Scripture reveals the special sanctity of synagogues:

"What man is there of you that would destroy his sons and his daughters in the fire?"—God assures the prophet Ezekiel that in the exile: Yef I have been for them a minor sanctuary.166

And R' Zitzchak said: These are the synagogues and study halls in Babylon; each is considered a Temple in miniature.

Rabbi Elazar ben Azariah said: This refers to the

16. Ezekiel 11:16. God is responding to the prophet's outcry (v. 13): My Lord God! Are you bringing Israel to an end? To this God responded (v. 16): Although I have removed them far off among the nations...yet I have been for them a minor sanctuary in the lands to which they have come.

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and He further said, You shall be to Me a kingdom of ministers and a holy nation (ibid. v. 6). Thus, now that they had indeed undergone this covenant with God, they were holy ministers and worthy for there to be a Sanctuary in their midst, a place for God to rest His Divine Presence among them. This therefore commanded Moses first regarding the matter of the Tabernacle, and so that He would have an abode among them, sanctified to His Name, and there He would speak with Moses, and issue the rest of His commands to the Children of Israel.

Now, since the main objective of the Tabernacle was to be a place for the resting of the Divine Presence, which to rest upon the Ark, as [God] said, It is there that I will set My meetings with you, and I shall speak with you from atop the cover...on the Ark (below, v. 22), He therefore put the commandment regarding the Ark and the Ark-cover first here, before the instructions regarding the construction of the Tabernacle itself, for [the Ark] is primary in importance in fulfilling the Tabernacle’s purpose as God’s “resting place.”
בעבר קורשה ארון הכותשת

This role of the paroches is evident in today's synagogues. It is customary to hang a curtain in front of the Ark. This practice is based upon the halachah in this verse, as we duplicate the practice in the Mishkan. Our Ark represents the Ark of the Mishkan, and therefore our Ark requires a curtain, and this curtain is known as a paroches. (Rabbi B. Fox Parsha Series, Undated)

וית ActivatedRoute

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and say as follows: With regard to the Temple Mount, where one is prohibited from wearing shoes, let us derive the prohibition of spitting from the case of shoes. However, with regard to a synagogue, where one is permitted to wear shoes, instead of deriving the law with regard to spitting from the case of shoes and permitting it, derive it from the case of a shortcut, and prohibit it.

Rather, Rava said a different reason: The synagogue is like one’s house. Just as one objects to a person using his house as a shortcut, but does not mind spitting and wearing shoes therein, so too in the case of a synagogue, a shortcut is prohibited while spitting and wearing shoes are permitted.