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Introduction

Could the [edenic](#) of pig be *piggul*? This word is used only four times, twice in Torah (Leviticus 7:18, 19:7 and twice in the prophets Isaiah 65:4). The case for the etymological connection is made clearer by the reference of swine's flesh in the Isaiah verse.

Further thoughts... What was the abomination put on the altar by Antiochus?

Conclusion (spoken with a German ascent), "Nein on the Swine!" Just say no to pig.

H6292 *piggul* KJC:4 abomin(able)(ation) Lev 7:18, 19:7; Isa 65:4; Eze 4:14

פגול / פגול

BDB: 1) foul thing, refuse; 1a) unclean sacrificial flesh (only use)

From an unused root meaning to stink; properly fetid, that is, (figuratively) unclean (ceremonially): - abominable (-tion, thing).

LXX: G952 *bebelos*, G3393 *miasma*, G3435 *moluno*

Lev 7:18 ¹⁸ And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination פגול ^{pig-Gul}, and the soul that eateth of it shall bear his iniquity.

Lev 19:6-7 ⁶ It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day,^A it shall be burnt in the fire. ⁷ And if it be eaten at all on the third day, it is abominable פגול ^{pig-Gul}; it

^A See Martha and Lazarus. Joh 11:1, Joh 11:5-6, Joh 12:2.

shall not be accepted.

Isa 65:4 Which remain among the graves, and lodge in the monuments, which eat swine's חַיֵּי חֲזִיר *ha·cha·Zir* flesh, and broth of **abominable** פְּגֻלֵי חֲזִיר *pig·gu·Lim* things is in their vessels;

Eze 4:14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there **abominable** פֶּגַע חֲזִיר *pig·Gul* flesh into my mouth. ^B

G952 bebelos, G3393 miasma, G3435 moluno

G952 bebelos ^{KJC:5} **profane** ^{1Ti 1:9, 4:7, 6:20; 2Ti 2:16; Heb 12:16}

βέβηλος

From the base of [G939](#) and βηλός *bēlos* (a *threshold*); *accessible* (as by *crossing the door way*), that is, (by implication of Jewish notions) *heathenish, wicked*: - profane (person).

LXX related word(s) [H2344](#) *chol*, [H6292](#) *piggul*

G3393 miasma ^{KJC:1} **pollutions** ^{2P2 2:20}

μίασμα

From [G3392](#) (“miasma”); (morally) *foulness* (properly the effect): - pollution.

LXX related word(s): [H1215](#) *betsa*, [H6292](#) *piggul*, [H8251](#) *shiqquts*

G3435 moluno ^{KJC:3} **defiled** ^{1Co 8:7, Rev 14:4}

μολύνω

Probably from [G3189](#); to *soil* (figuratively): - defile.

LXX related word(s)

H947 bus pil.	H1351 gaal ni.	H1980 halakh	H2610 chaneph	H2881 taval
H2936 tanaph pi.	H6292 piggul	H7693 shagal ni.	H7901 shakhav ni.	

^B See Acts 10 and specifically **Act 10:14** But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

contrasting word

Dan 9:27, 11:31 & 12:11 ^{H8251} *shik•ku•Tzim*

Dan 9:27 And he shall confirm the covenant בְּרִית ^{be-Rit} with many for one week: and in the midst of the week he shall cause the sacrifice זָבַח ^{Ze-vach} and the oblation וּמִנְחָה ^{u-min-Chah} to cease | יַשְׁבִּית ^{yash-Bit}, and for the overspreading כָּנַף ^{ke-Naf} of **abominations** שְׁקוּצִים ^{shik-ku-Tzim} ^Che shall make *it* desolate, even until the consummation כָּלָה ^{ka-Lah}, and that determined shall be poured יִתַּח ^{tit-Tach} upon the desolate שְׁמָמָה ^{Sho-Mem}.

Dan 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

Dan 12:11 And from the time *that* the daily *sacrifice* shall be taken away, and the **abomination** that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

1 Maccabeus 1:54, 6:7

[Wikipedia](#)

“The 1 Maccabees usage of the term points to the actions of Antiochus IV Epiphanes in the mid-2nd century BC. Specifically, he set up an altar, probably to Zeus or Baal Shamem, in the Second Temple in Jerusalem and **sacrificed swine** on it around the year 168 BC.[16] Many modern scholars believe that Daniel 9:27, 11:31 and 12:11 are examples of *vaticinium ex eventu* (prophecies after the event) relating to Antiochus”

1Ma 1:54 KJVA Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the **abomination** of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

1Ma 6:7 KJVA Also that they had pulled down the **abomination**, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

^C **H8251** ^{KJC:29}, abominia(tion)(s)(able)²², detestable⁶, idols¹, used only once in Torah Deu 29:17; from **H8262** שְׁקוּצָה ^{KJC:6}

Appendix

Jim Staley (JS) comments on Dan 9:27

Dan 9:27 KJV And he shall confirm *GaBaR*^{H1396} the covenant *BeRiTh*^{H1285} with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Dan 9:27 NIV He will confirm a covenant with many for one “seven”. In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him." (NIV)

the NIV is implying that the anti-christ sets up the abomination

the KJV says it's because of the sin

Gebar does not mean **make** it means **prevail, strengthen, great, confirm.**

The ministry of Messiah was 3.5 years and after that he was sacrificed so, “in the midst of the week, the Messiah shall cause the sacrifice and oblation to cease”.

Daniel 11 picks up the last part of the week

In Dan 11:28-30, HaSatan is against the holy covenant: *brith*^{H1285}. JS asks why would he be against something that's been “done away with”?

ToDo: Is this related?

When we take an objective look at the events of 30 CE, who can doubt that it was indeed the true year of the crucifixion and resurrection of the true Messiah God sent to Israel? Who can deny that He is the one and only true Messiah? Who else has fulfilled all the prophecies of the Old Testament — including the amazing prophecy of Daniel 9 and the "70 weeks," coming at the very year predicted for the Messiah to appear? ^D

^D See Source Yom-Kippur-Sacrifice-Rejection-4-ominous-events-occurring-40-years-before-Temples-Destruction, article #[523](#).