

UBATIZO WA ROHO MTAKATIFU

(Baptism of the Holy Spirit) ¹

Swahili – English

Ubatizo wa Roho Mtakatifu	The Baptism of the Holy Spirit
<p>Utangulizi</p> <p>Ubatizo wa Roho mtakatifu ni mojawapo ya huduma saba za Mungu Roho Mtakatifu.</p> <ol style="list-style-type: none"> 1. Neema ya shukrani 2. Kuzaliwa upya. 3. Ubatizo wa Roho mtakatifu 4. Ujazo wa Roho mtakatifu 5. Kujazwa na Roho mtakatifu 6. Kutiwa muhuri Wa Roho Mtakatifu 7. Karama za Roho Mtakatifu <p>Waweza kupata ufanuzi kamili wa huduma za Wokovu wa Roho Mtakatifu . Huduma za wokovu za Roho mtakatifu.</p>	<p>Introduction.</p> <p>The baptism of the Holy Spirit is one of seven salvation ministries by God the Holy Spirit.</p> <ol style="list-style-type: none"> 1. Efficacious grace 2. Regeneration 3. The baptism of the Holy Spirit 4. The indwelling of the Holy Spirit 5. The filling of the Holy Spirit 6. The sealing of the Holy Spirit 7. Spiritual gifts <p>You can find a full description of the salvation ministries of the Holy Spirit in the topic "Holy Spirit, Salvation Ministries."</p>
<p>Ubatizo war oho mtakatifu ni mojawao wa ubatizo katika biblia</p> <ol style="list-style-type: none"> 1. Ubatizo wa musa 2. Ubatizo wa kikombe, ama ubatizo wa msalaba. 3. Ubatizo wa Roho mtakatifu 4. Ubatizo wa moto. 5. Ubatizo wa Yohana 6. Ubatizo wa Yesu 7. Ubatizo wa Wakristo <p>Ubatizo wa miji kwa waumini.</p>	<p>The baptism of the Holy Spirit is one of seven Bible baptisms.</p> <ol style="list-style-type: none"> 1. The Baptism of Moses 2. The Baptism of the Cup, or the Baptism of the Cross 3. The Baptism of the Holy Spirit 4. The Baptism of Fire 5. The Baptism of John 6. The Baptism of Jesus. 7. Christian Baptism, the water baptism of the believer
<p>Maana yake</p> <p>Ubatizo wa Roho mtakatifu ni ubatizo wa kweli , kutambulika halisi kutokea . Ni mojawapo ya huduma saba za Mungu. Roho mtakatifu mara tu mtu anapomwamini Mkristo humtia muumini mpya katika umoja wa Kristo.</p> <p>Ubatizo wa Roho mtakatifu ndio njia ya kuumba jamii ya kifalme katika enzi ya kanisa. Ni kazi ya roho mtakatifu aliye na nguvu zisizo na kipimo katika wokovu. Kwa kule kuigizwa katika umoja wa kristo na jamii ya kifalme tunakubaliwa ndani .</p> <p>Tunakua aina mpya ya viumbe vya kiroho.</p> <p>Umoja huu katika kristo unaitwa kinafasi cha utakazo ama utakaso wa mwili. Waefeso 5:25- 27.</p> <p>Ubatizo wa Roho mtakatifu sio wa kijihisia 1 Wakorintho 12 :13.</p> <p>Ni kazi ya Roho mtakatifu aliye na nguvu zisizo kipimo zinazomzia kila muumini katika umoja wa Kristo zikimfanya kiumbe kipywa cha kiroho.</p> <p>Kuna ubatizo mmoja tu unaouunganisha jamii ya kifalme</p>	<p>Definition</p> <p>The baptism of the Holy Spirit is a real baptism, an actual identification takes place. It is one of the seven ministries of the God the Holy Spirit at salvation, in which God the Holy Spirit, at the moment a person believes in Christ, enters the new believer into union with Christ.</p> <p>The baptism of the Holy Spirit is the means of forming the royal family of God during the church age. It is a function of the omnipotence of the Holy Spirit at salvation. By being entered into union with Christ, we are adopted as royal family of God. We are a new spiritual species.</p> <p>This union with Christ is called positional sanctification or the sanctification of the body, Eph 5:25-27.</p> <p>The baptism of the Holy Spirit is not an emotional experience, 1 Cor 12:13.</p> <p>It is a function of the omnipotence of the Holy Spirit putting every believer into union with Christ, making him a new spiritual species.</p> <p>There is only one baptism that unifies the royal family of</p>

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ya Mungu	God.
1 Wakorintho 12:13 Effeso 4:5 Bwana mmoja , imani moja , ubatizo mmoja Warumi 6: 3-5 je hamjui kwamba sisi sote tumebatizwa ndani ya Yesu Kristo kwa hivyo tumezikwa pamoja naye kwa ubatizo katika mauti yake ili kwamba kama vile kristo alivyo fufuliwa tena kutoka kwa wafu kwa utukufu waBaba , sisi nasi tupate kuenenda katika upya wa maisha . Maana kama tumeunganika naye katika kufa kwake (natuwe) sio tu kwa kinafasi kweli tutaunganika pia katika kufanana kwa kufufuka kwake .	1 Cor 12:13 , "For by means of one Spirit, we were all baptized into one body; whether Jews or Greeks, whether slaves of free, all were made to drink into one Spirit." Eph 4:5 , "One Lord, one faith, one baptism." Rom 6:3-5 , "Do you not know that all of us have been baptized into Jesus Christ? Therefore, we have been buried with Him through baptism into His death, in order that as Christ was raised again from the dead to the glory of the Father, we also might walk in newness of life. For if we have become united with Him in the likeness of His death , and not only this , we shall also be united in the likeness of His resurrection."
Upya wa uzima ni katika kua kwetu aina mpya ya viumbe vya kiroho na jamii ya kifalme ya Mungu. Kwa hivyo Warumi 6:3-5 ufundisha kutambulikana na Kristo katika kufa kwake, kuzikwa na kufufuka.	The newness of life refers to our being a new spiritual species and royal family of God. So Rom 6:3-5 teaches identification with Christ in His death, burial, and resurrection.
Kumbukumbu nyingi za nafasi ya kutakaswa , ama ubatizo wa Roho mtakatifu zapatikana mara nyingi ndani ya kupangiliwa awali CHRISTOS,iliyotafsiriwa Kristo,mahali pote panapopatikana msemo huu , ni kumbukumbu ya ubatizo wa Roho mtakatifu yenye matokeo ya kuunganika na Kristo. 1 Wakorintho 15:22 katika Adamu wote ufa , napia katika , Kristo wote watafanywa hai Warumi 8:1	The many references to positional sanctification, or the baptism of the Holy Spirit are often found in the preposition phrase EN + the locative of CHRISTOS, translated "in Christ." Almost everywhere this phrase is found, it is reference to the baptism of the Holy Spirit and resulting union with Christ. 1 Cor 15:22 , "In Adam all die; so also in Christ shall all be made alive." Cf. Rom 8:1.
Ubatizo wa Roho mtakatifu unahusiana na enzi ya kanisa ya pekee. Huduma hii ya Roho mtakatifu haipatikani kwenye agano la kale . Na hakuna kumbukumbu za siku ya mwisho juu ya hiyo baada ya enzi ya kanisa Ubatizo wa Roho mtakatifu si kazi ya karama za roho. Kwa kuwa ubatizo wa Roho Mtakatifu unapatikana ulimwenguni kote kwa waumini wa enzi ya kanisa sio jambo la kujaribisha . Ubatizo wa Roho mtakatifu ni tendo la uweza wa Roho mtakatifu. Wakati wowote Mungu anapotumia uweza wake wa Uungu iwe uweza wa Mungu Baba , mwana au R oho mtakatifu. Inaondoa hali yoyote ya ushirikiano wa kujaribisha.hiyo ni neema!	The baptism of the Holy Spirit is related to the church age only. This ministry of the Holy Spirit is not found in the Old Testament, and there are no eschatological references to it beyond the church age. The baptism of the Holy Spirit is not the function of any spiritual gift. Because the baptism of the Holy Spirit is universally provided for all church age believers, it is not in any sense experiential. The baptism of the Holy Spirit is an act of the omnipotence of the Holy Spirit. Any time God uses His divine power, whether it is the omnipotence of God the Father, Son, or Holy Spirit, it excludes any form of experiential cooperation. That's grace!
Ubatizo wa Roho Mtakatifu haukuepo mpaka ulipokuwepo ushindi wa yesu Kristo katika vita vya malaika . Ukuhani wa migogoro. Ukuhanu wa kilawi haukukamilika kwa enzi ya kanisa .Ndipo pakawa na hitaji la ukuhani wa dunia yote kwa kua kila muumini alilengwa na shetani.	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.
Ubatizo wa Roho Mtakatifu ulitokea kwanza Yelusalemu pamoja na karama za kunena kwa lugha kuwatahadhaharisha wayaudi juu ya kuja kwa mzunguko wa tano wa nidhamu Matendo 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.
Muungaano wa Kristo ni kitambulisho cha kudumu	Union with Christ is a permanent identification which

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kinachomtofauti mkristo mbali na dini. Kwenye dini , mtu kwa bidii zake utafuta kupata idhini ya Mungu , amba ni utendaji wa shetani katika Ukristo , muumini kupitia , muungano na Kristo ana uhusiano wa kudumu na Mungu.	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.
Ubatizo wa Roho mtakatifu unajenga mwili wa kristo , yeye akiwa kichwa.Zawadi ya Bwana wetu kwa mwili wake inapatikana kwa Warumi 12, I Wakorontho 12, waefeso 4.	The baptism of the Holy Spirit forms the body of Christ, He being the head. Our Lord's gift to His body is found in Rom 12; 1 Cor 12; Eph 4.
Ubatizo wa Roho mtakatifu unatengeneza jamii ya kifalme ya Mungu. Ubatizo wa Roho mtakatifu ndio njia kuleta jamii ya kifalme ya Mungu (kanisa duniani nzima au mwili wa kristo) – unaumbwa wakati wa kuokoka kupitia ubatizo wa Roho mtakatifu.Fundisho linalohusisha uweza wa Roho mtakatifu , kupendelewa sawa katika jamii ya kifalme ya mungu .inahusiana na mafundisho ya kweli mawili. Uweza wa Roho mtakatifu utengeneza jamii ya kifalme ya Mungu , mwili Wa Kristo, kama kiungo na Sio taasisi.	The Baptism of the Holy Spirit Creates the Royal Family of God. 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 known as the universal Church or body of Christ, is formed at the moment of personal salvation through the baptism of the Holy Spirit. 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:
Wakati huo-huo , kutoka kwa ubatizo wa Roho mtakatifu uweza wa Roho mtakatifu utengeneza viumbe vipyta vya kiroho kwa ajili ya kuishi kiroho.(wala si kisaikologia) katika ulimwengu wa shetani . Kila muumini wa enzi ya kanisa ni sehemu ya viumbe hivi vipyta vya ajabu . Zaidi ya hayo, uwezo wa Roho mtakatifu pia hutoa fursa sawa ya kutimilika kwa kuenenda katika ushirika chini ya utawala wa Roho mtakatifu.	The omnipotence of the Holy Spirit creates a royal family of God, the body of Christ, as an organism, not as an institution. 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.
Huduma ya kufundisha ya Roho mtakatifu ndani ya muumini anayetembea kwa ushirika unatimiliza uweza wa njia ya maisha ya kikristo	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.
Roho mtakatifu ni mwalimu kama vile ndani ya Yohana 14: 26, 16:12-14, 1 wakorintho 2:9-16, 1 Yohana 2: 27	The teaching ministry of the Spirit in a believer who is walking in fellowship is the fulfilling power of the Christian way of life. The Holy Spirit is a teacher, as in John 14:26, 16:12-14; 1 Cor 2:9-16; 1 John 2:27.
Mungu Roho mtakatifu ndiye afundishaye ukweli wa Biblia , atupaye uweza juu ya maisha mapya ya kiroho yanayotolewa naye pamoja na ubatizo wa Roho mtakatifu	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 the Head and the Body.
Mlinganisho wa kichwa na mwili wa Kristo ndio jamii ya Mungu. Kichwa si kamili bila mwili. Utu wa Kristo si kamili pasipo jamii ya kifalme kwake.	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.
Mlinganisho huu wafundisha kwamba kanisa haliwezi kuwa kitu hai pasipo kunganishwa na kristo. Ukamillifu wa Kichwa kukamilisha mwili na mwili kukamalisha kichwa inapatikana kwa unabii uliotolewa na Bwana wetu Yohana	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

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14:20. "Ninyi ndani yangu nami ndani yenu". Ninyi ndani yangu inatuelekeza kwa enzi ya kanisa , waumini wakiwa na umaja na Kristo kutoka kwa ubatizo wa Roho mtakatifu wenyewe matokeo ya utakaso. "mimi ndani yenu" yatuelekeza kwa kukaa ndani kwa yesu kristo Muungano muhimu kati ya kichwa na mwili.	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.
Waumini wote wa enzi ya kanisa wanaumbwa wawe mwili mmoja na jamii moja ya kifalme . Waefeso 2:16, 4:45, 5:30 - 32. Wakolosai 1:24, 2:19	All church age believers are formed into one body and one royal family, Eph 2:16, 4:4-5, 5:30-32; Col 1:24, 2:19
kwenye kuumba mwili , kanisa , ulimwenguni mwote , jamii ya kifalme ya Mungu. Hii inafanyika kwa ubatizo wa Roho mtakatifu Mungu baba alimfanya Yesu Kristo kama kichwa cha mwili kama cheo chake cha tatu cha kifalme.	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. God the Father appointed Jesus Christ as the head of the body as a part of His third royal title.
Kwa maneno mengine jamii ya kifalme ya Mungu ni:- (a) Mwili wa Kristo (b) Kanisa (c) Bibi harusi wa yesu	Synonyms for the royal family of God are: <ul style="list-style-type: none">• The Body of Christ• The Church• The Bride of Christ.
Sifa za ubatizo wa Roho	The Characteristics of the Baptism of the Spirit.
Sio ujuzi wala hauhusiani na hisia za kibinadamu. Si kitu cha kukua poleole kwa hivyo hakiwezi kuboreshwa wakati wowote ama milele..Kuunganika kwetu na Kristo ni kamili kutoka kwa wokovu. Hakuhusiani na sifa ama uwezo wa kibinadamu. Hakuna unaloweza kufanya kupata ubatizo wa roho. Hupatikana kwa ukamilifu wakati wa kuokoka . Si jambo linalotokea baada ya wokovu.si Baraka ya pili, umaja na yesu ni huduma kamili ya roho mtakatifu . Hivyo , hauwezi ukarundishwa nyuma na unyonge wa kibinadamu. Ni wa milele na usiobadilika kiasili .Hauwezi kufutwa ama ukubadilishwa na Mungu ama mtu. Ni sehemu ya ulinzi wako wa milele . Hauwezi kubatilishwa , hakuna dhambi , wema wa binadamu , ama uovu kimaadili ama kutokua na maadli , iwezayo kufuta huduma hii ya Roho mtakatifu. Ubatizo wa Roho mtakatifu unaajulikana na kueleweka tu kuititia kufahamu siri za mafundisho ya enzi ya kanisa . kwa hivyo haiwezi kutumika pasipo ufahamu . Hauonekani , haupimiki , unafanya kazi kwa kutambua mafundisho ya Biblia pekee.	It is not an experience, and it is not related to human feeling. It is not progressive. Therefore, it cannot be improved in either time or eternity. Our union with Christ is perfect from salvation. It is not related to any human merit or ability. There is nothing you can do to have the baptism of the Spirit. It is obtained in full at the moment of salvation. It is not a post-salvation experience. It is not a "second blessing." Union with Christ is a completed ministry by the Holy Spirit. Hence, it cannot be reversed by any human failure. It is eternal and unchangeable in nature. It cannot be canceled or changed by God or man. It is a part of your eternal security. No renunciation; no sin, human good, or evil; no moral or immoral degeneracy can cancel this ministry of the Holy Spirit. The baptism of the Holy Spirit is known and 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.
Utendaji kazi wa ubatizo wa Roho mtakatifu	The Mechanics of the Baptism of the Holy Spirit.
Wagalatia 3:26-28	Gal 3:26-28, "For all of you are the sons of God [royal family] through faith in Christ Jesus. For all of you were baptized into Christ, and you have put on [clothed yourselves] with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."
Hakuna kutambulika kibaguzi ama kuchukiwa kwa	There are no racial distinctions or racial prejudices in the

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kubaguliwa katika jamii ya kifalme ya mungu.	royal family of God.
Kulikuwa na watumwa wengi katika utawala wa warumi. Paulo aliwaambia wasitafute kuwa huru ikiwa na maana hakuna kutambuliwa kijamii katika familia ya kifalme ya mungu.	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.
Wote waume kwa wake wako katika umoja na kristo na wote ni wa jamii ya kifalme ya mungu. Kwenye ndoa ya kikristo haumwoi mtu aliye chini yako.	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.
Kwa vile ubatizo wa roho mtakatifu unapatikana kamili wakati wa wokovu , hauwezi kubadili kwa unyonge wa kibinadamu.	Since the baptism of the Spirit is obtained in full at the moment of salvation, it cannot be reversed by any human failure.
Ubatizo wa roho mtakatifu unatolewa kwa waumini wote wakati wa wokovu. Kwa hivyo ni jambo la kuunganisha , kwa vile ni njia ya kuumba jamii ya kifalme ya mungu.	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.
Kwa jinsi ulivyo na ulimwengu wote ubatizo wa Roho unazuia uwezekano wa kufanya kuwa jambo la jaribio. Haumtofautishi muumini mmoja na mwengine, wala haumfanyi muumini mmoja kuwa bora kwa mwengine.	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 Wakorintho 12:13 inachukuliwa kuwa aya kuu juu ya ubatizo wa roho mtakatifu:- kwa maana katika Roho mmoja sisi sote tulibatizwa kwa kuwa mwili mmoja, kwamba tu wayahudi au kwamba tu wayunani, tukiwa watu watumwa au tu huru. Nasi sote tulinyweshwa Roho mmoja.Katika umoja na kristo heshima zote za kibinadamu zaondolewa kwa kule kuumbwa kwa jamii ya kifalme ya mungu. Kabilal wala cheo maishani si jambo la maana. Hakuna ubaguzi wa rangi ama heshima za kiuchumi kufanyika.	1 Cor 12:13 is considered to be the key passage on the baptism of the Holy Spirit. "By means of one Spirit [omnipotence of the Spirit], we were all baptized into one body, whether Jews or Gentiles, whether slaves or free. Furthermore, all were caused to drink by one Spirit."
Kunywa ama kula ni kielelezo cha tabia ya imani tusiyo stahili ikiwa ndio njia ya pekee ya wokovu. Aina yote ya watu wanaweza kumeza. Ubatizo wa Roho mtatatifu utafanyika wakati mtu anamwamini yesu kibinagsi.	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.
	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.
Msemo wa mwisho ni kutimilika kwa mwaliko wa Bwana, uliotolewa katika Yohana 7:37-39. Yesu alipotabiri kwamba sisi sote tutakuwa na Roho mtakatifu- kwa imani yetu tusiyo istahili. Sasa katika siku ya mwisho ya sikukuu, Yesu alisimama na kupaza sauti, akisema, mtu yejote akiwa na kiu aje kwangu anywe. Yeye aniaminie kama yalivyo sema maandiko , mito ya maji yaliyo hai yatotoka ndani yake. Sasa huyu , yejote, ilimuhusu roho , ambaye wale walimwamini yeye walikuwa karibu kumpokea. Maana Roho alikuwa bado hajatolewa kwa kuwa yesu alikuwa bado haja tukuzwa. Yohana 7:38 yafundisha kuwa ubatizo wa Roho mtakatifu utafanyika tunapomwamini kristo wakati wa kuokoka. Vijito	The last phrase is the fulfillment of our Lord's invitation, given in John 7:37-39, when Christ prophesied that we would all drink of the Holy Spirit by our non-meritorious faith. "Now on the last day of the great feast, Jesus stood up and shouted, saying, 'If any person is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, "Streams of living water will flow from within him.' Now this He communicated concerning the Spirit, whom those who believed in Him were about to receive. For the Spirit was not yet given, because Christ was not yet glorified." John 7: 38 teaches that the baptism of the Holy Spirit occurs when we believe in Jesus Christ at the point of our salvation. "Streams of living water will

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vya maji yaliyo hai vitatiririka kutoka ndani yake. Unabii wa kujawa na roho mtakatifu kama vile, kukaa ndani, kutenda kuwepo ndani ya utawala wa kiroho wa siku za enzi ya kanisa pekee.	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.
Unabii wa ubatizo wa roho	The Prophecy of the Baptism of the Spirit.
Ubatizo wa Roho mtakatifu haukutajwa kwenye agano la kale sababu ni sehemu ya siri ya enzi ya kanisa. Lakini ubatizo wa roho mtakatifu ulitabiriwa na Bwana yesu kristo kabla ya enzi ya kanisa, katika chumba cha juu. Yohana 14:20 katika siku hiyo (Pentekoste) mtajua kuwa niko ndani ya baba, nanyi ndani yangu, nami ndani yenu. "Niko ndani ya baba" nikitambulisho cha kiungu Kinayo onyesha... Kuwa Yesu Kristo ni Mungu wa milele, sawa na Mungu Baba. "nyinyi ndani Yangu" ni unabii wa batizo wa Roho mtakatifu Wenye matokeo ya kutakaswa kibinasi kwa kuwa katika muunganu na Kristo. "Mimi ndani yenu" inaelekeza kwa kukaa ndani kwa Roho mtakatifu.	The baptism of the Holy Spirit was never mentioned in the Old Testament because it is a part of the mystery doctrine for the church age. But the baptism of the Spirit was prophesied by the Lord Jesus Christ before the church age, in the upper room discourse. John 14:20, "On that day [Pentecost] you shall know that I am in My Father, and you are in Me, and I am in you." "I am in My Father" is the identity of divine essence indicating that Jesus Christ is eternal God, coequal with God the Father. "You in Me" is the prophecy of the baptism of the Holy Spirit and resultant positional sanctification, being in union with Christ. "I in you" refers to the indwelling of Jesus Christ.
Kabla kupaa kwake, Bwana wetu alisema kwa wanafunzi wake Matendo 1:5. Yohana aliwabatiza kwa maji, lakini mtabatizwa kwa Roho Mtakatifu sio siku nydingi kutoka sasa (siku kumi) Unabii huu ultimia siku kumi baada ya Bwana wetu kutamka haya katika Matendo 1:5. Ubatizo warRoho Mtakatifu ulianzisha enzi ya kanisa	Just before His ascension, our Lord said to the disciples in Acts 1:5, "John baptized with water, but you will be baptized with the Holy Spirit not many days from now [ten days]." This prophecy was fulfilled ten days after our Lord uttered it in Acts 1:5.
	The Baptism of the Spirit Begins the Church Age.
Unabii juu ya ubatizo wa Roho Mtakatifu ulitumika siku ya enzi ya kanisa, mnamo 32 A.D. Yesu alitabiri enzi ya kanisa kama siku za usoni Mat 16:18 Yesu akasema, nami nakwambia (Petro) kuwa wewe ni jiwe (jiwe dogo) na juu ya hili PETRA(mwamba) Yesu Kristo nitalijenga kanisa langu, na malango ya kuzimu hayataliweza	The prophecies about the baptism of the Holy Spirit were fulfilled on the day the church age began, around 32 A. D. Jesus prophesied the church age as future, Matt. 16:18. "Jesus said, 'I say to you [Peter] that you are PETROS [little stone] and on this PETRA [giant rock, Jesus Christ] I will build My church; and the gates of hell will not overcome it.'"
Siku za usoni- inaonyesha OIKODOME- ikitafsiriwa nitalijenga ni muhimu, maana inaonyesha hakukuwa na kanisa mpaka wakati huo, na kanisa halingalikuwapo mpaka ufufuo na kupaa kwa Kristo. Mungu Baba ndiye hasa atakayelijenga lakini litajengwa juu ya Yesu Kristo aliye Mwamba	The future active indicative of OIKODOME, 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.
Siku ya pentecoste, ubatizo wa roho ulioandikiwa waumini wote waliokuwepo na kuwatia katika umoja na kristo. Wakati huohuo, Mungu Mwana akatoa karama kwanza za roho. mojawapo wa karama iliyotumika ni kusema na lugha. Kwa sababu huko Yerusalem wakati wa sikukuu ya Pentecoste, kulikuwa maelfu ya wayahudi walionena lugha nyingi tofauti.	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.

Ubatizo wa Roho Mtakatifu	The Baptism of the Holy Spirit
Kulingana na Isaiya 28, karama za kusema kwa lugha ilitumika kama ilani ya mwisho kwa Israeli ya kwamba walikuwa wanatoka kama taifa mteja kwa Mungu.	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.
Japo halikutajwa katika matendo 2, twajuwa ubatizo wa Roho ulitokea siku ya Pentacosti sababu ya mtazamo nyuma wa Petro Matendo11. Kwa Pentacosti ya mataifa, Matendo 11:15-17, Petro alituambia kuwa yale yaliyotokea kwao siku ya Pentacosti Yerusalem Matendo2 ilikuwa utimilifu wa unabii wa Matendo 1:5. Katika mtazamo wa Petro alisema,na kama vile mimi (Petro) alianza kusema, Roho Mtakatifu akaja juu yao, kama vile aliyofanya juu yetu hapo mwanzo.Matendo 2:3 nikakumbuka neno la Bwana. Jinsi alivyokuwa akisema (Matendo1:5 ni mfano mmoja ulionukuliwa)	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?"
Yohana alibatiza kwa maji, lakini mtabatizwa kwa Roho Mtakatifu.kwa hivyo, kama Mungu aliwapa (mataifa) karama hiyo hiyo kama nasi (wayahudi) walipomwamini Bwana Yesu, mimi ni nani hata nisimame kuwapinga.	"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 alitambua kuwa mataifa walikuwa sehemu ya mwili wa Kristo, maana walikuwa na Pentacosti yao wenyewe kama ilivyokuwa. Kwa hivyo ubatizo wa Roho Mtakatifu ulitumika sawa kwa wayahudi na mataifa. Haukuwa wa wayahudi pekee.	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.
Ubatizo wa Roho Mtakatifu huumba aina mpya ya viumbe vya kiroho.	The Baptism of the Holy Spirit Creates a New Spiritual Species
Kuna aina mbili tu ya viumbe aina mpya kuwai kuumbwa katika historia ya Mwanadamu. Israeli iliombwa kama kabilia mpya na kanisa ni kiumbe kipy cha kiroho Kutoka kwa hiyo kabilia mpya kukatokea taifa mteja kwa Mungu katika mpango wa Israeli na katika Milenia. Kutoka kwa aina mbili ya viumbe vipyta, kanisa ndilo msingi wa mataifa kufanyika taifa teja kwa Mungu. Kutokana na Ubatizo wa Roho Mtakatifu, viumbe vipyta vya kiroho viliumbwaa zinazo ondoa kubagua Myahudi ama Mtaifa. Hakuna ubaguzi wa kiaina ya watu ama taifa ndani ya Kristo.	There have only been two new species created in human history. Israel was created as a new racial species; and the Church is a new spiritual species. From the new racial species came the client nations to God in the dispensation of Israel and in the millennium. From the new spiritual species, the Church becomes the basis for Gentile client nations to God. As a result of the baptism of the Spirit, the new spiritual species was created which makes no distinction between Jew and Gentile. There is no racial distinction in Christ.
Katika Wagalatia6:15 hii inaelezewa kama, si kutahiriwa ama kutotahiriwa mbali kiumbe kipy (cha kiroho) Wakorintho5:17 basi mtu akiwa ndani ya Kristo ni kiumbe kipy(kiroho). Yakale yote yamepita,yamepoteza nguvu tazama yote yamekuwa mapya.	In Gal 6:15, this is described as "neither circumcision nor uncircumcision, but a new [spiritual] species." 2 Cor 5:17, "Therefore, if anyone is in Christ, he is a new [spiritual] species. The old things have lost their power; behold, new things have come."
Wakati wakuwingia kwa muumini katika umoja na	At the moment of entering the believer into union with

Ubatizo wa Roho Mtakatifu	The Baptism of the Holy Spirit
Kristo(kinafasi cha kutakaswa) uweza wa Roho Mtakatifu huumba viumbi vipya vya kiroho kupitia ubatizo wa Roho Mtakatifu, vya kiroho na visiviyokuwa na hali ya kawaida na vipatikane na kutumiwa na uweza wa Mungu.	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.
Watu wana mazoea ya kufikiri(mambo ya kale) chochote kilichokua tabia mbaya ambacho waliamchana nacho kwa uwezo wa mwili. Ila anachoweza kufanya kiumbe kipyta katika Kristo kunategemea uwezo wa Roho Mtakatifu.	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.
Hata hivyo yakale yamepoteza nguvu inaongea juu ya haya=	However, "the old things have lost their power" refers to:
<ul style="list-style-type: none"> Misukumo ya kabla tuokoke, ambayo inaendelea pasipokua na mtazamo wa mafundisho na ukuaji wa kiroho. Nafasi yetu katika Adamu na matokeo ya mauti ya kiroho Warumi 5:12, Wakorintho 15:22. Ndani ya Adamu ndani ya Yesu wote watafanywa hai. 	<ul style="list-style-type: none"> Pre-salvation influences, which may continue if there is no perception of doctrine and spiritual growth; Position in Adam and resultant spiritual death, Rom 5:12, 1 Cor 15:22, "In Adam all die; in Christ shall all be made alive."
<ul style="list-style-type: none"> Asili ya dhambi ya zamani, asili ya zamani ya dhambi imepoteza nguvu zake. Ni wewe tu mwenye uwezo wa kurudishia nguvu. Kupitia kujitolea kwako mwenyewe kuliko kinyume 	<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;
Ya zamani yote ni pamoja na maumbile, mazingira, vifungo vya kujitakia	<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;
Chochote kilichokua kifungo kabla kuokolewa vyote vimepoteza uwezo juu yako na sio vifungo tena vya kukuzuia kuenda mbele na maisha ya kiroho.	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.
Utendaji kazi na uwezo wa kibinadamu katika ufalme wa shetani kwa tendo la kujitolea lililo kinyume wawezwa kuingia tena chini ya nguvu za shetani. Ila uwezo wa kiungu umepita uwezo wote wa kishetani sasa.	<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.
Watu husisitiza kuchukua nafasi ya mungu. Kutoelewa kuwa nguvu za kiungu kwa jamii ya kifalme ya Mungu huleta uwezekano wa uhusiano na mungu- kutangulia mahusiano wa watu.	
Yote yamekuwa mapya: inatuelekeza kwa=	"New things have come" refers to:
<ul style="list-style-type: none"> Ubatizo wa Roho Mtakatifu Mpango wa Mungu Ule usawa wa ajabu ulio katika mpango wa Mungu. majukumu yetu wenyeve ya raslimali zisizo onekana(Baraka) Mungu Baba Kutumwa kwetu kwa ajabu kwa ukuhani wa kifalme. Kama makuhani wa kifalme tunajiwakilisha sisi wenyeve mbele za Mungu mbele ya ulimwengu. Mafundisho ya ajabu ya siri za Mungu. Utatu wotu a Mungu kuwa ndani yetu Kupatika kwa uwezo wa kiungu a ajabu 	<ul style="list-style-type: none"> The baptism of the Spirit. The plan of God. The unique equality factors in the protocol plan. Our very own portfolio of invisible assets (blessings) prepared for us by the omnipotence of God the Father. Our unique royal commissions of royal priesthood and royal ambassadorship. As a royal priest, we represent ourselves before God. As a royal ambassador, we represent God before the world. The unique mystery doctrines. The indwelling of all three persons of the Trinity. The unique availability of divine power.

Ubatizo wa Roho Mtakatifu	The Baptism of the Holy Spirit
<ul style="list-style-type: none"> Hii ni enzi ambayo si ya unabii ila mpangilio ya kihistoria 	<ul style="list-style-type: none"> This is a dispensation of no prophecy, only historical trends.
<p>Jinsi ya kutumia ubatizo wa Roho inataka kwamba muumini asifikiri kama mtu aliyewekwa kando mbali na ukuu wa ainayeyote au kujidumisha.</p> <p>Hupaswi kujifikiria kama mkuu ama mdogo ama mwenye hali yejote ya chuki bila unafiki.</p> <p>Kuishi kiroho lazima kuchukue nafasi ya maisha ya kisaikologia.</p> <p>Wagalatia 3:26-28</p> <p>Maana nyinyi wote ni wana wa mungu kupitaia imani ndani ya Yesu Kristo . Maana ninyi nyote mliobatizwa kwa Kristo mmemvaa Kristo (umoja wa Kristo) Kwa hivyo hakuna Myaudi au mtaifa (hakuna kutofautisha kwa kikabila)</p> <p>Hakuna mtumwa wala aliye huru (kubaguliwa kwa kijamii) hakuna mwanimume au mwamke (kubaguliwa kijinisia) maana tu wote katika kristo.</p>	<p>The Application of the Baptism of the Spirit.</p> <p>The baptism of the Holy Spirit demands that the believer think of himself as a person, totally apart from any form of superiority or inferiority. You are not to think of yourself as superior or inferior, or with any form of human prejudice or hypocrisy.</p> <p>Spiritual living must replace psychological living.</p> <p>Gal 3:26-28, "For you are all the sons [children] of God through faith in Christ Jesus. For all of you, who were baptized into Christ, have clothed yourselves with Christ [union with Christ]. Therefore, there is neither Jew nor Gentile [no racial distinctions in Christ], there is neither slave nor free [no social distinctions in Christ], there is neither male nor female [no sexual distinctions in Christ]; for you are all one in Christ."</p>
<p>Ulimwengu wote (wasioamini) sio jamii ya mungu.Ni wale tu waamwaminio kristo wanafanyika wana wa Mungu , ndio pale ubatizo wa Roho mtakatifu unapotuingiza katika enzi ya kanisa kuwa jamii ya kifalme ya Mungu.</p> <p>Waumini wote wa enzi ya kanisa wamebatizwa ndani ya kristo walioshinda washindi wa kiroho na wale walio kote duniani pia</p> <p>Waliovikwa na yesu maana yake tumeunganishwa na kichwa. Kichwa kinawenza kuwa bila mwili lakini mwili hauwezi kuwepo bila kichwa.Kwa namna nyengine uweza mkuu uliopo katika umoja na kristo ambao Bwana wetu aliutegemea uweza wa Mungu baba na uweza wa Roho mtakatifu umefurikia enzi ya kanisa.</p> <p>Yesu Kristo alidumishwa katika ubinadamu wake na uweza wa Mungu Baba na Roho mtakatifu. Tumevikwa Yesu kristo kiasi cha kwamba kwa ubatizo wa Roho mtakatifu tumefanyika sehemu ya nguvu zilezile kama mwili wa kichwa Yesu kristo.</p>	<p>The entire world (the unbeliever) is not the family of God. Only those who believe in Christ become the children of God, at which point the baptism of the Holy Spirit makes us in the church age royal family of God.</p> <p>All church age believers have been baptized into Christ, losers and winners, spiritual and cosmic believers alike. "Clothed yourselves with Christ" means we are in union with the head. The head can exist without the body, but the body cannot exist without the head. In other words, the great power experiment of the hypostatic union, in which our Lord relied upon the omnipotence of God the Father and the omnipotence of the Holy Spirit, has overflowed to the church age.</p> <p>Jesus Christ was sustained in His humanity by the omnipotence of God the Father and the omnipotence of the Holy Spirit. We have been "clothed with Christ" in the sense that, through the baptism of the Holy Spirit, we have become a part of that same great power experiment, as the body of the head, Jesus Christ.</p>
<p>Yesu Kristo alidumishwa katika ubinadamu wake na uweza wa Mungu Baba na Roho mtakatifu. Tumevikwa Yesu kristo kiasi cha kwamba kwa ubatizo wa Roho mtakatifu tumefanyika sehemu ya nguvu zilezile kama mwili wa kichwa Yesu kristo.</p> <p>Wayaudi na wagiriki ni kabila mbili tofauti na zilizo maarufu za ulimwengu wa kale. Wayaudi walijifikiria kama bora kwa sababu ya sheria za Musa. Wagiriki walijifikiria kuwa bora kwa sababu ya historia yao kuu ya uwezo wao wa kuwaza na ufasha wao kitamaduni huko Attica na Ionia karne ya nne na ya tano kabla Yesu .</p> <p>Wayaudi walidharau tamaduni za kigriki. Wagiriki</p>	<p>Jesus Christ was sustained in His humanity by the omnipotence of God the Father and the omnipotence of the Holy Spirit. We have been "clothed with Christ" in the sense that, through the baptism of the Holy Spirit, we have become a part of that same great power experiment, as the body of the head, Jesus Christ.</p> <p>Jew and Greek are two distinct races, and the most famous races of the ancient world. The Jews thought of themselves as superior because of the Mosaic Law. The Greeks thought of themselves as superior because of their great history of thought and cultural genius in Attica and Ionia in the fourth and fifth centuries B.C. The Jews despised the culture of the Greeks. The Greeks viewed</p>

Ubatizo wa Roho Mtakatifu	The Baptism of the Holy Spirit
<p>waliwatazama wayaudi kama watu wasio na tamaduni wala shina la filosofia. Kwa hivyo kulikuwa na uadui mkubwa wa kikabila kati ya makabila haya mawili siku za ulimwengu wa kale. Chuki za kikabila ni uovu ambao watu wajinga uwaza wakizingatia ukabila. Hatuna haki ya kuwaza jinsi hiyo. Wakati wote unapojipata na hatia ya chuki lazima hutubu hata mtazamo wa kisaikolojia kua kila kabila lina wema na ubaya ni mtazamo wa kibinadamu.</p>	<p>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>Racial prejudice is evil. Stupid people think in terms of racism. We do not have the right to think this way. Every time you are guilty of racial prejudice, confess it! Even the psychological conclusion that every race has its good and bad ones is at best human viewpoint.</p> <p>The application of this doctrine is to begin to think of yourself as a person, not as a race. There is no such thing as either a superior or inferior race in Christianity. The royal family of God is the body of Christ, and all races in the world have responded to the Gospel and believed in Jesus Christ. Race is no issue, for every church age believer is in union with Christ.</p>
<p>"Hakuna uhuru na mtumwa" wakati wa kuandikwa hii utawala wa warumi kulikuwepo watumwa wengi. Wengi wa watumwa hawa walikuwa mionganini mwa waumini wa enzi ya kwanza ya kanisa kwa hivyo hii inaelekeza kutofautisha kijamii kama zilivyokuwa wakati wa kuandikwa.</p> <p>Tokea ulipo mwamini Yesu kristo hupaswi kuwatazama waumini wengine ukitumia kipimo cha walivyo kijamii. Hupaswi kutazama mwengine kama ambaye yuko chini au juu yako kijamii. Tofauti za kijamii ziliondolewa na ubatizo wa Roho mtakatifu .</p>	<p>"There is neither slave nor free." At the time this was written in the Roman Empire, there were a tremendous number of slaves. Many of the slaves were among the first church age believers. So this refers to social distinctions as they existed at the time of writing.</p> <p>From the moment you believe in Christ, you are no longer to look at other believers in terms of social distinctions. You are no longer to regard any person as being socially beneath you or above you. Social distinctions are removed by the baptism of the Holy Spirit.</p>