

02-10-13b Revelation

We're ready to resume our study now in Revelation chapter 3 and this is for me one of the most interesting things that I have studied lately because I completely underestimated the importance of the open door and so this lesson is going to be called, if you wanted to give it a title, it's the doctrine of the door. What does the door mean? I put before you an open door which Jesus introduced himself as the one who has the key of David, who opens and no one shuts, who shuts and no one opens and we saw that back in Isaiah 22 that that was a reference to Eliakim, the son of Hilkiah, who was the steward to the king. He was the second in command.

He was the vizier over the nation and he had taken the place of Shebna, the unfaithful self-centered guy who had carved his sepulchre in the rock and God said I'm going to take Eliakim and I'm going to pound him into the wall like a secure peg and everything that hangs on him is going to be secure and that's a picture of Christ. When we depend on him, you know, that's what the word depend actually signifies in English. If you trace it out, it's from the same root as suspend or append.

You hang something on something and that P-E-N-D, pendulum, is what goes back and forth on a clock and when we depend on Christ, we hang our hopes on him. We place our confidence and our trust in him. It's his security that makes us secure.

So that's a great picture, but he says, I place before you this open door and if you are faithful and if you walk through this door, these great things are going to happen. I'm going to write on you. What was the first thing he said? He said, I will make you a pillar in the temple of God.

Do you know where the door was in the temple? The door in the temple had door posts and the door posts had names. In Solomon's temple, he named them Boaz and Joachim. If you go back and look in 1st Kings, the pillars had names and they were the pillars on each side of the door.

He says, I place before you an open door and if you remain faithful and don't let anyone take your crown, he says, I will make you pillars in the temple. He says, if you do a good job with the door, I'm going to make you the pillars of the door. You're going to be right there.

You're going to define the door in the Millennial Temple. So it's a wonderful thing. But let's take a look at the idea of the door.

First of all, and of course this is only interesting if you've studied Hebrew, but I'm hoping to make it interesting to you even if you haven't studied Hebrew. The word door in Hebrew is petak and it's not patak. I know people who are, again I don't know why I'm on Star Trek this morning, but the Klingons have this word patak and it's like a disparaging remark.

You say, oh he's a patak or something. They get a lot of, Star Trek has Jewish people in it, in their writing staff, and they get a lot of their stuff from Hebrew so I'm just telling you. Anyway, the

word for door is patak, P-E-T-A-C-H, patak.

The verb is patak, P-A-T-A-C-H, and it means to open. Kind of makes sense. You open, well what is that? That's a door.

And there is a, Hebrew has an alphabet and it's all consonants. It's all hard letters and the vowels are just understood. When they would write their language, if you get a Jewish newspaper today and look at it, it's just all consonants.

There's no vowels in it. Well, back when they were preserving the scripture and people no longer spoke Hebrew as their language, they were afraid people would forget how to say the vowels and so the Masoretic scribes, they were called the Masoretes, they said we're gonna have to make up some stuff to add to our alphabet so that you'll know what the vowels are. So they made up vowel points or vowel signs and they're not a part of the original text.

They're helping things to explain how to pronounce words and one of those vowel points is called the P-A-T-A-C and it's an open sound. It's an AH sound and P-A-T-A-C means when you when you go between these two consonants, make an open sound. AH is the sound.

So P-A-T-A-C means to open and P-A-T-A-C is the door. The very first place we find this idea of the door is back in Genesis chapter 4. Turn with me to Genesis chapter 4. Now the man says, you know, Adam knew his wife Eve and she conceived and bore Cain and said I have acquired a man from the Lord and that's a play on his name in Hebrew. Then she bore again, this time his brother Abel.

First two brothers ever in human history, Cain and Abel. Now Abel was a keeper of sheep. Cain was a tiller of the ground.

This happened at a very early age. They were probably teenagers at this point. Remember, this is back when people lived for hundreds of years.

Adam lived 900 years. Methuselah lived 969 years. People lived a long, long time because conditions were different and they came to maturity very quickly and they had only been around a short time before they were able to go out and take up their occupations.

Abel was a keeper of sheep. Cain was a tiller of the ground. In the process of time it came to pass Cain brought an offering of the fruit of the ground to the Lord.

Abel also brought of the firstborn of his flock and of their fat. Now this is one of the areas where a lot of people don't agree with me or I don't agree with a lot of people. I'm not sure which way it is.

But where do you think Cain went when he died? If we say there are two destinations, heaven and hell, where do you think Cain went? Most people think, well, Cain, first murderer, he went to hell. He was a non-believer. My question is this.

If Cain did not believe in God, why did he make a sacrifice? Why bother? There is no God. I know mom and dad say they saw him in the garden, but I think they're all wet. They're old now.

I don't believe it. If you don't believe in God or if you say, well, maybe there is a God, but I don't care about him and I don't want to have anything to do with him, why would you make a sacrifice to him? I would submit to you that Cain was a believer in God. It was not a lack of faith, not even a lack of saving faith.

This doesn't have to do with are you saved or not. This has to do with how do you please God? How do you serve him and he approves you? That's the issue. Cain brought an offering of the fruit of the ground to the Lord.

What's wrong with that? He's a gardener. He raises crops and things and he says, I'm going to take the best of my crops. I'm going to go give it to God.

He says, I've got an idea of what will please God. Abel keeps sheep. Abel says, I'm going to take a lamb from the flock and I'm going to slaughter it.

I'm going to offer it before the Lord. Firstling of his flock and of their fat, this is more than one animal, several animals, the Lord respected Abel and his offering, but he did not respect Cain and his offering. My question is why? Why would God respect Abel's offering and not Cain's? Remember Cain is the firstborn.

He's the oldest son. Well, here's the thing. Back when Adam and Eve were in the garden and they sinned, they ate the fruit of the tree.

God came in and said, why are you where you are? Have you eaten of the tree? They come out and they say, we were naked. We were hiding. They had made this little belt out of fig leaves.

Remember that? It wasn't an apron. It wasn't a smock. It was a belt.

That's just completely inadequate. You take some large leaves. The kids had a pile of great big leaves that fell off the trees out here.

You try making your clothes out of that and nothing else. I don't care how many of them you sew together, leaves wither up and die. Maybe it was early on.

They hadn't seen a lot of things die. They thought, well, these leaves, they block our vision. When we try to look through the trees, we can't see.

We'll hang some tree stuff on us and people won't be able to see. God won't be able to see. Well, they hung it around.

They said, this is really not working. We'd better hide behind the real trees before God gets here.

That's what they did.

Their efforts with the vegetation were completely inadequate. What happened after God gave the evaluation and gave the consequences? It says God killed an animal and took its skin and made for them a full length coat, a full length piece of clothing, a robe. They had made a little circlet around their waist of fig leaves.

Didn't work. Certainly didn't help Eve out. Now God makes a complete coat, a complete piece of clothing out of skin.

Well, guess what? When is the first time anybody saw an animal die? It's when Adam and Eve watched God slaughter this animal and skin it, tan out its hide and dress them in it. The animal had to die so that they could be covered, so that their sinfulness could be covered. An animal had to die.

There was a sacrifice of the animal to cover their sins. That's the principle of sacrifice. God taught them a little Bible lesson when he did that.

He said, there's going to come a time, the seed of the woman is going to come. You're going to have a distant descendant. He is going to come and be a sacrifice.

He is going to completely cover over sin. He is the Lamb of God that takes away the sin of the world. But it's future.

This is the picture. Every sacrifice that's offered between now and then is going to be a picture of that coming one whose sacrifice of himself is going to take care of your sin problem. Well, Cain says, I've got a better idea.

I'm going to make a salad. I'm a tiller of the ground. I'm going to get some vegetation together and I'll offer that.

So he gets some corn and he makes a nice little centerpiece layout. You know, at Thanksgiving we put the corn and the horn of plenty and you've got the pumpkins and all of this. So here comes Cain and he comes up to the altar and he lays down his pumpkins and his cobs of corn and his lettuce and his radishes and his tomatoes and here's this wonderful salad.

God says, Cain, that's not the picture. I'm not sending a salad to die for the sins of the world. It's the Lamb of God.

It requires blood. It's a sacrifice. It's the taking of a life that is involved.

But see, part of this was kind of a brotherly rivalry because if Cain wants to offer a lamb, where does he have to go to get it? Hey, younger brother. Hey, little brother. I'll trade you some radishes for a lamb.

Well, he's already got problems in his soul. He's already kind of looking down, kind of like Joseph's brothers didn't like him. And so he doesn't want to go to his brother.

And so he makes up his own righteousness. He says, I'll go before God. This is the fruit of my labors.

I don't want to give the fruit of my brother's labors. I'm going to do my own. So he brings the salad and God does not approve it.

And he does approve Abel's. Well, now how do you think this makes Cain feel about Abel? It's the old smother's brother's mom likes you best. You know, here's God accepting the younger brother's sacrifice and not the older brother's.

So it says in verse 5, Cain was very angry and his countenance fell. What does it mean for your countenance? It says his countenance is your face. His face fell.

What does that mean? When you're angry and when you're bitter and when you're resentful, what happens to your face? Everything goes down. Your eyebrows go down. The corners of your mouth go down.

Everything goes down. His whole outlook on life went down. When you're angry and you're bitter, you can't see the good in anything.

You look around and even a sunny day you say, ah, this sun, that sun's beating on me, making me hot. The most wonderful things turn sour. When your countenance falls, everything looks sour.

You are like that guy in the old Little Abner comic that used to walk around and there was a rain cloud over his head and everywhere he went there was lightning and cloud. Joe Blipsblick or whatever his name was. Couldn't even pronounce his name.

It was like Hebrew, no consonants. Well, here Cain is unhappy and he's angry and he's angry. He can't go do anything.

He doesn't go to God, does he? He goes to his brother. He says, it's your fault that my sacrifice was not accepted. Look at verse six though.

The Lord said to Cain, why are you angry and why has your countenance fallen? If you do well, will you not be accepted? If you do the right thing, you'll be accepted. It's not a big deal. Get a lamb, offer it on the altar.

He could have still done it at this point, couldn't he? God says, look Cain, why are you upset? Why are you angry? Go get a lamb, offer it on the altar. Everything will be fine. You'll be accepted.

You'll be just as acceptable as your brother. If you do well, will you not be accepted? The answer is yes. Just do what you're supposed to do.

Everything will be fine. And if you do not do well, sin lies where? Sin lies at the door, crouching. Sin is crouching at the door.

It is desiring to have you. You must rule over it. Sin wants to sink its teeth into your neck.

Sin wants to grab you and eat you up. You've got to dominate it. You've got to master it.

If you do well, you'll be accepted. Cain has a chance here, doesn't he? And this is God's grace before judgment. There is always grace before judgment.

Sin lies at the door. And the word door there is patak. If you do well, you're accepted.

If not, sin is going to overtake you. It's one or the other. There's no middle ground.

Now, turn a few pages over in Genesis to chapter 6. Genesis chapter 6, verse 16. This is the story of Noah and the flood. God says, make you an ark of gopher wood.

Make rooms in the ark, covered inside and outside with pitch. This is how you shall make it. The length of the ark, 300 cubits.

A cubit is the length from your elbow to the tip of your finger. For an adult man, it's about roughly 18 inches was the sort of rough equivalent. I think probably it's a little longer for some of us now.

They were shorter people back then. So, 300 cubits. It's width, 50 cubits.

It's height, 30 cubits. Look at verse 16. You shall make a window for the ark and you shall finish it to a cubit from above and set the door of the ark in its side.

The ark has a door, right? Now, go exactly one chapter later from 6.16 to 7.16 in Genesis. Here comes the great Word of God in Genesis 7.1. Come into the ark, you and all your household. I've seen that you are righteous before me in this generation.

Take the animals and all that. So, in verse 7, Noah with his sons, his wife and his sons' wives went into the ark because of the waters of the flood. Now, they haven't seen any waters of the flood yet, but it's real to them because God told them they were coming.

They take the animals in, two by two into the ark. Verse 9, male and females, God had commanded Noah. Look at verse 10 and make just a mental note here.

It came to pass after seven days that the water of the flood was on the earth. We think, oh, the raindrops were falling and Noah scurried in. Adam didn't have to scurry in, he was gone.

Noah goes in and you see in the films and the reenactments of this, the rain is falling and the last of the giraffes are going up in and Noah grabs the rope and pulls the door of the ark shut. It's not what happened. They went in seven days before the first raindrop ever fell.

That's important. Remember it. Seven days.

Noah went into the ark seven days before the flood. Let me say that again. Genesis chapter 7 verse 10.

Noah went in seven days before the first raindrop fell. Look at verse 11. It says it was the 600th year, second month, 17th day that God opened up all of the windows of the great fountains above and below and all the water flooded the earth.

What I want to get down here is verse 16. As is often the case in Hebrew, God will tell you something and then he'll go back and give you more details. He tells us a little bit earlier in chapter 7 that the flood came.

Then he goes back and says exactly how it came. That's why you have two creation stories for man in Genesis 2 and Genesis 3. Look at verse 16. Those that entered, male and female of all flesh, went in as God had commanded him and the Lord shut him in.

Noah did not shut the door to the ark. Animals went in. Noah and his family went in.

God shut the door. Then the flood was on the earth 40 days. The next time we see an important door here is in Genesis chapter 18.

That, by the way, was a door of deliverance through judgment, right? The waters came and judged the whole earth. All the wicked were swept away. There was a door in what God said to Cain.

There was a door in the judgment of the earth. Here in chapter 18 of Genesis, we're talking about Abraham. It says the Lord appeared to him by the terebinth trees of Mamre as he was sitting in the tent door in the heat of the day.

It tells us what happened and now he's going to go back and give us more details. Here's Abraham sitting by the door of his tent. You think, well, what's the big deal, Sam? Every tent has a door.

Why does it mention that? Many, many things happen in the Bible and they don't tell us where somebody was when they saw something. They don't tell us what they were doing. Here it tells us very specifically that Abraham was sitting by the door of his tent.

He lifted his eyes and looked and there were three men standing by him. When he saw them, he ran from the tent door to meet them. Tells us again about the door.

Ran out to meet them. Bowed himself to the ground. My Lord, if I found favor in your sight, do not pass by your servant.

And he invites them in for a meal and he gets the servants going and Sarah goes and bakes this meal. You go down to verse 10. They're talking after he's given them the butter and the milk and sits before them and they eat this meal.

In verse 9, God asked him and says, where is Sarah your wife? And he says, oh, she's here in the tent. And he said, I will certainly return to you according to the time of life and behold, Sarah your wife shall have a son. Now, Sarah is in her 90s and Abraham is a hundred years old.

Even though people lived a long time, they were past the age when you're supposed people have children. But look at the end of verse 10. Sarah was listening in the tent door which was behind him.

She's at that same door. Now, all of this has to do with opportunity, with deliverance. Here's the tent door and it's associated.

We have this word patak three times in this passage where God comes to Abraham and makes him a promise. Abraham believed God and it was credited to him for righteousness. Paul the Apostle spends a whole chapter on this over in Romans.

God has made us promises, hasn't he? He's promised that if we're faithful, he'll write his name on us. He'll write the name of Jerusalem on us, the New Jerusalem. He'll write the new name that's given to the Lord Jesus Christ on us if we're faithful.

It seems far away. It seems distant. It doesn't seem to pertain to anything that's going on here.

Same thing with Abraham. He was an old man. He was a grandfather's age, a great-grandfather's age.

His wife, Sarah, is all shriveled up like a prune and he says, you're going to have a child. Does Abraham believe him or not? Abraham does believe him and it is credited for righteousness. And the name of Abraham echoes all down through the corridors of human history and for all eternity.

It's written in the Word of God that will never fail and will never pass away. He is the father of a nation. He's the direct ancestor of the Lord Jesus Christ.

It's all associated with a door. When you go over to the next chapter, you have another kind of door. This is the story of Lot because the reason these three individuals came down and there's a representation here of the triune God, the Father, the Son, and the Spirit.

The Father is the one who speaks and makes the plan and does the judging and says, I've come down to find out what the story is on Sodom and Gomorrah. I don't like what I hear about them

and if it's so, I'm going to judge them. And he's the one that speaks to Abraham.

He's the one that makes the promises to Abraham. The promises are the Word of the Father. They are executed and brought to pass by the Son and the Spirit.

They carry out the Father's plan. And in this picture of these three messengers, these three men, quote-unquote, that appear to Abraham, you have the representation of the Father, the Son, and the Spirit. The Father talks.

Now they head on down the road. Abraham gets his conversation. If there's 50 righteous, if there's 40, if there's 30, will you spare the town? God says he will.

He leaves. By the time the scene changes here and you look at Sodom and Gomorrah where Lot lives, there's only two individuals that show up. Three showed up and talked to Abraham.

There's only two that show up and talked to Lot. One left. Well, who's left? It's the other two.

Who do they represent? They represent the Lord Jesus and the Spirit. And that's important because they are going to be the ones that are the agents of deliverance. They're the ones that are going to make sure Lot does not die in the judgment.

But once again, when you go to Genesis 19 and verse 6, these two individuals, Lot sees them and he invites them into his house and he makes them a meal just like Abraham did. And so the men of Sodom and Gomorrah, why do we call homosexuals Sodomites? Because homosexuality was the big problem in Sodom. So they called Lot and they said to him, where are these men that came to you? Bring them out to us that we may have our way with them.

They are really good looking men and we want to pervert. We want to do something perverse with these two men. And this is symbolic.

What happens today? People pervert Christianity. People pervert the ministry of the Holy Spirit. They take it and make it into things that it was not.

You have people who are claiming signs and claiming healings and claiming all kinds of things and they say, oh, there's a great movement of the Spirit. It's not the Spirit of God at all. It's a sham.

It's a charlatan's trick. It's something that they used to do at the old medicine shows and the old side shows and the carnivals. It's sleight of hand and deceit.

Deceit is Satan's tool. Deceit is what defines Satan. He was a liar from the beginning, the Bible says.

And people get on TV and claim to be Christians and claim to be glorifying Christ and then do these meaningless acts of, oh, let me prop you up out of your wheelchair and let you stagger a

few steps and then plop back down. Oh, what a great healing of God. It's a lie.

And that's what the men of Sodom wanted to do to these two men that represent the Son of the Spirit. It means that people will take the things of God, claim the things of God, and then pervert them. So look at verse 6. So Lot went out to these people through the doorway and shut the door behind him.

Lot is standing in the doorway. He's got his back against the door and he's pleading with the men of Sodom. He says, please, my brethren, do not do so.

Then he does what I think is one of the dumbest statements in all of Scripture. He says, these men are my guests and I have an obligation of hospitality to them and I know that if I let them come out here you're just going to have your homosexual way with them and that's an awful thing. Let me send my daughters out to you.

I have virgin daughters. I'll send them out. You can have your way with them.

What a dumb thing for him to say. Only do nothing to these men since this is the reason they have come under the shadow of my roof. But, and maybe Lot knew this to begin with, they say we don't want women.

We want these two beautiful men that you've got in there. They say, stand back. This one is a stranger in our city.

He came in here to act as a judge. We'll deal worse with you than with them. So they're getting ready to attack Lot and have their way with him and then they're going to beat down the door and find these guests.

So the two men, look it says, the men of Sodom came near to breaking down the door. Patak. It's all at the door.

So the two men who are inside open the door. They reach out. They grab Lot.

They pull him through the door and they shut the door. Then look at verse 11. They struck the men who are at the doorway of the house with blindness, both small and great, so that they became weary and could not find the door.

These men want to misuse the door. They want to misuse the things of God. So the door, they are struck with blindness so that they can no longer find the door because if they found it they would just abuse the things of God.

And that's a picture. Why is it that there are people who seem to be blind to the things of God? Because they have already rejected. People say what about the heathen? What about the wild men of Borneo? What about the Aborigines and the the native peoples way off in the jungle that

have never heard the gospel? Why is it that they don't ever seem to get the gospel? How can God hold them accountable for salvation when they've never heard the truth? God the Holy Spirit goes to every single human heart and convicts of sin and righteousness and judgment.

If you push away that ministry, if you reject that word, Romans 1 says they suppress the truth in their unrighteousness. They don't want to hear it. They don't want to believe it.

Don't tell me I'm unrighteous. Don't tell me I've got sin. I've got my own plan.

I'm gonna do a salad. I'll do a salad and that'll please God. So get away from me with this sacrifice business.

Get away from me with this righteousness and judgment business. I've got this great salad because I do some pretty good things and I think by the time my life is over it'll all kind of even out and God will have to let me into heaven. So just go away.

They suppress the truth and unrighteousness. The truth is in this book. The truth is in the Word of God.

The truth is what the Holy Spirit speaks in our heart when he says you're sinful and you can't fix it. You need a Savior. Well, you suppress that truth.

You're like these men of Sodom. No, no. We've got a better idea.

We're not going to do the normal natural thing. We're going to do the unnatural perverse thing. God will blind the minds of those who believe not.

He will allow their minds to be blinded. He says the God of this world has blinded the minds of those who believe not and God allows it. He says you're not always going to be able to see the door.

If you're not going to do the right thing with the door, pretty soon you're not going to even be able to find it because you've already shown your perversity. You've already shown that if you could get to the door you would pervert it and abuse it. So no more door for you.

What about the people outside the ark? Noah preached to him for a long time. The whole time he was building the ark, people would come up and say, Noah what you're building there? I'm building a boat. What do you mean boat? There's no water.

Well, there's going to be water. It's the water of God's judgment. Yeah, you're crazy.

So Noah goes in and he's in there for a week and then the water starts falling and people go up and pound on the door. Hey Noah, I think you're probably right about that. If you just open this door a crack, I'll come in.

No more door available. Jesus says I'm the one who opens and no one can shut but I am also the one who shuts and no one can open. God determines the time that the door is open and God will determine the time when the door is shut.

And if you're Cain and you want to do it your own way, God will shut the door. He says sin is crouching at the door. If you walk out through that door you may not be able to come back in.

So you have this whole idea of the door associated with Abraham and it's a door of deliverance and a promise and God makes a promise and Abraham was on one side of the door and Sarah's on the other side of the door and Sarah laughs when God makes the promise but God's promise is fulfilled. It's also a door of deliverance. Lot is in Sodom and the angels pull him through that door to protect him from the perverts and then later on they're going to drag him out of the city while that city is destroyed.

And that's what the ministry of God the Son and God the Holy Spirit is, is to deliver us out of judgment and they're fulfilling the will of the Father. Now Exodus chapter 12. Everybody remembers this kind of a door.

Exodus chapter 12. This is the door associated with Passover. Remember Israel was in bondage and slavery in Egypt.

God says I'm going to deliver you with a mighty hand. He put all the plagues on them. They had the flies and the frogs on the Egyptians.

They had days of darkness. The Nile turned to blood, hail, all of these terrible plagues and the Egyptians would not let the Israelites go. What was the last plague? What was plague number 10? It was the firstborn in Egypt would be stricken.

You have death moving through in the middle of the night. Pharaoh woke up the next morning and his firstborn son was dead. What was the one means of preventing that death from striking the firstborn? Take a lamb just like Abel did.

Kill the lamb. Take its blood and splash it where? On the door. Isn't it interesting when you think about a door with its two doorposts and the lintel across the the board across the top.

If you splash blood on each side and you splash it up above and it drips down to the bottom it makes a cross doesn't it? You've got blood at the top, blood at the bottom, blood at the left and blood at the right and it's a preview of the cross. The blood of the cross. Jesus had the crown of thorns in his head.

He had the nails in his feet. He had a nail in each hand and it's a foreshadowing of the sacrifice of the Lord Jesus Christ. That is the only way of deliverance.

He is the door. It's a door of opportunity. There is no other way.

Death is going to come in otherwise. So you have that door. God could have said splash it on your on your welcome mat.

He could have said put it anywhere but he said put it on the door because the door is a door of deliverance. Turn over in Exodus to Exodus 21 verse 6. This is one not so many people know about. The Bible is not anti-slavery.

God delivers out of slavery but he never says all you people that own slaves turn them loose. Abraham Lincoln is not in the Bible. When there is slavery God treats it as an existing fact.

He says in the New Testament slaves obey your masters. He says masters be kind to your slaves. He doesn't say masters turn your slaves loose.

He doesn't say slaves rise up in rebellion and get yourself free of slavery because it's wrong. I'm sorry and I'm probably the only person all of North America that's saying that on this Sunday morning but the Bible does not come out against slavery. There are regulations in the law about slavery.

Look at this in Exodus chapter 21. Go up to verse well just start at the beginning. These are the judgments which you shall set before them.

If you buy a Hebrew servant God says if you buy a slave he will serve six years and in the seventh he will go out free and pay nothing. Now this is someone who's a Hebrew. If you conquered some pagan he might be a fellow Israelites.

You buy him you can only keep him six years and in the seventh year he shall go out free and pay nothing. He doesn't have to buy his freedom. He can be a slave seven years you have to let him go.

If he comes in by himself he will go out by himself. If he comes in married his wife will go out with him. If his master has given him a wife and she has born him sons and daughters the wife and her children shall be her masters and he shall go out by himself.

But if the servant plainly says I love my master, I love my wife, I love my children, I will not go out free. I would like to stay here and continue to serve as a servant. Then his master shall bring him to the judges.

He shall also bring him to the door or to the doorpost and his master shall pierce his ear with an awl and he shall serve him forever. So piercing is in the Bible as a good thing I hate to say but it had a meaning. It had a purpose and what is it? This master says I want to stay with my master for life.

I want to be a slave in his household for life. He says okay fine the sign of that is going to be a piercing. So he would take him if I had a Hebrew I was a Hebrew and I had a Hebrew servant I

would take him to my front door here and would lean him up against the doorpost and put his ear lobe up against or and probably any part of his ear up against the doorpost take an awl like an ice pick and pop that thing through his ear into the doorpost.

What have I done? I pinned him to the door of my house briefly and that hole in his ear into which he would probably put a piece of jewelry or something so it didn't close back up that is the sign that he is a pierced ear slave. He is a voluntary slave in the service of his master and he shall serve him forever. He makes a one-time decision and he is a perpetual servant in that household and it is done at the doorway because it's a door of opportunity.

It's a door of blessing and service in that household. That's what it means. You go a few pages forward and this is the most important one and one of the last ones we'll look at this morning in Exodus chapter 26.

Exodus chapter 26 we're talking about the fabricating of the tabernacle. This is the tent that went with Israel all through the wilderness before they had the temple built. When they came into their own land and Solomon built the temple.

But look at Exodus 26 verse 30. You will raise up the tabernacle according to its pattern which you were shown on the mountain. God had blueprints, records in heaven.

He designed it, drafted it all out and he brought them down to Moses. He said, Moses look at these blueprints. You see this design? I want you to build one of these.

Moses said, yes sir. Three bags full. He went down the mountain.

He says, look Israelites I saw this pattern on the mountain and this is what we've got to build. Look at verse 31. You shall make a veil woven of blue purple and scarlet thread and fine woven linen.

These colors have significance. Blue is the color of loyalty just like it is on our flag. Purple is the sign of royalty just like it is for kings all through the history of the earth.

Scarlet is for blood just like it is on our flag. Self-sacrifice. All of these speak of Christ.

Christ is the true one. Remember when he introduces himself to Philadelphia. He says, I am Alephinos.

I am the true one. I am blue. True blue.

Purple. He is the king. He says, I have the key of David.

David is the king. David is the key of Israel. King of Israel.

Scarlet. He is the one who offered himself on our behalf. He is a lamb without spot and without

blemish.

Fine woven linen. This is the white robe of righteousness. It's made of fine linen.

It shall be woven with an artistic design of cherubim. You notice all the colors of the American flag were in the veil of the tabernacle. Red, white, and blue as long as as well as purple.

It shall be woven with an artistic design of cherubim. You shall hang it upon the four pillars of acacia wood overlaid with gold. Notice the doorway in this case of veil hangs on pillars for the tabernacle.

You shall hang the veil from the clasp. Then you shall bring the Ark of the Testimony in there behind the veil. That's the presence of God.

The veil shall be a divider for you between the holy place and the most holy. Put the mercy seat upon the Ark of the Testimony. Set the table outside the veil.

The lamp shall stand across from it. Then verse 36. You shall make a screen for the door of the tabernacle woven of blue, purple, and scarlet and fine woven linen made by a weaver.

You shall make for the screen five pillars of acacia wood. Overlay them with gold. So this is the outer door.

The inner door is the veil. The outer door. Both of those doors have the same design.

They hang from pillars. They have the same colors and that is a doorway. It's a doorway of access.

Doorway of access to God. Now what does that have to do with our study? Well our last passage is Hebrews chapter 10. Hebrews chapter 10 talks about how the sacrifices were offered under the law and it was fulfilled in Christ.

Used to be sacrifices and offering. You scan down through the first part of chapter 10. You get to verse 11.

Every priest stands ministering daily and offering repeatedly the same sacrifices which can never take away sin. They were just a shadow. Slaughtering the lambs.

Abel's lamb on the altar and all the lambs that were slaughtered since didn't really take away sin. It just provided a temporary covering until Christ could come and take it away for good. But this man, Christ, after he had offered one sacrifice for sins forever sat down at the right hand of God.

From that time waiting until his enemies are made his footstool. For by one offering he has perfected forever those who are being sanctified or being made holy. Go down to verse 19.

Therefore brethren having boldness to enter the Holy of Holies by the blood of Jesus by a new and living way which he consecrated for us through the veil. Remember the imagery here is the tabernacle with the veil that hung between man and God. God and the Ark of the Covenant is on the inside.

Man is on the outside. Separated because of our sinfulness. We can't be holy enough to go into God's presence.

The Lord Jesus Christ made a way for us to be with God and God to be with us through the veil. That is his flesh. Having a high priest over the house of God let us draw near with a true heart.

Allethinos. Full assurance of faith. Having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

You know why this is important? Because when something was unclean in Israel it was unclean from contact with death. This is in Numbers chapter 19. You may not have time to turn there but make a note.

Numbers chapter 19. When someone died anything that touched it was unclean for seven days. Oh seven days.

Somebody said remember seven days. If someone died in the tent everything in the tent was unclean. Every open vessel.

In fact it's the word patak to be open. Every open vessel was automatically unclean because a person died in there. If you touched him or anything he had touched his bedding his clothing you were unclean for seven days.

Why did God keep Noah and his family in the Ark for seven days? Because from the time of contact with death and God considered all of the people who were about to die as already dead. Noah and his family by just circulating out there were unclean by reason of contact with the spiritually dead. God quarantined them in the Ark for seven days.

Seven days you will be out unclean. Seven days you have to go outside the camp if you touch a dead person. Touch anything if you're in the tent when they die.

Unclean for seven days. Jesus Christ raised from the dead but he didn't go up to heaven to be with God for how long? Seven times seven. 49 days before Christ descended.

Why? Because it's a time of separation before he goes to be with the Father. So you have here we have been sanctified. We have been cleansed.

We are no longer unclean. The blood of Christ has been applied and we have access. It's an open door.

So how many different kinds of open door have we seen this morning? We have an open door of deliverance from judgment. We have an open door of opportunity to stay away from the power of sin that lies crouching at the door. We have an open opportunity for service like the pierced ear slave.

We have an open door into the presence of God where we can be a pillar in the temple. Where we can be pleasing in God's sight and have his name written on us. Many many opportunities that God has given us.

It's all available if we choose it. But if we say you know I'm like Cain. I've got my own way.

I've got the tossed salad approach to righteousness. I've got the Sodom and Gomorrah approach. I'm going to use the door for my own purposes.

There's going to be judgment. You're going to be on the outside of the closed door of the ark. You're going to be on the outside of the closed door to Israel and Jerusalem and the temple and the presence of God in the resurrection.

It's our choice. God said to Cain if you do well you will be accepted. All you have to do is do well.

It's your choice. Let's close here in a word of prayer. Father we thank you that you have placed before us an open door.

We thank you for the Lord Jesus Christ who through his sacrifice of himself has made a way through the veil to be reconciled to you. To be acceptable in your sight. To be of use to you.

To be of service and to dwell forever in your presence reflecting your glory. We pray that God the Holy Spirit will impress these truths on our heart. Enable us not only to hear them and to understand them but to walk in the light of that truth so that we live in a way that is pleasing to you and glorifying to our Savior in whose name we pray.

Amen.