

Oraanga Kerititiano e te Angaanga Orometua—Au Manako ke Mai

TITEMA 7-13

AU MEA UMERE I ROTO I TE PIPIRIA | LEVITIKU 10-11

**“Kia Matutu Atu te Inangaro no lehova i te
Inangaro no te Kopu Tangata”**

(Levitiku 10:1, 2) Kua rave iora nga tamariki a Aarona, ko Nadaba raua ko Abihu, i te āriki ai tetai e tetai, e kua tuku iora i te ai ki rungao, e kua tuku iora i te atinga kakara ki rungao, e kua apai atura i te ai noa ra ki mua i te aroaro o lehova, i tei kore i akaueia mai e ia.² Kua puroro maira te ai no ko mai ia lehova ra, pou takiri iora raua, e mate iora raua ki mua i te aroaro o lehova ra.

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 “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.

(Levitiku 10:4, 5) Kua karanga aturā Mose kia Misaela raua ko Elizapana, i nga tamariki a te metua o Aarona ra ko Uziela, na ko atura kia raua, ka aere mai ana, e apai i to korua taeake i mua i te ngai-tapu nei ki vao mai i te puakapa.⁵ Kua aere atura raua i vaitata, kua apai atura ia raua ki vao mai i te puakapa i roto i to raua piriaro; i ta Mose i tuatua maira.

(Levitiku 10:6, 7) Kua karanga aturā Mose kia Aarona, e kia Eleazara, e kia Itamara, i nga tamariki ana ra, Auraka e kiritia to kotou pare, auraka oki e aeae i to kotou kakau; ka mate aea kotou, e ka rokoia katoaia aea te au tangata ravarai nei e te riri: na to kotou ai taeake ra, na te ngutuare katoa o Israela, e aue i teianei ai i ka, ta lehova i tutungi nei.⁷ Auraka ra kotou e aere ki vao i te ngutupa o te Are uipaanga, ka mate aea kotou: tei runga oki ia kotou te manongi akatainu a lehova ra. Kua akapera oki ratou i ta Mose i tuatua maira.

w11 7/15 31 ¶16

To te Atua Akaangaroionga—Kua O Atu Ainei Koe?

¹⁶ Kua o atu te tuakana o Mose ko Aarona ki te reira turanga, no tana nga tamariki tamaroa. Akamanako ana i tona manako ngakau te oronga anga tana nga tamariki tamaroa, ko Nadaba e Abihu i te ai noa kare i tika ia lehova e kua tamate atu Aia ia raua. Kare e rauka akaou i tetai pirianga o taua nga tamariki ra ki to raua metua. Te vai atura rai tetai manamanata. Kua ikuiku a lehova kia Aarona e tana au tamariki tamaroa akarongo mou e auraka e tuku ua i to ratou rouru kia pukaka e ‘auraka e aeae i to ratou kakau i te mii; ka mate aea ratou, e ka rokoia katoaia te au tangata ravarai nei e te riri o lehova.’ (Levi. 10:1-6) Te taka ua ra te

akakiteanga. Kia ketaketa atu to tatou inangaro no lehova i to tatou au mema pamiri akarongo kore.

Kimi i te Mārama o te Tuatua Mou

(Levitiku 10:8-11) Kua tuatua mairā lehova kia Aarona, na ko maira,⁹ Auraka ei wina e te kava kona e inumia e koe, e taau tamariki katoa, kia aere kotou ki roto i te Are uipaanga ra, ka mate aea kotou: ei akonoanga mou īa e ope ua ake to kotou au uki ra;¹⁰ Kia taka ia kotou te mea tapu e te mea tapu kore, e te mea viivii e te mea viivii kore;¹¹ E kia apii kotou i te tamariki a Israela i te au akonoanga ravarai ta lehova i tuatua mai kia ratou ia Mose ra.

w14 11/15 17 ¶18

Kia Tapu Tatou i Roto i ta Tatou au Angaanga

¹⁸ Kia vai tapu ua, ka anoanoia tatou kia apii meitaki i te au Tuatua Tapu e kia rave i ta te Atua tikai e pati maira ia tatou kia rave. Kua tamateia te nga tamariki a Aarona ko Nadaba e Abihu no tei oronga raua i te “ai noa.” Penei kua inu ana raua i te kava. (Levi. 10:1, 2) Akara ana i ta te Atua i akakite kia Aarona. (**E tatau ia Levitiku 10:8-11.**) Te akaari maira ainei teia au irava e ka anoanoia tatou kia kopae i te inu kava i mua ake ka aere ei ki tetai uipaanga Kerititiano? Akamanako ana i teia au tumu maata: Kare tatou i raro ake i te Ture. (Roma 10:4) I roto i tetai au enua, e inu ana to tatou au tae-ake i tetai **manga** uaina me kaikai ratou i mua ake ka aere ei ki te uipaanga. E ā kapu uaina i ko i te Pasa. Te akanoo anga a lesu i te Aka-maraanga, kua akaue aia i tana au apotetoro kia inu i te uaina e akatutu maira i tona toto. (Mata. 26:27) Te karanga ra te Pipiria e e mea kino kia inu maata e kia konā i te kava. (1 Kori. 6:10; 1 Timo. 3:8) E no to ratou akava ngakau, e maata te au Kerititiano kare ratou e inu ana i te kava i mua ake ka akamori ei ia lehova. Inara, e tukeke te turanga mei tetai enua ki tetai. Ko te mea puapinga roa atu ki te au Kerititiano, ‘kia

taka ia ratou i te mea tapu e te mea tapu kore’ kia rauka ia ratou kia vai tapu e kia akamareka ia lehova.

(Levitiku 11:8) Auraka roa kotou e kai i to te reira kiko, auraka oki kotou e akatukia ua atu i te reira kia mate ra, ei mea viivii īa ia kotou.

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.

Tatau Pipiria

(Levitiku 10:1-15) Kua rave iora nga tamariki a Aarona, ko Nadaba raua ko Abihu, i te āriki ai tetai e tetai, e kua tuku iora i te ai ki rungao, e kua tuku iora i te atinga kakara ki rungao, e kua apai atura i te ai noa ra ki mua i te aroaro o lehova, i tei kore i akaueia mai e ia.² Kua puroro maira te ai no ko mai ia lehova ra, pou takiri iora raua, e mate iora raua ki mua i te aroaro o lehova ra.³ Kua karanga aturā Mose kia Aarona, Ko ta lehova teia i tuatua maira, ka na ko mai ei ra e, Ka akatapuia au e te aronga e akavaitata mai kiaku ra, e ka akakakāia au ki mua i te aroaro o te tangata katoatoa ra te muteki ua rā Aarona.⁴ Kua karanga aturā Mose kia Misaela raua ko Elizapana, i nga tamariki a te metua o Aarona ra ko Uziela, na ko atura kia raua, Ka aere mai ana, e apai i to korua taeake i mua i te ngai-tapu nei ki vao mai i te puakapa.⁵ Kua aere atura raua i vaitata, kua apai atura ia raua ki vao mai i te puakapa i roto i to raua piriaro; i ta Mose i tuatua

TITEMA 14-20

AU MEA UMERE I ROTO I TE PIPIRIA | LEVITIKU 12-13

"Apilianga Mei te Ture no te Maki Repera"

maira. ⁶ Kua karanga aturā Mose kia Aarona, e kia Eleazara, e kia Itamara, i nga tamariki ana ra, auraka e kiritia to kotou pare, auraka oki e aea i to kotou kakau; ka mate aea kotou, e ka rokoia katoia aea te au tangata ravarai nei e te riri: na to kotou ai taeake ra, na te ngutuare katoa o Israela, e aue i teianei ai i ka, ta lehova i tutungi nei. ⁷ Auraka ra kotou e aere ki vao i te ngutupa o te Are uipaanga, ka mate aea kotou: tei runga oki ia kotou te manongi akatainu a lehova ra. Kua akapera oki ratou i ta Mose i tuatua maira. ⁸ Kua tuatua mairā lehova kia Aarona, na ko maira, ⁹ Auraka ei wina e te kava kona e inumia e koe, e taau tamariki katoa, kia aere kotou ki roto i te Are uipaanga ra, ka mate aea kotou: ei akono-anga mou īa e ope ua ake to kotou au uki ra; ¹⁰ Kia taka ia kotou te mea tapu e te mea tapu kore, e te mea viivii e te mea viivii kore; ¹¹ E kia apii kotou i te tamariki a Israela i te au akonoanga ravarai ta lehova i tuatua mai kia ratou ia Mose ra. ¹² Kua karanga aturā Mose kia Aarona, e kia Eleazara, e kia Itamara, ki nga tamariki toe nana ra, ka rave i te atinga kai i tei toe i te au atinga ai a lehova ra, ka kai ei ma te akaopue kore i te pae atarau ra; e mea tapu roa oki īa te reira: ¹³ Ei roto i tetai ngai tapu kotou kai ei, no te mea ko taau īa tuanga i akonoia, e te tuanga na taau tamariki i akonoia, no te au atinga ai a lehova ra: kua akaueia mai oki au nei. ¹⁴ E te uma i ruruia ra, e te ūā mua i apaiia ki runga ra, ka kai kotou i te reira i tetai ngai viivii kore; ko koe, e taau au tamariki tamaroa, e te au tamaine katoa naau; ko taau īa tuanga i akonoia, e te tuanga i akonoia na taau au tamariki, i akatakia no roto i te au atinga au a te tamariki a Israela. ¹⁵ Ko te ūā mua i apaiia ki runga ra, e te uma i ruruia ra, e te au atinga ai, te tongaua ra, ta ratou e apai mai e ruru ei atinga ruru ki mua i te aroaro o lehova; naau īa, e na taau tamariki katoa, ei mea akono tamouia īa; i ta lehova i akaue maira.

(Levitiku 13:4, 5) Kareka tei te kiri tangata anake taua titoutou teatea ra, kare i oonu ki roto kia akara ra, e kare oki e teatea te ururu; ka momani te taunga i taua tangata maki ra i reira, e kia po itu ake. ⁵ E kia tae ki te po itu ra e akara rai te taunga iaia ra; e i na, tei te vairanga rai taua maki ra i tona akara anga, kare rai i raa te maki na runga i te kiri, ei reira te taunga ka momani ei, e kia po itu rai.

wp18.1 7

Mea Taito me e Mea Puapinga?

• Akatakake i te aronga maki.

Akakite te Ture a Mose e kia akatakakeia te aronga maki repera mei te katoatoa. I muri mai i te mataiti 500 T.N. ki te 1500 T.N., i mārama ai te au taote e e ravenga meitaki teia no te rapakau i te maki.—Levitiku pene 13 e te 14.

(Levitiku 13:45, 46) E te tangata i mate i te lepera ra, ka kapiki ua aia, kua viivii, kua viivii, ma te kakau ngaae, e te pare kore, e ma te tapokiia te ngutu i runga. ⁴⁶ E taua mate anga katoa nona i te maki ra, e tuatuaia aia e, kua viivii; koia anake ra i tona noo anga: ei vao mai i te puakapa aia noo ei.

wp16.4 9 ¶1

Kua Kite Ainei Koe?

I te tuatau Pipiria, kua matakutikai te ngati luda i te maki lepera tei mataua i tera tuatau. Ka takino teia maki kino i te kopapa e penei ka kino takiri e ka viivii te kopapa e te au mero. Kare e rapakau anga no te reira. Mari ra, kua anoanoia te aronga lepera kia vai takake mei te tangata e kia akamatakite ia ratou i to ratou maki.—Levitiku 13:45, 46.

(Levitiku 13:52) Ka ta'u aia i taua kakau ra, tei te ao tiroa taua maki ra, e tei te ao tipoto,

tei te uru-mamoe e te orongā; e tei te au mea katoa i angaia ki te kiri ra: e lepera kakai īa; ka ta'uaia īa ki te ai.

(Levitiku 13:57) E te vai ua mairai taua maki ra kia akara, ki runga i taua kakau ra, tei te ao tiroa e tei te ao tipoto, e tei te au mea katoa i angaia ki te kiri; e lepera kakai īa: ko tei makiia i te reira ra, ka ta'uaia īa apinga ki te ai.

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.

Kimi i te Mārama o te Tuatua Mou

(Levitiku 12:2) E karanga atu koe ki te tamariki a Israela, e na ko atu, kia to te vaine, e kua anau te tamaiti ra, e viivii aia i reira e kia po itu; mei te au rā katoa kia akatakaia aia i tonā maki ra, ko tonā īa viivii anga.

(Levitiku 12:5) E tamaine ra tana e anau ra, kia rua īa ona ebedoma i te viivii anga, mei

tei tonā akatakaanga ra; e e noo ua aia, e kia ono ngauru ma ono i te po, i te tamā anga iaia uaorai.

w04 5/15 23 ¶2

Au Manako Maata Mei te Puka o Levitiku

12:2, 5—Eaa ra te anauanga i te tamaiti i akariro ei i te vaine kia “viivii”? Kua angaia te au mero no te anauanga tamariki ei akatupu mai i te oraanga tangata apa kore ua. Tera ra, no te mea kua tu te tangata i te ara, tei tupu mai ko te tu tau kore e te ki i te ara ei tuanga no te uanga tangata. Ko te tuatau poto ua o te tu ‘viivii’ no runga i te anauanga tamariki, e pera katoa te maki vaine e te opi tae ua, te aka-maaraara maira i te tu ara tei akatuangaia mai. (Levitiku 15:16-24; Salamo 51:5; Roma 5:12) Te au ture tamaanga tei umuumuia ra te tauturu ra i to Israela kia ariki i tei anoanoia no tetai atinga oko ei tapoki anga i to te au tangata tu ara e te akaoki mai anga i te tu apa kore ua no te tangata nei. No reira kua riro mai te Ture ko to ratou ‘arataki ki te Mesia.’—Galatia 3:24.

(Levitiku 12:3) E kia tae ki te po varu ra e peritomeia'i te kiri i mua o taua tamaiti ra.

wp18.1 7

Mea Taito me e Mea Puapinga?

• Tuatau no te peritome.

Akakite te Ture a te Atua e kia peritomeia tetai pepe tamaroa i te varu o te rā. (Levitiku 12:3) No te au pepe ou, kua kitea mai e me tae ki te varu o te rā kua angaanga meitaki to ratou ara toto. I te tuatau mua, i mua ake ka kiteaia ai te au vairakau e mea meitaki kia tiaki no tetai epetoma i mua ake ka peritomeia ai tetai pepe ou.

Tatau Pipiria

(Levitiku 13:9-28) E kia mate tetai tangata i te lepera, e aratakiia aia ki te taunga ra; ¹⁰ E na te taunga e akara iaia; e i na, te teatea ra taua uaua ra ki runga i te kiri, e te teatea katoa ra te uruuru, e e kiko ou tei roto i taua uaua ra; ¹¹ E lepera takere īa ki runga i

te kiri tangata, ka tuatua te taunga ra kiaia e, e tangata viivii; auraka aia e momani iaia, kua viivii oki aia. ¹² Kia raa pu ra taua lepera ra na runga i te kiri ra, e kua pini roa te kiri o taua tangata maki ra i te lepera, mei te upoko mai, e tae ua atu ki raro i te vaevae, i ta te taunga akara anga; ¹³ E kua akara iora te taunga iaia, e i na, kua pini katoatoa tona kopapa i taua lepera ra, ka tuatua aia ki taua tangata maki ra e, kua mā; kua mā oki aia, koia i pini i te teatea. ¹⁴ Kia kitea ra te kiko ou i roto iaia ra, o viivii īa aia. ¹⁵ E na te taunga e akara i taua kiko ou ra, ka tuatua'i kiaia e, kua viivii; e viivii oki taua kiko ou ra; e lepera īa te reira. ¹⁶ E kia tu ke taua kiko ou ra, e riro atura ei mea teatea, e aere aia ki te taunga ra; ¹⁷ E na te taunga e akara iaia: e i na, kua riro taua maki ra ei mea teatea; ei reira te taunga e tuatua'i ki taua tangata maki ra e, kua mā; kua mā oki aia. ¹⁸ E ee to tetai tangata ki runga i tona kiri, e kua ora, ¹⁹ Kia tupu ra tetai uaua teatea e te titoutou teatea muramura i taua ngai i eeia ra, e akara īa te taunga i te reira; ²⁰ E kia akaraia te reira e te taunga ra, e i na, te tu oonu ra kia akara, kare i te kiri anake ra, e kua teatea te uruuru; e tuatua te taunga kiaia e, kua viivii; e maki lepera īa, kua tupu i roto i te ee ra. ²¹ Kia akara ra taua taunga ra, e i na, kare roa e uruuru teatea ki rungao, e kare i oonu, tei te kiri ra, e akerekere ra; e momani te taunga iaia i reira, e kia po itu ake: ²² Kia raa pu ra ki runga i te kiri, ka tuatua te taunga i reīra e, kua viivii; e maki īa. ²³ Tei te vairanga rai taua titoutou ra, kare i raa, ko taua vera ee anake ra īa; ka tuatua te taunga kiaia e, kua mā. ²⁴ E kia pakapaka te kiri o tetai tangata ki te ai, e e titoutou teatea muramura, e te teatea, tei roto i te kiko ora i pakapaka ra; ²⁵ Na te taunga e akara i te reira: e i na, kua teatea te uruuru i taua titoutou ra, e te oonu ra kia akara, kare i tei te kiri anake; e lepera īa, kua tupu i roto i taua pakapaka ra: ka tuatua te taunga kiaia e, kua viivii; e maki

lepera īa. ²⁶ Kia akara ra te taunga i te reira, e i na, kare roa e uruuru teatea i taua titoutou ra, e kare oki i oonu, tei te kiri rai, e akerekere ra; ka momani te taunga iaia i reira, e kia po itu ake: ²⁷ E akara te taunga iaia ra kia tae ki te po itu: kua raa pu ki runga i te kiri, ei reira te taunga e tuatua'i kiaia e, kua viivii: e maki lepera īa. ²⁸ Tei te vairanga rai taua titoutou ra, kare i raa ki runga i te kiri, e te akerekere ra; e paka īa no taua pakapaka ra, e tuatua te taunga kiaia e, kua mā: e vera īa no taua pakapaka ra.

TITEMA 21-27

AU MEA UMERE I ROTO I TE PIPIRIA | LEVITIKU 14-15

“Te Umuumuia ra te tu Mā i Roto i te Akamorianga Mou”

(Levitiku 15:13-15) E kia mā te maki opī o taua tangata maki opī ra; e tatau aia i nga rā e itu no te tamā anga iaia, ka orei'i i ona kakau, ka paī aia ki te vai mapia, ka mā atu ei. ¹⁴ E kia tae ki te po varu ra ka rave aia i e rua kukupa, e kare ra, e puke punua rupe e rua, ka aere mai ei ki mua i te aroaro o lehova i te ngutupa o te Are uipaanga, ka tuku atu ei ki te taunga ra; ¹⁵ E na te taunga e apai, ei tarangaara tetai, ei atinga karakaratio tetai; ko te taunga te ka apai i te tapokiangaara ki mua i te aroaro o lehova nana, i te maki opī nona ra.

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.

(Levitiku 15:28-30) Kia mā ra aia i tona maki ra, ka tatau aia i nga rā e itu nona, e i muri ake ka mā ī aia. ²⁹ E kia tae ki te po varu ra, ka rave ei aia i e rua kukupa, e kare ra, e puke punua rupe e rua, ka apai ei ki te taunga ra, ki te ngutupa Are uipaanga ra. ³⁰ E na te taunga e apai i tetai ei tarangaara, e tetai ei atinga karakaratio; na te taunga e apai i tana tapo-kiangaara ki mua i te aroaro o lehova, i taua maki ra i viivii ei aia.

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 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.

(Levitiku 15:31) E akapera korua i te tamariki a Israela, kia akataka ke ratou i to ratou mea viivii; kia kore ratou e mate i to ratou viivii, kia akaviivii ratou i toku puakapa i rotopu ia ratou ra.

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.

Kimi i te Mārama o te Tuatua Mou

(Levitiku 14:14) Ka rave oki te taunga i tetai manga toto no taua tutakingaara ra, e na te taunga oki e tuku ki runga i te tapa o te taringa katau o te tangata e tamāia ra, e ki runga katoa i te maikao maata o tona rima katau, e ki runga katoa i te matikao nui o tona vaevae katau ra.

(Levitiku 14:17) E te toenga o taua manga manongi i te rima ra, ka tuku te taunga i to te reira ki runga i te tapa o te taringa katau, e ki runga i te maikao maata o te rima katau, e ki runga i te matikao maata o te vaevae katau, o taua tangata e tamāia ra, ei runga i te totu o te tutakingaara ra.

(Levitiku 14:25) Ei reira te punua mamoe tutakingaara ka taia’i, e rave oki te taunga i tetai manga toto no taua tutakingaara ra, ka

tuku ei ki runga i te tapa o te taringa katau o te ka tamāia ra, e ki runga i te maikao maata o tona rima katau, e ki runga i te matikao maata o tona vaevae katau ra.

(Levitiku 14:28) E tuku oki te taunga i tetai manga i te manongi i roto i tona rima ki runga i te tapa o te taringa katau o taua tangata e tamāia ra, e ki runga i te maikao maata o tona rima katau, e ki runga i te matikao maata o tona vaevae katau ra, i te ngai i tukua'i te toto tutakingaara ra.

it-1 665 ¶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.

(Levitiku 14:43-45) E kia oki akaou mai te maki, e kia tupu i taua are ra, kua oti oki te toka i te apai keia, e kua oti i te varuia te are, e kua oti i te amoia; ⁴⁴ Ka aere mairai taua taunga ra e akara, e i na, kua raa te maki i taua are ra, e lepera kakai īa tei taua are ra:

kua viivii. ⁴⁵ E ka vava'iia taua are ra ki raro, te au toka ra, e te rakau ra, e te ngaika katoa no taua are ra; ka apaiia īa ki vao mai i te oire, ki tetai ngai viivii ra.

g 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.

Tatau Pipiria

(Levitiku 14:1-18) Kua tuatua mairā lehova kia Mose, na ko maira, ² Teia te ture no te lepera i te rā tamā anga iaia ra: ka aratakiia mai aia ki te taunga ra: ³ Ka aere oki te taunga ki vao mai i te puakapa; e kua akara te taunga iaia, e i na, kua ora te maki lepera i taua tangata lepera ra; ⁴ Ei reira te taunga e akaue ei iaia, e tiki, ei tamā anga, i nga manu ora viivii kore kia rua ake, e te rakau ra e arezi, e te uru muramura, e te isopa: ⁵ Ka akaue ei te taunga e, kia tamate ravaia tetai i aua nga manu ra ki roto i tetai āriki karakaraea ki rungao i te vai mapia: ⁶ Ka rave aia i te manu i ora ra, e te rakau ra e arezi, e te uru muramura, e te isopa, ka taruku ei ma te manu ora katoa ki roto i te toto o te manu i taia i rungao i te vai mapia ra; ⁷ Ka pīpī ei aia ki rungao i taua tangata e tamāia i te lepera ra, e kia itu pīpī anga; ka tuatua'i kiaia e, kua mā; ka tuku ei

aia i te manu ora ra kia rere ua ra ki runga i te enua. ⁸ E ka orei oki taua tangata e tamāia ra i ona kakau, ka varu ei i tona rauru e kia pou takiri roa, e paī ei aia ki te vai, kia mā aia; e muri akera ka aere mai aia ki roto i te puakapa, ei te atea ke ra aia noo ei, auraka i roto i tona uaorai are, e kia po itu ake. ⁹ Kia tae ra ki te po itu ra, e varu takiri aia i tona rauru i tona mimiti, e te kumikumi, e te tukemata, e tona uruuru katoatoa tana e varu; e ka orei oki aia i ona kakau ki te vai, e paī oki aia uaorai ki te vai, e ka mā ī aia. ¹⁰ E kia tae ki te po varu ra, ka rave ei aia i nga punua mamoe e rua ra, e puke toa kino kore, e tetai punua mamoe, e ua mataiti okotai rai e te kino kore, e te faraoa pueu e toru ake omera ei atinga kai, i irokia ki te inu, e te manongi okotai loga. ¹¹ E na te taunga, na te tamā iaia ra, e akakite i taua tangata e tamāia ra, e taua au mea ravarai, ki mua i te aroaro o lehova, i te ngutupa o te Are uipaanga ra: ¹² E rave oki te taunga i tetai punua mamoe toa, ka apai ei ei tutakingaara, e te loga manongi, ka ruru ei ei atinga-ruru ki mua i te aroaro o lehova: ¹³ Ei te ngai i taia'i te tarangaara e te atinga karakaratio, ki roto i te ngai tapu ra, e taia'i te punua mamoe; na te taunga oki te tutakingaara, mei te tarangaara katoa ra: e mea tapu roa īa: ¹⁴ Ka rave oki te taunga i tetai manga toto no taua tutakingaara ra, e na te taunga oki e tuku ki runga i te tapa o te taringa katau o te tangata e tamāia ra, e ki runga katoa i te maikao maata o tona rima katau, e ki runga katoa i te matikao nui o tona vaevae katau ra: ¹⁵ Ka rave oki te taunga i taua loga manongi ra, ka riringi ei i tetai ngai ki roto i te kapu-rima kaui nona ra; ¹⁶ Ka tutou oki te taunga i tona maikao katau i te manongi e vai i roto i tona kapu-rima kaui ra, ka pīpī ei i taua manongi ra i tona maikao-rima, e kia itu pīpī anga, ki mua i te aroaro o lehova: ¹⁷ E te toenga o taua manga manongi i te rima ra, ka tuku te taunga i to te reira ki

runga i te tapa o te taringa katau, e ki runga i te maikao maata o te rima katau, e ki runga i te matikao maata o te vaevae katau, o taua tangata e tamāia ra, ei runga i te toto o te tutakingaara ra: ¹⁸ E te toenga o te manongi i te rima o te taunga ra, ka riringi aia ki runga i te mimiti o taua tangata e tamāia ra: e aka-pera te taunga i te apai i te tapokiangaara nana ki mua i te aroaro o lehova.

TITEMA 28-TIANUARE 3

AU MEA UMERE I ROTO I TE PIPIRIA | LEVITIKU 16-17

“Rā Tapokiangaara e Koe”

(Levitiku 16:12) Ei reira aia e akaki ei i tetai āriki ai ki te ngarau ka, no runga i te atarau i mua i te aroaro o lehova, e akaki oki ona puke rima ki te atinga kakara i akaungaungātitiia ra, ka apai ei ki roto mai i te paruru ra.

w19.11 21 ¶4

Au Apiaanga Mei te Puka o Levitiku

4 E tatau ia Levitiku 16:12, 13. Akamanako ana i tei tupu i te Ra Tapokiangaara: Ka tomo te taunga maata ki roto i te puakapa. Ko te taime mua teia o te toru taime, tona tomo anga ki roto i te Ngai Tapu Rava i te reira rā. Okotai rima, te atinga kakara i akaungaungatitiia ra, e tetai rima, te āriki ngarau ka. Ka tapū aia ki mua i te arai o te Ngai Tapu. Ma te tu ngateitei, ka tomo aia ki roto i te Ngai Tapu Rava e ka tu ki mua i te aruna. E akatutuanga, tei mua aia i te aroaro o te Atua ko lehova! Ka riringi marie te taunga i te atinga kakara tapu ki runga i te ngarau ka, e ka kakara mai te reira ngai. E oti ka tomo akaou aia ki te Ngai Tapu Rava ma te toto tarangaara. Ka tutungi aia i te atinga kakara *i mua ake* ka oronga ai aia i te toto tarangaara.

(Levitiku 16:13) E tuku oki aia i taua atinga kakara ra ki runga i te ai ki mua i te aroaro o lehova ra, kia ngaro te tapoki, i runga i te

aruna kite ra, ki te auai o te atinga kakara, kia kore aia e mate.

w19.11 21 ¶5

Au Apiaanga Mei te Puka o Levitiku

⁵ Eaa ta tatou i kite mai no te atinga kakara i te Ra Tapokiangaara? Akakite maira te Pipiria e mei te atinga kakara rai te pure ārikiia a te aronga akamori tiratiratu ia lehova. (Sala. 141:2; Apo. 5:8) Akamaara kua apai mai te taunga maata i te atinga kakara ki mua i to lehova aroaro na roto i te tu akangateitei. Pera katoa tatou me pure kia lehova ka rave i teia ma te tu ngateitei. Akangateitei tikai tatou iaia. Āriki meitaki tatou e kua oronga mai Tei Anga i te ao katoa e pini ua ake i te tikaanga, kia akavaitata kiaia mei tetai tamaiti e tona metua tane. (Iako. 4:8) Āriki aia ia tatou ei oa nona! (Sala. 25:14) Āriki ngakau tae tatou i teia akameitakianga e kare tatou e inangaro i te akamareka kore iaia.

(Levitiku 16:14, 15) E rave oki aia i tetai manga i te toto o taua puakatoro ra, ka pīpī ei i te tapoki ki tona maikao-rima, i te pae i te itinga o te rā ra; e pīpī oki i te toto ki tona maikao-rima ki mua atu i te tapoki, e kia itu īa pīpī anga. ¹⁵ Ei reira te puakanio tarangaara, na te au tangata ra e taia'i, ka apai oki aia i te toto ki roto mai i te paruru ra, ka rave ei i to reira toto, mei tana i rave i te toto o te puakatoro ra, e pīpī ki runga i te tapoki aruna, e ki mua atu i taua tapoki ra.

w19.11 21 ¶6

Au Apiaanga Mei te Puka o Levitiku

⁶ Akamaara e kua tutungi te taunga maata i te atinga kakara *i mua ake* ka oronga ai aia i te au atinga. Na teia mataara, kua akapapu aia e kua mareka te Atua i tana atinga. Eaa te apiaanga no tatou? Iaia i te enua nei, kua rave a lesu i tetai angaanga puapinga—maata atu i te oraanga o te tangata ravarai—mua ake ka akaatinga ai aia i tona oraanga. Eaa te reira? Na te nooanga i te oraanga tuatua tika e te tiratiratu, kua akapapa a lesu i te ravenga no lehova kia āriki mai i tana

atinga. I reira, a lesu i akapapu ei i ta lehova ravenga kia noo i te oraanga meitaki e te tuatua tika. Akapapu a lesu kua tika rai—kua tau rai—te tutaraanga ngateitei a tona Metua.

Kimi i te Mārama o te Tuatua Mou

(Levitiku 16:10) Kareka te puakanio, tei iaia te kalero no te puakanio akaora, ka apai ora uaia ki mua i te aroaro o lehova ei tapokiangaara, ka tuku ua atu ei kia aere ua na ki te medebara, ei puakanio akaora.

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.

(Levitiku 17:10, 11) E to te ngutuare o Iseraela, e to te au tangata ke e tuitarere ua i roto ia ratou, kia kai i te toto ra; ka anaana tikai toku mata i te reira tangata, i tei kai i te toto ra, e tipu ke atu au iaia i tona iti-tangata ra. ¹¹ Tei te toto oki te ora e ora'i te au mea katoa ra; i akono ei au i te reira e ko ta kotou īa e apai ki runga i te atarau, ei tapokiangaara na kotou uaorai: Ko te toto oki tei riro ei tapokiangaara na te tangata.

w14 11/15 10 ¶10

Te Tumu ka Anoanoia Tatou Kia Tapu

¹⁰ E tatau ia Levitiku 17:10. Kua akaue a lehova i te ngati Iseraela kia kore e "kai i te toto." Akaue katoaia te au Kerititiano kia kore e kai i te toto. (Anga. 15:28, 29) Kare i te mea mataora kia

tatou i te rave i tetai ua atu angaanga kia kopae te Atua ia tatou e kia akaatea ia tatou mei roto i te putuputuanga. E inangaro to tatou ia lehova e ka inangaro tatou i te akarongo kiaia. No reira me o tatou ki roto i te tumatetenga, kare tatou e tuku ua atu ki te aronga kare i kite ia lehova e kare e akarongo ana kiaia, noatu ka māro mai ratou ia tatou kia akarongo kore ki te Atua. Kua kite tatou e ka aviri tetai pae ia tatou no te patoi i te toto, inara ka iki tatou i te akarongo ki te Atua. (Iuda 17, 18) Eaa te ka tauturu ia tatou kia patoi i te kai i te toto me kore i te āriki i te pamu toto?—Deu. 12:23.

Tatau Pipiria

(Levitiku 16:1-17) Kua tuatua mairā lehova kia Mose, i muri ake i te matenga o nga tamariki toko rua a Aarona, ka apai ei raua i te ai ke ki mua i te aroaro o lehova, e mate iora; ² I tuatua mairā lehova kia Mose, e karanga atu koe ki toou tuakana kia Aarona, auraka aia e aere ua ki roto i te ngai-tapu, ki roto i te ngai paruruia ki mua atu i te tapoki i runga i te aruna ra; kia kore aia e mate: ei roto oki i te tumu-rangi i rungao i te tapoki e kitea'i au. ³ E akaperā Aarona kia tomo ki roto i te ngai-tapu ra; e rave aia i tetai puakatoro ou ei tarangaara, e tetai mamoe toa ei atinga karakaratio. ⁴ E aao oki aia i te piriaro tapu orongāra, e aao oki aia i te piripou orongā, e kia tautua oki aia ki te tautua orongā, e kia pare oki ki te pare orongā; e kakau tapu anake te reira; e paī oki aia ki te vai, ka aao ei i te reira. ⁵ E rave oki i e rua puakanio na te uipaanga tamariki a Israela katoa ei tarangaara, e tetai mamoe toa ei atinga karakaratio. ⁶ E na Aarona e apai i te puakatoro tarangaara, nana uaorai ra, ei tapokiangaara nana, e na tona katoa ra ngutuare. ⁷ E ka rave oki aia i nga puakanio, ka apai ei ki mua i te aroaro o lehova, ki te ngutupa Are uipaanga ra. ⁸ E tuku oki a Aarona i te kelero i aua nga puakanio

ra; tetai kelero na lehova, e tetai kelero no te puakanio akaora. ⁹ E te puakanio tei iaia te kelero na lehova ra, ka rave mai a Aarona i te reira e apai ei tarangaara. ¹⁰ Kareka te puakanio, tei iaia te kalero no te puakanio akaora, ka apai ora uaia ki mua i te aroaro o lehova ei tapokiangaara, ka tuku ua atu ei kia aere ua na ki te medebara, ei puakanio akaora. ¹¹ E reirā Aarona e taki mai ei i te puakatoro no te tarangaara nana uaorai, ka apai ei i te tapokiangaara nana uaorai, e tona ngutuare; e kia oti taua puakatoro tarangaara nana uaorai i te taia, ¹² Ei reira aia e akaki ei i tetai āriki ai ki te ngarau ka, no runga i te atarau i mua i te aroaro o lehova, e akaki oki ona puke rima ki te atinga kakara i akaungaungātitia ra, ka apai ei ki roto mai i te paruru ra: ¹³ E tuku oki aia i taua atinga kakara ra ki runga i te ai ki mua i te aroaro o lehova ra, kia ngaro te tapoki, i runga i te aruna kite ra, ki te auai o te atinga kakara, kia kore aia e mate: ¹⁴ E rave oki aia i tetai manga i te toto o taua puakatoro ra, ka pīpī ei i te tapoki ki tona maikao-rima, i te pae i te itinga o te rā ra; e pīpī oki i te toto ki tona maikao-rima ki mua atu i te tapoki, e kia itu īā pīpī anga. ¹⁵ Ei reira te puakanio tarangaara, na te au tangata ra e taia'i, ka apai oki aia i te toto ki roto mai i te paruru ra, ka rave ei i to reira toto, mei tana i rave i te toto o te puakatoro ra, e pīpī ki runga i te tapoki aruna, e ki mua atu i taua tapoki ra. ¹⁶ Nana e apai i te tapokiangaara no te ngai-tapu ra, no te viivii o te tamariki a Israela, e to ratou kino i ta ratou ara ravarai; e pera katoa oki aia i te Are uipaanga, e vai ia ratou, i rotopu i to ratou viivii. ¹⁷ Auraka roa ei tangata to roto i te Are uipaanga, kia aere aia e apai i te tapokiangaara ki roto i te ngai-tapu ra, e tae mairai aia ki vao, kia oti te tapokiangaara i te apaiia e ia nana uaorai, e na tona ra ngutuare, e na te uipaanga Israela katoa ra.