

Eria Ekiakie Roke

Obe Ewuhre Uzuazo Oleleikristi gbe Usi Uwoma Ota Mai

AZIE 7-13

**EWARE AGHAE NO E RRỌ EBAIBOL NA | ỌNYA-
NO 23-24**

“Who Du Lele Ogbotu Hu”

(Ọnyano 23:1) “Whọ rẹ vaha iku nọ e rrọ uzẹme he vievie he. Whọ jọ abọ ohwo omuomu hu nọ who re ro se oşeri omuomu.

w18.08 4 ¶7-8

Kọ Whọ Riẹ Uzẹme Oware nọ O Via na Gbagba?

⁷ Kọ whẹ yọ ohwo nọ ọ rẹ rọ itanẹte hayo ifonu vi evuẹ se egbenyusu avọ egberima ra gaga? O tẹ rrọ ere, kiyo oma o te kpakpa owhe wọhọ ọniyere nọ ọ rẹ gwọlọ jọ ohwo ọsosuọ nọ ọ vuẹ amọfa oware nọ o yo, nọ who te se hayo yo kpahe oware okpokpo jọ nọ o were owhe. Rekọ, taure who te ti vi ovuẹ na, kake nọ omara nọ: ‘Kọ u gine mu omẹ ero nọ ovuẹ nana nọ me bi ti vi na uzẹme? Kọ mẹ riẹ uzẹme oware nọ o via na gbagba?’ Who gbe wo imuero nana re who te vi uwou na ha, whọ sae rọ enẹ vi ovuẹ nọ o rrọ uzẹme he se ibe lleleikristi ra. Who te wo amavro jọ kpahe ovuẹ na, si ei no ifonu ra vere vere viukenpo who re kpeze iei se omọfa.

⁸ Okpetu ọfa jọ ọ rẹ sai noi ze nọ ma tẹ be hae rọ okpakpa vi evuẹ se amọfa. Evaọ ekwoto jọ, a fi awaha ha họ iruo mai. Ewegre mai evaọ ekwoto itieye na a rẹ sae niyere nọ e rrọ uzẹme he, re a sai ru ozọ mu omai hayo raha evaifihọ nọ ma wo kẹ ohwohwo. Wọhọ oriruo, evaọ ekwoto nọ a je se Soviet Union vere, elakpa ototo nọ a re se KGB a je vuẹ amọfa eme nọ e rrọ uzẹme he. A je ta nọ inievo sa-sa nọ e be kobaro evaọ iruo Uvie na a vievie ibe lleleikristi rai no. Inievo na buobu a rọwo onana, a te si oma no ukoko Ọghene. U yoma kehe! Dede na, u woma gaga inọ inievo na buobu a zihe ziọ ukoko na, rekọ ejọ i zihe ze viere he. Okọ ẹrọwọ rai u zue kufie. (1 Tim. 1:19) Ẹve ma sae rọ whaha okpetu otiona? Ma rẹ daoma whaha ikpehre evuẹ hayo evuẹ nọ e rrọ uzẹme he nọ ma re vi se amọfa. Whọ rọwo oware kpobi nọ who yo hayo nọ whọ ruẹ he. Daoma riẹ uzẹme na gbagba.

(Ọnyano 23:2) Who lele ogbotu ru umuomu vievie he, yọ whọ rẹ ve ẹdhọ tu vievie he ẹkwoma iseri nọ who re se re whọ jọ abọ ogbotu.

it-1-E 11 ¶3

Aaron

It is noteworthy that in each of his three deflections, Aaron does not appear as the principal initiator of the wrong action but, rather, seems to have allowed the pressure of the circumstances or the influence of others to sway him from a course of rectitude. Particularly in his first trespass, he could have applied the principle underlying the command: “You must not follow after the crowd for evil ends.” (Ex 23:2) Nevertheless, his name is thereafter used in the Scriptures in an honorable way, and God’s Son, during his earthly lifetime, recognized the legitimacy of the Aaronic priesthood.—Ps 115:10, 12; 118:3; 133:1, 2; 135:19; Mt 5:17-19; 8:4.

(Ọnyano 23:3) Who re dhese ọriewe vievie he evaọ ẹme oyogbe.

it-1-E 343 ¶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.

(Qnyano 23:9) “Who re kienye ɔrara nɔ ɔ be rria udevie rai vievie he. Wha rie epanɔ o rɛ jɔ ohwo oma nɔ ɔ tɛ rrɔ ɔrara, keme wha jɔ erara evaɔ ɛkwoto ljipti.”

w16.10 9 ¶4

“Jɔ Ewoma nɔ A re Ru kɛ Erara O Thoro Owai Ero Ho”

4 Orɔnikɔ Jihova ɔ gba ahwo Izrel hɔ nɔ a dhesɛ ɔda-we kɛ erara ha, ukpoye o ru rae rie oware nɔ u ro wuzou re a dhesɛ ɔdawɛ. **(Se Qnyano 23:9.)** A rie epanɔ o rɛ jɔ re ohwo ɔ jɔ “ɔrara.” Makɔ taure ahwo ljipti a te ti zihe ahwo Izrel ruɔ erigbo, o sae jonɔ ahwo ljipti a jɛ hai dhesɛ orivo kɛ ae fiki orɛwho hayo egagɔ rai. (Emu. 43:32; 46:34; Qny. 1:11-14) Ahwo Izrel a re-oja gaga okenɔ a jɔ erara evaɔ ɛkwoto ljipti, rekɔ Jihova ɔ gwɔlɔ nɔ a re lele erara nɔ e rrɔ udevie rai yeri ‘wɔhɔ ahwo ɛwho’ obɔrai.—Izere 19:33, 34.

(Qnyano 23:20, 21) “Me bi vi ukɔ-odhiwu karo kɛ owhe re ɔ sɛro ra evaɔ edhere na jɛ rehɔ owhe ziɔ oria nɔ mɛ ruɛrɛ kpahe no. ²¹ Whɔ rɛ gaviezɔ kee je yoɛme kɛ urru rie. Whɔ kpareso ɛe he, keme ɔ te rɔ iruthɔ ra vrɛ owhe hɛ, keme odɛ mɛ o rrɔ uzou rie.

it-2-E 393

Michael

1. The only holy angel other than Gabriel named in the Bible, and the only one called “archangel.” (Jude 9) The first occurrence of the name is in the tenth chapter of Daniel, where Michael is described as “one of the foremost princes”; he came to the aid of a lesser angel who was opposed by “the prince of the royal realm of Persia.” Michael was called “the prince of [Daniel’s] people,” “the great prince who is standing in behalf of the sons of [Daniel’s] people.” (Da 10:13, 20, 21; 12:1) This points to Michael as the angel who led the Israelites through the wilderness. (Ex 23:20, 21, 23; 32:34; 33:2) Lending support to this conclusion is the fact that “Michael the archangel had a difference with the Devil and was disputing about Moses’ body.”—Jude 9.

w16.05 30-31

Enɔ Ahwo Nɔ A S’ebe

Eware buobu e rie nɔ u fo nɔ ohwo o re wo hɔ iro-ro. O gba lleleikristi hɔ nɔ a rɛ jɔ ahwo oruɔzewɔ. O gwɔlɔ nɔ a re koko izi orɛwho rai kpobi nɔ e gbɛ wɔso izi Jihova ha. (Mat. 22:21; Rom 13:1, 2; Hib. 13:18) A rɛ jɛ daoma rɔ adheɛ kɛ iruemu ɛwho gbe aware nɔ ahwo orɛwho rai a se gboja, a ve je ‘you ɔrivɛ rai wɔhɔ omobɔ rai.’ (Mat. 22:39; Rom 12:17, 18; 1 Tɛs. 4:11, 12) lleleikristi a tɛ be daoma ru aware nana nɔ ma fodɛ na, u re kpomahɔ oghɛrɛ nɔ a re rri okɛ hayo omoware nɔ a re dhehɔ obɔ iru-iruo egɔmeti erɛwho sa-sa nɔ a no ze.

Evaɔ eria buobu, u du gwɔlɔ nɔ ɔmotɔ ɔ rehɔ oware jɔ kɛ iruiruo egɔmeti hi re o te ti wo oware nɔ o rrɔ utee rie tobɔ. Egɔmeti ɔ be hwosa kɛ iruiruo rai, fikiere iruiruo nana a re du nekpɛ hayo rɛro nɔ amɔfa a te kɛ ae oware ofa ba osa nɔ egɔmeti ɔ be hwa ae na ha. Evaɔ ekwoto buobu, uzi o kɛ iruiruo egɔmeti uvɛ hɛ re a yare hayo mi oware ofa kɛ iruo rai, o tɛ make rɔnɔ a ru iruo na ziezi. A rɛ sai se oware utioye kpobi udi-orio, o tɛ make rɔnɔ o lelie oruiruo na nwene iro-ro je ru oware ofa ha. Evaɔ ɛkwoto nɔ uzi utiona o rrɔ, a re gbe du ta ha sɔ u fo re Oleleikristi ɔ kɛ hayo gwɔlɔ oware jɔ kɛ oruiruo egɔmeti. Okɛ utioye na o thɔ.

Dede na, evaɔ erɛwho nɔ uzi utioye o rrɔ hɔ hayo nɔ a jɔ se uzi utioye gboja ha, ahwo a re rri okɛ hayo oware nɔ a rɛ gwɔlɔ kɛ oruiruo egɔmeti wɔhɔ oware nɔ o thɔ hɔ. Evaɔ erɛwho jɔ, iruiruo egɔmeti a rɛ rɔ ɔkwa-iruo rai mi ahwo nɔ u fo nɔ a re ru aware kɛ ugho, yɔ a gbe dhe oware jɔ hɔ ae obɔ hɔ, a rɛ gwɔlɔ ru oware ovo ho. Onana u ru nɔ ahwo a re ro fi ugho hɔ ahwo egɔmeti nana obɔ taure a te ti ru iruo rai, wɔhɔ enɔ i re kere obe-orɔ, mi ahwo osa-uzou egɔmeti, kere obe-udu ebabɔ uwou, gbe enɔ i re ru aware itieye efa. Nɔ oware ovo u gbe bi te ai obɔ hɔ, ɛsejɔ a re ru aware ga kɛ emotɔ nɔ o rɛ rɔ jɔ bebɛ kɛ ae re a wo oware nɔ o rrɔ utee rai. A tubɛ ta nɔ evaɔ orɛwho jɔ, nɔ erae e tɛ be to, ahwo egɔmeti nɔ a re furie erae a tɛ dhogbo ze, a rɛ rowo mu erae na hɔ efurie he ababɔ ugho gbɛdɛ nɔ a fihɔ ae obɔ.

Evaɔ ekwoto nɔ uruemu nɔ ma fodɛ na o jɔ doto fia, ahwo jɔ a rɛ ta nɔ whɔ sai ru oware ovo ho aba-

**EWARE AGHAE NỌ E RRỌ EBAIBOL NA | ỌNYA-
NO 25-26**

“Oware nọ O Mae Viode Evaọ Uwou-Udhu Na”

(Ọnyano 25:9) Wha re ru uwou-udhu na avọ ewa-
re riẹ kpobi lele oriruo nọ me bi dhesẹ kẹ owhe
na dẹẹ.

it-1-E 165

Ark of the Covenant

Pattern and Design. The first thing Jehovah gave Moses, when instructing him to build the tabernacle, was the pattern and design of the Ark, for indeed it was the central and paramount object of the tabernacle and the whole camp of Israel. The chest itself measured 2.5 cubits long, 1.5 cubits wide, and 1.5 cubits high (c. 111 × 67 × 67 cm; 44 × 26 × 26 in.). It was made of acacia wood, overlaid inside and out with pure gold. An artistic “border of gold” served as a crowning wreath “round about upon it.” The second section of the Ark, its cover, was made of solid gold, not just wood overlaid with gold, and was the full length and breadth of the chest. Mounted on this cover were two golden cherubs of hammered workmanship, one at each end of the cover facing each other, with heads bowed and wings extending upward and overspreading the Ark. (Ex 25:10, 11, 17-22; 37:6-9) This cover was also known as the “mercy seat” or “propitiatory cover.”—Ex 25:17; Heb 9:5, ftn; see PROPITIATORY COVER.

(Ọnyano 25:21) Whọ rẹ wọ ururu na họ Etehe na,
yọ who re fi Iseri nọ mẹ te kẹ owhe na họ evaọ
Etehe na.

it-1-E 166 ¶2

Ark of the Covenant

The Ark served as a holy archive for the safekeeping of sacred reminders or testimony, the principal contents being the two tablets of the testimony, or the Ten Commandments. (Ex 25:16) A “golden jar having the manna and the rod of Aaron that budded” were added to the Ark but were later removed sometime before the building of Solomon’s temple. (Heb 9:4; Ex 16:32-34; Nu 17:10; 1Ki 8:9; 2Ch 5:10) Just before Moses died, he gave a copy of the “book of the

bọ oware nọ who re dheọ omọfa obọ. Evaọ otọ
uyero utioye, Oleleikristi ọ sai rri okẹ utiona wọhọ
ugho ofa nọ o gwọlọ nọ ọ rẹ hwa re ọ sai wo owa-
re nọ o rrọ utee riẹ te obọ. Evaọ eria nọ ogbekuo
hayo ofruriọ ọ dafia, u fo nọ Oleleikristi o re rri otọ
mu re ọ ruẹse riẹ oware nọ u fo eru o gbe onọ u fo
ho evaọ aro Ọghenẹ. Re ohwo ọ kẹ omọfa oware re
ọ ruẹsi wo utee riẹ tobọ u wo ohẹriẹ no ugho nọ ọ
rẹ kẹ amọfa re a ru oware jọ nọ u fo ho kẹ. Evaọ
eria nọ ogbekuo hayo ofruriọ ọ dafia, ahwo jọ a rẹ
kẹ ohwo egọmeti oware re a ruẹsi ru oware jọ nọ o
rrọ utee rai hi kẹ ai. Ejọ e rẹ kẹ elakpa hayo ekiotọ
oware re a se ae ba eho evaọ oware nọ a riẹ nọ a
ruthọ. Uzẹme riẹ họ, o te thọ re ma rehọ okẹ lẹliẹ
ohwo ru oware nọ u fo ho, hayo kuvẹ re ohwo jọ ọ
rehọ okẹ lẹliẹ omai ru oware nọ u fo ho. Onọ ma ru
kpobi evaọ ivẹ na o rẹ vẹ ẹdhọ tu.—Ọny. 23:8; Izie.
16:19; Itẹ 17:23.

Fiki obruoziẹ-iroro rai nọ a rehọ Ebaibol wuhẹ no, u
re kiehọ lleleikristi buobu oma re a ru ere he nọ iru-
iruo egọmeti a tẹ vuẹ ae nọ a fi omoware jọ hae
obọ. O rẹ jarai oma nọ a te ru ere, yọ a be wha
ogbekuo hayo ofruriọ haro. Fikiere, a re siobono okẹ
utioye vievie he nọ a tẹ make yare ae.

lleleikristi nọ i kruga ziezi a vuhumu nọ okẹ nọ a re
dheọ omọfa obọ re o ru oware jọ nọ o rrọ utee rai
hi kẹ ae o sae jọ ogbekuo. Dede na, o rrọ uruemu
nọ a jẹrehọ evaọ ekwotọ jọ re ohwo ọ kẹ okẹ utiona
ro dhesẹ edẹro kẹ oware nọ a ru kẹ, hayo rọ wha-
ha oke riẹ nọ a rẹ raha kufiẹ. Ofariẹ, nọ lleleikristi jọ
a tẹ jọ esipito egọmeti wo usiwo-imu ọvọvẹ no, a rẹ
gwọlọ oware jọ kẹ edọkita na gbe enọso na ro dhe-
sẹ edẹro kẹ usiwo na. Okenọ a tẹ rehọ usiwo-imu na
no a re ro ru onana ababọ udu nọ u re brukpe ai,
orọnikọ taure a tẹ te rehọ iẹe he. Re o gbẹ jọnọ fi-
kinọ a gwọlọ ẹruorote obodẹ jọ họ.

Ma sae nwane ta kpahe uyero nọ u fo nọ a rẹ jọ kẹ
hayo whaha okẹ utiona evaọ erẹwho kpobi hi. Fiki-
ere, oghẹrẹ nọ uyero ẹkwotọ ra o rrọ kpobi kẹhẹ, u
fo nọ Oleleikristi o re ru oware nọ o rẹ lẹliẹ obruoziẹ-
iroro brukpei hi nọ ọ tẹ be jiroro kpahe okẹ utiona.
(Rom 14:1-6) U fo nọ lleleikristi a rẹ whaha oware nọ
uzi u mukpahe. (Rom 13:1-7) A rẹ whaha oware kpo-
bi nọ o rẹ wha ekela se odẹ Jihova hayo nọ u re ru
amọfa zoruẹ. (Mat. 6:9; 1 Kọr. 10:32) U te je fo nọ
iroro nọ a jẹ kpobi i re dhesẹ nọ a you erivẹ rai.—Mak
12:31.

law” to the Levitical priests with instructions that it should be kept, not within, but “at the side of the ark of the covenant of Jehovah your God, . . . as a witness there against you.”—De 31:24-26.

(Qnyano 25:22) Me ti dhese omame via ke owhe evaø etee je ta eme ke owhe no ehru ururu na ze. Me te jo udevie cherub ive no e rro ehru etehe lseri na ru owhe rie aware kpobi no me ti jie uzi rai ke owhe roke ahwo Izrel.

it-1-E 166 ¶3

Ark of the Covenant

Associated with God's presence. The Ark was associated with God's presence throughout its history. Jehovah promised: “I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony.” “In a cloud I shall appear over the cover.” (Ex 25:22; Le 16:2) Samuel wrote that Jehovah “is sitting upon the cherubs” (1Sa 4:4); hence the cherubs served as “the representation of the chariot” of Jehovah. (1Ch 28:18) Accordingly, “whenever Moses went into the tent of meeting to speak with [Jehovah], then he would hear the voice conversing with him from above the cover that was upon the ark of the testimony, from between the two cherubs; and he would speak to him.” (Nu 7:89) Later, Joshua and High Priest Phinehas also inquired of Jehovah before the Ark. (Jos 7:6-10; Jg 20:27, 28) However, only the high priest actually entered the Most Holy and saw the Ark, one day a year, not to communicate with Jehovah, but in carrying out the Atonement Day ceremony.—Le 16:2, 3, 13, 15, 17; Heb 9:7.

Romatoto Kie Aware Aghae Via

(Qnyano 25:20) Cherub ive na e re bere ibekpe ive rai kpehru, ro ibekpe rai ruru ururu na, yo a re rerie ovao ku ohwohwo. A re ru ovao cherub ive na rri ururu na.

it-1-E 432 ¶1

Cherub

Representative figures of cherubs were included in the furnishings of the tabernacle set up in the wilderness. Rising above each end of the Ark's cover were two cherubs of hammered gold. They were facing each other and bowing toward the cover in an attitude of

worship. Each had two wings that spread upward and screened over the cover in a guarding and protecting manner. (Ex 25:10-21; 37:7-9) Also, the inner covering of tent cloths for the tabernacle and the curtain dividing the Holy from the Most Holy had embroidered cherub figures.—Ex 26:1, 31; 36:8, 35.

(Qnyano 25:30) Who re fi ebreði udhesø na ho ehru emeje na evaø aro me keøe keøe.

it-2-E 936

Showbread

Twelve cakes of bread that were placed on a table in the Holy compartment of the tabernacle or temple and that were replaced with fresh ones each Sabbath. (Ex 35:13; 39:36; 1Ki 7:48; 2Ch 13:11; Ne 10:32, 33) The literal Hebrew designation for the showbread is the “bread of the face.” The word for “face” sometimes denotes “presence” (2Ki 13:23), and so the showbread was in front of Jehovah's face as an offering before him constantly. (Ex 25:30, ftn) The showbread is also referred to as “layer bread” (2Ch 2:4), “loaves of presentation” (Mr 2:26), and simply “the loaves” (Heb 9:2).

AZIE 21-27

EWARE AGHAE NO E RRQ EBAIBOL NA | QNYA-NO 27-28

“Eme Ma re Sai Wuhre No Iwu no Izerø na A je Hai Ku Ho Ze?”

(Qnyano 28:30) Who re fi Yurim avo Tumim na ho ewe-ohø igbama oziebro na, e re jo udu Erøn hrø okenø ø te nyaze aro Jihova, Erøn ø re wha aware no a re ro bruozie ahwo Izrel hrø evaø udu rie evaø aro Jihova keøe keøe.

it-2-E 1143

Urim and Thummim

A number of Bible commentators believe that the Urim and the Thummim were lots. They are called “the sacred lots” in James Moffatt's translation of Exodus 28:30. Some suppose that they consisted of three pieces, one inscribed with the word “yes,” one with “no,” and the other blank. These would be drawn, giving the answer to the question propounded, unless the blank piece was drawn, in which case no answer was forthcoming. Others think that they

may have been two flat stones, white on one side and black on the other. When thrown down, two white sides up would mean “yes,” two black sides “no,” and a black and a white would mean no answer. On one occasion, when Saul had inquired through the priest as to whether to resume an attack on the Philistines, he received no answer. Feeling that someone among his men had sinned, he petitioned: “O God of Israel, do give Thummim!” Saul and Jonathan were taken from among those present; after that, lots were cast to decide between the two. In this account the appeal, “Do give Thummim,” seems to be separate from the lot casting, though it may give indication that there was some connection between the two.—1Sa 14:36-42.

(Qnyano 28:36) “Who re ru ẹwẹ-odhe ọnwranwra ọrọ emamọ igoru, whọ vẹ kare eme nana fihọ iẹ epanọ a rẹ kare oka fihọ oware: ‘Jihova họ ọrẹri.’

it-1-E 849 ¶3 Forehead

Israel’s High Priest. In Israel the high priest’s turban had on its front, over the priest’s forehead, a gold plate, “the holy sign of dedication,” upon which were inscribed “with the engravings of a seal” the words “Holiness belongs to Jehovah.” (Ex 28:36-38; 39:30) As Israel’s chief representative of Jehovah’s worship, it was fitting that the high priest keep his office holy, and this inscription would also serve as a reminder to all Israel of the need of constant holiness in the service of Jehovah. It also served as a suitable picture of the great High Priest, Jesus Christ, and his being dedicated by Jehovah to this priestly service that upholds God’s holiness.—Heb 7:26.

(Qnyano 28:42, 43) Whọ rẹ jẹ rehọ ohọ-olọlọhọ ru ehọ nọ a rẹ rọ gba-oggodọ kẹ ae re a ro ruru ẹba rai. Enana i re theri no eku te obọ ikpekpa-wọ. ⁴³ Erọn avọ emezae riẹ a re ku ai họ hrọ nọ a tẹ be nyaziọ uwou-udhu omakugbe na hayo nọ a tẹ be nyaziọ agbada-idhe na te gbodibo evaọ oria ọrẹri na, re a gbẹ reabe he re a seba ewhu. Onana yọ ujaje nọ o rẹ jọ ribri kẹe avọ emọ riẹ nọ i ti lele iei nọ u te noi no.

w08 8/15 15 ¶17

Dhesẹ Uruemu Nọ U Re Bru Ọghọ Họ Jihova Oma

¹⁷ Ebaibol i dhese inọ ma re bru ọghọ họ oma gaga

nọ ma te bi ru oware kpobi nọ u kpomahọ egagọ Jihova. Ọtausiuwoma Na 5:1 o ta nọ: “Yọrọ ẹnyonya ra okenọ who bi kpohọ uwou Ọghẹnẹ.” A ta kẹ Mo-sis avọ Joshua inọ a ba eviẹ rai no okenọ a jọ oria ọrẹri. (Qny. 3:5; Jos. 5:15) A re ru ere ro dhese adheẹ kẹ Ọghẹnẹ. O jọ ọgbahọ kẹ izere Izrẹl re a wo “iwu agada nọ a re kuhọ.” (Qny. 28:42, 43) Onana u re ru nọ a gbe ro kpe ẹba rai fihọ họ nọ a te bi dheidhe. Ahwo kpobi nọ e rrọ uviuwou ozere a rẹ rọ ọghọ kẹ Ọghẹnẹ wọhọ epanọ o juzi riẹ.

Romatotọ Kiẹ Eware Aghae Via

(Qnyano 28:15-21) “Whọ rẹ ta kẹ ohwo nọ o re zuo iwu re o ru ẹwẹ-ohọ igbama oziẹobro na. Wọhọ ẹfod na, eware nọ a re ro ru ei họ: igoru, olulu iburu, iwuhulu ogorurẹ, ilulu ewawae egbagba, gbe emamọ ohọ-olọlọhọ nọ a zuo ziezi. ¹⁶ Abọ ene riẹ e rẹ jọ ẹrẹrẹ nọ a te kpiri ei ibro ivẹ, u re theri te okẹkẹe evabọ jẹ kẹre te okẹkẹe evabọ. ¹⁷ Whọ rẹ ta itho mu ei, itho na e rẹ jọ ihie ene. Itho uhie ọsosuọ họ rubi, topaz, gbe ẹmerald. ¹⁸ Itho uhie avọ ivẹ họ tọkwọes, safaya, gbe ja-spa. ¹⁹ Itho uhie avọ esa họ *leshem*, ageti, gbe ametist. ²⁰ Itho uhie avọ ene họ krisolaet, oniks, gbe jed. A rẹ ta ai mu emeware igoru. ²¹ Unu itho na o rẹ rọwokugbe ede emezae ikpegbivẹ Izrẹl. A rẹ kare ode fihọ ọvuọvo wọhọ epanọ a rẹ kare oka fihọ oware, ode ọvuọvo u re dikihe kẹ erua ikpegbivẹ na ọvuọvo.

w12-E 8/1 26 ¶1-3

Did You Know?

Where did the precious stones on the breastpiece of Israel’s high priest come from?

After the Israelites left Egypt and entered the wilderness, God gave them orders to make this breastpiece. (Exodus 28:15-21) The breastpiece had stones of ruby, topaz, emerald, turquoise, sapphire, jasper, *leshem*, agate, amethyst, chrysolite, onyx, and jade. Did the Israelites really have access to those types of gems?

In Bible times, people prized precious stones and traded them. The ancient Egyptians, for example, obtained gemstones from as far away as what is now modern-day Iran, Afghanistan, and possibly even India. Egyptian mines produced a number of different precious stones. The Egyptian monarchs had a

monopoly on mineral extraction in the territories they controlled. The patriarch Job described how his contemporaries used shafts and underground galleries to search for treasures. Among other items dug from the ground, sapphire and topaz are specifically mentioned by Job.—Job 28:1-11, 19.

The Exodus account states that the Israelites “strip-ped the Egyptians” of their valuables when leaving the land. (Exodus 12:35, 36) So it is possible that the Israelites obtained from Egypt the stones used on the high priest’s breastpiece.

(Ōnyano 28:38) O rẹ jọ aruezo Eṛon, abe-oriṣ ọ rẹ jọ uzou Eṛon nọ ohwo jọ ọ tẹ tho uzi kpahe eware ọrẹri na, enọ ahwo Izrẹl a re ru fihọ ọrẹri evaṣ okenọ a tẹ rehọ ae kẹ ekẹ ọrẹri. O rẹ jọ aruezo riẹ hrọ ẹsikpobi, re a ruẹsi wo ọjerehọ Jihova.

it-1-E 1130 ¶12

Holiness

Animals and Produce. The firstborn males of cattle, sheep, and goats were counted as holy to Jehovah and were not to be redeemed. They were to be sacrificed, and a portion went to the sanctified priests. (Nu 18:17-19) The firstfruits and the tithe were holy, as were all sacrifices and all gifts sanctified to the service of the sanctuary. (Ex 28:38) All things holy to Jehovah were sacred and could not be considered lightly or used in a common, or profane, way. An example is the law regarding the tithe. If a man set aside the portion to be tithed, say, of his wheat crop, and then he or one of his household unintentionally took some of it for home use, such as cooking, the man was guilty of violating God’s law respecting holy things. The Law required that he make compensation to the sanctuary of an equal amount plus 20 percent, besides offering up a sound ram of the flock as a sacrifice. Thus, great respect was engendered for the holy things belonging to Jehovah.—Le 5:14-16.

AZIE 28—AKPE 4

EWARE AGHAE NỌ E RRỌ EBAIBOL NA | ỌNYA-NO 29-30

“Azọhọ Unevaze Rọkẹ Jihova”

(Ōnyano 30:11, 12) Kẹsena Jihova ọ tẹ ta kẹ Mo-sis nọ: ¹² “Oke kpobi nọ who te bi kele ahwo, nọ

who te bi kele emezae Izrẹl, omomọvo ọ rẹ kẹ Ji-hova osa ẹtanigbo uzuazọ riẹ hrọ evaṣ okenọ a te bi kele ahwo na. Ẹjiro-ro onana họ re a gbẹ re-họ uye te ai hi okenọ a te bi kere edẹ rai fihotọ.

it-2-E 764-765

Registration

At Sinai. At Jehovah’s command the first registration took place during the encampment at Sinai in the second month of the second year following the Exodus from Egypt. To assist Moses in this undertaking, a chieftain was selected out of each tribe to take the responsibility and oversight of the registration in his tribe. Not only were all males listed who were 20 years old and upward—eligible for service in the army—but the Law also placed on the registered ones a head tax of half a shekel (\$1.10) for the service of the tabernacle. (Ex 30:11-16; Nu 1:1-16, 18, 19) The total number listed amounted to 603,550, excluding the Levites, who would have no inheritance in the land. These paid no tabernacle tax and were not required to serve in the army.—Nu 1: 44-47; 2:32, 33; 18:20, 24.

(Ōnyano 30:13-15) Onana họ oware nọ ohwo kpobi nọ a bi kere odẹ riẹ fihotọ ọ rẹ kẹ: abọvo shẹkẹl lele epaṣ shẹkẹl oria ọrẹri na. Gira udhe avọ shẹkẹl ọvo ẹrẹrẹ. Abọvo shẹkẹl họ azọhọ nọ a rẹ jẹ kẹ Jihova. ¹⁴ Ohwo kpobi nọ a kere odẹ riẹ fi-hotọ nọ ọ rrọ umuo ikpe udhe kpohọ ehru ọ rẹ jẹ azọhọ Jihova. ¹⁵ Ọdafa ọ rẹ kẹ bu vi ere he yọ oyogbe ọ rẹ kẹ kawo vi abọvo shẹkẹl na ha evaṣ azọhọ Jihova nọ a bi ro ru omavoro kẹ uzuazọ rai na.

it-1-E 502

Contribution

Some contributions were required under the Law. When Moses took a census of the Israelites, each male 20 years old and upward was to give a ransom for his soul, “a half shekel [probably \$1.10] by the shekel of the holy place.” It was “Jehovah’s contribution” in order to make atonement for their souls and “in behalf of the service of the tent of meeting.” (Ex 30:11-16) According to the Jewish historian Josephus (*The Jewish War*, VII, 218 [vi, 6]), this “sacred tax” was thereafter paid annually.—2Ch 24:6-10; Mt 17:24; see TAXATION.

(Ọnyano 30:16) Who re mi ahwo Izrel ugho isiliva orọ omavoro na whọ vẹ rehọ iẹ ze rọkẹ iruẹru uwou-udhu omakugbe na, re o ruẹse jọ oware eka-reghehọ evaọ aro Jihova rọkẹ ahwo Izrel, onọ a re ro ru omavoro kẹ uzuazọ rai.”

w11-E 11/1 12 ¶1-2

Did You Know?

How were the services at Jehovah's temple in Jerusalem financed?

The various temple services were maintained through taxation, mainly obligatory tithing. But other forms of taxation were also used. For example, at the time of the construction of the tabernacle, Jehovah instructed Moses to collect half a silver shekel from every registered Israelite, as a “contribution to Jehovah.”—Exodus 30:12-16.

Apparently, it became customary for each Jew to contribute this fixed amount as an annual temple tax. It was this tax that Jesus instructed Peter to pay with a coin taken from a fish's mouth.—Matthew 17:24-27.

Romatoto Kie Eware Aghae Via

(Ọnyano 29:10) “Kọ oke nana whọ rẹ rọ rehọ eruẹ na ziọ aro uwou-udhu omakugbe na, Erọn avọ emezae riẹ a vẹ rọ abọ rai kpahe uzou eruẹ na.

it-1-E 1029 ¶4

Hand

Laying On of Hands. Aside from mere handling, *hands were laid on* a person or object for various purposes. The general meaning of the act, however, was that of a designation, a pointing out of the person or thing as being acknowledged, or recognized, in a certain way. During the ceremony at the installation of the priesthood, Aaron and his sons laid their hands on the head of the bull and the two rams to be sacrificed, thereby acknowledging that these animals were being sacrificed for them for the sake of their becoming priests of Jehovah God. (Ex 29:10, 15, 19; Le 8:14, 18, 22) When appointing Joshua as his successor at God's command, Moses laid his hand on Joshua, who consequently was “full of the spirit of wisdom” and so was able to lead Israel properly. (De 34:9) Hands were laid on persons when designating them as receivers of a blessing. (Ge 48:14; Mr 10:16) Jesus Christ touched, or laid his

hands on, some persons he healed. (Mt 8:3; Mr 6:5; Lu 13:13) The gift of the holy spirit was granted in some instances through the laying on of the hands of the apostles.—Ac 8:14-20; 19:6.

(Ọnyano 30:31-33) “Whọ rẹ ta kẹ ahwo Izrel nọ, ‘Onana o rẹ jọ ewhri eromuo ọrẹri kẹ omẹ evaọ ige rai kpobi. ³² A rẹ rehọ iẹ te ugboma ahwo-akpọ họ, yọ wha re ru ọkpọ riẹ vievie he. Onana yọ oware ọrẹri. O rẹ jọ oware ọrẹri kẹ owhai ribri. ³³ Ohwo kpobi nọ o ru ude nọ o wọhọ e riẹ ọ jẹ rọ o jọ riẹ te ohwo nọ a kẹ udu hu, a re kpe ohwo yena no udevie ahwo riẹ hrọ.’”

it-1-E 114 ¶1

Anointed, Anointing

In the Law Jehovah gave to Moses, he prescribed a formula for the anointing oil. It was of a special composition of the choicest ingredients—myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil. (Ex 30:22-25) It was a capital offense for anyone to compound this mixture and to use it for any common or unauthorized purpose. (Ex 30:31-33) This figuratively demonstrated the importance and sacredness of an appointment to office that had been confirmed by anointing with sacred oil.

Ẹme nọ A re Ru Ovavo

km 1/11 4 ¶5-7; 6, ẹkpẹti

Obufihọ kẹ Iviuwou

⁵ **Kọ O Rrọ Ọgbahọ Inọ A rẹ Rehọ Oke na Kpobi Ru Uwuhre Kugbe?** Nọ ọzae avọ aye, hayo iviuwou nọ emọ e rrọ a te bi kuomagbe ru uwuhre Ebaibol, a rẹ rọ ere tuduhọ ohwohwo awọ. (Rom 1:12) U re si ahwo uviuwou na kẹle ohwohwo. Fikiere, eme nọ i no lkerekere ze eye a rẹ mae ta kpahe evaọ uwuhre uviuwou. Re kọ, a rẹ sae nyase omoke jọ ba nọ omomọvo uviuwou na o re ro ru uwuhre omobọ riẹ. Wọhọ oriruo, nọ a te ru abọ ẹmeọta kugbe na no, uviuwou na o rẹ sae gbẹ jọ kugbe, omomọvo o ve ru uwuhre obọ riẹ, o sae jọ omaruẹrẹhọ kẹ ewuhre, hayo ese emagazini. Iviuwou jọ a re fi etehe-ughe họ họ evaọ owọwọ yena soso.

⁶ **Oghẹrẹ Vẹ A re Ru Uwuhre Na?** Orọnikọ enọ gbe iyo ọvo a re ro ru uwuhre na ẹsikpobi hi. Re Uwuhre Uviuwou na o sae jọ sasasa jẹ were, iviuwou buobu a re ru orai wọhọ epanọ ma re ru ewuhre isukulu na

hayo orọ odibogba na. A rẹ ghale ẹmeota rai fihọ abọ sa-sa, jẹ rehọ idhere sa-sa ru ai. Wọhọ oriruo, a rẹ sai se Ebaibol na kugbe, ruẹrẹ abọjọ iwuhẹ mai kpahe, je ru odhesevia epanọ a rẹ ta usiuwoma. Ẹwẹ-obe avọ 6 o dhese idhere jọ.

7 Eme Esegbini A re Ru re Uviuwou Rai A Sae Re-awere Uwuhẹ Na? Uviuwou ra o te mai wo erere no uwuhẹ na ze, nọ ẹkeriotọ na ọ tẹ rrọ whẹtiẹ whẹtiẹ. Wha rẹ sae jọ otafe ru uwuhẹ na ẹsejọ nọ oso hayo ekpahe e gbẹ riẹ hẹ. Nọ o tẹ gwọlọ nọ wha rẹ rehọ omoke jọ serihọ evaọ oke uwuhẹ na wha sai ru ere. Iviuwou jọ a rẹ re enuawere kugbe nọ a te ku uwuhẹ na họ no. Dede nọ esegbini a rẹ rehọ oke uwuhẹ na kẹ ọwhọkuo ho, a rẹ sae rehọ omoke jọ ta kpahe ebẹbẹ hayo uruemu jọ nọ u fo ho nọ o rrọ uviuwou na. Rekọ, otẹrọnọ who muẹrohọ inọ ọmọ jọ o ru oware othọthọ jọ nọ u kpomahọ iẹe ọvo, o rẹ mai woma re who lele iei ta ẹme oke ofa re whọ siọ omovuọ ba ekpẹhọ iẹe oma evaọ iraro inievo riẹ. U fo ho re Uwuhẹ Uviuwou na o jọ dokpo dokpo, rekọ jọ u dhese via inọ Ọghenẹ evawere na ma be gọ. —1 Tim. 1:11.

Ẹkpẹti nọ ọ rrọ ẹwẹ-obe avọ 6

RAWO IẸE

Eware Jọ nọ A rẹ Sai Ru Evaọ Uwuhẹ Ebaibol Uviuwou nọ A re Ru Evaọ Owọwọ Na Ebaibol:

- Wha se abọjọ isase Ebaibol ẹkpoka na kugbe. Oria nọ wha bi se na o tẹ rrọ oria nọ ohwo ọ sai jọ se wọhọ ogbiku, ohwo jọ o re ru ere, amọfa a ve se ẹme ahwo sa-sa nọ a bi se kpahe na.
- Wha rehọ abọjọ isase Ebaibol na ru edrama.
- Dhe uzou ovuovo kẹ omomọvo uviuwou na evaọ ẹruoke, o ve kere onọ ọvo hayo ivẹ jọ nọ o wo kpahe oria nọ o se na fihotọ. Kẹsena wha ve kuomagbe ru ekiakiẹ kpahe enọ ahwo na kpobi.
- Koka koka kere ẹme owọ Ebaibol jọ fihọ ẹmẹwẹ-ekade, whọ vẹ daoma sei fihọ uzou jẹ f'otọ riẹ. Kere ai buobu ere, jẹ kiẹ ai riwi koka koka re whọ riẹ unu ikere nọ whọ kareghẹhọ.
- Gaviezọ kẹ ikporakporo isase Ebaibol na yọ wha bi rri Ebaibol rai.

Iwuhẹ:

- Wha ruẹrẹ abọjọ iwuhẹ ẹkpoka na họ kugbe.
- Wha wuhẹ ile nọ a fihọ kẹ iwuhẹ oka yena.

- Otẹrọnọ ohwo jọ o wo ẹme evaọ Isukulu Odibogba Esuo-Ọghenẹ hayo odhesevia evaọ Ewuhẹ Odibogba na, wha ta kpahe epanọ ọ sai ro ru ei, hayo jọ o ru ei via evaọ iraro ahwo na kpobi.

Ẹgwọlọ Uviuwou Na:

- Wha rehọ ẹme no ebe ọ *Young People Ask* hayo *Wuhẹ Mi Owuhẹ Ologbo Na* ze.
- Ru odhesevia oware nọ emọ na a rẹ sai ru evaọ otọ uyero jọ nọ o rẹ sae romavia evaọ obọ isukulu.
- Wha ru odhesevia nọ emọ a rẹ jọ rehọ ẹta ọsẹ-gboni. Emọ na a rẹ sae kiẹ kpahe ẹme jọ a vẹ rehọ iẹe lele ọsẹgboni rai ta ẹme.

Odibogba Na:

- Wha ru odhesevia nọ wha rẹ sae jọ ruẹrẹ oma kpahe kẹ usiuwoma ota evaọ urere oka na.
- Ta kpahe itee nọ e rẹ sai fi obọ họ kẹ omomọvo uviuwou na fiba oke usiuwoma ota rai evaọ ezi Eka-reghẹhọ na hayo oke ehọlide.
- Kẹ ahwo uviuwou na kpobi iminiti jọ re a kiẹ kpahe ọvuọ onọ riẹ nọ ahwo a rẹ sae nọ evaọ usiuwoma, kẹsena wha vẹ rehọ enana ru idhesevia.

Idhere Efa:

- Wha jọ emagazini nọ i kpozi obọ se uzoẹme jọ kugbe.
- Jọ omomọvo uviuwou na ọ jọ emagazini nọ i kpozi obọ se uzoẹme jọ nọ o were riẹ, kẹsena ọ vẹ ta ẹme kpahe iẹe.
- Evaọ otiese wha zizie owhowho-uvie ọfa hayo ọzae avọ aye jọ kugbe Uwuhẹ Uviuwou owọwọ rai, wha vẹ kiẹ ae riwi.
- Wha rri ividio mai jọ jẹ ta ẹme kpahe iẹe.
- Wha jọ *Awake!* se jẹ ta ẹme kpahe izoẹme wọhọ “*Young People Ask*” hayo “*For Family Review*” kugbe.
- Wha jọ *Uwou-Eroro Na* se jẹ ta ẹme kpahe izoẹme wọhọ “*Wuhẹ Emọ Ra*” hayo “*Rọkẹ Izoge Na*” kugbe.
- Wha se oria jọ evaọ *Yearbook* ọkpokpọ hayo obe nọ a jọ okokohọ ubrotọ n'ukpo siobono jẹ ta ẹme kpahe iẹe.
- Nọ wha te no okokohọ kpozi, wha ta ẹme kpahe ẹme nọ wha yo.
- Roma totọ rri omama Jihova jọ, wha vẹ ta kpahe oware nọ u wuhẹ omai kpahe Jihova.
- Wha kuomagbe ku hayo drọ oware jọ, wọhọ uwoho oware hayo ohwo jọ, emapo.