

βλασφημέω vb:κτ
"to-blaspheme"-CT

- Mat. 9: 3. within themselves, This (man) *blasphemeth*.
 26:65. saying, He hath spoken blasphemy;
 27:39. they that passed by *reviled* him,
 Mar. 3:28. wherewith soever they shall blaspheme:
 29. he that shall blaspheme against
 15:29. they that passed by *railed on* him,
 Lu. 12:10. unto him that *blasphemeth* against
 22:65. *blasphemously* spake they against him.
 23:39. which were hanged *railed on* him,
 Job. 10:36. Thou *blasphamest*; because I said,
 Acts 13:45. contradicting and *blaspheming*.
 18: 6 when they opposed themselves, and *blasphemed*,
 19:37. nor yet *blasphemers* of your goddess.
 26:11. compelled (them) to *blaspheme*;
 Ro. 2:24. the name of God is *blasphemed*
 3: 8. as we *be slanderously reported*,
 14:16. Let not then your good be *evil spoken of*
 1Co. 4:13. *Being defamed*, we intreat: we
 10:30. why *am I evil spoken of* for that
 1Ti. 1:20. that they may learn not to *blaspheme*.
 6: 1. (his) doctrine *be not blasphemed*.
 Tit. 2: 5. the word of God *be not blasphemed*.
 3: 2. *To speak evil of* no man, to be no
 Jas. 2: 7. *Do not they blaspheme* that worthy
 1Pet. 4: 4. excess of riot, *speaking evil of* (you):
 14. on their part he *is evil spoken of*,
 2Pet. 2: 2. the way of truth *shall be evil spoken of*.
 10. are not afraid *to speak evil of* dignities.
 12. *speak evil of* the things that they
 Jude 8. despise dominion, and *speak evil of*
 10. these *speak evil of* those things
 Rev 13: 6. *to blaspheme* his name, and his
 16: 9. *blasphemed* the name of God,
 11. *blasphemed* the God of heaven
 21. men *blasphemed* God because

βλασφημία nf:κτ
"blasphemy"-CT

- Mat. 12:31. All manner of sin and *blasphemy*
 — the *blasphemy* (against) the (Holy)
 15:19. thefts, false witness, *blasphemies*;
 26:65. now ye have heard his *blasphemy*.
 Mar. 2: 7. doth this (man) thus speak *blasphemies*?
 3:29. *blasphemies* wherewith soever
 7:22. an evil eye, *blasphemy*, pride,
 14:64. Ye have heard the *blasphemy*:
 Lu. 5:21. Who is this which speaketh *blasphemies*?
 Joh. 10:33. for *blasphemy*; and because that
 Eph. 4:31. clamour, and *evil speaking*, be put away
 Col. 3: 8. anger, wrath, malice, *blasphemy*,
 1Ti. 6: 4. whereof cometh envy, strife, *railings*,
 Jude 9. against him a *railing* accusation,
 Rev. 2: 9. (I know) the *blasphemy* of them
 13: 1. upon his heads the name of *blasphemy*.
 5. speaking great things and *blasphemies*;
 6. opened his mouth in *blasphemy*
 17: 3. full of names of *blasphemy*,

βλάσφημος adj:κτ
"blasphemous"-CT

- Acts 6:11. heard him speak *blasphemous* words
 13. to speak *blasphemous* words
 1Ti. 1:13. Who was before a *blasphemer*,
 2Ti. 3: 2. covetous, boasters, proud, *blasphemers*,
 2Pet. 2:11. bring not *railing* accusation

1989 βλασφημέω - ρ.1

βλασφημέω (blasphemeō)

Read these definitions carefully.
Theological Dictionary of the New Testament
 Gerhard Kittel, 1977, Vol. I pages 621- 624

A. βλασφημία in Greek Literature.

In secular Gk. βλασφημία is a. "abusive speech"; b. The word means further the strongest form of "personal mockery and calumination."

c. It then means "blasphemy of the deity" by mistaking its true nature or violating or doubting its power.

B. βλασφημία in the LXX and Judaism.

As distinct from these synonyms, βλασφημία always refers finally to God whether in the sense of the disputing of His saving power (4 Bas. 19:4, 6, 22), the desecrating of His name by the Gentiles who capture and enslave His people (Is. 52:5), the violation of His glory by derision of the mountains of Israel (Ez. 35:12) and His people (2 Macc. 15:24), all ungodly speech and action especially on the part of the Gentiles (Is. 66:3; 1 Macc. 2:6; 2 Macc. 8:4; 10:34 ff.; 12:14; Tob. 1:18 κ), or human arrogance with its implied depreciation of God.

The very fact that they do not believe in Yahweh makes the Gentiles βλασφημοὶ καὶ βαρβάροις ἔθνεσιν (2 Macc. 10:4).

In Josephus, with the secular use, blasphemy is equated with attacks on the Jews as the people of God (Ap., 1, 59; 1, 223), or on Moses (Ant., 3, 307; Ap., 1, 279), or on the law of the fathers (Ap., 2, 143).

In the Damascus Document, 5, 11 ff. it is said of the opponents of the new covenant: "They desecrate the Holy Spirit, blaspheming with their tongue and opening their mouths against the laws of the divine covenant." Here we have the thought, specifically reminiscent of Mk. 3:28 f., that blasphemy is a transgression against the Holy Spirit, who is here viewed as the divinely given inner purity of men.

C. βλασφημία in the NT.

1. In the NT the concept of blasphemy is controlled throughout by the thought of violation of the power and majesty of God. Blasphemy may be directed immediately against God (Rev. 13:6; 16:11, 21; Ac. 6:11),⁸ against the name of God (R. 2:24, quoting Is. 52:5 LXX, → 621; 1 Tm. 6:1; Rev. 16:9), against the Word of God (Tt. 2:5), against Moses and God and therefore against the bearer of revelation in the Law (Ac. 6:11).

The blasphemy which brings about His death is His assertion that He is the Messiah and His statement that He will be seen as the Son of Man seated at the right hand of the Almighty, together with His apparent inability to give any convincing proof of His omnipotence to His judges (Mk. 14:64; Mt. 26:65).¹²

2. On the other hand, for Christians it is blasphemy to throw doubt on the lawful Messianic claim of Jesus, to deride Christ in His unity with the Father and as the Bearer of divine majesty. When the men who guard the captive Jesus mock His prophetic gift (Lk. 22:64 f.), this is just as blasphemous for the Evangelists as when the crowd at the cross (Mk. 15:29; Mt. 27:39) or the impenitent thief (Lk. 23:39) contemptuously challenge His divine sonship.

False teaching is blasphemy when it perverts from the way of truth (2 Pt. 2:2; R. 3:8). The blasphemy does not have to find verbal expression. Any bad or unloving action can contain it, either because it resists the holy will of God or because it causes the enemies of Christianity to calumniate it (1 Tm. 6:1; Jm. 2:7; R. 2:24; Tt. 2:5). The basis is clearly set out in 2 Cl., 13, 2-4.

According to Mk. 3:28, 29 and par. any blasphemy can be forgiven, even though it be against the Son of Man (Mt. 12:32), but not against the Holy Spirit. This can hardly refer to the mere utterance of a formula in which the word πνεῦμα appears. It denotes the conscious and wicked rejection of the saving power and grace of God towards man. Only the man who sets himself against forgiveness is excluded from it. In such cases the only remedy is to deliver up to Satan that he may learn not to blaspheme (1 Tm. 1:20).¹⁶ βλασφημεῖν is related to the Spirit in an addition to 1 Pt. 4:14 in some MSS.¹⁰

Now consider all the passages in the New Testament.

βλασφημέω - ρ2

Reader's Digest Encyclopedic Dict.

blas-phe-my (blás'fə-mē) *n., pl. -mies.* 1. a. Any contemptuous or profane act, utterance, or writing concerning God or something considered sacred. b. The act of claiming for oneself the attributes and rights of God. 2. An irreverent or impious act, attitude, or utterance in regard to something considered inviolable or sacrosanct.

MATTHEW 9 CT

2 And behold, they-were-bringing-near to-him a paralytic having-been-cast on a bed, and the Jesus having-seen their trust he-said to-the paralytic, You-be-being-of-good-courage, child; your sins have-been-and-still-are-forgiven to-you.

3 And behold, some of-the scribes said among themselves, This one is-blaspheming.

MARK 2 CT

5 But the Jesus having-seen their trust he-is-saying to-the paralytic, Child your sins have-been-and-still-are-forgiven to-you.

6 But some of-the scribes were sitting there, and deliberating in their hearts,

7 Why is this one thus speaking blasphemies? Who is-being-able to-be-forgiving sins, unless one, the God?

LUKE 5 CT

20 And having-seen their trust he-said to-him, MAN, your sins have-been-and-still-are-forgiven to-you.

21 And the scribes and the Pharisees began to-be-deliberating, saying, Who is this one who is-speaking blasphemies? Who is-being-able to-be-forgiving sins, unless the God only?

MATTHEW 18 CT

18 Amen I-am-saying to-YOU, as-many-things-as if YOU-might-bind on the earth, will-be having-been-bound-and-still-bound in the heaven; and as-many-things-as if YOU-might-loose on the earth, will-be having-been-loosed-and-still-loosed in the heaven.

MATTHEW 19 CT

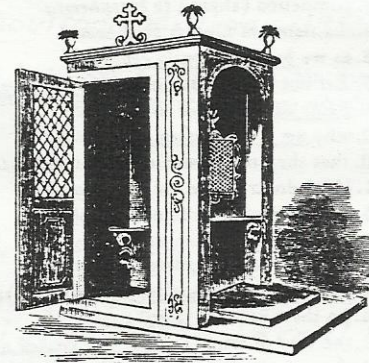
28 But the Jesus said to-them, Amen I-am-saying to-YOU, that YOU the-ones having-followed with-me, in the regeneration, at-the-time-that the son-of-the MAN might-be-seated upon the throne-of-his glory, YOU also yourselves will-be-seated upon twelve thrones, judging the twelve tribes-of-the Israeli.

MATTHEW 16 CT

18 But I-also am-saying to-you, because you yourself-are Peter, also upon this rock I-shall-build-up my assembly, and gates-of-hades will not prevail in-it.

19 And I-shall-give to-you the keys-of-the kingdom-of-the heavens; and what-thing if you-might-bind on the earth, it-will-be having-been-bound-and-still-bound in the heavens; and what-thing you-might-loose on-the-earth, it-will-be having-been-loosed-and-still-loosed in the heavens.

Note particularly the definition 1b. The forgiving of sin is a Bible example. Since only God can forgive sin it was clear that Jesus was claiming to be God. To the Jews this was blasphemy, but this was proof that Jesus was indeed God. Matt, Mark and Luke are all witnesses.



408. What is confession?

Confession is the telling of our sins to an authorized priest for the purpose of obtaining forgiveness.

Baltimore Catechism

When the Roman Catholic clergy, including the pope, forgives sins it is blasphemy. Roman Catholicism uses the following passages for their authority, which authority was only given to apostles.

JOHN 20 CT

23 Of-ones-whom YOU-might-forgive the sins they-are-being-forgiven to-them; of-ones-whom YOU-might-be-retaining, they-have-been-and-still-are-retained.

The Jews accused Jesus of further blasphemy because Jesus said that he was the Messiah and the son

of God. Jesus is the King of the Israeli and the son of MAN. Jesus promised that the next time the rulers of the Jews would see him, he would be coming with the clouds of heaven. All of these claims were considered as blasphemy. (Page 3)

MATTHEW 26 CT

63 But the Jesus was-being-still. And having-answered the chief-priest said to-him, I emphatically-adjure you down-upon the God namely-the one living, in-order-that you-might-say-to-us if you yourself-are the Messiah, the son of-the God.

64 The Jesus is-saying to-him, You yourself-said. Further I-am-saying to-YOU, from just-now YOU-will-see the son of-the MAN sitting out-of right-parts of-the power, and coming on the clouds of-the heaven.

65 Then the chief-priest rent-asunder-through his garments, saying, Because he-blasphemed: why-are-we still having need of-witnesses? Note, now YOU-heard his blasphemy.

66 What is-it-seeming to-YOU? But the-ones having-answered said, He-is liable of-death.

Daniel 7 ASV

13 I saw in the ^onight-visions, and, behold, there came with the clouds of heaven one like unto a ^ason of man, and he came even to the ^aancient of days, and they brought him near before him.
14 And there was given him ^bdominion, and glory, and a kingdom, that ^aall the peoples, nations, and languages should serve him: his dominion is an ^aeverlasting dominion, which shall not pass away, and his kingdom that which shall ^anot be destroyed.

← The
glory
cloud.
Apol. # 9
Quoted
in the

Talmud, Sanhedrin 98a, p. 663, in
reference to the Messiah's coming.

It is evident from the remarks of
those at the crucifixion that these claims of Jesus
were well known; and that those who were ridiculing
these claims were blaspheming. By the very fact

MATTHEW 27 CT

38 Then two robbers are-being-crucified together-with him, one out-of right-parts and one out-of honored-left-parts.

39 But the ones proceeding-along were-blaspheming him moving their heads

40 And saying: The one overthrowing the sanctuary and building-up in three days, you-save-yourself, if you-are son of-the God, and you-descend from the cross.

41 Likewise also the chief-priests mocking with the scribes and elders were-saying:

42 He-saved others, himself he-is not being-able to-save; if he-is king of-Israel, let-him-descend now from the cross and we-will-trust in-him.

43 He-has-relied-and-still-relies upon the God, let-him-deliver him now if he-is-willing to have him; for he-said that I-am a son of-God.

LUKE 23 CT

38 But an inscription was having-been-and-still-written over him in-letters Greek and Roman and Hebrew: This one is the King of-the Jews.

39 But one of-the criminals having-been-hanged was-blaspheming him, saying: If you yourself-are the Messiah, you-save yourself and us.

MARK 14 CT

61 But the one was-being-still, and he-answered not-one-thing. Again the chief-priest was-questioning him, and saying to-him, Are-you yourself the Messiah, the son of-the blessed?

62 But the Jesus said, I myself-am. And YOU-will-see the son of-the MAN sitting out-of the right-parts of-the power, and coming with the clouds of-the heaven.

63 But the chief-priest having-rent-asunder-through his tunics is-saying, What need are-we still having of-witnesses?

64 YOU-heard of-the blasphemy: what is-appearing to-YOU? But the ones all condemned him to be liable of-death.

JOHN 10 CT

33 The Jews therefore answered to-him saying, We-are-not stoning you concerning fine work, BUT concerning blasphemy, and because you being MAN, you-are-making yourself God.

34 The Jesus answered to-them, Is-it not having-been-and-still-written in YOUR law, I myself-said, YOU-are gods?

35 If those he-said gods, to-whom the word of-the God came-to-be, and the scripture is not being-able to-be-broken,

36 Whom the Father made-holy and dispatched into the world, are-YOU yourselves saying, that you-are-blaspheming, because I-said, I-am son of-the God?

that the Bible (by the Holy Spirit) calls these remarks "blasphemy", is further proof of the deity of Jesus. See definition p.1, Item c 2.

MARK 15 CT

28 And the scripture was-fulfilled, the one saying: And he-was-figured with lawless ones.

29 And the ones proceeding-along were-blaspheming him moving their heads and saying: Aha the one overthrowing the sanctuary and in three days building-up.

30 You-save yourself, and you-descend from the cross.

31 And likewise the chief-priests mocking to one-another with the scribes were-saying: He-saved others, himself he-is not being-able to-save;

32 The Messiah, the king of-the Israeli, let-him-descend now from the cross, in-order-that we-might-see and we-might-trust. And the ones having-been-and-still-crucified-together with-him were-reproaching him.

βλασφημῆναι-p.4

Let me try to make clear the importance of consistently translating each Greek with the same English word. See p.3 - Matt. 26:65, Mark 14:64, John 10:33,36 all have the word "blasphemy." In these verses the Jews falsely accused Jesus of "blasphemy" - He was indeed God, the Son of God, the Messiah, etc. The KJ, the NKJ, and the NIV, for examples, all have the word "blasphemy."

Now in Matt. 17:39, Mark 15:29, and Luke 23:39 it is the Holy Spirit who confirms that those at the crucifixion were falsely accusing Jesus of "blasphemy". The Holy Spirit through Matt. Mark and Luke gave us this record. The very use by the Holy Spirit of the word "blasphemy" (See p.1 Def. C-2) is a proof of the truth of the claims of Jesus and of course his trustworthiness. The use in the KJ of "reviled" and "railed on" (p.1) destroys the truth as testified by the Holy Spirit, as does also the NIV translation "hurled insults." The NKJ has used "blasphemy" correctly, restoring this important proof of the deity of Jesus. Thus the importance of consistency.

LUKE 22 CT

64 And having-covered him around they-were-hitting his face, and they-were-questioning him saying, You-prophesy, who is the-one having-struck you?

65 And many different-things they-were-saying blaspheming with-reference-to him.

MATTHEW 15 CT

18 But the-things proceeding-out out-of the mouth are-coming-out out-of the heart, and-these-things are-defiling the MAN.

19 For out-of the heart is-coming-out evil deliberations, murders, adulteries, prostitutions, thieveries, false-witnessings, blasphemies.

20 These-things are the-things defiling the MAN; but to eat with-unwashed hands is not defiling the MAN.

MARK 7 CT

21 For from-within out-of the heart of-the MEN the deliberations namely-the bad are-proceeding-out, adulteries, prostitutions, murders,

22 Thieveries, covetousnesses, evils, guile, wantonness, an evil eye, blasphemy, pride, foolishness:

23 All these-things, namely-the evil-things from-within, are-proceeding-out and are-defiling the MAN.

LUKE 12 CT

10 And every-one who will-say a word with-reference-to the son-of-the MAN, it-will-be forgiven to-him; but to-the-one having-blasphemed with-reference-to the Holy Spirit it-will not be-forgiven.

One more testimony by the Holy Spirit. The NIV destroys this witness also.

Consider where "blasphemies" originate, "out-of the heart" - a rejection of Jesus. In both of these passages NIV has "slander."

The Lord Jesus warned against blasphemy of the Holy Spirit. The warnings begin here and continue on page 5.

Βλασφημείω-ρ.5

MATTHEW 12 CT

30 The *one* not being with me is against me; and the *one* not gathering-together with me is-scattering.

31 Because-of this I-am-saying to-YOU, Every sin and blasphemy will-be-forgiven to-the MEN; but the blasphemy of-the Spirit will not be-forgiven to-the MEN.

32 And whosoever might-say a word against the son-of-the MAN it-will-be-forgiven to-him, but whosoever might-say against the Spirit namely-the Holy, it-will not be-forgiven to-him, neither in this age nor in the *one* future.

MARK 3 CT

28 Amen I-am-saying to-YOU, that all the sins-of-the sons-of-the MEN will-be-forgiven, even as-many blasphemies as they-might-blaspheme;

29 But who might-blaspheme with-reference-to the Spirit namely-the Holy, is not having forgiveness with-reference-to the age. BUT is liable of eternal judgement;

30 Because they-were-saying, He-is-having an unclean spirit.

➤ Matt. Mark and Luke (p.4) all record Jesus' warning concerning "blasphemy of the Holy Spirit." The Holy Spirit dwelt in Jesus, to say that Jesus had an "unclean spirit" (Mk. 3:30) is "blasphemy of the Holy Spirit." There is also danger of "grieving" the Holy Spirit. ➤

EPHESIANS 4 CT

30 And YOU-be not grieving the Holy Spirit of-the God, in whom YOU-were-sealed with-reference-to a day-of-redemption-back.

31 Let all bitterness and anger and wrath and clamor and blasphemy be-lifted-up from YOU with all malice.

➤ To attribute any work of the Holy Spirit to an "unclean" or different spirit is "blasphemy of the Holy Spirit, an unforgivable blasphemy."

II TIMOTHY 2 CT

15 You-be-diligent yourself to-stand-along-side approved to-the God, a workman unashamed, cutting-straight the word-of-the truth.

16 But you-be-standing-around-for-yourself-away-from the profane empty-chatters; for they-will-progress upon much-more of-impiety,

17 And their word as gangrene will-have pasture; of-whom are Hymenaeus and Philetus.

18 They-who missed about the truth, saying the standing-again has-come-to-pass already, and they-are-subverting the trust-of-some.

➤ Read carefully Paul's instructions to Timothy. The utmost care must be taken in order to not be a "false-teacher of the truth." Notice how Paul treated Hymenaeus. ➤

II PETER 2 CT

1 But there-became also false-prophets among the people, as also among YOU there-will-be false-teachers, they-who will-introduce sects of-destruction, and denying the Despot having-bought them *in-the-market* leading-on themselves quick destruction;

2 And many will-follow-out to-the wantonnesses-of-them, because-of-which the way-of-the truth will-be-blasphemed;

3 And in covetousness with-fabricated words they-will-merchandise YOU; for-whom the sentence from-long-ago is not being-idle, and their destruction is not becoming-drowsy.

I TIMOTHY 1 CT

20 Of-whom is Hymenaeus and Alexander, whom I-gave-over to-the adversary, in-order-that they-might-be-disciplined not to-be-blaspheming.

➤ Today "false-teachers" are everywhere in the "*church*." God's word is constantly being "blasphemed." I can only give one example here, a footnote on the subject, of the "wilderness tabernacle."

← This is "blasphemy of the Holy Spirit." An attitude or belief held by most of the clergy today.

The Interpreter's Bible Vol.1 p.1027

The tabernacle here presented never actually existed. It is a product of the priestly imagination, an ideal structure. Two historical objects helped to give shape to the imaginary structure which was to illustrate a new theological conviction.

⌘ Abingdon: Cokesbury Press, Nashville
A Methodist Publication
(See Apologetics 38)

βλασφημῆναι-p.6

Definition 1b in the *Encyclopedic Dictionary* page 3 is very well worded: "The act of claiming for oneself the attributes and rights of God." This is "blasphemy." Following is still another clear biblical example. The conclusion is very frightening. These passages refer to persons in the "Church" organization, not outsiders. → Read all of chapter 3 in 2 Timothy carefully. Then compare the 2 Pet. 2 and Jude scriptures.

II TIMOTHY 3 CT

1 But you-be-coming-to-know this, that in last days furious seasons will-stand-in-for-themselves:

2 For the MEN will-be lovers-of-self, silver-lovers, arrogant, proud, blasphemers, disobedient to-parents, ungrateful, unholy,

JUDE 1 CT

3 Cherished ones, while-making all diligence to-be-writing to-YOU concerning our common salvation, I-had necessity to-write to-YOU entreating you to-be-contending for-the trust having-been-given-over once to-the holy-ones.

4 For certain MEN crept-in-alongside, the ones having-been-written-before long-ago and-still-written with-reference-to this sentence, impious ones, transferring the favor of our God into wantonness and denying the only Despot and our Lord Jesus Messiah.

8 Likewise however also these dreaming ones on-the-one-hand are-polluting flesh, on-the-other-hand they-are-disregarding lordship, but they-are-blaspheming glories.

9 But the Michael the archangel, when himself-discriminating with-the slanderer, he-was-discoursing concerning the body of-Moses, He-dared not to-bring-on judgement of-blasphemy, BUT he-said: May Jehovah rebuke to you.

10 But these men on-the-one-hand as-many-things they-know not absolutely they-are-blaspheming, on-the-other-hand as-many-things they-are-comprehending naturally as the unreasoning living-creatures, in these-things they-are-being-corrupted.

II PETER 2 CT

9 Jehovah knows-absolutely how to-be-delivering pious ones out-of trial, but to-be-keeping unjust ones being-punished with-reference-to a day of-judgement;

10 But especially the ones proceeding behind of-flesh in desire of act-of pollution and despising of-lordship. Darters, self-willed, they-are not trembling blaspheming glories.

11 Where angels being greater in-strength and in-power are not bringing down-upon them blasphemous judgement beside Jehovah.

12 But these, as unreasoning living-creatures having-been-and-still-begotten natural with-reference-to capture and corruption, blaspheming in which things they-are-being-ignorant, they-will-be-corrupted also in their corruption,

13 Obtaining as-they-will reward of-unrighteousness; considering pleasure the sumptuousness in a day, spots and blemishes taking-delight-within in their deceits banqueting-together with-YOU,

From Jude 4 and 2 Pet. 2:13 we learn that these "certain MEN" are among believers. These MEN are "blaspheming glories." (Jude 8, 2 Pet. 2:10)

The "glories" appear to be the higher celestial beings. "Angels being greater in-strength and in-power" than these MEN "are not bringing down-upon them", that is the "glories", a "blasphemous judgement." (2 Pet. 2:11)

The example: Jude 9 Michael the archangel did not dare to rebuke the devil, but said, "Jehovah rebuke you." See *Apologetics* 13, pp. 6, 5 - Neither did Jesus. (See Zech. 3:2) See the definition above. "These MEN" are today rebuking the devil - only God's privilege - thus "blaspheming glories." There is however a difference between Michael and "these MEN": While "these MEN" are said to be blaspheming glories, the devil is not actually present as in the case of Michael. (See "corruption" in this Dict.)

βλασφημέω - ρ.7

There are two periods in "church" history when "Christians", that is, Gentile believers, claimed to be Jews. The first period was very early in the NT "church" (Rev. 2:9), the second is very recent. (Rev. 3:9) (Apologetics 24 p.6) By comparison of these passages you will see that "lying" is "blasphemy" in this particular case.

REVELATION 2 CT

8 And to-the messenger of-the assembly in Smyrna you write: These-things-here the first and the last, who became dead and he-himself-lived is-saying:
9 I-know-absolutely your tribulation and poverty, BUT you-are rich, and the blasphemy out-of the ones saying themselves to-be Jews, and they-are not BUT synagogue of-the adversary. *

the following passages become more easily understood.

ACTS 6 CT

11 Then they-instigated men saying that we-have-heard-and-still-hear-of-him speaking blasphemous sayings with-reference-to Moses and the God;

12 And-additionally they-together-moved the people and the elders and the scribes, and having-stood-by they-together-seized him and they-led *him* into the council,

13 And-additionally they-stood false witnesses saying: This MAN is not ceasing speaking sayings against the place *namely*-this holy one and the law;

ACTS 19 CT

35 But the scribe having-restrained the crowd is-stating: Men Ephesians, for who is of-MEN who is not coming-to-know the city-of-Ephesians being sanctuary-custodian of-the great Artemis and of-the *image* fallen-from-Zeus?

36 Therefore *as* these-things *are* being incontestable it-is binding for YOU having-been-restrained to-be-existing still-restrained and to-be-practicing not-one-thing rash.

37 For YOU-led these men neither stealers-of-sacred-things nor blaspheming YOUR goddess.

ROMANS 2 CT

23 You, who are-boasting in law, are-you-dishonoring the God through the transgression of-the law?

24 For the name-of-the God is-being-blasphemed because-of YOU among the Gentiles, according-as it-has-been-and-is-still-written.

ROMANS 3 CT

7 For if the truth-of-the God had-advantage in my falsehood with-reference-to his glory, what yet, am-I myself-also being-judged as a sinner?

8 And not according-as we-are-being-blasphemed and according-as some are-stating that we-are-saying, Let-us-do the bad-things in-order-that the good-things might-come? Of-whom the sentence is deserved.

REVELATION 3 CT

* 9 Behold I-am-giving out-of the synagogue of-the adversary, of-the ones saying themselves to-be Jews, and they-are not BUT they-are-lying; behold I-shall-make them in-order-that they-will-be present and they-will-worship in-sight of your feet, and they-might-come-to-know that I myself cherished you.

Once the meaning of "blasphemy" is better understood

These are false charges against Stephen. KJ has "blasphemous" in vs. 13 also, but it is not in Nestle.

ACTS 13 CT

44 But on-the coming Sabbath nearly all the city was-gathered-together to-hear the word-of-the God.

45 But the Jews having-seen the crowds were-filled-full of-jealousy and they-were-contradicting the things being-spoken by Paul, blaspheming.

ACTS 18 CT

5 But as both the Silas and the Timothy came-down from the Macedonia, the Paul was-being-held-together in-the word, emphatically-testifying to-the Jews the Messiah to-be Jesus.

6 But as they were-arraying-themselves-against *it* and blaspheming, having-shaked-out-for-himself the garments he-said to-them: YOUR blood *be* on YOUR head; I *am* clean, from the now I-shall-proceed into the Gentiles.

ACTS 26 CT

11 And throughout all the synagogues often subjecting them to-vengeance I-was-compelling them to-be-blaspheming, and-additionally being excessively enraged-against them I-was-pursuing till even into the cities without.

I TIMOTHY 1 CT

11 According-to the good-news of-the glory of-the happy God, *with* which I myself-was-trusted.

12 I-am-having favor with-the *one* having-made me powerful Messiah Jesus our Lord, because he-considered me trustworthy having-placed into a ministry,

13 The one being formerly blasphemous and a persecutor and an insulter; BUT I-was-shown-mercy, because being-ignorant I-did in unbelief,

14 But the favor of-our Lord abounded-beyond-measure with trust and charity the *one* in Messiah Jesus.

βλασφημέω-ρ.θ

ROMANS 14 CT

15 For if because-of food your brother is-being-grieved, you-are no-more walking-around according-to charity. You-be not destroying that *one* by your food, in-behalf-of whom Messiah died-off.

16 Let not therefore YOUR good be-being-blasphemed.

17 For the kingdom of-the God is not eating *food* and drinking, BUT justice and peace and joy in *the* Holy Spirit;

I CORINTHIANS 4 CT

12 And we-are-tiring-from-labor, working with *our* own hands; being-reviled we-are-blessing, being-persecuted we-are-tolerating,

13 Being-blasphemed we-are-entreating; we-became as scum[s]-around the world, offscouring of-all until just-now.

I CORINTHIANS 10 CT

30 If I myself am-sharing in-favor, why am-I-being-blasphemed in-behalf-of what I myself-am-giving-thanks?

31 Whether therefore YOU-are-eating or YOU-are-drinking or anything YOU-are-doing, YOU-be-doing all-things with-reference-to *the* glory-of-God.

COLOSSIANS 3 CT

8 But at-this-instant YOU yourselves place-off even all the things; wrath, anger, malice, blasphemy, shameful-speech out-of YOUR mouth;

9 YOU-be not lying with-reference-to one another, having-stripped-off the old MAN with his practices,

10 And having-clothed-yourselves-in the new MAN namely-the one being-renewed with-reference-to thorough-knowledge according-to *an* image of-the *one* having-created him,

I TIMOTHY 6 CT

1 Let as-many-as are slaves under yoke be-considering their-own despots worthy of-all honor, in-order-that the name of-the God and the teaching might not be-blasphemed.

2 But let not the *ones* having trusting *ones* as despots be-despising *them*, because they-are brothers, BUT rather let-them-be-being-slaves, that are trustworthy and cherished *ones* the *ones* assisting of-the benefaction. You-be-teaching and you-be-entreating these-things.

3 If some-one is-teaching-differently and is not coming-near to-words being healthy the *words* of our Lord Jesus Messiah, and to-the teaching according-to piety,

4 He-has-been-and-is-still-puffed-up, comprehending not-one-thing, BUT being diseased around debates and fightings-with-words, out-of which is-coming-to-pass envy, quarreling, blasphemies, evil suspicions,

5 Useless-disputations of-MEN having-been-and-still-corrupt-through the mind and having-been-and-still-deprived of-the truth, supposing the piety to-be procurement.

Use in 1 Pet. 4:14 not in Nestle.

TITUS 2 CT

3 Old-women in-the-same-way becoming-ones-sacred in behavior, not slanderous, nor having-been-and-still-en-slaved to-much wine, teachers-of-fine-things,

4 In-order-that they-might-restore-to-sound-mindedness the young-women to-be lovers-of-husbands, lovers-of-children,

5 Of-sound-mind, pure, guardians-of-the-household, good, subjecting-themselves to-*their-own* husbands, in-order-that the word of-the God might not be-being-blasphemed.

TITUS 3 CT

1 You-be-putting them in-mind to-be-subjecting-for-themselves to-principalities, to-authorities, to-be-obeying-rule, to-be prepared to every good work,

2 To-be-blaspheming no-one, to-be not-fighting, lenient, demonstrating all meekness to all MEN.

To the 12 tribes JAMES 2 CT

4 Did-YOU not discriminate in yourselves and YOU-became judges of-evil deliberations?

5 Hear-YOU my cherished brothers. Did not the God choose-for-himself the destitute in-the world, rich in trust and heirs of-the kingdom which he-promised to-the *ones* cherishing him?

6 But YOU yourselves-dishonored the destitute. Are not the rich exploiting YOU, and they themselves-are-drawing YOU into tribunals?

7 Are not they-blaspheming the fine name, namely-the-one having-been-called-on upon YOU?

To Jewish I PETER 4 CT believers.

1 Therefore, of-Messiah having-suffered in-flesh, YOU-yourselves-arm-yourselves *with* the same conclusion; that the *one* having-suffered in-flesh, he-has-ceased-and-is-still-ceased from sin;

2 With-reference-to the remaining time in flesh to-pass-this-life no-longer in-desires of-MEN BUT in-will of God.

3 For sufficient the time having-gone-past to-have-worked-out the intention of-the Gentiles, having-proceeded in wantonnesses, desires, wine-excesses, revels, drinking-bouts and illegal idolatries.

4 In which they-are-being-astounded of-YOUR not running-together into the same effusion of-the dissipation, blaspheming:

REVELATION 16 CT

8 And the fourth poured-out his pan on the sun; and it-was-given-to-it to-scorch the MEN with fire.

9 And the MEN were-scorched *with* great burning-heat, and they-blasphemed the name of-the God *namely-the one* having the authority over these blows, and they-repented not to-give glory to-him.

10 And the fifth poured-out his pan on the throne of-the beast; and its kingdom became having-been-and-still-made-darkness, and they-were-gnawing their tongues out-of the toil,

11 And they-blasphemed the God of-the heaven out-of their toils and out-of their sores, and they-repented not out-of their works.

REVELATION 16 CT

21 And a great hail as of-a-talent-weight is-descending out-of the heaven on the MEN; and the MEN blasphemed the God out-of the blow of-the hail, because its blow is extremely great.

REVELATION 13 CT

1 And I-was-stood on the sand of the sea; and I-saw a beast ascending out-of the sea, having ten horns and seven heads and on its horns ten diadems, and on its heads names of-blasphemy.

2 And the beast which I-saw was like to-a-leopard, and its feet as of-a-bear, and its mouth as a mouth of-a-lion. And the dragon gave to it his power and his throne and great authority.

3 And one out-of its heads as having-been-and-still-slain with-reference-to death, and the blow of its death was-healed. And the total earth was-made-to-marvel behind the beast,

4 And they-worshipped the dragon, because he-gave the authority to-the beast, and they-worshipped the beast saying: Who is like to-the beast and who is-being-able to-war with it?

5 And a mouth was-given to-it speaking great-things and blasphemies, and authority was-given to-it to-do forty two months.

6 And it-opened its mouth with-reference-to blasphemies toward the God, to-blaspheme his name and his tabernacle and the ones tabernacling in the heaven.

7 And it-was-given to-it to-make war with the holy-ones and to-have-victory-over them, and authority was-given to-it over every tribe and people and language and nation.

8 And all the ones residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-the Lamb, *namely-of-the one* having-been-and-still-slain from casting-down of-a-world.

9 If someone is-having an ear let-him-hear.

REVELATION 17 CT

1 And one out-of the seven angels, *namely-the ones* having the seven pans came, and he-spoke with me saying: Come-hither, I-will-point to-you the sentence of-the prostitute *namely-the great one, namely-the one* sitting on many waters,

2 With whom the kings of-the earth committed-prostitution, and the *ones* residing on the earth were-made-drunk out-of the wine of-her prostitution.

3 And he-brought me off into a desolate place in spirit. And I-saw a woman sitting on a scarlet beast, being-loaded with names of-blasphemy, having seven heads and ten horns.

4 And the woman was having-been-and-still-cast-around with purple and scarlet, and having-been-and-still-gilded with-gold-objects and with-precious stone and with-pearls, having a cup made-with-gold in her hand being-loaded of-abominations and the unclean-things of-her prostitution,

5 And on her forehead a name having-been-and-still-written, Mystery, Babylon the great, the mother of-the prostitutes and of-the abominations of-the earth.

6 And I-saw the woman being-drunk out-of the blood of-the holy-ones and out-of the blood of-the witnesses of-Jesus. And having-seen her I-marveled with great marvel.

βλασφημέω-ρ.9

→ The uses of "blasphemy" on this page are in the area of prophecy and they are dependent upon a knowledge of prophecy. Consult the following by R.H. Mount:

Babylon, Apologetics 22-25, Apologetics 31-35, Mysteries. (Also The Two Babylons by Rev. Alexander Hislop as well as various histories.)

→ While many leaders in the "church" are even now "blaspheming glories" as they make believe they can cast out satan, the dragon, they will in the not to distant future actually worship him. (Rev. 13:8) (See page 6)

Note in Rev. 13:6 satan's hatred of the "tabernacle". Refer to page 5 and note "church" leaders are even now "blaspheming the Holy Spirit." The OT tabernacle is blasphemed by the Methodist Commentary p.5, by The Broadman Bible Commentary Vol. 1, pp.415- etc. (Southern Baptist), and even by the Encyclopedia Judaica Vol. 15, pp. 679- 687. (Jewish)

→ The Roman Catholic Church



is slowly but surely dominating world religions.