

Ushauri [Propitiation]	
Ushawishi ni kazi ya Bwana Yesu Kristo ambayo huchocha ghadhabu ya Mungu na kumdhihaki Yeye ambaye angeweza kushindwa na dhambi zetu na atakayeomba tulipe adhabu yake.	Propitiation is the work of the Lord Jesus Christ by which He appeases the wrath of God and conciliates Him who would otherwise be offended by our sin and would demand that we pay the penalty for it.
Ushauri hutafsiriwa kutoka kwa Kigiriki (hilasterion), maana yake ni "kile kilichochochea au kinachokomboa" au "zawadi ambayo hutoa urithi". Neno pia linatumika katika Agano Jipyka kwa mahali pa ukombozi, "kiti cha rehema".	Propitiation is translated from the Greek (hilasterion), meaning "that which expiates or propitiates" or "the gift which procures propitiation". The word is also used in the New Testament for the place of propitiation, the "mercy seat".
Waebrania 9: 5 na juu yake walikuwa makerubi ya utukufu juu ya kiti cha rehema. Kati ya mambo haya hatuwezi sasa kuzungumza kwa undani.	Hebrews 9:5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.
Kuna matumizi ya kawaida ya hilasterion katika Septuagint.	There is frequent similar use of hilasterion in the Septuagint.
Kutoka 25:18 Nawe utafanya makerubi mawili ya dhahabu; wafanya kazi ya nyundo utaifanya kwa nchambili za kiti cha huruma.	Exodus 25:18 And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat.
Kiti cha huruma kilichafuliwa na damu ya Siku ya Upatanisho (Walawi 16:14), akiwakilisha kuwa hukumu ya haki ya Sheria ilikuwa imetolewa, kubadilisha kiti cha hukumu katika kiti cha huruma (Waebrania 9: 11-15; kulinganisha na "kiti cha neema" katika Waebrania 4: 14-16; mahali pa ushirika, Ex 25: 21-22).	The mercy seat was sprinkled with atoning blood on the Day of Atonement (Lev. 16:14), representing that the righteous sentence of the Law had been executed, changing a judgment seat into a mercy seat (Heb. 9:11-15; compare with "throne of grace" in Heb. 4:14-16; place of communion, Ex. 25:21-22).
Mambo ya Walawi 16:14 Atatwaa baadhi ya damu ya ng'ombe na kuinyunyiza kwa kidole chake kwenye kiti cha huruma upande wa mashariki; na mbele ya kiti cha rehema atamtia damu yake kwa kidole chake mara saba.	Leviticus 16:14 He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.
Waebrania 9: 11-15 11 Lakini Kristo alikuja kama Kuhani Mkuu wa mambo mema ijayo, pamoja na hema kubwa zaidi na kamili zaidi isiyofanywa kwa mikono, yaani, si ya uumbaji huu. 12 Si kwa damu ya mbuzi na ndama, bali kwa damu Yake mwenyewe aliingia katika mahali patakatifu mara moja kwa wote, akipata ukombozi wa milele. 13 Kwa maana kama damu ya ng'ombe na mbuzi na majivu ya ng'ombe, kuinyunyiza walio safi, yatakasafisha utakaso wa mwili,	Hebrews 9:11-15 11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean,

<p>14 Je! Damu ya Kristo, ambaye kwa njia ya Roho wa milele, alijitoa nafsi yake bila yaaa, utakasafisha dhamiri yako kutoka kwa kazi zafu ili kumtumikia Mungu aliye hai?</p> <p>15 Kwa sababu hiyo yeye ndiye Msaidizi wa agano jipya, kwa njia ya kifo, kwa ajili ya ukombozi wa makosa chini ya agano la kwanza, ili wale walioitwa wapate kupokea ahadi ya urithi wa milele.</p>	<p>sanctifies for the purifying of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.</p>
<p>Waebrania 4: 14-16</p> <p>14 Kwa hiyo tukiona kuwa tuna Kuhani Mkuu aliyepitia mbinguni, Yesu Mwana wa Mungu, hebu tushikilie ukiri wetu.</p> <p>15 Kwa kuwa hatuna Kuhani Mkuu ambaye hawezি kuhisi huruma na udhaifu wetu, lakini alikuwa katika hali zote za kujaribiwa kama sisi, lakini bila dhambi.</p> <p>16 Basi, hebu tupate kwa ujasiri kwenye kiti cha enzi, ili tupate rehema na kupata neema ya kusaidia wakati wa mahitaji.</p>	<p>Hebrews 4:14-16</p> <p>14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.</p> <p>15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.</p> <p>16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.</p>
<p>Kutoka 25: 21,22</p> <p>21 Nawe utaweka kiti cha rehema juu ya sanduku, na ndani ya sanduku utaweka ushuhuda nitakaokupa.</p> <p>22 Nami nitakutana na wewe, nami nitazungumza nawe kutoka juu ya kiti cha rehema, toka kati ya makerubi wawili walio juu ya sanduku la ushuhuda, juu ya kila kitu nitakachowapa ninyi kwa wana wa Israeli.</p>	<p>Exodus 25:21,22</p> <p>21 You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you.</p> <p>22 And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.</p>
<p>Neno lingine la Kiyunani, (hilasmos), linatumiwa kwa Kristo kama upatanisho wetu.</p>	<p>Another Greek word, (hilasmos), is used for Christ as our propitiation.</p>
<p>1 Yohana 2: 2</p> <p>Na Yeye mwenyewe ndiye pombozi kwa ajili ya dhambi zetu, na si kwa ajili yetu tu bali pia kwa ulimwengu wote.</p>	<p>1 John 2:2</p> <p>And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.</p>
<p>1 Yohana 4:10</p> <p>Katika hili ni upendo, si kwamba tulimpenda Mungu, bali kwamba Yeye alitupenda na kumtuma Mwanawe awe mpatanisho wa dhambi zetu.</p> <p>na kwa ajili ya "upatanisho" katika Septuagint</p>	<p>1 John 4:10</p> <p>In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.</p> <p>and for "atonement" in the Septuagint</p>
<p>Mambo ya Walawi 25: 9</p> <p>Kisha utaifanya tarumbeta ya Yubile kulia siku ya kumi ya mwezi wa saba; Siku ya Upatanisho utaifanya tarumbeta kupiga sauti katika nchi yako yote.</p>	<p>Leviticus 25:9</p> <p>Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.</p>
<p>Dhana katika dhabihu za Agano la Kale na utimizaji</p>	<p>The thought in the Old Testament sacrifices and</p>

wa Agano Jipyä ni kwamba Kristo ameridhika kabisa madai tu ya Mungu mtakatifu kwa hukumu juu ya dhambi kwa kifo chake juu ya msalaba.	in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the Cross.
Mungu, akiona mbele ya Msalaba, anahesabiwa kuwa mwenye haki katika kusamehe dhambi katika kipindi cha Agano la Kale na pia kuhalalisha wenyе dhambi chini ya Agano Jipyä.	God, foreseeing the Cross, is declared righteous in forgiving sins in the Old Testament period as well as in justifying sinners under the New Covenant.
Warumi 3: 25,26 25 ambaye Mungu alimtoa kwa ajili ya ukombozi kwa damu yake, kwa njia ya imani, ili kuonyesha haki yake, kwa sababu kwa uvumilivu wake Mungu alikuwa amepitia juu ya dhambi zilizotanguliwa, 26 kuonyesha wakati wa sasa haki yake , ili awe mwenye haki na mwenye haki juu ya yeye aliye na imani katika Yesu.	Romans 3:25,26 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.
Kutoka 29:33 Watakula vyakula ambavyo upatanisho ulifanyika, kuwaweka wakfu na kuwaweka wakfu; lakini mgeni hawatakula, kwa kuwa ni watakatifu.	Exodus 29:33 They shall eat those things with which the atonement was made, to consecrate and to sanctify them; but an outsider shall not eat them, because they are holy.
Ushahidi sio uwekaji wa Mungu mwenye kisasi, bali, ni kukidhi haki ya Mungu Mtakatifu, na hivyo kufanya hivyo iwezekanavyo Yeye aonyeshe huruma bila kuacha haki yake au haki.	Propitiation is not the placating of a vengeful God but, rather, it is the satisfying the righteousness of a holy God, thereby making it possible for Him to show mercy without compromising His righteousness or justice.
Kiebrania kaphar, inamaanisha "kupatanisha, kuidhinisha dhambi" .. Kwa mujibu wa maandiko, dhabihu ya Sheria ilitia tu dhambi ya mtoaji na kupokea msamaha wa Mungu. Dhabihu za Agano la Kale hazikuondoa dhambi ya mwanadamu."Haiwezekani...",	The Hebrew kaphar, means "to propitiate, to atone for sin" .. According to scripture, the sacrifice of the Law only covered the offeror's sin and secured divine forgiveness. The Old Testament sacrifices never removed man's sin. "It is not possible...",
Waebraania 10: 4 Kwa maana haiwezekani kwamba damu ya ng'ombe na mbuzi inaweza kuondoa dhambi.	Hebrews 10:4 For it is not possible that the blood of bulls and goats could take away sins.
Sadaka ya Waisraeli ilimaanisha kukiri dhambi kwa kutarajia dhabihu ya Kristo ambayo hatimaye, "iliondoa" dhambi "zilizofanyika hapo awali katika uvumilivu wa Mungu".	The Israelite's offering implied confession of sin in anticipation of Christ's sacrifice which did, finally, "put away" the sins "done previously in the forbearance of God".
Warumi 3:25 ambaye Mungu aliweka kama mtoaji kwa damu yake, kwa njia ya imani, kuonyesha haki yake, kwa sababu katika uvumilivu Wake Mungu alikuwa amepitia juu ya dhambi zilizotanguliwa,	Romans 3:25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,
Heb. 9: 15,26	Heb. 9:15,26

<p>15 Kwa sababu hiyo ye ye ndiye Msaidizi wa agano jipya, kwa njia ya kifo, kwa ajili ya ukombozi wa makosa chini ya agano la kwanza, ili wale walioitwa wapate kupokea ahadi ya urithi wa milele.</p> <p>26 Halafu angelazimika kuteseka mara nyingi tangu msingi wa ulimwengu; lakini sasa, mara moja mwishoni mwa nyakati, ameonekana kuondoa dhambi kwa dhabihu ya Mwenyewe.</p>	<p>15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.</p> <p>26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.</p>
<p>Neno "upatanisho" halitokea katika Agano Jipy;a;neno katika Warumi 5:11 ni "upatanisho".</p>	<p>The word "atonement" does not occur in the New Testament; the word in Romans 5:11 is "reconciliation".</p>
<p>Mwanzo wa suala la Udhahirishaji hupatikana nyuma sana katika Biblia, nyuma ya kuunda Tabernacle jangwani, hema ambayo Mungu aliwapa watu wa Israeli kuanzisha ambayo itakuwa katikati ya kuwepo kwake duniani.</p>	<p>The beginning of the subject of Propitiation is found far back in the Bible, back to the designing of the Tabernacle in the wilderness, the tent which God had the people of Israel set up which would be the center of His presence on earth.</p>
<p>Hema huchukua sehemu kubwa ya Maandiko, sura kumi na sita katika kitabu cha Kutoka na kitabu chote cha Mambo ya Walawi. Kila kipengele cha Hema, ya ibada iliyofanyika huko, ya maisha ya uhani na wajibu, ya nguo za makuhani, dhabihu, siku za sikukuu - kila kipengele kilikuwa muhimu sana na kilichoundwa na Bwana kwa madhumuni ya milele. Ni muhimu sana kwa mwamini wa Umri wa Kanisa kuwa na ujuzi mzuri wa kazi ya mfumo wa Walawi ili kufahamu kikamilifu kazi ya Kristo na mpango wa Mungu kama walivyoanzishwa ulimwenguni.</p>	<p>The Tabernacle occupies a large portion of Scripture, sixteen chapters in the book of Exodus and the whole book of Leviticus. Every feature of the Tabernacle, of the worship carried out there, of the priestly life and duties, of the vestments of the priests, the sacrifices, the feast days--every feature was vitally important and designed by the Lord for eternal purposes. It is very important for the Church Age believer to have a good working knowledge of the Levitical system in order to appreciate fully the work of Christ and the plan of God as they have been instituted in the world.</p>
<p>Kulikuwa na shida kubwa juu ya mpango wa Hema.</p>	<p>There was great stress on the blueprint of the Tabernacle.</p>
<p>Kutoka 25: 8,9 Na wajifanyie patakatifu; ili nipate kukaa kati yao.Kwa kadiri ya yote nitakayoonyesha kwako, baada ya mfano wa hema ya kukutania, na mfano wa vyombo vyake vyote, ndivyo utakavyofanya. "</p>	<p>Exodus 25:8,9 And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."</p>
<p>Mfano ulipewa Musa kwenye Mlima. Sinai , pamoja na Sheria. SOMA Waebrania 8: 1-6. Hema ilikuwa ni mfano wa kweli wa kiroho.</p>	<p>The pattern was given to Moses on Mt. Sinai, along with The Law. READ Hebrews 8:1-6. The Tabernacle was a symbolical expression of spiritual truth.</p>
<p>Kutaniko la Wayahudi hakuenda zaidi ya ua wa hema. Walifanya sadaka tu kwenye madhabahu ya shaba; na makuhani pekee walikuwa kuruhusiwa kwenda mahali popote katika hema. Hema ilikuwa ni makao ya Mungu duniani, na Mungu hakuwa na uwezo wa kupatikana na watu wenye</p>	<p>The congregation of the Jews did not go beyond the courtyard of the tabernacle. They made offerings only at the brazen altar; and only the priests were allowed to go anyplace else in the Tabernacle. The Tabernacle was the dwelling place of God on earth, and God was unapproachable by sinful men. The main lessons</p>

dhambi. Masomo makuu yaliyofundishwa yanahusiana na ukamilifu wa Mungu na dhambi ya mwanadamu.	being taught had to do with the perfection of God and the sinfulness of man.
FURNITURE YA TABERNACLE	THE FURNITURE OF THE TABERNACLE
BRAZEN ALTAR - madhababu hii ilikuwa mwanzo wa njia ya mtu kwa Mungu. Dhabihu za wanyamazilifanywa huko zilifundisha kwamba dhabihu ya mbadala ni hatua ya kwanza kuelekea ushirika na Mungu. Wakati mtu alipokuwa nje ya lango la hema, jambo pekee ambalo angeweza kuona ilikuwa moshi ulioinuka kutoka sadaka za kuteketezwa, na kwa njia ya lango moja inaweza kuonekana madhababu ya dhabihu na damu ikimwaga. Kila kitu kingine kilifichwa kutoka kwa mtazamo na pazia la uzio. Hii ilikuwa kumbukumbu ya kuendelea ya "Mwana-Kondoo wa Mungu anayeondoa dhambi ya ulimwengu." Kitu pekee ambacho asiyeamini anaweza kuona ni Injili, habari njema za dhabihu ya Kristo badala yake.	BRAZEN ALTAR -- this altar was the beginning of a person's approach to God. Animal sacrifices made there taught that substitutionary sacrifice is the first step toward fellowship with God. When a person passed outside the gate of the Tabernacle, the only thing that he could see was the smoke rising from the burnt offerings, and through the one gate could be seen the altar of sacrifice and the blood being shed. Everything else was hidden from view by the curtain of the fence. This was a continuous reminder of "the Lamb of God that takes away the sin of the world." The only thing the unbeliever can ever see is the Gospel, the good news of Christ's substitutionary sacrifice for us.
Maelezo ya madhababu ya shaba hupatikana	A description of the brazen altar is found in
Kutoka 27: 1-8 "Utengeneze madhababu ya mti wa mshita, urefu wa dhiraa tano na upana wa dhiraa tano-madhababu itakuwa ya mraba-na urefu wake utakuwa dhiraa tatu. 2 Nawe utaifanya pembe zake juu ya pembe zake nne; pembe zake zitakuwa sehemu moja na hilo. Nawe utaifunika kwa shaba. 3 Nawe utaifanya sufuria zake kupokea majivu yake, na mafosholo yake, na mabonde yake, na mafakoko yake, na miamba yake ya moto; utaifanya vyombo vyake vyote vya shaba. 4 Nawe utaifanya shaba, shaba ya shaba; na juu ya mtandao utafanya pete nne za shaba katika pembe zake nne. 5 Nawe utaiweka chini ya pembe ya madhababu chini, ili mtandao uwe katikati ya madhababu. 6 Nawe utengeneze miti kwa madhababu, miti ya mti wa mshita, na kuifunika kwa shaba. 7 miti hiyo itawekwa katika pete, na miti hiyo itakuwa pande mbili za madhababu ili kuichukua. 8 Nawe utaifanya kwa mba; kama ilivyoonyeshwa juu ya mlima, ndio watakavyofanya.	Exodus 27:1-8 "You shall make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height shall be three cubits. 2 You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze. 3 Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze. 4 You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners. 5 You shall put it under the rim of the altar beneath, that the network may be midway up the altar. 6 And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. 7 The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it. 8 You shall make it hollow with boards; as it was shown you on the mountain, so shall they make it.
Kutoka 38:17 Mizizi ya nguzo ilikuwa shaba, ndowe za nguzo na vikosi vyake zilikuwa fedha, na miji yao ilikuwa ya	Exodus 38:17 The sockets for the pillars were bronze, the hooks of the pillars and their bands were silver,

fedha; na nguzo zote za mahakama ziliikuwa na bendi za fedha.	and the overlay of their capitals was silver; and all the pillars of the court had bands of silver.
LALE - Hapa makuhani waliosha mikono na silaha kabla ya kufanya huduma yoyote au ibada.	THE LAVER - Here the priests cleaned their hands and arms before performing any service or act of worship.
Kutoka 30: 17,18 17 Kisha Bwana akanena na Musa, na kusema, 18 Nawe utafanya shaba ya shaba, na msingi wake wa shaba, kwa ajili ya kuosha. Uiweka kati ya hema ya kukutania na madhabahu. Nawe utaweka maji ndani yake,	Exodus 30:17,18 17 Then the Lord spoke to Moses, saying: 18 "You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it,
Iliwekwa kati ya madhabahu ya shaba na hema ya ibada (Mahali Patakatifu). Utakaso huu ulionyesha utakaso wa kiroho amba ni muhimu kwa ibada na huduma.	It was placed between the brazen altar and the tent of worship (the Holy Place). This cleansing symbolized the spiritual cleansing which is essential to both worship and service.
MAHALI - Hizi zilionyesha haja ya kuangaza, Mwanga wa Dunia.	THE CANDLESTICKS -- These illustrated the need for illumination, the Light of the World.
SOMA Kutoka 25: 31-40	READ Exodus 25:31-40
SOMA Kutoka 37: 17-34	READ Exodus 37:17-34
TABLE LA BREAD - Mfano wa haja ya chakula cha kiroho.	THE TABLE OF BREAD -- An illustration of the need for spiritual food.
READ Ex. 25: 23-30 na 37: 10-16.	READ Ex. 25:23-30 and 37:10-16.
HATARI YA KUFUNGWA - Kutoka Kutoka 30: 1-10 , kipande hiki cha samani za hema kilionyesha umuhimu wa kuabudu na maombi. Hakuna wanyama waliotolewa kwenye madhabahu hii. Sadaka ilikuwa sadaka ya kufukiza uvumba, akionyesha kile kinachopendeza Mungu, Mungu Mzuri (dhahabu, fedha, na mawe ya thamani). Moto wa madhabahu ya kufukizia uvumba ultoka kwenye madhabahu ya shaba, kuionyesha kwamba ibada inaweza kuja tu baada ya wokovu. Hakuna moto wa ajabu ulioruhusiwa; na Nadabu na Abihu walikufa kwa sababu ya kupuuza sheria hii.	THE ALTAR OF INCENSE -- From Exodus 30:1-10 , this piece of Tabernacle furniture illustrated the need for acceptable worship and prayer. No animals were offered on this altar. The offering was an incense offering, indicating that which is pleasing to God, Divine Good (gold, silver, and precious stones). The fire for the altar of incense came from the brazen altar, indicating that worship can only come after salvation. No strange fire was allowed; and Nadab and Abihu died for disobeying this rule.
VILI - Vifuniko yalionyesha kizuizi kati ya Mungu na mwanadamu; tu Kuhani Mkuu angeweza kuingia patakatifu, na mara moja kwa mwaka siku ya upatanisho, kutoa damu kwenye kiti cha huruma cha sanduku la agano.	THE VEIL -- the Veil symbolized the barrier between God and man; only the High Priest could enter the Holy of Holies, and that only once a year on the day of atonement, to offer the blood on the Mercy Seat of the Ark of the Covenant.
ARKA YA SINGANO - Sanduku la Agano lilikuwa Patakatifu pa Patakatifu. Ilijengwa kwa mti wa mshita na kufunikwa na dhahabu. Vipimo vyake vilikuwa na urefu wa inchi 50 kwa inchi 30 kwa kina na inchi 30 kirefu. Nuhu na picha ya Kristo kuzichukua dhambi zetu, sanduku sehemu anayewakilisha Kristo. Wood zilionyesha ubinadamu wa Kristo, dhahabu	THE ARK OF THE COVENANT -- the Ark of the Covenant was located in the Holy of Holies of the Tabernacle. It was made of acacia wood and overlaid with gold. Its dimensions were 50 inches long by 30 inches wide by 30 inches deep. The Ark was a picture of Christ bearing our sins, the box part representing Christ. The wood

iliwakilisha uungu Wake.	illustrated the humanity of Christ, the gold represented His deity.
Ndani ya sanduku kulikuwa na vitu vitatu vinavyolingana na dhambi (Hesabu 17: 8,10; Waebrania 9: 4). Majedwali ya Sheria yaliwakilisha dhambi kwa maana ya ukiukwaji au uvunjaji wa amri ya Mungu. Mti wa Manna uliwakilisha kukataa utoaji wa Mungu. Na fimbo ya Harumi iliwakilisha uasi dhidi ya mamlaka ya Mungu.	Inside the Ark were three objects representing sin (Numbers 17:8,10; Hebrews 9:4). The Tables of the Law represented sin in the sense of violation or transgression of God's order. The Pot of Manna represented rejection of God's provision. And Aaron's Rod represented revolt against God's authority.
Zaidi ya juu ya sanduku ilikuwa kifuniko cha dhahabu imara, Kiti cha Mercy (au kiti cha enzi). Juu ya kila mwisho wa Kiti cha Rehema ilikuwa kerubi ya dhahabu, malaika wa cheo cha juu zaidi. Kerubi wa kwanza aliwakilisha Uadilifu kabisa wa Mungu, na kerubi wa pili aliwakilisha Jaji la Mungu. Pamoja wao waliwakilisha Utakatifu wa Mungu. Makerubi walikabiliana, mbawa zilipandikwa, na kuangalia chini kwenye Kiti cha Rehema. "Uadilifu" hutazama chini na kuhukumu (Warumi 3:23). "Haki" inaonekana chini na inathibitisha adhabu.	Over the top of the box was a lid of solid gold, the Mercy Seat (or throne). Over each end of the Mercy Seat was a gold cherub, the highest ranking angel. The first cherub represented the absolute Righteousness of God, and the second cherub represented the Justice of God. Together they represented the Holiness of God. The cherubs faced toward each other, wings outstretched towards each other, and looked down at the Mercy Seat. "Righteousness" looks down and condemns (Romans 3:23). "Justice" looks down and assesses a penalty.
Mara moja kwa mwaka, Siku ya Upatanisho, Kuhani Mkuu aliingia Patakatifu Patakatifu mara mbili; mara moja kufanya upatanisho kwa ajili ya dhambi zake mwenyewe, na kisha kufanya hivyo kwa watu. Aliwacha damu kutoka sadaka juu ya Sanduku , juu ya Kiti cha Mercy, kati ya makerubi. Hii ilikuwa mfano mzuri wa utoaji wa neema ya Mungu kwa ajili ya dhambi. "Uadilifu" unaangalia damu ya mnyama, ambayo inawakilisha kifo cha kiroho cha Kristo kwenye Msalaba, upatanisho wake wa kubadili, na kuridhika. "Haki" inaangalia damu na imeridhika kuwa adhabu ya kulipwa kwa dhambi ilikuwa ya kutosha, kufundisha kwamba Kristo alihukumiwa na kulipwa adhabu kwa ajili yetu.	Once a year, on the Day of Atonement, the High Priest went into the Holy of Holies twice; once to make atonement for his own sins, and then to do so for the people. He sprinkled blood from the sacrifice on the Ark, on the top of the Mercy Seat, between the cherubs. This was a graphic illustration of God's grace provision for sin. "Righteousness" looks at the blood of the animal, which represents the spiritual death of Christ on the Cross, His substitutionary atonement, and is satisfied. "Justice" looks at the blood and is satisfied that the penalty paid for sin was sufficient, teaching that Christ was judged and paid the penalty for us.
Kwa hiyo, Sanduku linasema kuhusu Ukombozi - Kristo alilipa kwa ajili ya dhambi zetu, kulipia fidia yetu, kutupatia kutoka soko la watumwa la dhambi.	Therefore, the Ark speaks of Redemption - Christ paid for our sins, paid our ransom, to purchase us from the slave market of sin.
Kwa hiyo tuna ndani ya sanduku na kiti cha huruma picha ya kuridhika kwa Mungu na kazi ya Yesu Kristo inayojulikana kama Uvunjaji.	So we have in the Ark and the Mercy Seat a picture of God's satisfaction with the Work of Jesus Christ known as Propitiation.
Sasa, neno la Kiebrania kwa Kiti cha Mercy ni kapporeth. Neno la Kigiriki linalotumika tafsiri ya Septuagint ya Agano la Kale ni hilasterion. Neno hili la Kigiriki linapatikana katika Agano Jipyka katika Warumi 3:25; Waebrania 9: 5; 1 Yohana 2: 2; 1 Yohana 4:10 . na hutafsiriwa "kiti cha huruma" au "mahali pa ukombozi". Kwa hiyo kuna uhusiano wa moja kwa moja kati ya Kiti cha rehema katika hema na mafundisho ya Ushahidi.	Now, the Hebrew word for Mercy Seat is kapporeth. The Greek word used in the Septuagint translation of the Old Testament is hilasterion. This same Greek word is found in the New Testament in Romans 3:25; Hebrews 9:5; 1 John 2:2; 1 John 4:10 . and is translated "mercy seat" or "place of propitiation". So there is a direct relationship between the Mercy Seat in the Tabernacle and the doctrine of Propitiation.

<p>Kwa sababu ya Ushahidi, Mungu ni huru kumpenda muumini bila kuacha Uadilifu Wake au Haki. Dhana katika dhabihu za agano la Kale na katika utimizaji wa Agano Jipyä ni kwamba Kristo ameridhika kabisa madai tu ya Mungu mtakatifu kwa hukumu ya dhambi.</p>	<p>Because of Propitiation, God is free to love the believer without compromising either His Righteousness or Justice. The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment of sin.</p>
<p>Ushahidi sio uwekaji wa Mungu mwenye kisasi; lakini, badala yake, kuridhika kwa haki ya Mungu mtakatifu hufanya iwezekanavyo Yeye aonyeshe rehema bila kuathirika. Ushahidi unaonyesha msimamo wa tabia ya Mungu katika kuokoa wenyе dhambi mbaya zaidi. Upungufu unapatanisha mtu na Mungu. Hii inamaanisha kwamba dhambi haifai tena kati ya mwanadamu na Mungu. Suala pekee, kwa Agano la Kale na Waumini wa Agano Jipyä, "amwamini Bwana Yesu Kristo, nawe utaokolewa."</p>	<p>Propitiation is not the placating of a vengeful God; but it is, rather, the satisfying of the righteousness of a holy God making it possible for Him to show mercy without compromise. Propitiation demonstrates the consistency of God's character in saving the worst sinners. Propitiation reconciles man to God. This means that sin is no longer the issued between man and God. The only issue, both for the Old Testament and New Testament believers, is "believe on the Lord Jesus Christ, and thou shalt be saved."</p>