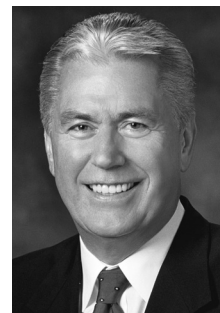


Titenani Dieter F. Uchtdorf
na ɔtwereɛɛɛ

Fotufod a Ɖɔ so Mmienu wo
Atitenafod a Wɔdi Kan no mu



Ateneneefod de Gyidie Betenase

Ɖkyerɛni no ne Semenayeni no

Yuda abakɔsem bi wo ho a efa semenayeni bi a ɔnnye Onyankopɔn nni Da kro bi na ɔne ɔkyerɛni bi nam, na ɔkaa se, “mente adeɛ bi aseɛ. Mfeɛ mpempem nie a nyamesom ewo ho. Nanso bɔne, ɔyaw, atorɔ, awudie ne ekɔm ahye asaase so ma. Akɔye tɛse nyamesom so nni mfasod biara wo wiase yi mu. So mebisa se, eso mfasod ne sen?”

Ɖkyerɛni no anyi nano amono mu ho na ɔkɔ so ne semenayeni no nanteɛ. Wɔkɔto mmoɔra bi a wɔredi agorɔ na wɔn ho aye mfuturo.

Ɖkyerɛni no kaa se, “mente adeɛ bi aseɛ,” hwe mmoɔra yi. Mfeɛ mpempem nie a yɛnyaa samena, nanso mmoɔra no ho aye finn. Samena so mfasod ne sen?”

Semenayeni yii ano se, “ɔkyerɛni, se ennye ne kwan so se wode mmoɔra no ho finn somboɔ bema semena. Wode semena ye adwuma a na eso ba mfasod.”

Ɖkyerɛni no seree na ɔkaa se, “Saa pɛpɛpɛ.”

Sen na ewo se yɛtenase?

Osuani Paul kaa Apam Dadaa nkɔmhyeni asem de bɔɔ asem yi tɔfa abere a ɔtwereɛ se, “Deɛ ɔtene firi gyidie mu no benya nkwa” (Romans 1:17)

Saa asem kumaa wei ma yɛhunu nsonsonoi a eɔa nyamesom papa a eɔe nsakra ba abrabo mu ne deɛ emfa mfasod biara mma.

Nanso se yɛbete aseɛ deɛ ekyerɛ se yede gyidie bebɔ bra a, na ewo se yete gyidie ase.

Gyidie nye adwene nsusui bi keke. Eye ahotɔsoɔ keke wo Onyankopɔn mu a anammɔn ka ho.

Ekyerɛn apedeɛ.

Ekyerɛn se yɛbete ada, abɔ yen ti nko, na yɛka se yɛgye to mu. Se yɛka se “deɛ ɔtene firi gyidie mu no benya nkwa *firi gyidie mu no benya nkwa*,” kyere se gyidie mu na yɛnya banbo ne akwankyerɛ. Yetu gyidie *anammɔn* —ewo ɔdo kann a yɛwo ma Onyankopɔn ne nyansa a W’ada no adi akyerɛ Ne mma na ennye osetie hunu keke.

Gyidie ne nnwuma na enante; ente saa na awu (James 2:17). Ennye gyidie koraa. Eni tumi biara se ebesea onipa baako mpo, nanka asesa wiase nyinaa.

Agyidifod mmarima ne mmaa wo ahotɔsoɔ wo Soro Agya mɔbrɔhununi no mu—mpo wo bere a eden mu, ɔhaw mu ne nsɔhwe a wɔn nteaseɛ mu.

Agyidifod mmaa ne mmarima nante wo akyidifod no anammɔn mu na wɔbɔmɔden se wɔbedi yen Agyenkwa Yesu Kristo akyi. Gyidie hye nkuran na ekɛnyan yen ma yɛbie yen akoma mu kyere soro na yɛboa pegya, sanso ye nhyira ma aforɔ.

Nyamesom a nnwuma nka ho te se semena a ehye adaka mu. Ebia na ano ye nam paa, nanso se yamfa anye adwuma a entumi mma yen mfasod biara. Yesu Kristo asempa a w’asan de aba no ye nnwuma asempa. Yesu Kristo asɔre no kyere nyamesom pa a gyidie, anidasod, ɔdo ne se yɛbeboa aforɔ wo honhom ne honam fa mu wo mu.

Bosome kakra ni a me ne meyerɛ ne yen mma no bi

tuu kwan koo Mediterranean bea hoo. Yekosraa won a ntokwa asi won nkurom so na ama won adwane abebo won ho adwaa wo hoo. Na saa nnipa yi nka yen som yi ho nanso na won hia mmoa ntempaa. Ekaa yen akoma bere a yehunuu se yen asore mma no di gyidie beye won mmoa, hye won nkuran a won nhwe baabi a won firi, esom a won dom anaa, sukuu a won ako.

Gyidie a nnwuma ka ho bere biara no de ayemye ba akoma mu, nyansa ne nteasee ba adwene mu, ne odo ne asomdwoee ba okra no mu.

Yen gyidie betumi aye nhyira ne nhwesoo pa ama afoforo ne yankasa mpo.

Yen gyidie betumi de asomdwoee ne nnepa ahye wiase mu ma.

Yen gyidie betumi asesa otan aba odo mu ne atamfoo aye ayonkofoo.

Dee otene betenase wo gyidie mu; wode won ho to Onyankopon so na wonante N'akwan so.

Na wei ne gyidie a etumi sesa nipa, abusua, oman, ne wiase.

NKRANSEM YI MU NKYEREKYERE

Titenani Uchtdorf kyere se gyidie nye se yede yen ano beka keke. Gyidie mapa wo Onyankopon ne Yesu Kristo mu hia nnwuma na tumii wo gyidie mu se ebesesa abrabo ne efie. Wobetumi ama won a wo sra won no adi adanse afa nhyira ne tumii a ewo gyidie mu—a won anya wo won abrabo mu. Hye won nkuran se woomm mpaee sedee wobetumi adi asempa no so.

MMABUNU

YEN NSOM AFOFORO WO GYIDIE MU

Titenani Uchtdorf kyere yen se gyidie wo Onyankopon mu ne “nnwuma na ekoo.” Okyere mu se “nnwuma ka wo gyidie ho” a, “ede asomdwoee ne odo ba wo kra mu”. Yebetumi ada nso enam nhyira bohye yi, se yegye de gyidie som a, ebada adi won yen abrabo mu. Wobetumi abo mpaee anpa biara se Awurade mmoa wo na som afoforo. Wobetumi abisa No se Onkyere wo bere a wo nua bi anaa wo yonko bi hia mmoa anaa kasakyere. Na afei, se wo nya atinka no, tu so anammoo! Se woboo saa mpaee yi na wo nya som su yi a, wo nnwuma beye nhyira ama wo ne afoforo. Titenani Uchtdorf hyebo se “wobetumi asesa nipa, abusua, oman, ne wiase mpo”

MMA

AWEREHYEM

Wo ne wo yonko nye dwumadi yi. Ewo se wode gyidie di won akwankyere no so yie.

Pe krataa a hwee nni so na twa kanko to so te se obi anim. Kata w'ani na so tweredua no mu. Ma wo yonko no nkyere wo faako a wobeye ani, hwene, ano ne nwin wo anim no so. Afei hwe. Ekoo sen? Wobetumi de ahosu biara wop e aka mu na mo aye foforo!

Etoda a eyeden se yebetie akwankyere. Nanso se yedi Soro Agya akyi tie Honhom Kronkron no a, Obesoa yen. Yebetumi agyi No adi daa.



Asɔfodie no ho Ntam ne Apam

Fa mpaebɔ sua saa nsem yi na pere hwehwe dee wobeka ho asem Kwan ben so na se yete Mmaa Kuo botae ase a, ebeboa ama Onyankopɔn mma mmaa anya daa nkwa ho nhyira?

Gyedia, Abusua, Jgyee

Mpɛn dodoo a yen mmaa bete aseɛ se asɔfodie no ntam ne apam no ko ma yen no, ebema yeanya asɔfodie no mu bohye ne nhyira.

Wɔn a wone Awurade aye kronkron apam na wodi saa apam no ni no betumi anya wɔn ankasa adiyie, anya abofoɔ nhyira, ne Onyankopɔn adi nkutaho, anya asempa no nyinaa, na, awiee no, wone Yesu Kristo aye dee yen Agya wo nyinaa so adidefoɔ.”¹

Asɔfodie no ho ntam ne apam no mu nhyira no wo ho ma mmarima ne mmaa. Onuabaa sheri L. Dew, akanee fotufoɔ wo Amansan Mmaa Mpanin Kuo kaa se, “Asɔfodie no maye mu wo ayedeɛ keɛɛe a ewo Awurade Fie no, obaa ne barima a wɔn aka abo mu na ebetumi agye.”²

Onuabaa Linda K. Burton, amansan Mmaa Mpanin Kuo Titenani aka se, “meto nsa fre mo se obiara

nsua asɔfodie no atam ne apam a ewo Doctrine and Covenants 84:33–44. no nto ne tirim. Mehye mo bo se se moye saa a, Honhom Kronkron no bebie mo nteasee mu wo asɔfodie no ntam ne apam no ho na ahye wo nkuran wo akwan pii so.”³

Botae a Eoseph Smith de akwan kyere maa Mmaa Mpanin Kuo no ne se “wɔn betumi anya nhyira ne adom akyedeɛ a ewo asɔfodie tumi mu.” Enam tempol ayeyedeɛ so na botae yi betumi aba mu.

Tempol ayeyedeɛ no ye asɔfodie ayedeɛ, nanso enye eno na ehye obaa anaa barima bi sofoɔ. [Saa ayedes yi hye] bohye a Awurade de ahye Ne mma se ‘wobenya tumii afiri soro’ no ma.[D&C 38:32].”⁴

Twerensem ne Nkratoɔ Nkekaho
 Doctrine and Covenants 84:19–40;
 121:45; reliefsociety.lds.org

ATWERE

1. M. Russell Ballard, “Mmarima ne Mmaa a wɔwo Awurade Adwuma mu,” *Liahona*, Sept. 2014, 36.
2. Elizabeth Ann Whitney, wo *Daughters in My Kingdom mu: The History and Work of Relief Society* (2011), 128.
3. Linda K. Burton, “Priesthood Power— Available to All,” *Ensign*, June 2014, 39–40.
4. Asempa no atinsem, “Eoseph Smith’s Teachings about Priesthood, Temple, and Women,” topics.lds.org.

Dwene Wei ho

Deen na wobetumi aye ama wate asɔfodie ntam ne apam no ase yie na ama wanya emu nhyira nyinaa?