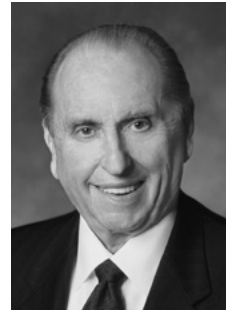


Otitenani Thomas S. Monson



Nkɔmhyefoɔ a wɔma yen akwankyerɛ

Mfie kakera ni, na mete edan a Atitenafod a Wɔdikan ne Asomafod Dumieniu Kuofod no hyia nnawɔtwe biara wɔ Salt Lake Tempol mu. Mepegyaa m'ani hwɛɛ eban a ekyerɛ Atitenafod a Wɔdikan no anim na mehunu Asɔre no Atitenafod a wɔn adikan no nyinaa mfonɪ.

Berɛ a merehwɛ wɔn, m'adinkanfod no—firi Nkɔmhyeni Joseph Smith (1805–44) so besi Titenani Gordon B. Hinckley (1910–2008) so—mekaa sɛ, “M'ani sɔ wɔn mu biara akwankyerɛ.”

Yienom yɛ nnipa titiriw a wɔn ampaaba da, annye mfonsoɔ da, na wɔn anni nkuguo da. Yienom yɛ Nyame nnipa. Sɛ medwene enɛi nkɔmhyefoɔ a menim na medɔ a, mekai wɔn abrabɔ, wɔn suban, ne wɔn nkuranhyɛ nkyerɛkyerɛ.

Titenani Heber J. Grant (1856–1945) ne Asɔre no Titenani wɔ berɛ a wɔwoɔ me. Sɛ medwene n'abrabɔ ne ne nkyerɛkyerɛ ho a, megyidi sɛ suban a Titenani Grant daa no adi ne nketesie—nketesie wɔ nneɛma a eyɛ na animuonyam wɔ mu.

Na Titenani George Albert Smith (1870–1951) yɛ Asɔre no Titenani berɛ a na mesom wɔ asɔre no mu sɛ chwɛfoɔ wɔ Salt Lake Kuropɔn mu. Ohunu sɛ twe-ma-mentwe kɛsɛ da Awurade ne ɔsɛifoɔ no ntam. “Sɛ wo bɛgyina Awurade no afa a,” ɔkyerɛɛi, “ne nsunsuansoɔ bɛba mo so na monnya ɔpɛ sɛ mo bɛyɛ bɔne.”¹

Titenani David O. McKay (1873–1970) na ɔfrɛ me kɔɔ Asomafod Dumieniu Kuo no mu. Onam n'abrabɔ so kyerɛ

sɛ yen nnwene afoforo ho. Okaa sɛ “Kristosom mapa yɛ ɔɔ a nnwuma ka ho.”²

Titenani Joseph Fielding Smith (1876–1972), Asɔre no twerɛtwɛrɛfoɔ kɛsɛ baako a na asempano mu adesua ka n'abrabɔ ho. Osuaa twerɛnsɛm dabiara na na onim mu nkyerɛkyerɛ kosi sedɛɛ nnipa bɛtumi ahunu biara

Na Titenani Harold B. Lee (1899–1973) yɛ me stake titenani berɛ a na meyɛ abarima. Asem baako a na ɔtaa ka ne “Gyina mmeaɛ a eyɛ kronkron, na mɛmmfiri ho.”³ Ohyɛ Ahotɛfoɔ no nkuran sɛ wɔntie Honhom Kronkron no nne na wɔn nyɛ so adwuma.

Megyidi sɛ nkyerɛkyerɛ a eda adi wɔ Titenani Spencer W. Kimball (1895–1985) abrabɔ mu ne ahofama. Ode neho nyinaa maa Awurade. Osan nso de ahofama dii asempano so.

Berɛ a Titenani Ezra Taft Benson (1899–1994) bɛyɛ Asɔre no Titenani no, ɔfrɛ me sɛ mensom sɛ Fotufod a ɔto so Mienu wɔ Atitenafod a Wodi Kan no mu. Oɔɔ ne n'akwankyerɛ nkyerɛkyerɛ a eda adi wɔ asem a Agyenkwa no kaaɛ: “nnipa bɛn na ewɔ sɛ mo yɛ? Nokware mese mo sɛ, mpo sedɛɛ me tɛɛ no ara pɛpɛpɛ no.”⁴

Titenani Howard W. Hunter (1907–95) yɛ obi a na abere biara chwihwɛ dɛɛ eyɛ wɔ afoforo mu. Na ɔdi ne ho ni; na ɔwɔ ahobraseɛ. Eyɛ m'aniso sɛ na meyɛ ne Fotufod a ɔto so Mienu.

Titenani Gordon B. Hinckley kyerɛ yen sɛ yɛmmɔ yen ho mmɔden. ɔdii adanseɛ kɛsɛ faa Agyenkwa no ho ne

Ne botae. Ɖde Ɖɔɔ kyereɛ yen adee. Eyɛ animuonyan hye ne nhyira se mesoom no se ne Fotufoɔ a Ɖɔɔ Kan.

Agyenkwa no soma nkɔmhyefoɔ esiane se Ɖɔɔ yen. Edu-ru amansan nhyiamu wɔ Ahinime mu a, Asɔre no Amansan Akandifoɔ no benya kwan bio aka N'asem no. Yede ahobraseɛ ne anidie keɛɛ na eyɛ saa asedeɛ yi.

Nhyira ne yen se Yesu Kristo Asɔre no asan aba asaase yi so bio na wakyekyere asɔre no wɔ adiyefapem so. Wei ne Yesu Kristo Asempa no mu adetitre no.

Moma yen nsiesie yen ho se yɛbenya yankasa adiyi-sem a eba mmorosoo wɔ amansan nhyiam mu. Nketeesie nhye yeakoma mu ma wɔ bere a yeapegya yen nsa regye asomafoɔ ne nkɔmhyefoɔ atasefoɔ no ato mu. Momma yennya nhunumu, enkanyan, awerekyekyere ne ahooɔden bere a yeretie wɔn nkransɛm. Na momma yen nye ahoboa se yɛbesan de yen ho ama Awurade Yesu Kristo—N'asempa ne N'adwuma—na yeasi agyinae foforo de adi Ne mmransem so, aye N'apedee.

ATWERE

1. *Asɔre no Atitenafoɔ nkyerekyere: George Albert Smith* (2011), 191.
2. *Asɔre no Atitenafoɔ nkyerekyere: David O. McKay* (2003), 181.
3. Nkyerekyere ne Apam 87:8
4. 3 Nifae 27:27

NKYEREKYERE A EFIRI SAA NKRANSEM YI MU.

Titenani Monson reka adesuadeɛ akeseɛ a wasua afiri nkɔmhyefoɔ a wɔdii no kan nom ho. Ɖsan kai yen se “Agyenkwa no soma nkɔmhyefoɔ esiene se Ɖɔɔ yen.” Wɔ wo nyamedwuma mu no, wobɛtumi ne wɔn a wo kyere wɔn adee no adwene kwan a nkɔmhyefoɔ ne asomafoɔ ye ahyensodeɛ a ekyere Nyankopɔn ɔɔ a ɔɔ ma yen. Susu ho se wobɛtumi ne wɔn akye Titenani Monson

afotuo baako a ɔde ama wɔ amansan nhyiamu ase a. To nsa frɛ wɔn a wo kyerekyere no se wɔn nsan nkenkan afutuo a ehyee wɔn nkuran na eboa wɔn maa wɔtee Agyenkwa no ɔɔ nka mfa nsiesie wɔn ho mma amansan Nhyiamu.

MMABUNU

Yɛda W'ase, O Onyankopɔn, se wama yen Nkɔmhyeni

Kwan ben so na yen nkɔmhyeni, Titenani Thomas S. Monson anya wo so nsunsuasoo? Deen na wobekai paa afa ne ho? Susu ho se wobɛtwere biribi afa Titenani Monson ho wɔ wo nkaie nhoma mu—sedee waka wɔ nkra-sem yi mu fa deɛ wasua wɔ nkɔmhyeni biara a ɔkaae ho

Wobɛtumi mpo aye n'asem no mfonɔ na wode ato wo tetefon so! Wobɛtumi mpo aye n'asem no mfonɔ na wode ato wo tetefon so! Bere biara a wobɛhunu saa asem no, wobɛtumi adwene nkɔmhyeni a ɔtease ho mfasoo na wakai se ɔɔ ha se ɔbedɔ na waboa yen.

Wobɛtumi atwe dwom “We Thank Thee, O God, for a Prophet” wɔ [lds.org/go/9176](https://www.lds.org/go/9176).

MMA

Nkɔmhyefoɔ a wɔma yen akwankyere ko Kristo ho

Agyenkwa no ma yen nkɔmhyefoɔ esiane se Ɖɔɔ yen. Se yedi nkɔmhyefoɔ no akyi a eboa ma yeɛi deɛ eyɛ. Nneɛma mmienɔ ben na wobɛtumi aye adi nkɔmhyeni no akyi?



Akoma baako

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

Gyedia, Abusua, Ɔgyee

“**N**a Awurade no frɛɛ ne manfoɔ sion, esiane se na wɔwɔ akoma baako ne adwene baako, na na wɔte wɔ teneneɛ mu; nan a ohiani biara nni wɔn mu” (Moses 7:18). Kwan ben so na yebeyɛ baako?

Elda M. Russel Ballard a ɔka Asomafoɔ Dumieniu Kuo ho no aka se: “Brofo kasa ‘atonement’ a ekyerɛ *mpata* nhini ne asem *baako*. Se anka nnipa nyinaa te wai ase a, anka yebɛdwene obiara ho, mfa ho ne ne mfie, baabi a ɔfiri, ne som, ana ne gынabea ana nedibea. Yebɛbɔ mmɔden asua Agyenkwa no na yennyɛ atirimuɔden, ahomasoɔ a yen nnwene obiara ho.”¹

Titenani Henry B. Eyring, Fotufoɔ a Ɔdikan wɔ Atitenafɔɔ a Wɔdi Kan no akyerɛ se: “beaɛ a nnipa no wɔ honhom no, wɔn bɛtumi anya asomdwoeɛ. . . . Onyankopɔn Honhom no mpe sakasaka ye da (hwe 3 Nifae 11:29). . . . Ɔere yen

asomdoeɛ na ɛde nkabom ba yene afoforo ntam.”²

Ɔrekasa afa abusua akwansideɛ ho no, Carole M. Stephens a ɔsomm se Fotufoɔ a Ɔdikan wɔ Amansan Mmaa Kuo Atitenafɔɔ mu aka se: “Mennkɔɔ awaregyaie mu da, ɔyaw ne ankonam a ɛwɔ mu, ana asodie a ɛwɔ ankonam abayɛn mu. Meba nwuu da, menyɛɛ bonii da na mekɔn nnɔɔ mmaa da. Obiara ntan m’ani da, biribi mfaa me nomum da na mennyaa koankoro yareɛ biara da. Yeinom nye nneema a ɛtwe me mu.

“. . . nanso wɔ *m’abrabo* mu nsɔhwɛ mu no . . . m’ahunu wɔn a wɔte aseɛ . . . Na bio, manya suahunu wɔ asetena mu nsɔhwɛ nyinaa bi ɛnam mebabaa, me maame, nana, nuabaa, sewaa ne m’adamso.

“Akwannya a yewɔ se Nyankopɔn apam –korafoɔ mma mmaa ne se yebɛnya suahunu afiri yeakwansideɛ

mu; na yebɛboa afoforo wɔ Nyankopɔn abusua mu wɔ bere a wɔreko nsɔhwɛ mu.”³

Twerensem ne Nkrato Nkekaho

John 17:20–23; Ephesians 4:15; Mosiah 18:21–22; 4 Nifae 1:15 reliefsociety.lds.org

ATWERE

1. M. Russell Ballard, “The Atonement and the Value of One Soul,” *Liahona*, May 2004, 86.
2. Henry B. Eyring, “That We May Be One,” *Ensign*, May 1998, 67.
3. Carole M. Stephens, “Abusua Firi Onyankopɔn,” *Liahona*, May 2015, 11–12.

Susu Wei Ho

Kwan ben so na nkabom ma yene Nyankopɔn ye baako?