



President Thomas S. Monson kāe

Setsie Dze Nhyira Ba

Nokwar ho nyimdzee na hen nsembisa etsitsir ho mbuae ba hen hɔ ber a yeye setsie ma Nyame Ne mbrasem no.

Mo nuanom adɔfo na me nkyerembaa, ɔyε me enyigye de menye hom wɔ ha anapa yi. Mesere hom gyedzi na mpaabɔ ber yi a ɔaye me adam ma menye hom rebekasa yi.

Mfe a abesen kɔ mu nyina no, mbaanyin na mbaa ahwehwε nyimdzee na ntseasee a ɔfa hon ɔnnkyebo asetsena yi ho, nye hon gyinabew na botae a wɔwɔ mu, nye kwan so a wodua do nya asomdwee na enyigye. Hen mu kor biara ye nhwehwε mu yi bi.

Nyimdzee na ntseasee yi wɔ hɔ ma adasamba nyina. ɔhye nokwar a ɔye daapem mu. Nkyerekyyere na Ahymudzi ɔfɔ 1, nyiyimu 39 mu no, yeken-kan de, “Na hwε, hwe, Ewuradze ye Nyame, na Sunsum no gye ho dase, na dasegye no ye nokwar, na nokwar no tsim hɔ fi afebɔɔ kesi afebɔɔ.”

Ndwomkyerewfo no kyereɛɛw de:

*Se sorsor twa mu ma asaase nsu-
nyiwa pae mpo a,
Nokwar, asetsena farbaa no, bɔɔcw*

*ne nyina,
ɔye daapem, ɔnnsesā, otsim hɔ
daa.¹*

Binom bebisa de, “Henfa na wobohu nokwar ɔtse dem yi, na yebesidən ehu?” Nyikyerε a ɔnam Nkɔnhyenyi Joseph Smith do dze mae wɔ Kirtland, Ohio, wɔ 1833, Esusow Aketseaba no, Ewuradze see de:

“Na nokwar nye ndzemba a nkyε ɔwɔ hɔ, nye dza ɔwɔ hɔ sieseiar, nye dza ɔbeba ho nyimdzee. . . .

“Nokwar Sunsum no fi Nyame. . . .

“Na nyimpa biara ne nsa rennkā ne māhyε gyede odzi ne mbrasem do.

“Nyia odzi [Nyankopɔn] ne mbrasem do no nya nokwar na kan kεpem de wɔbehye no enyimnyam wɔ nokwar no mu, na onyim ndzemba nyinara.”²

Enyimnyam anohoba ben nyi! “Nyia odzi [Nyankopɔn] ne mbrasem do no nya nokwar na kan kεpem de wɔbehye no enyimnyam wɔ nokwar no mu, na onyim ndzemba nyinara.”

Onnhia mma emi anaa ɔwo, wɔ enyibuei mber mu yi, ber a wɔdze asempa ne māhyε asan ananmu aba yi, de yebekyinkyin akwan aforfor do dze hwehwε nokwar. Osor Egya dɔfɔ ada hen kwan no edzi, na ɔama ɔkwan-kyerefo a ɔnnfom—setsie mpo. Nokwar ho nyimdzee na hen nsembisa etsitsir ho mbuae ba hen hɔ, ber a yeye setsie ma Nyame Ne mbrasem no.

Yesūa setsie wɔ hen abrabɔ ber mu nyina. Yεhyε ase ber a yesusuar, hon a wɔhwe hen do no hyehye akwankyyere na ahayedze dze ma hen bambo. Nkyε abrabɔ beye mberew ama hen nyina se yebedzi ahayedze yinom do emudzi mu a. Hen mu dodowara, dua sūahu do dze sūa nyansa a ɔwɔ setsie mu.

Ber a mirinyin no, ɔhyewber biara fi Ayewoho ahyses kesi Fankwa ahyses no, m'ebusua bɔɔ hon asese wɔ Vivian Park a ɔwɔ Provo Canyon a, ɔwɔ Utah no.

Me nyenkoberebo kor dem nda no a yεfa hen tsir soa wɔ bɔnsa no mu no, nye Danny Larsen a, n'ebusua so bɔɔ asese wɔ Vivian Park hɔ. Dabiara emi na ɔno kyinkyn banyimba n'a-godzi bea no, yerunu nam wɔ ɔwora nye esutsen mu, yetase mbobaa na akoradze binom, yetu mpasar, yefow akoko, na yegye hen enyi da mu no nyinara.

Da kor anapa bi emi na Danny yεɛ adwen de yεbεpε de yenye hen bɔnsa mu anyenkofo nyina bɔɔ asese gya. Nna dza ohia ara nye yεbɔdɔw haban a ɔben beebei kakra a hen nyina botum ehyia mu wɔ. Nna Obiradzi efuw no a wɔakata haban no do no awow ma aye nsoensoe a, nna haban no ne tsebea no rommboa hen botae no. Yεhyε ase twetwee efuw atsentsen no,

a yeyee adwen de yebotutu bea kese bi, hankra bea bi. Yedze hen ahom nyina twetwee-twetwee, na mbom efwu asoodzenfo no mu kumaa bi na yetumii tutui. Yehun de dwuma no botum agye da no nyina, na siesiara mpo na hen ahom nye hen enyigye repa yi.

Ono ekyir na dza modween ho de ɔye nyiano a odzi mu, baa me mfe-awɔtwe adwen mu. Mekāa kyerɛɛ Danny de, "Dza yehia de yeye ara nye yebɔɔ̄ ogya ato efwu no do. *Yebeyew* etwa hankra wɔ̄ efwu no mu ara!" Ogyee too mu ntsemara, na mutuu mbirika kor hen asese mu, de mierekfa makyese kakraabi.

Ama hom mu binom anndween de mfe awɔtwe ntõntõnsuwa no wɔbema hen kwan ma yetwerew makyese no, mepe de mekā no pefee de emi na Danny nna wɔabra hen de yebɔɔ̄ a, ɔpanyin hwedofo biara nnyi hɔ̄. Hen nyina nna wɔawɔ̄ do abɔ̄ hen kɔkɔ̄ wɔ̄ ogya n'esian ho. Naaso, nna minyim bea a m'ebusa dze makyese sie, na yehia dze adɔw dem haban no. Manndwen ho ebien mpo, mutuu mbirika kor hen asese na metaam makyese nduaba no kakra a, mohwɛ̄ de obiara ronnhwe me. Medze sumaa mo kotoku kor mu ntsemara.

Medze mbirika sanee kor Danny hɔ̄ enyigye muara de hen asenhia ho nyiano no hye mo kotoku mu. Mekaa de nna morodwen de ogya no behyew ekodu bea a yere, na nkyii ɔnoara afa kwan nwanwa bi do edum noho.

Mepaa makyese duaba kor wɔ̄ boba do dze sɔ̄ ogya too Obiradzi efwu a wɔawow mu. ɔdzewee tse de woehue *petrol* afow no. Ahyese no nna ɔye emi na Danny enyigye dow ber a yehun de efwu no rehyew ko no, mbom annkyer na ɔbedaa edzi de ogya noara nnkodum. Hen akoma tui ber a yehun de biribira nnyi hɔ̄ a yebotum ays dze edum no. Gyaframee huuhu no hyew efwu no dze foow koko n'afā a, *pine* ndua na biribira a ɔwɔ̄ n'akwan mu no ho baa esian.

Ewiei no, nna dza yewɔ̄ ye ara nye yetu mbirika kɔhwehwɛ̄ mboa.

Annkyer na mbanyin na mbaa a wɔɔ̄ Vivian Park hɔ̄ no a wobotum nyina no, faa twitwi dzedze nkotoku a wɔafow no, rohwehwe ogya framee de wɔbɔbɔ̄ mbɔdzen edum no. Dɔn-hwer pii ekyir no, woduum gyansema ɔkaa ekyir no nyina. Wɔagye *Pine* ndua a woenyin-yie no, nye efiefi nyina a nkye ogya no behyew edu no.

Emi na Danny yesūaa adzesūa pii a ɔye dzen yie dem da no a—setsie no ho hia ohia no, ye mu tsitsir.

Ahyedze na mbrasem wo hɔ̄ ama hen honandua enya ahobambo. Demara so na Ewuradze ama akwankyere na mbrasem a ɔbɔboa ma yeenya sunsum mu bambo, ama yeetum ye- etwa ɔnkyebo assetena akwantu yi a ɔtaa-ye yereyerew no, na ewiei no, yeasan akɔ̄ hen Osor Egya nkyen.

Mfefa mfefa abesen ko no, Samuel kāa no akokodur mu kyerɛɛ ebusuasantsen a mbowa okum-for ara na wɔdze akyere hon de: "[R]jtsie oye sen for, na rekyen aso ɔsen ndwanyin seradze."³

Ber ano yi mu no, Ewuradze edua Nkɔnhyenyi Joseph Smith do eyi akyers de Orohwehwe "akoma nye adwen pa; na nyia ɔwɔ̄ su pa na ɔye setsie no, obedzi Zion asaase no do ndzepa wɔ̄ da a odzi ekyir yinom mu."⁴

Nna nkɔnhyefo nyina, tsetse nye nde dze nyina nyim de setsie hia tsitsir ma hen nkwegye. Nephi kāa de, "mbo kɔ̄ akye ndzemba a Ewuradze ahye no."⁵ Binom hihimii wɔ̄ hon gyedzi nye hon setsie ho dze, mbom Nephi ennsianka da, de ɔbeye dza Ewuradze ase no no. Mbasantsen pii na woonya mu nhyira.

Setsie ho asem a okenyan-ɔkra nye Abraham na Isaac dze no. Mbre obesi aye dzen ama Abraham de ɔbeye setsie ama Nyankopon Ne mbrasem de, ɔmfa no dɔba Isaac nkɔ̄ Moriah asaase do, mfa no nkɔbɔ̄ afɔ̄. Ana yebotum esusu Abraham n'akoma mu yaw ber a nna orutu kwan akɔ̄ bea a wɔakyere no no. Nokwar, awarehow bekitsa no honandua na n'adwen mu so behaw no, ber a ɔkyekyeer Isaac, dze no too afɔrbumkyia no do, na

ɔmaa ne sekan do de orubokum no. ɔdze gyedzi a onnhihim nye no were nyina ɔdze tweer Ewuradze no, odzii Ewuradze Ne mbrasem no do. Mbre mpaamu kā no sii yee enyimnyam, na enyigye nwanwa muara ɔgyee too mu: "Mma mmfa wo nsa nnkā abofra no, nkyii so mma nnye no biribiara: na afei na mehu de isuro Nyankopon, susuampa de ɔwo annkam me wo ba, wo ba kortonoo ntsi."⁶

Wɔasɔ Abraham ahwɛ̄, na ɔnam no nokwardzi na setsie ntsi Ewuradze ama no enyimnyamhye anohoba yi: "Na w'asefo mu na wobehyira asaase amanaman nyinara; osiande etsie me ndze."⁷

Wommbisa hen ma yenkyere hen setsie wɔ̄ kwan a ɔtsew-akoma dem dze, naaso Wɔrohwehwe hen so hen setsie.

President Joseph F. Smith kāa wɔ̄ Obese 1873 mu de, "Setsie nye ɔsor mbra a odzi kan."⁸

President Gordon B. Hinckley kāa de, "Nda a Odzi Ekyir Ahotsweefo hon enyigye, Nda a Odzi Ekyir Ahotsweefo hon asomdwhee, hon kankɔ̄, hon prɔmpromye, na Nda a Odzi Ekyir Ahotsweefo hon onnyiewie nkwegye na nkorɔfo yi hon nkwegye ntowdo no gyina de wɔdze setsie be-nantsew Nyankopon . . . N'afotu do."⁹

Setsie ye nkɔnhyefo hon ahyen-sewdze kor, ɔama hon ahoođzen na nyimdzee fir tsetse. Ohia tsitsir de yebohu de, hen so, yewɔ̄ kyefo wɔ̄ ahoođzen na nyimdzee fibea yi mu. ɔnnye dzen de hen mu kor biara nsa botum akā nde, se yebeye setsie ama Nyankopon Ne mbrasem a.

Mfe pii etwa mu a, mehu nkorɔfo pii a wɔaye nokwafo na setsie ara yie. Woehyira me na wɔama me nkenyan. Menye hom nkye dem nkorɔfo yi mu beenu ho nsem.

Walter Krause ye Asɔrba nokwafo a, ɔnye n'ebusa tsenaa bea a Wiadze ɔkɔ̄ Kese a Otsia Ebien ekyir no, wɔbefree hɔ̄ Germany Boka no. Ahokyer nyina ohyiae no, osiande fahodzi nnyi dem wiadze apaamu dem ber no mu no dze, naaso Onuabanyin Krause yee ɔbarimba a ɔdɔ̄ Ewuradze na ɔsom

no. Nokwar na enyidahō mu no, ɔyee no dwuma a wōdze maa no nyina.

Obarimba kor no, Johann Denndorfer a, ofi Hungary no, sakyeree baa Asor no mu wō Germany na wonumaa no hō wō afe 1911 mu a, nna oedzi mfe 17. Annkyer na ɔsanee kōr Hungary. Wiadze ɔkō Kese Otsia Ebien ekyir no, ɔbeyees dadumunyi wō nankasa ne man mu, wō Debrecen kuropōn mu. Nna wɔagye fahodzi so efi Hungaryfo nsamu.

Na Onuabanyin Krause a, onnyim Onuabanyin Denndorfer no, gye ɔfri no de ɔbeye ne fie kyerekyerenyi, na ɔataa akesera no. Onuabanyin Krause free ne fie akyereskyers adamfo no na ɔkāa kyere no de, “Yeagye ɔfre na dwuma de yenkesera Onuabanyin Johann Denndorfer. Ana ibanya kwan dapen yi mu ma yeakohwe no na yeama no asempa mu amandzeebō a?” Na nkyii, ɔdze sō do de, “Onuabanyin Denndorfer tse Hungary.”

N'adamfo a noho aboow no no, bisaa de, “Ber ben na yebefir edzi?”

Onuabanyin Krause buaa de, “Okyena.”

“Ber ben na yebesan fie?” adamfo no bisae.

Onuabanyin Krause yii no de, “O, beye dapen kor se—yesan dze a.”

Fie akyereskyerfo adamfo ebien yi fir edzi de wōrekeresa Onuabanyin Denndorfer, wōdze ketekē na bōcs tuu kwan fi Germany etsifi boka afamu kōr Debrecen, a ɔwō Hungary—akwantu tsentsen ara yie. Nna Onuabanyin Denndorfer nnyaa fie akyereskyerfo fitsi ɔkō ahysse no. Afei, ber a ohuun Ewuradze nkowaa yinom no, enyisō ahodwuruw hyee no do, de wōaba rebesera no. Enyim-enyim no ɔpoow de obekyia hōn nsa mu. Mbom ɔkō ne pia mu na okeyii fii drōwa kakraba bi mu, adaka a ɔdze n'ebupen du esie mfe pii mu. ɔdze n'ebupen du no maa ne fie akyereskyerfo no na ɔkāa de, “Siesie dze maye m'afāmudze ama Ewuradze. Afei metse nkā de midzi mu de mibekyia Ewuradze no nkowaa hōn

nsamu!” Ekyir no Onuabanyin Krause kāa kyerees me de ɔtō no do kyēn mbre kasafua botum akyere, de ɔbōdwen de, dem onuabanyin nokwafo yi a, oennya Asor nkitalahodzi biara mfe pii mu, na setsie muara aber biara n'akatua ketseaba no, otsew no mu ɔha nkyem 10 dze tua n'ebupen du. ɔdze esie a onnyim ber no, anaa se obenya kwan mpo etua a.

Onuabanyin Walter Krause wui no, mfe akron na abesen kō nyi, a nna oedzi mfe 94. ɔsoom nokwar mu na setsie mu n'abrabō mber nyina, na ɔyee nkenyan maa emi na hōn a wonyim no nyina. Se wōma no dwuma bi a, ombisabisa mu nsem, oennhwinhwin da, nna ɔannye anoyiyi biara dabiarada.

Mo nuanom na nkyerembaa, abrabō yi mu nsōhwe kese nye setsie. “Na yebosō hōn ahwe,” Ewuradze na ɔse, “se wōbeyē ndzembā nyinara a Ewuradze hōn Nyankopōn behye hōn ho mbra no.”¹⁰

Agyenkwa no kāa de: “Na hōn a wobenya me nsamu nhŷira no nyina bedzi mbra a dēm nhŷira no fam ho, nye dza ɔkekā ho nyina a wōhyehyē ansaana wōrotow wiadze fapem no do.”¹¹

Setsie ho fasusu biara nkyen hen Agyenkwa dze no. Paul kāa faa No ho de:

“Oye ɔba dze, naaso osūaa yee setsie wō amandze a, ohunii no mu;

“Na onyae dzii mu no, ɔbeyees onnyiewiei nkwegye farbaa ma hōn a wotsie no nyina.”¹²

Agyenkwa no bōc bra a odzi mu dze kyerees de ɔdō Egya no ampara, ber a ɔdze enyimnyam hyee No wō Ne ɔfrē krōnkron no. ɔannye nkontompo dabiarada. ɔannye ahantān dabiarada. ɔanntsew etua so da. Oye setsie daa. Odzii nokwar daa. Oye setsie daa.

ɔwō mu de ɔdaadaafo egya no, abonsam no mpo no, sōc no hwēe, ber a nna ɔwō mu de oedzi mbuada nda 40 adzkeyee na nda 40 adzesaa ma No honandua no aye mberew, ma

ɔkōm dze no no, naaso ber a abonsam no maa Jesus akɔndōdze mu nsusui nsōhwe dōkōdōko no, ɔmaa hen ɔsor setsie fasusu ber a, ɔpoow de ɔbōtwe no ho efi dla Onyim de oye ho no.¹³

Ber a Oruhu amandze wō Gethsamané no, bea ɔccow yaw ma “ne fifir ye de bōgya atcwatōw a ogugu famu,”¹⁴ Oye ɔba setsiefo ber a ɔkāa de, “Egya, se ɔye wo pe a, ma kuraba yi mpa mo ho; naaso nnye me pe a, na wodze na ɔnye.”¹⁵

Kwan no a Agyenkwa no kyereeskyere Ne tsetseber do Asomafo no, demara so na Okyereskyers emi na ɔwo de: “ɔwo dze ka mo do.”¹⁶ Ana yebepē de yebetsie a?

Nyimdzee no a yerehwehwe no, nyiano no a yereper enya no, nye ahōdzen a yepē no nde dze egyna taferbanyimbōmu a ɔwō hen wiadze a ɔresesā na no mu aye dzen mu no, beye hen dze ber a, ɔpe muara yeye setsie ma Ewuradze Ne mbrasem no. Mesera kā Ewuradze Ne nsem bio: “Nyia odzi [Nyankopōn] mbrasem do no nya nokwar na kan kepem de wōbehye no enyimnyam wō nokwar no mu, na onyim ndzembā nyinara.”¹⁷

Oye m'ahobreadze mpaabō de wōdze akatua mbordo no a wōdze abō setsiefo no behyira hen. Wō Jesus Christ, hen Ewuradze na Agyenkwa dzin mu, amen.

NSENSIN

1. “Oh Say, What Is Truth?” *Hymns*, nkane 272.
2. Nkyereskyere na Ahyemudzi 93:24, 26–28.
3. 1 Samuel 15:22.
4. Nkyereskyere na Ahyemudzi 64:34.
5. 1 Nephi 3:7.
6. Genesis 22:12.
7. Genesis 22:18.
8. Joseph F. Smith, “Discourse,” *Deseret News*, Oberew 12, 1873, 644
9. Gordon B. Hinckley, “If Ye Be Willing and Obedient,” *Ensign*, Mumu 1971, 125.
10. Abraham 3:25.
11. Nkyereskyere na Ahyemudzi 132:5.
12. Hebrewo 5:8–9.
13. Hwē Matthew 4:1–11.
14. Luke 22:44.
15. Luke 22:42.
16. John 21:22.
17. Nkyereskyere na Ahyemudzi 93:28.

Nkyerɛkyere ma Hen Mber yi

Melchizedek Asəfodzi na Relief Society adzesua wɔ Kwesida a otsia anan no, wɔdze betsim "Nkyerɛkyere ma Hen Mber yi." Adzesua biara wobotum aye ho ahosiesie efi kasa kor anaa no mboree efi ndaansa wiadze mfendzanan ehyiadzi mu (hwe nkyerɛmu-mfonyin a ɔwɔ ase no). Stake na mansin mu presidentfo botum asan mu eyi kasa kor a wɔdze bedzi dwuma, anaa wobotum dze asodzi yi ahye bishopfo na nkorbata presidentfo nsa. Baanodzifo wɔde wotsi mu kyere mfaso a ɔwɔ Melchizedek Asəfodzi enuanom no nye Relief Society nkyerɛmbaa no bosua kasa kor noara wɔ Kwesida kor mu.

Hon a wɔreba Kwesida a-otsia anan adzesua no, ɔwɔ de wɔhye hon nkuran ma wosua ndaasa wiadze mfendzanan ehyiadzi dawurbo krataa no.

Esusudze a wɔdze beye Adzesua ho Ahosiesie efi Kasa horow no mu.

Bo mpaa de Sunsum Kronkron no bekã woho ber a isua na ekyerɛkyere kasa (dodow) no. Bia edze

adzesuadze binom beye adzesua no ho ahoboaboa, mbom wiadze mfendzanan ehyiadzi mu kasa noara ye adzesuadze a wɔagye ato mu. Wo dwuma nye de iboboa nkaafu no ma woesua na wɔdze asempa no de mbre wɔkyerɛkyere no wɔ ndaasa yi Asor no wiadze mfendzanan ehyiadzi mu no, abo bra.

Hwe kasa (dodow) no, hwehwe fapem na nkyerɛkyere a obehyia esuafo no hon ehiadze. Hwehwe nsenkã, kyerewsem ntotoho, na nsem fi kasa (dodow) no a ɔbɔboa wo ma akyere nokwar yinom.

Ye mbre ebekyere fapem nye nkyerɛkyere horow no ho nhye-hye. Susu de edze nsempisa bekã ho a ɔbɔboa adzesuafo no:

- Hwehwe fapem nye nkyerɛkyere horow a ɔwɔ kasa (dodow) no mu.
- Dwendwen ne nkyerɛasee ho.
- Kyε ntseasee, adwen nsusii, sūahu, nye dasegye horow.
- Fa fapem na nkyerɛkyere yinom toto hon abrabo ho.

| ABOSOOM A WɔKYERɛKYERE ADZESUA NO | KWESIDA A-OTSIA ANAN ADZESUADZE |
|-----------------------------------|--|
| Ebowbira 2013–Obese 2013 | Kasa a wɔkāaa no Ebowbira 2013 Wiadze Mfendzanan Ehyiadzi * |
| Oberefew 2013–Ebowbira 2014 | Kasa a wɔkāaa no Obese 2013 Wiadze Mfendzanan Ehyiadzi mu * |

* Ebowbira na Oberefew Kwesida a-otsia anan adzesua no, wobotum eyiyi kasa (dodow) efi maleda ehyiadzi anaa ndaansa dze no mu. Kasa no wobenya no wɔ kasa pii wɔconference.lds.org



President Henry B. Eyring na ɔkaē

Opamfo a Otsia Ebien wo President a Odzi Kan na n'Apamfo mu

“Hom mbra Me Nkyen”

Ye me enyiso de menye hom wo Jesus Christ N'asor a ɔwo ho ma Nda a Odzi Ekyir Ahotseweefo ehyiadzi yi ase. Iyi nye N'Asor. Yefa Ne dzin to hen do ber a yehen N'ahenman no mu no. Oye Nyame, Obaadze no, na Odzi mu. Yennkye bo, na owu na bɔn tum hen. Naaso wo No do a ɔwo ma hen nye hen ebusua ebusua no, Oto nsa fre hen de yemben No. Ne nsem nyi: “Hom ntwe mbən me na mobətwe aben hom; hom nhwehwə me enyiberdo na hom bohu me; hom mbisa na hom nsa bekā; hom mbɔ mu, na wobobue ama hom.”¹

Easter ber yi wɔkaa hen siantsir a yedɔ No no, na anohoba a Odze bɔ N'esuafo anokwafo ma wɔbeye N'anyenkofo adɔfo no. Agyenkwa no bɔ dem anohoba no, na ɔkāa kyere hen mbre Odua som a yedze ma No no do, ba hen nkyen. Mfatoho kor nye nyikyere a Odze maa Oliver Cowdery ber a ɔnye Nkonhyenyi Joseph Smith soom Ewuradze wo Mormon Nwoma ne nkyerEasee ber mu no: “Hwε, ɔwo nye Oliver, na maakasa akyere wo osian w'apedze ntsi; dem ntsi kora dem nsem yi do wo w'akoma mu. Dzi

nokwar, na bɔ mbədzen dzi Nyame ne mbəsəm do, na medze mo do abasa no botwa wo ho ehyia.”²

Menya enyigye a erekən Agyenkwa no a nna ɔno reben no, no ho sūahu, ber a metaa ye setsie wo mbəsəm ho ara no.

Hom so hom enya sūahu yinom bi. Ibi a ɔbeye ber a isaan mu yii de iboko *sacrament* nhiyamu. Oye dem maa me Ahomgyeda, ber a nna musuar. Dem nda no mu no nna yekyegye *sacrament* wo ewimbir nhiyamu mu. Mekaa da kor bi, mfe 65 mboree a abesen no, ber a mesie mbəsəm no de menye m'ebusua na Ahotseweefo no bɔboa ano ehyia no, ɔda ho twe me ben Agyenkwa no.

Nna abowano aye sum na awɔw. Mekaa de metsee asordan mu kandzea na hyew nkā dem ewimbir no a menye m'awofo no. Yedzii *sacrament* no a, Aaron Asəfodzifo hyiraa do no, na yenye hon ɔsor Egya dzii ahyemu de daa yebekaa Ne Ba na yeesie Ne mbəsəm no.

Nhiyamu no baa ewiei no, yetoow ndwom “*Abide with Me; 'Tis Eventide*,” a no mu nsem nye “O Agyenkwa, nnye me ntsena anafua yi.”³

Metsee Agyenkwa No do na de ɔben me dem ewimbir no. Na metsee Sunsum Krənkrən no N'awerəkyeyke no.

Nna mepe de mekenyan Agyenkwa No do na de ɔben me ho atsenkā no a menya no mbabun ber *sacrament* nhiyamu mu no. Ntsi ɔnnkyeree no, mesiee mbəsəm kor so. Mohwehwə kyewwəsem no mu. No mu no, muhun de mubotum asan ama Sunsum Krənkrən no ama maatse dza Ewuradze a ɔasoer n'esuafo ebien no tsee ber no a ɔpeen do de ɔbeba hon fie na ɔnye hon atsena no.

Mekenkanee faa Ne Mbeamuduabɔ na nsiei, ne da a otsia ebiasa no ho. Mbaa anokwafo na binom hun de woepireew ɔbo no efi nda no ho, na wohun de No honandua nnyi ho. Wɔbaa no ɔdɔ mu de wɔdze ngo rebesera No honandua no.

Abɔfo beenu gyinaa ho na wobisaa hon de den ntsi na wosuro, rese de:

“Oye den na hom rohwehwə nyia ɔtse ase no wo ewufo mu yi?

“Onnyi ha, na ɔasoer: hom nkaa mbre ɔda ho wo Galilee no, ɔkāa kyere hom,

“De, ɔse Nyimpa Ba no de wobeyi no ahye ndzebonye wo nsa na wɔabo no mbeamudua mu, na da a otsia ebiasa no ɔasoer bio.”⁴

Mark Asempa no dze ɔbɔfo kor ne kwankyers kā ho: “Na hom nkɔ nkəkā nkyere n'esuafo no, ɔnye Peter de, Oedzi hom enyim kɔ Galilee: ho na hom bohu no, de mbre ɔsee hom.”⁵

Nna Asomafo no na esuafo no aboa ano wo Jerusalem. De mbre hen so yebeye no, wosuroi na wɔbɔ mu dze ahobow kasaai faa No wu ho, nye No wusoer ho amandzee a wɔatse no hon ntseasee a ɔwo ho.

Esuafo no mu beenu dem ewiaber no, nantsewee fi Jerusalem wo kwan do a wɔrokɔ Emmaus. Christ a ɔasoer no puee wo kwan no do na ɔnye hɔn nantsewee. Nna Ewuradze aba hɔn nkyen.

Luke nwoma no ma hen kwan ma yenye hɔn tu anamɔn:

“Na ɔbaa de, wɔridzi nkɔmbɔ na wɔribisabisa hɔnho no, Jesus nankasa twee been hɔn nye hɔn siaan anan kɔreee.

“Na wosuoo hɔn enyiwa mu, ma woennhu ne nyimpa ban.

“Na ɔsee hɔn de, Eben nsem nye yi a hom dze ridzi nkɔmbɔ nam yi, na hom were ahow yi?

“Na hɔn mu ɔbaako a ne dzin dze Cleopas see no de, ɔwo nko na eyε ɔhɔho wo Jerusalem, na innyim dza ɔaba nda yi?”⁶

Wɔkāa kyereɛ No hɔn yaw de Jesus ewu, ɔno a wɔtweer no de ɔbeye Israel Pomfo no.

Mbre ɔbedan biara no Ewuradze a ɔasoer no dze ɔdɔ ndze kasae ber ɔsee esuafo beenu yinom a wɔridzi awerehow na worusū yi.

“Na ɔnoara see hɔn de, Ao nkwasɛ a hom ye nyaa wo hom akoma mu de hom begye dza nkɔnhyefo no kāe nyina edzi:

“Ana ɔnnse de Christ no de obohu dem amandze na ɔakɔ n'enyimnyam mu?

“Na ɔhyee ase fi Moses nye nkɔnhyefo no nyina do kyereɛ hɔn nkyereɛ nyina mu dza ɔfa no ho no ase.”⁷

Nkyii na ber no a ɔaye me ahomka fitsi meye banyimba kakraba no bae:

“Na wɔbeen ekuroba a wɔrokɔ mu no, nna ɔyee de dza ɔrokɔ n'enyim.

“Na wɔhyee no de, Nye hen ntsena: na orudu ewimbir, na adze reye asa. Na ɔmanee de ɔnye hɔn betsena.”⁸

Agyenkwa no gyee too mu anafua de ɔbɛhen N'esuafo no fie a ɔbɛn Emmaus ekuroba no.

ɔnye hɔn tsenaa ase dzidzii. ɔfaa paanoo, na ohyiraa do, na obubui maa hɔn. Na hɔn enyiwa buei ma wohun No. Na ɔyeew hɔn enyiwa do. Luke kyereɛ esuafo a woehyira hɔn no hɔn nkā-tse maa hen: “Na wɔsee

hɔnho de, ɔnye hen rekasa wo kwan mu, na obuee kyereɛsem no mu kyereɛ hen no, hen akoma annhyeheyne hɔn mu anaa?”⁹

Na dɔn no mu ara, esuafo beenu no sii mu kɔr Jerusalem ntsemara bekāa dza woesi hɔn do no kyereɛ Asomafo dubiako no. Ber no mu ara no Agyenkwa no puei bio.

Na obue nkɔnhye a ɔfa No ndwuma ho de ɔbɔbɔ werdam ama N'Egya ne mba nyina hɔn bɔn, na oebubu owu mpokyere mu.

“Na ɔsee hɔn de, Demara na wɔa-kyerɛ no, de Christ no bohu amandze na da a otsia ebiasa no ɔasoer efi ewufo mu:

“Na woedua ne dzin do akekā nnuho nye bɔnfakyε akyere amanaman nyina, wobefitsi ase wo Jerusalem.

“Na hom ye iynam ho adasefo.”¹⁰

Agyenkwa Ne nsem no ye nokwar ma hen so, tse de, Ne tsetse esuafo no. Hen nyina yeye iynam ho adasefo. Na enyimnyam bohye a yegyee too mu ber a wonumaa hen baa Jesus Christ N'asor a ɔwɔ hɔ ma Nda a Odzi Ekyir Ahotseweefo mu no, nkɔnhye-nyi Alma daa no edzi pefee kyereɛ hen mfeha mfeha a abesem no, wo Mormon esu ho:

“Na ɔbaa de ɔsee hɔn de: Hwε, Mormon esu wo ha (na dem na wɔfreesu no) na hwε, hom enya pe de hom beba Nyame no nguanbuw mu, na wɔafre hom no nkorɔfo, na hom pe de hom soasoa kor biara n'adzesoadze ama ɔye har;

“Nyew, na hom pe de hom nye hɔn a hɔn were ahow dzi hɔn yaw, nyew, na wɔkyekye hɔn a wohia awere-kyekyer no hɔn were, na wogyna de Nyankopon n'adasefo aber nyina wo adze nyina mu, wo gynabew biara a hom wo mu no mu, kesi owu mu mpo, ama Nyankopon apon hom, na wɔakan hom afora owusoer edzikamfo no hɔn mu, ama hom eenya onnyiewie nkwa—

“Afei mese hom de se iyi ye ɔpe a ofi hom akoma mu a, nna ebɛnadze na osiw hom kwan de wobonuma hom wo Ewuradze ne dzin mu, aye

dasegye wo n'enyim de hom nye no edzi ahyemu ntsi wɔnnkepe, de hom bɔsɔm no na hom edzi ne mbrasem do ama oeehue no Sunsum mbordo egu hom do?

“Na afei ber a nkorɔfo no tsee dem nsem yi no, wɔbɔcɔ hɔn nsamu enyigye mu, na wɔtsɛaa mu de: Iyi ye ɔpe a ofi hen akoma mu.”¹¹

Yewɔ ahyemu ase de yebøboa hɔn wɔwɔ ahohia mu na yebeye adasefo ama Agyenkwa no hen nkwa nda nyina mu.

Yebutum aye a yennkedzi nkɔgu, gyedɛ yena do ma Agyenkwa no na yetse No dɔ a ɔwo ma hen no. Yedzi anohoba a yeabo no nokwar mu a, yebetse hen dɔ no a yewɔ ma No no. Obeniyin osiande yebetse No tum na de Orudua No som mu rotwe aben hen.

President Thomas S. Monson ataa akaa hen anohoba Ewuradze dze ma N'esuafo anokwafo no: “Na obiara a ɔbegye hom no, hɔ na mo so mebeba, osiande mibedzi hom enyim. Mibedzi hom nyimfa na hom bankum, na mo sunsum behen hom akoma mu, na m'abɔfoe etwa hom ho ehyia, na wɔasoa hom.”¹²

Kwan kor so wo hɔ emi na ɔwo aatse de ɔaben hen. Se yesom No nokwar mu a, ɔtwe ben hen ebusuafo a yedo hɔn no. Ber biara a wɔafre me wo Ewuradze No som mu a okehia de mutu kwan anaa megya m'ebusa hɔ no, meebohu de Ewuradze rehyira me yer na me mba. Osiesiee N'asomfo adɔfo na akwan a m'ebusa tum twe ben No.

Hom aatse nhyrira kor yi ara wo hom abrabo mu. Hom mu dodowara wo adɔfo a wɔaman efi onnyiewie kwan no do. Hom bosusu de, den bio na hom botum aye a ɔdze hɔn besan aba. Hom botum atwer Ewuradze de ɔbotwe aben hɔn ber a hom dze gyedzi som No.

Hom kaa Ewuradze N'anohoba a ɔdze bɔɔ Joseph Smith na Sidney Rigdon ber a nna woefi hɔn ebusuafo nkyen wo N'edwuma ho ntsi: “M'anyenkofo Sidney Rigdon na Joseph, hom ebusuafo ho ye; wɔhye me nsamu, na dza oye ma me no na

mebeye ama hōn; na mo mu na tum nyina wɔ̄.”¹³

Tse de Alma na Othen Mosiah, awofo nokwafo binom asom Ewuradze yie akyer, naaso hōn mbofra amanman, hōn awofo afərbə a wɔabə ama Ewuradze nyina ekyir no. Wɔayə dza wobotum nyina na ɔyə de mbre woennkesi hwhee, woenya mboa efi anyenkofo adəfo na nokwafo mpo ekyir no.

Alma na ne mber do Ahotseweefo no bōo mpaa maa ne babanyin na Othen Mosiah mbabanyin no. ɔbəfo bi bae. Wo mpaabo na hōn a wōdze hōn gyedzi dzi dwuma no dze Ewuradze No somfo beba abəboa w'ebusua mu mba. Se Satan na n'akādofo a, hōn botae nye de wōbesee ebusua ebusua wō abrabo yi nye daapem mu no, mpo tu hye hōn do a, wɔbəboa hōn ma wōasan mu afa fie kwan akɔ Nyame ho.

Hom bekaa nsəm a ɔbəfo no kāa kyereɛ Alma Kakraba na Mosiah ne mbambanyin no wō hōn etuatsew mu no: “Na ɔbəfo no see bio de: Hwe, Ewuradze atse no nkorofo hōn mpaabo, nye n'akowaa Alma so a ɔyə w'egya no ne mpaabo; osiandɛ ɔdze gyedzi mapā bōo mpaa wō ho ama eenya nokwar yi ho nyimdzee; iyi ntsi na maba merebeda Nyame no tum nye tumdzi edzi akyere wo ama eehu de Nyame tsie no nkowaa hōn mpaabo de mbre hōn gyedzi tse.”¹⁴

M'anohaba a medze bō hom a hom bō mpaa na hom som Ewuradze no, rennye de hom nsa békā nhŷira biara hom pē ama homho nye hom ebusua ebusua. Mbom mubotum abɔ anohoba de Agyenkwa no bōtwe aben hom na ɔdze dza ɔkrɔn ehyira hom na hom ebusua. Hom benya No

dɔ mu awerɛkyekyer na hom aatse de ɔrotwe aben hom ho mbuae, ber a hom tsen hom nsa som binom no. Ber a ekyekyer hōn a wohia no hōn epirakur, na edze No Werdambə mu nsanee tsew hōn a worldzi awerɛhow wō bōn mu ho no, Ewuradze No tum bema wo tsipia. ɔatsen N'abasa mu akā wodze ho, dze aboa na woheyira ɔsor Egya Ne mba a w'ebusua kā ho.

Woesiesie fie mbae enyimnyam ama hen. Nkyii na yebohu Ewuradze no a yeado no N'anohoba ne māhyɛ no. ɔno na ɔbəgye hen akɔ onnyiewie nkwa no a yenye ɔno na hen ɔsor Egya betsena no. Jesus Christ kāa no kwan yi do:

“Hom mper de hom békeryer me Zion. Dzi me mbrasem do wō adze nyina mu.

“Na sɛ idzi me mbrasem do na itsim kodu ewieie a ibanya onnyiewieie nkwa, akyedze a ɔsō sen Nyame n'a-kyedze nyina.”¹⁵

“Na hōn a wōbetsena nkwa mu no benya asaase yi edzi, na hōn a wobowu no bōhom efi hōn bera nyina mu, na hōn ndwuma bedzi hōn ekyir; na wobenya ahenkyew wō m'Egya fie no a mesiesie ama hōn no mu.”¹⁶

Megye dase de yebotum edua Sunsum no do edzi ɔsor Egya Ne frē do: “Oyi nye mo Dōba no. Tsie No!”¹⁷

Christ edua Ne nsəm nye Ne fasusu do, akyere hen mbre yensi ntwe mbən No. ɔsor Egya ba biara a ɔasan mu eyi de obodua enuma abobow no mu ahən N'Asor mu no benya kwan wō abrabo yi mu ma wɔakyerekyere no Ne asempha no na ɔatse N'asomfo a ɔafre no ɔfrē yi, “Hom mbra mo ho.”¹⁸

Ne ahyemu somfo biara a ɔwō N'a-saase do ahenman mu nye sunsum wiadze mu no benya No Sunsum

akwankyere, ber a wohyira na wɔsɔm nkaafø ma No no. Na wōbetse No dō nkā na woenya enyigye de wɔatwe aben No no.

Meye Ewuradze No Wusoer ho dasefo ampaara tse de nkye ewimbir no menye esuafo beenu wō fie a ɔwɔ Emmaus kwan no do. Minyim de ɔtse ase ampaara tse de Joseph Smith ber a ohun Egya na ɔba no wō Palmyra ndua kwaa anapa kan no mu.

Iyi nye Jesus Christ No nokwar Asor no. Asofodzi nsaafee a President Thomas S. Monson nko kitsa no mu na tum wō ho ma hen de wɔsɔw hen ebusua ebusua ano ama yenye hen ɔsor Egya na Ewuradze Jesus Christ atsena afebōo. Yebegyina Agyenkwa N'eniyim, enyim na enyim Atsembu Da no mu. ɔbəgye enyigye mber ama hōn a wodua No som mu wō abrabo yi mu atwe aben No no. ɔbəgye me enyigye de mebetse nsemfuā no: “Mbo, akowa pa nye nokwafo.”¹⁹ Meye ho dase de Agyenkwa No a wɔasoer no na hen Pomfo No ne dasefo, wō Jesus Christ dzin mu, amen.

NSENSIN

1. Nkyerɛkyere na Ahyemudzi 88:63.
2. Nkyerɛkyere na Ahyemudzi 6:20 .
3. “Abide with Me; ”Tis Eventide,” *Hymns*, nkanee 165.
4. Luke 24:5–7.
5. Mark 16:7.
6. Luke 24:15–18.
7. Luke 24:25–27.
8. Luke 24:28–29.
9. Luke 24:32.
10. Luke 24:46–48.
11. Mosiah 18:8–11.
12. Nkyerɛkyere na Ahyemudzi 84:88.
13. Nkyerɛkyere na Ahyemudzi 100:1.
14. Mosiah 27:14.
15. Nkyerɛkyere na Ahyemudzi 14:6–7.
16. Nkyerɛkyere na Ahyemudzi 59:2.
17. Joseph Smith—Abakɔsem 1:17.
18. Matthew 11:28.
19. Matthew 25:21