

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

4-10 GA JANAIRU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN FIRISTOCI 18-19

“Ku Kasance da Tsabta a ‘Dabi’arku”

w19.06 28 sakin layi na 1

Yadda Za Mu Kāre Kanmu Daga ‘Daya Cikin Dabarun Shaidan

Jehobah ya bayyana abubuwan da ba su dace ba da al’umman ke yi, kuma ya gaya wa Isra’ilawa cewa: ‘Ba za ku yi rayuwa irin ta mutanen Kan’ana inda zan kai ku ba. . . . Kasar ta kazantu, ina kuwa hukunta ta saboda laifofinta.’ Ga Jehobah, Kan’anawa sun kazantar da kasar domin abubuwan da suke yi.—L. Fir. 18:3, 25.

w17.02 20 sakin layi na 13

Jehobah Yana Ja-gorar Mutanensa

¹³ Shugabannin wasu al’ummai suna amfani da hikimar ‘dan Adam ne sa’ad da suke sarauta. Alal misali, shugabannin mutanen Kan’ana da mutanensu sun yi munanan abubuwa kamar su jima’i tsakanin dangi da luwadi da kuma jima’i da dabbobi da yin hadaya da yara da kuma bautar gumaka. (Lev. 18:6, 21-25) Kari ga haka, shugabannin mutanen Babila da Masar ba su kafa irin dokokin kasancewa da tsabta da mutanen Allah suke da shi ba. (Lit. Lis. 19:13) Ban da haka, mutanen Allah na dā sun ga yadda shugabanninsu masu aminci suka karfafa su su tsarkake bautarsu, su kasance da tsabta kuma su guji lalata. A bayyane yake cewa Jehobah ne yake ma waɗannan shugabannin ja-gora.

w14 9/1 7 sakin layi na 2

Abin da Allah Zai Yi Game da Munanan Abubuwa

Me zai faru da waɗanda suka ki gyara rayuwarsu kuma suka ci gaba da yin munanan abubuwa? Ka yi tunani a kan wannan alkawarin: “Masu-adalci za su zauna cikin kasan, kamilai kuma za su wanzu a cikinta. Amma za a datse miyagu daga cikin kasan, za a tumbuke masu-cin amana kuma.” (Misalai 2:21, 22) Miyagu ba za su sake yin tasiri a kan mutane ba. A wannan yanayin, ‘yan Adam masu biyayya za su ‘yantu a hankali daga zunubin da suka gāda.—Romawa 6:17, 18; 8:21.

Abubuwa Masu Daraja Daga Kalmar Allah

w06 7/1 10 sakin layi na 11

“Ina Kaunar Shari’arka Ba Misali!”

¹¹ Fanni na biyu na Dokar Musa da ya nuna cewa Allah ya damu da lafiyar mutanensa shi ne damar yin kala. Jehobah ya ba da umurni cewa sa’ad da manomi Ba’isra’ile ya girbe kayan gonarsa, ya bar mabukaci ya tara abin da masu girbi suka rage. Manoma ba za su girbe kan iyakar gonakinsu gabaki ‘daya ba, ba za su tattara ‘ya’yan inabinsu da suka kakabe ba. Idan sun manta da wani dami a gona, ba za su koma su ‘dauka ba. Wannan shiri ne mai kyau domin matalauta, baki, marayu, da kuma gwauraye. Hakika, yin kala na buƙatar su yi aiki tukuru amma ta yin hakan ba za su yi roko ba.—Leviticus 19:9, 10; Kubawar Shari’a 24:19-22; Zabura 37:25.

11-17 GA JANAIURU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN FIRISTOCI 20-21

“Jehobah Ya KeBe Jama’arsa”

w04 11/1 11 sakin layi na 12

Akwai Dalilin da Zai Sa Ka Yi Begen Al-janna?

¹² Duk da haka, akwai wani abu da ya kamata mu tuna. Allah ya gaya wa 'yan Isra'ila: “Ku kiyaye dukan umarnan da na umarce ku da su yau domin ku sami karfin da za ku haye, ku shiga, ku ci kasar.” (Maimaitawar Shari’a 11:8) A Lit-tafin Firistoci 20:22, 24, an sake ambatar wannan kasar: “Ku kiyaye dokokina duka, da ka'idodina duka, ku kuma aikata su domin kada kasar da nake kai ku ta amayar da ku. Amma ni na fada muku, za ku gāji kasarsu, zan kuwa ba ku ita, ku mal-lake ta, kasar da take da yalwar abinci.” Hakika, mallakar Kasar Alkawari ya dangana ne a kan dangantaka mai kyau da Jehobah Allah. Domin Isra'ilawa sun fi su yi wa Allah biyayya shi ya sa ya kyale Babiloniyawa suka kwace kuma cire su daga kasarsu.

it-1-E 1199

Inheritance

Any property passing at the owner's death to the heir or to those entitled to succeed; anything received from progenitors or predecessors as if by succession. The principal Hebrew verb used is *na·chal'* (noun, *na·chalah'*). It involves getting or giving an inheritance or hereditary possession, usually as a result of succession. (Nu 26:55; Eze 46:18) The verb

ya-rash' is used at times in the sense “succeed as heir,” but more often, “take possession” apart from succession. (Ge 15:3; Le 20:24) It also has the meaning “dispossess; drive away,” involving military action. (De 2:12; 31:3) The Greek words having to do with inheritance are related to *kle'ros*, which originally meant “lot” but came to mean “share” and finally “inheritance.”—Mt 27:35; Ac 1:17; 26:18.

it-1-E 317 ¶2

Birds

Following the global Flood, Noah offered up “clean flying creatures” along with animals as a sacrifice. (Ge 8:18-20) Birds were thereafter made allowable by God for inclusion in man's diet, as long as the blood was not eaten. (Ge 9:1-4; compare Le 7:26; 17:13.) The ‘cleanness’ of certain birds at that time therefore evidently relates to some divine indication of acceptableness for sacrifice; the Biblical record shows that, as regards their being used as food, none of the birds were designated as “unclean” until the introduction of the Mosaic Law. (Le 11:13-19, 46, 47; 20:25; De 14:11-20) The factors determining which birds were designated ceremonially “unclean” are not expressly stated in the Bible. Thus, while most of those so designated were birds of prey or scavengers, not all of them were. (See HOOPOE.) This prohibition was lifted following the establishment of the new covenant, as God made evident to Peter by a vision.—Ac 10:9-15.

Abubuwa Masu Daraja Daga Kalmar Allah

***it-1-E 563* Cuttings**

God's Law specifically forbade the making of cuttings upon the flesh for the dead. (Le 19:28; 21:5; De 14:1) The reason for this was that Israel was a holy people to Jehovah, a special property. (De 14:2) As such, Israel was to remain free from all idolatrous practices. Then, too, such extreme displays of mourning accompanied by self-inflicted lacerations upon the flesh were most inappropriate for a people who were fully aware of the actual condition of the dead as well as the resurrection hope. (Da 12:13; Heb 11:19) Also, the prohibition against self-mutilation would have impressed upon the Israelites proper respect for God's creation, the human body.

18-24 GA JANAIRU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN FIRISTOCI 22-23

“Me Za Mu Iya Koya Daga Bukukuwa da Isra'ilawa Suka Yi a Dā?”

it-1-E 826-827

Festival of Unfermented Cakes

The first day of the Festival of Unfermented Cakes was a solemn assembly, also a sabbath. On the second day, Nisan 16, a sheaf of the firstfruits of the barley harvest, the first crop to ripen in Palestine, was brought to the priest. Prior to this festival no new grain, bread, or roasted grain from the new harvest could

be eaten. The priest offered such firstfruits to Jehovah symbolically by waving a sheaf of the grain to and fro, while a sound ram in its first year was offered as a burnt offering along with a grain offering moistened with oil and a drink offering. (Le 23:6-14) There was no command to burn any of the grain or its flour on the altar, as was practiced later by the priests. Not only was there a public or national firstfruit offering but provision was also made for each family and every individual who had a possession in Israel to offer thanksgiving sacrifices during this festive occasion.—Ex 23:19; De 26:1, 2; see FIRSTFRUITS.

Significance. The eating of unfermented cakes at this time was in harmony with the instructions Moses received from Jehovah, as recorded at Exodus 12:14-20, which includes the strict injunction, at verse 19: “Seven days no sourdough is to be found in your houses.” In Deuteronomy 16:3 the unfermented cakes are called “the bread of affliction,” and they were a yearly reminder to the Jews of their hurried departure from the land of Egypt (when they did not have time to leaven their dough [Ex 12:34]). They thus recalled the state of affliction and bondage from which Israel had been delivered, even as Jehovah himself said, “that you may remember the day of your coming out of the land of Egypt all the days of your life.” The realization of their present freedom as a nation and their acknowledgment of Jehovah as their Deliverer set a fitting background for the first of the three great annual festivals of the Israelites.—De 16:16.

it-2-E 598 ¶2

Pentecost

The firstfruits of the wheat harvest were to be treated differently from the barley firstfruits. Two tenths of an ephah of fine wheat flour (4.4 L; 4 dry qt) along with leaven was to be baked into two loaves. They were to be “out of your dwelling places,” which meant that they were to be loaves like those made for the daily use of the household and not expressly for holy purposes. (Le 23:17) Burnt offerings and a sin offering went along with this, and as a communion offering two male lambs. The priest waved the loaves and the lambs before Jehovah by putting his hands underneath the loaves and the pieces of the lambs and waving them back and forth, signifying that they were presented before Jehovah. After the loaves and the lambs were offered, they became the priest’s for him to eat as a communion offering.—Le 23:18-20.

w14 5/15 28-29 sakin layi na 11

Kana Bin Kungiyar Jehobah Sau da Kafa Kuwa?

¹¹ Kungiyar Jehobah ta karfafa mu mu bi kashedin Bulus cewa: “Bari kuma mu lura da juna domin mu tsokani juna zuwa ga kauna da nagargarun ayyuka; kada mu fasa tattaruwanmu, kamar yadda wadansu sun saba yi, amma mu gargadar da juna; balle fa yanzu, da kuna ganin ranan nan tana gusowa.” (Ibran. 10:24, 25) Isra’ila ta dā ta saba yin taro don bauta wa Jehobah don su karfafa dangantakarsu da shi. Yin Idin Bukkoki ya sa mutane farin ciki sosai a zamanin Nehemiya. (Fit. 23:15, 16; Neh. 8:9-18) Hakazalika, a yau ma muna amfana daga taron ikilisiya da

manyar taro da kuma taron gunduma. Bari mu ci gaba da halartan wadannan taron duka don hakan zai sa mu kusaci Jehobah kuma mu kasance da farin ciki. —Tit. 2:2.

Abubuwa Masu Daraja Daga Kalmar Allah

w19.02 3 sakin layi na 3

Ka Riƙe Amincinka!

³ Ta yaya bayin Allah suke nuna aminci? Suna yin hakan ta wurin kaunar Jehobah da dukan zuciyarsu, kuma hakan yana sa su yi abin da yake faranta masa rai. Ka yi la’akari da yadda ake amfani da kalmar nan a cikin Littafi Mai Tsarki. Kalmar nan aminci tana nufin cikakkiya ko marar aibi ko kuma abin da aka ba da gabaki ɗaya. Alal misali, Isra’ilawa sun miƙa hadayun dabobbi ga Jehobah kuma a Dokar, an ce ya kamata dabbar ta kasance cikakkiya ko lafiyayya. (L. Fir. 22:21, 22) Ba a karɓan dabbar da ta gurgunce ko ta makance ko kuma ba ta da kunne ɗaya. Kuma ba a yin hadaya da dabba mai rashin lafiya. Jehobah yana bukatar dabbar ta zama cikakkiya ko lafiyayya ko kuma marar aibi. (Mal. 1:6-9) Hakan ya sa mun fahimci abin da ya sa Jehobah yake son mu miƙa cikakkiyar hadaya. Idan muna so mu sayi wani abu, wataƙila ’ya’yan itatuwa ko littafi ko kuma wani kayan aiki, mukan sayi mai kyau ba mai huji ba ko kuma wanda ya rasa wasu sassa ba. Muna son abu cikakke ko lafiyayye ko kuma marar aibi. Hakazalika, Jehobah yana so mu riƙa kaunar sa da dukan zuciyarmu ko kuma mu riƙe amincinmu a gare shi. Wajibi ne hadayarmu ta zama cikakkiya ko marar aibi.

25-31 GA JANAIRU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN FIRISTOCI 24-25

“Shekara ta Samun ’Yanci da ’Yanci da Za Mu Samu a Nan Gaba”

it-1-E 871

Freedom

The God of Freedom. Jehovah is the God of freedom. He freed the nation of Israel from bondage in Egypt. He told them that as long as they obeyed his commandments they would have freedom from want. (De 15:4, 5) David spoke of “freedom from care” within the dwelling towers of Jerusalem. (Ps 122:6, 7) However, the Law provided that in case a man became poor he could sell himself into slavery so as to provide the necessities for himself and his family. But freedom was granted by the Law to this Hebrew in the seventh year of his servitude. (Ex 21:2) In the Jubilee (occurring every 50th year), liberty was proclaimed in the land to all its inhabitants. Every Hebrew slave was freed, and each man was returned to his land inheritance.—Le 25:10-19.

it-1-E 1200 ¶2

Inheritance

Since land was kept in the possession of the same family from generation to generation, it could not be sold in perpetuity. The sale of land was, in effect, only the leasing of it for the value of crops it would produce, the purchase price being on a graduated scale according to the number of years until the next Jubilee, at which time all land possession would revert to the original owner if it had not been repur-

chased or redeemed prior to the Jubilee. (Le 25:13, 15, 23, 24) This regulation included houses in unwalled cities, which were regarded as part of the open field. As for a house in a walled city, the right of repurchase remained only for one year from the time of sale, at which time it became the property of the buyer. In the case of houses in Levite cities, the right of repurchase continued to time indefinite because the Levites had no inheritance of land.—Le 25:29-34.

it-2-E 122-123

Jubilee

The Jubilee law, when obeyed, preserved the nation from gravitating to the sad state that we observe today in many lands, where there are virtually only two classes, the extremely rich and the extremely poor. The benefits to the individual strengthened the nation, for none would be underprivileged and crushed into unproductiveness by a bad economic situation, but all could contribute their talents and abilities to the national welfare. With Jehovah providing blessings of the yield of the ground and with the education that was provided, Israel, while obedient, would enjoy the perfect government and prosperity that only the true theocracy could provide.—Isa 33:22.

Abubuwa Masu Daraja Daga Kalmar Allah

w09 10/1 22 sakin layi na 4

Sa’ad da Aka Yi Maka Laifi

Idan Ba’isra’ila ya zalunci wani dan’uwan-sa Ba’isra’ila kuma ya bata idonsa, dokar ta amince da hukunci. Amma dai, ba hakin wanda aka zalunci ba ne ya dauki mataki

ko kuma ɗaya cikin danginsa. Dokar tana bukatar ya kai zancen wurin hukuma, alƙalan da aka naɗa, don a daidaita zancen. Sanin cewa za a hukunta wanda ya yi laifi ko aikata laifi ga wani yakan hana ramuwa. Amma akwai waɗansu al'amura game da batun.

1-7 GA FABRAIRU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN FIRISTOCI 26-27

“Yadda Za Ka Sami Albarkar Jehovah”

w08 4/15 4 sakin layi na 8

Guji ‘Ayyukan Banza’

⁸Yaya ne ‘Dukiya’ za ta iya zama kamar alla? Alal misali, ka yi tunanin dutsen da ke fage a ƙasar Isra’ila ta dā. Za a iya amfani da wannan dutse a gina gida ko kuma ganuwa. A wani ɓangare kuma, idan aka yi amfani da shi aka gina ‘al’amudi,’ ko kuma ‘siffa,’ sai ya kasance cikas ga mutanen Jehovah. (Lev. 26:1) Hakazalika, kuɗi suna da amfani. Muna buƙatarsu don mu rayu, kuma muna iya yin amfani da su da kyau a hidimar Jehovah. (M. Wa. 7:12; Luk 16:9) Amma idan muka sa neman kuɗi gaba da hidimarmu ta Kirista, kuɗi za su zama allahnmu. (*Ka karanta 1 Timothawus 6: 9, 10.*) A wannan duniya, da neman kuɗi yake da muhimmanci ga mutane, dole ne mu kasance da ra’ayin da ya dace game da wannan batun.—1 Tim. 6:17-19.

it-1-E 223 ¶3

Awe

Because of the manner in which Jehovah used Moses and dealt with him, Moses exercised great awesomeness (Heb., *moh-ra*”) before the eyes of God’s people. (De 34:10, 12; Ex 19:9) Those with

faith had a wholesome fear of Moses’ authority. They realized that God spoke by means of him. Regarding Jehovah’s sanctuary, too, the Israelites were to be in awe. (Le 19:30; 26:2) This meant that they were to manifest a reverent regard for the sanctuary, carrying out worship in the manner that Jehovah directed and conducting themselves in harmony with all of his commands.

w91-E 3/1 17 ¶10

Let “the Peace of God” Guard Your Heart

¹⁰Jehovah told the nation: “If you continue walking in my statutes and keeping my commandments and you do carry them out, I shall also certainly give your showers of rain at their proper time, and the land will indeed give its yield, and the tree of the field will give its fruit. And I will put peace in the land, and you will indeed lie down, with no one making you tremble; and I will make the injurious wild beast cease out of the land, and a sword will not pass through your land. And I shall indeed walk in the midst of you and prove myself your God, and you, on your part, will prove yourselves my people.” (Leviticus 26:3, 4, 6, 12) Israel could enjoy peace in that they had security from their enemies, material abundance, and a close relationship with Jehovah. But this would depend on their adhering to Jehovah’s Law.—Psalm 119:165.

Abubuwa Masu Daraja Daga Kalmar Allah

it-2-E 617

Pestilence

Brought by Abandonment of God’s Law.

The nation of Israel was warned that re-

fusal to keep God’s covenant with them would result in his ‘sending pestilence into their midst.’ (Le 26:14-16, 23-25; De 28:15, 21, 22) Throughout the Scriptures, health, either in a physical or in a spiritual sense, is associated with God’s blessing (De 7:12, 15; Ps 103:1-3; Pr 3:1, 2, 7, 8; 4:21, 22; Re 21:1-4), whereas disease is associated with sin and imperfection. (Ex 15:26; De 28:58-61; Isa 53:4, 5; Mt 9:2-6, 12; Joh 5:14) So, while it is true that in certain cases Jehovah God directly and instantaneously brought some affliction on persons, such as the leprosy of Miriam, of Uzziah, and of Gehazi (Nu 12:10; 2Ch 26:16-21; 2Ki 5:25-27), it appears that in many cases the diseases and pestilence that came were the natural and inexorable results of the sinful course followed by persons or nations. They simply reaped what they had sown; their fleshly bodies suffered the effects of their wrong ways. (Ga 6:7, 8) Concerning those who turned to obscene sexual immorality, the apostle says that God “gave them up to uncleanness, that their bodies might be dishonored among them . . . receiving in themselves the full recompense, which was due for their error.”—Ro 1:24-27.

8-14 GA FABRAIRU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN KIDAYA 1-2

“Jehobah Yana Tsara Mutanensa”

w94-E 12/1 9 ¶4

The Rightful Place of Jehovah’s Worship in Our Lives

⁴ If you had had a bird’s-eye view of Israel encamped in the wilderness, what would

you have seen? A vast, but orderly, array of tents housing possibly three million or more people, grouped according to three-tribe divisions to the north, south, east, and west. Peering closer, you would also have noticed another grouping nearer the middle of the camp. These four smaller clusters of tents housed the families of the tribe of Levi. At the very center of the camp, in an area cordoned off by a cloth wall, was a unique structure. This was the “tent of meeting,” or tabernacle, which “wise-hearted” Israelites had built according to Jehovah’s plan.—Numbers 1:52, 53; 2:3, 10, 17, 18, 25; Exodus 35:10.

it-1-E 397 ¶4 Camp

The size of this camp of Israel was very great. The above register figures total 603,550 fighting men, in addition to women and children, old folks and handicapped, 22,000 Levites, and “a vast mixed company” of aliens—perhaps all together 3,000,000 or more. (Ex 12:38, 44; Nu 3:21-34, 39) How much area such an encampment would cover is not certain; estimates vary greatly. When the camp was pitched opposite Jericho on the Plains of Moab, it is described as extending “from Beth-jeshimoth to Abel-shittim.”—Nu 33:49.

Abubuwa Masu Daraja Daga Kalmar Allah

it-2-E 764 Registration

An enrollment, usually by name and lineage according to tribe and household.

It involved more than a simple census or count of heads. The national registrations referred to in the Bible served various purposes, such as taxation, assignments of military service, or (for those Levites included) appointments to duties at the sanctuary.

15-21 GA FABRAIRU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN KIDAYA 3-4

“Hidimar da Lawiyawa Suke Yi”

it-2-E 683 ¶3

Priest

Under the Law Covenant. When the Israelites were in slavery in Egypt, Jehovah sanctified to himself every firstborn son of Israel at the time that he destroyed Egypt’s firstborn in the tenth plague. (Ex 12:29; Nu 3:13) These firstborn ones accordingly belonged to Jehovah, to be used exclusively in special service to him. God could have designated all of these firstborn males of Israel as the priests and caretakers of the sanctuary. Instead, it suited his purpose to take male members of the tribe of Levi for this service. For this reason he permitted the nation to substitute the Levite males for the firstborn males of the other 12 tribes (the offspring of Joseph’s sons Ephraim and Manasseh being counted as two tribes). In a census there proved to be 273 more firstborn non-Levite sons from a month old and upward than there were Levite males, so God required a ransom price of five shekels (\$11) for each of the 273, the money being turned over to Aaron and his sons. (Nu 3:11-16, 40-51) Prior

to this transaction Jehovah had already set apart the male members of the family of Aaron of the tribe of Levi as constituting the priesthood of Israel.—Nu 1:1; 3:6-10.

it-2-E 241

Levites

Duties. The Levites were made up of three families, from Levi’s sons Gershon (Gershon), Kohath, and Merari. (Ge 46:11; 1Ch 6:1, 16) Each of these families was assigned a place near the tabernacle in the wilderness. The Kohathite family of Aaron camped in front of the tabernacle to the east. The other Kohathites camped on the south side, the Gershonites on the west, and the Merarites on the north. (Nu 3:23, 29, 35, 38) Setting up, dismantling, and carrying the tabernacle was the work of the Levites. When it was time to move, Aaron and his sons took down the curtain dividing the Holy from the Most Holy and covered the ark of the testimony, the altars, and other sacred furniture and utensils. The Kohathites then carried these things. The Gershonites transported the tent cloths, coverings, screens, courtyard hangings, and tent cords (evidently the cords of the tabernacle itself), and the Merarites took care of the panel frames, pillars, socket pedestals, tent pins and cords (cords of the courtyard surrounding the tabernacle).—Nu 1:50, 51; 3:25, 26, 30, 31, 36, 37; 4:4-33; 7:5-9.

it-2-E 241

Levites

In Moses’ day it was at 30 years of age that a Levite assumed his full duties, such

as bearing the tabernacle and its articles when it was being moved. (Nu 4:46-49) Some duties could be performed from the age of 25, but apparently not the laborious service, such as transporting the tabernacle. (Nu 8:24) In King David's time the age was reduced to 20 years. The reason David gave was that the tabernacle (now to be replaced by the temple) would no longer have to be carried about. Assignments of obligatory service terminated at the age of 50 years. (Nu 8:25, 26; 1Ch 23:24-26; see AGE.) The Levites needed to be well versed in the Law, often being called upon to read it in public and to teach it to the common people.—1Ch 15:27; 2Ch 5:12; 17:7-9; Ne 8:7-9.

Abubuwa Masu Daraja Daga Kalmar Allah

w06 8/1 19 sakin layi na 13
Tsoron Allah Hikima Ne!

¹³ Yadda Jehobah ya taimaki Dauda sa'ad da yake cikin wahala ya karfafa shi kuma hakan ya sa ya ci gaba da dogara ga Allah. (Zabura 31:22-24) Duk da haka, sau uku, Dauda ya daina jin tsoron Allah, wanda hakan ya kai ga mugun sakamako. Na farkon ya kunshi shirin da ya yi na daukan akwatin alkawari na Jehobah zuwa Urushalima a kan keken shanu maimakon a kafadar Lawiyawa, kamar yadda dokar Allah ta ce. Sa'ad da Uzzah, wanda yake korar keken shanun ya mika hannunsa ya gyara akwatin alkawarin, nan take ya mutu domin "karambaninsa." Hakika, Uzzah ya yi zunubi mai tsanani, duk da haka, laifin Dauda ne domin bai bi dokar Allah ba, wanda hakan ya jawo irin wannan mum-

munar sakamako. Tsoron Allah yana nufin yin abubuwa daidai kamar yadda aka shirya.—2 Sama'ila 6:2-9; Litaɓin Lissafi 4:15; 7:9.

22-28 GA FABRAIRU

DARUSSA DAGA KALMAR ALLAH | LIT-TAFIN KIDAYA 5-6

“Ta Yaya Za Mu Yi Koyi da Banaziri?”

it-2-E 477

Nazirite

There were three principal restrictions resting on those taking the Nazirite vow: (1) They were to drink no intoxicating beverage; neither were they to eat any product of the grapevine, whether unripe, ripe, or dried, nor drink any of its juice, whether in the fresh, fermented, or vinegar state. (2) They were not to cut the hair of their heads. (3) They were not to touch a dead body, even that of the closest relative—father, mother, brother, or sister.—Nu 6:1-7.

Special Vows. The person taking this special vow was “to live as a Nazirite [that is, dedicated, separated] to Jehovah” and not for the plaudits of men due to a showy display of fanatical asceticism. Rather, “all the days of his Naziriteship he is holy to Jehovah.”—Nu 6:2, 8; compare Ge 49:26, ftn.

The requirements laid on Nazirites, therefore, had special significance and meaning in the worship of Jehovah. Like the high priest who, because of his holy office, was to touch no dead body, not even that of one of his closest relatives, so too the Nazirite. The high priest

and the underpriests, because of the serious responsibility of their offices, were forbidden to drink wine or intoxicating liquor when performing their sacred duties before Jehovah.—Le 10:8-11; 21:10, 11.

Furthermore, the Nazirite (Heb., *na-zir'*) “should prove holy by letting the locks of the hair of his head grow,” such serving as a crowning sign by which all could quickly recognize his holy Naziriteship. (Nu 6:5) The same Hebrew word *na-zir'* was used in regard to the “unpruned” vines during the sacred Sabbath and Jubilee years. (Le 25:5, 11) Interesting too is the fact that the gold plate on the front of the turban of the high priest, engraved with the words “Holiness belongs to Jehovah,” was called “the holy sign of dedication [Heb., *ne'zer*, from the same root as *na-zir'*].” (Ex 39:30, 31) Likewise, the official headpiece, or diadem, worn by Israel’s anointed kings was also called a *ne'zer*. (2Sa 1:10; 2Ki 11:12; see CROWN; DEDICATION.) In the Christian congregation the apostle says that a woman’s long hair is given to her instead of a headdress. It is a natural reminder to her that she is in a position different from the man; she should be mindful of her submissive position under God’s arrangement. So such requirements—uncut hair (unnatural for the man), total abstinence from wine as well as the need to be clean and undefiled—impressed on the dedicated Nazirite the importance of self-denial and complete submission to the will of Jehovah.—1Co 11:2-16; see HAIR; HEAD COVERING; NATURE.

Abubuwa Masu Daraja Daga Kalmar Allah

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Questions From Readers

Samson, though, was a Nazirite in a different sense. Before Samson’s birth, Jehovah’s angel told his mother: “Look! you will be pregnant, and you will certainly give birth to a son, and no razor should come upon his head, because a Nazirite of God is what the child will become on leaving the belly; and he it is who will take the lead in saving Israel out of the hand of the Philistines.” (Judges 13:5) Samson took no vow of Naziriteship. He was a Nazirite by divine appointment, and his Naziriteship was for life. The restriction against touching a corpse could not apply in his case. If it did and he accidentally touched a dead body, how could he start over a lifelong Naziriteship that began with his birth? Evidently, then, the requirements for lifetime Nazirites differed in some ways from those for voluntary Nazirites.

