν ‘street dog’) and so imply that the dogs belong to the household and should be fed with the children. . . To call the woman a ‘little bitch’ is no less abusive than calling her a ‘bitch’” (Bird 2006, 48).²⁸

Paul referred to the “Jewish Christians, Jewish Gnostics, Cynics, or followers of Cybele” (Oropeza 2012, 209), Pharisees or Judaizers as dogs (Phil. 3:2) which indicates he is specifically referring to their spiritual standing as he expounds upon in Galatians, “For even those who are circumcised *do not themselves keep the law*” (Gal. 6:13) [emphasis added]. Thus, “dogs” in Revelation 22:15 not only applies to homosexuals but to everyone who is unclean according to Torah standards as Yahshua and Paul use the term. Neo-Christians seem to find solace in diminishing the effect of these terms because biblically and culturally they would apply to their theology and doctrine. But when these words are analyzed lexically, historically, and culturally, the conclusion is inarguable. John is revealing to his readers that those who are unclean and abominable according to Torah law will not inherit the kingdom.²⁹

Jonathan asked Donahue why *menstrual intercourse* was not mentioned as a sin in the NT. Donahue’s position was that the law had been abrogated and such an absence of this law in the NT implies that it is acceptable with impunity. However, the NT does not support such an

²⁸ Why were Gentiles referred to as dogs?

²⁹ Who might Paul be referring to as dogs?

antinomianistic position. Such a position contradicts the “word of God.” What we can safely induce from the NT is that when Yah and the apostles use the term *bdelugma*, they are referring to a *host of detestable acts* that are explicated in the law, thereby demonstrating, as Yahshua asserts, that we are under the law when we read the Bible and claim to be guided by its tenets. Reading the Bible, specifically the NT cannot be properly understood without the guidance of the OT. Yah says,

If a man is righteous and does what is just and right— if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor’s wife or *approach a woman in her time of menstrual impurity*, does not oppress anyone, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, does not lend at interest or take any profit, withholds his hand from injustice, executes true justice between man and man, walks in my statutes, and keeps my rules by acting faithfully—*he is righteous; he shall surely live*, declares the Lord GOD (Ez. 18:5-9) [emphasis added].

Yah says that a righteous man does not have intercourse with his wife when she is menstruating. He says that if a person walks in His laws and maintains his commands, showing faithfulness to Yah through these acts, he will receive eternal life as Yahshua affirmed. However, neo-Christians such as Donahue argue against this premise with only a duplicitous, contradictory supposition to support it. Paul says that “God’s law was given so that all people could see how sinful they were” (Rom. 5:20). Is one supposed to believe that the law is no longer beneficial to identify sin? If such is the case, then what books are opened at the judgment to determine if one is fit for the kingdom (Rev. 20:12)? The books that are opened are the law books, the Torah, and the book of works, illustrating one’s deeds, good and bad, measured by the law to determine one’s fitness for the kingdom and gift of immortality.^{30 31 32}

Summation

Abomination is used in the NT to outline all the practices that are detestable to Yah that can only be obtained from the OT. The Greek word that John introduces for abomination is *bdelugma* βδέλυγμα. Its Hebrew cognate is *sheqets*. *Bdelugma* is used a myriad of times in the law, specifically in Leviticus and Deuteronomy, to protest menstrual intercourse, sexual perversions, unclean foods, and sorcery. Thus, the reason John sees this in Revelation 17:4: “The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup *full of abominations* and the *impurities of her sexual immorality*” [emphasis added]. Why would John use the term abomination if those things listed in the Torah were not still an abomination to Yah in the NT (foods, menstrual intercourse, homosexuality,

³⁰ What books are open at the judgment?

³¹ Why was the law given?

³² What is a righteous person?

incest, sorcery, fortunetelling etc.)? Why would John state that nothing unclean would enter the kingdom unless his readers knew what made one unclean?

When John says, “But the fearful, and unbelieving, and the *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, and all *liars*, shall have their part in the lake which burneth with fire and brimstone: *which is the second death*” (Rev. 21:8, KJV), he identifies several groups of people who will be deemed unworthy to receive eternal life because they have violated Yah’s law, such as *murders* (Rom. 1:29 = Ex. 20:13), *the sexually immoral* (1 Cor. 6:9 = Lev. 18:1-30), *sorcerers* (Gal. 5:20 = Deut. 18:9-12), *idolaters* (Gal. 5:20 = Ex. 20:1-2), and *liars* (Col. 3:9 = Lev. 19:11). The abominable, then, must be those who have violated *conjugal, dietary, divining* (Lev. 11:1-47; 18:1-30; Deut. 18:9-12) and other laws that Yah has deemed abominable, as this lesson has demonstrated, not just *homosexuality and idolatry*, which neo-Christians find so convenient to use to exonerate them from any wrongdoing according to the standards of the law.

Dr. Michael Sommer, Professor of Ancient History at the University of Liverpool observes in his analysis of Revelation that “John emphasizes very clearly that the laws of the Torah, or at least parts of it, *are still valid*. He is using the language of cultic purity laws to express that the heavenly cult is pure and that its performance *does not breach those laws of the Torah not superceded by Christ’s teaching*. He also emphasises that the Torah is not only a collection of ethical commandments, *but also expresses how God wants to be adored* (Sommer 2020, Kindle) [emphasis added]. Sommer has rightly assessed John’s epistle. He is inspired to convey to readers that the Torah is still viable and efficacious for one’s salvation in contradistinction to what neo-Christians have asserted.³³

Conclusion

Abominations are critical in understanding the nature of Yah and the impact it has on the sanctity of the faith and truth. The Bible identifies what abominations are because they are something that Yah despises, and since He has commanded those who worship Him to be holy as He is holy, He has demonstrated in His law how to obtain this holiness. Abominations are sins that compromise one’s holiness and terminate in the loss of one’s salvation. Donahue argues that menstrual intercourse is acceptable based upon the New Testament, specifically, the law of Christ (Gal. 6:2 see John 13:34). But there is no law that Christ has given that nullifies Yah’s laws. To the contrary, Yahshua’s gospel commands and compels all believers to embrace the law and have faith in him as Yah’s propitiator.

Donahue’s theology and doctrine are patristical just like the rest of modern Christianity. His theology is an *antinomianistic* doctrine that selectively encourages its adherents to engage in acts that are deemed abominable because, *presumably*, Yah has changed His laws to allow for such practices. Nowhere in the Scripture does one see where Yah *refers to something as an*

³³ True or False. Sommer believes that the Torah, or part of it was still in force in the first century.

abomination then reverses His sentiments. Such a position reflects mutability, and the Scriptures tell us that Yah is immutable. He does not change (Mal. 3:6). Neo-Christendom, not the people but the theology and doctrine, is heretical and opposed to the salvific tenets that promise eternal life.

As a minister of Yah's word, it is reckless and irresponsible to tell a layman that it is permissible to have intercourse with a woman who is menstruating when Yah has absolutely forbidden such practices and even condemned nations for engaging in such acts. Even Laban (prior to the law) respected the fact that Rachel (his daughter) was menstruating and could not stand to honor him as was the custom while she was cycling, so he bypassed the chest she hid his gods in (Gen. 31:35). In conclusion, we are under the law.

Bibliography

Bird, Michael F. *Jesus and the Origins of the Gentile Mission*. New York, NY: Bloomsbury Publishing, 2006.

DeYoung, James B. *Homosexuality*. Grand Rapids, MI: Kregel Publications, 2000.

Hoehner, Harold W. ed., Darrell L. Bock. *The Bible Knowledge Word Study Acts-Ephesians*. Colorado Springs, CO: Victor Cook Communications Ministries, 2006.

Horner, Tom. *Jonathan Loved David Homosexuality in Biblical Times*. Philadelphia, PA: Westminster Press, 1978.

Oropeza B. J. *Jews, Gentiles, and the Opponents of Paul: Apostasy in the New Testament Communities, Volume 2: The Pauline Letters*. Eugene, OR: Wipf and Stock Publishers, 2012.

Sommer, Michael. Eds., Johann Heiss, Veronika Wieser, Vincent Eltschinger. Vol. 1. *Cultures of Eschatology*. Berlin, Germany: De Gruyter, 2020.

Wiersbe, Warren W. *The Wiersbe Bible Commentary: New Testament*. Colorado Springs, CO: Cook Communication, 2007.