Torah Before The Tables

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

https://www.youtube.com/watch?v=-nshrooI6Yc

Teaching Summary

This Teaching traces Yehovah's instruction before the tablets at Sinai. Starting with Adam, Cain and Abel, Noah, and Abraham, the speaker examines evidence of offerings, sin, accountability, marriage, clean and unclean animals, justice, circumcision, and covenant faithfulness before the Mosaic covenant. He argues that Sinai formally codified divine instruction already known in earlier generations. The closing Q&A explores universal obligations, land-dependent provisions, and the distinction between covenant loyalty and enforcing Israel's national legal system outside the land.

Important Framing

The Teaching contrasts recorded pre-Sinai instructions with the speaker's inference that later Mosaic laws were already known in an equivalent form. Genesis does not reproduce a complete pre-Sinai Torah code. In particular, Genesis 3:21 does not explicitly say Yehovah performed a sin offering; the speaker expressly notes that limitation. The distinction between clean and unclean animals before Sinai does not by itself establish the exact later dietary obligations. Claims about circumcision, the application of laws outside the land, and the meaning of Romans 5 should be identified as the participants' readings. Preserve Q&A disagreements and do not present legal penalties as modern instructions for private enforcement.

Key Scriptures

- Genesis 3:21 - Yehovah clothed Adam and Eve with garments of skin. The speaker discusses, but does not claim the text proves, a possible earlier animal sacrifice.
- Genesis 4:3-5 - Cain and Abel bring offerings and receive different responses; the speaker infers an existing standard of acceptable worship.
- Genesis 4:6-11 - Cain is warned about sin and held accountable for Abel’s blood; this is presented as evidence of moral responsibility before Sinai.
- Hebrews 11:4 - Abel’s offering is described as an act of faith; the Teaching connects this with pre-Sinai worship.
- Genesis 2:24 - Marriage and one-flesh union are presented before Sinai.
- Genesis 20:3-6 - Abimelech is warned about taking Sarah; the Teaching treats this as evidence of recognized marital boundaries.
- Leviticus 5:17 - Later Torah instruction addresses wrongdoing committed without knowledge; the speaker compares it with Abimelech.
- Genesis 7:2-3 - Noah is told to distinguish clean from unclean animals before Sinai; the passage does not list all later food restrictions.
- Genesis 8:20 - Noah offers burnt offerings from clean animals and birds after the flood.
- Genesis 9:5-6 - Human life bears God’s image and bloodshed brings accountability before Sinai.
- Leviticus 24:17-22 - Later Torah sets out judicial sanctions; the Teaching compares these with Genesis 9.
- Genesis 17:9-14 - The Abrahamic covenant includes circumcision as a commanded sign, predating Sinai.
- Genesis 26:5 - Yehovah credits Abraham with keeping His charge, commandments, statutes, and laws.
- Genesis 18:19 - Abraham is to teach his household to keep the way of Yehovah by righteousness and justice.

- Genesis 18:25 - Abraham speaks of the Judge of all the earth; the Teaching argues this implies a standard of justice.
- Exodus 18:13-16 - Moses makes known Yehovah's statutes and laws before the narrative of the tablets in Exodus 20.
- Exodus 19:3-8 - Israel enters a particular covenant at Sinai; distinguish this national covenant setting from earlier divine instruction.
- Exodus 20:1-17 - The Ten Commandments provide the formal Sinai framework repeatedly compared with earlier Genesis events.
- 1 John 3:4 - The Teaching cites the apostolic connection between sin and lawlessness.
- Romans 5:12-14 - Paul discusses sin and law before Moses; the speaker draws an interpretive connection to Cain.
- Romans 2:14-15 - The closing discussion describes conscience bearing witness to right and wrong.
- Psalm 103:7 - God made His ways known to Moses, which the speaker contrasts with the idea that the ways began with Moses.
- Jeremiah 6:16 - The ancient paths are presented as a call to seek and walk in Yehovah's good way.
- Psalm 119:89 - The psalm speaks of the enduring word of Yehovah; a central basis for the speaker's conclusion.
- Psalm 119:152 - The psalmist describes the enduring foundation of Yehovah's testimonies.
- Psalm 119:160 - The sum of His word is truth and His righteous judgments endure; used in the conclusion.
- John 14:6 - Yeshua calls Himself the way, truth, and life; the speaker relates this language to the way of Yehovah.
- Galatians 6:16 - The Q&A references the Israel of God when discussing who is included among Yehovah's covenant people.

Key Takeaways

- Genesis depicts divine instruction and moral accountability before Israel receives the tablets at Sinai.
- The offerings of Cain and Abel and the faith of Abel provide an opening example of pre-Sinai worship.
- Cain's guilt illustrates the Teaching's argument that sin was meaningful before the Mosaic covenant.
- Marriage, adultery, and accountability are discussed through Genesis 2 and Genesis 20.
- Noah receives clean-and-unclean distinctions and offers burnt offerings prior to Sinai.
- God institutes covenant circumcision with Abraham in Genesis 17.
- Genesis 26:5 explicitly speaks of Abraham keeping God's commandments, statutes, and laws.
- Moses teaches God's statutes in Exodus 18 before the giving of the tablets in Exodus 20.
- The speaker distinguishes universal righteousness from judicial rules connected to Israel's land and institutions.
- The Teaching calls readers to seek Yehovah's ancient way while testing inferred connections against the written text.

Discussion Questions

- Did Yehovah give instructions before the tablets at Sinai? — The Teaching points to pre-Sinai narratives of worship, moral responsibility, and covenant commands. (Genesis 4:3-11; Genesis 17:9-14; Exodus 18:13-16)
- Did the Torah originate at Mount Sinai? — The speaker argues that Sinai codified instruction whose principles already appear in Genesis; a complete pre-Sinai code is not recorded. (Genesis 26:5; Exodus 20:1-17)
- What do Cain and Abel teach about acceptable offerings? — Both offered gifts to Yehovah, but only Abel's was regarded favorably; the speaker infers a preexisting standard. (Genesis 4:3-5; Hebrews 11:4)
- Does Genesis say Yehovah sacrificed an animal for Adam and Eve? — Genesis describes garments of skin, but not an explicit sin offering; the speaker says the sacrificial interpretation cannot be established from the text alone. (Genesis 3:21)

- Why does Hebrews say Abel offered by faith? — Hebrews 11:4 describes faith in Abel's offering; the Teaching links that faith to his response to Yehovah. (Hebrews 11:4)
- Was murder forbidden before the Ten Commandments? — Cain is confronted concerning Abel's death long before Exodus 20; the Teaching takes this as pre-Sinai moral accountability. (Genesis 4:6-11; Exodus 20:13)
- What does it mean that sin lay at Cain's door? — Cain is warned about sin, which the speaker connects to the later apostolic teaching concerning lawlessness. (Genesis 4:7; 1 John 3:4)
- Were marriage and adultery recognized before Sinai? — Marriage is described in Genesis 2, and Abimelech is warned over Sarah in Genesis 20. (Genesis 2:24; Genesis 20:3-6)
- Was Abimelech held responsible despite ignorance? — Genesis describes God warning Abimelech, who pleads integrity; the speaker compares this with Leviticus 5. (Genesis 20:3-6; Leviticus 5:17)
- Did Noah know the difference between clean and unclean animals? — Genesis identifies clean and unclean animals before Sinai, although it does not provide the full Levitical dietary list there. (Genesis 7:2-3)
- Why did Noah offer burnt offerings? — Noah built an altar and offered clean animals and birds after the flood, showing sacrificial worship before Sinai. (Genesis 8:20)
- What does Genesis 9 teach about human life? — Human beings bear God's image; the passage attaches grave accountability to the shedding of human blood. (Genesis 9:5-6)
- Did circumcision begin with Moses? — No. Circumcision is commanded as the sign of Abraham's covenant in Genesis 17. (Genesis 17:9-14)
- What does Genesis 26:5 say Abraham obeyed? — The passage names Yehovah's charge, commandments, statutes, and laws, which is central to the Teaching. (Genesis 26:5)

Study Reflection

Review Genesis, Exodus, and the cited apostolic writings in context. Distinguish what Genesis states, what the speaker infers, and how national judicial instructions function differently from an individual believer's present responsibilities.