

# 119

## GROUP STUDY GUIDE

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### Welcome to the Whole Word – Part 2

#### TEACHING SUMMARY

This continuation addresses questions about applying Torah while keeping Scripture distinct from human additions. Capital punishment belongs to a properly functioning biblical judicial system, not to private individuals acting on their own. The land Sabbath is discussed in relation to the land God gave Israel, rather than assumed to govern every farm everywhere in the same way.

The prohibition of boiling a young goat in its mother's milk is examined without treating it as a universal ban on combining meat and dairy. The study considers an explanation connected with the maturity of an animal and firstfruits, presenting an interpretation for further consideration. Calendar questions likewise require humility.

Commands about God's words on the hand, forehead, doorposts, and gates are considered in relation to thought, action, household life, and judgment. The teaching distinguishes these applications from the physical reminder of tassels. Traditions such as mezuzot or tefillin must not be imposed as though Scripture clearly requires those particular objects. Obedience grows from salvation and love, not an effort to earn acceptance.

Sacrifices point to Messiah and do not compete with His work. The study distinguishes Yeshua's heavenly priesthood from the earthly service assigned to the Levites. It also addresses images, slaughter, and draining blood, stressing the need to follow actual instructions rather than assumed rabbinic requirements.

Disagreements over the two houses of Israel or the pronunciation of YHWH should not displace central issues of faith and obedience. The meaning of a name includes character and authority. Using the transliterated name Jesus is not treated as invoking Zeus or as a salvation issue. Honoring God's name includes conduct that represents Him faithfully.

Fellowship and family relationships require patience and wisdom. The teaching does not give one answer for every believer deciding whether to remain in an existing congregation or seek another. Sharing truth should involve kindness, prayer, and a consistent example rather than pressure or a campaign against others. Believers should test teachers and practice what they learn.

## SUMMARY POINTS

- Capital punishment requires biblical judicial authority.
- The land Sabbath is discussed in its promised-land setting.
- The young-goat command is not treated as a general meat-and-dairy ban.
- Calendar disagreements call for humility and continued study.
- Traditions must not be imposed as scriptural requirements.
- Obedience follows salvation rather than purchasing it.
- Yeshua's heavenly priesthood is distinguished from earthly Levitical service.
- Knowing God's name includes recognizing His character and authority.
- Pronunciation disagreements must not become salvation tests.
- Truth should be shared with patience, kindness, and a faithful example.

## FILL-IN-THE-BLANK

### Basic

1. The command discussed forbids boiling a young goat in its mother's \_\_\_\_\_.
2. The land Sabbath is considered in connection with the land of \_\_\_\_\_.
3. The visible garment reminders contrasted with tefillin are \_\_\_\_\_.
4. The Hebrew name preferred for the Messiah in the teaching is \_\_\_\_\_.
5. When slaughtering an animal, its \_\_\_\_\_ is to be drained.
6. Obedience is a response to salvation rather than a way to \_\_\_\_\_ it.

### Challenging

1. The doorpost object discussed as a tradition is a \_\_\_\_\_.
2. The objects worn on the hand and forehead are called \_\_\_\_\_.
3. The Hebrew word connected with name, character, and authority is \_\_\_\_\_.
4. Hebrews 8:4 is used to distinguish Yeshua's priesthood from service on \_\_\_\_\_.
5. The tribe assigned to earthly priestly service is \_\_\_\_\_.
6. The teaching rejects the claim that the name Jesus is derived from the name \_\_\_\_\_.

## GROUP DISCUSSION QUESTIONS

1. Why does the teaching distinguish a valid command from the authority or circumstances needed to carry it out?

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2. How does the discussion of the young goat challenge an assumed rule about all meat and dairy?

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3. How does the teaching distinguish scriptural commands from traditions involving the hand, forehead, and doorposts?

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4. How does the distinction between heavenly and earthly priestly service shape its discussion of sacrifices?

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5. What does representing God's character add to a discussion about pronouncing His name?

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6. What counsel does the teaching give for fellowship decisions and sharing Torah with family members?

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## ANSWER KEY – GROUP GUIDE

### Basic

1. milk — Deuteronomy 14:21; Exodus 23:19
2. Israel — Leviticus 25:1–7; teaching application
3. tzitzits / tzitzit / tassels — Numbers 15:38–41; teaching contrast with tefillin
4. Yeshua — Teaching section on the name
5. blood — Leviticus 17:10–14; teaching section on slaughter
6. earn — Teaching section on salvation; 1 John 2:3–6

### Challenging

1. mezuzah — Teaching section on mezuzah and tefillin
2. tefillin — Teaching section on mezuzah and tefillin
3. shem — Teaching explanation of shem
4. earth — Hebrews 8:4
5. Levi — Teaching section on sacrifices and Levitical service
6. Zeus — Teaching explanation of the name Jesus

## FACILITATOR DISCUSSION NOTES

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

1. The source says biblical capital penalties require authorized judicial processes, which private individuals do not possess. It reads Leviticus 25:1–7 in the setting of Israel's land. Ask how authority, location and circumstance affect application; do not turn the discussion into permission for private punishment.
2. Deuteronomy 14:21 and Exodus 23:19 supply the command's wording. The source rejects a universal meat-and-dairy ban and proposes an interpretation involving an animal's maturity and firstfruits. Identify that proposal as the teaching's interpretation, then ask how its contextual argument should be tested rather than treating the proposed translation as settled wording.
3. The teaching reads Deuteronomy 6:4–9 as addressing thought, action, household covenant life and judgment. It permits mezuzah and tefillin as traditions and contrasts them with the visible reminder prescribed in Numbers 15:38–41. Ask which statements are the passage itself and which are interpretive conclusions.
4. The source reads Hebrews 8:4 alongside Ezekiel 40–48 and Luke 22:16 to distinguish heavenly priesthood from earthly Levitical service. It sees sacrifices as pointing to Messiah, not replacing him, and acknowledges the topic's difficulty. Keep that qualification and ask how the teaching protects Messiah's central role.
5. The source values the Hebrew names while rejecting pronunciation as a salvation test and the alleged Jesus–Zeus connection. Its practical emphasis is character and authority: conduct should honor the God one names. Discuss how to speak respectfully with someone using a different pronunciation.
6. The source offers no universal decision about staying in an existing congregation. It recommends prayer, testing teachers, patience and a consistent example with family and friends. Ask for one kind, non-pressuring way to explain a conviction or preserve a relationship while continuing to learn.