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MINISTRIES

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

After completing part 3 of this series, we should now see that the House of Judah and the House of Israel will be reunited in covenant with YHWH based on Deuteronomy 30. One might then ask, how do the Gentiles who have no historical linkage to the House of Judah and the House of Israel, fit into all of this?

In Part 4 of this teaching series, we will examine Paul's teaching on the mystery of the gospel, which contains some interesting aspects of the gospel you might not have considered before.

The Gospel as "Mystery"

We have seen that in the Law and the Prophets, the gospel is the message that the righteousness of God has been revealed from heaven through the revelation of the instructions given at Sinai.

Paul quotes Deuteronomy 30 to show that the righteousness of God is found in the commandments, which "[that the person who does the commandments shall live by them](#)"

Romans 10:5

[For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.](#)

The gospel is offered to all Israel conditionally.

If they accept the Word of God as truth and thus consequently obey it, they will receive all the blessings of God.

But if they refuse to obey, which is the same as rejecting the Word of God, they will be cursed and eventually exiled among the nations to serve all the false gods.

In the book of Ephesians, Paul refers to the gospel as a mystery.

Ephesians 3:4-5

When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit.

A mystery is a truth of Scripture that was not understood in the past, but with the Messiah's work of redemption (part 1) completed, and with its subsequent understanding by the followers of the Messiah, this "secret" truth of Scripture is becoming understood.

A mystery, then, is NOT something which was never revealed before.

Rather, it is something that was not UNDERSTOOD in its fullness before.

What is this mystery Paul is speaking of? Let's begin in Ephesians chapter 1:1-17:

Ephesians 1:7-14

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

Here is Paul's summary statement of what this "mystery" is.

He calls it "*the mystery of his will.*"

The mystery which was discussed by the Torah (Law) and the Prophets, was not understood until after the Messiah came is that God was going to "*unite all things*" in the Messiah.

This mystery was talked about in the Torah and the Prophets.

The Torah describes "the Prophet" who was to be like Moses, who was to be obeyed like Moses.

The Prophets describe the Messiah's reign in so many ways and in so many places that we don't have the time to mention them all. But if you are interested in knowing how the Law and Prophets detail our Messiah, we would recommend our three-part teaching "[The 4th and 7th Day](#)."

The mystery Paul is referring to is that "the Prophet" would arise and that God's people need to obey him in every detail of his teaching

And the Prophets detail the Messiah and the Messianic age as a time of righteousness on the earth.

Paul calls this "*the mystery of his will*" "*the word of truth, the gospel of your salvation*"!

Thus, the mystery is the gospel. In formulaic form, that could be displayed as follows:

Mystery = word of truth = the gospel = Christ heading up all things.

The Messiah, who was to "*unite all things*," would be the one who would fulfill the prophetic utterances.

Thus, it was to be "in Christ" that even the prophecy of the two branches becoming one in Ezekiel 37 would be fulfilled. They would be united.

The secret, which is "now being revealed," is that the Messiah would bring together the two houses of Israel and make them "one nation."

So, Paul goes on to discuss this fulfillment of the two branch (stick) prophesy of Ezekiel 37.

Ephesians 2:11-13

Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time (1) separated from Christ, (2) alienated from the commonwealth of Israel and (3) strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus [Messiah Yeshua] you who once were far off have been brought near by the blood of Christ.

And further, in chapter 3:

Ephesians 3:4-6

When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus [Messiah Yeshua] through the gospel.

We will return to Ephesians 2 and 3 and his revelation of the gospel as a "mystery" a bit later. But we must first discover who these "Gentiles" are that Paul is addressing.

Who Are the Gentiles?

To understand whom these “Gentiles” are that Paul is constantly referring to in his letters, we must pay a visit to the writings of the prophet Hosea. Here is chapter 1 in full with commentary.

Please read this prophesy carefully, noting who is being addressed here:

Hosea 1:1

The word of the Lord [YHWH] that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

This revelation was given during the days when both houses of Israel were still standing. The Northern kingdom known as “Israel” and the Southern kingdom known as “Judah” were standing side by side.

Hosea 1:2-5

When the Lord [YHWH] first spoke through Hosea, the Lord [YHWH] said to Hosea, “Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord.” So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son.

And the Lord [YHWH] said to him, “Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. And on that day I will break the bow of Israel in the Valley of Jezreel.”

The first son of Hosea was to be a remembrance of the fact that God was going to put an end to the Northern Kingdom of Israel.

According to other related prophesies, Israel was to be taken into captivity by Assyria and scattered among the nations of the earth.

Hosea 1:6-7

She conceived again and bore a daughter. And the Lord [YHWH] said to him, “Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all. But I will have mercy on the house of Judah, and I will save them by the Lord [YHWH] their God. I will not save them by bow or by sword or by war or by horses or by horsemen.”

Hosea's daughter, Lo-Ruhamah, was so-named to be a reminder that Israel, the Northern Kingdom, was not to be shown pity or compassion by the Almighty, anymore.

Hosea 1:8-9

When she had weaned No Mercy, she conceived and bore a son. And the Lord [YHWH] said, “Call his name Not My People, for you are not my people, and I am not your God.”

Hosea's next son, named Lo-Ammi, was a statement of the Lord's divorce and separation from the northern kingdom of Israel.

No longer were they to be considered to be his people.

They had been disobedient and had chosen to worship the other gods of the pagans.

They were scattered and dispersed among the nations.

Now, here is where the prophetic picture becomes fascinating.

This is where Paul connects to it in his writings:

Hosea 1:10-11

Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God." And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.

The northern kingdom, which was no longer to be called "*my people*," was to become a huge crowd of people, innumerable. These Israelites, the descendants of the scattered house of Israel, are to be called the "*children of the living God*." At that time, the nations of Judah and Israel are to become one nation in the Land of promise.

Watch carefully how Paul quotes and applies this prophesy of Hosea in the New Testament writings:

Romans 9:23-26

in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— even us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hosea,

"Those who were not my people I will call 'my people,'
and her who was not beloved I will call 'beloved.'"

"And in the very place where it was said to them, 'You are not my people,'
there they will be called 'sons of the living God.'"

In Paul's explanation of the gospel, he notes that God is calling the Jews and the Gentiles.

And he cites Hosea as evidence that we should have expected God to call the Gentiles!

He is quoting that passage we have looked at earlier, where the prophet Hosea is clearly speaking of the northern House of Israel, the scattered descendants of the northern kingdom! It is these that he is referring to as "."

And that does make sense.

The northern kingdom of Israel was scattered among the nations (“Gentiles”); intermingled and intermarried with the nations.

So it is accurate to refer to the descendants of the House of Israel as Gentiles!

Thus, the Gospel, as it is explained in Ephesians, is that God is calling Jews (the Jews of the Southern Kingdom) and Gentiles (the scattered Northern Kingdom of Israel) to become one people in and through the work of Christ.

This is the work of fulfilling the prophesy of the two branches in Ezekiel 37.

And all the other prophets agree.

The two kingdoms will be brought back together as one, in the last days, by the work of Christ.

Who are the Gentiles?

By Paul’s usage of the term in quoting from the prophets, the term Gentile refers to the descendants of the scattered house of Israel, and all of the other peoples of the nations. These Gentiles, who, through the work of Christ and the testimony of the Scriptures, and the followers of Christ, are coming into covenant relationship with God through Christ. It is imperative for us to clarify and emphasize that not all Gentiles coming to Messiah are descendants of the lost tribes. The seed of Abraham (Israel) was always meant to bless all the nations. Through the northern kingdom’s rebellion, exile, and now redemption, they are bringing in genuine Gentiles with them.

So Paul’s constant reference to “Jews and Gentiles” in his letters often refers to the prophetic utterances about the northern and southern kingdoms—the two houses of Israel—coming together.

But, there is a greater mystery here than just the two kingdoms, or two sticks becoming one.

There is still the mystery of how that was even possible.

This is where the gospel becomes very interesting.

The Mystery of Christ

Paul is speaking to the “Gentiles”:

Ephesians 2:11-13

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time (1) separated from Christ, (2) alienated

from the commonwealth of Israel and (3) strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus [Messiah Yeshua] you who once were far off have been brought near by the blood of Christ.

Why are these Gentiles called “uncircumcision” by the Jews, who call themselves “the Circumcision”?

Let's see what the Scriptures say ...

First, Paul says elsewhere:

Romans 2:25

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision.

Here he is saying that just being circumcised is nothing if you are not also obeying all of the instructions of scripture.

Your being “cut in the flesh” becomes “uncircumcision” if you don’t obey the rest of the Torah.

The prophet Jeremiah says the same:

Jeremiah 9:24-26

but let him who boasts boast in this, that he understands and knows me, that I am the Lord [YHWH] who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord [YHWH].”

“Behold, the days are coming, declares the Lord [YHWH], when I will punish all those who are circumcised merely in the flesh— Egypt, Judah, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart.”

Those who circumcise their flesh but do not obey the rest of the commandments of YHWH are regarded in YHWH's sight as though they were NOT circumcised!

People who do not obey the Torah (Law) are not circumcised in their hearts either.

So Paul speaks of the “Gentiles” and notes that the Jews call them “the uncircumcision.”

Why? Because, though many are the scattered remnant of the northern House of Israel, and may or may have not been circumcised in the flesh, they continue in rebellion against the rest of the commandments of Scriptures!

The Gentiles are rightly called the “uncircumcision” because, whether or not they have physical circumcision, they are still in rebellion against YHWH.

Paul furthermore describes them as “*alienated from the commonwealth of Israel.*”

The term is defined by the Freiberg Lexicon as “to alienate, estrange; only passive in the NT be a stranger to, be separated from.”

What were these Gentiles once separated from?

Citizenship in Israel, of course.

And how can one be estranged or separated from something that they were never connected to?

Paul’s use of language is implying, again, that he is speaking to a people (the Gentiles—scattered Northern Kingdom) who were once connected to citizenship in Israel, and circumcised, according to the Covenant, but now in their state of estrangement, they are separated from the promises.

Paul uses a third allusion to identify these Gentiles.

He says that “*you who once were far off have been brought near.*”

Again, this calls to mind the prophetic utterance with regard to the scattered Northern Kingdom of Israel.

Ezekiel 11:15-17

“Son of man, your brothers, even your brothers, your kinsmen, the whole house of Israel, all of them, are those of whom the inhabitants of Jerusalem have said, ‘Go far from the Lord; to us this land is given for a possession.’ Therefore say, ‘Thus says the Lord [YHWH] God: Though I removed them far off among the nations, and though I scattered them among the countries, yet I have been a sanctuary to them for a while in the countries where they have gone.’ Therefore say, ‘Thus says the Lord [YHWH] God: I will gather you from the peoples and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.’

Thus, those of the whole House of Israel who were removed far away will be brought near when they are regathered back to the land of Israel.

If we understood Scripture, the Old Testament, as well as Paul, we would also know what he was teaching just as well as he understood it.

Paul details yet further the content of this mystery, which is the gospel. He writes in chapter 3:

Ephesians 3:4-6

When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are (1)

fellow heirs, (2) members of the same body, and (3) partakers of the promise in Christ Jesus [Messiah Yeshua] through the gospel.

The “*mystery of Christ*” that Paul preaches is that the gospel provides the way for the Gentiles to become heirs of the land. This is the land that God deeded to Abraham. These are members of the body - which is the nation of Israel, and partakers of the promise God made with Abraham.

Thus, the Gentiles become full citizens with the same rights as those already citizens of the commonwealth of Israel.

Now what is so mysterious about the House of Israel (Gentiles) being grafted back into Israel with the House of Judah?

This is where we reach the climax of the mystery of the gospel.

When God’s law is transgressed it is considered adultery to God.

We are to obey him and him alone.

The House of Israel committed such adultery and did not come back to God, her husband:

Jeremiah 3:20

Surely, as a treacherous wife leaves her husband,
so have you been treacherous to me, O house of Israel,
declares the Lord [YHWH].”

They perverted their way by going their own way and thus not obeying God’s Way:

Jeremiah 3:21

A voice on the bare heights is heard,
the weeping and pleading of Israel’s sons
because they have perverted their way;
they have forgotten the Lord [YHWH] their God.

Jeremiah 3:25

Let us lie down in our shame, and let our dishonor cover us. For we have sinned against the Lord [YHWH] our God, we and our fathers, from our youth even to this day, and we have not obeyed the voice of the Lord [YHWH] our God.”

Even though the House of Judah and the House of Israel both committed adultery, the House of Israel dealt treacherously with God and did not return when they departed.

God had no choice but to issue the House of Israel a certificate of divorce, and they were consequently scattered into the nations of the world as Gentiles.

Jeremiah 3:8

She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore.

Because the house of Israel was divorced, YHWH had to make a promise to renew the covenant with the House of Israel.

Jeremiah 31:31-33

“Behold, the days are coming, declares the Lord [YHWH], when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, **though I was their husband**, declares the Lord [YHWH]. For this is the covenant that **I will make with the house of Israel** after those days, declares the Lord [YHWH]: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

At Mount Sinai, Israel entered into a marriage contract with God himself.

God was a husband to Israel.

Israel divided itself into two Kingdoms, northern, and southern, House of Israel, and the House of Judah.

The House of Israel was divorced and were scattered into the world and became Gentiles.

Verse 32

not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord [YHWH].

But God said that later he would bring them near to him after they went far off (Ephesians 2:11-13).

The centric nature of the solution of the New Covenant is founded on the writing of God's law that they broke in their hearts and mind.

By the way, the reason you might hear some refer to the covenant as “renewed” instead of just simply new, is because the House of Israel was once in covenant, but they are promised to be renewed back into covenant...and YHWH is clearly saying that the House of Israel, verse 33, would be renewed back to the covenant. This would be the same understanding as a new moon...the moon is renewed each month. It is still the same moon.

Yet, the new covenant is also new in the sense of how there will be something different, which we covered in part 1 of this teaching.

Unlike before, when their father's rejected it, this time the covenant will last with the House of Israel as they are brought back into it.

Thus, the whole point of obedience to God's law is that now we will want to be obedient out of our love of God (i.e. 1 John 5:2-3).

Meaning this...new covenant, but same law and better promise (Hebrews 8).

The House of Israel will again be his people and love God with all of their heart, soul, and mind by keeping all of God's commandments, and this is the love of God.

Jeremiah 31:33

For this is the covenant that I will make with the house of Israel after those days, declares the Lord [YHWH]: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

This is where the mystery does become rather interesting.

Recall that the House of Israel was divorced:

Jeremiah 3:8

She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore.

The House of Israel was divorced from the covenant and that is precisely why the House of Israel needs to return to the covenant.

However, Jeremiah notes an interesting question just before mentioning the House of Israel's divorce.

Jeremiah 3:1a

"If a man divorces his wife
and she goes from him
and becomes another man's wife,
will he return to her?

Why did Jeremiah ask this question? One reason might be that returning to the woman you divorced after she enters covenant with another is forbidden in the Torah.

Deuteronomy 24:1-4

When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce [just like YHWH did in Jeremiah 3:8] and puts it in her hand and sends her out of his house [just like YHWH did in Jeremiah 3], and she departs out of his house, and if she goes and becomes another man's wife [like Israel did in entering covenants with other gods], and

the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, then her former husband, who sent her away, **may not take her again to be his wife**, after she has been defiled, for that is an abomination before the Lord [YHWH]. And you shall not bring sin upon the land that the Lord [YHWH] your God is giving you for an inheritance.

This would bring sin upon the land. It would be detestable.

Jeremiah immediately mentions the same in the very next verse:

Jeremiah 3:1b

Would not that land be greatly polluted?
You have played the whore with many lovers;
and would you return to me?
declares the Lord [YHWH].

YHWH, through the prophet Jeremiah, seems to reveal the strangeness of all of this.

But YHWH said in the prophets that the House of Israel would be restored as one, and brought back into covenant with YHWH, renewing them into covenant, and writing the law of God on their heart and mind.

Paul clearly states that the mystery of the gospel is that the House of Israel (Ephesians 3:4-6) once again are citizens of Israel.

Paul clearly states that the Gentiles, which includes the House of Israel, are grafted back into the cultivated olive tree (Romans 11).

YHWH iterates the quandary at hand:

Jeremiah 3:1

If a man divorces his wife and she goes from him and becomes another man's wife, will he return to her? Would not that land be greatly polluted?
You have played the whore with many lovers;
and would you return to me?
declares the Lord [YHWH].

How can YHWH remarry the House of Israel and not pollute the land after Israel entered into covenant with other gods?

That is the mystery of the gospel.

How can God remarry what he divorced without causing these problems?

It is a paradox of sorts. While the divorce and remarriage mentioned in Jeremiah 3 is simply a metaphor relating to the House of Israel covenant status, YHWH does ask the reasonable

question of how this metaphor can stand true and consistent against the reality of YHWH's instructions regarding marriage covenants in Deuteronomy 24.

In the letter to the Romans, Paul details out the fact that the Gentiles (House of Israel) are being grafted back into the cultivated olive tree in their faith, granting them salvation by God's grace through Christ's finished work on the cross.

This can be read in Romans 11.

No one ever asks why the Messiah had to be resurrected.

It is always stressed to us the importance of his death as the covering for all of our sins, but why was it so important that prophecy stated that the Messiah would be resurrected from the dead?

Why is it so important that he lives?

We could have been saved from our sins without him being resurrected, so what purpose did it serve?

The answer is that in the death and resurrection of Messiah, we have also died and are resurrected just the same. Thus, reconciliation is possible.

2 Corinthians 5:14-21

For the love of Christ controls us, because we have concluded this: that one has died for all, **therefore all have died**; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. Therefore, **if anyone is in Christ, he is a new creation**. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and **gave us the ministry of reconciliation**; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, **be reconciled to God**. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Thus, all can be reconciled to YHWH, including the House of Israel:

Romans 11:24-25

For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.

Now you understand the mystery of the Gospel, how the adulterous divorced wife of God, the House of Israel, can remarry God without God metaphorically violating his own Law (Torah) and his Word.

Now all Israel can be saved:

Romans 11:26a

And in this way all Israel will be saved:

Sin is taken away, and thus YHWH's question is answered:

Jeremiah 3:1

If a man divorces his wife and she goes from him and becomes another man's wife, will he return to her? Would not that land be greatly polluted?
You have played the whore with many lovers;
and would you return to me?
declares the Lord [YHWH].

Mystery solved!

Deuteronomy 24:4

...And you shall not bring **sin upon the land that** the Lord [YHWH] your God is giving you for an inheritance.

And...

Jeremiah 3:1

“If a man divorces his wife
and she goes from him
and becomes another man's wife,
will he return to her?
Would not that land be greatly polluted?
You have played the whore with many lovers;
and would you return to me?
declares the Lord [YHWH].

And yet sin is removed from the equation, as Paul continues, quoting scripture...

Romans 11:26-27

And **in this way all Israel will be saved**, as it is written,

“The Deliverer will come from Zion,
he will banish ungodliness from Jacob”;
“and this will be my covenant with them
when I take away their sins.”

Many Christian theologians and thinkers have made the mistake, for many centuries now, of thinking that in Christ, the "church" has different promises than those made to national Israel. Watch our teaching "[*The Error of Dispensationalism*](#)" for more information on that topic.

They have missed the whole point, which is saddening. The whole mystery of the gospel is still a mystery to them.

They do not understand that it is all about the divorced House of Israel coming back into covenant with the House of Judah (Jeremiah 31) and how the rest of the nations can also come into the faith, becoming citizens of the commonwealth of Israel (Ephesians 2).

But by re-evaluating the statements of Paul and seeing the roots of these statements in the Torah and the Prophets, we have been able to discern that the promises in Christ are being fulfilled in conjunction with the fulfillment of the prophecies. The prophecies map out the re-gathering of the lost sheep and the scattered house of Israel back into the fold and returning to the Land.

As Yeshua commanded his disciples:

Matthew 10:6-7

but go rather to the lost sheep of the house of Israel. And proclaim as you go, saying, 'The kingdom of heaven is at hand.

And because Yeshua was the Deliverer He said:

Matthew 15:24

He answered, "I was sent only to the lost sheep of the house of Israel."

John 10:16

And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

That is the mystery of Christ's gospel, solving the "how" he was going to accomplish this.

We are part of Israel. We have been grafted in to Israel, whether alien or natural born, Jew or Greek, there is no difference in his eyes. (See the teaching "[*What Was the Mixed Multitude?*](#)" for more information)

We are all to be obedient to his ways just the same.

And that is all good news.

That is the gospel of Christ. It is the gospel of the Kingdom. It is the mystery of the gospel.

And how does the law of God relate to the gospel?

It's the obeying of God's law, that flows from or is the result of, the gospel. The law of God is to be written on our heart and mind, so that we may do it.

That is what the Spirit of God is to do in the New Covenant, to give us the desire to want to obey his Torah, his law.

Ezekiel 36:26-27

And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

In conclusion, our Messiah said he came for the lost sheep of the house of Israel, and there is an important reason he stated that as one of his primary prophetic purposes. Many have never stopped to consider what that meant and why he said it. It is through our Messiah's death and resurrection that the solution for the House of Israel and the House of Judah presented itself. It is through his death and resurrection that the "mystery of the gospel" is now understood in Messiah Yeshua.

In part 5, the final part of this series, we will examine how repentance is a critical element to the gospel. We will detail how Peter and John emphasized that a proper relationship with God is evidenced by obedience with the commandments of the law of God, the Torah.

This is also the eternal gospel. The gospel that Moses and all the Prophets, the gospel our Messiah Yeshua preached, and the very same gospel that Paul and the rest of the followers of our Messiah taught—state that the Messiah's work of redemption has provided everlasting forgiveness and pardon for sin for all who will turn from that sin (repent) and have a desire to walk in the righteous commandments of YHWH. We cover that and more in the next part of this teaching series.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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