

HEBREW *A Model of* MESSIAH TABERNACLE



BY **CHANTAL CHEN**
REVISED BY **DAVID CROSS**


goodseed
see · hear · understand

Hebrew Tabernacle: A Model of Messiah

11 lessons for group or personal study

2nd Edition

Written by: Chantal Chen

Revised by: David Cross

Design: Naomi Johnstone

Photography: Troy Johnstone

Proofreaders: Janice Cross, Naomi Johnstone

Copyright © 2004, 2016 by [GoodSeed® International](#).

All rights reserved. No portion of this book may be reproduced in any form without the written permission of the copyright holder. GoodSeed, [www.goodseed.com](#) and logo design marks are trademarks of GoodSeed International.

Published by GoodSeed® International, P.O. Box 3704, Olds, Alberta, Canada

Email: info@goodseed.com

Scripture quotations marked ESV are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

Quotations marked KJV are from the Authorized King James Version.

Scripture quotations marked NASB are taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. ([www.Lockman.org](#))

Scripture quoted by permission. Quotations designated NET are from the NET Bible®, copyright © 1996-2006 by Biblical Studies Press, L.L.C. [www.bible.org](#). All rights reserved.

Scripture quotations marked NIV are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan. All rights reserved.

Scripture quotations marked NIV are from the HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Hodder & Stoughton Publishers, a member of the Hodder Headline Group. All rights reserved. "NIV" is a registered trademark of International Bible Society. UK trademark number 1448790.

Scripture quotations marked NLT are taken from the Holy Bible, New Living Translation, copyright 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189. All rights reserved.

Scripture quotations marked TLB are taken from The Living Bible copyright © 1971 by Tyndale House Foundation. Used by permission of Tyndale House Publishers Inc., Carol Stream, Illinois 60188. All rights reserved. The Living Bible, TLB, and the The Living Bible logo are registered trademarks of Tyndale House Publishers.

contents

Preface	iv
Notes on Using These Lessons	v
Recommended Resources	vi
LESSON ONE	
Introduction to the Tabernacle	7
LESSON TWO	
The General Layout	11
LESSON THREE	
The Bronze Altar	14
LESSON FOUR	
The Basin	18
LESSON FIVE	
The Lampstand	20
LESSON SIX	
The Table with the Bread	22
LESSON SEVEN	
The Altar of Incense	24
LESSON EIGHT	
The Most Holy Place	26
LESSON NINE	
The Ark of the Covenant	29
LESSON TEN	
The Priesthood, Part One	33
LESSON ELEVEN	
The Priesthood, Part Two	36

preface

Just as Jesus used parables to illustrate and bring to life his teachings, so God frequently used visual aids in the Old Testament to better illuminate our understanding of many spiritual truths.

That is certainly true of the Hebrew Tabernacle—an amazing picture of God’s plan of redemption for mankind.

These 11 lessons provide a succinct but meaningful study of the Tabernacle that God instructed Moses to construct for the nation of Israel. They go into detail on many of the physical aspects of the Tabernacle and the spiritual significance of the Tent of Meeting and its pieces of furniture.

In the gospels, we read that God—in the person of his Son, Jesus Christ—*“became flesh and made his dwelling [literally “tabernacled”] among us”* (JOHN 1:14 NIV). These lessons will point out how the Tabernacle is a visual aid that foreshadows and sheds light on the work of Jesus Christ on the cross.

May your study of these lessons provide you a deeper glimpse of the awesome and holy character of God. And may you gain a more profound appreciation of the all-sufficient substitute of the Lamb of God—Jesus Christ—whom the Lord provided to be the atonement for mankind’s sin-debt.

The GoodSeed Editorial Team

notes on using these lessons

- A. These lessons are appropriate for personal, group, classroom, homeschool and camp use.
- B. Because the Scripture references are integral to understanding these lessons, we encourage you to look up each verse.
- C. While students can use the illustrations provided to go through the lessons, a Tabernacle model will enhance their visualization, appreciation and understanding. Here are two available models. (Purchasing details are at the back.)



[The Tabernacle Model Kit](#)

The Tabernacle Model Kit is a 1:90 scale representation of the Tabernacle constructed by Moses. Consisting of 328 pieces, the completed assembly can be painted to provide a realistic visual model. Assembling the model together as part of the lesson is an ideal activity for families and students in schools, homeschools and camps.



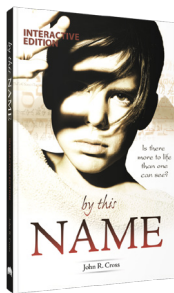
[The Tabernacle Furniture Set](#)

The Tabernacle Furniture Set, at 1:10 scale, provides a closer examination of the key pieces of the Tabernacle. Each furniture piece is made from metal castings and completed with an electroplated gold finish.

recommended resources

A valuable help to any study of the Tabernacle is understanding its meaning in the broader context of Scripture. Providing this larger framework are the following recommended resources.

FOR PERSONAL READING



[By This Name](#)

This book helps a person clearly understand what the Bible is all about. Using the architecture of the gospel of John, the primary message of the Bible is explained using a historical narrative, from creation to the cross. Included in this book is a description of the Tabernacle, as well as the significance of this elaborate visual aid in the context of God's redemptive plan for mankind.

FOR LEADING A GROUP STUDY



[Worldview Rethink](#)

With *By This Name* as the coursebook, *Worldview Rethink* is a robust curriculum for both believers and unbelievers. It has a leader's guide (with instructions for leading a study), coursebook, workbook, video clips, a resource CD and more to lead a study. In the resource CD are full-colour illustrations of each piece of furniture in the Tabernacle. Pair the study with the available visual aids for a memorable teaching and learning experience.

A *Worldview Rethink* study is an excellent discipleship resource to help believers (whether they are 3 days or 33 years old) layer down on their understanding of faith in Christ. The curriculum provides a solid overview of all of Scripture, providing the foundation upon which other studies can be built.

The study is also ideal for guiding unbelievers through the gospel message because it assumes no prior knowledge about God or the Bible.

lesson one

INTRODUCTION TO THE TABERNACLE



Some may be inclined to dismiss the Old Testament account of the Tabernacle as a bewildering relic of a bygone era and irrelevant to our contemporary world. However, the fact that the Bible devotes 50 chapters to the discussion of this tent in the wilderness and its related activities is indicative of the importance God places on this graphic illustration.

Read EXODUS 24:12–25:9.

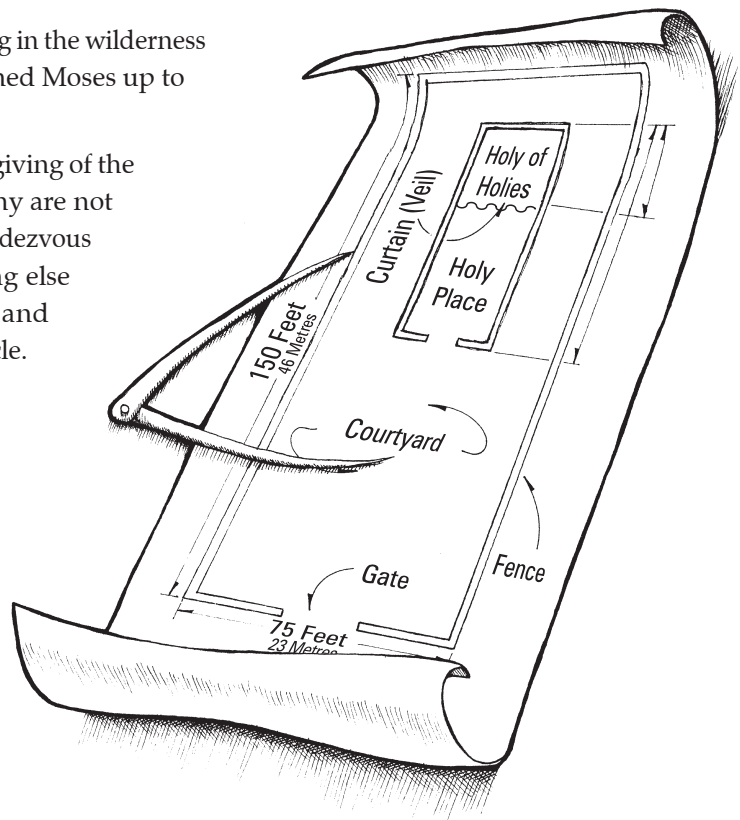
In this passage, the Israelites had been wandering in the wilderness for a little less than a year when God summoned Moses up to Mount Sinai.

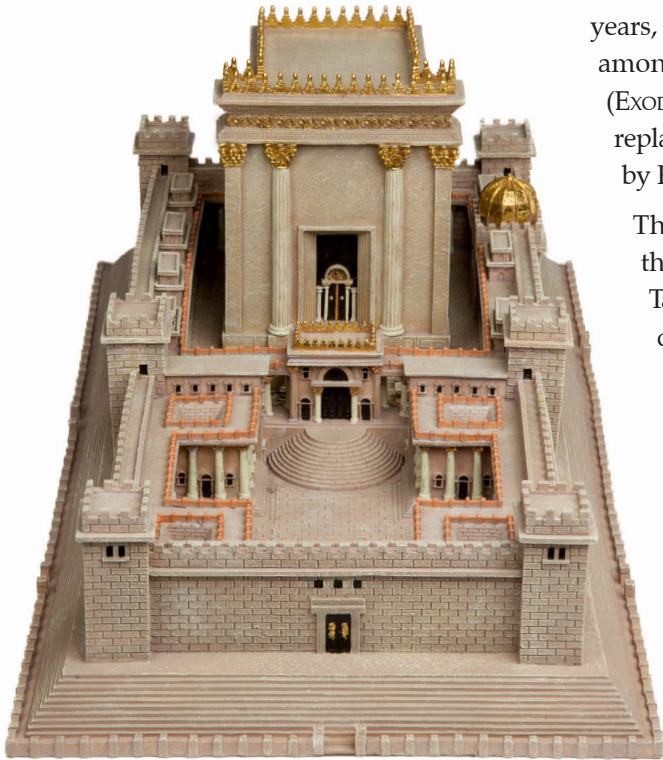
Most believers associate Mount Sinai with the giving of the Ten Commandments to Moses. However, many are not aware that after returning from his mountain rendezvous with God, Moses also brought back something else equally significant: plans for constructing and furnishing a very special structure, the Tabernacle.

Make a sanctuary for me, and I will dwell among them. EXODUS 25:8 NIV

The word *sanctuary* literally means “holy place.” The word *tabernacle* is derived from a word meaning “to settle down, abide.” It is also referred to in various ways as a “tent” (e.g., EXODUS 29:42; NUMBERS 17:7).

Almost a year after God had freed the Israelites from their Egyptian slavery (c. 1450 BC), the Tabernacle was first erected. For the next 40





years, it served as a continual reminder of God’s presence among his people during their wilderness wanderings (EXODUS 40:34-37). Years later, this portable structure was replaced by something more permanent—the Temple¹ built by King Solomon.

Though much larger and much more magnificent, this Temple retained the similar design of the original Tabernacle. Then, in 586 BC, Solomon’s work was destroyed by the invading forces of the Babylonian Empire. Subsequently, a much simpler structure was constructed on the same site. Centuries later, this Second Temple was greatly expanded by King Herod—creating an awe-inspiring edifice that rivaled that of Solomon’s. This was the Temple Jesus was familiar with.

Discussion 1: A Unique Dwelling Place

1. The Lord did not ask the Israelites to construct the Tabernacle because he needed a house.

Q: Why doesn’t God need a house to live in?

A: Scripture is very clear that God is not confined to a particular building or place.

The God who made the world and everything in it, who is Lord of heaven and earth, does not live in temples made by human hands.
ACTS 17:24 NET

God’s greatness and immensity cannot be confined within any shrine or structure. Any other suggestion would prompt a rhetorical question from God:

“The heavens are my throne and the earth my footstool. Where then is the house you will build for me? Where is the place where I will rest? My hand made them; that is how they came to be,” says the Lord.
ISAIAH 66:1-2 NET

Any other concept of God is too small.

2. Nevertheless, it has always been God’s desire to make the reality of his presence known among his people. In 1 CHRONICLES 6:48 (NIV), the Tabernacle is referred to as the “house of God.”

Q: Keeping in mind the previous discussion, what would have been significant about the Israelites thinking of the Tabernacle (and later, the Temple) as the house of God?

A: Nowhere in Scripture is there any indication that the Israelites thought of the house of God in any way other than in figurative terms. Rather, its usage was a reminder of the unique privilege they alone enjoyed—out of all of the nations of the world—of having the presence of God in their midst.

Q: How has God demonstrated his presence among his people throughout history—past, present, future?

A: Jacob was made particularly conscious of the presence of God through a dream. Afterward, he set up a stone as a memorial marker, naming the place Bethel—the house of God (GENESIS 28:10-19).

As God’s earthly “dwelling place,” the Tabernacle was never meant to be a permanent structure. Almost 500 years later, it was replaced by the Temple built by King Solomon (1 KINGS 6:1).

In the gospels, we read that God—in the person of his Son, Jesus Christ:

...became flesh and made his dwelling [literally “tabernacled”] among us. JOHN 1:14 NIV

Since then, much more than living among his people, God now “indwells” his people—those who have put their trust in Christ—by the Holy Spirit.

Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself. 1 CORINTHIANS 6:19 NLT; CF. 1 CORINTHIANS 3:16-17

Ultimately, believers will enjoy the presence of God dwelling in their midst for eternity (REVELATION 21:3).

3. The Tabernacle was also referred to as the Tent of Meeting. However, unlike a church, it wasn't meant to be a place of collective worship.

Q: If the Tabernacle was not the Old Testament equivalent of today's churches, what did the name Tent of Meeting signify?

A: It signified that this was where God took the initiative to meet with his people and communicate with them (EXODUS 29:42-43).

4. Centuries later, during the time of King David, Israelite worship took on more of the characteristics of what we understand the word to mean today, with the Tabernacle or Temple as its focal point. Yet, regardless of how their worship was expressed, it wasn't the physical structure of the Tabernacle or the activities associated with it that were the essential requirements for genuine worship.

Q: If the Tabernacle wasn't the key component of true worship, what was? What is?

A: From the very beginning of time, at the heart of worship is a right relationship with God. Worship is meant to be the natural overflow of an understanding of who God is and what he has done for man, resulting in a response of faith. When worship is divorced from a simple trust in God's provision (as pictured by the activities that went on in the Tabernacle and its related activities), any pretense of worship is simply empty and meaningless. (For God's thoughts on such religious practices, see ISAIAH 29:13; AMOS 5:21-23.)

Discussion 2: God's idea, God's initiative, God's design

1. We noted earlier that when Moses came down from Mount Sinai, he not only brought the stone tablets inscribed with the Ten Commandments, but also plans for constructing and furnishing the Tabernacle.

Q: What was God's purpose for each of these two sets of instructions?

A: The Ten Commandments were meant to make man aware in a new way of the standard of righteousness to which God holds everyone accountable—a standard that is a reflection of God's innate holiness.

Everyone has sinned; we all fall short of God's glorious standard. ROMANS 3:23 NLT

At the same time, however, God also provided a very visual depiction through the Tabernacle of how mankind could come back into a right relationship with himself in spite of man's persistent failings.

2. Because the Tabernacle was so significant, God took care to give explicit instructions as to how he wanted it constructed. God spelled out every detail.

Make this tabernacle and its furnishings exactly like the pattern I will show you. EXODUS 25:9 NIV

Q: Why was God so insistent that the Tabernacle be built a certain way?

A: [The priests] serve in a system of worship that is only a copy, a shadow of the real one in heaven. For when Moses was getting ready to build the Tabernacle, God gave him this warning: “Be sure that you make everything according to the pattern I have shown you here on the mountain.”

HEBREWS 8:5 NLT; CF. HEBREWS 10:1

Built according to a precise pattern, the Tabernacle was just a model or representation of God’s relationship with man. The model pointed ahead to something better.

Furthermore, God wanted nothing that might possibly misrepresent his picture of how sinful man could approach a holy God and find forgiveness. So, God required that the Tabernacle be built exactly according to his specifications.

God even selected who was going to do the construction (EXODUS 35:30-35). He didn’t want any shoddy work. He wanted everything done right.

What may appear to us to be excessively demanding wasn’t intended to burden the people, but rather to show God’s unquestionable authority and holiness, and to emphasize that people could only come to God on God’s terms, not their own.

- 3. Just as Jesus used parables to illustrate and bring to life his teachings, so God frequently used visual aids in the Old Testament to better illuminate our understanding of many spiritual truths taught in the New Testament. That is certainly true of the Tabernacle—an amazing picture of God’s plan of redemption for mankind.**

Q: Why is it so important that we understand God’s plan of redemption (or God’s rescue plan)?

A: From the beginning of time, God’s desire has been to have a relationship with mankind. The Ten Commandments made sinful man conscious of how far short he fell of God’s awesome holiness. Now, God gave Moses instructions that were intended to provide a graphic illustration of how man’s relationship with his Creator—broken and ruined by sin—could be restored. These building plans highlighted the fact that this restoration was only possible on God’s terms, according to his righteous standards. As such, there was both present and future aspects—both symbolic elements and their future fulfillment—inherent in what the Tabernacle was all about.

As our study continues, we will be taking a closer look at the Tabernacle and its furnishings. However, we won’t be examining every possible detail. There is much that is beyond the scope of this study. Rather, we will be focusing our attention on the primary lessons that we can draw from what the Scripture clearly presents. Because much of it is symbolic, our aim is to allow the Bible to speak for itself and allow “Scripture to interpret Scripture.”

Endnote

1. For the purpose of these lessons, the significance of the terms *Tabernacle* and *Temple* will be considered to be identical.

lesson two

THE GENERAL LAYOUT



Read EXODUS 26:1-30; 27:9-19.

To summarize this long passage, the Tabernacle consisted of a tent-like structure and an external courtyard. Everything, including its furnishings, was easily portable. The prefabricated design of the entire Tabernacle meant that it could be easily dismantled and erected.

The tent—the Tabernacle proper—was divided into two areas, the Holy Place and the Most Holy Place. The structure was 13.8 metres (45 ft)¹ long and 4.6 metres (15 ft) wide. Acacia boards, overlaid with gold, were fitted together vertically to form the walls. Overlaying the tent-like structure were four layers of coverings that acted as a roof, shielding the Tabernacle furnishings from the sun and rain.

The whole compound—46 metres (150 ft) by 23 metres (75 ft)—was surrounded by a high fence made of fabric. On the east side, a single gate provided access to the enclosure.

Discussion 1: The Fence

1. **The symbolic presence of God dwelling with his people was at the very centre of the Israelite encampment, yet the Tabernacle could not be freely entered as anyone chose. A 2 metre (6.5 ft) high curtain, supported by a series of bronze posts, completely surrounded the courtyard.**

Q: In what way did this curtain function as a security fence?

A: The fence acted as an insurmountable wall. Not only did it mark a physical separation but it also represented the spiritual gulf that separates sinful man from a holy God. The perfect righteousness of God far exceeds even the best efforts or possible merit of any person to bridge that chasm (ROMANS 3:23).

Q: In what way did the curtain serve as a protective barrier?

A: As a protective barricade, the fence excluded from the presence of God all that was sinful and impure.

2. **The Tabernacle enclosure—encircled by a white linen curtain—would have stood out in contrast to the rest of the Israelite encampment.**

Q: What is the significance of white in contrast to everything else?

A: We often associate the colour white with the idea of purity. The Bible tells us that purity—or righteousness—is one of the inherent characteristics of God that sets him apart as totally distinct from all of his creation.

Your eyes are too pure to look on evil; you cannot tolerate wrong.

HABAKKUK 1:13 NIV

The white fence marked a distinct line of demarcation between what was acceptable and pleasing to God and what was not. There was no “grey” area.

Discussion 2: The Gate

- 1. God had commanded that the fence be built, but he also specifically provided for an entrance—a single gate, 9.2 metres (30 ft) in width. This gate also consisted of a linen curtain. Beautifully embroidered, its distinctive nature clearly distinguished the entryway in contrast with the curtain that surrounded the rest of the outer court.**

Q: Of what should this remind us?

A: The God of righteousness is also a God of mercy and grace who has made a way whereby mankind can come into his presence.

- 2. Access to the Tabernacle was restricted by a fence.**

Q: What would be the significance of this to the people in Moses’ time?

A: A person could not enter from any direction he pleased—he had to enter through one gate. There were no alternatives—no rear or side entrances. He could only come through the one provided gate, illustrating that for man to approach God, he had to come in God’s prescribed way. There was no other way.

The fact that there was only one entryway also meant that the way to God was the same for everyone. No one received preferential treatment based on their place of birth, educational opportunities or status in society.

Its width was suggestive of God’s open invitation to all to come.

And it was easily accessible—there was nothing complicated.

- 3. The Tabernacle was always erected with the entrance positioned on the east side.**

Q: What was the significance of this? (Hint: From which direction does the sun rise?)

A: Because of the position of the gate, the Israelites were always facing west as they entered the compound, in contrast to the practice of the pagan sun-worshippers of the day who faced the opposite direction—toward the east. (See EZEKIEL 8:16-18 for an example of this form of idolatry, this time practiced by Israelites themselves.²)

- 4. The following are two of Jesus’ famous “I am” statements:**

I am the way and the truth and the life. No one comes to the Father except through me.

JOHN 14:6 NIV

I am the gate; whoever enters through me will be saved.

JOHN 10:9 NIV

Q: How did the Tabernacle gate point to Jesus Christ?

A: The gate is a representation of Christ as the one and only way through which a person can enter into a right relationship with God. There is no other way. Jesus made that possible when he paid our sin-debt on the cross in our place. To approach God, a person must enter in through the only gate—putting his faith in Christ alone.

The Tent-like Structure

Located within the fence that encircled the compound was the Tabernacle proper. To the casual onlooker, this tent-like structure must have seemed rather ordinary. There was nothing particularly distinctive about it, apart from the column of cloud that hovered over it by day. However inside, as we shall learn, was quite another matter for it was here that man communed with God in the Holy Place and where God symbolically dwelt among his people in the Most Holy Place.

The Tabernacle Furniture

The Israelites were given detailed directions for the making of seven unique pieces of furniture to be placed both within the courtyard and the Tabernacle proper. As visual aids, they may seem very simple, but for the Israelites who didn't have the benefit of the Holy Spirit to teach them, each element of the Tabernacle was a powerful illustration of a spiritual truth. (This would also be true of all the visual aids and word pictures found throughout the Old Testament.)

While God provided the plans for the Tabernacle's construction, it was the Israelites who were responsible for providing the resources necessary for the building project itself, including all its furnishings. The gold, silver and linen probably came from the Egyptians months earlier when God delivered his people from bondage (EXODUS 12:35-36). After almost 400 years of slavery, some form of back wages seems very appropriate!

As our study continues, we will consider what the significance of the major components of the Tabernacle meant to the Israelites of that day, and we shall also look at the lessons God wants us to learn today.



Endnotes

1. The Hebrew unit of measurement, known as a cubit, referred to both a "common" (44.5 cm/17.5 in) and a "long" (51.8 cm/20.4 in) length of measurement. Most scholars believe that the unit used in Scripture (as used throughout these lessons) was the common cubit. (Henry M. Morris, *The Genesis Record* (Grand Rapids, Michigan: Baker Books, 2009), 181.
2. This is an example of syncretism, a mixing of truth and error—in this instance, worshipping an idol in the very place meant to be devoted alone to the worship of the one true, living God.

lesson three

THE BRONZE ALTAR



Read EXODUS 27:1-8.

Immediately inside the entrance to the Tabernacle courtyard was the first of seven unique pieces of furniture—a large bronze altar. It was meant to serve as the one central site for offering sacrifices.

Made of acacia wood and overlaid with bronze, the design meant that it was fire-resistant, yet light enough to be carried. Also referred to in Scripture as the “altar of burnt offering,” this altar measured 2.3 metres by 2.3 metres (7.5 ft x 7.5 ft) and was 1.4 metres (4.5 ft) in height. It replaced the use of previous altars that had been periodically constructed by previous generations of Israelites (e.g., GENESIS 8:20). These earlier altars had been made of heaped stones or of earth (EXODUS 20:24-25).

From the very beginning of time, altars were central to Scripture. Though we always find God’s people building altars, yet there were—and are to this day—plenty of counterfeits found throughout the world. Many religions attempt to appease or otherwise manipulate their gods through the use of altars. In first-century Greece, Paul...

...even found an altar with this inscription: TO AN UNKNOWN GOD.

ACTS 17:23 NIV

Discussion:

1. The bronze altar was an important component of what God designed to be the focal point of Israelite life. Among the various offerings mandated by God, the primary ones were animal sacrifices.

The life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.

LEVITICUS 17:11 NIV

Q: Most of us find the shedding of blood to be repulsive and abhorrent. Though the Bible doesn’t specifically say, what possible explanation might there be for this being an essential part of God’s plan in resolving man’s sin problem?

A: In some measure, this requirement ought to be a reminder of the enormity of our sin in God’s sight. If we react in horror to the thought of blood being shed or taking an animal’s life, it should give us some sense of how God views our sin if his solution requires such an action.

You [God] are pure and cannot stand the sight of evil.

HABAKKUK 1:13 NLT

Q: Why did God require these sacrifices be made if, as the Bible also states, “it is impossible for the blood of bulls and goats [i.e., animal sacrifices] to take away sins” (HEBREWS 10:4 ESV)? What was their purpose?

A: God’s plan and purpose from the very beginning was that these offerings were meant to serve as pointers to a future time when God himself would provide a perfect, once-for-all provision for man’s sin problem.

Tragically, many Israelites made the same mistake as people often do today. They focused on the outward form and failed to recognize that the ritual was a visual aid, a reminder of what God was planning to do for man. Without this understanding, the sacrifices were empty and meaningless, thus the reason for the reminder of the verse in HEBREWS 10:4.

2. As we were reminded in our first lesson, God gave to Moses on Mount Sinai the Ten Commandments, also referred to as the Law.

Q: What were these commands meant to signify in the minds of those bringing sacrifices to the Tabernacle?

A: The purpose of the Law was to make man aware of what God views as sin. In the Bible, Paul writes:

I would not have known what sin was except through the law.

The apostle then goes on to give an example:

I would not have known what coveting really was if the law had not said, “Do not covet.”

ROMANS 7:7 NIV

Elsewhere, Paul adds that God designed the Law so that:

...sin might be recognized as sin...so that through the commandment sin might become utterly sinful.

ROMANS 7:13 NIV

It was through the Law that man became conscious—convicted—of the sinfulness of sin. Before God’s holy standard of right and wrong, all of mankind stood guilty.

Now we know that whatever the law says, it says... so that every mouth may be silenced and the whole world may be held accountable to God.

ROMANS 3:19 NET

3. Strategically located, the bronze altar was the first thing one encountered upon entering the Tabernacle complex.

Q: What did the position of the altar in the Tabernacle courtyard signify to Israelites bringing their offerings?

A: For those conscious of the meaning of the Ten Commandments, they would have been deeply aware that they were guilty, helpless sinners in need of forgiveness. In coming to the altar, they would have been reminded that the first step to a right relationship with a holy God was through a blood sacrifice.

Without the shedding of blood there is no forgiveness of sins.

HEBREWS 9:22 ESV

As an Israelite brought a sacrifice to the Tabernacle, he was expressing his faith in God’s instructions, believing that such an offering would provide an atonement covering for his sin.

4. **No one could bring an offering of his own choosing. Rather, it had to be carefully selected according to God's commands (LEVITICUS 1:2-3). As he presented his offering, he would place his hand on the head of the animal (LEVITICUS 1:4).**

Q: What was the significance of this action?

A: This simple action symbolized identification—an acknowledgment that an innocent animal was about to die in place of a sinful man. Man was guilty of breaking God's Law and deserved to die.

The soul who sins shall die.

EZEKIEL 18:20 ESV

For the wages of sin is death.

ROMANS 6:23 KJV

However, God provided an acceptable way whereby a perfect, innocent animal might die in man's place as his substitute.

5. **Like the bronze altar, the cross was also a place of death where a sacrifice was made to atone for sin. The only way we can come to have a right relationship with God is through Jesus Christ, who died in our place as our substitute.**

Q: How was the sacrifice on the altar similar to what occurred on the cross?

A: In the first instance, a male from either the herd or the flock had to be selected that was without any kind of physical defect. It was accepted in place of the one bringing the offering, its blood sacrifice providing an atonement covering (LEVITICUS 1:2-5).

Similarly, Jesus was the perfect, sinless Lamb of God who died in our place on the cross in order to provide forgiveness for our sin.

It was not with perishable things such as silver or gold that you were redeemed... but with the precious blood of Christ, a lamb without blemish or defect.

1 PETER 1:18-19 NIV

Q: How was Jesus' death different from what happened on the bronze altar?

A: As we read earlier:

It is impossible for the blood of bulls and goats to take away sins.

HEBREWS 10:4 ESV

For the Israelites of the Old Testament, the animal sacrifices only provided a temporary covering for their sin; they never actually dealt with the problem of man's guilt. In fact, they served as a constant reminder of man's sin problem. However, at the very beginning of Jesus' public life, John the Baptist recognized Jesus to be...

...the Lamb of God who takes away the sin of the world!

JOHN 1:29 NET

Then, when Jesus died, his death provided the full and complete answer to man's need. Unlike the sacrifices that had to be offered again and again on the altar, Jesus' death was final. It never had to be repeated by anyone, ever. His death paid in full the penalty for our sin. More than a covering for sin, Jesus' death completely removed our sin.

Unlike the other high priests, he [Jesus] does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.

HEBREWS 7:27 NIV

Then [God] says, "I will never again remember their sins and lawless deeds." And when sins have been forgiven, there is no need to offer any more sacrifices.

HEBREWS 10:17-18 NLT

In concluding this lesson, there is a final feature of the bronze altar that is noteworthy. Protruding from the four corners of the altar were horns. Some suggest that these were meant to help hold offerings in place. More significantly, however, when animals were offered as sacrifices, some of their blood was placed on these horns. Keep this in mind as we continue our study of the Tabernacle and its furnishings, particularly as it relates to the primary focal point of the "tent-like" structure itself.

lesson four

THE BASIN



Read EXODUS 30:17-21.

The basin, or laver, was a large bowl filled with water located halfway between the bronze altar and the Tabernacle structure. Although God did not give specific measurements for the basin, it was to be made entirely of bronze. In EXODUS 38:8 we are told the bronze came specifically from the Israelite women who freely contributed their mirrors. (Because mirrored glass was unknown at this time, mirrors of the day were made of highly polished bronze.)

Discussion:

1. **The bronze basin was situated outside the Tabernacle. It was conveniently located to enable the priests to wash their hands and feet before entering the Holy Place—the first of two rooms located in the Tabernacle.**

Q: What was the symbolic significance of the basin's location and use? (In addition to what it meant symbolically, it was also a practical necessity after handling bloody offerings.)

A: Before coming into the presence of a holy God, the priests were required to wash. This wasn't an arbitrary ceremonial exercise, but rather it symbolized a key spiritual truth, both for the people of the day as well as for us.

Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart.

PSALM 24:3-4 NIV

These verses remind us that we mustn't come into God's presence with a nonchalant, careless attitude. We need to be conscious of what it means for us to come into the presence of the Creator of the universe, an awesome and holy God.

2. **As part of the formal introduction into service, a priest had a complete bath (EXODUS 29:4). Subsequently, he was not required to bathe every time he entered the precincts of the Tabernacle. Rather, he only had to wash his hands and feet in the bronze basin prior to attending to his responsibilities in the Holy Place. (As part of this initial consecration, it was also mandatory that an atonement sacrifice be made on behalf of each priest.)**

Q: What was the significance of the distinction between these two types of washing?

A: The initial washing—or bath—that was required of all priests can be equated with the cleansing from the penalty and guilt of sin that takes place in the life of every believer at the time of salvation, never to be repeated again. This forgiveness, based upon what Christ accomplished for us when he died on the cross, might be referred to as God’s judicial forgiveness of our sin penalty, granted to us in his heavenly courtroom. It is a one-time event.

However, though we as believers are assured that the penalty of our sin has been completely and forever paid for, we all know the ongoing reality of the struggle with sin in our lives. When we do sin, this doesn’t make us any less a child of God but it does disrupt the fellowship we ought to be enjoying with God as our heavenly Father. So, what must we do?

This is where the second kind of washing is so necessary. As we go through the daily experience of life and are exposed to the pollution of a sinful world, we find that we all need a continual cleansing—the kind of cleansing that comes about as we allow the Word of God to permeate our thinking. It is the kind of ongoing forgiveness that every child requires from time to time, the kind of parental forgiveness necessary to restore a relationship disrupted by disobedience.

3. Read JOHN 13:1-10. This account of Jesus washing his disciples’ feet parallels and sheds further light on the meaning behind the need for the priests to wash their hands and feet before entering the Holy Place.

Q: Jesus used a common cultural practice of the day to communicate an important spiritual lesson. Why was foot washing required in Jesus’ day and what application did Jesus draw from that practice?

A: In a time when it was common to wear sandals as one walked dusty streets and pathways, feet typically needed frequent washing. So it was standard practice and thoughtful courtesy to wash feet. The physical act itself wasn’t anything surprising, however, the spiritual lesson Jesus was demonstrating was something new.

As Jesus explained, there is a difference between having a bath and the necessity of repeated foot washings. As Jesus told his disciple, Peter:

The one who has bathed does not need to wash, except for his feet, but is completely clean.

JOHN 13:10 ESV

Q: From this washing, what application can we draw for our lives today?

A: The first kind of washing symbolizes our coming into a right relationship with God (our union); the second illustrates the continual, ongoing cleansing from the power of sin required by every believer if we are going to be able to enjoy unbroken fellowship with God (our communion).

This ongoing cleansing process from the “dust and dirt” of daily living is also essential if our service for God is going to be acceptable and pleasing to him (1 JOHN 1:5-10; 2:1-2).

Q: How is a believer to maintain this ongoing cleansing process?

A: EPHESIANS 5:26 (NLT) speaks of how believers are...

...washed by the cleansing of God’s word.

As we spend time reading and studying the Bible daily, God—by his Holy Spirit—uses his Word to bring about understanding and transformation in our lives as we choose to respond in faith and obedience.

All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right. 2 TIMOTHY 3:16 TLB

lesson five

THE LAMPSTAND



Read EXODUS 25:31–40.

After washing their hands and feet at the basin in the courtyard, the priests were free to enter the Holy Place—the first of two rooms within the Tabernacle proper. Located inside this room were three pieces of furniture: the lampstand plus two other pieces.

The golden lampstand¹ (or menorah) stood on the left side of the Holy Place. Hammered out of a single piece of pure gold, it had a central shaft from which three branches extended from each side, forming a total of seven branches. Lamps filled with olive oil formed the top of each branch. Each branch resembled that of an almond tree, with buds, blossoms and flowers.

As with the basin, the specific dimensions of the lampstand are not given in Scripture. A depiction of it, however, can be seen today on the Arch of Titus in the city of Rome. This arch was built to commemorate the Roman General Titus’s conquest of Jerusalem in AD 70 and the subsequent plunder of the Temple² and its artifacts.

We also know that the size of the lampstand would have been limited by the total weight of the gold (about 34 kg or 75 lb) used in constructing it and its accessories (EXODUS 25:39).

The lit lamps would have cast a soft glow throughout the entire room. Since the room was walled with planks surfaced with thin sheets of pure gold, the effect would have been stunning.

Discussion:

1. The tent-like structure of the Tabernacle had no windows or skylight to allow in exterior sunlight.

Q: What was the basic function of the lampstand?

A: As the only source of light that lit up the Holy Place, the lampstand enabled the priests to carry out their daily responsibilities. (The innermost room, the Most Holy Place, had a different source of light—the glory of God himself.)

2. Read LEVITICUS 24:1-3.

Q: What did God command the priests to do regarding the lamps?

A: The priests were to keep the lamps burning continuously throughout the night (EXODUS 27:20-21).³

3. Read JOHN 1:9; 8:12; 12:46. Beyond its practical function, the lampstand also symbolized Christ.

Q: How is the lampstand a picture of Christ?

A: Jesus is described as the true light, the light of the world, the light that gives life. Just as the lampstand provided the necessary lighting that enabled the priests to carry out their daily functions, so Jesus is the Light that came into the world so that man need not live in spiritual darkness anymore. Apart from Jesus:

The true light, who gives light to everyone...

JOHN 1:9 NET

...man is left groping in the dark, searching for meaning and purpose in life. However, with spiritual light comes the possibility of spiritual life. Jesus said:

I have come as a light into the world, so that everyone who believes in me should not remain in darkness.

JOHN 12:46 NET

4. Read MATTHEW 5:14-16.

Q: In this passage, Jesus applies the analogy of light to us as believers. What does it mean for us to be lights? In what ways can we let our lights shine? (cf. ACTS 13:47)

A: Just as Jesus brought light into our lives, believers are to live as children of light in a dark and needy world, drawing our resources from Jesus himself, the true Light (EPHESIANS 5:8). God wants us to live in such a manner that the way we conduct our lives and how we speak is visible to a watching world (see PHILIPPIANS 2:14-15).

5. The lampstand found in the Tabernacle consisted of seven branches, each supporting a lamp. When we come to the end of the Bible—the book of Revelation—the imagery changes. Rather than a single piece of furniture, we read about seven separate lampstands, each figuratively representing a church.

Q: What is the significance of a lampstand representing a church?

A: First, it is important to remind ourselves that not every group that identifies itself as a church would be recognized as such by God. In Revelation, seven churches are described as struggling with a variety of serious issues, yet they were characterized as having a genuine relationship with Christ—Christ was in their midst (REVELATION 1:13 ff.). Elsewhere, Christ is described as being:

...the head of the body, the church.

COLOSSIANS 1:18

That cannot be said of every group. Quite to the contrary.

Secondly, the significance of each lampstand is not to be found in their design, as such. Rather, they were meant to be light bearers. Collectively as a church, as well as individually, believers are to display the light of Christ in a dark and needy world. The measure to which we reflect Christ ought to be what our churches are noted for—not our programming, not our facilities, not our music, nor our preaching.

Since ancient times, the menorah has been an emblem of Judaism and is closely associated with the Jewish festival of Hanukkah, the Festival of Lights. Today, it is depicted on the coat of arms of modern-day Israel.

Endnotes

1. Though sometimes referred to as a candlestick, this is a misnomer. The use of candles didn't originate until much later in history.
2. Construction of this "Second Temple" by Herod I (the Great) was begun in 19 BC but was only completed in its entirety less than a decade before its destruction. (*Jewish Encyclopedia Online*, s.v. "temple of Herod," accessed April 14, 2015, www.jewishencyclopedia.com/articles/14304-temple-of-herod).
3. According to the Jewish historian, Josephus, three of the lamps were kept lit throughout the day. (*Antiquities of the Jews*, Book III, viii, 3, accessed March 3, 2015, <http://www.sacred-texts.com/jud/josephus/ant-3.htm>)

lesson six

THE TABLE WITH THE BREAD



Read EXODUS 25:23-30.

The table with the bread (sometimes referred to as the table of showbread) was a small table made of acacia wood and overlaid with pure gold. It measured 1 metre (3 ft) by 0.5 metre (1.5 ft) and was about 0.7 metres (27 in) high. It stood on the right side of the Holy Place across from the lampstand. On it were loaves of bread, one for each tribe of Israel.

Discussion

1. Read LEVITICUS 24:5-9.

Q: What made this bread unique?

A: Each week, the priests were to bake 12 loaves, using fine flour. The bread was placed on the table before the Lord where it would remain for a week. Every Sabbath, the priests would replace the bread with fresh loaves. The aroma of freshly baked bread, combined with the scent of incense, would have filled the room.

Because it was considered holy, the bread that had been removed could only be eaten by the priests and only in the Holy Place.

Q: Why was this bread called the “bread of the Presence” (EXODUS 25:30)?

A: The “bread of the Presence” referred to the fact that this bread was always to be in the presence of the Lord (cf. EXODUS 33:14-15). Though the Israelites couldn’t physically come into the Holy Place, the loaves were an important reminder that, symbolically, they were always in God’s presence.

Furthermore, the table and the bread were a picture of God’s desire to fellowship and commune (literally, to share something in common) with his people. It was like an invitation to share a meal, an extension of friendship. God longs for man to enter into his presence to fellowship with him.

Q: Why did God’s design for the Tabernacle include bread if he didn’t literally eat it?

A: Unlike food often set out in pagan temples and other religious sites, this bread was not meant to feed the God of Israel. Rather, the 12 loaves illustrated Israel's dependence upon God to continually sustain his people—the 12 tribes. It was a reminder that God had not only faithfully provided manna in the wilderness as part of their daily sustenance (EXODUS 16:3-5, 13-15, 31), but that he also took care of their every need (see DEUTERONOMY 29:5; PSALM 105:39-41).

2. Read JOHN 6:31-35, 48-51.

Q: What is the significance of Jesus' reference to himself as the "Bread of Life"?

A: Much more than providing for man's physical needs, Jesus re-directed the concerns of the people to the importance of the kind of spiritual provision that ensures that one will never hunger again (i.e., will never again be on an endless search to fill that inner emptiness). The provision that Christ offers is embodied in himself as the "Bread of Life." Through him, we have eternal life.

Q: How does the symbolic significance of the "bread of the Presence" find later fulfillment?

A: Jesus exemplified God's desire to fellowship with man when he left Heaven and came to earth. He came to dwell or "tabernacle" among man. He often spent time eating with people. What may be surprising to us was that Jesus spent time with the outcasts of Jewish society—tax collectors, prostitutes and so forth. Yet Jesus was extending more than just a gesture of earthly friendship. Jesus came to earth in order to restore alienated, sinful man to God's presence—to a right relationship with God.

Q: Just as the Old Testament Israelite was reminded of God's faithful provision of his daily needs, what parallel do we as believers need to be reminded of today?

A: In the model prayer that Jesus taught his disciples, he reminded them of their dependence upon God to supply their daily sustenance (LUKE 11:3) and, by inference, their every need.

3. Read MATTHEW 26:26. Here, Jesus draws upon the analogy of bread in order to make another significant point.

Q: How is this analogy important to us as believers?

A: On the night of the last Passover he commemorated with his disciples, Jesus again used the analogy of bread in reference to himself. In the same way that bread was broken during the Passover meal, Jesus signified that "the breaking of bread" on this occasion was meant to serve as a reminder—in anticipation—of what he was about to do on the cross. Only by Christ's death do we have access to fellowship with God. It is an important truth we need to remember each time we celebrate the Lord's Supper (Communion).

4. Read REVELATION 3:20. This verse is frequently misunderstood as an invitation to salvation. However, take time to read it again.

Q: In light of the above discussion, how should we understand this verse?

A: This verse refers to fellowship and not salvation. God longs for his people to come into his presence to enjoy fellowship together, based on the knowledge that their sins have been dealt with on the cross once and for all. Not only have their sins been forgiven, but they have been clothed in the righteousness of Jesus Christ, a perfection that now allows them access into the very presence of God.

God made him who had no sin to be [a] sin [offering] for us, so that in him we might become the righteousness of God. 2 CORINTHIANS 5:21 NIV

lesson seven

THE ALTAR OF INCENSE



Read EXODUS 30:1-10, 34-38.

The golden altar of incense¹ sat in front of the curtain that separated the Holy Place from the Most Holy Place (the Holy of Holies). This altar was considerably smaller than the bronze altar. It was square with each side measuring 0.5 metre (1.5 ft) and was 1 metre (3 ft) high. It was made of acacia wood and overlaid with pure gold. Four horns protruded from the four corners of the altar.

God commanded the priests to burn specially formulated incense on the golden altar every morning and evening—the same time that sacrifices were being offered in the courtyard on the bronze altar.

Discussion:

1. Reference to the burning of incense is found several times in the Bible.

Q: Apart from its actual fragrance, what is the significance of incense being burned in Scripture?

A: In the Bible we see a close association between the burning of incense and prayer. Later on, King David used the imagery of the sweet scent of incense rising to God when he prayed.

May my prayer be set before you like incense.

PSALM 141:2 NIV

In the closing pages of Scripture, we are given a glimpse into a worship scene in Heaven:

Each...held gold bowls filled with incense, which are the prayers of God's people. REVELATION 5:8 NLT

In REVELATION 8:3 (NLT), another description of this heavenly scene includes a reference to the golden altar.

Then another angel with a gold incense burner came and stood at the altar. And a great amount of incense was given to him to mix with the prayers of God's people as an offering on the gold altar before the throne.

2. Incense was to be burned both morning and evening as a pleasing aroma to the Lord (EXODUS 30:7-8).

Q: What encouragement can we draw from this symbolic action as fulfilled by Christ?

A: Scripture reminds us that Jesus continually intercedes on behalf of all of us who are believers (ROMANS 8:34; HEBREWS 7:25).

3. On designated occasions (LEVITICUS 4:7; 16:18), the blood of animals sacrificed on the bronze altar was to be applied to the horns on the altar of incense.

Q: What lessons can we learn from this association of blood with the altar of incense?

A: First, our prayers are only acceptable to God when our penalty and the guilt of our sin has been dealt with (PSALM 66:18; JOHN 9:31).

Second, based on our acceptance of what Christ did for us on the cross, he now continually intercedes—prays—on our behalf (HEBREWS 7:25; ROMANS 8:27, 34; 1 JOHN 2:1-2).

4. In the account of the birth of John the Baptist foretold in LUKE 1:18ff, we read that the priest Zechariah had been selected to tend to the altar of incense. Note that what is occurring outside of the Temple corresponds to the symbolism being depicted inside the Holy Place.

And when the time for the burning of incense came, all the assembled worshippers were praying outside.
EXODUS 30:10

Q: What lessons can we draw from this experience for us today?

A: As we have learned earlier, though Israelites were physically barred from the presence of God, yet they still had access through prayer. And, as demonstrated by Zechariah, one of the roles of the priest was to act as man’s representative, daily offering incense upon the altar.

In contrast, every believer today has the privilege of coming directly into the presence of God with his or her requests.

Let us then approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
HEBREWS 4:16 NIV; CF. EPHESIANS 3:12

5. In the gospels, we read of an occasion when Jesus purged the Temple area of those who were in the business of buying and selling under religious pretenses (MATTHEW 21:12ff.) Rather than being a place of commercialism, Jesus confronted those present with the words of the prophet Isaiah:

Is it not written: “My house will be called a house of prayer for all nations”? But you have turned it into a den of robbers!
MARK 11:17 NET

Q: What is the significance of Jesus’ reference to the Temple as “a house of prayer for all nations”?

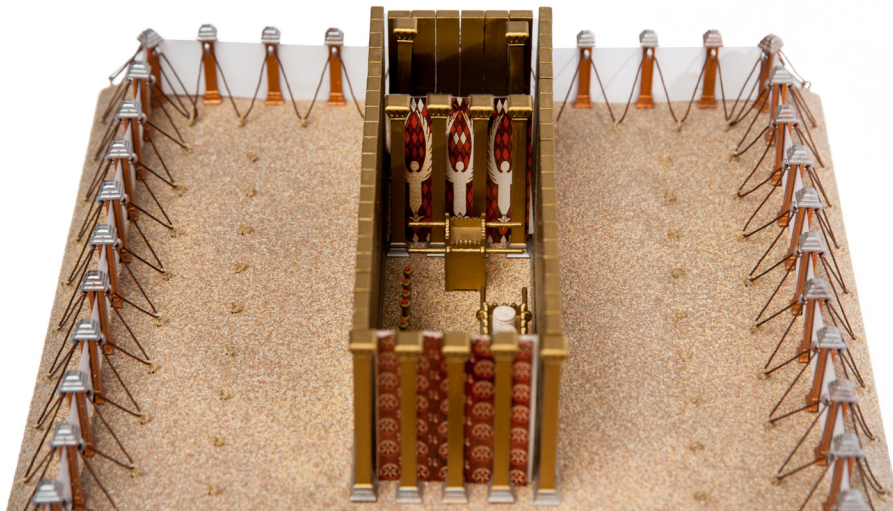
A: Jesus, in quoting Isaiah, was anticipating a time when there would be a shift in God’s design and purpose for the Tabernacle/Temple. Rather than it being noted primarily as a place of sacrifice, it was going to be a place where prayer was central in the lives of believers from every corner of the globe.

Endnote

1. Not to be confused with the bronze altar situated immediately inside the main entrance to the Tabernacle courtyard.

lesson eight

THE MOST HOLY PLACE



Read EXODUS 26:31-35.

The innermost room of the Tabernacle was called the Most Holy Place or the Holy of Holies. During the Israelites' wanderings in the wilderness, God appeared as a pillar of cloud or fire above the Most Holy Place (EXODUS 40:34-38).

A thick curtain separated the Most Holy Place from the Holy Place. This curtain, sometimes referred to as the veil, was made of fine linen and blue, purple and scarlet yarn. Figures of cherubim (angels) were embroidered on it.

Only the high priest could enter the Most Holy Place one day out of every year, on the Day of Atonement. Before doing so, he had to make some meticulous preparations (LEVITICUS 16:2-19). All this was done for one purpose: to make atonement for sins.

Discussion 1: The Most Holy Place

1. The dimensions of the Most Holy Place formed a perfect cube—its length, width and height totalled 4.6 metres (15 ft).

Q: What do the names Most Holy Place or Holy of Holies imply about that room?

A: The word *holy*, meaning “unique, one-of-a-kind, set apart,” identifies this as the most sacred room, a place no ordinary person could enter. It was here that God symbolically dwelled above the Ark of the Covenant. Whoever entered into the Most Holy Place was entering the very presence of God.

Discussion 2: The Curtain

1. The word *curtain* in Hebrew means “a screen, divider or separator that hides.”

Q: What was the curtain shielding? Why was it necessary?

A: The curtain was more than a physical barrier. Symbolically, it represented the necessary separation between a holy God and sinful man. It was a graphic reminder that the holiness of God was to be taken seriously.

[God's] eyes are too pure to look on evil; [he] cannot tolerate wrong.

HABAKKUK 1:13 NIV

The curtain served as a barrier to make sure that no one could thoughtlessly enter into the awesome presence of God. In fact, no one but the high priest—God's chosen mediator—was allowed behind the curtain and even for him, it was only under very special circumstances. Anyone else would die.

The Lord said to Moses, "Warn your brother, Aaron, not to enter the Most Holy Place behind the inner curtain whenever he chooses; if he does, he will die. For the Ark's cover—the place of atonement—is there, and I myself am present in the cloud above the atonement cover."

LEVITICUS 16:2 NLT

2. Cherubim were embroidered on the curtain.

Q: What was their significance?

A: The embroidered cherubim demonstrated God's almighty power and majesty. They were in God's presence to serve him and guarded the throne of God. These cherubim were also on the innermost covering that formed the topside of the tent. If one looked upward, one would see the cherubim figures.

3. Read Hebrews 9:7 describing the one designated day each year (the Day of Atonement—Yom Kippur) when the high priest was to step behind the curtain into the Most Holy Place.

Q: What did the high priest have to bring with him and why?

A: He had to bring with him the blood of certain animals, as specified by God. These animals had been sacrificed earlier on the bronze altar to atone for both his sin and the sins of the nation of Israel. If he failed to obey the Lord's instructions, he would not be acceptable and could not enter into God's presence because of his sins and would immediately die. The blood was meant to be sprinkled on the Ark's atonement cover.

4. Read MARK 15:37-38.

The Temple in Jerusalem was the later, much larger replica of the Tabernacle given earlier to the Israelites while in the wilderness. In both instances, throughout the course of much of Israel's history, the presence of God was shielded from man by a thick curtain.¹ All that changed when Jesus died.

Q: What happened to this curtain that separated the Holy Place from the Most Holy Place when Jesus died? How could it have happened?

A: This was one of several amazing events that surrounded the time of Jesus' death but it would be totally meaningless without understanding why the curtain was there in the first place and what it represented. The inconceivable happened when the Temple curtain was torn from top to bottom. Only God could have carried out such an incredible feat—the height of the veil made it impossible for human hands to have reached it. Also, its thickness meant that it was inconceivable for it to be torn. Furthermore, the fact that it was ripped from the top down meant that the force that tore it must have come from above—from God himself.

Q: What did the curtain represent? What is the significance of the torn curtain?

A: HEBREWS 10:20 tells us that the curtain represented Christ's body. When the curtain was torn wide open, the Most Holy Place became fully exposed, signifying that God's presence was now directly accessible by man. In the same way, when Jesus died on the cross—his broken body opened the way, making it possible for us to come to God. What must have been shocking to the priests present on that momentous day is, in fact, good news for the believer! The torn curtain was a tangible expression of Jesus' cry of triumph:

"It is finished!"

JOHN 19:30

God's redemptive plan had been completed and the way into God's presence is now freely open to all who simply believe.

5. Read HEBREWS 10:19-22.

Q: What is the implication of the torn curtain for us as believers today?

A: No longer is there a need for animal sacrifices; no longer does the high priest have to enter the Holy of Holies every year with blood on our behalf. The ultimate sacrifice has been made once and for all time. Therefore, if we believe that what Christ did on the cross was done for us, we can enter boldly into God's presence (HEBREWS 10:19-22).

6. Read HEBREWS 9:24.

Q: What did the Most Holy Place represent?

A: The Holy of Holies is a representation of Heaven itself, God's dwelling place, into which we have access through Christ. When we die and leave this physical body behind, we will immediately enter Heaven. There we will enjoy the presence of God for eternity.

(An interesting side note: In REVELATION 21:16, we have an account of John's vision of Heaven, the New Jerusalem. There we read that the heavenly city is also a perfect square—just as in the Holy of Holies!)

Endnote

1. Early Jewish tradition stated that the veil found in Herod's Temple was as thick as a man's hand. It ought to be kept in mind, however, that the nature of traditional sources makes verification difficult as to this kind of detail. (David M. Levy, *The Tabernacle: Shadows of the Messiah* (Grand Rapids: Kregel Publications, 2003), 62-63.)

lesson nine

THE ARK OF THE COVENANT



Of all of the pieces of furniture found within the Tabernacle, the best known is the Ark of the Covenant.

Read EXODUS 25:10-22; HEBREWS 9:3-5.

Within the Most Holy Place, shielded from the public eye, was one small piece of furniture comprised of two parts: the Ark of the Covenant with the atonement cover (or mercy seat) on top of it. The Ark itself was a rectangular chest made of acacia wood, overlaid with pure gold inside and out. It was 1.2 metres (3.75 ft) long and 0.7 metre (2.25 ft) wide and high. Two poles, overlaid with gold, were inserted through gold rings attached at the chest's four corners.¹ These poles were for transporting the Ark and were left permanently in place.

The atonement cover was an intricate gold lid that formed a covering for the Ark of the Covenant. It was comprised of two sculpted angelic beings with outstretched wings, known as cherubim.² The cherubim were mounted on either end of the cover, positioned in such a way that they faced each other and looked downward. The entire cover was beaten out of a single piece of pure gold.

Discussion #1: Ark Contents

Within the chest itself, God commanded Moses to place three items: a golden pot of manna, Aaron's staff that budded and the two stone tablets on which the Ten Commandments were written.

The Bible doesn't tell us why God instructed Moses to put these particular items in the Ark. However, the following thoughts are worth considering.



1. Regarding the pot of manna, read EXODUS 16:2-8, 13-20, 25-36.

Q: In what ways did the pot of manna serve as both a reminder?

A: This bread-like food “from heaven” was a reminder of God’s care for the Israelites during their years in the wilderness. All they had to do was rely on the Lord and trust in him. Yet, the people were not thankful. When they brought their complaints to Moses, he reminded them that they were actually grumbling against God. Though God continued to faithfully provide food each day, they complained and wanted something else. Despite God’s unfailing care for his people, the Israelites repeatedly rejected his provision.

2. Regarding Aaron’s rod, read NUMBERS 16:1-3; 17:1-10.

Q: Why did God command Moses to put Aaron’s rod in the Ark? How was this a reminder?

A: The staff that budded brought to mind God’s confirmation of Aaron and his household as the priestly line. It ought to have been a reminder that on more than one occasion, the Israelites had rebelled against God and rejected his authority. Here in this passage is recorded an instance when people demanded to have their way rather than submit to God’s will.

3. Regarding the stone tablets with the Ten Commandments, read EXODUS 19:5-8; 31:18; 25:16.

Q: How did the Ten Commandments function both as a reminder?

A: The two stone tablets reminded the Israelites of their unique relationship with God. They were God’s special people and in order to qualify for that distinction, they had to obey his Law—the Ten Commandments. It was a conditional agreement.

Though the Israelites had pledged to fulfill their end of the contract, they failed. The people quickly discovered that it was impossible for them to keep the Ten Commandments perfectly. Over and over again, they suffered the consequences of violating God’s holy Law. The stone tablets in the Ark were a tangible reminder that the Israelites rejected God’s standard of right living on countless occasions.

Discussion 2: Atonement Covering (Mercy Seat)

Over the atonement cover and between the two cherubim, God was symbolically enthroned.

The LORD reigns...he sits enthroned between the cherubim.

PSALM 99:1 NIV

Here, his glory was displayed as “unapproachable light” illuminating the interior of the Most Holy Place (1 TIMOTHY 6:15-16; cf. REVELATION 21:22-23). Often displayed as a cloud, this light—expressive of God’s intrinsic glory—was a reminder of the presence of God among his people (EXODUS 40:34-35).

**4. Read EXODUS 25:22; cf. 2 SAMUEL 6:2.**

Q: According to these passages, what did the atonement covering symbolize?

A: The atonement cover represented God’s dwelling place and throne in the Tabernacle. Above the Ark and the atonement cover, God appeared in his glory as a column of cloud.³ Furthermore, it was specifically here, between the cherubim, where God met with his chosen people, the Israelites.

5. What made the atonement cover especially significant was much more than identifying the symbolic throne room of God. It all had to do with what happened there.

The Day of Atonement⁴ was an annual event that centred attention on the atonement covering. To help understand the importance of this solemn occasion, recall we just learned that the three items in the Ark of the Covenant were reminders that the Israelites had rejected God’s provision, authority and Law. They were unpleasant symbols of man’s sin and shortcomings in the presence of a holy God.

Q: With this in mind, in what way is the atonement cover important? What is the significance of the term atonement cover⁵?

A: It must have been uncomfortable to think of God’s holiness and splendour in such close proximity to the three articles associated with man’s sinfulness. But this is where God’s provision comes in. When God looked down on the Ark, he did not see the reminders of man’s sin. They were shielded from his sight. How was that possible? It all had to do with the blood sprinkled there once a year that provided an “atonement covering” (LEVITICUS 16:14-15).⁶

3. “The word *atonement* carries with it the idea of the just, holy, righteous side of God’s nature being satisfied.”⁷

Q: How is atonement possible when God’s Law requires death as the penalty for sin?

For the wages of sin is death.

ROMANS 6:23 ESV

The one who sins will die.

EZEKIEL 18:4 NET

A: When God saw the death of the innocent sacrifice, he was satisfied that the demands of his Law had been carried out. Sacrificing an animal on an altar did not take away the sin. Man was still sinful. The sacrifice only pictured what was necessary for sin to be forgiven—death and shedding of blood. The blood sprinkled on the lid of the Ark of the Covenant provided an atonement—or covering—for sin.

The Israelites found acceptance with God by believing his word to be true—that when their sins were covered by blood, God temporarily overlooked their sins as if they had been obliterated.

4. In Lesson Three, attention was drawn to a particular feature of the bronze altar—horns that protruded from each corner. When animal sacrifices were offered, blood was dabbed on these horns; the rest was poured out at its base (e.g., LEVITICUS 4:25).

Q: In light of what Christ did for us on the cross, what does the application of blood on the horns of the bronze altar signify to us as believers?

A: These horns are associated with the meaning of atonement (e.g., LEVITICUS 4:26). Once again we are reminded that, apart from a substitutionary blood sacrifice, there can be no atonement—no forgiveness of sin.

For the life of a creature is in the blood, and I [the Lord] have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life. LEVITICUS 17:11 NIV

5. The atonement cover was very much an integral part of the meaning and purpose of the Tabernacle for the Israelites in ancient times.

Q: What about us today? Do we have an atonement cover?

A: In a very appropriate way, we can say that Jesus Christ is our permanent atonement cover.

God publically displayed him [Christ] at his death as the mercy seat [or atonement cover] accessible through faith. ROMANS 3:25 NET

Through Jesus' blood, our sins have been covered over. When God looks at us, he doesn't see our sin any longer, but rather his provision for us—namely, his own Son. Jesus laid down his life for us as an innocent sacrifice so that God would look on us and see Christ's perfection.

Now, based on what Christ did for us:

Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience. HEBREWS 10:22 NIV

Like the Israelites of old, no longer do we have to feel condemned by reminders of our sin, guilt and shame. Rather, we have been invited—in fact, urged—to draw close to God. No longer are we separated from God because of our sin but stand fully accepted in his presence because of what Christ did for us.

6. Read and compare HEBREWS 9:7 and 4:16.

Q: How is access into the Most Holy Place, as presented in the Old Testament, different for believers today in approaching God's throne?

A: The high priest could enter the Holy of Holies once a year on the Day of Atonement (Hebrew: Yom Kippur). And, he could never do so without the atoning blood of an innocent animal.

However, when Christ died, the curtain to the Holy of Holies was torn wide open (HEBREWS 10:19-20), enabling us, as believers, to come into God's presence at any time. Christ's atoning blood has been poured out for us. God sees Jesus' perfection and righteousness when he looks at us who have believed. The atonement that Christ's death provides is perfect and permanent. We no longer have restrictions, nor do we need to have reservations when we enter into God's presence. When we approach him in prayer, we can do so with complete confidence through Jesus Christ because God's throne is a throne of grace.

Endnotes

1. In 1 KINGS 8, there is a description of the installation of the Ark of the Covenant in what was meant to be its permanent home—the Temple newly constructed by King Solomon. In this passage we are told that the carrying poles of the Ark were of such a length that they protruded out of the Most Holy Place into the Holy Place itself, probably extending under the curtain that separated the two rooms (1 KINGS 8:8).
2. The plural form of cherub, cherubim are associated with the holiness of God. We first find reference to them in GENESIS 3:24. When Adam and Eve sinned, God stationed cherubim at the entrance to the garden of Eden to safeguard the way to the tree of life.
3. This cloud is sometimes referred to as the "shekinah glory." Although the word *shekinah* does not appear in our English Bibles, it has the same root as the word for Tabernacle in Hebrew and refers to the presence of the Lord. (*Easton's Bible Dictionary Online*, s.v. "Shechinah," accessed April 15, 2015, www.eastonsbibledictionary/3329-Shecaniah.php.)
4. We will be learning more about the details of this special occasion in the next lesson.
5. The Hebrew verb *kapar* means "to cover over, atone, propitiate, pacify," from which we derive the term *atonement cover*. (*Vine's Complete Expository Dictionary of Old and New Testament Words*, s.v. "to atone.")
6. What Christ accomplished for us on the cross involves much more than what can be adequately depicted by any one offering in the Old Testament, as we see here in the passage.
7. John R. Cross, *The Stranger on the Road to Emmaus*, ed. 5 (Olds, AB: GoodSeed International, 2009), 79.

lesson ten

THE PRIESTHOOD, PART ONE



The Tabernacle was a remarkable picture of how sinful man could be made right with a holy God. However, without the priests, the significance of the Tabernacle was out of reach—and therefore meaningless—to the Israelites. The fact that God saw the necessity of implementing such a priesthood is indicative of man’s need of an intermediary. Sinful man was separated from a holy God. Physically excluded from the Tabernacle and all it represented, the Israelites needed someone acceptable who could represent them before a holy God.

God’s original intent was that Israel—out of every other possible group of people on the face of the earth—would be a unique and distinct nation, “a kingdom of priests and a holy nation” (EXODUS 19:5-6). As such, both individually and collectively, the Israelites were meant to be a representative people, displaying what the holy character of God meant to sinful mankind.

However, in spite of their public declaration to live in obedience to God, the Israelites’ proneness to sin quickly became evident. As a result, they forfeited their privileged position as a kingdom of priests. They, too, needed a go-between.

In their place, God instituted a priesthood to serve in conjunction with the Tabernacle. Out of the 12 tribes of Israel, God designated the tribe of Levi to be caretakers of the Tabernacle’s physical structure. Then, from among these Levites, God further selected one family in particular to help fulfill the spiritual significance of the Tabernacle. Moses’ brother, Aaron, was specifically chosen by God to serve as the first high priest. His sons were appointed to assist him in the specialized role of priests. It was through their descendants that God continued to fulfill his purposes for the Tabernacle (EXODUS 28:1; NUMBERS 3:5 ff).

Discussion

1. Read EXODUS 28:1.

In the Bible, a priest functioned as a mediator between God and man. The official Aaronic priesthood was established by God’s command at the same time he gave Moses the instructions for building the Tabernacle.

The high priest, a descendant of Aaron through the firstborn son of each generation, was the spiritual leader of the people.

Q: Was the concept of a priest a new idea for the Israelites when God instituted it?

A: No, the idea of a priest was not new to the Israelites. Prior to God’s formal institution of the priesthood, the head of each household functioned in this role for his family (GENESIS 8:20; 12:7-8; 13:18; 26:25; JOB 1:5).

2. Read EXODUS 28:2-5 (the remainder of the chapter goes into more detail).

The high priest and the priests were required to wear special clothing. Much detail and attention was given to the design and preparation of this clothing as was given to the rest of the Tabernacle.

Q: Why were the priests required to wear such clothing?

A: The special clothing was to identify the unique nature and role of the high priest and priests. In particular, just as the duties of the high priest in the Old Testament help us understand the role of Christ as our High Priest, so the special garments worn by Israel’s high priest picture the nature and character of Christ. For example, the white undergarment worn by the high priest reminds us of Jesus’ sinless nature.¹ The high priest’s turban, engraved with the words:

Holiness to the Lord...

EXODUS 28:36 NET

...was a perpetual reminder of the holy conduct God expects in the daily life of the believer.

The Scriptures say, “You must be holy because I [the Lord] am holy.”

1 PETER 1:16 NLT

The same can also be said to be true of Christ.



3. Specially appointed by virtue of their birth, God gave Israel’s priests some unique duties.

Q: What were some of these responsibilities?

A: God appointed these men:

- ...to offer gifts and sacrifices for sins.

HEBREWS 5:1 NIV

As such, they were responsible for the preparation and offering of burnt sacrifices in the courtyard of the Tabernacle (LEVITICUS 1:2-9). Other duties took them inside the Holy Place.

- as God’s messengers to instruct the people (MALACHI 2:7). This included the public reading of the Law (DEUTERONOMY 31:9-13).
- in the exercise of their priestly duties, to serve as intercessors and mediators on behalf of the people of Israel (LEVITICUS 6:6-7).
- ...to deal gently with ignorant and wayward people because [they themselves were] subject to the same weaknesses.

HEBREWS 5:2 NLT

They were not to serve in a mechanical exercise of their duties, but were rather to do so prompted by a heart of compassion.

4. Read LEVITICUS 16:2. Of particular importance, the high priest had the responsibility once a year on the Day of Atonement to enter the most sacred area of the Tabernacle—the Most Holy Place.

Q: Entering behind the curtain that shielded the Most Holy Place was not to be taken lightly or irresponsibly. Why?

A: Once a year, only the high priest was permitted to enter into God's sacred presence and only if he brought blood with him. The repetition of this annual event was a constant and graphic reminder that the problem of sin had not yet been resolved once and for all.

Before doing so, the high priest was given strict instructions by God as to what was expected, both by way of his personal preparation and in his special role as intercessor for the people of Israel (LEVITICUS 16:3-34). Failure to comply meant instant death upon entering God's presence in the Holy of Holies.

As high priest, his purpose in stepping behind the curtain that separated the Holy Place from the Most Holy Place was to sprinkle blood on the atonement cover of the Ark—acknowledging first his personal need for God's forgiveness and then as an act of intercession for the sins of the entire nation of Israel (HEBREWS 9:7).

Q: What was the significance of sprinkling blood on the atonement cover?

A: Blood was the means God provided by which atonement was made for sin. God promised that when an innocent animal was sacrificed, its blood would cover over man's sin, as if the animal were dying in man's place. When the high priest entered the Most Holy Place and stood before the Ark of the Covenant, he was in God's very presence. He could only come before God if he brought with him blood, because without it, he would be guilty before a holy God. When blood was sprinkled on the atonement cover, God's wrath was appeased. Because of the blood, God would temporarily overlook the sin of the people.

5. The priesthood described in the Old Testament ended with Christ.

Q: Why don't we need priests to act on our behalf today?

A: In our study of the Tabernacle, we have been reminded of how people were excluded from the presence of God because of sin, as illustrated both by the curtain wall that surrounded the courtyard and the curtain that sheltered the Most Holy Place. God instituted the sacrificial system as a reminder that it was only through the death of a substitute animal and the shedding of its blood that a temporary covering for man's sin could be provided, granting acceptance in the sight of God.

When Christ died, he paid the final sacrifice. The sacrifice of animals was no longer needed because Jesus died in our place as the perfect Lamb of God. And we no longer need the assistance of priests because we now have Jesus acting on our behalf as the great High Priest.

6. Read 1 PETER 2:5, 9.

Q: In what way are believers today meant to function as priests?

A: Just as priests in the Old Testament had to be born into that role, so we who are believers now have the privilege and responsibility of functioning as priests because we are the children of the great High Priest, Jesus Christ. As such, we have unhindered access to God at any time.

Among other responsibilities identified in the next lesson, some of our duties share similarities with those of the Old Testament priests:

- We are to serve others (GALATIANS 5:13; 1 PETER 4: 10).
- We have a responsibility of proclaiming God's Word, the gospel (ROMANS 15:16; 2 TIMOTHY 4:2).
- We are to pray—to intercede—for others (JAMES 5:16).
- We are to encourage and build up one another (1 THESSALONIANS 5:11, 14).

Endnote

1. Ed Landry, *Light in the Shadows* (Pre-release revised ed., 2008), 116.

lesson eleven

THE PRIESTHOOD, PART TWO



The high priest occupied a position central to the nation of Israel. He was viewed as *holy* in the sense that he was “set apart” for a special ministry. Yet, in spite of all the privileges and honour that accompanied his office, the high priest was not perfect, but was subject to the same frailties and failings characteristic of all mankind.

Scripture records many examples where those who served as high priest and in other various capacities in the priesthood were an embarrassment to their holy calling. As members of a fallen human race, they were just as much sinners as those to whom they were ministering. Not so with Christ.

Read **HEBREWS 7:23-27**.

The priesthood described in the Old Testament was only a shadow of the true High Priest, with imperfections and limitations. It anticipated a priesthood so much better and superior, a priesthood fulfilled in the person of Jesus Christ as the God-Man. In contrast to all the priests who preceded him, only Jesus is described as the great High Priest (**HEBREWS 3:1**).

Discussion:

1. When Christ died on the cross, the need for the kind of priesthood described in the Old Testament came to an end. First and foremost, Christ is now our High Priest. Furthermore, all believers now constitute what is referred to as a “holy priesthood” (**1 PETER 2:5** cf. v. 9).

Q: From the passages we read earlier how is Christ, our High Priest, different from Aaron and the priests who followed after him?

A: Christ was distinct from all of his human predecessors in at least four ways:

- First, he was holy, sinless and pure. Unlike Aaron who, as a member of the human race had to first offer a sacrifice for his own sin before he could offer a sacrifice on behalf of anyone else, Christ had no sin that had to be atoned for.

He [Jesus] committed no sin.

1 PETER 2:22 ESV; CF. 1 JOHN 3:5

In every respect, he was completely accepted by God. As such, he was truly a perfect High Priest who could intercede between sinful man and a holy God.

- Second, as our great High Priest, Christ offered his own blood, not the blood of animals. Though the blood of animals provided a temporary solution by making a person outwardly and ceremonially clean, it was inconceivable that such offerings could actually deal with man’s root problem—the penalty, guilt and shame of sin. Consequently, the sacrifice of animals had to be continually repeated, year after year.

For it is impossible for the blood of bulls and goats to take away sins.

HEBREWS 10:4 ESV

Christ, on the other hand, offered himself as the one, perfect sacrifice for all time.

God [sent] his own Son in the likeness of sinful man to be a sin offering.

ROMANS 8:3 NIV

God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ.

2 CORINTHIANS 5:21 NLT

- Third, the atonement Christ made was not a temporary covering, but an eternal one. His death not only covered over the sins of that year, but totally removed our sin once and for all—past and future—wiping the slate perfectly clean. The sacrifice provided by Jesus didn’t require any repetition of his death or any addition.

Look, the Lamb of God who takes away the sin of the world!

JOHN 1:29 NET

Christ also died for sins once for all, the just for the unjust, so that he might bring us to God.

1 PETER 3:18 NASB

When Christ rose from the dead, it meant that his sacrifice was fully acceptable to God and all the sins he carried were paid for entirely. The sacrifice only needed to be made once. Therefore, it was no longer necessary for a priest to enter the Most Holy Place every year to offer sacrifices.

- Fourth, unlike any earthly high priest, Jesus was victorious over death and lives forever. He has a permanent priesthood and forever intercedes on behalf of those who have accepted his sacrifice for them.

Who then will condemn us? No one—for Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God’s right hand, pleading for us.

ROMANS 8:34 NLT

Q: According to what we have read, does Jesus need a successor as high priest?

A: Unlike the Old Testament high priests whose role was limited by their lifespan and therefore needed a continual line of successors to carry on their duties, Jesus doesn’t require a successor. His continual priesthood is assured—it’s permanent—by virtue of the fact that he lives forever. We need no other.

The former priests were many in number, because they were prevented by death from continuing in office, but he [Jesus] holds his priesthood permanently, because he continues forever.

HEBREWS 7:23-24 ESV

2. Read HEBREWS 4:14-16.

Q: What does this verse say about Jesus as our High Priest and what does it say to us?

A: Because Jesus was fully man when he lived on earth, he understands well our human weaknesses, needs and the temptations that confront us. Yet Jesus never, ever sinned. And now, as our risen and

triumphant Saviour, he is our gracious High Priest who is our advocate before God (cf. 1 TIMOTHY 2:5). Furthermore, we have been granted the privilege of direct access to God whereby we can approach the throne of God boldly at any time for help.

3. Read EXODUS 19:5-6; DEUTERONOMY 7:7; 1 PETER 2:9.

Just as God called Israel to be his chosen people, we as believers have been called by God to a similar role.

Q: In what way are believers today meant to function as a holy nation and as a kingdom of priests?

A: Believers, like Israel, are meant to be God’s representatives to the rest of the world. As God’s special people, we are meant to live holy lives that reflect the nature of God himself (1 PETER 1:15-16) and to be set apart for doing his work.

Furthermore, because of the relationship we now have with God through Christ, there is a sense in which we are to function as priests—representing God to mankind, declaring the message of Jesus Christ to an unbelieving world. As we learned before, an integral part of this role of priesthood is intercession. (Remember the altar of incense?) FIRST PETER 2:5 identifies a further responsibility of offering spiritual sacrifices. These would include such offerings as the giving of our bodies to God as a spiritual act of worship (ROMANS 12:1); the giving of our material resources (PHILIPPIANS 4:18); the offering of practical assistance to those in need (HEBREWS 13:16); the offering of genuine praise and thanksgiving to the Lord (HEBREWS 13:15).

4. Those who served in God’s presence in the Tabernacle were required to wear special clothing (EXODUS 28:1-4, 40).

Q: According to ROMANS 13:14 and GALATIANS 3:26-27, how are believers to clothe themselves today?

A: Just as the priests wore distinctive garments that set them apart in God’s sight and to reflect God’s honour, dignity and glory, we as believers are exhorted to put on—clothe ourselves with—the Lord Jesus Christ. As a holy priesthood (1 PETER 2:5), we are set apart. We are not to be like the world, but rather to look like Christ because we belong to him. We are to be examples of his righteousness, goodness, purity and humility so others will see Christ when they look at us. This brings glory and honour to God.



Imitate God, therefore, in everything you do, because you are his dear children. EPHESIANS 5:1 NLT

Be imitators of me [Paul], as I am of Christ. 1 CORINTHIANS 11:1 ESV

5. One last observation: Among all of the pieces of furniture in the Tabernacle, no mention is made of chairs or benches.

Q: What does this suggest?

A: Apparently because of the demands of their work, there was no opportunity to rest. There was always something that had to be done. However, after Jesus' death and resurrection, we are told that he "sat down."

When Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God.

HEBREWS 10:12 ESV CF. HEBREWS 1:3

His work of making provision for man's sin was truly finished (JOHN 19:30). With his work completed, Jesus is seated at the right hand of God the Father—a position of honour and privilege.

Conclusion

Doubtless, many more spiritual truths are conveyed by the Tabernacle, its furnishings and by those who served there. More importantly, however, is to focus on the spiritual realities we are able to enjoy today and not be preoccupied by the symbolism that preceded their fulfillment. These lessons have drawn out how the Lord saw fit to use the Hebrew Tabernacle as a visual aid to foreshadow and shed light on the completed work of Jesus Christ on the cross.

Understanding the spiritual significance of the Tabernacle helps us appreciate more the story of the empty cross and the empty tomb. Whenever you read any of the chapters related to the Tabernacle, be sure to link them in your mind with the events of the gospel. And thank God that from the very beginning, he had a plan to restore the broken relationship between mankind and himself: a perfect Lamb dying as a substitute on our behalf, to atone for our sins.

to purchase resources

ONLINE:

www.goodseed.com

PHONE

[Australia](#): 1800 897-333

[Canada \(English\)](#): 800 442-7333

[Canada \(French\)](#): 888 314-3623

[Europe](#): 05231 94 35 144

[UK](#): 0800 073-6340

[USA](#): 888 654-7333