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Βλασφημία

βλος → ζωή.

† βλασφημία, † βλασφημία,
† βλάσφημος

Βλασφημία is always the act committed in βλασφημεῖν, βλάσφημος the quality either of the doer or his attitude.

A. Βλασφημία in Greek Literature.

In secular Gk. βλασφημία is a "abusive speech" (misuse of words) in contrast to εὐφημία: Demosth., 25, 26: βλασφημίαν ἀντὶ τῆς νῦν εὐφημίας; Democ. Fr., 177 (II, 97, 3 ff., Diels): οὐτε λόγος ἐσθλὸς φαύλην προΐξιν ἀμαυρίσκει οὐτε πρῆξις ἀγαθὴ λόγου βλασφημίῃ λυμναίνεται. In Eur. Ion., 1189: ἐν χερσὶν ἔχοντι δὲ σπονδὰς μετ' ἀλλῶν παῖδι τῷ περηνώρι βλασφημίαν τις οἰκετῶν ἐφθέγγετο. J. Wackernagel translates βλασφημία as a "word of evil sound." 1 b. The word means further the strongest form of "personal mockery and calumniation." It almost amounts to the same as λοιδορεῖν: Isoc., 10, 45: ἥδη τινὲς ἐλοιδοροῦσαν αὐτόν, ὧν τὴν ἄνοιαν, ἐξ ὧν ἐβλασφήμησαν περὶ ἐκείνου, ῥῆθιον ἄκραι καταλαθεῖν. Mosely, however, it is stronger than λοιδορεῖν and θυεῖν, e.g., Demosth., 18, 10; 19, 210. The living and the dead can be derided: Demosth., 18, 95: τὰς βλασφημίας, ἅς κατὰ τῶν Εὐβόλων καὶ τῶν Βυζαντιῶν ἐποιήσατο; Luc. Alex., 4: τὰ χεῖριστά καὶ βλασφημώτατα τῶν ἐπὶ διαβολῇ περὶ τοῦ Πυθαγόρου λεγομένων; Herodian Hist., VII, 8, 9: βλασφημία πολλὰ εἰπὼν εἰς τὴν 'Ρώμην καὶ τὴν σύγκλητον; Demosth., 40, 17: περὶ τεθνεώτων αὐτῶν βλασφημοῦντες. c. It then means "blasphemy of the deity" by mistaking its true nature or violating or doubting its power. Ps.-Plat. Alc., II, 149c: βλασφημοῦντων οὐκ αὐτῶν ἀκούοντες οἱ θεοὶ οὐκ ἀποδέχονται τὰς πολυτελεῖς ταυτοῖσι ποιητὰς τε καὶ θυσίας. Plat. Leg., VII, 800c: (εἰ τις) βλασφημοῖ πᾶσαν βλασφημίαν. Myths which presuppose an anthropomorphic form of the gods become βλασφημεῖν εἰς θεοῦς: Plat. Resp., II, 381e. Vett. Val., I, 22 (p. 44, 4, Kroll); *ibid.*, II, 2 (p. 58, 12, Kroll); εἰς τὰ θεῖα βλασφημοῦντες; *ibid.*, II, 13 (p. 67, 20, Kroll); πολλὰ βλασφημήσει θεοῦς ἕνεκεν τῶν συβανώντων αὐτῷ πραγμάτων.

B. Βλασφημία in the LXX and Judaism.

The root βλασφημ- in the LXX² has nothing clearly corresponding in the original. The word is used for the pi of שָׁר, the pi of קָרַן and the root לָמַד or לָמַד; βλασφημία corresponds to words formed from these roots and βλάσφημος once to לָמַד שָׁרָה. In the translations of the Hexapla βλασφημ- is also used for שָׁר, לָמַד, לָמַד and לָמַד. All these terms are rendered variously and with widely varying emphases in the Greek translations, and no firm rules can be distinguished. Alternatives to βλασφημεῖν are particularly θυεῖν and παροξύνειν, which often occur for שָׁר, שָׁרָה, לָמַד and קָרַן. As distinct from these synonyms, βλασφημ- always refers finally to God, whether in the sense of the disputing of His saving power (4 Bar., 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, espe-

¹ βλασφημία κτλ. ² Zetzschr. f. vergl. Sprachforsch., 33 (1895), 42.
³ For what follows, I am indebted in part to Bertram.

of the Jews to the preaching of Paul is necessarily blasphemy because it attacks its basic content, the proclamation of the Messiah (Ac. 13:45; 18:6).

3. But the Christian, too, is in danger of giving cause for blasphemy. Denial of Christ in persecution would be such. Hence Paul can say of his activity as a persecutor: αὐτοῦς ἠγάπηκαὶ ἠδὲ βαρσφημεῖν. Even in partaking of idol meats Christians in bondage could see blasphemy (1 C. 10:30), as distinct from Paul. Violation of the obligation of love even in such matters ὑμῶν τὸ ἀγαθὸν (R. 14:16) could expose to scandal. 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 βαρσφημεῖν is related to the Spirit in an addition to 1 Pt. 4:14 in some MSS.¹⁰

The opposition to God of the beast of the last days is βαρσφημία (Rev. 13:1, 5, 6), as is also that of the Babylonian harlot (17:3). The predominantly religious connotation is present even where it is not expressed, e.g., when βαρσφημ- occurs in the lists of offences in Mk. 7:22; Mt. 15:19; Eph. 4:31; Col. 3:8; 1 Tm. 6:4; 2 Tm. 3:2, also Herm. m., 8, 3; Did., 3, 6, or when the general command is given in Tt. 3:2: μηδένα βαρσφημεῖν.

D. Βαρσφημία in the Early Church.

The different nuances in the NT recur in the fathers. The concept is made more inward when Orig. says in Joh., XXVIII, 15: βαρσφημεῖ γὰρ ἔργοις καὶ λόγοις ἀμαρτίας εἰς τὸ παρὸν πνεῦμα ἄγιον ὃ καὶ παρόντος αὐτοῦ ἐν τῇ ψυχῇ ἀμαρτάνων. Tertullian in his Montanist days seeks to make it as strict as possible, as in Pud., 13, 17: incestum vero atque blasphemia totos homines in possessionem ipsi Satanæ, non angelo eius tradidisse meruerunt. In his view, Hymenæus and Alexander (1 Tm. 1:19f.) were eternally lost (Pud., 13, 19ff.). The concept was sharpened in rather a different direction in the dogmatic struggles of the 4th century, when opposing theological views were stigmatised as blasphemy. Gelas. Hist. Eccl., II, 22, 4: ὁ ἀσεβὴς ἐβασφημήσεν "Ἀπειὸς ἔνα θεὸν ἄκριστον καὶ ἄλλων κτιστῶν εἰρηκῶς καὶ τὸ πνεῦμα τοῦ θεοῦ ὁμοίως κτιστῶν κεκρηπυχῶς . . . ; II, 20, 6: τὰ Ἄπειου βἀσφημία ῥήματα, κτισμα καὶ ἐργαζάθειον τῶν ὑμῶν τοῦ θεοῦ ἀποκαλῶν.

Already the fathers had difficulty in expounding Mt. 12:32. It was seriously discussed how blasphemies against Christ could be forgiven, but not against the Spirit. Chrys. Hom. in Mt., 41, 3 (MPG, 57, 449) makes the Lord answer: ὅσα μὲν οὖν ἐβασφημήσατε κατ' ἐμοῦ πρὸς τὸν σκαυρὸν ἀφήμι . . . ἃ δὲ περὶ τοῦ πνεύματος εἰρήματε κατ' ἐμοῦ οὐκ ἔξει συγγνώμην . . . ὅτι τοῦτο γνώριμον ἕμιν ἔσσι καὶ πρὸς κατῆ, τοῦτα οὐκ ἔξει συγγνώμην . . . ὅτι τοῦτο γνώριμον ἕμιν ἔσσι καὶ πρὸς

¹⁶ Dib. Past., ad loc.; Lizm. Exc. on 1 C. 5:5.
¹⁰ KLP sah.

τὰ δὴ ἀποκαταστήσει' εἰ γὰρ καὶ ἐμὲ λέγετε ἀνοεῖν, οὐ δὴ μου καὶ ἴσο ἀνοεῖτε, ὅτι τὸ δοκίμιον ἐκβῶλαι καὶ ἴσοις ἐπιτελεῖν τοῦ ἀγίου πνεύματος ἔργον ἔστιν. If the solution is still found here externally in the knowledge or ignorance of the blasphemers, Augustine has a very profound view of blasphemy against the Spirit when he says of it in Ep., 185, 49. Goldbacher: hoc est autem duritia cordis usque ad finem huius vite, qua homo recusat in unitate corporis Christi, quod vivificat spiritus sanctus, remissionem accipere peccatorum . . . hinc ergo dono gratiae dei quicunque resistent et repugnaverit vel quoquo modo ab eo fuerit alienus usque in finem huius temporis vitae, non remittetur ei neque in hoc saeculo neque in futuro.

Beyer

βἀνω → ὄρω.

+ βοῶω (→ κρῶω).

"To cry," "to call." Commonly attested from the time of Hom., also in inscr. and pap. Often expanded, e.g., ἀνοεῖσθω ("to cry out"), ἐπιβοῶω ("to call to"), καταβοῶω ("to raise a complaint"), βοή, "outcry." LXX makes considerable use of this word group in translation of κρη, πυρ, πυρ, of the subst. ἡγγυ and numerous other expressions — often strengthened by φωνή μεγαλή.

a. "To exult," Gl. 4:27, quoting Is. 54:1: ῥήγιν καὶ βόων (ἦν "to rejoice"),² which is also quoted in 2 Cl., 2, 1.

b. "To proclaim the message of God," κρη. So Is. 40:6: φωνή λέγοντος βόων, καὶ εἰπὼν τὸ βοῦω, and Is. 40:3: φωνή βοῶωντος. By adding the words ἐν τῇ ἐρημῳ, Mk. 1:3 (Mt. 3:3; Lk. 3:4) makes this refer to the desert preacher, John. In Jn. 1:23 it is put on the lips of John as his own witness to himself: ἐγὼ φωνή βοῶωντος . . . καθὼς ἔειπεν Ἡσαίας . . . In Barn., 9, 3 it is changed into a saying about hearing which has typical validity: Ἀκούσατε, τέκνα, φωνῆς βοῶωντος ἐν τῇ ἐρημῳ.

c. "To call to," "to call out." Lk. 9:38: ἴδου ἀνὴρ ἀπὸ τοῦ ἔθλου ἐβόων λέγων. Cf. Is. 36:13: ἠκροῖ ἡμῶν ἡμῶν κρη. In Codd. A and S. rendered: ἐβόων φωνῆ μεγαλή καὶ εἶπεν, while B has ἀνεβόων. 1 Maccc. 13:45: ἐβόων φωνῆ μεγαλή. 4 Maccc. 6:16: 10:2: ἀνεβόω ("to answer with a raised voice").

d. "To raise an outcry," mostly by way of complaint, as in Gn. 39:14 of the wife of Potiphar: ἐβόων (κρη) φωνῆ μεγαλή; or tumultuously: Ac. 17:6; 25:24. In the same sense the Syr. and Byz. etc. have ἀνεβόων (instead of ἀνεβόω) at Mk. 15:8. 4 At Ac. 18:13 the West. adds καταβοῶντες καὶ between κατατέμνητον ὀλοθυμῶν and λέγοντες. In Mart. Pol., 12, 2 f. ἐπιβοῶω occurs 3 times in the sense of "to cry out against someone."

e. Only once in the NT is βοῶω used of the cries with which demons go out of the sick (Ac. 8:7). Elsewhere κρῶω is preferred in such accounts (e.g., Mk. 9:26).⁵

βοῶω as Crying in Need to God.

Most significant theologically is the use of βοῶω and cognates for the needy

² β ο ῶ ω, 1 V. Preisigke Wört., s.v.
³ Cf. also Apc. Mos., 37. By contrast, cf. the terrified outcry in 1 Bco., 28:12: ἀνεβόωνε (πυρ) φωνῆ μεγαλή.
⁴ The situation is different in Mk. 9:17 (ἀνεκροῖθι) and Mt. 17:14 (προσηλαθεν . . . λέγων).
⁵ Cf. Mk. 15:14: περιουσις ἐκρῶεν.
⁶ Cf. H. Leisegang, Pneuma Hagion (1922), 23 f., n. 4.