

Eria Ekiakie Roke

Obe Ewuhre Uzuazo Oleleikristi gbe Usi Uwoma Ota Mai

AKPEGBOVO 2-8

EWARE AGHAE NO E RRO EBAIBOL NA |
QNYANO 39-40

“Mosis O Romatotō Ru Lele Ekpovio”

(Qnyano 39:32) A te ti ku iruo uwou-udhu na kpobi ho, uwou-udhu omakugbe na, ahwo Izrel na a ru oware kpobi no Jihova o ta ke Mosis no o ru. Nwanọ ere a ru.

w11 9/15 27 ¶13

Ko Jihova O Rie Owhe?

¹³ Wo oherie, Mosis o jo “wowou, vi ahwo kpobi no a je ria evaọ akpo na.” (Ik. 12:3) O dhesẹ omauro-kpotō rie via ekwoma ekpovio Jihova kpobi no o lele. (Qny. 7:6; 40:16) Mosis o ro edhere ovuovo woso hayo dheva kpahe eruerefihotō Jihova ha. Woho oriruo, Jihova o dhesẹ omoware kpobi no a re ro bo uwou-udhu na, woho ekolo ilulu na gbe epano a re thuru ehọ no e te jo uwou-udhu na. (Qny. 26:1-6) Okpako jo o te rro ukoko ra no o re lele omoware kpobi t’oka, uzou o re sai dh’owhe. Reko, Jihova yo osero ogbagba no o re ke idibo rie iruo avo evaifiho ino a te rie iruo na ru. No o te fode ugogo edhere no o gwolo no a ro ru oware jo, kiyọ o wo emamo ejiroro no o ro ru ere. Reko mueroho ino okeno Jihova o fode ugogo edhere no Mosis o re ro ru iruo no o ke rie, Mosis o dheva ha, woho eseno Jihova o bi si ogho noi oma hayo be kee uve ru ono u je rie he. Ukpoye, Mosis o ta ke iruiruo na re a “ru epano QNOWO na o ta.” (Qny. 39:32) Mosis o wo omaurokpotō kehe! O vuhumu ino iruo na ero Jihova, yo oruiruo gheghe o rro.

(Qnyano 39:43) No Mosis o kie iruo rai na kpobi riwi, o rue no a ru rai nwane woho epano Jihoa o ta; kesena Mosis o te le ero eghale ke ae.

(Qnyano 40:1, 2) Kesena Jihova o te ta ke Mosis no: ² “Evaọ ede ososuo amara ososuo na, who re whe uwou-udhu na ho, uwou-udhu omakugbe na.

(Qnyano 40:16) Mosis o ru eware kpobi no Jihova o ta kee. Nwanọ ere o ru.

w05 8/1 13 ¶3

Ko Who Bi Yo Eme Evaọ Eware Kpobi?

³ Ahwo Hibru 3:5 o ta no: “Mosis o ro oma kpotō . . . woho odibo.” Eme a ro ta no Mosis oruearo na o ro oma kpotō, hayo yo eme? Evaọ ebabọ gbe ewheho uwou-udhu na, ‘Mosis o ru woho epano QNOWO na o ta kee na. Ere o ru.’ (Qnyano 40:16) Woho eno e be go Jihova, ma re dhesẹ nno ma rro ahwo no a re fi eva ho ekwoma emeoyo no ma re ro goe. Onana o kere te erowo no ma re kru ro dadamu abo Jihova no ma te rerie ovao ku edawo egaga. Dede na, oroniko epano ma sai thihako te evaọ oto edawo ilogbo ovo ho oware no u re dhesẹ so ma bi yo eme he. Jesu o ta no: “Ono o wo orowo evaọ osese vievie o wo orowo evaọ ibuobu re; ono o kieree evaọ osese vievie he, o re kieree evaọ ibuobu hu re.” (Luk 16:10) Ma re yo eme makọ evaọ eware no a re sai rri kakao.

Romatoto Kie Eware Aghae Via

(Qnyano 39:34) ohọ ovie egbo no a rehọ ame owawae gbe no a re ro ruru iei, ohọ ovie isili no a re ro ruru iei, ekotini no a re ro gbere na;

it-2-E 884 ¶3

Sealskin

How Obtainable by Israelites. If the *ta’chash* of the Bible does designate a kind of seal, then a question may arise as to how it was possible for the Israelites to obtain sealskins. While seals are generally associated with Arctic and Antarctic regions, some seals favor warmer climates. Today a few monk seals still inhabit part of the Mediterranean Sea, as well as other warmer waters. Over the centuries man has greatly reduced the number of seals, and in Bible times these animals may have been abundant in the Mediterranean and in the Red Sea. As late as 1832 an English edition of Calmet’s *Dictionary of the Holy Bible*

(p. 139) observed: “On many of the small islands of the Red sea, around the peninsula of Sinai, are found seals.”—See also *The Tabernacle’s Typical Teaching*, by A. J. Pollock, London, p. 47.

(Ọnyano 40:34) Ẹgho na o te mu uwou-udhu omakugbe na ọọ eruru, oruaro Jihova o tẹ vọ uwou-udhu na.

w15 7/15 21 ¶1

Kọ Ohwo nọ Ọ be Ruẹ Iruo Ra U Muẹme?

Nọ a bọ uwou-udhu egagọ na re no, ẹgho “o te ruru uwou udhu egagọ na, oruaro ỌNOWO na o tẹ vọ uwou-egagọ na.” (Ọny. 40:34) Onana gino odhesevia inọ Jihova ọ jẹ iruo rai na rehọ. Kọ ẹvẹ who roro nọ oma o jọ Bẹzalẹl avọ Oholiab oke yena? Dede nọ a kere ode rai fihọ iruo nọ a ru na ha, eva e were rai gaga nọ a ruẹ nọ Ọghẹnẹ ọ gha-le iruo nọ a ru na. (Itẹ 10:22) Ababọ avro, eva e were rai gaga ikpe buobu nọ i lele i rie nọ a ruẹ nọ a jẹ rọ eware nọ a ru na ru iruo noke toke evaọ egagọ Jihova. Avro ọ riẹ hẹ, okenọ a te kpare Bẹzalẹl avọ Oholiab ziọ uzuazọ evaọ akpọ ọkpokpọ na, eva e te were ai thesiwa nọ a tẹ riẹ nọ a rọ uwou-udhu na ru iruo egagọ Jihova te oware wọhọ ikpe egba isoi (500).

Ẹme nọ A re Ru Ovavo

w16.04 23 ¶8-10

Whọ Jọ Abọ Ọvo Ho Evaọ Akpọ Omohẹriẹ Nana

⁸ Edhere avive nọ ma gbẹ rọ jọ abọ ọvuovo ho evaọ irueru akpọ na ọọ, ma re “wo areghẹ wọhọ erao-muomu, ghele na [ma rẹ] jọ wowolẹ wọhọ irueruẹ.” **(Se Matiu 10:16, 17.)** U re dhesẹ nọ ma wo “areghẹ” nọ ma te bi roro kpahe ebẹbẹ nọ e rẹ sai te omai evaọ obaro. Yọ u re dhesẹ nọ ma rọ “wowolẹ” nọ ma gbe dhomahọ abọ ọvo ho evaọ otọ ebẹbẹ itieye na. Joma ta kpahe iyero itieye jọ gbe oware nọ ma rẹ sai ru ro dhesẹ nọ ma rrọ abọ ọvo ho.

⁹ **Ẹmeọta.** O gwọlọ nọ ma rẹ yoroma gaga nọ ahwo a tẹ be ta ẹme kpahe esuo-ohrowo. Wọhọ oriruo, ma tẹ be vuẹ ohwo jọ kpahe Uvie Ọghẹnẹ, ma re du ta ha inọ osu hayo utu esuo-ohrowo jọ o be riẹ ru hayo o be riẹ ru hu. Ukpenọ ma rẹ ta kpahe oware nọ ahwo-akpọ a gwọlọ ru ro ku ebẹbẹ jọ ọọ,

ma re dhesẹ kẹe no Ebaibol ze epanọ Uvie Ọghẹnẹ u ti ro ku ebẹbẹ kpobi ọọ. Ahwo a tẹ be vravro kpahe uzoeme jọ, wọhọ uruemu ezae hayo eyae nọ e rẹ rehọ omoma rai, hayo eva-ekparọ, vuẹ ae oware nọ Ẹme Ọghẹnẹ ọ ta gbe epanọ whọ be rọ daoma fi ei ọọ iruo evaọ uzuazọ ra. Nọ ohwo jọ ọ tẹ ta nọ u fo re a si uzi egometi jọ no hayo nwe-ne iei, ma rẹ kpahe fihọ iẹe he, yọ ma rẹ gba ohwo na ọọ nwe-ne iro-ro gbe he.

¹⁰ **Usi nọ a whowho.** Ẹsejọ a re whowho usi evaọ oghẹrẹ nọ u re dhesẹ nọ ahwo nọ a bi whowho usi na a rrọ abọ jọ no evaọ ẹme nọ ọ rrọ otọ na. O rẹ mae jọ enẹ evaọ erewho nọ egometi ọ be jọ kpọ utu iyẹrẹ-enẹ. Otẹrọnọ egbẹgwae usi uwowho hayo enọ e rẹ nẹ iyẹrẹ a whomahọ abọ jọ, ma rẹ yoroma re ma siọ ọkpọ iro-ro rai ba ewo. Wọhọ oriruo, nọ omara nọ, ‘Kọ o be hae were omẹ re mẹ gaviezọ kẹ ọniyẹrẹ jọ fikinọ mẹ rọwo kugbe ẹme nọ ọ be hae ta kpahe isuẹsu?’ Re whọ siọ abọ jọ ba ejọ, who du se ebe hayo gaviezọ kẹ iyẹrẹ nọ e whomahọ abọ jọ esuo-ohrowo ho. Ukpoye, daoma gwọlọ iyẹrẹ nọ e whomahọ abọ ọvuovo ho. Yọ oke kpobi nọ who te yo ẹme jọ, daoma rehọ iẹe wawọ “emamọ ẹme” nọ e rrọ Ebaibol na.—2 Timoti 1:13.

AKPEGBOVO 9-15

EWARE AGHAE NỌ E RRỌ EBAIBOL NA | IRUO-IZERẸ 1-3

“Ẹjiroro nọ A jẹ Hai ro Dhe Idhe”

(Iruo-izerẹ 1:3) “‘Otẹrọnọ okẹ riẹ yọ idhe emahọ nọ ọ be rehọ no owa erao ze, ọrọ ọzae nọ ọ rrọ omakọkọ ọ rẹ rehọ ze. O rẹ jọ okẹ nọ ọ be rọ iro-ro oborẹ kẹ evaọ aro Jihova evaọ unuẹthẹ uwou-udhu omakugbe na.

(Iruo-izerẹ 2:1) “‘Whaọ otẹrọnọ ohwo jọ ọ be rehọ idhe ibi ekakọ kẹ Jihova okẹ, okẹ riẹ o rẹ jọ emamọ eflawa iwuwuru hrọ, yọ o re ku ewhri fihọ iẹe je fi frankinsens ọọ iẹe.

(Iruo-izerẹ 2:12) “‘Wha sae rehọ ae kẹ Jihova wọhọ okẹ ibi ọsosuọ, rekọ a rẹ rehọ ae ziọ agba-da-idhe na vievie he ro dhe idhe nọ i re gbo ore aware.

it-2-E 525

Offerings

Burnt offerings. Burnt offerings were presented in their entirety to God; no part of the animal being retained by the worshiper. (Compare Jg 11:30, 31, 39, 40.) They constituted an appeal to Jehovah to accept, or to signify acceptance of, the sin offering that sometimes accompanied them. As a “burnt offering” Jesus Christ gave himself wholly, fully.

it-2-E 528 ¶4

Offerings

Grain offerings. Grain offerings were made along with communion offerings, burnt offerings, and sin offerings, and also as firstfruits; at other times they were made independently. (Ex 29:40-42; Le 23:10-13, 15-18; Nu 15:8, 9, 22-24; 28:9, 10, 20, 26-28; chap 29) These were in recognition of God’s bounty in supplying blessings and prosperity. They were often accompanied by oil and frankincense. Grain offerings could be in the form of fine flour, roasted grain, or ring-shaped cakes or wafers that were baked, griddle cooked, or from the deep-fat kettle. Some of the grain offering was put on the altar of burnt offering, some was eaten by the priests, and in communion offerings the worshiper partook. (Le 6:14-23; 7:11-13; Nu 18:8-11) None of the grain offerings presented on the altar could contain leaven or “honey” (apparently referring to the syrup of figs or juice of fruits) that might ferment.—Le 2:1-16.

(Iruo-lzere 3:1) “‘Oteronon okẽ riẽ yõ idhe ɔriẽ-yeri yõ ɔ be rehõ iẽe no owa erao ze, te ɔrõ ɔzae hayo aye, arao nõ ɔ rro omakokõ ɔ rẽ rõ ziõ aro Jihova.

it-2-E 526 ¶1

Offerings

Communion offerings (or peace offerings). Communion offerings acceptable to Jehovah denoted peace with him. The worshiper and his household partook (in the courtyard of the tabernacle; according to tradition, booths were set up around the inside of the curtain surrounding the courtyard; in the temple, dining rooms were provided). The offi-

ciating priest received a portion, and the priests on duty, another portion. Jehovah, in effect, received the pleasing smoke of the burning fat. The blood, representing the life, was given to God as his. Therefore the priests, the worshipers, and Jehovah were as if together at the meal, signifying peaceful relationships. The person partaking while in a state of uncleanness (any of the uncleannesses mentioned in the Law) or who ate the flesh after it had been kept beyond the prescribed time (in the warm climate it would begin to putrefy) was to be cut off from his people. He defiled or desecrated the meal, because of either being unclean himself or eating that which was foul before Jehovah God, showing disrespect for sacred things.—Le 7:16-21; 19:5-8.

Romatoto Kie Eware Aghae Via

(Iruo-lzere 2:13) “‘A re fi uwhei hõ okẽ idhe ibi ekakõ kpobi nõ whõ be kẽ; yõ whõ rẽ kuvẽ vie-vie he re uwhei ɔvõ Oghenẽ ra o kare idhe ibi ekakõ ra. Evaõ okẽ kpobi nõ whõ be kẽ, whõ rẽ rehõ uwhei ze bae.

(Izikiel 43:24) Whõ rẽ rehõ ae kẽ Jihova, yõ ize-rẽ na e rẽ vravra uwhei fihõ ae hrõ, a vẽ rehõ ae dhe idhe emahõ kẽ Jihova.

w04 7/1 29 ¶1

Oruve no Obe Iruo-lzere Ze

2:13—Fikieme a jẽ rehõ uwhei ‘kugbe dheidhe kpobi’? Oronikõ re onana u fi aware hõ idhe na ha. Wariẽ akpõ na hõ, a rẽ rehõ uwhei rawo oware re o seba ɛraha. O wõhõ nõ a jẽ hai ku ei kugbe idhe fikinõ u dikihe kẽ oware nõ o kare egbogbo gbe ɔraha.

(Iruo-lzere 3:17) “‘Onana yõ uzi nõ o rẽ jõ ribri kẽ ige rai kpobi, evaõ oria kpobi nõ wha be rria: Wha rẽ re iwhri evuovo hayo azẽ ɔvuovo vievie he.’”

it-1-E 813

Fat

Reason for the law. Under the Law covenant, both the blood and fat were looked upon as exclusively Jehovah’s. The blood contains the life, which only

Jehovah can give; therefore it belongs to him. (Le 17:11, 14) The fat was viewed as the richest part of the flesh of the animal. The offering of the fat of the animal would evidently be in recognition of the fact that the best parts belong to Jehovah, who provides abundantly, and it would demonstrate the desire of the worshiper to offer the best to God. Because it was symbolic of the Israelites' devotion of their best to Jehovah, it was said to smoke upon the altar as "food" and for "a restful odor" to him. (Le 3:11, 16) To eat fat, therefore, was an illegal appropriation of what was sanctified to God, an invasion of the rights of Jehovah. Eating fat would incur the death penalty. Unlike blood, however, fat could be used for other purposes, at least in the case of an animal that died of itself or was killed by another beast.—Le 7:23-25.

w04 7/1 29 ¶12

Oruve no Obe Iruo-Izere Ze

3:17. Nọ a rri iwhri wọhọ oria nọ o mai woma evaọ oma arao na, ababọ avro awhaha nọ a fihọ ẹrọ riẹ o kareghẹhọ ahwo Izrẹl inọ onọ o mai woma kpobi o rrọ rọkẹ Jihova. (Emuhọ 45:18) Onana o kareghẹhọ omai inọ ma rẹ rehọ onọ o mai woma kpobi kẹ Jihova.—Itẹ 3:9, 10; Ahwo Kọlọsi 3:23, 24.

AKPEGBOVO 16-22

EWARE AGHAE NỌ E RRỌ EBAIBOL NA | IRUO-IZERẸ 4-5

“Kẹ Jihova Onọ O Mai Woma”

(Iruo-Izere 5:5, 6) “‘Oteronọ ọ reabe evaọ usu eware nana jọ, ọ rẹ feva hrọ kpahe oghẹrẹ nọ ọ rọ raha uzi na. ⁶ Ọ rẹ jẹ rehọ idhe abe-ọrọ riẹ se Jihova rọkẹ uzi nọ ọ raha na, ọ rẹ rọ arao aye no uthuru erao ze, o rẹ jọ omogodẹ aye hayo ọmọ ẹwe aye, rọkẹ idhe uzioraha. Kẹsena ozere na o ve ru omavoro kẹ rọkẹ uzi nọ ọ raha na.

it-2-E 527 ¶19

Offerings

Guilt offerings. Guilt offerings were also offerings because of sin, for guilt of any sort involves sin. They were for special sins by which a person had

contracted guilt, and they differed slightly from other sin offerings in that they appear to have been to satisfy or restore a right. Either a right of Jehovah or a right of his holy nation had been violated. The guilt offering was to satisfy Jehovah on the right that had been violated, or to restore or recover certain covenant rights for the repentant wrongdoer and to get relief from the penalty for his sin.—Compare Isa 53:10.

(Iruo-Izere 5:7) “‘Rekọ oteronọ obọ riẹ u gbe te ogodẹ he, ọ rẹ rọ iruerue ivẹ hayo emọ ilekuku ivẹ se Jihova hrọ rọkẹ idhe abe-ọrọ riẹ orọ uzi nọ ọ raha na, ọvo jọ rọkẹ idhe uzioraha ọdekọ rọkẹ idhe emahọ.

w09 7/1 11 ¶13

Ọ be Kareghẹhọ Ọnyaba Mai

Ọdawẹ Jihova o dhesẹ oma via evaọ Uzi na, nọ o ta nọ: “Ogbẹ sae rehọ ogodẹ dhidhe umuomu riẹ kẹ ỌNOWO na ha, ọ vẹ rehọ iruerue eni ivẹ hayo ilekuku esese ivẹ” ze. (Owọ avọ 7) Ẹme na “ogbẹ sae rehọ . . . [ze] ha” o rẹ sai je dhesẹ inọ “oteronọ obọ riẹ u gbe te he.” Ohwo Izrẹl jọ o te yogbe te epanọ ọ gbẹ sae rọ dẹ ogodẹ he, o jẹ hae were Ọghenẹ re ọ jẹ oware nọ obọ ohwo na o rẹ sai te rehọ—iruerue eni ivẹ hayo ilekuku esese ivẹ.

(Iruo-Izere 5:11) “‘Rekọ oteronọ obọ riẹ u gbe te iruerue ivẹ hayo emọ ilekuku ivẹ he, ọ rẹ rehọ abọvo abakpe ifa orọ emamọ eflawa iwuwuru ze hrọ rọkẹ uzi nọ ọ raha na re a ro dhe idhe uzioraha. O re fi ewhri họ iẹ he hayo fi frankinsens họ iẹ he, keme onana yọ idhe uzioraha.

w09 7/1 11 ¶14

Ọ be Kareghẹhọ Ọnyaba Mai

Kọ oteronọ ohwo na o wo ugho nọ ọ sae rọ dẹ emevra ivẹ na dede he? Uzi na o ta nọ: “Ọ vẹ rehọ abọvo abakpe [koyehọ igho eree hayo izii erọ] owawọ emamọ eka nọ a wuhu ze, fiki idhe uzi nọ ọ raha na.” (Owọ avọ 11) Rọkẹ ahwo nọ i yogbe gaga evaọ oke yena, Jihova ọ re ohrọ rai jẹ kẹ ae uvẹ re a dheidhe izieraha rai ababọ azẹ arao nọ o hwẹ. Evaọ Izrẹl anwae, uvuhu o jẹ whaha ahwo omauvoro izieraha ha hayo uvẹ nọ a rẹ rọ ruẹrẹhọ kugbe Ọghenẹ.

Romatoto Kie Eware Aghae Via

(Iruo-Izere 5:1) “Oterono ohwo jo o raha uzi fikin o yo okeno a jo egbede woro ino jo a nyaze ti se iseri yo oyomariye yo oseri hayo o rue oware no o via hayo o rie kpahe iee reko o ta ha, o re rue uye orutho rie.

w16.02 24 ¶14

Wuhre Mi Idibo Jihova no E Talamu Ei

¹⁴ Whẹ omara whọ sae talamu Jihova je wo emamọ usu kugbe amọfa nọ whọ tẹ rọ wowou. Wọhọ oriruo, o sae jono whọ rie vevẹ inọ oniọvo jo o tho uzi ulogbo jo. Yọ ẹsejohọ whọ gwọlọ sẹro usu ra kugbei, maero nọ o tẹ rọ ohwo uviuwou ra hayo ogbenyusu okpekpe ra. Reko whọ tẹ jẹ rie nọ o mai wuzou re whọ talamu Jihova. Fikiere wọhọ Netan, yoeme kẹ Jihova, ghele na jo wowou kugbe oniọvo ra. Ta kẹe nọ o nyae vuẹ ekpako na ababọ oke oraha re a fiobohọ kẹe. O gbe ru ere he, kẹsena whẹ ovo whọ vẹ vuẹ ekpako na. Who te ru ere, kiyọ whọ be talamu Jihova. Whọ tẹ jẹ rọ wowou kẹ oniọvo ra keme ekpako na a sai fiobohọ kẹe wariẹ wo emamọ usu kugbe Jihova. Ekpako na a te rọ edhere owowolẹ kpọe họ.—**Se Iruo-Izere 5:1; Ahwo Galesha 6:1.**

(Iruo-Izere 5:15, 16) “Oterono ohwo jo o ru oware nọ u fo ho nọ o rọ rehọ ogbori raha uzi kpahe eware oreri Jihova, o rẹ rehọ egbo nọ o rọ omakoko no uthuru erao ze kẹ Jihova nọ a re ro dhe idhe abe-orio; unuigho rie nọ a fihọ evaọ shẹkẹl isiliva u re lele epaọ shẹkẹl oria oreri na. ¹⁶ Yọ o rẹ hwosa fihọ uzi nọ o raha kpahe oria oreri na je fi abovo abasoi rie bae. O rẹ rehọ iee kẹ ozere na, re ozere na o rọ egbo idhe abe-orio na ru omavoro kẹe, a vẹ rọ uzi-oraha na rọvẹ rie.

it-1-E 1130 ¶2

Holiness

Animals and Produce. The firstborn males of cattle, sheep, and goats were counted as holy to Jehovah and were not to be redeemed. They were to be sacrificed, and a portion went to the sanctified priests. (Nu 18:17-19) The firstfruits and

the tithe were holy, as were all sacrifices and all gifts sanctified to the service of the sanctuary. (Ex 28:38) All things holy to Jehovah were sacred and could not be considered lightly or used in a common, or profane, way. An example is the law regarding the tithe. If a man set aside the portion to be tithed, say, of his wheat crop, and then he or one of his household unintentionally took some of it for home use, such as cooking, the man was guilty of violating God’s law respecting holy things. The Law required that he make compensation to the sanctuary of an equal amount plus 20 percent, besides offering up a sound ram of the flock as a sacrifice. Thus, great respect was engendered for the holy things belonging to Jehovah.—Le 5:14-16.

AKPEGBOVO 23-29

EWARE AGHAE NỌ E RRỌ EBAIBOL NA | IRUO-IZERE 6-7

“Idhe nọ A rẹ rọ Kẹ Uyere”

(Iruo-Izere 7:11, 12) “‘Whaọ onana họ uzi idhe oriyeri na nọ ohwo o rẹ sai dhe kẹ Jihova: ¹² Oterono onana yọ idhe nọ o be rọ kẹ uyere, eware nana o rẹ rọ ze kugbe idhe uyere na, iku-lu ebrẹdi nọ o kare ẹvi nọ a rọ ewhri gua nọ a ru wọhọ ẹmẹro, ebrẹdi ekpakpala nọ e kare ẹvi nọ a gbe ewhri họ, gbe ikulu ebrẹdi nọ a rọ emamọ eflawa iwuwuru ru wọhọ ẹmẹro, nọ a gua kugbe ziezi jẹ nabi ru ewhri daruo oma ziezi.

w19.11 22 ¶9

Eware nọ Ma rẹ Sai Wuhre Evaọ Obe Iruo-Izere

⁹ Uwuhre avọ ivẹ: Ma be gọ Jihova fikinọ ma wo edero kẹ eware nọ o bi ru kẹ omai. Re ma sai wo otorie onana ziezi, joma ta kpahe oware ofa nọ ahwo Izrel a jẹ hai ru evaọ egagọ rai nọ u wuzou gaga, oyehọ idhe oriyero. Ma jo obe Iruo-Izere se nọ ohwo Izrel kpobi o rẹ sai dhe idhe oriyero, onana yọ “idhe nọ o [rẹ] rọ kẹ uyere.” (Izere 7:11-13, 16-18) Idhe nana yọ oware unevaze, oroniko ogbahọ họ. Onana yọ idhe unevaze nọ ohwo Izrel nọ o you Jihova Ogheṇe o rẹ sai dhe. Ohwo nọ o bi dhe idhe na, te ahwo uviuwou rie gbe izere na

a re re uwo arao nọ a ro dhe idhe nana. Rekọ u wo abọ jọ arao nana nọ o rrọ rọkẹ Jihova ọvo. Abọ vẹ ọye?

(Iruo-Izerẹ 7:13-15) Ọ re rehọ idhe riẹ ze kugbe ikulu ebredị nọ a fi ẹvi họ nọ a ru wọhọ ẹmẹro gbe idhe uyere orọ idhe ọriẹyeri riẹ. ¹⁴ Ọ re jọ enana rehọ ovuọvo ze wọhọ ẹkẹ ọrẹri rọkẹ Jihova; ozerẹ nọ ọ be frẹ azẹ idhe ọriẹyeri na o re woi. ¹⁵ A re re uwo idhe uyere orọ idhe ọriẹyeri riẹ na evaọ ẹdẹ nọ ọ rọ rehọ iẹe dhe idhe na. Ọ re siọ ovuọvo riẹ ba te ohiohiẹ vievie he.

w00 9/1 7 ¶15

Idhe Nọ E Were Ọghenẹ

¹⁵ Idhe unevaze ọfa họ idhe udhedhẹ, nọ a dhese evaọ Iruo-Izerẹ uzou avọ 3. Evaọ Hibru, ubiẹme na “udhedhẹ” u dhese vi ababọ ẹmuofio hayo ukpokpoma ọvo. “Evaọ Ebaibol na, u dhese onana, jegbe uyero hayo usu udhedhẹ kugbe Ọghenẹ, ẹvi, oghoghọ, gbe evawere,” ere obe na *Studies in the Mosaic Institutions* o ta. Fikiere, a re dhe idhe udhedhẹ, oronikọ re a wo udhedhẹ kugbe Ọghenẹ he, wọhọ epaọ ẹsenọ a bi kiei ofu, rekọ re a dhese uyere hayo re a ru ehaa uyero oghale orọ udhedhẹ kugbe Ọghenẹ nọ enọ ọ jerehọ e be re-awere riẹ. Izerẹ na gbe ọnọ ọ kẹ okẹ na a re re evaọ idhe na nọ a tẹ rehọ azẹ gbe iwhri na kẹ Jihova no. (Iruo-Izerẹ 3:17; 7:16-21; 19:5-8) Evaọ edhere obọdẹ gbe ọrọ ẹwoho, ọnọ ọ kẹ okẹ na, izerẹ na, gbe Jihova Ọghenẹ a be re emu kugbe, nọ u dhese usu udhedhẹ nọ o rọ udevie rai.

(Iruo-Izerẹ 7:20) “‘Rekọ ohwo kpobi nọ ọ fo ho nọ ọ re uwo idhe ọriẹyeri na nọ o rrọ kẹ Jihova na, a re kpe ohwo yena no udevie ahwo riẹ hrọ.

w00 9/1 11 ¶8

Idhe Ujiro Nọ E Rẹ Were Jihova

⁸ Kọ eme a gwọlọ mi ọnọ o bi dhe idhe na? Uzi na o ta nọ kohwo kohwo nọ o bi bru Jihova ze ọ re jọ fuafo jẹ kare ogbekuo. Ohwo nọ o gbeku fiki oware jọ ọ re kaki dhe idhe uzioraha hayo idhe oruthọ re ọ sai ru edikihẹ riẹ fo evaọ aro Jihova re Ọ sae jẹ idhe emahọ hayo idhe udhedhẹ riẹ rehọ. (Iruo-Izerẹ 5:1-6, 15, 17) Fikiere, kọ ma wo ovuhumu epanọ u wuzou te re ma yorọ edikihẹ ọfuafo

evaọ aro Jihova ẹsikpobi? Oteronọ ma gwọlọ nọ Ọghenẹ ọ jẹ egagọ mai rehọ, o re vẹre omai obọ re ma kpọ iruthọ kpobi kpahe izi Ọghenẹ vi. Ma re rehọ edhere obufihọ nọ Ọghenẹ ọ kẹ na—‘ekpako ukoko na’ gbe “okiofu izieraha mai” Jesu Kristi, ro ruiruo ababọ oke oraha.—Jemis 5:14; 1 Jọn 2:1, 2.

Romatoto Kie Eware Aghae Via

(Iruo-Izerẹ 6:13) A re ru re erae e to kẹse kẹse evaọ ehru agbada-idhe na. I re fu vievie he.

it-1-E 833 ¶1

Fire

As relates to the tabernacle and the temple. Fire figured in the worship carried on at the tabernacle and then later at the temple. Each morning and between the two evenings, the high priest was to burn incense on the altar of incense. (Ex 30:7, 8) God’s law required that the fire on the altar of burnt offering be kept burning continually. (Le 6:12, 13) The traditional Jewish view that the altar fire was originally kindled miraculously by God, though widely accepted, is not actually supported by the Scriptures. According to Jehovah’s initial instructions to Moses, the sons of Aaron were to “put fire on the altar and set wood in order on the fire” before placing the sacrifice on the altar. (Le 1:7, 8) It was *after* the installation of the Aaronic priesthood, and therefore after the installation sacrifices had been offered, that fire from Jehovah, probably proceeding from the cloud over the tabernacle, consumed the offering then upon the altar. In view of this, the miraculous fire manifested itself, not in kindling the wood on the altar, but in “consuming the burnt offering and the fatty pieces upon the altar.” The fire that then continued to burn on the altar, of course, was likely a result of the mixture of the fire from God and the fire already on the altar. (Le 8:14–9:24) Likewise, miraculous fire from Jehovah consumed the sacrifices right after Solomon’s prayer at the dedication of the temple.—2Ch 7:1; see also Jg 6:21; 1Ki 18:21-39; 1Ch 21:26 for other examples of Jehovah’s use of miraculous fire when accepting the offerings of his servants.

(Iruo-Izere 6:25) “Ta ke Eron avo emezae rie no, ‘Onana ho uzi idhe uzioraha na: Eva oia na re jo kpe arao idhe emah o na, etee ovona a re jo kpe arao idhe uzioraha na eva o aro Jihova. Onana yo oware no o mae rro oreri.

si-E 27 ¶15

Bible Book Number 3—Leviticus

¹⁵ (3) A sin offering is required for unintentional sins, or sins committed by mistake. The type of animal offered depends upon whose sin is being atoned for—that of the priest, the people as a whole, a chieftain, or an ordinary person. Unlike the voluntary burnt and communion offerings for individuals, the sin offering is mandatory.—4:1-35; 6:24-30.

AKPEGBOVO 30—AKPEGBIVE 6

EWARE AGHAE NO E RRỌ EBAIBOL NA | IRUO-IZERE 8-9

“Imuero Eghale Jihova”

(Iruo-Izere 8:6-9) Fikiere Mosis o te reh o Eron avo emezae rie ze kele o te ro ame ho ae. ⁷ Kesen a o te ku ewu othethei na ho iee, ro umueku na gbae, o te ku ukotu no u wo abo ho na ho iee, je ku efod na ho iee, o te ro umueku efod na no a zuo na gbae, o te thuru iei mu ei ziezi. ⁸ No o ru oyena no, o te fi ewe-oh o igbama na ho iee je fi Yurim avo Tumim na ho eva ewe-oh o igbama na. ⁹ Kesen a o te ku etu-udhof o na ho iee uzou, o te fi ewe-odhe onwranwra na ho aro etu-udhof o na, oka omauromudhe oreri na, nwane wopho epano Jihova o ta ke Mosis no o ru.

(Iruo-Izere 8:12) Ukuho rie o te ku ewhri eromuo na jo ho uzou Eron ro whole iei re o ru esi ru ei fo.

it-1-E 1207

Installation

Moses washed Aaron and Aaron’s sons Nadab, Abihu, Eleazar, and Ithamar (or, he commanded them to wash themselves) at the copper basin in the courtyard and put upon Aaron the glorious gar-

ments of the high priest. (Nu 3:2, 3) Now clothed in beautiful apparel, Aaron was invested with the garments representing the qualities and responsibilities of his office. Moses then anointed the tabernacle, all its furnishings and utensils, and the altar of burnt offering, as well as the basin and the utensils used in connection with them. This sanctified them, set them aside for the exclusive use and service of God for which they would now be employed. Finally Moses anointed Aaron by pouring the oil upon his head.—Le 8:6-12; Ex 30:22-33; Ps 133:2.

(Iruo-Izere 9:1-5) Eva o ede avo eree, Mosis o te se Eron avo emezae rie gbe ekpako ahwo Izrel. ² O te ta ke Eron no: “Reho om o-erue ke omara roke idhe uzioraha gbe egbo roke idhe emah o, eno e rro omakoko, re who reh o ae zi o aro Jihova. ³ Reko who re ta ke ahwo Izrel no, ‘Wha reh o okri ze roke idhe uzioraha gbe om o-erue avo om o egbo, eno e kpako te ukpe ovo no, no e rro omakoko, roke idhe emah o, ⁴ gbe erue avo egbo roke idhe oriereri, re a reh o ae dhe idhe eva o aro Jihova, gbe idhe ibi ekako no a ro ewhri gua, keme nen e na Jihova o te romavia ke owhai.’” ⁵ Fikiere a te reh o eware no Mosis o ta na zi o aro unueth e uwou-udhu omakugbe na. Kesen a ogbotu na soso a te nyaze a te dikihe aro Jihova.

it-1-E 1208 ¶8

Installation

On the eighth day, fully equipped and installed in office, the priesthood officiated (without Moses’ assistance) for the first time, performing an atonement service for the nation of Israel, especially in need of cleansing not only because of their natural sinfulness but also because of their recent disobedience in connection with the golden calf, which had brought Jehovah’s displeasure. (Le 9:1-7; Ex 32:1-10) At the conclusion of this first service by the newly installed priesthood, Jehovah manifested his approval and confirmation of them in office by sending miraculous fire, doubtless from the pillar of cloud above the tabernacle, devouring

the remainder of the sacrifice on the altar.—Le 9: 23, 24.

(Iruo-Izere 9:23, 24) Ukuho rię Mosis avo Eron a te ruo eva uwou-udhu omakugbe na je ruo otafe a te le ero eghale ke ahwo na. Kesen a oruaro Jihova o te romavia ke ahwo na kpobi, ²⁴ erae i te no obọ Jihova ze i te mu idhe emahọ na avo eke iwihri nọ e jọ ehru agbada-idhe na họ ẹmahe. Nọ ahwo na kpobi a ruẹ e riẹ a te muhọ ebo a te kie vovao tuoto.

w19.11 23 ¶13

Eware nọ Ma re Sai Wuhre Evaọ Obe Iruo-Izere

¹³ ***Uwuhre avo ene: Jihova o be ghale abọ ukoko riẹ nọ o rro otakpo.*** Roro kpahe oware nọ o via evaọ ukpe 1512 taure ekele oke mai na o te ti te, okenọ a whẹ uwou-udhu egagọ na họ evaọ oboto Ugbehru Saena. (Qny. 40:17) Mosis o ru ọruẹfihoto nọ o rọ rehọ Eron avo emezae riẹ mu izere. Orẹwho Izrel soso a kokohọ je rri nọ izere na a be rọ erao dhe idhe ọsoso rai. (Izere 9:1-5) Ẹvẹ Jihova o ro dhesẹ nọ o je izere nana nọ a ro mu obọ na rehọ? Nọ Eron avo Mosis a be le ero eghale ke ahwo na, Jihova o te rọ erae ze te mahe eware kpobi nọ a ro dhe idhe nọ e jọ ehru agbada-idhe na.—**Se Iruo-Izere 9:23, 24.**

Romatoto Kie Eware Aghae Via

(Iruo-Izere 8:6) Fikiere Mosis o te rehọ Eron avo emezae riẹ ze kele o te rọ ame họ ae.

w14 11/15 9 ¶6

Oware nọ O rọ Gba Omai Họ nọ Ma re Jọ Qreri

⁶ Izere Izrel nọ o gbahọ nọ a re jọ fuafo evaọ ugbo- ma na u wo obode otofa ke omai idibo Jihova nenẹ. Ahwo nọ ma be hai wuhre Ebaibol kugbe a bi mueroho nọ oria egagọ mai o rro fuafo, yọ ose mai o be hae jọ fuafo kpatie. O make rro ere na, ẹfuọ utu izere Izrel u re fiobohọ ke omai riẹ inọ o gwolo nọ ohwo kpobi nọ o be gadiẹ kpohọ ugbehru egagọ Jihova o re wo “eva efuafo.” (**Se Olezi 24:3, 4;** Aiz. 2:2, 3.) O gwolo nọ eva, iroro gbe ugboma nọ a wozẹ fo no ma re rọ gọ Ọghenẹ ọfuafo mai na. Onana u dhesẹ nọ ma re kie omamai riwi n’oke t’oke, ma ve je ru inwene nọ u fo re ma

sae jọ fuafo nọ ma te jọ omamai mueroho eware jọ nọ i fo ho. (2 Kọr. 13:5) Wọhọ oriruo, nọ oniọvo nọ o họ-ame no o te bi keke aro fihọ rri ifoto ẹbe- ba, u fo nọ o re nọ omariẹ nọ, ‘Kọ mẹ be rọ uruemu nana dhesẹ nọ mẹ rro fuafo?’ Kesen a o vẹ gwolo obufihọ re o ruẹ nọ o whaha ekpehru uruemu nana.—Jem. 5:14.

(Iruo-Izere 8:14-17) Kesen a o te su eruẹ idhe uzioraha na ze, Eron avo emezae riẹ a te rọ abọ rai kpahe uzou eruẹ idhe uzioraha na. ¹⁵ Mosis o te kpei je rọ uziobọ riẹ rehọ azẹ eruẹ na je su ei họ izei agbada-idhe na evaọ tabọ tabọ riẹ kpobi, o te ru agbada-idhe na fo no uzioraha, rekọ o te ku azẹ nọ o kiọkọ họ otọ agbada-idhe na, re o ruẹsi ru ei fo je ru omavoro kee. ¹⁶ Nọ o ru oyena no, o te rehọ iwihri kpobi nọ e tamu ivu na, iwihri nọ e tamu edhe na, gbe ibieku ive na avo iwihri rai, Mosis o te ru ai kuye iwiri evaọ agbada-idhe na. ¹⁷ Kesen a o te rehọ eria nọ i kiọkọ evaọ eruẹ na, ohoro riẹ, uwo riẹ, gbe iso riẹ, o te rọ erae mahe ae evaọ otafe evuẹ na, nwane wọhọ epanọ Jihova o ta ke Mosis nọ o ru.

it-2-E 437 ¶3

Moses

God constituted Moses mediator of the Law covenant with Israel, an intimate position such as no man has ever held before God except Jesus Christ, the Mediator of the new covenant. With the blood of animal sacrifices Moses sprinkled the book of the covenant, representing Jehovah as one “party,” and the people (no doubt the representative older men) as the other “party.” He read the book of the covenant to the people, who replied, “All that Jehovah has spoken we are willing to do and be obedient.” (Ex 24:3-8; Heb 9:19) In his office of mediator, Moses was privileged to oversee the building of the tabernacle and the making of its utensils, the pattern of which God gave to him, and to install the priesthood in office, anointing the tabernacle and Aaron the high priest with the oil of special composition. Then he took oversight of the first official services of the newly consecrated priesthood.—Ex chaps 25-29; Le chaps 8, 9.