

Okubatizibwa Omwoyo Omutukuvu
(Baptism of the Holy Spirit) ¹

Luganda – English

Okubatizibwa Omwoyo Omutukuvu	The Baptism of the Holy Spirit
<p>Okubatiza Kw’Omwoyo Omutukuvu bwe bumu ku buwereeza obw’obulokozi Omusanvu obwa Katonda Omwoyo Omutukuvu.</p> <ol style="list-style-type: none"> 1. Ekisa ekyamaanyi. 2. Okuzaalibwa obuggya 3. Okubatizibwa n’Omwoyo Omutukuvu. 4. „„ 5. Okujjuzibwa Omwoyo Omutukuvu. 6. Okuteekebwako akabonero k’Omwoyo Omutukuvu. 7. Ebirabo by’Omwoyo Omutukuvu. <p>Osobola okuzuula okunnyonyola okujjudde okw’obuweereza bw’obulokozi mu ssomo “ly’Omwoyo Omutukuvu, obuweereza bw’Obulokozi”.</p>	<p>Introduction.</p> <p>The baptism of the Holy Spirit is one of seven salvation ministries by God the Holy Spirit.</p> <ol style="list-style-type: none"> 1. Efficacious grace 2. Regeneration 3. The baptism of the Holy Spirit 4. The indwelling of the Holy Spirit 5. The filling of the Holy Spirit 6. The sealing of the Holy Spirit 7. Spiritual gifts <p>You can find a full description of the salvation ministries of the Holy Spirit in the topic “Holy Spirit, Salvation Ministries.”</p>
<p>Okubatizibwa n’Omwoyo Omutukuvu kwe kumu kubatizibwa omusanvu okwa Baibuli.</p> <ol style="list-style-type: none"> 1. Okubatiza kwa Musa 2. Okubatiza kw’ekikompe oba okubatizibwa kw’omusalaba. 3. Okubatiza kw’Omwoyo Omutukuvu. 4. Okubatiza kw’Omuliro 5. Okubatiza kwa Yokaana. 6. Okubatiza kwa Yesu 7. Okubatiza kw’abakristaayo, okubatizibwa mu mazzi okw’abakkiriza. 	<p>The baptism of the Holy Spirit is one of seven Bible baptisms.</p> <ol style="list-style-type: none"> 1. The Baptism of Moses 2. The Baptism of the Cup, or the Baptism of the Cross 3. The Baptism of the Holy Spirit 4. The Baptism of Fire 5. The Baptism of John 6. The Baptism of Jesus. 7. Christian Baptism, the water baptism of the believer
<p>Okunnyonnyola.</p> <p>Okubatiziba kw’Omwoyo Omutukuvu kwe kubatiza okw’amazima, wabeerawo okukakasibwa ekyo ky’oli. Kwe kumu ku buweereza omusanvu obwa Katonda Omwoyo Omutukuvu mu kiseera ky’okulokoka, awo Katonda Omwoyo Omutukuvu mu kaseera ako Omuntu wakkiriza Kristo, wayingiriza omukkiriza Omuggya mu kugattibwa ne Kristo.</p> <p>Okubatiza kw’Omwoyo Omutukuvu g’emaanyi agakola ezzadde lya Katonda mu mulembe</p>	<p>Definition</p> <p>The baptism of the Holy Spirit is a real baptism, an actual identification takes place. It is one of the seven ministries of the God the Holy Spirit at salvation, in which God the Holy Spirit, at the moment a person believes in Christ, enters the new believer into union with Christ.</p> <p>The baptism of the Holy Spirit is the means of forming the royal family of God during the church age. It is a function of the omnipotence of the Holy Spirit at salvation. By being entered into union with</p>

¹ Grace Notes, 1705 Aggie Lane, Austin, Texas 78757 USA

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<p>gw'ekanisa. Kye kigendererwa ky'amaanyi gonna ag'Omwoyo Omutukuvu mu kaseera k'obulokozi. Nga tugattibwa ne Kristo, tufuulibwa abaana ba Katonda.</p> <p>Tuli bitonde biggya eby'Omwoyo.</p> <p>Okugattibwa ne Kristo kuno kuyitibwa Okutukuzibwa oba okutukuzibwa okw'omubir, Bef. 5:25-27.</p> <p>Okubatizibwa mu Mwoyo Omutukuvu si mbeera yakukyamukiriza 1Bak 12:13.</p> <p>Gwe mulimu ogw'amaanyi gonna ag'Omwoyo Omutukuvu okuteeka buli mukkiriza mu kugattibwa ne Kristo, okumukola okuba ebitonde ebipya ebiyomwoyo.</p> <p>Waliwo okubatizibwa kumu kwokka okugatta ennyumba ya Katonda.</p>	<p>Christ, we are adopted as royal family of God. We are a new spiritual species.</p> <p>This union with Christ is called positional sanctification or the sanctification of the body, Eph 5:25-27.</p> <p>The baptism of the Holy Spirit is not an emotional experience, 1 Cor 12:13.</p> <p>It is a function of the omnipotence of the Holy Spirit putting every believer into union with Christ, making him a new spiritual species.</p> <p>There is only one baptism that unifies the royal family of God.</p>
<p>1Bak. 12:13 "Kubanga mu Omwoyo Omutukuvu fenna twabatizibwa okuyingira mu mubiri gumu, oba Bayudaaya oba Bayonaani, Oba ba ddembe; fenna ne tunywesebwa mu Mwoyo Omu".</p> <p>Bef 4:5 "Mukama waffe omu, okukkiriza ku kumu, okubatiza kumu".</p> <p>Bar. 6:3-5, "Oba temumanyi n gaffe fenna, abaabatizibwa okuyingira mu Kristo Yesu, nga twabatizibwa okuyingira mu kufa kwe? Kyetwava tuziikibwa awamu naye mu kubatizibwa okuyingira mu kufa: nga Kristo bwe yazuukizibwa mu bafu olw'ekitiibwa kya kitaawe, bwe tutyo naffe tutambulirenga mu bulamu obuggya. Kuba obanga twagattibwa wamu naye mu kifaananyi ky'okufa kwe, era tugattibwa mu kifaananyi ky'okuzuukira kwe.</p>	<p>1 Cor 12:13, "For by means of one Spirit, we were all baptized into one body; whether Jews or Greeks, whether slaves of free, all were made to drink into one Spirit."</p> <p>Eph 4:5, "One Lord, one faith, one baptism."</p> <p>Rom 6:3-5, "Do you not know that all of us have been baptized into Jesus Christ? Therefore, we have been buried with Him through baptism into His death, in order that as Christ was raised again from the dead to the glory of the Father, we also might walk in newness of life. For if we have become united with Him in the likeness of His death, and not only this, we shall also be united in the likeness of His resurrection."</p>
<p>Obuggya bw'obulamu kyogera ku kubeera ebitonde ebiggya eby'Omwoyo n'ennyumba ya Katonda. Kale Bar 6:3-5 ayigiriza okufaananyizibwa ne Kristo mu kufa, okuziikibwa n'okuzukira kwe.</p>	<p>The newness of life refers to our being a new spiritual species and royal family of God. So Rom 6:3-5 teaches identification with Christ in His death, burial, and resurrection.</p>
<p>Ennyiriri nnyingi ku kutukuzibwa oba okubatiza kw'Omwoyo Omutukuvu okusangibwamu bigambo EN + CHRISTOS, ekivunulwa "mu Kristo" kumpi buli wamu ebigambo bino bisangibwa, kyogera ku kubatizibwa kw'Omwoyo Omutukuvu era n'ekivaamu okugattibwa ne Kristo.</p> <p>1Bak. 15:22, "Kuba bonna nga bwe baafiira mu Adamu, era bwe batyo mu Kristo bonna mwe balifuukira abalamu" okugerageranya ku Bar 8:1.</p>	<p>The many references to positional sanctification, or the baptism of the Holy Spirit are often found in the preposition phrase EN + the locative of CHRISTOS, translated "in Christ." Almost everywhere this phrase is found, it is reference to the baptism of the Holy Spirit and resulting union with Christ.</p> <p>1 Cor 15:22, "In Adam all die; so also in Christ shall all be made alive." Cf. Rom 8:1.</p>

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<p>Okubatiza kw’Omwoyo Omutukuvu ku kwaata ku mulembe gwa Kanisa gwokka. Obuweereza bw’Omwoyo Omutukuvu buno tebusangibwa mu Ndagaano enkadde, era tewali nnyiriri ezikikwatako okusukuluma omlembe gw’ekanisa.</p> <p>Okubatiza kw’Omwoyo Omutukuvu si muli mu gwa kirabo kyonna eky’omwoyo. Kubanga okubatiza kw’Omwoyo Omutukuvu kwaweewbwa abakkiriza bonna wonna munsu, ab’omulembe gw’ekanisa, tekiriimu bumanyirivu mungeri yonna.</p> <p>Okubatiza kw’Omwoyo Omutukuvu kikolwa ky’amaanyi gonna ag’omwoyo Omutukuvu. Ekiseera kyonna Katonda akozesa amaanyi ag’obwakatonda, oba maaanyi ga Katonda kitaffe, Omwana, oba n’Omwoyo Omutukuvu, temuli wadde ng’eri yonna ey’obumanyirivu obugattidwako. Ekyo kisa!</p>	<p>The baptism of the Holy Spirit is related to the church age only. This ministry of the Holy Spirit is not found in the Old Testament, and there are no eschatological references to it beyond the church age.</p> <p>The baptism of the Holy Spirit is not the function of any spiritual gift.</p> <p>Because the baptism of the Holy Spirit is universally provided for all church age believers, it is not in any sense experiential. The baptism of the Holy Spirit is an act of the omnipotence of the Holy Spirit. Any time God uses His divine power, whether it is the omnipotence of God the Father, Son, or Holy Spirit, it excludes any form of experiential cooperation. That's grace!</p>
<p>Okubatiza kw’Omwoyo Omutukuvu tekwasobose kubaawo okutuusa obuwanguzi obwategekebwa obwa Yesu Kristo mu lutalo lwa ba Malayika. Obwakabona bw’abaleevi bwali tebumala mulembe gw’ekkanisa. Kati waliwo obwetaavu bw’obwakabona bw’ensi yonna, okwensanga nti buli mu kkiriza yali kati nga kitubirirwa kya setaani.</p>	<p>The baptism of the Holy Spirit could not occur until there was the strategic victory of Jesus Christ in the angelic conflict. The Levitical priesthood was inadequate for the church age. Now there was the need for a universal priesthood, since every believer was now a target of Satan.</p>
<p>Okubatiza bw’Omwoyo Omutukuvu kwabeerawo okusooka mu Yerusalemi era balimu ekirabo kyennimi okulabula Abayudaaya olw’ekiseera eky’okutaano eky’okukangavvula. Bik. 2.</p>	<p>The baptism of the Holy Spirit occurred first in Jerusalem and included the gift of tongues to warn the Jews of the coming of the fifth cycle of discipline. Acts 2.</p>
<p>Okugattibwa ne Kristo kwe kwezuula okwenkalakkalira okwawula obukristaayo ku ddini. Mu ddiini, olw’okufuba kw’omuntu, Omuntu anoonya okufuna okukkirizibwa, Katonda, enkola ya setaani. Mu bukristaayo, omukkiriza okuyita mu kugattibwa ne Kristo alina enkolagana ne Katonda eyenkalakkalira.</p>	<p>Union with Christ is a permanent identification which distinguishes Christianity from religion. In religion, man by man's efforts seeks to gain the approval of God. In Christianity, the believer through union with Christ has a permanent relationship with God.</p>
<p>Okubatiza kw’Omwoyo Omutukuvu kikola omubiri gwa Kristo, Yeye nga gwe mutwe. Ekirabo kya Mukama waffe eri omubiri gwe kisangibwa mu Bar 12, 1Bak 12; Bef 4.</p>	<p>The baptism of the Holy Spirit forms the body of Christ, He being the head. Our Lord's gift to His body is found in Rom 12; 1 Cor 12; Eph 4.</p>
<p>Okubatiza kw’Omwoyo Omutukuvu kutondawo ennyumba ya Katonda ey’obwa kabaka.</p> <p>Okubatiza kw’Omwoyo Omutukuvu y’engeri y’okuwa ennyumba ey’obwakabaka olw’ekitiibwa ky’okusatu eky’obwakatonda bwa Mukama waffe. Ennyumba y’obwakabaka bwa Katonda (ekkanisa eyawamu, oba oMubiri gwa Kristo) ekolebwa mu</p>	<p>The Baptism of the Holy Spirit Creates the Royal Family of God.</p> <p>The baptism of the Holy Spirit is the means of providing a royal family for our Lord's third royal title. The royal family of God also know as the universal Church or body of Christ, is formed at the moment of personal salvation through the baptism</p>

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<p>kaseera k'okulokoka okuyita mu kubatiza kw'Omwoyo Omutukuvu.</p> <p>Emikisa gy'abakkiriza b'omulembe gw'ekkanisa gyonna gyenkanankana okusinziira ku ngiriza y'okubatiza y'okubatiza kw'Omwoyo Omutukuvu, enjigiriza erina obwa kirimegga bw'Omwoyo Omutukuvu. Okuyit amu kubatiza kw'Omwoyo Omutukuvu, emikisa egyenankanankana mu nnyumba ey'obwakabaka bwa Katonda ekikwatagana n'enjigiriza z'amazima bbiri.</p>	<p>of the Holy Spirit.</p> <p>Equal privilege for all church age believers is based on the doctrine of the baptism of the Holy Spirit, a doctrine which involves the omnipotence of the Holy Spirit. Through the baptism of the Holy Spirit, equal privilege in the royal family of God is related to two doctrinal facts:</p>
<p>Obwa kirimegga bw'omwoyo Omutukuvu butondawo ennyumba y'obwakabaka bwa Katonda, Omubiri gwa Kristo, ng'ekintu ekirina obulamu, si nga ekitongole.</p> <p>Mpolampola, okuva mu kubatiza kw'Omwoyo Omutukuvu, obwakirimegga bw'Omwoyo Omutukuvu butondawo ekika ky'abantu abapya olw'obulamu obw'Omwoyo (si lwa bulamu bwa birowoozo) mu nsi ya setaani. Buli mu kkiriza olw'om.....gw'ekkanisa ali kitundu kyenjawulo eky'ekika ky'etonda eky'omwoyo.</p>	<p>The omnipotence of the Holy Spirit creates a royal family of God, the body of Christ, as an organism, not as an institution.</p> <p>Simultaneously, from the baptism of the Holy Spirit, the omnipotence of the Holy Spirit creates a new spiritual species for spiritual living (not for psychological living) in the devil's world. Every church age believer is a part of this unique spiritual species.</p>
<p>N'ekirala, obwa kirimegga bw'Omwoyo Omutukuvu nabwo buleeta emikisa gy'aky'enkanyi olw'okutuukiriza enteekateeka ya Katonda okuyita mu kutambulira mubumu wansi w'okufuga kw'Omwoyo Omutukuvu.</p>	<p>Furthermore, the omnipotence of the Holy Spirit also provides equal opportunity for the fulfillment of the one plan of God through walking in fellowship under the control of the Holy Spirit.</p>
<p>Obuweereza bw'Omwoyo obw'okuyigiriza mu mukkiriza atambulira mu bumu kwe kutukiriza amaanyi g'obulamu bw'ekikristaayo. Omwoyo Omutukuvu muyigiriza, nga mu Yok. 4:26, 16:12-14; 1Bak 2:9-16; 1Yok 2:27.</p>	<p>The teaching ministry of the Spirit in a believer who is walking in fellowship is the fulfilling power of the Christian way of life. The Holy Spirit is a teacher, as in John 14:26, 16:12-14; 1 Cor 2:9-16; 1 John 2:27.</p>
<p>Katonda Omwoyo Omutukuvu yatusomesa amazima ga Baibuli, agatuwa obusobozi olw'obulamu bw'omwoyo obupya obugabibwa yye mu kiseera ky'okulokoka n'okubatiza kw'Omwoyo Omutukuvu.</p>	<p>God the Holy Spirit is the One who teaches us Bible truth, which gives us the capacity for the new spiritual life provided by Him at salvation with the baptism of the Holy Spirit.</p>
<p>Ekifananyi ky'omutwe n'omburi</p>	<p>The Analogy of the Head and the Body.</p>
<p>Omubiri gwa Kristo ye nnyumba ya Katonda. Omutwe guba gwakitundu awatali mubiri. Omburi gwa Kristo guba gwa kitundu awatali nnyumba yabwakabaka kululwe.</p>	<p>The body of Christ is the family of God. The head is incomplete without the body. The humanity of Christ is incomplete without a royal family for Him.</p>
<p>Ekifaananyi kino kituyigiriza ng'ekkanisa bw'eteyinza kuba namu.... Awatali kugattibw ane Kristo. Omutwe okutuukiriza Omubiri n'omubiri okutuukiriza Omutwe kisangibwa mu bunabbi obwaweewbwa Mukama waffe mu Yok 14:20, "mmwe</p>	<p>This analogy teaches that the Church cannot be a living organism without union with Christ. The fulfillment of the head completing the body and the body completing the head is found in the prophecy given by our Lord in John 14:20, "you in Me and 1 in</p>

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<p>mu nze, nange mu mmwe” “mmwe mu nze” kyogera abakkiriza b’omulembe gw’ekkanisa mu kugattibwa ne Kristo mu kubatiza kw’Omwoyo Omutukuvu ekileeta okutukuzibwa. “nze mu mmwe kyogera ku kubeera mu Yesu Kristo, okugattibwa okukulu wakati w’omutwe n’omubiri.</p>	<p>you.” “You in Me” refers to church age believers in union with Christ from the baptism of the Holy Spirit resulting in positional sanctification. “I in you” refers to the indwelling of Jesus Christ, a vital union between the head and the body.</p>
<p>Abakkiriza bonna ab’omulembe gw’ekkanisa baakolebwamu omubiri gumu n’ennumba ey’obwakabaka, Bef. 2:16, 4:4-5, 5:30-32, Kol 1:24; 2:19.</p>	<p>All church age believers are formed into one body and one royal family, Eph 2:16, 4:4-5, 5:30-32; Col 1:24, 2:19</p>
<p>Omwoyo Omutukuvu ye muweereza mu kukolebwa k’omubiri gwa Kristo, ekanisa ebuna wonna, ennyumba y’obwakabaka bwa Katonda. Kino kikolebwa kubwo okubatiza kw’Omwoyo Omutukuvu.</p>	<p>The Holy Spirit is the agent in the formation of the body of Christ, the church universal and the royal family of God. This is done by the baptism of the Holy Spirit.</p>
<p>Katonda Kitaffe yalonda Yesu Kristo ng’omutwe gw’omubiri ng’akitundu kye eky’okusatu eky’ekitiibwa ky’obwakabaka.</p>	<p>God the Father appointed Jesus Christ as the head of the body as a part of His third royal title.</p>
<p>Ebifaananyi by’ennyumba y’obwakabka bwa Katonda bye: a) Omubiri gwa Kristo b) Ekanisa c) Omugole wa Kristo.</p>	<p>Synonyms for the royal family of God are:</p> <ul style="list-style-type: none"> • The Body of Christ • The Church • The Bride of Christ.
<p>Ebisaanyizo by’okubatiza kw’Omwoyo Omutukuvu.</p>	<p>The Characteristics of the Baptism of the Spirit.</p>
<p>Si bumanyirivu, era tekyekuusa ku mpulira y’obuntu. Si kwa mitendera. N’olw’ekyo, tewali kiseera kyonna oba mu butaggwaawo wekulongosebwaamu. Okugattibwa kwaffe ne Kristo kwatuukirira mu bulokozi. Tewali we kyekuusiza nakatono ku kusaanira kw’omuntu oba obusobozi. Tewali kintu ky’oyinza kukola okufuna okubatiza kw’omwoyo. Kufunibwa mu bujuvu mu kaseera k’okulokoka. Tetukufuna luvannyuma lwa kulokoka. Si “mukisa gwa kubiri”. Okugattibwa ne Kristo buweereza obutuukiridde obukolebwa Omwoyo Omutukuvu. Ne kiba nti, tekisoboka kukuusibwa olw’okulemererwa kwonna okw’omuntu. Kwa butaggwaawo era tekukyusibwa mu kikula. Tekusazibwaamu oba okukuusibwa Katonda oba omuntu. Kitundu ku bukuumi bwo obutaggwaawo. Teri kwegaana; teri kibi, obulungi bw’omuntu oba obubi; teri mpisa nungi oba embi ezisobola</p>	<p>It is not an experience, and it is not related to human feeling. It is not progressive. Therefore, it cannot be improved in either time or eternity. Our union with Christ is perfect from salvation. It is not related to any human merit or ability. There is nothing you can do to have the baptism of the Spirit. It is obtained in full at the moment of salvation. It is not a post-salvation experience. It is not a "second blessing." Union with Christ is a completed ministry by the Holy Spirit. Hence, it cannot be reversed by any human failure. It is eternal and unchangeable in nature. It cannot be canceled or changed by God or man. It is a part of your eternal security. No renunciation; no sin, human good, or evil; no moral or immoral degeneracy can cancel this ministry of the Holy Spirit. The baptism of the Holy Spirit is known and</p>

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<p>okusazaamu obuweereza buno obw'Omwoyo Omutukuvu.</p> <p>Okubatiza kw'omwoyo omuntu kumanyiddwa era kutegeerwa okuyita mu kufuna ekyama ky'enjigiriza y'omulembe gw'ekkanisa. N'olwekyo, tekusobola kukozezewa mu mbeera ey'obutamanya. Tekirabika na maaso, tekuli mu kuyita mu busimu bw'omubiri; kuli wansi wa kumanya njigiriza ya Baibuli kyokka.</p>	<p>understood only through perception of the mystery doctrine of the church age. Therefore, it cannot be applied in a state of ignorance. It is invisible, not subject to empiricism; it is subject to cognition of Bible doctrine only.</p>
Ebikola okubatiza kw'Omwoyo Omutukuvu	The Mechanics of the Baptism of the Holy Spirit.
<p>Bag 3:26-38, "Kubanga mmwe mwenna abaabatizibwa okuyingira mu Kristo mwayambala Kristo. Tewali mu Yudaaya newankubadde Omuyonaani, tewali muddu newakubadde ow'eddembe, tewali musajja oba mukazi, kubanga mmwe mwenna muli omu muKristo Yesu.</p>	<p>Gal 3:26-28, "For all of you are the sons of God [royal family] through faith in Christ Jesus. For all of you were baptized into Christ, and you have put on [clothed yourselves] with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."</p>
<p>Tewali njawulo z'amawanga oba endowooza z'obuwangwa mu nnyumba y'obwakabaka bwa Katonda.</p>	<p>There are no racial distinctions or racial prejudices in the royal family of God.</p>
<p>Waliwo abaddu bangi mu bufuzi bwamatwaale g'Abaruumi. Pawulo yagamba abaddu obutanoonya ddembe lyabwe "oba muddu newakubadde owe'eddembe" kiteezeza tewali njawulo zabantu mu nnyumba y'bwakabaka bwa Katonda.</p>	<p>There were many slaves in the Roman Empire. Paul told slaves not to seek their freedom. "Neither slave nor free" means there are no social distinctions in the royal family of God.</p>
<p>Abasajja n'abakazi bombiriri benkanakana mu kugattibwa ne Kristo era bamunju y'obwakabaka. Mu bufumbo bw'ekikristaayo, towasa muntu ali wansi wo.</p>	<p>Both male and female are equally in union with Christ and belong to the royal family. In a Christian marriage, you are not marrying someone who is beneath you.</p>
<p>Olw'okuba okubatiza kw'Omwoyo Omutukuvu kufunibwa mu bujjuvu mu kaseera k'obulokozi, tekusobola kudda olw'okulemererwa kw'Omuntu kwonna.</p>	<p>Since the baptism of the Spirit is obtained in full at the moment of salvation, it cannot be reversed by any human failure.</p>
<p>Okubatiza kw'Omwoyo Omutukuvu kuweebwa abakkiriza bonna mu kaseera k'obulokozi. N'olwekyo, kye kintu ekigatta n'ekiba nti kye kireeta okukola ennyumba ey'obwakabaka bwa Katonda.</p>	<p>The baptism of the Spirit is provided for all believers at the moment of salvation. Therefore it is a unifying factor, in that it is the means of forming the royal family of God.</p>
<p>Okubatiza kw'Omwoyo Omutukuvu okubeera okwabonna kiziyiza obusobozi bw'okuba eky'obumanyirivu. Tekyawula mukkiriza omu ku mulala' tekikola omukkiriza omu okubaow'ekitalo oba anyoomebwa ku mulala.</p>	<p>The universality of the baptism of the Spirit precludes the possibility of it ever being experiential. It does not distinguish one believer from another; it does not make one believer superior or inferior to another.</p>
<p>1Bak. 12:13 kitwalibwa okuba ekitundu ekikola ng'ekisumuluzo ku kubatiza kw'omwoyo omutukuvu "Olw'omwoyo omu [obwakirimaanyi</p>	<p>1 Cor 12:13 is considered to be the key passage on the baptism of the Holy Spirit. "By means of one Spirit [omnipotence of the Spirit], we were all</p>

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<p>bw'omwoyo], fenna twabatizibwa okuyingira mu mubiri gumu, oba Bayudaaya oba Bayonaani, oba baddu oba ba ddembe. Ekilala fenna ne tunywesebwa mu mwoyo omu.</p>	<p>baptized into one body, whether Jews or Gentiles, whether slaves or free. Furthermore, all were caused to drink by one Spirit."</p>
<p>Mu kugattibwa ne Kristo, eryawula zonna ez'obuntu zijibwaawo mu kukolebwa kw'ennyamba y'obwakabaka bwa Katonda. Newankubadde olulyo oba embeera mu bulamu nabyo bigibwaawo. Tewali njawulo za ndyo, n'embeera z'obuntu oba ebyensimbi ebikolebwa.</p>	<p>In union with Christ, all human distinctions are removed by the formation of the royal family of God. Neither race nor status in life is an issue. No racial, social or economic distinctions are made.</p>
<p>Okunywa, kiringa okulya, kye kiraga okukkiriza okutalina bisanyizo nga kwe kututuusa ku bulokozi. Ebika by'abantu bonna basobola okumira. Okubatiza kw'Omwoyo Omutukuvu kijja mu kaseera k'okukkiriza mu Kristo.</p>	<p>Drinking, like eating, is an illustration of the non-meritorious character of faith as the only means of salvation. All kinds of people can swallow. The baptism of the Holy Spirit occurs at the moment of personal faith in Christ.</p>
<p>Akanyiriri akasembayo kwe kutuukirira kw'okwaniriza kwa Mukama waffe,okwaweebwa mu Yok. 7:37-39, Kristo bweyalagula nti fenna tuli bakunywa ku Mwoyo Omutukuvu olw'okukkiriza kwaffe okutalina bisanyizo. "kati ku lunaku olw'enkomerero lwe lukulu olw'embaga, Yesu nayimirira n'ayogerera waggulu, nagamba nti, "Omuntu bw'alumwa ennyonta, aje gye ndi anywe. Oyo akkiriza nze ng'ekyawandiikibwa bwe kigamba nti "emigga gy'amazzi amalamu girifuluma mulubuto lwe. Ekyo ya kyogera ku mwoy, gwe baali bagenda okuweebwa abamukkiriza; kubanga Omwoyo yali tannaba kugabibwa; kubanga Yesu yali tannaba kugulumizibwa".</p> <p>Yokaana 7:38 ayigiriz anti okubatiza kw'Omwoyo Omutukuvu kujja bwe tukkiriza mu Yesu, Kristo mu kaseera ak'obukozi bwaffe. "emigga egy'amazzi amalamu girifuluma mu nda ye" obwo bunnabbi obw'okujjula Omwoyo kwe kugamba, abeera, akaolera, atambulira munda mu maanyi ag'obwakatonda mu kiseera ky'omulembe gw'ekkanisa gwokka.</p>	<p>The last phrase is the fulfillment of our Lord's invitation, given in John 7:37-39, when Christ prophesied that we would all drink of the Holy Spirit by our non-meritorious faith. "Now on the last day of the great feast, Jesus stood up and shouted, saying, 'If any person is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, "Streams of living water will flow from within him.' Now this He communicated concerning the Spirit, whom those who believed in Him were about to receive. For the Spirit was not yet given, because Christ was not yet glorified." John 7: 38 teaches that the baptism of the Holy Spirit occurs when we believe in Jesus Christ at the point of our salvation. "Streams of living water will flow from within him" is a prophecy of the filling of the Spirit, i.e., residence, function, momentum inside the Christian during the church age only.</p>
<p>Obunabbi bw'okubatiza kw'omwoyo</p>	<p>The Prophecy of the Baptism of the Spirit.</p>
<p>Okubatiza kw'Omwoyo Omutukuvu tekwayogewako mu ndagaano enkadde kubanga kitundu ku njigiriza ey'ekyama ey'omulembe gw'ekkanisa.</p> <p>Naye okubatiza kw'Omwoyo Omutukuvu kwalagulwa Mukama waffe Yesu Kristo ng'omulmebe gw'ekkanisa tegunaanandika, mu yigiriza okwali mu kisenge ekya waggulu.</p> <p>Yok. 14:20, "ku lunaku [Pentekoote] olwo</p>	<p>The baptism of the Holy Spirit was never mentioned in the Old Testament because it is a part of the mystery doctrine for the church age.</p> <p>But the baptism of the Spirit was prophesied by the Lord Jesus Christ before the church age, in the upper room discourse.</p> <p>John 14:20, "On that day [Pentecost] you shall know that I am in My Father, and you are in Me, and I am</p>

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<p>mulitegeera mmwe nga nze ndi mu kitange nammwe mu nze, naye mu mmwe".</p> <p>"nze ndi mu Kitange" kye kifaananyi ekykikula ky'obwakatonda ekiraga nti Yesu Kristo Katonda ataggwaawo, yenkana ne Katonda Kitaffe.</p> <p>"nammwe mu nze" bunabbi bw'okubatiza okw'Omwoyo Omutukuvu era ekivaamu okulabika ng'otuukiridde, okubeera ng'ogattiddwa ne Kristo.</p> <p>"nange mu mmwe" kyogera ku Yesu. Okutuula mufte</p>	<p>in you."</p> <p>"I am in My Father" is the identity of divine essence indicating that Jesus Christ is eternal God, coequal with God the Father.</p> <p>"You in Me" is the prophecy of the baptism of the Holy Spirit and resultant positional sanctification, being in union with Christ.</p> <p>"I in you" refers to the indwelling of Jesus Christ.</p>
<p>Bweyali nga tannalinyanya muggulu, Mukama waffe yagamba abayigirizwa be mu Bik 1:5, "Yokaana yabatiza n'amazzi; naye mmwe mulibatizibwa n'Omwoyo Omutukuvu mu nnaku si nnyingi [ennaku kumi].</p> <p>Obunabbi buno bwatuukirira mu nnaku kumi okuva Mukama waffe weyakyogerera mu Bik 1:5</p>	<p>Just before His ascension, our Lord said to the disciples in Acts 1:5, "John baptized with water, but you will be baptized with the Holy Spirit not many days from now [ten days]."</p> <p>This prophecy was fulfilled ten days after our Lord uttered it in Acts 1:5.</p>
<p>Okubatiza kw'Omwoyo Omutukuvu kutandika na mulembe gwa Kkanisa.</p>	<p>The Baptism of the Spirit Begins the Church Age.</p>
<p>Obunabbi ku kubatiza kw'Omwoyo Omutukuvu kwatuukirira ku lunaku omulembe gw'ekkanisa we gwatandikira, nga mu 32 A.D. Yesu yalagula nga omulembe gw'ekkanisa gukyali mu maaso.</p> <p>Mat. 16:13. "Yesu nagamba, 'Nkugamba [Petero] nti Ggwe PETROS [ejinja ettono] nange ndizimba ekkansa yange ku PETRA [olwazi olunene, Yesu Kristo]. So n'emiryango egy'emagombe tegirigiyinza.</p>	<p>The prophecies about the baptism of the Holy Spirit were fulfilled on the day the church age began, around 32 A. D. Jesus prophesied the church age as future,</p> <p>Matt. 16:18. "Jesus said, 'I say to you [Peter] that you are PETROS [little stone] and on this PETRA [giant rock, Jesus Christ] I will build My church; and the gates of hell will not overcome it.'"</p>
<p>Eby'omumaaso ebijja biraga OIKODOMEO ekivunulwa "ndizimba" kikulu, kuba kiraga nga tewali kanisa eyali ebaddewo okutuusa ekiseera ekyo, era tewali kanisa yandibaddewookutuusa oluvannyuma lw'okuzuukiran'okulinnya mu ggulu kwa Yesu. Katonda Kitaffe yalizimba, naye ng'erizibibwa ku Yesu Kristo, Olwazi.</p>	<p>The future active indicative of OIKODOMEO, translated "will build" is important, for it indicates that no Church had existed up until that time, and no church would exist until after the resurrection and ascension of Christ. God the Father will actually do the building, but it will be built on Jesus Christ, the Rock.</p>
<p>Ku lunaku lwa Pentekoote, okubatiza, kw'Omwoyo Omutukuvu atwala abakkiriza bonna abaliwo era nabayingiza mukugattibwa ne Kristo. Mukiseera ky'ekimu, Katonda Omwana nagamba ebirabo ebyasooka eby'Omwoyo. Ekimu ku birabo kyali kirabo kya nnimi, lwakuba mu Yerusalemi mu kiseera ky'embaga ya Pentekoote waliwo enkumi z'abayudaaya abayogeranga ennimi nnying ez'enjawulo</p>	<p>On the day of Pentecost, the baptism of the Spirit took all the believers present and entered them into union with Christ. At the same time, God the Son gave the first spiritual gifts. One of the first gifts to be exercised was the gift of tongues, simply because in Jerusalem during the Feast of Pentecost were thousands of Jews who spoke many different languages.</p>
<p>Okusenziira ku Isa. 28, ekirabo ky'ennimi kyakozesebwa ng'okulabula okusembayo eri Isiraeri nti lyali likoma okubeera eggwanga Katonda</p>	<p>According to Isa. 28, the gift of tongues was used as a last warning to Israel that they were going out as a client nation to God.</p>

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Lyakozesa.	
<p>Wadde nga tekyogerwako mu Bik. 2, tumanyi okubatiza kw’Omwoyo kwaliwo ku lunaku lwa Pentekoote olw’okujuliza kwa Petero mu Bikolwa 11. Ku Pentekoote yabannamawanga, Bik 11:15-17, Peteero yalaba ebyali bibabaddeko ku lunaku lwa Pentekoote mu Yerusaalmi (Bik 2) byali kutuukirira kwa bunnabbi bwa Bik 1:5. Mu kubuulira okwali kujuliza, Peteero yagamba, “Bwe nnali (Peetero) kye njije ntanule okwogera, Omwoyo Omutukuvu n’abagwako er anga bweyasookera ku ffe (Pentekoote, Bik 2:3) ne njjukira ekigambo kya Mukama waffe bwayogera (Bik 1:5) kyekyokulabirako ekimu ekyawandiikibwa), “Yokaana yabatiza na na mazzi, naye mmwe mulibatizibwa na Mwoyo Omutukuvu”. N’olwekyo, bwaba Katonda abawadde [Bannamawanga] ekirabo ekyo nga ffe okwenkanankana [Abayudaaya], bwe twakkiriza Mukama waffe Yesu Kristo, nze nnali ani eyandiyinzizza okuziyiza Katonda?</p>	<p>Though not mentioned in Acts 2, we know the baptism of the Spirit occurred on the day of Pentecost because of Peter's retrospection in Acts 11. At the Gentile Pentecost, Acts 11:15-17, Peter recognized that what happened to them on the day of Pentecost in Jerusalem (Acts 2) was a fulfillment of the prophecy of Acts 1:5. In retrospective exposition, Peter said, "And as I [Peter] began to speak, the Holy Spirit fell on them just as He did on us at the beginning [Pentecost, Acts 2:3]. Then I remembered the word of the Lord, how He used to say [Acts 1:5 is the one recorded example], 'John baptized with water, but you will be baptized with the Holy Spirit.' Therefore, if God gave to them [Gentiles] the same gift as to us [Jews], when they had believed in the Lord Jesus, who was I that I should stand in God's way?"</p>
<p>“Omwoyo Omutukuvu n’abagwako” kyogera ku Peetero byeyayitamu mu Kabalu....Bannamawanga bajja weyali mu Yopa era nebamusaba okugenda e Kasaliya, kyeyakola. Peetero bwe yatandika okwogera mu kiseera ekyo, Bannamawanga nebafuna okubtizibwa n’Omwoyo Omutukuvu nga bwegwali eri Abayudaaya ku lunaku lwa Pentekoote.</p>	<p>"The Holy Spirit fell on them" refers to an experience Peter had in Caesarea. Gentiles came to his place in Joppa and asked him to come to Caesarea, which he did. As Peter began to speak on that occasion, the Gentiles received the baptism of the Holy Spirit as did the Jews on the day of Pentecost.</p>
<p>Peetero nakitegeera Bannamawanga baal kitundu ku mubiri gwa Kristo, balina Pentekoote yabwe kubwabwe nga bwe yali. N’olwekyo, okubatizibwa n’Omwoyo Omutukuvu kukola kyenkanyi eri Abayudaaya n’ebannamwanga; tekwali kw’Abayudaaya bokka</p>	<p>Peter recognized the Gentiles were a part of the body of Christ, for they had their own Pentecost, as it were. Therefore, the baptism of the Spirit applied equally to both Jew and Gentile; it was not a Jewish monopoly.</p>
<p>Okubatizibwa n’Omwoyo Omutukuvu kutondawo ekitonde ekigya mu mwoyo.</p>	<p>The Baptism of the Holy Spirit Creates a New Spiritual Species</p>
<p>Wabaddewo ebibinja bibiri ebipya ebitondedwa mu byafaayo by’omuntu. Israeli yatondebwa ng’olulyo olupya; era ekkansa kitonde kiggya mu mwoyo. Mu bitonde by’olulyo oluggya mwavaamu amawanga Katonda geyakozesa mu mulembe gwa Isiraerli ne mu myaka olukumi bwe kityo. Mu ekitonde ekiggya mu mwoyo, ekkansa efuuka omusingi gw’abannamawanga okuba amawanga ga Katonda.</p>	<p>There have only been two new species created in human history. Israel was created as a new racial species; and the Church is a new spiritual species. From the new racial species came the client nations to God in the dispensation of Israel and in the millennium. From the new spiritual species, the Church becomes the basis for Gentile client nations to God. As a result of the baptism of the Spirit, the new</p>

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<p>Okubatizibwa n’Omwoyo Omutukuvu bwe kwamala okubaawo, ebibinja ebipya eby’Omwoyo batondebwa ebijjawo enjawulo wakati w’abayudaaya nebannamawanga. Tewali njawulo za ndyo mu Kristo.</p>	<p>spiritual species was created which makes no distinction between Jew and Gentile. There is no racial distinction in Christ.</p>
<p>Mu Bag 6:15, kino kinnyonnyolwa nga “okukomolebwa si kintu, newakubadde obutakomolebwa, wabula ebitonde ebiggya”. 2Bak 5:17, “N’olekyo, omuntu yenna bw’aba mu Kristo kyava abeera ekitonde ekiggya [mu mwoyo], ebyedda nga biwedde; laba, nga bifuuse biggya.</p>	<p>In Gal 6:15, this is described as “neither circumcision nor uncircumcision, but a new [spiritual] species.” 2 Cor 5:17, “Therefore, if anyone is in Christ, he is a new [spiritual] species. The old things have lost their power; behold, new things have come.”</p>
<p>Mu kiseera ky’okuyingiza abakkiriza mu kugattibwa ne Kristo (okulabika ng’otuukiridde), obwakirimaanyi bw’Omwoyo Omutukuvu butonda ekitonde ekiggya okuyita mu kubatizibwa n’Omwoyo Omutukuvu. Ekitonde kiekgya mu mwoyo kikolebwa olw’okubeerawo kw’amaanyi g’obwakatonda.</p>	<p>At the moment of entering the believer into union with Christ (positional sanctification), the omnipotence of the Holy Spirit creates a new spiritual species through the baptism of the Holy Spirit. The new spiritual species is designed for unprecedented availability and delegation of divine power.</p>
<p>Abantu baagala okulowooza “ebyedda” nga byonna ebyali empisa zaabwe embi ebyo bye berekerezza mu maanyi ag’omubiri. Mungeri endala, ekyo kyosobola okukola mu maanyi ag’omubiri tekisobola kukufuula kitonde kiggya muKristo Yesu. Okufuulibwa ebitonde ebiggya mu Kristo Yesu kisinziira ku maanyi ag’Omwoyo Omutukuvu. Mu ngeri endala, “ebyedda byonna nga biwedde” kyogera.</p>	<p>People like to think of “old things” as whatever were their bad habits which they have given up in the energy of the flesh. However, what you can do in the energy of the flesh cannot make you a new creature in Christ Jesus. Being made a new creature in Christ Jesus depends on the power of the Holy Spirit.</p>
<p>Ebintu ebyafuga nga obulamu obolokozi nga tebunnagya, ebisobola okweyongera okubaawo singa tewaba busobozi mu kutegeera enjigiriza n’okukula mu mwoyo; Ekifo kyetulina mu Adamu kyatuleetera okufa mu mwoyo, Bar 5:12, 1Bak 15:22, “Mu Adamu bonna bafa; mu Kristo bonna baliba balamu”.</p>	<p>However, “the old things have lost their power” refers to:</p> <ul style="list-style-type: none"> • Pre-salvation influences, which may continue if there is no perception of doctrine and spiritual growth; • Position in Adam and resultant spiritual death, Rom 5:12, 1 Cor 15:22, “In Adam all die; in Christ shall all be made alive.”
<p>Obulamu bw’ekibi obukadde. Obulamu bw’ekibi Obukadde bwafiirwa amaanyi gabwo; osobola busobozi kubuwa maanyi gaabweo olw’obumanyirivu okuyita mukukola y’okusalawo kwo kwennyini okutali kulambulukufu.</p>	<ul style="list-style-type: none"> • The old sin nature. The old sin nature has lost its power; you can only give it back its power experientially through the function of your own negative volition;
<p>“Ebyeda” birimu obulamu bw’obuzaaliranwa, obutonde n’okusalawo kyonna ekyali obulamu nga tonnalokoka, tekirina maanyi ku ggwe, era toka.....bulamu okukula mu bulamu Obw’omwoyo. Omulimu ogw’amaanyi g’abantu mu nkola ya setaani mu nsi. Olw’ekikolwa ky’okusalawo okufu,</p>	<ul style="list-style-type: none"> • The “old things” include genetic, environmental, and volitional handicaps. Whatever were your handicaps before salvation, they have lost their power over you and are no longer the handicaps to keep you from advancing in the spiritual life; The function of human power in Satan’s cosmic

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<p>osobola okufugibwa amaanyi ga setaani. Naye amaanyi ga Katonda gassukkuluma amaanyi g’Omu nsi.</p> <p>Obukakafu bw’abantu butwalibwa ng’ekikulu okusinga obwa Katonda. Amaanyi g’obwakatonda eri ennyumba y’obwakabaka bwa Katonda ereetera enkolagana ne Katonda okutwala ekifo eky’omumwanjo ku nkolagana n’abantu.</p>	<p>system. By an act of negative volition, you can get under Satan's power. But divine power has superseded cosmic power now.</p> <ul style="list-style-type: none"> • People emphasis taking priority over God emphasis. The provision of divine power to the royal family of God makes it possible for relationship with God to take precedence over relationship with people.
<p>“byonna nga bifuuse biggya” kyoger aku:</p> <ul style="list-style-type: none"> • Klu kubatizibwa n’Omwoyo Omutukuvu. • Eriteekateeka ya Katonda. • Ensonga ez’enjawulo mu nteekateeka eyakkirizigannyizibwa. • Ebintu byaffe byennyini eby’emikisa egitalabika egitutegekeddwa olw’amaanyi ga Katonda Kitaffe. • Okukuutira kwaffe okwenjawulo okwa bakabona ba kabaka era abakisse bakabaka. Nga ba Kabona ba Kabaka, twekiikirira mu maaso ga Katonda. Ng’abakiise ba Kabaka, tukiikirira Katonda eri ensi. • Ekyaaama ky’enjigiriza ez’enjawulo. • Okutuukira kwonna okwbwakatonda mwe kutuula. • Okubeerawo okw’enjawulo okw’amaanyi g’obwakatonda. • Guno si mulembe gwa bunnabbi, migendo gy’abyafaayo. 	<p>"New things have come" refers to:</p> <ul style="list-style-type: none"> • The baptism of the Spirit. • The plan of God. • The unique equality factors in the protocol plan. • Our very own portfolio of invisible assets (blessings) prepared for us by the omnipotence of God the Father. • Our unique royal commissions of royal priesthood and royal ambassadorship. As a royal priest, we represent ourselves before God. As a royal ambassador, we represent God before the world. • The unique mystery doctrines. • The indwelling of all three persons of the Trinity. • The unique availability of divine power. • This is a dispensation of no prophecy, only historical trends.
<p>Okuteeka mu nkola okubatiza kw’Omwoyo Omutukuvu.</p>	<p>The Application of the Baptism of the Spirit.</p>
<p>Okubatiza kw’Omwoyo Omutukuvu kwetaaga omukkiriza okweloozako ng’omuntu, eyeyawudde n’okwegulumiza oba okwenyooma. Tolina kweloozako nga wawaggulu oba owawansi oba okuba n’obukyayi bwonna oba obunnanfuusi.</p> <p>Obulamu bw’Omwoyo bulina okudda mukifo ky’obulamu bw’omubire.</p> <p>Bag 3:26-28, “Kubanga mmwe mwenna muli baana ba Katonda olw’okukkiriza mu Kristo Yesu. Kubanga mwenna abaabatizibwa okuyingira mu Kristo. Mwayambala Kristo [okugattibwa ne Kristo] tewali muyudaaya, newankubadde Omuyonaani [tewali kusosola mu mawanga mu Kristo], tewali muddu newakubadde ow’eddembe, tewali kusosola mu bantu mu Kristo] tewali musajja oba mukazi. [Mu</p>	<p>The baptism of the Holy Spirit demands that the believer think of himself as a person, totally apart from any form of superiority or inferiority. You are not to think of yourself as superior or inferior, or with any form of human prejudice or hypocrisy. Spiritual living must replace psychological living. Gal 3:26-28, "For you are all the sons [children] of God through faith in Christ Jesus. For all of you, who were baptized into Christ, have clothed yourselves with Christ [union with Christ]. Therefore, there is neither Jew nor Gentile [no racial distinctions in Christ], there is neither slave nor free [no social distinctions in Christ], there is neither male nor female [no sexual distinctions in Christ]; for you are all one in Christ."</p>

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<p>Kristo temuli kususola mu kikula]; kubanga mmwe mwenna muli omu mu Kriso Yesu”.</p>	
<p>Ensi yonna (abatakkiriza) si zzadde lya Katonda. Abo bokka bakkiriza Kristo be bafuuka abaana ba Katonda, mu kifo kyekimu okubatiza kw’Omwoyo Omutukuvu we kufuukira ekanisa ezadde lya Katonda.</p> <p>Abakkiriza bonna ab’omulembe gw’ekkanisa baabatizibwa okuyingira mu Kristo.</p> <p>“Mwayambala Kristo” kitegeeza twagattibwa ku mutwe (Kristo). Omutwe gusobola okubeerawo awatali mubiri, naye omubiri tegusobola awatali mutwe. Mu ngeri endala, ekikolwa ekyolesa amaanyi amangi mu kugattibwa kwa Katonda ddala n’omuntu ddala, Omwo Mukama waffe mweyesigira amaanyi ga Katonda Kitaffe n’amaanyi ag’Omwoyo Omutukuvu, yagasukkiriza eri omulembe gw’ekkanisa.</p> <p>Yesu Kristo yanywezebwa mu bw’obuntu bwe olw’amaanyi ga Katonda n’amaanyi g’Omwoyo Omutukuvu. “Twayambazibwa Kristo” mu ngeri nti, okuyita mu</p> <p>Kubatiza kw’Omwoyo Omutukuvu, twafuuka kitundu kyekimu ekyolesa amaanyi amangi, ng’omubiri gw’omutwe, Yesu Kristo.</p>	<p>The entire world (the unbeliever) is not the family of God. Only those who believe in Christ become the children of God, at which point the baptism of the Holy Spirit makes us in the church age royal family of God.</p> <p>All church age believers have been baptized into Christ, losers and winners, spiritual and cosmic believers alike.</p> <p>“Clothed yourselves with Christ” means we are in union with the head. The head can exist without the body, but the body cannot exist without the head. In other words, the great power experiment of the hypostatic union, in which our Lord relied upon the omnipotence of God the Father and the omnipotence of the Holy Spirit, has overflowed to the church age.</p> <p>Jesus Christ was sustained in His humanity by the omnipotence of God the Father and the omnipotence of the Holy Spirit. We have been “clothed with Christ” in the sense that, through the baptism of the Holy Spirit, we have become a part of that same great power experiment, as the body of the head, Jesus Christ.</p>
<p>Abayudaaya n’abayonaani n’amawanga abiri ag’enjawulo, era gali mamanyifu nnyo edda. Abayudaaya bo berowooza okuba ab’ekitalo olw’amateeka ga Musa. Abayonaani bo berowooza okuba abekitalo olw’endowooza y’ebyafaayo byaabwe n’amagezi mu buwangwa mu attika ne Ionia mu kyaasa eky’okuna n’eky’okutaano Yesu nga tannajja. Abayudaaya balaba nga abayudaaya abataalina buwangwa, nabufirosofo. Kale waliwo embiranyi nnene nnyo wakati wa mawanga gano abiri muni eyedda.</p> <p>Amawanga okuwalaggana ekyo kibi. Abasirusiru balwoozezamu kusosolegana mu mawanga. Tetulina kulowooza bwe tuli. Buli lwowulira omusango ogw’okuwalana omuntu olw’eggwanga lye kyenyenye! Buli ggwanga lilina ebirungi n’ebibi okusenziira ku kulaba kw’obuntu.</p>	<p>Jesus Christ was sustained in His humanity by the omnipotence of God the Father and the omnipotence of the Holy Spirit. We have been “clothed with Christ” in the sense that, through the baptism of the Holy Spirit, we have become a part of that same great power experiment, as the body of the head, Jesus Christ.</p> <p>Jew and Greek are two distinct races, and the most famous races of the ancient world. The Jews thought of themselves as superior because of the Mosaic Law. The Greeks thought of themselves as superior because of their great history of thought and cultural genius in Attica and Ionia in the fourth and fifth centuries B.C. The Jews despised the culture of the Greeks. The Greeks viewed the Jew as having no culture, no philosophical background. So there was a great racial antagonism between these two races of the ancient world.</p>
<p>Okuteeka mu nkola enjigiriza eno kwe kutandika okwelowoozaako ng’omuntu, si kwelowooleza mu ggwanga. Mu bukristaayo temuli ggwanga lya kitalo</p>	<p>Racial prejudice is evil. Stupid people think in terms of racism. We do not have the right to think this way. Every time you are guilty of racial prejudice,</p>

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<p>nalitali. Ezadde lya Katonda gwe mubiri gwa Kristo, era amawanga gonna mu nsi ganukudde enjiri era ne bakkiririza mu Yesu Kristo. Eggwanga si kintu, buli mukkiriza w'omulembe gw'ekkanisa kwe kugattibwa ne Kristo.</p>	<p>confess it! Even the psychological conclusion that every race has its good and bad ones is at best human viewpoint.</p> <p>The application of this doctrine is to begin to think of yourself as a person, not as a race. There is no such thing as either a superior or inferior race in Christianity. The royal family of God is the body of Christ, and all races in the world have responded to the Gospel and believed in Jesus Christ. Race is no issue, for every church age believer is in union with Christ.</p>
<p>“Tewali muddu newakubadde Ow’eddembe” mu kiseera ekyo kino kyawandiikibwa mu matwale g’Abaruumi, waliwo omuwendo munene ogw’abaddu. Abaddu bangi baali kitundu ku bakkiriza b’omulembe gw’ekkanisa eyasooka. N’olwekyo kino kyogera ku mbeera z’abantu ez’enjawulo nga bwe zaali mu kiseera ky’okuwandiika.</p> <p>Okuva mu kiseera w’okkiririza Kristo, oba tokyatunuulira bakkiriza balala okusenziira mu mbeera z’abantu ez’enjawulo. Oba tokyatwala muntu yenna okuba wansi wo oba waggulu wo. Enjawulo eyawulo mu mbeera z’abantu zivaawo olw’okubatiza kw’Omwoyo Omutukuvu.</p> <p>“Tewali musajja oba mukazi”, kino kiyamba okulaga ennono’ abalenzi basigara nga balenze, n’abawala basigala nga bawala.</p> <p>Enjawulo wakati byombi yeraga yokka wabula, ensonga eri wano eri nti obuwangwa obukadde, endowooza ez’enjawulo ebibadde bikozezebwa emyaka gyonna, gamba, nga omusajja asinga omukazi, ebyo byonna byagenda n’okubatiza kw’Omwoyo Omutukuvu. Ng’omukkiriza, okugamba nti osinga omusajja/omukazi kitegeeza aba wamalala.</p>	<p>“There is neither slave nor free.” At the time this was written in the Roman Empire, there were a tremendous number of slaves. Many of the slaves were among the first church age believers. So this refers to social distinctions as they existed at the time of writing.</p> <p>From the moment you believe in Christ, you are no longer to look at other believers in terms of social distinctions. You are no longer to regard any person as being socially beneath you or above you. Social distinctions are removed by the baptism of the Holy Spirit.</p> <p>“There is neither male nor female.” This helps to illustrate the principle; for boys will always be boys, and girls will always be girls. The difference between the two is obvious. However, the point here is that the old cultural, psychological distinctions which have been used for years, i.e., that one sex is better than the other, are all gone with the baptism of the Holy Spirit. As a believer, to say you are better than a man or woman means you’re arrogant.</p>
<p>Kino tekikyusa buyinza bwa nnono ezikyayimiridde ng’ekitundu ku kunyweza. Naye obuyinza tekitegeeza kuba waggulu nnyo mu nnyumba ey’obwakabaka bwa Katonda.</p> <p>Mu bulamu obw’omwoyo, tokyatunuulira musajja/omukazi okuyita mu kwagala oba obukyayi, naye mu mwoyo batwalibwa nga ba memba b’ennyumba y’obwakabaka bwa Katonda. Zino zokka zenjawulo ez’amazima ezitayawula musajja oba mukazi.</p> <p>Abakristaayo abenyigira mu njawulo z’ekikula</p>	<p>This does not change authority principles which still stand as a part of establishment. But authority does not connote superiority in the royal family of God.</p> <p>In your spiritual life, you no longer look at a man or woman through love or hatred, but spiritually you regard them as a member of the royal family of God. This is the only true non-sexual discrimination.</p> <p>Christians involved in the sexual issues of our day (such as women's liberation) are in psychological living. There is no place for such thinking. It is true there are certain things a man can do and a woman</p>

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ez'ennaku z'omulembe gwaffe (nga eddembe lya bakyala) eyo ndowooza ya mubiri. Tewelina kuba mwagaanya gwa ndowooza nga ezo. Ky'amazima waliwo ebintu ebimu omusajja basobola okukola era ng'omukazi tabisobola, era waliwo omukazi byasobola omusajja byatasobola. Naye nga tutunuulidde abakkiriza abalala, tulina okubatwala nga ezzadde lya Katonda elyagalwa nga naffe bwe tuli.	cannot, and vice-versa. But as we look at other believers, we must regard them as being just as much royal family of God as we are.