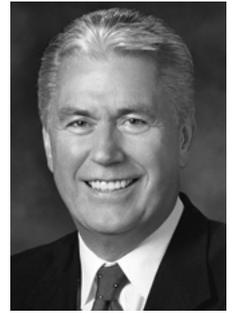


President
Dieter F. Uchtdorf
ne kasae

Ɔpamfo a Otsia Ebien wɔ President
a Odzi Kan na n'Apamfo mu



Hɛn Eɣya, Hɛn Kwankyerɛnyi

Ana ebue adaka bi woetutu adze bi gu mu, na atwe ne nhyehyɛ ho nkyerɛkyerɛ na nkyii adwen ho dɛ, “Iyi dze munnhu n’enyiwa do koraa?”

Ɔtoɔfabi a, hɛn awerɛhyɛmu wɔ hɛn mu nyina ekyir no, yeyiyi afã afã na yebisa dɛ, “Iyi wɔdze yɛ dɛn?” anaa “Osi dɛn kɛhyɛ yie.”

Hɛn adwen mu yɛ hɛn kunsaa ber a yehyɛ no nsew dɛ wɔakyerɛw abɔ ho dɛ, “Ohia dɛ wɔhyehyɛ—mfe 8 na no mboree.” Osiandɛ yɛda ho ara nnhu n’enyi do ntsi, iyi mmpegya hɛn awerɛhyɛmu anaa hɛn gyedzi a ɔwɔ hɛn mu.

Ɔtoɔfabi a yenya asempa no ho sũahu so demara. Yehwe n’afã binom, na yetwerɛw hɛn tsir ho dwen dza wɔdze afã no beyɛ. Anaa yehwe afã bi so a, yɛabɔ mbɔdzen dɛ yɛbetse ase emudzi mu no mpo no, yenntum nnhu siantsir a wɔdze dɛm afã no kãa ho.

Hɛn Ɔsor Eɣya Yɛ Hɛn Kwankyerɛnyi

Enyigye mu ara, hɛn Ɔsor Eɣya ama hɛn nkyerɛkyerɛ nwanwa a yɛdze besiesie hɛn abrabo ama yɛafa hɛn tampa efura. Dɛm nkyerɛkyerɛ no yɛ edwuma a hɛn mfe, anaa hɛn gɣinabew mmfa ho. Ɔama hɛn asempa no na Jesus Christ n’Asɔr. Ɔama hɛn ɔpon ho nhyehyɛɛ, nkwaye ho nhyehyɛɛ, enyigye ho nhyehyɛɛ no mpo. Onngyaa hɛn ankonam wɔ abrabo akadadwen horow anaa taferbanyin-mbɔmu horow mu a, Ɔrese dɛ, “Hom nkɔ. Wondua yie. Hom ara hom nhwehwe mu.”

Sɛ yebesie abotar na yɛdze botooyɛ akoma na adwen a ɔda hɔ a, yebɔhu dɛ Nyame ama hɛn edwindadze pii a ɔbɛma yɛatse Ne nkyerɛkyerɛ pefee a ɔma hɛn abrabo mu ahotɔ no ase yie.

- Ɔama hɛn Sunsum Krɔnkrɔn akyɛdze a wonntwa ho bo, a Obotum abɛyɛ hɛn ankorankor kyɛrɛkyerɛnyi a ofi sor ber a yɛsũa Nyame N’asɛm na yɛbɔ mbɔdzen dɛ yɛdze hɛn adwendwen na ndzeyɛɛ bedzi N’asɛm do.
- Ɔama hɛn No ho kwan da mu no nyina a yɛdua gyedzi mpaabɔ na nokwar akoma mu nkotosɛrɛ do.
- Ɔama hɛn ndɛ-mber yi mu asomafo na nkɔnhyɛfo a wɔda Nyame asɛm edzi wɔ hɛn mber yi mu na wɔwɔ tumdzi dɛ wɔbɛkyekyer anaa wɔsɔw ano wɔ asaase do na wɔ ɔsor.
- Ɔdze N’Asɔr asan ananmu aba—agyedzifo fekuw a wɔbɔ mu yɛ edwuma dze boa hɔnho nkorkor ber a wɔdze suro, ahopopo, na ehurisi a onnyi kabea yɛ hɔn nkwaye ho edwuma.¹
- Ɔama hɛn kyɛrɛwɛm krɔnkrɔn no—N’asɛm a wɔakyerɛw ama hɛn.
- Ɔama hɛn abaefo mfir edwindadze horow a ɔboa hɛn wɔ hɛn osũanyiye anamɔntu mu. Edwindadze nwanwa horow mu dodowara no wobɔhu no wɔ *LDS.org*.

Dɛn ntsi na Ɔsor Eɣya ama hɛn mboa dodow yi? Osiandɛ Ɔdɔ hɛn. Na osiandɛ, tse dɛ mbɛrɛ Ɔkãa kyɛrɛɛ Noho no, “Iyi nye m’edwuma na m’enyimnyam—dɛ medze nyimpa ne bɛkyebo na onnyiewiei nkwa bɔbɔ adze.”²

Anaaso yebekā no de, Osor Egya ye hen Nyame, na Nyame ye Okwankyerenyi ma hen.

Hen Osor Egya nyim Ne mba hon ehiadze kyen obiara. Oye n'edwuma na n'enyimnyam de Oboboa hen ber biara, Jama hen asaase do nye sunsum mu mboa nwanwa a oboboa hen wo hen anamɔn kwan a yedze besan ako No ho no.

Egya Biara ye Okwankyerenyi.

Wiadze afi beebi mu no ebusua ebusua na oman no hye egyanom enyimnyam wo Obiradzi bosoom mu. Oye daa de yedze enyimnyam na obu hye hen awofo. Egyanom ye ndzepa pii ma hon ebusua ebusua na wɔwɔ su pa pii a ofata nkamfo. Asedze ebien a ohia tsitsir a egyanom no da no edzi wo hon mba hon abrabɔ mu nye wɔye fasusu pa nye okwankyerɛfo. Egyanom ye dza obor de wokā kyere hon mba dza oye anaa dza omuo ara; wɔye dza obor de wɔatow kwankyerɛ nwoma ama hon na wɔwɔ enyidado de hon ara bohu hon bra no ano.

Egyanom ma hon mba a wɔsom bo no kwankyerɛ na wɔdze hon fasusu pa kyere hon nokwar abrabɔ no kwan. Egyanom no nngya hon mba ankonam mbom wɔdze ntsemye beye hon mboa, ber biara a wofintsiw no wɔboa hon ma wogyina hon anan do. Na otɔfabi a, ber a adwenpa kyere no, egyanom no ma hon mba no kwan ma wodzi aper, ber a wohu de ono botum aye kwan pa a wobonya mu adzesua

Hen Nyina Yeye Akwankyerɛfo

Ber a asaase do egyanom ye iyi ma hon mba no, okwankyerɛ sunsum ye adza a yebotum dze ama Nyame ne mba nyina a hon mfe, bea a wɔwɔ anaa hon gyinabew mma ho. Hom nkaa, Nyame ne mba ye hen nuambanyin na nkyerɛbaa; hen nyina yefi daapem ebusua kor mu.

Dem adwen yi do no, hom mma hen nyina yenye akwankyerɛfo—yemfa enyigye mboa henho nkorkor ama yeafa hen tampa efura. Osiande yeye Nyame ne mba, na yewo kwan de yebeye tse de Ono. Yerodɔ Nyankopɔn na hen mfefo, yeresie Nyame ne mbrasem, na yeridzi Christ

ne fasusu do ye enyigye kwan tɔtsen na tseabaa a ogya hen ko hen osor awofo enyim.

Se wiadze nyina mu Nyame dwen hen ho ara ma Oye hen kwankyerenyi a, nna bi a hen so yebotum atsen ako hen mfefo do a yennhwe hon honam enyi, bea wofi, hon gyinabew wo oman mu, hon kasaa anaa hon nyamesom ho. Hom mma yembeye akwankyerɛfo a yekenyan na yenyira binom hon abrabɔ—nnye hen ankasa hen mba nko, mbom Osor Egya ne mba a wɔwɔ wiadze nyina mu.

NSENSIN

1. Hwe Ndwuma 13:52; Phillipianfo 2:12.
2. Moses 1:39.

EREKYEREKYERE EFI AMANDZEEBO YI MU

Ibotum ebisa hon a ekyere hon adze no ma wɔadwen mber kumabaa bi a Osor Egya maa hon kwankyerɛ dze ahye ase. Nkyii ibotum ebisa hon ma wɔadwen dem ber no ho na ber kumabaa bi a wɔtsee nkā de hon asaase do egya ama hon kwankyerɛ no mbre ebien no si se. To nsa fre hon ma wɔnkyerew dza odzi nse wo mbre wosi wonyaa akwankyerɛ no. Ibotum ato hon taferbanyin-mbɔmu de wɔmbɔ mbɔden mfa dza wɔkyerewee no mbɔ bra ama wɔaye fasusu yie ama binom.

MBOFRA

Osor Egya No Mboa

Osiande Osor Egya do hen ntsi, Jama hen edwindadze pii, anaa akyedze horow a, oboboa hen. Akyedze binom a Ddze ama hen na odzi do yi. Ibesi den botum dze akyedze yinom ehyira w'abrabɔ na binom so dze?

asɔfodzi tum
mpaabɔ
do ma nkafo
asomafɔ na nkɔnhyefo
kyerewsem



Gyedzi, Ebusua, Mboa

Temple Ayedze na Ahyemudzi

Mpaabo mu ara sūa adzesūadze yi na hwehwe de ibohu dza ibekye. Eretse “Ebusua no: Dawurbo ma Wiadze ” no ase no besi den ato wo gyedzi mu wo Nyankopon mu na oehyira hon a enam visiting teaching do ehwe hon do no? Ho nsem mbordo no, ko reliefsociety.lds.org.

Ayedze horow a ohia ma nkwa- gye na nkwa gye ntowdo no nyina no, ahyemudzi a yenye Nyame aye ka ho. Linda K. Burton, wiadze mfendzanan Relief Society president no ka de yereye na yeresie ahyemudzi kyere de yesan mu yi de yebekyekyer henho ama hen Egya a wo Sor¹

Elder Neil L. Andersen a oka Asomafo Duebien no hon Quorum ho no ka de, “Ewuradze ase de, ‘Wo Ayedze yi mu . . . nyamesu mu tum no da edzi.’

“Nhyira soronko horow fi Nyame ho ba obiara a odzi mu a oenuma no, agye Sunsum Kronkon no, na otaa dzi sacrament no”²

Elder M. Russell Ballard a oka Asomafo Duebien no hon Quorum ho ka de, “Se mbanyin na mbaa ko temple a, tum kor noara na wodze hyira hon, a ono nye asofodzi tum no . . .

“ . . . Mbanyin na mbaa nyina wo tum yi ho kwan ma waboa hon wo hon abrabo mu. Hon a wonye Ewuradze eedzi ahyemudzi kronkon no na wodzi hon ahyemudzi

nyi no, fata de wonya ankorankor nyikyere, abofo som ho nhyira, wonye Nyame kasa, wonya asem- pa ne maha, na, ewiei no, wonye Jesus Christ beye adzidzifo wo dza hen Egya wo nyina mu.”³

Kyerewsem a Okā ho

1 Nephi 14:14; Nkyerekyere na Ahyemudzi 25:13; 97:8; 109:22

Atseasefo ho Nsem

Afe 2007 mu no, nda anan ekyir a asaase wosow kese bi sii wo Peru no, Elder Marcus B. Nash a oka Eduosoon ho no nye nkorbata president Wenceslao Conde na ne yer Pamela hyiae. Elder Nash bisaa Akyerbaa Conde mbofra no hon mpow mu. Oyerew n’ano dze buaa de onam Nyame ne papaye ntsi hon nyina hon ho ye dwudwoodwo. Obisaa faa Condefo no hon fie ho.

“Oko,’ okaa no tsiabaa ara.

“ . . . ‘Naaso,’ Elder Nash hyee no nsew, ‘yerekaa yi ayerew w’ano.’

Okaa de, “Nyew,’ ‘Maabo mpaa na mowo asomdwee mu. Yewo dza yehia nyina. Yewo ha, hen mba wo

ha, wosow hen ano wo temple, yewo Asor nwanwa yi, na yewo Ewuradze. Yedze Ewuradze no mboa botum esi no bio . . .

“Ebenadze na wo ereye na eresie ahyemudzi a enye Nyame aye mu no oma hen tum ma yeyere- rew hen ano dua ahokyer mber mu, na yedan abebrese ma oye konyimdzi . . . ?”

“Ne fibea nye Nyame “Hen ahyemudzi a yenye No dzi no na oma hen kwan wo dem tum no ho.”⁴

NSENSIN

1. Linda K. Burton, “The Power, Joy, and Love of Covenant Keeping,” *Liahona*, Obofaw 2013, 111.
2. Neil L. Andersen, “Power in the Priesthood,” *Liahona*, Obofaw 2013, 92.
3. M. Russell Ballard, “Men and Women in the Work of the Lord,” *Liahona*, Ebobira 2014, 48–49.
4. Hwe D. Todd Christofferson, “The Power of Covenants,” *Liahona*, Esusow Aketseaba 2009, 19, 20–21.

Susu Iyi Ho

Temple ayedze na ahyemudzi si den ma hen ahodzen na oma hen tum?