



The 3d Commandment: Blasphemy & Its Various Expressions; Its Danger to a Client Nation in the Form of Religion; the Preterist Heresy: Intro

C. Violation of Paragraphs 3:

1. The spiritual code of the Ten Commandments is arranged in an order of priority. First of all comes the mandate to have no other gods. Secondly, for those who don't reject this idea they are never to turn to other gods which without failure throughout history demand idols in one form or another. The penalty for involvement in overt idolatry is death.
2. This brings us to the Third Commandment, the prohibition against blasphemy. Those who follow the God of Israel and those who reject Him are both capable of blasphemy. The fact that God is sanctified above all creation means He will not allow His person or his reputation to be dishonored.
3. The Greek word for "blasphemy" is:

βλασφημία, *blasphemia* - "abusive speech; personal mockery." In secular Greek it means "blasphemy of deity by mistaking its true nature or violating or doubting its power.

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:621-22:

Blasphemia in the Septuagint and Judaism ... always refers to God, whether in the sense of the disputing of His saving power, the desecrating of His name by the Gentiles who capture and enslave His people, the violation of His glory by derision of Israel and His people, all ungodly speech and action, or human arrogance with its implied depreciation of God.

In the Damascus Document [**Jewish manuscripts discovered near Qumran, Israel, that date back to the first century A.D.**] 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. The Rabbis in their concept of blasphemy start with the divinely ordained stoning of the blasphemer in Leviticus 24:10-16.

There are several words for "blasphemy" in the Hebrew of the Old Testament and the results of such flippancy might be referred to by the Lord as Operation Shock and Awe. The one just referred to as the major passage referenced by the rabbis sets the divine precedent for this violation of the Third Commandment.

Leviticus 24:10 - Now the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel; and the Israelite woman's son and a man of Israel struggled with each other in the camp.

v. 11 - And the son of the Israelite woman blasphemed the Name and cursed. So they brought him to Moses. (Now his mother's name was Shelomith \shel' o-mith\, the daughter of Dibri \dib' ri\, of the tribe of Dan.)

v. 12 - And they put him in custody so that the command of the Lord might be made clear to them.

v. 13 - Then the Lord spoke to Moses, saying,

v. 14 - "Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him.



v. 15 - "And you shall speak to the sons of Israel, saying, 'If anyone curses his God, then he shall bear his sin.

v. 16 - "Moreover, the one who blasphemes the name of the Lord shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death."

Before analyzing this passage, let's define "blasphemy." First of all from the English:

Morris, William (ed.). *The American Heritage Dictionary of the English Language*. (Geneva: American Heritage Publishing Co., 1971), 139:

Blasphemy. 1. Any contemptuous or profane act, utterance, or writing concerning God. 2. *Theology*. The act of claiming for oneself the attributes and rights of God. 3. *Judaism*. Any word or deed meant to dishonor or revile the being or the work of God, as a curse or profanity. The mention of the sacred, ineffable name of God.

Webster, Noah. *An American Dictionary of the English Language*. (New York: S. Converse, 1828). Reprint (2 vols. In 1). (San Francisco: Foundation for American Christian Education, 1995):

BLASPHEME. To arrogate the prerogatives of God.

BLASPHEMY. Reproachful, contemptuous or irreverent words uttered impiously against Jehovah.

Blasphemy is injury offered to God, by denying that which is due and belonging to him, or attributing to him that which is not agreeable to his nature.

What the culprit did most likely involved a combination of these expressions of disrespect, irreverence, and revilement that included insulting and contemptuous comments toward the name of YHWH.

Here we discover some interesting principles of divine viewpoint:

- (1) A client nation cannot tolerate blasphemy. The persons of God, Jesus Christ, and the Holy Spirit must be respected. Disrespect includes placing God as an equal among other gods, e.g., Islam's Allah; Hinduism's Brahma, Vishnu, and Siva (the Trimurti); or, possibly, Buddhism's Siddhartha Gautama \sid-dar' ta-gau' ta-ma\.

Allah is an eighth-century version of an ancient Middle Eastern moon god; Brama is an ancient forerunner of the Gnostics' Demiurge, and Gautama is a self-appointed deity.

- (2) Disrespect also includes viewing Jesus of Nazareth as an equal among human pretenders to the throne, e.g., Islam's Mohammad, Hinduism's Gandhi, and Buddhism's Gautama.
- (3) Mohammad was an illiterate polygamist, Gandhi was a political crusader, and Gautama was a prince of the Sakyas in sixth-century-B.C. Nepal, India. He abandoned his wife and day-old son to become a vagabond.

His search for truth led him into an ascetic lifestyle as an itinerate guru and ultimately to the determination that he was Buddha, the deity-like persona of what became Buddhism.



- (4) Blasphemy occurs today throughout our society and is clearly revealed in the media. Because of the Frankfurt philosophy which is taught in communication schools, Christianity is anathema outside the walls of its places of worship. Its teachings are not to be considered a legitimate contributor to the issues of the day with the exception of supporting the false doctrine of pacifism. Those who offer a biblical analysis of events or circumstances are considered to be among the “religious right,” “Christian fundamentalists,” or “biblical literalists” and thus harshly dismissed.
- (5) The gospel continues to be assaulted by various protestant denominations who insist on adding human viewpoint, human energy, human works, and human good to the simplicity of faith alone in Christ alone. The current heresy is the Preterist Movement, popularized by a Baptist preacher in Georgia who has been influenced by the extreme legalism of Church of Christ theology.
- (6) Preterist theology is an example of bad hermeneutics resulting in heresy and thus the production of human good in an effort to accomplish a biblically impossible objective: world domination by the Church. Thus to turn against the revelation of Scripture is blasphemy at worst and disobedience at best.
- (7) This movement has become so popular in mainline Protestant churches that it needs to be addressed at least briefly in our studies of the Third Commandment.
- (8) The Preterist Heresy:

1. Preterist: Definition and description:

McKechnie, Jean L. (ed.). *Webster's New Twentieth Century Dictionary of the English Language*. 2d ed. (Cleveland: The World Publishing Co., 1966), 1425:

preter-, praeter-, Latin: beyond, past.

preterist, 2. In theology, one who believes that the prophecies of the Apocalypse have already been fulfilled.

Oxford English Dictionary, s.v. “preterist”:

Preterist. 2. Theological. One who holds that the prophecies of the Apocalypse have been already (wholly or in great part) fulfilled.

“To consider certain prophecies as already accomplished in the course of the first and second centuries.” G. S. Faber.

2. The Preterist viewpoint of Scripture has gained momentum because of a failure of pastors—all heresy boils down to a failure on the part of pastors—to rightly divine the Word of truth. “Rightly dividing” includes the doctrine of dispensations. The Colonel gives us a good synopsis of this doctrine at the beginning of his book:

Thieme, R. B., Jr. *The Divine Outline of History: Dispensations and the Church*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1999), 3-4, 80-82:

A dispensation is a period of human history defined in terms of divine revelation. According to the Bible, history is a sequence of divine administrations. These consecutive eras reflect the unfolding of God's plan for mankind. They constitute the divine viewpoint of history and the theological interpretation of history. The doctrine of dispensations is the vehicle by which believers living at a specific time can orient to God's will, plan, and purpose for their lives. (p. 3)



In different periods of human history, the biblical answer to “After salvation, what?” involves different mechanics and procedures. The doctrine of dispensations recognizes these differences as well as the continuities that run from one period to the next. Knowledge of dispensations enables the individual believer to handle the word of truth accurately and to appreciate the magnificent grace of God both in its particular provisions and in its overall objectives. In contrast, failure to distinguish one biblical era from another creates apparent contradictions in divine mandates, prevents the believer from understanding current divine guidance, and thus retards his all-important spiritual growth. (pp. 3-4)

Any study of the Bible must deal with the distinction between Israel and the Church. (p. 4)