

# Introduction

*Blow the trumpet in Zion, and sound an alarm in  
My holy mountain! Let all the inhabitants of the land tremble; for  
the Day of the Lord is coming, for it is at hand.  
Joel 2:1*

*For if the trumpet makes an uncertain sound,  
who will prepare for battle?  
1 Corinthians 14:8*

Have your ears picked up the sound yet? Has your heart begun stirring with desire for the Lord as the thrumming of the powerful shofar blasts sweeps over your spirit? Have you found yourself longing to return to the simplicity of faith and clarity of mind that you read about in the book of Acts?

There is a shofar,<sup>1</sup> a trumpet, which is being blown in the Spirit in these days. It is the shofar of the month of Elul, the ancient month of repentance leading up to the three Fall Feasts of the Lord which prophetically picture the End Times. There is a season of repentance and returning that we have now entered into, not just repentance from sin, but also of returning to the simplicity of knowing the Lord in the way that He originally revealed Himself to us. We need to submit to this process of restoration, because it will prepare us for our task in the last days.

Through Moses the Lord gave us annual days to remember His supernatural deliverances and to prepare for coming days of destiny. The first three feasts prefigured the coming of Yeshua as the sinless, sacrificial Lamb who rises again to save the world from sin. The fourth brought the Holy Spirit into play as the Lawgiver living in the heart. The last three prophetically bring in the Day of the Lord, the day of apocalyptic change and the coming of Yeshua as King. These feasts are introduced by a full

---

1 The shofar is a trumpet made of a ram's or antelope's horn, used in the days of the kingdom of Israel to call the people to repent, to assemble, to war or to the feasts.

month of repentance during the Hebrew calendar month of Elul. During each of the 30 days, the individual is encouraged to examine his life and repent of his sins in preparation for the final Trumpet call. This comes on the Day of Trumpets, Yom Teruah. This day begins the final ten “Days of Awe,” as they are sometimes called, in which repentance and intercession is to be done for the nations, because the tenth day is the day of Judgment, Yom Kippur. The seventh feast culminates the end-times process with a joyful feast which celebrates for 7 days our eternity with the Lord, when we will “tabernacle” with the Lord forever.

There are other trumpets blowing these days too. They are trumpets which are calling loudly to the church, but whose effect on us is more like a siren call than the Lord’s shofars. The sirens were Greek half-goddesses which sang enticing songs to lure unwary sailors onto the rocks of their destruction. Their songs had not only beautiful melodies, but their words promised unearthly wisdom to those who drew near.

Today’s siren songs are promising the wisdom of ecumenical unity, of the great help that psychology can offer our counseling ministries, of the speed with which your church can grow if you incorporate wise and proven marketing strategies. They suggest to us that we are better off if we design new churches for a new world, streamlining our Christianity to fit better with a postmodern culture.

Some siren songs appeal to nostalgia. They call on us to return to the wisdom of medieval expressions of faith and religious experience, while calling themselves the prophets of the emerging church so that we will feel avant-garde. They promise peace through a return to mystic expressions of faith, through trance meditation, through the lighting of candles, through monastic traditions that appeal through their simple lifestyle of poverty and withdrawal from hectic modern life.

In comparison, the shofar’s blast sometimes sounds a little brassy, not as appealing. It calls us to return to the biblical expression of faith, “the Way” of the apostles. It calls us to return to a way of thought and a culture of faith which, frankly, is foreign to most Christians today. We need to heed the Lord’s trumpet call however, because, though it may initially be a bit “kultur-fremd,” culturally strange, it actually sets us free to think and act in ways much closer to the Lord’s own. And when we align ourselves with the Lord, we will find ourselves released to a depth of relationship and a way of life which will begin to make inroads into the enemy’s fortresses, instead of only ever suffering attacks upon ours.

Returning to the Lord’s ways always frees us to be what we were created

to be. When we align ourselves with Him, we can begin to live according to His concept of life, not merely our own.

Increasingly Christians are recognizing that the church needs to build bridges to the world so that we don't come across as a relic of the past or as so strange and different that they can't relate to us or to the Lord we represent. And there is great truth in that statement. Too many Christians represent an old-fashioned religiosity which is offensive to the world and should be offensive to us as well. Too many no longer know how to be a friend to a person who doesn't believe and like the monks of old they surround themselves only with like-minded people.

The opposite danger is that we become like the world, because when we do, we lose the power to change the world. Instead we become changed by it. Statistics seem to indicate that exactly this is what is happening in the western world today. The divorce rate among Christians, for example, is not much different than that in the world. When we lose the power to change the world, the only alternative remaining to us if we want to grow and appear dynamic is to remove all apparently offensive differences and invite the world to join us.

What we are involved in is a culture war. The true biblical culture of the believer is Hebraic in nature. Wait! Stop! I am not saying that it is Jewish. As we will see, Jewish culture today is not biblical, though in general it has retained the biblical flavor better than many Christian cultures. The question is, which culture will we as believers in Yeshua represent? Yeshua came preaching the Kingdom of God. When the Kingdom of God advances, it changes the culture of those people who embrace it, never the other way around.

There is nothing wrong with demonstrating a biblical culture and yet being comfortable and natural in our own nation's culture—as long as it is our biblical culture which dominates us and as long as the national cultural characteristics are not harmful to our faith and walk in the Lord. Please understand, culture is all about the thought patterns of the mind and the values of the heart, not merely about outward signs such as holidays and vocabulary. A person can be thoroughly hebraic without ever yelling, "hallelujah!" and "praise the Lord!" to impress all of his friends. Being culturally hebraic has nothing to do with blowing a shofar or wearing a kippah.

True hebraic culture is what Yeshua demonstrated: He was perfectly comfortable in His own skin as the holy Son of God and as a Hebrew who was practical and simple. He didn't theorize and theologize. He didn't seek

after or exalt knowledge. He exalted those with a humble heart who lived out what they believed. He was capable of reaching out to and befriending those who were in a sinful state—a worldly culture—like the tax collectors and “sinners,” without ever becoming like them.

Once upon a time when the church was young, we let a shift in our culture take place. We forgot about what Yeshua had taught us. We forgot to remain connected to the root which had nourished us, the root of Israel, and we fell in love with the things which the world considered “cool.”

The world at that time considered it cool to have deep discussions about truth. They considered it cool to know more than the next person. They looked up to and idolized people who had great knowledge and especially those who could give a good convincing speech—whether or not it was right. In fact, it was considered a sign of greatness to argue convincingly for one “truth,” and then to be able to turn around and convince the audience of the opposite!

We thought it was daring to be able to take the ideas and vocabulary of the Greek philosophers and apply it to the life of faith. It showed that we were not really a backwards, stuck-in-the-past people like those Jews in Israel. In time we no longer wanted to be perceived as a people who listened for the voice and direction of God in order to obey, we wanted to be seen as sophisticated people who were capable of analyzing and understanding the deep things of God, making up our own theories about what He was really like. In a sense you could say that our new-found ability to analyze God gave us a greater sense of power and wisdom—at least in our own minds.

Some errors came in, not just because we wanted to adapt to and please Greek culture, but in order to escape the intense anti-Semitic persecutions sweeping the Roman world. “If the world no longer sees us as a part of Jewish/Israeli culture, then maybe they won’t hate us so much”—was the thinking.

Through thousands of small, incremental steps a shift took place in our thinking, a shift we are going to call a “Hebrew to Greek” shift. This shift took place over a time period that lasted from 55 to 313 AD. By the time this shift was done, the church of the apostolic faith had disappeared and had been replaced by something which used most of the same words and claimed to believe the same book, the Bible, but in its teaching, practice and mindset had become something else entirely.

The shofar’s call has been calling us back since the time of the reformers. Much has changed over the past 600 years since the reformers

put their lives on the line in order to begin digging the true church out of the pit it had fallen in. Unfortunately most of these changes have had to do with theology. Where we attempted to reform our practices and thinking the changes for the most part remained only cosmetic. From the outside it seemed as if we were very different and modern, but the changes were only skin deep.

Now the shofar is changing in tone and urgency. The days are short. Our need now is to recover the practice and especially the Hebraic, biblical mindset that we once had. What we now desperately need is a new “Greek to Hebrew” shift. The church is stalling out just as it needs to shift into high gear as the world is falling apart. The end time is upon us and it is time for us to step up into our destiny as overcomers. But we can’t do it without returning to the way of life and way of thinking which will enable us to overcome!

The true biblical faith is Hebraic and Israeli. Not just in its outward trappings but in its very way of thinking. For the church to be able to walk in the power necessary to not only survive the coming Day of the Lord but to significantly advance, we have to sever ourselves from the Greek spirit and Greek philosophical thinking which is a hook in us that lets us so easily be pulled back into the world’s way of thinking and acting.

There is a critical battle that now lies before us. It is a battle that will take place in the world’s political and cultural arenas, but just as much it is a battle that will take place within the heart of each of us who was raised and trained in Western Civilization, with its rationalistic and renaissance thinking, until we learn a new way of thinking, one that is aligned with the Lord’s own. The ultimate battle line will be between the sons of Zion and the sons of Greece, as it is described in Zechariah 9:13-14: (*translation mine*)

**"I will arouse your sons, Zion, against your sons, Greece, and wield you like a mighty sword. Then Yahweh will appear over them; his arrow will proceed like lightning. Then the Lord Yahweh will blow the shofar; and will walk in the storms of the south."**

We must allow the working of the Lord in our hearts until we once again are true sons of Zion, having paid every price necessary until the strange fire<sup>2</sup> of the spirit of Greece no longer moves and motivates us and is no longer what we offer to the Lord in the name of Christian service.

Because this is so important to understand, I’m going to restate this concept of the Hebrew-to-Greek shift in a different way and with more

---

2 Leviticus 10:1

historical detail. The Body of Yeshua has not been what it was intended to be since the end of the first or maybe second century. As the apostles warned,<sup>3</sup> the great falling away that Yeshua prophesied<sup>4</sup> was upon them and had even already started. Many of the churches had begun to reject the apostles' teaching and warnings. Paul lamented in his letter to Timothy near the end of his life's journey that "everyone in the province of Asia has deserted me."<sup>5</sup> Many false teachings and practices were growing, and the congregations misused the great freedom that they were given in order to follow them. The Greek believers were especially given to falling for philosophical "wisdom" and the Jewish believers tended to let themselves be browbeaten into returning to a slavish kind of "Torah observance"—an observance which owed as much or more to Jewish tradition than to the Torah. This was the beginning of the Hebrew-to-Greek shift. The people of God were torn apart.

As the situation worsened, local elders began to take to themselves authority that even the apostles never had and set themselves up as the mouthpiece of Yeshua in the fellowships in order to keep false teaching at bay.<sup>6</sup> Unfortunately, the cure was as bad as the disease. From being simple fellowships meeting in homes where each member played his part in ministering to the others and where the Messiah led the meetings through His Spirit—in other words, where the priesthood of all believers was truly practiced and Yeshua was able to express Himself in their midst by His moving through any and every believer—they gradually became institutions dominated by a professional class. Unfortunately, rather than preventing heresy, the growing rigid leadership-dominated system only solidified other errors and preserved these errors for the future.

By the 4th century the churches had been overcome by the siren call of greco-roman "wisdom," which had convinced them to adopt the Roman hierarchical leadership structures in order to better organize and establish the authority of the leaders. They swallowed a pagan idea of leadership hook, line and sinker, even though Yeshua had expressly forbidden this

---

3 1 Timothy 4:1-3; 2 Peter 2:1-3; 3:2-4.17; 1 John 2:18-19

4 Matthew 24:10-14 "And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up, and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved."

5 2 Timothy 1:15

6 See the writings of Ignatius, Bishop of Antioch, ca. 107 AD, who propagated an extreme form of total submission to the authority of the bishop (church leader), who he claimed was the only one permitted to teach or minister in any way, and that he was entitled to the same honor and to be treated as if he, the bishop, were Yeshua Himself.

form of leadership which had one brother ruling or exercising authority over another (“exercising authority” is the meaning of the word *kataexousiazō*, the word that Yeshua used here in Matthew 20:25-26: **“But Jesus called them to himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you. But whoever desires to become great among you, let him be your servant.”** Is not “exercising authority” that which is done in most churches today, and we don’t even blush?). Yeshua stated: *“it shall not be so among you!”*

But now once again the Spirit of God is blowing His shofar, restoring us back to the foundation which we once had, the same foundation which allowed the early church to penetrate and permeate the Roman empire within a few short years. He is calling us to return to a simple, Hebraic way of living with Him and of practicing relational church with each other, where we are all simply members one with another. How we respond to this trumpet call is critical.

Unfortunately, though this shofar has been blowing for a number of years, the response has been less than what it should be. Some have never heard it. Others have become aware of it but ignored it, believing it to be of no significance in the task of reaching the lost. Some of these even see the call to return to Hebraic roots to be a dangerous distraction which will make it even harder for people to be saved. As one man recently told me, it is already difficult for “normal” non-believers to adjust to Christian culture, how much worse would it be if we are expecting them to join a culture that could be perceived as Jewish!

Others have heard the shofar blowing and have responded eagerly and wholeheartedly. And here is where it gets sticky. Like in any new movement throughout history, the Greek-to-Hebrew shift has predictably gone immediately into extremes. Not the same kind of extremes as previous movements, but uniquely “Jewish” extremes.

As honest, Christ-loving and Bible-believing Christians have heard the shofar and begun to recognize that we have lost something very valuable through the centuries by rejecting every sign and symbol of anything Jewish, many of them have themselves gone to the opposite extreme of believing that we now have to return to the full exercise of the lifestyle and all the commands of the Torah, the Law of Moses. While I believe that we have the freedom in the Messiah to practice that, if the Holy Spirit leads us to, they believe this is a must for all believers. If one doesn’t return to the complete observance of the Torah, then in their view one is a backslidden

Christian.

Unfortunately, this is in practice impossible (or perhaps *fortunately*, depending on your perspective!). Many of the commands of the Torah are indivisibly connected to temple sacrifice and ritual. Without a Temple, it is impossible to fulfill the Torah. This is the main determining factor which gave rise to Judaism's rabbinical system. The truth is, Judaism is no longer biblical. If a Christian wants to return to the whole lifestyle and commands of the Torah, they quickly find themselves in trouble, because we need to interpret how we can in our day fulfill regulations for something which no longer exists, the Temple. As a result, many are going beyond the task of returning to the Hebrew heart of the scriptures, but looking to rabbinical Judaism to explain how we can possibly live according to Torah. Some have even moved into studying Kabbalah, which is occult. A few have eventually denied Yeshua as the Messiah of Israel and abandoned their faith.

Others have not gone as far, but still have gone so far as to lose some essential truths. Some de-emphasize the New Testament as scripture, raising the Torah to such a level that they say that any truth must first be found in the Torah, or at least in the Tanakh (the Old Testament) before it can be accepted as true. This often leads to an attempt to explain away the teaching of the New Testament in order to remove any offense to Judaism today. Unfortunately, I have yet to find a stream of teaching in this whole area that has not derailed somewhere and bogged down in legalism.

I do not want to accuse anyone here of false motives. It is almost certainly out of the best of motives and out of a deep heart-felt love of truth that many have started down these paths. It is also true that most of those who haven't yet heard the shofar's call are acting out of the best of motives. We can hardly fault the many people who are holding fast to what they were taught, especially in a world which is seeking to destroy their faith. Unfortunately, the current, typical view of both the Mosaic covenant and the New Covenant is rooted in an ancient fall from faith, which was solidified by the great marriage of faith with governmental power in the time of Constantine in the 4th century.

In this way of thinking, those who see the Law of Moses as having passed away with the coming of Jesus seem to have a biblical basis for their position: **“for Christ is the end of the law for righteousness for everyone who believes.”**<sup>7</sup> This is taken to mean that the Law has come to an end with the coming of the new covenant. There is also the verse in Hebrew 8:13: **“In that He says, ‘A new covenant.’ He has made the**

---

7 Romans 10:4

**first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.”** So in reading these verses, many come to the conclusion that the Law of Moses has been replaced by the New Testament and that the Old Testament has nothing more to say to us. Some even go so far as to completely reject the Old Testament as being only for the Jews, being antiquated and of no consequence for us today. I read once of an American pastor who reacted angrily at the quoting of a verse out of the Old Testament to explain the importance of modern Israel, saying, “That has no consequence for us today! The New Testament has come and the Old has passed away completely!”

This is an old and honored viewpoint for much of traditional Christianity, one however that, historically has been taken to the extreme of justifying Nazism and the de-humanizing of the Jews under Hitler. Because of this viewpoint, with its oft accompanying theology that the Church has replaced Israel as the people of God and inherited her promises, the German Lutheran Church was unable to withstand the pressure of national socialistic thinking, some of them becoming willing accomplices in the Final Solution. Some pastors of that time even tore the Old Testament out of their Bibles, since it was “obsolete.”

It is true that something changed with the coming of the New Covenant, but if we don't understand this change correctly, we will fall into the same trap of misunderstanding historical Israel and possibly even persecuting her today, just as it happened in the course of the first centuries. The shift away from embracing the church's roots in Israel paralleled the collapse of biblical Christianity from the middle of the first century until the damage was set in concrete through Constantine, Gregory, Augustine and others in the 4th and 5th centuries. What they set in its place was a monstrosity completely foreign to the original faith.

Less extreme was a letter<sup>8</sup> published in late 2004 and signed by scores of seminary professors and pastors in which they outlined their “biblical reasons” to reject modern Israel as having any biblical or prophetic significance for today, nor as being any dearer to the heart and plans of God than any other people. As I read the letter I admired the intellectual balance and the apparent reasonableness of their viewpoint, while also recognizing that it also completely missed what I believe is the heart of God revealed in His dealings with mankind from the beginning.

It is amazing to recognize the ability of God to weave plan within plan,

---

8 Knox Theological Seminary Website: The Wittenburg Door. An Open Letter to Evangelicals and Other Interested Parties: The People of God, the Land of Israel, and the Impartiality of the Gospel

speak prophetically to more than one group at a time and never lose any of the many strands He has built. In the end I believe He will draw all the many strands together, snatching victory out of the jaws of apparent defeat and turn the failure, sin and apostasy of His people, whether of Israel or of the Church, into an example of His greatness in turning evil to good that will be wondered at for all eternity. Too many “theological explanations” are weak because they have not recognized the greatness of God nor been able to approach scripture with a Hebraic mindset. Our view of God has been too small!

I respect the dedication and honorable desire of these leaders to rightly divide the Word. However, in their drive to be able to explain theology systematically, logically, and as neatly package-able as possible, I am afraid that they have lost sight of the heart of God and His goals. In fact, when the goal is to describe the revelation of God in a systematic and logical way, we are greatly hindered by the fact that the source of the revelation, the Bible, was not written in a culture dominated by Greek thought, as ours is, nor did it care to systematically outline what was revealed. Greek learning tried to find orderly rules for everything. They took details and tried to make them fit the bigger picture, even if it meant forcing them into their predetermined ideas. Hebrew thought puts the emphasis on first understanding detail, letting the rules flow out of observations of reality, not the other way around. They moved from concrete observations to find ideals. *For this reason, the Bible is written in such a way that it does not easily let itself be turned into systematized theology.* Instead, it uses two methods to get us to the goal: narrative and a law which serves as a guide to life. In place of the Greek love of system, the Bible uses associative thinking. All details were related to the whole and each part of it is interdependent with other parts.<sup>9</sup>

Why is this important? It is simply that if you try to understand the scriptures without approaching them in the way they were meant to be understood, you will almost certainly do violence to the intention of the Author.

The Lord designed things so that we will not be able to succeed in our task alone. He values unity and desires us to need each other. In this vein I believe that He desires us to be more closely connected to our Hebrew roots so that we can regain insights into His Word and His ways that we have lost, and by consequence, we will no longer be as distant from our Jewish brothers as we have historically been, even if most of them still haven't been

---

9 Risto Santala, *The Messiah in the Old Testament: In the Light of Rabbinical Writings*, 1992, p. 24-25

re-grafted back into the olive tree.<sup>10</sup> As Rick Joyner put it, the Lord gave the Gentile Church of the first century great freedom. They were able to develop a style that was completely fresh and new. As long as the Jewish and Gentile believers were connected through fellowship, the Gentiles would still have their umbilical cord firmly attached to the solid foundation of Israel's faith and historic walk with God. This gave them strong roots.<sup>11</sup> We today no longer have these moorings...

I believe that much of the problem on both sides arises because we have not understood the purposes of God, nor have we tried to apply the purpose of God in our Creation and for mankind to our theological puzzles. *So rather than asking, "how much of the Torah and the Mosaic covenant applies to me and my situation, how much has passed away, and how much am I obligated to obey?" We should be asking, "what did the Lord intend to accomplish through the Law of Moses and the covenants, both old and new?"* If we can answer that, it will give us the key to unlock the other questions.

All of these questions are important questions, and questions for which we must find answers. The scriptures make it clear that in the end, as the time of the millennial Kingdom nears, the nation of Israel and the Jews worldwide will begin to turn to their Messiah, Yeshua, in ever increasing numbers. As the prophets continually revealed, the first step is the return to their ancestral home, the second step is the opening of their hearts to their God.<sup>12</sup> As they return to God<sup>13</sup> and discover and get to know their Messiah, it will be crucial to understand the purpose of God in and through the Torah. Otherwise there will be no clear understanding of how they are to live in this new revelation of Yeshua.

Paul the apostle was a very legalistic Jew, as much caught up in fervent, radical pursuit of traditional Judaism as any ultra-Orthodox Jew of today. His confrontation with the risen Yeshua was as much a shock to his system as the blinding of his eyes was to his body, and symbolic of his problem. He was blind to any true understanding of the very thing he believed he saw clearly: the Torah!

10 Romans 11:23-24

11 Rick Joyner, *Shadows of Things to Come*, p. 63

12 This is clearly seen in almost every verse about the return to the Land. For example, Ezekiel 36:24-27: „I will take you from among the nations ... return you to your own soil ... Then I will sprinkle clean water on you ... I will give you a new heart.“ Also in Ezekiel 37:1-14: The dry bones prophecy is a two step prophecy, first prophesy to the bones, that they stand on their feet, a great army. Then prophesy to the breath, that the breath of God enters them so that they come to life. „I will put my Spirit in you; and you will be alive.“

13 most Jews today are secular, even in Israel, and do not truly believe in the God of the Bible

Paul needed deprogramming from the dominating control of the whole cultural system of Pharisee-ism and *rabbinical* Judaism that he belonged to, and he was forced to deal with the necessity of coming to a whole new understanding of the Torah. That is probably why the Lord cut his evangelistic efforts in Damascus after his conversion relatively short. Paul spent three years in Arabia before returning to Jerusalem to meet with Peter and James, then again fourteen years later after receiving a revelation he returned to present this revelation to James and the elders. He wanted to confirm that this revelation, which had to do with his understanding of the gospel, was truly correct, before he continued to preach it.<sup>14</sup>

Since Paul goes to great lengths to explain the purposes of the Torah and how it relates to faith and obedience, especially in the books of Romans and Galatians, I think it likely that at least part of his revelation had to do with this topic. It was an understanding of the meaning and purpose of the Torah and the Mosaic covenant which was *revealed* to him directly, so that here especially we can be sure that it was not just his opinion that he is extending in these passages.

Likewise the community of believers today, those who are Jewish messianic believers as well as non-Jewish believers, need to come to grips with this issue. There are rewards to be found for us all here in a clear understanding of these truths. For the Jew who has discovered Yeshua as his Messiah it is to redefine the framework, the scope and the purpose of the Mosaic covenant and law, especially in regard to the need for a new covenant, so that he can then see how he is to apply both the old and the new. For the non-Jewish believer it is to see that there is nothing to fear in the Torah, perhaps along the way discovering the richness and fullness of the lifestyle that God intended for Israel to walk in for their own protection. Hopefully both will then be able to enter into the goal of the Torah: which is a life lived in the Messiah Himself and a life led by the Spirit; not by the letter, but with the Law of God written on our hearts as we live out our love-relationship with our Creator!

As we have seen, there are dangers inherent in listening to the shofar's call. I hope that this book will be a help in avoiding the pitfalls that we might find in our path as we return to the ancient "Way"<sup>15</sup> of the early church. If we have fallen into a ditch on one side or the other, we need to recognize it, so that we can return to the path of the Lord. In order to do that we will be taking a very intimate look at the two main defining covenants of God

---

14 Galatians 1:15-18 and 2:1-5

15 Acts 9:2; 19:9, 23; 22:4; 24:14,22 refers to Christianity as "the Way"

which reveal for us the life which we are to have with God: the Mosaic covenant, and the New Covenant which Yeshua proclaimed. If you feel at times that you are getting bogged down in a far more detailed look at the Old Covenant than you would normally ever subject yourself to, just remember that we cannot fully understand the New Covenant if we don't understand why the Old was given, what its limitations are, and why a New Covenant was necessary.

Along the way we will discover what we have lost through rejecting our Hebraic roots. We will begin the process of learning to think again in a Hebraic way and we will begin to understand that the life that the Lord purposed for us from the beginning was much simpler, more practical, and more beautiful than we had recognized.