

Kubhabhatidzwa Kwemweya Mutsvene - Baptism of the Holy Spirit	
Nhanganyaya	Introduction
Kubhabhatidzwa kweMweya Mutsvene ndomumwe wevanomwe vanoponeswa mavhangeri naMwari Mweya Mutsvene.	The baptism of the Holy Spirit is one of seven salvation ministries by God the Holy Spirit.
1. Nyasha dzakanaka	1. Efficacious grace
2. Regeneration	2. Regeneration
3. Kubhabhatidzwa kweMweya Mutsvene	3. The Baptism of the Holy Spirit
4. Kugara kweMweya Mutsvene	4. The Indwelling of the Holy Spirit
5. Kuzadzwa kweMweya Mutsvene	5. The Filling of the Holy Spirit
6. Kuiswa chisimbiso cheMweya Mutsvene	6. The Sealing of the Holy Spirit
7. Zvipo zveMweya	7. Spiritual gifts
Iwe unogona kuwana tsanangudzo yakazara yehupenyu hwehupenyu hweMweya Mutsvene munyaya inoti "Mweya Mutsvene, Salvation Ministries."	You can find a full description of the salvation ministries of the Holy Spirit in the topic "Holy Spirit, Salvation Ministries."
Kubhabhatidzwa kweMweya Mutsvene ndeimwe yebhapatidzo dzebhaibheri.	The baptism of the Holy Spirit is one of seven Bible baptisms.
1. Kubhabhatidzwa kwaMosesi	1. The Baptism of Moses
2. Kubhabhatidzwa kweKombe, kana kubhabhatidzwa kweMuchinjikwa	2. The Baptism of the Cup, or the Baptism of the Cross
3. Kubhabhatidzwa kweMweya Mutsvene	3. The Baptism of the Holy Spirit
4. Kubhabhatidzwa kweMoto	4. The Baptism of Fire
5. Kubhabhatidzwa kwaJohani	5. The Baptism of John
6. Kubhabhatidzwa kwaJesu.	6. The Baptism of Jesus.
7. Kubhabhatidzwa kwechiKristu, rubhabhatidzo rwemvura rwemutendi	7. Christian Baptism, the water baptism of the believer
Iyi misoro yakafukidzwa munyaya inoti "Kubhabhatidza."	These topics are covered in the topic "Baptism."
Tsanangudzo	Definition
Kubhabhatidzwa kweMweya Mutsvene kubhabhatidzwa kwechokwadi, chiratidzo chaicho chinoitika. Ndiyo imwe yemabasa manomwe aMwari Mweya Mutsvene mukuponeswa, umo Mwari Mweya Mutsvene, panguva iyo munhu anotenda munaKristu, anopinda mutendi mutsva kuti ave pamwe	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.

naKristu.	
Kubhabhatidzwa kweMweya Mutsvene ndiyo nzira yekuumba mhuri yeumambo hwaMwari munguva yekereke. Icho basa reusimba rose reMweya Mutsvene mukuponeswa. Nokupinda muhumwe naKristu, isu takagamuchirwa semhuri yeumambo hwaMwari. Isu tiri mutsva mumweya.	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.
Uku kubatana naKristu kunonzi kunzvimbo yekutsveneswa kana kutsveneswa kwemuviri.	This union with Christ is called positional sanctification or the sanctification of the body.
VaEfeso 5: 25-27 25 Varume, idai vakadzi venyu, sezvo Kristu akadawo kereke uye akazvipa nokuda kwake, 26 kuti azvinatse nekuchenesa nekushambidza kwemvura neshoko, 27 kuti amuisse kwaari kereke inobwinya, isina ruvara kana kuoma kana chimwe chinhu chakadai, asi kuti ave mutsvene uye asina mhosva.	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.
Rubhabhatidzo rweMweya Mutsvene harusi ruzivo rwekunzwa	The baptism of the Holy Spirit is not an emotional experience
1 VaKorinde 12:13 Nokuti neMweya umwe isu tose takabhapatidzwa mumuviri umwe-vangava vaJudha kana vaGiriki, kana varanda kana vakasununguka-uye tose takaitwa kunwa muMweya umwe.	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.
Icho basa reusimba rose reMweya Mutsvene kuisa mutendi wose kubatana naKristu, achimuita mweya mutsva wemweya.	It is a function of the omnipotence of the Holy Spirit putting every believer into union with Christ, making him a new spiritual species.
Kune kubhabhatidzwa kumwe chete kunobatanidza mhuri yeumambo hwaMwari.	There is only one baptism that unifies the royal family of God.
1 VaKorinde 12:13 Nokuti kuburikidza neMweya umwe, isu tose takabhapatidzwa mu muviri umwe; kunyange vaJudha kana vaGiriki, kana varanda vekusununguka, vose vakagadzirwa kunwa muMweya umwe.	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."
VaEfeso 4: 5 Mumwe Ishe, kutenda kumwe, kubhabhatidzwa kumwe. "	Ephesians 4:5 One Lord, one faith, one baptism."
VaRoma 6: 3-5 Iwe hauzivi here kuti isu tose takabhapatidzwa muna Jesu Kristu? Nokudaro, takavigwa pamwe naye kuburikidza nerubhapatidzo murufu rwake,	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

kuitira kuti sezvo Kristu akamutswa zvakare kuvakafa kuti akudzwe naBaba, isuwo tinogona kufamba mutsva hwehupenyu. Nokuti kana takabatana naye mukufananidzwa kwerufu rwake, uye kwete izvi bedzi, tichavawo vakabatana mumufananidzo wekumuka kwake. "	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."
Ihu hutsva hwehupenyu hunoreva kuti isu tive hupenyu hutsva hwemweya uye mhuri yeumambo hwaMwari. Saka VaRoma 6: 3-5 inodzidzisa kuzivikanwa naKristu murufu rwake, kuvigwa uye nekumuka.	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.
Iyo yakawanda inotaura nezvekutsveneswa kwepfungwa, kana kubhabhatidzwa kweMweya Mutsvene kunowanikanwa mumutauro wepakutanga EN + iyo inowanikwa yeKRISTOS, yakashandurwa "munaKristu." Panenge pose pose iyo mutsara inowanikwa, inoreva kubhabhatidzwa kweMutsvene Mweya uye zvichiguma nekubatana naKristu.	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 VaKorinte 15:22 Muna Adhamu vose vanofa; saizvozvowo muna Kristu vose vachaitwa vapenyu. "Cf. VaRoma 8: 1.	1 Corinthians 15:22 In Adam all die; so also in Christ shall all be made alive." Cf. Romans 8:1.
Kubhabhatidzwa kweMweya Mutsvene kunobatana nezera rechechi chete. Ichi ushumiri hweMweya Mutsvene hachiwanike muTsitamente yekare, uye hapana mahedheni ezvokutaura kune iyo kupfuura kwezera remachechi.	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.
Kubhabhatidzwa kweMweya Mutsvene hakusi basa repi zvaro zvemweya.	The baptism of the Holy Spirit is not the function of any spiritual gift.
Nokuti rubhabhatidzo rweMweya Mutsvene rwakapiwa nyika yose yezera rezera revatendi, hazvisi mune chero rupiro ruzivo ruzivo. Kubhabhatidzwa kweMweya Mutsvene chiito chekusimba kweMweya Mutsvene. Chero nguva iyo Mwari anoshandisa simba raKe raMwari, kana iri simba rose raMwari Baba, Mwanakomana, kana Mweya Mutsvene, iro rinosanganisa chero hupi hwehutano hwekubatana. Ndiyo nyasha!	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!
Kubhabhatidzwa kweMweya Mutsvene hakukwanisi kuitika kusvikira paiva nekukunda kwakakosha kwaJesu Kristu mumakakatanwa emutumwa. Ufundisi hwevaRevhi hwakanga husina kukodzera kwezera rechechi. Zvino kwaive nekudikanwa kwehupirisita hwepasi rose, sezvo mutendi wose akanga ari zvino	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

chinangwa chaSatani.	target of Satan.
Kubhabhatidzwa kweMweya Mutsvene kwakaitika kutanga muJerusarema uye kwaisanganisira chipo chemimi kuti vanyevere vaJudha nezvekuuya kwechishanu chekuranga. Mabasa 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.
Kubatana naKristu chiratidzo chisingagumi chinosiyanisa chiKristu kubva kune chitendero. Muchitendero, munhu kuburikidza nekuedza kwevanhu kunotsvaka kuwana kubvumirwa naMwari. MuchiKristu, mutendi kuburikidza nekubatana naKristu ane ukama hwusingaperi naMwari.	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.
Kubhabhatidzwa kweMweya Mutsvene kunoumba muviri waKristu, Iye ari musoro. Chipo chelshe wedu kumuviri wake chinowanika muna VaRoma 12; 1 VaKorinte 12; VaEfeso 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.
Kubhabhatidzwa kweMweya Mutsvene Kunoumba Rudzi rweMhuri yaMwari.	The Baptism of the Holy Spirit Creates the Royal Family of God.
Rubhabhatidzo rweMweya Mutsvene ndiyo nzira yekupa mhuri yeumambo chezita rechitatu reumambo ralshe. Mhuri yeumambo hwaMwari inozivawo seChechi yose kana muviri waKristu, inoumbwa panguva yekuponeswa kwomunhu kuburikidza nokubhabhatidzwa kweMweya Mutsvene.	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.
Ropafadzo yakaenzana yevose vechechi yezera yevatendi yakabva pane dzidziso yekubhabhatidzwa kweMweya Mutsvene, dzidziso inosanganisira simba rose reMweya Mutsvene. Nokubhabhatidzwa kweMweya Mutsvene, ropafadzo yakaenzana mumhuri yeumambo hwaMwari inobatana nedzidziso mbiri:	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:
<ul style="list-style-type: none"> Unhu hune simba hweMweya Mutsvene hunoumba mhuri yeumambo hwaMwari, muviri waKristu, semuviri, kwete sechirongwa. 	<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.
<ul style="list-style-type: none"> Panguva imwechete, kubva kubhapatidzo yeMweya Mutsvene, simba rose reMweya Mutsvene rinoita mhando itsva yemweya yehupenyu hwemweya (kwete yehupenyu hwepfungwa) munyika yadhiabhorosi. Kereke imwe neimwe yezera yezera ndiyo chikamu chezvisikwa 	<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

zvomudzimu zvakasiyana.	spiritual species.
Uyezve, simba rose reMweya Mutsvene rinopawo mukana wakaenzana wekuzadzika kwechirongwa chimwechete chaMwari kuburikidza nekufamba muhukama pasi pekutungamirirwa neMweya Mutsvene.	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.
Basa rekudzidzisa reMweya mumutendi ari kufamba mukudyidzana isimba rinogutsa remararamiro echiKristu. Mweya Mutsvene mudzidzisi, semuna	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
Johane 14:26 Asi Mubatsiri, Mweya Mutsvene, uyo Baba vachatuma muzita rangu, Iye achakudzidzisa zvinhu zvose, nekukuyeuchidza zvinhu zvose zvandakuudza.	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.
Johane 16: 12-14 12 "Ndine zvimwe zvinhu zvakawanda zvokutaura kwamuri, asi hamugoni kuzvitakura iye zvino. 13 Zvisinei, apo Iye, Mweya wechokwadi, auya, achakutungamirira muzvokwadi yose; nokuti haazovitauri pachake, asi chero zvaanonzwa achazviture; uye Iye achakuudza zvinhu zvichauya. 14 Iye uchandikudza, nekuti uchakutora pane zvangu, nekuzvizivisa kwamuri.	John 16:12-14 12 "I still have many things to say to you, but you cannot bear them now. 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. 14 He will glorify Me, for He will take of what is Mine and declare it to you.
VERENGA 1 VaKorinte 2: 9-16	READ 1 Corinthians 2:9-16
1 Johane 2:27 Asi kuzodzwa kwamakagamuchira kubva kuna Iye kunogara mamuri, uye hamutsvaki kuti munhu akudzidzise; asi sezvo kuzodzwa kwakadaro kunokudzidzisa pamusoro pezvinhu zvose, uye ndezvechokwadi, uye kwete nhema, uye sezvakakudzidzisa iwe, iwe uchagara maAri.	1 John 2:27 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.
Mwari Mweya Mutsvene ndiye Uyo anotidzidzisa chokwadi cheBhaibheri, icho chinotipa simba rehupenyu hutsva hwemweya hwakapiwa Naye muruponeso nerubhabhatidzo rweMweya Mutsvene.	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.
The Analogy of Head and Body	The Analogy of the Head and the Body
Muviri waKristu ndiyo mhuri yaMwari. Musoro hauna kukwana pasina muviri. Hunhu hwaKristu harina kukwana pasina mhuri yeumambo kwaAri.	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.
Ichi chifananidziro chinodzidzisa kuti Chechi	This analogy teaches that the Church cannot be

<p>haigoni kuva nhengo mhenyu isina kubatana naKristu. Kuzadzika kwemusoro kugutsa muviri uye muviri unozadza musoro unowanika muhuporofita hwakapiwa nalshe wedu munaJohani. 14:20, "iwe mandiri uye 1 mauri." "Iwe mandiri" inoreva kereke yezera yezera kubatana naKristu kubva pakubhabhatidzwa kweMweya Mutsvene zvichiita mukutsvenesa mupfungwa. "Ini mamuri" zvinoreva kugara kwaJesu Kristu, kubatana kwakakosha pakati pemusoro nemuviri.</p>	<p>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.</p>
<p>Vose vezera rechechi vanotenda vanoumbwa kuva muviri mumwe uye mhuri imwe yeumambo</p>	<p>All church age believers are formed into one body and one royal family</p>
<p>VaEfeso 2:16 uye kuti Iye ayananise ivo vose kuna Mwari mumuviri mumwe kuburikidza nemuchinjikwa, nokudaro kuuraya ruvengo.</p>	<p>Ephesians 2:16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.</p>
<p>VaEfeso 4: 4-5 4 Kune muviri umwe noMweya umwe, sezvawakadanirwa mune tariro imwe yekudana kwako;</p>	<p>Ephesians 4:4-5 4 There is one body and one Spirit, just as you were called in one hope of your calling;</p>
<p>5 Ishe mumwe, kutenda kumwe, rubhabhatidzo rumwe;</p>	<p>5 one Lord, one faith, one baptism;</p>
<p>VaEfeso 5: 30-32 Nekuti isu tiri mitezo yemuviri wake, yenyama yake nemapfupa ake. 31 Nekuda kwaizvozvi murume uchasiya baba namai vake, abatanidzwe kumukadzi wake; ivo vaviri vachava nyama imwe. 32 Ichi chakavanzika chikuru, asi ndinotaura pamusoro paKristu nekereke.</p>	<p>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.</p>
<p>VaKorose 1:24 Ini zvino ndinofara mumatambudziko angu nekuda kwenyu, uye ndinozadza munyama yangu izvo zvinoshaiwa mumatambudziko aKristu, nekuda kwemuviri wake, iyo kereke,</p>	<p>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,</p>
<p>VaKorose 2:19 uye asingabatisisi kuMusoro, uyo muviri wose, wakabatanidzwa uye wakabatanidzwa pamwe nemasangano nemidumbu, unokura nekuwedzera kunobva kuna Mwari.</p>	<p>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.</p>
<p>Mweya Mutsvene ndiye mushandi mukuumbwa kwemuviri waKristu, kereke yepasi rose uye</p>	<p>The Holy Spirit is the agent in the formation of the body of Christ, the church universal and the</p>

mhuri yeumambo hwaMwari. Izvi zvinoitwa nekubhabhatidzwa kweMweya Mutsvene.	royal family of God. This is done by the baptism of the Holy Spirit.
Mwari Baba vakagadza Jesu Kristu semusoro wemuviri sechikamu chechikamu chechitatu cheumambo. Zvinyananiso zvemhuri yeumambo hwaMwari ndezvekuti:	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:
• Muviri waKristu	• The Body of Christ
• Chechi	• The Church
• Mukadzi waKristu.	• The Bride of Christ.
Mifananidzo yekubhabhatidzwa kweMweya.	The Characteristics of the Baptism of the Spirit.
• Icho hachisi chiitiko, uye hachina kufanana nekunzwa kwevanhu.	• It is not an experience, and it is not related to human feeling.
• Haisi kufambira mberi. Saka, haigoni kuvandudzwa chero nguva kana nokusingaperi. Kubatana kwedu naKristu kwakakwana kubva muruponeso.	• It is not progressive. Therefore, it cannot be improved in either time or eternity. Our union with Christ is perfect from salvation.
• Icho hachina kukodzera kune chero hupi hwemunhu hunhu kana kukwanisa. Hapana chaunogona kuita kuti ubhabhatidzwe neMweya.	• It is not related to any human merit or ability. There is nothing you can do to have the baptism of the Spirit.
• Inowanikwa zvakanwana panguva yekuponeswa. Haisi chiitiko chekuponeswa. Iyo haisi "chikomborero chechipiri." Kubatana naKristu ishumiro yakagadzirirwa neMweya Mutsvene, saka, haikwanise kuchinjwa nekusakwanisa kwevanhu.	• 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.
• Icho chisingaperi uye hachichinjiki mune zvakasikwa. Haikwanise kubviswa kana kuchinjwa naMwari kana munhu. Icho chikamu chekuchengeteka kwako kusingaperi. Kwete kuregererwa; hapana chivi, munhu akanaka, kana zvakaipa; hapana maitiro ehutsika kana hupombwe anogona kukonzera ushumiri hweMweya Mutsvene.	• 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.
• Kubhabhatidzwa kweMweya Mutsvene kunozivikanwa uye kunonzwiswa chete kuburikidza nekuona kwechakavanzika chechakavanzika chezera rechechi. Nokudaro, haikwanisi kushandiswa mukutadza. Izvo zvisingaonekwi, kwete pasi	• 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

pekumanikidza; iyo iri pasi pekucherechedza kwe dzidziso yeBhaibheri chete.	only.
Zvinyorwa zvekubhabhatidzwa kweMweya Mutsvene.	The Mechanics of the Baptism of the Holy Spirit.
VaGaratiya 3: 26-28 Nokuti mose muri vanakomana vaMwari [mhuri yeumambo] nokutenda munaKristu Jesu. Nokuti mose makabhabhatidzwa muna Kristu, uye makapfekedzwa naKristu. Hakuna muJudha kana muGiriki, hakuna muranda kana wakasununguka, hapana murume kana mukadzi; nokuti mose muri vamwe muna Kristu Jesu. "	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."
Hapana maitiro akasiyana emarudzi kana kusarura kwemarudzi mumhuri yeumambo hwaMwari.	There are no racial distinctions or racial prejudices in the royal family of God.
Paiva nevaranda vazhinji muUmambo hweRoma. Pauro akaudza varanda kuti varege kutsvaka rusununguko rwavo. "Muranda kana rusununguko" zvinoreva kuti hakuna mararamiro evanhu mumhuri yeumambo hwaMwari.	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.
Vose varume nevakadzi vari pamwe chete pamwe naKristu uye ndevemhuri yeumambo. Mumhuri yechiKristu, iwe hausi kuroora mumwe munhu ari pasi pako.	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.
Sezvo rubhabhatidzo rweMweya runowanikwa zvakanwana munguva yeruponeso, harungagoni kuderedzwa nekukundikana kwevanhu.	Since the baptism of the Spirit is obtained in full at the moment of salvation, it cannot be reversed by any human failure.
Kubhabhatidzwa kweMweya kunopiwa kune vatendi vose panguva yeruponeso. Nokudaro iyo inobatanidza, pakuti ndiyo nzira yekuumba mhuri yeumambo hwaMwari.	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.
Kubatana kwekubhabhatidzwa kweMweya kunogadzirisa mukana wekuti iwe ugove uchiwana. Hazvisiyanisi mutendi mumwe kune mumwe; hazviiti kuti mumwe mutendi ave mukuru kana kuti akaderera kune mumwe.	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.
1 VaKorinte 12:13 inofungidzirwa kuti ndiyo nheyo inokosha pamusoro pokubhabhatidzwa kweMweya Mutsvene.	1 Corinthians 12:13 is considered to be the key passage on the baptism of the Holy Spirit.
"Nokuda kweMweya mumwechete [kusingaperi kweMweya], isu tose takabhabhatidzwa mumutumbi mumwe, zvisinei vaJudha kana	"By means of one Spirit [omnipotence of the Spirit], we were all baptized into one body, whether Jews or Gentiles, whether slaves or free.

vaMamwe Marudzi, kana varanda kana vakasununguka." Uyezve, zvose zvakakonzerwa kunwa neMweya umwe. "	Furthermore, all were caused to drink by one Spirit."
Mukubatana naKristu, kusarudzwa kwevanhu vose kunobviswa nekuumbwa kwemhuri yeumambo hwaMwari. Hazvina kukwikwidzana kana chimiro muupenyu muupenyu. Hapana rusarura rwemadzinza, rwemagariro kana hwehupfumi huri kuitwa.	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.
Kunwa, kufanana nekudya, mufananidzo wemunhu asiri unhu hwakanaka hwekutenda seyo nzira chete yeruponeso. Mhando dzose dzevanhu dzinogona kumedza. Kubhabhatidzwa kweMweya Mutsvene kunoitika panguva yekutenda munaKristu.	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.
Mhedziso yekupedzisira ndiyo kuzadziwa kwekukoka kwalshe, kwakapiwa munaJohani. 7: 37-39, apo Kristu akafanotaura kuti isu tose tinomwa weMweya Mutsvene kuburikidza nerutendo rwehu rusina kunaka. "Zvino nezuva rekupedzisira pamutambo mukuru, Jesu akasimuka, akadanidzira, achiti: Kana munhu ane nyota, ngaauye kwandiri, amwe, unotenda kwandiri, sezvazvakarehwa neGwaro, mvura ichayerera ichibva maari. ' Zvino izvi akazvitaupira pamusoro peMweya, uyo avo vakatenda maari vakange vava kuda kugamuchira. Nekuti Mweya wakange asati uchipiwa, nekuti Kristu wakange asati akudzwa.	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."
Johane 7:38 inodzidzisa kuti rubhabhatidzo rweMweya Mutsvene runoitika kana tikatenda muna Jesu Kristu kusvika pakuponeswa kwedu. "Mitsara yemvura mhenyu ichayerera ichibva mukati maro" uprofitwa hwekuzadzwa kweMweya, kureva, kugara, basa, kukurumidza mukati memuKristu munguva yekereke chete.	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.
Uprofita hwekubhabhatidzwa kweMweya.	The Prophecy of the Baptism of the Spirit.
Kubhabhatidzwa kweMweya Mutsvene hakuna kumborehwa muTsitamente Yekare nekuti chikamu chedziso yekunzwisisa yezera rechechi.	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.
Asi rubhabhatidzo rweMweya rwakaporofitwa nalshe Jesu Kristu pamberi pezera rechechi, muhurukuro yepamusoro yekamuri.	But the baptism of the Spirit was prophesied by the Lord Jesus Christ before the church age, in the upper room discourse.

Johane 14:20 Pazuva iroro [Pendekosti] muchaziva kuti ini ndiri muna Baba vangu, uye imi muri mandiri, uye ini ndiri mamuri. "	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."
"Ini ndiri muna Baba Vangu" ndechiratidzo chemhepo yaMwari inoratidza kuti Jesu Kristu ndiye Mwari asingagumi, akaenzana naMwari Baba.	"I am in My Father" is the identity of divine essence indicating that Jesus Christ is eternal God, coequal with God the Father.
"Imi maNdiri" uporofita hwekubhabhatidzwa kweMweya Mutsvene uye nekuguma kwekutsveneswa, kuva pamwe naKristu.	"You in Me" is the prophecy of the baptism of the Holy Spirit and resultant positional sanctification, being in union with Christ.
"Ini mamuri" zvinoreva kugara kwaJesu Kristu.	"I in you" refers to the indwelling of Jesus Christ.
Nenguva isati yasvika kukwira Kwake, Ishe wedu akati kuvadzidzi muna Mabasa 1: 5, "Johane akabhabhatidza nemvura, asi iwe uchabhabhatidzwa noMweya Mutsvene kwete mazuva mazhinji kubva zvino [mazuva gumi]."	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]."
Uprofita uhwu hwakazadzika mazuva gumi mushure mekunge Ishe wedu ataura muna Mabasa 1: 5.	This prophecy was fulfilled ten days after our Lord uttered it in Acts 1:5.
Kubhabhatidzwa kweMweya Kunotanga Chechi yeChechi	The Baptism of the Spirit Begins the Church Age
Uprofita hwekubhapatidzwa kweMweya Mutsvene hwakazadzikiswa pazuva iro kereke yechechi yakatanga, panenge muna 32 AD Jesu akafanotaura zera rechechi sechauya,	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,
Mateu 16:18 Jesu akati, "Ndinoti kwauri [Petro] kuti uri PETROS [ibwe duku] uye pane iyi PETRA [guru guru, Jesu Kristu] Ndichavaka kereke yangu; uye masuo egehena haazogoni kukunda. ""	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.'"
Izvo zvichaitika mune ramangwana rinoratidza OIKODOMEO, rakashandurwa kuti "richavaka" rinokosha, nokuti rinoratidza kuti hapana Chechi yakanga iripo kusvikira panguva iyoyo, uye hapana chechi yaizovapo kusvikira mushure mekumuka nekukwira kwaKristu. Mwari Baba vachaita chivako chacho, asi chichavakwa pana Jesu Kristu, Dombo.	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.
Pazuva rePendekosti, rubhabhatidzo rweMweya rwakatora vatendi vose varipo uye vakapinda mavo vakabatana naKristu. Panguva imwecheteyo, Mwari Mwanakomana akapa	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

zvipo zvekutanga zvemweya.Chimwe chezvipo zvokutanga kushandiswa chaiva chipo chemimi, nemhaka yokuti muJerusarema paMutambo wePendekosti yaiva zviuru zvevaJudha vakataura mitauro yakasiyana-siyana.	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.
Maererano nalsaya. 28, chipo chemirimi chakashandiswa senyevero yekupedzisira kuna Israeri kuti vakanga vachibuda sevanhu vanozvimirira kuna Mwari.	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.
Kunyange zvazvo zvisina kutaurwa muna Mabasa 2, tinoziva kubhabhatidzwa kweMweya kwakaitika pazuva rePendekosti nekuda kwekudzorerwa kwaPetro muna Mabasa 11. PaPendekosti yeMamwe Marudzi, Mabasa 11: 15-17, Petro akaziva kuti zvakaitika kwavari nezuya yePendekoste iri muJerusarema (Mabasa 2) yaiva kuzadzika kwehuporofita hweMabasa 1: 5. Muchirevo chekare, Petro akati, "Zvino ini [Petro] ndikatanga kutaura, Mweya Mutsvene wakawira pamusoro pavo sezvaAkaita kwatiri pakutanga (Pendekosti, Mabasa 2: 3), ipapo ndakarangarira shoko ralshe , kuti Aimboti sei [Mabasa 1: 5 ndiyo imwe yakanyorwa], Johane akabhabhatidza nemvura, asi iwe uchabhabhatidzwa neMweya Mutsvene. Naizvozvo, kana Mwari akavapa ivo [Vemamwe Marudzi] chipo chimwechete kwatiri isu [vaJudha], pavakange vatenda munaShe Jesu, ini ndini ani kuti ini ndiramire ndakamira munzira yaMwari? "	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?"
"Mweya Mutsvene wakawira pamusoro pavo" zvinoreva pane zvakaitika kuna Petro muKesariya.Vamwe vahedheni vakasvika panzvimbo yavo muJopa ndokumukumbira kuti aende kuKesaria, izvo zvaakaita.Petro paakatanga kutaura panguva iyoyo, vahedheni vakagamuchira rubhabhatidzo hweMweya Mutsvene sezvakaitwa nevaJudha pazuva rePendekosti.	"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.
Petro akaziva kuti Vemamwe Marudzi vakanga vari chikamu chemuviri waKristu, nokuti vaive nePendekosti yavo, sezvazvakanga zvakaita.Nokudaro, rubhabhatidzo rweMweya rwakashanda zvakaenzana kune vose vaJudha nevaHedheni;yakanga isiri muJudha mumwe chete.	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.
Kubhabhatidzwa kweMweya Mutsvene Kunogadzira Zvitsva Zvitsva Zvomweya	The Baptism of the Holy Spirit Creates a New Spiritual Species

Ikoko pave nemhuka mbiri itsva dzakasikwa munhoroondo yevanhu. Israeri yakasikwa semarudzi matsva emarudzi; uye Chechi ndiyo itsva yemweya.	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.
kubva kumarudzi matsva emarudzi akauya nyika yevatengi kuna Mwari munguva yeIsrael uye mumireniyumu.	from the new racial species came the client nations to God in the dispensation of Israel and in the millennium.
kubva kuhupenyu hutsva hwemweya, Chechi inova chikonzero chevehedheni vatengi vemarudzi kune Mwari.	from the new spiritual species, the Church becomes the basis for Gentile client nations to God.
Somugumisiro wekubhabhatidzwa kweMweya, zvisikwa zvomudzimu zvitsva zvakasikwa izvo zvisingaisi mutsauko pakati pevaJudha neveMamwe Marudzi. Hapana kusiya kwerudzi muna Kristu.	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.
MunaVaGaratiya 6:15, izvi zvinorondedzerwa se "kusadzingiswa kana kusadzingiswa, asi itsva [yemweya] yemarudzi."	In Gal 6:15, this is described as "neither circumcision nor uncircumcision, but a new [spiritual] species."
2 VaKorinte 5:17 Naizvozvo, kana munhu ari muna Kristu, iye mutsva [mhengo] yemarudzi. Zvinhu zvekare zvakasakara simba ravo; tarira, zvinhu zvitsva zvasvika.	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."
Panguva yekupinda mumutendi kuti ave pamwe naKristu (posto kutsveneswa), simba rose roMweya Mutsvene rinoita mhando itsva yemweya kuburikidza nokubhabhatidzwa kweMweya Mutsvene. Izvo zvitsva zvemweya zvakagadzirirwa kuwanikwa kusati kwambovapo uye kupa simba kwesimba raMwari.	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.
Vanhu vanoda kufungisisa nezve "zvinhu zvekare" sechinhu chero chipi zvacho chaive tsika dzavo dzakaipa dzavakasiya mumasimba enyama. Zvisinei, izvo zvaunogona kuita musimba renyama hazvigone kukuita chisikwa chitsva muna Kristu Jesu. Kuitwa chisikwa chitsva muna Kristu Jesu kunobva kune simba reMweya Mutsvene.	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.
Zvisinei, "zvinhu zvakare zvakasakara simba" zvinoreva:	However, "the old things have lost their power" refers to:
<ul style="list-style-type: none"> • Pre-ruponeso inokurudzira, iyo inogona kupfuurira kana pasina ruzivo rwekudzidzisa nekukura mumweya; 	<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"> • Nzvimbo muna Adhamu uye pakufa 	<ul style="list-style-type: none"> • Position in Adam and resultant spiritual

kwemweya, VaRoma 5:12, 1 VaKorinde 15:22, "Muna Adhamu vose vanofa, muna Kristu vose vachaitwa vapenyu."	death, Romans 5:12, 1 Corinthians 15:22, "In Adam all die; in Christ shall all be made alive."
<ul style="list-style-type: none"> • Chivi chekare chechivi. Chisikwa chechivi chekare chakarasa simba rayo; iwe unogona kungozvipa iyo simba rayo pane zvekuita kuburikidza nebasa rekuda kwako kusagadzikana; 	<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"> • "Zvinhu zvekare" zvinosanganisira zvirwere, mazvakatipoterredza, uye kuvhiringidzika kwezvimwe zvinhu. Chero chii chaiva kupora kwako vasati vaponeswa, vakarasikirwa nesimba ravo pamusoro pako uye havasisiri matambudziko kukuchengetedza kubva mberi muupenyu hwomudzimu; 	<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"> • Basa re simba revanhu mumamiro aSatani ekudenga. Nechiito chekuda kuipa, iwe unogona kupinda pasi pesimba raSatani. Asi simba raMwari rakakunda simba rekudenga ikozvino. 	<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"> • Vanhu vanosimbisa kukoshesa kupfuura Mwari kusimbisa. Kugoverwa kwesimba raMwari kumhuri yeumambo hwaMwari kunoita kuti zvive nyore kuti ukama naMwari huve mberi pane hukama nevanhu. 	<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.
"Zvinhu zvitsva zvasvika" zvinoreva:	"New things have come" refers to:
<ul style="list-style-type: none"> • Kubhabhatidzwa kweMweya. 	<ul style="list-style-type: none"> • The baptism of the Spirit.
<ul style="list-style-type: none"> • Urongwa hwaMwari. 	<ul style="list-style-type: none"> • The plan of God.
<ul style="list-style-type: none"> • Izvo zvakaenzana zvakaenzana zvikonzero muurongwa hweprotocol. 	<ul style="list-style-type: none"> • The unique equality factors in the protocol plan.
<ul style="list-style-type: none"> • Nhorondo yedu chaiyo yezvinhu zvisingaonekwi (maropafadzo) akagadzirirwa isu kuburikidza nehuMwari hwose Baba. 	<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"> • Nzvimbo dzedu dzakasiyana dzoumambo hwehupirisita hweumambo uye vamiriri veumambo. Sevaprista vamambo, isu tinozviratidza isu pamberi paMwari. Sevamiriri veumambo, isu tinomirira Mwari nyika isati yasvika. 	<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"> • Dzidziso dzakasiyana-siyana dzakavanzika. 	<ul style="list-style-type: none"> • The unique mystery doctrines.
<ul style="list-style-type: none"> • Kugara kwevanhu vatatu veUtatu. 	<ul style="list-style-type: none"> • The indwelling of all three persons of

	the Trinity.
<ul style="list-style-type: none"> Iyo inowanikwa yakakwana ye simba raMwari. 	<ul style="list-style-type: none"> The unique availability of divine power.
<ul style="list-style-type: none"> Izvi ndezvokuti hapana uporofita huripo, huri mamiriro ezvakaitika kare. 	<ul style="list-style-type: none"> This is a dispensation of no prophecy, only historical trends.
Kushandiswa kweKubhabhatidzwa kweMweya.	The Application of the Baptism of the Spirit.
Kubhabhatidzwa kweMweya Mutsvene kunoda kuti mutendi afunge nezvake somunhu, zvachose asiye kune chero hupi hwehupamhi kana hutsika. Iwe haufaniri kuzvifunga iwe somunhu mukuru kana wepasina, kana nemhando ipi zvayo yekusarura kwevanhu kana unyengeri.	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.
Upenyu hwemweya hunofanira kutora mararamiro ehupenyu.	Spiritual living must replace psychological living.
VaGaratiya 3: 26-28 Nokuti imi mose muri vanakomana [vana] vaMwari kubudikidza nerutendo munaKristu Jesu. Nekuti mose imwi makabhabhatidzwa muna Kristu, makafuka Kristu pamwe naKristu. Nokudaro, hakuna muJudha kana Wemamwe Marudzi [kusarura rudzi pakati paKristu], hakuna muranda kana wakasununguka [kwete kusarurana pakati paKristu], hakuna murume kana mukadzi [kusarudzwa kwepabonde muna Kristu]; nokuti imi muri mose muna Kristu.	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.
Nyika yose (asingatendi) haisi mhuri yaMwari. Avo chete vanotenda muna Kristu vanova vana vaMwari, panguva iyo rubhabhatidzo rweMweya Mutsvene runoita kuti tive muzera rechechi yemhuri yemhuri yaMwari.	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.
Vose vezera rechechi vatendi vave vakabhabhatidzwa munaKristu, vakarasikirwa uye vanokunda, vatendi vezvemweya uye vekudenga.	All church age believers have been baptized into Christ, losers and winners, spiritual and cosmic believers alike.
"Muchifukidze pamwe naKristu" zvinoreva kuti tiri pamwe nemusoro. Kusoro kunogona kuve pasina muviri, asi muviri haugoni kuvapo pasina musoro. Kumwe mamwe mazwi, simba guru rinosangana ne hypostatic union, umo Ishe wedu akavimba pamusoro pemasimba ose aMwari Baba uye simba rose reMweya Mutsvene, rakapfuurira kuzera rechechi.	"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>Jesu Kristu akatsigirwa muhupenyu hwake kuburikidza nekusingaperi kwaMwari Baba uye nekusingaperi kweMweya Mutsvene. Takave "vakapfekedzwa naKristu" mupfungwa yokuti, kuburikidza nekubhabhatidzwa kweMweya Mutsvene, tava chikamu chechimwechete chekuedza kwesimba, semuviri wemusoro, Jesu Kristu.</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>MuJudha uye chiGiriki ndiwo maviri akasiyana-siyana, uye anonyanya kuzivikanwa mumarudzi ekare. VaJudha vakazvifunga sevakakosha nekuda kweMutemo waMosesi. VaGiriki vakafunga kuti ivo vakakurumbira nekuda kwehukuru hwavo hwekufunga uye tsika dzechimiro muAttica neIonia muzana remakore rechina nechishanu BC VaJudha vakashora tsika dzevaGiriki. VaGiriki vaiona muJudha seasina tsika, kwete mafilosofi. Nokudaro kwaive nekupesana kwakasarura kwemarudzi pakati pemarudzi maviri aya enyika yekare.</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>Kusarura rusarura kwakaipa. Mapenzi anofunga nezvemashoko echisarura. Hatina kodzero yekufunga nenzira iyi. Nguva dzose iwe une mhosva yekusarura kwemadzinza, reurura! Kunyangwe kuguma kwepfungwa kuti mhedziso yose ine zvakanaka uye yakaipa ndeyepamusoro pemaonero evanhu.</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>Kushandiswa kwedzidziso iyi ndiko kutanga kufunga nezvako semunhu, kwete semakwikwi. Hakuchina chinhu chakadai sechokumusoro kana rudzi rwakashata muchiKristu. Mhuri yeumambo hwaMwari ndiye mutumbi waKristu, uye marudzi ese munyika ino agamuchira vhangeri uye akatenda munaJesu Kristu. Mhangemutange haisi iyo, nokuti vatendi vezera rimwe nerimwe vari pamwe naKristu.</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>"Hakuna muranda kana wakasununguka." Panguva iyo iyi yakanyorwa muUmambo hweRoma, paiva nenhamba yakawanda yevaranda. Vanhu vazhinji vevaranda vakanga vari pakati pezera rekutanga rechechi vanotenda. Nokuti izvi zvinoreva kusiyana kwevanhu sezvavakange varipo nguva yekunyora.</p>	<p>"There is neither slave nor free." At the time this was written in the Roman Empire, there were a tremendous number of slaves. Many of the slaves were among the first church age believers. So this refers to social distinctions as they existed at the time of writing.</p>
<p>kubva panguva yaunotenda munaKristu, hausisirizve kutarisa kune vatendi mune zvekugarisana kwevanhu. Iwe hausisiri</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</p>

kuremekedza chero munhu upi noupi sehupenyu huri pasi pako kana kupfuura iwe. Kusiyanana kwevanhu kwakabviswa nokubhabhatidzwa kweMweya Mutsvene.	any person as being socially beneath you or above you. Social distinctions are removed by the baptism of the Holy Spirit.
"Hapana murume kana mukadzi." Izvi zvinobatsira kuenzanisira chirevo; nokuti vakomana vachagara vari mukomana, uye vasikana vachagara vari vasikana. Misiyano pakati peizvi ichokwadi. Zvisinei, pfungwa iri apa ndeyokuti tsika dzakare, tsika dzepfungwa dzakashandiswa kwemakore, kureva, kuti umwe wepabonde ari nani pane imwe, vose vakabva vaine kubhabhatidzwa kweMweya Mutsvene. Somutendi, kuti iwe uri nani pane murume kana mukadzi zvinoreva iwe '\ vanozvikudza.	"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.
Izvi hazvichinje magwaro emagariro anoramba akamira sechikamu chekugadzwa. Asi chiremera hachirevi kukunda mumhuri yeumambo hwaMwari.	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.
Muhupenyu hwako hwemweya, iwe hausati watarisa murume kana mukadzi kuburikidza nerudo kana ruvengo, asi mumweya unovaona ivo senhengo yemhuri yeumambo hwaMwari. Uku ndiko kwechokwadi chete kusasarura kwepabonde.	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.
VaKristu vanobatanidzwa mune zvepabonde zvezuva redu (sekusunungurwa kwevakadzi) vari mukurarama mupfungwa. Hapana nzvimbo yekufunga kwakadaro. Ichokwadi ipo kune zvimwe zvinhu izvo munhu anogona kuita uye mukadzi haagoni, uye zvinyorwa. Asi sezvatinotarisa kune vamwe vatendi, tinofanira kuvaona sevakangoita mhuri yemhuri yaMwari sezvatiri.	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.