

Who Told You that You were Naked?

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

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

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

This Teaching uses Yahovah's question to Adam in Genesis 3:11 - 'Who told you that you were naked?' - as a framework for examining where believers get their doctrines, traditions, interpretations, and standards of holiness. The Teaching argues that inference becomes dangerous when it is elevated to doctrine and imposed on others as though Yahovah explicitly commanded it. Adam's physical condition did not change after the fall; the Teaching emphasizes that his perception and source of authority changed. From there it compares competing sources of truth - feelings, experience, teachers, tradition, pride, perceived blessing, and personal reasoning - with the written Word. The Pharisees, Sadducees, and Essenes are used as historical examples of communities that, in different ways, departed from what was written. The repeated challenge is to ask, 'Where is it written?' and to distinguish personal conviction or commentary from commandments that can rightly be required of others.

Key Scriptures

- **Genesis 2:25; 3:6-11:** Adam and Hava were naked without shame before the fall; after disobedience their perception changed, leading to Yahovah's question, "Who told you?"
- **Proverbs 4:23:** Guard the heart because it shapes the issues of life.
- **Jeremiah 17:9:** The heart can deceive, so internal conviction alone is not treated as an infallible standard.
- **Deuteronomy 4:2; 12:32:** The Teaching's governing principle against adding to or taking away from Yahovah's commands.
- **Matthew 15:1-9:** Yeshua confronts traditions of men that displace the commandment of Elohim.
- **Matthew 16:6, 11-12:** Yeshua warns about the leaven/teaching of the Pharisees and Sadducees.
- **Matthew 12:1-8:** Used to contrast Torah with added Sabbath interpretations.
- **Luke 13:10-17:** Used to show a Sabbath restriction asserted by religious leadership that the Teaching says was not written in Torah.
- **John 9:13-34; 12:42-43; 16:1-2:** Examples of religious exclusion and the danger of treating human standards as divine authority.
- **Matthew 22:37-40:** Love of Yahovah and neighbor is emphasized when disagreements arise.

- **Matthew 24:24:** The elect are warned about convincing deception, reinforcing the need to test claims.
- **Isaiah 66:2:** The Teaching closes by emphasizing the person who trembles at Yahovah's Word.

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.
- 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.

Study Outline

1. Who Told You?

Genesis 3:11 becomes the Teaching's recurring question about the source and authority behind belief.

2. The Danger of Inference

Logical conclusions become dangerous when assumptions are treated as explicit commands.

3. Adam's Changed Perception

The Teaching argues Adam's body did not change; his perception, conscience, and accepted authority changed after disobedience.

4. Competing Authorities

Feelings, fear, experience, teachers, blessings, pride, and claims of spiritual leading are examined as possible substitutes for what is written.

5. Who or What Is Your Tree?

The tree of knowledge becomes an analogy for any source believers allow to replace Yahovah's Word as final authority.

6. Sadducees, Pharisees, and Essenes

The Teaching reviews three Second Temple groups as examples of denying, adding to, or extending beyond written revelation.

7. The Hedge Around the Law

Extra regulations intended to protect Torah can become a new standard of holiness when imposed as divine law.

8. Sabbath and Commerce Example

The speaker applies the principle to disagreement over commerce on Shabbat, distinguishing personal conviction from a command he says must be demonstrated from Torah.

9. Broken Fellowship

The Teaching warns against drawing lines of separation over interpretations or practices that cannot be established as commands.

10. Reason Together and Test Everything

The extended discussion encourages fellowship, correction, humility, and returning repeatedly to the biblical text.

Discussion & Reflection

1. What beliefs or practices have you inherited that you have never personally tested against Scripture?

2. How can you distinguish a personal conviction from a command that may rightly be required of others?

3. Which competing authority - feelings, tradition, a teacher, experience, pride, or community pressure - is most difficult for you to recognize?

4. How can “Where is it written?” be used humbly rather than combatively?

5. What can Yeshua’s conflicts with religious leaders teach about the danger of elevating interpretation above the text?

6. How should believers preserve fellowship when they disagree on secondary interpretations?

Personal Application

Prayer Focus: Ask Yahovah for humility to release inherited assumptions, courage to test every belief by His Word, and love toward brothers and sisters when sincere disagreements remain.

What doctrine or practice will I re-examine in the text this week?

Where have I imposed a personal conviction on someone else?

What relationship could be strengthened by replacing judgment with patient biblical reasoning?
