

Jān Būreejtōn Dieter F. Uchtdorf

Rikakpilöklök eo Kein Karuo ilo
Būreejtōnji eo Kein Kajuon



Leen M̄admōd ko an Anij

Juōn kōrā etan Christa ekar jermal ilo juōn kom̄bani jidikdik in ine. Ekar iakwe jermal eo an. Ekar juon menin kabwilōnlōn eḷap bwe kajjojo iaan ine jiddik ko ej wiakaki rej make okoktak n̄an juon men ekabwilōnlōn—juon kārōt, juon kābij, aaget juon wōjke oak ekajoor.

Christa eḷap an iakwe jijōt ilo kamputōr eo an im bōk wōrtar im uwaaki kajjitōk ko. Ak juon raan ekar itok juon kajjitōk eo eḷokjenan kake.

“Ine in ejjab em̄man,” riwia eo ekar ba. “Ikar wiaki ruo allōn emootḷok im ejañin wōr jabdewōt.”

“Kwar ke kalbūni ilo būdej ko rem̄man im utidikdikier jidik im n̄an an bōk meram in al?” Christa ekar kajjitōk.

“Jaab, ak ikar kōm̄mane ijo koṅaō,” riwia eo ekar ba. “Ikar wiaki ine ko. Ij ba wōt, enaaj kar *ejjeḷok kajjitōk kake* naaj eddōk.”

“Ak kwar jab kalbūni?”

“Jaab. Mejeḷein bwe in kar kattoo peiū.”

Christa ekar ḷōm̄nak kōn menin im kar ḷōm̄nak bwe en wōr wāween kallib ilo jeje. Ekar lo mejlan ta laajrak eo jinoin tata: “Kwōj aikuij ḷoor buñtōn ko n̄an ine eo bwe en juḷ. Kwōban likūt n̄an ioon kōbat eo am̄ im ḷōm̄nak bwe enaaj eddōk.”

Ekar jab etto im barjuōn kajjitōk ear kaḷokjenan.

“Ine kā rejjab kalle,” juon ruwia ekar kwaḷok an inepata.

“Kwar ke kalbwini ilo juon bwidej em̄man?” Christa ekar uwaak. “Kwar ke leḷok joñan dān im n̄an an bōk meram in al Em̄man ke joñan am utidikdiki im kōjeke?”

“O, aaget,” ruwia eo ekar kapen wōt ijo an. “Ikar kōm̄mani aolep men kein lukkuun āinwōt an ba ikilin pakij eo. Ak rejjab jermal.”

“Elōn ke men ekar waḷok? Rekar ke juḷ?”

“Ejjeḷok men ekar waḷok,” ruwia eo ekar ba. “Ikar kalbwini āinwōt an ba. Ikar kōtmene bwe in m̄ōnā tōmato ilo iien kōjota. Kiiō elukkuun nana aō mour.”

“Kōttar,” Christa ekar uwaak. “Kwōj ba kwar kalbwini ine eo rainin?”

“Jab bwebwe,” ruwia eo ekar ba. “Ikar kalbwini juon week emootḷok. Ikar jab kōtmene bwe in elolo leen tomato ilo raan eo kein kajuōn, ikar kōttar wōt. In mōk ba n̄an kwe, ekanooj in loñ iien aō utidikdik im kōttar kōtaan iien eo im kiiō.”

Christa ekar jeḷā ke enaaj kar aikuij in kobaik tok bar juōn buñtōn: “Ine kein rej atartar wōt ippān kien ko an ānbwin. Eḷañne kwoj kalbwin ine ko ilo jibboñ im kōtmene n̄an am̄ m̄ōnā leen tomato jemḷokin week eo, kwonaaj inepata. Kwōj aikuij in kijenmej im kōttar oktan jermal eo kwar kōm̄mane m̄okta n̄an an walok tōprak.”

Aolep men rekar em̄man m̄ae iien Christa iien eo ekar bar bōk juon naan in elotaan.

“Eḷap aō inepata ippān ine kā am̄,” ruwia eo ekar jinoo. Iaar witidikdiki, kōm̄man bwe ren kōjeje, im kōttar m̄ae iien āliktata rej kalle.”

“Āinwōt ejim̄we am̄ kōm̄mane aolepen men kane.” Christa ekar ba.

“Aolep men im em̄man, “ruwia eo ekar uwaak. “Ak ta

ekar wōr ippa ekar juon zucchini!”

“Rekoḡot e aō ej kwaḷok ke ej ine ko kwon kwar wiaiki,”
Christa ekar ba.

“Ak ijjab kōḡaan zucchini; ikōḡaan baañke!”

“Ij jab ḷoḡre.”

“Ikar kalwini ine ko ḡan jikin bañke—ejja bwidej eo wōt ekar kwaḷok bañke ko iio eo ḷok. Ij nebare menin eddōk kein aolep raan, jiroñ er renaaj jet bañke ko renaaj aiboojoj. Ak ijjelokin aer kilep, doulul, bañke oran, ibōk men aetok, zucchini maroro. Būjin!”

Christa ekar jeḷā kiō bwe buñton ko rejjab bwe im ekar aikuij ḡan likūt juōn pedped in katak: “Ine kein kwōj kalbwiji im iien eo kwoj kalbwini rej kwaḷok leen jermal.”

Kien ḡadmōde leen ko

Rijilōk eo Paul ekar katakin kōn wāween an Anij ḡadmōd:

“Komḡwin jab bōd; Anij e jab likūt bwe ren kajjirere kake E: bwe jabdewōt eo armej ej kalbwini e, men in enaaj barāinwōt ḡadmōd e.

“Bwe eo ej kallib ḡan kanniōkin, jān kanniōkin enaaj ḡadmōd wabanban; e eo ej kallib ḡan Jetōb, jān Jetōb enaaj ḡadmōd mour indeeo.

“A jen jab mōk ilo kōḡman emḡman: Bwe ilo iien ekkar je naaj ḡadmōd elaññe je jab parōk” (Galetia 6:7–9).

Ilo tōre ko ḡokta, Irooj eaar letok ḡan kōj bar māletlet im ḡan lo kien in eaorōk:

Anij ekar kwalok ke ewōr juon kien im jab maroñ in bōke eo im kar ejaake ilaḡ ḡokta jen bedbed ko an laḷ in, eo im aolep kōjeramḡman ko rej bedbed ion—

Anij eaar kwaḷok bwe ewōr juon kien eo ej jāmin kōmālim ta eo emōj keañ kake ilaḡ ḡokta jān an tōt pedped ko an laḷ, ej kōn pokake kien in eo im kōjeramḡman ko rej pedped ion. Im ñe jej bōk jabdewōt kōjeramḡman jen Irooj, ej jen pokake kien in eo im kōjeramḡman ko rej pedped ion im ñe jej bōk kōjeramḡman jān Anij, ej jān pokake kien eo kar ejaake (Lale D&C 130:20–21).

Men eo jej ḡadmōde, jej bōk leen.

Leen ḡadmōd eo an Anij eḷap an aiboojoj. Ro rej kautiej E, kōjeramḡman ko an railbojoj rej itok “joñak ko remḡman, jiped lallḷok, im kōḡakūtūt ippān doon, im ettōr ion. . . . Bwe kōn joñak eo komḡij joñak kake, naaj bar joñak ḡan komḡ” (Luk 6:38).

Āinwōt an ine ko ilo mour in aikuij kijejeto im kijenmej, ej bar āinwōt kōjeramḡman ko an lañ. Jejjab maroñ in likūt mour in kabuñ ko an ḡan juon kōbat im kōtmene bwe enaaj ḡadmōde kōjeramḡman ko an jetōb. Ak eḷaññe jenaaj kalbwini im kōjparok joñak ko an kōjpeḷ in ilo kajjojo raan in mour ilo baamḷe eo ad, ewōr juon kōttōbar bwe ajri ro nejid ren eddōk ḷok ḡan kwaḷok leen eo eḷap an jetōb ḡan er im ḡan epepen ko tok ilju im jeklaj.

Anij ejjab aolep iien ḡōkaj in uwaaki jar ko ad—jet iien ejjab alikkar aer naaj itok—ak Anij eḷeḷā ta eo emḡman tata ḡan ajri ro Nejin. Ilo ḡool, juon raan enaaj alikkar ad loe; im ilo raan eo jenaaj kile emḡman im jouj ko an lañ.

Ak ilo tōre in, kōttōbar eo im lañlōñ eo ad eḷap ej ḡan ḷoor buñtōn neen ko neen Māajta im ad Rilḡmoḡor im ḡan mour jimḡwe im kōḡmanḡman ḷok jokin mour bwe kallimur eo im ḡamōd eo aiboojoj an Anij eḷeḷok wōnāñ.

Men eo jej ḡadmōde, jej bōk leen.

Eñin ej kien eo jen lañ.

Eñin ej kien eo an ḡadmōd.

KATAKIN JĀN ENNAAN IN

Kōnono ippān ro kwoj loḷok er ewi wāween an kien eo an Anij kōn ḡadmōd jermal ilo jemjerā ko, oktak im naan in kaḡool, ak jermal im kōttōbar ko an jeḷāḷokjeḷ. Kōmaroñ riiti im lōmḡak kake eoon ko rej epaakeḷok kien in, āinwōt Jabōn Kōnnan ko 11:18; 2 Korint 9:6; im Alma 32. Rōjañ er ḡan etale kōtōpar ko aer ḡoktaḷok im kōḡman kōtōpar kāal ḡan bōk tōprak ko remḡman. Jipañ er kōḡmane juon karōk ḡan jerbale aolep iien ḡan tōpar kōttōpar eo aer eaetok kitien.

AJRI RO

Karōk lien am ḡadmōd

Kien ko an Anij kōn ḡadmōd ej bwe eḷaññe jej kōḡaan juon men tokālik, jej aikuj in jerbale kiio. Eḷaññe jej kōḡaan katōk juon jikin kallib, jej aikuj in katōk ine ko, utdikdiki, im kōjparoki jān mar ko. Eḷaññe jejjab kōḡman menin, jemin bar ḡadmōd tokālik!

Ijin ilaḷ ej juon laajrak in jet “leen” komaroñ kōḡaan ilo mour eo am. Jei jet iaan men ko komaroñ kōḡmani allōñ in ḡan jipañ eok bōk kōjeramḡman kein.

- Juōn em̄ elemōŋōŋō
- Jeļāļokjeŋ
- Ro mōttad remŋan
- Peptaij im Kapene
- Naan in kamool eo kōn Jisōs Kraist

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Mijen eo Ekwojarjar an Jisōs Kraist: Messaia

Tōmak, Baamle, Deor

Kanooj jar ilo ekkatak kein katakin in im pukōt nān jelā ta eo nān kwaļok. Ekōjkan naaj meļeļe mour eo im mijen eo an Rilōmōor eo ej kōļapļok tōmak eo ami ilo E im kōjeramman ro kwoj (bōk eddoier)mije er kōn naan in katak an kōrā? Nān meļeļe ko reļļap ļok, etan nān reliefsociety.lds.org.

Eñin ej juon mōttan an Naan in Katak ko an Kōrā ro ej pijaik wāween ko kōn mijen eo an Rilōmōor eo.

Jeje ko rekwōjarjar rej katakin bwe jemaroñ jokwe imaan mejen Anij “kōn telloke, im tiriamōkake, im jouj an Messaia” (2 Nipai 2:8). *Messaia* ej “juon naan in Aramaic im Hebrew im melele eo an ‘ekkapit eo.’ . . . Ilo Kallimur ekāāl Jisōs rej kūri RiKraist eo, eo ilo kajin Greek ej *Messaia*. Melele in Rikanaan eo kar kapiti, Pris, Kiiñ, im riBōktok.”¹

Elder Jeffrey R. Holland jen Doulu eo an Joñoulruo Rijilōk ro ekar kaṃool: “Ijelā [Jisōs Kraist] ej Rikwojarjar eo in Israel, Messaia eo enaaj juon raan bar itok ilōñ in ai-boojoj eo āliktata, nān jijōt ioon laļin einwōt Irooj ioon irooj ran im Kiiñ ioon kiiñ ran. Ijela ke eļeļok bar et letok iumwin lañ ko im juon emman [ak kōrā] maroñ in lōmōoren.”²

“[Jisōs Kraist] ej Rilōmōor im Ripinmuur eo an laļ,” Būreej-tōn Dieter F. Uchtdorf eaar ba,

Rikakpilōklōk eo Kein Karuo ilo Būreejtōnji eo Kein Kajuon. “E ej Messaia eo kallimur kake. Ekar mour juon mour ewānōk im pinmuur kōn jerawiwi ko ad. Enaaj aolep iien pād ippād. Enaaj ire ilo tariṃae ko ad. E ej ad kōjatdikdik; E ej ad lōmōor; E ej ad ial.”³

Bar jet eoon ko

Jon 1:38–41; 4:25–26, 40–42;
2 Nipai 6:13; 25:16–17

Jān Jeje ko Rekwojarjar

Kōrā rikaļooran Kraist eaar kaṃool kōn jermal eo An āinwōt juon Messaia. Mary Magdalene ekar rikaloran Jisōs Kraist. Ekar e eo jinoin ekar loe “Dekā eo kar kōmākit jen mejān lōb eo” ilo jibboñ in jerkakpeje eo an Kraist. Ekar “jutak iturin lōb eo im jañ” ālkin an kar jelā ke ānbwin eo An ekar jako ilo lōb eo.

Liin eaar oktak “im lo Jisōs ej jutak, im jelā bwe ejjab Jisōs eo.

“Jisōs eaar ba nān Liin, kōrā, etke kwoj buruōmōj? Wōn eo kwoj pukōte? Lieo, ej lōmṃak ej rilale jikin kallib eo, eaar ba nān e, emman eñ, eļañne kwe eo kwaar kalbwini jiroñ eō ia eo kwar kōbabuik ie, im inaa j bōk e.

“Jisōs eaar ba nān e, Mary. Eaar oktaklik, im ba nān e, Rabboni; eo ej ba, Maahta.” Mary ekar kile bwe Ekar jab rilale jikin kallib eo ak Jisōs Kraist, eo Messaia. (Lale Jon 12:1–3).

KAKEMEMEJ KO

1. Tōl nān Jeje ko Rekwojarjar, “Messaia”; scriptures.lds.org.
2. Jeffrey R. Holland, “The Only True God and Jesus Christ Whom He Hath Sent,” *Liahona*, Nov. 2007, 42.
3. Dieter F. Uchtdorf, “The Way of the Disciple,” *Liahona*, May 2009, 78.

Ļōmṃak kōn Menin

Etke eaorōk bwe jen meļeļe jermal eo an Rilōmōor āinwōt Messaia eo?