



**Titenani
Henry B. Eyring**
Fotufod a Ddi Kan wo
Atitenafod a Wddi Kan no mu

Abusua Betumi Atena Abɔ mu Afebɔɔ

Asofodie tumi a wode kyekyere mmusua bɔ mu no ye Onyankopɔn akyedee kese pa ara no mu baako. Onipa biara a ete nkwangyee nhyehyee no ase no hwehwe se obenya saa nhyira yi. Nsoano ayeyedee a woye no wo Asore A Ewo ho ma Nna a Edi Akyire Ahotefod tempol a woyi asi ho nko ara mu na Onyankopɔn hye bɔ se wobetumi aka mmusua abɔ mu afebɔɔ.

Asofodie nsafod a etumi ye wei no, wosan de baa asase so bio bere a nkɔmhyeni Elia de maa Joseph Smith wo Kirtland Tempol no mu. Wode saa nsafod yi ama wo adedie ntoatoaso so nam nkɔmhyefod atasefod a wɔwɔ Yesu Kristo Asore a Ewo ho ma Nna a Edi Akyire Ahotefod mu so.

Wo n'asase so dwumadie mu no, Agyenkwa no kasa faa tumi a wode so mmusua ano kyeree Petro, Ne Somafo Kandifod no, bere a okaa se, "Nokore mese mo se, biribiara a mobekyekere no asase so no, wobekyekere no soro: na biribiara a mobesane no asase so no, wɔbesane no soro." (Mateo 18:18).

Selestia aheman mu pe na yebetumi atena abɔ mu se mmusua afebɔɔ. Mmusua betumi atena ase wo Soro Agya no ne Agyenkwa no anim. Nkɔmhyeni Joseph Smith faa saa kwan yi so kyerekyeree saa suahunu nwanwaso yi wo Nkyerekyere ne Apam no mu:

"Bere a Agyenkwa no beyi ne ho adi no yebehunu no sedee ete. Yebehunu se oye onipa te se yen ara.

"Na saa abusuabɔ a ete yen ntam wo eha no betena yen ntam wo ho, nanso animuonyam a enni awiee na ebeka ho,

dee eye animuonyam a yenni seesei" (N&A130:1-2).

Saa tweresem yi susu se yebetumi de awerehyem apere de soro susudua no adi dwuma wo twaka a ewo yen mmusua mu. Yebetumi adwene yen abusuafod ho yie, atasefod ne awufod nyina ara, na yeaye dee yebetumi biara ama won asofodie ayeyedee a ebeka yen abɔ mu wo soro.

Mo mu pii, mmofra ne mpanin nyina ara, reye saa. Moahwehwe mo nananom a wonnya nnyaa ayeyedee a ebetumi aka mo abɔ mu no din.

Erekame aye se mo nyina ara mowo abusuafod atasefod a wonnya abusua nsoano a enam asofodie no so. Pii no ara na wɔwɔ abusuafod atasefod a wɔagye asofodie ayeyedee no nanso wonnkora apam a wone Onyankopɔn aye no. Onyankopɔn behyira wo ama woatumi de gyedie aboa saa abusuafod no nyina ara. Wowo bohye a Awurade de ma N'akyidifod a wɔko kotwe aforɔ ba Ne nkyen no:

"Na obiara a ogye mo no, me nso mewo ho, efri se medi mo anim kan. Mewo mo nsa nifa ne mo benkum so, na me Honhom bewo mo akoma mu, na m'abofod betwa mo ho ahyia, aso mo mu." (N&A 84:88).

Mehwe mpoma a ewo me dwumadie bea ha a, mehunu eyerenom ne kununom da biara a woretwa mfonini wo nhwiren fafe ne abura nsuo a erepete mu. Eye a okunu no fa oyere no wo ne nsam, na ode nan a erepopo tu anamon kakra, bere a mfonitwani no retwa awaree mfonini no. Bere biara a mehunu saa no, medwene awarefod a mahyia won bere kakra ntam—eto da a bere tiawa bi wo won awaree no

akyi no— se obra beye den a wode won ani kyere mmea afoforɔ. Wobetumi ahwere won nnwuma. Wobetumi awo mma a wɔwɔ ohaw kɛsee. Yaree betumi aba. Na afei nneyee a ema obi ye ma ofoforɔ sedee ohwehwe se woye ma no—bere a nneema mu ye mmre no—bema yeaye akatakyyie wo saa mmere a yedwen se yen ahooden asa no mu.

Ɛwo se yede saa nkitahodie a yede beko Osoro Agya anim no ma yen mmusuafoɔ. Yemmo mmoden se yennfom anaa yenni biribi ho yaw. Yebetumi asi nkete se yede bone bekye ntɛm korakora. Yebetumi apere ahwehwe afoforɔ anigyee akyen yen dee. Yebetumi anya abotere wo yen kasa mu. Bere a yerepere se yebeye weinom nyina ara no, yebeto nsa afre Sunsum Kronkron aba yen mmusua ne yen abrabɔ mu.

Bo a mehye mo ne se, yenam Awurade mmoa ne nnuho akoma so betumi anya abrabɔ a yere se yenyi no afeboɔ no bi wo saa asetena yi mu. Osoro Agya do yen. Ope se yesan ko ne nkyen. Agyenkwa no nam Ne Mpata tumi so ma ho kwan ma yenyi akoma mu nsakyeraree a yehia ama yeatumi awura ne tempol kronkron no mu, na yeaye apam a yebetumi adi so, na mmere kakra akyi no yeatumi atena ase se abusua wo selestia animuonyam fie no— mu afeboɔ.

NKRANSEM YI MU NKYEREKYERE

Bere a woreka abusua a enniawiee ho asem no, susu dee Elda Richard G. Scott a aka Asomafoɔ Dumien Kuo no ho no aka no: “Monhwehwe dabiara se mobehye mo mmusua den. Momfa anisoadehunu nhwehwe hia a ehia se mmusua benya nsɔano wo tempol. . . . Se monya nsɔano ayeyedee wo tempol no anisoadehunu,” no a, mobeboa akyekyere Onyankorɔn ahe man no wo asase so.” (Mama Mo Nhwesɔ bi,” *Liahona*, Kotɔnimma 2014, 34). Kwan ben so na wobetumi aboa won a wokyerɛ won adee no ma wanya anisoadehunu afa nsɔano a woye no tempol mu no ho? To nsa fre won a wonnya nnyaa nsɔano no ma wonkasa mfa kwan a wobenam so agye ayeyedee no. To nsa fre won a wanya nsɔano no ma wonkasa mfa kwan a wobetumi akora won abusua a enniawiaiee no na wonpere se wabema won nkitahodie no atu mpɔn.

MMABUNU

Wɔama mene M’Abusua Anya Twaka Afeboɔ

Laura Burton na Otwereee

A hwefoɔ afoforɔ tee me bere a na manya mfee ammiensa; me maame ankasa kaa se wobewie abagyee nhyehyeee no a gye se m’ahwefoɔ no gye tom se wobetwen ma manya mfee 12 ansana manya Asore no ayeyedee. Na ohunu no se ewo se menyini ansana na metumi asi me ara me gyinaee, nanso na eye den pa ara se metwen.

Aane na eye den ma me se mehunu se wɔrebɔ me nnamfo pii asu bere a wonyaa mfee nwoɔtwe, nanso na eye me ya pa ara se wɔrentumi nnye nsɔano mma mene m’ahwefoɔ ne me nuanom mpanimfo no nye baako kɔsi se menyina mfee 12. Na mesuro se biribi besi a emma wontumi nnsɔ me ano nnka won ho.

Bere a me mfee a etɔ so 12 reben no, yehyee ase yee ahoboa twenn m’asubɔ ne mene m’abusua nsɔano. M’awofoɔ maa me kyere tempol korɔ a yebeye nsɔano no wo mu. Na eye me se San Diego California Tempol no na eye fe pa ara kyen ne nyina ara, eno nti m’abusufoɔ nyina ara gye toom se yebeye nsɔano no wo California.

Na me ho pere me se mene m’awofoɔ ne me nuanom bebɔ mu aye abusua afeboɔ. Wo nsɔano no mu no metee Honhom no nka pa ara a menntumu nnkyere mu. Seesei yi a mene m’abusua aye nsɔano abɔ mu yi, awerekyekyerɛ ne asomdwoee abesi oyaw atenka a na mewo no anan mu, efiri se benim se seesei mene won wo twaka afeboɔ.

Otwerefoɔ no te Utah, USA

MMA

Yerema tempol no asom yen bo

Titenani Eyring kyere mu se enam asofodie no nti, yewo akwannya se yebeko tempol akoye nsɔano abɔ mu se abusua afeboɔ. Ye, anaa hwehwe tempol mfonini na fa si bea a ebema woahunu dabiara. Twere nneema a ebekyerɛ sedee wobesiesie wo ho ako tempol da bi.



Gyedia, Abusua, Jgyee

Yesu Kristo Su ahodo; Ahonidie

Fa mpaebɔ sua saa nsem yi hwehwe se wobehu dee wobekye. Kwan ben so na se wote Agyenkwa no suban kronkron no ase a wo gyedia a wowa wo ne mu no benyini, na ahyira won a wonam nsrahwɛ nkyerekyerɛ so hwe won so no? Se worepe mu nsem bio a, ko reliefssociety.lds.org.

Wei ye Nsrahwɛ Nkyerekyerɛ Nkrasem nnidisoo a ekyerɛ Agyenkwa no suban kronkron no.

"Ma ahonidie nkɔ so nsiesie w'adwene a ennyae da; afei w'ahotosoo benyini abeye den wo Onyankopɔn anim; na asofodie nkyerekyerɛ no besoo agu wo kra so te se bosuo a efiri soro" (N&A 121:45).

Deen ne ahonidie? Titenani James E Faust (1920–2007) kaa se: "Ahonidie nkyeremu ankasa ne teneneeye a eboa ye yen suban."¹ Titenani Gordon B. Hinckley (1910–2008) de kaa ho se: "Onyankopɔn do ye ahonidie nyina ara, papaye nyina ara, ne suban ahooɔn nyina ara nhini."²

Dee efa twaka a eɔa mmaa ne ahonidie ntam no, Elda D. Todd Christofferson a oka Asomafoɔ Dumieniu kuo no ho kaa se: "Mmaa de ahonidie bi na eba wiase yi mu, akyedee kronkron a ema wonya nimdee a wode saa gyedia, akokoduro, tema, ne nsakyeræe pa a ewo nkitahodie ne amammre suban no

ma afoforɔ. . . .

"Anuanom mmaa a mowa kuo biara mu, eye nkitahodie a wone Onyankopɔn no wo no, dee oye Soro Agya a oye wo suban pa tumi fareba, pe na ewo se woma edi kan. Kae se Yesu tumi no nam ne som korongyeen a oɔde maa Agya no so na ebaae. . . . Pere se wobeye Agya no ne Oba no kyidifoɔ a ote saa, na wo nkentensoo rempepa da,"³

Tweresem Afoforɔ

Nnwom 24:3–5; Filipino 4:8; 2 Petro1:3–5; Alma 31:5; N&A 38:23–24

Wo Tweresem no mu

Nne, mmaa a wodi won ho nni, a gyedia ahye won ma no twe ben Agyenkwa no. Wo Luka 8 no yekan biribi fa oɔbaa a na mogya atu no mfee 12 a na onnya ayaresa no. Ohwehwæ ayaresa bere a oɔbaa "befirii [Kristo] akyi bekaa n'ataadee n'ano nnwo, na amonom ho ara na mogyaguo no twae. . . . Na Yesu kaa se: Obi aka me, na mahunu se

ahooɔn bi⁴ afiri me mu ko." Saa oɔbaa a oɔdi ne ho nni yi kotoo wo n'anim, na okaae wo oman no nyina ara anim se "oɔkaa no" na "ne ho sanee no amonom ho ara. Na oka kyeræe no se: Oɔbabaa, hye den, wo gyidia agye wo nkwa." (hwe Luka 8:43–48; hwe 6:17–19 nso).

Enam n'ahonidie so na⁵ Kristo tumi sa yen yaree, ma yen ahooɔn, hye yen den, kyekyerɛ yen werɛ na ohye yen nkuran se yede akokoduro ne gyidia twe ben no a.

ATWERE.

1. James E. Faust, "Onyankopɔn Mma Mmaa Teneneefoo Ahonidie," *Liahona*, Kotonimma 2003, 108.
2. Gordon B Hinckley, "Titenani Gordon B. Hinckley kasa no mu nyiyimu bi a efiri *Ensign*, Ofo. 1996, 73.
3. D. Todd Christofferson, "Mmaa Bra Pa Ahooɔn," *Liahona*, Obubuo, 2013, 29, 31.
4. Ahonidie wo tumi (hwe Marko 5:30).
5. Wo Tweresem Akwankyerɛ no mu no, "Wokyere mu se Asofodie ye: "Tumi ne ahooɔn a Onyankopɔn de ama ne onipa se onni dwuma wo ade nyina ara mu mma onipa nkwayee" (N&A 50:26–27).

Dwene Wei ho

Kwan ben so na ahonidie ma yen tumi na ehye yen den?