

119

GROUP STUDY GUIDE

Welcome to the Whole Word – Part 1

TEACHING SUMMARY

Following the whole Word begins with treating Scripture from Genesis to Revelation as a unified source of instruction. This introduction addresses practical questions that arise when believers begin applying Torah. The ministry's teachings must be tested against Scripture with humility and a willingness to learn.

The traditional count of 613 commandments does not mean every command applies to every person in every situation. Some concern priests, farmers, the land of Israel, or service at the temple. A command can remain valid even when the circumstances needed to perform it are absent. Daniel's life away from the land illustrates this distinction.

The Sabbath provides rest for the household, workers, and animals. Its central requirement is rest from work, while worship can occur throughout the week. God also defines which animals are food in Leviticus 11. We encourage adult circumcision without treating it as a general Torah commandment or a requirement for salvation. This is distinct from the eighth-day command and the condition for eating the actual Passover sacrifice.

Tassels with a blue cord serve as a visible reminder to obey God's commandments. Their purpose is remembrance, not drawing attention to the wearer. The restriction on mixed fabric specifically concerns wool and linen together rather than every blend of materials. Practical application requires distinguishing the command itself from additional rules that people may attach to it.

The appointed times in Leviticus 23 provide a pattern for remembering God's works and purposes. The teaching introduces Passover, Unleavened Bread, Firstfruits, Shavuot, Trumpets, Atonement, and Sukkot, including their rest days and observances. Some aspects depend on the temple and cannot presently be performed as prescribed. Purim and Hanukkah are distinguished as traditions rather than commanded appointed times.

God's instructions are to be taught to children throughout ordinary life and modeled in the home. The discussion of menstrual impurity distinguishes ritual status from sin and examines the prohibition of intercourse during menstruation. Extra restrictions must not be treated as commandments merely because they have become customary. Learning the whole Word requires careful reading and patient application.

SUMMARY POINTS

- Every teaching should be tested against Scripture.
- The whole Word includes both the Torah and the later Scriptures.
- Many commandments apply only under particular conditions.
- Inability to perform a command does not make it abolished.
- Sabbath rest extends to workers and animals.
- Leviticus 11 identifies clean and unclean animals.
- Tassels remind the wearer to obey the commandments.
- The fabric prohibition concerns wool and linen together.
- Leviticus 23 describes YHWH's appointed times.
- Ritual impurity and sin must not be treated as identical.

FILL-IN-THE-BLANK

Basic

1. The traditional number of Torah commandments discussed is _____.
2. The weekly day of rest is the _____.
3. The chapter used to identify clean and unclean animals is Leviticus _____.
4. The reminders worn on garments are _____.
5. The cord specified for the tassels is _____.
6. The two fabrics named in the prohibition are wool and _____.

Challenging

1. The prophet used as an example of obedience while away from the land is _____.
2. The chapter listing the appointed times is Leviticus _____.
3. The Hebrew name used for the Feast of Weeks is _____.
4. The festival connected with dwelling in booths is _____.
5. Purim and Hanukkah are discussed as _____ rather than commanded appointed times.
6. The teaching cites Deuteronomy chapter _____ when discussing teaching children throughout daily life.

GROUP DISCUSSION QUESTIONS

1. How should the instruction to test everything shape the use of this introductory teaching?

2. How does the distinction between a command's validity and its present applicability answer questions about the 613 commandments?

3. What does the teaching identify as central to Sabbath observance?

4. How do tassels and the wool-and-linen command illustrate the need to distinguish Scripture from added rules?

5. What distinctions does the teaching make between appointed times, temple-dependent practices, and traditions?

6. Why is the distinction between ritual impurity and sin important in the discussion of menstruation?

ANSWER KEY – GROUP GUIDE

Basic

1. 613 — Teaching introduction to the traditional commandment count
2. Sabbath — Exodus 20:8–11
3. 11 — Leviticus 11
4. tassels — Numbers 15:38–41
5. blue — Numbers 15:38
6. linen — Deuteronomy 22:11

Challenging

1. Daniel — Teaching illustration of Daniel in Babylonian exile
2. 23 — Leviticus 23
3. Shavuot — Teaching section on the appointed times
4. Sukkot — Teaching section on the appointed times; Leviticus 23:42–43
5. traditions — Teaching distinction between appointed times and traditions
6. 6 — Deuteronomy 6:6–7

FACILITATOR DISCUSSION NOTES

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

1. The introduction explicitly denies that the ministry is the reader's authority and asks readers to test it against Scripture. Invite each person to identify one claim to check, read its context, and distinguish the passage from the teacher's explanation. Make room for honest questions and correction.
2. The source distinguishes a continuing command from the conditions required to perform it, using Daniel in exile and examples involving priests, farmers and the temple. Ask which conditions belong to the command itself. Its point is thoughtful obedience, not an obligation for every person to perform every role.
3. Exodus 20:8–11 gives rest to the household, workers and animals. The source treats rest as central and warns against adding exhaustive human rules. Discuss a realistic way to prepare for rest and avoid shifting one's work onto others, while allowing questions about particular circumstances.
4. Numbers 15:38–41 gives blue-cord tassels a stated purpose: remembering and doing the commandments. Deuteronomy 22:11 names wool and linen. Compare the actual wording with added assumptions about style or every fabric blend. Ask how a reminder can support obedience without becoming a display of status.
5. Leviticus 23 is the starting point for the appointed times. The source distinguishes observances possible now from temple-dependent instructions and from traditions such as Purim and Hanukkah. Ask participants to identify one example in each category and explain its basis before adopting an extra rule.
6. Leviticus 15:19–24 addresses ritual impurity; Leviticus 18:19 and 20:18 separately prohibit intercourse during menstruation. The source emphasizes that ritual impurity itself is not sin. Keep this distinction clear, treat the subject respectfully, and do not ask participants to disclose intimate personal details.