

The Illegitimate High Priest

THE ORDER OF AARON VS. THE ORDER OF MELCHIZEDEK

Introduction:

Many believers confidently proclaim that Yahshua is our High Priest. Yet few pause to ask the difficult question: *Is His priesthood lawful?* According to the Torah, only men from the tribe of Levi—descendants of Aaron—were allowed to serve as priests. Yahshua, however, was from the tribe of Judah. Does this mean His priesthood violates the Law? If so, it would imply that He transgressed, and a sinful Messiah cannot redeem others.

This question is not just theological—it is foundational. If we misunderstand the nature and legitimacy of Yahshua's priesthood, we risk placing our faith on unstable ground. The answer lies not in dismissing the Torah, but in rightly dividing the Word of Truth and understanding the distinction between two priesthoods: the order of Aaron and the order of Melchizedek.

This study examines that difference in detail, showing why Yahshua is not only qualified, but perfectly appointed as High Priest—not according to the Law of Moses, but according to a higher, eternal priesthood.

Study Summary:

1. The Core Question

- Yahshua is proclaimed as our High Priest (Hebrews 3:1; 4:14).
- Yet according to Torah, High Priests must be from the tribe of Levi (Num. 3:10; Lev. 6:22; 16:32).
- Yahshua is from the tribe of Judah (Heb. 7:14).

Conflict: If Yahshua is not a Levite, is His priesthood illegal?

2. The Seriousness of the Matter

- If Yahshua breaks the Law to become High Priest, He is a sinner (1 John 3:4).
- A sinful Messiah cannot save us—He would need salvation Himself (Rom. 6:23).

Examples from Torah:

- Jeroboam appointed priests from non-Levites—this became sin (1 Kings 12:31).
 - Nadab and Abihu offered unauthorized fire—God consumed them (Lev. 10:1-2).
-

3. Two Priesthoods, Two Orders

- **Aaronic Priesthood (Levitical Order):**
 - Law of Moses applies (Exodus–Deuteronomy).
 - Priests from tribe of Levi, sons of Aaron.
 - Hereditary, sacrificial system, temporal.
- **Melchizedekian Priesthood:**
 - Appointed by divine oath (Psalm 110:4).
 - Not bound by tribal lineage.
 - Eternal priesthood (Hebrews 7:3).

Conclusion: Yahshua is not under the order of Aaron, but under the order of Melchizedek.

4. A Change of Priesthood Requires a Change of Law

- Hebrews 7:12: "For when the priesthood is changed, of necessity there takes place a change of law also."
 - Yahshua's priesthood came with a new covenant and a new law (Heb. 8:6-10).
 - The Law of Moses governed the Aaronic priesthood, not the Melchizedekian.
-

5. Function of the Two Orders

- **Aaronic Order:**
 - Administered sacrifices.
 - Enforced the Law of Moses.
 - Temporarily held custody over Israel (Gal. 3:23-25).
 - **Melchizedekian Order:**
 - Administers spiritual mercy, intercession, and eternal life.
 - Enforces the Law of the Spirit (Rom. 8:2).
 - Writes God's law into hearts, not on tablets (Heb. 8:10).
-

6. Yahshua's Qualification

- Not from Levi — therefore **not qualified** under the Mosaic covenant.
 - Declared High Priest **by divine oath** (Heb. 7:21).
 - Greater than Abraham, Levi, and Aaron (Heb. 7:4-10).
 - His priesthood is eternal, and He alone is mediator of the New Covenant (Heb. 8:6).
-

7. The Law Still Exists – But Its Jurisdiction Has Shifted

- Matthew 5:17 – Yahshua did not abolish the law, but fulfilled it.
 - Romans 7:1 – The law has authority only over the living.
 - Romans 6:3-7 – Through baptism, we die to the law.
 - Galatians 5:18 – Those led by the Spirit are not under the Law.
-

8. Walking by the Spirit vs. Walking by the Letter

- **Law of Moses:**
 - External commandments.
 - No mercy—strict condemnation for failure (Gal. 3:10).
 - **Law of the Spirit (Melchizedek):**
 - Internal guidance by the Holy Spirit.
 - Written on the heart.
 - Offers mercy, conviction, and correction (Gal. 5:16-23).
-

9. Final Judgments

- If Yahshua were under the Law of Moses as High Priest, He would be condemned.
 - He is not: His priesthood is under a different law and order.
 - Our salvation depends on this truth: **Yahshua is lawful**, holy, innocent, undefiled, and able to save (Heb. 7:26).
-

10. Summary & Call to Clarity

- There are **two orders**, two priesthoods, and two laws.
- You cannot mix them.
- Salvation is only through Yahshua under the **order of Melchizedek**.
- Living by the Spirit, not by the letter, is the sign of the New Covenant.

"For if righteousness comes through the Law, then Christ died in vain." (Galatians 2:21)

Recommended Meditation Verses:

- Hebrews 7–8
 - Galatians 2–5
 - Romans 6–7
 - Psalm 110
 - Genesis 14
-

Conclusion: Yahshua is a lawful High Priest — not under Aaron, but Melchizedek. His priesthood brings a new law, a new order, and a new covenant — by which we are saved, not condemned. Let us walk by the Spirit, not the letter, and hold fast our confession.

Full study begins on Page 4...

The Illegitimate High Priest...

Yahshua is our High Priest—but the question remains: **Is He lawful, or is He illegitimate?** Even to think it feels uncomfortable, almost irreverent. Yet, if we're honest, much of what is preached and believed today effectively renders Yahshua an *illegitimate* High Priest—whether people realize it or not.

Why do I say this?

According to the Law, He is not permitted to serve as High Priest. And yet, we still acknowledge Him as High Priest while simultaneously upholding the Law. **This reveals a divided mind.** We try to walk in both directions at once—affirming the Law but also affirming something the Law appears to forbid. This is deeply serious. If Yahshua's priesthood is unlawful, then He Himself would be a transgressor. And if He is a transgressor, then He too would need redemption—and could not redeem us.

We are often too afraid to confront this dilemma. But whether spoken or not, it lingers in the back of our minds. And when left unresolved, it undermines our faith. We lose clarity. We begin to doubt—not only Yahshua's legitimacy, but the reliability of Scripture itself. Our trust wavers, because we haven't settled the matter in our hearts. We don't know whether to go left or right, so we sidestep the issue altogether. But in doing so, we remain in a state of confusion, and our relationship with God becomes fragile—built on uncertainty rather than conviction.

This pattern repeats itself across many doctrines. Take election, for example. "I don't understand election," some say. "It doesn't make sense to me." So we push it aside, burying it somewhere in the back of our minds. But unresolved tension like this erodes clarity, and eventually, it diminishes the strength of our faith.

So, what becomes of our faith in God? It often feels unsettled. I see that He appears inconsistent—saying one thing now, then something different later. Yet I hesitate to voice this concern aloud, fearing it may be slanderous. But in truth, it *is* slander—because we avoid confronting the issue honestly. So, I ask again: **Is Yahshua now an illegitimate High Priest?**

Here lies the central matter: priests were appointed only from the tribe of Levi, and specifically from a defined bloodline. That meant if your father was a priest, you too became a priest, and your sons after you—starting from Aaron, the original high priest, who was of the tribe of Levi. This leads us to the heart of the problem: Yahshua was not of Levi. He came from the tribe of Judah. Therefore, I must ask again: **Does this make Him an illegitimate High Priest?**

Ezra 6:18

And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

Moses had clearly prescribed that priests were to be taken only from among the Levites. The book of Ezra, written after the return from exile, confirms that priests were again appointed from the tribe of Levi in accordance with the law of Moses.

Leviticus 6:22

And the priest of his sons that is anointed in his stead shall offer it: it is a statute forever unto the LORD; it shall be wholly burnt.

Here we see again: the priest must come from among his sons—he is to be anointed in his father's place. In other words, the priesthood was inherited. If you were a priest, your sons became priests, and so on, generation after generation. **So where does Yahshua fit into this lineage?**

Leviticus 16:32

And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

This verse underscores the pattern: the anointed priest must be consecrated to serve in his father's place. The priesthood was both sacred and hereditary.

And Yahshua? **It was considered sin to appoint someone as priest who was not from Levi.** What is sin? It is transgressing what God has not commanded. And what is the result of sin? Death. So, if Yahshua was appointed High Priest while not of Levi, it would, by the law, constitute sin. **And if He sins, how then can He atone for mine?**

This is no small question—it is monumental. And rather than confront it, we ignore it. We grow apathetic. Why? Because we have no answer. How can Yahshua be guilty? How can He die for our sins if He is not guiltless? And yet, by the law, the High Priest *must* be from Levi.

1 Kings 12:30–31

And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

Here, the kingdom had divided, and in the northern ten tribes, the king appointed priests—but **not from among the Levites**. This act was declared sinful. The king feared that if the people continued going to Jerusalem to worship, their loyalty would shift, so he built a local worship center and appointed new priests himself. **But it was unlawful.** The priesthood was not his to assign.

The Father condemns those who do not obey His Word. Consider this example of priests who acted wrongly:

Leviticus 10:1-2

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.

In **Leviticus** chapter 9, we read about the consecration of the priests. Aaron's four sons were ordained and given specific instructions on how to minister with the firepans and incense. Yet what did two of them do? They deviated. They acted as though they knew better.

God explicitly commanded that priests be chosen from the tribe of Levi. But later, the king of Israel believed he knew better and appointed priests from other tribes—and it became sin.

Now here is our practical dilemma: Yahshua is our High Priest, yet He is from the tribe of Judah. **What's going on here?** When Nadab and Abihu brought unauthorized fire, they were immediately struck down. That is how serious the priesthood is to God. If God was so strict with them—if He insisted so clearly that priests must come from Levi—then **why is Yahshua, a man from Judah, allowed to serve as High Priest?**

Hebrews 3:1

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Hebrews 4:14

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Yahshua is not going to become High Priest—**He already is**. Yet this question continues to challenge us: He is not a Levite. So how can this be permitted? With all respect—**have we been misled?** Has God violated His own law? Is Yahshua, by Levitical standards, an unlawful High Priest?

That's not a question most are eager to ask. But I wonder how many can answer it.

I hope that anyone reading this—who has never wrestled with this question—will be stirred to seek an answer. Because we are saved by faith, and our faith includes **what we believe about the High Priesthood of Yahshua**. And if that priesthood is unlawful under the Law, what then?

Hebrews 7:14

For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Here in Hebrews, it is acknowledged—God's own Word affirms—that Yahshua came from Judah, and that **Moses never assigned priestly duties to that tribe**. Priests could come only from Levi.

This gives us some comfort—because at least God Himself states the issue plainly. But still, the question lingers: **Is He then an unlawful High Priest?**

If this were a courtroom, the case against Him would appear strong. The Law says no. By that standard, He stands in violation.

So, what is the resolution?

At this point, two possible conclusions emerge:

1. **Yahshua broke the Law of Moses** by serving as High Priest from the tribe of Judah. That would make Him guilty, just as King Rehoboam was guilty of appointing non-Levite priests. If God appointed Yahshua to the priesthood despite this, **then God Himself violated the Law**—which is a troubling thought.
2. **Yahshua is not a priest under the Law of Moses**, and therefore, He is not subject to its requirements or condemnations. Is this possible?

Let's examine these two:

- **First inference:** Yahshua is a lawbreaker for becoming High Priest, because He is not from Levi.
- **Second inference:** Yahshua is not judged by the Law of Moses, because His priesthood operates outside of it.

The fact remains: **He is High Priest**. The real question is: **On what grounds?** Where does His legitimacy—His righteousness—come from?

If the Law of Moses is what condemns Him, then perhaps the answer lies beyond that Law. Indeed, Scripture tells us:

Hebrews 7:17

For he testifieth, Thou art a priest for ever after the order of Melchisedec.

This is a direct quote from:

Psalms 110:4

The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Now we begin to see the answer unfold.

What is the **order of Aaron**, and what is the **order of Melchizedek**?

The Law of Moses—and its priesthood—belongs to the order of Aaron. It is tribal, hereditary, and tied to Levi. But God has declared that Yahshua is not High Priest according to Aaron, but according to **Melchizedek**—a higher, older, and eternal priesthood.

And that **makes all the difference**.

Remember: **a judge does not create law—he applies it**. He weighs the evidence according to the governing law. If Yahshua were under the Law of Moses, He would be guilty. But **if He stands under a different law**, a different priesthood, **then He is not judged by the Law of Moses at all**.

This shifts the entire framework.

Yahshua's appointment as High Priest stands under scrutiny. The question is: **By what law will He be judged?** Are there two laws in operation? At this point, many may feel confused—how can there be *two* laws?

But consider this: I see **two orders** mentioned in Scripture—the order of **Aaron** and the order of **Melchizedek**. So, what *is* an order? Who was Aaron? And who was Melchizedek?

The purpose of the **Law of Moses** was to preserve and uphold the **order of Aaron**. We often misunderstand this—we read the Law and simply try to obey it, without asking: **what was it designed for?** Among other things, the Law of Moses contains the Ten Commandments, found in Exodus and repeated in Deuteronomy. But what do these laws do? They **maintain order**.

We see the same concept in daily life. In a school, there are rules—laws for that environment: you must arrive at a certain time, respect teachers, behave in the classroom, act appropriately in assemblies. These laws **preserve the order of the school**.

Now imagine applying those school rules in a hospital. Would they still make sense? No—because a hospital operates under **a different order**. The doctor may be expected to perform surgery by 6 a.m., not stroll in at 8 like a school student. The hospital has its own laws, to maintain *its* order.

Likewise, **the order of Aaron** and **the order of Melchizedek** are two distinct frameworks, each with its own laws. Most believers are unaware of this distinction. I'll say it again: the **Law of Moses exists to preserve the order of Aaron**. This means the children of Israel were given that law so they could live in harmony with the covenant and receive what was promised.

What was that promise? That they would enter the Promised Land, inherit it, and possess it eternally—but only if they lived in *order*. Yahweh then gave detailed laws to guide life in that land: when you enter, you shall not till the ground the first year but eat what grows naturally. In the second year, do this. In the third, do that. If someone steals cattle, this is the consequence. If you are the thief, you must repay sevenfold. These laws were not arbitrary—they were designed to **sustain a divine order**: the **order of Aaron**.

But now Yahshua comes—**not under the order of Aaron, but under the order of Melchizedek**. This introduces a different system, and yes, it can be confusing—but it is also **vitaly important**. Because if Yahshua is not a legitimate High Priest, then we are all in trouble. We are placing our hope in someone who may Himself be disqualified. But now, we begin to see clarity...

Deuteronomy 21:5

And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

This verse shows us that the priests were more than preachers. They were judges. When two farmers argued—"your cattle destroyed my crops"—they didn't call the police. **They called the priest.** He would hear the matter, declare one guilty, the other innocent, and impose judgment. **This was the priest's role**—to maintain justice and order under the **Levitical system**, the **order of Aaron**.

And according to this order, priests could only be appointed from the tribe of Levi.

Now Yahshua enters the scene and claims to be High Priest—but He is from the tribe of **Judah**, not **Levi**. Under the order of Aaron, **He would be disqualified**. However, we know He is not illegitimate—because He is not a priest under the order of Aaron, but under the order of **Melchizedek**.

Yahshua declares, *"I am the High Priest."*

And we reply, *"You cannot be. The law forbids it—you are not of Levi."*

To which He answers, *"I understand—but I belong to a different order. I am not operating under the school's rules—I am under hospital law. The order I serve has a different law."*

The **law of Aaron** says: *"You may not."*

But the **law of Melchizedek** says: *"You may."*

Melchizedek is not Aaron, and Aaron is not Melchizedek.

Aaron was the brother of Moses, from the tribe of Levi. Melchizedek, on the other hand, lived **long before** the nation of Israel even existed—in the **days of Abraham**, before Jacob, before Moses.

Let's get the picture clear: we are speaking of **two distinct individuals**.

- **Aaron** was a Levite, appointed by God during the time of Moses.
- **Melchizedek** lived centuries earlier, during Abraham's time.

So who exactly **was** Melchizedek?

Genesis 14:18–20

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Here we see Melchizedek functioning as **both king and priest**—a priest of **God Most High**—before the Levitical priesthood even existed. After Abraham rescued his nephew Lot, Melchizedek came to meet him and offered a blessing.

This is crucial: Melchizedek was a **priest of God** outside of the order of Aaron. That means there **was a priesthood before Aaron**, and therefore, a different priestly *order*. Yahshua's priesthood does **not** follow the order of Aaron, and that is a critical truth we must understand and hold firmly.

The New Testament confirms this:

Hebrews 7:1–3

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Melchizedek is no ordinary man. He is described as **without father or mother**, without **beginning or end**—attributes that apply only to **God Himself**. This leads us to the stunning conclusion: **Melchizedek is a divine manifestation of God on earth—King, Priest, and Eternal.**

We once thought the first time God appeared in the flesh was through Yahshua's birth, but here is Melchizedek, on the earth, acting as God's priest long before Aaron existed. The Scripture tells us He is “like the Son of God” and remains a priest **forever**.

Hebrews 7:4–6

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

Here is the comparison:

- The Levitical priests receive tithes because the Law commands it.
- But **Melchizedek** received tithes **voluntarily from Abraham**, the patriarch of faith. This shows that Melchizedek's priesthood **predates and outranks** Aaron's.

Hebrews 7:7–8

And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

Melchizedek is **greater than Aaron**, and his priesthood is superior.

Even Levi—**still in Abraham's loins**—**paid tithes to Melchizedek** through Abraham:

Hebrews 7:9–10

And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.

The conclusion is clear: **the priesthood of Melchizedek is higher than that of Aaron.**

There are **two priestly orders**:

- One under the Law of Moses (the order of Aaron),
- The other under a heavenly, eternal order (the order of Melchizedek).

Yahshua is not High Priest according to Aaron's order, but according to **Melchizedek's order**—and that changes everything.

Melchizedek lived nearly **500 years before Moses and Levi**, yet Abraham tithed to him. That's like the police force outranking the school system—both serve a purpose, but one holds broader authority.

So, understand this:

Melchizedek and Aaron each represent a distinct order, with their own:

- High priest
- Law
- Ministry
- Authority

Yahshua is not the High Priest according to the law of Aaron, because under that law, His priesthood would be **illegal**—He is not from Levi. But under **Melchizedek's order**, Yahshua **is** High Priest. And because His priesthood does not operate under the Law of Moses, **He is not condemned by it**.

We don't get to decide which order applies to Him—**Scripture declares it**.

If judged by Aaron's order, Yahshua is disqualified.

If judged by Melchizedek's order, He is perfectly legitimate.

If Yahshua is an illegitimate High Priest, then He is guilty of breaking the Law. If He has sinned, He cannot atone for our sins, because He would need salvation Himself. **But Yahshua is not High Priest under the Law of Moses**—He is High Priest according to **the order of Melchizedek**. Therefore, **the Law of Moses does not apply to His priesthood**, and it does not condemn Him.

Hebrews 7:11-12

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law.

So, when did this change occur?

It happened when the priesthood transitioned from **Caiaphas** (under the order of Aaron) to **Yahshua** (under the order of Melchizedek). Caiaphas was the **last legitimate high priest** in the Levitical order. Any who claimed the high priesthood afterward, according to Aaron's line, were operating in self-deception. It would be no different than if I claimed to be president of Arabia—just because I believe it doesn't make it real. **There is now a new priestly order, with a new High Priest.**

And what does **Hebrews 7:12** clearly say? *"When the priesthood changes, the law must also change."*

Aaron had a law to uphold—that was the **Law of Moses**, the law that structured and preserved the Levitical order. Now Yahshua steps in as High Priest under a different order—**Melchizedek's**—and therefore a **new law** applies.

This sets off alarm bells for many: *"What do you mean, a different law?"*

But think about it practically: **you cannot apply the rules of a school in a hospital**. They are completely different orders. The law of Moses, which governed Aaron's priesthood, **cannot be applied** to the order of Melchizedek.

Melchizedek was a priest over 400 years before Aaron—**by what law did he minister?** Certainly not the Law of Moses. Yahshua now comes **under that same priestly order**—and thus, under that same priestly law. **It is not the Law of Moses**. Yet many believers try to mix the two. We seek salvation from the High Priest of the order of Melchizedek, **but we want to judge Him by the law of Moses**. This cannot be done.

Why is a different law essential? Because if Yahshua were judged according to the Law of Moses, **He would be condemned**. That law required all priests to be from Levi—and Yahshua is from Judah. Thus, the Law of Moses **declares Him a lawbreaker**. And if He is guilty, **He cannot be our Savior**.

Let's be clear: whether we speak of the original Law of Moses, or a "restored" or "reformed" version—it **still condemns Yahshua** if He is judged by it.

If the Law of Moses is still the valid, governing law today, then Yahshua is condemned under it. And **that truth is catastrophic** for our faith. It is a theological **disaster**.

So why was a new priestly order necessary? Why couldn't we remain under the order of Aaron?

Hebrews 7:20–22

And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament.

There are **two covenants**:

- The **Old Covenant**, where Aaron maintained order under the Law of Moses
- The **New Covenant**, where Yahshua is the guarantor, as High Priest under the order of Melchizedek, governed by a **different law**

What happens if we bring the Law of Moses into the New Covenant? It immediately condemns Yahshua—because that law **does not permit** a priest from the tribe of Judah.

Hebrews 7:23–24

And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood.

Yahshua did not pass on His priesthood to a son. **He lives eternally.**

Hebrews 7:25

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Here we are: **two ways, two covenants, two orders.**

- The order of Aaron **cannot** save you.
 - The order of Melchizedek **can**.
- There's a fork in the road: you must choose.

If Yahshua had come under the order of Aaron, it would have been **illegal**. But He came to **save us**, and Aaron's order **could not** do that. So He came in a **different order**—the order of Melchizedek.

Hebrews 7:26

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Yahshua **has not broken the Law**—because He is **not under it**.

This is hard for many to grasp. Think of it like this:

South Africa once had apartheid laws forbidding interracial marriage. If a white man married a black woman **in America**, that South African law could not condemn him. **Why?** Because it didn't apply. **He is not under that law—he is under a different legal system.**

In the same way, Yahshua is not under the Law of Moses. He is under a different order with a different law: **the order of Melchizedek**.

But what do many believers do? We say, *“I seek salvation from the Melchizedek order—but I want to apply Moses’ law.”* That’s like saying, *“I want to live in America—but be governed by South African law.”*

You can’t.

If you choose to place yourself under the Law of Moses, then you are also placing yourself under the **order of Aaron**—and consequently, under the *salvation system* that belongs to that order. But the sobering truth is this: **in the order of Aaron, there is no salvation.**

If you desire the salvation that comes through **Yahshua**, then you must stand under the **order of Melchizedek**. This isn’t a matter of choosing a little from one and a little from the other. We cannot mix the two. Yahshua **cannot** function under the order of Aaron, because if He did, **He would be disqualified—no longer innocent.**

If Yahshua were judged by the standards of Aaron’s order, He would be guilty—just as a man who married across racial lines would have been guilty under South Africa’s former apartheid laws, even though such a marriage was perfectly legal in other nations. **Jurisdiction matters.**

Hebrews 7:27–28

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Yahshua is **sinless**, and **no law condemns Him**. If the order of Aaron cannot save us, but the order of Melchizedek **can**, then what purpose does Aaron’s order—and its corresponding law—serve today? This is a very practical question.

Paul addresses this tension in his letters, referring to those who wish to remain under the law. And indeed, many believers still **esteem the Law of Moses**, especially the **Ten Commandments**. But here’s the challenge: **the Ten Commandments are part of the Mosaic law**, tied to the **order of Aaron**.

This is not easy to accept. People will resist it. But regardless of what we accept or reject, **God’s standard doesn’t change**. Let me ask again: If salvation comes through Melchizedek’s order and not Aaron’s, what ongoing role does Aaron’s law play, if Melchizedek’s order has its **own law**?

Hebrews 7:12

For the priesthood being changed, there is made of necessity a change also of the law.

If we believe that Melchizedek’s priesthood functions **using the law of Aaron**, we are mistaken. Scripture is explicit: **a change of priesthood requires a change of law**. The law of Melchizedek is **not** the Ten Commandments. That may sound shocking, even offensive to many believers—but the Ten Commandments belong to the Mosaic law, which upheld the **Aaronic priesthood**.

Hebrews 8:1–4

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

While Yahshua was on earth, He was not High Priest. If He had attempted to serve as such under Aaron's order, **He would have been illegal.**

Hebrews 8:5

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Everything the priests did under Aaron's order—sacrifices, rituals, offerings—were **shadows** and **earthly reflections of heavenly realities**. God showed Moses the original heavenly model on Mount Sinai. What Moses built was a replica.

Hebrews 8:6–7

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second.

The first covenant's flaw? **It could not save souls.**

Hebrews 8:8–10

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Now let's pause here. Many believe that **this means the Law of Moses is simply internalized**—that it is now written on our hearts instead of tablets of stone.

But if that were true, **Yahshua would still be condemned**. Why? Because the Law of Moses, whether written on stone or written in the heart, **still forbids a High Priest from Judah**.

Therefore, **it must be a different law**—not just a relocated one.

Hebrews 8:11–12

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Everyone who enters this new covenant—this new priestly order—**knows God**, because His law (the law of Melchizedek) is now written within them.

Hebrews 8:13

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Let me repeat the central question once more:

If the order of Aaron cannot save, but the order of Melchizedek can, what value remains in the Aaronic order and its law today—if Melchizedek's order has its own law?

The answer is in verse 13: When God declares a **new covenant**, He makes the first **obsolete**. And what is obsolete is **fading away**, ready to **vanish**.

When I look at the **Old Covenant**, the **order of Aaron**, and the **Law of Moses**, I see something fading on the horizon—a system dissolving into dust, on the verge of vanishing. And yet it has not vanished completely. Why? Because the Law of Moses still **bears witness** to the New Covenant.

In other words, we still read the Old Covenant and find prophetic truths that **Yahshua has fulfilled**. It testifies to His identity as the promised Messiah. But beyond this witness, **the Law has no further role**. I cannot live under the **order of Aaron** or by the **Law of Moses**, because I am no longer under that order.

Why, then, do some still try to live under Aaron's law while seeking salvation through Yahshua? They say, *"I want the salvation of Yahshua, but I want to live under the Law of Moses."* Yet that's a contradiction. Yahshua is **High Priest according to the order of Melchizedek**. The **priests of Aaron's order**—though many—**cannot save**.

If I choose to live under the **Law of Moses**, then I place myself under the **order of Aaron**—and my hope for salvation must come from **Aaronic priests**, who were only ever temporary shadows. It's like choosing between two nations—**America and South Africa**—each with its own laws and governing systems. I must choose which law I live under.

If **Yahshua aligned Himself with the order of Aaron**, He would be **guilty**. If He declared, *"I am High Priest according to Aaron,"* the Law would condemn Him, because He is not from Levi. But because He is **High Priest under the order of Melchizedek**, He is **innocent**. Melchizedek's law does not condemn Him.

Can we see it? **Two laws. Two jurisdictions.** You are judged according to the law of the order to which you belong. If I choose the **order of Aaron**, I will be judged by its law. If I embrace the **order of Melchizedek**, I will be judged by **its law**—a law rooted in grace and priestly perfection.

We cannot mix the two. I cannot claim citizenship in America and demand to be judged by the laws of South Africa. Likewise, I cannot claim salvation through Melchizedek while trying to live by the Law of Moses. If I do, I place myself under the very law that condemns me.

The **order of Aaron** was only meant to hold us **temporarily**, as custodians, until the perfect order of Melchizedek was revealed.

Galatians 3:22–25

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

The **order of Aaron** was the **tutor**, the **guardian**, until the arrival of Yahshua. But once Yahshua came—once the **order of Melchizedek** was revealed—**we are no longer under that tutor**. He served a temporary purpose and has now passed.

If we now attempt to live under the Law of Moses, we are **obligated to keep all of it**, not just the parts we prefer. And if we stumble in one point, **we are guilty of all**. The Law offers **no mercy**. Every transgression is met with one penalty: **death**.

And yes—write this in red ink—even **Yahshua**, if He tried to serve as High Priest under the order of Aaron, would have been condemned **to death**. He would go to hell and **could not come out**. That sounds unthinkable—but Scripture is clear: when Yahshua took on flesh, **He subjected Himself to the same laws** that govern humanity. If He sinned, He would be guilty—just as we are.

Therefore, **He could not come under Aaron's order**. Had He done so, He would be condemned. **But He is not of Aaron**.

Now many will say, "*Yahshua didn't abolish the Law—He fulfilled it!*" These are the favorite words of those who seek to remain under the Law:

Matthew 5:17

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

And what's the implication? That the Law still exists. Indeed—it **does**. Every bit of it. Yahshua did **not** dissolve the Law. He fulfilled it, yes—but fulfilling it does not erase it. It means it remains active, **and it still condemns all who are under it**.

If Yahshua fulfilled the **sacrificial laws**, that doesn't mean they no longer exist—it means **He satisfied their requirements**. But the Law remains, and it **still judges** those who are subject to it.

Who among us made our sacrifices today?

None.

And therefore—we are condemned, unless we are **no longer under the Law of Moses**.

When we **die in Yahshua**, we die to the Law—and the Law dies to us. That is the only escape from its judgment.

The Law of Moses **has not passed away**. Yahshua did not abolish it. It still exists, and it still condemns **everyone who remains under it**. Only those who **exit** the jurisdiction of that Law—through death in Yahshua—are free from its sentence.

That's the key: **we must come out from under the Law**.

Yahshua is indeed under **a law**—but not the Law of Moses. He is under the **Law of Melchizedek**, which does not condemn Him.

We, by birth, are under the **Law of Aaron**. Can we remain under Aaron's law and still receive salvation through Melchizedek? **No**. If we remain under Aaron's law, **we are condemned**. We must **move**—we must come **out from under the Law** and into **the order of Melchizedek**, where grace, mercy, and salvation are found.

But does this happen automatically? No.

Something must happen **in us**. We must undergo a **transfer of orders**—a death to the old, and a rebirth into the new.

Each of these truths is weighty enough for its own message. Each verse is a revelation worth meditating on. We are called to **search the Scriptures**, and to understand what we believe.

The Law of Moses still exists—and it still condemns.

Yahshua is not condemned because He is **not under that Law**.

We, however, **are born under it**. And as long as we remain under it, we stand condemned. **We must come out**.

Only by **dying and being born again** can we come out from under the judgment of the Law. There are those who still choose to remain under the Law—but the Law **only condemns**. The only thing it offers is a **guilty verdict** and a **sentence to hell**. It does not justify. It doesn't say, "*Well done, you've kept 3%—that's enough.*" No. The Law demands 100% obedience, and anything less results in **condemnation**.

So how do we escape? Only by **dying in Yahshua** and being **born again**. We are born into this world already **under the condemnation of the Law**, and the only way to be freed from that condemnation is to die—spiritually—and rise again in a new life. That's what rebirth is.

We **die under the order of Aaron** and are **reborn under the order of Melchizedek**. And once we are reborn, we must not run back to Aaron's order again.

Romans 6:3–7

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

Let's emphasize that: **Only the one who has died is justified from sin.**

How do I become justified from sin? What is sin? It's the **breaking of the Law**, and the Law **condemns** me. So, if I want to be free from condemnation, I must **die**. But not just any death—I must die **in Yahshua**, so I can also rise with Him.

That is **rebirth**. And in that resurrection, I am born **into a different order**—the order of Melchizedek.

From that moment on, the **Law of Moses** is no longer over me. I don't care where it still exists—it just must not **apply to me**. I am now under a different law: **the law of Melchizedek**. And the law of Melchizedek is marked by **mercy**. It does **not condemn** me.

Galatians 2:18–19

For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God.

So, if the Law tries to summon me—to condemn me—and calls out my name, **it finds me dead**. That's how it works even in this world: if someone builds up massive debt and legal cases are filed against him, but he dies—what can the court do? **Nothing**. He's dead. They can't charge or imprison him. The Law has no hold on the dead.

"For through the Law I died to the Law so that I might live to God..."

Galatians 2:20–21

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

If righteousness could be gained through the Law, then **Yahshua's death was pointless**. I will not reject the grace that comes through Yahshua—for there is **no justification** under the Law. Therefore, I cling to grace.

Romans 7:1

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

This ties directly to what Yahshua said in **Matthew 5**: *He did not come to abolish the Law but to fulfill it.* And indeed, **He fulfilled it**, but that doesn't mean it has vanished. **The Law still exists.** It continues to exercise dominion **as long as a person lives**—which is why we must **die**.

If I die physically, I remain dead—condemned. But if I die **in Yahshua**, I will be raised to new life, and that's the difference.

Romans 7:2–3

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Paul is giving a metaphor here—not new doctrine about marriage. He's saying: **we are like that woman**. Bound to the law (our first husband), but once we die, **we are released**.

Romans 7:4

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Through Yahshua, we die to the Law and **are joined to another**—to Yahshua, the Risen One. The **order of Aaron** is no longer our jurisdiction. It didn't just stop on its own—you must **leave it**.

Romans 7:5–6

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Now we are **released from the Law** that once bound us. And yet—there are still those who want to go back under it. But hear this clearly: **the Law is holy**, and the **Ten Commandments were written by the finger of God**—but it is that very Law which condemns you if you remain under it.

And so you must be **free from it**.

...Since we have died to the Law (and how did I die to it? I died **in Yahshua**), we now serve in the **newness of the Spirit**, not in the **oldness of the letter**.

There is **Spirit**, and there is **letter**. What are the “letters”? The written Law—engraved on stone, or penned on paper. This is the **oldness of the letter**. But now we serve in the **newness of the Spirit**. I do not serve the Law anymore. And what does “serve” mean? It means **to be subject to**, to be obedient to. But I am **no longer obedient to the Law of Moses**.

Now, does that mean I am lawless? Does it mean I can do whatever I want? That's often the immediate accusation—“*So you're saying you can just sin freely now?*”

Let's answer it this way:

Suppose I'm in South Africa and I don't like its laws—say, the fornication law—and I decide to **immigrate to America**. Does that mean I can now kill someone just because I'm no longer under South African law?

No. Why not? Because **America also has laws**, and **they also say: Do not kill**. I am not obeying America's laws **because of South Africa's authority**—I'm obeying them because I am now under a **different legal system**.

In the same way: if I am under the **order of Melchizedek**, I have **nothing to do** with the Law of Moses. That law no longer governs me. But that **does not mean** I am lawless.

I have been **freed** from the Law of Moses, by which I was once bound, because I have **died to it**. Now I live under the **new covenant**, within the **order of Melchizedek**, and I serve in the newness of the Spirit—not in the rigidity of the old written code.

So why can't I now kill, if I'm no longer under the Law of Moses?

Because **Melchizedek's law forbids it**.

In the New Covenant of Yahshua, under the **order of Melchizedek**, there is a **new law**—and this law says, "*Love your neighbor as yourself.*" You **cannot kill him** if you love him.

So again—can we now live lawlessly? Absolutely not. We are **not without law!** We are under a different law—the **law of Melchizedek**, not the law of Aaron.

And with the change in priesthood, there must also be a **change in law**—not an **abolition**, but a **transition**.

Aaron's law was written in ink and engraved on stone. Yahshua's law is **written on hearts** by the **Holy Spirit**. It's not the same law in a new format. It's a **different law**, from a **different order**, with a **different priesthood**.

Those under the law of Moses were led by written commandments. The priests enforced them strictly. They would say, "*On this day, do this. The law commands it.*" And if you did not obey—you were executed. That's how it worked. The law was written and visible—engraved on stone tablets, or written with ink on scrolls. It was **letter**—and you could **read it**.

But those under the law of Yahshua are led by the **Spirit of God**.

To the **natural man**, the law written on stone **makes sense**—it's logical, structured, enforceable. But the **law written on the heart by the Spirit** seems foolish, and therefore they reject it. But in rejecting it, they also reject their own salvation.

Let me repeat that:

There are **two types of people**:

- The **natural man**, who has not been born again, who lives by logic and intellect.
- The **spiritual man**, born from above, who is led by the Spirit of God.

The natural man reads the law of Moses and says, "*This makes sense. I can understand it. I can apply it.*" Then the Spirit comes and speaks of a law written on the heart, and the natural man can't comprehend it. He says, "*Put the same law on my heart that's written on the stones. That I can accept.*" But a law written by the Spirit? That seems foolish to him—so he rejects it.

That's why so many cling to the Law—they haven't been **born of the Spirit**. They are not led by the Spirit. They don't **understand** Spirit-led living, so they cling to what they can read and control. But in doing so, they reject the New Covenant—and therefore, reject their own salvation.

Galatians 5:14

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

This verse doesn't say that **the entire law of Yahshua is summed up in that command**. It says that **the entire Law of Moses** is fulfilled **by** that one command. That's an important distinction.

Yahshua's law **goes further**. Many think that if they simply love their neighbor, they've fulfilled everything Yahshua requires. But Scripture says: "*By loving your neighbor, you have fulfilled the **Law of Moses**.*" Yahshua's law **includes** that—but **is not limited to** that.

Galatians 5:15–17

But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

The secret is this: Walk in the Spirit, and you will not fulfill the desires of the flesh.

Paul is speaking to those **under the New Covenant**, to those under the **order of Melchizedek**, under the law of Yahshua. He's not saying you can do whatever you want. You cannot live promiscuously or lawlessly.

Why not?

Because you are still **under a law**.

Where is that law?

It is **written on your heart**—and the **Holy Spirit leads you** in it.

Verse 16 says: "*Walk by the Spirit, and you will not gratify the desires of the flesh.*" Why? Because **the flesh and the Spirit are at war with each other**. They oppose each other.

The people of the Old Covenant had flesh too. And the flesh desired what was evil. That's why the law came—to **restrict the flesh**. It said: "*You shall not covet your neighbor's wife.*" But the man sees her—she's beautiful to him—and he wants her. He's stronger than her husband. So, in his heart he says, "*I will beat him and take her.*"

Then the **law steps in** and says: "*You shall not. And if you do, the community will execute you.*"

So he fears judgment and restrains himself—not because his heart has changed, but because the **external law threatens him**.

That was the law that restrained me. That was its purpose. But now, I am in the New Covenant—and guess what? **My flesh still desires my neighbor's wife**, because she is beautiful to me. Now that I'm no longer under the Law of Moses, does that mean I can take her? **Absolutely not**.

Galatians 5:16

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

It's no longer the Law of Moses telling me, "*Leave her alone.*" It's the **Holy Spirit** inside me who convicts me and says, "*That is your neighbor's wife. Leave her alone.*" I look at her, and there's a battle within—an inner voice, not written on tablets, but **spoken by the Spirit**: "*Not yours. Walk away.*"

For the flesh desires what is against the Spirit, and the Spirit what is against the flesh. These are in conflict with one another...

So—is it the same law?

In some ways, yes. In others, no. It is **another law**.

- *You shall not kill*—same.
- *You shall not covet*—same.
- *An eye for an eye*—**different**. Under Yahshua's law, you don't repay evil for evil. You **forgive**.

I don't need the Law of Moses to know what's right. The **Holy Spirit** within me is **strong enough** to reveal the truth.

I hope this is clear: I don't need a commandment engraved on stone to know that desiring my neighbor's wife is wrong. The **Holy Spirit** tells me.

Where is God's law now? It's written **on my heart**. But because many people do not **listen to the voice of the Spirit**, they run back to Moses.

And they forget—the **Law of Moses has no mercy**.

Galatians 5:18

But if ye be led of the Spirit, ye are not under the law (of Moses).

If you are under the Law of Moses, it **condemns** you. If you are led by the Spirit, you are **not lawless**—you are not doing whatever you want. The Spirit **convicts** you of sin and keeps you from it. But if the Law of Moses is your guide, it doesn't guide—it **judges**.

Galatians 5:19–20

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,...

Here we begin to see the overlap between the Law of Moses and the **law of Yahshua** in the New Covenant.

- **Adultery?** Both condemn it.
- **Fornication?** Both condemn it.
- **Impurity?** Both.

But what about **anger**? The Law of Moses doesn't forbid it. The Holy Spirit does.

Galatians 5:21–23

...Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

So, what do we often do?

We take these lists—*adultery: forbidden; fornication: forbidden; impurity: forbidden*—and we **engrave them again on stones**. We turn the Spirit's conviction into **external commandments**, and we end up replacing the work of the **Holy Spirit** with **lists**.

But that's not how the New Covenant works.

These are not exhaustive lists. There are **countless other situations** that arise. You might say something hurtful to someone as a joke, and afterward, your heart is pierced with sorrow. What is that?

The Holy Spirit, saying: *"That wasn't right."*

Then two days later, you say something similar to someone else—and nothing happens. Why?

Because **no line was crossed**.

It's not about **technicality**—the law of the Spirit is **relational**, dynamic, living. This is deeper than we often realize.

Take the example of food: some believers feel convicted eating what's unclean or sacrificed to idols, while others do not. **Why?** Because **the Spirit of God leads each person individually**.

The moment you run back to the Law of Moses, you return to **letter and condemnation**. There's **no flexibility**, no discernment—it simply **judges**.

Now I'm not saying this allows us to excuse sin. But we must understand: the law is **different**. It's **written on the heart**. We are **led by the Spirit**.

Here's the key distinction:

- If I break the **Law of Moses**, I stand **condemned**. There is **no mercy**—only judgment.
- If I break the **law of Yahshua**, written in my heart, I am **convicted**—and I receive **mercy**. I am **forgiven**, not condemned.

And that's what we all need—because **we will stumble**.

That's the essence of it: We are under a **new covenant**, a **new order**, and we have a **new High Priest**. And with Him comes **His own law**—not engraved in stone, but written by the Spirit on our hearts.

*Romans 11:33 O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable are his judgments, and his ways past finding out!*

Romans 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

Romans 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

*Romans 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever.
Amen.*