

<b>Obuweereza bw'Obulokozi bw'Omwoyo Omutukuvu</b>	<b>The Holy Spirit's Salvation Ministries</b>
Okwanjula	<b>Introduction</b>
Katonda Omwoyo Omutukuvu yakolera buli mukkiriza w'Emyaka gy'Ekkanisa ebintu musanvu mu bulokozi. Tewali n'emu ku buweereza buno ekuwulira bulungi oba mu ngeri ya njawulo yonna. Tewali bumanyirivu bwa nneewulira nga bulina amakulu ag'omwoyo. Ebintu byonna ebibaawo mu nneewulira birina amakulu g'omuntu.	God the Holy Spirit did seven things for each Church Age believer at salvation. None of these ministries make you feel better or any differently. There is no emotional experience with a spiritual connotation. All emotional experiences have a human connotation.
Ebintu bino omusanvu ebikolebwa omukkiriza Omwoyo mu bulokozi bye bikola omusingi gw'obumu mu bakkiriza.	These seven things done for the believer by the Spirit at salvation form the basis for unity among believers.
Ekisa Ekikola	<b>Efficacious Grace</b>
Ekisa ekikola obulungi ge maanyi g'Omwoyo Omutukuvu agasobozesa omukkiriza mu Kristo, oba omulimu gw'Omwoyo Omutukuvu ogusobozesa omukkiriza okuba n'okukkiriza okulungi mu Kristo ng'Omulokozi. Ye Mwoyo Omutukuvu okulonda obubonero obulungi bw'omuntu obw'okukkiriza mu Kristo n'abutwala okutuuka ku ssa ly'obulokozi.	Efficacious grace is the enabling power of the Holy Spirit to the believer in Christ, or the work of the Holy Spirit which enables the believer to have an effective faith in Christ as Savior. It is the Holy Spirit picking up a person's positive signals of faith in Christ and carrying them to the point of salvation.
Bwe tuwlilira Enjiri tuba tufudde mu mwoyo. Bwe tukkiririza mu Yesu Kristo, kwe kukkiriza kw'omuntu afudde mu by'omwoyo. Omufu ayinza atya okuwulira ekintu kyonna? Ate era, okukkiriza kw'omuntu afudde mu by'omwoyo kugasa ki? N'olwekyo, twali tetulina kye tusobola kukola kufuna bulokozi bwa lubeerera mu mbeera yaffe ey'okufa mu by'omwoyo.	When we hear the Gospel we are spiritually dead. When we believe in Jesus Christ, it is the faith of a spiritually dead person. How can a dead man hear anything? Furthermore, what good is the faith of a spiritually dead person? Therefore, we were totally helpless to procure eternal salvation in our spiritually dead state.
Naye Katonda Omwoyo Omutukuvu mu kisa kye ekitaliiko kye kifaanana ajja okututaasa. Ekisooka, atutegeesa bulungi Enjiri. Kino kisa kya bulijjo. Olwo n'afuula okukkiriza kwaffe mu Kristo okukola, n'awa okukkiriza kwaffe obulamu, nga bwe tuyinza okugamba. Kino kisa ekikola.	But God the Holy Spirit in His matchless grace comes to our rescue. First, He makes the Gospel clear to us. This is common grace. Then He makes our faith in Christ effectual, giving our faith life, as it were. This is efficacious grace.
<b>Mu Yokaana 10:27-28</b> , Yesu yagamba nti, "Nze mbawa obulamu obutaggwaawo, era temulizikirira mirembe gyonna, so n'omu alibaggya mu mukono gwange." Buweereza bwa Mwoyo Mutukuvu okufuula okukkiriza kwaffe okukola obulungi tusobole okuweebwa obulamu obutaggwaawo.	In <b>John 10:27-28</b> , Jesus said, "I give unto you eternal life, and you shall never perish, neither shall anyone pluck you out of My hand." It is the ministry of the Holy Spirit to make our faith effective so that we can be given eternal life.

N'olwekyo, obuweereza bw'Omwoyo Omutukuvu mu kisa eky'awamu buyinza okutwalibwa ng'okussa Enjiri. Obuweereza bw'Omwoyo Omutukuvu mu kisa ekikola obulungi buyinza okutwalibwa ng'okufulumya omukka ogw'okukkiriza mu Yesu Kristo.	Therefore, the ministry of the Holy Spirit in common grace may be regarded as the inhale of the Gospel. The ministry of the Holy Spirit in efficacious grace may be regarded as the exhale of faith in Jesus Christ.
Omuntu afudde mu mwoyo bw'akkiririza mu Yesu Kristo, Omwoyo Omutukuvu atwala okukkiriza okwo n'akufuula okukola obulungi olw'obulokozi.	When the spiritually dead person believes in Jesus Christ, the Holy Spirit takes that faith and makes it effective for salvation.
Ensibuko y'okukkiriza kwaffe eva mu muntu afudde mu by'omwoyo, n'olwekyo tekulina busobozi ku bwakyo. Okufa okw'omwoyo kitegeesa obutasobola ddala kukola kintu kyonna mwe tusobola okuyingira mu nkolagana ey'olubeerera ne Katonda.	The origin of our faith is from a spiritually dead person, and therefore it has no ability in itself. Spiritual death means total inability to do anything by which we can enter into an eternal relationship with God.
N'olwekyo, obuweereza bw'Omwoyo Omutukuvu mu bulokozi bwe bumu obw'ekisa eky'ekitalo, mu kufuula Enjiri okutegeerekeka n'okufuula okukkiriza kwaffe okukola.	Therefore, the Holy Spirit's ministry at salvation is one of fantastic grace, both in making the Gospel understandable and in making our faith effectual.
Kale mu bulokozi, omuntu afudde mu mwoyo akkiririza mu Yesu Kristo, ate Omwoyo Omutukuvu afuula okukkiriza okwo okukola obulungi olw'obulokozi.	So in salvation, the spiritually dead person believes in Jesus Christ, while the Holy Spirit makes that faith effective for salvation.
Okwagala okulungi okw'omuntu afudde mu by'omwoyo kukola ebintu bibiri ebitali bya mugaso.	The positive volition of the spiritually dead person does two non-meritorious things.
Awuliriza Enjiri; omwoyo Omutukuvu afuula obubaka bw'Enjiri okutegeerekeka obulungi.	<ol style="list-style-type: none"> <li>He listens to the Gospel; the Holy Spirit makes the Gospel message lucid.</li> </ol>
Akkiririza mu Yesu Kristo; omwoyo Omutukuvu afuula okukkiriza kwe okukola obulungi.	<ol style="list-style-type: none"> <li>He believes in Jesus Christ; the Holy Spirit makes his faith effective.</li> </ol>
Olw'okuba tuli bafu mu by'omwoyo, tetusobola kutegeera bye tuwulira ng'abatakkiriza. N'olwekyo, singa tewaali buweereza bwa Katonda Omwoyo Omutukuvu mu kisa eky'awamu era ekikola obulungi, tewali n'omu ku ffe yandibadde n'obulokozi obutaggwaawo.	Being spiritually dead, we cannot understand what we hear as unbelievers. Therefore, without the ministry of God the Holy Spirit in common and efficacious grace, none of us would have eternal salvation.
Okukkiriza okukola kitegeesa amaanyi okuvaamu ekigendererwa n'ekigendererwa, kwe kugamba, obulokozi.	Effectual faith means the power to produce the intended effect and purpose, i.e., salvation.
Abeefeso 2:8, <b>Kubanga mwaloolebwa olw'ekisa [efficacious grace] olw'okukkiriza [effectual faith], era kino [ensonga y'okulokolebwa] si mu mmwe mwekka; kirabo kya Katonda, so si kuva mu</b>	<p><b>Ephesians 2:8,</b> For you have been saved by grace [efficacious grace] through faith [effectual faith], and this [matter of being saved] is not from yourselves; it is a gift from God, not from works, lest any man</p>

<b>bikolwa, omuntu yenna aleme okwenyumiriza.</b>	should boast.
Kale mu bulokozi bwaffe, waliwo ebikolwa bibiri eby'ekisa ekifuga:	So in our salvation, there are two acts of sovereign grace:
Ekisooka bwe buweereza bw'Omwoyo Omutukuvu mu kufuula Enjiri okutegeerekeka. Ekisa ekyo bulijo kitegeeza nti, olw'okuba tufudde mu by'omwoyo, tetusobola kutandika kutegeera kintu kyonna eky'omwoyo, nga mw'otwalidde n'Enjiri.	a. The first is the ministry of the Holy Spirit in making the Gospel understandable. Common grace means that, being spiritually dead, we can't begin to understand any spiritual phenomena, including the Gospel.
Ekyokubiri bwe buweereza bwa Katonda Omwoyo Omutukuvu mu kukola okukkiriza kwaffe, okuyitibwa ekisa ekikola.	b. The second is the ministry of God the Holy Spirit in making our faith effectual, called efficacious grace.
Ku abo abagaana Enjiri tewali kisa kikola.	For those who reject the Gospel there is no efficacious grace.
Matayo 22:14 <b>Kubanga bangi bayitibwa [olulyo lw'omuntu lwonna], naye batono abaalondebwa [kwe kugamba, abalonde, abakkiriza].”</b>	<b>Matthew 22:14</b> For many are called [the entire human race], but few are chosen [i.e., elected, become believers].”
Ekisa ekikola kitundu ku buweereza bw'Omwoyo Omutukuvu obw'okussaako akabonero.	Efficacious grace is a part of the sealing ministry of the Holy Spirit.
Abeefeso 1:13-14 <b>13 Era bwe mwamwesiga, bwe mwamala okuwulira ekigambo eky'amazima, enjiri ey'obulokozi bwammwe: era bwe mwakkiriza, ne mwassibwako akabonero n'Omwoyo omutukuvu ogw'okusuubiza, 14 Ono ye okunyiikirira obusika bwaffe okutuusa okununulibwa kw'ebintu ebyagulibwa, okutenderezebwka ekitiibwa kye.</b>	<b>Ephesians 1:13-14</b> 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
Katonda Omwoyo Omutukuvu afuula okukkiriza kwo okukola obulungi olw'obulokozi n'oluvannyuma n'akukakasa, n'akussaako akabonero.	God the Holy Spirit makes your faith effective for salvation and then guarantees it, seals it.
Okuzza obuggyga.	<b>Regeneration.</b>
Obuweereza obw'okubiri obw'Omwoyo Omutukuvu mu bulokozi buyitibwa okuzaalibwa obuggyga. Kisomesebwa mu...	The second ministry of the Holy Spirit at salvation is called regeneration. It is taught in
Tito 3:5 <b>Si lwa bikolwa bya butuukirivu bye twakola, naye ng'okusaasira kwe bwe kwali, yatuwonya, olw'okunaaba okuzaalibwa omulundi ogw'okubiri, n'okuzza obuggyga Omwoyo Omutukuvu;</b>	<b>Titus 3:5</b> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
1 Peetero 1:23	<b>1 Peter 1:23</b>

N'azaalibwa omulundi ogw'okubiri, si mu nsigo ezivunda, wabula mu nsigo ezitavunda, olw'ekigambo kya Katonda ekiramu era ekibeerawo emirembe gyonna.	Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
Okuzaalibwa omulundi ogw'okubiri kye kigambo eky'ekikugu ekitegeeza "okuzaalibwa omulundi ogw'okubiri," kubanga eyo y'engeri gye kyogerwako mu <b>Yokaana 3:1-18</b> , mu kukubaganya ebirowoozo kwa Mukama waffe ne Nikodemo Ennyiriri 6-7, "Ekizaalibwa mu mubiri nnyama; n'ekyo ekizaalibwa Omwoyo gwe mwoyo. Temwewuunya nga nkugamba nti: oteekwa okuzaalibwa omulundi ogw'okubiri."	Regeneration is the technical term for being "born again," because that's the way it is described in <b>John 3:1-18</b> , in our Lord's discussion with Nicodemus. Verses 6-7, "That which is born of flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I say to you: you must be born again."
Okuzaalibwa omulundi ogw'okubiri kiva ku kukkiriza mu Yesu Kristo, era kibaawo mu kaseera ggwe kennyini k'okkiririzaamu Yesu Kristo.	Being born again is a result of faith in Jesus Christ, and occurs at the instant you personally believe in Jesus Christ.
Tuzaalibwa mu mubiri nga aba dichotomous, nga tulina omubiri n'omwoyo, naye nga tetulina mwoyo gwa muntu. Naye, mu kiseera kino we tukkiririza mu Kristo, Katonda Omwoyo Omutukuvu atonda omwoyo gw'omuntu, n'atufuala aba trichotomous.	We are born physically as dichotomous, having a body and soul, but no human spirit. However, at the moment we believe in Christ, God the Holy Spirit creates a human spirit, making us trichotomous.
Akaseera Katonda Omwoyo Omutukuvu w'atonda omwoyo gw'omuntu, Katonda Kitaffe assa obulamu obutaggwaawo ku mwoyo ogwo ogw'obuntu.	The moment God the Holy Spirit creates a human spirit, God the Father imputes eternal life to that human spirit.
Jjukira nti obulamu obw'engeri yonna bulina okuba n'ekifo w'obeera. Omwoyo gw'omuntu gwe gubeera obulamu bw'omuntu obw'omubiri, nga bubalirirwa mu kuzaalibwa kwaffe okw'omubiri. Omwoyo gw'omuntu gwe gubeera obulamu obutaggwaawo, obubalirirwa mu kuzaalibwa kwaffe okw'omwoyo.	Remember that any kind of life must have a place to reside. The human soul is where human physical life resides, imputed at our physical birth. The human spirit is where eternal life resides, imputed at our spiritual birth.
Obulamu bw'omwoyo bubaawo emirembe gyonna. Omukkiriza aija kubeera mu ggulu emirembe gyonna; atakkiriza aija kubeerawo emirembe gyonna mu Lake of Fire.	Soul life exists forever. The believer will live forever in heaven; the unbeliever will live forever in the Lake of Fire.
Yokaana 3:36 <b>Kubanga akkiriza Omwana alina obulamu obutaggwaawo. Naye atakkiriza Mwana taliraba bulamu, naye obusungu bwa Katonda bubeera ku ye.</b>	<b>John 3:36</b> For he that believes on the Son has everlasting life. But he that does not believe on the Son shall not see life, but the wrath of God abides on him.
Kale okuzaalibwa obuggyaa kitegeeza okutondebwaa kw'omwoyo gw'omuntu okuteekebwako obulamu obutaggwaawo.	So regeneration means the creation of a human spirit for the imputation of eternal life. The soul is the residence of human life; the human spirit is

Omwoyo kye kifo obulamu bw'omuntu we bubeera; omwoyo gw'omuntu gwe kifo eky'obulamu obutaggwaawo.	the residence of eternal life.
Eky'okuba nti omukkiriza mu Yesu Kristo alina trichotomous kisangibwa mu	The fact that the believer in Jesus Christ is trichotomous is found in
1 Abasesalonika 5:23 <b>Era Katonda ow'emirembe yennyini abatukuze mu bujjuvu; era nsaba Katonda omwoyo gwo gwonna n'emmeeme yammwe n'omubiri gwo byonna bikuumibwa nga tebiriko musango okutuusa ku kujja kwa Mukama waffe Yesu Kristo.</b>	<b>1 Thessalonians 5:23</b> And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
Filemoni 25 <b>Ekisa kya Mukama waffe Yesu Kristo kibeere wamu n'omwoyo gwo. Amiina.</b>	<b>Philemon 25</b> The grace of our Lord Jesus Christ be with your spirit. Amen.
Ng'omwoyo bwe gubeera ekifo eky'okubeeramu emmeeme oba obulamu bw'omuntu, n'omwoyo gw'omuntu bwe gubeera ekifo eky'obulamu obutaggwaawo.	Just as the soul is the residence for soul or human life, so the human spirit is the residence for eternal life.
Okufunyisa olubuto y'ensibuko y'omubiri gw'omuntu; buno bwe bulamu obw'ebiramu. Obulamu bw'ebiramu bwe buva mu lubuto, Katonda atonda obulamu bw'omuntu n'abuteeka ku mwoyo gw'omuntu.	Conception is the origin of the human body; this is biological life. When biological life emerges from the womb, God creates human life and imputes it to the human soul.
Okubatizibwa kw'Omwoyo	<b>The Baptism of the Spirit</b>
Okubatizibwa kw'Omwoyo kwalagulwa mu	The baptism of the Spirit was prophesied in
Ebikolwa 1:5 <b>Kubanga Yokaana yabatiza ddala n'amazzi; naye mmwe mulibatizibwa n'Omwoyo Omutukuvu nga tewannayita nnaku nnyingi.</b>	<b>Acts 1:5</b> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
Kyogerwako mu nkola ne makanika mu	It is mentioned in principle and mechanics in
1 Abakkolinso 12:13 <b>Kubanga ffenna twabatizibwa mu Mwoyo omu mu mubiri gumu, ka tube nga tuli Bayudaaya oba ab'amawanga, ka tube nga tuli baddu oba ba ddembe; era bona banyweddwa mu Mwoyo omu.</b>	<b>1 Corinthians 12:13</b> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
Abaggalatiya 3:26-28 <b>26 Kubanga mwenna muli baana ba Katonda olw'okukkiriza Kristo Yesu.</b> <b>27 Kubanga bangi ku mmwe abaabatizibwa mu Kristo mwambala Kristo.28 Tewali Muyudaaya newakubadde Omuyonaani, tewali muddu newakubadde ow'eddembe, tewali musajja newakubadde omukazi:</b>	<b>Galatians 3:26-28</b> 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

<b>kubanga mwenna muli omu mu Kristo Yesu.</b>	
Abeefeso 4:5 <b>Mukama waffe omu, okukkiriza kumu, okubatiza kumu;</b>	<b>Ephesians 4:5</b> One Lord, one faith, one baptism,
Mu kaseera ke twakkiririza mu Kristo, Katonda Omwoyo Omutukuvu yatwala buli omu ku ffe n'atuyingiza mu bumu n'omuntu wa Yesu Kristo.	At the moment we believed in Christ, God the Holy Spirit took each one of us and entered us into union with the person of Jesus Christ.
Nga ekiva mu kubeera obumu ne Kristo, tugabana Kristo by'alina.	As a result of being in union with Christ, we share what Christ has.
Tugabana obulamu bwe obutaggwaawo ( <b>1 Yokaana 5:11-12</b> ), n'atuwa emigabo ebiri egy'obulamu obutaggwaawo.	<ul style="list-style-type: none"> <li>a. We share His eternal life (<b>1 John 5:11-12</b>), giving us a double portion of eternal life.</li> </ul>
Tugabana obutuukirivu bwe, nga atuwa omugabo ogw'emirundi ebiri.	<ul style="list-style-type: none"> <li>b. We share His righteousness, giving us a double portion.</li> </ul>
Tugabana enkomerero ya Kristo wansi w'enteekateeka.	<ul style="list-style-type: none"> <li>c. We share Christ's destiny under predestination.</li> </ul>
Tugabana okulondebwा kwa Kristo.	<ul style="list-style-type: none"> <li>d. We share Christ's election.</li> </ul>
Yesu Kristo, atudde ku mukono ogwa ddyo ogwa Kitaffe, alina ekitiibwa eky'okusatu eky'obwakabaka. Tugabana mu bwakabaka bwe ng'amaka ge ag'obwakabaka.	<ul style="list-style-type: none"> <li>e. Jesus Christ, seated at the right hand of the Father, has a third royal title. We share in His royalty as His royal family.</li> </ul>
Tufuuka ekika ekipya eky'omwoyo, <b>2 Abakkolinso 5:17</b>	<ul style="list-style-type: none"> <li>f. We become a new spiritual species, <b>2 Corinthians 5:17</b></li> </ul>
Bw'omala okuteebwa mu bumu ne Kristo (okutukuzibwa mu kifo), tosobola kufuluma. Tewali kibi oba kirungi oba kibi kya muntu ky'osobola kukola ekiyinza okukuggyako ebisaanyizo okubeera mu bumu ne Kristo.	Once you are put into union with Christ (positional sanctification), you can never get out. There is no sin or human good or evil you can perform that can disqualify you from being in union with Christ.
Okubatizibwa kw'Omwoyo gwe musingi gw'ekika ky'omwoyo ekipya n'olulyo olulangira olwa Katonda. Eno nsonga egatta mu mubiri gwa Kristo. Tulina enkizo n'omukisa ogw'enkanankana okutuukiriza enteekateeka ya Katonda.	The baptism of the Spirit is the basis for the new spiritual species and the royal family of God. This is a unifying factor in the body of Christ. We have equal privilege and opportunity to execute God's plan.
Okubeera Omwoyo Omutukuvu	<b>The Indwelling of the Holy Spirit</b>
Mu kaseera k'okkiririza mu Kristo, Katonda Omwoyo Omutukuvu abeera mu mubiri gwo.	At the moment you believe in Christ, God the Holy Spirit indwells your body.
1 Abakkolinso 3:16 <b>Temumanyi nga muli yeekaalu ya Katonda, era nga Omwoyo wa Katonda abeera mu mmwe?</b>	<b>1 Corinthians 3:16</b> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
1 Abakkolinso 6:19-20 <b>19 Kiki? temumanyi ng'omubiri gwammwe</b>	<b>1 Corinthians 6:19-20</b>

<b>ye yeekaalu y'Omwoyo Omutukuvu ali mu mmwe, gwe mulina okuva eri Katonda, so si mmwe mmwe</b> <b>20 Kubanga muguliddwa n'omuwendo: n'olwekyo mugulumize Katonda mu mubiri gwammwe ne mu mwoyo gwammwe , nga bino bya Katonda.</b>	19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
2 Abakkolinso 6:16 <b>Era yeekaalu ya Katonda ekwatajana ki n'ebifaananyi? kubanga muli yeekaalu ya Katonda omulamu; nga Katonda bwe yagamba nti Ndituula mu bo, ne ntambulira mu bo; nange ndiba Katonda waabwe, nabo baliba bantu bange.</b>	<b>2 Corinthians 6:16</b> And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
Ekigendererwa ky'okubeera mu Mwoyo kwe kuwa yeekaalu y'okubeera mu Yesu Kristo ng'Ekitiibwa kya Shekinah. Kino kyetaagisa kubanga ffenna tulina obutonde bw'ekibi obukadde obubeera mu nsengeka y'obuttoffaali bw'emibirgyaffe, nga tulina okwettanira ekibi mu bitundu ebimu.	The purpose of the indwelling of the Spirit is to provide a temple for the indwelling of Jesus Christ as the Shekinah Glory. This is necessary because we all have the old sin nature resident in the cell structure of our bodies, with a predilection to sin in certain areas.
Mu Kifo Ekitukuvu mu Weema ne mu yeekaalu, Mukama waffe Yesu Kristo yabeeranga wakati wa bakerubi ng'Ekitiibwa kya Sekina. Okubeerawo kwe eyo kwali omusingo gw'omukisa eri Israelokuyita mu ndagaano zaabwe ezitaliiko bukwakkulizo.	In the Holy of Holies in the tabernacle and temple, our Lord Jesus Christ dwelt between the cherubs as the Shekinah Glory. His presence there was a guarantee of blessing to Israel through their unconditional covenants.
Nga Kristo bwe yasula mu kifo ekitukuvu eky'Obutukuvu mu yeekaalu mu Jerusalemng'omusingo gw'omukisa eri Israel, bw'atyo bw'atusula ng'omusingo gw'emikisa gyaffe eg'yokutereka. Abeera mu mubiri gwo ng'omusingo omunene ogw'omukisa okusinga omusingo oguweebwa Israel. Kubanga Yesu Kristo ye mukungu avunaanyizibwa ku by'okutereka; Ye y'akola okugabanya emikisa gyaffe olw'ebiseera n'olw'embeera ey'olubeerera.	Just as Christ indwelt the Holy of Holies in the temple in Jerusalem as a guarantee of blessing to Israel, so He indwells us as a guarantee of our escrow blessings. He lives in your body as a greater guarantee of blessing than the guarantee given to Israel. For Jesus Christ is the escrow officer; He is the one who makes the distribution of our blessings for time and for the eternal state.
Okubeera kwa Kristo kugamba nti, bwe kiba nti okubeera kwa Kristo mu biziimbe ebitukuvu mu kiseera ky'Omulembe gwa Isirayiri kwali kukulu nnyo, nga kikulu nnyo nti Yesu Kristo kati abeera mu mubiri gwo. Mu butuufu, kikulu nnyo nti Omwoyo Omutukuvu yamukulembera n'akola yeekaalu gy'abeera.	The indwelling of Christ says that, if the indwelling of Christ in sacred buildings during the Age of Israel was so important, how much more important is it that Jesus Christ now indwells your body. In fact, it is so important that the Holy Spirit preceded Him and made a temple for His indwelling.
Okubeera mu Mwoyo Omutukuvu kukwatagana n'omubiri gw'omukkiriza, ate okujuza Omwoyo Omutukuvu kukwatagana n'omwoyo gw'omukkiriza.	The indwelling of the Holy Spirit relates to the body of the believer, while the filling of the Holy Spirit relates to the soul of the believer.

Okubeera mu Yesu Kristo n'okubeera mu Mwoyo Omutukuvu tebirina kakwate na bulamu bwo obw'omwoyo mu bumanyirivu. Kwe kujjuza Omwoyo Omutukuvu okulina akakwate n'obulamu bwo obw'omwoyo. Okujjuza Omwoyo kwe kuba nti omukkiriza "atambulira mu Mwoyo," Omwoyo Omutukuvu gy'afuga emmeeeme ye, eyawukana ku mubiri gwe.	The indwelling of Jesus Christ and the indwelling of the Holy Spirit have nothing to do with your spiritual life experientially. It is the filling of the Holy Spirit that has to do with your spiritual life. The filling of the Spirit is when the believer "walks by means of the Spirit," where the Holy Spirit controls his soul, which is distinct from his body.
Kale okubeera mu Mwoyo n'okujjuza Omwoyo tebirina kakwate; zibeera minisitule ez'enjawulo.	So the indwelling of the Spirit and the filling of the Spirit are not related; they are separate ministries.
Okubeera mu Mwoyo Omutukuvu tekirina kakwate na bulamu bwo obw'obuntu, engeri gy'okola, oba engeri gy'otambuzaamu obulamu bwo. Kiba kya lubeerera. Okujjuza Omwoyo Omutukuvu, naye, kukosebwa endowooza oba enneeyisa yaffe, kubanga ekibi ky'omuntu kinnoomu nsonga, nga bwe kiragibwa mu kitundu ekiddako.	The indwelling of the Holy Spirit has nothing to do with your personal life, how you act, or how you conduct your life. It is permanent. The filling of the Holy Spirit, however, is affected by our thinking or behavior, because personal sin is a factor, as shown in the next section.
Okujjuza Omwoyo Omutukuvu	<b>The Filling of the Holy Spirit</b>
Okujjuza Omwoyo kuyigirizibwa mu	The filling of the Spirit is taught in
Abeefeso 5:18 <b>So temutamiira nvinnyo, omuli ekisusse; naye mujjule Omwoyo;</b>	<b>Ephesians 5:18</b> And be not drunk with wine, wherein is excess; but be filled with the Spirit;
Abaggalatiya 5:16 <b>Kale kino njamba nti Mutambulire mu Mwoyo, so temutuukiriza kwegomba kwa mubiri.</b>	<b>Galatians 5:16</b> This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
Tujjula Omwoyo mu bulokozi Katonda Omwoyo Omutukuvu bw'atutwala n'atuyingiza mu kussa ekimu naye.	We are filled with the Spirit at salvation when God the Holy Spirit takes us and enters us into fellowship with Himself.
Oluvannyuma lw'ekyo, omukkiriza ajjula Omwoyo, nga kino kye kimu n'okubeera wansi w'amaanyi g'Omwoyo agasobozesa, era kino kigenda mu maaso kasita aba nga tayonoona.	Thereafter, the believer is filled with the Spirit, which is the same as being under the enabling power of the Spirit, and this continues as long as he does not sin.
Bwe twonoona, tufiirwa okujjuza kw'Omwoyo Omutukuvu. Tunakuwaza Omwoyo. Tuzikiza Omwoyo. Naye okuyita mu kukozesa okwatula ekibi, tusobola okuddamu okujjula Omwoyo.	When we sin, we lose the filling of the Holy Spirit. We grieve the Spirit. We quench the Spirit. But through the use of confession of sin, we can once again become filled with the Spirit.
Okusobola okuddamu okujjuzibwa kw'Omwoyo oluvannyuma lw'okwonoona, tulina okukozesa okwatula, okunnyonnyolwa mu	To recover the filling of the Spirit after sinning, we must use confession, which is described in
1 Yokaana 1:9 <b>Bwe twatula ebibi byaffe, ye mwesigwa era mutuukirivu okutusonyiwa ebibi byaffe n'okututukuza okuva mu butali butuukirivu</b>	<b>1 John 1:9</b> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all

<b>bwonna.</b>	unrighteousness.
Obuweereza bw'Omwoyo Omutukuvu obw'Okussaako Envumbo	<b>The Sealing Ministry of the Holy Spirit</b>
Obuweereza bw'Omwoyo obw'okussaako akabonero busangibwa mu	The sealing ministry of the Spirit is found in
Abeefeso 1:13-14 <b>13 Era mwe mwesige, bwe mwamala okuwulira ekigambo eky'amazima, Enjiri ey'obulokozi bwammwe; era bwe mukkirizza, mwassibwako akabonero n'Omwoyo Omutukuvu ow'okusubiza,</b> <b>14 oyo gwe musingo gw'obusika bwaffe okutuusa ku kununulibwa kw'ebintu ebyagulibwa, okutendereza ekitiibwa kye.</b>	<b>Ephesians 1:13-14</b> 13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.
Abeefeso 4:30 <b>So temunakuwaza Mwoyo Mutukuvu wa Katonda, gwe mwassibwako akabonero ku lunaku olw'okununulibwa.</b>	<b>Ephesians 4:30</b> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
Obuweereza bw'Omwoyo obw'okussaako akabonero bukakafu obw'omukono ku:	The sealing ministry of the Spirit is a signature guarantee of:
Obuweereza bw'Omwoyo Omutukuvu mu kisa ekikola.	a. The Holy Spirit's ministry in efficacious grace.
Obulamu obutaggwaawo.	b. Eternal life.
Obukumi obutaggwaawo mu kiseera.	c. Eternal security in time.
Eby'obugagga byo eby'omukisa ogw'obwakatonda ( <b>Abeefeso 1:3</b> )	d. Your assets of divine blessing ( <b>Ephesians 1:3</b> )
Buno bwe buweereza bwe Omwoyo Omutukuvu mw'assa omukono ku musingi gw'obulokozi bwaffe, obulamu obutaggwaawo, obukumi obutaggwaawo, n'ebi'obugagga ebitalabika. Ateeka omukono gwe mu bulamu bwaffe nti mu butuufu tulina emikisa gyaffe.	This is His ministry whereby the Holy Spirit signs the guarantee of our salvation, eternal life, eternal security, and invisible assets. He puts His signature to our lives that we actually have our blessings.
Okubeera mu Kristo n'okuteekewako akabonero k'Omwoyo Omutukuvu byombi bikakasa emikisa gyaffe.	Both the indwelling of Christ and the sealing of the Holy Spirit guarantee our blessings.
Engabanya ey'Obwakabaka ey'Ebirabo eby'Omwoyo eri buli Mukkiriza.	The Sovereign Distribution of Spiritual Gifts to each Believer.
Ab'Obusatu bona abasatu mu butuufu beenyigira mu kugaba ebirabo byaffe eby'omwoyo.	All three members of the Trinity are actually involved in the distribution of our spiritual gifts.
Katonda Kitaffe yeenyigira mu kugaba ebirabo eby'omwoyo ng'omujulizi ku buwanguzi obw'obukodyo obwa Yesu Kristo oluvannyuma lw'okulinnya kwe mu ggulu. Kino kyatandika mu kiseera ky'Omukago gwa Hypostatic Union.	God the Father was involved in the distribution of spiritual gifts as a witness to the strategic victory of Jesus Christ after His ascension. This began in the dispensation of the Hypostatic Union.

Abebbulaniya 2:4 <b>Katonda era ng'awa obujulirwa n'obubonero n'ebiyewuunyo, n'eb'y'amagero eby'enjawulo, n'ebirabo eby'Omwoyo Omutukuvu, ng'ayagala ye?</b>	<b>Hebrews 2:4</b> God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?
Katonda Omwana yeenyigira mu kugaba ebirabo eby'omwoyo mu kusooka eri omulembe ogwasooka ogw'omubiri gwa Kristo oba ab'omu maka g'obwakabaka. Kino kiddiridde okugeraageranya kw'olukunjaana lw'Abaruumi olw'obuwanguzi . Kino kyali kitundu ku kugaba emikisa nga kivudde ku buwanguzi bwa Mukama waffe Yesu Kristo obwakomekkereza ekiseera ky'Omukago gw'Abahypostatic, mu kuzuukira kwe, okulinnya mu ggulu, n'okutuula kwe.	God the Son was involved in the initial distribution of spiritual gifts to the first generation of the body of Christ or royal family. This follows the analogy of a Roman triumphal procession. This was a part of the distribution of blessings as a result of the triumph of our Lord Jesus Christ which terminated the dispensation of the Hypostatic Union, in His resurrection, ascension, and session.
Abeefeso 4:7-8 <b>Naye buli omu ku ffe yaweebwa ekisa ng'ekipimo ky'ekirabo kya Kristo bwe kyali. 8N'olwekyo agamba nti: “Bwe yalinnya waggulu, yawamba obusibe, N'awa abantu ebirabo.”</b>	<b>Ephesians 4:7-8</b> But to each one of us grace was given according to the measure of Christ's gift. 8Therefore He says: “When He ascended on high, He led captivity captive, And gave gifts to men.”
Oluvannyuma lw'omulembe ogusooka ogw'amaka g'obwakabaka, Katonda Omwoyo Omutukuvu yeenyigira mu kugaba ebirabo byonna eby'omwoyo ebiddirira, .	After the first generation of the royal family, God the Holy Spirit is involved in all subsequent distribution of spiritual gifts,
1 Abakkolinso 12:11 <b>Naye Omwoyo omu y'akola ebintu bino byonna, ng'agabira buli muntu kinnoomu nga bw'ayagala.</b>	<b>1 Corinthians 12:11</b> But one and the same Spirit works all these things, distributing to each one individually as He wills.
Mu kaseera kennyni we wakkiririza mu Yesu Kristo, waweebwa ekirabo eky'omwoyo.	At the very moment you believed in Jesus Christ, you were given a spiritual gift.
Okugaba ebirabo eby'omwoyo mu kiseera ky'obulokozi kwe kwolesebwa kw'okukola kwa ttimu mu mubiri gwa Kristo. Ye musingi gw'okuddukanya emirimu n'okuweereza mu maka g'obwakabaka. Kye kwolesebwa kw'enkola y'emirimu gy'omukkiriza w'Omulembe gw'Ekkanisa, nga kabona ow'obwakabaka era ng'omubaka w'obwakabaka.	The distribution of spiritual gifts at the moment of salvation is the manifestation of team action in the body of Christ. It is the basis for administration and service in the royal family. It is the expression of the modus operandi of the Church Age believer, both as a royal priest and as a royal ambassador.
Obuweereza Obubiri obw'Omwoyo Omutukuvu oluvannyuma lw'Obulokozi.	<b>The Two Post-Salvation Ministries of the Holy Spirit.</b>
Oluvannyuma lw'obulokozi, Omwoyo Omutukuvu alina obuweereza bubiri obw'oluvannyuma lw'obulokozi.	After salvation, the Holy Spirit has two post-salvation ministries.

Amaanyi g'Omwoyo agasobozesa, eri abakkiriza abali mu kussa ekimu, gayitiba okujjuza Omwoyo mu <b>Abeefeso 5:18</b> , era gayitiba okutambula nga tuyita mu Mwoyo mu <b>Abaggalatiya 5:16</b> .	The enabling power of the Spirit, for believers who are in fellowship, is called the filling of the Spirit in <b>Ephesians 5:18</b> , and it's called walking by means of the Spirit in <b>Galatians 5:16</b> .
Obuweereza obw'okuyigiriza obw'Omwoyo Omutukuvu busobola okubaawo ng'omukkiriza ali mu kussa ekimu. Buno bwe buweereza bw'Omwoyo obusobozesa okutegeera enjigiriza.	The teaching ministry of the Holy Spirit can only occur when a believer is in fellowship. This is the enabling ministry of the Spirit to understand doctrine.
N'olwekyo, obuweereza bw'Omwoyo Omutukuvu oluvannyuma lw'obulokozi bukwatagana n'okutegeera kwaffe ku njigiriza ya Baibuli, .	Therefore, the post-salvation ministries of the Holy Spirit are related to our understanding of Bible doctrine,
Yokaana 14:26 <b>Naye Omuyambi, Omwoyo Omutukuvu, Kitange gw'alituma mu linnya lyange, alibayigiriza byonna, era ajja kubajjukiza byonna bye nnabagamba.</b>	<b>John 14:26</b> 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.
Yokaana 16:12-14 <b>12 "Nkyalina bingi bye njagala okubagamba, naye kaakano toyinza kubigumiikiriza.</b> <b>13 Naye, Omwoyo ow'amazima bw'alijja, ajja kubalung'amyia mu mazima gonna; kubanga tajja kwogera ku buyinza bwe, naye buli ky'awulira alikyogera; era ajja kubabuulira ebigenda okujja. 14 ( B ) Ajja kungulumiza, kubanga aliggya ku byange n'abibategeeza.</b>	<b>John 16:12-14</b> 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 Abakkolinso 2:9-16	<b>1 Corinthians 2:9-16</b>
Naye nga bwe kyawandiikibwa nti: "Eriiso terirabye, newakubadde okutu okuwulira, So tekuyingidde mu mutima gw'omuntu ebintu Katonda by'ategekera abo abamwagala. 10 Naye Katonda yabitubikkulira okuyita mu Mwoyo we. Kubanga Omwoyo anoonya byonna, weewaawo, eby'obuziba ebya Katonda. 11 ( B ) Kubanga muntu ki amanyi ebintu by'omuntu okuggyako omwoyo gw'omuntu ali mu ye? Wadde kiri kityo tewali amanyi bintu bya Katonda okuggyako Omwoyo wa Katonda. 12 ( B ) Kaakano tetwafuna mwoyo gwa nsi, wabula Omwoyo ava eri Katonda, tulyoke tutegeere ebintu Katonda bye yatuwa ku bwereere.13 Era ebyo tubyogera, si mu bigambo eby'amagezi g'omuntu eyigiriza naye Omwoyo Omutukuvu gy'ayigiriza,	<b>But as it is written:</b> "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. <b>10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.</b> <b>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.</b> <b>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.</b> <b>13 These things we also speak, not in words which man's wisdom teaches but which the</b>

<p>ng'ageraageranya ebintu eby'omwoyo n'eby'omwoyo. 14 Naye omuntu ow'obutonde takkiriza bintu bya Mwoyo wa Katonda, kubanga bya busirusuru gy'ali; era tayinza kubamanya, kubanga bategerekeka mu by'omwoyo. 15 ( B ) Naye omuntu ow'omwoyo asala omusango ku byonna, naye ye kennyni tasalirwa musango mutuufu. 16 ( B ) Kubanga "ani amanyi endowooza ya Mukama amuyigirize?" Naye ffe tulina endowooza ya Kristo.</p>	<p><b>Holy Spirit teaches, comparing spiritual things with spiritual.</b></p> <p><b>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.</b></p> <p><b>15 But he who is spiritual judges all things, yet he himself is rightly judged by no one.</b></p> <p><b>16 For “who has known the mind of the Lord that he may instruct Him?” But we have the mind of Christ.</b></p>
<p>Ebitabo (ensonda enkulu):</p>	<p>Bibliography (principal sources):</p>
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<p>McCalley, Chester, yakwata ku butambi bw'okubuulira n'ebiwandiiko ebikubiddwa.</p>	<p>McCalley, Chester, taped sermons and printed materials.</p>
<p>Strong, A. H., "Eby'eddiini ey'ensengeka"</p>	<p>Strong, A. H., "Systematic Theology"</p>
<p>Thieme, R. B. Jr., yakwata ku butambi bw'okubuulira n'ebiwandiiko ebikubiddwa.</p>	<p>Thieme, R. B. Jr., taped sermons and printed materials.</p>