

Study #4 The Door to the Holy Place

Introduction

A curtain served as the door to the Holy Place and a second curtain, also referred to as the veil, served to separate the Holy Place from the Holy of Holies. The curtains had certain similarities, but also some significant contrasts. Their makeup was to be done in accordance with instructions given to Moses in Exodus 26.31-37

The door to the Holy Place

(Note the 5 pillars)

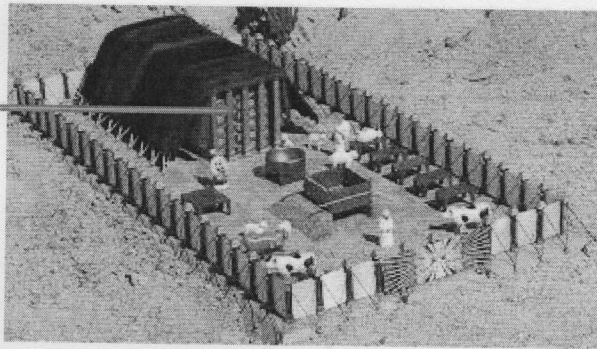


Fig 4.1 The door to the Holy Place

Contrasts Between the Door and the Veil

The Door	The Veil
Gave the Priest entrance after he came through the outer court by way of the gate, altar and laver which established an appropriate relationship.	The veil gave the Priest access from the Holy Place to the Holy of Holies, but even then, only once per year and only by the High Priest bearing the blood of the atonement goat
The door provided access to the place of fellowship with God	The veil provided access to the place of worship
No cherubim embroidered on it	Cherubim embroidered on it, a symbol of God's holiness and protection
A place designed to give people entrance	Designed to keep people out
Has five pillars set on a foundation of brass, which speaks of the judgement of God	Has four pillars set on a foundation of silver

Table 4.1 Contrasts of the door and the veil

In all the contrasts outlined in Table 4.1, one very dominant difference seems to stand out. The door was to give access to the Priests as they daily ministered, whereas the veil shut everyone out. The one exception was the High Priest who once a year on the Day of Atonement entered the Holy of Holies bearing the blood of the atonement goat. The door was located on the east end of the Tabernacle building to remind us of the Cherubim who were stationed at the east end of the Garden of Eden following the fall of Adam and Eve into sin. They were so placed in order to guard the way to the tree of life (cf Gen 3.24)

Adam and Eve were banished from the Garden of Eden because of sin, but in the Tabernacle we see God's move to bring man back to Himself. The Tabernacle, with its altar, provided a place of sacrifice so man could once again find the entrance to the door into their place of fellowship with God. However, man was barred from the Holy of Holies, the immediate presence of God, until the death of Jesus Christ when the veil in the Temple was torn in two from the top to the bottom and access was made available to all mankind (cf Matt 27.51; Heb 10.19-20).

Material in the Door

Look at God's specific instruction to Moses in Exod 26.36 in relation to the door; *"Thou shalt make a hanging for the door of the tent, of blue and purple and scarlet, and fine twined linen, wrought with needlework."*

This fine linen with three very significant colours was similar to the gate of the outer court, which permitted entrance to entire Tabernacle area. This serves as a reminder that there is but one entrance to those who wish to come into fellowship with God and that entrance is through Jesus Christ, the eternal, incarnate Son of God who died for the sin of mankind, rose again and ascended to the right hand of the Father in Heaven.

The colours in the door point clearly to Christ. Blue pointed to His Heavenly nature, scarlet speaks of His sacrifice on Calvary's cross and purple to His kingly nature. The door was supported by high pillars made of acacia wood and overlaid with gold (Exod 26.37), pointing to the God-man nature of Christ.

In Tabernacle worship, only the Priests were qualified to enter the Holy Place. Since the sacrifice of Christ, however, every believer is qualified to enter into the very presence of God because He has made us to be "a royal priesthood" (1 Pet 2.9).

There were no Cherubim embroidered on the door. The Cherubim protected the holiness of God and these were seen on the veil, but the door to fellowship with God represented Jesus Christ (John 10.7-9).

Pillars of the Door

Look at God's specific instruction to Moses in Exod 26.37 in relation to the pillars for the door; "*Thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of brass for them.*"

The acacia (shittim) wood speaks of the humanity of Christ while the gold speaks of His deity. The combination of the two present Christ as the God-man. As such, not only is He the door to fellowship with God, but He upholds the curtain which allows entrance to the place of fellowship as well as He invites every qualified (saved) person into priestly privileges.

The special priestly privileges of believers is not set forth in the Old Testament, nor indeed in the gospels or book of Acts. They are revealed instead in the church epistles which were authored by five individuals – Paul, Peter, James, John and Jude. Interestingly, Paul made reference to Peter, James and John as "pillars" in Gal 2.9. All five of these men were pillars in the early church as they upheld Jesus teaching concerning what was required for mankind to fellowship with God.

These pillars were set in a foundation of brass (Exod 26.37) which speak of the judgement of God on sin, in this case the judgement on Christ for the sin of the world. These pillars pointed toward the complete judgement on Christ and thus they upheld the inviting curtains of entrance made possible by the finished work of Christ. Jesus alluded to their purpose when He said in John 14.6; "I am the way (*gate to the Tabernacle*), the truth (*the brazen altar*) and the life (*the laver*).