

The Book Of James (Part 25) – The Existence of Torah Before Mt. Sinai (Pt A) August 29, 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/47jqzmk/part-25-the-existence-of-torah-before-mt-sinai-pt-a>

*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.

Torah: The Pre-Existent Law Before Sinai

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** argues for the **pre-existence of the Torah** by demonstrating that its moral and legal principles were established long before the formal revelation at Mount Sinai. By analyzing Hebrew terms like **ra** (wickedness) and **chamas** (violence) in the context of the days of Noah, Daniel connects ancient societal decay to the violation of specific **divine commandments**. He highlights striking parallels between **biblical law** and older secular codes, such as the **Code of Hammurabi** and the **Laws of Ur-Nammu**, regarding issues like kidnapping, physical injury, and judicial oaths. Rather than suggesting Moses borrowed from these pagan cultures, Daniel contends that these similarities prove the **universal and eternal nature** of God's standards. Noah is specifically identified as a **preacher of righteousness** who preserved and transmitted these divine instructions to his descendants after the flood. Ultimately, he presents the Torah not as a new invention of the Exodus, but as a **reflection of God's character** that has governed humanity from the beginning.

[Daniel Joseph]

Shabbat Shalom, everyone. We are currently looking at the pre-existent nature of the Torah, and it's critical that we understand this well before we push further into our series in James.



Last week we brought up Genesis 6. And as we looked at this, we started to see and hone in on the Hebrew here, specifically, "**ra**" (רע), that the LORD looks down upon humanity and he sees "**ra**," and that their heart is full of "**ra**." It's full of wickedness and evil. But only after you see the semantic range and you understand the contextual usage of this term do the blinders come off. Then you understand that this isn't just some ambiguous, undefinable statement. This is very definable within

Scripture itself. It tells you exactly what is going on.

In fact, last week, I started taking you through the Decalogue, through the Ten Commandments. One after another, and I think we only got to seven, but I can tell you this: every single commandment within the Ten Commandments is used in the context of “*ra*” when it is violated. When it is broken, the way you define it—breaching the law of God— is *ra*; that's how you define it.

Well, today we're going to push further into Genesis 6. Two more descriptors build on the reality behind this Hebrew term, “*ra*.” And so, we're going to go there and drop down to Genesis 6:11, and this is what we read: **The earth also was corrupt, *shachat* (שָׁחַת) in Hebrew. It was *shachat* before God,...** It's a verb, and it simply means to decay, to ruin, to bring to destruction. This is the idea of the term. And as you look at the range in which this appears in Scripture, it falls into one of three categories, sometimes divided into four.

But really, moral corruption. We see a lot of context in that: the marring or destruction of a person or thing, or physical destruction and/or divine judgment. This is how we see this term being used.



Now I'm going to tell you one of the most prominent contextual applications of this term is explicitly in the context of idolatry. And so you go back to Genesis 32, where the LORD literally commands Moses, "Get down, for the people have *shachat*. They have corrupted themselves." The LORD Himself made that statement because they had made a graven image and they were worshiping it. It's idolatry. The LORD Himself uses this. And this is why the ancient sages, the Tannaim, and the rabbis, when they look back at the days of Noah, without reservation, know the world is steeped in idolatry. Period.



Now, as we push forward, we'll finish this out. It says this: Genesis 6:11—... **and the earth was filled with *chamas* (חָמָס), violence.** The earth is filled with *chamas*. What does that mean? Well, just like *ra*, we have a very clear biblical expression of this, and I want to paint this picture for you. I want to bring up some of these verses so you can see how this is used, and it's a theological echo chamber for that of *ra*.

I want to begin by taking you to Judges 9:24—that the **crime**, in Hebrew, the *chamas*, **done to the seventy sons of Jerubbaal**, Gideon, **might be settled and their blood be laid on Abimelech their brother...** (Emphasis added). In other words, the total context of this is that Abimelech went out, who was a son of Gideon, and killed all the other sons of Gideon, the 70 sons. He took them out. This term, *chamas*, is used explicitly in the context of murder. So we're talking about physical violence, blood being shed—Cain rising up against Abel, kind of stuff. This is *chamas*. So when the LORD is looking down, and He's saying, “the earth is filled with *chamas*,” He is saying “in the days of Noah,” which I predict we are

entering right now. It will be filled with hatred. People will hate one another, and they will rise up committing violence, and they will shed great amounts of blood.

Jumping forward here into the prophet Malachi, we read this: Malachi 2:16—“For the LORD God of Israel says that He hates divorce; He hates it, for it covers one’s garment with what? With *chamas* (חָמָס), **violence...**” (Emphasis added). Something about the days of Noah, when the LORD is saying the earth is filled with *chamas*: one of the things you need to appreciate is the desecration of marriage. That holy institution that God created—it’s holy, it’s sanctified, and it was created. It is that very physical representation, the manifestation of a deep spiritual reality of the church in Christ. It’s profound. And when the LORD looked down in the days of Noah, it was a complete desecration of that. Well, look around in the generation we’re living in.

I read an interesting statistic last year. It came out in 2025 by the Pew Research Institute. And this is what it says. It’s hard to believe. —Pew Research Center, by Jake Hays, Oct 16th, 2025— In 2023, one-third of Americans who had ever been married reported that their first marriage ended in divorce. One-third! That is unthinkable. I mean, it has gotten to the point ... And I even recognized it when I came across this last year and read it; it dawned on me. I had a sobering moment when I ran into people, talked to them, and found out they’re divorced; I didn’t even bat an eyelash because, in my mind, it’s just like everyone’s divorced today. So many people are in their second or third marriage. When you have a society with those kinds of statistics, man, you should wake up because there’s *chamas*; the earth is filled with this type of stuff.



Let me further put this into context. —Deuteronomy 19:16—“If a false witness [ed *chamas* (עֵד חָמָס)] rises against any man to testify against him of wrongdoing,” (emphasis added). Now this is interesting: an *ed chamas*, moving away from the traditional *ed shaker* (עֵד שָׁקֵר), which is a false witness; the term here is *ed chamas*. You want to talk about an emphasis. To say a false witness is a violent witness; he causes violence. This is when you get into a situation of *chamas* where there is no justice. Good becomes evil, and evil becomes good. You have the liars going forth, innocent people going away, and the criminals walking free. Fraud goes forth like nobody’s business. The LORD’s looking down, and in the days of Noah, it’s filled with *chamas*. This is a part of it.

And then you have this: Zephaniah 3:4—Her prophets are insolent, treacherous people; her priests have polluted the sanctuary... The prophets and the priests are the shepherds. Their job is to bring the word of the LORD; that’s your function. You are to bring the Word of the LORD to the people. And here we see they’re insolent; they’re treacherous. They have done... What have they done? *Chamas* to the law. They have committed *chamas* (חָמָס) and done violence to the law (emphasis added). What does that mean? It means they’re no longer taking the Torah. They’re no longer utilizing this book and bringing it in an unadulterated fashion. No, no, no, no. We’re going to start abandoning large portions of this because it’s offensive to the crowd. We’re going to start twisting. We’re going to rewrite and distort this text so that we don’t offend. So that we can affirm where you’re at in your sin. That’s committing *chamas* to the law.

And then we read this, and I love this passage. —Proverbs 29:18—**Where there is no revelation, the people cast off restraint; but happy is he who keeps the law** (emphasis added). When it talks about there being no revelation, it's talking about these compromised shepherds; they will not bring the truth because it's hated. Because of the itching ears that are out there, they don't want to hear it. The people don't want to hear those messages about sin. They don't want to hear those messages about judgment and about the reality of hell.

Now I actually had, like, some 20 to 30 videos that I wanted to bring to the table today to give you a snapshot of what is actually happening from the pulpits. I don't have the time to do that, but I'm going to; I'm just going to show you a quick clip. This is what is going on in the pulpits.

[Video clip of an unidentified Episcopal pastor]



You're all going to hell. You're all going to hell. Aren't you glad we don't go to that church? You're not. We're not. I don't think anybody, no matter what tradition you come from, or if you started in one tradition that was somewhat more focused on human sin, or if you are in a tradition that focuses more on God's act of redemption, I think that wherever you are on the spectrum, I don't think any of us are comfortable anymore with the language of being a sinner. So, whether we associate sin with shame and

self-punishment or with those creepy sermons about hellfire that I reminded us of. I think "sinner" is a word I don't use very much because I think it alienates more people from God than it helps.

There are not hundreds of those videos; there are thousands. I literally wanted to queue up 20 to 30 of these for you so I could just show you over and over. This is what's coming from the pulpits today. They don't want to talk about sin because of the alienation. They don't want to call anyone a sinner. And let's be clear, none of us individually have the power and authority to do that. It is God's Holy Word. But if you don't bring the Holy Word of God, you're going to affirm them in their sin. And believe me, your silence is complicity. You are complicit in the whole problem.

You know, the LORD says in Hosea 4:6, **"My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children."** What He's talking about is you're going to know cursing. You're going to know My rejection because you have forgotten My law. —Psalm 10:13—**Why do the wicked renounce God? He has said in his heart, "You will not require an account."** You never think you would come to a generation today where you're hearing pastors—self-proclaiming Christians—saying they don't believe in hell. Are you kidding me?

You know, my wife and I grew up in the Assemblies of God, and I'm going to tell you, one of the things they got so beautifully right was this production known as *Heaven's Gates and Hell's Flames*. The whole idea of that production was to awaken the younger generation to the reality. Judgment is coming, sinners are going to hell, and more youth got saved and came to Jesus out of that production. It was powerful. Those days are gone because it's offensive. We don't want to alienate anyone. Christianity is

all-inclusive now. And it just feels so nice and kumbaya, with no judgment. That's garbage. I'm telling you right now, it needs to be called out.

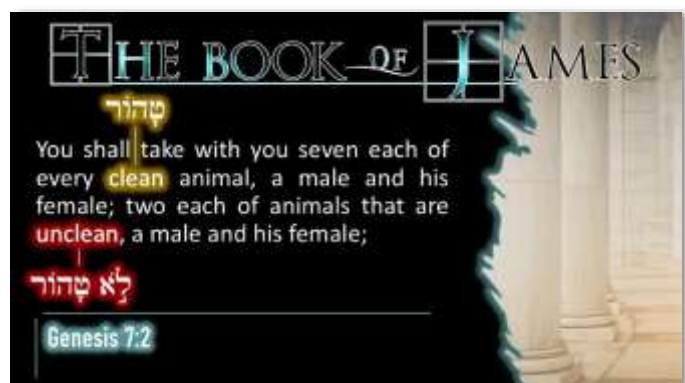
We read this by Yeshua in Matthew 24:11-12—“Then **many**, not some, **false prophets will rise up and deceive many**. Yeah, because they'll tell the people what they want to hear. Now look at the effects of what happens when false prophets go out. Many, not some, and they're not deceiving some; they're deceiving many. What is the impact on society? ¹² And **because lawlessness will abound, the love of many will grow cold.**” (emphasis added). It's the exact opposite of what they're telling you they're doing. They're telling you we're sharing love. We just want to love everyone. Here's the deal: you can't love anyone if you're not preaching the Holy Word of God; you're not preaching the law, which teaches us to love our God and to love our neighbor. If you're not doing that, you're not proclaiming love. You're proclaiming deception.

And the impact of that is lawlessness, and it makes sense because now they're following the one, the antichrist, who is called the lawless one. He's called the lawless one, and he sows lawlessness. Don't tell me the antichrist, the spirit of the antichrist, hasn't breached the walls of the church. It's absolutely demonic.

And so, in summation, as we look at the descriptors in Genesis 6, from “*ra*” to “*shachat*” to Genesis 6:11—**The earth also was corrupt before God, and the earth was filled with violence**—to this in *chamas*. (Emphasis added). Do you know what you're seeing? You're seeing a pattern here. Across the board, it's telling you that in the days of Noah, they're committing lawlessness. Each of these descriptors relates to the law of God. And these are used when the law has been breached. You know, the only thing—let me be clear—in the days of Noah, the law was very much so intact, in full force and in effect. But in the days of Noah, they hated it. They rejected it, and you saw the outcome. You want to make a special note of the days of Noah because it's going to happen again to those who reject God's holy law.

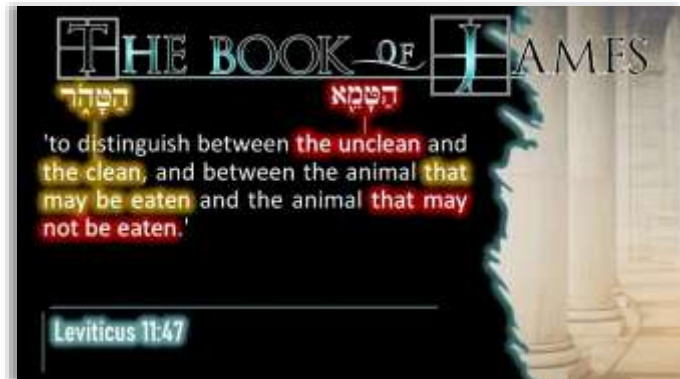
That said, I want to turn our discussion outside of the Decalogue. You know, there's heavy emphasis on the Decalogue. I want to go to the peripheral commandments embedded in the Torah that we know were revealed at Mount Sinai. I want to show you evidence that they existed long before Mount Sinai.

The most glaring example is the following:
Genesis 7:2—“**You shall take with you seven each of every *tahor* (טהור), **clean** animal, a male and his female; two each of animals that are whoa, *lo tahor* (לא טהור), **unclean**, a male and his female;**” (emphasis added). Who's giving the instructions here? Is it Moses? No, it's God. This is God instructing Moses. God has an animal classification system, and it is His. It is His. It's not Moses'. This wasn't a thought of Moses. This is God, long before Moses comes on the scene, instructing this specific classification, where God Himself discriminates between the clean animals and the unclean, and He conveys this to Noah.



When you think about it, just think about this for a second. For Noah to obey God, he must concede to the legitimacy of this classification system. He must agree with what God has declared clean and what

God has declared unclean. Noah has to be on board with that. And he absolutely was; he obeyed the LORD. He took seven of every *tahor*, clean, and he only took two of everything that was *tame* or *lo tahor*, not clean, and he brought them on the ark.



Now, the one absolutely critical thing is this: What is the point of the classification system? What does it matter? What is the practical application for us in identifying that which is clean and unclean? There are two things. We'll cover only one today, and the other next week. But this is the first thing, and we go to Leviticus for the answer. We read in Leviticus 11:47 that Israel is called—

“to distinguish between the *hattame* (הַטָּמֵא), **unclean** and the *hattahor* (הַטָּהוֹר), **clean**, and between the animal that may be eaten and the animal that may not be eaten.” (Emphasis added).

What is the point of having this classification? Because it's telling you that when it says "clean," God is communicating: this is what you can consume. And the unclean stuff, well, guess what? That's the stuff you cannot consume; don't do it.

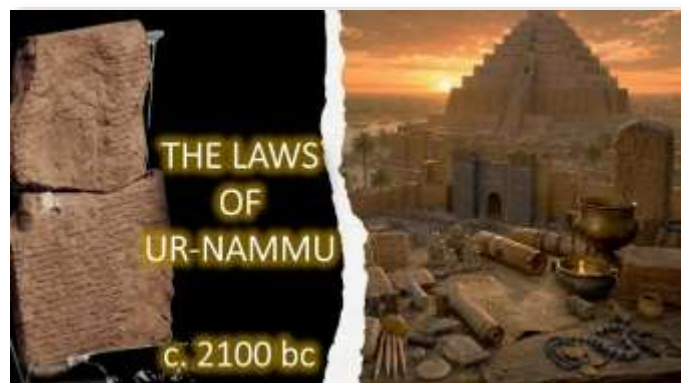
And some people would say, Well, Daniel, you know, what about Genesis 9:3? *Kol-remes asher hu-chai, lakhem yihyeh le-okhlah* (כָּל־רֶמֶשׁ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאֹכְלָה). “**And every moving thing that lives shall be food for you.**” This is what God communicated to Noah. That statement—you can't isolate it; it presupposes the reality of what was recorded in Genesis 7 and not just Genesis 7 before the flood, Genesis 8, which comes after the flood. This isolated analysis will be the death of every ministry that wants to create entire doctrines out of one verse but won't allow the broader context to speak, or the totality of the Word to speak into it.

You know, when Paul says in 1 Corinthians 6:12, **All things are lawful for me**, really? Can he go to strip clubs now because all things are lawful? Because all things are lawful, can he dishonor his mom and dad? Can he now covet because he said, "All things are lawful for me"? I caution you, if you're one of those who, to prove what you believe, you have to isolate the passage and rip it out of its context, you're going to your own theological death. I promise you that.

I want to turn in a different direction for a moment. So far, we've looked at scriptural evidence of the pre-existence of Torah before Mount Sinai. We're going to go outside of biblical text. I want to take you into secular pagan history, and this is where things get really interesting.

The first one I want to bring to the table is this: it's called the Laws of Ur-Nammu. Ur-Nammu was a king of interest—he's a Mesopotamian king of Ur, over the land of

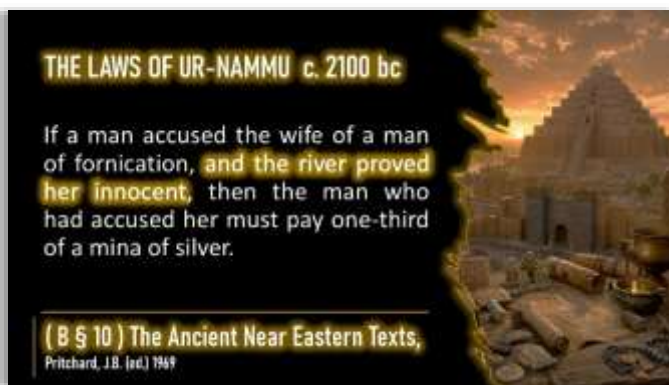
Ur. Why is that significant? Well, that's the land of Abraham. And isn't it even more interesting that it's



in the very same time period as Abraham? Now how bizarre is that? We have a legal code, a legal text, which, by the way, is the oldest preserved law collection we have in existence today, right here in the Laws of Ur-Nammu, preserved on these clay tablets, written in the Sumerian cuneiform, going back to the exact time period of Abraham, who was from Ur. This is an incredible moment, historically speaking.

Why don't I bring you into what the law code says in the Laws of Ur-Nammu? This is what we read: *The Laws of Ur-Nammu*, c. 2100 B.C., B § 35; J. J. Finkelstein, trans., *Ancient Near Eastern Texts Relating to the Old Testament*, J. B. Pritchard, ed., 3rd ed., 1969, p. 525—**If a man appeared as a witness (in a lawsuit), but declined to testify on oath, he must make good as much as is involved in that lawsuit.** Okay, so basically you have this situation: there's a legitimate witness; he saw what went down, but he's not going to testify. Well, that guy is to be held liable; this is the prescription. This is the law.

That is exactly the same law embedded in the Torah. —Leviticus 5:1—**'If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt.'** Exactly what is embedded in the laws of Ur-Nammu is that if this witness doesn't do it, he's to be held liable—literally the same thing that is brought forward in the Torah.



Continuing—this is even one of those moments that you can't even make this stuff up. We read this: **If a man accused the wife of a man of fornication, and the river proved her innocent, then the man who had accused her must pay one-third of a mina of silver** (emphasis added). Basically, 20 shekels. Now, you might just read that and not think a whole lot until you read Numbers 5, and when you read Numbers 5, it is unreal. This is a truncated form of Numbers 5. Same pattern, same situation. The

situation is this: There is a woman who's being accused of being unfaithful. Well, that's the same in Numbers 5, okay? The same, what is called the *Torat HaKenaot* (תּוֹרַת הַקְּנָאוֹת), the law of jealousy—same accusation.

The problem is, and here, when you have the laws of Ur-Nammu, there's no witness. There is no witness to this. Numbers 5, guess what? There's no witness. Well, now the remedy is that the river is going to prove her innocence, or it's going to prove her guilt. And interestingly enough, we understand, and this is getting into Torah language, into Christianese, if you will. But when you get into streams and creeks and rivers, what is that called? It's called living water. And what's interesting is when there is no witness here in the laws of Ur-Nammu, the living water, no pun intended, is going to flush this out. Whether you've been faithful or unfaithful, isn't that interesting? Numbers 5 follows the same pattern.

Because what happens is the priest grabs some dust from the ground. He puts it in living water and makes the woman drink it. If she's been unfaithful, that living water will declare it, and a curse will come upon her. But if she's innocent, that living water will declare her innocent. The living water flushes this out. Now that's just... Are you kidding me?

Let me take this to another level. I want to bring you to the Laws of Eshnunna. This is moving forward a little bit. We're almost 500 years before the Torah, all right? Almost 500 years. Going to the Laws of Eshnunna, I mean, you're looking at it over well, over 650 years; you're looking. Here it's almost 500.

In this law, we read the following: *The Laws of Eshnunna*, c. 1930 B.C., § 37; in *The Context of Scripture*, William W. Hallo and K. Lawson Younger Jr., eds. (Leiden: Brill,

2000)—If the man's house has been burglarized, and the owner of the house incurs a loss along with the goods which the depositor gave to him, he had a friend come over to his house and drop some stuff off with him. Well, the owner of the house has been robbed; what should he do? He shall swear an oath to satisfy him at the gate of (the temple of) the god Tishpak (emphasis added). This false god; he's swearing the oath in the name of this god.

And then he shall declare this: "My goods have been lost along with your goods; I have not committed a fraud or misdeed." So the owner of the house, who had his friend's goods, is declaring his innocence; thus shall he swear an oath, again to the false god, to satisfy him and he will have no claim against him (emphasis added). That is literally what the Torah describes. Now again, keep in mind, this was almost 500 years earlier.

We read in Exodus 22:10-11—"If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing it; in other words, I gave you some of my goods; you had it, you were in possession of it. Look at the remedy; it's identical. ¹¹ Then an oath of the LORD: This is the one true God; that's the only difference. The oath of Yahweh shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept that, and he shall not make it good." (emphasis added). The exact remedy and the exact response that's being called from the person who delivered his goods to his neighbor. You can't make that up; there's no way. Almost 500 years before the Torah.

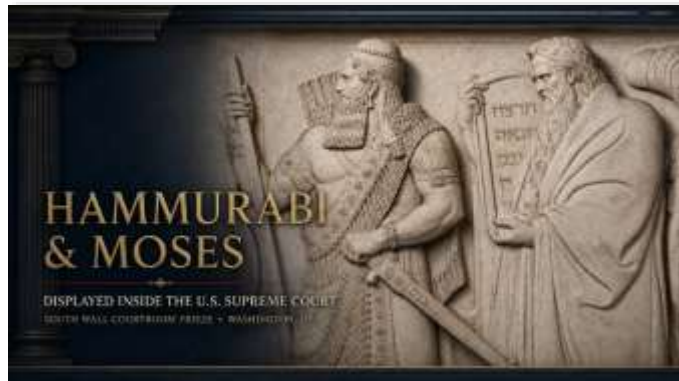


Now we're going to take this to a whole other level, and I want to show you the Code of Hammurabi. This is one of the most well-known historical legal texts ever. I mean, right now. And Hammurabi was the sixth king in the first dynasty of the Babylonian kingdom. He's the sixth king. And this guy is not insignificant in history. In fact, he's one of the most notable characters in the history of the world. And that's not an exaggeration. You're going to appreciate what I'm saying in a moment. But here, you'll see this picture of

this monument, a stele—this is what they call it. And at the top you see Hammurabi talking to this false deity, this false god, Shamash, which is actually a cognate of the Hebrew word for sun—*shemesh* (שֶׁמֶשׁ). That's a different discussion.

But what you can't see are the 282 laws written in Akkadian cuneiform. 282 laws—you want to talk about a comprehensive insight into legal code and into ancient history; this is it. And it is fascinating to me that this stele, a replica of the original, which is at the Louvre Museum, sits at the UN headquarters in New York City. They brought this in, and it's very significant.

But more significant than that, Hammurabi is featured in the two most prominent, I would argue, buildings in the U.S. government. You go to the House; he's featured there with 22 others. And you go to the Supreme Court. So, he's at the U.S. Capitol, and he's featured at the U.S. Supreme Court. Now, keep in mind, there are only 18 men, nine on the south wall and nine on the north wall, and Hammurabi is one of them. Wouldn't you believe—you're going to see the irony of this in a moment—who is Hammurabi depicted next to? He's depicted next to Moshe. So here you have Hammurabi. Now this is in the US government building. Hammurabi is sitting right next to Moshe. And I think on the other side, which isn't pictured here, you had the first king of Egypt, actually.



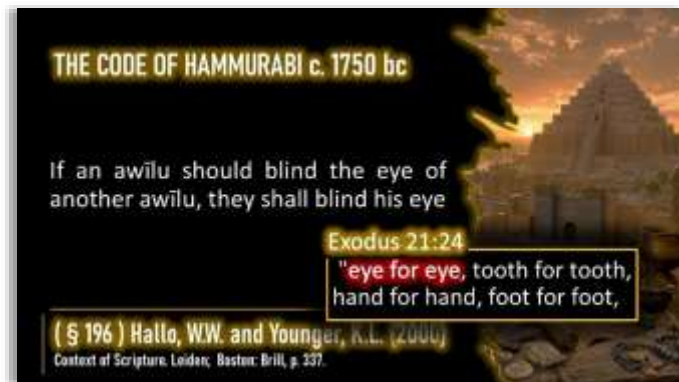
And then there's Solon, and there's Draco, and there are all these other well-known ones who would be considered lawgivers, just to put this into the context of how decorated Hammurabi has been in history. What I'm about to show you has prompted more controversy and discussion, not just among historians and scholars but also biblical scholars. The Code of Hammurabi predates the Torah by over 300 years. Keep that in mind as I show you what follows.

This is what we read. This is Hammurabi; this is the first law of the 282 laws: *The Laws of Hammurabi*, c. 1750 B.C., § 1, trans. Martha T. Roth, in *The Context of Scripture*, ed. William W. Hallo and K. Lawson Younger Jr. (Leiden: Brill, 2000), p. 337—**If a man accuses another man and charges him with homicide**, meaning that guy killed somebody, **but cannot bring proof against him, his accuser shall be killed**. In other words, if there weren't witnesses and you're trying to say, "Hey, you know this so-and-so killed somebody," well, that could be really problematic because you could have a person who doesn't like you and just wants you to go away. Just say, "Hey, you murdered somebody." No, you need to have witnesses. You see the beauty of this.

But here's the thing: this exact code is found in the Torah, this very principle in Deuteronomy 19:16, 18-19—**"If a false witness rises against any man to testify against him of wrongdoing**, including murder.¹⁸ **And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother,**¹⁹ **then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you."** (emphasis added). The exact principle recorded in Hammurabi over 300 years before now appears in the Torah.

Let's take it a step further. Code of Hammurabi, law 14—**If a man should kidnap the young child of another man, he shall be killed**. So, according to the Code of Hammurabi, kidnapping is the death penalty. Well, I didn't even need to put this up here; that's what the Torah prescribes in multiple places. You can look at Exodus 21; you can go to Deuteronomy 24; it prescribes the death penalty for

kidnapping. Man, you want to stop this insanity that is, you know, making headline news almost daily about how these girls and little boys are being abducted? Just implement the law. Put them to death. Do public hangings and see how long that continues. That's a side note.



Code of Hammurabi, law 196, listen to this: **If an awīlu**, all an awīlu is, is a free citizen in society. They're a legitimate citizen; they're free. If an awīlu **should blind the eye of another awīlu**, they shall blind his eye. That's literally the *lex talionis*. We go back to Exodus 21:24, **"eye for eye."** (Emphasis added). 300 years before the *lex talionis* was embedded in the Torah, it was already in the Code of Hammurabi, verbatim.

And when I say that, check this out: Code of Hammurabi, law 200. We continue: **If an awīlu should knock out the tooth of another awīlu of his own rank, they shall knock out his tooth.** Even in the chronological order that we see embedded in Hammurabi, it's in the same order in the Torah—**"eye for an eye, tooth for a tooth"** (emphasis added). We're not done.

Moving ahead in the Code of Hammurabi, law 206—**If an awīlu**, again a free citizen, **should strike another awīlu during a brawl**, so two men get in a fight, **and inflict upon him a wound, that awīlu shall swear, "I did not strike intentionally,"** in other words, I didn't pick this fight. I wasn't looking to get into this—**and he shall satisfy the physician** (emphasis added). In other words, the recourse is, you know what? You need to pay the physician to nurse this man back to health. Interesting; that's this very same prescription given in the Torah.

Going to the Covenant Code in Exodus 21:18-19—**"If men contend with each other, and one strikes the other with a stone or with his fist, they're getting in a brawl, and he does not die but is confined to his bed, ¹⁹ if he rises again and walks about outside with his staff, then he who struck him shall be acquitted. He shall only pay for the loss of his time, and shall provide for him to be thoroughly healed** (emphasis added). Again, you can't make that up. It's the same; invoking the same law, the very same principle. Men get an altercation; this is the resolution.

Continuing, law 209—**If an awīlu strikes a woman of the awīlu-class and thereby causes her**—she is pregnant—**to miscarry her fetus, he shall weigh and deliver 10 shekels of silver for her fetus.** Interestingly, the Torah picks up this very example. It says this: Exodus 21:22—**"If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him;** there's a payment; that's what was just said in the Code of Hammurabi; there's a payment—**and he shall pay as the judges determine** (emphasis added). Now, the only difference that we see here is that it goes on and says, Well, wait a second, if the woman loses her child because of this, you give life for life. So in this example, the Torah goes more extreme in the judgment, but it's the same literal situation laid out.

Moving ahead. Code of Hammurabi, law 249—**If a man rents an ox, and a god strikes it down dead**, in other words, man, an act of god happened to this thing. I rented this ox, and all of a sudden it just fell over. And how they word it, obviously, in Hammurabi, is clearly that a god took it out. So, if a god strikes

it down dead, then **the man who rented the ox shall swear an oath by the god and he shall be released** (emphasis added). Isn't that interesting? It's literally what's said in the Covenant Code in the Torah.

Exodus 22:10—"If a man delivers to his neighbor a donkey, **an ox**, as is prescribed in Hammurabi, a sheep, or any animal to keep, **and it dies**, which is exactly what it just said, **is hurt, or driven away, no one seeing it,** ¹¹ **then an oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept that, and he shall not make it good.**" (emphasis added). This is unbelievable.

Continuing. Code of Hammurabi, law 251—"If a man's ox is a known gorer, here we are in the Hammurabi, **and the authorities of his city quarter notify him that it is a known gorer, but he does not blunt its horns or control his ox, and that ox gores to death a member of the awīlu-class, he (the owner) shall give 30 shekels of silver** (emphasis added). That's the payment for the death. If your ox killed someone, it's going to cost you now 30 shekels of silver. And the situation is, the city councilman is coming to him and says, "Listen, your ox is out of control." You've now been notified. This thing is tending to thrust in times past. You need to lock this thing down, but he doesn't do that. And then it goes through, and it hurts or kills someone. Here's the resolution: give 30 shekels of silver.

Let me show you what the Torah says. —Exodus 21:29-30, 32—"But if the ox tended to thrust with its horn in times past, listen to this, **and it has been made known to his owner**, city officials coming and making it known, **and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.** ³⁰ **If there is imposed on him a sum of money, just as it was in Hammurabi, then he shall pay to redeem his life, whatever is imposed on him.** And listen to this: ³² **If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.**" (emphasis added). Literally, the identical amount for an ox killing somebody in the Code of Hammurabi is the very exact amount that is given in the Torah.

I'm going to tell you, there are biblical scholars, and listen to me carefully, there are biblical scholars, well-known scholars, Friedrich Delitzsch, and many, many others we could bring to the table. They argue that the Torah is clear; it's undeniable. And they would say, "The Code of Hammurabi is evidence of this itself." They will argue that the Torah borrowed from the Code of Hammurabi just because it's so ambiguous. There are not that many coincidences that could take place; it's just impossible. So, we have biblical scholars arguing, "Yeah, you know what? This situation makes it clear that they borrowed from this."

I want to ask you a question, because this is the million-dollar question, people. In this situation, did Moshe and Israel look back at pagan history, at Babylonian history, and say, "You know what? We see some valuable laws here. We're just going to throw this in here." Well, I can tell you the problem with that is: go read the book of Exodus 20:22—*Vayyomer Adonai el Mosheh* (וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה), **Then the LORD said to Moses...** The LORD spoke to Moses, and literally all these passages I just showed you in the Torah were literally the LORD communicating to Moses. Okay, so what we know for a fact is man is not involved in going out and borrowing from pagan nations that law code, because it was spoken by God.

And the Code of Hammurabi, and I mentioned this a few times, the Covenant Code, when you look at Exodus 20, verse 22, through the end of 23. That is called the Covenant Code, and it is the part that is very heavy and rich, paralleling the Code of Hammurabi. But it is literally exactly that part that we're told, "*Vayyomer Adonai el Mosheh*." **Then the LORD said to Moses.** So again, let me ask you the million-dollar question. Did Moses borrow from the Code of Hammurabi, even if you're on a basic level, to say,

"Oh, this is great wisdom; we're going to apply these civil laws"? Did he do that? Or, as I've been telling you, did the Torah and the principles and the wisdom that are embedded in the Torah pre-exist Sinai?

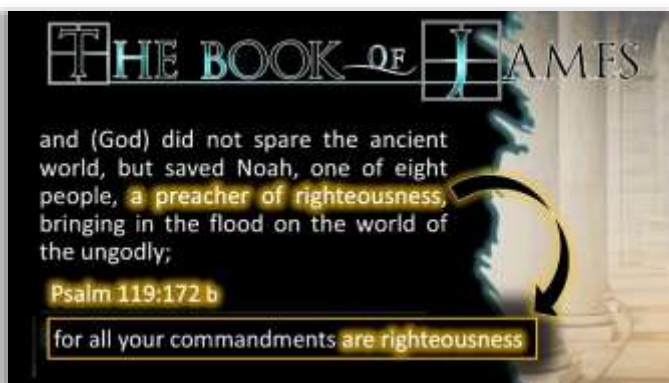
Well, let's go back to Noah. We read this in Genesis 6:9—**This is the genealogy of Noah. Noah was an *ish tzaddik* (אִישׁ צַדִּיק).** It says he was a righteous man, **a just man.** But it doesn't just say that; then it says, "Oh, he is *tamim* (תָּמִים). He was **perfect in his generations.** And **Noah walked with God.** Three things are explicitly said about the character of Noah: that he is an *ish tzaddik*. That term of righteousness is directly affiliated with the mitzvot, with the Torah, with the holy commandments of God.



Perfect, *tamim*, well, read Psalm 19:7—*Torat Yahweh temimah meshivat nefesh* (תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ). **The law of the Lord is perfect,...** The very term, "*tamim*," is directly associated with the law itself.

When you start looking, and words have meaning, when you start looking at how Noah is described, and the fact that he walked with God, which we already talked about, is explicit to walking in the commandments of God. And then you look at how the generation is described in *ra*, *shachat*, and *chamas*; all those things are a violation of God's holy standard of God's law. Here's what I submit to you: you better believe in the Torah's pre-existence; even the peripheral commands long predate Mount Sinai.

Let me take this a step further. Peter's words are critical here. —2 Peter 2:5—**and (God) did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly** (emphasis added). Peter identifies: It's not just, okay, Noah, you're a righteous man; that's awesome. You're *tamim*, you're perfect, you're complete, you're full, and you're walking... If you go to the Greek Septuagint, *teleios* (τέλειος) means you've met the highest standard, and that can only be described as God's standard. He's meeting that highest standard. It's one thing to say, "Wow, Noah, you're doing it well. It's another thing to say he's a preacher. He is proclaiming the righteousness that he is walking in. Well, that's a game changer.



And it's not just about him proclaiming this righteousness among a wicked and evil generation that clearly could care less what he had to say. But it is that he was a shepherd in his own home, that he trained up his sons the way that they should go so that when they are old they would not depart from it. To think for one moment that Noah did not communicate and preach as a shepherd and impart the beautiful truth that God had given him to his sons is absurd. Look at this: Psalm 119:172—... **For all Your**

commandments are righteousness (emphasis added). So, if he's a preacher of righteousness, what is Noah preaching? The commandments of the LORD.

Moving to Genesis 10:1—**Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.** —Genesis 10:32—**These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood** (emphasis added).

Here's what I submit to you. If, in fact, the Torah truly predated Mount Sinai, the legitimacy of God's holy wisdom and understanding, and if, in fact, Noah was a preacher of righteousness and he imparted these things to his sons, who totally populated the whole world, then I should see evidence. Some form of evidence, some remnants of the beauty of the Torah that we now have—I should see some evidence of that. We just saw it today, even outside of the Bible. We are not done talking about this, but we're out of time, so we'll pick it up next week.

[Closing prayer]

Abba Father, we recognize the eternal nature of Your Torah. Just as the sages understood that it predated creation, Your Torah is a reflection of Your character. Your wisdom and Your understanding are not created; they've always been Yours. You are righteous, and You are holy, as Isaiah himself saw the heavens crying out (Isaiah 6:3), **"Holy, holy, holy is the LORD of hosts..."**

There are times in our lives when we, in our feeble understanding, do not truly understand what that means. But that understanding is given in Your Word (Matthew 7:7-8) to him who seeks; they will find it. And it is Your Spirit of Truth that opens our eyes and opens our ears as the psalmist cries out (Psalm 119:18), **"Open my eyes, that I may see wondrous things from Your law."** How beautiful Your law is, how beautiful Your way is, and it brings blessing. You (Deuteronomy 30:19) **have set before** every single one of us **life and death, blessing and cursing**, and You've commanded us to **therefore choose life**. You're not imposing that upon us. You're asking us to choose life.

And LORD, I pray that if there's someone that has not chosen Yeshua, Jesus, as the Messiah, as Lord and Savior. Now, LORD, I pray that they don't leave today, that they stay after service, and that they come up and ask for prayer and ask what it really means to choose life.

And so, Abba Father, we will humble ourselves before Your magnificent glory, before Your Son, Yeshua the Messiah. And I pray His light (John 8:12)—He is **the light of the world**. I pray His light burns within us in this dark and evil generation. And I pray this in Yeshua's mighty name, amen.

The Eternal Torah: Evidence of God's Law Before Sinai

While the Torah was formally given to Moses at Sinai, biblical terminology and ancient legal codes suggest its principles were in effect since creation. This infographic compares the moral descriptors of the pre-flood world with specific legal parallels found in secular Mesopotamian history.

The Moral Language of Noah's Era



The Semantic Range of Ra

Headline: Wickedness defined as Lawbreaking

Supporting Detail: Every violation of the Ten Commandments is defined in Scripture as ra (evil/wickedness).



Chamas (Violence) in Society

Headline: The Desecration of Holy Institutions

Supporting Detail: Biblical 'violence' includes murder, false witness, and the desecration of the marriage covenant.



Noah as a "Preacher of Righteousness"

Headline: Noah Taught the Pre-Existent Law

Supporting Detail: Noah's titles (Ish Tzaddik and Tamim) directly link his character to keeping God's commandments.

Archaeological Parallels to the Torah



The Laws of Ur-Nammu (c. 2100 B.C.)

Headline: Pre-Sinai Witness Liability

Supporting Detail: Mesopotamian law required witnesses to testify under oath, identical to the later Levitical code.



The Code of Hammurabi (c. 1750 B.C.)

Headline: Verbatim Parallels in Civil Law

Supporting Detail: Hammurabi contains the 'eye for an eye' principle 300 years before the Sinai revelation.



STATISTIC:

The "30 Shekels" Standard

Headline: Universal Compensation for Loss

Supporting Detail: Both Hammurabi and the Torah set the exact price of 30 shekels for an ox-related death.

Purpose: Comparing specific statutes between the Code of Hammurabi (300+ years before Sinai) and the Torah (Covenant Code).

Law Category	Code of Hammurabi	Torah (Exodus/Deuteronomy)
 Kidnapping	Death Penalty (Law 14)	Death Penalty (Exodus 21:16)
 Lex Talionis	Eye for an eye, tooth for tooth	Eye for an eye, tooth for tooth
 Goring Ox	30 shekels of silver for death	30 shekels of silver for death