

Dzidziso 102 ¹

Zviri Mukati

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Kubhabhatidzwa naMweya Mutsvene - Baptism of the Holy Spirit	
Nhanganyaya	Introduction
Kubhabhatidzwa naMweya Mutsvene ndohumwe wehushumiri hunomwe hunoitwa naMwari Mweya Mutsvene maringe nekuponeswa kwemunhu.	The baptism of the Holy Spirit is one of seven salvation ministries by God the Holy Spirit.
1. Nyasha dzinounza ruponiso	1. Efficacious grace
2. Kuberekwa patsva	2. Regeneration
3. Kubhabhatidzwa naMweya Mutsvene	3. The Baptism of the Holy Spirit
4. Kugara kwaMweya Mutsvene mumunhu	4. The Indwelling of the Holy Spirit
5. Kuzadzwa naMweya Mutsvene	5. The Filling of the Holy Spirit
6. Kuiswa chisimbiso chaMweya Mutsvene	6. The Sealing of the Holy Spirit
7. Zvipo zveMweya	7. Spiritual gifts
Unogona kuwana tsanangudzo yakazara yehushumiri hwaMweya Mutsvene munyaya inoti "Mweya Mutsvene, Hushumiri Huinomwe Maringe Noruponiso."	You can find a full description of the salvation ministries of the Holy Spirit in the topic "Holy Spirit, Salvation Ministries."
Kubhabhatidzwa naMweya Mutsvene ndeimwe yebhapatidzo nomwe dzeBhaibheri.	The baptism of the Holy Spirit is one of seven Bible baptisms.
1. RuBhabhatidzo rwaMosesi	1. The Baptism of Moses
2. RuBhabhatidzo rweMukombe, kana	2. The Baptism of the Cup, or the Baptism of

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ruBhabhatidzwa rweMuchinjikwa	the Cross
3. KBbhabhatidzo rwaMweya Mutsvene	3. The Baptism of the Holy Spirit
4. RuBhabhatidzo rweMoto	4. The Baptism of Fire
5. RuBhabhatidzo rwaJohani	5. The Baptism of John
6. RuBhabhatidzo rwaJesu.	6. The Baptism of Jesus.
7. RuBhabhatidzo rwechiKristu, rubhabhatidzo rwemvura rwemutendi	7. Christian Baptism, the water baptism of the believer
Iyi misoro yenyaya inobatwa zvakakwana pasi pedzizidziso yakanzi "Rubhabhatidzo."	These topics are covered in the topic "Baptism."
Tsanangudzo	Definition
Kubhabhatidzwa naMweya Mutsvene kubhabhatidzwa kwechokwadi, kunounza shanduko yechokwadi. Ndiyo rimwe ramabasa manomwe aMwari Mweya Mutsvene anoitwa panoponeswa munhu, apo Mwari Mweya Mutsvene, vanobatanidza mutendi mutsva naKristu, apo panguva yaanotenda munaKristu.	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.
Kubhabhatidzwa naMweya Mutsvene ndiyo nzira yekuumba mhuri yehumambo yaMwari munguva yekereke. Ibasa rehukurusa hwaMweya Mutsvene pakuponeswa kwevanhu. Mukupinda muhumwe naKristu, isu takagamuchirwa semhuri yehumambo yaMwari. Isu tava zvisikwa zvitsva zvemweya.	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.
Humwe naKristu uhu hunoreva kuva nechimiro chekunatswa kana kunatswa 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 kwayo, 26 kuti ainatse nekuichenesa nekushambidza kwemvura neshoko, 27 kuti azviisire kwaari kereke inobwinya, isina ruvara kana kuunyana kana chimwe chinhu chakadai, asi kuti ive tsvene uye isina gwapa.	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 rwaMweya Mutsvene hachisi chinhu chinonzvika nemunhu pashungu dzake	The baptism of the Holy Spirit is not an emotional experience
1 VaKorinde 12:13 Nokuti noMweya umwe isu tose takabhabhatidzwa mumuviri mumwe - vangava vaJudha kana vaGiriki, kana varanda kana	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

vakasununguka-uye tose takaitwa kuti tinwe muMweya mumwe.	Spirit.
Ibasa rehukurusa hwaMweya Mutsvene ku isa mutendi wose mukubatana naKristu, achimuita chisikwa chitsva chemweya.	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 rubhabhatidzo rumwe chete runobatanidza mhuri yehumambo yaMwari.	There is only one baptism that unifies the royal family of God.
1 VaKorinde 12:13 Nokuti kuburikidza naMweya mumwe, isu tose takabhabhatidzwa mumuviri mumwe; kunyange vaJudha kana vaGiriki, kana varanda vekusununguka, tose takaitwa kuti tinwe muMweya mumwe.	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 Ishe mumwe, kutenda kumwe, kubhabhatidzwa kumwe. "	Ephesians 4:5 One Lord, one faith, one baptism."
VaRoma 6: 3-5 Hamuzivi here kuti isu tose takabhabhatidzwa muna Jesu Kristu? Nokudaro, takavigwa pamwe naye kubudikidza nekubhabhatidzwa murufu rwake, kuitira kuti sezvo Kristu akamutswa zvakare kubva kuvakafa kuti Baba vakudzwe, isuwo tinogona kufamba muhutsva hwehupenyu. Nokuti kana takabatana naye mumufananidzo wekufa kwake, uye kwete izvo zvoga, tichabatanawo naYe mumufananidzo wekumuka kwake. "	Romans 6:3-5 Do you not know that all of us have been baptized into Jesus Christ? Therefore, we have been buried with Him through baptism into His death, in order that as Christ was raised again from the dead to the glory of the Father, we also might walk in newness of life. For if we have become united with Him in the likeness of His death , and not only this , we shall also be united in the likeness of His resurrection."
Hutsva hwehupenyu hunoreva kuti isu tava zvisikwa zvitsva zvemweya uye mhuri yehumambo yaMwari. Saka VaRoma 6: 3-5 inodzidzisa kufanana naKristu murufu, kuvigwa uye nekumuka kwake.	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.
Panotaurwa kazhinji nezvechiro chekunatswa, kana kubhabhatidzwa naMweya Mutsvene panowanzoshandiswa chivakashure chekuti EN + dzitsi rokuti ChRISTOS, zvichidudzirwa kuti "munaKristu." Kazhinji panoshandiswa shoko , rinenge richireva kubhabhatidzwa naMweya Mutsvene uye humwe naKristu hunotevera.	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 naMweya Mutsvene ndekwenguva yechechi bedzi. Huushumiri hwaMweya Mutsvene uhu hauwanike muTestamende yeKare, uye hautaurwe nezvahomunguva yemazuva ekupedzisira mushure menguva yechechi.	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 naMweya Mutsvene hakubvi pane chimwe chezvipo zvemweya.	The baptism of the Holy Spirit is not the function of any spiritual gift.
Nokuti rubhabhatidzo rwaMweya Mutsvene rwakapiwa kuvatendi vose venguva yechechi, harunei nezvaunonzwa. Kubhabhatidzwa naMweya Mutsvene chiito chehukuru hwaMweya Mutsvene. Chero nguva iyo Mwari anoshandisa simba raKe rohuMwari, hungave hukuru hwaMwari Baba, Mwanakomana, kana Mweya Mutsvene; simba iri haridi kubatsirwa nezvinonzwikwa nemunhu. Dzinongova nyasha bedzi!	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 naMweya Mutsvene hakwaikwanisa kuitika kusvikira Jesu Kristu vakunda zvakakwana mumakakatanwa engirozi mudenga. Huprisita hwevaRevhi hwakanga husingakwanirane nenguva inon yechechi. Zvino kwaidikanwa hupirisita hunofanirana nepasi rose, sezvo mutendi wose akanga anangwa nehondo yaSatani.	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.
Kubhabhatidzwa naMweya Mutsvene kwakaitika kekutanga muJerusarema uye zvichisanganisa chipo chendimi kuitirakunyevera vaJudha nezvekuuya kwemhandho yechishanu yekurangwa. 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.
Humwe naKristu chiratidzo chisingagumi chinosiyanisa chiKristu kubva kune zvitendero. Muzvitendero, munhu kuburikidza nesimba rake anotsvaka kufadzaMwari. MuchiKristu, mutendi kuburikidza nehumwe naKristu ane hukama husingaperi 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.
Rubhabhatidzo rwaMweya Mutsvene rwunoumba muviri waKristu, Iye Kristu ari musoro. Chipo chaIshe 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 naMweya Mutsvene	The Baptism of the Holy Spirit Creates the

kunoumba Mhuri yaMwari yeHumambo.	Royal Family of God.
Rubhabhatidzo rwaMweya Mutsvene ndiyo nzira yekupa mhuri yeumambo kuzita rechitatu reumambo raIshe. Mhuri yeumambo yaMwari inozivikanwawo seChechi yepasi rose kana kuti muviri waKristu, inoumbwa panguva yekuponeswa kwomunhu kuburikidza nokubhabhatidzwa naMweya 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 is 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.
Kuenzana pakodzero kwevatendi vose venguva yechechi kunobva pane dzidziso yekubhabhatidzwa naMweya Mutsvene, dzidziso inotaura nezvehukuru hwaMweyaMutsvene. Kubudikidzwa nokubhabhatidzwa naMweya Mutsvene, kodzero yakaenzana mumhuri yeumambo hwaMwari inobva panyaya 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"> • Ukuru hwaMweya Mutsvene hunoumba mhuri yeumambo yaMwari, muviri waKristu, semuviri mupenyu, kwete sechinhu chakarongwa. 	<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 pakubhapatidzwa naMweya Mutsvene, hukuru hwaMweya Mutsvene hunosika mhando itsva yechisikwa chine hupenyu hwemweya (kwete hupenyu hwepfungwa) munyika yadhiabhorosi. Mutendi wose wenguva yechechi chikamu chezviisikwa zvisingafananidzwe zvemweya. 	<ul style="list-style-type: none"> • Simultaneously, from the baptism of the Holy Spirit, the omnipotence of the Holy Spirit creates a new spiritual species for spiritual living (not for psychological living) in the devil's world. Every church age believer is a part of this unique spiritual species.
Uyezve, hukuru hwaMweya Mutsvene hunopawo mukana wakaenzana wekuzadziswa kwehurongwa humwechete hwaMwari kuburikidza nekufamba mukuwadhanaye pasi pekutungamirirwa naMweya 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 raMweya mumutendi ari kufamba mukuwadhanaye isimba rakazara remaramiro 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 zvandakakuudza.	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 zvakanwanda zvokutaura	John 16:12-14 12 "I still have many things to say to you, but you

<p>kwamuri, asi hamugoni kuzvigamuchira iye zvino.</p> <p>13 Zvisinei, kana Mweya wechokwadiauya, achakutungamirira muzvokwadi yose; nokuti haazozvitauro nezvake, asi chero zvaanonzwa achazvitauro; uye iye achakuudzai zvinhu zvichauya.</p> <p>14 Iye achandikudza, nokuti achatora pane zvangu, nekuzvzivisa kwamuri.</p>	<p>cannot bear them now.</p> <p>13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.</p> <p>14 He will glorify Me, for He will take of what is Mine and declare it to you.</p>
VERENGA 1 VaKorinte 2: 9-16	READ 1 Corinthians 2:9-16
<p>1 Johane 2:27</p> <p>Asi kuzodzwa kwamakagamuchira kubva kuna iye kunogara mamuri, uye hamudi kuti mumwe munhu akudzidzisei; asi kuzodzwa kumwechete ikoko kunokudzidzisa pamusoro pezvinhu zvose, uye ndezvechokwadi, hadzisi nhema, uye sezvakwakudzidzisa, imi muchagara maAri.</p>	<p>1 John 2:27</p> <p>But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.</p>
<p>Mwari Mweya Mutsvene ndivo Avovanotidzidzisa chokwadi cheBhaibheri, icho chinotikwanisisa kurarama hupenyu hutsva hwemweya hwatakapiwa Naye muruponeso nerubhabhatidzo rwaMweya Mutsvene.</p>	<p>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.</p>
Mufananidzo weMusoro neMuviri	The Analogy of the Head and the Body
<p>Muviri waKristu ndiyo mhuri yaMwari. Musoro hauna kukwana pasina muviri. Hunhu hwaKristu hauna kukwana kana pasina mhuri yeumambo yake.</p>	<p>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.</p>
<p>Mufananidzo uyu unotidzidzisa kuti Chechi haigoni kuva chisikwa chipenyu isina kubatana naKristu. Kuzadziwa kwemusoro uchiita kuti muviri ukwane, uye muviri uchiita kuti musoro ukwane kunowanikwa muchiporofita chakapiwa naIshe wedu munaJohani. 14:20 , "Iwe uri mandiri uye ini mauli." "Iwe mandiri" inoreva kuti vatendi venguva yechechi vakabatana naKristu kubva pakubhabhatidzwa naMweya Mutsvene zvichitungamirira mukunatswa kwadungamunhu. "Ini mamuri" zvinoreva kugara kwaJesu Kristu matiri, uye kubatana kwakadzama pakati pemusoro nemuviri.</p>	<p>This analogy teaches that the Church cannot be a living organism without union with Christ. The fulfillment of the head completing the body and the body completing the head is found in the prophecy given by our Lord in John 14:20, "you in Me and I in you." "You in Me" refers to church age believers in union with Christ from the baptism of the Holy Spirit resulting in positional sanctification. "I in you" refers to the indwelling of Jesus Christ, a vital union between the head and the body.</p>
<p>Vatendi vose venguva yechechi vakabatanidzwa mumuviri mumwe uye mumhuri imwe</p>	<p>All church age believers are formed into one body and one royal family</p>

yeumambo	
VaEfeso 2:16 uye kuti Iye ayananise ivo vose kuna Mwari mumuviri mumwe kuburikidza nemuchinjikwa, nokudaro kuuraya ruvengo.	Ephesians 2:16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.
VaEfeso 4: 4-5 4 Kune muviri umwe noMweya umwe, sezvamakadanwa mune tariro imwe yekudanwa kwenyu;	Ephesians 4:4-5 4 There is one body and one Spirit, just as you were called in one hope of your calling;
5 Ishe mumwe, kutenda kumwe, rubhabhatidzo rumwe;	5 one Lord, one faith, one baptism;
VaEfeso 5: 30-32 Nekuti isu tiri mitezo yemuviri wake, nyama yake nemapfupa ake. 31 Nekuda kwaizvozvi murume uchasiya baba namai vake, abatanidzwe kumukadzi wake; ivo vaviri vachava nyama imwe. 32 Ichi chinhu chakavanzika zvikuru, asi ndinotaura pamusoro paKristu nekereke.	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.
VaKorose 1:24 Ini zvino ndinofara mumatambudziko angu nekuda kwenyu, uye ndinozadza munyama yangu izvo zvinoshaiwa mukutambudzika kwaKristu, nekuda kwemuviri wake, iyo kereke,	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,
VaKorose 2:19 uye asingabatisisi kuMusoro, kubva uko muviri wose, wakodzwa uye wakabatanidzwa pamwechete nezvisungu nemarunda, unokura nekuwedzera kunobva kuna Mwari.	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.
Mweya Mutsvene ndivo muiwekuumbwa kwemuviri waKristu, kereke yepasi rose uye mhuri yehumambo yaMwari. Izvi zvinoitwa nekubhabhatidzwa naMweya Mutsvene.	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.
Mwari Baba vakagadza Jesu Kristu semusoro wemuviri sechikamu chenyembe yake yechitatu yehumambo. Mamwe mashoko anoreva mhuri yehumambo yaMwari ndeekuti:	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
• Mukunda waKristu.	• The Bride of Christ.

Mamiriro akaitakubhabhatidzwa naMweya.	The Characteristics of the Baptism of the Spirit.
<ul style="list-style-type: none"> • Ichos hachisi chitiko, uye hachina chokuitanekunzwa kwevanhu. 	<ul style="list-style-type: none"> • It is not an experience, and it is not related to human feeling.
<ul style="list-style-type: none"> • Hazviitiki pashoma pashoma. Saka, hakugoni kuvandudzwa nenguva kana nokusingaperi. Kubatana kwedu naKristu kwakakwana kubva pakuponeswa. 	<ul style="list-style-type: none"> • It is not progressive. Therefore, it cannot be improved in either time or eternity. Our union with Christ is perfect from salvation.
<ul style="list-style-type: none"> • Hakuenderane nekukodzera kwemunhu kana kukwanisa kwemunhu. Hapana chaunogona kuita kuti ubhabhatidzwe naMweya. 	<ul style="list-style-type: none"> • It is not related to any human merit or ability. There is nothing you can do to have the baptism of the Spirit.
<ul style="list-style-type: none"> • Kunowanikwa kwakakwana panguva yekuponeswa. Hachisi chitiko chinotika mushure mekuponeswa. Ikwo harisi "gomborero rechipiri." Kubatana naKristu ishumi yakakwana inoitwa naMweya Mutsvene, saka, haikwanise kudzimwa nekukundikana kwemunhu. 	<ul style="list-style-type: none"> • It is obtained in full at the moment of salvation. It is not a post-salvation experience. It is not a "second blessing." Union with Christ is a completed ministry by the Holy Spirit. Hence, it cannot be reversed by any human failure.
<ul style="list-style-type: none"> • Kunowanikwa nekusingaperi uye hakushanduki. Hakukwanise kudzimwa kana kushandurwa naMwari kana nemunhu. Ichos chikamu chekuchengeteka kwako kusingaperi. Hakuna kuramba chinamoto; kana chivi, kana kunaka kwemunhu, kana zvakashata; kana kunyondama kwetsika kunogona kudzima hushumiri uhwu hwaMweya Mutsvene. 	<ul style="list-style-type: none"> • It is eternal and unchangeable in nature. It cannot be canceled or changed by God or man. It is a part of your eternal security. No renunciation; no sin, human good, or evil; no moral or immoral degeneracy can cancel this ministry of the Holy Spirit.
<ul style="list-style-type: none"> • Kubhabhatidzwa naMweya Mutsvene kunozivikanwa uye kunonzwiswa chete kuburikidza nekujekerwa kweechakavanzika chenguva yechechi. Nokudaro, hakukwanisi kushandiswa mukusaziva. Chinhu chisingaonekwi, chisingabatiki; chinojeka bedzi nekunzwiswa dzidziso yeBhaibheri. 	<ul style="list-style-type: none"> • The baptism of the Holy Spirit is known and understood only through perception of the mystery doctrine of the church age. Therefore, it cannot be applied in a state of ignorance. It is invisible, not subject to empiricism; it is subject to cognition of Bible doctrine only.
Zvinoitika pakubhabhatidzwa naMweya Mutsvene.	The Mechanics of the Baptism of the Holy Spirit.
<p>VaGaratiya 3: 26-28</p> <p>Nokuti mose muri vanakomana vaMwari [mhuri yehumambo] nokutenda munaKristu Jesu. Nokuti mose makabhabhatidzwa muna Kristu, uye makapfekedzwa Kristu. Hakuna muJudha kana muGiriki, hakuna muranda kana wakasununguka,</p>	<p>Galatians 3:26-28</p> <p>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</p>

hapana murume kana mukadzi; nokuti mose muri vamwe muna Kristu Jesu. "	neither male nor female; for you are all one in Christ Jesus."
Hapana kusiyana kwemarudzi kana kusarurana pamarudzi mumhuri yeumambo yaMwari.	There are no racial distinctions or racial prejudices in the royal family of God.
Kwaiva nevaranda vazhinji muHutongi hwechiRoma. Pauro akaudza varanda kuti varege kutsvaka rusununguko rwavo. "Hakuna muranda kana akasununguka" zvinoreva kuti hakuna kusiyana kwevanhu mumhuri yehumambo yaMwari.	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 muhumwe naKristu uye ndevemhuri yehumambo. MukurooranapachiKristu, 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 rwaMweya runowanikwa zvakanakwana munguva yeruponeso, harudzimwi 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 naMweya kunopiwa kune vatendi vose panguva yeruponeso. Nokudaro kunobatanidza vose, nokuti ndiyo nzira yekugadzira mhuri yehumambo yaMwari.	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.
Kubhabhatidzwa naMweya ndekwe pasi rose; kureva kuti hazvinei chekuita nezvinonzwikwa nemunhu. Hakusiyani mutendi mumwe kune mumwe; hazviiti kuti mumwe mutendi ave mukuru kana kuti akadzikira 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 ndima inokosha pamusoro pokubhabhatidzwa naMweya Mutsvene.	1 Corinthians 12:13 is considered to be the key passage on the baptism of the Holy Spirit.
"Nenzira yaMweya mumwechete [hukuru hwaMweya], isu tose takabhabhatidzwa mumuviri mumwe, zvisinei vaJudha kana vaHedheni, kana varanda kana vakasununguka." Uyezve, tose takakonzerwa kunwa naMweya umwe. "	"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."
Mukuva nehumwe naKristu, kusiyaniwa kwevanhukunobviswa pakuumbwa kwemhuri yehumambo hwaMwari. Rudzi rwemunhu kana chigaro chake haisi nyaya inotariswa. Hapana rusarura rwemarudzi, kana magariro kana kuwana kuri 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 wemamiriro ekutenda, senzira yoga	Drinking, like eating, is an illustration of the non-meritorious character of faith as the only

<p>yeruponiso, kuti hakuzembere pakugona kwemunhu. Mhando dzose dzevanhu vanogona kumedza. Kubhabhatidzwa naMweya Mutsvene kunoitika panguva yekutenda munaKristu.</p>	<p>means of salvation. All kinds of people can swallow. The baptism of the Holy Spirit occurs at the moment of personal faith in Christ.</p>
<p>Danho rekupedzisira ndiko kuzadziwa kwekukoka kwaIshe, kwakapiwa munaJohani. 7: 37-39, apo Kristu akafanotaura kuti isu tose tichamwa muMweya Mutsvene kuburikidza nerutendo rwebu rwusina kuzembera pakugona kwedu. "Zvino nezvira rekupedzisira pamutambo mukuru, Jesu akasimuka, akadanidzira, achiti: Kana munhu ane nyota, ngaaye kwandiri amwe, anotenda kwandiri, sezvazvakarehwa neGwaro, mvura mhenyu ichayerera ichibva maari. ' Zvino izvi akazvitaupira pamusoro achireva Mweya, uyo avo vakatenda maarivaizogamuchira. Nekuti Mweya wakange asati apihwa, nokuti Kristu wakange asati akudzwa.</p>	<p>The last phrase is the fulfillment of our Lord's invitation, given in John 7:37-39, when Christ prophesied that we would all drink of the Holy Spirit by our non-meritorious faith. "Now on the last day of the great feast, Jesus stood up and shouted, saying, 'If any person is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, "Streams of living water will flow from within him.'" Now this He communicated concerning the Spirit, whom those who believed in Him were about to receive. For the Spirit was not yet given, because Christ was not yet glorified."</p>
<p>Johane 7:38 inodzidzisa kuti rubhabhatidzo rwaMweya Mutsvene runoitika kana tatenda muna Jesu Kristu panguva yokuponeswa kwedu. "Hova dzemvura mhenyu dzichayerera dzichibva mukati make" huporofita hwekuzadzwa naMweya, kureva, kugara, kuita basa, nesimba mukati memuKristu munguva yechechi bedzi.</p>	<p>John 7: 38 teaches that the baptism of the Holy Spirit occurs when we believe in Jesus Christ at the point of our salvation. "Streams of living water will flow from within him" is a prophecy of the filling of the Spirit, i.e., residence, function, momentum inside the Christian during the church age only.</p>
<p>Chiporofita maringe nekubhabhatidzwa naMweya.</p>	<p>The Prophecy of the Baptism of the Spirit.</p>
<p>Kubhabhatidzwa naMweya Mutsvene hakuna kumborehwa muTsitamente Yekare nekuti chikamu chedziso yakavanzika yenguva yechechi.</p>	<p>The baptism of the Holy Spirit was never mentioned in the Old Testament because it is a part of the mystery doctrine for the church age.</p>
<p>Asi rubhabhatidzo rwaMweya rwakaporofitwa naIshe Jesu Kristu nguva yechechi isati yasvika, muhurukuro yaakaita mukamuri yepamusoro.</p>	<p>But the baptism of the Spirit was prophesied by the Lord Jesus Christ before the church age, in the upper room discourse.</p>
<p>Johane 14:20 Pazuva iroro [Pendekezo] muchaziva kuti ini ndiri muna Baba vangu, uye imi muri mandiri, uye ini ndiri mamuri. "</p>	<p>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."</p>
<p>"Ini ndiri muna Baba Vangu" chiratidzo chehuMwari zvichiratidza kuti Jesu Kristu ndiye Mwari wekusingaperi, akaenzana naMwari Baba.</p>	<p>"I am in My Father" is the identity of divine essence indicating that Jesus Christ is eternal God, coequal with God the Father.</p>

"Imi maNdiri" kuporofita kwekubhabhatidzwa naMweya Mutsvene uye kwechimiro chehutsvene chinotevera shure, kuva nehumwe 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 matiri.	"I in you" refers to the indwelling of Jesus Christ.
Vasati vakwira kudenga, Ishe wedu akati kuvadzidzi muna Mabasa 1: 5, "Johane akabhabhatidza nemvura, asi imi muchabhabhatidzwa naMweya Mutsvene muchinguva chemazuva mashoma anotevera [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]."
Chiporofita ichi chakazadziswa mushure memazuva gumi kubva Ishe wedu vataura nezvazvo muna Mabasa 1: 5.	This prophecy was fulfilled ten days after our Lord uttered it in Acts 1:5.
Kubhabhatidza kwaMweya Kunotanga Nguva yeChechi	The Baptism of the Spirit Begins the Church Age
Zvioprofita zvekubhapatidzwa naMweya Mutsvene zvakazadzikiswa pazuva iro rakatanga nguva yechechi, nguva iri pedyo na 32 AD. Jesu vakafanotaura nguva yechechi sechinhu chaizouya,	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 iri PETRA [ibwe guru guru, Jesu Kristu] Ndichavaka chechi yangu; uye masuo ehadhesi haazogoni kuikunda. '"	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.'"
Munongedzo wezvichauya unoti OIKODOME0, zvichishandurwa kuti "ndichavaka" unokosha, 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 paDombo, Jesu Kristu.	The future active indicative of OIKODOME0, 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 rwakabata vatendi vose vaivepo uye vakapinzwa muhumwe naKristu. Panguva imwecheteyo, Mwari Mwanakomana akapa zvipo zvekutanga zvemweya. Chimwe chezvipo zvokutanga kushandiswa chaiva chipo chendimi, nemhaka yokuti muJerusarema paMutambo wePendekosti kwaiva nezviuru zvavaJudha vaitaura mitauro yakasiyana-	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.

siyana.	
Maererano nalsaya. 28, chipo chendimi chakashandiswa senyevero yekupedzisira kuna Israeri kuti vakanga vobuda ykuva vanhu vanoraramira 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 naMweya kwakaitika pazuva rePendekositi nekuda kwendangariro dzaPetro muna Mabasa 11. PaPendekosti yemaHedheni, Mabasa 11: 15-17, Petro akaziva zvainge zvakaitika kwavari nezuva yePendekositi muJerusarema (Mabasa 2) kwaiva kuzadziswa kwehuporofita hweMabasa 1: 5. Mukurangerira, Petro anoti, "Zvino ini [Petro] pandakatanga kutaura, Mweya Mutsvene wakawira pamusoro pavo sezvaAkaita kwatiri pakutanga (Pendekositi, Mabasa 2: 3). Ipapo ndakarangerira shoko ralshe , kuti Vaimboti [Mabasa 1: 5 ndiyo yakanyorwa semufananidzo], Johane akabhabhatidza nemvura, asi imi muchabhabhatidzwa naMweya Mutsvene.' Naizvozvo, kana Mwari akavapa ivo [maHedheni] chipo chimwechete sechatakapihwa isu [vaJudha], pavakange vatenda munaShe Jesu, ini ndini ani kuti ndimiremunzira 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 zvakaitika kuna Petro muKesariya.Vamwe vahedheni vakasvika panzvimbo yaaive muJopa ndokumukumbira kuti aende kuKesaria, izvo zvaakaita. Petro paakatanga kutaura panguva iyoyo, vahedheni vakagamuchira rubhabhatidzo rwaMweya Mutsvene sezvakaitwa kuvaJudha pazuva rePendekositi.	"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 vaHedheni vakanga vari chikamu chemuviri waKristu, nokuti vakawana inenge Pentekosti yavo. Nokudaro, rubhabhatidzo rwaMweya rwakawanikwa zvakaenzana kuna vose vaJudha nevaHedheni; rwakanga rusiri rwavaJudha bedzi.	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 naMweya Mutsvene Kunosika mhando itsva yezvisikwa Zvemweya	The Baptism of the Holy Spirit Creates a New Spiritual Species

Pane mhando mbiri itsva dzezvisikwa dzakasikwa munhoroondo yevanhu. Israeri yakasikwa semhando itsva yemarudzi evanhu; uye Chechi ndiyo mhando itsva yezvisikwa zvemweya.	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 kumando itsva dzemarudzi kwakauya nyika dzaibatirira kuna Mwari munguva yeIsrael uye munguva yechiwuru chemakore.	from the new racial species came the client nations to God in the dispensation of Israel and in the millennium.
kubva kumhando itsva yerudzi rwemweya, Chechi inova hwarohwemarudzi echihedheni anozembera panaMwari.	from the new spiritual species, the Church becomes the basis for Gentile client nations to God.
Kubudikidza nekubhabhatidza kwaMweya, zvisikwa zvomweya zvitsva zvakasikwa izvo zvisingaisi mutsauko pakati pevaJudha nevaHedheni. Hapana kusiyana 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 "kudzingiswa kana kusadzingiswa, asi rudzi rutsva [rwemweya]i."	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, ave chisikwa chitsva [chemweya]. Zvinhu zvekare hazvisisina simba pamusoro pakel; 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 kwemutendi muhumwe naKristu (chimiro chekutsveneswa), simba raMweya Mutsvene rinoita mhando itsva yemunhu wemweya kuburikidza nokubhabhatidza kwaMweya Mutsvene. Ichi chisikwa chitsva chemweya chakagadzirirwa kupihwa simba raMwari nemwero usati wamboonekwa.	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"setsika dzavo dzakaipa dzavakasiyana nadzo dzaiva mumasimba enyama. Zvisinei, izvo zvaunogona kuita musimba renyama hazvigone kukuita chisikwa chitsva muna Kristu Jesu. Kuitwa chisikwa chitsva muna Kristu Jesu kunobva kusimba raMweya 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 zvakarasa samba razvo" zvinoreva:	However, "the old things have lost their power" refers to:
• Zvinhu zvaitwa nemunhu asati apona, izvo	• Pre-salvation influences, which may

zvinogona kuramba zvichitika kana pasina ruzivo rwezvidziidziso nekukura pamweya;	continue if there is no perception of doctrine and spiritual growth;
<ul style="list-style-type: none"> Chimiro chemunhu muna Adhamu uye kufa kwemweya kunoenderana nazvo, VaRoma 5:12, 1 VaKorinde 15:22, "Muna Adhamu vose vanofa, muna Kristu vose vachaitwa vapenyu." 	<ul style="list-style-type: none"> Position in Adam and resultant spiritual death, Romans 5:12, 1 Corinthians 15:22, "In Adam all die; in Christ shall all be made alive."
<ul style="list-style-type: none"> Hunhu hwekare hwechivi. Hunhuhwechivi hwekare hwakarasa simba rahwo; iwe unogona kungohudzosera simba rahwo nekuita sarudzo dzisiriidzo; 	<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 zvinokanganisa zvekuzvarwa nazvo, zvemunharaunda uye zvinobva pakuda kwedu. Zvose zvaikukanganisa usati wapona, hazvisisina samba pamusoro pako, uye hazviichagona kukukanganisa pakupfuurira mberi nehupenyu hwako hwemweya; 	<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"> Kushanda kwesimba revanhu muhutongi hwaSatani. Nekuda kwesarudzo yakapesa, iwe unogona kupinda pasi pesimba raSatani. Asi simba raMwari rakapfuura masimba emuchadenga. 	<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"> Kuukoshesa vanhu kupfuura Mwari. Kugoverwa kwesimba raMwari kumhuri yehumambo yaMwari kunoita kuti zvigonekwe kuti hukama 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 naMweya. 	<ul style="list-style-type: none"> The baptism of the Spirit.
<ul style="list-style-type: none"> Hurongwa hwaMwari. 	<ul style="list-style-type: none"> The plan of God.
<ul style="list-style-type: none"> Zvinhu zvakasaruudzika zviri muhurongwa. 	<ul style="list-style-type: none"> The unique equality factors in the protocol plan.
<ul style="list-style-type: none"> Guchu redu rezvinhu zvatinoshandisa zvisingaonekwi (maropafadzo) atakagadzirirwa isukuburikidza nehukuru hwaMwariBaba. 	<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"> Kutumwa kwedu kwakasaruudzika kwehupurisita hwamambo uye humiririri hweduhwehumambo. Sevapurisita vamambo, isu tinozvimiririra pamberi paMwari. Sevamiririri vehumambo, isu 	<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.

tinomiririra Mwari pamberi penyika.	
• Dzidziso dzakasarudzika dzakavanzika.	• The unique mystery doctrines.
• Kugara matiri kweHutatu hwaMwari.	• The indwelling of all three persons of the Trinity.
• Kuvapo zvakasarudzika kwesimba raMwari.	• The unique availability of divine power.
• Iyi inguva isina chiporofita, inguva yekufambira mberi kwenhorowondo.	• This is a dispensation of no prophecy, only historical trends.
Kushandiswa kweKubhabhatidzwa naMweya.	The Application of the Baptism of the Spirit.
Kubhabhatidzwa naMweya Mutsvene kunoda kuti mutendi azvifunge somunhu, akatsaurwa zvachose kubva pakuzviisa pamusoro kana kuzvidukupisa kwose. Haufaniri kuzvitarisira pamusoro kana pasi, kana nemhando ipi zvayo yerusarura kwevanhu kana hunyengeri.	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 nzvimbo yehupenyu hwepfungwa.	Spiritual living must replace psychological living.
VaGaratiya 3: 26-28 Nokuti imi mose muri vanakomana [vana] vaMwari kubudikidza nekutenda munaKristu Jesu. Nekuti mose imi makabhabhatidzwa muna Kristu, makafuka Kristu [humwe naKristu]. Nokudaro, hakuna muJudha kana muHedhenii [kusarura rudzi munaKristu], hakuna muranda kana wakasununguka [kwete kusarurana pamagariro munaKristu], hakuna murume kana mukadzi [kusarudzwa maringe nemamiriro muna Kristu]; nokuti imi muri vamwe 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 (vasingatendi) haisi mhuri yaMwari. Avo chete vanotenda muna Kristu ndivo vanova vana vaMwari, panguva iyo rubhabhatidzo rwaMweya Mutsvene runoita kuti tive mhuri yaMwari munguva yechechi.	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 vatendi venguva yechechi vakabhabhatidzwa munaKristu, vakundiki nevakundi, i vemweya nevasiri.	All church age believers have been baptized into Christ, losers and winners, spiritual and cosmic believers alike.
"MakafukaKristu" zvinoreva kuti tiri muhumwe nemusoro. Musoro unogona kugara pasina muviri, asi muviri haugoni kuvapo pasina musoro. Nemamwe mazwi, simba guru rehumwe, apo Ishe wedu akavimba pamusoro pemasimba ose aMwari Baba uye simba rose	"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

raMweya Mutsvene, rakafashukira kunguva yechechi.	God the Father and the omnipotence of the Holy Spirit, has overflowed to the church age.
Jesu Kristu vakatsigirwa muhupenyu semunhu kuburikidza nesimba raMwari Baba uye nesimba rwaMweya Mutsvene. Takave "vakapfekedzwa naKristu" nokuti, kuburikidza nekubhabhatidzwa naMweya Mutsvene, tava chikamu chechimwechete nesimba iri, semuviri wemusoro, Jesu Kristu.	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.
MaJudha nemaGiriki marudzi maviri akasiyana, uye ayinyanya kuzivikanwa pamarudzi ekare. VaJudha vaizviona sevakakosha nekuda kweMutemo waMosesi. VaGiriki vaizviona sevakakosha nekuda kwehukuru hwenhoroondo yavo yekufunga uye tsika dzavo muAttica neIonia muzana rechina nerechishanu remakore BC. VaJudha vayishora tsika dzevaGiriki. VaGiriki vaiona muJudha sevasina tsika, uye sevasina nhoroondo yekufunga. Nokudaro kwaive nekupesana kukuru pakati pamarudzi maviri aya enyika yekare.	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.
Kushorana pamarudzi kwakaipa. Mapenzi anofunga maringe nekutarisira pasi mamwe marudzi. Hatina kodzero yekufunga nenzira iyi. Nguva yose paunoita mhosva yekushora mamwe marudzi, reurura! Kunyangwe mafungiro ekuti marudzi ose ane zvaakanaka uye nezvaakaipa, anongova monero evanhu.	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.
Kushandiswa kwedzidziso iyi ndiko kutanga kufunga nezvako semunhu, kwete serudzi. Hakuchina chinhu chakadai serudzi rwepamusoro kana rwakashoreka muchiKristu. Mhuri yehumambo hwaMwari ndiwo muviri waKristu, uye marudzi ese epasi rose agamuchira vhangeri uye vakatenda munaJesu Kristu. Zvemarudzi haisi iyo nyaya, nokuti mutendi wose venguva yechechi akapinda muhumwe naKristu.	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.
"Hakuna muranda kana wakasununguka." Panguva iyo yakanyorwa izvi, muHumambo hweRoma maiva nevaranda vakawanda. Vazhinji vevaranda ava ndivo vakava vamwe vevatendi vekutanga venguva yechechia. Saka izvi zvinoreva kusiyana kwemagariro evanhu	"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.

munguva yakunyora izvi.	
kubva panguva yaunotenda munaKristu, haufanire kutarisa vamwe vatendi maringe nezvavari munyika. Hauchafanira kutarisa chero munhu upi seari pasi pako kana pamusoro mako. Kusiyanana kwevanhu munyika kunobviswa nokubhabhatidzwa naMweya Mutsvene.	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.
"Hapana murume kana mukadzi." Izvi zvinobatsira kuburitsa nyaya iyi; yokuti vakomana vachagara vari vakomana, uye vasikana vachagara vari vasikana. Misiyano pakati pavo uri pachena. Zvisinei, pfungwa iri apa ndeyokuti tsika dzakare, uye nemutsauko waiva mupfungwa dzevanhuzvaishandiswa kwemakore, zvichireva kuti imwe mhando yevanhu iri nani pane imwe, zvose zvakabva nekubhabhatidzwa naMweya Mutsvene. Somutendi, ukati uri nani pane murume kana mukadzi zvinoreva kuti iwe '\ unozvikudza.	"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'\are arrogant.
Izvi hazvibvise hukuru hwagara huriko pamagariroriro. Asi hukuru haurevi kuva pamusoro mumhuri yehumambo yaaMwari.	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 hauchatarisa murume kana mukadzi kuburikidza nerudo kana ruvengo, asi mumweya unovaona ivo senhengo yemhuri yehumambo yaMwari. Uku ndiko kusiyana kwechokwadi kwevanhu kusinei nemhando.	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 vanopinda munyaya dzevarume kana dzevakadzidzemazuva ano (sezvekusunungurwa kwevakadzi) vari mukurama mupfungwa. Hapana nzvimbo yekufunga kwakadaro. Ichokwadi kuti kune zvimwe zvinhu izvo murume anogona kuita izvomukadzi asingagoni, uyewo pane zvinogoneka nemukadzi zvisingagoneke nemurume. Asi patinotarisa kune vamwe vatendi, tinofanira kuvaona senhengo dzemhuri yehumambo yaMwari sezvatiriwo isu.	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.

Kugara Kwemweya Mutsvene - Indwelling of the Holy Spirit	
Dudziro uye Tsanangudzo	Definition and Description
Mweya Mutsvene anogara mumuviri wemutendi panguva yeruponeso,	The Holy Spirit indwells the body of the believer at the moment of salvation,
1 VaKorinte 6: 19-20 19 Hamuzivi here kuti muviri wenyu itembere yoMweya Mutsvene uri mamuri, wamakapihwa kubva kuna Mwari, uye imi hamuzi venyu? 20 Nekuti makatengwa nemutengo; naizvozvo rumbidza Mwari mumuviri wako uye mumweya wako, izvo zvinova zvaMwari.	1 Corinthians 6:19-20 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.
1 VaKorinte 3: 16,17 Hamuzivi here kuti murii tembere yaMwari uye kuti Mweya waMwari anogara mamuri? 17 Kana munhu akasvibisa tembere yaMwari, Mwari vachamuparadza. Nokuti temberi yaMwari inoyera, uye temberi yacho ndiwe.	1 Corinthians 3:16,17 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.
Uku kugara kwaMweya kunopa simba raMwari rinobvisa kuenderera mberi kwehupenyu hwechivi uhwo unogarawo mumuviri mushure mokuponeswa. Pamusoro pekugara kwaMweya, kuzadzwa naMweya Mutsvene kunodiwa kuitira kutungamirirwa uye nekupihwa simba rekugara kwechiKristu.	This indwelling provides the divine power to offset the continued presence of the sin nature which also indwells the body after salvation. In addition to the indwelling Spirit, the filling of the Holy Spirit is required to provide the control and power for Christian living.
Hunhu hwechivi hunoramba huchivhiringidza uye hunoedza kukanganisa hurongwa hwaMwari nekuda kwehupenyu hwomukati. Apo hunhuhwechivi hunotonga hupenyu hwemutendi kuburikidza nechivi ipapo mutendi anorarama semunhu wenyama. Muitiro wemutendi wekurarama panyama unokonzeresa kudzokera kumashure (kudududza). Apo Mweya Mutsvene anotonga pfungwa nemwoyo wemunhu, ndiko kuzadzwa naMweya Mutsvene. Muhupenyu hwemutendi wose, kugona kwemunhu kunofanirwa kudzikisirwa pasi pekugona kwaMwari.	The sin nature continues its disruptive tactics and seeks to frustrate the plan of God for the believer's inner life. When the sin nature controls through sin then the believer is carnal. The carnal believer behavior leads to backsliding (reversion). When the Holy Spirit controls the soul, that is the filling of the Holy Spirit. In the life of every believer, human ability must be superseded by divine ability.
Kugara kwaMweya Mutsvene mumunhu chiratidzo zvekare chechimiro chokuva mhuri yohumambo panyika. MuChiuru Chemakore, Mweya Mutsvene achramba achigara muvatendi.	The indwelling of the Holy Spirit is also a sign of royal family status on earth. In the Millennium, all believers will continue to be indwelt by the Holy Spirit.

<p>Hapana kugara kwaMweya Mutsvene mumuKristu kwakaitika kusvikira nguva yechechi. Nokudaro, tiri mhuri yehumambo inobatirana neHushe hwaKristu munhandare yehondo. Tinogamuchira humwezve hushumiri hushanu hweMweya Mutsvene paruponeso: kugara kwaMweya, kuiswa muchiso, zvipo zvemweya, kuzadzwa naMweya, uye kubhabhatidzwa.</p>	<p>No indwelling of the Holy Spirit in a Christian occurred until the church age. Therefore, we are royal family who complement Christ's battlefield royalty. We receive five additional ministries of the Holy Spirit at salvation: indwelling, sealing, spiritual gifts, filling, and baptism.</p>
<p>Kunyange Mweya Mutsvene vaigara mune vamwe vatendimune dzimwe nguva dzakapfuura, Mweya Mutsvene vanogara muvatendi vose munguva yechechi. Kugara kwaMweya Mutsvene munguva dzekare kwaiva, neimwe nzira, kugashidzwa Mweya Mutsvene. Somuenzaniso, Dhavhidhi akati, "Musatora Mweya wenyu kubva kwandiri," Mapisarema 51:11 .</p>	<p>While some believers have been indwelt by the Holy Spirit in every dispensation, all believers are indwelt with the Holy Spirit in the church age. The indwelling of the Holy Spirit in other dispensations was technically the enduement of the Holy Spirit. For example, David said, "Take not Your Spirit from me," Psalms 51:11.</p>
<p>Zvakakosha kusiyana pakati pokugara kwaMweya Mutsvene uko kunova kugara nekusingaperi, nekuzadzwa naMweya Mutsvene uko kunoitika kwechinguva zvichienderana nokushandiswa kwekureurura kwezvivi. Apo patinotadza tinorasikirwa nekuzadzwa naMweya Mutsvene, asi kwete nekugara kwaMweya.</p>	<p>It is important to distinguish between the indwelling of the Holy Spirit which is permanent, and the filling of the Holy Spirit which is temporary depending on the use of confession of sin. When we sin we lose the filling of the Holy Spirit, but not the indwelling of the Spirit.</p>
<p>Kugara kwaMweya Mutsvene kunonyanyobata muviri wemunhu, asi kuzadzwa naMweya Mutsvene kunonyanyobata pfungwa nemwoyo wemutendi. Nokudaro, nharaunda yekugara kwaMweya inodudzirwa semumuviri wemutendi,</p>	<p>While the indwelling of Holy Spirit emphasizes the body, the filling of the Holy Spirit emphasizes the believer's soul. Therefore, the sphere of indwelling is always stated as the body of the believer,</p>
<p>1 VaKorinte 6: 19-20 19 Hamuzivi here kuti muviri wenyu itembere yoMweya Mutsvene uri mamuri, wamakagamuchira kubva kuna Mwari, uye imi hamuzi venyu? 20 Nekuti makatengwa nemutengo; naizvozvo rumbidzai Mwari mumuviri yenyu uye mumweya yenyu, izvo zvinova zvaMwari.</p>	<p>1 Corinthians 6:19-20 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.</p>
<p>1 VaKorinte 3:16 Imi hamuzivi here kuti ndimi tembere yaMwari uye kuti Mweya waMwari unogara mamuri? 17 Kana munhu akasvibisa tembere yaMwari, Mwari vachamuparadza. Nokuti temberi yaMwari</p>	<p>1 Corinthians 3:16 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which</p>

itsvene, uye temberi yacho ndiwe.	temple you are.
Muviri wako ndiwo chivakwa chinoyera chenguva yechechi. Kugara kwaMweya kunoita kuti kugarwa nedhimoni kusaitike.	Your body is the sacred building of the church age. This indwelling makes it impossible for demon possession to occur.
Zvimwe zvinoyenderana naMweya.	Additional principles related to the Spirit.
Tinorayirwa kuti "musashungurudza Mweya,"	We are commanded to "grieve not the Spirit,"
VaEfeso 4:30 Uye musashungurudza Mweya Mutsvene waMwari, wamakaiswa muchiso naye nokuda kwezuva rerudzikinuro.	Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
Tinorayirwa kuti "tisadzima Mweya,"	We are commanded to "quench not the Spirit,"
1 VaTesaronika 5:19 Musadzima Mweya.	1 Thessalonians 5:19 Do not quench the Spirit.
Hatina kutongorayirwa kuti tigarwenaMweya (izvi zvinogara zviripo), asi kuti "zadzwai noMweya," VaEfeso. 5:18, kana kuti "fambai muMweya," VaG.5:16.	We are never commanded to be indwelt by the Spirit (this always exists), but to "be filled with the Spirit," Eph. 5:18, or to be "walking in the Spirit," Gal. 5:16.
Kupokana Kwemukati Pakati peHunhu Hwechivi uye neKugara kwaMweya Mutsvene.	The Inner Conflict Between the Sin Nature and Indwelling of Holy Spirit.
Kugara kwemunhu wechivi kubva pakuberekwa kwepanyama uye kugara kwaMweya Mutsvene kubva pakuberekwa patsva zvinokonzeresa kupokana kwakanyanya mukati memunhu,	The prior indwelling of the sin nature from physical birth and the indwelling of the Holy Spirit from the new birth result in a great inner conflict,
VaGaratiya 5:17 Nekuti nyama inorwisana noMweya, uye Mweya unopesana nenyama; uye izvi zvinorwisana, zvekuti haugoni kita zvinhu zvaunoda.	Galatians 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.
Kugara kwaMweya Mutsvene ndicho chikonzero chokukunda munhu wechivi, asi kuzadzwa naMweya Mutsvene chiito chokukunda munhu wechivi. Mweya unogara kuti uvapo kupa simba; mutendi anoshandisa simba iri kuburikidza nekufamba muMweya.	The indwelling of the Holy Spirit is the principle of victory over the sin nature, while the filling of the Holy Spirit is the function of victory over the sin nature. The Spirit indwells to be available to provide power; the believer makes use of that power by walking in the Spirit.
Nokudaro, kubhabhatidzwa naMweya Mutsvene kunofanira kurovedzerwa, nokuti kuno takanura mutendi kubva pasimba rechivi uye kwava kuchatisa mutendi kumurume wechipiri uye ne nzira ehupenyu	Therefore, emphasis is placed on the baptism of the Holy Spirit, which divorces the believer from the power of the sin nature and marries the believer to a second husband with a new way of life. It further provides a new marriage

hutsva. Kunopazve murayiri wewanano mutsva anorayira muhupenyu hutsva muna Mwari anova ndiye Mweya Mutsvene.	counselor for the new life in God the Holy Spirit.
Kurwisana kwemukati pakati pemunhuwezvivi nekugara kwaMweya Mutsvene kunoratidzwa mundima dzinotevera	The inner conflict between the sin nature and indwelling of the Holy Spirit is portrayed in
VaRoma 8: 2-8 2 Nokuti murairo weMweya weupenyu muna Kristu Jesu wakandisunungura kubva pamurairo wechivi nerufu. 3 Nokuti izvo murairo waisagona kuita pakuti wakanga usina simba kuburikidza nenyama, Mwari akazviita nokutumira Mwanakomana wake oga mumufananidzo wenyama yechivi, nekuda kwechivi: Akapa mhosva chivi munyama, 4 kuitira kuti kuda kwakanaka kwemurairo kuzadziswe matiri avo vasingafambi nenyama asi maererano naMweya. 5 Nekuti avo vanorarama panyama vanoisa pfungwa dzavo pazvinhu zvenyama, asi avo vanorarama maererano neMweya, pazvinhu zveMweya. 6 Nokuti kuva nepfungwa yenyama rufu, asi kuva nepfungwa yemweya hupenyu nerugare. 7 Nokuti pfungwa yenyama inovengana naMwari; nokuti haizviisi pasi pemurairo waMwari, uye haizvikwanisi. 8 Saka zvino, avo vari munyama havagoni kufadza Mwari.	Romans 8:2-8 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 6 For to be carnally minded is death, but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. 8 So then, those who are in the flesh cannot please God.
VaGaratiya 5: 16-18 Ndinoti zvino: Fambai muMweya, kuti murege kufadza nyama pakuchiva kwayo. 17 Nekuti nyama inochiva ichirwa noMweya, noMweya uchirwa nenyama; nokuti izvi zvinorwisana, kuti murege kuita zvamunoda. 18 Asi kana muchitungamirirwa noMweya, imi hamusi pasi pemurairo.	Galatians 5:16-18 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law.
Munhu wechivi akafanotungamira pakuberekwa. Anokundwa bedzi nekuva nemaonero ekugamuchira dziidziso yeshoho, zvikuru sei dziidziso yeKureurura Zvivi.	The sin nature has a head start at birth. It is only overcome by a personal positive attitude to doctrine, especially the doctrine of Confession of Sin.
Chiporofita Pamusoro Pekugara KwaMweya Mutsvene Muvanhu	The Prophecy of the Indwelling of God the Holy Spirit

<p>Johane 7:37-39 37 Zvino nezuva rekupedzisira, zuva guru remutambo, Jesu akamira akadanidzira, akati, "Ani naani, kana ane nyota, ngaauye kwandiri, anwe. 38 Anotenda kwandiri, sezvzvakarehwa noRugwaro, nzizi dzemvura mhenyu dzichayerera dzichibva mukati make." 39 Asi izvi akareva Mweya, aizopihwa avo waitenda kwaari, nokuti Mweya akanga asati avapo, nokuti Jesu akanga asati akudzwa.</p>	<p>John 7:37-39 37 On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.</p>
<p>Zvakaporofitwa mavambo enguva yechechi asati avapo. Pane zvinoshandiswa mvura zvitatu zvemweya, chimwe chacho chakataurwa muna Johane 7:37-39.</p>	<p>It was prophesied prior to the beginning of the church age by Christ. There are three spiritual uses of water, one is mentioned in John 7:37-39.</p>
<p>Inoshandisirwa Ruponiso</p>	<p>For salvation</p>
<p>Isaya 55: 1 "Ho! Ani naani ane nyota, uyai kumvura; Uye imi musina mari, uyai, mutenge mudye. Hongu, uyai, mutenge waini nemukaka Pasina mari uye pasina mutengo.</p>	<p>Isaiah 55:1 "Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price.</p>
<p>Zvakazarurwa 22:17 Uye Mweya nemwenga vanoti, "Uya!" Uye unonzwa ngaati, "Uya!" Uye ane nyota ngaauye. Ani nani anoda, ngaatore mvura yehupenyu pachena.</p>	<p>Revelation 22:17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.</p>
<p>Pakudzidzisa</p>	<p>For doctrine</p>
<p>Johani 3: 5 Jesu akapindura, "Zvirokwazvo, zvirokwazvo ndinoti kwamuri, kunze kwekunge munhu aberekwa nemvura uye noMweya, haagoni kupinda muushe hwaMwari.</p>	<p>John 3:5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.</p>
<p>VaEfeso 5:26 kuti Ariite dvene uye nekurichenesane kushambidza kwemvura neshoko,</p>	<p>Ephesians 5:26 that He might sanctify and cleanse her with the washing of water by the word,</p>
<p>Kumiririra Mweya Mutsvene</p>	<p>For the Holy Spirit</p>
<p>Johani 7:39 Asi izvi akataura achireva Mweya, uyo avo waitenda maari vaizogamuchira; nokuti Mweya Mutsvene akanga asati apiwa, nokuti Jesu akanga</p>	<p>John 7:39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not</p>

asati akudzwa.	yet glorified.
Kristu zvakare akaprofita kugarakwaMweya Mutsvene, "achave mamuri."	Christ again prophesied the indwelling of Holy Spirit, "will be in you."
Johane 14: 16,17 16 Uye ini ndichanyengetera kuna Baba, uye Ivo vachakupai mumwe Mubatsiri, kuti agare nemi nokusingaperi- 17 Mweya wechokwadi, uyo nyika isingagoni kugamuchira, nokuti haimuoni uye haimuzivi; asi imi Munomuziva, nokuti Anogara nemi uye achave mamuri.	John 14:16,17 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.
Chinangwa Chakakosha chekugara muvatendi kwaMweya Mutsvene.	The Primary Objective of the Indwelling of Holy Spirit.
Chinangwa chikuru chekugara kwaMweya Mutsvene ndechokupa simba raMwari rekugona kurarama hupenyu hwechiKristu. Izvi zvinosanganisira kuzadziwa kwezvinangwa zvose zvaMwari muhupenyu hwako.	The primary objective of the indwelling of Holy Spirit is the provision of divine energy to execute the Christian way of life. This includes the attainment of all objectives of God for your life.
Kufambira mberi pakukura nekukudzwa kwaKristu kunozadzikiswa nekuzadzwa naMweya uye kunzwisisa dzidziso.	Advancement to maturity and glorification of Christ is accomplished through the filling of the Spirit and perception of doctrine.
Kunzwisisa dzidzisohushumiri hwaMweya Mutsvene anogara mumutendi, Johane 14:26. Mweya Mutsvene anopa kuyeuka shoko zvakajeka kuburikidza nekurangarira kwakakwana zvakanyorwa zveMagwaro, Johane 16: 12-15 cf. 1 VaKorinte 2: 9-16 uye 1 Johane 2:27.	Perception of doctrine is the ministry of the indwelling of the Holy Spirit, John 14:26. The Holy Spirit provided accuracy of recall through a photographic memory for the writing of Scripture, John 16:12-15 cf. 1 Corinthians 2:9-16 and 1 John 2:27.
Kuzodzwa Ishoko Rinereva Zvakafanana neKugara KwaMweya Mutsvene Mumutendi	Anointing and Uncion are Synonyms for the Indwelling of Holy Spirit
1 Johane 2:20, 27 20 Asi imi muune kuzodzwa kubva kuMutsvene, uye munoziva zvinhu zvose. 27 Asi kuzodzwa kwamakagamuchira kubva kuna Iye kunogara mamuri, saka hamutsvaki kuti mumwe munhu akudzidzisei; asi kuzodzwa ikoko kunokudzidzisa pamusoro pezvinhu zvose, uye ndezvechokwadi, hadzisi nhema, uye sezvaakakudzidzisi, imi muchagara maAri.	1 John 2:20, 27 20 But you have an anointing from the Holy One, and you know all things. 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.
Kuzodzwa kunoenderana nekugara kwaMweya Mutsvene muvatendi venguva yechechi sechiratidzo chemhuri yehumambo	Anointing relates the indwelling of the Holy Spirit to the church age believer as a sign of the royal family of God. The indwelling of Holy

yaMwari. Kugara kwaMweya Mutsvene ndicho chiratidzo chemhuri yehumambo. Nokuti mhuri yehumambo inogara muNzvimbo Tsvene tsvene nokusingaperi, zvakanosha kuti Mwari Mweya Mutsvene Vagare matiri. Kugara kwaMweya Mutsvene kunoratidza kuti tiri vehumambo. Kuzodzwa kunotiita kuti tive vimiririri vaKristu.	Spirit is the royal family escutcheon. Because the royal family lives in the Holy of Holies forever, it is important that we are indwelt by God the Holy Spirit. The indwelling of the Holy Spirit demonstrates that we are royalty. Anointing appoints us ambassadors for Christ.
Kusiyana Pakati Pokugara kwaKristu nokugara kwaMweya Mutsvene	The Distinction Between the Indwelling of Christ and the Holy Spirit
Kugara kwaMweya Mutsvene ndekwenguva dzose uye kunoshanda, asi kugara kweJesu Kristu ndiyo chivimbiso chezvikomborero uye zvipikirwa murwendo rwemutendi rwekukura. Kugara kwaJesu Kristu kunowanikwawomumuviri uye ndekwenguva dzose.	The indwelling of the Holy Spirit is both permanent and functional, while the indwelling of Jesus Christ is the guarantee of blessings and promises in the believer's advance to maturity. The indwelling of Jesus Christ is also in the body and is permanent.
Kune huchapupu hwakajeka hunoratidza kuti mutendi anodzokera kumashure haawane mugove pakugara kwaJesu Kristu, 2VaK. 13: 5; Zvak. 3:20	There is definite evidence that the backsliding believer does not benefit from the indwelling of Jesus Christ, 2 Cor. 13:5; Rev. 3:20
Kuzadzwa naMweya Mutsvene - Filling of the Holy Spirit	
Dudziro neTsananguro	Definition and Description
Kuva weweya kana kuzadzwa naMweya Mutsvene, kunobatanidza kuponeswa neekukura kwemuKristu. Kubva pakuponeswa kusvika pakukura zvinoda kuzadzwa naMweya Mutsvene uye kugara munhu achitorazvechokwadi yeBhaibheri.	Spirituality, or the filling of the Holy Spirit, links salvation to Christian maturity. To move from salvation to maturity requires the filling of the Holy Spirit and the consistent intake of Bible truth.
Penguva yeruponeso, Mweya Mutsvene unogara nokusingaperi mumuviri wemutendi. Panguva imwecheteyo mutendi mutsva anogamuchira kuzadzwa naMweya Mutsvene, asi izvi hazvisi zvachose! Nemhaka yokuti muviri une hunhu hwechivi, Mweya Mutsvene anogara mumuviri kuti ave panzvimbo yekubatsira mutendi mukurwisana kuri mupfungwa nemumwoyo. Nhandare yehondo yemweya mupfungwa nemumwoyo, uye kukunda pamusoro pesimba rechivi kunotanga nekuzadzwa (kutonga) naMweya Mutsvene.	At the moment of salvation, the Holy Spirit permanently indwells the body of the believer. At the same time the new believer receives the filling of the Holy Spirit, but this is not permanent! Because the body contains a sin nature, the Holy Spirit indwells the body to be in place to help the believer in conflicts within the soul. The spiritual battlefield is the soul, and victory over the power of sin begins with the filling (control) of the Holy Spirit.
Mweya Mutsvene vanogara vari matiri nguva	We are always indwelt by the Holy Spirit. We

dzose. Kuzadzwa naMweya Mutsvene hakusi kwenguva dzose. Kuzadzwa naMweya Mutsvene kunoreva Mwari Mweya Mutsvene vanotonga mupfungwa nemumwoyo; uye havatonge kana taita chivi (kumushungurudza) kana kuita zvakanaka kana zvakaipa nekugona kwedu (kumudzima). Apo patinopupura zvitadzo zvedu (1 Johane 1: 9), Mwari vanokanganwira zvivi uye "vanotisuka" isu; uye Mweya Mutsvene vodzokera pakutonga matiri zvakare vokwanisa zvakare kuita basa ravo..	are not always filled with the Holy Spirit. The filling of the Holy Spirit means God the Holy Spirit controls the soul; and He does not control when we sin (grieve Him) or perform human good or evil (quench Him). When we confess our sins (1 John 1:9), God forgives the sins and "cleanses" us; and the Holy Spirit is in control again and able to carryout His work..
Ndimba dzeMagwaro dzinotevera dzinotsanangura mashoko akasiyana-siyana anoreva zvakanakana nekuzadzwa naMweya Mutsvene muMagwaro. Cherechedza kuti muKristu anofanirwa kuva anogamuchira dzidziso iyi uye osarudza kutevera kutungamirirwa kwaShe kuti akwanisekubatsirika nekutonga kwaMweya muhupenyu hwake	The following passages of Scripture describe various synonyms for the filling of the Holy Spirit in Scripture. Note that the Christian must be positive to this teaching and decide to follow the Lord's direction if there is to be any benefit derived from the Spirit's control
Kufamba muMweya,	Walking in the Spirit,
VaGaratiya 5:16 Zvino ndinoti: Fambai muMweya, ipapohamuzadzisi kuchiva kwenyama.	Galatians 5:16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.
Kufamba muchiedza	Walking in the light
1 Johane 1: 7 Asi kana tichifamba muchiedza sezvaari muchiedza, tine kuwadzana pakati pedu, uye ropa raJesu Kristu Mwanakomana wake rinotinatsa kubva pazvivi zvose.	1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
Kutevedzera Kristu	Imitating Christ
VaEfeso 5: 1 Naizvozvo ivai vateveri vaMwari sevana vanodikamwa.	Ephesians 5:1 Therefore be imitators of God as dear children.
Tsamba dzaKristu dzinoshumirwa naMweya	Epistles of Christ ministered by the Spirit
2 VaKorinde 3: 3 zviri pachena kuti muri tsamba yaKristu, yakashumirwa nesu, yakanyorwa kwete neingi asi naMweya waMwari mupenyu, kwete pahwendefa dzemabwe asi pamahwendefa enyama emwoyo.	2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
Vagoverani vehunhu hwaMwari	Partakers of the divine nature
2 Petro 1: 4	2 Peter 1:4

akatipa nazvo zvipikirwa zvikuru uye zvinokosha, kuti nazvomugoverwe huMwari, makapukunyuka kuora kuri munyika kunobva pakuchiva.	by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.
Kuzadzwa naMweya	Being filled with the Spirit
VaEfeso 5:18 Musadhakwa newaini, ndipo panobva kusazvidzora; asi zadzwa naMweya,	Ephesians 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,
Mutendi anotanga nzira yechiKristu yehupenyu ainaMweya Mutsvene vachitonga mumwoyo nemupfungwa. Tine kugara kwaMweya Mutsvene nekuzadzwa kwaMweya Mutsvene zvose pamwechete panguva yekuponeswa. Kana tikangotadza, tinodzorerwa kwatiri simba rekutonga pfungwa nemwoyo yedu. Apo patinopupura zvitadzo, Mweya Mutsvene vanotanga zvakare kutonga mupfungwa nemumwoyo yedu.	The believer starts the Christian way of life with the Holy Spirit controlling the soul. We have the indwelling of the Holy Spirit and the filling of the Holy Spirit simultaneously at the point of salvation. As soon as we sin, we take over control of our own soul. When we confess sin, the Holy Spirit again controls the soul.
Zvirevo 1:22, 23 "Kusvikira rini, imi vasina mano, kuti murambe muchada kuramba musina mano? Vaseki muchifarira kuseka kwenyu, imi mapenzi muchivenga zivo? Dzorerai pakutsiura kwangu; tarirai, ndichadurura mweya wangu kwamuri, ndichazivisa mashoko angu kwamuri.	Proverbs 1:22, 23 "How long, you simple ones, will you love simplicity? And the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."
Kuva munyama kunokonzeresa kurasikirwa nekuzadzwa naMweya Mutsvene. Kuva munyam kunoramba kuchiwedzera, uye zvivi zvinoberekana, kana mutendi akramba achiregerera kureururazvivi. Kureurura zvivi kunoita kuti mhunhu apore zvakare uye nekumutsiridza kutonga kwaMweya Mutsvene.	Carnality is loss of the filling of the Holy Spirit. Carnality is aggravated, and sins multiply, when a believer continually neglects confess sin. Confession of sin provides recovery and a renewal of the control of the Holy spirit.
Zvino kuzadzwa naMweya Mutsvene zvakunoshanda, ndiyo nzira yekuita zvinangwa zvenzira yehupenyu hwechiKristu. Chipi nechipi chamunoita musimba renyama hachisi nzira yehupenyu hwechiKristu.	Since the filling of the Holy Spirit is functional, it is the means of executing the objectives of the Christian way of life. Anything you do in the energy of the flesh is not the Christian way of life.
Hushumiri HwaMweya Mutsvene.	Ministries of the Holy Spirit.
Kunyatsorapanura shoko rezvokwadi kunoda kuziva kusiyana kuri pakati pehushumiri hwaMweya Mutsvene munhu asati atendeuka, pakutendeuka kwemunhu uye mumashure	Rightly dividing the word of truth demands cognizance of the distinction between the pre-salvation, salvation, and post-salvation ministries of the Holy Spirit.

mekutendeuka kweumunhu.	
Mabasa anotangira ruponeso aMweya Mutsvene anosanganisa nyasha dzionowanikwa nevanhu vose uye nyasha dzino buritsa zvibereko.	The pre-salvation ministries of the Holy Spirit are common and efficacious grace.
Mabasa ekuponesa aMweya Mutsvene ndiwo anoti kuzvarwa patsva, rubhabhatidzo rwaMweya Mutsvene, kugara mukati kwaMweya Mutsvene, kuiswa mucherechedzo, nekupa chipo chamweya.	The salvation ministries of the Holy Spirit are regeneration, baptism of the Holy Spirit, indwelling of the Holy Spirit, sealing, and the bestowment of a spiritual gift.
Zvimwe Zvinyorwa zvekudzidza	Additional Topics to Study
• Kugara Mukati kwaMweya Mutsvene	• The Indwelling Holy Spirit
• Unhu neBasa raMweya Mutsvene	• The Person and Work of the Holy Spirit
• Zvipo zvaMweya	• Spiritual Gifts
• Kubhabhatidzwa naMweya Mutsvene	• Baptism of the Holy Spirit
• Hushumiri Hweruponiso hwaMweya Mutsvene	• The Holy Spirit's Salvation Ministry
• Hushumiri hwaMweya Mutsvene Hwekuchengetedza Nekupfuudza Mberi	• The Holy Spirit's Sustaining Ministry
Humwe hushumiri hunoitwa mushure mekuponeswa munguva yechechi ndiko kuzadzwa naMweya Mutsvene, hunova huushumiri hunokosha hunopa rubatsiro rwunobatika rwehupenyu. Kana takazadzwa naMweya Mutsvene, Vanotidzidzisa zvidziidzo zveshoko, vanopa hutungamiri, vanopa simba raMwari rekuita hurongwa hwaMwari, uye ndiyo nzira yekushandiswa kwedzidziso dzeBhaibheri kumamiriro ako ezvinhu.	An additional post-salvation ministry for the church age believer is the filling of the Holy Spirit, a special ministry which gives experiential support. When we are filled with the Holy Spirit, He teaches us doctrine, provides guidance, provides divine power to execute the plan of God, and is the means of the application of Bible doctrine to your current circumstances.
Zvinoda Kufambidzana Nekuva MuMweya.	Commands Related to Spirituality.
Kurutivi Kwakanaka	Positive side
VaEfeso 5:18 , "Zadzwai naMweya Mutsvene."	Ephesians 5:18 , "Be filled with the Holy Spirit."
Iri ishoko rekuraira razvino rakapfava raPLEROO, zvinoreva kuti "kuzadzwa". Dzokororo yazvino iyi inoreva chitiko chichidzokorora kuitika panguva dzakatevedzana.	This is the present passive imperative of PLEROO, which means "to be filled". The iterative present is for an action that recurs at successive intervals.
VaGaratiya 5:16 , "Fambai nenzira yaMweya."	Galatians 5:16 , "Walk by means of the Spirit."
Ich ndicho chitiko chazvino chinoreva	This is a present tense for an action which is

chakatarisirwa asi chisiri kuitika.	purposed but not taking place.
Rutivi rwakanaka rwunojekesa mutsauko pakati pekodzereso nechibereko mukuva muMweya. Mukuva muMweya, Mweya Mutsvene ndivo vanopa nyasha, Mabasa 1: 8	The positive side clarifies the difference between the means and result in spirituality. In spirituality, the Holy Spirit is the grace provision, Acts 1:8
Nzira yacho ndeyekureurura zvivi. Mhedzisiro yacho ndeyokuzadzwa naMweya nekuita basa renzira yechiKristu yehupenyu.	The means is confession of sin. The result is the filling of the Spirit and the function of the Christian way of life.
Kurutivi Kwakashata	Negative side
VaEfeso 4:30 Rega kushungurudza Mweya Mutsvene, uyo Mwari wawakasimbiswa naye nokuda kwezuva rekudzikinurwa. "	Ephesians 4:30 Stop grieving the Holy Spirit, the God by whom you have been sealed for the day of redemption."
"Rega kushungurudza" ndiwo murayiro wazvino wekuita unofambirana neshoko rechiGiriki rinoti LUREO. Kushungurudza Mweya kugara munyama.	"Stop grieving" is the present active imperative of the Greek verb LUREO. Grieving the Spirit is carnality.
Uyu murairo wekurayira kurega kutadza uye kumira kurarama pasina kureurura zvivi. Uyu murairo unosimbisa chokwadi chokuti kuva muMweya nekuva munyama hazvidyidzane;	This is a command to stop sinning and to stop living without confessing sin. This command emphasizes the fact that spirituality and carnality are mutually exclusive;
1 Johane 1: 6-7 6 Kana tikati tine kuyanana naye, asi tichifamba murima, tinoreva nhema uye hatisi kuva muchokwadi. 7 Asi kana tikafamba muchiedza sezvaAri muchiedza, tine kuwadzana mumwe nemumwe (pachedu), neropa raJesu Kristu Mwanakomana wake rinotinatsa kubva pazvivi zvose.	1 John 1:6-7 6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
1 Johane 2: 10-11 10 Uyo anoda hama yake anogara muchiedza, uye hapana chikonzero chokutatarika maari. 11 Asi unovenga hama yake ari murima, uye anofamba murima, uye haazivi kwaanoenda, nekuti rima rakapofumadza meso ake.	1 John 2:10-11 10 He who loves his brother abides in the light, and there is no cause for stumbling in him. 11 But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.
Murairo wekuti usaita zvakanaka nesimba rako uye usaite zvakaipa unowanikwa muna 1 VaTesaronika. 5:19, "Usadzima Mweya."	The command to not participate in human good or evil is found in 1 Thess. 5:19, "Do not quench the Spirit."
Mashandisirwo eDziidziso	Applications
Mirairo inotsigira uye inopikisa iyi inorovedzera kutevedzera sechinhu chakakosha muhupenyu	The positive and negative commands emphasize imitation as the issue in the spiritual

hwemweya. Tinotevedzera Mwari kana vanhu	life. We either imitate God or people
VaEfeso 5: 1,2 Naizvozvo ivai vatevedzera vaMwari sevana vanodikamwa. 2 Uye fambai murudo, saKristuwo akatida uye akazvipa lye pachake, sechipo uye chibairo kuna Mwari sekunhuhwirira kwakanaka.	Ephesians 5:1,2 Therefore be imitators of God as dear children. 2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.
Vatendi vakazadzwa naMweya Mutsvene vanotevedzera Mwari	Believers filled with the Holy Spirit imitate God
VaGaratiya 5: 22-23 22 Asi chibereko chaMweya rudo, mufaro, rugare, mwoyo murefu, tsitsi, kunaka, kutendeka, 23 unyoro, kuzvidzora. Hakuna murayiro unodzivisa zvakadayi.	Galatians 5:22-23 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law.
Vatendi vari munyama vanotevedzera vanhu vasingatendi	Carnal believers imitate unbelievers
1 VaKorinde 3: 3 nokuti imi muchiri munyama. Nokuti pane godo, kukakavara, uye kupatsauka pakati penyu, hamusi venyama here uye hamusi kuita sevanhuwo zvavo here?	1 Corinthians 3:3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?
VaGaratia 5: 19-21 19 Zvino mabasa enyama anooneka, ndeaya: upombwe, upfeve, kusachena, kushaya nyadzi, 20 kunamata zvifananidzo, uroyi, ruvengo, kukakavara, godo, kukaripa, kuna nezvinangwa zvakashata, kupesana, kumhura Mwari, 21 godo, umhondi, kudhakwa, mafaro epanyama, nezvimwe zvakadaro; izvo zvandinokuudzai kare, sezvandakakuudzaiwo munguva yakapfuura, kuti avo vanoita zvinhu zvakadaro havazogari nhaka yeushe hwaMwari.	Galatians 5:19-21 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.
1 Johane 1: 6 Kana tikati tine kuyanana naYe, asi tichifamba murima, tinoreva nhema uye hatisi kurarama muzvokwadi.	1 John 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.
Kuzadzwa naMweya Mutsvene kunoenderana nekuva muMweya, kukura, nekukunda pamusoro pehutongi hwehunhu hwechivi hwekare.	The filling of the Holy Spirit is related to spirituality, growth, and victory over the sovereignty of the old sin nature.
2 Petro 1: 2-5 2 Nyasha nerugare ngazviwanzwe kwamuri mukuziva Mwari uye naJesu Kristu Ishe wedu,	2 Peter 1:2-5 2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

<p>3 Simba rake rehuMwari rakatipa zvinhu zvose zvine chokuita nehupenyu nehMwari, kuburikidza neruzivo rwalye akatidana isu nekubwinya nehutsvene,</p> <p>4 izvo zvatakapiwa nazvo zvipikirwa zvikuru uye zvakakosha, kuti kuburikidza neizvi muve nechikamui chehunhu hwaMwari, makapukunyuka kubva pakuora kuri munyika kunobva pakuchiva.</p> <p>5 Asi nokuda kwechikonzero ichocho, muchipa kungwarira pazvinhu zvose, wedzerai pakutenda kwenyu kunaka, pakunaka kwenyu wedzerai zivo,</p>	<p>3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,</p> <p>4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.</p> <p>5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,</p>
<p>Kushandiswa kwedzidziso, mushure mekuzadzwa naMweya Mutsvene, kunopa kutwasuka; uye kutwasuka kunopa ruzivo rwekukura nekukunda miyedzo.</p>	<p>The application of doctrine, after the filling of the Holy Spirit, supplies your integrity; and your integrity supplies knowledge for growth and passing tests.</p>
<p>Sezvo kuva muMweya ndiyo nzira yehupenyu kune mutendi sevapurisita, hakusi pasi peMutemo waMosesi.</p>	<p>Since spirituality is the way of life for the believer as a priest, it is not subject to the Mosaic Law.</p>
<p>VaRoma 8: 2-4</p> <p>2 Nokuti murairo weMweya wehupenyu muna Kristu Jesu wakandisunungura kubva pamurairo wechivi nerufu.</p> <p>3 Nokuti izvo murairo waisagona kuita pakuti wakashaiwa simba kuburikidza nenyama, Mwari wakaita nokutumira Mwanakomana wake oga muchimiro chenyama yechivi, nekuda kwechivi: Akapa mhosva chivi chaive munyama,</p> <p>4 kuti zvakarurama zvakarehwa nemutemo zvizadziswa matiri isu tisingafambi maererano nenyama asi maererano naMweya.</p>	<p>Romans 8:2-4</p> <p>2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.</p> <p>3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,</p> <p>4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.</p>
<p>VaRoma 10: 4</p> <p>Nokuti Kristu ndiye mugumo wemurairo kuitira kururama kune umwe neumwe anotenda.</p>	<p>Romans 10:4</p> <p>For Christ is the end of the law for righteousness to everyone who believes."</p>
<p>Mutemo unoda kururama kwakakwana; Kutenda muna Kristu kunozadzisasa zvinodiwa nemuMurairo waMosesi.</p>	<p>The Law demands perfect righteousness; believing in Christ satisfies the requirement of the Mosaic Law.</p>
<p>VaGaratiya 5:18</p> <p>Kana uchitungamirirwa naMweya hausi pasi peMurayiro.</p>	<p>Galatians 5:18</p> <p>If you are led by the Spirit you are not under the Law.</p>
<p>Mibayiro yekuzadzwa naMweya Mutsvene</p>	<p>The Results of the Filling of the Holy Spirit</p>
<p>Kristu vanokudziridzwa mukati mehupenyu</p>	<p>Christ is magnified in the inner life of the</p>

hwemukati hwemutendi.	believer.
2 VaKorinde 3: 3 zviri pachena muri tsamba yaKristu, yakashumirwa nesu, yakanyorwa kwete neingi asi naMweya waMwari mupenyu, kwete pamahwendeefa ematombo asi pamahwendeefa enyama, ndiko kuti, emwoyo.	2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
VaEfeso 3: 16-17 16 kuti iye akupei, maererano nepfuma yekubwinya kwake, kuti musimbiswe nesimba kubudikidza neMweya Wake mumunhu wemukati, 17 kuti Kristu agare mumwoyo yenyu nekutenda; kuti imi, makadzika midzi uye makadzikamiswa murudo,	Ephesians 3:16-17 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,
VaFiripi 1: 20-21 20 maererano nekutarisira kwangu kunorevesa uye netariro kuti handingazoniyadziwi nechinhu, asi nehushingi hwose, sapanguva dzose, saizvozvo ikozvino Kristu achakudzwa mumuviri wangu, kana nehupenyu kana nerufu. 21 Nekuti ini, kurarama ndiKristu, uye kufa kupfuma.	Philippians 1:20-21 20 according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. 21 For to me, to live is Christ, and to die is gain.
Kuzadzwa naMweya Mutsvene ndihwo hwaro hwekunzwisisa, kutenda, nekushandisa chokwadi cheBhaibheri.	The filling of the Holy Spirit is the basis for understanding, believing, and applying Bible truth.
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.
Johani 16: 12-14 12 "Ndine zvimwe zvinhu zvakawanda zvokutaura kwamuri, asi imi haugoni kuzvigamuchira iko zvino. 13 Zvisinei, apo Iye, Mweya wechokwadi, auya, achakutungamirira muzvokwadi yose; nokuti haazovitauri nezvake, asi chero zvaanonzwa achazvitaure; uye Iye achakuudza zvinhu zvichauya. 14 Iye uchandikudza, nekuti achakutora 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.
1 VaKorinte 2: 9-16	1 Corinthians 2:9-16

<p>Asi sezvazvakanyorwa zvichinzi: "Ziso harina kuona, kana nzeve hadzina kunzwa, uye hazvina kupinda mumoyo wemunhu, Zvinhu izvo Mwari akagadzirira avo vanomuda."</p> <p>10 Asi Mwari wakazvizarura kwatiri kubudikidza neMweya Wake. Nokuti Mweya unonzvera zvinhu zvose, hongu, zvinhu zvakadzama zvaMwari.</p> <p>11 Nekuti ndianiko unoziva zvinhu zvemunhu kunze kwemweya wemunhu uri maari? Naizvozvo hapana anoziva zvinhu zvaMwari kunze kweMweya waMwari.</p> <p>12 Zvino isu hatina kugamuchira mweya wenyika, asi Mweya anobva kuna Mwari, kuti tizive zvinhu zvatakapiwa naMwari pachena.</p> <p>13 Zvinhu izvi tinotaurawo, kwete mumashoko anodzidziswa neuchenjeri hwevanhu asi izvo Mweya Mutsvene anodzidzisa, tichienzanisa zvinhu zvemweya nemweya.</p> <p>14 Asi munhu wenyama haagamuchiri zvinhu zveMweya waMwari, nokuti izvo hupenzi kwaari; uye haagoni kuzviza, nokuti zvinonzverwa muMweya.</p> <p>15 Asi uyo ari muMweya anotonga zvinhu zvose, asi iye pachake haatongwi zvakanaka nemumwe munhu.</p> <p>16 Nokuti "ndiani akaziva pfungwa dzalshe kuti amudzidzise?" Asi isu tine pfungwa yaKristu.</p>	<p>But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."</p> <p>10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.</p> <p>11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.</p> <p>12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.</p> <p>13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.</p> <p>14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.</p> <p>15 But he who is spiritual judges all things, yet he himself is rightly judged by no one.</p> <p>16 For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.</p>
<p>1 Johane 2:27</p> <p>Asi kuzodzwa kwamakagamuchira kubva kuna Iye kunogara mamuri, uye hamudi kuti munhu akudzidzisei; asi kuzodzwa kwakadaro kunokudzidzisa pamusoro pezvinhu zvose, uye ndekwechokwadi, kwete nhema, uye sezvawkakudzidzisa imi, imi muchagara maAri.</p>	<p>1 John 2:27</p> <p>But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.</p>
<p>Mutendi anotungamirirwa naMwari chete kana akazadzwa naMweya Mutsvene.</p>	<p>The believer is guided by God only while filled with the Holy Spirit.</p>
<p>VaRoma 8: 14-16</p> <p>14 Nokuti vose vanotungamirirwa noMweya waMwari, ava ndivo vanakomana vaMwari.</p> <p>15 Nokuti hamuna kugamuchira mweya weuranda zvakare kuti mutye, asi imi makagamuchira Mweya wekuitwa vana watinodana nawo tichiti, "Abha, Baba."</p> <p>16 Mweya amene anopupurirana nemweya wedu kuti tiri vana vaMwari,</p>	<p>Romans 8:14-16</p> <p>14 For as many as are led by the Spirit of God, these are sons of God.</p> <p>15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."</p> <p>16 The Spirit Himself bears witness with our spirit that we are children of God,</p>

Kuzadzwa naMweya Mutsvene ibasa rechokwadi rekunamata kwemaKristu.	The filling of the Holy spirit is the true function of worship for Christians.
Johane 4:24 Mwari Mweya, uye avo vanomunamata vanofanira kumunamata mumweya nechokwadi.	John 4:24 God is Spirit, and those who worship Him must worship in spirit and truth."
VaFiripi 3: 3 Nokuti isu tiri vekudzingiswa, isu tinonamata Mwari muMweya, tinofara muna Kristu Jesu, uye tisingavimbi nenyama,	Philippians 3:3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,
Kuzadzwa kweMweya Mutsvene kunopa kubuda kwezvibereko mukushanda kwemutendi; somuenzaniso, mukupupura uye mukunyengetera.	The filling of the Holy Spirit provides effectiveness in the believer's production; e.g., in witnessing and in prayer.
Mabasa 1: 8 Asi muchagamuchira simba kana Mweya Mutsvene auya pamusoro penyu; uye imwi muchava zvapupu zvangu paJerusarema, neJudhiya neSamaria, kusvikira kumugumo wenyika.	Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
VaEfeso 6:18 muchinyengetera nguva dzose neminyengetero yose nekukumbira muMweya, muchirinda kusvika pakuguma uku nekutsungirira uye nekukumbirira vatsvene vose	Ephesians 6:18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints
Kuzadzwa naMweya ndiko kukudzwa kwaKristu mumuviri womunhu.	The filling of the Spirit is the glorification of Christ in the human body.
Johani 7:39 Asi izvi akataura pamusoro peMweya, uyo avo waitenda maari vaizogamuchira; nokuti Mweya Mutsvene akanga asati apiwa, nokuti Jesu akanga asati akudzwa.	John 7:39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.
Johani 16:14 Iye achandikudza, nokuti Iye achatora pane zvangu uye achazvizivisa kwamuri.	John 16:14 He will glorify Me, for He will take of what is Mine and declare it to you.
1 VaKorinte 6: 19-20 . 19 Hamuzivi here kuti muviri wenyu itembere yoMweya Mutsvene uyo ari mamuri, wamunowana kubva kuna Mwari, uye imi hamuzi venyu? 20 Nekuti makatengwa nemutengo; naizvozvo kudzai Mwari mumuviri yenyu uye mumweya	1 Corinthians 6:19-20 . 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

yenyu, izvo zvinova zvaMwari.	
Kuzadzwa naMweya Mutsvene kunoita kuti tive nekukwanisa kutevedzera Mwari.	The filling of the Holy Spirit gives us the ability to imitate God.
VaEfeso 5: 1 Naizvozvo ivai vatevedzeri vaMwari sevana vanodikamwa.	Ephesians 5:1 Therefore be imitators of God as dear children.
VaGaratiya 4:19 Vana vangu vaduku, vandinogomererapakuberekwazve kusvikira Kristu aumbwa mamuri,	Galatians 4:19 My little children, for whom I labor in birth again until Christ is formed in you,
VaGaratiya 5:22 Asi chibereko chaMweya rudo, mufaro, rugare, mwoyo murefu, tsitsi, kunaka, kutendeka,	Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
Kukosha kweSimba raMweya.	The Importance of the Power of the Spirit.
VERENGA 1 Madzimambo 19: 1-18	READ 1 Kings 19:1-18
Zekariya 4: 6 "kwete nehondo, kana nesimba, asi neMweya wangu," ndizvo zvinotaura Ishe.	Zechariah 4:6 'Not by might, nor by power, but by My Spirit,' says the Lord."
Ongororo	Comments
Munguva yechechi, mutendi anomiririra Kristu asipo, uyo zvino ari kurudyi kwaBaba. Nokudaro, chinangwa chokuzadzwa naMweya Mutsvene panguva yechechi chinofambirana nekuti Kristu haasisipo.	In the church age, a believer represents the absent Christ, who is now at the right hand of the Father. Therefore, the purpose of the filling of the Holy Spirit during the church age is related to the fact that Christ is absent.
Nokudaro, chinangwa chokuzadzwa naMweya Mutsvene munguva yechechi chakasiyana nechinangwa chokuzadzwa naMweya Mutsvene munguva yeChiuru Chemakore apo Kristu anenge ari pasi pano.	So, the purpose of the filling of the Holy Spirit during the church age is different than the purpose of the filling of the Holy Spirit during the Millennium when Christ is on the earth.
Basa rekuzadzwa naMweya Mutsvene panguva yechechi ndiko kupa kukwanisa kwekudzidza dzidziso nekushandisa dzidziso mukuzadzikisa kwehupenyu. Nenzira iyi, mutendi wenguva yechechi anozadzisa humiririri hwake, achimiririra Kristu uyo zvino ari kuruoko rworudyi rwaBaba. Tinoda simba rakasarudzika kuita izvi, uye simba raMwari raMweya Mutsvene ndiro hwaro hwatinoshanda nahwo.	The function of the filling of the Holy Spirit during the church age is to provide the ability to learn doctrine and to apply doctrine as the fulfillment of the Christian way of life. In this way, the church age believer fulfills his ambassadorship, representing Christ who is now at the right hand of the Father. We need special power to do this, and the divine power of the Holy Spirit is the basis on which we operate.
Shungu dzemwoyo hadzisi idzo dzinotipa simba. Isu tose tine manzwiwo sechikamu chezvatiinazvo muhupenyu, asi manzwiwo	Emotion is not our energy. We all have emotion as part of our capacity for life, but emotion is not the filling of the Holy Spirit or the fuel for

hakusi iko kuzadzwa naMweya Mutsvene kana simba rehupenyu hwechiKristu. Kuzadzwa naMweya Mutsvene hakuzombova kwemanzwiro munguva yechechi.	the Christian way of life. The filling of the Holy Spirit is never emotional in the church age.
Vatendi venguva yeChiuru Chemakore vanonzi vana Mweya Mutsvene mavari.	Believers in the Millennium are said to be indwelt with the Holy Spirit.
Ezekieri 36:27 Ndichaisa Mweya wangu mukati menyu uye ndichakufambisa mumitemo yangu, uye muchachengeta zvandakarayira nokuzviita.	Ezekiel 36:27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.
Ezekieri 37:14 Ndichaisa Mweya wangu mamuri, uye muchararama, uye ndichakuisai munyika yenyu. Ipapo muchaziva kuti ini Jehovha ndakazvita ndikazviita, ndizvo zvinotaura Jehovha.	Ezekiel 37:14 I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the Lord, have spoken it and performed it," says the Lord."
Jeremiya 31:33 Asi iyi ndiyo sungano yandichaita neimba yalsraeri shure kwemazuva iwayo, ndizvo zvinotaura Ishe: Ndichaisa mutemo Wangu mupfungwa dzavo, nekuunyora mumwoyo yavo; uye ini ndichava Mwari wavo, ivo vachava vanhu vangu.	Jeremiah 31:33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.
Vatendi venguva yeChiuru Chemakore vakazadzwa naMweya Mutsvene.	Believers in the Millennium are also filled with the Holy Spirit.
Isaya 29:19 Vanyoro vachawedzera mufaro wavo muna Ishe, nevarombo pakati pevanhu vachafara muMutsvene walsraeri.	Isaiah 29:19 The humble also shall increase their joy in the Lord, And the poor among men shall rejoice In the Holy One of Israel.
Izvi hazviiti sezviri kushanda munguva yeChiuru Chemakore.	This does not appear to apply to the Millennium period.
Isaya 32:15 Kusvikira Mweya wadururwa pamusoro pedu kubva kumusoro, uye renje rikava munda unobereka zvakanaka, uye munda unobereka zvakanaka woverengwa sesango.	Isaiah 32:15 Until the Spirit is poured upon us from on high, And the wilderness becomes a fruitful field, And the fruitful field is counted as a forest.
Isaya 44: 3 Nekuti ndichadurura mvura pane uyo ane nyota, Nemaflashame panyika yakaoma; Ndichadurura Mweya wangu pamusoro pavana vako, uye kuropafadzwa kwangu pamusoro pemhodzi yako.	Isaiah 44:3 For I will pour water on him who is thirsty, And floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on your offspring;
Ezekieri 39:29 Uye handichazovavanzirizve chiso changu; nekuti	Ezekiel 39:29 And I will not hide My face from them anymore;

ini ndichadurura Mweya wangu pamusoro peimba yalsiraeri, ndizvo zvinotaura Ishe Jehovha.	for I shall have poured out My Spirit on the house of Israel,' says the Lord God."
Zekariya 12:10 "Ndichadurura pamusoro peimba yaDhavhidhi uye pamusoro pavagere Jerusaremu Mweya wenyasha nekukumbira; ipapo ivo vachatarisa kwandiri uyo vavakabaya. Hongu, vachaMuchema iye semunhu anochema mwanakomana wake oga, uye Vachishungurudzika nekuda kwakesemunu anoshungurudzika nekuda kwedangwe.	Zechariah 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.
Mafuta anoshandiswa semufananidzowekuzadzwa naMweya Mutsvene.	Oil is used as an analogy to the filling of the Holy Spirit.
1 Johane 2:20, 21 20 Asi mune kuzodzwa kunobva kuneMutsvene, uye munoziva zvinhu zvose. 21 Handina kukunyorera nokuti hamuzivi chokwadi, asi nokuti munozviza, uye kuti hakuna nhema dzinobva muchokwadi.	1 John 2:20, 21 20 But you have an anointing from the Holy One, and you know all things. 21 I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.
Nenzira iyi yemufananidzo uyu, kuzadzwa naMweya Mutsvene kunoitika kuti tikwanise kuungana pamwe nevamwe vatendi musangano rimwe, umo musina vaviri vari muzera rimwe rekukura pamweya. (Mafuta anoderedza kukweshana!)	By way of this analogy, the filling of the Holy Spirit makes it possible for us to assemble with other believers in a local church, where no two are in the same stage of spiritual growth. (Oil reduces friction!)
Vamwe vanhu vanenge vachinyangadza kwauri; asi kuzadzwa naMweya Mutsvene kunokuchengetedza kubva pakuisa maziso ako kuvanhu, uye Anokupa kunzwisisa nokugamuchira vamwe.	Certain people will be obnoxious to you; but the filling of the Holy Spirit protects you from getting your eyes on people, and He gives you understanding and toleration of others.
Mafuta munyika yekare aishandiswa kuporesa semushonga. Kuzadzwa naMweya Mutsvene kunounza kunzwisisa vamwe uye unyoro kune vamwe apo unonzwisisa kuti vane matambudziko avowo zvakare. Nokudaro, kupesana kunoporeswa kusati kwavenemataambudziko mazhinzi. Kuzadzwa naMweya Mutsvene kunoporesa zvigumbu zvako, kufunganya, uye kutya apo iwe uchikura nedzidziso.	Oil in the ancient world was used for healing as a medicine. The filling of the Holy Spirit produces an understanding of others and a tenderness toward others as you realize they have problems also. Consequently, a breach is healed before there is any further difficulty. The filling of the Holy Spirit also heals your bitterness, anxieties, and fear as you grow with doctrine.
Mafuta anoshandiswa kupa chiedza. Izvi zvinoreva ushumiri hwaMweya Mutsvene mukujekesa Shoko raMwari.	Oil is used for light. This refers to the ministry of the Holy Spirit in illuminating the Word of God.

Kureurura Kwechivi - Confession of Sin	
Huvapo hwehunhu hwechitadzo mumweya hunoreva kuti mutendi wechiKristu achava nematambudziko echivi chinobata maari kwehupenyu hwake hwose panyika. Ichi chivi chadungamunhu chinokonzeresa kukanganisika kwakadzama kwehukama hwemutendi naShe. Mweya Mutsvene vanonzi vanorwadziwa, uye basa ravo rinodzimwa nechivi chemutendi, kana kuda kwake kurarama kunze kwekuda kwaMwari.	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.
Kunyange usingarasikirwe neruponiso rwako panguva yose yaunotadza, kukura kwako nekugona kuita zvinhu kunodzikisirwa kana pakava nemukaha mukuwadzana kwako naMwari. Mukaha uyu unopera kana ukareurura kuna Mwari chivi chakonzeresa mukaha.	While <i>you do not lose your salvation</i> 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.
Kureurura hausi iwo musimbotti weruponiso. Jesu Kristu akatongwa kamwe zvakanwana nekuda kwezvivi zvedu, pamuchinjikwa; uye haarambe achitongwa kakawanda nekuda kwezvivi zvedu. Musimbotti weruponiso kuvimba kwako naKristu uye nebasa rake, kwete kureurura kana chimwe chiitwa chaungaite kuedza kufadza Mwari.	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.
Mabasa 16:31 Zvino vakati, "Tendai munalshe Jesu Kristu, kuti muponeswe, iwe nemhuri yako."	Acts 16:31 So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."
Johane 1:12 Asi vose vakamugamuchira akavapa simba rekuva vana vaMwari, ivavo vakatenda muzita rake:	John 1:12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
VaEfeso 1:13,14 13 MaAri imiwo makatenda, apo makanzwa shoko rechokwadi, vhangeri yeruponiso rwenyu; maAriwo zvakare, imi matenda, makaiswa muchiso maMweya Mutsvene wechivimbiso, 14 anova ndiye chisimbiso chenhaka yedu kusvikira pakudzikinurwa kwechakatengwa, zvichipa mbiri kwaari.	Ephesians 1:13,14 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.
VaEfeso 2:8,9 8 Nekuti nenyasha makaponeswa nekutenda, izvi	Ephesians 2:8,9 8 For by grace you have been saved through faith,

zvingabve kwamuri, asi chipo chaMwari; 9 hazvibvi pamabasa, kuti kurege kuva nemunhu anozvikudza,	and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.
1 Petirosi 2:24 Iye akatakura zvivi zvedu mumuviri wake pamuti, kuti isu, kana tafa kuzvivi, tiraramire kururama; namavanga ake makaporeswa.	1 Peter 2:24 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.
2 VaKorinte 5:21 Nokuti Akaita Uyo asina kuziva chivi kuti ave chivi kwatiri, kuti tive kururama kwaMwari maari.	2 Corinthians 5:21 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.
VaEfeso 1: 3-7 3 Ngaarumbidzwe Mwari naBaba valshe wedu Jesu Kristu, uyo akatiropafadza nezvikomborero zvose zvemweya munzvimbo dzekumatenga muna Kristu, 4 sezvaakatisarudza maari nyika isati yavambwa, kuti tive vatsvene uye vasina mhosva pamberi pake murudo, 5 vakatitemera kuti tigamuchirwe sevanakomana nemunaJesu Kristu kwaari, maererano nokufadza kwekuda kwake, 6 mukurumbidzwa kwekubwinya kwenyasha dzake, dzaakaitiita kuti tigamuchirike muMudikanwi. 7 MaAri tine rudzikunuro kuburikidza neropa rake, kukanganwirwa kwezvivi, maererano nepfuma yenyasha dzake	Ephesians 1:3-7 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 kwezvivi zvako kwakanyanyisa kukosha kuhukama hwako hwemweya hwaunahwo naMwari.	So confession of personal sin is extremely important to the personal spiritual relationship that you have with God.
Mwari anoda kureurura zvitadzo senzira yekuchengetedza kufamba pedyo naYe. Anoda kuti tirambe tichibvuma hutongi hwake muhupenyu hwedu; uye kupupura kwezvivi ndiyo nzira yaunoratidza nayo kubvuma uye kuzviisa pasi pekuda kwaMwari panguva nenguva. Ishe anoda kuti uve noupenyu hunobatsira uye hune mufaro, uye chimwe chikamu chechirongwa Chake chekupa hupenyu uhwu kupupurwa kwezvivi.	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.

Kwakabva Shoko Rekuti Kupupura	Etymology of the Word Confession
Izwi rinoti kureurura muna 1 Johane 1: 9 ndiro rechiito rechiGiriki (homologeo). Iri shoko, nemamwe anobva mariri, ishokorinowanikwa zvakananyanya mumutauro wekare wechiGiriki uye muSeptuagint yechiGirikiyeTestamende Yekare, uye muTestamente Itsva yechiKoine Giriki. Zvinoreva kutaura chinhu chimwe chete; kana kubvumirana mukutaura.	The word confession in 1 John 1:9 is the Greek verb (homologeo). 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.
Xenophon anoshandisa shoko rokuti homologoi genesthai , "kubvumirana mumashoko". Herodotus, saizvozvowo, ane mutsara wekuti glossan homologein , "kutaura mutauro mumwechete". Izwi rinowanikawo kakawanda mumutauro wekuita wakapfava kuri kutaura zvinhu zvakadai sekuti vanhu vose vakabvumirana pane zvinyorwa.	Xenophon uses the phrase homologoi genesthai , "to agree in statement". Herodotus, similarly, has the phrase glossan homologein , "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 mashandisirwo ekare, pane huwandu hwemashoko aanotsanangura, semuenzaniso:	So in reviewing the ancient usages, there are found a number of such defining statements, for example:
1. kubvumirana nematauriro emumwe	1. to agree to the statement of another
kubvumira kuti mari yasvika	2. to confirm the receipt of money
3. kubvumirana nezano rataurwa	3. to agree to a proposal
4. kubvumirana kana kutambira chivimbiso	4. to agree to or accept a promise
5. kubvumirana kana kutora tsika dzevanhu	5. to agree with or to adopt social customs
Saka homologeo kana homologia zvinoreva kubvumirwa kune chimwe chinhu chakafungwa kuti chakanaka, nenzira yekuti kubvumirana uku kunoteverwe nechisungo kana chiito, kana nekubatirira pane imwe pfungwa.	So homologeo or homologia 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 kunaKittel: "Chinangwa che homologia hachisi chibvumirano kwepamuromo bedzi, asi kugamuchirwa kwepfungwa imwe chete. Uye, " homologeo zvinoreva kuti," Ndinobvumirana nomumwe munhu pane chimwe chinhu; uye inosanganisira pfungwa nechiiito uye zvinopupura chibvumirano. "	from Kittel: "The aim in homologia is not a theoretical agreement which does not commit us, but acceptance of a common cause. And, " homologeo 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 hwemuKristu, kureurura kwezvivi kunobva pachibvumirano uye kugamuchira kwemunhu huchangamire hwaMwari, izvo zvinosanganisira kodzero Yake semusiki uye saBaba kuisa mitemo iyo vaKristu	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

vanofanira kurarama nayo.	Christians must live.
Ishe vanokurudzira Kureurura	The Lord Encourages Confession
Mutendi mutsva angave asingazivi kuti zvinokwanisika kurarama kunze kwekudyidzana naMwari uye kuti anoda kureurura zvivi.	A novice believer may not be aware that it is possible to live out of fellowship and that he needs to confess sin.
1 Johane 1: 6 Kana tikati tine kuyanana naYe, uye tichifamba murima, tinoreva nhema uye hatiisi kurarama muchokwadi.	1 John 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.
1 Johane 2: 9,10 9 Uyo anoti ari muchiedza, asi achivenga hama yake, ari murima kusvikira zvino. 10 Uyo unoda hama yake unogara muchiedza, uye hapana chigumbuso maari.	1 John 2:9,10 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.
2 Petro 1: 9 Nokuti uyo asina zvinhu izvi anoona zviri pedyo bedzi, anova kunyange nehupofu, uye akanganwa kuti akanatswa kubva pazvivi zvake zvakare.	2 Peter 1:9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.
Mwari anorayira uye notiteterera kuti tizvitonge toga, tigoreurura uye nekukanganwa zvivi. Tarisa izvi:	God both commands and pleads with us to judge ourselves, to confess and then to forget sins. Take a look at:
Isaya 43:26 Ndiisei mukurangerira; Ngatitauriranei; Taura nyaya yako, kuti iwe ururamiswe.	Isaiah 43:26 Put Me in remembrance; Let us contend together; State your case, that you may be acquitted.
1 VaKorinte 11: 28-31 28 Asi munhu ngaazviongorore, kuti adye chingwa uye nekunwa mukombe. 29 Nekuti unodya nekumwa nenzira isakafanira unodya nekumwa mutongo pamusoro pake, asingacherechedzi muviri walshe. 30 Nokuda kweizvi vazhinji venyu vakaperasimba uye vanorwara pakati penyu, uye vazhinji vakavata. 31 Nekuti dai taizvitonga toga, tingadai tisingazotongwa.	1 Corinthians 11:28-31 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.
1 Johane 1: 9 Kana tichireurura zvivi zvedu, Akatendeka uye akarurama kuti atikangamwire zvivi zvedu uye kuti atichenese kubva kusakarurama kose.	1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
VaFiripi 3: 13,14	Philippians 3:13,14

13 Hama, ini handitii ndati ndachibata; asi chinhu chimwe chete chandinaita, ndinokanganwa zvinhu zviri shure uye ndichisvasvamhira kune izvo zviri mberi, 14 ndichishingirira chinangwa chemubairo wekudanwa kwepamusoro kwaMwari muna Kristu Jesu.	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.
Zvirevo 1:23 Tendeukai pakukarira kwangu; Zvirokwazvo ndichadurura mweya wangu pamusoro panyu; Ndichaita kuti mashoko angu azivikanwe kwauri.	Proverbs 1:23 Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you.
Munhu wose anoverenga Bhaibheri achakurumidza kuziva kuronga kwaMwari 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, vachikonzeresa kutiMwari vashandise dzimwe nzira dzekukurudzira kuti tiite kuda kwaVo. Idzi nzira dzinosanganisira:	Some Christians willfully ignore these commands to confess, leading God to employ more persuasive measures to encourage us to comply. These methods include:
Kurasikirwa nerugare rwemukati	Loss of inner peace
VaFiripi 4: 6, 7 6 Musafunganya pamusoro pechinhu; asi mune zvose nemunyengetero nemukumbiro, nekuvonga, kukumbira kwenyu ngakuziviswe kuna Mwari; 7 Uye rugare rwaMwari runopfuura kunzwisisa kwose, rucharinda mwoyo yenyu nemifungo yenyu muna Kristu Jesu.	Philippians 4:6, 7 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.
Kuranga kana kurangwa	Chastening or discipline
VaHebheru 12: 6 Nokuti uyo wavaanoda Ishe vanoranga, uye vanorova mwanakomana umwe neumwe waanogamuchira.	Hebrews 12:6 For whom the Lord loves He chastens, And scourges every son whom He receives."
Kuzvitongesa mumwoyo	Pricking of conscience
VaHebheru 13:18 Tinyengetererei; nokuti tinovimba kuti tine hana yakachena, muzvinhu zvose tichida kurarama zvine rukudzo.	Hebrews 13:18 Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.
Kushungurudzwa nechivi	Sorrow for sin
Pisarema 32:10 Vakaipa vachava nekushungurudzika kuzhinji; Asi	Psalms 32:10 Many sorrows shall be to the wicked; But he who

anovimba naJehovha, tsitsi dzichamupoterredza.	trusts in the Lord, mercy shall surround him.
VaKrisru vashoma havatirimuke kunyange kuranga kwaMwari, zvichikonzera kuti Mwari vateme mhiko yechivi chinovitsa murufu. Kana munhu asingareure zvinounza kurangwa. VaHeb. 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.
Maitirwo eKureurura Chivi	The Mechanics of Confession of Sin
Kureurura hakupe munhu mukana wekutadza. Pfungwa yekufunga kuti ndinogona kuramba ndichitadza ndichireurura nekuti Mwari vanoramba vachiregerera inotova chivi pachayo, nokuti zvinoratidza kuti mutendi uyu haaone chivi chake semaonero anoita Mwari. Panenge pasina kutendeuka kana kureurura kwechokwadi.	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.
Kureurura hakubvisi kuoma kwemwoyo kunobva pakuti munhu akararama kure naMwari kwenguva refu. Mavanga aya anobviswa nekuvandudzwa, kunova ndiko nzira yeBhaibheri yekunzwisisa nekushandisa shoko raMwari.	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 hakuite zvinonzwikwa neshungu dzemunhu kana kuburitsa zvinobva mumanzwiro emunhu, Kukanganwira kwaMwari kunobva pane vimbiso Yake yekuchenesa, kwete pamanzwiro anoita munhu. Kureurura kuhabvisi nguva dzose marwadzo kana kutambura kunokonzerwa nechivi pachacho kana marwadzo nekutambura zvakauya nekuda kwekurangwa naMwari. Kutuka kunoshanduka kuva maropafadzo, kutambura kunogona kupfuurira; asi mutendi ave kugona kutsungirira zvichipa mbiri kunaMwari.	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 kurutivi rwakanaka rwaMwarikuburikidza nedzimwe nzira kunze kwekureurura kunorayirwa naMwari. Dzimwe nguva munhu anofunga kuti kuratidza kusuruvara ndiko kunodiwa, kana kuti kuchema kuchafadza Mwari uye nekuzvidemba. Vamwe vanoedza kubhadhara zvivi zvavo nekuwedzera mabasa avo echitendero. Vamwe vanonyengetera kakawanda uye kwenguva pamwechete	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

nekuverenga maBhaibheri avo kakawanda. Vamwe vachaedza kupa chiokomuhomwe Mwari nezvegumi nezvipo, kana nemabasa ekuzviramba, kupa zvibayiro kana kushumira. Vamwe vanozvipira zvakanyanya pakushumira uye nekusashaikwa pazviitwa zvole zvemuchechi. Zvinhu izvi hazvikwanisi kutora nzvimbo yekureurura chivi. Mwari vane hanya bedzi nemafungiro emunhu pamusoro pechivi.	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.
Shokorekuti kureurura muTestamende Itsva rinobva muzwi rechiGiriki rokuti 'ομολογέω (homologeo), zvinoreva, kudoma, kuronga mune chimwe chikwata, kubvumirana, kutaura zvakafananana. Kureurura kunobvuma hutongi hwaMwari munyaya inenge yaitika uye nokubvuma kutonga kwake panyaya iyoyo.	The word confession in the New Testament is taken from the Greek word 'ομολογέω (homologeo), 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.
Iyi ndiyo nzira yekugadzira nyonganyonga inokonzerwa nezvivi zvisingape mbiri kune munhu anoreurura. Zvinofanira kubva bedzi munyasha dzinobva kunaMwari apo Mwari anopa chivimbiso uye nekuita basa rekunatsa. 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. Kureurura chivi, 1 Johane 1: 9	1. Confess the sin, 1 John 1:9
2. Kukanganwa chivi, VaFiripi 3: 13,14 ; and	2. Forget the sin, Philippians 3:13,14 ; and
3. Kutsaura chivi, VaHebheru 12:15 .	3. Isolate the sin, Hebrews 12:15 .
Kukanganwirwa kwezvivi kunobva bedzi kuna Mwari (Marko 2: 7) uye kureurura kunongoitwa bedzi kuna Mwari Baba. Kana munhu akareurura, kukanganwirwa kwakavimbiswa uye kunatswa kubva mukusarurama kwose kunoitwa (1 Johane 1: 9). Izwi rekuti kucheneswa rinoreva kubviswa kwemhaka yeechivi. Nokudaro, munhu akacheneswa anobviswa kubva mukurangwa, kurangwa hakusi kunomiswa uye zvipingaidzo zvaitadzisa kushumirakwaMweya Mutsvene zvinobviswa.	Forgiveness of sin is only from God(Mark 2:7) and confession is made only to God the Father. Upon the condition of confession, forgiveness is guaranteed and cleansing from all unrighteousness is administered (1 John 1:9). 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 ari muBhaibheri anoreva zvakafanana nokuti "kureurura", sezvinotevera :	There are several synonyms in the Bible for the word "confess", as follows":
Kubvuma zvinoreva kureurura	To yield means to confess
VaRoma 6:13 Uye musapa mitezo yenyu semitezo	Romans 6:13 And do not present your members as instruments

kukusarurama kwechivi, asi muzvipi kuna Mwari sevapenyu vakabva kuvakafa, uye mitezo yenyu ive midziyo yekururama kuna Mwari.	of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.
Kubvisa munhu wekare, zvakaenzana nekureurura.	Putting off the old man, is tantamount to confession.
VaEfeso 4:22 kuti mubvise, pamusoro pemaambiro enyu ekare, munhu wekare uyo anowedzera kuora maererano nekuchiva kunonyengera,	Ephesians 4:22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,
Kuzvitongesa iwe pachako kureurura kana kuti kunotungamirira kukureurura.	Judging oneself is confession or leads to it.
1 VaKorinte 11:31 Nokuti dai taizvitonga isu, hatingazotongwi.	1 Corinthians 11:31 For if we would judge ourselves, we would not be judged.
Kupa muviri wako kwakaenderana nekureurura.	Presenting one's body is analogous to confession.
VaRoma 12: 1 Naizvozvo ndinokukumbirisai, hama, netsitsi dzaMwari, kuti mupe miviri yenyu sezvibayiro zvipenyu, zvitsvene, zvinogamuchirika kuna Mwari, ndiko kushumira kwenyu kwakanaka.	Romans 12:1 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.
Zvidziidzo Zvinowanikwa kubva muDzidziso yeKureurura	Principles Derived from the Doctrine of Confession
Kufamba pedyo naMwari, zvirokwazvo, chiitwa icho chaunoita hukama naIshe husingashanduke shanduke, uchigara wakatendeseka pakureurura zvivi. Zvakadaro, kupupura kuri koga hakugone kukonzeresa kukura munaKristu, munhu haangagoni kukura muMweya kana akabuda mukuwadzana naMweya Mutsvene nekuda kwechivi chisingareururwi. Nokudaro, kureurura kunogadzirisa hwaro hwekufambira mberi muupenyu hwechiKristu. Ushumiri hweMweya Mutsvene hunoenderana nekuwadzana kusinganganhuke. Nokudaro kukura kwechiKristu kunoenderana nokusadziviswa kwebasa raMweya Mutsvene.	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.
Kureurura kunoburitsa mutendi kunze kwenharaunda yaanoita kuti aomarare pamwoyo uye aine mavanga mumwoyo make, uye nekumudzoserana munharaunda yaanotongwa naMweya Mutsvene. Unogona	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

naizvozvo kuburitsa ndarama, sirivheri uye mabwe anokosha panzvimbo yehuni, uswa kana mashanga.	than wood, hay and stubble.
Paunodzidza zvakanwanda pamusoro pedzidziso yechokwadi yekureurura, unoenda uchiwedzera mukunzvera maringe nemamiriro ehukama hwako hwekuwadzana naMweya. Unokwanisa kuziva paunenge uri kutungamirirwa naMweya Mutsvene; uye ugoziva zvekuitakana usiri kuwadzana naMweya. Unokwanisa kuona zvakare kufamba munyama kwevamwe; asi unenge uine mwoyo murefu nevamwe vanhu nokuti unoziva kuti kumira kwako kwakazembera bedzi munyasha dzaMwari.	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.
Mweya Mutsvene, Munhu Wake uye Basa	The Holy Spirit, His Person and Work
Bhaibheri rinodzidzisa kuti Mwari ndiMwari mumwechete uye kuti hakuna vamwe vamwari zvakare. Bhaibheri rinonyatsosiyana zvakajeka zvikamu zvitatu kana Vanhu vanoumba Mwari, Baba, Mwanakomana, uye Mweya Mutsvene, vanozivikanwa seUtatu hwaMwari.	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, known as the Trinity.
Ichi chinyorwa chakagadzirirwa kurongedzandima zhinji dzemuMagwaro dzinotaura nezve Mweya waMwari kuitira 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 Munhu Akamire oga pachake, kureva kuti, Ane hunhu hwakewo;	(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; uye	(2) that He is God, that is, that He shares all of God's eternal attributes; and
(3) kuti Ane ushumiri chaiwo hwakamira hwoga munyika munguva yeChechi, kunyanya muhupenyu hwevaKristu.	(3) that He has an objective, real ministry in the world during the Church Age, particularly in the lives of Christians.
Munhu Uye Basa Ramweya Mutsvene - The Person and Work of the Holy Spirit	
Unhu hwaMweya Mutsvene	The Holy Spirit's Personality
Mweya Mutsvene ane unhu nokuti Vanezvakanosha zvese zveunhu, zvinoti, njere, manzwiro, uye kuda.	The Holy Spirit has personality because He possesses the essential characteristics of personality, namely, intellect, emotion, and will.
Njere dzaVo	His Intellect

<p>1 VaKorinte 2:10 , 11, Nokuti kwatiri Mwari akazviratidza kuburikidza naMweya; nokuti Mweya unonzvera zvinhu zvose, kunyange zvakadzama zvaMwari.</p> <p>Nekuti ndiani pakati pevanhu unoziva kufunga kwemunhu kunze kwemweya wemunhu uri maari? Kunyange zvakadaro pfungwa dzaMwari hapana anodziziva kunze kweMweya waMwari.</p>	<p>1 Corinthians 2:10,11, For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.</p> <p>For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God.</p>
Manzwiwo Avo,	His Emotion,
<p>VaEfeso 4:30 Uye musashungurudza Mweya Mutsvene waMwari, wawakasimbiswa nawo nokuda kwezuva rekudzikinurwa.</p>	<p>Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.</p>
Kuda Kwavo	His Will
<p>1 VaKorinte 12:11 Asi Mweya mumwecheteiwoyu unoshanda zvinhu izvi zvose, vachigovera kune umwe neumwe sezvaanoda.</p>	<p>1 Corinthians 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.</p>
Ukama Hwavo naBaba	His Relationship to the Father
<p>Mateo 3:16 Zvino shure kwekubhabhatidzwa, Jesu vakabuda pakarepo kubva mumvura; ezvo tarisai, matenga akazarurwa, uye vakaona Mweya waMwari achiburuka senjiva, uye achiuya paAri,</p>	<p>Matthew 3:16 And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him,</p>
<p>Ruka 4:18 Mweya waShe uri pamusoro pangu ...</p>	<p>Luke 4:18 The Spirit of the Lord is upon me ...</p>
<p>Isaya 61: 1 "Mweya walshe Mwari uri pamusoro pangu, nekuti Ishe vakandizodza kuti ndiparidze vhangeri kuvarombo; Akandituma kuti ndiporese vane mwoyo yakaputsika, kuti ndiparidzire ksunungurwa kune vasungwa, uye kuzarurirwa kwematorongo kune vakasungwa;</p>	<p>Isaiah 61:1 "The Spirit of the Lord God is upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;</p>
Ukama Hwavo neMwanakomana	His Relationship to the Son
<p>VaRoma 8: 9 Zvisinei, imi hamusi munyama asi muMweya, kana zvirokwasvo Mweya waMwari achigara mamuri. Asi kana munhu asina Mweya waKristu, haasi wake.</p>	<p>Romans 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.</p>
VaFiripi 1:19	Philippians 1:19

Nokuti ndinoziva kuti izvi zvichabereka kudzikinurwa kwangu kuburikidza neminyengerero yenyu uye kubata kweMweya waJesu Kristu,	For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ,
Mweya Mutsvene Vanogovera Unhu hwaMwari	The Holy Spirit Shares the Attributes of God
Kugara Nekusingaperi	Eternity
VaHebheru 9:14 zvikuru sei ropa raKristu, uyo kuburikidza noMweya wekusingaperi wakazvipa iye asina mhosva kuna Mwari, richachenesa sei hana dzenyu kubva pamabasa akafa kuti mushumire Mwari mupenyu?	Hebrews 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?
Hupenyu	Life
VaRoma 8: 2 Nokuti murairo weMweya weupenyu muna Kristu Jesu wakakusunungurai kubva pamurairo wechivi nerufu.	Romans 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.
Utsvene	Holiness
VaRoma 1: 4 uyo akaziviswa kuti Mwanakomana waMwari nesimba nekumuka kuvakafa, maererano naMweya wehutsvene, Jesu Kristu Ishe wedu,	Romans 1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,
Zvokwadi	Truth
Johane 14:17 ndiwo Mweya wezvokwadi, uyo nyika isingagoni kugamuchira, nokuti haimuoni kana kumuziva, asi imi munomuziva nokuti Anogara nemi, iye achava mukati menyu.	John 14:17 that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.
Kuva Nemasimba Ose	Omnipotence
Genesisi 1: 1,2 Pakutanga Mwari vakasika matenga nenyika. Zvino nyika yakanga isina chimiro isina kana chinhu, rima rakanga riri pamusoro pemvura yakadzika; uye Mweya waMwari waifamba pamusoro pemvura.	Genesis 1:1,2 In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.
Kuva Kose Kose	Omnipresence
Pisarema 139: 7-10	Psalms 139:7-10

<p>Ndingaenda kupi kubva kuMweya wenyu? Kana ini ndingatizapiko kubva pamberi penyu? Kana ndikakwira kudenga, muripo; Kana ndikavata panhoo yangu paSheori, tarirai, muripo.</p> <p>Kana ndikabhururuka namapapiro emambakwedza, Kana ndikagara kuma gumoegungwa,</p> <p>Naiipapowo, ruokorwenyu rwuchandifambisa, Ruoko rwenyu rworudyi ruchandibata.</p>	<p>Where can I go from Thy Spirit? Or where can I flee from Thy presence?</p> <p>If I ascend to heaven, Thou art there; If I make my bed in Sheol, behold, Thou art there.</p> <p>If I take the wings of the dawn, If I dwell in the remotest part of the sea,</p> <p>Even there Thy hand will lead me, And Thy right hand will lay hold of me.</p>
<p>Mweya Mutsvene AnozaruraZvokwadi YaMwari</p>	<p>The Holy Spirit Reveals Divine Truth</p>
<p>1 VaKorinde 2: 9-11</p> <p>asi sokunyorwa kwazvakaitwa, "Izvo ziso zvarisina kuona nenzeve haina kunzwa, uye zvisina kupinda mumwoyo womunhu, Zvose izvo ndizvo Mwari vakagadzirira vava vanomuda.</p> <p>Nokuti Mwari vakazvizarura kwatiri kuburikidza naMweya, nokuti Mweya unonzvera zvinhu zvose, kunyange pakadzika paMwari. Nokuti ndiani pakati pevanhu anoziva kufunga kwomunhu kunze kwemweya womunhu, uri maari?</p> <p>Naizvozvo, pfungwa dzaMwari hakuna anodziziva kunze kweMweya waMwari.</p>	<p>1 Corinthians 2:9-11</p> <p>but just as it is written, " Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him.</p> <p>For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.</p> <p>For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God.</p>
<p>Ongororawo zvakare izvi</p>	<p>See also</p>
<p>2 Samueri 23: 2</p> <p>"Mweya waJehovha wakataura neni, uye shoko rake rakanga riri parurimi rwangu.</p>	<p>2 Samuel 23:2</p> <p>"The Spirit of the Lord spoke by me, And His word was on my tongue.</p>
<p>Mika 3: 8</p> <p>Asi zvirokwazvo, ndakazara nesimba naMweya walshe, nekutonga nesimba, kuti ndiparidzire Jakobho kudarika kwake, uye kuna Isiraeri zvivi zvake.</p>	<p>Micah 3:8</p> <p>But truly I am full of power by the Spirit of the Lord, And of justice and might, To declare to Jacob his transgression And to Israel his sin.</p>
<p>Mab. 1:16</p> <p>"Varume nehama, rugwaro urwu rwakafanira kuzadziwa, urwo Mweya Mutsvenev akataura nemuromo waDhavhidhi pamusoro paJudhasi, uyo akazova mutungamiri kune avo vakasunga Jesu;</p>	<p>Acts 1:16</p> <p>"Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus;</p>
<p>VaHebheru 9: 6-8</p> <p>6 Zvino apo zvinhu izvi zvainge zvagadzirirwa saizvozvo, vaprista nguva dzose vaipinda</p>	<p>Hebrews 9:6-8</p> <p>6 Now when these things had been thus prepared, the priests always went into the first</p>

<p>mukamuri yekutanga yetebhanakeri, vachiita mabasa.</p> <p>7 Asi mukamuri yechipiri mupristi mukuru waipinda oga kamwe pagore, kwete pasina ropa, raaizvipira iye uye nekuda kwezvivi zvevanhu zvavakaita nekusziva;</p> <p>8 Mweya Mutsvene vairatidza izvi, kuti nzira yeNzvimbo Tsvene Tsvene yakanga isati yaratidzwa apo tebhanakeri yekutanga yakanga yakamira.</p>	<p>part of the tabernacle, performing the services.</p> <p>7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;</p> <p>8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.</p>
<p>2 Petro 1: 15-21</p> <p>15 Uyezve ndichangwarira kuti nguva dzose muva nechkiyeuchidzo chezvinhu izvi mushure mokunge ndafa.</p> <p>16 Nokuti hatina kutevera ngano dzeunyengeri patakakuzivisa simba nekuuya kwalshe wedu Jesu Kristu, asi taive tiri vanhu vakaona humambo hwake.</p> <p>17 Nokuti akagamuchira kukudzwa nekubwinya kubva kuna Mwari Baba apo izwirakauya kwaari richibva Kukubwinya Kunoshamisa: "Uyu ndiye Mwanakomana wangu anodikanwa, wandinofadzwa naye."</p> <p>18 Zvino takanzwa inzwi iri rakabva kudenga apo isu taiva naYe pagomo dzvene.</p> <p>19 Saka tine shoko rechiporofita rakasimbiswa, iro raunoita zvakanaka kuti uriteerere sechiedza chinopenya munzvimbo ine rima, kusvikira zuva rabuda uye nyeredzi yemangwanani yamuka mumoyo mako;</p> <p>20 muchiziva izvi pakutanga, kuti hakuna huporofita hweMagwaro hunobva kune dudziro yemunhu ari ega,</p> <p>21 nokuti uporofita hahuna kuuya nekudahwevanhu, asi varume vatsvene vaMwari vakataura sezvakatungamirirwa naMweya Mutsvene.</p>	<p>2 Peter 1:15-21</p> <p>15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease.</p> <p>16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.</p> <p>17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."</p> <p>18 And we heard this voice which came from heaven when we were with Him on the holy mountain.</p> <p>19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;</p> <p>20 knowing this first, that no prophecy of Scripture is of any private interpretation,</p> <p>21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.</p>
<p>Johani 16: 12-14</p> <p>12 "Ndine zvimwe zvinhu zvakanakanda zvokutaura kwamuri, asi hamugoni kuzvigamuchira iye zvino.</p> <p>13 Zvisinei, apo iye, Mweya wechokwadi, paanouya, achakutungamirira muzvokwadi yose; nokuti haazozvitaure nezvake, asi chero zvaanonzwa achazvitaure; uye iye achakuudzai zvinhu zvichauya.</p> <p>14 Iye achandikudza, nekuti uchakutora pane</p>	<p>John 16:12-14</p> <p>12 "I still have many things to say to you, but you cannot bear them now.</p> <p>13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.</p> <p>14 He will glorify Me, for He will take of what is</p>

zvangu, nekuzvzivisa kwamuri.	Mine and declare it to you.
Mweya Mutsvene Anokudza Ishe Jesu Kristu Munguva yeChechi	The Holy Spirit Glorifies the Lord Jesus Christ During the Church Age
Mushure mokunge Ishe Jesu vakwira kudenga, Mweya Mutsvene akauya kuzogara muvatendi vose panguva yeChechi.	After the Lord Jesus had ascended to Heaven, the Holy Spirit came to indwell all believers during the Church Age.
Johane 7:38, 38 , 39 Anotenda kwandiri, sezvakanorwa mumagwaro, ,kubva mukati make uchayerera nzizi dzemvura mhenyu." Asi izvi akataura pamusoro peMweya, uyo avo waitenda kwaari vaifanira kugamuchira; Mweya wakanga usati wapiwa, nokuti Jesu akanga asati akudzwa.	John 7:38,39 He who believes in Me, as the Scripture said, 'from his innermost being shall flow rivers of living water.' But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.
Chinangwa chekugara kwaMweya Mutsvene muvatendi hakusi kukudza Mweya Mutsvene, asi kukudza Kristu asi Asipo pano pasi.	The purpose of the indwelling Holy Spirit is not to glorify the Holy spirit, but to glorify Christ while He is absent from the earth.
Johane 16:13, 14, "Asi kana iye, Mweya wechokwadi, auya, achakutungamirai muzvokwadi yose, nokuti haazotauri nezvake, asi zvose zvaanonzwa, Achataura, uye Iye achazivisa kwamuri zvichauya. "Iye achandikudza; nokuti Iye achatora pane zvangu, uye achazvizarurira kwamuri.	John 16:13,14, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. "He shall glorify Me; for He shall take of Mine, and shall disclose it to you.
Muviri wemutendi ndiyo tembere yaMweya Mutsvene, uye kukudzwa uku kunoitika mukati memutendi.	The believer's body is the temple of the Holy Spirit, and this glorification occurs on the inside of the believer.
1 VaKorinde 6:19 , 20 Hamuzivi here kuti muviri wenyu itembere yaMweya Mutsvene uri mamuri, wamunowana kubva kuna Mwari, uye kuti hamusi wenyu? Nekuti makatengwa nemutengo; naizvozvo rumbidzai Mwari mumuviri wenyu.	1 Corinthians 6:19,20 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.
Kana muKristu azadzwa naMweya Mutsvene (achifamba mukuwadzana), hupenyu hwake hunonyorwa naMweya Mutsvene. Iye anonzi itsamba yaKristu yakanyorwa na Mweya Mutsvene.	When a Christian is filled with the Holy Spirit (walking in fellowship), his life is written by the Holy Spirit. He is declared to be the epistles of Christ written by the Holy spirit.
2 VaKorinde 3: 2-6 Imi muri tsamba yedu, yakanyorwa mumoyo yedu, inozivikanwa nekuverengwa nevanhu vose;	2 Corinthians 3:2-6 You are our letter, written in our hearts, known and read by all men;

<p>muchiratidzwa kuti muri tsamba yaKristu, yakaiswa mumaoko edu, yakanyorwa kwete neingi, asi naMweya waMwari mupenyu, kwete pamahwendea amabwe, asi pamahwendea enyama emwoyo.</p> <p>Uye chivimbo chakadaro tinacho kuburikidza naKristu kuna Mwari.</p> <p>Kwete kuti isu takakwana mukati medu kuti titi pane chinobva kwatiri, asi kukwanisa kwedu kunobva kuna Mwari, uyo akatigonesa sevashumiri vesungano itsva, kwete yezvinyorwa, asi yaMweya; nokuti zvakanorwa zvinouraya, asi Mweya unopa hupenyu.</p>	<p>being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.</p> <p>And such confidence we have through Christ toward God.</p> <p>Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.</p>
<p>Kana muKristu azere naMweya Mutsvene, Kristu agere mumuviri wake.</p>	<p>When a Christian is filled with the Holy Spirit, Christ is at home in the body.</p>
<p>VaEfeso 3: 16,17</p> <p>kuti iye akupei, maererano nepfuma yekubwinya kwake, kusimbiswa nesimba kuburikidza neMweya wake mukati memunhu wemukati kuitira kuti Kristu agere mumoyo yenyu kuburikidza nekutenda; uye kuti, imi makadzika midzi uye makavakirwa murudo,</p>	<p>Ephesians 3:16,17</p> <p>that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,</p>
<p>Basa rinoitwa naMweya Mutsvene Kazhinji</p>	<p>General Work of the Holy Spirit</p>
<p>Zekaria 4: 6</p> <p>"... kwete nehondo, kana nesimba, asi nemweya wangu, ndizvo zvinotaura Ishe Wamasimba Ose."</p>	<p>Zechariah 4:6</p> <p>"... not by might, nor by power, but by my spirit, says the Lord of hosts."</p>
<p>Izvi zvinotevera urongwa hwemabasa anoitwa naMweya Mutsvene:</p>	<p>The following is a list of activities carried out by the Holy Spirit:</p>
<p>Kubudisa madhimoni</p>	<p>Casting out demons</p>
<p>Mateu 12:28</p> <p>Asi kana ini ndichibudisa madhimoni noMweya waMwari, zviokwazvo umambo hwaMwari hwauya pamusoro penyu.</p>	<p>Matthew 12:28</p> <p>But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.</p>
<p>Kunyaradza vatendi</p>	<p>Comforting of believers</p>
<p>Johane 15:26</p> <p>"Asi kana Mubatsiri asvika, iye wandichatumira kwamuri achibva kuna Baba, Mweya wechokwadi anobva kuna Baba, Achapupurira nezvangu.</p>	<p>John 15:26</p> <p>"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.</p>
<p>Kusunga nyika maringe nezvivi</p>	<p>Reproving the world of sin</p>
<p>Johane 16: 8</p>	<p>John 16:8</p>

Uye kana Asvika, Iye achasunga nyika pamusoro pezvivi, nekururama, nekutonga:	And when He has come, He will convict the world of sin, and of righteousness, and of judgment:
Kuita vatendi vave vapenyu pamweya	Making believers spiritually alive
VaRoma 8:11 Asi kana Mweya waiye wakamutsa Jesu kubva kuvakafa agere mamuri, Iye wakamutsa Kristu kuvakafa achapawo upenyu kumuviri yenyu inofa kuburikidza neMweya wake unogara mamuri.	Romans 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.
Kukumbirira vatendi neminyengerero	Making intercession for believers
VaRoma 8:26 Saizvozvowo Mweya anotibatsirawo muhuteru hwedu. Nokuti hatizivi chatinofanira kunyengererera sezvatinofanira, asi Mweya pachayo unotireverera nekugomera kusingatauri.	Romans 8:26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.
Kuita vashumiri vakakwana vesungano itsva	Making able ministers of the new covenant
2 VaKorinte 3: 6 iye wakatigonesa sevashumiri vesungano itsva, kwete yezvinyorwa asi yaMweya; nokuti zvinyorwa zvinouraya, asi Mweya unopa hupenyu.	2 Corinthians 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
Kumutsa Kristu kuvakafa	Raising Christ from the dead
1 Petro 3:18 Nokuti Kristu wakatambudzika kamwe nekuda kwezvivi, wakarurama nekuda kwevasakarurama, kuti atiise kuna Mwari, tichiurayiwa munyama asi tichiitwa vapenyu naMweya,	1 Peter 3:18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,
Aive muridzi wekufuridzirwa kweBhaibheri	Was executor of Bible inspiration
2 Petro 1:21 nokuti uporofita hahuna kuuya nekuda kwevanhu, asi varume vatsvene vaMwari vakataura sezvavakatungamirirwa naMweya Mutsvene.	2 Peter 1:21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.
Kukoka vasingatendi kuti vagamuchire Kristu	Invites unbelievers to accept Christ
Zvakazarurwa 22:17 Uye Mweya nemwenga vanoti, "Uya!" Uye unonzwa ngaati, "Uya!" Uye ane nyota ngaauye. Ani nani anoda, ngaatore mvura yeupenyu pachena.	Revelation 22:17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

Kugara kweMweya Mutsvene Muvatendi	The Indwelling of the Holy Spirit
Mweya Mutsvene anogara nekusingaperi mumuKristu wese	The Holy Spirit lives permanently in every Christian
VaRoma 8: 9 Asi imi hamusi munyama asi muMweya, kana zvirokwazvo Mweya waMwari ugere mamuri. Zvino kana munhu asina Mweya waKristu, iye haasi Wake.	Romans 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.
VaGaratiya 3: 2 Izvi chete ini ndizvo zvandinoda kudzidza kubva kwamuri: Makagamuchira Mweya nemabasa emurairo here, kana nekunzwa kwekutenda?	Galatians 3:2 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?
VaGaratiya 4: 6 Uye nokuti muri vana, Mwari akatumira Mweya weMwanakomana wake mumwoyo yenyu, vachidanidzira, "Abba, Baba!"	Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"
1 VAKorinde 6: 19,20 19 Hamuzivi here kuti muviri wenyu itembere yaMweya Mutsvene uri mauri, wamunowana kubva kuna Mwari, uye imi hamusi wenyu? 20 Nekuti makatengwa nemutengo; naizvozvo rumbidzai Mwari mumuviri yenyu uye mumweya yenyu, zvinova zvaMwari.	1 Corinthians 6:19,20 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.
Kugara kwaMweya Mutsvene kunonzi "kuzodzwa" muna 1 Johane 2:20, uye "kuzodzwa" muna 1 Johane 2:27. Izvozvi zvinoreva "kugara mukati."	The indwelling of the Holy Spirit is called the "unction" in 1 John 2:20, and "anointing" in 1 John 2:27. These are synonyms for "indwelling."
1 Johane 2:20 Asi imi mune kuzodzwa kunobva kunaMutsvene, uye imi munoziva zvinhu zvole.	1 John 2:20 But you have an anointing from the Holy One, and you know all things.
1 Johane 2:27 Asi kuzodzwa kwamakagamuchira kubva kuna Iye kunogara mamuri, uye hamudi kuti munhu akudzidzisei; asi kuzodzwa ikoko kunokudzidzisa pamusoro pezvinhu zvole, uye ndezvechokwadi, kwete nhema, uye sezvakakudzidzisa imi, imi muchagara 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.
Chiporofita chekugara kwaMweya Mutsvene muvatendi kunowanikwa pana	The prophecy of the indwelling of the Holy Spirit is found in
Johane 7: 37-39 37 Pazuva rekupedzisira, iro zuva guru	John 7:37-39 37 On the last day, that great day of the feast,

remutambo, Jesu akamira ndokudanidzira, achiti, "Kana munhu ane nyota, ngaauye kwandiri anwe. 38 Uyo unotenda kwandiri, sezvazvakanyorwa murugwaro, mumwoyo make muchayerera nzizi dzemvura mhenyu. " 39 Asi izvi wakareva pamusoro paMweya, uyo waizogamuchira neavo vanotenda kwaari; nokuti Mweya Mutsvene akanga asati apiwa, nokuti Jesu akanga asati akudzwa.	Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.
Johane 14: 16,17 16 Uye ini ndichanyengerera kuna Baba, uye Vachakupai mumwe Mubatsiri, kuti agare nemi nokusingaperi- 17 Mweya wechokwadi, uyo nyika isingagamuchiri, nokuti haimuoni kana kumuziva; asi imi munomuziva, nokuti Anogara nemi uye achave mamuri.	John 14:16,17 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.
Kugara kwaMweya Mutsvene kunofanira kuratidzwa kuti kwakasiyananekugara kwaIshe Jesu Kristu.	The indwelling of the Holy Spirit must be distinguished from the indwelling of the Lord Jesus Christ.
Kristu vanogara mumutendi nokuda kwechinangwa chokuyanana.	Christ indwells the believer for the purpose of fellowship.
VaRoma 8:10 Uye kana Kristu ari mamuri, muviri wakafa nekuda kwechivi, asi Mweya hupenyu nekuda kwekururama.	Romans 8:10 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.
2 VaKorinde 13: 5 Zviongororei kuti muri mukutenda here. Zviedzei imi pachenyu. Hamuzivi here imi pachenyu, kuti Jesu Kristu ari mamuri? -Kunze kwekunge musina kukodzera.	2 Corinthians 13:5 Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.
Mweya Mutsvene anogara mumutendi nokuda kwechinangwa chekuita basa.	The Holy Spirit indwells the believer for the purpose of function.
VaGaratiya 5:22 Asi chibereko chaMweya rudo, mufaro, rugare, mwoyo murefu, tsitsi, kunaka, kutendeka,	Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
Kuwadzana kukuru naKristu kunouya kuburikidza nebasa raMweya Mutsvene mukuvandudza uye nemunyasha dzinorarama.	Maximum fellowship with Christ comes through the function of the Holy Spirit in edification and grace living.
Kugara kwaMweya Mutsvene kunofanira kusiyaniswa kubva pakuzadzwa naMweya Mutsvene.	The indwelling of the Holy Spirit must be distinguished from the filling of the Holy Spirit.

Kugara mukati kwaMweya Mutsvene kunongoitika kwega panguva yeruponeso.	The Indwelling is automatic at salvation.
Kuzadzwa naMweya ibasa rinobva pakuda kwemutendi uye kunogona kurasika kuburikidza nekurarama munyama.	The Filling is a function of the believer's volition and may be lost through carnality.
VaEfeso 4:30 Uye musashungurudza Mweya Mutsvene waMwari, wawakasimbiswa naye nokuda kwezuva rekudzikinurwa.	Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
Kuzadzwa kunorayirwa.	The Filling is commanded.
VaEfeso 5:18 Uye musadhakwa newaini, mairi ndimo mune kuparara; asi muzadzwe naMweya,	Ephesians 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,
Kuzadza kana kwarasika kunowanikwazve kuburikidza nokureurura kwezvivi.	The Filling is regained through confession of Sin.
1 Johane 1: 9 Kana tikareurura zvivi zvedu, Akatendeka uye akarurama kuti atikangamwire zvivi zvedu uye kuti atichenese kubva mukusakarurama kwose.	1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
Zvirevo 1:23 Dzokai kana muchinzwa kutsiura kwangu; Zviokwazvo ndichadurura mweya wangu pamusoro penyu; Ndichaita kuti mashoko angu azivikanwe kwamuri.	Proverbs 1:23 Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you.
Mweya Mutsvene vanoshanda mukutoranemukushandisa chokwadi cheBhaibheri. Iyi ndiko kuti "maitirwo" kwekuvandudzwa.	The Holy Spirits functions in the intake and application of Bible truth. This is the "how to" of edification.
Johane 14:26 Asi Mubatsiri, Mweya Mutsvene, uyo Baba vachatuma muzita rangu, Iye achakudzidzisa zvinhu zvose, nekukuyeuchidza zvinhu zvose zvandakakuudza.	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: 12-15 12 "Ndichine zvinhu zvakanwanda zvokutaura kwamuri, asi imi hamuchagoni kuzvigamuchira iye zvino.	John 16:12-15 12 "I still have many things to say to you, but you cannot bear them now.
13 Zvisinei, apo Iye, Mweya wechokwadi, auya, achakutungamirirai muzvokwadi yose; nokuti haazotaura nezvake, asi zvose zvaanonzwa	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

achazvitaure; uye lye achakuudzai zvinhu zvichauya.	hears He will speak; and He will tell you things to come.
14 lye achandikudza, nekuti achatora pane zvangu, nekuzvivizisa kwamuri.	14 He will glorify Me, for He will take of what is Mine and declare it to you.
15 Zvinhu zvose izvo Baba zvavainazvo ndezvangu. Nokudaro ndati Achatora zvangu uye achazvivizisa kwamuri.	15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.
1 VaKorinte 2: 9-16 Asi sezvazvakanyorwa zvichinzi: "Ziso harina kuona, kana nzeve hadzina kunzwa, uye hazvina kupinda mumoyo wemunhu Zvinhu izvo Mwari akagadzirira avo vanomuda." 10 Asi Mwari wakazvizarura kwatiri kubudikidza neMweya Wake. Nokuti Mweya unonzvera zvinhu zvose, hongu, kunyange zvinhu zvakadzama zvaMwari. 11 Nekuti ndianiko unoziva zvinhu zveemunhu kunze kwemweya wemunhu uri maari? Kunyange zvakadaro hapana anoziva zvinhu zvaMwari kunze kweMweya waMwari. 12 Zvino isu hatina kugamuchira mweya wenyika, asi Mweya unobva kuna Mwari, kuti tizive zvinhu zvatakapiwa naMwari pachena. 13 Zvinhu izvi tinotaurawo, kwete mumashoko anodzidziswa neuchenjeri hwevanhu asi izvo Mweya Mutsvene anodzidzisa, tichienzanisa zvinhu zveMweya nezveMweya. 14 Asi munhu wenyama haagamuchiri zvinhu zveMweya waMwari, nokuti upenzi kwaari; uye haagoni kuzviviza, nokutizvinonzwisiswa mumweya. 15 Asi uyo ari mumweya anotonga zvinhu zvose, asi iye pachake haakutongwi nemunhu. 16 Nokuti "ndiani akaziva pfungwa dzalshe kuti amuraire?" Asi isu tine pfungwa dzaKristu.	1 Corinthians 2:9-16 But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. 15 But he who is spiritual judges all things, yet he himself is rightly judged by no one. 16 For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.
1 Johane 2:27 Asi kuzodzwa kwamakagamuchira kubva kuna lye kunogara mamuri, uye hamudi kuti munhu akudzidzisei; asi sezvo kuzodzwa kwakadaro kunokudzidzisa pamusoro pezvinhu zvose, uye ndezvechokwadi, kwete nhema, uye sezvakwakudzidzisa, muchagara 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.
Kugara kweMweya Mutsvene kunokosha nekuda kwemakakatanwa emweya mu	The indwelling of the Holy Spirit is necessary because of the spiritual conflict in "high places"

"nzvimbo dzakakwirira" (hondo yemweya)	(spiritual warfare)
Johani 7:37 -39 37 Pazuva rekupedzisira, iro zuva guru remutambo, Jesu akamira ndokudanidzira, achiti, "Kana munhu ane nyota, ngaauye kwandiri anwe. 38 Uyo anotenda kwandiri, sezvazvakanyorwa murugwaro, mumwoyo make muchayerera nzizi dzemvura mhenyu. " 39 Asi izvi wakareva pamusoro paMweya, uyo waizogamuchirwa neavo vanotenda kwaari; nokuti Mweya Mutsvene akanga asati apiwa, nokuti Jesu akanga asati akudzwa.	John 7:37-39 37 On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.
Kuiswa Chisimbiso naMweya Mutsvene	The Sealing Ministry of the Holy Spirit
Basa rekuisa chisimbiso raMweya Mutsvene ndiro chikonzero chekuchengeteka kwedu nokusingaperi. Zvikamu zvitatu zveuponeso zvinopiwa	The sealing work of the Holy Spirit is the basis for our eternal security. The three phases of salvation are given in
VaEfeso 1: 13,14 Maari, imiwo, mushure mokuteerera shoko rechokwadi, evhangeri yeruponeso rwenyu - uyewo Makati maitenda, makasimbiswa maAri naMweya Mutsvene wevimbiso, uyo anopihwa sechivimbiso chenhaka yedu, nechinangwa chekudzikinurwa kwevanhu vaMwari pachake, kuti kubwinya kwake kurumbidzwe.	Ephesians 1:13,14 In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.
<ul style="list-style-type: none"> • Kutanga, unofanira kunzwa shoko rechokwadi, vhangeri. 	<ul style="list-style-type: none"> • First, you must hear the word of truth, the gospel.
<ul style="list-style-type: none"> • Zvino, unofanira kutenda vhangeri. 	<ul style="list-style-type: none"> • Then, you must believe the gospel.
<ul style="list-style-type: none"> • Panguva iyoyo, iwe unoiswa chisimbiso naMweya Mutsvene 	<ul style="list-style-type: none"> • At that point, you are sealed by the Holy Spirit
iwe wakaiswa mucherechedzo ndiyochakapfava chiratidzo chechiito (sphragidzw), izvo zvinoreva "kutemwa nechisimbiso."	you were sealed is the aorist passive indicative form of the verb (sphragidzw), which means "stamped with a seal."
<ul style="list-style-type: none"> • Munyika yekare, chisimbiso chacho chaiva chivimbiso kana pakutengeserana, semuenzaniso, kuiswa kwechiratidzo chemhete. Kuiswa chisimbiso kwaishandiswa kusimbisa zvibvumirano, mitemo, matsamba ekutengeserana, uye mirayiro yemauto 	<ul style="list-style-type: none"> • In the ancient world, the seal was a guarantee or a transaction, e.g., a signet impression on a ring. Sealing was used to authenticate contracts, laws, invoices, military orders. The seal was also used in the ratification of treaties.

ehondo. Chisimbisochaishandiswawo kusimbisa kwezvibvumirano pakati penyika.	
<ul style="list-style-type: none"> • Zvisimbiso zvaishandiswa kuchengetedza nzvimbo dzemakuva, nzvimbo dzekuchengetera mabhuku, uye nzvimbo dzekuchengetera zvakakosha. Icho chisimbiso chaitsigirwa nesimba rehurumende iri kutonga, semufananidzo, chisimbiso chakaiswa paguva raKristu chaitsigirwa nesimba remauto echiRoma. 	<ul style="list-style-type: none"> • Seals were used to preserve tombs, libraries, treasures. The seal was backed up by the force of the government in charge, e.g., the seal on the tomb of Christ was guaranteed by the Roman troops.
<ul style="list-style-type: none"> • Zvisimbiso zvinoratidza uridzi; Mwari ndiye muridzi wemutendi, akamutenga kubva kumusika wevaranda vechivi (VaEfeso 1: 7; 1 VaKorinte 6:20) 	<ul style="list-style-type: none"> • Seals indicate ownership; God owns the believer, having purchased him from the slave market of sin (Ephesians 1:7; 1 Corinthians 6:20)
<ul style="list-style-type: none"> • Mutendi akaiswa chisimbiso sechitsidzo chekuchengeteka kwake nekusingagumi. 	<ul style="list-style-type: none"> • The believer is sealed as a guarantee of his eternal security.
Kuzadzwa naMweya Mutsvene	The Filling of the Holy Spirit
Kana munhu akagamuchira Kristu saMuponesi, Mweya Mutsvene anouya mukati ((anogara) muhupenyu hwake nekusingaperi. Mweya Mutsvene anogara mukati memutendi nechinangwa chokukudza Kristu, asi kugara mukati koga hakurevi kuti Kristu achakudzwa nehupenyu hwomutendi. Nokuda kwechikonzero ichi, vaKristu vanorayirwa kuti vave "vakazadzwa" naMweya Mutsvene nguva dzose.	When a person accepts Christ as Savior, the Holy Spirit comes into (indwells) his life permanently. The Holy Spirit indwells for the purpose of glorifying Christ, but indwelling alone does not guarantee that Christ will be glorified by the believer's life. For this reason, Christians are commanded to be habitually "filled" with the Holy Spirit.
VaEfeso 5:18 Uye musadhakwa newaini, nokuti ndipo panobva kuparara, asi muzadzwe naMweya,	Ephesians 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,
Shoko rechiito rokuti "kuzadzwa" rinoreva "kuzadzisa zviri kushaikwa, kubatazvakanwana, kutungamira zvakanwana, kuzadza neimwe tsika." pa zviri mumurairo wakanyorova wazvino, naizvozvo chiitoichi chinoreva "kuramba uchizadzwa" uye mutendi achigamuchira kuitakwechiito. Kuzadza kunouya kubudikidza naMweya Mutsvene.	The verb "be filled" means "to fill up a deficiency; to fully possess; to fully influence; to fill with a certain quality." Here it is in the present passive imperative, so the verb is a command meaning "keep on being filled" with the believer receiving the action of the verb. The filling is by means of the Holy Spirit.
Ijana remuKristu kureurura zvivi zvake. Panguva yoga muupenyu hwedu tinogona kuzvibvisa pakuwadzana naMweya	The responsibility of the Christian is to confess his sins. At any point in our lives we can take ourselves out of fellowship through personal

kuburikidza nechivi chedu. Apo izvozvo zvinoitika, tinova venyama, kwete vemweya. Chivi chinoshungurudza Mweya Mutsvene uye chinokonzero kukanganisika kwehukama hwedu naMwari. Asi Ishe vanovimbisa kuti kana tikareurura zvivi zvedu, Ivo vachatikanganwira uye votichenesa kubva mukusarurama. Kureva kuti, nechikonzero chekureurura kwedu, Vachaporesa mukaha wanga wakonzereswa nechivi.	sin. When that happens, we become carnal, not spiritual. Sin grieves the Holy Spirit and causes a breach in our relationship with God. But the Lord promises that if we confess our sins, He will forgive us and cleanse us from unrighteousness. That is, upon the condition of our confession, He will heal the breach that sin has caused.
Saka, kuti tizadzwe naMweya Mutsvene, chivi chinofanira kureururwa. 1 Johane 1: 9	So, to be filled with the Holy Spirit, sin must be confessed. 1 John 1:9
Hapana chakanaka chinobudiswa muhupenyu hwechiKristu pasina kuzadzwa naMweya Mutsvene.	Nothing good is produced in the Christian's life apart from the filling of the Holy Spirit.
VaRoma 8: 8,9 uye avo vari munyama havagoni kufadza Mwari. Zvisinei, imi hamusi munyama asi muMweya, kana zvirokwarzvo Mweya waMwari achigara mamuri. Asi kana munhu asina Mweya waKristu, haasi wake.	Romans 8:8,9 and those who are in the flesh cannot please God. However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.
VaGaratiya 3: 3 Muri mapenzi zvakadaro here? Zvino matanga naMweya, ikozvino mave kuda kupedzera munyama here?	Galatians 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
Zvibereko zvekuzadzwa naMweya Mutsvene	Results of the Filling of the Holy Spirit
Kutevedzera Kristu	Imitation of Christ
Johani 16:14 Iye achandikudza, nokuti Iye achatora pane zvangu uye achazvizivisa kwamuri.	John 16:14 He will glorify Me, for He will take of what is Mine and declare it to you.
2 VaKorinde 3: 3 zviri pachena kuti muri tsamba yaKristu, inoshumirwa nesu, yakanyorwa kwete neingi asi neMweya waMwari mupenyu, kwete pamahwendefa ematombo asi pamahwendefa enyama, ndiko kuti, emwoyo.	2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
VaFiripi 1:20 maererano nekutarisira kwangu kwakasimba uye netariro yokuti handingazonyadziwi nechinhu, asi neushingi hwose, sepanguva dzose, saizvozvo nazvino Kristu achakudzwa mumuviri wangu, kana nehupenyu kana nerufu.	Philippians 1:20 according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.

Kunzwisisa Shoko	Perception of the Word
<p>Johane 14:26 Asi Mubatsiri, Mweya Mutsvene, uyo Baba vachatuma muzita rangu, Iye achakudzidzisa zvinhu zvose, nekukuyeuchidzai zvinhu zvose zvandakakuudzai.</p>	<p>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.</p>
<p>Johani 16: 12-14 12 "Ndine zvimwe zvinhu zvakawanda zvokutaura kwamuri, asi imi hamugoni kuzvigashira iye zvino. 13 Zvisinei, apo Iye, Mweya wechokwadi, achauya, achakutungamirira muzvokwadi yose; nokuti haazotaura nezvake, asi chero zvaanonzwa achazviture; uye Iye achakuudzai zvinhu zvichauya. 14 Iye uchandikudza, nekuti uchatora pane zvangu, nekuzvizivisa kwamuri.</p>	<p>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.</p>
<p>1 VaKorinte 2: 9-16 Asi sezvazvakanyorwa zvichinzi: "Ziso harina kuona, kana nzeve hadzina kunzwa, uye hazvina kupinda mumwoyo wemunhu zvinhu izvo Mwari akagadzirira avo vanomuda." 10 Asi Mwari wakazvizarura kwatiri kubudikidza neMweya Wake. Nokuti Mweya unonzvera zvinhu zvose, hongu, zvinhu zvakadzama zvaMwari. 11 Nekuti ndianiko unoziva zvinhu zvemunhu kunze kwemweya wemunhu uri maari? Kunyange zvakadaro hapana anoziva zvinhu zvaMwari kunze kweMweya waMwari. 12 Zvino isu hatina kugamuchira mweya wenyika, asi Mweya unobva kuna Mwari, kuti tizive zvinhu zvatakapiwa naMwari pachena. 13 Zvinhu izvi tinotaurawo, kwete mumashoko anodzidziswa neuchenjeri hwevanhu asi izvo Mweya Mutsvene anodzidzisa, kuenzanisa zvinhu zvemweya nezvemweya. 14 Asi munhu wenyama haagamuchiri zvinhu zveMweya waMwari, nokuti upenzi kwaari; uye haagoni kuzviziva, nokuti zvinonzverwa mumweya. 15 Asi uyo unomweya anotonga zvinhu zvose, asi iye pachake haatongwi nemunhu zvakakwana. 16 Nokuti "ndiani akaziva pfungwa dzalshe kuti amuraire?" Asi isu tine pfungwa yaKristu.</p>	<p>1 Corinthians 2:9-16 But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. 15 But he who is spiritual judges all things, yet he himself is rightly judged by no one. 16 For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.</p>

Kupupurira	Witnessing
Mabasa 1: 8 Asi muchagamuchira simba kana Mweya Mutsvene auya pamusoro penyu; uye imi muchava zvapupu zvangu paJerusarema, neJudhiya neSamaria, kusvikira kumugumo wenyika.	Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
VERENGA 2 VaKorinte 3: 1-10	READ 2 Corinthians 3:1-10
Kutungamira	Guidance
VaRoma 8:14 Nokuti vose vanotungamirirwa naMweya waMwari, ava ndivo vanakomana vaMwari.	Romans 8:14 For as many as are led by the Spirit of God, these are sons of God.
VaEfeso 5: 16-18 16 dzikinurai nguva, nokuti mazuva akaipa. 17 Saka musava vasina kuchenjera, asi nzwisaisai kuti kuda kwalshe ndokupi. 18 Uye regai kudhakwa newaini, ndipo panobva kuparara; asi zadzwai naMweya,	Ephesians 5:16-18 16 redeeming the time, because the days are evil. 17 Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,
Kuva neidi reruponiso	Assurance
VaRoma 8: 14-16 14 Nokuti vose vanotungamirirwa naMweya waMwari, ava ndivo vanakomana vaMwari. 15 Nokuti imi hamuna kugamuchira mweya weuranda zvakare kuti mutye, asi imi makagamuchira Mweya wekuitwa vana watinodana naye tichiti, "Abba, Baba." 16 Mweya amene anopupura pamwe chete nemweya wedu kuti tiri vana vaMwari,	Romans 8:14-16 14 For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." 16 The Spirit Himself bears witness with our spirit that we are children of God,
VaGaratiya 4: 5,6 5 kuti vadzikinure avo vakanga vari pasi pemurairo, kuti tigone kugamuchirwa sevana. 6 Uye nokuti muri vanakomana, Mwari akatumira Mweya weMwanakomana wavo mumwoyo yenyu, vachidanidzira kuti, "Abba, Baba!"	Galatians 4:5,6 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"
Kurumbidza Mwari	Worship
VaFiriipi 3: 3 Nokuti isu tiri kudzingiswa, tinonamata Mwari muMweya, tinofara muna Kristu Jesu, uye tisingavimbi nenyama,	Philippians 3:3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,
Johane 4:24	John 4:24

Mwari Mweya, uye avo vanomunamata vanofanira kunamata mumweya nemuzvokwadi. "	God is Spirit, and those who worship Him must worship in spirit and truth."
Munyengetero	Prayer
VaEfeso 6:18 nekunyengetera nguva dzose nemunyengetero wose nekukumbira muMweya, takarinda kusvika kumagumo aya nekutsungirira nekukumbirira kwevatsvene vose	Ephesians 6:18 with praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints
Pisarema 66:18 Kana ndikacherechedza zvakaipa mumwoyo mangu, Ishe havanzwi.	Psalm 66:18 If I regard iniquity in my heart, The Lord will not hear.
Hutungamiri paKushumira	Leadership in Ministry
Johane 16:13 Zvisinei, apo Iye, Mweya wezvokwadi, auya, Achakutungamirira muzvokwadi yose; nokuti haazotauri zvake, asi chero zvaanonzwa achazvitaure; uye Iye achakuudzai zvinhu zvichauya.	John 16:13 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.
Mabasa Avapositora 10: 9,10 9 Zuva rakatevera, vachifamba rwendo rwavo, vakaswera pedyo neguta, Petro akakwira pamusoro peimba kunonyengetera, inenge awa yechitanhatu. 10 Ipapo akava nenzara kwazvo uye akada kudya; asi paakati agadzirire, akawira pasi aita sekubatwa nemweya	Acts 10:9,10 9 The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance
Mab. 13: 2 Apo vaishumira kuna Ishe uye vachitsanya, Mweya Mutsvene akati, "Zvino tsaurai kwandiriBhanabhasi naSauro mubasa randakavashevedza."	Acts 13:2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."
Mabasa 16: 6 Zvino vakati vagura nemuFirigia nedunhu reGaratia, vakadziviswa naMweya Mutsvene kuparidza shoko muAsia.	Acts 16:6 Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.
Mweya Mutsvene Anopa Simba raMweya	The Holy Spirit Provides Spiritual Power
Bhuku reMabasa ibhuku re simba remweya - kwarinobva, kwarinowanikwa, uye nemashandisirwo aro. Chivimbiso chaJesus Kristu kuvadzidzi vake chaiva "Ivo vachakupai mumwe Munyaradzi, kuti agare nemi	The book of Acts is the book of spiritual power - where it comes from, how it is obtained, and how it is used. The promise of Jesus Christ to his disciples was "He shall give you another Comforter, that he may abide with you forever,

nokusingaperi, iye Mweya weChokwadi ... Anogara nemi uye achave mamuri."	even the Spirit of Truth... He dwells with you and shall be in you."
Kuporofita kwaJohani Mubhapatidzi munaMateu. 3:11 pamusoro pehushumiri hwaiuya hwaIshe Jesu zvakare kwakazivisa hushumiri hwaMweya Mutsvene munguva yeChechi.	The prophesy of John the Baptist in Matt. 3:11 regarding the coming ministry of the Lord Jesus also announced the ministry of the Holy Spirit for the Church Age.
Mateo 3:11 Ini zvirokwazvo ndinokubhabhatidzai nemvura kuti mutendeuke; asi uyo unouya shure kwangu une simba kwandiri, wandisina kufanira kutakura shangu dzake; iye uchakubhabhatidzai naMweya Mutsvene nemoto.	Matthew 3:11 I indeed baptize you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire:"
Mienzaniso yevatendi vachigamuchira Mweya Mutsvene:	Examples of believers receiving the Holy Spirit:
PaPendekositi	At Pentecost
Mabasa 2: 3 Vakaonawo marimi achiparadzana, anenge emoto, ndokumhara pamusoro pemumwe nemumwe wavo.	Acts 2:3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them.
MaKristu veSamaria	The Samaritan Christians
Mabasa 8:17 Ipapo vakaisa maoko pamusoro pavo, uye vakagamuchira Mweya Mutsvene.	Acts 8:17 Then they laid hands on them, and they received the Holy Spirit.
Koneriyo neboka rake	Cornelius and his company
Mabasa. 10:44 Petirosi achiri kutaura mazwi awa, Mweya Mutsvene wakawira pamusoro pevose avo vakanzwa shoko.	Acts. 10:44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.
Vatendi vepaEfeso	The Ephesian believers
Mabasa Avapositora 19: 6,7 6 Zvino Pauro wakati aisa maoko pamusoro pavo, Mweya Mutsvene akauya pamusoro pavo, vakataura nendimi uye vakaporofita. 7 Zvino varume avo vaiva vanenge gumi nevaviri kune vose.	Acts 19:6,7 6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. 7 Now the men were about twelve in all.
Mibayiro Yakawanikwa Kubva Pasimba raMweya	The Benefits Derived from Spiritual Power
Varume vakagamuchira ushingi	Men receive courage to rebuke sin

hwekutsiura chivi	
Matewu 3: 7, 7 7 Asi wakati achiona vazhinji vevaFarisi navaSadhusi vachiuya kubhabhatidzo rake, akati kwavari: Vana venyoka! Ndianiko akakuyambira kuti mutize hashu dzinouya? 8 Naizvozvo berekai zvibereko zvakafanira nekutendeuka,	Matthew 3:7,8 7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? 8 Therefore bear fruits worthy of repentance,
Varume vakakwanisisa kutaura vasingaty	Men are enabled to speak with confidence
Mabasa 4: 31-33 31 Zvino vakati vanyengetera, nzvimbo yavakange vakaungana pamwe chete yakazungunuswa; uye vose vakazadzwa naMweya Mutsvene, uye vakataura shoko raMwari neushingi. 32 Zvino chaunga chevaitenda chaiva nemwoyo mumwe nemweya mumwe; uye hakuna akamboti chimwe chezvinhu zvaainazvo ndezvake, asi ivo vakange vaine zvinhu zvose pamwechete. 33 Uye nesimba guru vaapositori vakapupurira kumuka kwaishe Jesu. Uye nyasha huru dzakanga dziri pamusoro pavo vose.	Acts 4:31-33 31 And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. 32 Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. 33 And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.
Kupa simba remweya uye rekuva netsika dzakanaka	Gives spiritual and moral strength
2 Samueri 22:40 Nokuti makandishongedza nesimba rokurwa naro; Makandikundisa, ivo vakandimukira.	2 Samuel 22:40 For You have armed me with strength for the battle; You have subdued under me those who rose against me.
Isaya 40:31 Asi avo vanomirira pana Ishe vachavandudza simba ravo; Vachakwira namapapiro semakondo, vachamhanya vasinganeti, vachafamba vasingaziye.	Isaiah 40:31 But those who wait on the Lord Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.
Isaya 41:10 Musatya, nekuti ini ndinemi; Musavhunduka, nekuti ndini Mwari wenyu. Ndichakusimbisai, hongu, ndichakubatsirai, ndichakutsigirai neruoko rwangu rworudyi.	Isaiah 41:10 Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.'
Dhanieri 11:32 Vanoitira sungano zvakaipa, achavaoresa nekunyengera; asi vanhu vanoziva Mwari wavo vachava nesimba, uye vachaita mabasa makuru.	Daniel 11:32 Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits.

VaEfeso 3:16 kuti akupei, maererano nepfuma yekubwinya kwake, simba kuti musimbiswe naMweya wakemumunhu wemukati,	Ephesians 3:16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,
Anopa simba muutera:	Provides strength in weakness:
1 VaKorinde 1:27 Asi Mwari akasarudza zvinhu zvoupenzi zvepanyika kuti anyadzise vakachenjera, uye Mwari akasarudza zvinhu zvisina simba zvenyika kuti anyadzise zvinhu zvine simba;	1 Corinthians 1:27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;
2 VaKorinde 12: 9 Iye akati kwandiri, "Nyasha dzangu dzakakukwanira kwamuri, nokuti simba rangu rinokwaniswa mukusava nesimba." Naizvozvo ndinozvирumbidza nemufaro mukuru, kuti simba raKristu rigare pamusoro pangu.	2 Corinthians 12:9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.
2 VaKorinde 13: 4 Nokuti kunyange akarovererwa muutera, asi anorarama nesimba raMwari. Nokuti isuwo tiri vasina simba maari, asi tichararama pamwe naye kuburikidza nesimba raMwari kunemi.	2 Corinthians 13:4 For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.
Anopa zvipo zvemweya	Provides spiritual gifts
VaRoma 12: 6 Tine zvipo zvakasiyana maererano nenyasha dzatakapiwa, ngatizvishandisei: kana kuri kuporofita, ngatiporofite maererano nemwero wekutenda kwedu;	Romans 12:6 Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;
VaEfeso 4:11 Uye Iye pachake akapa vamwe kuva vaapositori, vamwe vaporofita, vamwe vavhangeri, nevamwe vafudzi nevadzidzisi, 12 kutira kugadzirira vatsvene basa rehushumiri, nekuvakwa kwemuviri waKristu,	Ephesians 4:11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,
Chibereko chaMweya Mutsvene	The Fruit of the Holy Spirit
Chibereko chaMweya Mutsvene chimiro chaKristu chri kuumbwa mumuKristu uyo azere naMweya. VaG. 5:22 , 23 ine chinyorwa chemarudzi ezviitwa zvinobva muchibereko chaMweya.	The fruit of the Holy Spirit is the character of Christ being formed in the Christian who is filled with the Spirit. Gal. 5:22,23 has a listing of the types of production which are the result of the fruit of the Spirit.
Rudo, Mufaro, uye Rugare zvibereko zvepfungwa, kufunga kwemukati kunoratidza	Love, Joy, and Peace are fruits of mental attitude, inward thinking that reflects the lack

kusava nechivi chemupfungwa uye kuva nekudekara kunobva pakuziva chokwadi cheBhaibheri.	of mental attitude sins and the relaxation which comes from knowing Bible truth.
Mwoyo murefu, hunyoro, uye Kunaka zviri kunze, zvinoitirwa kune "vavakidzani."	Long-suffering, Gentleness, and Goodness are outward, or directed toward "neighbors."
Mwoyo murefu, somuenzaniso, kutarisa vavanhu zvichibva parudo, mufaro nerugare. Uku ndiko Kutenda-Dekara panguva yekumanikidzwa kunobva kuvanhu kana Mamiriro ezvinhu.	Long-suffering, for example, is a relaxed attitude toward the human race and is a result of having love, joy peace. This is Faith-Rest under pressure which comes from people or Circumstances.
Kutenda, Kuzvininipisa, uye Kuzvidzora zvibereko zvakanongedza kumusoro, kuna Mwari.	Faith, Meekness, and Temperance are fruits directed upward, or God-ward.
Kuzvininipisa, somuenzaniso, mafungiro enyasha anopa mbiri kunaMwari nekuda kwekupa kwake nemakomborero muupenyu, panze pekutora mafungiro ekuti munhu anozviitira ega.	Humility, for example, is a grace attitude with regard to divine provision that gives glory to God for all support and blessing in life, rather than taking the attitude that one is self-made.
Mamiriro anotungamirira muKubereka Chibereko	Conditions of Fruit-Bearing
Zvinotevera zvinotarisirwa kuti muKristu ave nechibereko chemweya:	The following are required in order for a Christian to have spiritual fruit:
• Kugumana neMvura Mhenyu: Mapisarema 1: 3; Ezekieri 47:12	• Contact with the Living Water: Psalm 1:3; Ezekiel 47:12
• Kugamuchira zveMweya: Mateo 13:23	• Spiritual receptivity: Matthew 13:23
• Rufu rwehupenyu hwekare: Johane 12:24	• Death of the old life: John 12:24
• Kurangwa (kubviswa mabazi asingakodzeri): Johane 15: 2	• Chastening (pruning): John 15:2
• Kugara munaKristu: Johane 15: 4	• Abiding in Christ: John 15:4
Zvivi Zvekutadzira Mweya Mutsvene	Sins Against the Holy Spirit
Bhaibheri rinotaura mhando shanu dzechivi zvinogona kutadzirwa Mweya Mutsvene. Mhando mbiri dzinotadzwa nevasingatendi bedzi; dzimwe nhatu dzinotadzwa nemaKristu.	The Bible speaks of five types of sin which can be committed against the Holy Spirit. Two are committed by unbelievers only; the other three are committed by Christians.
Zvivi Zvevasingatendi Bedzi	Sins By Unbelievers Only
• Kuramba Mweya Mutsvene: Mabasa 7:51 . Uku kuramba Ishe Jesu Kristu uye kuramba hushumiri hwaMweya Mutsvene hwavanoita kune vasati	• Resistance of the Holy Spirit: Acts 7:51. This is rejection of the Lord Jesus Christ and a rejection of the pre-salvation ministry of the Holy Spirit (John 16:7-11) through the

vaponeswa (Johane 16: 7-11) kuburikidza nechivi chekusatenda	sin of unbelief
<ul style="list-style-type: none"> • Kuzvidza Mweya Mutsvene: Mateo 12: 31,32. Izvi zvinoreva kurambwa kwaJesu Kristu panguva yeushumiri hwake pasi pano (panguva yekare, nguva yevaJudha). 	<ul style="list-style-type: none"> • Blasphemy of the Holy Spirit: Matthew 12:31,32. This refers to rejection of Jesus Christ during His ministry on earth (during the previous dispensation, the Age of the Jews).
Zvivi zveVatendi	Sins by Believers
<ul style="list-style-type: none"> • Kunyepera Mweya Mutsvene: Mabasa 5: 3. Izvi zvinoreva kuva nezvinangwa zvenhema, kuzvitsvagira mbiri, uye chivi chekuchiva. 	<ul style="list-style-type: none"> • Lying to the Holy Spirit: Acts 5:3. Refers to false motivation, approbation lust sin.
<ul style="list-style-type: none"> • Kushungurudza Mweya Mutsvene: VaEfeso 4:30. Izvi zvinoreva kuburitsa zvivi kubva panzvimbo yeutera muhunhu hwechivi. Chitadzo chose muhupenyu hwemutendi chiri maringe nenyaya dzetsika kana magariro. 	<ul style="list-style-type: none"> • Grieving the Holy Spirit: Ephesians 4:30. Refers to producing sins from the area of weakness in the sin nature. Any sin in the life of the believer which involves a moral or ethical issue.
<ul style="list-style-type: none"> • Kudzima Mweya Mutsvene: 1 VaTesaronika 5:19. Kubudisa zvinhuzvakanaka kubva munzvimbo yesimba yemuHunhu hweChivi. Mienzaniso: kupa, kunyengetera, kupupurira nekuda nechinanga chekuzviwanira mbiri. Zvakanaka zvinobva mumunhu zvinonyaradza kuzvitongesa uye zvinodzivirira mutendi kubva mukureurura zvivi zvake. 	<ul style="list-style-type: none"> • Quenching the Holy Spirit: 1 Thessalonians 5:19. Producing human good from the areas of strength in the Sin Nature. Examples: giving, prayer, witnessing for the purpose of gaining approbation. Human good soothes the conscience and keeps the believer from confessing his sin.