

PART II

Melchizedek Priests: The Ones from Beyond

The high priest of the Melchizedek order is the Messiah himself. He is called the High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation (Heb. 9:11). He shed his blood to cleanse not only the copies of the things in the heavens, but the heavenly things themselves and now ministers in the presence of God for us (Heb. 9:23-24). The journey he made, the priests of his order can make. The way is marked by the blood trail. To follow this trail our conscience must be cleansed from dead works to serve the living God (Heb. 9:14). This requires an experience with his blood beyond what is offered in the outer court. The bronze altar in the outer court represents the work of the cross in dealing with sin. The penalty and power of sin are broken by the Lamb of God on the cross. John 19:28-37 reveals that when this work was finished there was further blood shed for a purpose beyond sin. Verse 28 states that Yahshua knew that all things were accomplished that scripture might be fulfilled and said, "I thirst" A sponge with sour wine was lifted up to him and when he received it, He said, "It is finished!" And, bowing his head, he gave up His spirit. What was finished? Sin and death were finished. The story doesn't end here. When the soldiers came and broke the legs of those crucified with him they saw he was already dead and did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water came out. Here more blood is shed after he said it is finished. Hebrews 9:19-21 speaks of Moses sprinkling the book, the people, the tabernacle and the vessels of the tabernacle with blood and water. This sprinkling sealed the first covenant and legally instituted the relationship available to the people in that day. Now the blood and water from the Messiah sprinkles our conscience to institute a new and living way behind the veil, which is his flesh. Heb. 10:22 encourages us to draw near with a true heart sprinkled from an evil conscience and our bodies washed with pure water. In the Melchizedek order we must experience this further work or we will turn back at some point. As we leave the friendly confines and draw closer to Yahweh, the consuming fire, everything within us cries out: I cannot draw any closer, this is uncharted territory, I'm not worthy, I don't understand,

nobody understands, where does this blood trail go, how can I live with the continual burning? It is like the saw that must cut through metal, concrete, or pavement. Unless water or oil pour down continually on the point of contact the saw will over heat and lose its ability to move forward. So with us who desire to move beyond the familiar by following the blood trail. Our conscience must be purged moment by moment from dead works by the blood and water of the covenant.

We will now pick up this trail and see where it leads. The tabernacle is a revelation of the pathway into Yahweh. We are now standing in front of the veil, which separates the holy place from the holy of holies. We are filled with the revelations and experiences of the outer court and the holy place. We know the promise of entering behind this veil, but don't know exactly how to proceed. Like every move forward in God we know it takes a step of trust. The veil is thick and seamless. Where do we step through? On closer examination in the spirit we notice the ends of two golden poles protruding out from the veil. These are the poles of the Ark of the Covenant (1Kings 8:8). They reveal a golden path that leads to the ark itself. As we move to stand between these poles a rip appears in the veil. One has gone before and beckons us forward. Taking a censer filled with incense we step through. As this veil closes behind us a new light floods our spirit. The light in the outer court was the natural light of the sun, moon, and stars and also the light from the fire on the bronze altar. In the holy place our only light was the seven fold light of the menorah. Now in the holy of holies the Shekinah Glory of God reveals a new place in him. The room has golden walls and heavenly beings woven over head. There is only one piece of furniture, the Ark of the Covenant; a golden box with a golden lid. The dimensions of the box are approximately three feet long, one and a half feet wide and two feet high. Out of the lid and of one piece with it are two cherubim overshadowing the lid. Above and between the cherubim, the manifest glory of Yahweh Elohim. The poles we stand between come directly out from the sides of the ark. After a while, to adjust, we look for the blood trail. As our eyes travel down the golden path we see blood sprinkled before the mercy seat (Lev.16:14). We can draw nearer. As long as there is blood we can follow. A few steps and we are looking down on the mercy seat. The awesome presence of the glory cloud and the unknown nature of the two beings under the cloud fight against our understanding and our conscience screams move

back, but the blood and water of the covenant assure we can stand here. As we look down upon the mercy seat we can see more blood. Sprinkled on the front of the mercy seat is more blood. The trail goes on. But wait a minute, are you telling me I can step over that blood onto the lid of the ark? Remember the forerunner has gone before and made a way through the earthly tabernacle into the heavens. If he has left his blood, we know we can follow. But where will we go? What will happen? Behind the ark is a golden wall. This is the end of the journey through the earthly revelation and experience revealed in the tabernacle. The ark has become a golden step into what is beyond.

More of the journey to come....