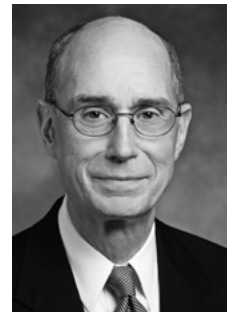


Titenani Henry B. Eyring

FotufŌ a Ɖdi Kan wŌ
AtitenafoŌ a WŌdi Kan no mu



Anigyee ma WŌn a YedŌ wŌn

Yen nyinaa pe anigyee ma wŌn a yedŌ wŌn, na yepe se se wŌbekŌ ɔyaw bi mu mpo a, anka enye kakraa bi. Se yekenkan twerstohŌsem a efa anigyee—ene ɔyaw ho—wŌ Mormon Nwoma no mu a, yen akoma boto bere a yedwene yen adfoŌ ho. Nokore twerstohŌsem a efa anigyee bere bi ho nie:

Na ebaa se apereaperee biara amma asaase no so, enam OnyankopŌn ɔ a ete nkurŌfoŌ no akoma mu no nti.

Na aniberebere, anaa akasakasa, anaa sakasakaye, anaa adwaamanmmŌ, atorŌsem, naadaa, anaa awudie, anaa adwamanssem ahodoŌ biara ansi; na nokware mu, nnipa biara nni nkurŌfoŌ no nyina ara mu a OnyankopŌn de ne nsa bŌ wŌn a wŌn anigyee te se saa nkurŌfoŌ yi.

Afei yekankanee:

“Na na wŌahyira wŌn yie! Na Awurade hyiraa wŌn wŌ wŌn dwumadie nyina ara mu; aane, ɔhyiraa wŌn na ɔmaa wŌye fŀmfrŀm kŌsii se mfiɛ ɔha ne du mpo twaa mu kŌɔ; na awoŌntoatoasoŌ a ɛdi kan wŌ Kristo mmaɛ akyiri no nso twaa mu kŌɔ a na apereaperee biara nni asaase no so” (4 Nephi 1:15–16, 18).

Kristo akyidifoŌ adfoŌ bŌ mpaee na wŌye nhyira bi sei ho adwuma ma aforŌ ne wŌn ara wŌn ho. Yen mu pii no, twerstohŌsem a ɛwŌ Mormon Nwoma no mu ne yen suahunu, yenhunu se yebetumi anya anigyee ho akyedeɛ. Yenim se wŌkyere ɛkwan a ɛkŌ anigyee mu no pefee. Yenim nso se ennye mmre se yebekora anigyee, te se NifaefoŌ no wŌ Agyenkwa no nsraakyiri, gye se “OnyankopŌn ɔ no” te yen akoma mu.

Na saa ɔ no wŌ NifaefoŌ no akoma mu ɛfiri se wŌkora mmara a emaa no baa mu. Saa mmara no tŀfabŌ wŌ adidikronkron mpaee no mu, a eɛde yen Soro Agya ɔfoŌ ho adesre a ɛfiri akoma mu na ɛhye aseɛ. Yede akoma a yen ara Agyenkwa no mu gyedie, ene ne ho ɔ mapa ahye ma, na ɛbŌ mpaee. Yede akoma mu tee hye bŌ se yebefa Ne din ato yen so, akae No, na yeakora Ne mmarssem nyinaa. Dee ɛdi awieɛ, yekyere gyedie se Honhom Kronkron no, dee ɔto so mmiensa wŌ Onyametire mu no, beka yen ho bere biara, adi adanseɛ wŌ yen akoma mu afa Agya no ne Ne Ɖba no ho. (Hwe Nkyerekyerɛ ne Apam 20:77, 79.)

Se Honhom Kronkron no ka yen ho a, yen akoma betumi asesa na ama yeape na yeagyɛ yen Soro Agya ne Awurade Yesu Kristo ɔ no. Ɖkwan a yebefa so anya OnyankopŌn ɔ wŌ yen akoma mu no ye tiawa, ete se kwan a yefa so hwere saa ɔ no atenka wŌ yen akoma mu. Te se ebia, obi beye se ɔntaa mmŌ mpaee nkyere Ɖsoro Agya, anaa ɔntua ntotosoŌ dudu yie, anaa ɔbegyae OnyankopŌn asem sua, anaase ɔmfii ahiafoŌ ne wŌn a wŌhia mmoa.

Gyinaee biara a emma yenkora Awurade mmarssem no betumi ama Honhom no atwe ne ho afiri yen akoma mu. Se yehwere no saa a, anigyee so te.

Anigyee a yepe ma yen adfoŌ no gyina wŌn gyinaeesie so. Seɛde yedŌ abŌfra bi, investigator bi, anaase yen aɔnkofŌ no, yerentumi nhye wŌn ma wŌnkora mmarssem no seɛde wŌbefata se Honhom Kronkron no beka wŌn, na asesa wŌn akoma.

Enti mmoa papa a yebetumi de ama ne adee biara a ebema won a yedo won ahwe won gyiaeesie yie. Alma de ofre a wobetumi de ama yoes:

“Na mmom mommere mo ho ase wo Awurade anim, na mommo ne din kronkron no, na monwen na mommo mpaee mmerere nyina ara, ama mo nschwe ammoro dee mobetumi asoa so, na ama Honhom Kronkron no ama moanya ahobrasee, odwo, asoommere, abotare, na odo ahye mo ma na abere nyina ara no moanya abodwo-kyere;

“Monnya gyedie wo Awurade mu; na moanya anidaso se mobenya nkwa a enniawiee; na moanya Onyankopon do wo mo akoma mu, abere nyina ara, ama wama mo so wo eda a edi akyire no mu na moaba n’ahomegyee mu” (Alma 13:28–29).

Meb mpaee se won a mod wo won no begye nkanyan fre bi ato mu na wopaw ekwan a eko anigye a enni awiee mu.

NKYEREKYERE A EFIRI SAA NKranSEM YI MU.

Titenani Eyring kyerekyere se anigye a yena wo abrab mu no gyina gyinae a yesie so. Se morepen-nsenpensan nkranssem yi ho a, momfa mo adwene nsi nneema a Titenani Eyring bobo so se yebetumi aye (te se yerebo mpaee, yereye adwuma, yerekyere gyedie, ene yede akoma mu tee retu yen ho asi ho) na ede yen ako saa anigye kwan no so. Wobetumi ama won a wokye-kyere won no atwere nneyee mmienu anaa mmiensa a wabere se wabere a ede won beko “anigye a enni awiee kwan” no so yie.

MMABUNU

Nneyee A Ede ko Anigye mu

Titenani Eyring kyerekyere se “anigye a yere ma yen adfo no gyina won gyinae a wase so”.

Wobetumi akenkan afa nsunsanso a gyinaeesie betumi anya afiri Nifae, Laman, ne Lemuel nhwesoo ho. Laman ne Lemuel nwiinwii na na wampe se wabekora mmaranssem no (hwe 1 Nifae 2:12). Enam saa nti, wodom mee won ne won asefo na wotwaa won firii Awurade anim twenee (hwe 2 Nifae 5:20–21). Nifae sii gyinae se oredi mmaranssem no so (hwe 1 Nifae 3:7), na ne saa nti, one ne nkorfo “tenaa ase wo anigye mu” (2 Nephi 5:27).

Wobetumi asi gyinae aye oteneneeni na w’ani agye. Nanso ebia nkorfo a wawa wo ho beko so asi gyinae a enye a ede ko awereho keese anaa ahohiahia mu. Won ara na wasi saa gyinae no dee, nanso wo nhwesoo betumi anya won so nsunsanso papa. Ebeye den na wo gyinaeesie de anigye abre afoforo? Wo ne w’abusua nsusu akwan ahodo a mobetumi afa so anya nsunsanso papa wo won a wawa mo ho na moaboo won ma wanya anigye.

MMA

Ayamuyie Nnwuma No

Bere a Yesu kosraa nkorfo a wawa Amerika no, kyerekyere won se wonnodo won ho na wonye ayamuyie. Edeen na wobetumi aye de adi Yesu akyi na woado afoforo? Adwenkyere bi nie. Ye ahyensodee wo adwuma no mu biara ho.

- Metumi abam obi a ne were aho.
- Metumi asom obi wo kokoam.
- Metumi akenkan anaa ahwe nhyiamu ase kasabi a efa ayamuyie ho.
- Metumi ato Primary dwom bi ama m’abusua.
- Metumi asere akyere obi a aye se waye ankonam.
- Metumi _____.
- Metumi _____.



Abusua: WiaseFarebae

Gyedie, Abusua, Ɔgyee

Fa mpaebɔ sua saa nwoma yi na hwehwe hunu dee wobekye. Ebeye den na abusua ho nkyerekyere nteasee befa nkyerekyere nsrahwɛ so ahyira wɔn a mohwe wɔn so? Sɛ worepe emu nsem bio a, kɔ relief society.lds.org.

Wɔ Relief Society amansan nhyiamu afe 1995 mu, bere a Titenani Gordon B. Hinckley (1910–2008) kenkanee “Abusua :Dawubɔ a Ekɔ ma Wiase” dee edi kan no, Mmaayewaa amansan titenani Bonnie L. Oscarson kaa se: “ Yɛn ani sɔɔ adiyisɛm tweretohɔsɛm no mu a ɛda hɔ fann, tiawa na eye nokorɛ, na ɛsomm yɛn boɔ. . . . Abusua ho dawubɔ no abeye yɛn susudua a yɛde susu wiase nimdee, na medi adanseɛ sɛ nhyehyɛɛ a wɔde ato hɔ no . . . ye nokorɛ ɛnne sɛdeɛ na ɛtee bere a Onyankopɔn nkɔmhyɛni de maa yɛn beye mfɛe aduonu a atwam no.”¹

Carole M. Stephens, a ɔye fotufoɔ a ɔdi kan wɔ Relief Society amansan atitenafoɔ mu no de ka ho se, “Wɔ Abusua Dawubɔ mu no, yɛsua se, ‘ansana yereba wiase no, na honhom mu mmammarima ne mmam-maa nim na wɔsom Onyankopɔn se wɔn Daa Agya’². . .

“ . . . Yɛn mu biara ka ho, na yɛn ho hia wɔ Onyankopɔn abusua no mu.”³

Yɛwɔ bere a ɛwɔ se awofɔɔ bɔ wɔn afie ne wɔn abusua ho ban mu. “Abusua: Dawubɔ a Ekɔ ma Wiase” betumi aboa wo.

Twerensɛm Nkekaho

Mosaia 8:16–17;
Nkyerekyere ne Apam 1:38

Ayɛsɛm a ɛte ase

“Lee Mei Chen Ho a ɔfiri Tao Yuan Third Ward, Tao Yuan Taiwan Stake, kaa se dawubɔ no akyere no se abusuabɔ boa ma ɔsoro su te se gyedie, abotare, ne ɔɔ nyini. Ɔkaa se, ‘Sɛ meɔ mmɔden kɔ m’anim wɔ dawubɔ no mu a, mɛtumi anya anigyɛ ankasa.”⁴

Barbara Thompson a na ɔwɔ hɔ bere a wɔkenkanee dawubɔ no bere a edi kan no, na akyire yi ɔbesomm se fotufoɔ wɔ Relief Society amansan

atitenafoɔ mu no, kaa se: “medwenee se [abusua ho dawubɔ no] nhyɛ da mfa me ho pii esiane se na menwaree ɛna na menni mma. Nanso ntɛm ara medwenee se, “ɛfa me ho. Meka abusua bi ho. Meye ɔbabaa bi, onuabaa bi, sewaa bi, busuani bi, wɔfaase bi, ne nana-baa bi. . . . Mpo se me nko ara na maka wɔ m’abusua mu a, meda ho ka Onyankopɔn abusua ho.”⁵

ATWERE

- ɛ. Bonnie L. Oscarson, “Defenders of the Family Proclamation,” *Laehona*, Kɔtɔn-maa 20ɛ5, ɛ
2. :Abusua no: Dawubɔ a Ekɔ ma Wiase,” *Liahona*, Obubuo 20ɛ0, ɛ29.
3. Carole M. Stephens, “The Family Is of God,” *Laehona*, Kɔtɔnimaa 20ɛ5, ɛɛ.
- ɔ. Nicole Seymour, “Abusua: WiaseFarebae’ adi mfɛɛ du, *Laehona*, Obubuo 2005, ɛ27.
5. Barbara Thompson, wɔ *Mmaa a wɔwɔ M’aheman mu: Relief Society Adwuma ne n’Abakɔsɛm* (2011), 148.

Susu Wei Ho

Sen na “Abusua: Dawubɔ a Ekɔ ma Wiase” ye tweretohɔsɛm ma yɛn bere yi?