TIURAI 3-9

AU MEA UMERE I ROTO I TE PIPIRIA | EZERA 4-6

"Auraka e Arai i te Angaanga"

***w22.03* 17 ¶13**
Te Kite ra Ainei Koe i ta Zekaria i Kite?

13 Kua araiia te angaanga no te patu i te iero. Noatu te reira, kua tu mai te nga tangata arataki—te Taunga Maata ko Iesua (Iosua) e te Tutara ko Zerubabela—e "kua akamata iora i te patu i te are o te Atua." (Ezera 5:1, 2) Kua manako tetai pae ngati Iuda e e ikianga tarevake teia. Kare e rauka i te uuna i teia angaanga mei to ratou au enemi te ka rave i tetai ua atu apinga no te tāpu i te reira. Kua anoano a Iosua e Zerubabela i tetai akapapuanga e te turu ra a Iehova ia raua. Kua rauka mai rai te reira. Akapeea?

***w86* 2/1 29, box ¶2-3**
Jehovah's Eye "Proved to Be Upon the Older Men"

Following the return of the Jewish remnant from Babylon, a 16-year-long period of inactivity set in. The prophets Haggai and Zechariah managed to shake the Jews out of their apathy, and the work of rebuilding Jehovah's temple was resumed. Soon, though, this work was challenged by Persian officials. "Who put an order through to you to build this house?" asked the opposers.—Ezra 5:1-3.

The reply to this inquiry was critical. If the elders allowed themselves to be intimidated, the temple restoration would abruptly come to a halt. If the elders antagonized these officials, an immediate ban on the work could be imposed. So the elders (doubtless led by Governor Zerubbabel and High Priest Joshua) phrased a tactful but effective reply. They reminded the officials of the long-forgotten decree of Cyrus that had granted the Jews royal permission to go forward with this work. Knowing the Persian policy of never altering stated law, these officials shrewdly chose to avoid opposing a royal decree. The work was thus allowed to continue until King Darius later gave his official go-ahead!—Ezra 5:11-17; 6:6-12.

***w22.03* 15 ¶7**
Te Kite ra Ainei Koe i ta Zekaria i Kite?

7 Kua riro tetai tauianga i te akamaroiroi i te aronga patu iero. Eaa te tauianga? I te 520 M.T.N., kua tutara te ariki ou o Peresia, ko Dariu I. Te rua o te mataiti o tona tutaraanga, kua kite mai aia e kua tarevake te araianga o te angaanga patu iero. No reira, kua akaue a Dariu e kia akaotiia te reira angaanga. (Ezera 6:1-3) Kua poitirere te katoatoa—inara e maata atu tei tupu. Kua akaue te ariki i te au tangata i tera enua kia akamutu i ta ratou arai anga e kia oronga i te moni e te au apinga ka anoanoia no te turu i teia patu anga! (Ezera 6:7-12) Tei tupu, e ā mataiti i muri mai i te 515 M.T.N., kua oti i te ngati Iuda i te patu i te iero.—Ezera 6:15.

***w22.03* 18 ¶16**
Te Kite ra Ainei Koe i ta Zekaria i Kite?

16 Ka oronga katoa mai a Iehova i te au aratakianga na roto i "te tavini akono meitaki e te pakari." (Mata. 24:45) Tetai au taime, ka oronga mai te tavini i te au aratakianga kare tatou e mārama. Ei akaraanga, penei ka orongaia mai te au aratakianga no te au tumatetenga natura te ka manako tatou e kare e tupu ki to tatou ngai. Me kore, penei ka manako tatou e te manata roa ra te tavini i teia maki mate. Eaa ta tatou ka rave me manako tatou e kare teia au aratakianga e tau ana? Kia akamanako tatou akapeea te

ngati Iseraela te puapingaia anga te aru anga ratou i te ako a Iosua e Zerubabela. Kia akamanako katoa tatou i tetai atu au tua Pipiria ta tatou ka tatau. Tetai taime, ka orongaia mai te au aratakianga ki te iti tangata o te Atua tei akaraanga e kare e tau ana, inara kua riro ei akaora ia ratou.—Aka. 7:7; 8:10.

Mārama o te Tuatua Mou

***w93* 6/15 32 ¶3-5**
Ka Rauka Ainei ia Koe i te Irinaki i te Puka Tapu?

Kua maaniia te moni ki Tareso, e oire i te tuanga apatonga itinga o tei karangaia i teianei e ko Turekia. Kua maaniia te moni i te tuatau o te tutara anga o te kavana o Peresia ko Mazaeus i te a anere mataiti M.T.N. Te akataka ra te reira iaia ei kavana no te ngai "Pae Vai," koia oki, te Kauvai Eupharati. Inara eaa oki teia tuatua i riro ei ei mea reka?

No te mea ka kite koe i te reira akakoro anga rai i roto i taau Puka Tapu. Te akanoo ra a Ezera 5:6–6:13 i te tata anga i rotopu i te ariki o Peresia ko Dariu e tetai kavana ko Tatanai tona ingoa. Te maro anga, ko ta te au ngati Iuda akatu akaou anga i to ratou iero i Ierusalema. E tangata karape a Ezera i te kopi i te Ture a te Atua, e ka manako koe iaia kia tano tikai, ma te tu tika i tana i tata. Ka kite koe ia Ezera 5:6 e te 6:13 e kua tuatua aia ia Tatanai e ko "te [kavana, *NW*] o teianei pae vai."

Kua tata a Ezera i te reira i te 460 M.T.N., no etai 100 au mataiti i mua ake ka akonoia'i teia moni. Te vaira tetai au tangata penei ka manako e te akakoro anga o tetai tangata opita taito e mea meangiti ua ia. Inara me ka irinaki koe ki runga i te au tata Puka Tapu i roto i te au tata anga rikiriki mei teia, kare ainei teia e akamaata i toou akapapu anga ki roto i tetai atu mea ta ratou i tata?

TIURAI 10-16

AU MEA UMERE I ROTO I TE PIPIRIA | EZERA 7-8

"Kua Akapaapaaia a Iehova na Roto i te tu o Ezera"

***w00* 10/1 14 ¶8**
Apii—Puapinga e te Rekareka

8 Ae, ko to tatou inangaro no te Tuatua a Iehova ka tau kia aere mai mei to tatou ngakau, koia te nooanga akakeu anga. Ka tau tatou kia mareka i te tamanakoanga i etai au tumu tuatua ta tatou koi tatau ua akera. Ka tau tatou kia tamanako i etai au manako pae vaerua oonu ra, kia tauru tikai ia ratou, e kia tamanako marie oki ia ratou. Ka umuumuia te akaataanga muteki ua e te pure oki. Mei ia Ezera ra, ka tau tatou kia teateamamao i to tatou ngakau no te tatauanga e te apiianga i te Tuatua a te Atua ra. Kua tataia nona ra: "Kua akonokono ua ana oki a Ezera i tona ngakau e kimi, e e rave, i te ture a Iehova, e apii oki ia Iseraela i te au akonoanga e te au tuatua-tau." (Ezera 7:10) E akara i te akakoro anga e toru tuanga no ta Ezera ra akonokonoanga i tona ngakau: kia apii, kia akono kiaia uaorai, e kia apii atu oki. Ka tau tatou kia aru i tana akatauanga ra.

***si* 75 ¶5**
Bible Book Number 13—1 Chronicles

5 No one was better qualified than Ezra to compile this authentic and accurate history. "For Ezra himself had prepared his heart to consult the law of Jehovah and to do it and to teach in Israel regulation and justice." (Ezra 7:10) Jehovah aided him by holy spirit. The Persian world-ruler recognized the wisdom of God in Ezra and commissioned him with wide civil powers in the jurisdictional district of Judah. (Ezra 7:12-26) Thus equipped with divine and imperial authority, Ezra could

compile his account from the best available documents.

***it*-1 1158 ¶4**
Humility

Provides Right Guidance. One who humbles himself before God can expect to have God's guidance. Ezra had a heavy responsibility in leading back from Babylon to Jerusalem more than 1,500 men, besides the priests, the Nethinim, and the women and children. Additionally, they carried with them a great amount of gold and silver for beautifying the temple in Jerusalem. They needed protection on the journey, but Ezra did not want to ask the king of Persia for a military escort and thereby show reliance on human might. Besides, he had previously said to the king: "The hand of our God is over all those seeking him for good." Therefore he proclaimed a fast, so the people would humble themselves before Jehovah. They made request of God, and he listened and provided them with protection from enemy ambushes on the way so that they completed the hazardous trip successfully. (Ezr 8:1-14, 21-32) The prophet Daniel, in Babylonian exile, was highly favored by God's sending an angel to him with a vision, because Daniel humbled himself before God in his search for guidance and understanding. —Da 10:12.

Mārama o te Tuatua Mou

***w06* 1/15 19 ¶10**
Au Manako Maata Mei te Puka a Ezera

7:28–8:20—Eaa ra te maata anga o te au ngati Iuda i Babulonia i kore ei e inangaro i te aru atu ia Ezera ki Ierusalema? Noatu e kua tere atu e 60 mataiti i topa te oki atu anga te pupu mua o te ngati Iuda ki to ratou enua anau, e meangiti ua te ngai i Ierusalema i nooia. Te oki atu anga ki Ierusalema te aiteanga te akamata akaou anga i tetai oraanga ou i raro ake i te au turanga ngata e te kino. Kare a Ierusalema o taua tuatau i oronga mai ana i te au manakonakoanga manea i te pae kopapa ki te au ngati Iuda tei puapinga ana ra i Babulonia. Auraka oki e akangaropoina te tereanga kino tikai. E rauka ai i te au tangata tei oki atu ra i te tuku i te akarongo ketaketa ki roto ia Iehova ra, e mea tau kia maroiroi no te akamorianga mou, e no te mataku kore no te neke atu anga. Kua akaketaketa katoa a Ezera iaia uaorai kia tau ki te rima o Iehova i rungao iaia ra. Ma te akamaroiroianga a Ezera, e 1,500 ngutuare—penei ake kua taeria te numero ki te 6,000 tangata—tei ariu mai. I muri ake te raveanga a Ezera i tetai au takainga ke atu, e 38 ngati Levi e e 220 Netini tei ariu mai.

TIURAI 17-23

AU MEA UMERE I ROTO I TE PIPIRIA | EZERA 9-10

"Tupu te Taitaia no te Akarongo Kore"

***w06* 1/15 20 ¶1**
Au Manako Maata Mei te Puka a Ezera

9:1, 2—Mei teaa ra te kino te akaipoipo kairoanga ma te au tangata o te enua ra? E aronga tiaki te iti tangata tei akaokiia mai no te akamori anga a Iehova e tae ua maira te Mesia. Te akaipoipo kairoanga ma tetai au tangata ke e akakokoanga tika tikai i te akamori anga mou. No te mea kua akatupu etai aronga i te pirianga akaipoipo ki te au tangata te akamori ra i te itoro, i te openga iora penei kua kapitiia mai te iti tangata katoa ra ei tuanga ra ki roto i te au pa enua peikani. Penei ka ngaro ke atu te akamori anga ma mei te enua nei. Ka aere mai te Mesia, kiaai ma, i reira? No reira oki a Ezera i poitirere ei te kiteanga atu eaa tei tupu ana!

***w09* 10/1 10 ¶6**
What Does Jehovah Ask of Us?

Our willing obedience will bring blessings. Moses writes: "Keep the commandments . . . that I am commanding you today, for your good." (Verse 13) Yes, every commandment of Jehovah—everything that he asks of us—is for our good. How could it be otherwise? "God is love," the Bible says. (1 John 4:8) Hence, he has given only such commands as would further our lasting welfare. (Isaiah 48:17) Doing all that Jehovah asks of us will spare us many frustrations now and lead to endless future blessings under his Kingdom rule.

Mārama o te Tuatua Mou

***w06* 1/15 20 ¶2**
Au Manako Maata Mei te Puka a Ezera

10:3, 44—Eaa ra te tamariki i tuku ke atuia ai ma te au vaine ra? Naringa te tamariki i noo mai, ka tupu mai te akapapuanga e ka oki mai te au vaine i tuku ke ia atu ra no te tamariki ra. Tei runga ravao, e mea matauia no te tamariki rikiriki ra i te anoano i te utuutuanga a to ratou metua vaine.

TIURAI 24-30

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

"Pure Atura Au"

***w08* 2/15 3 ¶5**
E Tuku ia Iehova ki Mua ua Rai ia Koe

5 I tetai au taime, penei te anoanoia ra tatou kia pure viviki ki te Atua no tetai tauturu. I tetai atianga, kua kite atu te Ariki ko Aretekasaseta o Peresia e te kinokino ua ra te mata o te tangata apai kapu nana ko Nehemia. "Eaa taau e pati mai?" i ui ei te ariki. "Pure atura [a Nehemia ki] te Atua no te rangi." Poto ua te taime i pure ei a Nehemia i taua pure. Inara, kua pau mai te Atua i te reira, no te mea kua turu mai te ariki ia Nehemia kia patu akaouia te au patu o Ierusalema. (*E tatau ia Nehemia 2:1-8.*) Ae, ka puapinga katoaia rai te pure poto ua anga e te muteki.

***be* 177 ¶4**
Extemporaneous Delivery

When you are called on for impromptu explanations of your beliefs, what can help you make your comments effective? Imitate Nehemiah, who silently prayed before he answered a question posed by King Artaxerxes. (Neh. 2:4) Next, quickly formulate a mental outline. The basic steps might be listed in this way: (1) Select one or two points that the explanation should include (you may choose to use points found in *Reasoning From the Scriptures*). (2) Decide which scriptures you will use to support those points. (3) Plan how to begin your explanation tactfully so that the inquirer will be willing to listen. Then start to talk.

Mārama o te Tuatua Mou

***w86* 2/15 25**
True Worship Triumphs

No, for Jerusalem's devastated condition had been the subject of Nehemiah's prayers "day and night" for quite some time. (1:4, 6) When afforded the opportunity to tell King Artaxerxes about his desire to rebuild Jerusalem's walls, Nehemiah again prayed, thus doing what he already had done repeatedly. Jehovah's favorable answer resulted in a commission to rebuild the city's walls.

Lesson for Us: Nehemiah looked to Jehovah for direction. When faced with weighty decisions, we, too, should "persevere in prayer" and act in harmony with Jehovah's guidance.—Romans 12:12.

TIURAI 31–AUKUTE 6

AU MEA UMERE I ROTO I TE PIPIRIA | NEHEMIA 3-4

"Ka Rave Ainei Koe i te Angaanga, me e Puapinga Atu Koe?"

***w06* 2/1 9 ¶9**
Au Manako Maata Mei te Puka a Nehemia

3:5, 27. Auraka tatou e manako e te angaanga rima ua tei raveia no te au puapinga o te akamori mou e e akaaka roa ake i to tatou turanga, mei te "aronga mamaata" rai o te Tekoa. Mari ra, ka rauka ia tatou i te aru i te au Tekoa ua nei tei puareinga ua i te oronga ia ratou uaorai.

***w19.10* 23 ¶11**
Eaa ta Iehova ka Akariro ia Koe Kia Rave?

11 I te au anere mataiti i muri mai, kua taangaanga a Iehova i te tamariki tamaine a Saluma kia pātu akaou i te au paruru o Ierusalema. (Nehe. 2:20; 3:12) Noatu e tamaiti ariki te papa o te tamariki tamaine a Saluma, kua inangaro ratou i te rave i te au angaanga ngata e ka tupu te kino. (Nehe. 4:15-18) Tuke ratou ki te au tangata mamaata o Tekoa, tei kore i 'tuku i to ratou kaki' kia rave i te angaanga! (Nehe. 3:5) Akamanako ana i te rekareka o te tamariki tamaine a Saluma e oti rava akera te angaanga e 52 rā! (Nehe. 6:15) I to tatou tuatau, mataora te au tuaine i te rave i tetai ua atu angaanga no te akamori ia Iehova—te angaanga pātu are e te akonokono i te reira, tei akatapuia kia Iehova. Puapinga to ratou kite, tu maoraora, e te tiratiratu no teia angaanga.

***w04* 8/1 18 ¶16**
Tatanu Anga i Tetai Tu Manako Mei to Karaiti no te Tu Maata Tikai

16 Pouroa te au Keritititiano, te aronga ou e te ruaine, e mea tau kia kimi i te tatanu i te tu manako mei to Karaiti no te tu maata tikai. I roto i te pututputuanga, e mea tau kia raveia te au angaanga tukeke. Auraka e riri me patiia atu kia raveia te au mea penei te akara anga ra e e mea akaakaia. (1 Samuela 25:41; 2 Ariki 3:11) E te au metua e, te akamaroiroi ra kotou i ta kotou tamariki e te aronga mapu kia angaanga rekareka i roto i tetai tukuanga angaanga tei orongaia atu kia rave ratou, me i te Are Uipaanga Patireia, i te akaputuputuanga, me kare i tetai atu ngai o te uruoaanga ra? Te kite maira ainei ratou ia koe e rave ra i te au angaanga akaaka? Kua maara meitaki i tetai taeake, te tavini ra i teianei i te opati maata i te ao o te Au Kite o Iehova, i te akaraanga o tona nga metua. Kua tuatua aia e: "Te tu i akono ei raua i te angaanga no te tama anga i te Are Uipaanga Patireia me kare i tetai ngai uruoaanga kua akakite mai kiaku e te manako ra raua i te reira ei mea puapinga tikai. E tauturu pututputu ana raua i te rave i te au angaanga ei meitaki no te pututputuanga me kare no te taeakeanga, noatu e mei teaa te tau kore o taua au angaanga i te akara anga. Kua tauturu teia tu nei iaku kia ariki puareinga ua i tetai ua atu tukuanga angaanga i te Betela nei."

Mārama o te Tuatua Mou

***w06* 2/1 9 ¶1**
Au Manako Maata Mei te Puka a Nehemia

4:17, 18—Akapeea e rauka ai i tetai tangata i te rave i te angaanga no te patu akaouanga ma te okotai ua rai rima? No te aronga tei apai i te apainga kare teia i te manamanata. Me tukuia ana te apainga ki runga i to ratou katu me kore au pakuivi, ka rauka ua ia ratou i te mou meitaki i te reira e tai ua rai rima "e tetai rima tei rave i te taoonga tamaki." Te aronga patu te inangaro ra i nga rima roa ai i te rave i ta ratou angaanga "kua riia tana koke ki tona taukupu ra ka tuki ei i te patu ra." Kua papa ua ratou i te ta e ua ake ka tamaki mai te enemi.

AUKUTE 7-13

AU MEA UMERE I ROTO I TE PIPIRIA | NEHEMIA 5-7

"Inangaro a Nehemia i te Tavini, Kare Kia Taviniia Aia"

***w02* 11/1 27 ¶3**
Supporters of True Worship—Then and Now

Nehemiah contributed more than his time and organizational skills. He also used his material means to support true worship. He used his own money to buy back his Jewish brothers from slavery. He lent money without interest. He never "made it heavy" upon the Jews by demanding an allowance as governor, something to which he was entitled. Instead, he kept an open house to feed "a hundred and fifty men, and those coming in to us from the nations that were around us." Each day he provided "one bull, six select sheep and birds" for his guests. In addition, once every ten days he offered them "every sort of wine in abundance"—all at his own expense.—Nehemiah 5:8, 10, 14-18.

***w16.09* 7 ¶16**
"Auraka e Parukaua to Rima"

16 Ma te tauturu a Iehova, kua akaketaketa a Nehemia e te ngati Iuda i to ratou rima. Kua akaoti ratou i te patu o Ierusalema i roto i te 52 rā! (Nehemia 2:18; 6:15, 16) Kare a Nehemia i akara ua i te tangata e angaanga ra. Kua tauturu katoa aia i te akatu i te au patu o Ierusalema. (Nehemia 5:16) Pera katoa, te aru nei te maata anga o te aronga pakari i to Nehemia akaraanga me tauturu ratou i te angaanga patu e me tāmā e te akono i te Are Uipaanga Patireia. Ka akamaroiroi katoa teia au tane aroa i te au taeake e te au tuaine tei "ngakau taitaia" na te atoroanga ia ratou e te angaanga kapiti kia ratou i roto i te angaanga tutu aere. —**E tatau ia Isaia 35:3, 4.**

***w00* 2/1 32**
Akapeea Iehova e Akamaara Mai ei Ia Koe?

I te au taime ravarai, te akaari maira te Pipiria e ki te Atua, te aiteanga o te 'akamaaraanga' me kore 'akamanakoanga' ko te rave anga i te angaanga tau. Ei akatauanga, i muri ake i te tapoki angaia te enua e te vai puke no te 150 au ra, "te manako ra te Atua ia Noa . . . , e kua akaaraara iora te Atua i tetai matangi na runga i te enua, kia mate taua vai ra." (Genese 8:1) I te au anere mataiti i muri mai, ko Samasona, kua akamatapoia e kua tapekaia e te au Philiseti, kua pure atu: "E taku Atu e Iehova, e akamaara mai koe iaku, taku ïa pure ia koe, i teianei e akamaroiroi mai koe iaku nei, taku rai ïa pure ia koe, okotai akamaroiroi anga toe ko teia anake nei." Kua akamaara mai a Iehova ia Samasona na te orongaanga kiaia i te maroiroi maata kia akautunga aia uaorai i te au enemi o te Atua. (Akava 16:28-30) Ko Nehemia ra, kua akameitaki a Iehova i tona maroiroi, e kua akaokiia te akamorianga mou ki Ierusalema.

Mārama o te Tuatua Mou

***w07* 7/1 30 ¶15**
"Kia Mate ra te Kino Ia Koe i te Meitaki"

15 Te toru, kua taangaanga te au enemi o Nehemia i tetai tangata pikikaa, te ngati Iseraela ko Semaia, kia aati a Nehemia i te Ture a te Atua. Kua tuatua a Semaia kia Nehemia e: "Taki aere taua i roto i te are o te Atua i roto i te nao ra, ka topiri ei taua i te au pa o te nao: ka aere mai oki ratou e ta ia koe." Kua tuatua a Semaia e ka taiaia a Nehemia inara ka rauka iaia i te akaora iaia na te pipini anga i roto i te nao. Inara, kare a Nehemia i te taunga. Ka ara aia na te pipini anga i roto i te are o te Atua. Ka aati ainei aia i te Ture a te Atua kia akaora mai iaia? Kua pau atu a Nehemia e: "Koai ïa tangata mei iaku nei e oro ki roto i te nao kia ora? kare au e tomo ki roto." Eaa ra a Nehemia

i kore ei i topa atu ki roto i te ereere tei akanooia i mua iaia? No te mea kua kite aia e noatu e e taeake Iseraela a Semaia, "kare aia tei tonokia mai e te Atua." Ko te tika, kare rava tetai peroveta mou e akakite atu kiaia e kia aati aia i te Ture a te Atua. Kare a Nehemia i tuku akaou ana iaia uaorai kia autuia e te aronga patoi kino. I muri poto ua ake i te reira kua ripoti mai e: "E tae akera ki te tai takau ma rima o te rā i te marama ra ia Elula, oti rava akera taua patu ra, e rima ngauru e rua ara i te rā i oti ei."—Nehemia 6:10-15; Numero 1:51; 18:7.

AUKUTE 14-20

AU MEA UMERE I ROTO I TE PIPIRIA | NEHEMIA 8-9

"Ko te Rekareka ra no ko ia Iehova ra to Kotou ïa Maroiroi"

***w13* 10/15 21 ¶2**
Au Apiianga Mei Tetai Pure Manea

2 E tai marama i mua ake i taua akaputuputuanga puapinga, kua oti te ngati Iuda i te akatu i te au patu o Ierusalema. (Nehe. 6:15) E 52 ra i oti ei ia ratou i te akatu i taua patu ra. E oti i te ra mua o tera mai marama, ia Tishri, kua akaputuputu mai ratou kia akarongo kia Ezera e tetai au ngati Levi i te tatau anga e te akamarama mai anga i te Ture a te Atua. (Tutu 1) Te aronga tei aere mai i te akarongo mei te popongi mai e avatea ua atu, ko te au ngutuare katoa e te tamariki. E akaraanga meitaki tikai taua au ngati Iseraela no tatou i teia tuatau. Noatu e uipa ana tatou ki roto i te ngai meitaki i roto i te Are Uipaanga Patireia, penei i tetai taime i te tuatau o te uipaanga, ka aere ke to tatou manako. Inara ko te au ngati Iseraela, kua akarongo meitaki ratou, kua akamanako i ta ratou i akarongo, e kua aue katoa i te kite anga e kare ratou e akono ana i te Ture a te Atua.—Nehe. 8:1-9.

***w07* 7/15 22 ¶9-10**
Ka 'Akono Ainei Koe i ta te Vaerua'?

9 Ko te rekareka e turanga mataora maata te reira. E "Atua mataora" a Iehova. (1 Timoteo 1:11, *NW;* Salamo 104:31) E rekareka ana te Tamaiti i te rave i te anoano o tona Metua. (Salamo 40:8; Ebera 10:7-9) E "ko te rekareka no Iehova ra ko to [tatou] punanga ketaketa ia."—Nehemia 8:10, *NW.*

10 Te rekareka tei orongaia mai e te Atua, te apai maira i te akamerengo anga oonu kia tatou me rave tatou i te anoano o te Atua noatu i te au tuatau ngata, te mii, me kore te takinga kino anga. Mei teaa tikai te mataora ta "te kite tikai i te Atua ra" e apai maira kia tatou! (Maseli 2:1-5) Kua akatumuia to tatou pirianga rekareka ki te Atua ki runga i te kite tika tikai e te akarongo i roto iaia e i roto i te atinga oko o Iesu. (1 Ioane 2:1, 2) I te riro mai anga ei tuanga no te akataeakeanga mou anake ua i te pa enua ko tetai tumuanga akaouia no te rekareka. (Zephania 3:9; Hagai 2:7) To tatou manakonakoanga no te Patireia e te tikaanga manea i te akakitekiteanga i te tuatua meitaki, e akarekareka ana te reira ia tatou. (Mataio 6:9, 10; 24:14) E pera katoa te manakonakoanga no te oraanga mutu kore. (Ioane 17:3) I te mea e e au manakonakoanga umere rava to tatou, kia "rekareka tika rai" tatou.—Deuteronomi 16:15.

Mārama o te Tuatua Mou

***it*-1 145 ¶2**
Aramaic

A number of years after the Jews returned from Babylonian exile Ezra the priest read the book of the Law to Jews assembled in Jerusalem, and various Levites explained it to the people, Nehemiah 8:8 stating: "They continued reading aloud from the book, from the law of the true God, it being expounded, and there being a

putting of meaning into it; and they continued giving understanding in the reading." This expounding or interpreting may have involved paraphrasing the Hebrew text into Aramaic, Aramaic possibly having been adopted by the Hebrews when in Babylon. The expounding also, no doubt, involved exposition so that the Jews, even if understanding the Hebrew, would comprehend the deep significance of what was being read.

AUKUTE 21-27

AU MEA UMERE I ROTO I TE PIPIRIA | NEHEMIA 10-11

"Kua Akaatinga Ratou no te Tavini ia Iehova"

***w98* 10/15 19 ¶13**
A Ierusalema Tau Tikai ki Tona Ingoa

13 Te "koreromotu maroiroi" tei akairoia i te tuatau ia Nehemia ra kua teateamamao i te au tangata taito o te Atua ra no te ra o te akatapu anga i te patu o Ierusalema. Inara te vaira tetai atu tumu te tau ra kia rapurapu te manakoia. I teianei kua topiriia na tetai patu ma te 12 au pa, kua umuumuia kia maata atu te tangata. Noatu rai te noo ra etai ngati Iseraela ki reira, "te maata ra oki taua oire e te pararauare, e iti ra te tangata i roto." (Nehemia 7:4) Kia akakore i teianei manamanata, "kua tuku iora [te au tangata] i te kelero, kia tae mai te ngauru o te tangata kia noo i roto i te oire tapu i Ierusalema." Kua akariro te rave anga mareka i teianei akanoonoo anga kia akakeu i te tangata kia akameitaki "i te au tangata katoa i tei akatika ua mai ratou uaorai e noo i Ierusalema." (Nehemia 11:1, 2) Mei teaa ra tetai akatauanga meitaki no te aronga akamori mou i teia tuatau te tika ra to ratou au turanga kia aere ki te ngai te maata atura te umuumu anga no te tauturu Kerititiano pakari ra!

***w86* 2/15 26**
True Worship Triumphs

Leaving hereditary possessions and moving to Jerusalem would have resulted in some expense and certain disadvantages. Those living in that city may also have been exposed to various dangers. Under such circumstances, others viewed the volunteers as praiseworthy and doubtless prayed that Jehovah would bless them.

***w16.04 7* ¶15**
Arataki te Akarongo Mou ki te Akamareka Anga i te Atua

15 Te akatapu anga tatou i to tatou oraanga kia Iehova, kua tia tatou e kia rave i tona anoano noatu eaa te ka tupu. Kua kite tatou e kare i te mea māmā ua i te akono i te reira tia. Inara akapeea tatou i te ariu atu anga me patiia tatou kia rave i tetai angaanga kare tatou e inangaro ana? Me autu i to tatou uaorai tu mataku e me akarongo ki te Atua, te akapapu ra tatou e kua tiratiratu tatou ki te reira tia. Penei ka riro ta tatou au akaatinga ei mea mamae, inara e maata atu ta Iehova akameitaki anga. (Malaki 3:10) Akapeea ra te tamaine a Iepheta? Akapeea aia i te ariu anga ki te taputou a tona metua tane?

Mārama o te Tuatua Mou

***w06* 2/1 11 ¶1**
Au Manako Maata Mei te Puka a Nehemia

10:34—Eaa ra te au tangata i umuumuia ai kia akaputu vaie mai? Kare te atinga vaie i akaueia ana i roto i te Ture a Mose. Kua tupu mai teia umuumuanga no te anoano. Kua umuumuia kia maata te au putunga vaie e rauka ai i te tau i te au atinga i runga i te atarau. I te akaraanga, kare i rava ana te aronga Netini, tei angaanga ei au tavini kare i te Iseraela i roto i te iero. No reira, kua tuaia te au kerero i te akapapu e te vai ua ra rai te putunga vaie.

AUKUTE 28–TEPETEMA 3

AU MEA UMERE I ROTO I TE PIPIRIA | NEHEMIA 12-13

"E Tiratiratu Kia Iehova me Iki i te au Oa"

***it*-1 95 ¶5**
Ammonites

After Tobiah's ejection from the temple grounds, God's law at Deuteronomy 23:3-6 prohibiting the entry of Ammonites and Moabites into the congregation of Israel was read and applied. (Ne 13:1-3) This restriction, imposed some 1,000 years earlier because of the Ammonite and Moabite refusal to succor the Israelites when they were approaching the Promised Land, is generally understood to mean that these people could not enter into full legal membership in the nation of Israel with all the concomitant rights and privileges that such membership would signify. It does not mean, of necessity, that Ammonite and Moabite individuals could not associate themselves with or reside among the Israelites and thereby benefit from the divine blessings upon God's people, and this is evident from the inclusion of Zelek, mentioned earlier, among David's chief warriors, as well as from the record concerning Ruth the Moabitess.—Ru 1:4, 16-18.

***w13* 8/15 4 ¶5-6**
Kua Akatapuia ra Kotou

5 ***E tatau ia Nehemia 13:4-9.*** Te koropiniia nei tatou e te au oa te ka takino i to tatou turanga tapu, me kore to tatou tu ma. Te akakite maira te Pipiria kia tatou no runga i te Taunga Maata ko Eliasiba e tetai tangata ko Tobia, penei e tangata ngati Amona e angaanga ra no te ariki o Peresia. Kua patoi a Tobia e tona au oa ia Nehemia kia kore aia e patu akaou i te au patu o Ierusalema. (Nehe. 2:10) I roto i te Ture a te Atua, kare te ngati Amona e akatikaia ki roto i te paepae o te iero. (Deu. 23:3) No reira, eaa te tumu i oronga ai te taunga maata i tetai ngai no teia tangata ko Tobia i roto i te are kai o te iero?

6 E toru tumu: Te mea mua, e oa a Eliasiba no Tobia. Te rua, kua akaipoipo a Tobia e tana tamaiti ko Iohanana i te nga vaine ngati Iuda, e e tuatua ana te ngati Iuda i te au mea meitaki no runga ia Tobia. (Nehe. 6:17-19) Te toru, e oa piri vaitata a Tobia ki te kavana o Samaria ko Sanabalata, e kopu tangata no roto mai i te uanga o Eliasiba, te Taunga Maata. Kua akaipoipo te tamaine a Sanabalata ki tetai mokopuna a Eliasiba. (Nehe. 13:28) Penei no teia pirianga kopu tangata i akatika ai a Eliasiba ia Tobia kia akakite mai i tana ka rave noatu kare a Tobia i te ngati Iseraela e te patoi ra aia i te angaanga a te iti tangata o te Atua. Inara kua vai tiratiratu a Nehemia kia Iehova na te titiri anga i te au apinga a Tobia ki vao i te are kai.

***w96* 3/15 15 ¶6**
Autuanga i te Akaaoanga no te Tiratiratu

6 Me e tiratiratu to tatou ki te Atua ko Iehova, ka kopae ke tatou i te akaoa anga ma te aronga katoa e au enemi nona ra. No reira rai te pipi ko Iakobo i tata'i: "E te au akaturi tane, e te au akaturi vaine, kare kotou i kite e ko te anoano i teianei ao, e enemi ïa i te Atua ra? E teianei ko te anoano e ei oa aia no teianei ao, e enemi ïa tangata no te Atua." (Iakobo 4:4) E anoano tatou i te tiratiratu ta te Ariki ko Davida i akakite maira i tana tuatua anga: "Kare ainei tei riri au i te aronga i riri mai ia koe, e Iehova? e te atata nei au i te aronga i tu mai e māro ia koe? E makitakita maata toku ia ratou, e makitakita maata roa; e enemi tikai ia ratou noku." (Salamo 139:21, 22) Kare tatou e anoano kia kapiti atu ma tetai ua atu aronga rave ara akakoroia, no te mea kare a tatou apinga tau atu ia ratou. Kare ainei te tu tiratiratu ki te Atua e arai ia tatou kia kore e kapiti atu ma tetai ua

atu enemi o Iehova ra, me i tetai tangata me kare na roto i te akara anga tivi?

Mārama o te Tuatua Mou

it-2 452 ¶9
Music

Considerable importance was attached to the singing at the temple. This is evident from the many Scriptural references to the singers as well as from the fact that they were "set free from duty" common to other Levites in order to devote themselves wholly to their service. (1Ch 9:33) Their continuance as a special group of Levites is emphasized by their being listed separately among those returning from Babylon. (Ezr 2:40, 41) Even the authority of the Persian king Artaxerxes (Longimanus) was brought to bear in their behalf, exempting them, along with other special groups, from 'tax, tribute, and toll.' (Ezr 7:24) Later, the king commanded that there was to be "a fixed provision for the singers as each day required." Although Artaxerxes is credited with this order, most likely it was issued by Ezra on the basis of the power granted to him by Artaxerxes. (Ne 11:23; Ezr 7:18-26) Thus, it is understandable that, although the singers were all Levites, the Bible makes reference to them as a special body, speaking of "the singers and the Levites." —Ne 7:1; 13:10.

© 2023 Watch Tower Bible and Tract Society of Pennsylvania