

<b>Kureurura Kwechivi - Confession of Sin</b>	
The presence of the sin nature in the soul guarantees that the Christian believer will have a problem with active personal sin for the rest of his life on earth. This personal sin causes a deep disturbance in the believer's personal relationship with the Lord. The Holy Spirit is said to be personally grieved, and His work quenched by a Christian's sin, or by his attempt to live outside of the will of God.	The presence of the sin nature in the soul guarantees that the Christian believer will have a problem with active personal sin for the rest of his life on earth. This personal sin causes a deep disturbance in the believer's personal relationship with the Lord. The Holy Spirit is said to be personally grieved, and His work quenched by a Christian's sin, or by his attempt to live outside of the will of God.
While <b><i>you do not lose your salvation</i></b> each time you sin, your personal growth and effectiveness are stifled as long as there is a rift in your fellowship with God. This rift is healed when you personally confess to God the sin which caused the breach.	While <b><i>you do not lose your salvation</i></b> each time you sin, your personal growth and effectiveness are stifled as long as there is a rift in your fellowship with God. This rift is healed when you personally confess to God the sin which caused the breach.
Confession of sins is not the basis of salvation. Jesus Christ was judged once for our sins, on the cross; and He does not need to be judged repeatedly for our sins. The basis of salvation is your personal trust in Christ and His work, rather than confession or any other act which you might perform to try to win the favor of God.	Confession of sins is not the basis of salvation. Jesus Christ was judged once for our sins, on the cross; and He does not need to be judged repeatedly for our sins. The basis of salvation is your personal trust in Christ and His work, rather than confession or any other act which you might perform to try to win the favor of God.
<b>Acts 16:31</b> So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."	<b>Acts 16:31</b> So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."
<b>John 1:12</b> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:	<b>John 1:12</b> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
<b>Ephesians 1:13,14</b> 13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.	<b>Ephesians 1:13,14</b> 13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.
<b>Ephesians 2:8,9</b> 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.	<b>Ephesians 2:8,9</b> 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.
<b>1 Peter 2:24</b> who Himself bore our sins in His own body on the	<b>1 Peter 2:24</b> who Himself bore our sins in His own body on the

tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.	tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.
<b>2 VaKorinte 5:21</b> Nokuti Akaita Uyo asina kuziva chivi kuti ave chivi kwatiri, kuti tive kururama kwaMwari maari.	<b>2 Corinthians 5:21</b> For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
MuKristu anogara ari muna Kristu nguva dzose.	A Christian is always in Christ.
<b>VaEfeso 1: 3-7</b> 3 Ngaarumbidzwe Mwari naBaba valshe wedu Jesu Kristu, uyo akatikomborera nezvikomborero zvose zvemweya munzvimbo dzekumatenga muna Kristu, 4 sezvaakasardza maari muna nyika isati yavambwa, isu tinofanira kuva vatsvene uye tisina mhosva pamberi pake murudo, 5 vakatigadzirira kuti tigamuchirwe sevanakomana vaJesu Kristu kwaari, maererano nokufadza kwekuda kwake, 6 kurumbidzwa kwekubwinya kwenyasha dzake, dzaakaita isu takagamuchirwa muMunoda. 7 MaAri tine rudzikunuro kuburikidza neropa rake, kukanganwirwa kwezvivi, maererano nefuma ye nyasha dzake	<b>Ephesians 1:3-7</b> 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, by which He made us accepted in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace
Nokudaro kupupura kwechivi chako pachako kunokosha zvikuru kune ukama hwenyu hwemweya hwaunahwo naMwari.	So confession of personal sin is extremely important to the personal spiritual relationship that you have with God.
Mwari anoda kubvuma zvitadzo se nzira yekuchengetedza kufamba kwepedyo naYe. Anoda kuramba achibvumirwa nekutonga kwake mutongi; uye kupupura kwechivi ndiyo nzira yaunofananidzira nayo kubvuma kwako uye kuzvipira kune hutongi hwaMwari pamusoro penguva nechinguva. Ishe anoda kuti uve noupenyu hunobatsira uye hunofadza, uye chikamu chechirongwa Chake chekupa hupenyu hwehupenyu uhwu kupupura kwechivi.	God requires confession of sin as the means of maintaining a close personal walk with Him. He requires a continual acknowledgment of His ruler ship; and confession of sin is the means by which you express your yielding and surrender to the sovereign will of God on a moment by moment basis. The Lord wants you to have a very useful and happy life, and part of His plan for providing this sort of life is confession of sin.
<b>Etymology yeShoko Confession</b>	<b>Etymology of the Word Confession</b>
Izwi rinoreurura muna 1 Johane 1: 9 ndiro rechiito rechiGiriki ( <b>homologeo</b> ). Iri shoko, uye zvaro zvaro, izwi rinowanazova mumutauru wekare wechiGiriki uye wechiGiriki, muSeptuagint Greek yeTestamende Yekare, uye muTestamente Itsva Koine Greek. Zvinoreva, chaizvoizvo, kutaura chinhu chimwe	The word confession in 1 John 1:9 is the Greek verb ( <b>homologeo</b> ). This word, and its derivatives, is a common term in ancient Greek and Hellenic speech, in the Septuagint Greek of the Old Testament, and in the New Testament Koine Greek. It means, literally, to say the same thing; to agree in statement.

chete; kubvumirana mukutaura.	
Xenophon anoshandisa shoko rokuti <b>homologoi genesthai</b> , "kubvumirana mumashoko". Herodotus, saizvozvowo, ane mutsara we <b>glossan homologuein</b> , "kutaura mutauro mumwechete". Izwi rinowanikawo kakawanda munzwi rekutaura kutaura zvinhu zvakadai sevanhu vose vakabvumirana pane zvinyorwa.	Xenophon uses the phrase <b>homologoi genesthai</b> , "to agree in statement". Herodotus, similarly, has the phrase <b>glossan homologuein</b> , "to speak the same language". The word also appears quite often in the passive voice to say such things as all men are agreed on the statement.
Nokudaro pakuongorora zvishandiswa zvekare, pane huwandu hwezvinyorwa izvi zvinotsanangura, semuenzaniso:	So in reviewing the ancient usages, there are found a number of such defining statements, for example:
1. kubvumirana nematauriro eumwe	1. to agree to the statement of another
2. kuti kusimbise kuwanikwa kwemari	2. to confirm the receipt of money
3. kubvumirana pane zvingaitwa	3. to agree to a proposal
4. kubvumirana kana kubvuma chivimbiso	4. to agree to or accept a promise
5. kubvumirana navo kana kutora tsika dzevanhu	5. to agree with or to adopt social customs
Saka <b>homologeo</b> kana <b>homologia</b> zvinoreva kubvumirwa kune chimwe chinhu chakafunga kuti chakanaka, uye nenzira iyo chibvumirano chinoteverwa nekugadzirisa kwechokwadi nekuita, nekugadzirirwa kwakagadzirirwa kune chikonzero.	So <b>homologeo</b> or <b>homologia</b> imply consent to something felt to be valid, and in such a way that the agreement is followed by definite resolve and action, by ready attachment to a cause.
kubva kuKittel: "Chinangwa che <b>homologia</b> hachisi chibvumirano chezvinyorwa zvisingaiti kwatiri, asi kugamuchirwa kwechikonzero chimwe chete. Uye, " <b>homologeo</b> zvinoreva kuti," Ndinobvumirana nomumwe munhu pane chimwe chinhu; uye inosanganisira zvose zviripo uye chiitiko pamwe chete nechiiito uye chiito icho ini ndinopupurira chibvumirano. "	from Kittel: "The aim in <b>homologia</b> is not a theoretical agreement which does not commit us, but acceptance of a common cause. And, " <b>homologeo</b> means that, "I agree with someone on something; and it embraces both the fact and event along with the act and action in which I bear witness to the agreement."
Nokudaro, muhupenyu hwechiKristu, kureurura kwezvivi kunobva pachibvumirano chakagadziriswa uye kugamuchirwa kwemunhu oga wehuchangamire hwaMwari, izvo zvinosanganisira kodzero Yake semuumbi uye Baba kuisa mitemo iyo vaKristu vanofanira kurarama.	Thus, in the Christian's life, confession of sins is based on an established agreement and personal acceptance of God's divine sovereignty, which includes His right as creator and Father to set the standards by which Christians must live.
<b>Ishe anokurudzira Confession</b>	<b>The Lord Encourages Confession</b>
Mutevedzeri wevadzidzisi angave asingazivi kuti zvinokwanisika kurarama kunze kwekudyidzana uye kuti anoda kureurura chivi.	A novice believer may not be aware that it is possible to live out of fellowship and that he needs to confess sin.

<b>1 Johane 1: 6</b> Kana tikati tine kuyanana naYe, uye tinofamba murima, tinoreva nhema uye hatiiti tsika.	<b>1 John 1:6</b> If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.
<b>1 Johane 2: 9,10</b> 9 Uyo anoti ari muchiedza, uye anovenga hama yake, ari murima kusvikira zvino. 10 Uyo unoda hama yake unogara muchiedza, uye hakuna chikonzero chekugumbusa maari.	<b>1 John 2:9,10</b> 9 He who says he is in the light, and hates his brother, is in darkness until now. 10 He who loves his brother abides in the light, and there is no cause for stumbling in him.
<b>2 Petro 1: 9</b> Nokuti uyo asina zvinhu izvi haana kufungisisa, kunyange kupofu, uye akanganwa kuti akanatswa kubva pazvivi zvake zvakare.	<b>2 Peter 1:9</b> For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.
Mwari wose anorayira uye anoteterera nesu kuti tizvitonge isu, kubvuma uye nekukanganwa zvivi. Tarisa ku:	God both commands and pleads with us to judge ourselves, to confess and then to forget sins. Take a look at:
<b>Isaya 43:26</b> Ndiisei muyeuchidzo; Ngatirwisei pamwe chete; Taura nyaya yako, kuti iwe uwane rusununguko.	<b>Isaiah 43:26</b> Put Me in remembrance; Let us contend together; State your case, that you may be acquitted.
<b>1 VaKorinte 11: 28-31</b> 28 Asi munhu ngaazviongorore, saka ngaadye zvechingwa uye anwe mukombe. 29 Nekuti unodya nekumwa zvisakafanira unodya nekumwa mukutongwa kwaari, asingacherechedzi muviri walshe. 30 Nokuda kweizvi vazhinji vazhinji vasina simba uye vanorwara pakati penyu, uye vazhinji vanovata. 31 Nekuti dai taizvida kutonga isu, tingadai tisina kutongwa.	<b>1 Corinthians 11:28-31</b> 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. 30 For this reason many are weak and sick among you, and many sleep. 31 For if we would judge ourselves, we would not be judged.
<b>1 Johane 1: 9</b> Kana tichireurura zvivi zvedu, Akatendeka uye akarurama kuti atikangamwire zvivi zvedu uye kuti atichenese kubva kusakarurama kose.	<b>1 John 1:9</b> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
<b>VaFiriipi 3: 13,14</b> 13 Hama, ini handizviverengi kuti ndakabata; asi chinhu chimwe chete chandiri kuita, ndichikanganwa zvinhu zviri shure uye ndichifambira mberi kune izvo zviri mberi, 14 ndinoshingirira kune chinangwa chemubairo wekudanwa kwepamusoro kwaMwari muna Kristu Jesu.	<b>Philippians 3:13,14</b> 13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus.
<b>Zvirevo 1:23</b> Dzokai kutuka kwangu; Zvirokwazvo ndichadurura	<b>Proverbs 1:23</b> Turn at my rebuke; Surely I will pour out my spirit

mweya wangu pamusoro pako; Ndichaita kuti mashoko angu azive kwauri.	on you; I will make my words known to you.
Munhu wose anoverenga Bhaibheri achakurumidza kuziva nezvechinangwa chaMwari munyaya iyi.	Any person who reads the Bible will quickly become aware of God's intentions in this matter.
Vamwe vaKristu vanozvidza nemaune mirairo iyi yekureurura, vachitungamirira Mwari kushandisa zviyero zvinokurudzira kutikurudzira kuti titeerere. Iyi nzira inosanganisira:	Some Christians willfully ignore these commands to confess, leading God to employ more persuasive measures to encourage us to comply. These methods include:
<b>Kurasikirwa kworugare rwemukati</b>	<b>Loss of inner peace</b>
<b>VaFiripi 4: 6, 7</b> 6 Musafunganya pamusoro pechinhu; asi mune zvose nemunyengerero nemukumbiro, nekuvonga, kukumbira kwenyu ngakuziviswe kuna Mwari; 7 Uye rugare rwaMwari runopfuura kunzwisisa kwose, rucharinda mwoyo yenyu nemifungo yenyu muna Kristu Jesu.	<b>Philippians 4:6, 7</b> 6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.
<b>Kuranga kana kurangwa</b>	<b>Chastening or discipline</b>
<b>VaHebheru 12: 6</b> Nokuti uyo waanoda Ishe anoranga, uye unorova mwanakomana umwe neumwe waanogamuchira.	<b>Hebrews 12:6</b> For whom the Lord loves He chastens, And scourges every son whom He receives."
<b>Pricking yehana</b>	<b>Pricking of conscience</b>
<b>VaHebheru 13:18</b> Tinyengerererei; nokuti tinovimba kuti tine hana yakanaka, muzvinhu zvose tichida kurarama zvine rukudzo.	<b>Hebrews 13:18</b> Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.
<b>Kushungurudzwa kwechivi</b>	<b>Sorrow for sin</b>
<b>Pisarema 32:10</b> Vakaipa vachava neshungu zhinji; Asi anovimba naJehovha, tsitsi dzake dzichamupoterredza.	<b>Psalms 32:10</b> Many sorrows shall be to the wicked; But he who trusts in the Lord, mercy shall surround him.
A few Christians manage to ignore even severe chastening for a long time, leading to God's administering the sin unto death. The alternative to confession is discipline. HEB. 12:1-5.	A few Christians manage to ignore even severe chastening for a long time, leading to God's administering the sin unto death. The alternative to confession is discipline. HEB. 12:1-5.
<b>The Mechanics of Confession of Sin</b>	<b>The Mechanics of Confession of Sin</b>
Confession does not provide you with a license to sin. The idea that I can sin and confess repeatedly because God will always forgive is sinful in itself because it indicates that the	Confession does not provide you with a license to sin. The idea that I can sin and confess repeatedly because God will always forgive is sinful in itself because it indicates that the

believer does not actually think the same about his sin that God does. No real repentance or confession is shown.	believer does not actually think the same about his sin that God does. No real repentance or confession is shown.
Confession of sin does not remove the buildup of callousness or hardness in the soul of the person who has lived apart from God for a long time. This removal of scar tissue is accomplished through edification, the Biblical system for understanding and applying the Word of God.	Confession of sin does not remove the buildup of callousness or hardness in the soul of the person who has lived apart from God for a long time. This removal of scar tissue is accomplished through edification, the Biblical system for understanding and applying the Word of God.
Kureurura zvivi hakukupei ruzivo rwomumwoyo, uye harufambidzwi nemanzwiro aunoita. Kukanganwirwa kwaMwari kunobva pane vimbiso Yake yekuchenesa, kwete pamanzwiro anoita munhu. Kureurura hakuiti nguva dzose kubvisa marwadzo kana kutambura kunokonzerwa nechivi pachako kana chakauya semugumisiro wekurangwa kwaMwari. Kutuka kunoshanduka kuropafadzwa, kutambura kunogona kupfuurira; asi kutambura kunogona kutsungirira kuti kubwinya kwaMwari panzvimbo.	Confession of sin does not give you an emotional experience, nor is it accompanied by an emotional reaction. God's forgiveness is based on His promise to cleanse, not on how a person feels. Confession does not always remove the pain or suffering which is the result of the sin itself or which came as a result of divine discipline. The cursing is turned to blessing, the suffering may continue; but the suffering may be endured to the glory of God instead.
Vamwe vaKristu vanoedza kuti vasvike parutivi rwaMwari rwakanaka kuburikidza nedzimwe nzira kunze kwekureurura kunorayirwa naMwari. Dzimwe nguva munhu anofunga kuti kuratidzwa kwekusuruvara kunodanwa, kana kuti kuchema kuchafadza Mwari nekutuka. Vamwe vanobhadhara zvivi zvavo nekuwedzera mabasa avo ezvitendero. Vamwe vachanyengereta kakawanda uye kwenguva refu uye verenga maBhaibheri avo akawanda. Vamwe vachaedza kupa chiokomuhomwe Mwari nezvegumi zvegumi nezvipo, kana nemabasa ekuzvidzivirira, chibayiro kana basa. Vamwe vanoovratidza pachavo mumishandiro ekuzvitsaurira uye vanoenda kumabasa echechi kakawanda. Zvinhu izvi hazvikwanisi kuiswa panzvimbo yekutendeuka kwechivi. Mwari ane hanya chete nemafungiro evanhu pamusoro pezvivi.	Some Christians try to get on God's good side through some means other than the confession which is prescribed by God. Sometimes a person thinks that a demonstration of sorrowfulness is called for, or that weeping will impress God with one's contrition. Others compensate for their sin by increasing their religious activities. Some will pray more often and longer and read their Bibles more. Some will try to bribe God with additional tithes and offerings, or with acts of self denial, sacrifice or service. Some will present themselves in re dedication services and attend church functions more often. These things cannot be substituted for confession of sin. God is interested only in a person's mental attitude toward the sin.
Shoko ρινοπυπυραμυΤεσιταμεντεItsva rinotorwa kubva muzwi rechiGiriki rokuti 'ομολογῶ (homologeō), zvinoreva kureva, kutumidza, kuronga nenzira imwechete, kubvumirana na, kutaura zvakafanana chinhu se. Kureurura kunobvuma mutongi waMwari mutongi munhau uye	The word confession in the New Testament is taken from the Greek word ὁμολογῶ (homologeō), meaning to cite, to name, to classify in the same manner, to agree with, to say the same thing as. Confession acknowledges God's ruler ship in the matter and agrees with His judgment.

anobvumirana nekutonga kwake.	
Iyi ndiyo nzira yekubata nehutachiona hunokonzerwa nezvivi zvinokonzerwa kusakosha kuwedzerwa kune munhu anoreurura. Icho chakanyatsorongerwa nenyasha umo Mwari anoita chivimbiso uye anoita basa rekunatswa. MuKristu anofanira	This is a method of dealing with the disharmony caused by sins which causes no merit to accrue to the person who confesses. It is strictly a grace provision in which God makes a promise and carries out the function of cleansing. The Christian must
1. Bvuma zvivi, <b>1 Johane 1: 9</b>	1. Confess the sin, <b>1 John 1:9</b>
2. Kanganwa chivi, <b>VaFiripi 3: 13,14</b> ; and	2. Forget the sin, <b>Philippians 3:13,14</b> ; and
3. Isolate chivi, <b>VaHebheru 12:15</b> .	3. Isolate the sin, <b>Hebrews 12:15</b> .
Kukanganwirwa kwezvivi kunobva kuna Mwari ( <b>Marko 2: 7</b> ) uye kureurura kunongowanikwa kuna Mwari Baba chete. Pamusoro pemamiriro ekureurura, kukanganwirwa kunovimbiswa uye kunatswa kubva kusakarurama kwose kunoitwa ( <b>1 Johane 1: 9</b> ). Izwi rinochenesa rinoreva kubviswa kwekutadza kwechivi. Nokudaro, munhu akacheneswa anobviswa kubva mumamiriro ekuranga, kuranga hakusi kushandiswa uye zvipingamupinyi kuushumiri hweMweya Mutsvene zvinobviswa.	Forgiveness of sin is only from God( <b>Mark 2:7</b> ) and confession is made only to God the Father. Upon the condition of confession, forgiveness is guaranteed and cleansing from all unrighteousness is administered ( <b>1 John 1:9</b> ). The word cleanse refers to the removal of the guilt of the sin. Therefore, the cleansed individual is removed from the condition of discipline, chastening is no longer being administered and the hindrances to the ministry of the Holy Spirit are removed.
Pano pane mazita akawanda echirevo muBhaibheri kwezwi rokuti "kureurura", sezvinotevera ":	There are several synonyms in the Bible for the word "confess", as follows":
Kuzvipira zvinoreva kureurura	To yield means to confess
<b>VaRoma 6:13</b> Uye musapa mitezo yenyu sechivi chekusarurama kuchivi, asi muzvipi kuna Mwari sevapenyu kubva kuvakafa, uye mitezo yenyu ive midziyo yekururama kuna Mwari.	<b>Romans 6:13</b> And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.
Kurega murume akare, zvakafanana nokureurura.	Putting off the old man, is tantamount to confession.
<b>VaEfeso 4:22</b> kuti iwe usiye, pamusoro pekufambisa kwako kwekare, munhu wekare uyo anowedzera kuora maererano nekuchiva kunonyengera,	<b>Ephesians 4:22</b> that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,
Kutonga iwe pachako kureurura kana kutungamirira kwairi.	Judging oneself is confession or leads to it.
<b>1 VaKorinte 11:31</b> Nokuti dai taizozvitonga isu, hatingatongwi.	<b>1 Corinthians 11:31</b> For if we would judge ourselves, we would not be judged.
Kupa muviri muviri kunofanirwa kureurura.	Presenting one's body is analogous to confession.

<p><b>VaRoma 12: 1</b> Naizvozvo ndinokukumbirisai, hama, netsitsi dzaMwari, kuti mupe miviri yenyu zvibayiro zvipenyu, zvitsvene, zvinogamuchirika kuna Mwari, ndiko kushumira kwenyu kwakanaka.</p>	<p><b>Romans 12:1</b> I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.</p>
<p><b>Mitemo Yakabviswa kubva muDzidziso yeChristu</b></p>	<p><b>Principles Derived from the Doctrine of Confession</b></p>
<p>Kufamba pedyo naMwari ndezvechokwadi, basa raunonyanya kushanda naro muukama hwako naIshe, zvakananyanya kuenderana mukureurura kwezvivi. Apo kupupura hakuiti, pachake, kunokonzero mumwe kukura munaKristu, hakungagoni kuva nekukura muMweya chero bedzi mumwe ari kunze kwekudyidzana nekuda kwechivi chisingazivikanwi. Nokudaro, kureurura kunogadzirisa danho rekufambira mberi muupenyu hwechiKristu. Ushumiri hweMweya Mutsvene hunoenderana nekushamwaridzana kushamwaridzana. Nokudaro kukura kwechiKristu kunoenderana nebasa risina basa reMweya Mutsvene.</p>	<p>Walking closer to God is, in reality, an activity in which you are more consistent in your relationship with the Lord, more consistent in your confession of sin. While confession does not, in itself, cause one to grow in Christ, there can be no growth in the Spirit as long as one is out of fellowship because of unconfessed sin. Therefore, confession sets the stage for progress in the Christian life. The ministry of the Holy Spirit depends on uninterrupted fellowship. So Christian growth depends on the unhindered work of the Holy Spirit.</p>
<p>Kureurura kunotora mutendi kunze kwenharaunda yaanoita kuti ave nehasha uye ane ruvara rwemutsvuku pamweya wake, uye zvinomudzosa zvakare munharaunda yekutonga kweMweya Mutsvene. Iwe unogona nenzira iyo kuunza ndarama, sirivha uye mabwe anokosha panzvimbo yehuni, uswa uye mashanga.</p>	<p>Confession takes the believer out of the sphere where he is producing callous and scar tissue on his soul, and it puts him back in the sphere of the Holy Spirit's control. You can thus produce gold, silver and precious stones rather than wood, hay and stubble.</p>
<p>Sezvaunodzidza zvakanwanda pamusoro pedzidziso yechokwadi yekureurura, iwe uchawedzera zvakanwanda mukunzwisisa kwako pamusoro pehukama hwako hwekudyidzana. Iwe uchaziva kana iwe uri kutungamirirwa neMweya Mutsvene; uye iwe uchaziva kuti ungaitei pamusoro payo apo iwe hausu. Iwe uchanodzidzawo kuziva hutano mune vamwe; asi iwe unenge uchirerurira vamwe vanhu nokuti unoziva zviri nani kuti umire hwako hunotsamira zvakanwanda sei nenyasha dzaMwari. Mweya Mutsvene, Munhu Wake uye Basa</p>	<p>As you learn more about the true doctrine of confession, you will increase normally in your discernment about your own status of fellowship. You will know whether you are controlled by the Holy Spirit; and you will know what to do about it when you are not. You will also learn to recognize carnality in others; but you will be more tolerant of other people because you realize better how your own standing depends entirely on the grace of God. The Holy Spirit, His Person and Work</p>
<p>Bhaibheri rinodzidzisa kuti Mwari ndiMwari mumwe uye kuti hakuna vamwe vamwari. Bhaibheri rinonyatsosiyanisa zvikanu zvitatu kana vanhu vaMwari, Baba, Mwanakomana, uye Mweya Mutsvene,</p>	<p>The Bible teaches that God is one God and that there are no other gods. The Bible also clearly distinguishes between three parts or Persons of God, the Father, the Son, and the Holy Spirit,</p>



vanozivikanwa seUtatu.	known as the Trinity.
Ichi chinyorwa chakagadzirirwa kuronga nhamba huru yeMagwaro magwaro achitaura kuMweya waMwari kuratidza	This article has been prepared to organize the large number of Scripture passages referring to the Spirit of God to show
(1) kuti Mweya Mutsvene uri pachena Munhu, ndiko kuti, Ane unhu;	(1) that the Holy Spirit is distinctly a Person, that is, that He has personality;
(2) kuti Iye ndiMwari, ndiko kuti, Anogovana zvose zvehuMwari zvisingaperi; and	(2) that He is God, that is, that He shares all of God's eternal attributes; and
(3) kuti Ane chinangwa, ushumiri chaiwo munyika munguva yeChechi Age, kunyanya muhupenyu hwevaKristu.	(3) that He has an objective, real ministry in the world during the Church Age, particularly in the lives of Christians.