

Ulubatisho lwa Mupashi wa Mushilo (Baptism of the Holy Spirit)

Bemba – English

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Ulubatisho lwa Mupashi wa Mushilo	The Baptism of the Holy Spirit
<p>Ubulondoloshi</p> <p>Ulubatisho lwa Mupashi wa Mushilo ni cimo pafya bupyungishi bwepusukilo cinelubali (7) ifyo Lesa Mupashi wa Mushilo abomba .</p> <ol style="list-style-type: none"> 1. Ukusenamina kwafikapo 2. Ukufyalwa cipycipya 3. Ulubatisho lwa Mupashi wa Mushilo 4. Ukwikalillila kwa Mupashi wa Mushilo 5. Ukwisishiwa kwa Mupashi wa Mushilo 6. Ukukakatikwa kwa Mupashi wa Mushilo 7. Ifya bupe fya Mupashi wa Mushilo <p>Kuti mwasanga ubulondoloshi ubwafikapo palwa bupyungishi bwe pusukilo ukupitila mu Mupashi wa Mushilo, muli ili isambililo: “Ubupyungishi bwepusukilo ubwa Mupashi wa Mushilo.”</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>Ulubatisho lwa Mupashi wa Mushilo ni lumo pa mbatisho cinelubali (7) isha mucipingo.</p> <ol style="list-style-type: none"> 1. Ulubatisho lwakwa Mose 2. Ulubatisho lwapa lukonbo nangu ulwa pa capindama 3. Ulubatisho lwa Mupashi wa Mushilo 4. Ulubatisho lwa mulilo 5. Ulubatisho lwakwa Yohane 6. Ulubatisho lwa kwa Kristu 7. Ulubatisho lwa bwina Kristu, ulubatisho lwa mu menshi ku basumina 	<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>Ulubatisho lwa Mupashi wa Mushilo lubatisho ulwa cine, ne cishibilo cilamoneka. Neci nicimo pafya bupyungishi cinelubali (7) ifyakwa Lesa Mupashi wa Mushilo panshita yepusukilo. Panshita iyo umuntu asumina muli Kristu Lesa Mupashi wa Mushilo alamubika mwisenge na Kristu.</p> <p>Ulubatisho lwa Mupashi wa Mushilo ninshila imo iya kupangilamo ulupwa lwa bufumu munkulo ya lukuta. Uku kubomba kwa maka ya Mupashi wa Mushilo panshita ye pusukilo. Pakwingila mwisenge na Yesu Kristu twalilengwa ukuba abana mu lupwa ulwa kwa Lesa. Tuli luko ulupya ulwa Mupashi. Iisenge na Kristu litwa ukuti: ubwiminishi ubwakupatululwa nangu ukupatulwa kwa mubili (Abena Efeso 5:25-27). Ulubatisho lwa Mupashi wa Mushilo tecakumfwa fye kumubili (1 Abena Korinto 12:13).</p> <p>Uku kubomba kwa maka ya Mupashi wa Mushilo mukubika bonse abasumina mwisenge na Kristu, nokumupanga uluko</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 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</p>

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<p>ulupya. Kwabafye ulubatisho lumo ulu uluwikishanya ulupwa lwa bufumu bwakwa Lesa.</p>	<p>putting every believer into union with Christ, making him a new spiritual species. There is only one baptism that unifies the royal family of God.</p>
<p>1 Abena Korinto 12:13: "Pantu kumupashi umo eko ifwe bonse twabatishiwe ukuti twingile mu mubili umo, aba Yuda atemwa aba Hela, abasha temwa abantungwa; ifwe bonse twanweshiweko umupashi umo" Abena Efeso 4:5: "Shikulu umo, icitetekelo cimo, ulubatisho lumo." Abena Roma 6:3-5: :Bushe twamwaishiba ukuti ifwe bonse ababatishiwe muli Kristu Yesu twabatishiwe mu mfwa yakwe? Eico twashikilwe pamo nankwe mulubatisho mu mfwa yakwe, ukuti ilyo abushiwe mu bafwa kubukata bwakwa wishu, ifyo fine naifwe twende mumusango upya uwa mweo. Pantu nga twaba aba lundwa kuli wene mumipalanine yamfwa yakwe tukaba abalundwa kuli wene napa mipalanine yakubuka kwakwe."</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." Eph 4:5, "One Lord, one faith, one baptism." 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>Ubumi bupya bulelosha kukuba uluko ulwa mumupashi ulupya no lupwa ulwa bufumu ulwa kwa Lesa. Eico Abena Roma 6:3-5 isambilisha ukufwa, ukushikwa no kubuka.</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>Amasambilisho ayengi ayalocha kubwiminishi bwakupatulwa nangu ku lubatisho lwa Mupashi wa Mushilo lyonse yalasanga mu masambilisho ayaimikwa akale. Ponse apasangwa ishiwi lyakutila "muli Kristu" lilosha kulubatisho lwa Mupashi wa Mushilo umufuma isenge na Kristu. 1 Abena Korinto 15:22 "Pantu ifyo fine ni muli Adamu emo bonse bafwila, efyo na muli Kristu emo bonse bakalengwa abamweo." Moneni na muli Abena Roma 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. 1 Cor 15:22, "In Adam all die; so also in Christ shall all be made alive." Cf. Rom 8:1.</p>
<p>Ulubatisho lwa Mupashi wa Mushilo lwakuma fye kunkulo yalukuta. Ubu bupyungishi bwa Mupashi wa Mushilo tabusangwa mu cipingo cakale, takuli amasambilisho ayalelosha kuli ili isambilisho ililanda pashita yakulekelesha panuma yankulo yalukuta. Imibombele ya Mupashi wa Mushilo tebupyungishi bwa cabupe ca Mupashi wa Mushilo icili conse. Pantu ulubatisho lwa Mupashi wa Mushilo walipelwa kunkulo iyalukuta isonde lyonse, abo abasumina, tecakuti umuntu atile nalipitamo ulubatisho lwa Mupashi wa Mushilo bupyungishi bwa maka yamaka ya Mupashi wa Mushilo. Inshita yonse iyo Lesa Mupashi abomfya amaka yakwe ayapulamo, nangula cingaba maka yakwa Lesa Tata, Lesa Mwana nangu Lesa Mupashi wa Mushilo, tacisanshamo ifyo umuntu apitamo. Uku ekusenamina kwakwa Lesa.</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. The baptism of the Holy Spirit is not the function of any spiritual gift. 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>Ulubatisho lwa Mupashi wa Mushilo talwafikilishiwe mpaka panuma yakucimfya kwakwa Yesu Kristu mulwi bwa malaika. Bushi mapapo bwa bwina Levi tabwalefwaikwa mu</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</p>

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nkulo ino iya lukuta. Nomba kwalefwaikwa bushimapepo bwe sonde lyonse pantu nomba onse uwasumina mulwani wakwa Satana.	church age. Now there was the need for a universal priesthood, since every believer was now a target of Satan.
Ulubatisho Iwa Mupashi wa Mushilo Iwacitike umuku wakubalilapo mu Yelusalemu ukubikapo ne cabupe ca ndimi kukusoka Abayuda pakwisa kwa kushilimuka. Imilimo Yabatumwa 2.	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.
Isenge na Kristu cintu ica kubelelela icilepusanya pakati kabwina Kristu na bukapapa. Muli bukapapa umuntu mu maka ya buntu alafwaya ukupokelelwa kuli Lesa, iimibombele yakwa Satana. Mu bwina Kristu uwasumina ukupitila mwisenge na Kristu bucibusa na Lesa ubwa kubelelela.	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.
Ulubatisho Iwa Mupashi wa Mushilo ulupanga umubili wakwa Yesu Kristu, ena emutwe. Ica bupe ca Mfumu Yesu kumubili wakwe cisangwa mu bena Roma 12; 1 Abena Korinto 12; Abena Efeso 4.	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.
Ulubatisho Iwa Mupashi wa Mushilo enshila iya kupangilamo ulupwa ulwa bufumu ulwe shina Iyalenga butatu ilya kwa Shikulu. Ulupwa Iwa bufumu ulwakwa Lesa (ulwe sonde lyonse nangula umubili wakwa Kristu) lupangwa panshita ye pusukilo, ukupitila mulubatisho Iwa Mupashi wa Mushilo. Umulinganya pali bonse abasumina muli ino nkulo ya lukuta washintilila pe sambilisho Iya lubatisho Iwa Mupashi wa Mushilo, isambilisho ilibimbamo amaka ya Mupashi wa Mushilo, umulinganya mulupwa Iwa bufumu ulwakwa Lesa filelosha kumasambilisho yabili aya cishinka.	<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 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.</p> <p>Through the baptism of the Holy Spirit, equal privilege in the royal family of God is related to two doctrinal facts:</p>
<p>Amaka ya Mupashi wa Mushilo eyapanga ulupwa Iwa bufumu ulwakwa Lesa, umubili wakwa Yesu Kristu, umubili wakwa Kristu nge cipandwa icakwatamo ifipandwa ifingi tecintu cimo icapampamkwa ne ntambi.</p> <p>Mukukonkana ukufuma palubatisho Iwa Mupashi wa Mushilo amaka ya Mupashi wa Mushilo yapanga ulukolwaku Mupashi ulupya ulwa bwikalo bwaku Mupashi (Tebwikalo bwa kumatontonkanyo) mucalo cakwa Ciwa. Muli ino nkulo yalukuta onse uwasumina alioba umo mu luko Iwa bumupashi.</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>
Mukutwalilila amaka ya Mupashi wa Mushilo kabili yalapela umupata mu mulinganya wakufikilisha ukupekanya kumo kwakwa Lesa mwisenge noku tungulula kwa Mupashi wa Mushilo.	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.
Ubupyungishi bwa kusambilisha ubwa Mupashi mu wasumina uyo uuleenda mwisenge na Lesa alefikilisha amaka yabwikashi bwa bwina Kristu. Mupashi wa Mushilo nikasambilisha ngefyo calembwa muli Yohane 14:26; 16:12-	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.

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14; Abena Korinto 2:9-16; 1 Yohane 2:27.	
Lesa Mupashi wa Mushilo eutusambilisha icishinka camucipingo icitupela umupata wabumi bupya ubwa mu Mupashi ubuletwa no Mupashi panshita yepusukilo elyo no lubatisho lwa Mupashi wa Mushilo.	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.
Ubwa Mpano Bwamatwe no Mubili	The Analogy of the Head and the Body.
Umubili wakwa Kristu lupwa lwakwa Lesa. Umutwe taupwililika ukwabula umubili. Bu muntu bwakwa Kristu tabupwililika ukwabula ulupwa lwabufumu ulwakwe.	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.
Uku kwampana kusambilisha ukuti ulukuta teti lube icipandwa camweo icakwata ifindwa ifingi ukwabula isenge na Kristu. Ukufikilisha kwa mutwe nokupwililika kwa mubili kabili no mubili ukupwililisha umutwe filesangwa mu busesemo ubwapelwe na Shikulu muli Yohane 14:20; "Muli bulya bushiku imwe mukeshiba ukuti ine ndi muli Tata, naimwe muli ine, naine muli imwe." "Imwe muli ine" cilelosha kwisenge lyabasumina na Kristu muli ino nkulo ya lukuta ukupitila mu Mupashi wa Mushilo ico icileta ubwiminishi bwakupatulwa. "Ine muli imwe" cilelosha mukwikalilila kwakwa Kristu, isenge ilikankala pakati kamutwe no mubili.	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 I in 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.
Bonse abasumina abamunkulo ya lukuta balipangwa ukuba umubili umo no lupwa lumo ulwa bufumu. Abena Efeso 2:16; 4:4-5; 5:13-32; Abena Kolose 1:24; 2:19.	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
Mupashi wa Mushilo eubomba umulimo wakupanga umubili wakwa Kristu, ulukuta lwa calo conse, ulupwa lwabufumu lwakwa Lesa. Ici ciicitwa ukupitila mulubatisho lwa Mupashi wa Mushilo.	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.
Lesa Tata asontele Yesu Kristu ukuba umutwe wa mubilinga umo uwe shina lya bufumu ilyalenga butatu.	God the Father appointed Jesus Christ as the head of the body as a part of His third royal title.
Ifilelondolola palupwa lwakwa Lesa ulwa bufumu mukupalana: a. Umubili wakwa Kristu b. Ulukuta c. Nabwinga wakwa Kristu	Synonyms for the royal family of God are: • The Body of Christ • The Church • The Bride of Christ.
Imbela sha lubatisho lwa wa Mupashi wa Mushilo	The Characteristics of the Baptism of the Spirit.
Ifi tefyakutitila umuntu atile napitamamo nangu ifyo aleumfwa mu mubili. Tacili ca mumaka yamuntu nangu ukubombesha kwa muntu. Tapali nangu cimo ico umuntu engacita pakuti apokelele ulubatisho lwa Mupashi wa Mushilo. Ulubatisho lwa Mupashi wa Mushilo lulapokelelwa umupwilapo panshita ye pusukilo. Tecintu ico umuntu engapitamamo panuma yepusukilo. Tacili "lipalo lya cibili." Isenge na Kristu bupyangishi ubwapwililika ubwa Mupashi wa Mushilo eico tekuti cibweshiwe kunuma pa mulandu wakufilwa kwa muntu ukuli konse.	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

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<p>Icamuyayaya kabili tacingapilibulwa mu mbela. Tacinga fiswa kabili tekuti cipilibulwe kuli Lesa nangu kumuntu. Ulu lubali lwa kucingililwa kwamuyayaya kwenu. Takuli kukana ati ine iyoo, tekuli lubembu, takuti ubulungami bwa muntu nangu ificitwa ifibi; takuli ubulungami nangu ububifi bwakucefya ubupyungishi pali ifi fyonse tapali nangu cimo icingalesha ubupyungishi bwa Mupashi wa Mushilo.</p> <p>Ulubatisho lwa Mupashi wa Mushilo lwalishibikwe nokushininkishiwa ukupitila fye mukumona kwafyafiswa ifya masambilisho yamu nkulo yalukuta. Eico ici cintu teti cibombe mumbela yabutatu. Tacimoneka, tecakutunganya calishibikwa ukupitila mu masambilisho yamu Cipingo.</p>	<p>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.</p> <p>The baptism of the Holy Spirit is known and 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>
<p>Imibombele ya Lubatisho lwa Mupashi wa Mushilo</p>	<p>The Mechanics of the Baptism of the Holy Spirit.</p>
<p>Abena Galatia 3:26-28 "Pantu muli Kristu Yesu muli bana bakwa Lesa bonse, mukutetekela. Pantu imwe bonse ababatishiwa muli Kristu namufwala Kristu. Tamuli mu Yunda nangu umu Hela, tamuli musha nangu umuntungwa, tamuli mwaume nangu umwanakashi, pantu imwe bonse muli bamo muli Kristu 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>Takuli akapatulula nangu ukususha kwa mutundu mulupwa lwa bufumu ulwakwa Lesa.</p>	<p>There are no racial distinctions or racial prejudices in the royal family of God.</p>
<p>Muli abasha abengi mubufumu bwa Ciroma. Paulo aebele abasha ukukana fwaya ubuntungwa bwabo. "Tamuli musha nangu umuntungwa" icilepilibula ukutila tamuli akapatulula mu lupwa lwa bufumu ulwa kwa Lesa.</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>Bonse umwaume no mwanakashi balifye cimo cine mwisenge na Kristu kabili bonse bamulupwa lwabufumu. Mucupo cabwina Kristu tamuleupa umuntu uuli panshi yobe mubucindami.</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>Pamulandu wakuti ulubatisho lwa Mupashi wa Mushilo lula pokelelwa mukufikapo panshita yepusukilo, tekuti lufumishiwepo mukufilwa kwa muntu ukulikonse.</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>Ulubatisho lwa Mupashi wa Mushilo lupelwa kuli bonse abasumina panshita yepusukilo. Eico cintu cimo ici wikishanya pakusalwa bufumu ubwa kwa Lesa.</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>Ubukulu bwa lubatisho lwa Mupashi wa Mushilo bulafumyapo amashiwi yakutila nalipitamo nangu nalifishiba. Kabili tacipusanya uwasumina ukufuma kumunankwe, tacilenga uwasumina umo ukusulwa nangu ukucindama ukucila umunankwe.</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>1 Abena Korinti 12:13, "Ici cikomo cimo icaishibikwa ukuba nge mfungulo palwa lubatisho lwa Mupashi wa Mushilo. "Ukupitila mu Mupashi umo (amaka ya Mupashi wa Mushilo), bonse twabatishiwe mu mubili umo, abe umu Yuds nangu umwina fyalo, umusha nangu umuntungwa. Muli ifi fyonse bonse twalegelwe ukunwa kumupashi umo.</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 baptized into one body, whether Jews or Gentiles, whether slaves or free. Furthermore, all were caused to drink by one Spirit."</p>

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<p>Mwisenge na Kristu, ubupusano bwa bumuntu bonse bwalifumishiwapo ukupitila mukupangwa kwa lupwa lwa bufumu bwakwa Lesa. Tacisakamika uluko nangu icifulo umuntu akwata mubwikalo buno. Takuli ukupatula palwa nkanda, amangalo nangu ubunoshi.</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>Ukunwa pamofye nokulya bulondoloshi bwapa mbela iishingalambulwa mu citetekelo ngenshila imo iyepusukilo. Umutundu wa muntu uuli onse kuti walya. Ulubatisho lwa Mupashi wa Mushilo lwisa panshita iyo umuntu atetekela muli Christu.</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>Icakulekeleshapo mashiwi Shikulwifwe asosele mukufikilisha ubwite ubo ubwalembwa muli Yohane 7:37-39, ilyo Kristu aseseme ukuti bonse tukanwa ku Mupashi wa Mushilo ukupitila mu citetekelo icishingalambulwa. "Nomba pabushiku bwakulekelesha ubwa mutebeto uukalamba Yesu aliminine nokutila, onse uuli ne cilaka lekeni ese kuli ine nokunwa. Uyo onse uwasumina muli ine ngefyo amalemba yasosa, 'imilonga ya menshi yamweo ikapongoloka ukufuma muli wene.' Busesemo bwa kwisushiwa kwa Mupashi wa Mushilo, ifili ngefi: ubwikalo, imibombebe, amaka yambombebe mukati ka nkulo yabupyani bwa mushilo mu nshita ya nkulo yalukuta.</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>Ubusesemo bwa Lubatisho lwa Mupashi</p>	<p>The Prophecy of the Baptism of the Spirit.</p>
<p>Ulubatisho lwa Mupashi wa Mushilo tabalile alumbulwapo mucipingo cakale, pantu nicimo pamasambilisho ayafiswa aya nkulo ya lukuta. Lelo ulubatisho lwa Mupashi wa Mushilo lwali sesemwe na Shikulu Yesu Kristu mumuputule wapamulu ilyo inkulo yalukuta tailafika. Yahone 14:20 "Muli bulya bushiku imwe mukeshibo kuti ine ndi muli Tata, naimwe muli ine, naine muli imwe." "Ndi muli Tata" ici cishibilo cabulesa icilelangilila ukuti Yesu ni Lesa uwa muyayaya, uwalingingana na Lesa Tata. "Imwe muli ine" ici busesemo ubwa lubatisho lwa Mupashi wa Mushilo ubuleta ubwiminishi bwakupatulwa nokuba mwisenge na Kristu. "Ine muli imwe" ici cilelosha mu kwikalilila kwakwa Yesu Kristu.</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. But the baptism of the Spirit was prophesied by the Lord Jesus Christ before the church age, in the upper room discourse. John 14:20, "On that day [Pentecost] you shall know that I am in My Father, and you are in Me, and I am in you." "I am in My Father" is the identity of divine essence indicating that Jesus Christ is eternal God, coequal with God the Father. "You in Me" is the prophecy of the baptism of the Holy Spirit and resultant positional sanctification, being in union with Christ. "I in you" refers to the indwelling of Jesus Christ.</p>
<p>Ilyo talalumbulwa Shikulwifwe atile ku basambi bakwe mu Milimo Yabatumwa 1:5 :Yohane abatishe kumenshi lelo imwe mukabatishiwa ku Mupashi wa Mushilo ilyo tapalapite inshiku ishing'i (inshiku ikumi). Ubu ubusesemo bwafikilisho panuma yanshiku ikumi (10) ukufuma apo Shikulu alandilepo mu Milimo Yabatumwa 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]." This prophecy was fulfilled ten days after our Lord uttered it in Acts 1:5.</p>

Ulubatisho lwa Mupashi wa Mushilo	The Baptism of the Holy Spirit
<p>Ulubatisho lwa Mupashi wa Mushilo lwaatendeka inkulo ya lukuta.</p>	<p>The Baptism of the Spirit Begins the Church Age.</p>
<p>Ubusesemo bonse palwa lubatisho lwa Mupashi wa Mushilo bwafikilishiwe pa bushiku ubo inkulo ya lukuta yatendeke, mu 32 AD. Yesu aseseme inkulo yalukuta nge cintu icakuntashi.</p> <p>Mateyo 16:18 "Nainendekweba natiwniwe Petro (Petros-akalibwe akanono) kabili pa cilibwe ici (Petra- icilibwe icikulu) epo nkakula ulukuta lwandi, ne mpongolo shaku mbo tashaka lwanse."</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, 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>Ubulangililo bwamibombebe yakuntashi iya oikodemeo, iilepilibula ukutila "nkakula" cili icikankala pantu cilelanga ukutila takwali ulukuta ulwaliko mpaka pali ilya inshita. Kabili takwali ulukuta ulwingaba mpaka panuma yakubuka no kululwa kwakwa Yesu. Lesa Tata eukakula, lelo cikakulwa pali Yesu Kristu icilibwe.</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>Pabushiku bwa Pentekosti ulubatisho lwa Mupashi wa Mushilo lwabulile bonse abasumina abalipo nokubabika mwisenge na Kristu. Panshita imo ine Lesa Mwana apele ifyabupe fya Mupashi wa Mushilo ifya kubalilapo. Icabupe ica kubalilapo cabupe candimi, neci nipamulandu wakutila mu Yerusalemu mu nshita ya mutebeto wa Pentekosti mwali aba Yuda abengi abalelanda indimi ishapusanapusana.</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>Ukukonka na Esaya 28 icabupe candimi cabomfiwe nge nsoke yakulekelesha ku bena Israeli abo abalefuma ukuya kunse ngo luko ulwa kwa Lesa.</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>
<p>Nangu tacalandwapo mu Milimo Yabatumwa 2. Twalishiba ulubatisho lwa Mupashi lwacitike pabushiku bwa Pentekosti, pamulandu wabulondoloshi bwakwampanya bwakwa Petro mu Milimo Yabatumwa 11. Pa Pentekosti yabena fyalo, Imilimo Yabatumwa 11:15-17 Petro ali iluka kuti icabacitikile pa bushiku bwa Pentekosti mu Yerusalemo (Imilimo Yabatumwa 20. Kwali kufikilisha kwabusesemo bwa mu Milimo Yabatumwa 1:5, mubulondoloshi bwakwampanya Petro atile, "Ilyo ine Petro natendeke ukulanda Umupashi wawilile pali bena ngo wawilile pali ifwe pakutendeke (Pentekosti, Imilimo Yabatumwa 2:3). Elyo naibukishe amashiwi yakwa Shikulu, ifyo alelanda (Imilimo Yabatumwa 1:5 cilangililo cimo icalembwa). Yohane abatishe kumenshi lelo imwe mukabatishiwa ku Mupashi. Eico Lesa nga alipele kuli bena (abena fyalo) icabupe cimo cine naifwe (fye ba Yuda) ilyo basumine muli Shikulu Yesu Kristu nga ine naili ani uwakwiminina munshila yakwa Lesa?"</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>"Umupashi wa Mushilo waikile pali bena," ici cilelosa kufyacitikile Petro ku Kaisarea. Abena fyalo baishile apo aleikala ku Jopa nokumulomba ukuti engaya ku Kaisarea, nokuya alile. Ilyo Petro atendeke ukulanda pali ilya inshita abena fyalo bapokelele ulubatisho lwa Mupashi wa Mushilo</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</p>

Ulubatisho lwa Mupashi wa Mushilo	The Baptism of the Holy Spirit
ngefyo aba Yuda bapokelele pabushiku bwa Pentekosti.	the day of Pentecost.
Petro alishiba ukutila ukutila abena fyalo baliba lubali lwa mubili wakwa Kristu, pantu balikwete ubushiku bwa Pentekosti ubwabo ngefyo cali. Eico ulubatisho lwa Mupashi wa Mushilo lwali pali bonse aba Yuda nabena fyalo mukulingana; tacali caba Yuda fye..	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.
Ulubatisho lwa Mupashi wa Mushilo Lulapanga Uluko Ulupya	The Baptism of the Holy Spirit Creates a New Spiritual Species
<p>Kwaba fye inko ishitya shibili isha pangwa apo abantunse babelako. Israeli apangililwe ngo luko ulupya; no lukuta luko ulupya ulwa kumupashi.</p> <p>Ukufuma kuluko ulupya ulwa Mupashi, ulukuta lwaba lishintililo lyabena fyalo abo Lesa alelenga ukuba uluko lwakwe.</p> <p>Pamulandu wa lubatisho uluko ulupya lwa lisa pangwa ulushipusanya pakati ka mu Yuda no mwina fyalo. Takuli akapatulula ka nkanda muli Kristu.</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.</p> <p>From the new racial species came the client nations to God in the dispensation of Israel and in the millennium.</p> <p>From the new spiritual species, the Church becomes the basis for Gentile client nations to God.</p> <p>As a result of the baptism of the Spirit, the new spiritual species was created which makes no distinction between Jew and Gentile. There is no racial distinction in Christ.</p>
<p>Muli Galatia 6:15 ici calondololwa ngefi: "Tewasembululwa nangu uushasembululwa, lelo uluko ulupya (ulwa ku Mupashi).</p> <p>2 Abena Korinto 5:17 "Eico ngo muntu ali muli Kristu, abe icibumbwa cipya: ifyakale moneni fyayalulwe fipya."</p>	<p>In Gal 6:15, this is described as "neither circumcision nor uncircumcision, but a new [spiritual] species."</p> <p>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>Panshita yakwingisha uwasumina mwisenge na Kristu (ubwiminishi bwakupatulwa) amaka yakubelelela aya Mupashi wa Mushilo yalapanga uluko ulupya ulwakumupashi ukupitila mulubatisho lwa Mupashi wa Mushilo. Uluko ulupya ulwakumupashi lwapekanishiwa mukukana tangilila ukusangwapo kwa mibombele yamaka ya Mupashi aya bulesa.</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 batemwa ukutontankanya "pafintu ifya kale" ifyo fyonse ifyali nimbela ishishi isho baleka ukupitila mumaka yabo aya kumubili. Nangu cingaba ifyo, fyonse ifyo mwingacita ukupitila mumaka yakumubili tekuti fikulenge ukuba icibumbwa cipya muli Kristu Yesu. Ukupangwa icibumbwa cipya muli Kristu kushintilila pamaka ya Mupashi wa Mushilo.</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>Nangu cingaba ifi "ifintu ifyakale nafipwa amaka." Neci cilelela mukutila: imitontonkanishishe yanshita ilyo umuntu talapusuka kuti yakonkanyapo ngatakuli ukwiluka kwa masambilisho no kukula kumupashi. Ubwiminishi bwamuli Adam mwafuma imfwa yakumupashi, Abena Roma 5:12; 1 Abena Korinto 15:22 "Muli Adam bonse balifwa; muli Kristu bonse bakalengwa abamweo."</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>Imbela yakale Iya Lubembu: Imbela yakale iya lubembu yalipwa amaka, kuti waibweseshafye amaka yaiko ukupitila kukuipelesha kwa mibombele yobe iyalubwelele numa.</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;

Ulubatisho lwa Mupashi wa Mushilo	The Baptism of the Holy Spirit
<p>“Ifintu fyakale” musangwa: ifishilano fya palupwa, nefintu ifyatushinguluka no bwafya bwakubulwa amaka yakusala. Ifyo fyonse ifyalemulenga ukufilwa ilyo tamulapusuka, fyalipwa amaka pali imwe tafinga mulenga ukufilwa ukuya pantanshi mubumi bwenu ubwakumupashi. Imibombele yamaka yamuntu mumibombele yamaka yakwa Satana mulwelele. Pamulandu wakukana sala bwino kuti wanyantilwa namaka yakwa Satana. Amaka yakwa Lesa yalicyimfya amaka yakwa Satana aya mulwelele pali ino inshita. Abantu balafwaisha ukusumbula ubufwayo bwabo ukucila ubufwayo bwakwa Lesa ukupelwa kwa maka yabulesa kulupwa lwa bufumu ulwa kwa Lesa kulalenga cibe icayanguka ukuti ulupwa lwakwa Lesa lube ulwatangilila indupwa shabantu.</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; <p>The function of human power in Satan's cosmic 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>“Ifintu ifipya nafisa,” cilelosa mukutila: ulubatisho lwa Mupashi bupekanyo bwakwa Lesa.</p> <p>Ifintu ifyaibela ifyalingana mu fishinka ifya mumundanda wakwa Lesa</p> <p>Icifulo cesu icafikwatwa fyesu ifishimoneka (amapalo) ifyapekanishiwa na Lesa Tata uwa maka yonse. Ukusubwa kwesu ukwabushimapepo bwabufumu ubwaibela no bulashi bwabufumu. Ngabashimapepo wabufumu tulaitula pachinso cakwa Lesa. Nga balashi babufumu twiminako Lesa pano isonde.</p> <p>Amasambilisho Yafiswa Ayaibela</p> <p>Ukwikalilila kwa bantu bonse batatu aba muli bulesa patatu mu muntu.</p> <p>Ukusangwapo kwamaka yabulesa</p> <p>Ino ninkulo iyabulo busesemo lelo kukonka fye muntampulo shafikolwe fyakale.</p>	<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>Ukubomfya kwalubatisho lwa Mupashi wa Mushilo</p>	<p>The Application of the Baptism of the Spirit.</p>
<p>Ulubatisho lwa Mupashi wa Mushilo ulufwaya umuntu aitontonkanishisha ukuti cinecine muntu, mukupwililika ukutaluka mumusango uuli onse uwakuikantaika nangu ukuisula. Taufwile ukutontonyanya ukuba ngo wakatama nangu uwasulwa, nangu umusango uuli onse uwakususha kwa bumuntu nangu bumumbi munda.</p> <p>Ubwikalo bwakumupashi bufwile ukupyanina pa bwikalo bwaku mubili.</p> <p>Abena Galatia 3:26-28 “Pantu muli Yesu Kristu bana bakwe bonse mukutetekela. Pantu imwe bonse ababatishiwa muli Kristu, namufwala Kristu. Tamuli mu Yuda nangu umwina Hela, tamuli musha nangu umuntungwa, tamuli umwaume nangu umwanakashi pantu imwe bonse muli bamo muli Kristu Yesu.”</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.</p> <p>Spiritual living must replace psychological living.</p> <p>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>
<p>Isonde lyonse (uushasumina) tababa mulupwa lwakwa Lesa kamofye abo abasumina muli Kristu ababa abana bakwa</p>	<p>The entire world (the unbeliever) is not the family of God. Only those who believe in Christ become the children of</p>

Ulubatisho lwa Mupashi wa Mushilo	The Baptism of the Holy Spirit
<p>Lesa. Nipali ii inshita ulubatisho lwa Mupashi wa Mushilo lutulenga ukuba abana babufumu abakwa Lesa muli ino inkulo ya lukuta.</p> <p>Abasumina bonse muli ino nkulo yalukuta balibatishiwa muli Kristu, abacimfiwa na bacimfya, abasumina abamupashi naba mulwelele bonse cimo cine.</p> <p>“Mwalifwala Kristu” ici cilepilibula ukuti twaliba mwisenge na Kristu. Umutwe kuti wabako ukwabulomubili nomba umubili tekuti ubeko ukwabula umutwe. Muma shiwi yambi kuti twatila amaka ayakulu ayakweshwa muli bulesa bwakwa Kristu na bumuntu bwakwe ubwali mumubili umo muli uyo Shikulu Yesu Kristu ashintilile mumaka yakubelelela ayakwa Lesa Tata namaka yakubelelela aya Mupashi wa Mushilo aya pongolokela kuba nkulo yalukuta.</p>	<p>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. "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>Yesu Kristu abakililwe muli bumuntu bwakwe namaka yakubelelela ayakwa Lesa Tata, elyo namaka yakubelelela aya Mupashi wa Mushilo. “Twalifwala Kristu” mumusango wakutila ukupitila mulubatisho lwa Mupashi wa Mushilo twalikumana kumaka yamoyene ayapulamo ngo mubili wa mutwe, Yesu Kristu.</p> <p>Aba Yuda na ba Hela ninko shibili ishampusana, kabili ninko ishaishibikwe sana mu calo cakale. Aba Yuda baleimona ukuba abakatami pamulandu wa mafunde yakwa Mose. Aba Hela nabo baleimona ukuba abakatami pamulandu wa mano no kwiluka kwacifyalilwa mu Atika namu Yonia munshita yakale ilyo Yesu Kristu talafyalwa (BC). Aba Yuda balesusha intambi sha ci Hela. Aba Hela balemona aba Yuda nga bantu abashakwata intambi, kabili abashasambilila. Eico kwali akapatulula ka nkanda aka kalamba pali ishi inko ishikalamba shibili isha calo cakale.</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>Ukususha na kapatulula kankanda kubi. Abantu abatumpa batontontokanya mumano yakapatulula ka mitundu. Talukwete insambu ishakutontokanya mumusango uyu. Inshita yonse iyo wa shininwa mukususha na kapatulula kankanda, ufwile walapila. Nangu nimuku pwilikisha kwa masambililo ya palwa matontontokanyo balilanda ukuti mu nko shonse mwaliba icibi necisuma ukulingana no kubebeta kwamuntu.</p> <p>Ukubomfya ilisambilisho, kutampa ukutontokanya pali wemwine ngo muntu tekuitontokanishisha ngo luko. Mubwina Kristu takwaba uluko ulukatami nangu ulwasulwa. Ulupwa ulwabufumu ulwakwa Lesa emubili wakwa Kristu, nenko shonse pano isonde shalyumfwa imbila nsuma nokusumina muli Yesu Kristu. Kuli abo bonse abasumina pali ino nkulo yalukuta tapaba ubwafya palwa nko.</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, 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>“Takuli umusha nangu umuntungwa.” Panshita ifi fintu</p>	<p>“There is neither slave nor free.” At the time this was</p>

Ulubatisho lwa Mupashi wa Mushilo	The Baptism of the Holy Spirit
<p>fyalembwa mu bufumu bwa ci Roma kwali impendwa iikulu iyabasha. Abasha abengi bali pa basumina abakubalilapo muli ino nkulo yalukuta. Eico ici cilelosha ku kapatulula kesenge akaliko ilyo ifintu fyalembelwe. Ukufuma panshita iyo wasumina muli Kristu taulingile ukulolesha pa basumina bambi palwa kapatulula kesenge. Taulingile ukumona umuntu nangu umo ngo uuli panshi nangu pamulu obe mu bwikashi. Ulubatisho lwa Mupashi lwa Mushilo lulafumyapo ukupusana kwabwikalo.</p> <p>“Takuli mwaume nangu umwanakashi,” ici cafwilisha ukulondolola icikomo, pantu abalumendo bakabafye balumendo elyo abakashana nabo bakabafye bakashana. Ubupusano bwapali ici cikomo buntubwaishibishakwa nakale. Nangu cingaba ifi imitontonkanishishe yakale iyantambiiyakupusanya yalibomfishiwa pamyaka iingi. Pamo ngeyakutula umo abako bwino pamunankwe, fyonse ifi filapwa ilyo umuntu ababatishiwa mu Mupashi wa Mushilo. Pamo wasumina ukulanda ati ine nalibapo bwino pa mwaume nangu pamwanakashi ici cilepilibula ukuti walitalama.</p>	<p>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>Ici tacipilibula insambu nefikomo ifyo ificili fyaliminina nakulimbwa. Ishi insambu tashilepilibula ukuti kuti caba ifyo fine na mulupwa lwabufumu ulwa kwa Lesa. Mubumi bobo ubwa mumupashi taulolesha nomba pa mwaume nangu umwanakashi mukutemwa nangu mulupato lelo mumupashi ubamona ngabamo abamulupwa lwabufumu ulwa kwa Lesa. Ici ecishinka fye cabula akapatulula kappa mwaume no mwanakashi.</p> <p>Abena Kristu abaibimba mumashiwi yakulandilako abaume nangu abanakashi (ifili ngo buntungwa bwaba namayo) fyaba mumatontonkanyo yabwikashi. Takwaba incende ya ayo amatontonkanyo. Cishinka kwaliba infintu ifyo umwaume engacita ifyo umwanakashi teti acite no mwanakashi nao cimo cine. Nomba ilyo tulelosha pa busumino bwabambi tufwile ukubamona nga bamulupwa lwa bufumu ulwakwa Lesa ngefyo twaba.</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 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.</p>