

Small Group Guide for August 1, 2026

"No Longer Under the Law? Part 2 – The Divorce Resolved"

DISCUSSION QUESTIONS

1. The word "Torah" means "teaching" rather than "law," and that "Law of Moses" can give the false impression that it originated with a human being. How does changing the vocabulary — from "law" to "teaching" or "God's self-revelation" — change how you feel about it?
2. Have you ever experienced a relationship in which you genuinely wanted to understand the other person more deeply? How did that desire change the way you related to them? How might that picture apply to how we approach God's teachings?
3. The pastor draws a contrast between following rules out of fear of punishment and living in a covenant relationship out of love and desire. Where do you personally land on that spectrum in your own walk with God? Be honest.
4. The message describes the giving of the Torah at Mount Sinai as a marriage ceremony, with Israel responding "we will do and obey" the way a bride and groom say "I do." Does that framing change how you read the Old Testament? What does it open up for you?
5. The Prophets repeatedly describe Israel as an unfaithful bride and God as the faithful husband divorced her, but keeps calling her back. How does that picture affect your understanding of God's character — His patience, His grief, His persistence?

6. The pastor notes that God issued a certificate of divorce to the Northern Kingdom of Israel and exiled her, but did not do the same to Judah, in part because of the covenant He made with King David. What does it tell you about God that He deals differently with different situations while remaining faithful to His word?

7. Deuteronomy 24 creates a legal problem: a man cannot take back a divorced wife who has been with another. The message argues that Yeshua's death makes it possible to "remarry" Israel. Read Romans 7:1-4. In your own words, what is Paul saying? Does this explanation help clarify what "no longer under the law" means — and what it does not mean?

8. The pastor says that the certificate of divorce was nailed to the cross. How does this add depth to what you understand happened at the crucifixion?

9. The New Covenant promised in Jeremiah 31 is made specifically with the House of Israel and the House of Judah. Yeshua is the mediator of that covenant. What does it mean to you that Gentile believers are described as being grafted into the commonwealth of Israel — not replacing Israel, but joining it?

10. The pastor makes a careful distinction: Gentiles are grafted in by their allegiance to Yeshua — the King of Israel — not by adopting Jewish culture or customs. Why is that distinction important? What problems does it avoid?

11. The message closes with this question: If Torah is God's self-revelation and the marriage covenant that has now been renewed through Yeshua — and if Gentile believers are part of the commonwealth of Israel — is there any reason to ignore or avoid Torah? How would you answer that question? What questions does it raise for you?