

Oraanga Kerititiano e te Angaanga Orometua—Au Manako ke Mai

TEPETEMA 4-10

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

“Tauta Kia Akaari i te Tu Tau Mei ia Esetera”

w17.01 24 ¶11

Akaari ua Rai i te tu Tau i Raro Ake i te
Timataanga

¹¹ Ka timata katoaia to tatou tu tau me akameitaki e me akapaapaa te tangata ia tatou. Kua akapaapaa e te akaepaepa maataia a Esetera. Koia tetai o te au vaine manea roa atu i Persia. Kua taea te okotai mataiti tona akamaneaia anga ki te au akamanea oko maata, koia e te au vaine mapu e manganui te tauta ra kia akaraia mai e te ariki. I reira kua iki te ariki ia Esetera ei ariki vaine nona. Inara kare teia au akapaapaa-anga i taui i tona tu. Kare a Esetera i akaparau. Mari ra, kua akaari ua rai aia i te tu tau, takinga meitaki e te akangateitei.—Esetera 2:9, 12, 15, 17.

ia 130 ¶15

She Stood Up for God's People

¹⁵ When the time came for Esther to be presented to the king, she was given the liberty to select any items that she thought she might need, perhaps to beautify herself further. Modestly, though, she asked for nothing beyond what Hegai mentioned to her. (Esther 2:15) She probably realized that beauty alone would not win the king's heart; a modest and humble spirit would prove a far rarer commodity in that court. Was she right?

w17.01 24 ¶12

Akaari ua Rai i te tu Tau i Raro Ake i te
Timataanga

¹² Me e tu tau to tatou, ka akamanea tatou e ka akaari i te tu akangateitei i tetai ke e kia tatou uaorai. Kare tatou e akatietie e kare e akameamea, mari ra ka tauta kia rauka “te ngakau maru

e te muteki ua.” (E tatau ia 1 Petero 3:3, 4; Ieremia 9:23, 24) Aere ua rai, ka akaariia to tatou manako no runga ia tatou uaorai na roto i ta tatou tuatua e te angaanga. Ei akaraanga, penei ka tauta tatou i te akakeu i tetai ke kia manako e puapinga tatou no ta tatou e rave ra, to tatou kite karape, e te aronga ta tatou i kite. Me kore penei ka tauta kia akaraanga mei te mea rai e na tatou uaorai i rave i tetai mea puapinga, inara te tika kua tauturu mai tetai ke. E akamanako ana ia Iesu. Kua rauka iaia te akaariari i tona pakari maata ki te tangata. Inara, kua taiku putuputu a Iesu i te Tuatua a te Atua. Kare aia i inangaro i te tangata kia akapaapaa iaia. Mari ra, kua inangaro ua rai aia i te akapaapaa ia Iehova.—Ioane 8:28.

Mārama o te Tuatua Mou

w22.11 31 ¶3-6

Kua Kite Ainei Koe?

Kua kitea mai e te aronga kimikimi tetai tataanga papa toka Peresia te taiku ra i te ingoa o tetai tangata ko *Marduka* (ko Moredekai). Kua anga-anga aia ei akaaere, me kore ei tangata akono i te rekoti moni, i Susana. Kua akakite mai a Arthur Ugnad, e tangata kite apii no runga i te tuatua enua o taua ngai, e tei runga i teia papa toka nei o taua tuatau ra “te taiku mua anga no runga ia Moredekai i roto i tetai papaanga kare ei tuanga no te Pipiria.”

Mei ta Ugnad i akakite mai, e tauatini ua atu au tataanga papa toka Peresia ta te au tangata apii i uri. Ko te papa toka Perisepoli tetai i roto i teia au tataanga, tei kiteaia i roto i te au ngai tanea o te Pia Apinga, vaitata atu ki te au patu o te oire. Mei te tuatau o ta Xerxes I tutaraanga i tataia ai teia au papa toka. Kua tataia ki roto i te reo Elama e tei roto i reira tetai au ingoa tei kiteaia i roto i te puka o Esetera.

E maata te au tataanga Perisepoli te akakite maira i te ingoa *Marduka*, tei tavini ana ei tata

tuatua i ko i te are ariki i Susana i to Xerxes I tutaraanga. E tai papa toka kua akakite mai e e tangata uri reo a *Marduka*. Tano te akakite anga a te reira ki ta te Pipiria akataka anga mai ia Moredekai. E angaanga ana aia ei tavini na te Ariki ko Ahasueru (Xerxes I) e kua kite aia i te tuatua e rua reo. E noo putuputu ana a Moredekai i ko i te ngutupa o te are ariki i Susana. (Esetera 2: 19, 21; 3:3) Ko teia ngutupa nei e ākā are maata-maata e kua riro ei ngai angaanga na te aronga tavini no te ariki.

Te vaira te au tu aiteite i rotopu ia *Marduka* tei taikuia i roto i te papa toka e ia Moredekai tei taikuia i roto i te Pipiria. Aiteite ua to raua tua-tau e te ngai e te taoonga i te ngai i angaanga ei raua. Pouroa teia tu aiteite o teia nga tangata ta te aronga kimikimi i kite mai te toura ia kia Moredekai tei taikuia i roto i te puka o Esetera.

TEPETEMA 11-17

AU MEA UMERE I ROTO I TE PIPIRIA | ESETERA 3-5

**“Tauturu i Tetai Kia Aruaru
i te Tavini Maata Atu”**

it-2 431 ¶7

Mordecai

Refuses to Bow to Haman. Subsequent to this, Haman the Agagite was made prime minister by Ahasuerus, who ordered that all in the king's gate prostrate themselves before Haman in his newly exalted position. Mordecai staunchly refused to do so and gave as a reason that he was a Jew. (Es 3:1-4) The fact that Mordecai based his action on this reason proves that it had to do with his relationship, as a dedicated Jew, to his God Jehovah. He recognized that prostrating himself before Haman involved more than falling down to the earth for an exalted personage, as Israelites had done in the past, merely acknowl-

edging such a one's superior position as ruler. (2Sa 14:4; 18:28; 1Ki 1:16) In Haman's case there was good reason why Mordecai did not bow. Haman was probably an Amalekite, and Jehovah had expressed himself as being at war with Amalek “from generation to generation.” (Ex 17:16; see HAMAN.) It was a matter of integrity to God and not a political issue on Mordecai's part.

it-2 431 ¶9

Mordecai

Used in Delivering Israel. In the face of the edict to destroy all the Jews in the empire, Mordecai expressed faith that Esther had been brought to her royal dignity at this very time for deliverance of the Jews. He showed Esther her weighty responsibility and directed her to implore the favor and help of the king. Although it jeopardized her own life, Esther agreed to follow through.—Es 4:7-5:2.

ia 133 ¶22-23

She Stood Up for God's People

²² Esther's heart must have sunk when she heard that message. Here was her greatest test of faith. She was afraid, as she freely revealed in her reply to Mordecai. She reminded him of the king's law. To appear before the king unsummoned meant a death sentence. Only if the king held out his golden scepter was the offender spared. And did Esther have any reason to expect such clemency, especially in view of Vashti's fate when she had refused the king's command to appear? Esther told Mordecai that the king had not invited her to see him in 30 days! Such neglect left her plenty of reason to wonder if she had fallen out of favor with this capricious monarch.—Esther 4:9-11.

²³ Mordecai replied firmly to bolster Esther's faith. He assured her that if she failed to act, salvation for the Jews would arise from some other source. But how could she expect to be spared once the persecution gathered force? Here Morde-

cai showed his profound faith in Jehovah, who would never let His people be exterminated and His promises go unfulfilled. (Josh. 23:14) Then Mordecai asked Esther: "Who is there knowing whether it is for a time like this that you have attained to royal dignity?" (Esther 4:12-14) Is not Mordecai worthy of imitation? He trusted completely in his God, Jehovah. Do we?—Prov. 3:5, 6.

Mārama o te Tuatua Mou

kr 160 ¶14

Fighting for Freedom to Worship

¹⁴ Like Esther and Mordecai of old, Jehovah's people today fight for the freedom to worship Jehovah in the way that he has commanded. (Esther 4:13-16) Can you have a part? Yes. You can pray regularly for your spiritual brothers and sisters who are currently suffering on account of legal injustices. Such prayers can be a powerful aid to our brothers and sisters under hardship and persecution. (**Read James 5:16.**) Does Jehovah act on such prayers? Our victories in court suggest that he certainly does!—Heb. 13:18, 19.

TEPETEMA 18-24

AU MEA UMERE I ROTO I TE PIPIRIA | ESETERA 6-8

"Apianga no te Karangaranga Meitaki"

ia 140 ¶15-16

She Acted Wisely, Bravely, and Selflessly

¹⁵ Because Esther was patient, waiting that one extra day to present her request to the king, Haman was given time to lay the basis for his own downfall. And might not Jehovah God have been behind the king's sleeplessness? (Prov. 21:1) Little wonder that God's Word encourages us to show "a waiting attitude"! (**Read Micah 7:7.**) When we wait on God, we may find that his solutions to our problems far exceed anything that we might have devised ourselves.

She Spoke Up Bravely

¹⁶ Esther dared not test the king's patience any further; at her second banquet, she had to tell all. But how? As it turned out, the king gave her the opportunity, asking again what her petition might be. (Esther 7:2) Esther's "time to speak" had come.

ia 140 ¶17

She Acted Wisely, Bravely, and Selflessly

¹⁷ We may imagine Esther saying a silent prayer to her God before uttering these words: "If I have found favor in your eyes, O king, and if to the king it does seem good, let there be given me my own soul at my petition and my people at my request." (Esther 7:3) Notice that she assured the king that she respected his judgment regarding what seemed good. How Esther differed from Vashti, the king's former wife, who had purposely humiliated her husband! (Esther 1:10-12) Further, Esther did not criticize the king for his folly of trusting in Haman. Rather, she begged the king to protect her from a danger to her own life.

ia 141 ¶18-19

She Acted Wisely, Bravely, and Selflessly

¹⁸ That request surely moved and amazed the king. Who would dare endanger his queen? Esther went on: "We have been sold, I and my people, to be annihilated, killed and destroyed. Now if we had been sold for mere men slaves and for mere maidservants, I should have kept silent. But the distress is not appropriate when with damage to the king." (Esther 7:4) Note that Esther frankly exposed the problem, yet she added that she would have kept quiet about it if mere slavery had been the threat. This genocide, though, would be too costly to the king himself to keep quiet about it.

¹⁹ Esther's example teaches us much about the art of persuasion. If you ever need to lay bare

a serious problem to a loved one or even to a person in authority, a combination of patience, respect, and candor can be of great help.—Prov. 16:21, 23.

Mārama o te Tuatua Mou

w06 3/1 11 ¶1

Au Manako Maata Mei te Puka o Esetera

7:4—Akapeea ra tetai ta anga takiri i te ngati Iuda i te apai mai anga i te ‘ngere anga ki te ariki’? Na te tou anga mai ma te manako tau e ka rauka te ngati Iuda i te okoia ei au tavini, kua akakite atura a Esetera ki te ariki ra i te tumu no te ngere anga no to ratou akapou angaia. E iti ua ake te puapinga o te moni ario 10,000 ta Hamana i taputou ki te akaputunga apinga a te ariki i to te apinganui te ka rauka mai me kua rauka i ta Hamana ravenga ra i te oko atu i te ngati Iuda ei au tavini. Naringa e kua raveia ta Hamana parani ra ka tamate katoaia rai te ariki vine.

TEPETEMA 25—OKOTOPA 1

**AU MEA UMERE I ROTO I TE PIPIRIA |
ESETERA 9-10**

**“Taangaanga Meitaki Aia i Tona
Mana Akaaere”**

it-2 432 ¶2
Mordecai

Mordecai now replaced Haman as prime minister and received the king's own signet ring for sealing state documents. Esther placed Mordecai over the house of Haman, which the king had turned over to her. Then Mordecai used the king's authorization to issue a counterdecree giving the Jews the legal right to defend themselves. To the Jews it was a light of deliverance and joy. Many in the Persian Empire aligned themselves with the Jews, and when Adar 13, the

day for the laws to take force, arrived, the Jews were prepared. Officialdom stood behind them because of Mordecai's high position. In Shushan the fighting was extended for another day. More than 75,000 enemies of the Jews in the Persian Empire were destroyed, including the ten sons of Haman. (Es 8:1-9:18) With Esther's confirmation Mordecai commanded the annual celebration of the festival of the 14th and 15th days of Adar, the “days of Purim,” for rejoicing and banqueting and giving gifts to one another and to the poor. The Jews accepted and imposed the festival on their offspring and all those joining themselves to them. As second in the empire, Mordecai was respected by God's dedicated people the Jews and continued working for their welfare.—Es 9:19-22, 27-32; 10:2, 3.

it-2 716 ¶5

Purim

Purpose. While it is said by some commentators that the Festival of Purim as celebrated by the Jews in the present day has more of a secular than a religious nature and is sometimes accompanied by excesses, this was not so at the time of its institution and early celebration. Both Mordecai and Esther were servants of the true God Jehovah, and the festival was established to honor Him. The deliverance of the Jews at that time can be attributed to Jehovah God, because the issue arose by reason of Mordecai's integrity in his course of exclusive worship of Jehovah. Haman was probably an Amalekite, whose nation Jehovah had specifically cursed and condemned to destruction. Mordecai respected God's decree and refused to bow to Haman. (Es 3:2, 5; Ex 17:14-16) Also, the words of Mordecai to Esther (Es 4:14) indicate that he looked to a higher power for deliverance for the Jews, and Esther's fasting before entering the king's presence with her original petition, a banquet invitation, indicated her appeal to God for help.—Es 4:16.

c/ 101-102 ¶12-13

'E Aru i te Atua' i Taau Taangaangaanga i te Mana

¹² Kua oronga mai a Iehova i te au akaaere kia akono i te arataki anga i roto i te putuputuanga Kerititiano. (Ebera 13:17) Kia taangaanga teia au tangata tau i to ratou mana akaaere tei orongaria mai e te Atua kia oronga i te tauturu anoanoia e kia tauturu atu i te tu tau o te anana. Te aka-riro ra ainei to ratou taoonga ei aronga pakari e kia tutara atu ki rungao i to ratou au taeake irinaki? Kare! Ka anoanoia te aronga pakari kia akono i te manako akaaka e te tau no ta ratou angaanga i roto i te putuputuanga. (1 Petero 5: 2, 3) Te akakite ra te Pipiria i te au akaaere: "Ei tiaki i rungao ra, kia akaangai oki kotou i te ekalesia a te Atua, ko tana i oko i tona uaorai toto." (Angaanga 20:28) I roto i teia te vai nei tetatumu ririnui no te akono maru anga i te memataki tai o te anana.

¹³ Penei ka akatutu tatou i teia na teia tu: Kua pati atu tetai oa vaitata ia koe kia akono i tetai apinga akaperepereia. Kua kite koe kua tutaki toou oa i te moni maata no te reira. Kare ainei e ka akono meitaki koe i te reira, ma te matakite tikai? Ma te aiteite, kua oronga te Atua i te apainga ki te aronga pakari kia akono i tetai apinga akaperepereia: te putuputuanga, tona au mema kua akaaiteia ki te mamoe. (Ioane 21: 16, 17) Te akaperepere maata ra a Iehova i tana au mamoe—no te reira, kua oko aia ia ratou ma te toto okomaata o tana Tamaiti anau tai, ko Iesu Karaiti. Kua tutaki a Iehova i tetai tutaki anga maata tei rauka no tana mamoe. Kia akamanako te aronga pakari tu akaaka i te reira e kia akono tau i te mamoe a Iehova.

Mārama o te Tuatua Mou

w06 3/1 11 ¶4

Au Manako Maata Mei te Puka o Esetera

9:10, 15, 16—Noatu e kua akamanaia mai e te

ture te noni anga i te apinga, eaa ra te ngati Iuda i patoi ei i te rave i te reira? Kare ekoko anga te patoi anga ratou i te reira te akaari maira e to ratou akakoroanga te akaora anga ia ratou uaorai, kare e kia rauka mai te au apinganui.

OKOTOPA 2-8

AU MEA UMERE I ROTO I TE PIPIRIA | IOBU 1-3

"E Akaperepere Ua Rai ia Iehova"

w18.02 7 ¶16-17

**E Aru i te Akarongo e te tu Akono
o Noa, Daniela, e Iobu**

¹⁶ **Eaa tetai o to Iobu au manamanata?** Kua na roto a Iobu i te au tauianga maata i tona oraanga. I te akamata anga, "e maata rava atura aia, i to te itinga o te rā katoa ra." (Iobu 1:3) E tangata apinganui aia, e e manganui te tangata tei kite e tei akangateitei iaia. (Iobu 29:7-16) Noatu teia, kare a Iobu i manako ana e meitaki atu aia i tetai ke, e kare i manako ana e kare aia e anoano i te Atua. Kua kite tatou i teia no te mea kua kapiki a Iehova iaia e ko "toku tavini" e kua karanga katoa: "E tangata apa kore e te tiratiratu, i te matakua anga i te Atua, e te akaruke anga i te kino?"—Iobu 1:8.

¹⁷ Poitirere ua akera, taui takiri te oraanga o Iobu. Kua ngaro tana au mea ravarai, e kua taitaia tikai ma te inangaro i te mate. I teia rā, kua kite tatou e na Satani i akatupu i to Iobu au manamanata. Karanga aia e kua tavini anake a Iobu ia Iehova no te manako iaia uaorai. (**E tatau ia Iobu 1:9, 10.**) E kua akamanako pakari a Iehova i teia akaapa anga kino. Eaa tana ka rave ei akaari e e pikikaa kino ta Satani? Kua oronga aia i te tuatau no Iobu kia akapapu i tona tu tiratiratu ki te Atua, e kia akaari e te tavini ra aia no tona aroa iaia.

w19.02 5 ¶10

E Akono i Toou tu Tuatua-Tika!

¹⁰ Kua rave rai a Satani i teia au akaapaanga kia tatou tataki tai. Akapeea koe e ō atu ei? Karanga aia e, kare koe e inangaro tikai ana i te Atua ko Iehova, e ka akamutu koe i te tavini iaia kia ora koe, e ko toou tu tuatua-tika e pikikaa te reira! (Iobu 2:4, 5; Apo. 12:10) Eaa ra ta te reira ka rave kia koe? Ka mamae koe, kare ainei? Inara e akamanako ana i teia: Ka irinaki a Iehova ia koe e ka oronga atu i tetai atianga umere noou. Te akatika ra a Iehova ia Satani kia timata i toou tu tuatua-tika. Papu ia Iehova e ka akono koe i toou tu tuatua-tika e ka rauka ia koe i te akapapu e e pikikaa a Satani. Kua taputou mai Aia i te tau-turu ia koe. (Ebe. 13:6) E mea umere tikai kia irinakiia e te Atu o teia ao e pini ua ake! Te kite ra ainei koe eaa ra te tu tuatua-tika i puapinga ai? Ka rauka ia tatou i te patoi i ta Satani au pikikaa e te turuturu i te ingoa meitaki o to tatou Metua ma te turu i tana tutara anga. Akapeea tatou me akaketaketa i to tatou tu tuatua-tika?

Mārama o te Tuatua Mou

w21.04 11 ¶9

Apiaanga Mei ta Iesu au Tuatua Openga

⁹ *Eaa ta Iesu i tuatua?* I mua ua ake ka mate ei aia, kua kapiki a Iesu: "E taku Atua, e taku Atua, eaa koe i akaruke mai ei iaku?" (Mata. 27:46) Kare te Pipiria i akakite mai i te tumu i tuatua ai a Iesu i teia. Me akamanako tatou e na te tuatua anga i te reira, te akatupu ra a Iesu i te totou i roto ia Salamo 22:1. Pera katoa, te akapapu maira teia au tuatua e kare a Iehova i tuku i tetai paruruanga 'koropini' i tana Tamaiti. (Iobu 1:10) Kua mārama a Iesu e kua tuku tona Metua iaia ki roto i te rima o tona au enemi kia timataia e tae ua atu ki tona matenga—kare e tangata i timataia ana na teia tu. Kua akapapu katoa mai teia au tuatua e kare aia i rave ana i tetai kino tei tau kia tamateia aia.

OKOTOPA 9-15

AU MEA UMERE I ROTO I TE PIPIRIA | IOBU 4-5

"Patoi i te Au Akakiteanga Pikikaa"

it-1 713 ¶11

Eliphaz

2. One of Job's three companions. (Job 2:11) A Temanite, he was likely a descendant of No. 1 above, therefore a descendant of Abraham and distantly related to Job. He and his posterity boasted of their wisdom. (Jer 49:7) Of the three "comforters," Eliphaz stands out as the most important and influential, suggesting that he may also have been the oldest. He speaks first in the three rounds of the debate, and his speeches are longer.

w05 9/15 26 ¶2

Kopae te Manako Anga Tarevake!

I te maara anga i tetai tupuanga ririnui i te tu natura tei tupu ana kiaia, kua karanga atu a Eliphaza: "Kua na mua iaku tetai vaerua i te aere; te maranga ua ra te ii iaku: Kua tu ua iora, kare ra au i kite i tona tu: e turuma ra tei mua i taku mata, kare ua e mu, e te rongo ra au i tetai reo." (Iobu 4:15, 16) Eaa teia tu vaerua tei akakeu i te manako anga o Eliphaza? Te tu akaapa o te au tuatua tei aru mai te akaari maira e kare te vaerua ko tetai tikai ia o ta te Atua au angera tuatua tika. (Iobu 4:17, 18) Ko tetai vaerua kino ia te reira. Naringa kare, eaa oki a Iehova i ako ei ia Eliphaza e tona nga taeake e rua no te tuatua pikikaa anga? (Iobu 42:7) Ae, kua aere mai a Eliphaza i raro i te akakeuanga a te temoni. Kua akaata mai tana au tuatua i te manako anga akono kore i te Atua.

w10 2/15 19 ¶5-6

Patoi i ta Satani Akakiteanga Pikikaa

Kua taangaanga a Satani ia Eliphaza, tetai o te au oa toko toru o Iobu tei atoro atu iaia, kia tau-

maro e e tu paruparu tikai to te tangata. Na te taiku anga i te au tangata e ‘e aronga e noo ra i roto i te au are one,’ kua akakite aia kia Iobu e: ‘Ko to ratou tumu, ko te one-pueu īā, tei paruparu ki mua i te aroaro o te neu. Te pou ua nei ratou mei te popongi mai e tae ua atu ki te aiai: te mate takiri nei rai ratou ma te akono koreia atu.’—Iobu 4:19, 20.

I tetai ngai katoa i roto i te au Tuatua Tapu, kua akaiteia tatou ki te “āriki karakaraea”—e au kapu potera tei maanii a ki te karakaraea. (2 Kori. 4:7) E tu paruparu rai to tatou no te anau araia mai anga na roto i te tu apa. (Roma 5:12) Me ko tatou anake ua, mama ua ia Satani i te tamaki mai ia tatou. Inara ei au Kerititiano, e tauturu to tatou. Noatu to tatou tu paruparu, e oa tu-manava tatou i roto i nga mata o te Atua. (Isa. 43:4) Tei maata atu, e oronga mai ana a Iehova i te vaerua tapu ki te aronga e pati atura kiaia. (Luka 11:13) Ka oronga mai tona vaerua i te “mana maata meitaki,” kia rauka ia tatou i te autu i tetai ua atu timataanga ta Satani ka tuku mai ki runga ia tatou. (2 Kori. 4:7; Phili. 4:13) Me pato i tatou i te Tiaporor, ma te “akarongo turori kore,” ka akamaroiroi pakari e ka akaketaketa mai te Atua ia tatou. (1 Pete. 5:8-10) No reira, eiaa tatou e matakau i te Tiaporor ko Satani.

mrt 32 ¶13-17

Paruru ia Koe Uaorai Mei te au Akakiteanga Pikikaa

● E akapapu e noeia mai teia nuti

Akakite te Pipiria: “E akara matariki marie i te au mea katoa.”—1 Tesalonia 5:21.

I mua ake koe ka irinaki ei me kore ka tuku atu ei i tetai tua tei akakite maataia e te tangata, e akapapu na mua me e tika te reira. Akapeea?

E akapapu me ka **irinakiia** teia nuti. I tetai taime ka taui te aronga akakite nuti i tetai tua kia rauka mai te moni me kore kia turu i tetai pupu poritihi. Akaite i taau i kite i roto i te nuti ki tetai pupu akakite nuti ke mai. I tetai taime, ma te kite

kore, ka tuku toou au oa i te akakiteanga tarevake na roto i te imere e te social media. No reira e akapapu na mua e noeia mai te reira nuti.

E akapapu me kua tano meitaki te **akakiteanga**. Akara i te rā i maanii a i te reira, e kia akapapu e kua tika rai te reira. E matakite me ka taiku uaia e tai ua tua o tetai nuti, me kore kua maania te reira kia akakeu i te ngakau o te tangata.

Mārama o te Tuatua Mou

w03 5/15 22 ¶5-6

Kia Maroiroi, e Kia Re i te Oroanga no te Ora

Kia riro ei tuanga no te akaiteenga i te ao katoa o te aronga akamori mou ra ka rauka tetai tu ngaeue kore ririnui ki runga ia tatou. Mei teaa te akameitaki anga kia taokotai ma taua akatae-akeanga aroa, i te koropu! (1 Petero 2:17) E ka rauka ia tatou te tu ngaeue kore ki runga i to tatou au taeake irinaki ra.

E akamanako ana i te au angaanga tauturu anga o tetai tangata tuatua tika ra ko Iobu. Noatu rai kua maroia te tangata akapumaana pikikaa ra ko Eliphaza kia akatika e: “Kua turuia tei turori ua ra i taau ra tuatua, e te turi akamārū ua, kua keta-keta ia koe.” (Iobu 4:4) Akapeea tatou i roto i teia tu nei? Tei ia tatou tataki tai te apainga kia tauturu i to tatou au taeake e te au tuaine i te pae vaerua kia akakoromaki i roto i te angaanga a te Atua. I ta tatou akonoanga ma ratou, ka rauka ia tatou i te angaanga na roto i te vaerua o te au tuatua e: “E akaketaketa na kotou i te rima apikepike, e e akapakari kotou i te turi ru ua ra.” (Isaia 35:3) No reira eaa ka kore ei e rave i te reira ei akakoroanga naau kia akaketaketa e kia akamaroiroi e tai me kare e rua nga tae-ake Kerititiano i te au taime ravarai ia koe e aravei ra ia ratou? (Ebera 10:24, 25) Te au tuatua akamaroiroi anga no te akameitakianga e te tu mareka anga no ta ratou au tauta anga kia akamareka ia Iehova ka tauturu tikai ia ratou kia vai maroiroi ma tetai manako kia re i te oroanga no te ora.

OKOTOPA 16-22

AU MEA UMERE I ROTO I TE PIPIRIA | IOBU 6-7

“Me Ngata Roa te Oraanga”

w06 3/15 14 ¶9

Au Manako Maata Mei te Puka a Iobu

7:1; 14:14—Eaa te aiteanga o te ‘angaanga maroia’ me kore te ‘tuanga angaanga maroia’?

Kua kino pakari roa to Iobu taitaia e kua manako mai aia i te oraanga ei angaanga pakari, e roiroi e te maroia. (Iobu 10:17) Mei te tuatau e akapou ana tetai i roto ia Teoro—mei te taime o tetai mateanga ki te tuakaouanga—e tuatau maroia, kua akaaite a Iobu i taua taime ra ki te tuanga angaanga maroia.

w20.12 16 ¶1

“Iehova . . . Akaora Nei Aia i te Aronga Ngakau Taitaia”

TETAI taime, ka akamanako ana tatou i te tika anga o teia tuatua, te poto nei te oraanga e te “ki oki i te pekapeka.” (Iobu 14:1) No reira rai tatou ka taitaia ai. Kua tupu ana teia ki te au tavini o Iehova i te tuatau i mua ana. Kua inangaro tetai ia ratou i te mate. (1 Ari. 19:2-4; Iobu 3:1-3, 11; 7:15, 16) I te au taime ravarai, kua akapumaana e kua akamaroiro a Iehova—to ratou Atua—ia ratou. Kua tataia to ratou akaraanga ei akapumaana e ei ako mai ia tatou.—Roma 15:4.

g 4/12 28-29

Me te Manako ra Koe Kia Kore Toou Oraanga

Noatu e akaraanga kino tikai toou turanga, e akamaara ra e kare ko koe anake ua, vaitata rai e ko te au tangata ravarai te akakoromaki nei i teia tu manamanata i teia tuatau. Te akakite maira te Pipiria e: “Te ngunguru anake nei te *au mea katoa i angaia* mei te mamae anau ra.” (Roma 8:22) Noatu kare toou manamanata e kore i teia taime, maataanga o te taime e mei-

taki mai ana te reira i te tuatau ka aereia. Teianei ra, eaa te ka riro ei tauturu?

Akakite i toou manako ngakau ki tetai oa irinakiia. Te na ko ra te Pipiria e: “E aroa mairai te taunga i te au tuatau katoa ra, i anau maira te taeake no te tuatau e tumatetenga’i ra.” (Maseli 17:17) I te tuatau e tumatetenga ra a Iobu, te tangata tuatua tika tei akatakaia mai i roto i te Pipiria, kua akakite aia i tona manako ngakau ki etai ke. Te rokoia anga aia e tana i karanga e, ‘kua iu aia i tona ora anga,’ kua karanga aia e: “Ka tuku au iaku uaorai kia aue ua na; e tuatua rai au ma te mamae o toku nei vaerua”! (Iobu 10:1) Ka riro te tuatua anga ki tetai tangata ei akaiti mai i te pakari o toou mamae ngakau e penei ka oronga mai i tetai ravenga ou no toou manamanata.

Riringi i toou ngakau ki te Atua na roto i te pure. Tetai aronga, manako ratou e e ravenga tauturu ua te pure no te manako, inara e tuke ta te Pipiria e tuatua ra. Kapiki a Salamo 65:2 i te Atua ko Iehova e ko “Tei akarongo i te pure,” e te karanga ra a 1 Petero 5:7 e: ‘Koia te tiaki mai ia kotou.’ E akaketaketa ua mai ana te Pipiria i te puapinga o te irinaki ki te Atua. Ei akaraanga:

“E irinaki kia Iehova ma to ngakau katoa ra; auraka ra e irinaki ki toou uaorai kite. Auraka e akangaropoina iaia i toou katoa ra au aerenga; e nana e akakite kia koe i toou ra au arataa.”—MASELI 3:5, 6.

“E akatika [a Iehova] i te anoano o te aronga i matakū iaia; ka akarongo mai aia i ta ratou kapiki, e ka akaora oki aia ia ratou.”—SALAMO 145:19.

“Teia taua taitaia kore no tatou i rauka iaia ra, kia pati ua atu tatou i te au mea ravarai i tau iaia ra, te akarongo maira aia ia tatou.”—1 IOANE 5:14.

“Tei te mamao ke a Iehova i te aronga kino: e akarongo maira aia i te pure a te aronga tuatua-tika.”—MASELI 15:29.

Me akakite koe ki te Atua i te au turanga ngata taau e aro ra, ka oronga mai aia i te tauturu. E tumuanga tau tetai e akamaroiroi mai ei te Pipiria ia koe kia “irinaki iaia . . . i te au tuatau katoa! e ringi i to kotou ngakau ki mua iaia!”—Salomo 62:8.

Mārama o te Tuatua Mou

w20.04 16 ¶10

Akarongo, Apii, e e Akaaroa Atu

¹⁰ Ka aru tatou ia Iehova e ka tauta kia mārama i to tatou taeake. **E akaoaoa ki toou au taeake e te au tuaine.** Tuatua kia ratou i mua ake e i muri ake i te uipaanga, angaanga kapiti kia ratou i te tutu evangeria, e me ka rauka, e pati ia ratou kia aere mai kia kaikai. Me pera koe, ka kite mai koe i tetai tuaine oaoa kore e vaine akama, e te taeake apinganui e taeake akono manuiri aia, e tetai ngutuare tangata kare e tae vave mai ana ki te uipaanga te akakoromaki ra i te patoionga i te kainga. (Iobu 6:29) E tika, auraka tatou e riro ei aronga “te akara matariki i ta tetai ke ra akonoanga.” (1 Timo. 5:13) Inara, e mea meitaki kia mārama tatou i te oraanga o te au taeake e te au tuaine kia tauturu ia ratou.

OKOTOPA 23-29

**AU MEA UMERE I ROTO I TE PIPIRIA |
IOBU 8-10**

“Paruru te Aroa Takinga Meitaki o te Atua ia Tatou Mei te Au Pikikaa a Satani”

w15 7/1 12 ¶3

Can We Really Please God?

Job suffered a series of personal hardships that seemed unfair. He got the wrong idea, concluding that God did not care whether he kept his faith in Him or not. (Job 9:20-22) Job was so convinced of his own righteousness that to others it sounded as though he were proclaiming himself more righteous than God.—Job 32:1, 2; 35:1, 2.

w21.11 6 ¶14

Eaa te Aiteanga o to Iehova Aroa Takinga Meitaki Noou?

¹⁴ *Oronga mai to te Atua aroa takinga meitaki i te paruruanga pae vaerua.* Pure a Davida kia Iehova: “Ko koe toku pipinianga; ka akaora koe iaku i te tumatetenga; e akapini mai koe iaku ki te imene ora. . . . Kareka tei irinaki ia Iehova ra, ka pini takakaiia aia e te aroa.” (Sala. 32:7, 10) I te tuatau Pipiria, kua akapini te au patu i tetai oire ei paruru i te oire tangata mei te au enemi. Aite rai to Iehova aroa takinga meitaki ki tetai patu tei paruru ia tatou mei tetai ua atu apinga te ka takino i to tatou pirianga kiaia. Pera katoa, na te aroa takinga meitaki o Iehova e akakeu ia tatou kia akavaitata atu kiaia.—Iere. 31:3.

Mārama o te Tuatua Mou

w10 10/15 6-7 ¶19-20

“Koai Oki Tei Kite i te Manako o Iehova?”

¹⁹ Eaa ta tatou i kite no runga “i te manako o Iehova”? Ka anoanoia tatou kia tuku i te Tuatua a te Atua kia akatikatika i to tatou marama no runga i to Iehova manako. Auraka tatou e maro atu i to tatou au turanga kotingaia ki runga ia Iehova e te akava iaia kia tau ki to tatou au turanga e te manako. Kua akakite a Iobu e: “Kare oki [te Atua] i te tangata mei iaku nei, ka karanga atu ei au kiaia, e kia aravei katoa maua i te akavaanga.” (Iobu 9:32) Mei ia Iobu rai, me akamata tatou i te marama i to Iehova manako, ka akakeuia tatou kia tuatua e: “I na, ko tetai pae teia o tona ra au aerenga. Ko te tuatua koumuumu ua nei tei rongoia nona! ko te mangungu ra o tona mana, koai ra te ka kite?” —Iobu 26:14.

²⁰ Ia tatou e tatau ra i te au Tuatua Tapu, eaa ta tatou ka rave me kare tatou e marama i tetai irava, no runga tikai i te manako o Iehova? I muri ake i te kimikimi anga e kare rai tatou e marama ana, e akara tatou i teia ei timataanga i to tatou

irinakianga ia Iehova. Akamaara e tetai au taime, tetai au tuatua te oronga ra i te atianga no tatou kia akaari i to tatou irinaki i to Iehova au tu. E ariki akaaka tatou e kare tatou i marama i te au mea ravarai tana e rave ra. (Kohe. 11:5) Ka akakeuia tatou kia ariki i teia au tuatua a te apotetoro ko Paulo e: “Aue te oonu o te apinga nui o te pakari e te kite i te Atua e! e te kimi anga taea kore o tana akatauanga e, tona au aerenga i te kitea kore kia kimi e! ‘Koai oki tei kite i te ngakau o te Atu? e koai īa tana tumu korero?’ Koai oki tei oronga atu i tetai apinga nana, ka o maiia īa te tutaki kiaia? Nona mai oki, e nana, e nona te au mea katoatoa nei: ei iaia te kakā mutu kore. Amene.”—Roma 11: 33-36.

OKOTOPA 30–NOEMA 5

AU MEA UMERE I ROTO I TE PIPIRIA | IOBU 11-12

“Toru Ravenga e Rauka ai te Pakari e te Akameitakianga”

w09 4/15 6 ¶17

Akangateitei a Iobu i te Ingoa o Iehova

¹⁷ Eaa tei tauturu ia Iobu kia tamou marie i tona tu apa kore? Te taka meitaki ua ra e, i mua ake ka tupu ei te au tumatetenga, kua akatupu takere aia i tetai pirianga vaitata kia Iehova. Noatu e kare a tatou akapapuanga e kua kite aia e kua akaao a Satani ia Iehova, kua ngaeue kore tikai a Iobu kia vai tiratiratu ua. Kua akakite aia e: “E mate ua atu au, kare rava au e pa i toku nei tu apa kore!” (Iobu 27:5, NW) I akapeea a Iobu i te akatupu anga i teia pirianga vaitata? Kare e ekoko e, e kua akaperepere aia i tana i akarongo no runga i ta te Atua i rave kia Aberahama, kia Isaaka, e kia Iakoba, e kopu tangata nona. E na roto i te akara anga i te au mea tei angaia, kua kite a Iobu i to Iehova au tu e manganui. —E tatau ia Iobu 12:7-9, 13, 16.

w21.06 10 ¶10-12

Kare ko Koe Anake ua, te Vaitata Maira a Iehova

¹⁰ *Akatupu i te pirianga oa ki te au Kerititiano tiratiratu.* E kimi i te au oa meitaki i roto i te putuputuanga te ka tauturu ia koe, noatu te tuke o to ratou mataiti e to ratou oraanga. Akakite te Pipiria e “tei te aronga taito te pakari.” (Iobu 12:12) Ka rauka katoa i te aronga ruaine i te apii mai mei te au mapu tiratiratu. E mapu ake a Davida ia Ionatana, inara kare te reira i tāpu ia raua kia akatupu i tetai pirianga oa. (1 Samu. 18:1) Kua tauturu a Davida e Ionatana i tetai e tetai kia tavini ia Iehova i te au tuatau kino tikai. (1 Samu. 23:16-18) Karanga te tuaine ko Irina, koia anake ua te Kite i roto i tona ngutuare, “Ka riro te au taeake e te tuaine ei ngutuare pae vaerua no tatou. Kua oronga mai a Iehova ia ratou ei au metua, teina, tuakana e te tungane no tatou.”

¹¹ Kare i te mea māmā i te kimi i tetai au oa ou me e tu akamā toou. Karanga a Ratna, e tuaine akamā ua tei apii i te tuatua mou noatu te au patoianga, “Kua kite mai au e ka anoano au i te tauturu a toku ngutuare tangata pae vaerua.” E mea ngatā i te akakite i toou manako ki tetai tangata ke, inara me tuatua koe kiaia ka riro teia i te akatupu i tetai pirianga oa. Ka akamaroiro e ka tauturu toou au oa ia koe, inara kia akakite koe akapeea ratou me rave i te reira.

¹² Tetai ravenga meitaki no te kimi i te au oa, na te pirianga ki te au taeake i roto i te angaanga tutu aere. Karanga a Carol, tei taikuia i mua ana, “E maata toku au oa meitaki i roto i te angaanga tutu aere e te au angaanga pae vaerua. Kua tauturu mai a Iehova iaku na roto i teia au oa.” Ka puapingaia tatou me akatupu tatou i tetai pirianga oa ki te au Kerititiano tiratiratu. Ka tanganga a Iehova i teia au oa kia tauturu ia koe i te tuatau tumatetenga, me manako koe e koe anake ua.—Mase. 17:17.

it-2 1190 ¶2

Wisdom

Divine Wisdom. Wisdom in the absolute sense is found in Jehovah God, who is “wise alone” in this sense. (Ro 16:27; Re 7:12) Knowledge is acquaintance with fact, and since Jehovah is the Creator, who is “from time indefinite to time indefinite” (Ps 90:1, 2), he knows all there is to know about the universe, its composition and contents, its history till now. The physical laws, cycles, and standards upon which men rely in their research and invention, and without which they would be helpless and have nothing stable upon which to build, are all of His making. (Job 38:34-38; Ps 104:24; Pr 3:19; Jer 10:12, 13) Logically, his moral standards are even more vital for stability, sound judgment, and successful human living. (De 32:4-6; see JEHOVAH [A God of moral standards].) There is nothing beyond his understanding. (Isa 40:13, 14) Though he may allow things that are contrary to his righteous standards to develop and even temporarily prosper, the future ultimately rests with him

and will conform precisely to his will, and the things spoken by him “will have certain success.” —Isa 55:8-11; 46:9-11.

Mārama o te Tuatua Mou

w08 8/1 11 ¶5

Communicating With Adolescents

■ ‘**Do I discern the message *behind* the words?**’ Job 12:11 says: “Does not the ear itself test out words as the palate tastes food?” Now more than ever, you need to “test out” what your son or daughter says. Adolescents often speak in absolutes. For example, your son or daughter might say, “You *always* treat me like a child!” or “You *never* listen to me!” Rather than picking on the technical inaccuracies of “always” and “never,” recognize that your child is probably not speaking in literal terms. For instance, “You always treat me like a child” could mean “I feel that you don’t trust me,” and “You never listen to me” might mean “I want to tell you how I really feel.” Try to discern the message *behind* the words.