

Chapter 1 : The Sacrament of Baptism

Baptism is the sacramental bond of unity (even for those not in full communion with the Catholic Church). By faith and Baptism, all "are incorporated into Christ, have a right to be called Christians and to be accepted as brothers" (Second Vatican Council).

Did you know that when someone is baptised, it means that God the Father, the Son, Jesus Christ and the Holy Spirit, give the Christian many very special gifts? This short Bible course will teach you the true wonders of the Sacrament of Baptism. Without it, no one can enter the Kingdom of God. That is because those who are preparing to receive this Church Sacrament will receive spiritual teachings from the Holy Bible and the Catechism of the Catholic Church. Enlightened by Jesus Who is the Light of the world [Jn. When Adam sinned by disobeying God, he called upon himself and all his descendants a spiritual and physical death. In the book of Genesis, it states, "The Lord God took the man and put him in the garden of Eden to till it, and keep it. DS] Catechism of the Catholic Church "If any one asserts, that the prevarication of Adam injured himself alone, and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone, and not for us also, of that he, being defiled by the sin of disobedience, has only transfused death, and pains of the body, into the whole human race, but not sin also, which is "the death of the soul"; let him be anathema "Anathema" means "excommunicated": Now, when people are born, they are born in the image of Adam. As Adam died, they are called to experience physical and spiritual death. The Sacrament of Baptism changes all that! It erases all traces of the original sin and personal sins that were committed by the person prior to receiving the Sacrament. The Sacrament of Baptism gives the person a new life through Jesus. It brings the person back to God. But there is one thing that baptism does not change. That is the physical body of the person and its worldly inclinations towards sin! The body continues to be weak in nature, desiring to sin. Because of that, there is a constant spiritual and worldly battle within the person. Thousands of years ago, God was saddened because His chosen people would not obey His laws. The original sin within the people was continuously inclining their hearts, body and spirit towards wanting to sin. God decided to change all that. He promised to make a New Covenant. The new agreement, the beautiful promise, that God made to the people was that He would help them become good by writing His laws in their hearts. The people would become living Temples of the Holy Spirit. Over and above blessing the people with a free new heart a spiritual inclination , God would place a free new spirit in them. With the free new heart and a new spirit, [Ezek. Why will you die, O house of Israel? He would bless His children with the indwelling Holy Spirit, give His children a new heart and a new human spirit, and write His laws on their hearts. When John the Baptist baptised Jesus, a beautiful thing happened. This anointing proved that Jesus was God! It ended with Jesus commanding the Apostles to "go and make disciples of all, baptizing them in the name of the Father, and the Son and the Holy Spirit, teaching them to observe all that He had commanded them. The gifts received from God during the Sacrament of Baptism are the most wonderful gifts that a person can receive during his life. The person who is baptised receives a new heart and a new spirit spiritual inclination. The old heart of stone and spirit die during the Sacrament of Baptism. Also, God places His Holy Spirit within the person to help the new heart and the new spirit to remain righteous, obeying His Holy ways. This transformation is what it means to be reborn. God actually creates a new heart and a new spirit within the convert who is being baptized. When Jesus commanded the Apostles to go into all the world and to preach the Gospel to the whole creation, that those who believe be baptised and saved, Jesus made faith an important part of the Sacrament of Baptism C. The one who believes and is baptized will be saved; but the one who does not believe will be condemned. A person cannot be baptised unless he sincerely repents of his sinful nature and has faith in Jesus Christ as Saviour, the Giver of the Holy Spirit and the new birth. Before receiving the Sacrament of Baptism, the old self, the heart and human spirit, were stained by the original sin and all the other sins that the person had committed before being baptized. During the Sacrament of Baptism, all of this was crucified with Jesus so that the sinful body may be destroyed, the person no longer being a slave to sin. When a person is baptised, the old inclination of his heart and spirit die and are buried with Christ. And, just as Jesus was raised from the dead by

the glory of the Father, within the one who is baptized, a new creation is raised from death to walk the new life that has received through Christ. Because the old heart and spirit were united in the crucifixion, death, burial and resurrection of Christ C. A new heart and spirit were created within the convert who has now been reborn. This rebirth takes place so that the new Christian can now answer his call to live his faith in Christ. The Catholic Church has seven Sacraments. In the Sacrament of the Holy Eucharist, the faithful receives food for eternal life. Having died in the old nature with Christ, the new Christian is now called to imitate the life of Jesus through the new heart and spirit that he received as a gift of God during the Sacrament of Baptism. Through the Sacrament of Baptism in the name of the Blessed Trinity, the Christian has become a new creation. Through the Sacrament of Baptism is fulfilled the promise of Jesus to the woman of Samaria. Jesus said to her, "Believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem For the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth. That is why those who are baptised are told to behave as new persons who have been created in the likeness of God, truly being good and holy. As soon as the new convert is baptised, he is received into the Body of Christ, being united to Jesus. Through the Sacraments of the Church, the believer begins his spiritual growth in holiness by the power of the Holy Spirit Who is drawing him towards God while purifying him. The Sacrament of Baptism is the doorway into the Body of Christ. No one can belong to the Body of Christ as a true child of God [1 Jn. Once the new Christian has entered into the Body of Christ by the grace and love of the Heavenly Father, the Holy Spirit gives him gifts and virtues for the building up of the Church. This allows the new Christian to perform the spiritual works to which he has been called in the Church of Jesus. Now, the newly baptised Christian can say for sure that "Jesus is Lord". Once baptised and belonging to the Body of Christ, the new Christian belongs to Christ. He is subject to others and required to obey and serve the Church leadership in sincere submission for the successful growth of the Body of Christ. While the Christian has duties to perform towards the Church, he also enjoys the Church Sacraments. By the power of the Holy Spirit, the Sacraments help the Christian to grow in his spiritual life to become more like Christ. Having been baptized in Christ, the member of the Body of Christ is expected to become actively involved in the Church. This fall away from the teachings of Jesus has even led to division in the Catholic Church, some groups breaking away from the direct descent of Peter. Because of this, it can be said that the believers in Jesus who have been properly baptised belong to an imperfect union in the Catholic Church. Therefore, they suffer from this imperfection until such time as the Body of Christ becomes one as Jesus intended it to become one. To further explain the above, the physical Church is supposed to be a reflection of the spiritual Church of Christ. While all Catholics are equal and united as one invisible people of God by their new birth of the heart and spirit, they are divided in the visible Church. Based on what has been said, no one can obtain salvation from Christ unless they do so through the One, Holy, Catholic and Apostolic Church, the visible Body of Christ. Through faith in Christ and the Sacrament of Baptism, the believer receives his new heart, his new spirit and the indwelling Holy Spirit, all these being necessary to manifest a living faith in Christ prior to partaking in the Sacraments of Confession and the Holy Eucharist. It should be noted that although the fullness of the means of salvation is only found through the Holy Catholic Church, there are exceptions where non-Catholics can obtain their salvation. These include Baptism of desire, Baptism of Blood and the death of catechumens prior to their baptism. Also, infants of other Christian faiths who die after having been baptized, and who have not reached the age of reason age 8 , are considered to be saved. For further details, please see the course, "Salvation and the Catholic Church. When a person is baptised, he is devoted to God. He has a responsibility to promote Christianity. Some people choose to become living sacrifices so they can enjoy a greater daily personal relationship with God. This is seen in those who consecrate their lives to God, the priests, the religious brothers and sisters and the missionaries. These Christians are required by their consecration to do missionary work according to the mandate of their religious Orders to which they belong. The Sacraments of Baptism, Confirmation and the Holy Orders can only be received once in the lifetime of the believers. This means that the new Christian heart and spirit now belongs to Jesus Christ. Because the Christian has been sealed by the Holy Spirit through Baptism, he is now allowed to participate in the religious services of the Church. The Christian is now obligated in love to serve God and

practice the baptismal priesthood which he has received by living a holy life and practicing charity. The Christian who remains faithful until the end to the requirements of his Baptism will leave the world marked with the sign of faith, with his baptismal faith, in expectation of the blessed vision of God - the consummation of faith - and in the hope of resurrection. Those who have received the new birth in Christ, they have become members of the common priesthood. They have become spiritual priests in the invisible kingdom of God on earth. Not only do they have a right to participate, but they are obligated in to do so in thanksgiving by their Baptism. When a believer is baptised, all traces of original and personal sins are removed from his entire being. He receives a new heart and a new spirit that are free of sin. Because the new Christian still possesses the weakness of the human nature the worldly desires in his physical body, there remains a constant battle between his spiritual and worldly inclinations that oppose one another. He was not doing what he wanted to do and he was doing what he hated to do. Numerous Bible passages teach that man has two inclinations, a physical one and a new spiritual heart that draws towards God, both disagreeing with each other. James makes reference to both when he speaks about the unstable double-minded person. When combining these passages, it becomes obvious that two opposing inclinations are at work in the Christians.

Chapter 2 : Baptism and the Gift of the Holy Ghost - new-era

The Gift of Baptism. Scripture: Acts We're going to consider several passages of scripture today, but this one is the key passage for what I think is the main consideration for today - at least it was for me this week.

In this article we will first look at the Biblical foundations, then I will pray with you to receive the gift God has for you! Just so you are not confused by terminology, the baptism gift of the Holy Spirit is referred to by various terms. It is also called the Spirit baptism, or gift of the Holy Spirit, or being filled with the Holy Spirit. When you first become a Christian believer and you ask Jesus to come into your heart, His Spirit, called the Holy Spirit, comes to live inside you. Believing is the first step in your relationship. If you have not begun that relationship [click here](#). Baptism in the Holy Spirit is a gift that God gives to those who ask. The Holy Spirit brings a new empowerment to live the Christian life. Spirit baptism is different than water baptism, although we can compare Spirit baptism with water baptism. When one is baptized by the Holy Spirit, one is immersed in the Holy Spirit until the Holy Spirit completely fills him or her up in a greater magnitude than ever before. Scripture talks about the Holy Spirit being poured out and the believer being filled up. The believer receives the gift of the Holy Spirit, also called the promise of the Father. This promise was fulfilled in Acts 2 and continues to be fulfilled today. The promise continues to this day for all believers – you, and your children, and to all those far away Acts 2: He preached that One would come after him and baptize believers with the Holy Spirit and give the Holy Spirit without measure. Jesus knew He was going to leave His disciples behind soon, so He began to prepare them and promised that He would send the Promise from the Father, which had been prophesied centuries earlier. The Spirit of Truth brings discernment, understanding, wisdom, and knowledge of God. The disciples had been with Jesus, but soon He would be in them and abide in them to empower, lead, guide, and show them things to come. Then again in Acts 1: Jesus knew they were not ready to move into the purposes He had for them without the empowerment of the Spirit, the Comforter, the Teacher, the Truth, their Helper. These next series of events are fascinating and astounding. I suggest you read the whole narrative in your own Bible when you get the chance. After the disciples watched Jesus ascend to heaven, they returned to Jerusalem from Mount Olivet. They entered the city and went to the upper room and stayed there constantly praying and seeking God. About ten days later, on the day of Pentecost, a group of about people, were filled also called baptized with the Holy Spirit. Peter on Baptism in the Holy Spirit On the day of Pentecost, Peter to explain what was happening preached to those assembled. Which is exactly what occurred that day. The prophecies came to pass. The promise of the Father came that day. This was the first place in the Bible where believers received the experience of the Holy Spirit and spoke with tongues as evidence of the infilling. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. When others came to see what was happening, Peter preached about Jesus to them. There are four other places in the book of Acts 8,9,10,19 that also show this experience of the baptism of the Holy Ghost, and at each occurrence, the believers spoke in languages they never learned. This experience is referred to as speaking in tongues or speaking in a personal prayer language. Most people consider speaking in tongues as the initial evidence, or proof, of being baptized in the Holy Spirit. Philip the Evangelist In Acts 8: But none had received the baptism in the Holy Ghost until Peter and John came and laid hands on them in prayer. Then they received the Holy Ghost. This Scripture setting records that Simon the sorcerer wanted to buy this Holy Ghost. The Lord told him to go into the city and there he would be told what to do. The Lord had also spoken to Ananias in a vision and told him to go to pray for Paul. Although it does not specifically say in these scriptures that Paul spoke with tongues, later Paul says in 1 Cor Cornelius sent for Peter, who God had also prepared with three visions. All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. These believers had not heard of the Holy Spirit, so he told them about the baptism of the Holy Spirit and laid his hands on them in prayer to receive the Spirit. As a result, they spoke with tongues and prophesied. The New Era of Relationship with God The promise of the Father had been fulfilled ushering in a new era of

relationship between God and humanity. Jesus died on the cross to provide each of us the opportunity to come boldly into the throne of grace for a personal relationship with the Spirit of God. The Holy Spirit will be your Helper and Comforter. The Spirit of Truth will lead and guide you in learning to live in the kingdom of God. You will be empowered daily to live the life you know you should live. The Holy Spirit will empower you to live in amazing possibilities far beyond what you can ask or think and will give you boldness to share your testimony to others. God Will Give the Holy Spirit to Those Who Ask Jesus says, Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? Or if he is asked for an egg, he will not give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him? Just as human parents love to give good gifts to their children, Even more so, our Heavenly Father is excited to give the Holy Spirit to those who ask. The promise for you and all your children and for all who are far off. This is a promise from your Creator to you. Ask Him for it now. Jesus, I ask You to forgive me. I repent of my sins. I renounce all evil in my life and I surrender my life completely to You. I ask You to cover me with Your cleansing blood of the cross. I thank You for saving me. I ask you to baptize me with Your Holy Spirit. I thank you and praise you! Take a moment to feel His love pour over you! Thank Him for baptizing you and filling you with His Holy Spirit out loud with your voice. If those praise words start to sound strange, just go with it. You do not have to be afraid, just follow the love and peace, because the kingdom of God is righteousness, peace, and joy in the Holy Spirit Rom I think it is safe to say, you will not feel a powerful jolt like lightning and thunder. God comes most often in the peaceful gentle whisper remember Elijah and the still small voice? So stay aware of His gentle peace, love, and joy. Some people will be more exuberant than others. Your Lord loves all expressions of worship from the heart. If you continue in this manner, you will switch from praising in your native language to praising in another language you have never learned. It can only take seconds. I have seen many people quite simply and easily pray from their heart and start speaking in tongues quickly and easily. It may take some people longer to come to a place where they are ready. They may be afraid or try to intellectually argue or analyze why God uses such a thing. Dear friend, simply come by faith and believe. It really is as simple as turning your heart to Jesus in praise and love and releasing your praise by speaking with your voice. If this happens to you, simply speak those out, and it will continue. Continue speaking out loud your praise and prayer language until you get comfortable and fluent. The Baptism in the Holy Spirit is Not a One-Time Experience Speaking in tongues is part of the initial experience of receiving the baptism in the Holy Spirit, but is also a part of growing as a Christian. I advise people to pray with tongues every day, or at least as often as possible. I also suggest going to a prayer meeting where people will pray with you to receive the gift, and you can get fluent in your prayer language. There is something very special and powerful about praying with other believers. Then continue to read the Bible every day to learn more about this loving God you are miraculously in a relationship with. Thanks for reading, and God bless you on your Christian journey!

Chapter 3 : Baptism with the Holy Spirit - Wikipedia

The baptism (gift) of the Holy Spirit is a promised gift to all who ask. In this article we will first look at the Biblical foundations, then I will pray with you to receive the gift God has for you!

Good and respected brothers hold differing viewpoints as to the meaning of the terminology employed in this passage. Aside from the radical notion that this verse asserts the perpetuity of miraculous gifts throughout the Christian age – an allegation that would conflict with information elsewhere in the New Testament cf. At the outset, I would like to briefly discuss several concepts that brethren entertain regarding this matter, that I personally believe to be incorrect. But this theory appears to gloss the very language of the verse. Moreover, other passages also suggest that the reception of the Holy Spirit is a blessing given in consequence of salvation. If such a view is correct, it would seem that a reasonable approach to the passage would suggest that all who were baptized that day cf. This view, however, suffers from the lack of any supporting evidence in the book of Acts. There is absolutely no indication, from Acts 2 through chapter 5, that anyone other than the apostles possessed miraculous gifts. The miracle performed by Peter and John in Acts 3 seems to have been an unusual event; the Jewish leaders commented: There is no hint that multitudes of Christians were duplicating such signs in the city. But of the rest durst no man join himself to them; howbeit the people magnified them The religious awe with which the multitudes held the apostles suggests they were doing signs not characteristic of the saints generally. It is only when one comes to Acts 6: That such is not a valid observation can be verified easily by the consultation of a Greek concordance. Compare, for example, *dorea* in John 4: Moreover, the fact is, the most common Greek term for those gifts conveyed by the imposition of apostolic hands is the word *charisma* cf. It is alleged that Acts 2: I personally do not believe that the passages are grammatically or contextually parallel in all respects. On the other hand, the persons directly addressed in Acts 2: It does not seem reasonable that they would have understood the promise to have been unlimited with reference to forgiveness, but limited in regard to the gift of the Spirit. In my opinion, this concept does not adequately explain all of the biblical data on this theme. A frequent line of argument in support of this position is to assemble two lists of passages that show common effects produced by both the Spirit and the Word. This is, however, the fallacy of analogy. Compare the typical Oneness Pentecostal argument whereby lists of similar traits relative to the Father and the Son are assembled in an attempt to prove that the two are the same Person. The fact that the Holy Spirit uses the Word as his instrument of instruction Eph. For example, in Acts 2: Yet the promised gift of the Spirit was given after baptism. Let us consider several facets of this matter. According to Acts 2: Actually, from a strictly grammatical viewpoint, it could be either. Some, though, have suggested that grammatically the phrase cannot refer to the Spirit as a gift. That simply is not correct. The expression *tou hagiou pneumatos* in Greek is in the genitive case. Greek grammar books list more than a dozen uses for the genitive 1. It is context, either in its narrower or broader sense, that will determine the thrust of the genitive case in a given circumstance. The fact of the matter is, almost every Greek authority known to this writer contends that the genitive of Acts 2: These sources are not cited as theological experts, but as language authorities; the authors obviously did not feel that it is grammatically impossible for the gift to consist of the Spirit himself, as some have alleged. This is a study that no serious New Testament student can afford to ignore on this topic. The Holy Spirit himself bears witness with our spirit Within the Roman letter, in a context which discusses the indwelling Spirit as a possession of the saints cf. Does our spirit actually dwell within us? Notice, though, it is the indwelling Spirit himself who bears testimony with us see also 8: Compare the language of John 4: Here is an interesting question. Christians made to drink of one Spirit Consider 1 Corinthians The Holy Spirit sent into our hearts In Galatians 4: Would not this suggest a relationship that is different from the mere influence of the Word, since the sinner has the leading of the Word before he becomes a child of God? Do not these passages, and those above, set forth a precious promise that is exclusively confined to the Christian? Points to Consider Sincere respected brethren believe that there are strong arguments that negate the idea that the Spirit personally indwells the child of God. We will consider several of these. Is the Spirit divided? It is argued that if the Holy Spirit actually dwelt in all Christians, he would be

divided. If we may kindly say so, this constitutes a rather materialistic view of deity. The fact of the matter is, the apostles of Christ were filled with the Spirit of God Acts 2: It is countered, though, that the Holy Spirit did not actually dwell in the apostles. Rather, it is alleged, the Spirit was only with them in the sense that they were miraculously endowed with divine power. However, it must be noted that the apostles had the supernatural power of the Holy Spirit before the day of Pentecost cf. In view of this passage, how can it possibly be argued that the Holy Spirit cannot be in a person? Would the indwelling of the Spirit make one deity? This is an erroneous assumption. The Spirit was in the apostles Acts 2: Peter refused to be worshipped as though he was a divine being Acts In an incarnation, deity becomes flesh cf. Does the indwelling Spirit demand miraculous powers? Others would contend that if the Holy Spirit personally dwells in the Christian then he would be able to perform miracles. The connection is unwarranted. John the Baptist performed no miracles Jn. This certainly excludes the notion that the Holy Spirit can dwell in one only through the agency of the Word. What about the Samaritans? It is further argued that even though the Samaritans had been baptized Acts 8: This assertion, however, overlooks a very important phrase in verse Certainly such would have been sufficient to complete that thought. Rather, a qualifying clause is added: So, similarly, is the case with the Spirit. However, we are expressly told that God dwells in us by means of the Spirit. Let us consider a couple of these. The Confident Life Every child of God is painfully aware of his inability to live perfectly before his Creator cf. Frequently, we have deep spiritual needs of which we are not even aware. We ought not to despair, however, for: There are several important truths affirmed in this passage: We have needs which we do not adequately know how to address. In this regard, the Spirit continually helps us literally, constantly bears the load with us. He takes our unutterable groanings and, by his ongoing intercessory activity, conveys our needs to the Father. God, who searches the hearts where the Spirit abides " Gal. Moses Lard has a wonderful discussion on this passage in his Commentary on Romans 7. Holiness The Greek world into which Christianity was born tended to deprecate the human body. Since only the soul was important, and not the body, one could give himself wantonly to the indulgences of the flesh. The body is not to be given over to fornication 1 Cor. Though the age of miracles is over, spiritual relationships and spiritual activities are not over! The awareness that the third member of the Godhead personally and actually dwells within us is a tremendous incentive to holiness. A word of caution would appear to be in order as to the manner in which this controversy is addressed in our speaking and writing. We do not believe that such a disposition is in the interest of candid investigation. Let us approach subjects of this type with a spirit of mutual respect and kindly accord.

Chapter 4 : What is the Baptism (Gift) of the Holy Spirit? And a Prayer to Receive! | Dr. Cynthia Johnson

This practical, easy-to-understand book explains the sacrament of baptism, its history and symbols. It answers often-asked questions, lists scripture readings and presents prayers and reflections to help parents prepare for the sacrament.

Both terms speak to the totality of receiving the Spirit. Another expression, "come upon" is related to a statement by Jesus in Luke "But stay in the city until you are clothed with power from on high". The language of "come on" and "clothed with" suggest possession by and endowment with the Holy Spirit. The resurrected Jesus directed his disciples to wait in Jerusalem for the baptism in the Holy Spirit and promised, "you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth". They were filled with the Holy Spirit and began to speak in tongues, miraculously praising God in foreign languages. A crowd gathered and was addressed by the Apostle Peter who stated that the occurrence was the fulfillment of the prophecy of Joel 2, "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy". In response, the crowd asked Peter what they should do. He responded that they should repent and be baptized for the forgiveness of sins in order to receive the gift of the Holy Spirit. Peter finished his speech stating that the promise "is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself". The gospel had been proclaimed in Samaria and the apostles Peter and John were sent from Jerusalem. The new believers had been baptized in water, but the Holy Spirit had not yet fallen on them. While he preached, the Holy Spirit fell on the gentiles, and they began to speak in tongues. The Jewish believers with Peter were amazed, and the household was water baptized. In the Eastern church, confirmation continued to be celebrated immediately after water baptism. The two rites were separated in the Western church. While full baptism included all three, Zwingli emphasized that the external baptisms of water and teaching could not provide salvation. The inner baptism of the Spirit alone could save because it conferred faith. According to Zwingli, the three baptisms could be given separately; Spirit baptism could occur first or last in the sequence. English Puritan Thomas Goodwin equated this experience with the baptism in the Holy Spirit and the "seal of the Spirit" referenced in Ephesians 1. On the subject, Fletcher wrote: Till we live in the pentecostal glory of the Church: Paul, "We have received the Spirit of love, of power, and of a sound mind;" till then we shall be carnal rather than spiritual believers. This second blessing or second work of grace, as it was commonly called, allowed Christians to be freed from the power of sin. Among adherence of the holiness movement, baptism in the Holy Spirit was synonymous with second blessing sanctification. Similarly, the English Higher Life movement taught that the second blessing was an "endowment of power". According to this view, Spirit baptism gave Christians the ability to be witnesses for the gospel and to perform Christian service. Wesleyan teachers emphasized purity while Oberlin and higher life advocates stressed power as the defining outcome of Spirit baptism. Horner, a Canadian holiness evangelist, introduced a theological distinction that would be important for the development of Pentecostalism. He argued in his books Pentecost and Bible Doctrines that the baptism in the Holy Spirit was not synonymous with the second blessing but was actually a third work of grace subsequent to salvation and sanctification that empowered the believer for service. The diverse views on Spirit-baptism held among Christian traditions can be categorized into three main groups. These are baptism with the Spirit as sacramental initiation Orthodox and Catholic churches, regeneration Reformed tradition, and empowerment for witness and vocation Pentecostals and charismatics.

Chapter 5 : The Sacraments of Baptism and Confirmation

In very clear language the Gift of Baptism helps parents and those who are working with parents who are preparing to have their child baptized, this easy to read book helps parents understand the importance of and the meaning behind the Sacrament of Baptism.

This article first appeared in *Bibliotheca Sacra* in October. It is reprinted now, with minor editorial changes, because of continuing discussions on this theological issue. While Christians may have natural abilities even before they are saved, spiritual gifts seem to be related to the special purpose of God in calling them and saving them; and, in the language of Ephesians 2: Just as the human body has members with different capacities, so individual Christians forming the church as the body of Christ have different capacities. These help them contribute to the welfare of the church as a whole, as well as to bear an effective witness to the world. Spiritual gifts are bestowed by the sovereign choice of God and need to be exercised in the power and under the direction of the Holy Spirit. Every Christian has at least some spiritual gifts, as according to 1 Corinthians. While every Christian should be a channel of information to others and should do the work of an evangelist as Timothy was instructed to do 2 Tim 4: The gift of being a pastor or shepherd of the flock also calls for special abilities. While these qualities may be found in various degrees in different individuals, the link between teaching and shepherding the flock is inevitable for one who wants to be effective in preaching the Word of God. The gift of exhortation mentioned in Romans. Sometimes those who have a gift of exhortation are not necessarily good Bible teachers and vice versa; men with varied gifts are all essential to the work of the church. The gift of showing mercy relates to the special ability to show empathy and sympathy for those in need. The gift of faith, or that of special trust in the Lord, is included in 1 Corinthians. All these gifts abide throughout the entire church age and constitute the divinely appointed enablement for the church to fulfill its task. **Spiritual Gifts Which Are Temporary** The question of whether certain spiritual gifts are temporary is one of the debated areas of truth relating to the Holy Spirit in the contemporary church. While most of the church will agree that certain spiritual gifts were discontinued after the apostolic age, others are insisting that gifts given at the beginning of the church age continue in the same way throughout the entire period. On the surface it is quite clear that the modern church does not function quite like the apostolic church. There is an evident decline in miracles, though God is still able to perform miracles. No longer does the testimony of the church depend on its capacity to support its oral testimony by phenomenal miraculous works. It is also clear from the history of the Bible that miracles were evident for particular purposes in some periods while almost absent in others. Three notable periods of miracles are evident in the Bible: The problems relating to the question of whether some gifts are temporary have focused principally on the gift of tongues, the gift of interpreting tongues, and the gift of miracles or healing. Relatively little controversy has been aroused concerning whether or not certain other spiritual gifts were only temporary. **The Gift of Apostleship** It seems evident from the Scriptures that the gift of apostleship was limited to the first-century church. Apostles were distinguished from prophets and teachers in 1 Corinthians. During the apostolic period they had unusual authority and were the channels of divine revelation. Often they had the gift of prophecy as well as that of working miracles. Generally speaking, those who were in the inner circle of the apostles were eyewitnesses of the resurrection of Christ or, like Paul, had seen Christ subsequent to His resurrection. In Protestantism comparatively few claims have been advanced that any persons exist today with the same apostolic gift found in the early church. **The Gift of Prophecy** The gift of prophecy, though claimed by a few, has also been recognized as having only passing validity. In the early church before the New Testament was completed, authoritative revelation was needed from God not only concerning the present, with the prophet being a forthteller but also concerning the future, with the prophet serving as a foreteller. The Scriptures themselves contain illustrations of such prophetic offices and their exercise. The gift is mentioned in Romans. A number of illustrations are found as in the case of Agabus who predicted a famine Acts. Among the prophets and teachers at Antioch, according to Acts. Women could also be prophets, as illustrated by the four daughters of Philip Acts. Paul clearly had the prophetic gift. Among the others who were evidently prophets were Judas

and Silas. All these individuals were used as authoritative channels through which God could give divine revelation, sometimes about the contemporary situation and sometimes about the future. New Testament prophets were like prophets in the Old Testament who spoke for God, warned of judgment, and delivered a message from God, whether contemporary or predictive. The Old Testament prophet, however, was more of a national leader, reformer, and patriot, and his message usually was to Israel alone. In the New Testament the prophet principally ministered to the church and did not have national characteristics. To be a prophet an individual had to have a message from God in the form of special revelation, had to have guidance regarding its declaration so that it would be given forth accurately, and the message itself had to have the authority of God. The prophetic office, therefore, was different from the teaching office in that the teaching office had no more authority than the Scripture on which it was based. The prophetic office, on the other hand, had its authority in the experience of divine reception and communication of truth. In the early church the prophetic office was very important and was considered one of the principal gifts. It is discussed somewhat at length in 1 Corinthians 14, and given more prominence than other gifts in the list in 1 Corinthians. Because no one today has the same authority or the experience of receiving normative truth, it is highly questionable whether anyone has the gift of prophecy today. No one has come forward to add even one verse of normative truth to the Bible. While individuals can have specific guidance and be given insight into the meaning of Scripture, no one is given truth that is not already contained in the Bible itself. Accordingly it may be concluded that the gift of prophecy has ceased.

The Gift of Miracles The gift of miracles, while a prominent gift in the early church 1 Cor. After the ascension of Christ into heaven, miraculous works continued in the early church, on many occasions attending the preaching of the Word and constituting proof that it was indeed from God. With the completion of the New Testament the need for such miraculous evidence in support of the preached Word seems to have ceased and the authority and convicting power of the Spirit seems to have replaced these outer manifestations. Believing that the gift of miracles is temporary does not demand that there are no miracles today. God still is able to do supernaturally anything He wills to do. It simply implies that in the purpose of God miracles no longer constitute a mainline evidence for the truth, and individuals do not as in apostolic times have the gift of miracles. While some who claim to have the gift of miracles today have succeeded in convincing many of their supernatural powers, the actual investigation of their operation, which in some cases may be supported by individual miracles here and there, is often found to be quite deceptive, and often the alleged hearings are psychologically instead of supernaturally effected. The point is not that God cannot perform miracles today, but rather that it is not His purpose to give to individuals the power to perform miracles by the hundreds as was true in the apostolic period. What is true of the gift of miracles in general seems also to be true of the gift of healing mentioned in 1 Corinthians. In biblical times there were special acts of divine healing, and undoubtedly there were many instances in which the apostles were able to demonstrate the divine power that was within them by restoring health to those who had various physical disabilities. A survey of the present church, while not without its segment of those who claim divine healing, does not support the contention that it is the same gift as was given in the early church. That God has the power to heal supernaturally today is obvious, and that there may be cases of supernatural healing is not to be denied. Healing as a divine method for communication or authenticating the truth, however, is not the present divine purpose, and those who claim to have the gift of healing have again and again been proved to be spurious in their claims. Cases of healing are relatively rare in the modern church and are not intended to be a means of encouraging evangelism or church growth.

The Gift of Speaking in Tongues Probably the most controversial of the gifts of the Spirit is the gift of tongues. Two other instances occurred in Acts—one in Acts on the occasion of Peter speaking to the house of Cornelius, and the other in Acts. It would seem reasonable to conclude that in these three instances in Acts there was a supernatural manifestation of the Spirit in the form of empowering men to speak in languages that were not known to them. It should also be observed, however, that these are the only three instances mentioned in the Book of Acts, and that apart from the discussion in 1 Corinthians there is no other reference to speaking in tongues in the New Testament. What is the explanation of this gift, and can it be exercised today? Though some writers have distinguished between the instances in Acts, which were clearly known languages, and the experience of the Corinthians in 1 Corinthians, there does

not seem to be adequate basis for this distinction. The same expressions are used in both places. There is no evidence that those who exercised the gift of tongues spoke languages that were unknown to men, though there is reference to the theoretical possibility of speaking in the tongues of angels 1 Cor The instance in Acts 2 was clearly in known languages. The recognition of a known language is essential to any scientific confirmation that genuine speaking in tongues has taken place. If those speaking in tongues had only babbled incoherent sounds, this would lend itself to fraudulent interpretation which could not in any way be confirmed. Therefore it is assumed that speaking in tongues in the Bible was a genuine gift, that it involved speaking in existing languages unknown to the speaker, and that actual communication took place in such experiences. So genuine speaking in tongues in the New Testament cannot be explained as simply hypnosis or psychological emotionalism; it has to be recognized as a genuine gift of the Holy Spirit. The purpose of speaking in tongues is clearly defined in the Scriptures. Though words were expressed and the glory of God was revealed, there is no instance in Scripture where a doctrine was revealed through speaking in tongues, and it does not seem to have been a major vehicle for the revelation of new truth. Interestingly Jews on the day of Pentecost were converted to Christ not after they heard tongues-speaking Acts 2: In all three instances in Acts speaking in tongues served to prove that what was taking place was a genuine work of God. In Acts 2, of course, it was the gift of the Spirit and the beginning of the New Testament church. In Acts 10 it was necessary as an evidence to Peter of the genuineness of the work of salvation in the household of Cornelius and was designed to teach Peter that the gospel was universal in its invitation and application. The third instance, in Acts 19, served to identify the 12 men mentioned as actually being converted to Christianity instead of simply being followers of John the Baptist. In these three instances, speaking in tongues was a sign that the work of the Holy Spirit was genuine and that salvation through Christ was available to all whether Jew, Samaritan, or Gentile. The only passage in the New Testament that deals theologically with the gift of tongues is found in 1 Corinthians The chapters were written to correct and regulate speaking in tongues rather than to exhort the Corinthian believers to exercise this gift. It seems to have been prominent only in a church that was notoriously unspiritual cf. The gift of tongues is introduced in 1 Corinthians 12 as one of many gifts, and, significantly, as the least of the gifts enumerated in 1 Corinthians It is number eight in the list, and immediately afterward the apostle made it plain that spiritual gifts were not possessed by all the Corinthian church, and that only a few would actually speak in tongues. All of chapter 13 is devoted to motivation in speaking in tongues, with Paul pointing out that the only proper motivation is love. So they were not to exalt the gift and they were not to use it as a basis for spiritual pride. Speaking in tongues without love was an empty and ineffectual exercise. In chapter 14 the discussion of the significance of the gift of tongues is developed in detail. Paul made at least five major points. First, he defined tongues as a gift that is not nearly so important as other gifts such as the gift of teaching or the gift of prophecy. The problem was that speaking in tongues in the Corinthian church could not be understood by anyone there without the gift of interpretation, and it was limited in its capacity to communicate divine revelation.

the baptism and gifts of the holy spirit. contents and prefaces. page 1. part 1. the baptism in the holy spirit. page 4. 1. why our heavenly father desires to give us the baptism in the spirit.

When you first receive the Baptism of the Holy Spirit, one of three things may happen: The Gift of Tongues. Some of you may receive the gift of tongues right off the bat. If you do, that is great. You have just been given a powerful prayer gift from God and you can now start to use this powerful gift in your prayer life with Him. However, I want to state one thing about the gift of tongues in reference to the gift of the baptism of the Holy Spirit. There are many charismatic churches that teach that the gift of tongues is the only evidence of having received this gift. In other words, if you have not received the gift of tongues, then you have not received the Baptism of the Holy Spirit. I personally believe that this teaching is really wrong. The Bible specifically says that the gift of tongues is one of the 9 gifts of the Holy Spirit and that each of these gifts "including the gift of tongues" are manifestations as God wills, not as we will. In other words, some people will get the gift of tongues and others will not. Here is what the Bible says about the 9 gifts of the Holy Spirit, which includes the gift of tongues. At the end of this verse, it then reads as follows: We can seek after these gifts and ask God for them, but God will be the One to decide who gets which gift. Some people have a mental block or fear about receiving the gift of tongues. God is not going to hold someone back from receiving the Baptism of the Holy Spirit just because someone is not really ready to receive the gift of tongues. I know plenty of Spirit-filled people who do not have the gift of tongues. Charismatics like to draw this conclusion from the story of Pentecost. When the apostles first received the Holy Spirit in the upper room, they came out speaking in other tongues. But just because they came out speaking in tongues the first time they received the Holy Spirit does not mean that God was setting a specific pattern that the gift of tongues was the initial evidence of having received the Holy Spirit. Scripture has to be interpreted in light of other Scripture. If their conclusion is correct, then it does not line up with the above verse on the nine gifts of the Holy Spirit "where each of the 9 gifts are given as to how God wills, not as we will" which will include the gift of tongues. The gift of tongues is not listed as an exception to this statement. I have read many stories of how some people thought that they had not received the Baptism of the Holy Spirit, all because they had not received the gift of tongues "when in fact they had already received it. This kind of false teaching can really mess with your mind if you are seeking after the Baptism of the Holy Spirit expecting to receive the gift of tongues as the initial evidence of having received this gift. Some Kind of Manifestation Some may receive an actual inner manifestation from the Lord when first receiving this gift. Some will actually feel the presence of the Holy Spirit on the inside of them. He will actually manifest His presence on the inside of their souls when He first comes up. Depending on how strong the Holy Spirit wants to manifest Himself to you, you may actually start to cry when this manifestation starts to occur. If this should happen to you, do not be afraid of it. This is an incredible experience to be able to feel the manifest presence of God on the inside of you. The Holy Spirit will control the manifestation so as not to scare or overwhelm you. You may literally feel His presence manifest all the way up into your chest and face area. Absolutely Nothing If the gift of tongues does not manifest in you, or you do not receive any type of inner manifestation from the Holy Spirit when He first enters into your soul "then the next thing that may happen is absolutely nothing! And this is actually what happens most of the time. There are no manifestations, either of His presence or with the gift of tongues. However, just because nothing has happened does not mean that He has not entered into your soul. So how do you know that you have really received this gift? This will now lead us into the last section "the benefits of having received the Baptism of the Holy Spirit. You should start to receive and experience some of these benefits over the course of time. It may not happen overnight. However, just be patient with Him. Over the course of time the Holy Spirit will start to miraculously show Himself to you in a wide variety of ways. Here is a list of some of the things that you can look forward to receiving after you have received this gift from the Lord.

Chapter 7 : Catechism of the Catholic Church - The sacrament of Baptism

The Holy Ghost: The Power and the Gift "There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized.

The Holy Spirit Many people may have had an experience like that of the little girl who heard the Holy Ghost as the Holy Spirit is sometimes called mentioned in church from time to time, but so vaguely and infrequently she could only guess what sort of ghost this might be. The fact is, adult believers often act as if the Holy Spirit really was hiding in the church cellar. When they read the Bible, many people are surprised to find that the Holy Spirit was at the very dawn of time: When a person comes to Jesus Christ, he receives Christ into his heart. The Spirit of God comes and joins with the spirit of the believer. The baptism in the Holy Spirit is an empowering for service that takes place in the life of the Christian Acts 1: To illustrate, if we drank water from a glass, then the water would be inside us. However, if we went to the beach and stepped into the ocean, then we would be in the water. We receive, as it were, a drink of the Holy Spirit when we are saved, but when we are baptized in the Spirit, it is as if that initial drink becomes an ocean that completely surrounds us. Just as the indwelling Spirit that Christians receive when they are saved reproduces the life of Jesus, so the outpoured, or baptizing, Spirit reproduces the ministry of Jesus, including miracles and healings. When Jesus gave the Great Commission Matthew Therefore, He had a special gift in store for them: It was His plan to give them the same power that He had -- the power of the Spirit of God. So, immediately after giving them the Great Commission, Jesus commanded his disciples not to leave Jerusalem, but to wait for what the Father promised, "which," He said, "you heard of from Me; for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now" Acts 1: The disciples waited in Jerusalem as Jesus had commanded, and one day when they were all together, "suddenly there came from heaven a noise like a violent, rushing winds, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance" Acts 2: We can undertake making disciples of all nations with some degree of success without the baptism in the Holy Spirit, but when we do, we are undertaking a supernatural task with limited power. The knowledge and reality of the empowering Spirit enables us to reproduce the works of Jesus. It can take place at the moment you confess faith in Christ, as in the case of the first Gentile convert, Cornelius Acts Is There Anything To Fear? But once they do ask for it, they are always glad they did. Jesus said, "Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? Or if he is asked for an egg, he will not give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him? The baptism in the Holy Spirit is an even better gift than any material gift you could receive, and God wants you to have it because He loves you and wants the very best for you. The Bible says that a wise man counts the cost before he begins to build a tower Luke This beautiful experience of the baptism in the Holy Spirit is a free gift, but you must be willing to submit fully to God to receive it. Jesus will respond to a totally yielded vessel. He never asks anything of you that you are incapable of giving, nor does He ever fail to give you something greater in return when you do give your all. The joy He gives through total obedience to Him far outweighs anything you could possibly give up. There is one more important consideration: In Acts 8, a man named Simon, deeply involved in the occult, wanted to buy the gift of the Holy Spirit. Peter sharply rebuked Simon, commanding him to repent. You only have to do two things. First, once you have accepted Jesus Christ as your personal Lord and Savior you just have to ask God to baptize you in the Holy Spirit. The Bible says, "Ask, and it shall be given to you" Luke Second, believe you have in fact received this gift from God. The apostle Paul, writing to the Galatians, said, "Did you receive the Spirit by the works of the law, or by hearing with faith? The answer, obviously, is faith. You have to believe that if you ask, you will receive. I thank You that Jesus saved me. I pray that the Holy Spirit might come upon me. Lord Jesus, baptize me now in the Holy Spirit. I receive the baptism in the

Holy Spirit right now by faith in Your Word. May the anointing, the glory, and the power of God come upon me and into my life right now. May I be empowered for service from this day forward. An ideal place to begin is where the first apostles did, praising God in a new language. To do this, begin praising God out loud in whatever words come to you. Tell Him how much you love Him. Thank Him, worship Him, and yield your voice to Him. Now let Him give you new words of praise you never heard before. Praise Him with those words, too. Continue to pray to God each day in the language that the Holy Spirit has given you. But this "prayer language" is just one of the gifts that God wants to give you through the baptism in His Spirit. The Gifts and Fruit of the Holy Spirit The apostle Paul told the Corinthians that the Holy Spirit would manifest Himself among them in special gifts, of which speaking in tongues was only one: To one is give the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the distinguishing of spirit, to another various kinds of tongues, and to another the interpretation of tongues" I Corinthians Paul also wrote that the Holy Spirit produces "fruit" in the lives of believers. God is offering the baptism in the Holy Spirit to people who need only to reach out and receive it in order to be on fire to fully serve Him. Walking in the Spirit By now you can see that the Holy Spirit is so much more than a shadowy figure to pay lip-service to on Sunday morning. He can be with you and in your to bring new life to your Christian walk. Likewise, the baptism in the Holy Spirit is more than a single experience. It is a continual dependence on the Spirit for guidance and strength in all circumstances. The baptism in the Holy Spirit cannot be earned. You cannot become "good enough" to receive it. It is a gift from God. It is not a "cure-all" for your problems. But the same wonderful power that enabled Jesus to open blind eyes, to command the elements of nature, and to live a life pleasing to the Father during His ministry on earth is also available to you. Ask, and it shall be given to you. God has made it possible for you to know Him and experience an amazing change in your own life. Discover how you can find peace with God. You can also send us your prayer requests Scripture references are taken form the New American Standard translation of the Bible.

Chapter 8 : The Gift Of Baptism Sermon by Betty Johnson, Acts - theinnatdunvilla.com

In sacramental churches the gift of the Holy Spirit is virtually equated with the event of water baptism. In Protestant evangelicalism it is equated with a subconscious work of God in regeneration which you only know you have because the Bible says you do if you believe.

J From the dawn of Christian history, Baptism and Confirmation have been very closely associated. To this day, Catholics belonging to the Eastern rite receive both sacraments in infancy. Leo I makes this relationship very clear. He compares the natural life of our bodies with the supernatural life of our souls. Baptism, he says, corresponds to our bodily birth. Confirmation corresponds to our bodily growth. In order to do justice to each of these two sacraments and bring out how they are interrelated, we shall treat them in sequence, first Baptism, and then Confirmation. Always to be kept in mind that we have two levels of life as believing Christians and Catholics. We have the natural life of the body, when God creates an immortal soul and infuses this soul into the body we receive from our father and mother. We have the supernatural life of the soul when at Baptism God creates sanctifying grace and infuses this soul of the soul, in St. Augustines language, the anima animae, into the immortal spirit received at the moment of our bodily conception in our mothers womb. But this supernatural life of the soul needs to be strengthened in order to cope with the trials that God sends us in order to grow in His grace, during our stay in this valley of tears. Baptism, the Sacrament of Supernatural Regeneration There is more than passing value in noting that there is a growing spread of error in professedly Catholic circles about the meaning of the Sacrament of Baptism. On the grounds that there has been a development of doctrine in the Church, the author of Doors to the Sacred affirms that, Contemporary theology and religious education texts now speak of Baptism as incorporating a person into the life of Christ which is continued in the Church, and talk about its causing the forgiveness of original sin is slowly disappearing. As we go through our reflections on Baptism, we shall see how to cope with these domestic and alien critics of what we believe is the sacrament of regeneration and the supernatural life. Importance Baptism is not only the first of the seven sacraments; it is also the basic sacrament. Unless a person is baptized, none of the other six sacraments can be received. Only a baptized person can be confirmed. Only a baptized person can receive absolution in the Sacrament of Confession. Only a baptized person can receive the Sacrament of Matrimony. Only a baptized man can be validly ordained a priest. Baptism first gives a person the supernatural life, whereas the other sacraments provide for the restoration, or growth, or healing, or communication of the supernatural life. As we shall see, the moment we are conceived in our mothers womb, we receive the principle of the natural life of our body, called the soul. When we are baptized, our soul receives its principle of the supernatural life. The foundation of supernatural existence is conferred by the Sacrament of Baptism. Baptism clearly shows what the Catholic Church understands by the sacraments. They actually give, cause if you will, the grace which they signify. There need be no deliberate contribution from a newborn child. The sacrament itself confers grace from God just because the infant is baptized. Meaning Baptism can be defined as the sacrament of supernatural rebirth or regeneration. We should stress the prefix re when we speak of Baptism as a rebirth or regeneration. This brings out the astounding fact that although we are indeed generated or born naturally of our human parents, Baptism gives us a new life. This is a higher life, the supernatural life that we need above our natural existence. Why do we need this life? Because we hope to reach heaven after our natural life expires when we die. Absolutely speaking, none of us will ever die. What we commonly call death is merely the separation of our immortal soul from our body. But the soul is meant to be alive twice over. As a spiritual reality, our soul will never cease to exist. But if our soul is not animated by the grace we received at Baptism, we shall die the double death of both body and soul. This Pharisee had just complimented Jesus. The Savior replied by saying, No one can see the kingdom of God unless he is begotten from above. To which Nicodemus objected, How can a man be born again? Can he go back into his mothers womb and be born again? This was a perfect question to introduce Christs revealed teaching about Baptism. He said, I solemnly assure you no one can enter the kingdom of God without being begotten of water and the Spirit. For no less than fifteen verses does Jesus explain the meaning of what He had just told Nicodemus. Underlying

Christ's teaching is the fact that Baptism is necessary. So true is this that the Catholic Church recognizes the rite of Baptism practiced by other Christian churches, provided the sacrament is conferred by immersion in water or the pouring or sprinkling of water, while the same person pronounces the words, I baptize you in the name of the Father, of the Son and of the Holy Spirit. How necessary is Baptism? It is absolutely necessary to receive Baptism of water or at least of desire, which can be implicit, provided a person believes at least in God and His goodness and is faithful to the graces that God gives him. According to the Catechism of the Catholic Church, As regards infants who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward infants which caused him to say: Let the little ones come to me, do not hinder them, allow us to hope that there is a way of salvation for infants who have died without Baptism. All the more urgent is the Church's call not to prevent infants coming to Christ through the gift of holy Baptism.

Effects of Baptism All the effects of Baptism are supernatural as we should expect. These effects are mainly five and may be summarized in five words: Removal of Guilt and Penalty for Sin] The first and most practical effect of Baptism is to remove the guilt of original sin and restore the corresponding title to heavenly glory. What does this mean? It means that all the guilt of all the sin a person may have on his soul is taken away. A baptized child who has not reached the age of reason, if it dies, has an immediate title to the beatific vision. After the age of reason, a baptized person is freed not only from original sin but all the sins committed, and all the punishment due to even a lifetime of personal sins. We should immediately add, however, that two penalties for original sin are not removed by Baptism. Our first parents lost for themselves and all their posterity the gift of bodily immortality and of freedom from irrational desires. Baptism does not restore either of these, what we call, preternatural gifts that we would have inherited had we not inherited a fallen human nature.

Supernatural Life By the sin of Adam, mankind lost its share in the divine life. By the death of Christ, the second Adam, this life can now be restored. Baptism restores what we call our supernatural life. This is the new birth of which Christ spoke to Nicodemus, when He said that we must be born again of water and the Holy Spirit. This is that life of which St. John writes in the opening chapter of his Gospel, when he says that we are children of God, who are begotten not by blood, nor by carnal desire nor by man's willing it, but by God John 1: Because we have this life of God in our souls, we become heirs of heaven. The only condition which God requires is that we remain spiritually alive when our bodies die. Provided we are in the grace of God when, as we say, we die, our souls will not only survive but will have a right to heavenly glory. In other words, this supernatural life received at Baptism is destined to continue, beyond our bodily death, into a heavenly eternity. We have a name for the source of this supernatural life. We call it sanctifying grace. Augustine calls it the soul of the soul. What our soul is to our body, giving it natural life, sanctifying grace is to the soul, giving it supernatural life. To be noted, however, is that sanctifying grace is already the created effect of the indwelling of the Holy Trinity. We may therefore say that the most important effect of the sacrament of Baptism is to have the Holy Trinity, Father, Son, and Holy Spirit, dwell in our souls. This indwelling is called the uncreated grace that we have received when we were baptized and are to retain when the Lord calls us to our everlasting destiny.

Virtues, Gifts and Fruits Baptism not only gives supernatural life to the soul, it also gives the soul supernatural powers, instincts and joys which we commonly identify as the virtues, gifts, and fruits of the Holy Spirit. Another name for the virtues infused at Baptism is supernatural powers to do what is impossible to human nature alone. The three most important of these powers are the virtues of faith, hope and charity. By faith we are empowered to believe everything which God has revealed: Peter, whom Christ made the rock, so that what the Pope teaches the universal Church, it is the teaching of Christ Himself. By hope we are empowered to confidently trust that all the good things promised us by God we shall obtain; that we will never be without the light and strength we need to fulfill the will of God; that no trials that God sends us will be greater than, with His grace, we can bear; that provided we cooperate with God's grace, heaven is ours. We are confident of His mercy, no matter how sinful our lives may have been. The only condition is that we repent, make a good Confession, and resolve to amend our lives. By charity we are empowered to love God above all things; to love Him more than ourselves; to love Him even, or especially when He sends us sufferings and the cross; to love Him in all the circumstances of life, no matter how

demanding His love may be. By charity we are empowered to love others not only as much as we love ourselves. We are enabled to love others more than ourselves; to love others even as Christ has loved us, by suffering and dying on our cross out of love for others; to love others out of love for God constantly, patiently and generously beyond all human power and expectation. In the words of the Second Vatican Council, it means that All who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church. Here we must distinguish. Every validly baptized person belongs to the Catholic Church no matter how unaware the person may be of belonging to the Mystical Body of Christ, which is the Church militant here on earth. However, we distinguish between belonging to the Church and being a member of the Church founded by Jesus Christ. To be an actual member of the Catholic Church, the baptized person must also be ready to profess what the Catholic Church teaches, and accept her laws and obligations with an open heart. To belong to the Catholic Church further means that Baptism is the door to obtaining such graces as only baptized persons have a claim to.

Chapter 9 : What The Bible Says On The Baptism Holy Spirit

In Christian theology, baptism with the Holy Spirit (also called baptism in the Holy Spirit or Spirit baptism) or baptism with the Holy Ghost, is distinguished from baptism with water. It is frequently associated with incorporation into the Christian Church, the bestowal of spiritual gifts, and empowerment for Christian ministry.

Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. Father, you give us grace through sacramental signs, which tell us of the wonders of your unseen power. In Baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament. Sacred Scripture sees it as "overshadowed" by the Spirit of God: You freed the children of Abraham from the slavery of Pharaoh, bringing them dry-shod through the waters of the Red Sea, to be an image of the people set free in Baptism. The promise of this blessed inheritance is fulfilled in the New Covenant. He begins his public life after having himself baptized by St. John the Baptist in the Jordan. John, intended for sinners, in order to "fulfill all righteousness. He had already spoken of his Passion, which he was about to suffer in Jerusalem, as a "Baptism" with which he had to be baptized. See where you are baptized, see where Baptism comes from, if not from the cross of Christ, from his death. There is the whole mystery: In him you are redeemed, in him you are saved. Peter declares to the crowd astounded by his preaching: Jews, the God-fearing, pagans. Paul declared to his jailer in Philippi. And the narrative continues, the jailer "was baptized at once, with all his family. Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. Augustine says of Baptism: Christian Initiation From the time of the apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. This journey can be covered rapidly or slowly, but certain essential elements will always have to be present: In the first centuries of the Church, Christian initiation saw considerable development. A long period of catechumenate included a series of preparatory rites, which were liturgical landmarks along the path of catechumenal preparation and culminated in the celebration of the sacraments of Christian initiation. By its very nature infant Baptism requires a post-baptismal catechumenate. Not only is there a need for instruction after Baptism, but also for the necessary flowering of baptismal grace in personal growth. The catechism has its proper place here. Baptism, Confirmation, and the Eucharist. By following the gestures and words of this celebration with attentive participation, the faithful are initiated into the riches this sacrament signifies and actually brings about in each newly baptized person. Indeed Baptism is "the sacrament of faith" in a particular way, since it is the sacramental entry into the life of faith. The celebrant then anoints him with the oil of catechumens, or lays his hands on him, and he explicitly renounces Satan. Thus prepared, he is able to confess the faith of the Church, to which he will be "entrusted" by Baptism. The Church asks God that through his Son the power of the Holy Spirit may be sent upon the water, so that those who will be baptized in it may be "born of water and the Spirit. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. In the Roman liturgy the post- baptismal anointing announces a second anointing with sacred chrism to be conferred later by the bishop Confirmation, which will as it were "confirm" and complete the baptismal anointing. The candle, lit from the Easter candle, signifies that Christ has enlightened the neophyte. In him the baptized are "the light of the world. Having become a child of God clothed with the wedding garment, the neophyte is admitted "to the marriage supper of the Lamb"⁴⁴ and receives the food of the new life, the body and blood of Christ. At the Baptism of newborns the blessing of the mother occupies a special place. The catechumenate preparation for Baptism therefore occupies an important place. This initiation into Christian faith and life should dispose the catechumen to receive the gift of God in Baptism, Confirmation, and the Eucharist. The catechumenate is to be "a formation in the whole Christian life. The catechumens should be properly initiated into the mystery of salvation and the practice of

the evangelical virtues, and they should be introduced into the life of faith, liturgy, and charity of the People of God by successive sacred rites. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth. There is explicit testimony to this practice from the second century on, and it is quite possible that, from the beginning of the apostolic preaching, when whole "households" received baptism, infants may also have been baptized. It is only within the faith of the Church that each of the faithful can believe. The faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop. The catechumen or the godparent is asked: For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life. Baptism is the source of that new life in Christ from which the entire Christian life springs forth. So too is the role of the godfather and godmother, who must be firm believers, able and ready to help the newly baptized - child or adult on the road of Christian life. The intention required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity. Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the two principal effects are purification from sins and new birth in the Holy Spirit. From the baptismal fonts is born the one People of God of the New Covenant, which transcends all the natural or human limits of nations, cultures, races, and sexes: Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church. Baptism seals the Christian with the indelible spiritual mark character of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. By this very fact the person baptized is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ. Because of the character Baptism cannot be repeated cf. DS and DS Entry into Christian life gives access to true freedom. DS ; CIC, cann. Gregory Of Nazianzus, Oratio 40,