

Titenani Dieter F. Uchtdorf  
na otweresee

Fotufos a Dɔ so Mmienu wo  
Atitenafoos a Wodi Kan no mu



# Onyankopɔn Asem ma Ne Mma

**T**weresem no kyere yen se adee a edikan a Nyankopɔn yesi bere a Obɔɔ nnipa wies ne se obekasa akyerɛ won.<sup>1</sup> Na Owo asemhia ne akwankyerɛ a esom bo ma won. Na enye Ne botae ne se obeha won, na mmom se Obɛboa won ako anigyee ne daapem animuonyam mu

Na na eno ye mfiasee no keke. Efiri saa da no bepem ene, Nyankopɔn gu so kasa kyere Ne mma. Ne nsem no som bo, na yekora, na akyidifos sua no wo awos ntoatoasoo nyinaa mu. Won a wɔhwehwe Nyankopɔn apedeɛ no bu no kronkron na wodi nokore no ho adanseɛ se “Awurade Nyankopɔn renye biribi gye se wayi n’agyina adi akyerɛ ne nkoa adiyifos no ansa.”<sup>2</sup>

Sei na enhyihyeɛ no tea firi mfiasee no, na egu so te saa ene. Enye Tweresem mu anansesem keke; eye Nyankopɔn kwan a Ofa so de N’ahiasem ma Ne mma. Oyi nnipa bi firi yen mu, fre won se nkɔmhyefos, na Oma won Nensem a wonka, na Oto nsa fre yen se “yenne no te se deɛ efiri [Ono] ara n’anum.”<sup>3</sup> Waka se, “eye mankasa me nne anaa menkoa nne a, eye ade korɔ.”<sup>4</sup>

Wai ye adee a eye nkuranhye nkrasem wo san-fa-ma no mu a anidasoo wo mu—Nyankopɔn nye mumm. Odo ne mma. Onnyaa yen se yen nante esum mu.

Afe biara mu, yɛnya kwan mprenu Oforisuo ne Ahinime mu, tei awurade nne fa ne nkoa so wo amansan nhyiamu mu.

Medi adanseɛ se ansah na okasafoos bi benante abeduru pon no anim wo amansan nhyiamu no, na wagye bere pii

abo mpaee, asua adee asiesie ne ho yie ama dwumadie no. Nhyiamu nkrasem biara gyina ho ma nnɔnhwire pii ahosiesie ne akoma mu nkotosre sedee yebɛnya nteaseɛ wo deɛ Awurade pe se N’ahoteefos tie.

Deɛ na ebetumi asi, se yen atiefos no nso ye ahosiesie de hyia akasafoos no a? Se anka yehu amansan nhyiamu se eye bere soronko a ye nya kwan de tie Nyankopɔn ankasa asem a, deɛn nanka yebeye? Enam amansan nhyiamu nsem ne nnwom so no, yebetumi ahwe anim se yebɛnya yen nsemmissa ne yen haw ho mmuae.

Se eye wo nwanwa deenti a Soro Agya ankasa bekasa akyerɛ wo a, mekai wo nsem kumaa nwanwasoo binom a ewo mmofra dwom mu: “[woye] Nyankopɔn ba, na Ode wo aba ha.” Ne botae ne se Obɛboa wo ma “wasan ako ne nkyen bio.”

Se woko Soro Agya anim se Ne ba a, wobetumi de akoma pa abisa no se, “di m’anim, ka me ho, boa me ma menhu kwan no. Kyere me deɛ menye nyianaa.” Onam Honhom Kronkron no so bekasa akyerɛ wo, na afei aka se wo “beyɛ napedeɛ.” Mehye bo se se wo ye a, “nhyira pii wo ho ma wo.”<sup>5</sup>

Yehia Nyankopɔn mmoa nne te se deɛ asi wo wiase abakosem mu. Bere a yeresiesie yen ho atie Awurade asem no, moma yenhwehwe nokore Honhom no sedee se Awurade kasa fa Ne nkoa mu a, yebetumi ate aseɛ, anya nkuranhye, na yeadi ahurusie abom.<sup>6</sup>

Medi adanseɛ se “se yeyɛ saa nneɛma yi a, ɔbonsam ntumi ne yen nnyina; aane na Awurade Nyankopɔn bɛpamo esum tumi biara afiri yɛakwan mu, na wama soro awoso ama yen yiedie na ahye nedin animuonyam.”<sup>7</sup>

#### ATWERE.

1. Hwɛ Genesis 1:28.
2. Amos 3:7.
3. Nkyerekyerɛ ne Apam 21:5.
4. Nkyerekyerɛ ne Apam 1:38.
5. “Meyɛ Nyankopɔn ne ba,” *Dwom*, no. 301; *mmofra dwom*, 2–3.
6. Hwɛ Nkyerekyerɛ ne Apam 50:21–22.
7. Nkyerekyerɛ ne Apam 21:6.

### NKRANSEM YI MU NKYEREKYERE

Sɛ ɛduru amansan nhyiamu a yetumi nya yankasa yen haw ne yen nsemmissa ho mmuae bɛɛ a yeretie Nyankopɔn asomfoɔ a wayi wɔn. Susu se wone wɔn a wokyere wɔn adeɛ no bɛdi nkɔmmɔ afa kwan a wɔbɛɔ saa anida-hɔ mmɔden yi se ankɔɛankɔɛ ne abusua. Susu ho se wo ne wɔn a wosra no bɛdwene ho se: kwan bɛn so na wobɛsiesie wo ho anya mmuae wɔ amansan nhyiamu mu? Wodwene se ekyerɛ deen, na sɛn na wobɛtumi de aka wahosiesie ho? Sɛ yeyi nhyira a ɛwɔ Apam ne Nkyerekyerɛ 21:6. firi hɔ, nhyira bɛn bio na wo nya bɛɛ a woɛsiesie wo ho se wobɛtie Awurade asem afiri Ne nkoa hɔ? Wobɛtumi asɛ wɔn a wo sra no se wɔn twere ngu nhoma mu, deɛ Honhom no kyereɛ wɔn wɔ amansan nhyiamu yi ase.

### MMABUNU

#### Siesie wo ho bɛtie Nyankopɔn Nne

**T**itenani Uchtdorf kyere mu se Nyankopɔn ɔɔ nipa wieɛ no, adeɛ a ɔdii kan yee ne se ɔkasakerɛɛ wɔn maa wɔn akwankyerɛ ne nsem a ɛsombo paa. Yɛnya

saa nhyira korɔ noaa wɔ Oforisuo ne Ahinime mu wɔ amansan nhyiamu ase, bɛɛ a Asɔre mpanyinfoɔ ma yen afutuo a Awurade pɛ se yetie.

Wonam Awurade akoo so ate Awurade nne wɔ amansan nhyiamu pen? Wanya atinka bi da se nkrasɛm bi ayi wasɛmmisa bi a wahwehwe ɛho mmuae akyɛ ano? Wobɛtumi atwere ato hɔ wɔ wo nwoma mu na wakyere sɛdeɛ ɛsiɛ. Afei siesie wo ho se wobɛtie Awurade nne wɔ nhyiamu a ɛɛba yi, twere nsemmissa a wanya afiri wo tweresɛm sua mu to hɔ. Bɔ mpaɛɛ na bisa Soro Agya se ɔmma wo nya mmuae ne nhunumu wɔ nhyiamu no mu. Bɛɛ a woretie Awurade nkoa no, ma w’adwene nko wankasa watinka so. Deɛn na wasua. Sɛn na wo nya nkuranhyɛ se sakra? Twere atinka a wonyaaɛ no to hɔ esiane se Honhom no rekasa kyere wo!

Kai daa se Soro Agya ɔ wo daa na ɔbɛma wo akwankyerɛ papa. Bɛɛ a worebɔ mmɔden se wobɛtie nne afa Ne nkoa so no, ɔbɛhyira wo na wahye wo nkuran.

### MMA

#### Yɛkrado ma Nhyiamu!

**T**were yienom ntem wɔ krataa so. Ma krataa no nka wo ho wɔ nhyiamu ase sɛdeɛ wobɛtumi atwere deɛ wasua.

Twere wo nsemmissa. Meedwene biribi . . .

Bɔ mpaɛɛ kyere Soro. Agya Mɛpɛse menya mmoa asua . . .

Tie amansan nhyiamu. Mesuaa . . .



Gyddie, Abusua, Ɔgyee

# Bɔ mpaee ma Onuabaa biara

*Se yebo mpaee ma onuabaa biara a yesra a, yen do ne nkuranhye beko soro ama won.*

**T**weresem no ma yen nhwesoo pii fa mmaa ne mmarima a woboo mpaee maa afoforo. Won mu baako a ne dee da adi paa ne Alma kumaa papa. Na osoro bofoo no ka kyeree Alma Kuma se ne papa “de gyddie kesee booo mpaee wo wo ho. . . ; yei nti na maba se merebema wahunu Onyankopon tumi ne akwanya a owo ama wahunu se Onyankopon tie n’asomfoo mpaebɔ sedee won gyddie tee” (Mosiah 27:14).

Se yebo mpaee ma yen ho yenho a, ebie yakoma mu ma yenya nhyira a Awurade pe se yenya. “Ennye mpaebɔ botae ne se yebesesa Nyankopon pe, na mmom se yebegye nhyira Nyankopon ahyehye ato ho ama yen dadaw, nan so ewo se yebisa ma Ode ma yen.”<sup>1</sup>

Onuabaa baako kaa se eduruu bere a na emu eden no, ne nsrahwani no fre no wo tetefon so anaa

oto no nkrasem wo “bere a esum aduru no.” Na ase wonim bere koro a na ohia nkanyan. Na onim se woboo mpaee ma no wo won afie mu ne bere a wokosraa no no.

“Dwene ahoo den a anka yebe-nya se anuanom mmaa nyinaa bo mpaee anopa ne anwumere a, anaa mpo, bo mpaee a ommerɛ da sedee Awurade ahye no,” Julie B. Beck, Amansan Mmaa kua titenani a watwam na okaae.<sup>2</sup> Se yebo mpaee ma won a yesra a, ehye yen den se Nna a Eɔi Akyire Ahoteefoo mmaa

Titenani Henry B. Eyring, Fotufoo a Odikan wo Atitenafooo a Wodikan no aka se: “Bo mpaee sedee wobe hu won akoma. . . . Ehia se wobehu dee Nyankopon pe se wo ye de boa won na watumi aye no sedee wahoo den betumi biara, wo Nyankopon do kwan so.”<sup>3</sup>

**ATWERE.**

1. Tweresemmu Akwankyerɛ
2. Julie B. Beck, “What Latter-day Saint Women Do Best: Stand Strong and Immovable,” *Liahona*, Nov. 2007, 110.
3. Henry B. Eyring, “Priesthood and Personal Prayer,” *Liahona*, May 2015, 85.

**Dwene Wei**

Edeɛn nimdee ne yikyerɛ ben na wanya no nansai bere woobo mpaee ama mmaa a wosra no?

**Ɔsom**

Se yebo mpaee ma onuabaa biara a, ye benya akwnkyere a yedebeboa oboa biara a yesra no.