



HALIVIM NARAPELA WANTAIM SORI PASIN

Taim yu wok long bihainim eksampol bilong Sevia long sori pasin, yu bai painim olsem bai yu kamapim senis long laip bilong ol narapela.

Sori pasin em long gat save long bel hevi bilong ol narapela lain na tu long gat laik long litimapim dispela hevi na rausim i go. Kavanen long bihainim Sevia em i wanpela kavanen bilong sori pasin long “karim hevi bilong wanpela narapela” (Mosiah 18:8). Wok bilong was long ol narapela em i wanpela opotuniti long wok lukautim olsem Bikpela save wokim: wantaim “sori pasin, long mekim kamap wanpela senis” (Jude1:22). Bikpela i tok, “Soim marimari na sori pasin olgeta man long ol brata bilong em” (Zechariah 7:9)

Sori Pasin bilong Sevia

Sori Pasin bin wanpela kain strong long ministri bilong Sevia (lukim sidebar. “A Compassionate Savior”). Sori Pasin bilong Em long ol manmeri i bin mekim Em long halivim ol lain stap nambaut long hap Em i stap long planti taim. Long save gut long ol nid na laik bilong ol lain, Em bin inap long blesim ol na tisim ol long ol wei em i impoten long planti bilong ol. Laik bilong Sevia

long litimapim yumi antap long ol hevi bilong yumi bin kisim em i go long dispela nambawan samting bilong sori pasin i bin kamap: Atonmen bilong Em long ol sin na pilim pen bilong ol manmeri.

Save bilong Em long givim long ol nid bilong ol manmeri em i wanpela samting yumi inap long wok hat long kisim taim yumi wok long wokim sevis wok. Taim yumi wok long stap long raitpela wei na harim tingting bilong Spirit, yumi bai kisim gutpela tingting long halivim long ol gutpela wei stret.

Kavanen bilong Sori Pasin bilong Yumi

Papa Long Heven i laikim ol pikinini bilong Em long i gat sori pasin. (lukim1 Corinthians 12:25–27). Long kamap trupela disaipol, yumi mas kamapim na soim sori pasin long ol narapela lain, moa yet long ol dispela lain husat i gat nid (D&C 52:40).

Long baptisim kavanen bilong yumi, yumi kisim antap long yumi yet nem bilong Jisas Kraus, yumi witnes

olsem yumi laik long yusim sori pasin. Presiden Henry B. Eyring, Nambatu Kaunsela insait long Nambawan Presidensi, bin tis olsem dispela presen bilong Holi Gos i halivim yumi long wokim dispela: “Yu wanpela kavanen memba bilong Sios bilong Jisas Krai. . . .

“Olsem na yu gat dispela filing long laik long halivim wanpela man o meri husat i wok long painim hat long muv go het ananit long hevi bilong bikpela pen na hat taim. . . . Yu bin promis olsem yu bai halivim Bikpela long mekim ol hevi bilong ol narapela lain bai i no hevi na bai ol i kisim kamfot. Yu bin kisim pawa long halivim long mekim ol dispela hevi bai i no inap hevi taim yu kisim presen bilong Holi Gos.”¹

Wanpela stori, em long wanpela sista long kantri Russia bin gat wanpela hat taim insait long famili na dispela i stopim em long go lotu long moa long wanpela yia. Narapela sista long brens halivim em wantaim sori pasin olgeta Sande taim em i wok long ringim em long tokim em long ol toktok, skul, singaut bilong misinari wok, ol nupela bebi i bon, na ol narapela nius bilong brens. Taim hevi bilong dispela sista i bin stret, em i bin pilim olsem em i hap yet bilong dispela brens bikos long poroman bilong em husat i wok long ringim em long olgeta wik.

NOUT

1. Henry B. Eyring, “The Comforter,” *Liahona*, May 2015, 18.

FOPELA TINGTING LONG KAMAPIM SORI PASIN

Maski sori pasin i planti taim save go bikpela bihain long yumi kisim save long ol traim bilong yumi yet, i gat sampela samting yumi save wokim tede long kamapim sori pasin. Tingim ol sampela wei yu inap long yusim ol dispela fopela samting hia:

Pre long en. Taim yu askim long halivim long Papa long Heven, Em bai opim bel bilong yu, na “yu bai nau pilim wantaim olgeta bel bilong yu wanpela sori long ol oltaim oltaim gutpela sindaun na hamamas bilong ol narapela lain” (*Preach My Gospel: A Guide to Missionary Service* [2004], 118; lukim tu Moroni 7:48).

Traim long wokim. Yu inap long soim sori pasin wantaim pasin bilong harim na save. Putim yu yet long kain sindaun bilong ol na tingim hau ol i wok long pilim. Sapos em i stret long kain sindaun bilong yu na taim em i stret tu, yu inap long givim halivim long mekim pen na hevi bilong ol i go isi liklik.

Bihainim ol tingting yu wok long kisim. Bikpela bai inap soim aut long yumi ol sampela wei long soim sori pasin olsem yumi yet i no inap long luk save long en. Taim yu pilim Spirit i suim yu liklik long halivim ol narapela, noken wet liklik long wokim samting.

Kamap olsem wanpela klostu poroman. Long soim sori pasin em inap isi tasol olsem taim yu soim trupela laik long laip bilong ol narapela lain. Lain long harim gut (lukim “Ministering Principles: Faipela Samting Ol Lain bilong Harim Gut i Save Wokim,” *Liahona*, June 2018, 6–9). Lav bilong yu long ol bai go bikpela, na em i bai isi long luk save long ol wei long soim lav dispela lain.

A COMPASSIONATE SAVIOR

Tingim long stadim sampela long ol dispela skripsa long lukim hau sori pasin bilong Jisas Krai i muvim Em long oraitim ol sikman, blesim ol manmeri na tisim ol lain stap wantaim Em long taim bilong ministri bilong Em: Matthew 9:35–38; 14:14; 18:27, 33; 20:30–34; Mark 1:40–42; 5:19; 6:30–42; 9:22; Luke 7:13; 10:33; 15:20.

Ministering Principles i stap long halivim yumi long lain long lukautim wanpela narapela—i no long sherim olsem wanpela toktok. Taim yumi kamap long save long lain yumi save sevim, Holi Gos bai givim tingting long yumi long save wanem toktok ol bai inap nidim antap long lukaut na sori pasin bilong yumi.