

**Ubupyungishi Bwakwa Mupashi wa Mushilo Ubwepusukilo**  
(The Holy Spirit's Salvation Ministries) <sup>1</sup>

Bemba – English

<b>Ubupyungishi Bwakwa Mupashi wa Mushilo Ubwepusukilo</b>	<b>The Holy Spirit's Salvation Ministries</b>
<p><b>Ubulondoloshi Bwantansi</b></p> <p>Mupashi wa Mushilo wa Mushilo acita ifintu cinelubali (7) kuwasumina onse uwa mulukuta ulwa lelo panshita ye pusukilo. Tapali nangu bumo ubupyungishi muli aya mabupyungishi ayakulenga ukusaminako nangu ukuleta ubupusano. Takuli imyumfwile iili yonse iya kupitamo ifi nga lundwako ifya Mupashi. Ifya kucita fyonse fya kulundwako fya buntunse.</p> <p>Ifi fintu cinelubali (7) ifitwa ku wasumina panshita ye pusukilo na Mupashi fipanga ishintililo lyakwikatana pakati kabena Kristu.</p>	<p><b>Introduction</b></p> <p>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. These seven things done for the believer by the Spirit at salvation form the basis for unity among believers.</p>
<p><b>Ukusenamina Ukuleta Ififwaikwa</b></p> <p>Ukusenamina ukuleta icilefwaikwa, maka ayafuma kuli Mupashi wa Mushilo kubatetekela muli Kristu, nangu amaka yakwa Mupashi wa Mushilo uupela uwasumina amaka ayakukwata icitetekelo icilenga ukusumina Kristu ngo Mupusushi. Ni Mupashi wa Mushilo uwimya ukususuminisha kwa muntu ukwakulanga ukuba ne citetekelo muli Kristu no kubatwala kuncende ye pusukilo.</p>	<p><b>Efficacious Grace</b></p> <p>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.</p>
<p>Ilyo twaumfwa Imbila Nsuma tuba abafwa kumupashi. Ilyo twasumina muli Yesu Kristu, citetekelo ca muntu uwafwa kumupashi. Umuntu uwafwa kuti aumfwa shani icily chonse? Nokucilishapo busuma nshi ubwacitetekelo ca muntu uwafwa? Eico kanshi imbulwa maka ukuleta ipusukilo lya muyayaya mumbela yesu iyamfwa yaku mupashi.</p>	<p>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.</p>
<p>Lelo Lesa Mupashi wa Mushilo mukusenamina kwakwe ukushingalinganishiwa kwaishile mukutulubula. Icantansi alenga Imbila Nsuma ukumfwika bwino kuli ifwe. Uku ekusenamina ukwaseka. Kabili alenga icitetekelo cesu muli Kristu ukuba icumulimo, ukupela icitetekelo cesu ubumi inga fintu cali. Ici citetekelo icibomba ifyo cifwile ukuba. Muli Yohane 10:27-28 Yesu atile, "Napela kuli imwe umweo wa muyayaya, kabili tamwa kalobe takuli nangu umo uwakumufumya</p>	<p>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.</p> <p>In Jn 10:27-28, 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.</p>

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<p>muminwe yandi." bupy"ngishi bwakwa Mupashi wa Mushilo mukusenamina ukubomba ifyo ufwile ukubomba kuti kwapala nishiwa ku cakushingulusha no kwesha icitetekelo muli Kristu Yesu.</p>	<p>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.</p>
<p>Ilyo umuntu wafwa ku mupashi atetekela muli Yesu Kristu, Mupashi wa Mushilo abula icitetekelo ico nokucilenga ukuba icibomba mukuleta ipusukilo. Intuntunko ya citetekelo cesu ifuma ku muntu uwafwa ku mupashi, eico kanshi taciikwatila amaka palwa ciko. Ukufwa ku mupashi cipilibula ukubulilwa amaka ayakucita icily conse icingatwafwa ukwongila mwisenge na Lesa umuyayaya. Eico kanshi ubupyungishi bwa kwa Mupashi wa Mushilo panshita ye pusukilo ekusenamina kumo ukusuma sana, mukulenga imbila Nsuma ukumfwika no kulenga icitetekelo cesu ukuba na maka. Kanshi mwipusukilo umuntu uwafwa ku mupashi asumina muli Kristu ilyo Mupashi wa Mushilo alelenga icitetekelo ukubombela pe pusukilo. Uku kwata ukusa ukwalunga ukwa muntu wafwa ku mupashi kucita ifintu fibili ifishili fya kutakishiwilwapo.</p> <ul style="list-style-type: none"> <li>▪ Aumfwa imbila Nsuma, Mupashi wa Mushilo alenga Imbila Nsuma ukumfwika bwinono.</li> <li>▪ Asuminina muli Kristu Yesu; Mupashi wa Mushilo alenga icitetekelo cakwe ukubomba mu maka.</li> </ul>	<p>When the spiritually dead person believes in Jesus Christ, the Holy Spirit takes that faith and makes it effective for salvation.</p> <p>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.</p> <p>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. So in salvation, the spiritually dead person believes in Jesus Christ, while the Holy Spirit makes that faith effective for salvation.</p> <p>The positive volition of the spiritually dead person does two non-meritorious things.</p> <ul style="list-style-type: none"> <li>• He listens to the Gospel; the Holy Spirit makes the Gospel message lucid.</li> <li>• He believes in Jesus Christ; the Holy Spirit makes his faith effective.</li> </ul>
<p>Ukuba uwafwa ku mupashi teti twiluke ifyo tuleumfwa inga abashasumina. Kanshi ukwabula ubupyungishi bwakwa Lesa Mupashi wa Mushilo mukusenamina ukwaseka no kubomba ifyo cifwile ukuba takuli nangu umu uwingakwata umweo wamuyayaya.</p>	<p>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.</p>
<p>Icitetekelo icibomba cipilibula amaka ayakucita ifilefwaikwa ukucita elyo no mulimo wa ciko ekutula ipusukilo.</p> <p>Efese 2:8 "Pantu kukusenaminwa eko mwapusukila imwe (ukusenamina ukubomba ifyo cifwile ukuba) ukupitila mucitetekelo (icitetekelo icibomba), kabili ici (umulandu we pusukilo) tecakuli mwebene; cabupefye ukufuma kuli Lesa, tekumilimo, epali umuntu alaitakisha."</p>	<p>Effectual faith means the power to produce the intended effect and purpose, i.e., salvation.</p> <p>Eph 2:8, "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 should boast."</p>
<p>Kanshi mwipusukilo lyesu muli imicitile ibili iya</p>	<p>So in our salvation, there are two acts of sovereign</p>

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<p>kusenamina ukwapulamo mu maka:</p> <p>a. Ubwantanshi bupyungishi bwakwa Mupashi wa Mushilo mukulenga Imbila Nsuma ukumfwika. Ukusenamina ukwaseka kupilibula ukutila ilyo tuli abafwa kumupashi teti tutendeke ukwishiba ifishinte fyacine ifya kumupashi ukubikapofye ne Imbila Nsuma.</p> <p>b. Ubupyungishi bwa bubili ubwakwa Lesa Mupashi wa Mushilo kulenga icitetekelo cesu ukulabomba icitwa ukusenamina ukubomba ifyo cifwile ukuba.</p>	<p>grace:</p> <p>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.</p> <p>b. The second is the ministry of God the Holy Spirit in making our faith effectual, called efficacious grace.</p>
<p>Kuli abo abakana Imbila Nsuma takwaba ukusenamina ukubomba ifyo cifwile ukuba. Mateo 22:14, "Pantu abaitwa bengi (umuntu wa bantunse fye bonse), lelo abasalwa banono (ekuti abasalwa baba abatetekela)."</p>	<p>For those who reject the Gospel there is no efficacious grace. Mt 22:14, For many are called [the entire human race], but few are chosen [i.e., elected, become believers]."</p>
<p>Ukusenamina ukubomba ifyo cifwile ukuba cipande cabupyungishi bwakwa Mupashi wa Mushilo ukwakukatika, Efese 1:13-14. Lesa Mupashi wa Mushilo alenga icitetekelo cobe ukubomba palwe pusukilo no kufumpa, ukukatika.</p>	<p>Efficacious grace is a part of the sealing ministry of the Holy Spirit, Eph 1:13-14. God the Holy Spirit makes your faith effective for salvation and then guarantees it, seals it.</p>
<p><b>Ukulapangwa</b> Ubupyungishi bumbi ubwa kwa Mupashi wa Mushilo pe pusukilo bwitwa ukulapangwa cipya cipya. Lyasambilisiwa muli Tito 3:5; 1 Peter 1:23. Ukulapangwa cipya cipya lishiwi ilibomfiwa munshila iya ibela iye shiwi "ukufyalwa libili" pantu enshila iyalondolwelwamo muli Yohane 3:1-18, mukulanshanya kwa Mfumu Yesu na Nikodemu. Ifikomo 6-7 "ukufyalwa ku mubili, mubili; elyo ne cufyalwa ku Mupashi mupashi. Wisunguka icon tile kuli iwe: ufwile ukufyalwa libili." Ukufyalwa libili kufuma mucitetekelo muli Kristu Yesu, kabili cicitika palya penefye wasumina muli Yesu Kristu.</p>	<p><b>Regeneration.</b> The second ministry of the Holy Spirit at salvation is called regeneration. It is taught in Tit 3:5; 1 Pet 1:23. Regeneration is the technical term for being "born again," because that's the way it is described in Jn 3:1-18, 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." Being born again is a result of faith in Jesus Christ, and occurs at the instant you personally believe in Jesus Christ.</p>
<p>Tufyalwa kumubili inga abapatukana umubili no mweo, lelo ababula umupashi wa bumuntu. Lelo panshita twasumina muli Kristu, Lesa Mupashi wa Mushilo apanga umupashi wa buntu nokutupanga muli butatu. Panshita Lesa Mupashi wa Mushilo apanga</p>	<p>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. The moment God the Holy Spirit creates a human spirit, God the Father imputes eternal life to that</p>

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<p>umupashi wa bumuntu Lesa Tata abika umweo wa muyayaya muli uyo umupashi wa buntunse. Ukutila ubumi bonse bufwile ukukwata incende apakwikala umupashi wabumuntu emo umweo wamuyayaya wuikala uwapelwe pa nshita yakufyalwa ku mupashi. Ubumi bwa mweo bwikalilila umuyayaya. Uwasumina akekalilila umuyayaya mu mulu, uushasumina akekala umuyayaya muli bemba wa mulilo. Yohane 3:36, "Pantu onse uutetekela mu mwana ali no mweo wa muyayaya. Lelo uushitetekela mu mwana takamone ubumi, lelo ubukali bwakwa Lesa ebwikala pali wene." Kanshi ukulengwa cipya cipya ukupilibula ukubumbwa kwa mupashi wa bumuntu kukupelwa kwa mweo wa muyayaya. Imweo encende yakwikalamo ubumi bwa muntu. Umupashi wa bumuntu encende yakwikalamo umweo wa muyayaya. Icishinka cakutila abasumina muli Kristu Yesu baba muli bumuntu butatu busangwa muli bena, 1 Tesalonika 5:23; Filipo 25. Ingefyo umweo waba ecifulo ca mweo nangu ubumi bwa muntu, kanshi umupashi wa bumuntu encende iya mweo wa muyayaya, ukwimita ententekelo ya mubili wa muntu; ubumi bwacifyalilwa. Ilyo ubumi bwacifililwa bwatuntuka ukufuma mwifumo Lesa apanga ubumi bwa bumuntu no kubupela ku mweo wabu muntu.</p>	<p>human spirit. 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. Soul life exists forever. The believer will live forever in heaven; the unbeliever will live forever in the Lake of Fire. Jn 3:36, "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." 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 the residence of eternal life. The fact that the believer in Jesus Christ is trichotomous is found in 1 Thess 5:23; Philemon 25. Just as the soul is the residence for soul or human life, so the human spirit is the residence for eternal life. 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.</p>
<p><b>Ulubatisho lwa ku Mupashi</b> Ulubatisho lwaku Mupashi lwa sesemwe mu Milimo 1:5, lyalumbulwa mufikapo elyo ne fishinte mu 1 Abena 1 Korinto 12:13; Abena Galatiya 3:26-28; Abena Efese 4:5. Panshita twatetekela muli Kristu, Lesa Mupashi wa Mushilo abulile cila umo muli baifwe no kwingisha cila umo mukukuminkana pamo na bumuntu bwakwa Kristu Yesu.</p>	<p><b>The Baptism of the Spirit</b> The baptism of the Spirit was prophesied in Acts 1:5. It is mentioned in principle and mechanics in 1 Cor 12:13; Gal 3:26-28; Eph 4:5. 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.</p>
<p>Pakuba umo uwa uminkana pamo na Kristu twakana ifyo Kristu akwata. a. Twakana umweo wakwe uwa muyayaya (1 Yohane 5:11-12), ukutupela ifwe icakaniko cafibili ica mweo wa muyayaya. b. Twakana ubulungami bwakwe ubutupela</p>	<p>As a result of being in union with Christ, we share what Christ has. a. We share His eternal life (1 Jn 5:11-2), giving us a double portion of eternal life. b. We share His righteousness, giving us a double portion.</p>

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<p>icakani cafibili</p> <p>c. Twakana uko Kristu akaba ukupitila mukusalilwa libela</p> <p>d. Twakana ukusalwa kwakwa Kristu</p> <p>e. Yesu Kristu uwaikala kukulyo kwakwa Tata akwata ishina lya cifulo icabubili mu bufumu. Twakana mukubela kwakwe nga mulupwa lwa bufumu bwakwe.</p> <p>f. Tusanguka icipe cipya ica Mupashi, 2 Abena 5:17.</p>	<p>c. We share Christ's destiny under predestination.</p> <p>d. We share Christ's election.</p> <p>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.</p> <p>f. We become a new spiritual species, 2 Cor. 5:17</p>
<p>Ilyo wabikwa mukukumbinka na Kristu (ukusangululwa ukwaimikwa), tekuti ufumomo. Takwaba ulubembu nangu ubusuma nangu ububi ubo winga cita icingakufumya mukuba uwa uminkana na Kristu.</p> <p>Ulubatisho lwa ku Mupashi eshintililo lyabubumbo bwaku Mupashi ubupya no lupwa lwa bufumu bwakwa Lesa.</p>	<p>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.</p> <p>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.</p>

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<p><b>Ukwikalamo na Mupashi wa Mushilo</b> Panshita wasumina muli Kristu, Lesa Mupashi wa Mushilo engila nokwikala mumubili obe, 1 Abena Korinto 3:16; 6:19-20; 2 Abena Korinto 6:16. 1 Abena Krinto 6:19-20 "Umubili obe litempele lyakwa Mupashi uwaba muli iwe." Umulimo wakwisushiwamo na Mupashi kupekanya itempele ilya kwikalamo Kristu Yesu ingo bukata bwakupapa. Ici cikankala pantu bonse twalikwata ulubembu lwacifyalilwa ulwaikala munsande sande shamufiilundwa fya mibili yesu, no kukomena kulubembu muncende shimo shimo. Umwashila umwashilisha mwi hema ne tempele Shikulu Yesu Kristu alekala pakati ka makerubi inga ubukata ubwakupapa. Ukusangwapo kwakwe kwali cakufumpa kwa mapalo kuli Israeli ukupitila mufipangano ifya bula apakupela. Ngefyo Kristu aikele umwashilisha witempele mu Yerusalemu nge palo ilya fumpwa nga malipilo yakufikilisha icilayo. Ekala mu mubili obe inge palo ilikalamba ilyo wapelwa ukucila ilya pelwe kuli Israel. Pantu Yesu Kristu ecabupe icapelwa nga malipilo yakufikilisha, emushilika mukalamba uwakwakanya amapalo panshita ne nshita yape. Ukwikalwamo na Kristu kusosa ukuti inga cakutila ukwikalamo kwakwa Yesu mukulwa icashila panshita yakwa Israel yali iikankala ingo kucilamo ubukankala ubwakuti Kristu Yesu nombamba ekala mukati kamubili. Nakuba cikankala ukumona ukuti Mupashi wa Mushilo ali mutangilile no kupanga itempele umwakwikalamo kwakwe. Ukwikalamo kwakwa Mupashi kukalamba ku mubili wawasumina. Lubali lumbi ukwisushiwamo na Mupashi wa Mushilo kulosha ku mweo wa wasumina. Ukwikalamo kwakwa Kristu no kwa kwa Mupashi wa Mushilo takuli nafyakucita pa mulandu nefyo ulepitamo mufya bu mupashi kwisushiwamo na Mupashi ukuli nokubombelapo pabumi bobo ubwakumupashi. Ukwisushiwamo no Mupashi nilyo uwasumina aleendela mubuntungulushi bwa Mupashi, ilyo Mupashi wa Mushilo aletungulula umweo uuli uwapusana ku mubili wakwe. Pantu ukwikalamo kwa Mupashi elyo nokwisushiwamo kwa Mupashi tafya palana; bupyuyngishi</p>	<p><b>The Indwelling of the Holy Spirit</b> At the moment you believe in Christ, God the Holy Spirit indwells your body, 1 Cor 3:16, 6:19-20; 2 Cor 6:16. 1 Cor 6:19-20, "Your body is a temple of the Spirit who is in you." 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. 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. 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. 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. 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. 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. So the indwelling of the Spirit and the filling of the Spirit are not related; they are separate ministries. The indwelling of the Holy Spirit has nothing to do with your personal life, how you act, or how you</p>

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<p>ubwapusana. Ukwikalamo no Mupashi takuli na cakucita kubumi bobbe mufyo ulecita nangu ifyo umubili obe ulefwaya. Lelo ukwisushiwa na Mupashi wa Mushilo kwikata imitontonkanishishe yesu, imibele pantu ukubembu lwa muntu elulenga ingefyo cilangilwe mucipande cakonkapo.</p>	<p>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.</p>

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<p><b>Ukwisusha kwakwa Mupashi wa Mushilo</b> Ukwisusha kwakwa Mupashi kusambilishiwa mubena Abena Efese 5:18; Abena Galatiya 5:16. Twisushiwa na Mupashi panshita ye pusukilo ilyo Lesa Mupashi wa Mushilo atusenda no kutwingisha mwisenge nankwe umwine. Panuma ya ifyo uwasumina esushiwamo na Mupashi, icily cimo cine no kuba panshi yam aka yakwa Mupashi kabili neci cilatwalillila inga cakutila atwalilila ukukana bembuka. Ilyo twabembuka tulufya ukwisushiwamo na Mupashi wa Mushilo. Lelo ukupitila mukuyebelela kwa membu, kuti twaisushiwamo na Mupashi. Pakubwelela mukwisushiwa na Mupashi panuma yakubembuka tufwile ukubomfya ukuyebelela ukwalondololwa muli 1 Yohane 1:9.</p>	<p><b>The Filling of the Holy Spirit</b> The filling of the Spirit is taught in Eph 5:18; Gal 5:16. We are filled with the Spirit at salvation when God the Holy Spirit takes us and enters us into fellowship with Himself. 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. 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. To recover the filling of the Spirit after sinning, we must use confession, which is described in 1 John 1:9.</p>
<p><b>Ubupyungishi bwaku kakatikwa na Mupashi wa Mushilo</b> Ubupyungishi bwakukakatika kwakwa Mupashi wa Mushilo kusangwa muli Efese 1:13-44; 4:30. Ubupyungishi bwakukakatika kusanana kwaku fumpwa: a. Ubupyungishi bwakwa Mupashi wa Mushilo mukusenamina kwa kucita ifyo cifwile ukuba. b. Umweo wa muyayaya c. Ukucingililwa ukwape munshita. d. Ifipe fyobe ifya mapalo bu Lesa. Ubu bupyungishi bwakwe ubo Mupashi wa Mushilo asumina icakufumpa ce pusukilo lyesu, umweo wa muyayaya, ukucingililwa ukwamuyayaya elyo nefipe ifishimoneka abika ici cishininkishisho pabumi bwesu ukuti icacine twalikwata amapalo. Fyonse fibili ukwikalamo kwakwa Kristu elyo no kukakatika kwakwa Mupashi wa Mushilo atufumpa amapalo yesu.</p>	<p><b>The Sealing Ministry of the Holy Spirit.</b> The sealing ministry of the Spirit is found in Eph 1:13-14, 4:30. The sealing ministry of the Spirit is a signature guarantee of: a. The Holy Spirit's ministry in efficacious grace. b. Eternal life. c. Eternal security in time. d. Your assets of divine blessing (Eph. 1:3) 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. Both the indwelling of Christ and the sealing of the Holy Spirit guarantee our blessings.</p>
<p><b>Ukwakanya ukwapulamo ukwafya bupe fya bumupashi kuli cila wasumina</b> Bonse abene batatu muli buLesu bwabo nakuba balaibimbamo mukwakanya ifya bupe fya kumupashi. Lesu Tata aliibimbilemo pakwakanya ifya bupe fya Mupashi ukuba ngenhila yakucimfya kwakwa Kristu panuma yakusendwa. Ici catendeke</p>	<p><b>The Sovereign Distribution of Spiritual Gifts to each Believer.</b> All three members of the Trinity are actually involved in the distribution of our spiritual gifts. 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. Heb 2:4.</p>



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<p>mukulekanya kwanshita ukwafifulo fya buLesu mukukumbinkana, Abena Here 2:4.</p> <p>Lesu Mwana aliimbilemo mukutendeka kwaku salanga ifya bupe fyaku Mupashi ku nkulo ya kubalilapo iya mubili wakwa Yesu Kristu nangu ulupwa lwakwa Lesu. Ici cakonka ukupanya ukucimfya kwa ciRoma ukwakonkene. Ici cipandwa cakwakanya kwa mapalo ifya tumbwike muku cimfya kwakwa Yesu Kristu Imfumu yesu ukwa pwishishe ukulekanya kwa nshita iya kukumbinkana kwa maka ya buLesu, mukushukuka, ukusendwa, elyo no kupatama, Efese 4:7-8.</p> <p>Panuma ya nkulo yantanshi iya lupwa lwabufumu bwa buLesu, Lesu Mupashi wa Mushilo ali uwabimbwa mukwakanya konse ukwa fya bupe fya Mupashi, 1 Abena Korinto 12:11.</p> <p>Panshita wasumine muli Yesu Kristu walipelwe ica bupe caku Mupashi.</p> <p>Ukwakanya kwafya bupe fya ku Mupashi panshita ye pusukilo kulangisha ukubombela capamo mu mubili wakwa Kristu. Lishintililo Iya butantiko bwa mibombele no bubomfi mulupwa lwa bufumu. Bulondoloshi bwamitantikile yafyo mufwile ukukonka iya lukuta ululipo lelo ulwa basumina, fyonse nga shimapepo uwashika kabili ngo mulashi washila.</p>	<p>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. Eph 4:7-8.</p> <p>After the first generation of the royal family, God the Holy Spirit is involved in all subsequent distribution of spiritual gifts, 1 Cor 12:11.</p> <p>At the very moment you believed in Jesus Christ, you were given a spiritual gift.</p> <p>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.</p>

<b>Ubupyungishi Bwakwa Mupashi wa Mushilo Ubwepusukilo</b>	<b>The Holy Spirit's Salvation Ministries</b>
<p><b>Amabupyungishi yabili aya panuma yakupusuka ayakwa Mupashi wa Mushilo.</b></p> <p>Panuma ye pusukilo, Mupashi wa Mushilo aba na mabupyungishi yabili. Amaka yakucitilako ifintu ayakwa Mupashi wa Mushilo kumasumina abali mwisenge kuleitwa ukwisushiwa na Mupashi muli Efese 5:18 pali kuleitwa ukwendela mu Mupashi muli Galatia 5:16. Ubupyungishi bwakufunda ubwakwa Mupashi wa Mushilo kuti kwacitikafye ilyo uwasumina ali mwisenge . ubu ebupyungishi ubwakupelwa amaka yakwa Mupashi ayakwishiba isambililo. Eico kanshi amabupyungishi ya panuma yepusukilo ayakwa Mupashi wa Mushilo yalola kukwishiba kwesu ukwesambililo lya mu Cipingo, Yohane 14:26; 16:12-14; 1 Abena Korinto 2:9-16.</p>	<p><b>The Two Post-Salvation Ministries of the Holy Spirit.</b></p> <p>After salvation, the Holy Spirit has two post-salvation ministries.</p> <p>The enabling power of the Spirit, for believers who are in fellowship, is called the filling of the Spirit in Eph 5:18, and it's called walking by means of the Spirit in Gal 5:16.</p> <p>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.</p> <p>Therefore, the post-salvation ministries of the Holy Spirit are related to our understanding of Bible doctrine, Jn 14:26, 16:12-14; 1 Cor 2:9-16.</p> <p>Bibliography (principal sources):</p> <p>Chafer, Lewis Sperry, "Systematic Theology"</p> <p>McCalley, Chester, taped sermons and printed materials.</p> <p>Strong, A. H., "Systematic Theology"</p> <p>Thieme, R. B. Jr., taped sermons and printed materials.</p>