



Jen Bureejtōn
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Rikakipilōklōk eo Kein Karuo
ilo Bureejtonji eo Kein Kajuōn

Būratōr, Ij Kalim̄mur

Ruo jemjen jatin ro em̄man dettaer raar jutak ioon juon toł edik me ej lo dān ko rełae in juon ıee ebūlu. Jikin in eaar juon jikin tulok eo ebuñbuñ, im jemjen jatin ro emakijkij aer kar kōnono kōn kelok eo—juon men eo emōj aerro kar lo an doon kōm̄mane.

Meñe raar jimor kōnaan kelok, ejjelok juon iaerro eaar ijino. Utiej eo an toł eo eaar jab kanooj utiej, bōtaab ñan ıaddik rein ruo, āinwōt kōtaan eo eaar ıaplok jabdewōt iien erro ej jino maan maanlok—im peran eo aerro eaar mōkaj an makunlok.

Āliktata, juon iaan būratōr ro ej likūt juon nee ilo tōrere in toł eo im kar kōmōkaj an wōnmaanlok. Ilo tōre eo būratōr eo an eaar unoojdikdik, “Bōlen jej aikuj kōttar ñan jōmar in lał.”

Iruuj eo an būratōr eo mōktata, mekarta, emōj an kadede kar iuun maanlok e. “Būratōr,” eaar uwaak, “Ij kalim̄mur!”

Eaar mōkaj an wōr añun ilo dān im ioon dān kōn juon ainikien anjo. Būratōr eo kein karuo eaar mōkaj an ıoor e lok. Ālkin wōt, raar ettōñ kōn naan ko an ıaddik eo kein kajuon mōkta wōt jān an tulok ilo dān eo: “Būratōr, Ij kalim̄mur.”

Kalim̄mur ej āinwōt tulok ilo dān. Kwoj wujlelok ak kojjab. Kwoj em̄makūt maanlok ak kwoj jutak wōt. Ejjelok jimettan. Jej aolep jelmae iien ko kōn jokālōt eo ñan ukōt aolepen mour ko ad. Āinwōt membōr in Kabuñ in, jej aikuj kajitōk ippād make, “Inaaj ke tulok ak baj jutak

wōt ilo tōrere in? Inaaj ke wōnmaanlok ak baj etale joñan bwil im mōlo eo an dān eo kōn maan addi in needō?

Jet jerawiwi rej kōm̄man kōnke jej kōm̄man bōd; jera-wiwi ko jet rej kōm̄man kōnke jejjab kōm̄man jabdewōt. Kōn jidik wōt wujlelok ñan kojpeł eo emaroñ in tōl ñan inepata, jab mōñōñō, im bōd. Menin ej aikuj jab jermal ñan kōj kōnke jej armej in bujen. Jej kōm̄mani bujen ko ippān Irooj ke jaar peptaij im ñe jej dełōñ ilo im̄weo im̄ōn Irooj. Em̄maan ro rej kōm̄man bujen ko ippān Irooj ñe kapit er ñan priesthood eo. Ejjelok men ełaplok an aorok jān kejparok juon kalim̄mur emōj ad kar kōm̄mane ippān Irooj. Jen kememej uwaak eo an Rachel im Leah ñan Jacob ilo Kallim̄mur Mōkta. Eaar ejjelok uwaan im kajju im kar kwałok kalim̄mur eo aer: “Jabdewōt men eo Anij ear ba ñan eok, kwōn kōm̄mane” (Jenesis 31:16).

Ñan ro me edik aer wujlelok maroñ kōtmene kōn bōk wōt jidik kōjeram̄man ko an naan in kamool, lañlōñ, im aenōm̄man. Wintō ko an lañ remaroñ dik aer pełlok ñan er. Enaaj ke menin bwebwe ñan ıōm̄nak, “Inaaj wujlelok eō make 50 bōjāan kiiō, bōtaab ñe Kraist ej wałok tok ilo Itok eo Kein Karuo, Inaaj wujlelok eō make 100 bōjāan?”

Kalim̄mur ñan bujen ko ad ippān Irooj ej juōn tōprak in oktak eo ad. Kalim̄mur ñan ad Rilōmqor im Kabuñ eo an ej kalōk m̄wiliid im kōkajoor jetōb ko ad bwe ñe jenaaj ioon Kraist, Enaaj atbōkwōj kōj im ba, “Em̄man am̄ kōm̄man kwō karijera em̄man im tiljek” (Matu 25:21).

Ewōr juon oktak ikōtaan ʔōmṅak in kōmṅane im jerbale. Ro wōt me rej ʔōmṅak in wujlepʔok remaroṅ lo jekpen ṅae ko ilo jabdewōt jekjek. Ro me rej ṅool ilo wujlepʔok rej jelmæ apaṅ ko aer im ba ṅan er make, “Aaet, enaaj juon wun eo eʔap an emṅan ṅan karumṅwij-ʔok, bōtaab laar kōmṅani bujen ko, im kōn menin Inaaj kōmṅane ta eo laar wujlepʔok ṅan kōmṅane.” Rej etali jeje ko rekwojarjar im ṅool ilo pukōt tōl eo an Jemeer ilo Laṅ. Rej bōk im kōʔapʔok kūr ko aer ilo Kabuṅ in. Rej pād ilo kweilok ko aer. Rej kōmṅani jermal in loʔok ṅōko im loʔok mōko ko an kōrā.

Juon jabōn kennaan an Ri German ej ba, “Kalimṅur ko rej āinwōt jetṅōl. Eʔaṅṅe rejjab kejparoki ilo juon wōt iien, rej makunʔok jen raan ṅan raan.” Āinwōt membōr ro an Kabuṅ eo an Jisōs Kraist im Armej ro Rekwojarjar ilo Raan-kein Āliktata, emōj ad wujlepʔok ṅan etetal ilo iaʔ eo an rikaʔoor. Emōj ad kar wujlepʔok ṅan ʔoor waanjoṅak eo an ad Rilōmṅor. Pijaik ʔok ewi joṅan an laʔ in naaj kar jeramṅan im kar oktakʔok ṅan emṅan ṅe aolep membōr ro an Kabuṅ eo an Irooj ren kar mour ekkar ṅan ṅool in maroṅ eo aer—kar oktak ilo ṅwilaʔ in jetōb ko aer im kar wujlepʔok ṅan kalōk aelōṅ in kiiṅ eo an Anij.

Ilo jet wāween, kajjojo iaad rej jutak ilo juon jokālōt reilok ṅan dān eo. Ej jar eo aō in bwe enaaj wōr ad tōmak, wōnṅaanʔok, jelmæ mijak ko ad im pere ko ad kōn peran, im ba ṅan kōj make, “Ij kalimṅur!”

KATAKIN JĀN ENNAAN IN

“Juon wāween ṅan jipaṅ rikkatak ro meʔeʔe pedped ko an kojpeʔ eo ej ṅan er bwe ren jiṅaik pija ko. Jiṅa ej kōtʔok bwe ren etale im kwaʔok meʔeʔe im eṅjake eo aer kōn bwebwenato ko an kojpeʔ eo im pedped ko” (*Teaching, No Greater Call* [1999], 166). ʔōmṅak in riiti bwebwenato eo, ekōnono kōn pedped eo an kalimṅur

ṅan kojpeʔ eo, innām kajjitōk ippān ro kōṅaan kōmṅane ṅan pijaik juon pija kōn juon ṅakūtkūt an kojpeʔ eo me ej kōmeʔeʔeik kalimṅur. Ajri ro reddikʔok remaroṅ aikuji elmakot ko kōn ta pijaiki.

JODIKDIK RO

Aolep men ko Imaroṅ Leʔok

Jān Alyssa Hansen

Laar eṅjake inepata kōn ewi wāween aō naaj kar kōʔʔaik men ko laar kōṅaan kōmṅani ilo jōmṅaar eo: kūʔaj ko, kweilok in kaminene ko, kāām ko ilo jōmṅaar, im ko jet. laar ʔōmṅak Inaaj kar jaṅ. Innām laar kememej aolep men ko kar katakin eō kōn wōt lōke im tōmak ilo Irooj. laar kālōt ṅan likūt wāween eo ilo pein Irooj im lōke bwe eʔaṅṅe eaar An kilaan, Enaaj kar letok juon iaʔ.

Ejjab etto jān iien eo, jinō eaar lo juon jāāk kar jaṅin kāāje jān juon jermal laar kōmṅane ilo iiō eo ṅokta ʔok, im raan eo tok juon, laar bōk juon wiin edik ilo ṅeēʔ jān bōk nōmṅa ruo ilo juon jiie. Menin eaar juon naan in kaṅool eʔap ṅan eō bwe Anij ej mour, bwe E ej iakwe im kea kōn eō im naaj kake ṅan eō.

laar lukkuun in obrak kōn kaṅoolol im iakwe ṅan Jema Ilaṅ im Rilōmṅor. laar eṅjake āinwōt eʔaṅṅe laar bōlen tōn bōkkoʔok! laar jaṅ in iuwaade ṅan kwaʔok ewi joṅan aō kar kaṅoolol, ṅan nōbar Anij kōn ijo emṅan tata Imaroṅ in kar, im ṅan kwaʔok eṅjake jab in. Ro jet raar kōmṅane menin ilo aer ekkōn al, jeje boem, ak jiṅa pija, bōtaab laar eṅjake likjab ṅan kōmṅane jabdewōt iaan men kein. laar kile juon wōt men Imaroṅ in kar leʔok juon nōbar ebwe enaaj kar mour eo aō—ṅan erom “juon joṅak an ro rej tōmak” (1 Timote 4:12), ṅan leʔok mour eo aō ṅan Kraist. Ej aolepen men eo Ej kajjitōk, im bwe ej aolep men eo Imaroṅ leʔok.



Tōmak • Baamle • Deoor

Itok n̄an Tampeļ im Bōk Kōjeram̄man ko Am̄

Ekkatak kōn kein katak in im, n̄e ekkar, ekōnono kake ippān jejtōr ro kom̄ij loļok. Kōjberbal kajjuōk ko n̄an jipañ iok kōkajoorļok jejtōr ro am̄ im n̄an kōm̄man bwe Doulul eo an Kōrā ro en m̄ōttan eo emourur tata ilo mour eo am make.

Jejtōr ro, jej lukkun in jeram̄man. Rilom̄qor eo ej jutak ilo pōran Kabuñ in. Jej tōl jen rikanaan ro remour. Ewōr ippād jeje ko rekwojarjar. Im ewōr ippād tampeļ ko rekwojarjar ilo aolepen laļ in ijo jemaroñ bōk kaiñi ko rekkar n̄an jipañ kōj jepļaak ļok n̄an ippān Jemedwōj Ilañ.

Jej etal m̄okta n̄an tampeļ eo kōn kōj make. “Kōttōpar eo aorōk tata an tampeļ,” Eltōr Robert D. Hales an Doulul eo an Joñoulruo Rijilōk ro eaar kōmeļeļeiki, “ej n̄an letok kaiñi ko remenin aorōk n̄an mour ijo eutieј tata ad ilo aibojoj eo an aļ. Kaiñi ko an tampeļ rej tōl kōj n̄an ad Rilom̄qor im letok n̄an kōj kōjeram̄man ko me rej itok n̄an kōj kōn Pinmuur eo an Jisōs Kraist. Tampeļ ko rej university ko reļaptata an jikin katak eo ej pād n̄an armeј, letok n̄an kōj jeļā-ļokjeñ im meletlet kōn Kōm̄man eo an mour in. . . . Kōmeļeļe ko an Menin letok kwojarjar eo ej letok tōl kōn ekōjkan ad aikuj mour im bujen ko jej kōm̄mani n̄an mour jimwe kōn ļoor ad Rilom̄qor.”¹

Bōtaab jerbal in jipañ eo ad kōn tampeļ ejjab bōjrak ijōñ. Būreejtōn Boyd K. Packer, Būreejtōn eo an Doulul eo an Joñoulruo Rijilōk ro, eaar katakin: “Jerbal āinwōt ribōk jikin n̄an juon eo emōj an mej, kwonaaj etale im̄aam̄ bujen ko me kwar kōm̄mani. Kwonaaj kapene ilo ļōm̄nak eo am̄ kōjeram̄man ko reļlap ilo jetōb me rej

kobaļok ippān im̄weo im̄ōn Irooj. . . . Ilo bujen ko im kaiñi ko rej kaiōļap-ļap e kōjeram̄man ko me komaroñ būki ilo tampeļ eo ekwojarjar.”²

Itok n̄an tampeļ innām bar itok n̄an e. Kōm̄man im keјparok bujen ko an tampeļ naaj dāpiј kōj ilo iaļ eo n̄an kōjeram̄man eo eļaptata iaan aolep kōjeram̄man—mour indeeo.

Barbara Thompson, rikakipilōklōk eo kein karuo ilo būreejtōnji eo eutieј an Doulul eo an Kōrā.

Jān jeje ko Rekwojarjar

Aiseia 2:3 1 Korint 11:11; Revelesōn 7:13 Doctrine and Covenants 109

Jān Bwebwenato eo Ad

Rikanaan Joseph Smith ekōn emakijkij an kōnono n̄an jejtōr ro ilo Doulul eo an Kōrā ilo kweilōk ko aer. Āinwōt an Nauvoo Tampeļ pād wōt ilo an ekkal, Rikanaan eo eaar katakin jejtōr ro ilo katak, kōpooj er n̄an bōk eļapļok jeļāļokjeñ kōn kaiñi ko an tampeļ. Ilo 1842 eaar ba n̄an Mercy Fielding Thompson bwe menin letok kwojarjar eo “enaaj bōktok kom̄ jān marok n̄an meram eo ekabwilōñlōñ.”³

Bōlen 6,000 Armej ro Rekwojarjar ilo Raan-kein Āliktata raar bōk kaiñi ko an tampeļ m̄okta jān diwōjļok eo jān Nauvoo. Būreejtōn Brigham Young (1801–77) eaar ba, “Eaar tarukelel eo eaar waļok jān armeј ro rekwojarjar n̄an bōk kaiñi ko [an

tampeļ], im eaar tarukelel ilo m̄ōttan eo am n̄an kōm̄mani n̄an er, bwe Iaar ajeļok eō make n̄an jeral eo an Irooj ilo Tampeļ boñ im raan, ejjab ļapļok jān emen awa in kiki, ilo juon joñak, juon raan, im rool n̄an m̄weo juon kōttan ilo juon wiik.”⁴ Kajoor im pen eo an bujen ko an tampeļ rej tiioñe ļok armeј ro rekwojarjar ilo aer iloļok jān jikin kweilōk ko aaer im tampeļ n̄an juon em̄makūt n̄an juon jikin jab jeļā kake.

N̄an meļeļe ko reļlapļok, etal n̄an www.reliefsociety.lds.org.

KAKEMEMEJ KO

1. Robert D. Hales, “Blessing of the Temple,” *Liaona*, Oktoba 2009, 14.
2. Boyd K. Packer, *The Holy Temple* (1980), 170, 171.
3. *Teaching of Presidents of the Church: Joseph Smith* (2007), 414
4. *Teachings of Presidents of the Church: Brigham Young* (2007), 414

Ta lakuj in Kōm̄mane?

1. Ta eñjake eo Inaaj kwaļok n̄an kōkajoorļok ro lј loļok er ilo ļōm̄nak eo aer n̄an “itok n̄an tampeļ”?
2. Ewi wāween aō make bōk kōjeram̄man ko an tampeļ?

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