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GROUP STUDY GUIDE

What is the Gospel? Understanding ALL of the Gospel: Part 4

TEACHING SUMMARY

Part 4 examines Paul's description of the gospel as a mystery. A mystery is a scriptural truth not previously understood in its fullness, rather than something never revealed. Paul connects the mystery with the word of truth, the gospel, and Messiah uniting all things.

Ephesians describes Gentiles as once separated from Messiah, Israel's commonwealth, and the covenants, but brought near through Messiah's blood. The teaching connects this with the prophetic reunification of the two houses and the inclusion of the nations.

Hosea describes the northern kingdom becoming "not my people," being scattered, and later being called God's people. Paul's quotation of Hosea is used to explain why Gentiles are called. The teaching also acknowledges that genuine Gentiles from the nations come into the promise.

The House of Israel is described as divorced because of idolatry and disobedience.

Jeremiah's new covenant promises that the law will be written on the hearts of Israel and Judah. The mystery concerns how God can restore the divorced house without violating His own instruction.

Messiah's death and resurrection provide reconciliation. Romans 11 describes branches being grafted back into the cultivated olive tree, and the teaching connects this with all Israel being saved and sins being removed.

The gospel joins the restoration of Israel, the inclusion of Gentiles, forgiveness, and obedience. Yeshua came for the lost sheep, but His work also reaches the nations. The Spirit gives the desire to walk in God's Torah.

SUMMARY POINTS

- Paul calls the gospel a mystery.
- The mystery was previously hidden in understanding, not absent from Scripture.
- Gentiles are brought near through Messiah's blood.
- Hosea's prophecy explains the "not my people" language.
- The House of Israel was divorced because of covenant unfaithfulness.
- The new covenant writes God's law on the heart.
- Messiah's resurrection enables reconciliation.
- Romans 11 uses the cultivated olive tree.
- The gospel includes Israel's restoration and Gentile inclusion.
- The Spirit produces a desire for obedience.

FILL-IN-THE-BLANK

Basic

1. Paul calls the gospel the mystery of Christ in Ephesians chapter _____.
2. Gentiles were once alienated from Israel's _____.
3. The name given to Hosea's son meaning "not my people" is _____ -Ammi.
4. The northern kingdom was scattered among the _____.
5. Jeremiah says Israel broke the covenant though YHWH was their _____.
6. The new covenant writes the law on people's _____.

Challenging

1. Romans 11 compares Israel to an olive _____.
2. According to 2 Corinthians 5:17, anyone in Messiah is a new _____.
3. The Deliverer comes from _____.
4. All _____ will be saved.
5. Ephesians calls Gentiles fellow _____.
6. The mystery includes members of the same _____.

GROUP DISCUSSION QUESTIONS

1. How does the teaching define “mystery” in Paul’s letters?

2. How does Ephesians describe the former condition of the Gentiles?

3. How does Hosea explain Paul’s use of “Gentiles”?

4. Why is the divorce of the House of Israel central to the mystery?

5. How do death and resurrection make reconciliation possible?

6. How does Romans 11 connect restoration with the gospel?

ANSWER KEY – GROUP GUIDE

Basic

1. 3 — Ephesians 3:4–6
2. commonwealth — Ephesians 2:11–13
3. Lo — Hosea 1:8–9; teaching explanation
4. nations — Hosea 1; teaching historical explanation
5. husband — Jeremiah 31:32
6. hearts — Jeremiah 31:33

Challenging

1. tree — Romans 11:17–24
2. creation — 2 Corinthians 5:17
3. Zion — Romans 11:26
4. Israel — Romans 11:26
5. heirs — Ephesians 3:6
6. body — Ephesians 3:6

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The teaching defines mystery as previously incomplete understanding of a scriptural promise now disclosed through Messiah's work. Ephesians 1:7–14 and 3:4–6 connect redemption, unity and Gentile inclusion. Ask participants to identify what becomes clear rather than treating mystery as an unrelated secret system.
2. Ephesians 2:11–13 describes separation from Messiah, alienation from Israel's commonwealth and estrangement from the covenants, followed by being brought near through Messiah's blood. Read the whole contrast and discuss the resulting belonging.
3. The source reads Paul's use of Hosea in Romans 9:23–26 alongside the northern kingdom's scattering and restoration. Crucially, it explicitly says not all Gentiles coming to Messiah descend from the lost tribes. Keep this qualification: the promise includes the other nations too.
4. Jeremiah 3:8 uses divorce imagery for covenant unfaithfulness, while Jeremiah 31:31–33 promises a new covenant. The teaching compares that imagery with Deuteronomy 24:1–4 to explain the restoration question. It explicitly calls this a metaphor; do not turn the discussion into personal divorce or remarriage advice.
5. The source appeals to 2 Corinthians 5:14–21: Messiah died and was raised, and those in him become a new creation reconciled to God. Explain that argument using both death and resurrection. Invite participants to consider how reconciliation changes the purpose of their lives.
6. Romans 11:24–27 connects grafting, Israel's salvation and removal of sins. The teaching joins this to the covenant promises and inclusion of the nations. Ask how the olive-tree picture encourages humility and shared belonging rather than superiority over another group.