

# Avbe Ako Na Sunu Yi Vbe Ebe Iwinna Na Loo Vbe Ne Iko Uyinmwẹ Kevbe Iwinna Ọghe Ima

**DECEMBER 7-13**

**EMWI EWE NI RRE UWU ẸMWẸ ỌGHẸ OSA-  
NOBUA | LẸVITIKỌS 10-11**

**“Gi Ahoẹmwọmwa Ne U Mwẹ Ne Jehova  
Wegbe Sẹ Ne U Mwẹ Ne Ẹgbẹe Ruẹ”**

**(Lẹvitikọs 10:1, 2, NW)** Ivbi Eron ighe Na-  
dab kevbe Abihu keghi viọ ọkpan erhen iran,  
iran gua ugiọnmwẹ erhen yọ, iran keghi zẹ  
eturari yọ, iran na mu gie Jehova, sokpan ọ  
ma waa iran re. <sup>2</sup> Rhunmwuda ọni, e Jehova  
keghi gie erhen gie iran, ọ keghi giẹn iran  
vbe odaro e Jehova.

**it-1 1174**

**Illegitimate**

**Illegitimate Fire and Incense.** At Leviticus  
10:1 the Hebrew word *zar* (feminine, *za-rah’*;  
literally, strange) is used with regard to “ille-  
gitimate fire, which [God] had not prescribed  
for them” but which Aaron’s sons Nadab  
and Abihu presented before Jehovah and for  
which he executed them by fire. (Le 10:2;  
Nu 3:4; 26:61) Subsequently, Jehovah said to  
Aaron: “Do not drink wine or intoxicating li-  
quor, you and your sons with you, when you  
come into the tent of meeting, that you may  
not die. It is a statute to time indefinite for  
your generations, both in order to make a  
distinction between the holy thing and the  
profane and between the unclean thing and  
the clean, and in order to teach the sons  
of Israel all the regulations that Jehovah has  
spoken to them by means of Moses.” (Le 10:  
8-11) This seems to indicate that Nadab and  
Abihu were in a state of intoxication, which  
condition emboldened them to offer fire not  
prescribed. Such fire was likely illegal as to its  
time, place, or manner of offering, or it could  
have been incense other than of the compo-

sition described at Exodus 30:34, 35. Their  
inebriated condition did not excuse their sin.

**(Lẹvitikọs 10:4, 5)** E Mosis keghi tie Mishẹl  
kevbe Elsafan ne ivbi Uziẹl ne ovbi erha  
Eron, ọ keghi tama iran wẹẹ, “Wa larre ne  
uwa do munọ ikun ivbi ọtẹn uwa hin odaro  
Owa Ukpọn ne ọ huansee rre ne uwa ya viọ  
iran ye vbe a ra lahin ago rre ne.” <sup>5</sup> Iran na  
rhunmwuda ọni gha de do silo ikun iran la-  
dian ago rre zẹ vbene Mosis khare.

**(Lẹvitikọs 10:6, 7)** Ọre Mosis na tama Eron  
kevbe avbe ivbi ẹre ighe Eliaza kevbe Itama  
wẹẹ, “Wa ghe sẹ eto uwa rae vbe ne a ma  
na salọ ẹe ra ne uwa yanghan ẹwu uwa ya  
rhie maan ighe te uwa rre akhiẹ. Wa gha ru  
vberriọ, wa gha wulo, e Nọyaenmwa gha vbe  
mu ohu emwa na hia sokpan, avbe etuẹn,  
kevbe avbe emwa Izrẹl hia, a fan obọ ẹre ne  
iran ne iran khiẹ uwu na ne ọ la ekpa erhen  
ne ọ ke obọ Nọyaenmwa rre. <sup>7</sup> Wa ghe kpa  
vbe onurho Owa Ukpọn Ile rre ne uwa ghe  
wulo, rhunmwuda a ya ori ne a sa ye uwa  
uhunmwu ya uwa fi ohan ne Nọyaenmwa ne.”  
Iran keghi ru vbene Mosis khare.

**w11 7/15 31 ¶16**

**God’s Rest—Have You Entered Into It?**

<sup>16</sup> Moses’ brother, Aaron, faced a difficult sit-  
uation with regard to two of his sons. Think of  
how he must have felt when his sons Nadab  
and Abihu offered illegitimate fire to Jeho-  
vah and He struck them dead. Of course,  
that ended any association those men could  
have had with their parents. But there is  
more. Jehovah instructed Aaron and his  
faithful sons: “Do not let your heads go  
ungroomed, and you must not tear your gar-  
ments [in mourning], that you may not die  
and that [Jehovah] may not become indignant

against all the assembly.” (Lev. 10:1-6) The message is clear. Our love for Jehovah must be stronger than our love for unfaithful family members.

## **Gualo Emwi Ewe Oghe Orhion**

**(Levitikos 10:8-11)** E Noyaenmwa keghi tama Eron we, <sup>9</sup> “Wa gha da ayon ra ebie ne, we kevbe avbe ivbue, wa ghe ghi la uwu Owa Ukpom Ile, wa gha danmwe onren, wa gha wulo. Uhi ne avbe ivbi unien ruen hia gha rhie mwe ore ona khin. <sup>10</sup> Wa ghi gha ren emwi ne o re oghe Noyaenmwa hin ne o re ne agbon hia lo rre, kevbe emwi ne awua gue kevbe nei gue. <sup>11</sup> Wa ghi gha maa ivbi Izrel hia uhi ne l rhie la obom Mosis gie uwa.”

**w14 11/15 17 ¶18**

## **We Must Be Holy in All Our Conduct**

<sup>18</sup> To be holy, we must weigh the Scriptures carefully and do what God asks of us. Consider Aaron’s sons Nadab and Abihu, who were executed for offering “unauthorized fire,” perhaps while inebriated. (Lev. 10: 1, 2) Note what God then told Aaron. **(Read Leviticus 10:8-11.)** Does that passage mean that we must not drink anything alcoholic before going to a Christian meeting? Think about these points: We are not under the Law. (Rom. 10:4) In some lands, our fellow believers use alcoholic beverages *in moderation* at meals before attending meetings. Four cups of wine were used at the Passover. When instituting the Memorial, Jesus had his apostles drink wine that represented his blood. (Matt. 26:27) The Bible condemns heavy drinking and drunkenness. (1 Cor. 6: 10; 1 Tim. 3:8) And many Christians would feel impelled by their conscience to abstain completely from alcoholic beverages before engaging in any form of sacred service. However, circumstances vary from one country to another, and the important thing is for

Christians to “distinguish between the holy thing and the profane” so as to conduct themselves with holiness that pleases God.

**(Levitikos 11:8)** Wa ghe kue ya obom kan ikun iran, emwi awua iran khin.

**it-1 111 ¶5**

## **Animals**

These dietary limitations applied only to those who were under the Mosaic Law, for the statement of Leviticus 11:8 is: “They are unclean for you,” that is, for the Israelites. With the abrogation of the Law on the basis of the sacrificial death of Christ Jesus, the prohibitions were canceled, and once more all humans could consider themselves under the same broad provision announced to Noah following the Deluge.—Col 2:13-17; Ge 9:3, 4.

## **DECEMBER 14-20**

### **EMWI EWE NI RRE UWU EMWE OGHE OSA-NOBUA | LEVITIKOS 12-13**

**“Emwi Ne Ima Gha Mien Rue Vbe Uhi Ni Dekan Emianmwe Oti”**

**(Levitikos 13:4, 5)** Sokpan a deghe ikpakpa egbe ne o hinmwiaen nii fuofua ighe o ye-vbe ne o ma dinmwi ghe otom gberra ikpakpa egbe ni lega ere, ighe eto ni rrom ma he vbe khian nofua, ohen ghi we ne iren okpa ya gha rre ihe okpa la ikpede ihinron. <sup>5</sup> Ohen ghi vbe doglegbe ghe ere egbe ghe vbe ikpede ne ogihinron. A deghe, ze vbane iren mien oen ighe ete nii ma he fiwerrie, o ma he vbe ve yo, o ghi vbe doglegbe we ne iren okpa gha rre ihokpa la ikpede ihinron ovbehe.

**wp18.1 7**

## **Outdated or Ahead of Its Time?**

### **• Isolating sick people.**

The Mosaic Law prescribed keeping people

with leprosy separate from others. Not until the plagues of the Middle Ages did medical doctors learn to apply this principle, which is still deemed effective.—Leviticus, chapters 13 and 14.

**(Levitikos 13:45, 46)** Ọmwa ne ọ khuonmwi emianmwẹ ikpakpa egbe ne ọ mu ohan ghi gha yọ osonmwẹ ukpon, ọ ghi sẹ eto ne a ma salọ rae ye uhunmwu, ọ ghi ya emwi gue ototo ugbaro ẹre, ọ ghi gha tu khian wẹẹ, “Awua awua.” <sup>46</sup> Ẹghẹ ne ọ ya gha khuonmwi emianmwẹ, awua gu ẹre, iren ọkpa vbe ẹhi ẹre ghi ya gha rre ago ne ọ ma sike ehe ne emwa nekpa ye.

#### **wp16.4 9 ¶1**

#### **Did You Know?**

The ancient Jews had a fear of the form of leprosy common in Bible times. That dreaded disease could attack the sufferer’s nerve endings and lead to permanent damage and disfigurement. There was no known cure for leprosy. Rather, those afflicted by it were quarantined and were obliged to warn others of their condition.—Leviticus 13:45, 46.

**(Levitikos 13:52)** Ohen ghi gien onren uan, rhunmwuda, irhunrhun ne ọ vẹ nọ, erhen ore ọ kere ne a ya fun onren uan.

**(Levitikos 13:57)** A deghe nene irhunrhun ghi vbe dogbe ladian, te ọ vẹ khian nii, we ne noyan ren gien emwi nii uan.

#### **it-2 238 ¶3**

#### **Leprosy**

**In garments and houses.** Leprosy could also affect woolen or linen garments, or an article of skin. The plague might disappear with washing, and there were arrangements for quarantining the article. But where this yellowish-green or reddish plague persisted, malignant leprosy was present and the article

was to be burned. (Le 13:47-59) If yellowish-green or reddish depressions appeared in the wall of a house, the priest imposed a quarantine. It might be necessary to tear out affected stones and have the house scraped off inside, the stones and scraped-off mortar being disposed of in an unclean place outside the city. If the plague returned, the house was declared unclean and was pulled down, and the materials were disposed of in an unclean place. But for the house pronounced clean there was an arrangement for purification. (Le 14:33-57) It has been suggested that the leprosy affecting garments or houses was a type of mildew or mold; however, about this there is uncertainty.

#### **Gualọ Emwi Ewe Ọghe Orhion**

**(Levitikos 12:2)** ne ivbi Izrel. Okhuo gha bie okpia, ọ ghi gha re ne ọ mwẹ awua la ikpede ihinron, zẹ vben ọ ye vbe ẹghẹ ne ọ na mu obọ mwẹ.

**(Levitikos 12:5)** Sokpan a deghe okhuo ore ọ bie, ọ ghi gha mwẹ awua la ikpede iwen ẹ zẹ vben ọ ghaa ye vbe ẹghẹ ne ọ na mu obọ mwẹ, ọ ghi ye gbe ikpede ehayan iyeha ọ te do khian ne ọ huanren vbe ọghe esagien ne ọ tue ẹre.

#### **w04 5/15 23 ¶2**

#### **Highlights From the Book of Leviticus**

**12:2, 5—Why did childbirth make a woman “unclean”?** The reproductive organs were made to pass on perfect human life. However, because of the inherited effects of sin, imperfect and sinful life was passed on to the offspring. The temporary periods of ‘uncleaness’ associated with childbirth, as well as other matters, such as menstruation and seminal emissions, called this hereditary sinfulness to mind. (Leviticus 15:16-24; Psalm 51:5; Romans 5:12) The required purification

regulations would help the Israelites to appreciate the need for a ransom sacrifice to cover mankind's sinfulness and restore human perfection. Thus the Law became their "tutor leading to Christ."—Galatians 3:24.

**(Levitikọs 12:3)** Vbe ikpẹdẹ ne ogierẹn rẹn, a ghi rhuẹ ọmọ nii.

#### **wp18.1 7**

#### **Outdated or Ahead of Its Time?**

##### **• Timing of circumcision.**

God's Law stipulated that a male child should be circumcised on the eighth day of life. (Leviticus 12:3) In newborn babies, the blood's ability to clot is understood to reach normal levels after the first week. In Bible times, before advanced medical treatments were available, waiting for over a week before circumcision was a wise protection.

## **DECEMBER 21-27**

### **EMWI EWE NI RRE UWU ẸMẸ ỌGHE OSA-NOBUA | LẸVITIKỌS 14-15**

#### **“Ọ Kheke Ne Emwa Ni Rre Ugamwẹ Ẹmwa-ta Gha Re Emwa Ni Huanrẹn”**

**(Levitikọs 15:13-15)** A ghẹ ghi sinmwi ọmwa nii nẹ vbe egbe ne ọ gin nii, ọ ghi mudia nẹ la ikpẹdẹ ihinrẹn, iyeke ọnii, ọ ghi ye amẹ ne a da sa vbe ẹzẹ họ ukpon, ọ ghi vbe ya khuẹ, rẹn ghi do gha re nẹ i mwẹ awua. <sup>14</sup> Vbe ikpẹdẹ nogierẹnrẹn, ọ ghi viọ idu eva ra elikhukhu eva gha rrie onurho Owa Ukpẹn Ile, ọ ghi viọ iran ne ohẹn. <sup>15</sup> Ohẹn ghi gbe ọkpa vbọ zẹ vbe ese orukhọ kevbe nọkpa zẹ vbe ese na giẹn uan. Erriọ ọ gha ru iruemwi akpehuan, ne ọmwa nii.

#### **it-1 263**

#### **Bathing**

Ceremonial bathing on the part of the Israelites in general was required for various

reasons. Anyone who recovered from leprosy, anyone who contacted things touched by those with “a running discharge,” a man who had an emission of semen, a woman after menstruation or hemorrhaging, or anyone having sexual intercourse was “unclean” and had to bathe. (Le 14:8, 9; 15:4-27) One in a tent with, or touching, a human corpse was “unclean” and had to be purified with cleansing water. If anyone refused to comply with this regulation, he “must be cut off from the midst of the congregation, because it is Jehovah’s sanctuary that he has defiled.” (Nu 19:20) Appropriately, then, washing is used figuratively to denote a clean standing before Jehovah. (Ps 26:6; 73:13; Isa 1:16; Eze 16:9) Bathing with Jehovah’s word of truth, symbolized by water, has power to cleanse.—Eph 5:26.

**(Levitikọs 15:28-30)** Utuemwẹ gha ghi dobọ yi nẹ, ọ ghi ye mudia la ikpẹdẹ ihinrẹn, iyeke ọnii, ọ ghi do khian ne awua i ghi gue. <sup>29</sup> Vbe ikpẹdẹ nogierẹnrẹn, ọ ghi viọ idu eva ra elikhukhu eva bu ohẹn gha rrie onurho Owa Ukpẹn Ile. <sup>30</sup> Ohẹn ghi gbe ọkpa vbọ zẹ vbe izọese orukhọ, ke nọkpa zẹ vbe izọese na giẹn uan. Odẹ vbenian ọre ọ gha na ru iruemwi akpehuan nẹn.

#### **it-2 372 ¶2**

#### **Menstruation**

The woman was also viewed as unclean for the duration of an irregular running discharge of blood or “a flow longer than her menstrual impurity,” at which time she made the articles on which she lay or sat as well as persons touching these items unclean. After the abnormal discharge ceased, she was to count seven days, and she then became clean. On the eighth day the woman brought two turtle-doves or two young pigeons to the priest, who made atonement for her, presenting one of these creatures to Jehovah as a sin offering

and the other as a burnt offering.—Le 15:19-30; see CLEAN, CLEANNESS.

**(Levitikōs 15:31)** Nɔyaɛnmwa keghi tama e Mosis wɛ ne ɔ yan ma ivbi Izrɛl vbe ekpa ɔghe emwi awua iran, ne iran ghɛ ya mu awua la Owa Ukpɔn Ile, ne ɔ rre ade-sɛneva aɔɔ. Iran gha ru ɛɛ, a gha gbele iran an.

### **it-1 1133**

#### **Holy Place**

**2.** The *tent of meeting* and, later, the *temple*. The entire arrangement, including the courtyard of the tabernacle and the temple courts, was a holy place. (Ex 38:24; 2Ch 29:5; Ac 21:28) The primary items located in the courtyard were the altar of sacrifice and the copper basin. These were holy objects. Only those persons ceremonially clean could enter into the tabernacle courtyard at any time; likewise, no one could go into the temple courts in an unclean state. For example, a woman in the unclean state could not touch any holy thing or come into the holy place. (Le 12:2-4) Evidently even a state of continued uncleanness on the part of the Israelites was considered to be a defiling of the tabernacle. (Le 15:31) Those presenting offerings for cleansing from leprosy brought their sacrifice only as far as the gate of the courtyard. (Le 14:11) No unclean person could partake of a communion sacrifice at the tabernacle or the temple, on pain of death.—Le 7:20, 21.

#### **Gualɔ Emwi Ewe ɔghe Orhion**

**(Levitikōs 14:14)** Ohɛn ghi rhie vbe esagien ovbi ohuan amwɛ nii, ɔ ghi rhie ɛɛ ye etɔghɔ ehɔ obɔ erha ɔmwa, ikpinhianbɔ nogie ɔghe obɔ erha ɔmwa, kevbe ikpinhianwɛ ne ogie ɔghe owɛ erha ɔmwa ɔmwa ne a ra ya khian ne ɛ i ghi mwɛ awua nii.

**(Levitikōs 14:17)** ɔ ghi rhie vbe ofigbɔn nii ne ɔ rre ɔɛ atataobɔ kevbe esagien ovbi ohuan amwɛ nii, ɔ ghi rhie ɛɛ ye etɔghɔ ehɔ obɔ erha ɔmwa kevbe ikpinhianwɛ ne ogie ɔghe owɛ obɔ erha ɔmwa ɔghe ɔmwa ne a ra kha ighe ɛ i ghi mwɛ awua nii.

**(Levitikōs 14:25)** Rɛn ghi gbe ovbi ohuan nii, ɔ ghi rhie vbe esagien ɔnrɛn ye etɔghɔ ehɔ obɔ erha ɔmwa, ikpinhianbɔ ne ogie obɔ erha ɔmwa, kevbe ikpinhianwɛ ne ogie owɛ erha ɔmwa ɔmwa nii.

**(Levitikōs 14:28)** ɔ ghi sa vbe ofigbɔn nii lele dɔmwade ehe ne ɔ vbe rhie esagien ɔnrɛn lele, etɔghɔ ehɔ obɔ erha ɔmwa, ikpinhianbɔ ne ogie obɔ erha ɔmwa, kevbe ikpinhianwɛ ne ogie obɔ erha ɔmwa ɔghe ɔmwa nii.

### **it-1 665 ¶15**

#### **Ear**

At the installation of the priesthood in Israel, Moses was commanded to take some of the blood of the ram of the installation and put it on the lobe of the right ear of Aaron and of each of his sons, as well as on the right hand and right foot, indicating that what they listened to, the work they did, and the way they walked should be directly affected by what was there taking place. (Le 8:22-24) Similarly, in the case of the cleansed leper, the Law said that the priest was to put some of the blood of the ram offered as a guilt offering, as well as some of the oil offered, on the lobe of the leper's right ear. (Le 14:14, 17, 25, 28) An arrangement of comparable nature was found in the provision made for the man who wished to continue in slavery to his master to time indefinite. In such case the slave was to be brought to the doorpost, and his master was to pierce his ear through

with an awl. This prominent mark, being made on the organ for hearing, evidently represented the slave's desire to continue in obedient attention to his master.—Ex 21:5, 6.

**(Lëvitikòs 14:43-45)** A deghe irhunrhun vbe dõlegbe la owa nii, iyeke vbe a munõ okuta nii hin rre ne, a kevbe vbe khiakhia egbeken, ne a na vbe dõlegbe sien, <sup>44</sup> ohen ghi gha khian ya ghe ere, a deghe ọ vee, owa nii mwẹ awua. <sup>45</sup> A ghi dunmwu ẹn ruan, avbe okuta nii rrọọ kevbe erhan, kevbe emwi ne a ya sien, a ghi viọ ere hin ore ẹvbo rre gha rrie ehe ne awua ye.

**g 1/06 14, ẹkpẹti**  
**Mold—Friend and Foe!**

### **MOLD IN BIBLE TIMES?**

The Bible mentions “the plague of leprosy in a house,” meaning in the building itself. (Leviticus 14:34-48) It has been suggested that this phenomenon, also called “malignant leprosy,” was a form of mildew or mold, but about this there is uncertainty. Whatever the case, God’s Law instructed homeowners to remove infected stones, scrape out the entire inside of the house, and discard all the suspect matter outside the city in “an unclean place.” If the plague returned, the whole house was to be declared unclean, pulled down, and disposed of. Jehovah’s detailed instructions reflected his deep love for his people and for their physical welfare.

## **DECEMBER 28–JANUARY 3**

**EMWI EWE NI RRE UWU ẸMWẸ ỌGHẸ OSA-NOBUA | LẸVITIKÒS 16-17**

**“Emwi Ne Ima Mien Ruẹ Vbe Ẹḁ A Mien Ayabọ”**

**(Lëvitikòs 16:12)** ọ ghi ya ọkpan erhen wan erhen ẹyin ne ọ yan ke aka rre, ọ ghi vbe viọ

uguobọ eva ọghe eturari ne ọ maan, ọ ghi viọ ehia gha die uwu Ehe Nọhuanseẹ Ehia nii.

**w19.11 21 ¶4**

**Emwi Ne Ima Gha Mien Ruẹ Vbe Ebe Lëvitikòs**

**4 Tie Lëvitikòs 16:12, 13.** Gia kha wẹẹ, u rre evba vbe Ẹḁ A Mien Ayabọ. U ghi ghee, ogie ohen la uwu ibọkpọ ọghe ugamwẹ. Igba-ha ere ogie ohen la Ehe Nọ Huan Sẹ Ehia vbe Ẹḁ A Mien Ayabọ. Sokpan okaro nọ ya laọ na khin. Ọ keghi ya obọ ọkpa da ọkpan ọghe eturari yi, vbenẹ ọ na ya obọ nọkpa da egbenghengbenghen na ya wan erhen yi. Ọ ghi sẹ onurho ọghe Ehe Nọ Huan Sẹ Ehia, ọ na ka mudia. Ọ na ghi fẹko ya ọghọ la uwu ere, ọ na ya mudia ye odaro ẹkpẹti ile. Ọ na yevbe na mien wẹẹ odaro Osanobua ne Jehova tobọre ere ọ wa mudia yi! Ẹre ogie ohen na ghi tue eturari nii ye ugiõnmwẹ erhen nọ rre egbenghengbenghen nọ dayi mwẹ obọ, ughugha nii na ghi do gha winhin vẹẹ vẹẹ. Ẹghe nogieva nọ khian ya la uwu Ehe Nọ Huan Sẹ Ehia nii, ere ọ khian ya mu esagien ọghe aranmwẹ na khian ya ru izọse lele egbe. Ọna rhiema wẹẹ, te ọ ka giẹn eturari ne, ọ **ke** ya esagien nii zọhẹ gie Jehova.

**(Lëvitikòs 16:13)** Evba nii, ọ ghi viọ eturari nii ye erhen vbe odaro Nọyaenmwa, ighogho eturari nii gha degue ugue Ẹkpẹti Ile nii ne ọ ghẹ mien ehe na deghe ere, ne ọ ghẹ ya wu.

**w19.11 21 ¶5**

**Emwi Ne Ima Gha Mien Ruẹ Vbe Ebe Lëvitikòs**

<sup>5</sup> De emwi ne eturari na giẹn vbe Ẹḁ A Mien Ayabọ maa ima re? E Baibol gi ima ren wẹẹ, te erhunmwu ne eguõmwadia e Jehova na ye-vbe eturari. (Psm 141:2; Arhie 5:8) Yerre wẹẹ, te ogie ohen ya ọghọ ne Jehova, vbe ọ gha khian giẹn eturari vbe Ehe Nọ Huan Sẹ Ehia. Erriọ ere ọ vbe kẹke ne ima gha ya ọghọ

ne Jehova, vbe ima ghaa na erhunmwu gie ɛre. Ukpamuyom̄o n̄okhua wa n̄o, ne Ayi n̄o yi agb̄on kevbe ɛrinmw̄i na kue ne ima gha na erhunmwu gie ir̄en, kevbe n̄o na si ima k̄e egbe z̄evbe ivbi ɛre. (Jems 4:8) Ọ na vbe mīen ima yi z̄evbe ọsīore! (Psm 25:14) Ma wa gb̄oyem̄w̄e ye ukpamuyom̄o ne ọ mu ima yi na, rhunmwuda ọni, ma ma hoo ne ima ya ekhue mūen.

**(Levitik̄os 16:14, 15)** Ọ ghi rhie vbe esagien ɛkhuia ɛmila nii, ọ ghi ya ikpinhianb̄o ɛre sanmw̄e ọen ye odaro ugue ɛkp̄eti nii, ọ ghi sanmw̄e eso ye odaro ɛkp̄eti lle nii igba ihinr̄on. <sup>15</sup> Vbe iyeke ọnii, ọ ghi gbe ɛwe iz̄oese orukh̄o ọghe emwa nii, ọ ghi mu esagien ọnr̄en gha die Ehe N̄ohuansēe Ehia, ọ ghi sanmw̄e ọen yan ugue ɛkp̄eti nii kevbe odaro ɛkp̄eti lle nii, z̄e v̄bene ọ vbe ru esagien ɛkhuia ɛmila nii.

#### **w19.11 21 ¶6**

#### **Emwi Ne Ima Gha Mīen Rūe Vbe Ebe Levitik̄os**

<sup>6</sup> Yerre w̄ē, te ogie oh̄en ka gīen eturari n̄e, ọ **ke** z̄o ese gie Jehova. Te ir̄en ka gīen eturari nii, ne Osanobua mieke na mīen iz̄oese ne ir̄en khian ru yi. De emwi ne ọna maa ima re? A te mīen w̄ē Jesu ya arr̄o ọghē ru iz̄oese ne emwa nagb̄on, ọ mw̄e emwi n̄o ka ru, n̄o ru ekpataki s̄e iz̄oese n̄o do ru. De emwi ne ọni khin? Ir̄en keḡhi h̄on ɛmw̄e ne Jehova, ọ na vbe da imudiase ọghē yi ya s̄e ufomw̄e, ne Jehova mieke na mīen iz̄oese ọghe ir̄en yi. Od̄e vbenian ɛre Jesu ya r̄hīere ma w̄ē, na gha ru emwi n̄o ya ɛko r̄hīenr̄hīen e Jehova ɛre ọ maan s̄e. Jesu vbe r̄hīere ma w̄ē, od̄e ne Erhae ya khaevbīs̄e ɛre ọ maan s̄e.

#### **Gual̄o Emwi Ewe Ọghe Orh̄ion**

**(Levitik̄os 16:10)** Ne a z̄e ọre ọghe Azaz̄el nii, a ghi mūen gie N̄oyānmwa vbe ne a ma na gbe ɛe rua, a ghi z̄orob̄o ne ọ la ato bu

Azaz̄el ne ọ mīen ehe na vīo orukh̄o emwa nii gha rrie.

#### **it-1 226 ¶3**

#### **Azazel**

As the apostle Paul explained, by Jesus' offering of his own perfect human life as a sacrifice for the sins of mankind, he accomplished far more than had been achieved by "the blood of bulls and of goats." (Heb 10:4, 11, 12) He thus served as "the scapegoat," being the 'carrier of our sicknesses,' the one "pierced for our transgression." (Isa 53:4, 5; Mt 8:17; 1Pe 2:24) He 'carried away' the sins of all who exercise faith in the value of his sacrifice. He demonstrated the provision of God to take sinfulness into complete oblivion. In these ways the goat "for Azazel" pictures the sacrifice of Jesus Christ.

**(Levitik̄os 17:10, 11)** Ovbi Izr̄el ra orhunmwuȳen ni rre uwu ɛbu iran gha rri emiowo k̄e kevbe esagien, e N̄oyānmwa gha mu aro da ɛre, ɛ i ghi ra vbe ka ɛe ba emwa ir̄en. <sup>11</sup> Arr̄o ọghe emwikemwi ne ọ ghi rre agb̄on n̄e, esagien ọre ọ ye, ọnii ọ z̄e ne N̄oyānmwa na ta ɛe w̄e ne a gha da esagien hia ye uhunmwu aka ne ọ kpe orukh̄o emwa nii kua. Te esagien kpe orukh̄o kua.

#### **w14 11/15 10 ¶10**

#### **Why We Must Be Holy**

<sup>10</sup> **Read Leviticus 17:10.** Jehovah commanded the Israelites not to eat "any sort of blood." Abstaining from blood—animal or human—is a Christian requirement as well. (Acts 15: 28, 29) We shudder at the very thought of having God 'set his face against us' and cut us off from his congregation. We love him and want to obey him. Even when confronted with a life-threatening situation, we are determined not to cave in to the pleas and demands of those who do not know Jehovah

and who do not care to obey him. Yes, we expect to be ridiculed for abstaining from blood, but we choose to be obedient to God. (Jude 17, 18) What view on this subject will strengthen us to “be firmly resolved” not to eat blood or accept a blood transfusion? —Deut. 12:23.