

The Book Of James (Part 26) – The Existence of Torah Before Mt. Sinai (Pt B) September 5, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/j23c36t/part-26-the-existence-of-torah-before-mt-sinai-pt-b>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Divine Love Language: The Preexistent Torah Before Sinai

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** presents a theological argument that **God's Torah existed long before it was formally given to Moses at Mount Sinai**. By examining various passages in **Genesis**, Daniel illustrates how early biblical figures like **Abel, Noah, and Abraham** followed specific divine prescriptions regarding **firstborn offerings, clean animals, and tithes**. These examples suggest that the **laws, statutes, and commandments** are not merely legal codes but represent an **eternal love language** rooted in an intimate relationship with the Creator. He further connects these ancient practices to **prophetic symbols of Jesus**, such as the significance of the **right-hand blessing** and the **priesthood of Melchizedek**. Ultimately, Daniel concludes that the **righteous patriarchs** lived in accordance with a **preexistent spiritual law** that predates both the nation of Israel and the rise of paganism.

Shabbat Shalom, everyone. We are still looking at the topic of the preexistent nature of God's Holy Torah, which He gave to Moses to give to His people Israel. And over the last couple of weeks, we've been confronted with the undeniable reality of its existence. Long before you ever get to Mount Sinai, we have incontrovertible evidence to show God's law was already in play, and there were men who feared God, who were walking in His ways, in that holiness, in that purity.

Well, today we are going to push further into this discussion. And keep in mind, I am intentionally going to the periphery, meaning those commandments, statutes, and ordinances outside of the Ten Commandments, which is the heart of it all. That's the heartbeat of Torah. But I want to show you how prevalent the Torah as a whole really was long before Sinai. And so, we're going to be looking at the periphery, and I can tell you this: this is going to be kind of a rapid-fire potpourri of various biblical texts. But as we do this, by the end of today, we'll begin to get to the capstone of this entire reality. Then, in our next message, we're going to pick that up, and that is going to take us back into James's chapter two. So, for those of you who forgot, we are doing a series on James, okay?

With that said, let's open up. We're going to the Torah, Exodus 13:1-2—**Then the LORD spoke to Moses, saying, ² "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine."** (Emphasis added). The Lord Himself, the first, and actually this is the

interesting part—the very first prescription Israel is given after He delivers them out of Egypt is right here. He delivers this prescription to Moses and says, Listen, you know, in regard to the people of Israel, they need to make special note of this. The firstborn are not theirs. Doesn't matter, man or beast, the firstborn belongs to God alone. He puts His stake; He stakes His claim on the firstborn. And so here we have this.

Here's the interesting thing: long before Mount Sinai, long before God takes Israel out of Egypt, this precept was being followed. This principle was well understood. In fact, you can go all the way back to the very beginning of time, and we see this, so check this out; we're going to go back to Genesis 4:2-3, and we read, ... **Now Abel was a keeper of sheep, but Cain was a tiller of the ground.** ³ **And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.**

Now, here's what we know: Abel was a shepherd, and Cain was a farmer. And we know, and we're not going to get too far into it, but suffice it to say, the Lord is not happy with Cain. And He's not—not happy with Cain; some commentaries definitely get it wrong because they say he didn't bring from the flock. No, no, Cain was a farmer; he was bringing forth what God produced. And actually, ironically, when you go into the days of Moses and what God gave Moses to commission Israel to do, they were to bring forth the fruit of the ground. Cain bringing the fruit of the ground wasn't the problem. This is the problem, and listen carefully. He did not bring the first, which is to say he did not bring the first and the best. And this is why the Lord was not pleased with Cain.

Whereas in contrast, we read this in Genesis 4:4—**Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering** (emphasis added). 1,500 years before the Lord would deliver Israel out of Egypt, the principle of the firstborn was well known. Abel himself practiced it. Now how in the world would Abel know that? If, in fact, the Torah did not predate Mount Sinai, how, in fact, is he following a literal principle that would be given to Israel 1500 years later? The answer is he had a personal relationship with the God who created heaven and earth. That is monumental.

Understand, this is the very basis of the entire discussion. It's all about having an intimate personal relationship with our creator, with the one who is worthy, with the one who is faithful. And when you enter that realm, guess what? God reveals Himself. Now, I want you to understand something, because this is so critical that people totally disconnect from it when it comes to what we call the Torah, or the law of God.

The law of God is God's holy love language of what pleases Him. You know, there was a guy, Gary Chapman. I think pretty much everyone in the room knows about his book called *The Five Love Languages*, right? And the whole concept of the book is, man, if you want to have an awesome marriage. If you want your marriage to be vibrant, learn how to speak your spouse's love language.

This is what God gave to Moses. When they came out of Egypt, God set it before them. This is My love language; this is how I feel validated. This is how I feel revered. This is how I feel honored. That's the whole concept. It's an entire book of love. It shows us how to love the Lord our God and how to love our neighbor as ourselves. There's no way that didn't predate Sinai. For the faithful elect who loved Him, God revealed Himself to many men, many righteous men, long before God took His entire nation out of Egypt. So this is a huge component of this.

Going back to Deuteronomy, we read the following, staying in the lane of the firstborn: Deuteronomy 21:16-17—**then it shall be, on the day he bequeaths his possessions**, meaning a dad, a father, **to his**

sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the true firstborn.¹⁷ But he shall acknowledge the son of the unloved wife **as the firstborn** by giving him **a double portion** of all that he has, **for he is the beginning of his strength**; the right of the firstborn is his (emphasis added).

Now, here you get into aspects of, you know, Abel; we were talking about firstborn of beasts; now we're getting into the reality of the principle of firstborn of men. And God delivers this principle, telling Israel, "You need to make a clear distinction regarding the firstborn, and don't discriminate." If you had multiple wives, and the one wife, such as Jacob's situation, Leah, was unloved. If she bears the firstborn son, well, you don't get to bestow firstborn status on the wife you loved; i.e., in Jacob's situation, it would be Rachel. You can't do that. You can't discriminate. It belongs to the true firstborn son. This principle was important to the Lord. This was a principle that was to be followed by His people.

Here's the interesting thing: over 400 years before this moment that God gives these prescriptions, we read the following: Genesis 49:3—"Reuben, this is Jacob speaking to his son, Reuben—**you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power** (emphasis added). This is a direct mirror image of what we just read in Deuteronomy 21 about the firstborn and what it means to be the firstborn. He was already identifying that Jacob had this locked down exactly as prescribed through Moses.

That's incredible insight, but let me take it a step further and show you Jacob's son Joseph and what he understood. Going to Genesis 48:13—**And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him**. Now here's the context of this. Joseph hears that Jacob's going to die. He's sick. So he takes his two sons, Ephraim and Manasseh. He brings his two sons to visit his father. Upon presenting them, he's getting close to Jacob, and he's like (Genesis 48:8-9), "**Who are these?**" And Joseph says, "**They are my sons, whom God has given me in this place.**" Jacob says, "**Please bring them to me, and I will bless them.**" And we'll get into more of that in a second. Joseph, and the text is very specific. He sticks his firstborn, Manasseh, on his left hand and Ephraim on his right.



Why does he do this? Well, just to put this image up here to help you appreciate it, here's his father, Jacob. Joseph knows that if he puts *Menasheh* (מְנַשֶּׁה) on his left hand, he's going to bring him to his father's right hand to get from the right hand the firstborn blessing. And Joseph, obviously, a very wise, gifted man; he knows what he's doing. However, something interesting unfolds here.

Going to Genesis 48:14—Then Israel stretched out his right hand; this is significant, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn.

And so, things get weird. He has to cross his arms. His left arm is not going to Ephraim; it's going to Manasseh, and his right is going to Ephraim. Joseph doesn't like this situation. He doesn't like what he's seeing because Joseph understands the reality and principle of what was given to Moses regarding the firstborn. He gets this, so look at how Joseph responds.



Genesis 48:18—And Joseph said to his father, “Not so, my father, for this one is the firstborn; meaning *Menasheh*, put your right hand on his head.” (Emphasis added). Take your right hand and put it on his head, because Joseph knows that that's going to get the firstborn blessing. And so there are a couple of things here. Number one, even Joseph is walking out the principle that would be given to Moses. Hundreds and hundreds of years before it's revealed at Mount Sinai, he's walking this out. But there's something more profound here at play.

And I want you to understand this: Torah is a spiritual document. It's a thing of spirit. Paul tells us in Romans 7:14, “...the law is spiritual...” We're not dealing with flesh; we're dealing with the Holy Spirit. And what's amazing about this is, when you see, why does God put such an emphasis on all these righteous men that have lived before Mount Sinai and even after? Why is there this critical emphasis on the firstborn? And the answer to that is Jesus. It's Yeshua, the one who is called in Colossians 1:15, the *prōtotokos pasēs ktiseōs* (πρωτότοκος πάσης κτίσεως); He's called “the firstborn over all creation.” And that statement is literally made right after “He is the image of the invisible God.”

When you think about this and God's emphasis on the firstborn, it points to something incredibly relevant. Now, think about this: Joseph, knowing the right hand, needs to go on the firstborn; Joseph knows this. Well, the right hand is significant. Why does Yeshua, Jesus, sit at the right hand? Because He is the *prōtotokos*. He is the rightful firstborn. That's why He is at our Father's right hand.

And so, and you know what's interesting? As a side note, just to be clear, so you understand prophetically what's going on here. Reuben, who was the fleshly firstborn, loses the firstborn status, ironically. And it comes to Joseph specifically, to his two sons, which represents the tribes of Israel from Joseph. Joseph gets a double blessing. You can't make this up. Before Jacob dies, he blesses the 12 tribes. Before he does that, he first blesses Ephraim and Manasseh. Joseph, literally, if you're paying attention, going from Genesis 48 to 49, got the double blessing. And there are two tribes, not one, that Joseph represented. The firstborn, the right of the firstborn, would pass to Joseph. But the firstborn, interestingly enough, when you go into New Covenant language in Jeremiah 31:9, He says, “... And Ephraim is My firstborn.” And so very, very significant.

Let's build on this further. I'm going to Genesis 8. We're going to come to the time of the days of Noah, a thousand years before the Torah. The first thing recorded that Noah does upon coming out of the

boat—Genesis 8:20—**Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar** (emphasis added).

Now, how in the world does Noah have the insight to do something that would explicitly be articulated well over a thousand years later, in what would be given to Moses? There's a comprehensive expression, whether you go to Exodus, Leviticus, or Numbers. I could show you all the parts in the Torah where God is explicit: "You do not offer anything unclean to Me." God is very specific. "You shall not offer unclean animals." The only thing, the only way God would be worshiped, is through a clean animal.

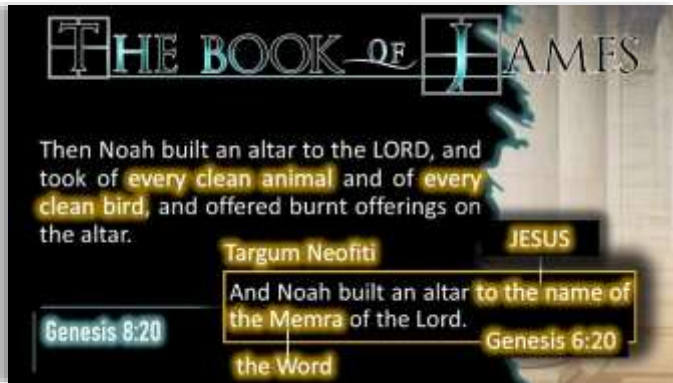
And again, you know, there's a prophetic inference and significance to that, because we know the one who would ultimately be this sacrifice for humanity was clean. So the fact that Noah comes out and offers only clean animals over a thousand years before the Torah is incredible. How does this happen? Because he's in relationship with God. He's hearing the voice of God.

The only thing, you know, that was given to Moses is the voice of God. It wasn't from the mind of Moses. It wasn't Moses' opinions and thoughts, like, "I really think this is best for us to do as Israel during these days." Every precept and command directly came from the Lord. They were in a relationship with the Lord, and they heard from Him. It is no different with Noah.

I'm going to tell you, Noah, you know, the whole aspect of discriminating between clean and unclean—it wasn't simply to populate the ark with certain kinds of animals with a certain number. Meaning, he was commanded to take seven of every clean animal and two of every unclean. The sole purpose of distinguishing between clean and unclean wasn't simply to bring a certain number onto the ark. It had everything to do with divine worship to the Holy One, to the God of Israel; that's what it had to do with. And so, you have this one aspect of the altar, which is so significant. Bringing these sacrifices to the Lord—it's such a holy, awesome act of worship.

So, you have that, and then you also have, well, because we would be called the Temple of God. This is where the Holy Spirit is to reside. There's the discrimination that we don't want to bring anything that God defined as unclean. We shouldn't be bringing that into God's temple. This is an act of worship. What we bring into the temple matters. Amen?

There is a side note that I want to bring to the table here that's ultimately going to lead us into the next point I want to make, and that is the following: When we go to the Targums, keep in mind, you know, this is coming from the Masoretic text or the Hebrew. There are Aramaic translations from the scribes of the Hebrew, and historically in the Jewish synagogues, they would read from the Hebrew. They're actually commissioned in the Talmud that you read twice from the Hebrew and you read once from the Targums. So both would be read, and by the first century, the speaking language of the Jewish people was Aramaic. What I'm about to bring is very, very significant and very prophetic. Let me show you this passage in the Targums.



It says in Targum Neofiti, Genesis 8:20—**Then Noah built an altar...** Well, in the Hebrew, it has it: "Noah built an altar to Yahweh." It's a little bit different in Targum Neofiti, where we read this: **"And Noah built an altar to the name of the Memra of the Lord."** (Emphasis added). Memra in Aramaic is "the Word." And John, in his gospel, the Gospel of John, understood the concept of the Memra well; he said in John 1:1—**In the beginning was the Word, the Memra, and the Word, Memra, was with**

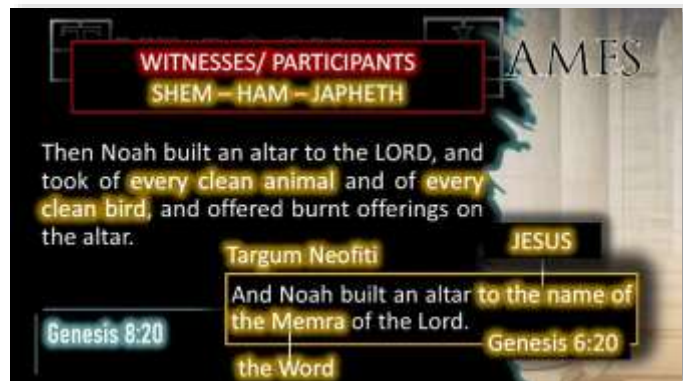
God, and the Word, Memra, was God. Ultimately, we know the Memra became flesh and dwelt among us. God became flesh. Yeshua, who is the Word of God, became flesh. So we know the name of the Memra: Yeshua.

Now think about this prophetically, because this is mind-blowing. That Noah created this altar; he built an altar, but specifically to a name, the name of Yeshua. And that is prophetically significant because we know, well, this is interesting: Yeshua would not only be called the (Hebrews 10:12) **"one sacrifice for sins forever,"** but the writer of Hebrews also calls Him (Hebrews 7:13) **"the altar."** Calls Him "the altar." The prophetic significance of the altar and the sacrifice—it goes to that statement: "It's all about Jesus." That's what it's about. It's all about Yeshua.

And so, this is so profound that we have men of the past. And I can tell you this: interestingly, I could show you in the Targums it says the same thing about Abraham. That Abraham built an altar in the name of the Memra, and we know that's Yeshua. And what did Yeshua say? —John 8:56—**"Your father Abraham rejoiced to see My day, and he saw it and was glad."** These men, men like Abraham, men like Isaac, and men like Jacob, knew who Yeshua was. Jacob encountered the Son of God. He saw God face-to-face, and his life was preserved; this is incredible. So, this gets to the aspect of man: even before Mount Sinai, we had godly, righteous, faithful, God-fearing men who knew who Yeshua was. It's all about Him—very, very powerful.

Now, I want you to ponder something, and you just take in what's going on here. Noah getting off the boat. He didn't get off alone. I mean, think about this: Noah comes off with his family. And I really want you to think long and hard because Noah's sons would have been there as witnesses. This one, who Noah built an altar in the name of Yeshua, is building an altar, and he's offering clean sacrifices, clean animals, to worship and adore God. It is the instrument; the altar is an instrument of worship. Noah's sons were witnesses and, may I say, participants in that very moment.

Now think about it; just follow this to its logical conclusion. According to Scripture, Shem, Ham, and Japheth populate the entire earth. All the families of the earth to this day come from Shem, Ham, and Japheth. These were the men who were standing at this altar that was made in the



name of the Memra. They stood; they watched this. I'm going to tell you right now: don't think for one moment that they didn't take what their father taught them and employ it throughout the world.

Because I can tell you right now, we can go into all sorts of history and pagan history. The Babylonians and the Assyrians, we could talk about the ancient Greeks, we could talk about the Hittites and the Canaanites, we could go on and on. We have indisputable archaeological evidence of these altars all over the world, where they made sacrifices. Now, think about this: Who created the whole idea of an altar? Who created it, and where did the idea of worshiping God come through this instrument of the altar and the sacrifice that would be put on it? Was this a construct? Was this an invention of the devil? And the answer is absolutely not.

It was invented; it was designed by our holy God to be the very place we would come to worship Him—the instrument. It was the very thing that Shem, Ham, and Japheth would have witnessed, and you know what they did? They brought the very way that Noah worshiped the one true God who flooded the earth; they brought that practice throughout the world. The only problem is that they perverted it. And instead of giving that true worship to the one true God of heaven and earth, they began to give it to the devil.

Because what does the devil want? He wants worship. He sits as God in the temple of God, showing himself that he is God. These beautiful truths of this altar and the sacrifice upon it and the picture of how that is, Yeshua became perverted. But here's my point, a simple point. We have evidence of this: the nature of the Torah, which, when you go to Moses and you see what God told him, He gave him directions for building an altar. And if it's an altar of earth, "Oh no, that needs to be whole stones. Don't let your tool profane it." He gave him specific directions for the altar. This is a huge part of worshiping God, and without it, they couldn't stay in a relationship because it's what mended the relationship.

Now you think about this. This thing went out and covered the whole earth, but it's not a pagan invention; it was a holy thing. So we can even see evidence of the Torah's pre-existence long before even paganism. These things have breached the walls—absolutely amazing.

Let me take you back to Exodus, and we read the following: Exodus 29:40—**With the one lamb,** continuing in the vein of sacrifices—**With one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering** (emphasis added). Now look at this. This is significant because what the Lord gave Moses to convey to Israel is that every single day, this is the daily offering; it has to happen. You need to pour out your oil and your drink offering, your libation, on the sacrifice. Well, here's the thing: over 450 years before this prescription is given, guess what? We see the patriarchs doing it. We see them practicing this.

Again, we're getting into peripheral commands here. —Genesis 35:14—**So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it** (emphasis added). The very thing that would be prescribed to Israel literally daily, Jacob was already doing over 450 years before that. That's an incredible reality.

In fact, just to kind of dovetail with the whole concept of altars being placed all over the world and coming into paganism and being misapplied to false gods, listen to this, and keep in mind this is over 1200 years after Jacob. We read this following; this comes from the Bit Kutalli Inscription in Sennacherib, which, in Scripture, one of my favorite stories in the Old Testament has to do with Hezekiah going toe-

to-toe with Sennacherib. So this is not biblical; this isn't coming from the Bible; this is coming from a secular, pagan, actual historical document.

Sennacherib, Bit-Kutalli Inscription, Oriental Institute Prism (H₂), col. VI, lines 72–80; Daniel David Luckenbill, *The Annals of Sennacherib*, Oriental Institute Publications, vol. 2 (Chicago: University of Chicago Press, 1924), 130— **A stela with my name inscribed I set up in it.** Meaning in his military palace. **In the days to come among the kings, my sons,** meaning the kings that are going to come forth, Sennacherib is looking; they're going to be my sons, they're going to rule—**whose name Assur and Ishtar shall name for the rule of land and people:** basically what he's saying, these false gods are going to declare my heirs, my offspring, to be king—false gods—**when that palace shall have become old and ruined, may some future prince restore its ruins, look upon the stela with my name inscribed (thereon), anoint it with oil, pour out a libation upon it and return it to its place** (emphasis added).

Now, we're getting into paganism, and yet we see the principle of Torah literally existing even in paganism but being misapplied. I mean, this is incredible. Whether I go to Scripture or cross that aisle into paganism, I can show you the preexistent nature of these ordinances and principles throughout the world. Very significant.

Now moving forward, talking about being unequally yoked—Deuteronomy 7:3-4—**Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.** So there, He's talking about the inhabitants of Canaan. You know, you have the Amorites and the Canaanites and the Hittites, the Hivites, the Girgashites, the Jebusites, et cetera. These nations populated the land of Canaan. God, through Moses, instructs, "Don't you dare make a covenant with them." Don't you dare come to an unequally yoked situation with them. And why is that? Well, we get the answer in the next verse. ⁴ **For they will turn your sons away from following Me, to serve other gods.** They're going to take you out.

And if you want a biblical example, look at Solomon. He didn't take heed. He started marrying foreign women who worshiped false gods, and guess what Solomon started doing? He started building altars on all the high places and sacrificing to all the various gods. That did not go well for Israel. Ultimately, Israel would be divided. Solomon's sins would haunt them. But the point is, here we see in the Torah what God gave Moses on Mount Sinai: don't you dare be unequally yoked.

Well, here's the deal. 600 years before this was given to Moses, this precept was being practiced. This precept was known. Going to Genesis 24:3-4—**and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son,** what? **From the daughters of the Canaanites, among whom I dwell** (emphasis added). Literally what Moses commanded Israel, you now have Abraham commanding his servants, "Don't you dare let my son become unequally yoked." ⁴ **but you shall go to my country and to my family, and take a wife for my son Isaac."**

Now, it wasn't just Abraham following this precept of Torah; Jacob, listen to this, and this gets into Isaac as well. We read in Genesis 26:34—**When Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite** (emphasis added). Did you catch this? Esau is yoking himself with the very people that Israel was prohibited from yoking themselves with and the very people that Abraham would not allow his own son to be yoked to. So, this is Esau. There's a lot we could talk about regarding his mishaps.

Genesis 27:46—**And Rebekah said to Isaac, “I am weary of my life because of the daughters of Heth; these Hittite women, if Jacob takes a wife of the daughters of Heth, like these who are the daughters of the land, what good will my life be to me?”** (Emphasis added). Rebecca can’t even bear the thought that her son would become unequally yoked.

And so, we move forward to Genesis 28:1—**Then Isaac called Jacob and blessed him, and charged him, and said to him: “You shall not take a wife from the daughters of Canaan** (emphasis added). The exact prescription given to Israel. Again, this is over 500 years before the Torah. These things are not a coincidence. You can’t just keep piling these things on, but we will *[audience laughter]*.

Going back to Deuteronomy and getting into talking about levirate marriage, and I’ll explain this in a minute. —Deuteronomy 25:7—**But if the man does not want to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband’s brother.’** In other words, there’s a situation where you have two brothers, Brother “A” and Brother “B.” Brother A gets married, but over the course of time, he dies without offspring. According to the Torah, what God gives to Moses, Brother B is to take Brother A’s wife and raise an heir to his brother. This is a levered marriage. This is how God wanted to preserve the names in Israel. And so they’re given this prescription. Again, here’s the thing. Over four hundred and fifty years before the Torah, this was being practiced among the patriarchs, specifically Judah.

Let’s look back to Genesis 38:6-8—**Then Judah took a wife for Er his firstborn, and her name was Tamar. ⁷ But Er, Judah’s firstborn, was wicked in the sight of the LORD, and the LORD killed him. ⁸ And Judah said to Onan, second-born son, “Go in to your brother’s wife and marry her, and raise up an heir to your brother.”** (Emphasis added). Levirate marriage—literally, Judah had this prescription. He had this understanding. Where does he get this stuff? From the Lord. It’s called being in an intimate personal relationship with God, where God reveals Himself to you, where you hear His voice, and where you take on His wisdom and His understanding. It is amazing how many of these peripheral commandments existed long before Mount Sinai. Let me add another one to the list.

We have the whole concept of tithing. In the context of what I’m about to show you, Abram goes, Lot is pillaged, his nephew Lot, and everything was taken. There was a war that broke out: five kings against four, and the four kings prevailed. Chedorlaomer was kind of the leader of these four kings. Abram arms himself with 318 servants, goes, decimates, and recovers all. And so, God gives him victory. On his way back, he runs into one of the most mysterious characters in all of Scripture and humanity, Melchizedek, the priest, the high priest of the Most High God, Melchizedek, who is both king and priest in Jerusalem, which at that time was called Salem.

This is what we read in Genesis 14:20—**And blessed be God Most High**, this is Melchizedek speaking to Abram, **Who has delivered your enemies into your hand.”** So Abram’s looking at this priesthood, mind blown, and this is what we’re told that follows up: **And he gave him a tithe of all** (emphasis added).

Now, my goodness, when you go to the Torah, the Torah is explicit. And there are so many passages we could do an entire, who knows how long this series would be, just on the prescriptions regarding tithing. When you go to Numbers 18:21, it talks about, **“I have given the children of Levi all the tithes in Israel,”** for what? For the ministry **“which they perform.”** It was a priesthood; they were performing a holy ministry on behalf of the Lord, and the Lord commissioned those tithes to go to them. Well, here’s the

crazy thing. Abram had a priesthood, and Melchizedek was the priest. And Abram is doing the very thing that God would commission Moses to communicate to Israel: "You need to implement this system." Abram's doing it.

Now again, how do you know? How in the world does he understand all these things? How are we seeing all the patriarchs doing all these things that are in the Torah? It's because they're in a relationship. That's what happens when you enter into a personal relationship with the Lord, and it wasn't just Abram.

We can look at his grandson, Jacob. Jacob followed the pattern. —Genesis 28:20-22—**Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, ²¹ so that I come back to my father's house in peace, then the LORD shall be my God.** And it's interesting when you go to the Targums; it says, "The Word of the LORD will be his God." The Memra will be his God. You can't even make that stuff up. So when doubting Thomas looks at Jesus and says, "My LORD and my God," but then we read this: ²² **And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You."** (Emphasis added). He's going to give a tithe.

Let me go further and really get into the capstone of this discussion. I want to take you back to Genesis 26. This is the promise. God is communicating the promise to Isaac here. All right, and so the Lord says this in Genesis 26:4—**And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed,** this is a prophetic statement of Yeshua the Messiah: **all the nations of the earth shall be blessed** (emphasis added).

That is the only way all the nations of the earth are blessed; it's in Him, and so this is deeply spiritual. This is prophecy. But then we're going to be told why this happens to Abraham, then through his descendant Isaac, and ultimately Jacob. Remember, Yahweh says (Exodus 3:6), "I am the God of Abraham, Isaac, and Jacob." That is a memorial that God Himself has left. The key question is, why did they get this blessing? Why would God bring Yeshua, the Messiah, who's going to save humanity through this lineage?

We're told as we go to Genesis 26:5—**because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."** You will notice—take this in—because this is going to the extreme in the description: from My voice, to My charge, to My commandments, to My statutes, to My laws. This speaks to the full measure of what we call Torah. It's the full expression of God's holy law, ultimately God's holy heart. Meaning he fully pleased Me. He walked in all the things that I love. Abraham hated the things that the Lord hated. He loved the things that the Lord loved.

This is the full expression. Well, here's what's fascinating. This very language is what we find Moses speaking to Israel, and it refers to what they were given at Mount Sinai: the Torah. Look at this: Deuteronomy 11:1—**"Therefore you shall love the LORD your God, and keep His charge, His statutes, His judgments, and His commandments always.** It's the same language *Moshe* delivers to Israel that God delivers to Isaac and tells him why. Now this is just one of those moments you can't make up.

I also want to point this out. This language is significant. Notice, God says "My." "My voice, My charge, My commandments, My statutes, and My laws." Not man. Not your neighbors' statutes, not your neighbors' laws. Not the rabbis' statutes, the rabbinical law. My voice, My charge, My commandments.



Which, interestingly enough, is embedded within the Decalogue itself, where we read the following: Exodus 20:6—but showing mercy to thousands, to those who love Me and keep My commandments.

That's the thing; it is His commandments. And that attaches to what Yeshua Himself said in the Gospel of John 14:15—"If you love Me, keep My commandments." Which is literally a direct quote from the Ten Commandments. And Yeshua's saying that

in the first person. Man, when you step back and start connecting the dots on this discussion, things get really, really fascinating.

And so, we're going to take this because we're at the capstone now. There's more that we're going to add. We'll carry this into the next message, and then that will lead us back into James, Chapter two. We will get there, I promise.

[Closing prayer]

Abba Father, we give You praise and glory for Your goodness and faithfulness, just for the eternal nature of Your Word, that from the beginning of the world, we see the beauty of Your character. And when we talk about the law and about the things in Your law, we are simply talking about the beauty of Your heart, the beauty of Your personality, and the beauty of Your truth, and the enemy has come to disparage Your character. We are in a generation where the people hate Your Word. They hate Your commandments. They hate Your law.

Oh, Lord, we are called to be (Matthew 5:14) **the light of the world**. And You Yourself, Yeshua, You said (John 7:7), **The world cannot hate you, but it hates Me**. Why? **Because I testify of it that its works are evil**. It's light coming into the darkness and exposing sin. And we are told we (Matthew 10:22) **will be hated by all for Your name's sake**, Yeshua. For the name of Jesus, we will be hated.

And Lord, in this generation I do pray that You raise a holy remnant that joins the ranks of the hall of faith. Those men we read about in the book of Hebrews in Chapter 11, they're scattered throughout the entire book, where You moved in power, Lord, where You delivered supernaturally in situations they had no power over. You spoke, and people were healed. You spoke, and the winds and the waves obeyed You. Lord, we want to be those kinds of people who get to witness and participate in the greatness of Your ministry that is solely set apart to bring glory to Your name.

So we thank You for Your goodness. And we pray all these things in the mighty name of Yeshua. Amen.

The Eternal Torah:

Evidence of God's Law Before Mount Sinai



The Law of the Firstborn

Abel offered firstborn sacrifices 1,500 years before the law was codified in Exodus.



Clean vs. Unclean Animals

Noah distinguished between clean and unclean animals a millennium before the Levitical laws.



Sacred Libations and Tithes

Jacob and Abraham practiced drink offerings and tithing centuries before the Sinai prescriptions.

PATRIARCHAL ERA
(Before Sinai)



Social and Moral Ordinances



Prohibitions on Marriage

Abraham forbade marrying Canaanites 600 years before the same command was given to Israel.



Levirate Marriage Customs

Judah practiced the duty of "raising an heir" 450 years before Deuteronomy 25.



REVELATION AT MOUNT SINAI

(Torah Codified)



Abraham's Complete Obedience

Genesis 26:5 states Abraham kept God's "charge, commandments, statutes, and laws."