

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

## **5-11 GA YULI**

**DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI'A 11-12**

**“Yadda Jehobah Yake So Mu Bauta Masa”**

***it-2-E 1007* sakin layi na 4**  
**Soul**

**Serving With One's Whole Soul.** The “soul” basically means the entire person, as has been shown. Yet certain texts exhort us to seek for, love, and serve God with ‘all our heart *and* all our soul’ (De 4:29; 11:13, 18), while Deuteronomy 6:5 says: “You must love Jehovah your God with all your heart and all your soul and all your vital force.” Jesus said it was necessary to serve with one's whole soul and strength and, additionally, “with your whole mind.” (Mr 12:30; Lu 10:27) The question arises as to why these other things are mentioned with the soul, since it embraces them all. To illustrate the probable meaning: A person might sell himself (his soul) into slavery to another, thereby becoming the possession of his owner and master. Yet he might not serve his master wholeheartedly, with full motivation and desire to please him, and thus he might not use his full strength or his full mental capacity to advance his master's interests. (Compare Eph 6:5; Col 3:22.) Hence these other facets are evidently mentioned to focus attention on them so that we do not fail to remember and consider them in our service to God, to whom we belong, and to his Son, whose life was the ransom price that bought us. “Whole-souled” service to God involves the entire person, no bodily part, function, capacity, or desire being

left out.—Compare Mt 5:28-30; Lu 21:34-36; Eph 6:6-9; Php 3:19; Col 3:23, 24.

***it-1-E 84* sakin layi na 3**  
**Altar**

The Israelites were instructed to tear down all pagan altars and destroy the sacred pillars and poles customarily built alongside them. (Ex 34:13; De 7:5, 6; 12:1-3) They were never to imitate these nor offer up their children by fire as did the Canaanites. (De 12:30, 31; 16:21) Instead of a multiplicity of altars, Israel was to have just *one* altar for the worship of the one true God, and this would be located at the place Jehovah would choose. (De 12:2-6, 13, 14, 27; contrast this with Babylon, where there were 180 altars to the goddess Ishtar alone.) They were at first instructed to make an altar of unhewn stones following the crossing of the Jordan River (De 27:4-8), and this was built by Joshua on Mount Ebal. (Jos 8:30-32) Following the division of the conquered land, the tribes of Reuben and Gad and the half tribe of Manasseh built a conspicuous altar by the Jordan, which provoked a temporary crisis among the other tribes until it was determined that the altar was no sign of apostasy but only a memorial of faithfulness to Jehovah as the true God.—Jos 22:10-34.

**Abubuwa Masu Daraja Daga Kalmar Allah**

***it-1-E 925-926***  
**Gerizim, Mount**

In harmony with instructions given by Moses, the tribes of Israel assembled at Mounts Gerizim and Ebal under Joshua's direction shortly after their conquest of Ai.

There the people heard the reading of the blessings they would receive if they obeyed Jehovah and the maledictions that awaited them if they disobeyed him. The tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin stood in front of Mount Gerizim. The Levites and the ark of the covenant were situated in the valley, and the other six tribes stood in front of Mount Ebal. (De 11:29, 30; 27:11-13; Jos 8:28-35) Apparently, the tribes stationed in front of Mount Gerizim responded to the blessings read in their direction, whereas the other tribes responded to the curses read in the direction of Mount Ebal. While it has been suggested that the blessings were read toward Mount Gerizim because of its greater beauty and fertility in contrast with rocky, largely barren Mount Ebal, the Bible does not furnish any information on this matter. The Law was read aloud “in front of all the congregation of Israel, together with the women and the little ones and the alien residents who walked in their midst.” (Jos 8: 35) This vast throng could hear the words from positions in front of either mountain. This was probably due, at least in part, to the excellent acoustics of the area.—See EBAL, MOUNT.

## 12-18 GA YULI

**DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI'A 13-15**

**“Yadda Dokar Musa ta Nuna Cewa Jehobah Ya Damu da Talakawa”**

***it-2-E 1110* sakin layi na 3**

**Tithe**

It seems there was an additional tithe, a second tenth, set aside each year for purposes other than the direct support of

the Levitical priesthood, though the Levites shared in it. Normally it was used and enjoyed in large measure by the Israelite family when assembling together at the national festivals. In cases where the distance to Jerusalem was too great for the convenient transport of this tithe, then the produce was converted into money and this, in turn, was used in Jerusalem for the household's sustenance and enjoyment during the holy convention there. (De 12:4-7, 11, 17, 18; 14:22-27) Then, at the end of every third and sixth years of the seven-year sabbatical cycle, this tithe, instead of being used to defray expenses at the national assemblies, was set aside for the Levites, alien residents, widows, and fatherless boys in the local community.—De 14:28, 29; 26:12.

***it-2-E 833***

**Sabbath Year**

The Sabbath year was called “the year of the release [*hash-shemit-tah'*].” (De 15:9; 31:10) During that year the land enjoyed a complete rest, or release, lying uncultivated. (Ex 23:11) There was also to be a rest, or a release, on debts incurred. It was “a release to Jehovah,” in honor of him. Though others view it differently, some commentators hold that the debts were not actually canceled, but, rather, that a creditor was not to press a fellow Hebrew for payment of a debt, for there would be no income for the farmer during that year; though the lender could press a foreigner for payment. (De 15:1-3) Some rabbis hold the view that debts for loans of charity to help a poor brother were canceled, but that debts incurred in business dealings were in a different category. It is said by them that, in the first century of the Common

Era, Hillel instituted a procedure whereby the lender could go before the court and secure his debt against forfeiture by making a certain declaration.—*The Pentateuch and Haftorahs*, edited by J. Hertz, London, 1972, pp. 811, 812.

### **it-2-E 978 sakin layi na 6 Slave**

**Laws governing slave-master relationships.** Among the Israelites the status of the Hebrew slave differed from that of a slave who was a foreigner, alien resident, or settler. Whereas the non-Hebrew remained the property of the owner and could be passed on from father to son (Le 25:44-46), the Hebrew slave was to be released in the seventh year of his servitude or in the Jubilee year, depending upon which came first. During the time of his servitude the Hebrew slave was to be treated as a hired laborer. (Ex 21:2; Le 25:10; De 15:12) A Hebrew who sold himself into slavery to an alien resident, to a member of an alien resident's family, or to a settler could be repurchased at any time, either by himself or by one having the right of repurchase. The redemption price was based on the number of years remaining until the Jubilee year or until the seventh year of servitude. (Le 25:47-52; De 15:12) When granting a Hebrew slave his freedom, the master was to give him a gift to assist him in getting a good start as a freedman. (De 15:13-15) If a slave had come in with a wife, the wife went out with him. However, if the master had given him a wife (evidently a foreign woman who would not be entitled to freedom in the seventh year of servitude), she and any children by her remained the property of the master. In such a case the Hebrew slave could choose to remain with his master. His ear would then be pierced with an awl to

indicate that he would continue in servitude to time indefinite.—Ex 21:2-6; De 15:16, 17.

### **Abubuwa Masu Daraja Daga Kalmar Allah**

#### **w06-E 4/1 31**

#### **Questions From Readers**

**What can we learn from the prohibition found at Exodus 23:19: “You must not boil a kid in its mother’s milk”?**

This directive of the Mosaic Law, which appears three times in the Bible, can help us appreciate Jehovah’s sense of propriety, his compassion, and his tenderness. It also highlights his abhorrence of false worship.—Exodus 34:26; Deuteronomy 14:21.

To boil a young goat or other animal in its mother’s milk would be contrary to Jehovah’s natural arrangement of things. God provided the mother’s milk to nourish the kid and help it grow. Cooking the kid in the milk of its own mother would, in the words of one scholar, display “a contempt of the relation which God has established and sanctified between parent and young.”

Further, some suggest that boiling a kid in its mother’s milk may have been a pagan ritual performed to produce rain. If that was the case, the prohibition would have served to protect the Israelites from the senseless and heartless religious practices of the nations surrounding them. The Mosaic Law specifically forbade the Israelites to walk in the statutes of those nations.—Leviticus 20:23.

Finally, we see in this particular law Jehovah’s tender compassion. Actually, the Law contained a number of similar injunctions against cruelty to animals and safeguards against working contrary to the natural order of things. For instance, the Law

included commands that prohibited sacrificing an animal unless it had been with its mother for at least seven days, slaughtering both an animal and its offspring on the same day, and taking from a nest both a mother and her eggs or offspring.—Leviticus 22:27, 28; Deuteronomy 22:6, 7.

Clearly, the Law was not just a complex set of commands and prohibitions. Among other things, its principles help instill in us an elevated moral sensibility that truly reflects Jehovah’s marvelous qualities.—Psalm 19:7-11.

## **19-25 GA YULI**

**DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI’A 16-18**

### **“Principles for Judging Righteously”**

***it-1-E 343* sakin layi na 5**  
**Blindness**

Miscarriage of justice through judicial corruption was symbolized by blindness, and many are the exhortations in the Law against bribery, gifts, or prejudice, as such things can blind a judge and prevent the impartial administration of justice. “The bribe blinds clear-sighted men.” (Ex 23:8) “The bribe blinds the eyes of wise ones.” (De 16:19) A judge, no matter how upright and discerning, may be consciously or even unconsciously affected by a gift from those involved in the case. God’s law thoughtfully considers the blinding effect not only of a gift but also of sentiment, as it states: “You must not treat the lowly with partiality, and you must not prefer the person of a great one.” (Le 19:15) So, for sentimentality or for popularity with the crowd, a judge was not to render his verdict against the rich merely because they were rich.—Ex 23:2, 3.

***it-2-E 511* sakin layi na 7**  
**Number, Numeral**

**Two.** The number two frequently appears in a legal setting. Agreement in the accounts of two witnesses adds to the force of the testimony. Two witnesses, or even three, were required to establish a matter before the judges. This principle is also followed in the Christian congregation. (De 17:6; 19:15; Mt 18:16; 2Co 13:1; 1Ti 5:19; Heb 10:28) God adhered to this principle in presenting his Son to the people as mankind’s Savior. Jesus said: “In your own Law it is written, ‘The witness of two men is true.’ I am one that bears witness about myself, and the Father who sent me bears witness about me.”—Joh 8:17, 18.

***it-2-E 685* sakin layi na 6**  
**Priest**

The priests were primarily the ones privileged to explain God’s law, and they played a major role in Israel’s judiciary. In the cities allotted to them the priests were available to assist the judges, and they also served with the judges in extraordinarily difficult cases beyond the ability of local courts to decide. (De 17:8, 9) They were required to be on hand along with the older men of the city in cases of unsolved murder, to assure that the proper procedure was followed to remove bloodguilt from the city. (De 21:1, 2, 5) If a jealous husband charged his wife with secret adultery, she had to be brought to the sanctuary, where the priest carried out the prescribed ceremony in which Jehovah’s knowledge of the truth of the woman’s innocence or guilt was appealed to for His direct judgment. (Nu 5:11-31) In all cases, judgment rendered by the priests or appointed judges was to be respected; deliberate disrespect or dis-

obedience brought the death penalty.—Nu 15:30; De 17:10-13.

## **Abubuwa Masu Daraja Daga Kalmar Allah**

**it-1-E 787**

### **Expelling**

Under the Law, for the penalty of cutting off to be carried out, evidence had to be established at the mouth of at least two witnesses. (De 19:15) These witnesses were required to be the first to stone the guilty one. (De 17:7) This would demonstrate their zeal for God's law and the purity of the congregation of Israel and would also be a deterrent to false, careless, or hasty testimony.

## **26 GA YULI–1 GA AGUSTA**

### **DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI'A 19-21**

#### **“Ran ‘Dan Adam Yana da Daraja ga Jehobah”**

**w17.11 14** sakin layi na 4

**Ka Yi Koyi da Yadda Jehobah Yake Nuna Adalci da Jin Kai**

<sup>4</sup> Mutane suna iya zuwa ko shiga biranen mafaka guda shida ɗin babu matsala. Jehobah ya ba Isra'ilawa doka cewa su raba biranen a kowane gefen Kogin Urdun. Me ya sa? Don duk wanda ya kashe wani ba da saninsa ba ya shiga birnin babu bata lokaci kuma ya zauna hankali kwance. (L. Kid. 35: 11-14) An gyara hanyoyin shiga biranen mafakan da kyau. (M. Sha. 19:3) Bisa al'adar Yahudawa, an saka alamu don su ja-goranci masu gudu zuwa waɗannan biranen. Da yake an yi tanadin biranen mafaka, wanda ya kashe wani da kuskure ba zai gudu zuwa

wata kasa ba don wataƙila hakan zai iya sa ya soma bauta ma wasu alloli.

**w17.11 15** sakin layi na 9

**Ka Yi Koyi da Yadda Jehobah Yake Nuna Adalci da Jin Kai**

<sup>9</sup> Wani babban dalilin da ya sa aka yi tanadin biranen mafaka shi ne don a kare Isra'ilawa daga ɗaukan alhaki. (M. Sha. 19:10) Jehobah yana ɗaukan rai da muhimmanci sosai, shi ya sa ya tsani “hannuwa masu-zub da jinin” marasa laifi. (K. Mag. 6: 16, 17) Da yake Allah mai adalci ne kuma yana da tsarki, yana ɗaukan ran wanda aka kashe da kuskure da muhimmanci. Ko da yake ana nuna ma wanda ya kashe wani da kuskure jin kai, sai ya je gaban dattawa don su tabbata cewa bai yi kisan da gangan ba. Bayan da suka tabbatar da hakan, sai mutumin ya ci gaba da zama a birnin mafaka har sai babban firist ya mutu kafin ya iya komawa garinsu. Amma idan firist ɗin bai mutu ba, zai riƙa zama a wurin har muddar ransa. Wannan tsarin ya nuna wa Isra'ilawa cewa rai yana da muhimmanci sosai a gaban Allah. Don haka, idan suna son su riƙa girmama Allah, ya kamata su guji wasu abubuwa da za su iya sa ran mutane cikin hadari.

**it-1-E 344**

### **Blood**

Man was entitled to enjoy the life that God granted him, and anyone who deprived him of that life would be answerable to God. This was shown when God said to the murderer Cain: “Your brother's blood is crying out to me from the ground.” (Ge 4:10) Even a person hating his brother, and so wishing him dead, or slandering him or bearing false witness against him, and so endangering his life, would bring guilt upon himself in

connection with the blood of his fellowman.  
—Le 19:16; De 19:18-21; 1Jo 3:15.

## **Abubuwa Masu Daraja Daga Kalmar Allah**

### ***it-1-E 518* sakin layi na 1 Court, Judicial**

The local court was situated at the gate of a city. (De 16:18; 21:19; 22:15, 24; 25:7; Ru 4:1) By “gate” is meant the open space inside the city near the gate. The gates were places where the Law was read to the congregated people and where ordinances were proclaimed. (Ne 8:1-3) At the gate it was easy to acquire witnesses to a civil matter, such as property sales, and so forth, as most persons would go in and out of the gate during the day. Also, the publicity that would be afforded any trial at the gate would tend to influence the judges toward care and justice in the trial proceedings and in their decisions. Evidently there was a place provided near the gate where the judges could comfortably preside. (Job 29:7) Samuel traveled in a circuit of Bethel, Gilgal, and Mizpah and “judged Israel at all these places,” as well as at Ramah, where his house was located.—1Sa 7:16, 17.

## **2-8 GA AGUSTA**

### **DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI’A 22-23**

### **“Yadda Dokar Ta Nuna Cewa Jehobah Ya Damu da Dabbobi”**

### ***it-1-E 375-376* Burden**

Animals were often used to carry loads in ancient times, and the Israelites were told that upon seeing the ass of someone hat-

ing them lying down under its load, instead of leaving it, one was “without fail to get it loose.” (Ex 23:5) The amount of material an animal can carry is called a load, such as “the load of a pair of mules.”—2Ki 5:17.

### ***it-1-E 621* sakin layi na 1 Deuteronomy**

Animals were also given loving consideration in the book of Deuteronomy. The Israelites were prohibited from taking a bird sitting on a nest, for it was the protective instinct for her offspring that made her vulnerable. She was allowed to escape, but the young could be claimed by the Israelites for themselves. The mother was thus free to raise more young. (De 22:6, 7) The farmer was not permitted to hitch an ass with a bull, to prevent hardship on the weaker animal. (22:10) The bull was not to be muzzled while threshing the grain so that he would not be tormented with hunger while grain was so close at hand and he was exerting his energy in work to thresh it.—25:4.

### ***w03-E 10/15 32* sakin layi na 1-2 “Do Not Become Unevenly Yoked”**

AS YOU can see here, the camel and the bull that are plowing together look very uncomfortable. The yoke linking them together—intended for two animals of similar size and strength—makes both beasts suffer. Concerned about the welfare of such draft animals, God told the Israelites: “You must not plow with a bull and an ass together.” (Deuteronomy 22:10) The same principle would apply to a bull and a camel.

Normally, a farmer would not impose such a hardship on his animals. But if he did not have two bulls, he might yoke together two animals he had available. Apparently, this is what the 19th-century farmer in

the illustration decided to do. Because of the difference in their size and weight, the weaker animal would have to struggle to keep up the pace, and the stronger would have a greater burden to bear.

## **Abubuwa Masu Daraja Daga Kalmar Allah**

### ***it-1-E 600***

#### **Debt, Debtor**

A debt refers to that which is owed, an obligation to pay or render something. In ancient Israel, debts were incurred primarily because of financial reverses. For an Israelite to become a debtor was a misfortune; the borrower, in effect, became the lender's servant. (Pr 22:7) God's people were therefore commanded to be generous and unselfish in lending to needy fellow Israelites, not seeking to profit from their adversity by charging them interest. (Ex 22:25; De 15:7, 8; Ps 37:26; 112:5) But foreigners could be required to pay interest. (De 23:20) Jewish commentators understand this provision to apply to business loans, not to cases of need. Ordinarily foreigners were in Israel only temporarily, often as merchants, and could reasonably be expected to pay interest, especially since they would also be lending to others on interest.

## **9-15 GA AGUSTA**

## **DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI'A 24-26**

## **"Yadda Dokar Musa Ta Nuna Cewa Jehobah Yana Daraja Mata"**

### ***it-2-E 1196* sakin layi na 4**

#### **Woman**

Even the military laws favored both wife and husband in exempting a newly married man

for one year. This gave the couple the opportunity to exercise their right to have a child, which would be a great comfort to the mother when the husband was away, and even more so if he should die in battle.—De 20:7; 24:5.

### ***it-1-E 963* sakin layi na 2**

#### **Gleaning**

It is evident that this fine arrangement for the poor of the land, while encouraging generosity, unselfishness, and reliance on Jehovah's blessing, in no way fostered laziness. It throws light on David's statement: "I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Ps 37:25) By availing themselves of the provision made for them by the Law, even the poor, by virtue of their hard work, would not go hungry, and neither they nor their children would have to beg for bread.

### ***w11-E 3/1 23***

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

In ancient Israel, if a man died sonless, it was expected that his brother marry the widow in order to produce offspring to continue the dead man's family line. (Genesis 38:8) The arrangement, later incorporated into the Mosaic Law, was known as brother-in-law, or levirate, marriage. (Deuteronomy 25:5, 6) The actions of Boaz, described in the book of Ruth, show that this duty extended to other male relatives of the dead man's family if none of his brothers survived.—Ruth 1:3, 4; 2:19, 20; 4:1-6.

The fact that brother-in-law marriage was practiced in Jesus' day is shown by the Sadducees' reference to it, recorded at Mark 12:20-22. The first-century Jewish

historian Flavius Josephus said that the practice not only preserved the family name but also kept property in the family and provided for the welfare of the widow. Back then, a wife had no hereditary right to her husband's property. However, a child born from a levirate union would have retained the hereditary possession of the deceased man.

## **Abubuwa Masu Daraja Daga Kalmar Allah**

### ***it-1-E 640* sakin layi na 5 Divorce**

**Certificate of Divorce.** It should not be concluded from the later abuses that the original Mosaic divorce concession made it easy for an Israelite husband to divorce his wife. In order to do so, he had to take formal steps. It was necessary to write a document, to "write out a certificate of divorce for her." The divorcing husband had to "put it in her hand and dismiss her from his house." (De 24:1) While the Scriptures do not provide additional details on this procedure, this legal step apparently involved consultation with duly authorized men, who might first endeavor to effect a reconciliation. The time involved in preparing the certificate and legally implementing the divorce would afford the divorcing husband opportunity to reconsider his decision. There would have to be a basis for the divorce, and when the regulation was properly applied, this would logically serve as a deterrent to rash action in obtaining divorces. Then, too, the wife's rights and interests were thus protected. The Scriptures do not disclose the contents of the "certificate of divorce."

## **16-22 GA AGUSTA**

### **DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI'A 27-28**

#### **"Dukan Wafannan Albarku Za . . . Su Zama Naku"**

##### ***w10 12/15 19* sakin layi na 18**

#### **Za Ka Samu Albarka Ta Wurin Sarki Da Ruhun Allah Yake Yi Wa Ja-gora!**

<sup>18</sup> Saurarawa ya kunshi yin tunani sosai ga abin da aka faɗa cikin Kalmar Allah da kuma abinci na ruhaniya da yake tanadinsa. (Mat. 24:45) Yana kuma nufin yin biyayya ga Allah da kuma 'Dansa. Yesu ya ce: "Ba duk mai ce mini 'Ubangiji, Ubangiji' ne zai shiga mulkin sama ba. Sai dai wanda ya yi *abin da Ubana* wanda yake cikin sama yake so." (Mat. 7:21) Kuma saurayar Allah yana nufin miƙa kai ga tsarin da ya kafa, wato, ikilisiyar Kirista da dattawa da aka naɗa, masu "baiwa iri-iri."—Afis. 4:8.

##### ***w01 10/1 8* sakin layi na 2**

#### **Albarkar Jehovah Za Ta Zama Naku?**

<sup>2</sup> Aikatau na Ibrananci da aka juya "saurara" a Maimaitawar Shari'a 28:2 na nufin ci gaba da sauraro. Mutanen Jehovah ba kawai za su saurare shi wani lokaci ba; dole ci gaba da sauraronsa ya zama hanyar rayuwarsu. Sa'an nan ne kawai albarkar Allah za ta zama nasu. Aikatau na Ibrananci da aka fassara "zama naku" an gano cewa furci ne na farauta wanda sau da yawa yana nufin "a kama" ko "a kai ga."

##### ***w10 9/15 8* sakin layi na 4**

#### **Ka Bid'i Albarkar Jehovah Sosai**

<sup>4</sup> Da wane irin hali ne Isra'ilawa za su yi biyayya? Dokar Allah ta ce zai yi fushi idan mutanensa ba su bauta masa 'da farin ciki tare da murna a zuciyarsu' ba. (*Karanta Maimaitawar Shari'a 28:45-47.*) Jehovah



ya cancanci mu bi dukan umurninsa domin muna kaunarsa, ba kamar yadda dabbobi ko aljanu suke yi ba don ya zama dole. (Mar. 1:27; Yak. 3:3) Yin biyayya ta gaske ga Allah tana nuna kauna. Tana bayyana ne daga farin cikin da ke fitowa daga kasancewa da bangaskiya cewa dokokin Jehovah ba su da nauyi kuma “yana ba da lada ga duk wafan-da suke nemansa.”—Ibran. 11:6; 1 Yoh. 5:3.

## **Abubuwa Masu Daraja Daga Kalmar Allah**

### **it-1-E 360**

#### **Boundary Mark**

Jehovah's law prohibited the moving back of boundary marks. (De 19:14; see also Pr 22:28.) In fact, cursed was the one moving back “the boundary mark of his fellowman.” (De 27:17) Since landholders generally were dependent upon the produce of their plots of ground, moving back a boundary mark would mean depriving another person of some of his means of sustenance. Doing this was equivalent to theft and was so viewed in ancient times. (Job 24:2) But there were unscrupulous persons who were guilty of such abuses, and princes of Judah in Hosea's time were likened to those moving back a boundary.—Ho 5:10.

## **23-29 GA AGUSTA**

### **DARUSSA DAGA KALMAR ALLAH | MAIMAITAWAR SHARI'A 29-30**

#### **“Bauta wa Jehovah Ba ta Fi Karfin-mu Ba”**

#### **w09 11/1 31 sakin layi na 2**

##### **Jehovah Ya Ba Mu Zaɓi**

Shin yana da wuya mu san abin da Allah yake bukata a gare mu kuwa? Musa ya ce: “Wannan umarnin da nake umarce ku yau,

bai fi karfinku ba, ko ya gagare ku aikata-wa ba.” (Aya ta 11) Jehovah ba ya bukatar abin da ba za mu iya yi ba. Farillansa masu sauƙi ne kuma za mu iya yin su. Kuma za mu iya sanin farillansa. Ba ma bukata mu haura “cikin sama” ko kuma mu tafi “ketar-en teku” don mu koyi abubuwan da Allah yake bukata a gare mu. (Ayoyi na 12, 13) Littafi Mai Tsarki ya bayyana mana dalla-dalla yadda za mu yi rayuwa.—Mikah 6:8.

#### **w09 11/1 31 sakin layi na 1**

##### **Jehovah Ya Ba Mu Zaɓi**

“NAKAN ji tsoro marar kyau cewa zan yi rashin aminci ga Jehovah.” In ji wata mata Kirista wadda take jin cewa abubuwan da ta aikata sa'ad da take karama za su sa ta yi laifi. Hakan gaskiya ne? Wadannan kalamai na sama gaskiya ne kuwa? A'a. Jehovah Allah ya ba mu baiwar 'yancin zaɓi, don mu samu yin zaɓin kanmu game da yadda muke son mu yi rayuwa. Jehovah yana son mu yi zaɓi mai kyau, kuma Kalmarsa, Littafi Mai Tsarki, ya gaya mana yadda za mu yi hakan. Ka yi la'akari da kalaman Musa, kamar yadda suke a Maimaitawar Shari'a sura 30.

#### **w09 11/1 31 sakin layi na 4**

##### **Jehovah Ya Ba Mu Zaɓi**

Jehovah ya damu da zaɓin da muka yi kuwa? Hakika, ya damu! Ta huriyar Allah, Musa ya ce: “Ku zaɓi rai.” (Aya ta 19) Ta yaya za mu zaɓi rai? Musa ya bayyana: “Ku kaunaci Yahweh Allahnku, ku yi masa biyayya, ku manne masa.” (Aya ta 20) Idan mun soma kaunar Jehovah, za mu so mu yi biyayya da shi kuma mu manne masa da aminci, ko da me ya faru. Ta wannan hanyar, za mu zaɓi rai, hanya mafi kyau ta rayuwa da niyar samun rai na har abada a sabuwar duniya ta Allah mai zuwa.—2 Bitrus 3:11-13; 1 Yohanna 5:3.

## **Abubuwa Masu Daraja Daga Kalmar Allah**

### **it-1-E 665 sakin layi na 3 Ear**

Jehovah, through his servants, spoke of the stubborn, disobedient Israelites as having ‘uncircumcised ears.’ (Jer 6:10; Ac 7: 51) They are as though stopped up with something that impedes hearing. They are ears that have not been opened by Jehovah, who gives ears of understanding and obedience to those who seek him but allows the spiritual hearing of the disobedient ones to become dulled. (De 29:4; Ro 11:8) The apostle Paul foretold a time when some professing to be Christians would apostatize from the true faith, not wanting to hear the truth of God’s Word, but desiring to have their ears “tickled” by things pleasing to them, and would therefore listen to false teachers. (2Ti 4:3, 4; 1Ti 4:1) Also, one’s ears may “tingle” because of hearing startling news, especially news of calamity. —1Sa 3:11; 2Ki 21:12; Jer 19:3.

## **30 GA AGUSTA–5 GA SATUMBA**

### **DARUSSA DAGA KALMAR ALLAH | MAI-MAITAWAR SHARI’A 31-32**

#### **“Abin da Muka Koya Daga Kwatancin da Ke Wata Waƙa”**

#### **w20.06 10 sakin layi na 8-9**

#### **‘Ka Ba Ni Zuciya ‘Daya, Don In Girmama Sunanka’**

<sup>8</sup> Jim kaɗan kafin Isra’ilawa su shiga Kasar Alkawari, Jehovah ya koya wa Musa wata waƙa. (M. Sha. 31:19) Musa kuma ya koya wa Isra’ilawa waƙar. (**Karanta Maimaitawar Shari’a 32:2, 3.**) Yayin da muka yi tunani a kan aya ta 2 da 3, za mu ga cewa Je-

hobah ba ya so a boye sunansa, wato a rika ganin cewa sunan yana da tsarki sosai, don haka bai kamata a rika amfani da shi ba. Jehovah yana so kowa ya san sunansa! Isra’ilawa sun yi farin ciki sosai sa’ad da Musa ya koya musu game da Jehovah da kuma Sunansa mai ban-ɗaukaka! Kamar yadda ruwa yake taimaka wa shuke-shuke, abin da Musa ya koya musu ya sa su kasance da bangaskiya sosai kuma ya karfafa su. Ta yaya za mu tabbatar cewa haka koyarmu take?

<sup>9</sup> Sa’ad da muke wa’azi, muna iya yin amfani da Littafi Mai Tsarki don mu nuna wa mutane sunan nan Jehovah. Muna iya ba su littattafai ko bidiyoyi ko kuma abubuwan da aka wallafa a dandalinmu da ke ɗaukaka sunan Allah. Sa’ad da muke wurin aiki ko makaranta ko kuma sa’ad da muke tafiya, muna iya samun zarafin yi wa mutane wa’azi game da Allah da kuma halayensa. Muna iya gaya wa mutanen da muka haɗu da su nufin Jehovah ga ‘yan Adam da kuma duniya. Sa’ad da suka ji waɗannan abubuwan, za su ga cewa Jehovah yana kaunar su sosai. Yayin da muke gaya wa mutane gaskiya game da Jehovah, muna tsarkake sunansa. Muna taimaka wa mutane su fahimci cewa an koya musu karyace-karyace game da Jehovah. Abubuwan da muke koya wa mutane daga Littafi Mai Tsarki zai karfafa su.—Isha. 65:13, 14.

#### **w09-E 5/1 14 sakin layi na 4**

#### **Word Pictures in the Bible—Do You Understand Them?**

The Bible also likens Jehovah to inanimate things. He is described as “the Rock of Israel,” as a “crag,” and as a “stronghold.” (2 Samuel 23:3; Psalm 18:2; Deuteronomy 32:4) What is the point of similarity? Just as a large rock is solidly placed, unmovable,

so Jehovah God can be a solid Source of security for you.

**w01 10/1 20 sakin layi na 7**

**Ka Yi Koyi da Jehobah Yayin da Kake Renon Yaranka**

<sup>7</sup> Ka yi la'akari da kaunar da Jehobah ya nuna yayin da yake sha'ani da Isra'ilawa. Musa ya yi amfani da kwatanci da ke ratsa zuciya don ya kwatanta kaunar Jehobah ga al'ummar Isra'ila karama. Mu karama: "Yahweh kamar gaggafa yake, wadda takan bude fikafikanta ta tsare 'ya'yanta. Takan warware shekarta ta motsa 'ya'yanta su fara tashi, a shirye take ta dauke su a kan bayanta domin kada su fadi. Yahweh ne kadai ya bi da [Yakubu]." (Maimaitawar Shari'a 32:9, 11, 12) Don ta koya wa 'ya'yanta yin firiya, gaggafa tana 'warware shekarta,' tana fuffuka fukafukanta don ta

sa yaranta su tashi. Sa'ad da 'yar tsuntsuwa ta sheka, inda da ma daga kan dutse mai tsawo ne, sai uwar ta "tsare" 'ya'yanta. Idan 'yar tsuntsuwar kamar za ta fadi kasa, sai uwar ta yi wuf ta tsare, ta dauke ta "a kan bayanta." Cikin kauna haka, Jehobah ya kula da sabuwar haihuwa, al'ummar Isra'ila. Ya ba wa mutanen Dokar Musa. (Zabura 78:5-7) Sai Allah ya tsare al'ummar da kyau, a shirye yake ya taimake su idan mutanensa sun shiga wahala.

**Abubuwa Masu Daraja Daga Kalmar Allah**

**w04 10/1 9 sakin layi na 11**

**Darussa Daga Littafin Maimaitawar Shari'a**

**31:12.** Ya kamata yara su zauna da manya a taron ikilisiya kuma su yi kokari su saurara kuma su koya.









