

BAPTIZIM NKE MMỤỌ NSỌ	Baptism of the Holy Spirit
Okwu mmalite	Introduction
Baptizim nke Mmụọ Nsọ bụ otu n'ime ọrụ nzọpụta asaa nke Chineke Mmụọ Nsọ mere.	The baptism of the Holy Spirit is one of seven salvation ministries by God the Holy Spirit.
Efficacious amara	1. Efficacious grace
Imeghari	2. Regeneration
Baptizim nke Mmụọ Nsọ	3. The Baptism of the Holy Spirit
Imebi nke Mmụọ Nsọ	4. The Indwelling of the Holy Spirit
Njuputa nke Mọ Nsọ	5. The Filling of the Holy Spirit
Akara nke Mmụọ Nsọ	6. The Sealing of the Holy Spirit
Onyinye ime mmụọ	7. Spiritual gifts
I nwere ike ịchọta nkọwa zuru oke nke ozi nzọpụta nke Mmụọ Nsọ n'isiokwu bụ "Mmụọ Nsọ, Ozi Nzọpụta."	You can find a full description of the salvation ministries of the Holy Spirit in the topic "Holy Spirit, Salvation Ministries."
Baptizim nke Mmụọ Nsọ bụ otu n'ime baptism Baibul asaa.	The baptism of the Holy Spirit is one of seven Bible baptisms.
Baptizim nke Moses	1. The Baptism of Moses
Baptizim iko, ma ọ bụ Baptizim nke obe	2. The Baptism of the Cup, or the Baptism of the Cross
Baptizim nke Mmụọ Nsọ	3. The Baptism of the Holy Spirit
Baptism nke ọkụ	4. The Baptism of Fire
Baptizim nke Jọn	5. The Baptism of John
Baptizim nke Jizọs.	6. The Baptism of Jesus.
Baptizim Ndị Kraịst, baptism mmiri nke onye kwere ekwe	7. Christian Baptism, the water baptism of the believer
Eneme mme ibuatikọ ẹmi ke ibuatikọ "Baptism."	These topics are covered in the topic "Baptism."
Nkọwa	Definition
Baptizim nke Mmụọ Nsọ bụ ezigbo baptism, njirimara na -ewere ọnọdụ. Ọ bụ otu n'ime ozi asaa nke Chukwu Mmụọ Nsọ na nzọpụta, nke Chineke Mmụọ Nsọ, n'otu oge mmadụ kwere na Kraịst, na -abanye na onye kwere ekwe ọhụrụ na Kraịst.	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.
Baptizim nke Mmụọ Nsọ bụ ụzọ e si hiwe ezinụlọ eze Chineke n'oge ọgbọ ụka. Ọ bụ ọrụ nke ike nke Mmụọ Nsọ na nzọpụta. Site	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

na anyị na Kraịst, anyị bụ ndị ezinụlọ nke Chineke. Anyị bụ ụdị mmụọ ọhụrụ.	Spirit at salvation. By being entered into union with Christ, we are adopted as royal family of God. We are a new spiritual species.
Njikọ a na Kraịst ka a na -akpọ ido nsọ nsọ ma ọ bụ ido ahụ nsọ.	This union with Christ is called positional sanctification or the sanctification of the body.
Ndị Efesọs 5: 25-27 25 Ndị bụ di, hụnyụ nwunye unu n'anya, di ka Kraịst hụkwara ọgbakọ n'anya ma nyefee onwe ya maka ya, 26 ka o wee were isacha mmiri sachaa ya wee mee ka ọ di ọcha site n'okwu ọnyụ, 27 ka O wee chee ya n'ihu. Ya onwe -ya bu nzukọ -nsọ di ebube, na -enweghi ntụpọ ma ọ bụ ntachi obi ma ọ bụ ihe ọ bụla di otu a, kama ka ọ di nsọ na enweghi mmerụ.	Ephesians 5:25-27 25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.
Baptizim nke Mmụọ Nsọ abụghị ahụmịhe mmetụta uche	The baptism of the Holy Spirit is not an emotional experience
1 Ndị Kọrint 12:13 N'ihu na ọ bụ site na otu Mmụọ ka e mere anyị niile baptizim ibụ otu ahụ, ma ndị Juu ma ndị Grik, ma ndị ohu ma ndị nweere onwe ha, e mewokwa ka anyị niile intoyọ n intoime otu mmụọ.	1 Corinthians 12:13 For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.
Ọ bụ ọrụ nke ike nke Mmụọ Nsọ na -etinye onye kwere ekwe ọ bụla na Kraịst, na -eme ya ụdị mmụọ ọhụrụ.	It is a function of the omnipotence of the Holy Spirit putting every believer into union with Christ, making him a new spiritual species.
E nwere nanị otu baptism nke na -eme ka ezinụlọ eze nke Chineke di n'otu.	There is only one baptism that unifies the royal family of God.
1 Ndị Kọrint 12:13 N'ihu na site n'otu Mmụọ, e mere anyị niile baptizim baa n'otu ahụ; ma hà bụ ndị Juu ma ọ bụ ndị Grik, ma hà bụ ndị ohu nweere onwe ha, e mere ka mmadụ niile drinkọọ mmanya n'ime otu Mmụọ. "	1 Corinthians 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."
Ndị Efesọs 4: 5 otu Onyenwe anyị, otu okwukwe, otu baptism.	Ephesians 4:5 One Lord, one faith, one baptism."
Ndị Rom 6: 3-5 Ọ bụ na unu amaghị na emeela anyị niile baptizim n'ime Jizọs Kraịst? Ya mere, e liri anyị na Ya site na baptism iba n'onywụ Ya, ka, dika a kpolitere Kraịst ọzọ site na ndị nwurụ anwụ ruo n'ebube nke Nna, ka anyị onwe anyị wee jegharị na ndụ ọhụrụ. N'ihu na ọ bụrụ na anyị na Ya dịkọrọ n'oyiyi nke ọnwụ Ya, na ọbụghị naanị nke a, a ga -ejikọkwa	Romans 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."

anyị n'oyiyi nke mbilite n'ọnwụ Ya. "	
Ọhụrụ nke ndụ na -ezo aka na anyị ịbụ ụdị mmụọ ọhụrụ na ezinụlọ eze nke Chineke. Yabụ Ndị Rom 6: 3-5 na-akụzi njirimara na Kraịst n'ọnwụ ya, olili ya, na mbilite n'ọnwụ ya.	The newness of life refers to our being a new spiritual species and royal family of God. So Romans 6:3-5 teaches identification with Christ in His death, burial, and resurrection.
Ọtụtụ nrụtụ aka maka ido nsọ ọnọdụ, ma ọ bụ ime mmụọ nsọ ka a na -ahụkarị na ahirjokwu nkwalite EN + mpaghara nke CHRISTOS, nke a sugharịrị "n'ime Kraịst." Ihe fọrọ nke nta ka ọ bụrụ ebe niile a na -ahụ ahirjokwu a, ọ na -ezo aka na baptism nke Mmụọ Nsọ na njikọta nke ya na Kraịst.	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 Ndị Kọrint 15:22 n'ime Adam mmadụ niile na -anwụ; otu a ka a ga -emekwa ka mmadụ niile dị ndụ n'ime Kraịst. " Ihe atụ Ndị Rom 8: 1.	1 Corinthians 15:22 In Adam all die; so also in Christ shall all be made alive." Cf. Romans 8:1.
Baptizim nke Mmụọ Nsọ metụtara naanị ọgbọ ụka. Ozi nke Mmụọ Nsọ a adighi n'ime Agba Ochie, na -enweghi ntunyere eschatological banyere ya gafere ọgbọ ụka.	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.
Baptism nke Mmụọ Nsọ abughị ọrụ nke onyinye mmụọ ọ bụla.	The baptism of the Holy Spirit is not the function of any spiritual gift.
N'ihì na baptism nke Mmụọ Nsọ bụ nke enyere ụwa niile maka ndị kwere ekwe nke ụka, ọ bughị ahụmịhe ọ bụla. Baptism nke Mmụọ Nsọ bụ omume nke ike nke Mmụọ Nsọ. Oge ọ bụla Chineke na -eji ike Ya dị nsọ, ma ọ bụ ike nke Chineke Nna, Ọkpara, ma ọ bụ Mmụọ Nsọ, ọ na -ewepu ụdị ọ bụla nke imekọ ihe ọnụ. Nke ahụ bụ amara!	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!
Baptizim nke Mmụọ Nsọ enweghi ike ime ruo mgbe enwere mmeri dị mkpa nke Jizọs Kraịst n'ọgụ ndị mmụọ ozi. Ọkwa nchụ -aja ndị Livai ezughị oke maka ọgbọ ụka. Ugbo a, ọ dị mkpa maka ọkwa nchụaja zuru ụwa ọnụ, ebe ọ bụ na onye ọ bụla kwere ekwe bụzi onye Setan na -achụso.	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.
Baptizim nke Mmụọ Nsọ mere na mbụ na Jerusalem yana gụnyere onyinye nke asụsụ ịjị dọọ ndị Juu aka na ntị maka ọbịbịa nke usoro nke ise nke ịdọ aka ná ntị. Ọrụ 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.
Idị n'otu na Kraịst bụ njirimara na -adigide adigide nke na -egosi ọdịiche dị n'etiti Iso Ụzọ Kraịst na okpukpere chi. N'okpukpe,	Union with Christ is a permanent identification which distinguishes Christianity from religion. In religion, man by man's efforts seeks to gain the

mmadụ site na mbọ mmadụ na -achọ inweta ihu ọma Chineke. Na Iso Ụzọ Kraịst, onye kwere ekwe site na njikọta na Kraịst nwere mmekọrịta na -adigide adigide na Chineke.	approval of God. In Christianity, the believer through union with Christ has a permanent relationship with God.
Baptizim nke Mmụọ Nsọ bụ ozu Kraịst, ebe ọ bụ isi. Onyinye Onyenwe anyị nye ahụ ya dị na Ndi Rom 12; 1 Ndi Kọrint 12; Ndi Efesọs 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 Romans 12; 1 Corinthians 12; Ephesians 4.
Baptism nke Mmụọ Nsọ na -ekepụta ezi -na - ụlọ Chineke.	The Baptism of the Holy Spirit Creates the Royal Family of God.
Baptizim nke Mmụọ Nsọ bụ ụzọ e si enye ezinụlọ eze maka aha eze nke atọ nke Onyenwe anyị. Ezinaụlọ nke Chukwu makwaara dị ka ụka zuru ụwa ọnụ ma ọ bụ ahụ nke Kraịst, ka etinyere n'oge nzọpụta onwe onye site na baptism nke Mmụọ Nsọ.	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.
Iha nhataha maka ndi okwukwe ọgbọ ọgbọ niile dabere na nkuzi nke ime mmụọ nsọ, nkuzi nke gụnyere ike nke Mmụọ Nsọ. Site na baptism nke Mmụọ Nsọ, ohere nhata nhata n'ezinụlọ eze nke Chineke nwere njikọ na ozizi abụọ:	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:
Ike nke Mmụọ Nsọ na -emepụta ezinụlọ nke Chineke, ahụ nke Kraịst, dị ka akụkụ ahụ, ọ bughị dị ka ụlọ ọrụ.	<ul style="list-style-type: none"> The omnipotence of the Holy Spirit creates a royal family of God, the body of Christ, as an organism, not as an institution.
N'otu oge, site na baptism nke Mmụọ Nsọ, ike nke Mmụọ Nsọ na -emepụta ụdị mmụọ ọhụrụ maka ibi ndụ mmụọ (ọ bughị maka ibi ndụ mmụọ) n'ime ụwa ekwensu. Onye kwere ekwe nke ọgbọ ụka ọ bụla bụ akụkụ nke ụdị mmụọ a pụrụ iche.	<ul style="list-style-type: none"> 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.
Ọzọkwa, ike nke Mmụọ Nsọ na -enyeakwa ohere nha anya maka mmezu nke otu atụmatụ Chineke site n'ije ije na mmekọrịta n'okpuru mmụọ nsọ.	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.
Ozi nkuzi nke Mmụọ n'ime onye kwere ekwe nke na -eje ije na mkpakọrịta bụ ike na - emezu ụzọ ndụ Ndi Kraịst. Mmụọ Nsọ bụ onye nkuzi, dịka n'ime	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
JỌN 14:26 Ma Onye -nkasi -obi ahu, bú Mọ Nsọ, nke Nnam g sendzite n'aham, Ọ g willzị unu ihe nile, me kwa ka unu cheta ihe nile Mu onwem gwara unu.	John 14:26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.
John 16: 12-14	John 16:12-14

<p>12 “Enwere m ọtụtụ ihe igwa gi, mana i nweghị ike ịnagide ha ugbo a.</p> <p>13 Otú ọ dị, mgbe Ya, bụ Mmụọ nke eziokwu, ịbara, ọ ga -eduba unu n’eziokwu nile; n’ihi na Ọ gaghị ekwu n’ike nke aka Ya, kama ihe ọ bụla ọ nūrụ, ọ ga -ekwu; Ọ ga -agwa gi ihe ndị na -abjā.</p> <p>14 Ọ ga -enye m otuto, n’ihi na ọ ga -ewere nke m, kọkwaara unu ya.</p>	<p>12 “I still have many things to say to you, but you cannot bear them now.</p> <p>13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.</p> <p>14 He will glorify Me, for He will take of what is Mine and declare it to you.</p>
Gụọ 1 Ndị Kọrịnt 2: 9-16	READ 1 Corinthians 2:9-16
<p>1 Jọn 2:27</p> <p>Mana otite mmanụ nke i natara n'aka ya na -ebi n'ime gi, ọ dighịkwa gi mkpa ka onye ọ bụla kuziere gi. mana dika otu etere mmanụ na -akuziri gi gbasara ihe niile, ma bụrụ eziokwu, na abughị ụgha, na dika ọ kuziiri gi, i ga -anogide na ya.</p>	<p>1 John 2:27</p> <p>But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.</p>
Chineke Mmụọ Nsọ bụ Onye na -akuziri anyị eziokwu nke Akwụkwọ Nsọ, nke na -enye anyị ike maka ndụ ime mmụọ ọhụrụ nke Ọ nyere n'oge nzọpụta na baptism nke Mmụọ Nsọ.	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.
Ihe ntunyere nke isi na ahụ	The Analogy of the Head and the Body
Ahụ Kraist bụ ezinụlọ nke Chukwu. Isi ezughị oke ma ọ bụrụ na enweghị ahụ. Ndi mmadu nke Kraist ezughị oke na -enweghị ezi na ulo maka ya.	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.
Nkọwa a na -akuzi na Chọọchị enweghị ike ịbụ ihe dị ndụ ma ọ bụrụ na ejikoghị ya na Kraist. Mmezu nke isi na -emeju ahụ na ahụ na -emecha isi bụ amụma nke Onyenwe anyị nyere na Jọn 14:20 , "gị n'ime m na 1 n'ime gi." "Gị n'ime m" na -ezo aka na ndị kwere ekwe ọgbọ ụka n'ime Kraist site na baptizim nke Mmụọ Nsọ nke na -ebute ido nsọ. "M n'ime gi" na -ezo aka na ibi n'ime Jizọs Kraist, njikọ dị mkpa n'etiti isi na ahụ.	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 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.
A na -etinyere ndị kwere ekwe nke ọgbọ ụka n'otu ahụ na otu ezinụlọ eze	All church age believers are formed into one body and one royal family
Ndị Efesọs 2:16 na ka o wee mee ka ha abụọ dị ná mma, ha na Chineke n'otu anụ ahụ site n'obe, si otú a gbuo iro ahụ.	Ephesians 2:16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.
Ndị Efesọs 4: 4-5 4 E nwere otu ahụ na otu Mmụọ, dika	Ephesians 4:4-5 4 There is one body and one Spirit, just as you were

akporo gi n'otu olileanya nke okpukpo gi;	called in one hope of your calling;
5 otu Onye -nwe, otu okwukwe, otu baptism;	5 one Lord, one faith, one baptism;
Ndi Efesos 5: 30-32 30 N'ih na anyi bu akuku ahụ ya, anụ ahụ ya na okpukpu ya. 31 "N'ih nke a nwoke ga -ahapu nna ya na nne ya wee rapara n'ahụ nwunye ya, ha abuo ga -abu otu anụ ahụ." 32 Nke a bu nnukwu ihe omimi, mana a na m ekwu gbasara Kraist na nzuko -nsọ.	Ephesians 5:30-32 30 For we are members of His body, of His flesh and of His bones. 31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the church.
Ndi Koloisi 1:24 Ugbu a ana m a rejoiceuri o inu na ahuhu m na -ata maka unu, na emejuputakwara m n fleshahu m ihe na -adighi ahukebe nhujanya nke Kraist, n ofih ahụ ya, nke bu nzuko ya.	Colossians 1:24 I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,
Ndi Koloisi 2:19 ma ghara ijidesi Isi ahụ ike, onye anụ ahụ niile na -azu ma na -ejiko onu site na nkwonkwo na akwara, na -eto site na mmuba sitere na Chineke.	Colossians 2:19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.
Mmụọ Nsọ bu onye nnochị anya ahụ Kraist, ogbako nke uwa niile na ezinulo eze nke Chineke. Emere nke a site na baptism nke Mmụọ Nsọ.	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.
Chineke Nna hoputara Jizos Kraist ka o buru isi nke anụ ahụ dika akuku nke utu aha eze nke ato. Okwu oyiri maka ezinulo eze nke Chineke bu:	God the Father appointed Jesus Christ as the head of the body as a part of His third royal title. Synonyms for the royal family of God are:
Isi nke Kraist	<ul style="list-style-type: none"> • The Body of Christ
Uka	<ul style="list-style-type: none"> • The Church
Nwunye nke Kraist.	<ul style="list-style-type: none"> • The Bride of Christ.
Njirimara nke Baptizim nke Mmụọ Nsọ.	The Characteristics of the Baptism of the Spirit.
• O bughị ahumihe, o nweghikwa njiko na mmetuta mmadu.	<ul style="list-style-type: none"> • It is not an experience, and it is not related to human feeling.
• O naghị aga n'ihu. Yabu, enweghi ike ikwalite ya n'oge ma o bu mgbe ebighi ebi. Njiko anyi na Kraist zuru oke site na nzoputa.	<ul style="list-style-type: none"> • It is not progressive. Therefore, it cannot be improved in either time or eternity. Our union with Christ is perfect from salvation.
• O nweghi ihe ruru eru ma o bu ikike mmadu o bu. O nweghi ihe i ga -eme ka e mee gi baptizim nke mmuọ nsọ.	<ul style="list-style-type: none"> • It is not related to any human merit or ability. There is nothing you can do to have the baptism of the Spirit.

<ul style="list-style-type: none"> • A na -enweta ya n'uju n'oge nzọpụta. Ọ bughị ahụmịhe nke nzọpụta. Ọ bughị “ngọzi nke abụọ”. Ịdị n'otu nke anyị na Kraịst bụ ozi zuru oke site na Mmụọ Nsọ. 	<ul style="list-style-type: none"> • 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.
<ul style="list-style-type: none"> • Ọ na -adj ebighi ebi na enweghị mgbanwe na ọdịdị. Chineke ma ọ bụ mmadụ enweghị ike ịkagbu ma ọ bụ gbanwee ya. Ọ bụ akụkụ nke nchekwa ebighi -ebi gi. Ọ dighị renunciation; enweghị mmehie, ezi mmadụ, ma ọ bụ ihe ọjọọ; enweghị mmebi omume ma ọ bụ omume rụrụ arụ nwere ike ịkagbu ozi nke Mmụọ Nsọ. 	<ul style="list-style-type: none"> • 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.
<ul style="list-style-type: none"> • Baptizim nke Mmụọ Nsọ bụ ihe a maara ma ghọta naanị site na nghọta nke ozizi omimi nke ọgbọ ụka. Ya mere, enweghị ike itinye ya n'ọnọdụ amaghị. A naghị ahụ ya anya, ọ bughị n'okpuru mkpali; ọ dabere na nghọta nke nkuzi Bible naanị. 	<ul style="list-style-type: none"> • 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.
Arụ ọrụ nke Baptizim nke Mmụọ Nsọ.	The Mechanics of the Baptism of the Holy Spirit.
Ndị Galetia 3: 26-28 N'ihị na unu niile bụ ụmụ Chineke [ezinụlọ eze] site n'okwukwe n'ime Kraịst Jizọs. N'ihị na emere unu niile baptizim n'ime Kraịst, unu yikwasịrị Kraịst. E nweghị onye Juu ma ọ bụ onye Grik, e nweghị ohu ma ọ bụ onye nweere onwe ya, e nweghị nwoke ma ọ bụ nwanyị; n'ihị na unu niile bụ otu onye n'ime Kraịst Jizọs. "	Galatians 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."
Enweghị ịkpa ókè agbụrụ ma ọ bụ ajo mbunobi agbụrụ n'ezinụlọ eze nke Chineke.	There are no racial distinctions or racial prejudices in the royal family of God.
E nwere ọtụtụ ndị ohu n'Alaeze Ukwu Rom. Pọl gwara ndị ohu ka ha ghara ịchọ nnwere onwe ha. “Ohu ma ọ bụ onye nwe onwe ya” pụtara na enweghị nkewa n'etiti mmadụ na ezinụlọ eze Chineke.	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.
Ma nwoke ma nwanyị na Kraịst dịkwa n'otu ma bụrụ ndị ezinụlọ eze. N'alụmdi na nwunye Ndị Kraịst, ị lughị onye nọ n'okpuru gi.	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.
Ebe ọ bụ na a na -enweta baptism nke Mmụọ n'uju n'oge nzọpụta, ọdịda mmadụ ọ bụla enweghị ike ịgbanwe ya.	Since the baptism of the Spirit is obtained in full at the moment of salvation, it cannot be reversed by any human failure.

A na -enye baptism nke mmụọ nsọ maka ndị kwere ekwe niile n'oge nzọpụta. Ya mere, ọ bụ ihe na -eme ka a dị n'otu, na ọ bụ ya bụ ụzọ e si hiwe ezinụlọ eze Chineke.	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.
Ọdịdị zuru ụwa onye nke baptism nke mmụọ nsọ na -egbochi ohere nke ịbụ onye nwere ahụmihe. Ọ dighị amata otu onye kwere ekwe na onye ọzọ; ọ naghị eme ka otu onye kwere ekwe dị elu ma ọ bụ dị ala karịa onye ọzọ.	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.
A na -ewere 1 Ndị Kọrịnt 12:13 dị ka isi okwu na baptism nke Mmụọ Nsọ.	1 Corinthians 12:13 is considered to be the key passage on the baptism of the Holy Spirit.
"Site n'otu Mmụọ [ike nke Mmụọ Nsọ], e mere anyị niile baptizim n'otu ahụ, ma ndị Juu ma ndị mba ọzọ, ma ndị ohu ma ndị nweere onwe ha. Ọzọkwa, mmụọ niile mere ka anyị niile drinkụọ.	"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."
N'ịdị n'otu nke Kraist, a na -ewepụ ịkpa oke mmadụ niile site na nhazi ezinụlọ ezi Chineke. Ọ bughị agbụrụ ma ọ bụ ọkwá dị na ndụ bụ okwu. Enweghị ọdịiche agbụrụ, ọhaneze ma ọ bụ akụ na ụba.	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.
Ịy ihe ọ likeụ ,ụ, dị ka iri nri, bụ ihe atụ nke agwa adighị mma nke okwukwe dika naanị ụzọ nzọpụta. Ụdị mmadụ niile nwere ike ilo. Baptizim nke Mmụọ Nsọ na -eme n'oge nke okwukwe onwe onye n'ime Kraist.	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.
Ahịrịokwu nke ikpeazụ bụ mmezu nke ọkpụkpọ Onyenwe anyị, nke enyere na Jọn 7: 37-39, mgbe Kraist buru amụma na anyị niile ga-a ofụ Mmụọ Nsọ site n'okwukwe anyị na-enweghị isi. "Ugbu a n'ụbọchị ikpeazụ nke nnukwu oriri ahụ, Jizọs biliri wee tie mkpu, na -asi, 'Ọ bụrụ na akpịrị na -akpọ onye ọ bụla nkụ, ya bjakwute m drinkụọ mmiri. mmiri ga -esi n'ime ya na -asọpụta. ' Ma nka ka O kwuru bayere Mọ Nsọ, nke ndi kwere na Ya gaje inara. N'ih i na e nyebeghi Mmụọ Nsọ, n'ih i na e nyebeghi Kraist otuto. "	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 na -akuzi na baptism nke Mmụọ Nsọ na -eme mgbe anyị kwenyere na Jizọs Kraist n'oge nzọpụta anyị. "Iyi nke mmiri na -asọpụta ga -esi n'ime ya na -asọpụta" bụ amụma nke imeju nke Mmụọ Nsọ, ya bụ, ebe obibi, ọrụ, ike n'ime Onye Kraist n'oge	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.

ogbo ụka naanị.	
Amụma nke Baptizim nke Mmụọ Nsọ.	The Prophecy of the Baptism of the Spirit.
Ọ dịtughị mgbe e kwuru maka baptism nke Mmụọ Nsọ n'Agba Ochie n'ihì na ọ bụ akụkụ nke ozizi omimi maka ogbo ụka.	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.
Mana baptism nke Mmụọ Nsọ ka Onye -nwe -anyị Jizọs Kraịst buru n'amụma tupu ogbo ụka, n'okwu ụlọ elu.	But the baptism of the Spirit was prophesied by the Lord Jesus Christ before the church age, in the upper room discourse.
Jon 14:20 N'ụbọchị ahụ [Pentikọst] unu ga -amata na mụ onwe m nọ n'ime Nna m, na unu nọkwa n'ime m, mụ onwe m dịkwa n'ime unu. ”	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.”
"Anọ m na Nna m" bụ njirimara nke mmụọ nsọ na -egosi na Jizọs Kraịst bụ Chineke ebighi ebi, ya na Chineke Nna.	"I am in My Father" is the identity of divine essence indicating that Jesus Christ is eternal God, coequal with God the Father.
"Gị n'ime m" bụ amụma nke baptizim nke Mmụọ Nsọ na nsonazụ dị nsọ, na ịdị n'otu na Kraịst.	"You in Me" is the prophecy of the baptism of the Holy Spirit and resultant positional sanctification, being in union with Christ.
"M n'ime gị" na -ezo aka na ibi n'ime Jizọs Kraịst.	"I in you" refers to the indwelling of Jesus Christ.
Tupu ọ rigoro n'eluigwe, Onyenwe anyị gwara ndị na -eso ụzọ na Oṣu 1: 5, "Jọn jiri mmiri mee baptism, mana a ga -ejị mmụọ nsọ mee unu baptism ụbọchị ole na ole ugbu a [ụbọchị iri]."	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]."
Amụma a mezuru ụbọchị iri ka Onyenwe anyị kwuchara ya na Olu Ndiọzi 1: 5.	This prophecy was fulfilled ten days after our Lord uttered it in Acts 1:5.
Baptizim nke Mmụọ Nsọ Na -amalite Oge Ụka	The Baptism of the Spirit Begins the Church Age
Amụma ndị e buru banyere baptism nke Mmụọ Nsọ mezuru n'ụbọchị ụka nke ụka malitere, n'ihe dị ka 32 AD Jizọs buru amụma ogbo ụka dika oḍinihu,	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,
Matu 16:18 Jizọs sịrị, `` Asị m gị [Peter] na ị bụ PETROS [obere okwute] na n'elu PETRA [nnukwu nkume a, Jizọs Kraịst] ka m ga -ewu chọọchị m; ọnụ ụzọ ámá nke hel agaghịkwa emerị ya. ”	Matthew 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.”
Ngosipụta oḍinihu nke OIKODOMEO, nke a sugharịrị " ga -ewu " dị mkpa, n'ihì na ọ na -egosi na ọ nweghị ụka ọ bụla digidere ruo oge ahụ, ọ nweghịkwa ụka ga -adị ruo mgbe	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

mbilite n'ọnwụ na nrịgo nke Kraịst gasịrị. Chineke Nna ga -ewu ụlọ ahụ n'ezie, mana a ga -ewu ya n'elu Jizọs Kraịst, Oké Nkume ahụ.	and ascension of Christ. God the Father will actually do the building, but it will be built on Jesus Christ, the Rock.
N'ụbọchị Pentikọst, baptism nke Mmụọ Nsọ weere ndị kwere ekwe niile nọ ebe ahụ wee bata n'ime Kraịst. N'otu oge ahụ, Chineke Ọkpara nyere onyinye mmụọ nke mbụ. Otu n'ime onyinye izizi a ga -egosipụta bụ onyinye nke asụsụ, nani n'ihị na n'ime Jerusalem n'oge mmemme Pentikọst, e nwere puku kwuru puku ndị Juu na -asụ ọtụtụ asụsụ dị iche iche.	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.
Dị ka Isa. 28, ejiri onyinye asụsụ dị ka idọ aka na ntị ikpeazụ nye Israel na ha na -agara Chineke mba ọmụrụ nwa.	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.
Agbanyeghị na ekwughị ya n'Ọrụ Ndjozi 2, anyị ma na baptizim nke mmụọ nsọ mere n'ụbọchị Pentikọst n'ihị n'ọghachi azụ Pita na Ọrụ 11. Na Pentikọst ndị Jentail, Ọrụ 11: 15-17, Pita matara na ihe mere ha n'ụbọchị ahụ nke Pentikọst na Jerusalem (Ọrụ 2) bụ mmezu nke amụma nke Ọrụ 1: 5. N'itughari uche azụ, Pita kwuru si, "Ka m [Pita] malitere ikwu okwu, Mmụọ Nsọ dakwasịrị ha dika Ọ mere n'isi anyị na mbido [Pentikọst, Ọlụ Ndjozi 2: 3] .Mgbe ahụ chetara okwu Onyenwe anyị. , otu O si ekwu [Ọrụ 1: 5 bụ otu ihe atụ edere edere], 'Jón jiri mmiri mee baptism, mana a ga -ejị mmụọ nsọ mee unu baptizim.' Ya mere, ọ bụrụ na Chineke nyere ha [ndị mba ọzọ] otu onyinye ahụ e nyere anyị [ndị Juu], mgbe ha kwere n'Onyenwe anyị Jisọs, onye ka m bụ ka m ga -eguzo n'ụzọ Chineke? '"	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?'"
"Mmụọ Nsọ dakwasịrị ha" na -ezo aka na ahụmịhe Pita nwere na Sesaria. Ndị mba ọzọ bjakwutere ya na Jopa rịọ ya ka ọ bịa Sesaria, nke o mere. Ka Pita malitere ikwu okwu n'oge ahụ, ndị Jentail nwetara baptism. nke Mmụọ Nsọ dị ka ndị Juu mere n'ụbọchị Pentikọst.	"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.
Pita ghọtara na ndị Jentail bụ akụkụ nke ahụ Kraịst, n'ihị na ha nwere Pentikọst nke ha, dị ka a pụrụ isi kwuo ya. Ya mere, baptism nke Mmụọ Nsọ metụtara ma onye Juu ma onye Jentail; ọ bughị nanị onye Juu.	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.

Baptizim nke Mmụọ Nsọ na -emepụta ụdị mmụọ ọhụrụ	The Baptism of the Holy Spirit Creates a New Spiritual Species
Enweela ụdị anụ ọhịa abụọ ọhụrụ n'akụkọ ihe mere eme mmadụ. E kere Izrel dika ụdị agbụrụ ọhụrụ; na Ụka bụ ụdị mmụọ ọhụrụ.	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.
sitere na ụdị agbụrụ ọhụrụ b́jara mba d́i iché iché na -ab́jakwute Chineke n'ogbó nke Izrel na n'ime puku afó iri.	from the new racial species came the client nations to God in the dispensation of Israel and in the millennium.
site na ụdị mmụọ ọhụrụ, Chọọchị na -abụ ntọala nke mba ndị Jentail na -ewetara Chineke.	from the new spiritual species, the Church becomes the basis for Gentile client nations to God.
N'ihí baptism nke Mmụọ Nsọ, e meputara ụdị mmụọ ọhụrụ nke na -enweghí ọd́iche d́i n'etiti onye Juu na onye mba ọzọ. Enweghí ikpa ókè agbụrụ na Kraist.	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.
Na Gal 6:15, a kọwara nke a d́i ka "ọ bughí ibi úgwù ma ọ b́ ebigheí úgwù, kama ọ b́ ụd́i ọhụrụ [mmụọ]."	In Gal 6:15, this is described as "neither circumcision nor uncircumcision, but a new [spiritual] species."
2 Ndị Kọrınt 5:17 Ya mere, ọ b́rụ na onye ọ b́la nọ na Kraist, ọ b́ ụd́i ọhụrụ [mmụọ]. Ihe ochie enwekwaghí ike ha; lee, ihe ọhụrụ ab́jawo. "	2 Corinthians 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."
N'oge ibanye onye kwere ekwe na Kraist (id́i nsọ ọnọd́), ike nke Mmụọ Nsọ na -emepụta ụd́i mmụọ ọhụrụ site na baptism nke Mmụọ Nsọ. Emebere ụd́i mmụọ ọhụrụ ah́u maka nnweta na nnọchite nke ike Chineke.	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.
Nd́i mmad́u na -enwe mmaśi iché maka "ihe ochie" d́ika ihe ọ b́la b́ ajọ agwa ha nke ha haṕurú n'ike ańu ah́u. Agbanyeghí, ihe í nwere ike ime n'ike nke ańu ah́u enweghí ike ime ǵi onye okike n'ime Kraist Jizọs. Ib́u onye e kere ọhụrụ n'ime Kraist Jizọs dabere n'ike nke Mmụọ Nsọ.	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.
Agbanyeghí, "ihe ochie akẃśila ike ha" na -ezo aka:	However, "the old things have lost their power" refers to:
<ul style="list-style-type: none"> • Mmet́ta tupu nzọputa, nke nwere ike iga n'ihu ma ọ b́rụ na enweghí nghóta maka ozizi na uto ime mmụọ; 	<ul style="list-style-type: none"> • Pre-salvation influences, which may continue if there is no perception of doctrine and spiritual growth;
<ul style="list-style-type: none"> • Ọnọd́ n'ime Adam ma bute ọnẃu mmụọ, Nd́ Rom 5:12, 1 Nd́ Kọrınt 15:22, "N'ime Adam ka mmad́u niile na -anẃu; n'ime Kraist 	<ul style="list-style-type: none"> • Position in Adam and resultant spiritual death, Romans 5:12, 1 Corinthians 15:22, "In Adam all die; in Christ shall all be made

ka a ga -eme ka mmadụ niile dị ndụ."	alive."
<ul style="list-style-type: none"> • Ụdị mmehie ochie. Ụdị mmehie ochie ahụ enwekwaghị ike ya; naanị ị nwere ike inyeghachi ya ike ahụmịhe site na ọrụ nke ọchịchọ ọjọọ gị; 	<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;
<ul style="list-style-type: none"> • "Ihe ochie" gụnyere nkwarụ mkpụrụ ndụ ihe nketa, gburugburu ebe obibi, na nkwarụ afọ ofufo. <p>Ihe ọ bụla bụ nkwarụ gị tupu nzọpụta, ha enwekwaghị ike n'ahụ gị ma ha abughịzi ndị nkwarụ iji gbochie gị ịga n'ihu na ndụ ime mmụọ;</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;
<ul style="list-style-type: none"> • Ọrụ nke ike mmadụ na mbara igwe Setan. Site n'ime ihe na -adighị mma, ị ga -enweta ike Setan. Ma ike Chineke ka elu n'elu eluigwe ike ugbo a. 	<ul style="list-style-type: none"> • 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.
<ul style="list-style-type: none"> • Ndị mmadụ na -ekwusi okwu ike na -ebute ihe karịa mkpa Chineke. Inye ike nke Chineke nye ezinụlọ eze nke Chineke na -eme ka mmekọrịta dị n'etiti anyị na Chineke bụrụ ụzọ karịa mmekọrịta mmadụ na ibe ya. 	<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.
"Ihe ọhụrụ abjawo" na -ezo aka:	"New things have come" refers to:
<ul style="list-style-type: none"> • Baptizim nke Mmụọ Nsọ. 	<ul style="list-style-type: none"> • The baptism of the Spirit.
<ul style="list-style-type: none"> • Atụmatụ Chineke. 	<ul style="list-style-type: none"> • The plan of God.
<ul style="list-style-type: none"> • Ihe nhatanha pụrụ iche dị na atụmatụ protocol. 	<ul style="list-style-type: none"> • The unique equality factors in the protocol plan.
<ul style="list-style-type: none"> • Pọtụfoliyo nke anyị nke akụ a na -adighị ahụ anya (ngozị) kwadebere anyị site n'ike nke Chineke Nna. 	<ul style="list-style-type: none"> • Our very own portfolio of invisible assets (blessings) prepared for us by the omnipotence of God the Father.
<ul style="list-style-type: none"> • Ụlọ ọrụ eze anyị pụrụ iche nke ọkwa nchụ aja eze na onye nnọchi anya eze. Dị ka onye nchụàjà eze, anyị na -anọchite anya onwe anyị n'ihu Chineke. Dị ka onye nnọchi anya eze, anyị na -anọchite anya Chineke n'ihu ụwa. 	<ul style="list-style-type: none"> • 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.
<ul style="list-style-type: none"> • Ozizi omimi pụrụ iche. 	<ul style="list-style-type: none"> • The unique mystery doctrines.
<ul style="list-style-type: none"> • ibi n'ime mmadụ atọ nke Atọ n'Ime Otu. 	<ul style="list-style-type: none"> • The indwelling of all three persons of the Trinity.
<ul style="list-style-type: none"> • Ọdịdị pụrụ iche nke ike Chineke. 	<ul style="list-style-type: none"> • The unique availability of divine power.
<ul style="list-style-type: none"> • Nke a bụ ọgbọ nke amụma, naanị usoro akụkọ ihe mere eme. 	<ul style="list-style-type: none"> • This is a dispensation of no prophecy, only historical trends.

Iji Baptism nke Mmụọ Nsọ.	The Application of the Baptism of the Spirit.
Baptizim nke Mmụọ Nsọ na -achọ ka onye kwere ekwe were onwe ya dị ka mmadụ, kpam kpam n'ụdị ọ bụla nke ịdị elu ma ọ bụ ịdị ala. Ị gaghi ewere onwe gị dị ka onye ka elu ma ọ bụ dị ala, ma ọ bụ nwee ụdị ajọ mbunobi ọ bụla ma ọ bụ ihu abụọ.	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.
Ndụ ime mmụọ ga -anọchi ndụ mmụọ.	Spiritual living must replace psychological living.
Ndị Galetia 3: 26-28 N'ihì na unu niile bụ ụmụ Chineke site na okwukwe na Kraịst Jizọs. N'ihì na unu niile, ndị e mere baptizim baa na Kraịst, eyikwasịwo Kraịst [ịdị n'otu nke Kraịst]. Ya mere, enweghị onye Juu ma ọ bụ onye Jentail [enweghị agbụrụ dị na Kraịst], ọ dighi ma ọ bụ ohu ma ọ bụ onye nweere onwe ya [enweghị ọdịiche dị n'etiti mmadụ na Kraịst], enweghị nwoke ma ọ bụ nwanyị [enweghị ọdịiche mmekọahụ na Kraịst]; n'ihì na unu niile bụ otu onye n'ime Kraịst.	Galatians 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.
Uwa dum (onye na -ekweghị ekwe) abụghị ezinụlọ Chineke. Naanị ndị kwere na Kraịst na -aghọ ụmụ Chineke, mgbe ahụ, baptism nke Mmụọ Nsọ na -eme ka anyị bụrụ ezinụlọ nke eze nke Chukwu nke ụka.	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.
Emere ndị kwere ekwe nke ọgbọ ụka baptizim n'ime Kraịst, ndị furu efu na ndị mmeri, ndị kwere ekwe ime mmụọ na mbara igwe.	All church age believers have been baptized into Christ, losers and winners, spiritual and cosmic believers alike.
“Yikwasịnyị onwe unu Kraịst” pụtara na anyị na isi dị n'otu. Isi nwere ike ịdị na -enweghị ahụ, mana ahụ enweghị ike ịdị na -enweghị isi. n'elu ike nile nke Chineke Nna na ike nke Mmụọ Nsọ, ejupụtala n'ọgbọ ụka.	"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.
Jisus Kraịst kwagidere na mmadụ ya site n'ike nke Chineke Nna na ike nke Mmụọ Nsọ. Anyị 'eyikwasịwo Kraịst' dij ka a pụrụ isi kwuo ya, site na baptism nke Mmụọ Nsọ, anyị abụrụla akụkụ nke otu nnwale ike dij ukwu, dij ka ahụ nke isi, Jizọs Kraịst.	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.
Ndị Juu na Grik bụ agbụrụ abụọ dij iche iche, na agbụrụ ndị ama ama n'ụwa ochie. Ndị Juu	Jew and Greek are two distinct races, and the most famous races of the ancient world. The Jews

weere onwe ha dị ka ndị ka elu n'ihl lwu Mosis. Ndị Gris chere na ha ka ndị ka elu n'ihl nnukwu akụkọ ihe mere eme ha na echiche amamihe na omenala na Attica na Ionia na narị afọ nke anọ na ise BC Ndị Juu na -eleda omenala ndị Gris anya. Ndị Gris lere onye Juu anya anya dị ka onye na -enweghị omenala, enweghị nkà mmụta sayensị. Ya mere enwere nnukwu iro agbụrụ n'etiti agbụrụ abụọ a nke ụwa ochie.	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.
Ikpọasị agbụrụ dị njo. Ndị nzuzu na -echie n'echiche ikpa ókè agbụrụ. Anyị enweghị ikike ichie otu a. Oge ọ bụla i mara ajọ mbunobi agbụrụ, kwupụta ya! Ọbunadi nkwubi okwu gbasara mmụọ na agbụrụ ọ bụla nwere nke ọma na nke ọjọọ bụ echiche mmadụ kacha mma.	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.
Itinye ozizi a n'ọrụ bụ imalite ichie maka onwe gị dika mmadụ, ọ bughị dị ka agbụrụ. Enweghị ihe dị ka ma ọ bụ agbụrụ ka elu ma ọ bụ nke dị ala na Iso Ụzọ Kraịst. Ezinaụlọ nke Chukwu bụ ahụ nke Kraịst, na agbụrụ niile dị n'ụwa anabatala Ozioma wee kwere na Jizọs Kraịst. Ọsọ abughị ihe esemokwu, n'ihl na onye kwere ekwe nke ọgbọ ụka niile na Kraịst.	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.
"Enweghị ohu ma ọ bụ onye nweere onwe ya." N'oge edere nke a n'Alaeze Ukwu Rom, enwere ọtụtụ ndị ohu. Ọtụtụ n'ime ndị ohu so na ndị kwere ekwe nke ọgbọ ụka.	"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.
site na mgbe ikwere na Kraịst, i gaghizi ele ndị kwere ekwe ndị ọzọ anya na ikpa oke ọha. I gaghizi ewere onye ọ bụla dị ka ọha mmadụ n'okpuru gị ma ọ bụ karịa gị. A na -ewepụ ndịiche n'etiti ọha site na baptism nke Mmụọ Nsọ.	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.
"Enweghị nwoke ma ọ bụ nwanyị." Nke a na -enye aka ikpwa ụkpụrụ; n'ihl na ụmụ nwoke ga -abụ ụmụ nwoke, ụmụ agbọghọ ga -abụkwa ụmụ agbọghọ. Ihe dị ichie n'etiti ha abụọ doro anya. Agbanyeghị, isi okwu ebe a bụ na ọdibendị ochie, ihe gbasara mmụọ nke ejirila rụọ ọrụ kemgbe ọtụtụ afọ, ya bụ, na otu nwoke na nwanyị dị mma karịa nke ọzọ, ha niile agaala na baptism nke Mmụọ Nsọ. Dika onye kwere ekwe, ikwu na i ka	"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

nwoke ma ọ bụ nwanyị mma pụtara na ị dị mpako.	you\'are arrogant.
Nke a anaghị agbanwe ụkpụrụ ikike nke ka bụ akụkụ nke nguzobe. Mana ikike apụtaghị ika elu n\'ezinụlọ eze nke Chineke.	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.
N\'ime ndụ ime mmụọ gị, ị naghị elele nwoke ma ọ bụ nwanyị anya site n\'ihunanya ma ọ bụ ịkpọasi, mana ị na -ele ha anya dị ka ndị otu ezinụlọ nke Chineke. Nke a bụ naanị ịkpa oke na-abụghị nwoke na nwanyị.	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.
Ndị Kraịst na -etinye aka n\'okwu gbasara mmekọahụ nke oge anyị (dịka ntọhapụ ụmụ nwanyị) nọ na ndụ mmụọ. Enweghị ebe maka echiche dị otú ahụ. Ọ bụ eziokwu na e nwere ihe ụfọdụ nwoke nwere ike ime na nwanyị enweghị ike, na nke ọzọ. Mana ka anyị na -ele ndị kwere ekwe ndị ọzọ anya, anyị ga -ewere ha dị ka ezinụlọ eze nke Chineke dịka anyị dị.	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.