

Oraanga Kerititiano e te Angaanga Orometua—Au Manako ke Mai

NOEMA 7-13

**AU MEA UMERE I ROTO I TE PIPIRIA |
2 ARIKI 5-6**

“E Maata Oki to Tatou Pae, e Iti to Ratou”

it-1 716 ¶4

Elisha

Israel Delivered From Syria. During the reign of King Jehoram of Israel, Syria plans a surprise attack upon Israel. More than once maneuvers of Ben-hadad II are frustrated by Elisha, who reveals to King Jehoram every move of the Syrians. At first Ben-hadad thinks that there is a traitor in his own camp. But when he finds out the real source of his difficulty, he sends a military force to Dothan, surrounding it with horses and war chariots to get Elisha. (PICTURE, Vol. 1, p. 950) Elisha’s attendant is struck with fear, but Elisha prays to God to open the attendant’s eyes, “and, look! the mountainous region [is] full of horses and war chariots of fire all around Elisha.” Now, as the Syrian hosts close in, Elisha prays for the opposite kind of miracle, “Please, strike this nation with blindness.” Elisha says to the Syrians, “Follow me,” but he does not have to lead them by the hand, indicating that it is mental rather than physical blindness. They do not recognize Elisha, whom they came to take, nor do they know where he is taking them.—2Ki 6:8-19.

w13 8/15 30 ¶2

**Kua Kite a Elisaia i te au Kariota Ai
—Akapeea Koe?**

Noatu kua koropiniia aia e te au enemi i Do-tana, kare a Elisaia i matakū ana. Eaa te tumu? No tona akarongo ketaketa i roto ia lehova. Ka anoano katoa tatou i taua tu akarongo. No reira, e pure tatou no te vaerua tapu o te Atua

kia rauka ia tatou i te akaari i te akarongo e tetai au tuanga ke o te ua o te vaerua.—Luka 11:13; Gala. 5:22, 23.

it-1 343 ¶1

Blindness

The blindness that was brought on the military force of the Syrians at the word of Elisha was evidently mental blindness. If the entire army had been struck with physical blindness, they would all have had to be led by hand. But the account simply says that Elisha told them: “This is not the way, and this is not the city. Follow me.” On this phenomenon William James in his *Principles of Psychology* (1981, Vol. 1, p. 59) states: “A most interesting effect of cortical disorder is *mental blindness*. This consists not so much in insensibility to optical impressions, as in *inability to understand them*. Psychologically it is interpretable as *loss of associations* between optical sensations and what they signify; and any interruption of the paths between the optic centres and the centres for other ideas ought to bring it about.” This was apparently the kind of blindness removed by Jehovah when the Syrian army reached Samaria. (2Ki 6:18-20) Such mental blindness also may have been involved in the case of the men of Sodom, since the account shows that, instead of being distressed at loss of the faculty of sight, they persisted in trying to find the door of Lot’s house.—Ge 19:11.

Mārama o te Tuatua Mou

w05 8/1 9 ¶2

Au Manako Maata Mei te Puka Rua a Te Au Ariki

5:15, 16—Eaa ra a Elisaia i kore ei i ariki i te apinga aroa a Naamana? Kua kopae atu a Elisaia i te apinga aroa no te mea kua kite aia e ko te temeio i te akaoraanga ia Naamana na

to lehova mana i rave, kare na tona uaorai. E mea tau kore tikai kiaia kia puapingaia mei tona taoonga ikiia e te Atua. Kare te aronga akamori mou i teia tuatau nei e umuamu atu ana kia puapingaia mei ta lehova angaanga. Kua akono ariki to ratou ngakau i ta Iesu akoanga: “E mea o mai ua to kotou, e oronga ua atu oki kotou.”—Mataio 10:8.

NOEMA 14-20

AU MEA UMERE I ROTO I TE PIPIRIA | 2 ARIKI 7-8

“Kua Rave a lehova i te Mea Manako Koreia”

it-1 716-717

Elisha

However, later on, Ben-hadad II invades, not with sporadic marauding forays, but in force and lays siege to Samaria. The siege is so severe that at least one case is reported to the king in which a woman eats her own son. As the offspring of Ahab, the “son of a murderer,” King Jehoram swears to kill Elisha. But the rash oath is not carried out. Arriving at the prophet’s house with his adjutant, Jehoram states that he has lost all hope of aid from Jehovah. Elisha assures the king that food supplies will be abundant the next day. The king’s adjutant scoffs at this prediction, causing Elisha to tell him: “Here you are seeing it with your own eyes, but from it you will not eat.” By a noise that Jehovah causes to be heard in the camp of the Syrians, they are led to believe that a great army of combined nations is advancing against them, and they flee, leaving the camp intact with all its food supplies. When the king finds out about the desertion of the Syrians, he puts the adjutant in charge of guarding the gate of Samaria, and there he is trampled to death when the starving crowd of Israelites

rush out to plunder the camp. He sees the food but does not eat from it.—2Ki 6:24–7:20.

Mārama o te Tuatua Mou

it-2 195 ¶7

Lamp

Kings of the Line of David. Jehovah God established King David on the throne of Israel, and David proved to be a wise guide and leader of the nation, under God’s direction. He was therefore called “the lamp of Israel.” (2Sa 21:17) In his kingdom covenant with David, Jehovah promised: “Your very throne will become one firmly established to time indefinite.” (2Sa 7:11-16) Accordingly, the dynasty, or family line, of rulers from David through his son Solomon was as a “lamp” to Israel.—1Ki 11:36; 15:4; 2Ki 8:19; 2Ch 21:7.

NOEMA 21-27

AU MEA UMERE I ROTO I TE PIPIRIA | 2 ARIKI 9-10

**“Kua Akaari Aia i te Tu Maroiroi
e te Ngakau Toa”**

w11 11/15 3 ¶2

Iehu Turuturu i te Akamorianga Ma

Kua orongaia tetai akauenga kia Iehu te tupu anga te manamanata ki te iti tangata o Ise-raela. Tei raro ake te iti tangata i te taomianga kino a lezebela, te vaine a Ahaba tei mate, te metua vaine o te ariki ko Ioroma e tutara ra. Kua akakeu aia i te iti tangata kia akamori ia Baala eiaa e akamori ia lehova, kua tamate i te au peroveta a te Atua, e kua akaviivii i te tangata ki tana “akaturi e te purepure.” (2 Ari. 9:22; 1 Ari. 18:4, 13) Kua akaue a lehova kia takoreia te ngutuare katoa o Ahaba, kapiti mai ia Ioroma e lezebela. Na Iehu e arataki i taua tamakianga.

w11 11/15 4 ¶2-3

lehu Turuturu i te Akamorianga Ma

Kare aia i tuatua ana ki te nga tangata apai kare tei tonoa mai kiaia, kua aravei ra a lehu i te Ariki ko lorama e tona tangata turuturu ko Ahazia, te ariki o Iuda, i roto i to raua uaorai kariota. Te uiaanga a lorama e, “E tere au toou, e lehu?” kua pau riri mai a lehu e: “Eaa tena au, te maata rava ra te akaturi e te purepure o to metua vaine ra o lezebel?” Kua poitirere a lorama i teia pauanga, e kua oro ke atu. Inara, e viviki atu a lehu iaia! Kua mou mai aia i tana ana e kua ana atura i te kakao na roto i te pukuatu o lorama, mate atura te ariki i roto i tona kariota. Noatu kua oro a Ahazia, kua kitea mai aia e lehu i muri mai e kua tamateia atu. —2 Ari. 9:22-24, 27.

Aru mai kua tamateia te ariki vaine kino ko lezebel o te ngutuare o Ahaba. Kua tau rai a lehu i te tuatua iaia e ko “taua vaine tau-maia nei.” Te akaoro anga a lehu ki lezebeela, kua kite atu aia ia lezebel e akara maira mei te maramarama o te are ariki. Kua akaue atu a lehu i te aronga akataongaia kia pei mai ia lezebel ki raro. E kua takataki atu te au oroenua o lehu ia lezebel, tei takino ana ia Iseraela. Muri mai, kua tamate atu a lehu i te a ngauru tuma mema o te ngutuare o te tangata kino ko Ahaba.—2 Ari. 9:30-34; 10:1-14.

w11 11/15 5 ¶3-4

lehu Turuturu i te Akamorianga Ma

E tika e e maata ta lehu toto i akamaringi. Inara te akaari maira te au Tuatua Tapu e e tangata ngakau toa aia tei akamatara mai ia Iseraela mei te taomianga kino a lezebel e tona pamiri. Kia puapingaia tetai ua atu arataki o Iseraela i te rave anga i teia, ka anoanoia aia kia ngakau toa, aruaru, e kia maroiroi. “E anga-anga ngata tikai te reira e kua raveia ma te tapupu kore tikai,” i akakite ei tetai tikitinari

Pipiria. “Naringa kare aia i aru i te reira tu, kare e takoreia te akamorianga ia Baala i Iseraela.”

Kare ekoko e te kite ra koe i te au turanga ta te au Kerititiano e aro atura i teia tuatau, e ka anoanoia ratou kia akaari i te au tu mei to lehu rai. Ei akatauanga, eaa ta tatou ka rave me timataia mai kia rave i tetai ua atu angaanga ta lehova e patoi ra? Kia viviki tatou ma te ngakau toa e kia patoi maroiroi atu i te reira. No runga i te akamorianga i te Atua, kia turuturu maroiroi tatou ia lehova.

Mārama o te Tuatua Mou

w11 11/15 5 ¶6-7

lehu Turuturu i te Akamorianga Ma

Penei kua irinaki a lehu e kia akaaere takake te patireia o Iseraela mei ia Iuda, ka anoanoia te nga patireia kia akamori takake. No reira, mei te au ariki o Iseraela o mua ana, kua tauta aia i te akatakake ia raua na te akatinamou anga i te akamorianga punua puakatoro. Inara ka akaari mai teia i te akarongo kore kia lehova, tei akatainu iaia ei ariki.

Kua akameitaki a lehova ia lehu no te ‘meitaki tana i rave, tei tika ki mua i te mata o te Atua.’ Tera ra, ‘kare akerā lehu i akono kia aere mei tei tau ki te ture a te Atua o Iseraela ko lehova ma tona ngakau katoa.’ (2 Ari. 10:30, 31) Na te akamanako anga i te au mea ta lehu i rave i mua ana, ka poitirere e ka mii koe i teia. Inara e apianga te reira no tatou. Eiaa rava tatou e manako kore i to tatou pirianga kia lehova. I te au ra ravarai, ka anoanoia tatou kia tiratiratu ki te Atua na roto i te apianga i tana Tuatua, te akamanako oonu anga i te reira, e te pure ngakau tae anga ki to tatou Metua i te rangi. No reira, kia matakite tikai tatou e kia akono ngakau katoa ua rai i ta lehova ture.—1 Kori. 10:12.

NOEMA 28–TITEMA 4

AU MEA UMERE I ROTO I TE PIPIRIA | 2 ARIKI 11-12

“Kua Akautungaia Tetai Vaine Kino Tikai”

it-1 209

Athaliah

Like her mother Jezebel, Athaliah egged on her husband, Jehoram, to do what was bad in Jehovah’s eyes during his eight-year reign. (1Ki 21:25; 2Ch 21:4-6) And like her mother, Athaliah wantonly shed the blood of the innocent. When her wicked son Ahaziah died after a one-year reign, she killed off all the others of the royal line, except the infant Jehoash, who had been hidden by the high priest and his wife, who was Jehoash’s aunt. Thereupon Athaliah installed herself as queen for six years, c. 905-899 B.C.E. (2Ch 22:11, 12) Her sons robbed Jehovah’s temple of the holy things and offered them up to Baal.—2Ch 24:7.

it-1 209

Athaliah

When Jehoash reached seven years of age, God-fearing High Priest Jehoiada brought the lad out of secrecy and crowned him rightful heir to the throne. Hearing the tumult, Athaliah rushed to the temple and, upon seeing what was happening, cried, “Conspiracy! Conspiracy!” High Priest Jehoiada ordered her taken outside the temple grounds to be executed at the horse gate of the palace; she was perhaps the last of Ahab’s abominable house. (2Ki 11:1-20; 2Ch 22:1–23:21) How true it proved to be: “Nothing of Jehovah’s word will fall unfulfilled to the earth that Jehovah has spoken against the house of Ahab!”—2Ki 10:10, 11; 1Ki 21:20-24.

Mārama o te Tuatua Mou

it-1 1265-1266

Jehoash

Thereafter, as long as High Priest Jehoiada lived and acted as father and adviser to Jehoash, the young monarch prospered. Married by the time he was 21, he had two wives, one of whom was named Jehoaddan, and by these Jehoash became father to sons and daughters. In this way the line of David leading to the Messiah, which had come so near to being completely severed, was once again made strong.—2Ki 12:1-3; 2Ch 24:1-3; 25:1.

TITEMA 5-11

AU MEA UMERE I ROTO I TE PIPIRIA | 2 ARIKI 13-15

“Tupu te Au Akameitakianga me Tavini Tatou ma te Ngakau Tae”

w10 4/15 26 ¶11

Te Aru Pu Tikai ra Ainei Koe i te Karaiti?

¹¹ Ei akatutu mai i te puapinga no te rave maroiroi anga i te angaanga a te Atua, e akamanako ana i tetai tupuanga tei tupu i roto i te oraanga o te Ariki ko loasa o Iseraela. No te manako manamanata no runga i te kino te ka tupu mai kia Iseraela i roto i nga rima o Arama, kua aere atu a loasa ki ko ia Elisaia e kua aue. Kua akakite te peroveta kiaia e kia akainana i te kakao na roto i te maramarama ki te tua ia Arama, te akakite anga e kua autu a lehova i runga ake i taua iti tangata ra. Tano tikai kua akamaroiroi atu teia i te ariki. I muri mai kua akakite a Elisaia kia loasa e kia apai aia i tana kakao e kia ta i te enua ki te reira. E toru ua rai a loasa ta anga i te enua. Kua riri a Elisaia no runga i teia, no te mea te ta anga i te enua e rima taime me kore e ono taime te akaari maira e ‘ka tamateia to Arama e pou atura.’ E toru ua rai autu anga i

rau ka mai ia loasa. No te mea kare aia i akaari ana i te tu maroiroi, e meangiti ua te puapinga tei rau ka mai ia loasa. (2 Ari. 13:14-19) Eaa te apiianga ta tatou i kite mai mei taua papaanga ra? Ka akameitaki maata mai a Iehova ia tatou me rave tatou i tana angaanga ma te ngakau tae e te maroiroi.

w13 11/1 11 ¶5-6

“The Rewarder of Those Earnestly Seeking Him”

Whom does Jehovah reward? “Those earnestly seeking him,” says Paul. A reference work for Bible translators notes that the Greek word rendered “earnestly seeking” does not mean “going out to find” but, rather, implies coming to God “in worship.” Another reference work explains that this Greek verb is in a form that suggests intensity and concentrated effort. Yes, Jehovah rewards those whose faith moves them to worship him with wholehearted love and zeal.—Matthew 22:37.

How does Jehovah reward his faithful worshippers? He has promised a priceless future reward that reveals the depth of his generosity and love—everlasting life in Paradise on earth. (Revelation 21:3, 4) Even now, those who earnestly seek Jehovah experience rich blessings. With the help of his holy spirit and the wisdom found in his Word, they enjoy a rewarding and satisfying way of life.—Psalm 144:15; Matthew 5:3.

Mārama o te Tuatua Mou

w05 8/1 11 ¶3

Au Manako Maata Mei te Puka Rua a Te Au Ariki

13:20, 21—Te turuturu ra ainei teia temeio i te akamorianga i te au tiki a te akonoanga? Kare, kare roa. Kare roa te Pipiria i akaari mai ana e kua akamoriia te au ivi o Elisaia. Na roto i te mana o te Atua i tupu ei teia temeio, e mei te reira rai te au temeio katoatoa ta Elisaia i rave iaia e ora ra.

TITEMA 12-18

AU MEA UMERE I ROTO I TE PIPIRIA | 2 ARIKI 16-17

“Kotingaia to Iehova Tu Akakoromaki”

it-2 908 ¶5

Shalmaneser

Domination of Israel. During the reign of King Hoshea of Israel (c. 758-740 B.C.E.), Shalmaneser V advanced into Palestine and Hoshea became his vassal under an imposition of annual tribute. (2Ki 17:1-3) However, at a later time Hoshea failed to pay the tribute and was found to be conspiring with King So of Egypt. (See SO.) For this, Shalmaneser placed Hoshea under detention and thereafter laid siege against Samaria for three years, after which the well-fortified city finally fell, and the Israelites were led into exile.—2Ki 17:4-6; 18:9-12; compare Ho 7:11; Eze 23:4-10.

it-1 414-415

Captivity

In both the northern ten-tribe kingdom of Israel and the southern two-tribe kingdom of Judah, the root cause leading up to captivity was the same: abandonment of true worship of Jehovah in favor of the worship of false gods. (De 28:15, 62-68; 2Ki 17:7-18; 21:10-15) Jehovah, for his part, continually sent his prophets to warn them both but to no avail. (2Ki 17:13) None of the ten-tribe kingdom of Israel’s kings ever made a complete purge of the false worship instituted by that nation’s first king, Jeroboam. Judah, her sister kingdom to the S, failed to heed both Jehovah’s direct warnings and the example of the captivity into which Israel had fallen. (Jer 3:6-10) The inhabitants of both kingdoms eventually were carried away into exile, each nation in more than one principal deportation.

Mārama o te Tuatua Mou

it-2 847

Samaritan

The term “Samaritans” first appeared in Scripture after the conquest of the ten-tribe kingdom of Samaria in 740 B.C.E.; it was applied to those who lived in the northern kingdom before that conquest as distinct from the foreigners later brought in from other parts of the Assyrian Empire. (2Ki 17:29) It appears that the Assyrians did not remove all the Israelite inhabitants, for the account at 2 Chronicles 34:6-9 (compare 2Ki 23:19, 20) implies that during King Josiah’s reign there were Israelites still in the land. In time, “Samaritans” came to mean the descendants of those left in Samaria and those brought in by the Assyrians. Therefore some were undoubtedly the products of mixed marriages. At a still later period, the name carried more of a religious, rather than a racial or political, connotation. “Samaritan” referred to one who belonged to the religious sect that flourished in the vicinity of ancient Shechem and Samaria and who held to certain tenets distinctly different from Judaism. —Joh 4:9.

TITEMA 19-25

**AU MEA UMERE I ROTO I TE PIPIRIA |
2 ARIKI 18-19**

“Akapeea te Aronga Patoi me Akaparuparu ia Tatou”

w05 8/1 11 ¶15

**Au Manako Maata Mei te Puka Rua
a Te Au Ariki**

18:19-21, 25—Kua akatupu ainei a Hezekia i tetai pirianga kia Aiphiti? Kare. E pikikaa ua te akaapaanga a Rabasake, mei tana karangaanga e kua aere mai aia ma ta ‘Iehova tuatua.’ Kua irinaki ua te ariki tiratiratu ko Hezekia ki runga anake ia Iehova.

w10 7/15 13 ¶13

“Auraka e Mataku, Naku Koe e Tauturu”

Kua taangaanga a Rabasake i te aerenga manako pikikaa i te tauta anga kia akatupu i te ekoko. Kua tuatua aia e: “Kare ainei [Iehova], nona te au ngai teitei, e te au atarau i apai keia e Hezekia ra? . . . Na Iehova rai i tuatua mai kiaku e, Ka aere, ka rave i taua enua nei e kia pou atu.” (2 Ari. 18:22, 25) No reira kua maro a Rabasake e kare a Iehova e tamaki no Tona iti tangata no te mea kare Aia e mareka ana ia ratou. Kare ra te reira i te tika. Kua mareka rava a Iehova ia Hezekia e te ngati Iuda tei oki akaou ki te akamorianga mou.—2 Ari. 18:3-7.

w13 11/15 19 ¶14

**Toko Itu Tiaki Mamoe, Toko Varu Ariki
—Aiteanga no Tatou**

¹⁴ Kua puakapa te ariki o Asura e tona vaeau i Lakisa, i te tua tonga opunga o Ierusalema. Mei reira mai, kua tonono aia e toru aronga apai karere ki Ierusalema i te akakite ki te iti tangata kia tuku i te au. Kua tuatua tona vaa tuatua ko Rabasake ki te iti tangata o Ierusalema i roto i to ratou uarai reo. Mea mua, kua maro aia ia ratou kia kore e akarongo kia Hezekia mari ra, kia akarongo ki to Asura. E oti, kua pikikaa aia na te taputou anga e ka apai aia ia ratou ki tetai enua ka rauka tetai oraanga meitaki. **(E tataua ia 2 Ariki 18:31, 32)** Kua akakite katoa a Rabasake kia ratou e kare e rauka i te au atua o te au enua ke i te paruru i to ratou aronga akamori e kare katoa e rauka ia Iehova i te paruru i te ngati Iuda. Te mea meitaki ra, kua patoi te iti tangata i teia au tuatua pikikaa. I teia tuatau, te aru ra te au tavini o Iehova i to ratou akaraanga.—**E tataua ia 2 Ariki 18:35, 36.**

yb74 177 ¶1

Part 2—Germany

It is interesting that the SS, who often used the dirtiest tricks to try to get someone to sign

the declaration, frequently turned against them once they had actually signed and harassed them more afterward than they had before. Karl Kirscht confirms this: “More than anyone else Jehovah’s witnesses were the victims of chicanery in the concentration camps. It was thought that in this way they could be persuaded to sign the declaration. We were repeatedly asked to do so. Some did sign, but, in most cases, they had to wait more than a year before they were released. During this time they were often publicly reviled by the SS as being hypocrites and cowards and were forced to take a so-called ‘honor walk’ around their brothers before being permitted to leave the camp.”

Mārama o te Tuatua Mou

it-1 155 ¶4

Archaeology

As an illustration, the Bible record states that King Sennacherib of Assyria was killed by his two sons, Adrammelech and Sharezer, and was succeeded to the throne by another son, Esar-haddon. (2Ki 19:36, 37) Yet, a Babylonian chronicle stated that, on the 20th of Tebeth, Sennacherib was killed by his son in a revolt. Both Berossus, Babylonian priest of the third century B.C.E., and Nabonidus, Babylonian king of the sixth century B.C.E., gave the same account, to the effect that Sennacherib was assassinated by only one of his sons. However, in a more recently discovered fragment of the Prism of Esar-haddon, the son who succeeded Sennacherib, Esar-haddon clearly states that his brothers (plural) revolted and killed their father and then took flight. Commenting on this, Philip Biberfeld, in *Universal Jewish History* (1948, Vol. I, p. 27), says: “The Babylonian Chronicle, Nabonid, and Berossus were mistaken; only the Biblical account

proved to be correct. It was confirmed in all the minor details by the inscription of Esarhaddon and proved to be more accurate regarding this event of Babylonian-Assyrian history than the Babylonian sources themselves. This is a fact of utmost importance for the evaluation of even contemporary sources not in accord with Biblical tradition.”

TITEMA 26–TIANUARE 1

**AU MEA UMERE I ROTO I TE PIPIRIA |
2 ARIKI 20-21**

“Akakeu te Au Pure ia Iehova Kia Akarongo”

ip-1 394 ¶23

A King’s Faith Is Rewarded

²³ About the time that Sennacherib first comes up against Judah, Hezekiah falls gravely ill. Isaiah tells him that he is going to die. (**Isaiah 38:1**) The 39-year-old king is devastated. His concern is not only for his own well-being but also for the future of the people. Jerusalem and Judah are in danger of being invaded by the Assyrians. If Hezekiah dies, who will lead the fight? At that time, Hezekiah has no son to assume the rulership. In fervent prayer Hezekiah begs Jehovah to show him mercy.—**Isaiah 38:2, 3.**

w17.03 19 ¶16

Tavini ia Iehova ma te Ngakau Tiratiratu!

¹⁶ I muri mai, kua rokoia a Hezekia e te maki e kua waitata i te mate. I tera tuatau ngata, kua pati akatenga aia kia Iehova kia akamaara i tona aerenga tiratiratu e kia tauturu iaia. (**E tatau ia 2 Ariki 20:1-3.**) Kua akarongo a Iehova i ta Hezekia pure e kua rapakau iaia. Kua kite tatou mei roto i te Pipiria, i teia tuatau kare tatou e tapapa atu i tetai temeio no ko mai i te Atua kia rapakau i to tatou maki e kia roa atu te oraanga. Inara mei ia Hezekia rai, ka rauka i

te irinaki kia lehova no te tauturu. Ka rauka i te akakite kiaia: “Teia taku tuatua kia koe, e lehova e, e akamaara mai koe iaku i toku nei aerenga ki mua ia koe ma te tuatua-mou, e ma te ngakau tiratiratu.” Te irinaki ra koe e ka akono ua rai a lehova ia koe, noatu me maki koe?—Salamo 41:3.

g01 7/22 13 ¶4

How Can Prayer Help Me?

In Bible times some men of faith did have direct—even miraculous—answers to their prayers. When King Hezekiah, for example, learned that he had a terminal illness, he supplicated God for deliverance. God responded: “I have heard your prayer. I have seen your tears. Here I am healing you.” (2 Kings 20:1-6) Other God-fearing men and women similarly experienced God’s intervention.—1 Samuel 1:1-20; Daniel 10:2-12; Acts 4:24-31; 10:1-7.

Mārama o te Tuatua Mou

it-2 240 ¶1

Leveling Instrument

A leveling instrument may be used to construct a building properly or to test its fitness for preservation. Jehovah foretold that he would apply to wayward Jerusalem “the measuring line applied to Samaria and also the leveling instrument applied to the house of Ahab.” God had measured and found Samaria and the house of King Ahab to be morally bad or crooked, resulting in their destruction. Likewise, God would judge Jerusalem and its rulers, exposing their wickedness and bringing about the destruction of that city. These events actually occurred in 607 B.C.E. (2Ki 21:10-13; 10:11) Through Isaiah the various wicked braggarts and rulers of the people in Jerusalem were apprised of their coming calamity and of Jehovah’s declaration: “I will make justice

the measuring line and righteousness the leveling instrument.” The standards of true justice and genuine righteousness would reveal who were really God’s servants and who were not, resulting in either preservation or destruction. —Isa 28:14-19.