

Who Told You that You were Naked?

https://www.youtube.com/watch?v=u_ZJpd7pkn0&t=3321s

Finding the Ancient Path

Genesis 3:11

Where is it written?

The Governing Question

“Who told you?” asks what authority is shaping what you believe.

The Teaching pairs “Who told you?” with “Have you eaten?”

Disobedience is presented as the catalyst for Adam’s changed perception.

Inference and Doctrine

An inference can sound logical and persuasive.

The danger comes when an inference is elevated to doctrine or command.

The repeated test throughout the Teaching: “Where is it written?”

What Changed in Genesis 3?

Genesis 2:25: naked and not ashamed.

Genesis 3: their eyes were opened and they knew they were naked.

The Teaching argues their bodies did not change; their perception, conscience, and source of authority did.

Competing Sources of Truth

Feelings and fear

Past experience and perceived blessing

Teachers and traditions

Pride and desire to be “more set apart”

Claims of spiritual leading that are not tested by Scripture

Who or What Is Your Tree?

A favorite teacher can help - but must not become the final source of truth.

The listener remains responsible to separate opinion from what is written.

The Teaching applies this principle to every doctrine, tradition, and interpretation.

Three Historical Examples

Sadducees: rejected oral Torah but also denied truths the Teaching says Scripture reveals.

Pharisees: accepted written Scripture but elevated oral interpretation and added regulations.

Essenes: pursued intensified separation and additional practices beyond the written Torah.

The Hedge Around the Law

Protective rules can begin as an attempt to avoid transgression.

The Teaching warns against turning those rules into Yahovah's commands.

When interpretation becomes the standard of righteousness, disagreement can become condemnation.

Yeshua and Human Tradition

Matthew 15: traditions of men versus the commandment of Elohim.

Matthew 16: beware the leaven/teaching of the Pharisees and Sadducees.

Sabbath disputes are used to distinguish Torah from added definitions of holiness.

Sabbath Commerce Application

The speaker does not condemn a believer who personally avoids commerce on Shabbat.

He challenges making that conviction universal unless the command can be demonstrated from Torah.

The issue is not merely the practice - it is the authority claimed for the practice.

Too Many Hedges, Broken Relationships

The Teaching warns against drawing lines of fellowship where Scripture does not draw them.

John 9, John 12, and John 16 are used to illustrate religious exclusion.

Love of neighbor must remain central when believers disagree.

Commentary vs. Commandment

The closing discussion acknowledges useful material can exist in commentaries and historical writings.

The problem is elevating commentary, tradition, or interpretation to law or an absolute.

Believers are encouraged to reason together and return to the text.

Key Takeaways

Inference may be useful for study, but the Teaching warns against elevating an inference into binding doctrine.

The repeated test is: “Where is it written?” A practice should not be imposed on others as Torah when no command can be produced.

Genesis 3 is presented as a change in authority and perception: Adam accepted a source of knowledge other than Yahovah.

Feelings, fear, experience, perceived blessing, teachers, tradition, pride, and community expectations can all compete with Scripture as sources of truth.

Teachers can help open Scripture, but each believer remains responsible to distinguish what is written from a teacher’s opinion or interpretation.

Key Takeaways - Continued

The Teaching uses the Sadducees, Pharisees, and Essenes as examples of different departures: denying revealed truth, adding binding tradition, or pursuing extra-biblical separation.

Personal convictions are distinguished from universal commandments. The Teaching objects especially when a conviction is used to judge or condemn others without textual support.

Disagreement should lead believers back to Scripture, humility, reasoning together, and love rather than unnecessary separation.

Commentaries, traditions, and historical writings may contain useful material, but the Teaching says the problem begins when they are elevated to law or treated as infallible.

The closing call is self-examination: test inherited beliefs, favorite doctrines, and favored teachers against the written Word.

Final Challenge

Test inherited beliefs against Scripture.

Do not make a personal conviction a universal command without textual support.

Search the Scriptures. Test every doctrine. Remain humble.

Follow the Shepherd's voice rather than substituting human authority for the written Word.

Study Questions

What does 'Who told you that you were naked?' mean in this Teaching?

Why does the Teaching say inference can be dangerous?

What changed between Genesis 2:25 and Genesis 3 according to the Teaching?

What question does the Teaching recommend asking about doctrine and tradition?

Can feelings determine biblical truth according to the Teaching?

How does the Teaching test a claimed leading of the Holy Spirit?

Closing

“Who told you?”

What authority stands behind what you believe?

Finding the Ancient Path