

Chapter 1 : What is the blasphemy against the Holy Spirit?

The result is this book, Holy People, Holy Irreverence: A Church In Need of Reform and Renewal, in which the author reflects on the personal and communal journey of faith, a growing spiritual hunger within the church and the failure of an institution to satisfy such hungers.

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The early Protestant Reformers, who were often scholars of Ancient Greek and also borrowed from Jewish scholarship, recognized that holiness is an attribute of God , and holiness is always part of the presence of God. Yet they also recognized that "practical holiness" was the evidence of the presence of God in the converted believer. Actions that demonstrated holiness would spring up, not premeditated, as believers focused more and more on their relationship with Christ. This was the life of faith , according to Luther; a life in which one recognizes that the sin inherent in human nature never departs, yet grace invades each human spirit and draws each person after Christ. Reformed[edit] Calvin , on the other hand, formulated a practical system of holiness that even tied in with culture and social justice. All unholy actions, Calvin reasoned, resulted in suffering. Thus he proved out to the city fathers of Geneva that dancing and other social vices always ended with the wealthy oppressing the poor. A holy life, in his outlook, was pietistic and simple, a life that shunned extravagance, excess, and vanity. On a personal level, Calvin believed that suffering would be a manifestation of taking on the Cross of Christ , but suffering was also part of the process of holiness. He expected that all Christians would suffer in this life, not as punishment, but rather as participation in union with Christ, who suffered for them. And yet, socially, Calvin argued that a holy society would end up as a gentle, kindly society except to criminals where the poor would be protected from the abuses of the wealthy, the lawyers, and others who normally preyed upon them.

Works of Piety In Methodism , holiness has acquired the secondary meaning of the reshaping of a person through spiritual rebirth. In the latter part of the 19th century revival meetings were held, attended by thousands. J in a camp meeting was begun and the National Holiness Camp Meeting Association went on to establish many holiness camp meetings across the nation. Some adherents to the movement remained within their denominations; others founded new denominations, such as the Free Methodist Church , the Church of the Nazarene , and the Church of God Anderson. Within a generation another movement, the Pentecostal movement was born, drawing heavily from the Holiness movement. Around the middle of the 20th century, the Conservative Holiness Movement , a conservative offshoot of the Holiness movement, was born. The Higher Life movement appeared in the British Isles during the midth century. In the contemporary Holiness movement, the idea that holiness is relational is growing. In this thought, the core notion of holiness is love. Other notions of holiness, such as purity, being set apart, perfection, keeping rules, and total commitment, are seen as contributory notions of holiness. These contributory notions find their ultimate legitimacy when love is at their core Thomas Jay Oord and Michael Lodahl. Commonly recognized outward expressions or "standards" of holiness among more fundamental adherents frequently include applications relative to dress, hair, and appearance: Other common injunctions are against places of worldly amusement, mixed swimming, smoking, minced oaths , as well as the eschewing of television and radio.

Chapter 2 : What does it mean that God is holy, holy, holy?

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What is the blasphemy against the Holy Spirit? Jesus has just performed a miracle. A demon-possessed man was brought to Jesus, and the Lord cast the demon out, healing the man of blindness and muteness. The eyewitnesses to this exorcism began to wonder if Jesus was indeed the Messiah they had been waiting for. A group of Pharisees, hearing the talk of the Messiah, quickly quashed any budding faith in the crowd: Jesus rebuts the Pharisees with some logical arguments for why He is not casting out demons in the power of Satan Matthew Then He speaks of the blasphemy against the Holy Spirit: Blasphemy is also attributing some evil to God or denying Him some good that we should attribute to Him. The Pharisees, having witnessed irrefutable proof that Jesus was working miracles in the power of the Holy Spirit, claimed instead that the Lord was possessed by a demon Matthew Notice in Mark 3: This particular type of blasphemy cannot be duplicated today. The Pharisees were in a unique moment in history: Never before in the history of the world and never since had so much divine light been granted to men; if anyone should have recognized Jesus for who He was, it was the Pharisees. Yet they chose defiance. They purposely attributed the work of the Spirit to the devil, even though they knew the truth and had the proof. Jesus declared their willful blindness to be unpardonable. They had set their course, and God was going to let them sail into perdition unhindered. This is another way of saying that their sin would never be forgiven, ever. Not now, not in eternity. Again, the blasphemy of the Holy Spirit cannot be repeated today, although some people try. Jesus Christ is not on earthâ€”He is seated at the right hand of God. No one can personally witness Jesus performing a miracle and then attribute that power to Satan instead of the Spirit. The unpardonable sin today is the state of continued unbelief. The Spirit currently convicts the unsaved world of sin, righteousness, and judgment John The love of God is evident: And the choice is clear:

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Five days later, Pilate would not be able to silence a crowd who condemned the Son of God. Jesus would use this second day of what we now call Holy Week to demonstrate genuine faith in God and to affirm His Messianic authority. Whether He spent the night in a house in town or in the open air is uncertain. As Jesus returned on Monday to Jerusalem, He noticed a fig tree that had produced leaves ahead of the season. Jesus knew that fig trees bear fruit twice a year -- in June and September. This was April, so even the unripened fruit should have still remained for Him to eat. But since the fig tree bore leaves, He expected to find figs, yet it was fruitless. Jesus cursed the tree and it withered the next day. The disciples were surprised to see the tree wither so rapidly. Just as Jesus had cursed the fig tree, He would judge a generation that rejected Him. This first cleansing was for teaching and admonishing. The thirty-minute journey from Bethany to Jerusalem provided Jesus the time to reflect on how the city had changed. In the past two years, some had forgotten whose house the Temple was. Commercialism and greed had altered the character of the Temple. Currency temple money, used to purchase sacrifices, was subject to extortion. Jesus chose to clean out the Temple one last time. Having heard the commotion, the courtyard was in chaos. Yet those who had needs did not hesitate, nor did the children. First, the blind and lame came when they heard Jesus was in the Temple. The Gospel of Matthew. Westminster John Knox Press, God, the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus, the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried, and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, declaring, "Jesus is Lord," you will be saved from judgment and spend eternity with God in heaven. What is your response?

Chapter 4 : How to Pray to Invoke the Holy Spirit: 15 Steps (with Pictures)

Holy People, Holy IrReverence by Rev. David L. Harpe, , available at Book Depository with free delivery worldwide.

The Franciscans who have served in the region say people should go. And the gospel was proclaimed. People came to believe. But not in the written part of revelationâ€ if the Word became flesh, it became flesh in a place. Where is that place? The monastery itself hosts replicas of holy sites and holds various events to help link visitors to the land where Jesus Christ walked. Added to these places are the living legacy of the Jewish people. The Wailing Wall, located at the base of the site of the Temple of King David, gathers thousands of Jews who pray and celebrate at the start of every Sabbath. Muslims too consider Jerusalem a holy site, and the heights Temple Mount, once the site of the Temple, now hosts both the al-Aqsa Mosque and the golden, gleaming Dome of the Rock shrine. People decide to go to confession for the first time in decades because of a visit to the Holy Sepulchre. Francis of Assisi was so eager to go and see where Jesus was born, where he was crucified, and where he rose again. The Franciscan priest, an American who grew up in a military family, has served in the Holy Land for more than 20 years. Among his current roles is guardian of the Flagellation Monastery in Jerusalem. There is a conflict going on and there are all kinds of sharp rivalries, even between Christians themselves. Its Palestinian population, largely resident in the West Bank and the Gaza strip, is about 18 percent Muslim and two percent Christian, with both Christians and Muslims tending to identify as Palestinian Arab. The Christian population has largely declined due to emigration. Owusu said there is more to the region than many visitors expect. Not occasional crisis, but the day-to-day life that really goes on. That is what people would really like to know. The people mostly depend on pilgrimages and they also see that, irrespective of whatever situation the American comes from, there is another brother on the other side of the world that may bring them hope. Pilgrim groups hit a record high in January , with groups bringing 26, people, the Custody of the Holy Land-sponsored Christian Information Center said in February. In January only groups visited and a year prior only did. Israeli government statistics indicate over half of tourists were Christian and one-quarter were coming on pilgrimage, with over 40 percent having previously visited Israel. While travel costs and can be a barrier for a pilgrimage to the Holy Land, Owusu said it is possible with some financial preparation. Those with a desire to go could afford it by saving about a thousand dollars a year for several years, he estimated. Those who want to go on a pilgrimage should contact the Franciscans who work there, he suggested. The Franciscan Monastery of the Holy Land in America has information on pilgrimages at the website holylandpilgrimages.com.

Chapter 5 : Irreverence And Impiety In The Celebration Of The Holy Mysteries

The Priests, Ministers Of My Son, The Priests, By Their Wicked Lives, By Their Irreverence And Their Impiety In The Celebration Of The Holy Mysteries, By Their Love Of Money, Their Love Of Honors And Pleasures, And The Priests Have Become Cesspools Of Impurity.

Unpardonable Sin - Where is it found in the Bible? The Bible passages that deal with unpardonable sin are listed below: Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. The unpardonable sin is sometimes called the "unforgivable sin" or "blasphemy of the Holy Spirit. It could also mean relating evil to God. Through these miracles, it is very clear that Jesus is the promised Messiah. In this passage, the Pharisees claimed that Jesus was empowered by a demon named Beelzebub Matthew Jesus was saying this was the blasphemy of the Holy Spirit - it was unpardonable. They had rejected Him. Unpardonable Sin - Can I commit it? The thought of an unpardonable sin has brought grief to many people throughout history. Perhaps the guilt and fear is unnecessary. If you are afraid that you have committed the unpardonable sin, that is sure proof that you have not! Those who committed the unpardonable sin had no godly regrets. They had no interest in the forgiveness of God. Remember, Peter denied Jesus three times, yet Jesus forgave him. It appears that the situation of this unpardonable sin against the Holy Spirit existed only while Christ was ministering on earth. The unpardonable sin, like the one in Matthew 12, cannot be committed today. We are not able to attribute to Satan the miracles of God, as performed by Jesus Christ. However, when people reject Jesus Christ and His gift of eternal life, they are in a sense committing the unpardonable sin of unbelief. However, a person who lives in rejection and unbelief until his death, will not be pardoned. This person will spend an eternity in hell apart from God. All you need to do is to believe that Jesus died for your sins and rose three days later. Then you confess and repent of your sins and ask Jesus into your life as your Lord and Savior. You are then saved by grace through faith. God , the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus , the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried , and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior , declaring, " Jesus is Lord ," you will be saved from judgment and spend eternity with God in heaven. What is your response?

The holiness of God indicates God does not accept what is not holy. In reality, all God accepts from us is that which He produces in and through us. To speak too glibly about unconditional acceptance appears to encourage careless and disobedient living.

The Holiness of God Introduction Many people attend church on Easter Sunday for the first or second time of the year they also come at Christmas. There seems to be something positive, something encouraging and hopeful about Easter. There is the emphasis on the resurrection of Christ and the hope of resurrection for all men, although, for the unbeliever, this hope is ill-founded. The crucifixion of Christ began as a festive celebration, appearing to be a victory for His opponents and a stunning defeat for Christ. But as events leading to the death of our Lord took place, all of this changed. The crowds were terrified by what they saw, and they left shaken: After our Lord had risen from the dead and ascended to the Father, the disciples began to proclaim Him as the promised Messiah and risen Lord see Acts 2: This caused great consternation for those who thought they had silenced Him once for all see Acts 4: For the Christian, the resurrection of our Lord from the grave is a comforting truth, which should also inspire reverence and awe, for the resurrection of Christ from the dead is proof of His holiness. But this same resurrection should instill a different kind of fear in the hearts of those who have rejected Him, for when He returns to this earth He will do so to defeat His enemies. If they truly understand its implications, the resurrection of our Lord should not comfort the unbeliever. It can, however, motivate unbelievers to repent and turn to Him for the forgiveness of sins and for eternal life, even as it did for thousands on the day of Pentecost see Acts 2: As we study the attribute of the holiness of God and the Son of God not forgetting the Holy Spirit of God , let us consider the response which this truth should produce in our lives as we seek to worship and serve Him. The Importance of the Holiness of God As we approach the subject of the holiness of God, let us be mindful of the importance of this divine attribute. Sproul makes this insightful observation from Isaiah 6: Not that He is merely holy, or even holy, holy. He is holy, holy, holy. The Bible never says that God is love, love, love, or mercy, mercy, mercy, or wrath, wrath, wrath, or justice, justice, justice. It does say that He is holy, holy, holy, the whole earth is full of His glory. For this reason, our study must begin by reviewing several dimensions of the definition of holiness. As Sproul puts it: He is so far above and beyond us that He seems almost totally foreign to us. The same basic meaning is used when the word holy is applied to earthly things. Who is like Thee, majestic in holiness, Awesome in praises, working wonders? When things are made holy, when they are consecrated, they are set apart unto purity. They are to be used in a pure way. They are to reflect purity as well as simple apartness. Purity is not excluded from the idea of the holy; it is contained within it. But the point we must remember is that the idea of the holy is never exhausted by the idea of purity. It includes purity but is much more than that. It is purity and transcendence. It is a transcendent purity. When we use the word holy to describe God, we face another problem. We often describe God by compiling a list of qualities or characteristics that we call attributes. We say that God is a spirit, that He knows everything, that He is loving, just, merciful, gracious, and so on. The tendency is to add the idea of the holy to this long list of attributes as one attribute among many. But when the word holy is applied to God, it does not signify one single attribute. On the contrary, God is called holy in a general sense. The word is used as a synonym for his deity. That is, the word holy calls attention to all that God is. It reminds us that His love is holy love, his justice is holy justice, his mercy is holy mercy, his knowledge is holy knowledge, his spirit is holy spirit. The holiness of God is not merely a theological subject fit for scholars with the interest and stamina to pursue it. Indeed, the holiness of God is a matter of great importance to every living soul. The Christian should be especially concerned with the holiness of God. Several incidents in the Old and New Testaments underscore the importance of holiness to the believer. Moses and the Holiness of God Numbers Now Miriam died there and was buried there. It is not a place of grain or figs or vines or pomegranates, nor is there water to drink. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink. Moses had good reason to be angry with the Israelites. At Kadesh, there was no water for the people to drink. The people were hostile and a mob contended with Moses

and Aaron wishing they were dead, or even better, that Moses and Aaron were. That there was now no water here was the final straw. Moses and Aaron went to the doorway of the tent of meeting, and there the glory of the Lord appeared to them. God then commanded Moses to take his rod and speak to the rock, from which water would flow for the people. Instead of merely speaking to the rock as commanded, in his anger, Moses struck the rock twice. The consequences were indeed severe. Who has not lost his or her temper and done worse than striking a rock with a stick? Moses never saw the land to which he came so close. God told him, and he recorded it for us: In a moment of anger, Moses sinned, and for this sin he was kept from entering the land of promise. The act was striking the rock. But it was much more than this. Even more, it was identified by God as an act of unbelief: I always thought Moses sinned merely by striking the rock which somehow, like the burning bush of years earlier see Exodus 3 , was a manifestation of the presence of God. His fear of God should have overcome his anger with the Israelites. Uzzah and the Holiness of God: The Philistines had captured the ark of God and sought to keep it as a trophy of their victory. It soon became evident the ark was the source of much suffering to them. They passed it about and finally determined to be rid of it by sending it back to Israel. They transported it in a way the Philistine priests and diviners recommended. They put a guilt offering of gold in the ark and placed it on a newly-made cart drawn by two cows just separated from their calves see 1 Samuel 6. If the Philistines could not stand in the presence of the Holy God of Israel, neither could the people of Beth-shemesh where the ark arrived: He struck down of all the people, 50, men, and the people mourned because the LORD had struck the people with a great slaughter. And to whom shall He go up from us? Finally, David, accompanied by 30, Israelites, went to Kiriath-jearim to bring the ark to Jerusalem. The ark was a symbol of the presence of God, a most holy object see 2 Samuel 6: No one was to look into the ark, or they would die. The day the ark was transported to Jerusalem was a great and happy moment. Rather than transporting the ark as instructed in the law, the ark was placed on a new ox cart. It was a most jubilant procession as the ark made its way home. What a happy time. But when the oxen stumbled, and it looked as though the cart might be overturned and hurled to the ground, Uzzah reached out to steady the ark. Instantly, he was struck dead by God. Why had God been so harsh with Uzzah? He also seems to have forgotten how many had previously died when due reverence for the presence of God associated with the ark was not shown. God had spoiled their celebration, and David was miffed. Only upon reflection did David realize the gravity of the error. And concerning Uzzah, God struck him dead because of his irreverence 2 Samuel 6: Irreverence is a dangerous malady. Even when our motives are sincere and we are actively involved in the worship of God, we must constantly be mindful of the holiness of God and maintain a reverence for Him manifested by our obedience to His instructions and commands. Isaiah and the Holiness of God Isaiah 6: The death of Uzziah seems to have spelled the end of an era, a golden era, for Judah. His ministry was not going to be regarded a success as if many of the prophets of old were successful. He was in for a chilly reception. He and his message would be spurned. What did Isaiah need to give him the proper perspective and endurance to persevere in such hard times? This is precisely what God gave to Isaiahâ€”a dramatic revelation of His holiness. He saw the Lord sitting enthroned, lofty and exalted.

Chapter 7 : Why the Holy Land is the 'fifth gospel' of Christianity

Blasphemy against the Holy Spirit has to do with accusing Jesus Christ of being demon-possessed instead of Spirit-filled. This particular type of blasphemy cannot be duplicated today.

Chapter 8 : The Holiness of God | www.nxgvision.com

And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

Chapter 9 : Unpardonable Sin

Yet this is by no means the first time in history that people have tried to draw attention through irreverence. In fact, a whole school of Greek philosophy was founded on that very premise.