

Eria Ekiakie Roke

Obe Ewuhre Uzuazo Oleleikristi gbe Usi Uwoma Ota Mai

AKPEGBIVE 7-13

**EWARE AGHAE NO E RRỌ EBAIBOL NA |
IRUO-IZERE 10-11**

**“Uyoyou no Ma re Wo ke Jihova O re Ga Vi
Ono Ma re Wo ke Ahwo Uviuwou Mai”**

(Iruo-Izere 10:1, 2) Oke jo o vre no, Nedab avo Abaihu emezae Eron a te rehọ ọvuọ omo-dhe erae rie a te fi erae họ iee je fi insense họ iee. A te mu idhe no e rọwokugbe uzi hi họ edhe evaọ aro Jihova, ono o jie uzi rie ke ae no a ru hu. ² Erae i te no aro Jihova ze e te mahe ae, fikiere a te whu evaọ aro Jihova.

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 Exo-

dus 30:34, 35. Their inebriated condition did not excuse their sin.

(Iruo-Izere 10:4, 5) Fikiere Mosis o te se Mishel avo Elzefan emezae Uziel, oniọvo-ọse Eron, o te ta ke ae no: “Wha nyaze re wha wo imoni rai no aro oria ọreri na kpohọ oria jo evaọ obọ otafe evue na.” ⁵ Fikiere a te nya-ze a te wo ezae na avo iwu ithethei rai no e rro ae oma kpohọ oria jo evaọ obọ otafe evue na wọhọ epanọ Mosis o ta ke ae.

(Iruo-Izere 10:6, 7) Kesena Mosis o te ta ke Eron avo emezae rie no i kiọkọ Elieza avo Itama, inọ: “Wha nyasiọ uzou rai ba jevu jevu hu hayo bere iwu rai hi, re wha gbe whu hu yo eva e gbẹ dha Ọghene kpahe ogbotu na kpobi hi. Inievo rai erọ uwou Izrel soso a te vie enọ Jihova o rehọ erae kpe na. ⁷ Wha re no unuethẹ uwou-udhu omakugbe na vievie he o gbẹ rro ere he wha ti whu, keme ewhri eromuo Jihova o rro owhai oma.” Fikiere a te ru lele epanọ Mosis o ta.

w11 7/15 31 ¶16

Kọ Whọ Ruọ Eriosehọ Ọghene no?

¹⁶ Eron, oniọvo Mosis, o rerię ovao ku uyero obẹ-bẹ jo kpahe emezae ive rie. Roro kpahe epanọ o jarię oma no emezae rie Nedab avo Abihu a dhe idhe no a wo udu rie he ke Jihova, no o lẹ-lię Jihova kpe aimava. Ababọ avro, uwu rai o lẹlię usu no emezae ive yena a wo kugbe ọse-gboni rai kuhọ. Rekọ oware ofa jo o gbẹ rie. Jihova o ta ke Eron avo emezae rie no i kiọkọ inọ: ‘Wha siọ eto uzou rai ba whọhọwhọhọ họ, wha bere iwu rai gbe he fiki uweri, re wha seba ewhuo, re ofu o siọ Ọghene ba emu ke ahwo na kpobi.’ (Izere 10:1-6) Eme na o rro veve. Uyoyou no ma wo ke Jihova o re ga vi ono ma wo ke ahwo uviuwou mai no i kie no ukoko no.

Romatoto Kie Eware Aghae Via

(Iruo-Izere 10:8-11) Kesená Jihova ọ tẹ ta kẹ Erọn nọ: ⁹ “Whọ da enwaene hayo oghere idi egaga efa ha, te owhe te emezae ra okeno wha tẹ be nyazio uwou-udhu omakugbe na, re wha seba ewhu. Onana yo uzi no o re jo ribri roke ige rai kpobi. ¹⁰ Re u fi oherie ho udevie oware no o rro qeri avo oware omauzue gbe udevie oware no o fo ho avo ono o fo, ¹¹ re wha je wuhre ahwo Izrel ijaje kpobi no Jihova ọ kẹ rai ekwoma Mosis.”

w14 11/15 17 ¶18

Ma re Jo Fuafo Hro Evaọ Uruemu Mai Kpobi

¹⁸ Re ma sae jo qeri hayo jo fuafo, o gwolo no ma re romantoto kie Ikereakere na rri je ru oware no Oghene ọ gwolo mi omai. Roro kpahe emezae ive Erọn, Nedab avo Abihu, eno i whu fiki epano a dheidhe “erae no e kare [efu],” esejoho evaọ okeno a tube da idi be no. (Izere 10:1, 2) Mueroho oware no Oghene ọ ta kẹ Erọn okeno emezae rie na a whu no. **(Se Iruo-Izere 10:8-11.)** Ko oria ikere nana o nwani dhese no ma re da udi ogaga vievie he taure ma te kpoho iwuhre? Roro kpahe eware nana: Ojo rai ho, ma gbe rro oto Uzi na ha. (Rom 10:4) Evaọ ekwoto jo, ibe lleleikristi mai a re da **umutho** udi ogaga no a tẹ be re emu taure a te ti kpoho ewuhre. Igbo ene ero udi owawae no o re dina mu a je hai ro ru Eháa Onyavre na. Okeno Jesu ọ to Emu Owowo Olori na ho, ọ kẹ ilele rie udi utiona da, ono u dikihe kẹ aze rie. (Mat. 26:27) Ebaibol na o mukpahe udi no a re da thomawa. (1 Kor. 6:10; 1 Tim. 3:8) Yo fiki obrozie-iroro lleleikristi buobu, a gba rie mu no a re dh'unu te udi no u re mu hu taure a te ti kpoho iwuhre hayo ru oware ofa jo kpobi no u kpomaho egaọ Oghene. Dede na, iruemu erewho jo i wo oherie no ero erewho efa. Oware no o mai wuzou ho, thakpino Oleleikristi ọ rie epano ọ sae ro herie oware no o rro “qeri” no ono o rro qeri hi, u ve ti ru no a te ro jo fuafo woho epano Oghene ọ gwolo.

(Iruo-Izere 11:8) Wha re re uwo rai owovo hayo ro obọ te owuowhu rai vievie he. Yo erao no e fo ho kẹ owhai.

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.

Eme no A re Ru Ovavo

w11 2/15 12

Eno Ahwo no A s'Ebe

Fikieme eva e je ro dha Mosis kẹ Eleaza avo Itama, emo Erọn, okeno inievo rai Nedab avo Abihu a whu no, ko eme ọ lelie ofu rie kpotọ? —Izere 10:16-20.

No a nwane reho Erọn avo emo rie mu okwa ozere no re a ru iruo evaọ uwou-udhu na, Jihova o te kpe emezae Erọn, Nedab avo Abihu, keme a dheidhe no ọ kẹ udu rie he. (Izere 10:1, 2) Mosis ọ tẹ ta kẹ emo Erọn edeko ino a weri inievo rai no i whu no na ha. U kri hi, Mosis ọ tẹ dheva kẹ Eleaza avo Itama keme a re ewe idhe uzioraha na ha. (Izere 9:3) Eme ọ lelie Mosis dheva?

Uzi no Jihova ọ ro kẹ Mosis na o ta ino ozere no ọ ro arao dheidhe uzioraha ọ re re abojo arao na evaọ obeva uwou-udhu egago na. Ere oruo u dhese ino a ro izieraha eno a bi ro mu izere na vre rai no. Reko otoronọ a ro aze arao na jo ruo Oria Qeri na, koyoho ubrukpe ososuo oro arueri na, a re re arao na ha. Ukpoye, a re mahe iee.—Izere 6:24-26, 30.

O woho no, no emezae ive Erọn na a whu no, Mosis ọ tẹ rue no o roja re a ru lele ijaje Jiho-

va kpobi. Nọ o yo inọ a mahe ewe nọ a ro dheidhe uzioraha na, ọ tẹ rọ evedha nọ Ẹleaza avọ Itama oware nọ a gbẹ rọ re arao na ha, keme a rehọ azẹ arao na kẹ Jihova evaọ Oria Ọrẹri na ha.—Izere 10:17, 18.

Erọn ọ tẹ kẹ Mosis uyo onọ na, keme o wọhọ nọ ọye ọ vuẹ emezae riẹ inọ a mahe arao na. Fiki uwu emọ ivẹ riẹ na, ẹsejọhọ Erọn o roro inọ o te were emezae riẹ nọ i kiọkọ họ re a re arao nọ a ro dheidhe uzioraha na evaọ ẹdẹ yena. O sae jẹ jọnọ o roro inọ o te were Jihova ha re a re arao na dede nọ a wo obọ kpahe uzioraha Nedab avọ Abihu na ha.—Izere 10:19.

Ẹsejọhọ Erọn o roro nọ, nọ onana o rrọ ẹdẹ ọso-suọ nọ ahwo uviuwou riẹ a bi ru iruo wọhọ izere na, a hae yorọ oma gaga re a lele ijaje Ọghẹnẹ makọ evaọ eware nọ e mae kawo. Rekọ Nedab avọ Abihu a gbe odẹ Jihova ku no, yọ Ọghẹnẹ o kpe rai no. Fikiere, ẹsejọhọ Erọn o roro nọ uviuwou nọ oware uyoma utioye na o jọ via a rẹ sae re arao nọ a ro dheidhe ọrẹri hi.

O wọhọ nọ uyo nọ Erọn ọ kẹ na o vọ Mosis eva, keme ikere na e ta nnọ: “Nọ Mosis o ti yo onana no, ute mu ei ẹro.” (Izere 10:20) Yọ o wọhọ nọ uyo nọ Erọn ọ kẹ o vọ Jihova eva re.

AKPEGBIVẸ 14-20

EWARE AGHAE NỌ E RRỌ EBAIBOL NA | IRUO-IZERẸ 12-13

“Wuhẹ No Izi nọ E Ta Kpahe Ẹyao Oti na Ze”

(Iruo-Izere 13:4, 5) Rekọ otẹrọnọ amahe nọ ọ rrọ ohọroma na o be fo yọ u ru wọhọ nọ u kodo vi ohọroma na ha yọ eto na i ri ku ovao rẹriẹ be fo ho, ozere na o re fi ohwo nọ oware u ru oma na họ oria riẹ sa edẹ ihre. ⁵ Kẹse-na ozere na o ve rri ohwo na ziezi evaọ ẹdẹ avọ ihre na, yọ otẹrọnọ o wọhọ nọ oware nọ u ru rie oma na u gbe bi yoma ha yọ o kẹre viere he evaọ ohọroma na, ozere na o re fi ei họ oria riẹ sa edẹ ihre efa.

wp18.1 7

O Kiekpo no Manikọ O Ta Kpahe Obaro Gba-gba?

• **Ohwo nọ ọ be mọ nọ a re sino udevie ahwo.** Uzi nọ Ọghẹnẹ ọ rọ kẹ emọ Izrẹl o ta nọ a re si ohwo nọ ọ be mọ ẹyao oti no udevie ahwo. Nọ ẹyao nọ i re vo i je kpe ahwo kufiẹ evaọ oware wọhọ ikpe egba ihre nọ i kpemu, ẹsiẹe edokita a ro vuhu areghe nọ ọ rrọ ẹme nana mu. A te mu ahwo nọ a be mọ ẹyao nọ i re vo họ esino udevie ahwo, yọ ere edokita a gbe bi ru rite inẹnẹ na.—Iruo-Izere, uzou avọ 13 gbe 14.

(Iruo-Izere 13:45, 46) Rọkẹ ọmoti nọ o wo ẹyao na, o re fi iwu nọ e bẹre no họ, ọ vẹ jẹ nyasiọ uzou riẹ ba jẹvu jẹvu, o re ruru etuagba riẹ yọ o re bo nọ, ‘Onọ ọ fo ho, ọnọ ọ fo ho!’ ⁴⁶ Ọ rẹ jọ ohwo nọ ọ fo ho evaọ oke na kpobi nọ ẹyao na ọ rọ riẹe oma na. Nọ orọnọ ọ fo ho na, ọye ọvo ọ rẹ rria oria riẹ sa. Oria nọ ọ rẹ rria o rẹ jọ obọ otafe evuẹ na.

wp16.4 9 ¶1

Kọ Whọ Riẹ?

Ahwo Ju evaọ oke anwae a jẹ hae dhozọ emoti gaga. Ẹyao oti ọ rẹ re abọ oma na sa-sa te epanọ i re ro bru no, ohwo na o gbe wo erru hu. Umu ovuovo o jariẹ nọ a je ro siwi ẹyao oti hi. Evaọ oke yena, ahwo nọ a jẹ mọ ẹyao oti a rẹ rria kugbe ahwo ho, yọ nọ a tẹ ruẹ ohwo nọ ọ be nya kẹle ae, a ve bo re ohwo na ọ kẹnoma kẹ ae.—Iruo-Izere 13:45, 46.

(Iruo-Izere 13:52) Ọ rẹ mahe ewu na, te ọ rrọ ilulu nọ e nya uthethei hayo ilulu nọ e nya okẹkẹe ọrọ ewu iwhulu na hayo ọrọ ohọ-olọlọhọ na hayo oware kpobi nọ a rọ ovie-arao ru nọ ẹyao na ọ ro no, keme onana yọ oti ọgaga. A rẹ rehọ erae mahe iẹe.

(Iruo-Izere 13:57) Rekọ o tẹ gbẹ romavia evaọ oria ofa evaọ ewu na hayo ilulu nọ e nya uthethei ewu hayo ilulu nọ e nya okẹkẹe ewu hayo oware kpobi nọ a rọ ovie-arao ru,

koyehọ ọ be kẹrẹ, whọ rẹ rọ erae mahe owa-re kpobi nọ ẹyao na o gbeku.

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.

Romatoto Kie Eware Aghae Via

(Iruo-Izere 12:2) “Ta kẹ ahwo Izrẹl nọ, ‘Oṭẹ-rọnọ aye o diho o je ye ọmọzae, ọ rẹ jọ ọnọ ọ fo ho ede ihre, nwane wọhọ epanọ ọ rẹ jọ evaọ ede egbegbe rie nọ ọ tẹ rrọ oke rie na.

(Iruo-Izere 12:5) “‘Oṭẹrọnọ o ye ọmọṭe, ọ rẹ jọ ọnọ ọ fo ho evaọ ede ikpegbene, nwane wọhọ epanọ ọ rẹ jọ evaọ etoke nọ ọ tẹ rrọ oke rie. Ọ rẹ gbẹ hai ru oma rie fo no aze na evaọ ede udhosa-gbezeza nọ i lele i rie.

w04 7/1 30 ¶2

Oruve no Obe Iruo-Izere Ze

12:2, 5—Fikieme ọmọ-oye o je ru aye jọ “ogbegbe”? A ru ekwakwa-eyẹ na evaọ oghere nọ e rẹ rọ rehọ ohwo ọgbagba ze uzuazọ. Dede na

fiki okpomahọ uzioraha nọ ma riuku rie, a te bi ye emọ uzioraha nọ e kare egbagba. Etoke “ogbegbe” nọ o re lele ọmọ-oye, gbe eware efa jọ, wọhọ etoke nọ aye ọ tẹ rrọ oke rie gbe nọ ame o te no oma ọzae ze na, o kareghẹhọ ahwo Izrẹl ukuorіọ uzioraha nana. (Iruo-Izere 15:16-24; Olezi 51:5; Ahwo Rom 5:12) Izi oma urufuọ na u re fi obọ họ kẹ ahwo Izrẹl wo ovuhumuo oware nọ o je gwọlọ idhe ẹtanigbo nọ e rẹ te rehọ izieraha ahwo-akpọ vrẹ je rehọ egbagba se ahwo-akpọ. Fikiere, Uzi na o jọ kẹ ai wọhọ ‘owuhre nọ ọ be rehọ ae bru Kristi.’—Ahwo Galesha 3:24.

(Iruo-Izere 12:3) Evaọ ede avọ eree, a rẹ yawo ọmọzae na a ve bru uwoliwo rie no.

wp18.1 7

O Kiekpo no Manikọ O Ta Kpahe Obaro Gba-gba?

• Okenọ a rẹ rọ yawo ọmọ.

Uzi Ọghenẹ o ta nọ a rẹ yawo ọmọ evaọ ede avọ eree. (Iruo-Izere 12:3) Nọ a te ye ọmọ ze, ọ gbẹ vrẹ ede ihre hẹ ọ tẹ nwoma, o re hwẹ aze gaga. Taure ahwo a tẹ te rie kpahe onana, uzi Ọghenẹ nana o je thọ emọ nọ a ye keme a je herẹ re ede ihre e vrẹ taure a tẹ te yawo emọ.

AKPEGBIVẸ 21-27

EWARE AGHAE NỌ E RRỌ EBAIBOL NA | IRUO-IZERẸ 14-15

“Egagọ Efuafo E Gwọlọ Ẹfuọ”

(Iruo-Izere 15:13-15) “‘Nọ ame nọ o bi no ohwo na oma ze na o te serihọ no nọ ohwo na ọ je fo noi no, o re kele ede ihre rọkẹ eru-fuọ rie, yọ ọ rẹ forọ iwu rie hrọ, ọ rẹ rehọ ame eyeri-ame họ, ọ vẹ jọ ohwo nọ ọ fo. ¹⁴ Evaọ ede avọ eree, ọ rẹ rehọ iruerue ivẹ hayo emọ ilekuku ivẹ, ọ vẹ nyaze aro Jihova evaọ aro unuethẹ uwou-udhu omakugbe na ọ vẹ rehọ ae kẹ ozere na. ¹⁵ Ozere na ọ vẹ rehọ ai dhe idhe, ọvo jọ rọkẹ idhe uzioraha ọdekọ rọkẹ idhe emahọ, ozere na o ve ru omavoro

kẹe evaọ aro Jihova fiki ame nọ o no oma riẹ ze na.

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 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.

(Iruo-lzerẹ 15:28-30) “‘Rekọ aye na ọ tẹ fo no azẹ nọ o bi hwẹ na no, o re kele edẹ ihre kẹ oma riẹ, kẹsena ọ vẹ jọ ohwo nọ ọ fo. ²⁹ Evaọ edẹ avọ eree, ọ rẹ rehọ iruerue ivẹ hayo emọ ilekuku ivẹ, ọ vẹ rehọ ae bru ozere na evaọ aro unuethẹ uwou-udhu omakugbe na. ³⁰ Ozere na ọ vẹ rehọ ọvo jọ dhe idhe uzioraha jẹ rọ ọdekọ dhe idhe emahọ, ozere na o ve ru omavoro kẹe evaọ aro Jihova fiki azẹ nọ o hwẹ na.

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.

(Iruo-lzerẹ 15:31) “‘Ere wha re ro ru ahwo Izrẹl hẹriẹ oma no egbegbe rai, re a gbe whu hu evaọ egbegbe rai nọ a re ro zue uwou-udhu mẹ, onọ o rrọ udevie rai.

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.

Romatoto Kie Eware Aghae Via

(Iruo-lzerẹ 14:14) “Kẹsena ozere na ọ vẹ rehọ azẹ idhe abe-ọriọ na jọ, ozere na ọ vẹ rehọ iẹ te ẹroro-ozọ obọze ohwo nọ a bi ru fo na gbe uziobọ-uzou obọze riẹ gbe uziowọ-uzou obọze riẹ.

(Iruo-lzerẹ 14:17) Kẹsena ozere na ọ vẹ jọ ewhri nọ o kiọkọ iẹ evabọ na rọ ojọ te

eroro-ozọ obọze ohwo nọ a bi ru fo na gbe uziobọ-uzou obọze rię gbe uziowọ-uzou obọze rię evaọ ehru azę idhe abe-ọriọ na nọ o ro tei no vẹre na.

(Iruo-Izere 14:25) Kẹsena o ve kpe egbo idhe abe-ọriọ na, ozere na ọ vẹ rehọ azę idhe abe-ọriọ na jọ ọ vẹ rehọ iẹ te eroro-ozọ obọze ohwo nọ a bi ru fo na gbe uziobọ-uzou obọze rię gbe uziowọ-uzou obọze rię.

(Iruo-Izere 14:28) Ozere na ọ vẹ jọ ewhri nọ ọ rrọ evabọ rię na rehọ ojọ te eroro-ozọ obọze ohwo nọ a bi ru fo na gbe uziobọ-uzou obọze rię gbe uziowọ-uzou obọze rię evaọ eria evo-na nọ ọ rehọ azę idhe abe-ọriọ na te vẹre na.

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.

(Iruo-Izere 14:43-45) “Rekọ otẹrọnọ ipe na e warię zihe ze jẹ va via evaọ uwou na evaọ okenọ a kporo itho uwou na no, fọrọ iẹ jẹ

warię ralọ iẹ no, ⁴⁴ ozere na ọ rẹ ruọ eva rię o ve rri rie. Otẹrọnọ epe na ọ kẹre no evaọ igbẹhẹ uwou na, yọ oti ọgaga ọ rrọ uwou na. Uwou na o fo ho. ⁴⁵ Ọ vẹ ta nọ a kporo uwou na fihọ otọ, te itho rię, ire rię, gbe ọvię nọ a rọ ralọ iẹ je ro di uwou na kpobi, a vẹ wọ ae kpobọ otafe okpẹwho na evaọ oria nọ o fo ho.

g-E 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.

AKPEGBIVẸ 28—OVO 3

EWARE AGHAE NỌ E RRỌ EBAIBOL NA | IRUO-IZERẸ 16-17

“Oghẹrẹ nọ Ẹdẹ Omavoro U ro Kpomahọ Owhe”

(Iruo-Izere 16:12) “Ọ vẹ rehọ omodhe erae na nọ iwowo-erae e vọ na no agbada-idhe na ze evaọ aro Jihova avọ ekuobọ ivẹ emamọ in-sense nọ i re gbo ore aware, ọ vẹ rehọ ae ziọ obeva ekọtini na.

w19.11 21 ¶4

Eware nọ Ma rẹ Sai Wuhre Evaọ Obe Iruo-Izere

⁴ **Se Iruo-Izere 16:12, 13.** Dae rehọ iẹ nọ whọ rrọ etẹe evaọ Ẹdẹ Omavoro na: Ozere okpẹhru

na ọ be ruọ eva uwou-udhu egagọ na. Onana họ ọrọ ọsosuọ evaọ usu isiasa nọ ọ rẹ ruọ eva oria Ọrẹri Erẹri evaọ ẹde yena. Ọ rọ obọ jọ kru omodhe nọ insense nọ i re gbo ore awere e vọ, ọ tẹ rọ obọ nọ u kiọkọ kru omodhe erae igoru nọ iwowo-erae e vọ. Nọ ọ nya te ekotini nọ a rẹ rọ ruọ oria Ọrẹri Erẹri na, o te dikihe tao. Avọ oma adheẹ odidi, ọ tẹ ruọ eva oria Ọrẹri Erẹri na je dikihe aro etehe ọvọ na. O wọhọ ẹsenọ o dikihe aro Jihova Ọghene ẹẹ. Ozerẹ na ọ tẹ romatoto ku insense ọrẹri na họ iwowo-erae na, ubruwou na soso o tẹ vọ avọ emamọ ore. Ozerẹ okpehru na ọ te wariẹ ruọ oria Ọrẹri Erẹri na ẹsiefa avọ azẹ idhe uzioraha. Muerohọ nọ ọ mahe insense **taure** ọ tẹ te rọ azẹ idhe uzioraha ziọ aro Jihova.

(Iruo-Izere 16:13) O re je fi insense na họ erae evaọ aro Jihova, iwiri insense na i ve ru ru ururu Etehe na nọ o rro ehru Isẹri na wọhọ ẹgho, re ọ seba ewhu.

w19.11 21 ¶5

Eware nọ Ma rẹ Sai Wuhre Evaọ Obe Iruo-Izere

⁵ Eme insense nọ a je hae mahe evaọ Ẹde Omavoro na o rẹ sai wuhre omai? Ebaibol na o dhesẹ nọ elẹ idibo Jihova nọ ọ rẹ jerehọ e wọhọ insense. (Ol. 141:2; Evia. 5:8) Kareghẹhọ nọ avọ adheẹ odidi ozere okpehru na ọ rẹ rọ rehọ insense ziọ aro Jihova. Epọvo na re, ma tẹ gwọlọ lẹ se Jihova, ma re ru ere avọ adheẹ odidi. Eva e be were omai gaga inọ Ọnọ ọ ma ehrugbakpọ na ọ kẹ omai uve nọ ma re ro si kẹle iee, wọhọ epanọ omọ o re si kẹle ọsẹ oyoyou riẹ na. (Jem. 4:8) Ọ kẹ omai uve nọ ma rẹ rọ jọ egbenyusu riẹ! (Ol. 25:14) Uve-oghọ nọ ma sae rọ jọ egbenyusu riẹ na o da omai ẹro fia, fikiere ma gwọlọ ru oware ovo nọ o rẹ dhae eva ha.

(Iruo-Izere 16:14, 15) “Ọ rẹ rehọ azẹ eruẹ na jọ ọ vẹ rọ uziobọ riẹ frẹ riẹ họ aro ururu na evaọ abọ ovatha-ọre na, yọ ọ rẹ rọ uziobọ riẹ frẹ azẹ na jọ isiahre fihọ aro ururu na. ¹⁵ “Kẹ-sena o ve kpe ewe idhe uzioraha na, onọ o rro kẹ ahwo na, ọ vẹ rehọ azẹ riẹ ziọ obeva

ekotini na, ọ vẹ rehọ azẹ riẹ ru oware ovona nọ ọ rehọ azẹ eruẹ na ru na; ọ rẹ frẹ riẹ rri ururu na je frẹ riẹ họ aro ururu na.

w19.11 21 ¶6

Eware nọ Ma rẹ Sai Wuhre Evaọ Obe Iruo-Izere

⁶ Kareghẹhọ nọ ozere okpehru na ọ rẹ mahe insense na **taure** o te ti dhe idhe uzioraha na. O re ru onana re Ọghene ọ ruẹse wereva kugbei evaọ okenọ o ti ro dhe idhe na. Eme ma rẹ sai wuhre no onana ze? Nọ Jesu ọ jọ otọakpọ, u wo oware jọ nọ u wuzou nọ o gwọlọ nọ o re ru tau-re ọ tẹ te sae rọ uzuazọ riẹ dhe idhe, onọ u tube wuzou vi ahwo-akpọ nọ o re siwi. Eme ọye? O gwọlọ nọ Jesu o re yoẹme kẹ Jihova je kru ẹgba-kiete riẹ re Jihova ọ ruẹse je idhe riẹ na rehọ. Ere Jesu o re ro dhesẹ nọ izi Jihova nọ a re koko o mai woma. O gwọlọ nọ Jesu o re yeri uzuazọ nọ u re dhesẹ via veve nọ esuo okpehru Ọsẹ riẹ ọ mai woma.

Romatoto Kiẹ Eware Aghae Via

(Iruo-Izere 16:10) Rekọ ewe nọ ẹta o mu kẹ Azazẹl na, a rẹ rehọ iee ze ọkpokpọ ro dikihe aro Jihova re a ruẹsi ru omavoro na evaọ ehru riẹ, re a siobonoi vrẹ kẹ Azazẹl kpobọ udhude.

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.

(Iruo-Izere 17:10, 11) “‘Oteronọ ohwo jọ evaọ uwou Izrẹl hayo ohwo orewho ọfa nọ ọ

be rria udevie rai ọ re oghẹre azẹ jọ kpobi, mẹ te rẹriẹ ovao mẹ ku ohwo yena nọ ọ be re azẹ na hrọ, yọ me ti kpe ohwo yena no udevie ahwo riẹ hrọ. ¹¹ Keme evaọ azẹ na uzuazọ omama na o rrọ, yọ mẹ omamẹ mẹ rehọ e riẹ fihọ agbada-idhe na kẹ owhai re wha rehọ iẹ ru omavoro kẹ omarai, keme azẹ na o re ru omavoro na ẹkwoma uzuazọ nọ o rrọ eva riẹ na.

w14 11/15 10 ¶10

Oware nọ O rọ Gba Omai Họ nọ Ma rẹ Jọ Ọrẹri

¹⁰ **Se Iruo-lzerẹ 17:10.** Jihova o jie uzi kẹ ahwo Izrẹl nọ a re “azẹ” hẹ. Fikiere, o gba Oleleikristi kpobi họ nọ ọ rẹ kẹnoma kẹ azẹ, te ọrọ arao hayo ọrọ ohwo-akpọ. (Iruẹru 15:28, 29) Avro ọ riẹ hẹ, ma rẹ ta nọ othohwowa nọ ma tẹ rọ ezọ yo oware jọ nọ o rẹ sae whae ze nọ Ọghẹnẹ ‘o je mukpahe omai’ hayo si omai no ukoko riẹ. Ma you Jihova yọ ma gwọlọ yoẹme kẹe. Nọ oware jọ o tẹ be make via kẹ omai nọ u fi uzuazọ mai họ ọza, ma gba riẹ mu nọ ma rẹ rọwo ho nọ otu nọ ọ riẹ Jihova ha, nọ a be daezọ izi riẹ hẹ a tẹ be gwọlọ tẹzẹ omai ru oware nọ u fo ho. Ẹhẹ, o rrọ irẹro mai inọ a ti se omai ẹkoko fiki azẹ nọ ma re se fihọ oma ha na, rekọ ma salọ nọ ma re yoẹme kẹ Ọghẹnẹ. (Jud 17, 18) Eriwo vẹ kpahe ẹme nana o ti fiobọhọ kẹ omai dadamu ọtamuo mai inọ ma rẹ re azẹ vievie he hayo se azẹ fihọ oma ha?—Izie. 12:23.