

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

7-13 GA DISAMBA

DARUSSA DAGA KALMAR ALLAH | LITTAFIN FIRISTOCI 10-11

“Ya Kamata Kaunarmu ga Jehobah Ta Fi ta Iyalinmu”

(Littafin Firistoci 10:1, 2) Ana nan sai Nadab da Abihu 'ya'yan Haruna maza, ko-wannensu ya dauki kwanonsa na kona turare ya sa garwashin wuta a ciki, ya zuba tura-re a kai. Ta haka suka miƙa wutar da ba ta cancanta ba a gaban Yahweh, wutar da bai umarta a yi irinta ba. ² Ba labari sai wuta ta bullo daga wurin Yahweh ta cinye su, suka mutu a wurin a gaban Yahweh.

it-1-E 1174

Illegitimate

Illegitimate Fire and Incense. At Leviticus 10:1 the Hebrew word *zar* (feminine, *za-rah'*; literally, strange) is used with regard to “illegitimate 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 liquor, 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 composition described at Exodus 30:34, 35. Their inebriated condition did not excuse their sin.

(Littafin Firistoci 10:4, 5) Sai Musa ya kira Mishayel da Elzafan, 'ya'ya maza na Uzziyel ɗan'uan baban Haruna. Ya ce musu, “Ku zo kusa ku kwashe gawawwakin 'yan'uwanƙu daga Tentin zuwa bayan zango.” ⁵ Sai suka maso kusa suka kama gawawwakin a ta riguna, suka ɗauke su suka kai su waje har zuwa bayan zangon.

(Littafin Firistoci 10:6, 7) Musa ya ce wa Haruna da 'ya'yansa Eleyazar da Itamar, “Kada ku bar gashin kanku barkatai wai kuna makoki, ko ku yayage rigunanku na firist. In kun yi haka, za ku mutu ku kuma jawo fushin Allah a kan dukan jama'ar. Amma ku bar 'yan'uwanƙu, wato dukan gidan Isra'ila, su yi kukan mutuwar da wutar Yahweh ta jawo muku. ⁷ Ba za ku fita waje daga kofar Tentin Saduwa ba, domin kada ku mutu, gama kun sani an kebe ku ga Yahweh.” Suka kuwa aikata daidai yadda Musa ya umarta.

w11 7/15 31 sakin layi na 16

Ka Shiga Cikin Hutun Allah Kuwa?

¹⁶ Ɗan'uan Musa, Haruna ya fuskanci wani yanayi mai wuya game da abin da 'ya'yansa biyu suka yi. 'Ya'yansa Nadab da Abihu sun miƙa hadaya a hanyar da Jehobah bai amince ba kuma Jehobah ya halaka su. Hakika, wannan ya kawo karshe ga cudanya da suka yi da iyaen-su. Amma, ba shi ke nan ba. Jehobah ya umurci Haruna da 'ya'yansa masu aminci: “Kada ku saki gashin kanku, kada kuwa ku tsatsage tufafinku [da sassafe]; domin kada ku mutu, kada kuma [Jehobah] ya yi fushi da dukan jama'a.” (Lev. 10: 1-6) Sakon a bayane yake. Dole ne mu kaunaci Jehobah sosai fiye da marasa aminci da suke cikin iyalinmu.

Neman Abubuwa Masu Tamani

(Littafin Firistoci 10:8-11) Yahweh ya yi magana da Haruna ya ce, ⁹ “Kai da ‘ya’yanka maza, ba za ku sha ruwan inabi ko wani abu mai sa buguwa ba, duk sa’ad da za ku shiga Tentin Saduwa, domin kada ku mutu. Wannan ka’ida ce ta dindindin daga nan har iyakar tsararrakinku. ¹⁰ Za ku bambanta tsakanin abin da aka keɓe da tsarki da abin da ba a keɓe ba, da kuma tsakanin abin kazanta da marar kazanta. ¹¹ Za ku kuma koya wa mutanen Isra’ila dukan ka’idodin da Yahweh ya bayar ta bakin Musa.”

w14 11/15 17 sakin layi na 18

Wajibi ne Mu Kasance da Tsarki a Dukan Al’amura

¹⁸ Idan muna son mu kasance da tsarki, wajibi ne mu yi tunani sosai a kan Nassosi kuma mu riƙa yin abin da Allah ya umurce mu. Ka tuna da ‘ya’yan Haruna, Nadab da Abihu da suka “mifika wuta irin da ba a saba” yi a lokacin da wataƙila suna maye. (Lev. 10:1, 2) Ka yi la’akari da abin da Jehobah ya gaya wa Haruna bayan haka. **(Karanta Levitikus 10:8-11.)** Shin wannan labarin yana nufin cewa kada mu taɓa giya kafin mu halarci taro ba? Ka yi tunani a kan waɗan-nan batutuwan: Ba ma bin Dokar da aka ba da ta hannun Musa. (Rom. 10:4) A wasu ƙasashe, ‘yan’uwa sukan ɗan taɓa giya daidai wa daida sa’ad da suke cin abinci kafin su halarci taro. A lokacin Idin Ketarewa, an yi amfani da kofi huɗu na giya. Lokacin da Yesu ya soma yin taron Tunawa da Mutuwarsa, ya sa manzanninsa sun sha giya da ke wakiltar jininsa. (Mat. 26:27) Littafi Mai Tsarki ya haramta shan giya da yawa da kuma maye. (1 Kor. 6:10; 1 Tim. 3:8) Lamirin wasu Kiristoci da yawa ba zai bar su sha giya kafin su yi wasu abubuwa da suka shafi bautar Jehobah ba. Ko da yake yanayin Kiristoci ya bambanta daga ƙasa zuwa ƙasa, abin da ya fi muhimmanci ga Kiristoci shi ne su “bambamta tsakanin masu-tsarki da marasa-tsarki” don

su riƙa yin abubuwan da ke faranta wa Allah rai.

(Littafin Firistoci 11:8) Ba za ku ci namansu ba. Ba za ku kuma taɓa mushensu ba, gama sun zama masu ƙazanta ke nan a gare ku.

it-1-E 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.

14-20 GA DISAMBA

DARUSSA DAGA KALMAR ALLAH | LITTAFIN FIRISTOCI 12-13

“Me Za Mu Koya Daga Dokar da Aka Bayar Game da Kuturta”

(Littafin Firistoci 13:4, 5) Amma idan cutar da take a fatar jikin fari ne, kuma zurfin cutar bai shiga cikin fatar jikin ba, gashin da yake a jikinsa kuma bai juye fari ba, to, firist zai ware mai cutar nan daga jama’ar har kwana bakwai. ⁵ A rana ta bakwai firist zai sāke dube shi. Idan cutar ta kasance yadda dā take, ba ta bazu a fatar jikin ba, to, sai firist ya sake ware shi daga jama’ar har kwana bakwai.

wp18.1 7

Shin Littafi Mai Tsarki Ya Tsufa Ko kuwa Yana Faɗin Abin Da Zai Faru?

● **Ware marasa lafiya.**

Dokar da aka bayar ta hannun Musa ta ce a keɓe kutare a wani wuri dabam. Amma sai da cuta ta halakar da mutane bayan zamanin man-

zannin Yesu ne likitoci suka gano muhimmancin dokar nan. Kuma har yau ana amfani da wannan dokar.—Levitikus sura 13 da 14.

(Littafin Firistoci 13:45, 46) Wannan mai muguwar cutar fatar jiki zai sa yagaggun riguna, ya bar gashin kansa babu gyara. Zai rufe fuskarsa kasa da hancinsa, ya daga muryarsa ya dinga cewa, ‘Mai kazanta! Mai kazanta!’ ⁴⁶ Zai kasance mai kazanta muddin yana da wannan muguwar cutar fatar jikin. Ya kuwa kazantu. Zai zauna shi kadai, wurin zamansa zai kasance a bayan zangon.

wp16.4 9 sakin layi na 1 **Ka Sani?**

A dā, Yahudawa suna tsoron kamuwa da cutar kuturta. Wannan cutar tana iya sa jijiyoyin mutum su riƙa zafi, har wata gaɓar jikinsa ta gutsure. A lokacin, cutar kuturta ba ta da magani. Ana keɓe kutaren a wani wuri kuma idan za su shiga cikin jama’a, suna sanar da su cewa su kutare ne.—Levitikus 13:45, 46.

(Littafin Firistoci 13:52) Firist zai kone wannan abin da yake da fumfunar, gama muguwar cuta ce mai yaɗuwa, za a kone abin a wuta.

(Littafin Firistoci 13:57) Idan bayan ɗan lokaci fumfunar ta sāke buƙlawa a rigar, ko a saƙar, ko a fatar, to, cutar mai yaɗuwa ce, sai a kone abin da yake da fumfunar a wuta.

it-2-E 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.

Neman Abubuwa Masu Tamani

(Littafin Firistoci 12:2) Ya faɗa wa ‘ya’yan Isra’ila waɗannan ka’idodi. “Idan mace ta yi ciki ta haifi ɗa namiji, za ta kazantu har kwan bakwai, daidai yadda takan kasance a kwanakin ganin al’adarta ta wata.

(Littafin Firistoci 12:5) “‘Amma idan ta haifi ‘ya mace, za ta kazantu har kwanaki goma sha huɗu, daidai yadda takan kasance a kwanakin ganin al’adarta ta wata. Bayan wannan, za ta kara kwanaki sittin da shida, wato kwanakin tsabtacewarta.

w04 7/1 30 sakin layi 2 **Takaici Daga Littafin Firistoci**

12:2, 5—Me ya sa haihuwa yake sa mace ta zama “marar-tsarki”? An yi al’aura ta fito da kamiltaccen rai. Amma, domin sakamakon zunubi da aka gāda, ‘ya’yan da aka haifa suna rayuwa ta ajizanci da kuma na zunubi. Ɗan lokaci na ‘rashin tsabta’ da ke tattare da haihuwa, da wasu batutuwa, kamar su jinin ha’ila, da dīgar maniyyi sun sa Isra’ilawa su tuna da zunubi da aka gāda. (Littafin Firistoci 15:16-24; Zabura 51:5; Romawa 5:12) Farillai na tsarkakewa da ake bukata zai taimaki Isra’ilawa su fahimci buƙatar haɗayar fansa don a yafe zunubin ‘yan Adam kuma a mai da ‘yan Adam kamiltattu. Da haka Dokar ta zama ‘uwargijiyarsu da ta kai su ga Almasihu.’—Galatiyawa 3:24.

(Littafin Firistoci 12:3) A rana ta takwas kuwa za a yi wa jaririn kaciya.

wp18.1 7

Shin Littafi Mai Tsarki Ya Tsufa Ko kuwa Yana Fadfin Abin Da Zai Faru?

• **Lokacin da ya dace a yi kaciya.**

Dokar Allah ta ce a yi wa yaro kaciya a rana ta takwas da haihuwa. (Levitikus 12:3) An gano cewa bayan mako daya da haihuwar yaro, ciwo yana saurin warkewa. Kafin ma'aikatan kiwon lafiya su sami ci gaba a binciken da suke yi, bayin Allah tun da can sun san muhimmancin yi wa yaro kaciya a rana ta takwas da haihuwa.

21-27 GA DISAMBA

DARUSSA DAGA KALMAR ALLAH | LITTAFIN FIRISTOCI 14-15

“Dole ne Mu Kasance da Tsabta don Jehovah Ya Amince da Bautarmu”

(Littafin Firistoci 15:13-15) “‘Sa’ad da mai digar ya warke, sai ya kirga kwana bakwai domin tsabtacewarsa. Zai wanke rigunansa, ya yi wanka da ruwa daga maɓuɓɓugar ruwa, zai zama marar kazanta. ¹⁴ A rana ta takwas zai kawo kurciyoyi biyu, ko ’yan tattabarun biyu a gaban Yahweh a kofar Tentin Saduwa, ya ba firist. ¹⁵ Sai firist ya miƙa ɗaya daga cikinsu domin hadaya ta wanken zunubi, ɗayan kuma domin hadaya ta ƙonawa. Ta haka firist zai yi ƙa’idar tsabtacewa domin mutumin a gaban Yahweh, saboda ɗigar da ya yi.

it-1-E 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 inter-

course 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.

(Littafin Firistoci 15:28-30) “‘Sa’ad da ɗigar jinin ta tsaya, sai ta kirga kwana bakwai. Bayan haka za ta zama marar kazanta. ²⁹ A rana ta takwas za ta ɗauki kurciyoyi biyu, ko ’yan tattabarun biyu, ta kawo su wurin firist a kofar Tentin Saduwa. ³⁰ Sai firist ya miƙa ɗaya daga cikinsu hadaya ta wanken zunubi, ɗayan kuma hadaya ta ƙonawa. Ta haka firist zai yi ƙa’idar tsabtacewa domin ta a gaban Yahweh, saboda ɗigar jinin da ta ƙazantar da ita.

it-2-E 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 turtledoves 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.

(Littafin Firistoci 15:31) “‘Ta haka za ka ware ’ya’yan Isra’ila daga ƙazantarsu domin kada su ƙazantar mini da Tentin Kasancewar

da yake a tsakiyarsu, domin kada su mutu ci-kin kazantarsu.

it-1-E 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.

Neman Abubuwa Masu Tamani

(Littafin Firstoci 14:14) “Firist zai dibi jinin hadaya ta shafan laifi, zai sa shi a leben kunnen dama na mutumin da za a tsabtace, da babbar yatsarsa ta hannun dama, da babbar yatsarsa ta kafar dama.

(Littafin Firstoci 14:17) Daga sauran man da ya ragu a tadin hannun firist, firist dɪn zai dɪba ya sa a leben kunne na dama na mutumin da ake tsabtacewa, da kuma babbar yatsarsa ta hannun dama, da babbar yatsarsa ta kafar dama, a kan jinin hadaya ta shafen laifin.

(Littafin Firstoci 14:25) Sai firist ya yanka dɪn rago na hadaya ta shafen laifi. Zai kuma dibi jinin ya sa a leben kunnen dama na wan-

da ake yi masa ka’idar tsabtacewar. Zai sa wa mutumin a babbar yatsarsa ta hannun dama da babbar yatsarsa ta kafar dama.

(Littafin Firstoci 14:28) Daga sauran man da ya ragu a hannun firist, firist dɪn zai dɪba ya sa a leben kunnen dama na mutumin da ake masa tsabtacewa, a babbar yatsarsa ta hannun dama da babbar yatsarsa ta kafar dama.

it-1-E 665 ¶5

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.

(Littafin Firstoci 14:43-45) “Idan fumfunar ta sãke bullowa a gidan, bayan da aka fitar da duwatsun, aka kankare gidan, aka kuma sa wa gidan sabon shafe, ⁴⁴ firist zai fito ya dudduba. Idan fumfunar ta yaɗu a gidan, wannan muguwar fumfuna ce mai yaɗuwa ci-kin gidan. Gidan ta kazantu ke nan. ⁴⁵ Sai a rushe gidan, da duwatsun, da katakan, tare

da shafen gidan, a kai su wuri mai kazanta a bayan gari.

g-E 1/06 14, box

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.

28 GA DISAMBA–3 GA JANAIURU

DARUSSA DAGA KALMAR ALLAH | LITTAFIN FIRISTOCI 16-17

“Abin da Za Mu Iya Koya Daga Ranar Gafara”

(Littafin Firistoci 16:12) Zai dauki kwano na kona turare cike da garwashin wuta daga bagaden da yake gaban Yahweh. Zai kuma cika hannunsa biyu da turare mai kanshi, ya shigar da shi bayan labulen.

w19.11 21 sakin layi na 4

Darussan da Za Mu Iya Koya Daga Littafin Firistoci

4 Karanta Littafin Firistoci 16:12, 13. Ka yi tunanin abin da ke faruwa a Ranar Gafara: Babban firist ya shiga Wuri Mafi Tsarki kuma wannan ne karo na farko a ranar. Zai bukaci ya shiga wurin sau uku. A hannu daya, yana riƙe da turare mai kamshi, a ɗayan hannun kuma yana riƙe da kaskon zinariya cike da garwashi. Ya ɗan daka-

ta a gaban labulen Wuri Mafi Tsarki. Cike da girmamawa, ya shiga Wuri Mafi Tsarki kuma ya tsaya a gaban akwatin alkawari. A alamance, yana tsaye a gaban Jehovah! Sai a hankali firist ɗin ya zuba turare a garwashin kuma ɗakin ya cika da kamshin turare. Bayan haka, zai sake shiga Wuri Mafi Tsarki da jinin dabbobin da aka miƙa don neman gafara. Ka lura cewa ya kona turare **kafin** ya miƙa jinin dabbobin.

(Littafin Firistoci 16:13) A wurin a gaban Yahweh, Haruna zai zuba turaren a kan garwashin wuta domin hayakin turaren ya tashi ya rufe murfi na Akwatin Shaidar Yarjejeniya, wato wurin ɗaukar alhakin zunubi, domin kada Haruna ya gani ya mutu.

w19.11 21 sakin layi na 5

Darussan da Za Mu Iya Koya Daga Littafin Firistoci

⁵ Mene ne za mu iya koya daga yadda ake kona turare a Ranar Kafara? Littafi Mai Tsarki ya nuna cewa addu’o’in bayin Jehovah masu aminci suna kamar turare mai kamshi. (Zab. 141:2; R. Yar. 5:8) Ka tuna cewa babban firist ɗin ya girmama Jehovah sosai kafin ya kawo turaren gabansa. Hakazalika, muna bukatar mu daraja Jehovah sosai sa’ad muke addu’a. Muna godiya sosai domin Mahaliccin sama da duniya ya ba mu damar yin addu’a. Kari ga haka, za mu iya kusantar sa kamar yadda yaro ke kusantar mahaifinsa. (Yaƙ. 4:8) Jehovah ya amince mu zama abokansa! (Zab. 25:14) Muna daraja gatar nan sosai kuma ba za mu so yin abin da zai bata masa rai ba.

(Littafin Firistoci 16:14, 15) Zai ɗibi jinin ɗan bijimin ya yayyafa shi da yatsarsa a gefen gabas na murfin Akwatin Yarjejeniya, wato a gaban Akwatin. Zai yayyafa jinin a gaban murfin Akwatin sau bakwai da yatsarsa. ¹⁵ “Sai ya yanka bunsuru na hadaya ta wanken zunubin domin jama’ar, ya kawo jinin bayan labule. Zai yi da shi kamar yadda ya yi da jinin ɗan bijimin, wato zai yayyafa shi a

bisa murfin Akwatin da kuma a gaban murfin Akwatin.

w19.11 21 sakin layi na 6

Darussan da Za Mu Iya Koya Daga Littafin Firistoci

⁶ Ka tuna cewa babban firist yana kona turare **kafin** ya miƙa hadaya. Ta yin hakan, yana tabbatar da cewa Jehobah zai amince da hadayar da zai yi. Mene ne za mu iya koya daga hakan? A lokacin da Yesu yake duniya, ya yi wani abin da ke da muhimmanci fiye da ceton 'yan Adam. Wane abu ke nan? Ya riƙe aminci kuma ya yi biyayya ga Jehobah domin Jehobah ya amince da hadayar da zai yi. Ta yin hakan, Yesu ya nuna sarai cewa ra'ayin Jehobah ne ya fi dacewa. Kari ga haka, Yesu ya nuna cewa sarautar Jehobah ce ta fi kyau.

Neman Abubuwa Masu Tamani

(Littafin Firistoci 16:10) Amma bunsurun da ƙuri'a domin Azazel ta fado a kansa, za a kawo shi da rai a gaban Yahweh, domin a yi ka'idar daukar alhakin zunubi a kansa. Bayan haka sai a kore shi zuwa daji domin Azazel. Ta haka za kawar da zunuban mutanen.

it-1-E 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.

(Littafin Firistoci 17:10, 11) "Duk mutumin Gidan Isra'ila ko baƙon da yake zama a cikin-

su wanda ya ci jini, ni Yahweh zan dauka fuska ta yin gaba da mutumin har sai na kawar da shi daga jama'a. ¹¹ Gama rai na kowace halitta yana cikin jininta ne. Na kuwa ba da jini a gare mutanen Isra'ila domin su yi ka'idar daukar alhakin zunubi da shi a kan bagade domin rayukansu. Gama jini rai ne, saboda haka jini ne yake daukar alhakin zunubi.

w14 11/15 10 sakin layi na 10

Me Ya Sa Ya Wajaba Mu Kasance da Tsarki?

¹⁰ **Karanta littafin Levitikus 17:10.** Jehobah ya umurci Isra'ilawa kada su "ci kowane irin jini." Ana buƙatar Kiristoci su guji cin jini, wato jinin dabba ko kuma na mutum. (A. M. 15:28, 29) Abin ban tsoro ne mu yi tunanin yin wani abu da zai sa Allah ya "yi gaba" da mu kuma ya datsa mu daga cikin ikilisiyarsa. Muna kaunarsa kuma muna so mu yi masa biyayya. Ko muna fuskantar abin da zai sa ranmu cikin hadari, mun kuɗiri niyyar cewa ba za mu bi ra'ayin mutanen da ba su san Jehobah ba balle su yi masa biyayya. Hakika, ko da yake za a yi mana ba'a don ba ma karɓan ƙarin jini, mun fi so mu yi wa Allah biyayya. (Yahu. 17, 18) Wane ra'ayi game da wannan batun ne zai taimaka mana mu "lura," wato mu kuɗurta cewa ba za mu ci jini ba kuma ba za mu karɓi ƙarin jini ba? —K. Sha 12:23.

