

Na te aha te kaha kia whakahoki mai te kai tiaki hipi i te moenga roa? Na te meatanga na nga toto o te kawenata mutunga kore.

Me pehea i whakarere ai te kanga o ture i a raton i raro iho nei? Koia nei kua kanga te Karaiti mo ratou. Kua oti nei te tuhituhi: He mea kanga nga tangata katoa a whakairiha ki runga ki te rakau.—Karatia 3. 13.

Me pehea ka horohia tatou i a tatou hara? Nana hoki i aroha mai ki a tatou. Nana hoki i horohia tatou i a tatou hara i tona toto. Ka horohia tona toto te hara katoa.—1 Honi 1, 7, Nga Mahi a Nga Apotero 13. 38-39.

Mehemea ka hiahia ahau kia whakanoa ai i te ao: Ko tona ripaka te kuarahi. Kua ripekatia ahau ki te ao me te ao ano ki ahau i toa.—Karatia 6, 14.

Mehemea na te aroha a te Karaiti ahau i whakakaha ki nga tangata katoa kia whakaweli ai i te riri a te Ariki, koia nei tenei ka whenei ahau, mehemea kua mate te Karaiti mo te katoa. He tika kua mate te katoa. Ko tatou e ora ana i te mate kia kua tatou e noho mangara, engari kia ata mahi mo Ia i mate nei mo tatou, kua ara hoki Ia i te mate. Ina hoki te Apotero, kihai ia i mohiotia ai te tangata o te ao ahakoa ko te Karaiti. Kua hontia katoatia. Mehemea e hiahia ana ahau ki te noho ki roto i tenei tikanga o te Atua me mua tonu ki ahau te matenga a te Karaiti Ihu te Ariki, katahi ka marama toa Tana mahi ki roto ki ahau. Mehemea i whakatu ai tetahi mea hei whakamaramatanga ki a ia koia nei e hara i te mea toa tuana i motuhia mo tona toto i rirugitia? Koia nei, e hara i te mea ko te kua hipi nei i te nohonga tico rangatira.—2 Koriniti 4, 10.

Kua oti nei i te aroha. Otia ka hiahia ranei ahau kia marama atu ahau ki tenei? Nana nei i homai toa oranga mo tatou. Na te Atua hoki tenei. No te mea Nana nei i arohatia tatou: nana hoki i homai Tona Tamaiti hei putunga tapu mo o tatou hara. Kua whakatapu i te tahitia o te toto o te Karaiti. Kua whakatapu ki to whakarongo. Katahi anaki te putunga tapu a te Karaiti (Ehara i te mea me nga putunga

has loved us, and washed us from our sins in His own blood; for His blood cleanseth from all sin.—Acts 13, 38, 39; 1 John 1, 7.

If I would be delivered from the world, it is by the cross, by which the world is crucified to me and I unto the world.—Gal. 6, 14.

If the love of Christ constrains us towards men in the thought of the terror of the Lord, how is it so? Because I thus judge, if One died for all then were all dead, and they that live should live not to themselves, but to Him that died for them and rose again. Hence the apostle knew no man after the flesh—no, not even Christ. All was a new creation. If I would live in divine power, it is always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may be manifested in my mortal body. If He would institute a special remembrance to call Him to mind, it was a broken body and a shed blood. It is not less a Lamb as it were slain that is found in the throne.—2 Cor. 4, 10.

All was love, no doubt; but do I want to learn it? Hereby we know it, that He laid down His life for us, and that even of God, in that He loved us, and gave His Son as a propitiation for our sins. It is to the sprinkling of that precious blood of Christ that we are sanctified, and to obedience; and through the offering of the body of Jesus Christ once, contrasted with the many Jewish sacrifices, sanctified and perfected for ever, so that there is no more offering for sin; for having offered one sacrifice for sins, He is set down for ever at the right hand of God. For He should not offer Himself often, as the high priest entered into the holy place once every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself; for as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many, and them that look for Him shall He appear the second time without sin unto salvation.

Read Heb. 9, 10.