

Oraanga Kerititiano e te Angaanga Orometua—Au Manako ke Mai

TEPETEMA 5-11

AU MEA UMERE I ROTO I TE PIPIRIA | 1 ARIKI 9-10

“Akameitaki ia Iehova no Tona Tu Pakari”

w99 7/1 30 ¶6

Tetai Atoro Anga Tutaki Maataia

I te araveianga ia Solomona, kua akamata te ariki vaine i te timata iaia ma te au “tuatua pikipiki.” (1 Ariki 10:1) Te tuatua Epera tei taangaangaia i konei ka tau kia uriia e “piri.” Inara kare te aiteanga e kua akao atu te ariki vaine ia Solomona i roto i tetai kangakanga puapinga kore. E mea mareka kia manakoia, ia Salamo 49:4, kua taangaangaia taua tuatua Epera ra ei akatutu i te au uianga puapinga tikai no runga i te ara, te mate, e te oko anga. Papu, i reira, kua uriuri te ariki vaine o Seba i te au tumu pakari ma Solomona tei timata i te oonu o tona pakari. Kua akakite maira te Pipiria e “kua karangaranga atura aia iaia i te au tuatua ravarai i roto i tona ngakau.” E pera katoa oki, kua tuatua a Solomona, “te au mea ravarai tana i ui maira, kare rava ana tuatua ngaro i te ariki tei kore i akakiteia atura kiaia.”—1 Ariki 10:2e, 3.

w99 11/1 20 ¶6

Me Maata te Tu Oronga Ua

Kua poitirere i tana i rongo e tei kite, kua pau aka-aka atura te ariki vaine: “E ao to teia au tavini noou, e tu ua rai i waitata ia koe nei, ka akarongo ei i te tuatua pakari naau ra!” (1 Ariki 10:4-8) Kare aia i akapaapaa i te au tavini o Solomona no te mea kua koropiniia ratou e te au apinganui—noatu kua koropiniia ratou. Mari ra, kua akameitakiia te au tavini o Solomona no te mea ka rauka ua ia ratou i te akarongo ki to Solomona tu pakari orongaia mai e te Atua. E akaraanga meitaki te ariki vaine o Seba no te iti tangata o Iehova i teia tuatau, te koropiniia ra e te pakari o Tei Anga e tana Tamaiti, ko Iesu Karaiti!

w99 7/1 30-31

Tetai Atoro Anga Tutaki Maataia

Kua umere tikai te ariki vaine o Seba i te pakari o Solomona e te apinganui o tona patireia e “kare atura e vaerua o roto iaia.” (1 Ariki 10:4, 5) Kua irinaki tetai aronga e ko te aiteanga o teia kua “pou te ao” o te ariki vaine. Kua taiku maira tetai tangata apii e kua mata poiriia aia! Noatu rai eaa te tumu, kua umere te ariki vaine i tana i kite e i akarongo. Kua tuatua aia kia mataora te au tavini o Solomona no te akarongo anga i te pakari o teia ariki, e kua akapaapaa atura aia ia Iehova no te tukuanga ia Solomona ki rungao i te terono. Kua oronga aia i reira i te au apinga aroa ki te ariki, te katoaanga o te auro ua, i te moni i teia tuatau, e \$40,000,000. Kua oronga katoa a Solomona i te au apinga aroa, te oronga anga ki te ariki vaine “te mea ravarai tana i pati ra.”—1 Ariki 10:6-13.

Mārama o te Tuatua Mou

w08 11/1 22 ¶4-6

Did You Know?

How much gold did King Solomon own?

The Scriptures say that Hiram, king of Tyre, sent four tons of gold to Solomon, the queen of Sheba gave him a similar amount, and Solomon’s fleet brought over 15 tons of gold from Ophir. “The weight of the gold that came to Solomon in one year,” says the account, “amounted up to six hundred and sixty-six talents of gold,” or more than 25 tons. (1 Kings 9:14, 28; 10:10, 14) Is this plausible? How big were royal gold reserves in antiquity?

An ancient inscription, which scholars judge as credible, states that Pharaoh Thutmose III of Egypt (second millennium B.C.E.) presented some 13.5 tons of gold to the temple of Amun-Ra at Karnak. During the eighth century B.C.E., the Assyrian King Tiglath-pileser III received over 4 tons of gold in tribute from Tyre, and Sargon II gave the same amount of gold as a gift to the

gods of Babylon. King Philip II of Macedonia (359-336 B.C.E.) is reported to have extracted more than 28 tons of gold each year from the mines of Pangaeum in Thrace.

When Philip's son Alexander the Great (336-323 B.C.E.) captured the Persian city of Susa, he is said to have taken some 1,180 tons of gold from it and almost 7,000 tons from the whole of Persia. So when compared with these reports, the Bible's description of King Solomon's gold is not exaggerated.

TEPETEMA 12-18

AU MEA UMERE I ROTO I TE PIPIRIA | 1 ARIKI 11-12

“Iki Meitaki i Toou Tokorua Akaipoipo”

w18.07 16 ¶7

“Koai to Iehova Ra?”

7 I to Solomona mapu anga, e pirianga oa meitaki tikai tona kia Iehova. Kua oronga te Atua i te pakari kia Solomona e te angaanga puapinga kia patu i tetai iero manea i Ierusalem. Inara kua takore a Solomona i tona pirianga oa kia Iehova. (1 Ariki 3:12; 11:1, 2) Akakite te Ture a te Atua e “auraka oki [te ariki] e akamaata i te vaine nana, kia kore e tatipake tona ngakau.” (Deuteronomi 17:17) Kare a Solomona i akarongo ana ki teia ture. Aere ua rai, e 700 ana vaine akaipoipo e 300 vaine tavini! (1 Ariki 11:3) Te maata anga ia ratou e au vaine ke tei akamori i te au atua pikikaa. No reira kua akarongo kore katoa a Solomona ki te ture a te Atua no runga i te akaipoipo anga i te au vaine ke.—Deuteronomi 7:3, 4.

w19.01 15 ¶6

Akapeeda Koe me Tapapa i Toou Ngakau?

6 Ka inangaro a Satani ia tatou kia aite mei iaia rai—koia tei kopae i to Iehova au turanga e kua akakeuia e te tu noinoi. Kare e rauka ia Satani i te mārō ia tatou kia manako e kia rave mei iaia rai. No reira ka tauta aia i te akatupu i tona aka-

koroanga na tetai mataara ke atu. Ei akaraanga, ka tuku aia ia tatou ki rotou i te aronga tana i akavare. (1 Ioa. 5:19) Inangaro aia kia akapou tatou i tetai taime ki tera aronga, noatu e kua kite tatou e ka ‘takino’ e ka akavare te kapiti anga kokino i to tatou manako e ta tatou ka rave. (1 Kori. 15:33) Kua angaanga te reira ereere ki runga i te Ariki ko Solomona. Kua akaipoipo aia i te au vaine ke, e kua akakeu maata ratou iaia e kua “anga ke atura tona ngakau” mei ia Iehova.—1 Ari. 11:3.

w18.07 17 ¶9

“Koai to Iehova Ra?”

9 Inara kare rava a Iehova e ānga ke mei te au ara. Karanga te Pipiria: “Riri akerā Iehova ia Solomona, no te mea kua anga ke tona ngakau i te Atua no Iseraela ia Iehova.” Kua tauta te Atua i te tauturu ia Solomona. “Ka rua akera oki [o Iehova] akakite anga mai kiaia, E kua ikuiku aia iaia i taua au mea nei, e auraka aia e aru i te au atua ke: kare ake-rai aia i akono i ta Iehova i ikuiku mai kiaia ra.” Tei tupu, kua ngere aia i ta te Atua akameitakianga e te tauturu. Kare a Iehova i akatika i to Solomona uanga kia tutara i te iti tangata o Iseraela, e kua tupu te au manamanata kino kia ratou no tetai anere ua atu mataiti.—1 Ariki 11:9-13.

Mārama o te Tuatua Mou

w18.06 30 ¶6-9

Ka Rauka ua Iaia te Akamareka i te Atua

Akaputupu mai a Rehoboama i tona vaeau no te tamaki i te au kopu patoitōi. Inara kua tono mai a Iehova i te peroveta ko Semaia kia akakite kia ratou: “Auraka kotou e tae, auraka oki te tamaki ki to kotou ai taeake ki te tamariki a Iseraela; ka oki te tangata ravarai ki tona uarai ngutuare; naku oki taua mea nei.”—1 Ariki 12:21-24.

E māmā ainei no Rehoboama kia akarongo kia Iehova? Eaa ta te tangata ka manako no runga i to ratou ariki ou? Kua akakite aia e ka akautunga aia ia ratou “ki te sekopio,” inara i teiane kare aia e rave i tetai apinga ki teia patoitōi anga kino! (Akaaitēia ia 2 Paraleipomeno 13:7.) Noatu ta te

tangata manako anga iaia, “kua akarongo akera [te ariki e tona nuku vaeau] i taua tuatua a Iehova ra; e kua oki ratou kua aere, ta Iehova oki i tuatua maira.”

Eaa te apiiangā no tatou? E tu pakari tikai te akarongo ki te Atua, noatu me ka aviri mai te tangata ia tatou. Ka akameitaki ua rai te Atua ia tatou me akarongo kiaia.—Deuteronomi 28:2.

Kua akameitakiia ainei a Rehoboama no tona tu akarongo? Kua tutara rai a Rehoboama i te au kopu o Iuda e Beniamina, e kua manako aia i te akatu i te au oire ou i taua au ngai. Kua maani katoa aia i etai au oire “e ketaketa rava atura iaia.” (2 Paraleipomeno 11:5-12) Tei puapinga rava atu, kua aru aia i te au ture a Iehova no tetai tua-tau. No tei akamata te patireia kopu ngauru i te akamori itoro, e manganui tei aere ki Ierusalema kia turu ia Rehoboama e te akamori anga mou. (2 Paraleipomeno 11:16, 17) No tei akarongo a Rehoboama kia Iehova, ketaketa rava atura tona patireia.

TEPETEMA 19-25

AU MEA UMERE I ROTO I TE PIPIRIA | 1 ARIKI 13-14

“Eaa ka Anoanoia ai Kia Mareka Ua e te Akaaka?”

w08 8/15 8 ¶4

Tamou Marie i te Tu Tiratiratu ma te Ngakau Tavaitai

⁴I reira kua tuatua atura a Ieroboama ki te tangata o te Atua mou e: “Aere katoa taua, ki te are akera, e kaikai, e tutaki atu oki au ia koe.” (1 Ari. 13:7) Eaa ra ta te peroveta ka rave i teianeinei? Ka ariki ainei aia i te takinga meitaki a te ariki i muri ake i te akakite anga i tetai karere akaapa-anga iaia? (Sala. 119:113) Me ka patoi ainei aia i te takinga meitaki o te ariki, noatu i te akaraanga e kua akava ngakau te ariki? E tangata apinga nui a Ieroboama e ka rauka ua iaia i te oronga i te au apinga aroa oko maata na tona au oa. Mei te

mea e kua akatupu muna ua atu te peroveta o te Atua i te anoano no te au mea o te kopapa, kare e kore e ka riro te apinga aroa a te ariki ei aka timataanga tikai. Inara, kua ikuiku a Iehova ki te peroveta e: “Auraka e kaikai, auraka e inu i te vai, auraka e oki na te arataa e aereia e koe ra.” I reira kua pau atu te peroveta ma te papu tikai e te taka meitaki e: “Oronga ua mai koe i tetai pae i te are noou, kare au e kaikai, kare e inu i te vai i teianeinei ngai.” E kua akaruke atura te peroveta ia Betela na tetai ara ke. (1 Ari. 13:8-10) Eaa te apiiangā ta te tukuanga tika a te peroveta e apii maira ia tatou no runga i te tu tiratiratu ma te ngakau tae tikai?—Roma 15:4.

w08 8/15 11 ¶15

Tamou Marie i te Tu Tiratiratu ma te Ngakau Tavaitai

¹⁵Eaa atu tetai mea ke ta tatou ka kite mai mei te tarevake o te peroveta no Iuda mai? Te akakite ra te Maseli 3:5 e: “E irinaki kia Iehova ma to ngakau katoa ra; auraka ra e irinaki ki toou uao-rai kite.” Kare i irinaki atu rai ki runga ia Iehova mei tana i rave mai ana i te au tuatau i topa, i teia atianga ra kua irinaki te peroveta no Iuda mai ki runga i tana uao-rai i manako. Kua riro tona tarevake ei mate nona e ei akakino i tona ingoa meitaki i te Atua. Te akakite pakari ua maira tei tupu kiaia i te puapinga maata o te tavini anga ia Iehova ma te akaaka e te tiratiratu!

w08 8/15 9 ¶10

Tamou Marie i te Tu Tiratiratu ma te Ngakau Tavaitai

¹⁰Tika anga ka nakiro ua i te peroveta no Iuda mai te ravenga karaperape a te peroveta taito. Ka rauka ua iaia kia ui ki iaia uao-rai e, ‘Eaa ra a Iehova ka tono mai ei i te angara ki tetai tangata ke kia apai mai te au ikuikuanga ou naku?’ Ka rauka ua i te peroveta kia pati kia Iehova kia akataka meitaki mai i taua tuatua ra, inara kare te au Tuatua Tapu i akakite mai ana e kua akapera aia. Mari ra, “kua oki atura aia raua katoa [ko te tangata ruaine], e kua kaikai aia i roto i tona are, e

kua inu oki i te vai.” Kare a Iehova i mareka ana. I te aerenga atu te peroveta i pikikaaia ki Iuda, kua kite iora tetai riona iaia e kua tamate atura iaia. E openga taitaia tikai ki tona taoonga peroveta!—1 Ari. 13:19-25.

Mārama o te Tuatua Mou

w10 10/1 28 ¶5

Te Kimi ra Aia i te Meitaki

Te mea puapinga roa atu ra, te apii maira te au tuatua i roto ia 1 Ariki 14:13 ia tatou i tetai apinga manea no runga ia Iehova e tana e kimi maira i roto ia tatou. Akamaara e te ‘vai ra i roto’ ia Abiia tetai mea meitaki. Kua akara matatio a Iehova i te ngakau o Abiia e kitea uaia atu e Ia tetai manga tu meitaki. Me akaaiteia ki tona ngutuare tangata, kua karanga tetai tangata apiipii e aite rai a Abiia ki tetai poe okotai “i roto i tetai putunga kirikiri toka.” Akaperepere tikai a Iehova i teia tu meitaki e kua tutaki i te reira, i te akaari anga i te tu akaaroa ki teia mema okotai o teia ngutuare tangata kino.

TEPETEMA 26—OKOTOPA 2

**AU MEA UMERE I ROTO I TE PIPIRIA |
1 ARIKI 15-16**

**“Rave Ngakau Toa a Asa i Tana Angaanga
—Peea Koe?”**

w12 8/15 8 ¶4

“Ka Tutakiia Oki ta Kotou Angaanga”

I te 20 mataiti i muri ake i te akatakakeia anga a Iseraela ki roto i nga patireia e rua, kua kino takiri a Iuda no te au angaanga peikani. Te riro anga a Asa ei ariki i te mataiti 977 M.T.N., kua takino katoaia te paepae ariki no te akamorianga i te au atua pikikaa o Kanaana. Inara te karanga ra te papaanga akauruia no te tutara anga a Asa e kua ‘rave aturā aia i te meitaki e te tika i mua i te aroaro o tona ra Atua ko Iehova.’ “Kua apai ke atura [a Asa] i te au atarau no te au atua ke ra, e te au ngai teitei, e kua vava’i i te au tiki, e kua tipu i te

au Asetoreta.” (2 Para. 14:2, 3) Kua akaatea katoa a Asa i ‘te au tane sodoma o te iero’ mei te pati-reia o Iuda. Kare a Asa i akapou ua i tona maroiroi i te akaatea anga i teia au mea kino. Kua raurau katoa aia i te au tangata kia ‘kimi i te Atua o to ratou ai metua ko Iehova’ e kia aru i “te ture e te akauenga” a te Atua.—1 Ari. 15:12, 13; 2 Para. 14:4.

w17.03 17 ¶7

Tavini ia Iehova ma te Ngakau Tiratiratu!

7 Akapeea tatou e kite ei e ngakau tiratiratu to tatou kia Iehova? E ui kia koe uaorai: ‘Ka akarongo ainei au kia Iehova noatu e e ngata? Ka tauta pakari ainei au kia mā ua tana putuputu-anga?’ E akamanako ana mei teaa te tu ngakau toa tei anoanoia e Asa kia akaatea i tona tupuna vaine mei te taoonga ariki vaine! I tetai taime, penei ka anoanoia koe kia ngakau toa mei ia Asa rai. Ei akaaraanga, ka akapeea koe me rave tetai mema o te ngutuare me kore tetai oa piri i te ara, kare aia i tataaraa, e kua akaateaia mei te putu-putuanga? Ka tauta pakari ainei koe auraka kia piri atu ki tera tangata? Eaa ta toou ngakau e akakeu ra ia koe kia rave?

it-1 184-185

Asa

Despite the lack of wisdom and spiritual insight he manifested at times, Asa’s good qualities and freedom from apostasy evidently outweighed his errors, and he is viewed as one of the faithful kings of the line of Judah. (2Ch 15:17) The 41-year reign of Asa touched or covered the reigns of eight kings of Israel: Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Tibni (who ruled a segment of Israel in opposition to Omri), and Ahab. (1Ki 15:9, 25, 33; 16:8, 15, 16, 21, 23, 29) Upon Asa’s death his son Jehoshaphat became king.—1Ki 15:24.

Mārama o te Tuatua Mou

w98 9/15 21-22

E Tika Tikai Ainei te Atua Kia Koe?

Ei akatauanga, e tatau i te totou no runga i te

utunga no te patu akaou anga ia Ieriko e i reira e akamanako i tona akatupu anga. Te tuatua ra a Iosua 6:26: “Kua akataputou aturā Iosua ia ratou i reira, karanga atura, Kia taumaaia te tangata ki mua i te aroaro o Iehova, ko te tu ki runga e patu i teiane oire ia Ieriko nei; e akamou aia i te tango ma te mate o te tama mua nana, e ma tana tamaiti openga ra e akatu ei aia i te au ngutupa.” Kua tae mai te akatupu anga i etai 500 mataiti i muri mai, ka tatau tatou ia 1 Ariki 16:34: “Tei tona [te Ariki ko Ahaba] ra tuatau to Hiera i Betela akatu anga ia Ieriko: kua akamou aia i te tango o taua oire ra i te matenga o tana tama mua ra ia Abirama, e tei te matenga o tana tama openga ra ia Seguba, i akatu ei aia i te au ngutupa; mei te tuatua a Iehova, i tuatuaia mai e Iosua te tamaiti a Nuna ra.” Na te Atua tika tikai anake ua i akauru i taua au totou e te akapapu i to ratou tupu anga.

OKOTOPA 3-9

AU MEA UMERE I ROTO I TE PIPIRIA | 1 ARIKI 17-18

‘Mei Teaa te Roa o Tenana Ekoko Rua Anga?’

w17.03 10 ¶6

Akatupu i te Akarongo—Rave i te au Ikianga Tau!

⁶ Ia ratou e noo ra i te Enea Taputouia, kua anoanoia te ngati Iseraela kia iki me ka akamori ratou ia Iehova, me kore te au atua ke. **(E tatau ia Iosua 24:15.)** I te akaraanga e ikianga māmā ua teia. Inara, ka taki atu ta ratou ikianga ki te ora me kore te mate. I te tuatau o Te Au Akava, kua rave ua rai to Iseraela i te ikianga tarevake. Kua akamutu ratou i te akamori ia Iehova e kua akamori i te au atua pikikaa. (Te Au Akava 2:3, 11-23) Muri mai, i te tuatau o te peroveta ko Elia, kua anoanoia te iti tangata o te Atua kia iki me ka tavini ratou ia Iehova me kore te atua pikikaa ko Baala. (1 Ariki 18:21) I te akaraanga e ikianga

māmā ua i te rave no te mea ko te tavini ia Iehova te mea meitaki rava atu. Kare tetai tangata kite pakari e inangaro i te tavini i te atua pua-pinga kore ua. Inara kare te iti tangata i rauka i te rave i tetai ikianga. Te karanga ra te Pipiria e “ekoko rua anga” to Iseraela. Te mea meitaki, kua akamaroiroi a Elia i te tangata kia iki i te akamori i te Atua mou, ko Iehova.

ia 88 ¶15

He Stood Up for Pure Worship

¹⁵ In response, the Baal priests became even more frenzied, “calling at the top of their voice and cutting themselves according to their custom with daggers and with lances, until they caused blood to flow out upon them.” All to no avail! “There was no voice, and there was no one answering, and there was no paying of attention.” (1 Ki. 18:28, 29) Indeed, there was no Baal. He was an invention designed by Satan to lure people away from Jehovah. The truth is, choosing any master other than Jehovah leads to disappointment, even shame.—*Read Psalm 25:3; 115:4-8.*

ia 90 ¶18

He Stood Up for Pure Worship

¹⁸ Before Elijah’s prayer, the crowds there might have wondered if Jehovah would turn out to be an empty lie, as Baal had proved to be. After the prayer, though, there was no time for wondering. The account says: “At that the fire of Jehovah came falling and went eating up the burnt offering and the pieces of wood and the stones and the dust, and the water that was in the trench it licked up.” (1 Ki. 18:38) What a spectacular answer! And how did the people respond?

Mārama o te Tuatua Mou

w08 4/1 19, box

He Watched, and He Waited

How Long Was the Drought in Elijah’s Day?

Jehovah’s prophet Elijah announced to King Ahab that the long drought would end soon. That

happened “in the third year”—evidently counting from the day Elijah first announced the drought. (1 Kings 18:1) Jehovah sent rain soon after Elijah said that He would. Some might conclude, then, that the drought ended during the course of its third year and that it was therefore less than three years long. However, both Jesus and James tell us that the drought lasted “three years and six months.” (Luke 4:25; James 5:17) Is this a contradiction?

Not at all. You see, the dry season in ancient Israel was quite long, lasting up to six months. No doubt Elijah came to Ahab to announce the drought when the dry season was already proving to be unusually long and severe. In effect, the drought had begun nearly half a year earlier. Thus, when Elijah announced the end of the drought “in the third year” from his previous announcement, the drought had already lasted nearly three and a half years. The full “three years and six months” had elapsed by the time all the people assembled to witness the great test on Mount Carmel.

Consider, then, the timing of Elijah’s first visit to Ahab. The people believed that Baal was “the rider of the clouds,” the god who would bring rains to end the dry season. If the dry season was unusually long, people likely wondered: ‘Where is Baal? When will he bring the rains?’ Elijah’s announcement that neither rain nor dew would occur until he said so must have been devastating to those Baal worshippers.—1 Kings 17:1.

OKOTOPA 10-16

AU MEA UMERE I ROTO I TE PIPIRIA | 1 ARIKI 19-20

“Akara Kia Iehova no te Pumaana”

w19.06 15 ¶5

E Irinaki ia Iehova me Tupu te Taitaia

⁵ E tatau ia 1 Ariki 19:1-4. Kua matakū a Elia i tona kite anga e kua inangaro te Ariki Vaine ko

Iezebela i te tamate iaia. No reira kua oro aia ki Bere-seba. Kua taitaia maata aia e “kua pati atura i te mate.” Eaa ra aia i manako akapera ai? “E tangata oki a Elia mei ia tatou katoa te tu.” (Iako. 5:17) Penei no te maata o te taitaia e te roiroi o te kopapa. Kua manako a Elia e kare i puapinga ana tana angaanga no te tauturu i te tangata kia akamori ia Iehova, e kare to Iseraela turanga i meitaki mai, e koia ua te akamori ra ia Iehova. (1 Ari. 18:3, 4, 13; 19:10, 14) Penei ka poitirere tatou e kua manako akapera teia peroveta tira-tiratu. Inara kua mārama a Iehova i to Elia tu.

ia 103 ¶13

He Took Comfort in His God

¹³ How do you think Jehovah felt as he looked down from heaven and saw his beloved prophet lying under that tree in the wilderness and begging for death to take him? We do not have to guess. After Elijah sank into sleep, Jehovah sent an angel to him. The angel gently woke Elijah with a touch and said: “Rise up, eat.” Elijah did so, for the angel had kindly set out a simple meal for him—fresh, warm bread along with water. Did he even thank the angel? The record says only that the prophet ate and drank and went back to sleep. Was he too despondent to speak? At any rate, the angel woke him a second time, perhaps at dawn. Once more, he urged Elijah, “Rise up, eat,” and he added these remarkable words, “for the journey is too much for you.”—1 Ki. 19:5-7.

ia 106 ¶21

He Took Comfort in His God

²¹ In each case, the account reminds us that Jehovah was not to be found within these spectacular displays of nature’s power. Elijah knew that Jehovah was not some mythical nature god such as Baal, who was hailed by his deluded worshippers as “the rider of the clouds,” or bringer of rains. Jehovah is the real Source of all the awesome power found in nature, but he is also vastly greater than anything he has made. Even the physical heavens cannot contain him!

(1 Ki. 8:27) How did all of this help Elijah? Remember his fear. With a God like Jehovah on his side, a God who had all that overwhelming power at His disposal, Elijah had nothing to fear from Ahab and Jezebel!—*Read Psalm 118:6.*

ia 106 ¶22

He Took Comfort in His God

²² After the fire was gone, a hush fell and Elijah heard “a calm, low voice.” It invited Elijah to express himself again, and he did so, pouring out his concerns a second time. Perhaps that brought him further relief. Undoubtedly, though, Elijah found even more comfort in what the “calm, low voice” told him next. Jehovah reassured Elijah that he was far from worthless. How so? God revealed much of his long-range purpose regarding the war against Baal worship in Israel. Clearly, Elijah’s work had not been in vain, for God’s purpose was moving inexorably forward. Furthermore, Elijah still figured in that purpose, for Jehovah sent him back to work with some specific instructions.—1 Ki. 19:12-17.

Mārama o te Tuatua Mou

w97 11/1 31 ¶1

E Akaraanga o te Tu Oronga Atinga Uaorai e te Tiratiratu

E manganui te au tavini o te Atua i teia tuatau te akaari ra i tetai tu oronga atinga uaorai mei teia te tu. Kua akaruke tetai pae i ta ratou “au one kai,” ta ratou ngai angaanga, no te tutu aere i te tuatua meitaki i te au ngai mamao me kore no te tavini ei au mema o te ngutuaire Betela. Kua aere tetai pae ki te au enua ke no te angaanga i runga i te au angaanga akatu anga a te Taiate. E manganui tei ariki i te au angaanga penei ka manakoia e au angaanga akaaka. Inara, kare e tangata tei angaanga ra na Iehova e rave ra i tetai angaanga puapinga kore. Te ariki ra Iehova i te aronga katoatoa te tavini puareinga ua ra iaia, e ka akameitaki aia i to ratou tu oronga atinga uao-rai.—Mareko 10:29, 30.

OKOTOPA 17-23

AU MEA UMERE I ROTO I TE PIPIRIA | 1 ARIKI 21-22

“Aru i te Mana Akaaere o Iehova”

it-2 21

Jehovah of Armies

When Joshua saw an angelic visitor near Jericho and asked him if he was for Israel or for the enemy side, the reply was, “No, but I—as prince of the army of Jehovah I have now come.” (Jos 5:13-15) The prophet Micaiah told Kings Ahab and Jehoshaphat, “I certainly see Jehovah sitting upon his throne and all the army of the heavens standing by him, to his right and to his left,” clearly referring to Jehovah’s spirit sons. (1Ki 22: 19-21) The use of the plural form in “Jehovah of armies” is appropriate, inasmuch as the angelic forces are described not only in divisions of cherubs, seraphs, and angels (Isa 6:2, 3; Ge 3:24; Re 5:11) but also as forming organized groups, so that Jesus Christ could speak of having “more than twelve legions of angels” available at his call. (Mt 26:53) In Hezekiah’s plea to Jehovah for help he called him “Jehovah of armies, the God of Israel, sitting upon the cherubs,” evidently alluding to the ark of the covenant and the cherub figures on its cover, symbolizing Jehovah’s heavenly throne. (Isa 37:16; compare 1Sa 4:4; 2Sa 6:2.) Elisha’s fearful servant was reassured by a miraculous vision in which he saw the mountains around the besieged city of Elisha’s residence “full of horses and war chariots of fire,” part of Jehovah’s angelic hosts.—2Ki 6:15-17.

w21.02 4 ¶9

“Ko te Mesia te Upoko o te Tangata Ravarai”

⁹ **Tu akaaka.** E meitaki rava atu to Iehova tu pakari i to tetai ke, inara ka akarongo rai aia ki tona au tavini. (Gene. 18:23, 24, 32) E ka āriki rai aia i te manako o te aronga i raro ake i tona mana akaaere. (1 Ari. 22:19-22) Noatu e tu apakore to

Iehova, kare aia e anoano ia tatou kia apakore katoa. Inara, ka tauturu aia i te au tangata apa ua kia tavini tiratiratu iaia. (Sala. 113:6, 7) Te akakite ra te Pipiria e ko Iehova to tatou “tauturu.” (Sala. 27:9; Ebe. 13:6) Akakite te Ariki ko Davida e kua rauka iaia i te rave i te au angaanga maata no ta Iehova tauturu e tona tu akaaka.—2 Samu. 22:36.

it-2 245

Lie

Jehovah God allows “an operation of error” to go to persons who prefer falsehood “that they may get to believing the lie” rather than the good news about Jesus Christ. (2Th 2:9-12) This principle is illustrated by what happened centuries earlier in the case of Israelite King Ahab. Lying prophets assured Ahab of success in war against Ramoth-gilead, while Jehovah’s prophet Micaiah foretold disaster. As revealed in vision to Micaiah, Jehovah allowed a spirit creature to become “a deceptive spirit” in the mouth of Ahab’s prophets. That is to say, this spirit creature exercised his power upon them so that they spoke, not truth, but what they themselves wanted to say and what Ahab wanted to hear from them. Though forewarned, Ahab preferred to be fooled by their lies and paid for it with his life.—1Ki 22:1-38; 2Ch 18.

Mārama o te Tuatua Mou

w21.10 3 ¶4-6

Eaa te Tataara Mou?

⁴ Aere ua rai, kua pou te akakoromaki o Iehova. Kua tono aia ia Elia kia akakite i tana utunga kia Ahaba e Iezebela. Ka tamate pouroaia ta raua uanga. Kua tataaraapa a Ahaba te rongo anga aia i te tuatua a Elia! Mea poitirere, kua “taakaaka mai” teia tangata akatietie.—1 Ari. 21:19-29.

⁵ Noatu kua taakaaka a Ahaba iaia uarai i tera atianga, kua riro tana i rave i muri mai ei akaari e kare aia i tataara ana ma te ngakau tae. Kare

aia i tauta ana i te akaatea i te akamorianga ia Baala mei tona patireia. E kare aia i akamaroiroi ana i te iti tangata kia akamori ia Iehova. Kua akaari katoa a Ahaba i tona tu tataara kore na roto i te au mataara ke atu.

⁶ I muri mai te patianga a Ahaba i te ariki meitaki o Iuda ko Iehosaphata kia piri mai kiaia i te tamaki i to Arama, akakite mai a Iehosaphata e na mua raua i te ui atu ki tetai peroveta a Iehova. I te akamataanga kua patoi a Ahaba i te na ko anga: “Okotai nei tangata i toe, ko Mikaia te tamaiti a Imela, kia ui rai tatou kia Iehova iaia: kua makitakita ra au iaia; kare oki aia e totou meitaki mai iaku nei, ko te tuatua kino anake.” Noatu te reira, kua ui rai raua ki te peroveta. Tano rai ta Ahaba tuatua e kua totou mai te peroveta a te Atua i te kino no Ahaba! Kare aia i tataara ana e i kimi i te akakore anga a Iehova, inara kua titiri te ariki kino a Ahaba i te peroveta ki roto i te are tapekaanga. (1 Ari. 22:7-9, 23, 27) Noatu kua rauka i te ariki te tapeka i te peroveta a Iehova, kare i rauka iaia i te akakore i te totou mei te tupu anga. Kua tamateia a Ahaba i roto i te tamaki tei aru mai.—1 Ari. 22:34-38.

OKOTOPA 24-30

AU MEA UMERE I ROTO I TE PIPIRIA | 2 ARIKI 1-2

“Akaraanga Meitaki Me Tereni”

w15 4/15 13 ¶15

Au Mataara ka Tereni te Aronga Pakari i te au Taeake

¹⁵ Te akaari katoa ra te tua no runga ia Elisaia e e mea puapinga no te au taeake i teia tuatau kia akangateitei i te aronga pakari. Muri ake i te aravei anga a Elia raua ko Elisaia i te au peroveta i Ieriko, kua aere raua ki te kauvai i Ioridana. I reira “kua rave iorā Elia i tona kakau, kua pokai-kai iora, e kua ta iora i taua vai ra, mavete atura.” Kua aere raua ki tetai tua mai o te kauvai Ioridana na runga i te one maro, e “te aere ua ra

raua, karangaranga ua'i." Kua akarongo meitaki a Elisaia i te tuatua a tona puapii e kua apii ua rai a Elisaia mei iaia. Kare a Elisaia i manako ana e kua kite takere aia i te au mea pouroa. Aru mai, kua apaiia a Elia na roto i te puaioio ki runga i te rangi, e kua oki a Elisaia ki te kauvai Ioridana. I reira, kua rutu aia i te vai ki te kakau o Elia e kua karanga e: "Teiea te Atua o Elia ra ko Iehova?" Kua mavete akaou te vai i roto i te kauvai.—2 Ariki 2:8-14.

w15 4/15 14 ¶16

Au Mataara ka Tereni te Aronga Pakari i te au Taeake

¹⁶ Kua kite ainei koe e e aiteite ua te temeio mua a Elisaia ki te temeio openga a Elia? Eaa ta teia e apii maira ia tatou? I te mea e ko Elisaia te akaaere i tera tuatau, kare aia i manako ana e ka anoanoia kia tuke ake te tu e rave ra aia i te au angaanga ki ta Elia. Mari ra, kua aru a Elisaia i te au ravenga a Elia. Te akaari maira teia e kua akangateitei a Elisaia i tona puapii, e kua tauturu teia i te au peroveta kia irinaki papu ia Elisaia. (2 Ariki 2:15) Kua tavini a Elisaia ei peroveta no tetai 60 mataiti, e kua oronga a Iehova i te mana nona kia rave i te au temeio e manganui. Eaa te apiiangā no te aronga apii i teia tuatau?

Mārama o te Tuatua Mou

w05 8/1 9 ¶1

Au Manako Maata Mei te Puka Rua a Te Au Ariki

2:11—Eaa te “rangi” te ngai “i riro atura Elia na roto i te puaioio”? Kare oki teia ko te au ngai mamao o te ao tikai e pini ua ake e kare katoa ko te ngai pae vaerua e noo ana te Atua e tana au tamariki angara. (Deuteronomi 4:19; Salamo 11:4; Mataio 6:9; 18:10) “Te rangi” te ngai i aere atu ei a Elia ko te au rangi o te mareva ra. (Salamo 78:26; Mataio 6:26) Te rereanga na roto i te mareva o te enua, i te akaraanga kua apai atu te kariota ai ia Elia ki tetai tuanga akaou mai o te enua, te ngai i noo ua atu ei aia no tetai taime. Ko te tika, i te au mataiti i muri mai, kua tata atu

a Elia i tetai reta kia Iehorama, te ariki o Iuda. —2 Paraleipomeno 21:1, 12-15.

OKOTOPA 31—NOEMA 6

AU MEA UMER E I ROTO I TE PIPIRIA | 2 ARIKI 3-4

“E Rave Ana i to Tamaiti”

w17.12 4 ¶7

“Kite au e, ka tu Akaou Maira Aia”

⁷ Te rua o te tuakaouanga tei tataia i roto i te Pipiria, kua raveia e te peroveta ko Elisaia. I roto i te oire ko Sunema, te noo ra tetai vaine Iseraela kare ana tamariki. No tei akaari aia i te tu takinga meitaki kia Elisaia, kua akameitaki a Iehova i teia vaine e tana tane ruau na te oronga anga i tetai tamaiti na raua. Inara, i nga mataiti i muri mai, kua mate te tamaiti. Akamanako ana i te tu maromaroa o teia metua vaine. No te pakari o tona aue anga, kua aaere aia no tetai 30 kiromita te mamao i te kimi ia Elisaia i te maunga i Karamela. Kua tonoa a Elisaia i tona tavini ko Gehazi ki Sunema i mua ake ia ratou kia akatu mai i te tamaiti. Inara kare i rauka ia Gehazi i te akaora mai iaia. No reira kua tae mai te metua vaine ma te aue, raua ko Elisaia ki te kainga.—2 Ariki 4:8-31.

w17.12 5 ¶8

“Kite au e, ka tu Akaou Maira Aia”

⁸ Kua aere a Elisaia ki roto i te are te ngai tei reira te tamaiti tei mate, e kua pure. Kua pau mai a Iehova i te pure a Elisaia e kua akaora mai i te tamaiti na roto i te temeio. Te kite anga te metua vaine i tana tamaiti, kua rekareka tikai aia! **(E tataua ia 2 Ariki 4:32-37.)** Penei kua maara iaia te au tuatua i roto i ta Hana pure. Kare a Hana i anau tamariki kia tae roa ki te taime i akameitaki ei a Iehova iaia ma te tamaiti, ko Samuela. I reira kua akapaapaa a Hana ia Iehova “ko tei apai ki raro i te vaarua, e tei akatu mai ki runga.” (1 Samuela 2:6) Na te akatuanga mai i te tamaiti i Sunema, kua akapapu te Atua e e mana tona no te akatuakaou mai i tei mate.

Mārama o te Tuatua Mou

it-2 697 ¶2

Prophet

“Sons of the Prophets.” As *Gesenius’ Hebrew Grammar* explains (Oxford, 1952, p. 418), the Hebrew *ben* (son of) or *beneh’* (sons of) may denote “membership of a guild or society (or of a tribe, or any definite class).” (Compare Ne 3:8, where “a member of the ointment mixers” is literally “a son of the ointment mixers.”) “The sons of the prophets” may thus describe a school of instruction for those called to this vocation or simply a cooperative association of prophets. Such prophetic groups are mentioned as being at Bethel, Jericho, and Gilgal. (2Ki 2:3, 5; 4:38; compare 1Sa 10:5, 10.) Samuel presided over a group at Ramah (1Sa 19:19, 20), and Elisha seems to have held a similar position in his day. (2Ki 4:38; 6:1-3; compare 1Ki 18:13.) The record mentions their building their own dwelling place and the use of a borrowed tool, which may indicate that they lived simply. Though often sharing quarters and food in common, they might receive individual assignments to go out on prophetic missions.—1Ki 20:35-42; 2Ki 4:1, 2, 39; 6:1-7; 9:1, 2.