

A NOTE ON ABOMINATIONS AS SIN IN REFERENCE TO GENESIS 19

Generally translated, the word “Sin” comes from the Greek word *hamartia*, which means, to err, or miss the mark or the goal. In Hebrew, the word is *chatta’ah* is used. It also means, to miss a goal, to fall short of a standard, to make a mistake, or to sin (Proverbs 19:2). In Romans 5:17; 11:11-12, Paul uses the Greek word *paraptoma*. Paraptoma means: to fall, falter, or a misstep. And in Hebrews 9:7, Paul uses the Greek word *agnoema* to describe sins of ignorance or thoughtlessness.

Sins of “wickedness” is translated from the Greek word *pomeria* and speaks of someone who lacks ethical standards, a rottenness or disease of the soul. The writer of Mark uses the word “Malice”, translated from the Greek word *kakia* to describe evilness or wickedness (Mark 7:21).

In Romans 5:19, “disobedience” is translated from the Greek word *parakoe* and means failing or refusing to hear. In Romans 4:15, “transgression” is translated from the Greek word *parabasis* which means to pass or go beyond (what the law allows). In I John 3:4, the word “iniquity” translated from the Greek word *adikia* and means “without a name” to describe the sin of someone acting without authority, or is unjust, wicked, and wrong.

Sins of “lawlessness” found in I John 3:4, is translated from the Greek word *anomia* and refers to a person acting without permission of the law. A person who commits an “ungodly” sin is one who does not show or give God honor and worship. It is translated from the Greek word *asebeia* which mean “without religion.”

“Abomination” is translated from the Hebrew word *piggawl* meaning something that stinks because it is rotten. It illustrates something that makes you sick to your stomach just to think about them. The idea stems from the Greek word *bdelugma* which means desolation. In its biblical usage, an abomination is something that God loathes or hates because it is offensive to Him and His character. Sins of abomination are often used in association with things like idolatry and false gods (Deuteronomy 17:2–5; 27:15; 29:17; Isaiah 66:3; Jeremiah 32:34; Ezekiel 5:9; 11:18; Hosea 9:10) and shows how much God hates the falsehood, impurity, and wickedness of pagan gods.

Throughout scripture, occult practices are called abominations. We find “abomination” used in the practice of child sacrifices (Deuteronomy 18:9–12; 20:18; 2 Chronicles 28:3), ungodly sexual relationships like homosexuality and adultery (Leviticus 18:22–29; 20:13; Deuteronomy 24:4), cross-dressing (Deuteronomy 22:5), imperfect sacrifices (Deuteronomy 17:1), dishonest business dealings (Deuteronomy 25:13–16; Proverbs 11:1; 20:10, 23), wickedness (Proverbs 15:9, 26), injustice (Proverbs 17:15), turning a deaf ear to God’s instruction (Proverbs 28:9), and hypocritical offerings from the unrepentant (Proverbs 15:8; Isaiah 1:13).

Proverbs 6:16-19 lists seven things that God calls an abomination. They are: 1) haughty eyes; 2) a lying tongue; 3) hands that shed innocent blood; 4) a heart that devises wicked plans; 5) feet that make haste to run to evil; 6) a false witness who breathes out lies; 7) one who sows discord among brothers". In Luke 16:15 Jesus calls the Pharisees' love of money an "abomination in the sight of God". In Titus 1:16, God calls false teachers and hypocrites "detestable, disobedient and unfit for doing anything good." In relation to the end times, both Daniel and Jesus predicted the abomination of desolation that would corrupt the holy place of the temple (Matthew 24:15; Daniel 9:27). Here, the "whore of Babylon" is pictured as a woman holding "a golden cup in her hand, filled with abominable things and the filth of her adulteries" (Revelation 17) vividly defining God's detestation of abominable sin.

Essentially, the Bible begins and ends with marriage as God's divine plan for the creation of family. For God, marital relationships as the key symbol His plan and His love for us. Anything that distorts, misuses or misconstrues that point is an "abomination". But, since the world has drifted so far from God's ideal plan, the Bible has become the victim of scorn and false claims of intolerance by those seeking support for their personal perversions and self-indulgences, which leads to other forms of selfishness, i.e., self-pleasure, self-aggrandizement, self-centeredness, self-love, etc.

Despite what some think, the Bible is not a vindictive, capricious, or restrictive book. It is rather, a cohesive, intricately woven set of divinely directed writings with many common threads running through from beginning to end. It shows how God does not change His mind or "go back on" His directives, especially on the matter of sin. For He is "the same yesterday, today, and forever" (Hebrews 13:8). When it comes to Genesis 19, it is biblically clear that homosexuality is an abomination before God. But it co-exists with scores of others, including fornication and adultery, which God consistently and strongly condemns.

God neither supports anything outside His divine ideal of a male-female marriage, because it too is an affront to His original plan, the everlasting faithful marriage or covenant He has offered to His people. The Bible uses the metaphor of a "bridegroom" or (male) husband, with the Church as the bride (female) who enter into a marital relationship that lasts forever. John the Revelator wrote, "The bride belongs to the bridegroom," referring to Jesus and the Church, His spiritual bride, who stands by His side. All who have trusted the Lord and received salvation by grace through faith are collectively Jesus' Bride. Even the New Jerusalem is also referred to "as a bride (female) beautifully dressed for her husband (male)" (Revelation 21:2). Here, it's clear that God's ideal for marriage is a covenant made between a man and a woman. Anything outside that runs counter of God intends.

From idolatry to unfair scales to ungodly sexual relationships to wickedness of various kinds, abominations, like all sin, separates us from God. All sin misses the mark of

God's perfection. God equally hates attitudes and rebellious behaviors that lead people away from a loving relationship with Him.

Finally, it's easy to single out homosexuality when speaking of abominable sin. Surely the arguments for and against the practice are as divisive and demeaning as a husband and wife struggling through the pangs of divorce. Abominations, like all sin, separates us from God, which makes Christ's sacrifice on the cross all the more necessary and remarkable. It was at the Cross where "God made Him who had no sin to become sin for us, so that in Him we might become the righteousness of God" (II Corinthians 5:21). Without Him, all of our righteousness is seen as filthy (Isaiah 64:6). On the Cross, Jesus took our abominations upon Himself and gave us the gift of His righteousness in return, so that ALL who put their trust in Him will be saved. As Christians, we must find ways to love people enough so we can win them for the sake of Christ.

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