

Jenesis 1:26-27

?Wanem nao i minim blong tekem fasin blong God?



FASIN BLONG GOD

Blong luksave paoa we i moa hae bitim yu, i no minim se yu stap lukluk daon long yuwan, be rili se hem iblong leftemap yu. Be sapos yumi luksave se yumi tekem fasin blong God, bae yumi no faenem i had blong kam kolosap long Hem. . . . Save ia, we yumi karem tru long fet, bae i gi-vim kwaet tingting mo bigfala pis.”

President Tomas S. Monson, “The Lighthouse of the Lord,” *Ensign*, Nov. 1990, 95–96.

I GUD YUMI

Toktok ia i luk olsem se God i bin stap toktok long wan nara man—from se hemia nao wanem Hem i bin stap mekem. Josef Smit i bin tijim, “Bifo we bifo olgeta, Bos blong ol God we oli singaotem kaonsel blong ol God; oli bin kam tugeta mo oli bin rere long wan plan blong wol mo fulumap wetem ol man” (*History of the Church*, 6:308). Kaonsel ia we i ingkludum Lod Jisas Kraes mo ol narafala (luk long-Moses 2:26–27; Abram 4:26–27).

TEKEM FASIN BLONG YUMI

!God Hemwan hem i bin stap olsem yumi naoia, mo Hem i bin kam olsem wan God, mo i stap sit-daon long glori long heven! Hemia

nao bigfala sikret. Sapos vel i brok tedei, mo . . . sapos yu save luk Hem tede, bambae yu luk se Hem i wan man—olsem yu long evri fasin mo fom olsem wan man.

Teachings of Presidents of the Church: Joseph Smith (2007), 40.

26 Nao God i tok bakegen i talem se, “I gud yumi mekem man, mo i gud we yumi mekem we hem i tekem fasin blong yumi, i olsem yumi. Hem bambae i bos long ol fis, mo long ol pijin, mo long ol animol blong vilej mo long ol animol blong bus, i stat long olgeta we oli bigbigfala, i go kasem olgeta we oli smosmol. Olgeta evriwan bambae oli stap andanit long han blong hem.

27 Nao hem i mekem man mo man ya i tekem fasin blong hem, i olsem hem stret. Fastaem hem i mekem tu man nomo, wan we i man mo wan we i woman.

“Man hem i pikinini blong God, i endao wetem ol tabu fasin, mo iven olsem wan smol bebi boe blong wan papa mo mama long wol ia Hem i gat paoa blong kam olsem wan man, wan pikinini blong wan selestial papa mo mama we hem i gat paoa, tru long ol ekperiens blong plante plante ya, blong kam olsem wan God.”

Fas Presidensi, “The Origin of Man,” *Improvement Era*, Nov. 1909, 81; *Ensign*, Feb. 2002, 30.

BOS OVA

“Wol ia mo evri samting long hem, oli mas yusum long stret fasin blong i save naf long ol famle blong ol man. Be, evriwan oli stap lukaotem nomo—oli no ol bos—blong wol ia mo ol samting blong hem, mo bae oli ansa long God long wanem oli bin mekem wetem ol kriesen blong Hem.”

“Environmental Stewardship and Conservation,” mormonnewsroom.org; luk tu long Doktrin mo ol Kavenan 104:13–15.

MAN MO WOMAN

“Evri man mo woman oli tekem fasin blong Papa mo Mama blong wol ia mo oli ol stret pikinini boe mo pikinini gel blong God.”

Fas Presidensi, “The Origin of Man,” *Improvement Era*, Nov. 1909, 78; *Ensign*, Feb. 2002, 29.

Blong stap olsem man o woman, hem i wan stamba samting we i save talem stret huia nao yumi olsem man mo woman long ol tri defren laef we i stap, hemia laef bifo yumi kam long wol ia, laef long wol ia, mo laef we bae i kam afta mo from wanem hem i olsem.

“Famle: Wan Ofisol Toktok I Go long Wol,” 35538 852.

Not blong edita: Pej ia i no minim blong eksplenem ol ves blong ol skripja we oli bin selektem, i wan poen nomo blong statem stadi blong yu.