

2530.0 תֵּעַב (tā'ab) **abhor** (Piel), **be abominable** (Niphal), **do abominably** (Hiphil). Does not occur in the Qal. A denominative verb.

(2530a) תוֹעֵבָה (tō'ēbâ) **abominable** (custom, thing).

The ASV and RSV translate this verb similarly, although RSV renders "loathe" in Isa 14:19; Psa 107:18 and "prostitute" in Ezek 16:25. Attested twenty-two times in the OT, tā'ab never occurs in the Qal stem. The alternate spelling tā'ab appears in the Piel in Amos 6:8.

Since it never appears in the Qal stem, perhaps the verb is derived from the noun rather than vice versa (so BDB), since the Piel is frequently a denominative stem. Its basic meanings in the Piel are "abhor, loathe" in a physical sense (Job 9:31; Job 19:19; Job 30:10; Psa 107:18) and "detest, exclude" for ritual or ethical reasons (Deut 7:26; Deut 23:7 [H 8]). Often the two meanings coalesce (Amos 5:10; Mic 3:9); in any event, the subject may be either God (Psa 106:40) or man (Isa 49:7). In the Hiphil, the verb means "commit abominable detestable deeds" (1Kings 21:26; Psa 14:1; Psa 53:1 [H 2]; Ezek 16:52), while in the Niphal it means "be loathesome, detestable" (1Chr 21:6; Job 15:16; Isa 14:19).

tō'ēbâ. Abominable (custom, thing), abomination. (ASV and RSV Similar, although RSV reads "thing of horror" in Psa 88:8 [H 9] and inexplicably omits the word entirely in Ezek 16:36.) The frequency of this word attests to its importance; it occurs 117 times in all. (For the notorious "abominations of desolation, " see under the root *shaqas*.)

The nuances of tō'ēbâ are numerous indeed (for the most complete recent study of both the noun and the verb, cf. P. Humbert, "Le substantif *tō'ēbâ* et le verbe *t'b* dans l'Ancien Testament, " ZAW 72:217-37). As with the

verb, so also with the noun the abomination may be of a physical, ritual or ethical nature and may be abhorred by God or man. Sharing a meal with a Hebrew was ritually offensive to an Egyptian (Gen 43:32), as was offering certain kinds of sacrifices (Exo 8:22).

Homosexuality and other perversions are repugnant to God and fall under his judgment (Lev 18:22-30; Lev 20:13). Idolatry (Deut 7:25), human sacrifice (Deut 12:31), eating ritually unclean animals (Deut 14:3-8), sacrificing defective animals (Deut 17:1), engaging in occult activities (Deut 18:9-14), conducting one's business dishonestly (Deut 25:13-16), practicing ritual prostitution (1Kings 14:23ff), and similar acts of disobedience (for seven more abominations, see the list in Prov 6:16-19) were sure to bring God's wrath on those who perpetrated them. Twelve times the book of Proverbs uses the phrase, "is an abomination to the Lord." In Psa 88, a prayer for help written by a man close to death, the physically repulsive appearance of a *tô`ēbâ* is stressed; the man's former friends avoid him because they consider him to be a thing of horror (Psa 88:8 [H 9]).

Sometimes *tô`ēbâ* is used as a synonym for "idol," as in Isa 44:19, or even for a specific pagan deity, as in 2Kings 23:13 where Milcom is called "the abomination of the Ammonites," parallel to "Ashtoreth the abomination (*shiqqûš*) of the Sidonians" and "Chemosh the abomination (*shiqqûš*) of Moab." At the other end of the spectrum, even prayer is an abomination offered by one who refuses to obey God's Word (Prov 28:9).

Whereas *tô`ēbâ* includes that which is aesthetically and morally repulsive, its synonym *sheqes* denotes that which is cultically unclean, especially idolatry.

Bibliography: THAT, II, pp. 1051-54.
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