

Littattafan da Aka 'Dauko Bayanai Daga Cikinsu a *Littafin Taro don Rayuwa ta Kirista da Hidimarmu*

5-11 OKTOBA

DARUSSA DAGA KALMAR ALLAH | FITOWA 31-32

“Ku Guji Bautar Gumaka”

(Fitowa 32:1) Da mutane suka ga Musa ya dade bai sauko daga babban tudun ba, sai suka taru a kan Haruna suka ce masa, “Tashi, ka yi mana allolin da za su yi mana ja-gora, gama wannan Musa mutumin da ya fitar da mu daga kasar Masar, ba mu san abin da ya same shi ba.”

w09 5/15 11 sakin layi na 11

Ka Nace Bi Zuwa Kammala Don “Babbar Ranar Ubangiji Ta Kusa”

¹¹ Yin amfani da abin da muka koya daga Nasosiyana yana iya zama kalubale, musamman sa'ad da abubuwa suka yi wuya. Alal misali, bayan Jehobah ya 'yantar da 'ya'yan Isra'ila daga bauta a kasar Masar, sai “suka fada ma Musa da fada,” kuma suka ci gaba da “auna Ubangiji.” Me ya sa? Domin rashin ruwan sha. (Fit. 17:1-4) Kusan wata biyu da yin alkawari da Allah kuma suka yarda cewa za su yi “dukan zantattukan da Ubangiji ya fadi,” sun keta dokarsa ta wajen bauta wa gunkin. (Fit. 24:3, 12-18; 32:1, 2, 7-9) Sun yi hakan ne domin suna jin tsoro cewa Musa ya dade sosai domin ana ba shi umurni a kan Dutsen Horeb? Suna tunani ne cewa Amalekawa za su sake kai musu hari kuma Isra'ilawa ba za su samu taimako ba domin Musa ba ya nan, wanda Jehobah ya yi amfani da shi kuma suka ci nasara a kan Amalekawa? (Fit. 17:8-16) Mai yiwuwa haka ne, amma ko da menene dalilin, Isra'ilawa “suka ki biyayya.” (A. M. 7:39-41) Bulus ya aririci Kiristoci su “yi anniya” kuma su guji “fadi bisa wannan misalin kangara” da Isra'ilawa suka nuna sa'ad da suka ji tsoron shiga Kasar Alkawari.—Ibran. 4:3, 11.

(Fitowa 32:4-6) Haruna kuwa ya karbi zob-ban zinariya daga hannunsu, ya narkar da su ya yi zubi na siffar dan bijimi da shi. Da mutane suka gani, suka ta da murya suka ce, “Ya Isra'ila, wannan shi ne allahn da ya fitar da ku daga kasar Masar!” ⁵ Da Haruna ya ga haka, sai ya gina bagade a gaban dan bijimin, ya yi shela ya ce, “Gobe za a yi bikin sujada ga Yahweh.” ⁶ Washegari sai mutanen suka tashi da sassafe, suka miƙa hadayu na konna da gyaran zumunci. Bayan wannan suka zauna suka ci suka sha har suka shiga rawa.

w12 10/15 25 sakin layi na 12

Ka Yi Biyayya Don Ka Amfana Daga Alkawuran Allah

¹² Nan da nan, Jehobah ya soma cika alƙawarin da ya yi wa Isra'ilawa. Ya zaɓi firistoci da za su yi hidima a tanti na bauta. Waɗannan firistocin za su taimaka wa 'yan Adam ajizai su kulla dangantaka ta musamman da Jehobah. Amma, ba da daɗewa ba, Isra'ilawa suka manta cewa sun keɓe kansu ga Allah kuma suka “cakuni Maitarki na Isra'ila.” (Zab. 78:41) Alal misali, sa'ad da Musa yake karɓan karin umurni a kan Dutsen Sinai, Isra'ilawa suka gaji da jiransa, suka yi rashin bangaskiya ga Allah, suna ganin cewa Musa ya yashe su. Sai suka kera dan maraki na zinariya kuma suka ce: “Allolinka ke nan, Ya Isra'ila, waɗanda suka fishe ka daga kasar Masar.” (Fit. 32:1, 4) Suka soma bauta wa gunkin, suna miƙa masa hadaya, amma kuma wai Jehobah ne suke bauta wa. Sa'ad da Jehobah ya ga hakan, sai ya gaya wa Musa: “Da sauri sun ratse daga hanya wadda na umurce su.” (Fit. 32:5, 6, 8) Tun daga lokacin ne Isra'ilawa suka soma yin alƙawari ga Allah, amma ba sa cikawa.—Lit. Lis. 30:2.

(Fitowa 32:9, 10) Na san jama'ar nan masu taurin kai ne. ¹⁰ Yanzu dai, ka bar ni kawai

domin fushina ya yi kuna a kansu, in halaka su duka. Sa'an nan in maishe ka babbar al-'umma a madadinsu."

w18.07 20 sakin layi na 14

"Wane ne Na Jehobah?"

¹⁴ Isra'ilawa sun san cewa bautar gumaka zunu-bi ne. (Fit. 20:3-5) Amma ba da dadewa ba, suka soma bauta wa dan maraki na zinariya! Ko da yake sun yi rashin biyayya ga Jehobah, amma sun yi zato cewa suna goyon bayan Jehobah. Har ma Haruna ya ce dan marakin da suke bauta wa "bikin sujada ga Yahweh" ne! Yaya Jehobah ya ji? Ransa ya bace. Jehobah ya gaya wa Musa cewa mutanen sun "kazantar da kansu. Sun yi saurin kaucewa daga hanyar da [Ya] umarce su su bi." Jehobah ya yi 'fushi' so-sai har ya so ya halaka Isra'ilawa gabaki daya. —Fit. 32:5-10.

Neman Abubuwa Masu Tamani

(Fitowa 31:17) Ranar alama ce ta dindindin tsakanina da mutanen Isra'ila, gama a cikin kwanaki shida Yahweh ya yi sama da duniya, amma a rana ta bakwai bai yi aiki ba, ya huta.'

w19.12 3 sakin layi na 4

'Akwai Lokacin' Yin Aiki da Kuma Hutu

⁴ Shin wadannan misalan suna nufin cewa ba ma bukatar mu huta sa'ad da muke yin aiki? A'a. Jehobah ba ya bukatar hutu domin ba ya gajiya. Amma Littafi Mai Tsarki ya ce Jehobah "ya huta" bayan ya halicci sammai da duniya. (Fit. 31:17) Hakan yana nufin cewa Jehobah ya daina halittar abubuwa kuma ya kebe lokaci don ya ji daɗin abin da ya yi. Kari ga haka, duk da cewa Yesu ya yi aiki tukuru sa'ad da yake duniya, ya nemi lokaci ya huta kuma ya ci abinci da abokansa.—Mat. 14:13; Luk. 7:34.

(Fitowa 32:32, 33) Amma yanzu, ina rokon-ka ka gafarta musu zunubansu. Idan ba haka ba, sai ka share sunana daga cikin littafin da

ka rubuta." ³³ Yahweh kuwa ya amsa wa Musa ya ce, "Duk wanda ya yi mini zunubi, shi ne zan share sunansa daga littafina.

w87-E 9/1 29

Questions From Readers

A person's being noted with remembrance and approval (having his name "in the book of life") does not mean that he is guaranteed eternal life, as if this were predestined or unchangeable. Concerning the Israelites, Moses asked Jehovah: "Now if you will pardon their sin,—and if not, wipe me out, please, from your book that you have written." God replied: "Whoever has sinned against me, I shall wipe him out of my book." (Exodus 32:32, 33) Yes, even after God listed someone with approval in his "book," the individual could become disobedient or abandon his faith. If that developed, God would "blot out his name from the book of life."—Revelation 3:5.

12-18 GA OKTOBA

DARUSSA DAGA KALMAR ALLAH | FITOWA 33-34

"Halayen Jehobah Masu Ban Sha'awa"

(Fitowa 34:5) Sai Yahweh ya sauko a cikin kunshin girgije, ya tsaya tare da Musa a wurin, ya yi shelar sunan nan Yahweh.

it-2-E 466-467

Name

The material creation testifies to God's existence, but it does not reveal God's name. (Ps 19:1; Ro 1:20) For an individual to know God's name signifies more than a mere acquaintance with the word. (2Ch 6:33) It means actually knowing the Person—his purposes, activities, and qualities as revealed in his Word. (Compare 1Ki 8:41-43; 9:3, 7; Ne 9:10.) This is illustrated in the case of Moses, a man whom Jehovah 'knew by name,' that is, knew inti-

mately. (Ex 33:12) Moses was privileged to see a manifestation of Jehovah's glory and also to 'hear the name of Jehovah declared.' (Ex 34:5) That declaration was not simply the repetition of the name Jehovah but was a statement about God's attributes and activities. "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation." (Ex 34:6, 7) Similarly, the song of Moses, containing the words "for I shall declare the name of Jehovah," recounts God's dealings with Israel and describes his personality.—De 32:3-44.

(Fitowa 34:6) Yahweh kuwa ya wuce a gaban Musa ya ce, "Ni ne Yahweh, ni ne Yahweh! Allah mai jinkai ne, mai alheri, marar saurin fushi, mai yawan kauna marar canjawa, cike da aminci kuma,

w09 7/1 10 sakin layi ne 3-5

Sa'ad da Jehobah Ya Kwatanta Kansa

Abu na farko da Jehobah ya bayyana game da kansa shi ne cewa, shi "Allah ne cike da juyayi, mai-alheri kuma." (Aya ta 6) In ji wani masani, kalmar lbrananci da aka fassara "juyayi" yana nuna "jin kai na Allah, irin na uba ga 'ya'yan-sa." Kalmar kuma da aka fassara "mai-alheri" ta yi daidai da aikatau da "ya kwatanta mutumin da zuciarsa ta motsa shi don ya taimaki wani mabukaci." Babu shakka, Jehobah yana so mu fahimci cewa yana kula da dukan bayinsa kamar yadda iyaye ke kula da yaransu; cikin yawan kauna da kuma biyan bukatunsu sosai.—Zabura 103:8, 13.

Bayan haka, Jehobah ya ce shi "mai-Jinkirin fushi" ne. (Aya ta 6) Ba ya yawan fushi da bayinsa

da ke duniya. Maimakon haka, yana hakuri da su, yana jimrewa da kasawarsu kuma yana ba su zarafin su tuba daga halayensu marar kyau. —2 Bitrus 3:9.

Allah ya ci gaba da cewa, shi "mai-yalwar jinkai da gaskiya" ne. (Aya ta 6) Yawan jin kai, ko kausa ta aminci, hali ne mai tamani da Jehobah yake amfani da shi ya kafa dangantaka mai jurewa da mutanensa. (Kubawar Shari'a 7:9) Jehobah ne tushen gaskiya. Ba zai taba yaudararmu ba kuma ba za mu iya yaudarar sa ba. Da yake shi "Allah na gaskiya" ne, za mu iya dogara ga dukan abin da ya faɗa, har da alkawarin-sa game da nan gaba.—Zabura 31:5.

(Fitowa 34:7) mai kiyaye kauna marar canjawa ga 'ya'ya har zuwa tsara ta dubu, mai gafarta laifi, da zunubin ganganci, da kowane irin zunubi. Duk da haka ba mai kasa hukunta mai laifi ba ne, mai hukunta 'ya'ya saboda zunuban iyayensu har zuwa tsara ta uku da ta huɗu."

w09 7/1 10 sakin layi na 6

Sa'ad da Jehobah Ya Kwatanta Kansa

Wata gaskiya ta musamman da Jehobah yake so mu sani game da shi ita ce, yana "gafarta laifi da sabo da zunubi." (Aya ta 7) Yana "hanzarin gafartawa" masu zunubi da suka tuba. (Zabura 86:5) Duk da haka, Jehobah baya amincewa da zunubi. Ya bayyana cewa "ba shi kuɓutadda mai-laifi ko kaɗan." (Aya ta 7) Allah mai tsarki kuma mai adalci zai yi wa waɗanda suke yin zunubi da gangan horo. Ko ba jima ko ba daɗe za su ga sakamakon zunubinsu.

Neman Abubuwa Masu Tamani

(Fitowa 33:11) Ta haka Yahweh yakan yi magana da Musa fuska da fuska, kamar yadda aboki yakan yi magana da abokinsa. Sa'an nan Musa ya koma cikin zangon. Amma Yohuwa dan Nun, saurayi mataimakinsa, ba zai fita daga cikin tentin ba.

(Fitowa 33:20) Amma fuskata, ba za ka iya ganinta ba, gama mutum ba zai iya ganin fuskata ya rayu kuma ba.”

w04 7/1 27 sakin layi na 5
Takaici Daga Littafin Fitowa

33:11, 20—Ta yaya Allah ya yi magana da Musa “baki da baki”? Wannan furci yana nufin abokai biyu ne da suke tafi da kyau. Musa ya yi magana da wakilin Allah kuma ya karɓi umurni daga wurin Jehovah ta wurinsa. Amma Musa bai ga Jehovah ba, da yake ‘babu wanda yake ganin Allah ya rayu.’ Jehovah bai yi magana da Musa da bakinsa ba. An ba da Doka “ta wurin mala’iku ne, ta hannun matsakanci,” in ji Galatiyawa 3:19.

(Fitowa 34:23, 24) “Sau uku a cikin shekara dukan ‘ya’yanku maza za su bayyana kansu a gaban Ubangiji Yahweh Allah na Isra’ila. ²⁴ Gama ni zan kori dukan al’ummai a gabanka, in kuma kara faɗin iyakar kasarka. Sau uku cikin kowace shekara sa’ad da ka haura domin ka bayyana kanka a gaban Yahweh Allahnka, ba wanda zai yi kwadayin kwace kasarka.

w98-E 9/1 20 ¶5

Be Sure to Put First Things First!

Three times a year every male Israelite and proselyte in the land was commanded to appear before Jehovah. Realizing that the entire family would benefit spiritually from such occasions, many family heads arranged for their wife and children to accompany them. But who would protect their homes and their fields from enemy attack while the family was away? Jehovah promised: “Nobody will desire your land while you are going up to see the face of Jehovah your God three times in the year.” (Exodus 34:24) It took faith for the Israelites to believe that if they put spiritual interests first, they would not lose out materially. Did Jehovah prove true to his word? He certainly did!

19-25 GA OKTOBA

DARUSSA DAGA KALMAR ALLAH | FITOWA 35-36

“An Shirya Su don Su Yi Aikin Jehovah”

(Fitowa 35:25, 26) Dukan mata masu iya yin zare, suka yi suka kawo zare mai kalar ruwan bula, da mai kalar jar garura, da mai kalar ja, da zaren lilin mai kyau. ²⁶ Dukan matan da zuciyarsu suka motsa su yi amfani da iyawarsu, suka yi zare na gashin akuya.

w14 12/15 4 sakin layi na 4

Jehovah Yana Yi wa Masu Son Bayarwa Albarka

Jehovah ya yi farin ciki da gudummawan mutanen amma yadda suka yi hakan da son rai don su tallafa wa bauta ta gaskiya ne ya fi faranta masa rai. Kari ga haka, sun ba da lokacinsu da kuzarinsu don aikin. Labarin ya ce: “Dukan mata kuma masu-hikima ga zuciya suka yi kadi da hannuwansu.” Hakika, “dukan mata kuma waɗanda zuciyarsu ta zuga su cikin hikima suka yi kaɗin gashin akuya.” Kari ga haka, Jehovah ya ba wa Bezalel ‘hikima da fahimi da ilimi da kowace irin sana’ar’ da ake bukata don yin aikin. Hakika, Allah ya ba wa Bezalel da Oholiab basira don su yi aikin da aka ce a yi.—Fit. 35:25, 26, 30-35.

(Fitowa 35:30-35) Sai Musa ya ce wa jama’ar Isra’ila, “Ga shi, Yahweh ya zaɓi Bezalel ɗan Uri jikan Hur daga zuriyar Yahuda. ³¹ Ya kuma cika shi da ruhunsa, da hikima, da iya-war aiki, da sanin kowane irin aikin hannu, ³² domin ya kirkiro zane-zanen abubuwa, ya kera abubuwa daga zinariya, da azurfa, da tagulla, ³³ ya sassaka duwatsu masu daraja waɗanda za a sa a karamin firam, ya sassaka itace, kuma ya kasance gwanin kowane sana’ar hannu. ³⁴ Yahweh kuwa ya ba Bezalel da Oholiab ɗan Ahisamak na zuriyar Dan hikimar da za su iya koya wa waɗansu irin sa-

na'arsu. ³⁵ Yahweh ya cika su da iyawar yin kowane irin aikin hannu, da na zane-zane, da na saƙa, da na adon saƙa na hannu na zaren saƙa mai kalar ruwan bula, da mai kalar jar garura, da mai kalar ja, da zaren lilin mai kyau. Suna da gwaninta ta yin kowane irin aikin hannu.”

w11 12/15 19 sakin layi na 6

Ruhun Allah Ya Yi Wa Masu Aminci Na Dā Ja-gora

⁶ Labarin Bezalel na zamanin Musa ya nuna yadda ruhun Allah yake aiki. (**Karanta Fitowa 35:30-35.**) An zaɓi Bezalel don ya yi ja-gora wajen yin wasu gyare-gyare a mazaunin. Shin Bezalel ya san yadda ake kera abubuwa kafin a soma wannan babban aikin? Wataƙila, aiki na ƙarshe da ya yi shi ne yi wa Masarawa tubala. (Fit. 1:13, 14) To, ta yaya Bezalel zai yi wannan aiki mai wuya? Jehobah “ya cika shi da ruhun Allah, cikin hikima, da fahimi, da ilimi da kowace irin sana'a; domin ya tsiro da salo na gwaninta . . . shi yi aiki cikin kowace irin sana'a ta fasaha.” Allah ya kyautata iyawar Bezalel da Oholiab ta wajen ba su ruhu mai tsarki. Babu shakka cewa sun koya da kyau, domin sun yi aikin kuma sun koya wa wasu yadda za su yi shi.

(Fitowa 36:1, 2) “Bazalel da Oholiab da kowane mutum mai iyawar aikin hannu, wanda Yahweh ya ba shi iyawa da hikima game da yin kowane irin aiki, za su yi Wuri Mai Tsarki bisa ga yadda Yahweh ya umurta.” ² Musa kuwa ya kira Bezalel da Oholiab da kowane mutumin da Yahweh ya cika shi da iyawar aikin hannu, da duk wanda zuciyarsa ya motsa shi ya zo ya yi aikin.

w11 12/15 19 sakin layi na 7

Ruhun Allah Ya Yi Wa Masu Aminci Na Dā Ja-gora

⁷ Wani tabbaci cewa ruhun Allah ya yi wa Bezalel da Oholiab ja-gora shi ne ingancin aikin da suka yi. An ci gaba da yin amfani da abubuwan

da suka yi bayan shekara 500. (2 Laba. 1:2-6) Yawancin mutane da suke yin abubuwa a yau suna rubuta sunayensu a jikin abin da suka yi don mutane su san cewa su suka yi shi kuma a daraja su. Amma Bezalel da Oholiab ba su yi haka ba, suna son a yabi Jehobah don dukan abubuwa da suka yi.—Fit. 36:1, 2.

Neman Abubuwa Masu Tamani

(Fitowa 35:1-3) Musa ya tattara dukan ja-ma'ar Isra'ila ya ce musu, “Wadannan su ne abubuwa da Yahweh ya umarce ku ku yi. ² A kwana shida za a yi aiki, amma rana ta ba-kwai ranar hutu ta musamman ce, ranar da aka keɓe da tsarki ga Yahweh. Duk wanda ya yi aiki a ranar, za a kashe shi. ³ Ba za ku hura wuta a Ranar Hutu ta Mako a wuraren zamanku ba.”

w05 6/1 9 sakin layi na 14

Yadda Za Ka San Hanyoyin Jehobah

¹⁴ *Ka sa abubuwa na ruhaniya da farko.* Al'ummar Isra'ila ba za ta yarda kula da abubuwa na jiki ya sha kan ayyuka na ruhaniya ba. Isra'ila-wa ba za su dukufa a kan biɗan abin duniya ba kawai. Jehobah ya keɓe lokaci mai tsarki kowane mako, lokacin da ake amfani da shi a bauta wa Allah na gaskiya kawai. (Fitowa 35:1-3; Littafin Kidaya 15:32-36) A kowace shekara, ana keɓe lokaci domin taro na musamman masu tsarki. (Littafin Firistoci 23:4-44) Wannan zai ba su zarafin tuna ayyuka masu girma na Jehobah, zai tuna musu hanyoyinsa, da kuma nuna godiya ga dukan nagartansa. Yayin da mutanen ke bauta wa Jehobah, tsoronsu na ibada da kauna za su ƙaru, kuma za a taimaka musu su yi tafiya a hanyoyinsa. (Maimaitawar Shari'a 10:12, 13) Mizanai masu kyau da ke cikin wadannan umurnai, masu amfani ne ga bayin Jehobah a yau.—Ibraniyawa 10:24, 25.

(Fitowa 35:21) Sai suka dawo. Duk wanda zuciyarsa ta taɓa shi, da wanda ruhunsa ya motsa shi ya kawo wa Yahweh baikonsa

domin aikin tentin Saduwa, da dukan kayayyaki na hidimarsa, da rigunansa masu tsarki.

w00-E 11/1 29 ¶1

Riches of Generosity Bring Joy

Imagine, then, how the Israelites felt. Generations had suffered through bitter slavery and deprivation. Now they were free and had rich material possessions. How would they feel about parting with some of those possessions? They might have felt that they had earned them and had a right to keep them. However, when called upon to contribute financially to support pure worship, they did so—and not reluctantly or stingily! They did not forget that Jehovah had made it possible for them to have those material things. Thus, they gave abundantly of their silver and gold and livestock. They were “willing-hearted.” Their ‘hearts impelled them.’ ‘Their spirit incited them.’ It truly was “a voluntary offering to Jehovah.”—Exodus 25:1-9; 35:4-9, 20-29; 36:3-7.

26 GA OKTOBA–1 GA NUWAMBA

DARUSSA DAGA KALMAR ALLAH | FITOWA 37-38

“Bagadai da Ke Mazauni da Amfaninsu a Bauta Ta Gaskiya”

(Fitowa 37:25) Ya yi bagaden kona turare na itacen akashiya. Tsawonsa ya kai kafa daya da rabi, fadinsa kuma kafa daya da rabi, wato tsawon da fadin daidai ne. Tsayinsa kuma ya kai kafa uku. A kowane kwana huɗu na bagaden, ya yi kaho hade da shi.

it-1-E 82 ¶3

Altar

Altar of incense. The altar of incense (also called “the altar of gold” [Ex 39:38]) was likewise made of acacia wood, the top and sides being overlaid with gold. A border of gold ran around the top. The altar measured 44.5 cm

(17.5 in.) square and 89 cm (2.9 ft) high, and also had “horns” extending out from the four top corners. Two gold rings were made for the insertion of the carrying poles made of acacia overlaid with gold, and these rings were placed underneath the gold border on opposite sides of the altar. (Ex 30:1-5; 37:25-28) A special incense was burned on this altar twice daily, in the morning and in the evening. (Ex 30:7-9, 34-38) The use of a censer, or a fire holder, is elsewhere mentioned for burning incense, and evidently such was employed also in connection with the altar of incense. (Le 16:12, 13; Heb 9:4; Re 8:5; compare 2Ch 26:16, 19.) The position of the altar of incense was within the tabernacle just before the curtain of the Most Holy so that it is spoken of as being “before the ark of the testimony.”—Ex 30:1, 6; 40:5, 26, 27.

(Fitowa 37:29) Sai ya yi man keɓewa mai tsarki da kuma zallar turare mai kanshi, wanda aka gyara su kamar yadda mai yin turare yake yi.

it-1-E 1195

Incense

The sacred incense prescribed for use in the wilderness tabernacle was made of costly materials that the congregation contributed. (Ex 25:1, 2, 6; 35:4, 5, 8, 27-29) In giving the divine formula for this fourfold mixture, Jehovah said to Moses: “Take to yourself perfumes: stacte drops and onycha and perfumed galbanum and pure frankincense. There should be the same portion of each. And you must make it into an incense, a spice mixture, the work of an ointment maker, salted, pure, something holy. And you must pound some of it into fine powder and put some of it before the Testimony in the tent of meeting, where I shall present myself to you. It should be most holy to you people.” Then, to impress upon them the exclusiveness and holiness of the incense, Jehovah added: “Whoever makes any like it to enjoy its smell must be cut off from his people.”—Ex 30:34-38; 37:29.

(Fitowa 38:1) Aka yi bagaden hadaya ta kōnawa da itacen akashiya, tsawonsa ya kai kafa bakwai da rabi, faɗinsa kuma kafa bakwai da rabi, tsayinsa kuma kafa huɗu da rabi. Faɗi da tsawon bagaden suka kasance daidai.

it-1-E 82 ¶1

Altar

Tabernacle Altars. With the setting up of the tabernacle, two altars were constructed according to divine pattern. The altar of burnt offering (also called “the altar of copper” [Ex 39:39]) was made of acacia wood in the form of a hollow chest, apparently without top or bottom. It was 2.2 m (7.3 ft) square and 1.3 m (4.4 ft) high with “horns” projecting from the upper four corners. All its surfaces were overlaid with copper. A grating, or network, of copper was placed below the altar’s rim “down within,” “toward the center.” Four rings were placed at the four extremities near the grating, and these appear to be the same rings through which the two copper-sheathed acacia-wood poles were passed for carrying the altar. This might mean that a slot was cut through two sides of the altar allowing for a flat grating to be inserted, with the rings extending out on both sides. There is considerable difference of opinion among scholars on the subject, and many consider it likely that two sets of rings were involved, the second set, for insertion of the carrying poles, being attached directly to the outside of the altar. Copper equipment was made in the form of cans and shovels for the ashes, bowls for catching the blood of the animals, forks for handling the flesh, and fire holders.—Ex 27:1-8; 38:1-7, 30; Nu 4:14.

Neman Abubuwa Masu Tamani

(Fitowa 37:1) Bezalel ya yi akwatin da itacen akashiya. Tsawonsa ya kai kafa uku da digo saba’in da biyar, faɗinsa kuma ya kai kafa

biyu da digo ashirin da biyar, tsayinsa kuma ya kai kafa biyu da digo ashirin da biyar.

(Fitowa 37:10) Ya yi tebur da itacen akashiya, tsawonsa ya kai kafa uku, faɗinsa kuma ya kai kafa ɗaya da rabi, tsayinsa kuma kafa biyu da digo ashirin da biyar.

(Fitowa 37:25) Ya yi bagaden kōna turare na itacen akashiya. Tsawonsa ya kai kafa ɗaya da rabi, faɗinsa kuma kafa ɗaya da rabi, wato tsawon da faɗin daidai ne. Tsayinsa kuma ya kai kafa uku. A kowane kwana huɗu na bagaden, ya yi kaho haɗe da shi.

it-1-E 36

Acacia

The acacia has many long thorns extending out from the widely spreading branches. These branches usually interlace with those of the neighboring acacias to form tangled thickets; this fact doubtless explains why the plural form *shit-tim’* is almost always used in the Bible record. The acacia may grow to heights of 6 to 8 m (20 to 26 ft), but often is bushlike in appearance. It has soft, feathery leaves and is covered with pleasingly fragrant yellow blossoms, producing curved tapering pods as its fruit. The rough, black bark covers a very hard, fine-grained, heavy wood that is immune to insect attack. These characteristics and its availability in the desert made the acacia especially well suited as a building material for the tabernacle and its furnishings. It was employed to construct the ark of the covenant (Ex 25:10; 37:1), the table of showbread (Ex 25:23; 37:10), altars (Ex 27:1; 37:25; 38:1), poles for carrying these items (Ex 25:13, 28; 27:6; 30:5; 37:4, 15, 28; 38:6), pillars for the curtain and screen (Ex 26:32, 37; 36:36), and the panel frames (Ex 26:15; 36:20) and their connecting bars (Ex 26:26; 36:31).

(Fitowa 38:8) Aka yi katon kwano na tagulla tare da gindin-zamansa daga tagullar

madubai wadanda mata masu yin hidima a
kofar tentin saduwa suka kawo.

w15-E 4/1 15 ¶4

Did You Know?

Unlike the glass mirrors of today, mirrors in Bible times were generally made of metal that was highly polished—usually bronze, but possibly also copper, silver, gold, or electrum. The first mention of mirrors in the Bible is in connection with the construction of the tabernacle, Israel's first center of worship. Women contributed mirrors for the fabrication of a sacred copper basin and its stand. (Exodus 38:8) Presumably, the mirrors would have to be melted down to be used for that purpose.