

## It Is Written

By Yochanan Zaqantov

Many times we are told that by our Rabbanite brothers that the Oral Torah was given in addition to the Written Torah. If this is so then shouldn't there be a reference to an oral torah in the Torah, Joshua, or any of the prophets. So what we are going to do it start down and look for what does the Tanakh say was given to Moshe.

First let look at the word for Written in the Tanakh.

Katav (Kaf-Tav-Bet) which is found in the NEHC as reference number 3789 on page 621-623. In the BDB it is found on page 507. It is a verb and generally means to write.

Mikh'tav (Mem-Kaf-Tav-Bet) which is found in the NEHC as reference number 4385 on page 701. In the BDB on page 508. The prefix being Mem it makes it a masculine noun and denotes it as "From writing"

KaKatav (Kaf-Kaf-Tav-Bet) is the same reference as 3789 as a verb but as a prefix it would denote "As or Like" thus the term in English "As it is written" would be "As written" or "Like Written".

Yikh'tav (Yod-Kaf-Tav-Bet) is the same as reference 3789 but as a prefix it takes on the third person directing to an action.

Lets look specifically at some reference to this.

<p>Shemot/Exodus 24:3-4 (Tanakh/BHS) 3 Moses went and repeated to the people all the commands of YEHOUAH and all the rules; and all the people answered with one voice, saying, "All the things that YEHOUAH has commanded we will do!" 4 Moses then <b>wrote</b> down all the commands of YEHOUAH. Early in the morning, he set up an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel.</p>	<p>4 וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה וַיִּשְׁכֵּם בַּבֹּקֶר וַיְבִין מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עָשָׂר מִצֵּבֹת לְשָׁנִים עָשָׂר שְׁבִטֵי יִשְׂרָאֵל:</p>
<p>Shemot/Exodus 24:12 (Tanakh/BHS) 12 YEHOUAH said to Moses, "Come up to Me on the mountain and wait there, and I will give you the stone tablets with the teachings and commandments which I have <b>inscribed (I wrote)</b> to instruct them."</p>	<p>12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֵלַי הָהָרָה וְהִיָּה־שָׁם וְאָתַנָּה לְךָ אֶת־לַחַת הָאֲבָן וְהַתּוֹרָה וְהַמִּצְוֹת אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם:</p>

<p>Shemot/Exodus 31:18 (Tanakh/BHS)  <b>18</b> When He finished speaking with him on Mount Sinai, He gave Moses the two tablets of the Pact, stone tablets inscribed with the finger of Elohim.</p>	<p><sup>18</sup> וַיִּתֵּן אֶל־מֹשֶׁה כְּכֹל־דְּבַר  אֹתוֹ בְּהַר סִינַי שְׁנֵי לְחֹת  הָעֵדֻת לְחֹת אֶבֶן כְּתָבִים  בְּאֶצְבַּע אֱלֹהִים:</p>
<p>Shemot/Exodus 32:15-16 (Tanakh/BHS)  <b>15</b> Thereupon Moses turned and went down from the mountain bearing the two tablets of the Pact, tablets inscribed on both their surfaces: they were inscribed on the one side and on the other. <b>16</b> The tablets were Elohim's work, and the <b>writing</b> was Elohim's <b>writing</b>, incised upon the tablets.</p>	<p><sup>15</sup> וַיִּפֹּן וַיֵּרֵד מֹשֶׁה מִן־הָהָר  וּשְׁנֵי לְחֹת הָעֵדֻת בְּיָדוֹ לְחֹת  כְּתָבִים מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה  וּמִזֶּה יֵם כְּתָבִים:  <sup>16</sup> וְהַלְּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה  וְהַמְּכָתָב מְכָתָב אֱלֹהִים הוּא  חֲרוּת עַל־הַלְּחֹת:</p>
<p>Shemot/Exodus 32:32 (Tanakh/BHS)  <b>32</b> Now, if You will forgive their sin [well and good]; but if not, erase me from the record which <b>You have written!</b>"</p>	<p><sup>32</sup> וְעַתָּה אִם־תִּשָּׂא חַטָּאתָם  וְאִם־אֵין מְחַנֵּי נָא מִסִּפְרֹךְ  אֲשֶׁר כָּתַבְתָּ:</p>
<p>Shemot/Exodus 34:27-28 (Tanakh/BHS)  <b>27</b> And YEHOVAH said to Moses: <b>Write down</b> these commandments, for in accordance with these commandments I make a covenant with you and with Israel.  <b>28</b> And he was there with YEHOVAH forty days and forty nights; he ate no bread and drank no water; and <b>he wrote</b> down on the tablets the terms of the covenant, the Ten Commandments.</p>	<p><sup>27</sup> וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה  כָּתֹב־לְךָ אֶת־הַדְּבָרִים הָאֵלֶּה  כִּי עַל־פִּי הַדְּבָרִים הָאֵלֶּה  כָּרַתִּי אִתְּךָ בְרִית  וְאֶת־יִשְׂרָאֵל:  <sup>28</sup> וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים  יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא  אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב  עַל־הַלְּחֹת אֵת דְּבָרֵי הַבְּרִית  עֲשֹׂרַת הַדְּבָרִים:</p>
<p>Barmidbar/Numbers 33:2 (Tanakh/BHS)  <b>2</b> Moses <b>recorded (wrote)</b> the starting points of their various marches as directed</p>	<p><sup>2</sup> וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם</p>

<p>by YEHOVAH. Their marches, by starting points, were as follows:</p>	<p>לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:</p>
<p>Devarim/Deuteronomy 4:13 –14 (Tanakh/BHS) 13 He declared to you the covenant that He commanded you to observe, the Ten Commandments; and He <b>inscribed (wrote)</b> them on two tablets of stone. 14 At the same time YEHOVAH commanded me to impart to you laws and rules for you to observe in the land that you are about to cross into and occupy.</p>	<p>13 וַיִּגַּד לָכֶם אֶת־בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֶׂר־תּוֹ הַדְּבָרִים וַיִּכְתֹּבם עַל־שְׁנֵי לְחֹת אֲבָנִים: 14 וְאֵתִי צִוָּה יְהוָה בְּעֵת הַהוּא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשׂוֹתְכֶם אַתֶּם בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:</p>
<p>Devarim/Deuteronomy 5:22(19) (Tanakh/BHS) 19 YEHOVAH spoke those words—those and no more—to your whole congregation at the mountain, with a mighty voice out of the fire and the dense clouds. He inscribed them on two tablets of stone, which He gave to me.</p>	<p>22 אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהֵלְכֶם בְּהָר מִתּוֹךְ הָאֵשׁ הָעֲנָן וְהָעַרְפֶּל קוֹל גָּדוֹל וְלֹא יִסֹּף וַיִּכְתֹּבם עַל־שְׁנֵי לְחֹת אֲבָנִים וַיִּתֵּנֵם אֵלַי:</p>
<p>Devarim/Deuteronomy 10:2-4 (Tanakh/BHS) 2 I will <b>inscribe (write)</b> on the tablets the commandments that were on the first tablets that you smashed, and you shall deposit them in the ark.” 3 I made an ark of acacia wood and carved out two tablets of stone like the first; I took the two tablets with me and went up the mountain. 4 YEHOVAH <b>inscribed (wrote)</b> on the tablets the same <b>text (writing)</b> as on the first, the Ten Commandments that He addressed to you on the mountain out of the fire on the day of the Assembly; and YEHOVAH gave them to me.</p>	<p>2 וְאֶכְתָּב עַל־הַלְּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלְּחֹת הָרִאשׁוֹנִים אֲשֶׁר שִׁבַּרְתָּ וְשִׂמְתָם בְּאֲרוֹן: 3 וְאֶעֱשֶׂ אֲרוֹן עֵצֵי שִׁטִּים וְאֶפְסַל שְׁנֵי־לְחֹת אֲבָנִים כְּרִאשׁוֹנִים וְאֶעַל הַהָרָה וְשָׁנִי הַלְּחֹת בְּיָדַי: 4 וַיִּכְתֹּב עַל־הַלְּחֹת דְּמִכְתָּב הָרִאשׁוֹן אֶת עֲשֶׂר־תּוֹ הַדְּבָרִים</p>

	אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל וַיִּתְּנֶם יְהוָה אֵלַי:
Devarim/Deuteronomy 17:18 (Tanakh/BHS) <sup>18</sup> When he is seated on his royal throne, he shall have a copy of this Teaching <b>written</b> for him on a scroll by the levitical priests	<sup>18</sup> וְהָיָה כִשְׁבַתּוֹ עַל כִּסֵּא מִמְלַכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלְּפָנֵי הַכֹּהֲנִים הַלְוִיִּם:
Devarim/Deuteronomy 27:3-8 (Tanakh/BHS) 3 and <b>inscribe</b> upon them all the words of this Teaching. When you cross over to enter the land that YEHOVAH Eloheykha is giving you, a land flowing with milk and honey, as YEHOVAH, Elohey of your fathers, promised you—4 upon crossing the Jordan, you shall set up these stones, about which I charge you this day, on Mount Ebal, and coat them with plaster. 5 There, too, you shall build an altar to YEHOVAH Eloheykha, an altar of stones. Do not wield an iron tool over them; 6 you must build the altar of YEHOVAH Eloheykha of unhewn stones. You shall offer on it burnt offerings to YEHOVAH Eloeykha, 7 and you shall sacrifice there offerings of well-being and eat them, rejoicing before YEHOVAH Eloheykha. 8 And on those stones you shall <b>inscribe</b> every word of this Teaching most distinctly.	<sup>3</sup> וְכָתַבְתָּ עָלֵיהֶן אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּעֵבֶרֶךָ לְמַעַן אֲשֶׁר תָּבֹא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אָרֶץ זָבַת חֶלֶב וּדְבַשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי־אֲבֹתֶיךָ לְךָ: <sup>4</sup> וְהָיָה בְּעֵבְרְכֶם אֶת־הַיַּרְדֵּן תִּקְיִמוּ אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהָר עֵיבָל וְשִׁדַּת אוֹתָם בַּשִּׂיד: <sup>5</sup> וּבְנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבֵּחַ אֲבָנִים לֹא־תִגַּף עָלֵיהֶם בְּרֹזֶל: <sup>6</sup> אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהָעֲלִיתָ עָלָיו עֹלֹת לַיהוָה אֱלֹהֶיךָ: <sup>7</sup> וּזְבַחַת שְׁלָמִים וְאָכַלְתָּ שָׁם

	<p>וּשְׁמַחַת לִפְנֵי יְהוָה אֱלֹהֶיךָ:  וּכְתַבְתָּ עַל־הָאֲבָנִים<sup>8</sup>  אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת  בְּאֵר הַיֵּטֵב: ס</p>
<p>Devarim/Deuteronomy 28:58-61  (Tanakh/BHS)  <sup>58</sup>If you fail to observe faithfully all the terms of this Teaching that are <b>written</b> in this book, to reverence this honored and awesome Name, YEHOVAH Eloheykha,  <b>59</b> YEHOVAH will inflict extraordinary plagues upon you and your offspring, strange and lasting plagues, malignant and chronic diseases. <b>60</b> He will bring back upon you all the sicknesses of Egypt that you dreaded so, and they shall cling to you.  <b>61</b> Moreover, YEHOVAH will bring upon you all the other diseases and plagues that are <b>not mentioned (written)</b> in this book of Teaching, until you are wiped out.</p>	<p><sup>58</sup> אִם־לֹא תִשְׁמַר לַעֲשׂוֹת  אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת  הַכְּתוּבִים בַּסֵּפֶר הַזֶּה לִירְאָה  אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא  הַזֶּה  אֵת יְהוָה אֱלֹהֶיךָ:  <sup>59</sup> וְהִפְלֵא יְהוָה אֶת־מַכַּתְךָ  וְאֵת מַכּוֹת זְרַעְךָ מַכּוֹת גְּדֻלוֹת  וְנֹאֲמָנוֹת וְחִלִּים רָעִים  וְנֹאֲמָנִים:  <sup>60</sup> וְהִשִּׁיב בְּךָ אֵת כָּל־מַדּוּה  מִצְרַיִם אֲשֶׁר יָגַרְתָּ מִפְּנֵיהֶם  וּדְבָקוּ בְּךָ:  <sup>61</sup> גַּם כָּל־חֲלִי וְכָל־מַכָּה אֲשֶׁר  לֹא כָתוּב בַּסֵּפֶר הַתּוֹרָה  הַזֹּאת יַעֲלֶם יְהוָה עָלֶיךָ עַד  הַשְׁמָדֶךָ:</p>
<p>Devarim/Deuteronomy 31:9,22,24  (Tanakh/BHS) <b>9</b> Moses <b>wrote down</b> this Teaching and gave it to the priests, sons of Levi, who carried the Ark of YEHOVAH's Covenant, and to all the elders of Israel.  <b>22</b> That day, Moses wrote down this poem and taught it to the Israelites.  <b>23</b> And He charged Joshua son of Nun:  "Be strong and resolute: for you shall bring</p>	<p><sup>9</sup> וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה  הַזֹּאת וַיְתִנֶּה אֶל־הַכֹּהֲנִים בְּנֵי  לֵוִי הַנְּשָׂאִים אֶת־אֲרוֹן בְּרִית  יְהוָה וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל:  <sup>22</sup> וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה</p>

<p>the Israelites into the land that I promised them on oath, and I will be with you.”  24 When Moses had put down in writing the words of this Teaching to the very end,</p>	<p>הַזֹּאת בַּיּוֹם הַהוּא וַיִּלְמְדָה  אֶת־בְּנֵי יִשְׂרָאֵל:  וַיִּצְוּ אֶת־יְהוֹשֻׁעַ בֶּן־נּוֹן<sup>23</sup>  וַיֹּאמֶר חֲזַק וְאַמֵץ כִּי אֲתָה  תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל  אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי  לָהֶם וְאַנְכִי אֶהְיֶה עִמָּךְ:  וַיְהִי כְּכֹלֹת מֹשֶׁה לְכַתֵּב<sup>24</sup>  אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת  עַל־סֵפֶר עַד תָּמָס:</p>
<p>Yehoshua/Joshua 1:8 (Tanakh/BHS)  <sup>8</sup>Let not this Book of the Teaching cease from your lips, but recite it day and night, so that you may observe faithfully <b>all that is written in it</b>. Only then will you prosper in your undertakings and only then will you be successful.</p>	<p><sup>8</sup> לֹא־יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֹּה  מִפִּיךָ וְהִגִּיתָ בוֹ יוֹמָם וּלְיָלֵה  לְמַעַן תִּשְׁמַר לַעֲשׂוֹת  כְּכֹל־הַכְּתוּב בוֹ כִּי־אֲז תִּצְלִיחַ  אֶת־דַּרְכְּךָ וְאֲז תִּשְׁכִּיל:</p>
<p>Yehoshua/Joshua 8:31 (Tanakh/BHS)  <sup>31</sup>as Moses, the servant of YEHOVAH, had commanded the Israelites—as is written in the Book of the Teaching of Moses—an altar of unhewn stone upon which no iron had been wielded. They offered on it burnt offerings to YEHOVAH, and brought sacrifices of well-being.</p>	<p><sup>31</sup> כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה  אֶת־בְּנֵי יִשְׂרָאֵל דְּכָתוּב בְּסֵפֶר  תּוֹרַת מֹשֶׁה מִזְבֵּחַ אֲבָנִים  שְׁלֵמוֹת אֲשֶׁר לֹא־הִנִּיף עָלֶיהֶן  בַּרְזֶל וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה  וַיִּזְבְּחוּ שְׁלָמִים:</p>
<p>Yehoshua/Joshua 8:32 (Tanakh/BHS)  <sup>32</sup>And there, on the stones, he <b>inscribed</b> a copy of the Teaching that Moses had <b>written</b> for the Israelites.</p>	<p><sup>32</sup> וַיִּכְתֹּב־שָׁם עַל־הָאֲבָנִים אֶת  מִשְׁנֵה תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב  לְפָנָיו בְּנֵי יִשְׂרָאֵל:</p>
<p>Yehoshua/Joshua 8:34 (Tanakh/BHS)  <sup>34</sup>After that, he read all the words of the Teaching, the blessing and the curse, just <b>as is written</b> in the Book of the Teaching.</p>	<p><sup>34</sup> וְאַחֲרֵי־כֵן קָרָא  אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַבְּרָכָה</p>

	<p>וְהִקְלָלָהּ כְּכָל־הַכְּתוּב בְּסֵפֶר הַתּוֹרָה:</p>
<p>Yehoshua/Joshua 18:6 (Tanakh/BHS)  <sup>6</sup>When <b>you have written</b> down the description of the land in seven parts, bring it here to me. Then I will cast lots for you here before YEHOVAH Eloheynu.</p>	<p><sup>6</sup> וְאַתֶּם תִּכְתְּבוּ אֶת־הָאָרֶץ  שִׁבְעָה חֲלָקִים וְהִבֵּאתֶם אֵלַי  הֵנָּה וְיָרִיתִי לָכֶם גּוֹרֵל פֹּה  לִפְנֵי יְהוָה אֱלֹהֵינוּ:</p>
<p>Yehoshua/Joshua 23:6 (Tanakh/BHS)  <sup>6</sup>“But be most resolute to observe faithfully <b>all that is written</b> in the Book of the Teaching of Moses, without ever deviating from it to the right or to the left,</p>	<p><sup>6</sup> וַחֲזַקְתֶּם מְאֹד לְשָׁמֵר  וּלְעֲשׂוֹת אֵת כָּל־הַכְּתוּב  בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבִלְתִּי  סוּר־מִמֶּנּוּ יְמִין וּשְׂמֹאל:</p>
<p>Melekhim Aleph/I Kings 2:3  (Tanakh/BHS)  2:1 When David’s life was drawing to a close, he instructed his son Solomon as follows: 2 “I am going the way of all the earth; be strong and show yourself a man. 3 Keep the charge of YEHOVAH Eloheykha, walking in His ways and following His laws, His commandments, His rules, and His admonitions <b>as recorded</b> in the Teaching of Moses, in order that you may succeed in whatever you undertake and wherever you turn.</p>	<p><sup>3</sup> וּשְׁמַרְתָּ אֶת־מִשְׁפַּרְתּוֹ יְהוָה  אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו לְשָׁמֵר  חֻקֹּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו  וְעִדּוּתָיו נְכַתּוּב בְּתוֹרַת מֹשֶׁה  לְמַעַן תִּשְׁכִּיל אֵת כָּל־אֲשֶׁר  תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְּנֶה  שָׁם:</p>
<p>Melekhim Bet/2 Kings 14:6 (Tanakh/BHS)  <sup>6</sup>But he did not put to death the children of the assassins, in accordance with <b>what is written</b> in the Book of the Teaching of Moses, where YEHOVAH commanded, “Parents shall not be put to death for children, nor children be put to death for parents; a person shall be put to death only for his own crime.”</p>	<p><sup>6</sup> וְאֶת־בְּנֵי הַמַּכִּים לֹא הִמִּית  נְכַתּוּב בְּסֵפֶר תּוֹרַת־מֹשֶׁה  אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר  לֹא־יּוּמָתוּ אָבוֹת עַל־בָּנִים  וּבָנִים לֹא־יּוּמָתוּ עַל־אָבוֹת כִּי  אִם־אִישׁ בְּחַטָּאוֹ יּוּמָת:</p>
<p>Melekhim Bet/2 Kings 22:13  (Tanakh/BHS)  13 “Go, inquire of YEHOVAH on my behalf, and on behalf of the people, and on</p>	<p><sup>13</sup> לָכוּ דַרְשׁוּ אֶת־יְהוָה בְּעַדֵי  וּבְעַד־הָעָם וּבְעַד כָּל־יְהוּדָה</p>

behalf of all Judah, concerning the words of this scroll that has been found. For great indeed must be the wrath of YEHOVAH that has been kindled against us, because our fathers did not obey the words of this scroll to do **all that has been prescribed** for us.”

עַל־דְּבָרֵי הַסֵּפֶר הַנִּמְצָא הַזֶּה  
 כִּי־גְדוֹלָה חַמַּת יְהוָה  
 אֲשֶׁר־הִיא נִצְתָה בְּנוֹ עַל  
 אֲשֶׁר לֹא־שָׁמְעוּ אֲבֹתֵינוּ  
 עַל־דְּבָרֵי הַסֵּפֶר הַזֶּה לַעֲשׂוֹת  
 כְּכֹל־הַכְּתוּב עָלֵינוּ:

Melekhim Bet/2 Kings 23: 3, 21,24 (Tanakh/BHS) <sup>2</sup> The king went up to the House of YEHOVAH, together with all the men of Judah and all the inhabitants of Jerusalem, and the priests and prophets—all the people, young and old. And he read to them the entire text of the covenant scroll which had been found in the House of YEHOVAH.

<sup>3</sup> The king stood by the pillar and solemnized the covenant before YEHOVAH: that they would follow YEHOVAH and observe His commandments, His injunctions, and His laws with all their heart and soul; that they would fulfill all the terms of this covenant **as inscribed** upon the scroll. And all the people entered into the covenant.

<sup>21</sup> The king commanded all the people, “Offer the passover sacrifice to YEHOVAH your Elohim **as prescribed** in this scroll of the covenant.”

<sup>24</sup> Josiah also did away with the necromancers and the mediums, the idols and the fetishes—all the detestable things that were to be seen in the land of Judah and Jerusalem. Thus he fulfilled the terms of the Teaching **recorded** in the scroll that the priest Hilkiyah had found in the House of YEHOVAH.

<sup>3</sup> וַיַּעֲמֵד הַמֶּלֶךְ עַל־הָעַמּוּד  
 וַיְכַרֵּת אֶת־הַבְּרִית לִפְנֵי יְהוָה  
 לְלֶכֶת אַחֵר יְהוָה וּלְשָׁמֵר  
 מִצְוֹתָיו וְאֶת־עֲדוּתָיו  
 וְאֶת־חֻקֹּתָיו בְּכָל־יָלֵב  
 וּבְכָל־נַפֶּשׁ לְהִקְיִם אֶת־דְּבָרֵי  
 הַבְּרִית הַזֹּאת הַכְּתוּבִים  
 עַל־הַסֵּפֶר הַזֶּה וַיַּעֲמֵד  
 כָּל־הָעָם בַּבְּרִית:  
<sup>21</sup> וַיִּצַּו הַמֶּלֶךְ אֶת־כָּל־הָעָם  
 לֵאמֹר עֲשׂוּ פֶסַח לַיהוָה  
 אֱלֹהֵיכֶם דְּכַתוּב עַל סֵפֶר  
 הַבְּרִית הַזֶּה:  
<sup>24</sup> וְגַם אֶת־הָאֲבוֹת  
 וְאֶת־הַיִּדְעָנִים וְאֶת־הַתְּרָפִים  
 וְאֶת־הַגְּלִלִים וְאֶת־  
 כָּל־הַשִּׁקְצִים אֲשֶׁר נִרְאוּ  
 בְּאֶרֶץ יְהוּדָה וּבִירוּשָׁלַם בְּעַר  
 יְאֻשִׁיהוּ לְמַעַן הִקְיִם אֶת־דְּבָרֵי  
 הַתּוֹרָה הַכְּתוּבִים עַל־הַסֵּפֶר

	אֲשֶׁר מָצָא חִלְקִיָּהוּ הַכֹּהֵן בַּיַּת יְהוָה:
Divrei HaYamin Aleph/1 Chronicles 16:40 (Tanakh/BHS) <b>40</b> to sacrifice burnt offerings to YEHOVAH on the altar of the burnt offering regularly, morning and evening, <b>in accordance with what was prescribed</b> in the Teaching of YEHOVAH with which He charged Israel.	<sup>40</sup> לְהַעֲלוֹת עֹלוֹת לַיהוָה עַל־מִזְבֵּחַ הָעֹלָה תָּמִיד לַבֶּקֶר וְלָעֶרֶב וּלְכָל־הַפֶּתוּב בְּתוֹרַת יְהוָה אֲשֶׁר צִוָּה עַל־יִשְׂרָאֵל:
Divrei HaYamin Bet/2 Chronicles 23:18 (Tanakh/BHS) <b>18</b> Jehoiada put the officers of the House of YEHOVAH in the charge of Levite priests whom David had assigned over the House of YEHOVAH to offer up burnt offerings, as is <b>prescribed</b> in the Teaching of Moses, accompanied by joyful song as ordained by David.	<sup>18</sup> וַיִּשֶׂם יְהוֹיָדָע פְּקֻדֹת בַּיַּת יְהוָה בְּיַד הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר חָלַק דָּוִד עַל־בַּיִת יְהוָה לְהַעֲלוֹת עֹלוֹת יְהוָה נְכֹתוּב בְּתוֹרַת מֹשֶׁה בְּשִׂמְחָה וּבְשִׁיר עַל יְדֵי דָוִד:
Divrei HaYamin Bet/2 Chronicles 25:4 (Tanakh/BHS) <sup>4</sup> But he did not put their children to death for [he acted] in accordance with what is <b>written</b> in the Teaching, in the Book of Moses, where YEHOVAH commanded “Parents shall not die for children, nor shall children die for parents, but every person shall die only for his own crime.”	<sup>4</sup> וְאֶת־בְּנֵיהֶם לֹא הִמִּית כִּי נְכֹתוּב בְּתוֹרָה בְּסֵפֶר מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר לֹא־יָמוּתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יָמוּתוּ עַל־אָבוֹת כִּי אִישׁ בְּחַטָּאוֹ יָמוּתוּ: פ
Divrei HaYamin Bet/2 Chronicles 30:5 (Tanakh/BHS) <sup>5</sup> to issue a decree and proclaim throughout all Israel from Beer-sheba to Dan that they come and keep the Passover for YEHOVAH Elohim of Israel in Jerusalem—not often did they act in accord with <b>what was written</b> .	<sup>5</sup> וַיַּעֲמִידוּ דָבָר לְהַעֲבִיר קוֹל בְּכָל־יִשְׂרָאֵל מִבְּאֵר־שֶׁבַע וְעַד־דָּן לָבוֹא לַעֲשׂוֹת פֶּסַח לַיהוָה אֱלֹהֵי־יִשְׂרָאֵל בִּירוּשָׁלַם כִּי לֹא לָרֹב עָשׂוּ נְכֹתוּב:
Divrei HaYamin Bet/2 Chronicles 30:18 (Tanakh/BHS)	<sup>18</sup> כִּי מְרֹבִית הָעָם רִבַּת

<p><sup>18</sup>For most of the people—many from Ephraim and Manasseh, Issachar and Zebulun—had not purified themselves, yet they ate the paschal sacrifice in violation of <b>what was written</b>. Hezekiah prayed for them, saying, “The good YEHOVAH will provide atonement for</p>	<p>מֵאֲפְרַיִם וּמְנַשֶּׁה יִשְׁשַׁכֵּר וּזְבֻלוֹן לֹא הִטְהָרוּ כִּי־אָכְלוּ אֶת־הַפֶּסַח בְּלֹא דַכָּתוּב כִּי הַתַּפִּיל יַחֲזִקֵיהוּ עֲלֵיהֶם לֵאמֹר יְהוָה הַטּוֹב יִכַּפֵּר בְּעַד:</p>
<p>Divrei HaYamin Bet/2 Chronicles 34:21 (Tanakh/BHS) <sup>21</sup>“Go, inquire of YEHOVAH on my behalf and on behalf of those who remain in Israel and Judah concerning the words of the scroll that has been found, for great indeed must be the wrath of YEHOVAH that has been poured down upon us because our fathers did not obey the word of YEHOVAH and do <b>all that is written</b> in this scroll.”</p>	<p><sup>21</sup>לְכוּ דַרְשׁוּ אֶת־יְהוָה בְּעַדֵי וּבְעַד הַנִּשְׁאָר בְּיִשְׂרָאֵל וּבִיהוּדָה עַל־דְּבָרֵי הַסֵּפֶר אֲשֶׁר נִמְצָא כִּי־גְדוּלָה חַמַּת־יְהוָה אֲשֶׁר נִתְּכָה בְּנוֹ עַל אֲשֶׁר לֹא־שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה לַעֲשׂוֹת כְּכָל־הַכָּתוּב עַל־הַסֵּפֶר הַזֶּה: פ</p>
<p>Divrei HaYamin Bet/2 Chronicles 34:24 (Tanakh/BHS) <sup>24</sup>Thus said YEHOVAH: I am going to bring disaster upon this place and its inhabitants—all the curses <b>that are written</b> in the scroll that was read to the king of Judah</p>	<p><sup>24</sup>כֹּה אָמַר יְהוָה הַנְּנִי מִבֵּיא רָעָה עַל־הַמָּקוֹם הַזֶּה וְעַל־יוֹשְׁבָיו אֵת כָּל־הָאֱלוֹת הַכְּתוּבוֹת עַל־הַסֵּפֶר אֲשֶׁר קָרְאוּ לְפָנַי מֶלֶךְ יְהוּדָה:</p>
<p>Divrei HaYamin Bet/2 Chronicles 34:31 (Tanakh/BHS) <sup>31</sup>The king stood in his place and solemnized the covenant before YEHOVAH: to follow YEHOVAH and observe His commandments, His injunctions, and His laws with all his heart and soul, to fulfill all the terms of the covenant <b>written</b> in this scroll</p>	<p><sup>31</sup>וַיַּעֲמֵד הַמֶּלֶךְ עַל־עַמּוּדוֹ וַיַּכְרֹת אֶת־הַבְּרִית לְפָנַי יְהוָה לָלֶכֶת אַחֲרַי יְהוָה וְלִשְׁמֹר אֶת־מִצְוֹתָיו וְעִדּוֹתָיו וְחֻקָּיו בְּכָל־לִבָּבוֹ וּבְכָל־נַפְשׁוֹ לַעֲשׂוֹת אֶת־דְּבָרֵי הַבְּרִית הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה:</p>

<p>Ezra 3:2 (Tanakh/BHS)  <sup>2</sup>Then Jeshua son of Jozadak and his brother priests, and Zerubbabel son of Shealtiel and his brothers set to and built the altar of the Elohim of Israel to offer burnt offerings upon it <b>as is written</b> in the Teaching of Moses, the man of Elohim.</p>	<p><sup>2</sup>וַיִּקְּם יֵשׁוּעַ בֶּן־יֹצָדָק וְאָחָיו  הַכֹּהֲנִים וְזֵרֻבְבָּל  בֶּן־שְׁאֵלְתִיאל וְאָחָיו וַיְבַנּוּ  אֶת־מִזְבֵּחַ אֱלֹהֵי יִשְׂרָאֵל  לְהַעֲלוֹת עָלָיו עֹלוֹת דְּכָתוּב  בְּתוֹרַת מֹשֶׁה אִישׁ־הָאֱלֹהִים:</p>
<p>Ezra 3:4 (Tanakh/BHS)  <sup>4</sup>Then they celebrated the festival of Tabernacles <b>as is written</b>, with its daily burnt offerings in the proper quantities, on each day as is prescribed for it,</p>	<p><sup>4</sup>וַיַּעֲשׂוּ אֶת־חַג הַסֻּכּוֹת  דְּכָתוּב וְעַלֹת יוֹם בְּיוֹם  בְּמִסְפָּר כְּמִשְׁפָּט דְּבַר־יוֹם  בְּיוֹמוֹ:</p>
<p>Nehemyah/Nehemiah 7:5 (Tanakh/BHS)  <sup>5</sup>My Elohim put it into my mind to assemble the nobles, the prefects, and the people, in order to register them by families. I found the genealogical register of those who were the first to come up, and there I found <b>written</b>:</p>	<p><sup>5</sup>וַיִּתֵּן אֱלֹהֵי אֶל־לְבָי וְאֶקְבְּצָה  אֶת־הַחֲרִים וְאֶת־הַסֹּגְנִים  וְאֶת־הָעָם לְהִתְיַחֵשׁ וְאֶמְצָא  סֵפֶר הַיַּחֲשׁ הָעוֹלָיִם  בְּרֵאשׁוֹנָה וְאֶמְצָא כְּתוּב בּוֹ:  פ</p>
<p>Nehemyah/Nehemiah 8:14 (Tanakh/BHS)  <sup>14</sup>They found <b>written</b> in the Teaching that YEHOUAH had commanded Moses that the Israelites must dwell in booths during the festival of the seventh month,</p>	<p><sup>14</sup>וַיִּמְצְאוּ כְּתוּב בְּתוֹרָה אֲשֶׁר  צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֲשֶׁר  יֵשְׁבוּ בְּנֵי־יִשְׂרָאֵל בַּסֻּכּוֹת בַּחֹדֶשׁ  בַּחֹדֶשׁ הַשְּׁבִיעִי:</p>
<p>Nehemyah/Nehemiah 8:15 (Tanakh/BHS)  <sup>15</sup>and that they must announce and proclaim throughout all their towns and Jerusalem as follows, "Go out to the mountains and bring leafy branches of olive trees, pine trees, myrtles, palms and [other] leafy trees to make booths, <b>as it is written.</b>"</p>	<p><sup>15</sup>וְאֲשֶׁר יִשְׁמִיעוּ וַיַּעֲבִירוּ קוֹל  בְּכָל־עָרֵיהֶם וּבִירוּשָׁלַם לֵאמֹר  צֵאוּ הָהָר וְהָבִיאוּ עֲלֵי־זֵית  וְעֲלֵי־עֵץ שִׁמּוֹן וְעֲלֵי הַדָּם וְעֲלֵי  תְּמָרִים וְעֲלֵי עֵץ עֵבֶת לַעֲשׂוֹת  סֻכּוֹת דְּכָתוּב: פ</p>

<p>Nehemyah/Nehemiah 13:1 (Tanakh/BHS)  1 At that time they <b>read</b> to the people from the Book of Moses, and it was found <b>written</b> that no Ammonite or Moabite might ever enter the congregation of Elohim,</p>	<p><sup>1</sup> בַּיּוֹם הַהוּא נִקְרָא בְּסֵפֶר  מֹשֶׁה בְּאָזְנֵי הָעָם וְנִמְצָא  כְּתוּב בּוֹ אֲשֶׁר לֹא־יָבוֹא עַמִּי  וּמֵאֲבֵי בְקֵהֶל הָאֱלֹהִים  עַד־עוֹלָם:</p>
<p>Dani'el/Daniel 9:11 (Tanakh/BHS)  <sup>11</sup>All Israel has violated Your teaching and gone astray, disobeying You; so the curse and the oath <b>written</b> in the Teaching of Moses, the servant of Elohim, have been poured down upon us, for we have sinned against Him</p>	<p><sup>11</sup> וְכָל־יִשְׂרָאֵל עָבְרוּ  אֶת־תּוֹרַתְךָ וְסוּר לְבַלְתִּי  שָׁמוּעַ בְּקִלְדָּךָ וְתַתִּךָ עָלֵינוּ  הָאֱלֹהִים וְהַשְׁבַּעַה אֲשֶׁר כְּתוּבָה  בְּתוֹרַת מֹשֶׁה עֶבֶד־הָאֱלֹהִים  כִּי חָטְאנוּ לָו:</p>
<p>Dani'el/Daniel 9:13 (Tanakh/BHS)  <sup>13</sup>All that calamity, just <b>as is written</b> in the Teaching of Moses, came upon us, yet we did not supplicate YEHOVAH our Elohim, did not repent of our iniquity or become wise through Your truth.</p>	<p><sup>13</sup> כַּאֲשֶׁר כְּתוּב בְּתוֹרַת מֹשֶׁה  אֵת כָּל־הַרְעָה הַזֹּאת בָּאָה  עָלֵינוּ וְלֹא־חָלִינוּ אֶת־פְּנֵי יְהוָה  אֲלֵהִינוּ לָשׁוּב מֵעוֹנֵינוּ  וְלִהְשִׁיבֵנוּ בְּאִמְתְּךָ:</p>

The other part we are told is that though there is no direct reference to a oral torah, that there is the word torot which is the plural for torah. So lets look at the references to this.

Shemot/Exodus 18:15-16

15 Moses replied to his father-in-law, “It is because the people come to me to inquire of Elohim. 16 When they have a dispute, it comes before me, and I decide between one person and another, and I make known the laws **and [his] teachings (ve’et torotayv וְאֶת־תּוֹרֹתַי)** of Ha’Elohim.”

This would appear to reflect more than one in that it is plural. Later in the same chapter it shows it similarly.

Shemot/Exodus 18:19-20

19 Now listen to me. I will give you counsel, and Ha'Elohim be with you! You represent the people before HaElohim: you bring the disputes before HaElohim, 20 and enjoin upon them the laws **and the teachings** (ve'et hatorot וְאֵת־הַתּוֹרָה), and make known to them the way they are to go and the practices they are to follow.

We also see that here torot also is referred to in a similar fashion. However, in order for this to be true them we must see that this is consistently used this way.

Vayiqra/Leviticus 26:46

46 These are **the laws** (hachuqqim הַחֻקִּים), **rules** (vehamish'patim וְהַמִּשְׁפָּטִים), and **instructions** (vehatorot וְהַתּוֹרָה) that Yehovah established, through Moses on Mount Sinai, between Himself and the Israelite people.

Here we see all used in the plural form thus showing the intent here was to show torot as teachings and not two torah's.

Vayiqra/Leviticus 11:46

46 These are the instructions (torat תּוֹרָה) concerning animals, birds, all living creatures that move in water, and all creatures that swarm on earth,

Torat is also plural and shows us that this word use in plural form does not indicate a second torah orally given but teachings. Now, how do I get this? Torah is reference number 8451 and 8452 (Tav-Vav-Resh-Hey) and is a feminine noun. The verb it is from is reference number 3384 which is Yarah (Yod-Resh-Hey) in its Kal form it is stated as shoot or cast. In the Hiphil is is used for to teach. As one shoots forth spoken words.

Shemot/Exodus 4:12 (10-12), 15

10 But Moses said to Yehovah, "Please, Yehovah, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue." 11 And Yehovah said to him, "Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, Yehovah? 12 Now go, and I will be with you as you speak **and will instruct you** (vehoreytikha וְהוֹרִיתִיךָ) what to say."

Here we see that in the general sense of instruction it is used here. This is to tell us that this is all he will command not what other men will command.

15 You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, **and tell** (ve'horeyti וְהוֹרִיתִי) both of you what to do

After Moshe insists he cannot speak well that Yehovah give him Aharon as his spokesman. But still it does not mean that Moshe could just make up any rule because Yehovah instructed them both.

Shemot/Exodus 24:12

12 Yehovah said to Moses, “Come up to Me on the mountain and wait there, and I will give you the stone tablets **with the teachings (vahatorah וְהַתּוֹרָה) and commandments (vahamitzvah וְהַמִּצְוָה) which I have inscribed to instruct them (katav'tiy lehorotam כָּתַבְתִּי לְהוֹרֹתָם).**”

The use of the singular with the Ha prefix shows us these are the accumulation of all teachings and all from his commands. We have learned that torah is from Yarah, which in the Hiphil form is to teach and so all teaching are included in what was inscribed. We also know that min tzavah is Mitzvah and thus with the ha prefix we see that all he commanded are mitzvah for us.

Vayiqra/Leviticus 10:11 (8-11)

8 And Yehovah spoke to Aaron, saying: 9 Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may not die. This is a law for all time throughout the ages, 10 for you must distinguish between the sacred and the profane, and between the unclean and the clean; 11 **and you must teach (ulehorot וְלִהְיוֹת) the Israelites all the laws (hachuqqim) which Yehovah has imparted (diber) to them through Moses.**

Yehovah told Aharon and he would have instructed his sons after him. One of these jobs was to teach the children of Israel the practices that were spoken to Moshe. Again this is to teach.

Devarim/Dueteronomy 17:10-11 (8-11)

8 If a case is too baffling for you to decide, be it a controversy over homicide, civil law, or assault—matters of dispute in your courts—you shall promptly repair to the place that Yehovah Eloheykha will have chosen, 9 and appear before the levitical priests, or the magistrate in charge at the time, and present your problem. When they have announced to you the verdict in the case, 10 you shall carry out the verdict that is announced to you from that place that Yehovah chose, observing scrupulously all their **instructions to you (yorukha יוֹרוּכָה).** 11 You shall act in accordance with **the instructions (hatorah הַתּוֹרָה) given you and the ruling [teachings] (yorukha**

יִזְרֹךְ) handed down to you; you must not deviate from the verdict that they announce to you either to the right or to the left.

Why were they to act only with the teachings given. What were judges to teach the people like Moshe did. He taught from the teachings given to him from HaTorah.

Devarim 1:13-15

13 Pick from each of your tribes men who are wise, discerning, and experienced, and I will appoint them as your heads.” 14 You answered me and said, “What you propose to do is good.” 15 So I took your tribal leaders, wise and experienced men, and appointed them heads over you: chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens, and officials for your tribes. 16 I charged your magistrates at that time as follows, “Hear out your fellow men, and decide justly between any man and a fellow Israelite or a stranger. 17 You shall not be partial in judgment: hear out low and high alike. Fear no man, for judgment is Elohim’s. And any matter that is too difficult for you, you shall bring to me and I will hear it.” 18 Thus I instructed you, at that time, about the various things that you should do.

Moshe taught them what he knew. But what did Moshe teach?

Shemot/Exodus 18:

15 Moses replied to his father-in-law, “It is because the people come to me to inquire of Elohim. 16 When they have a dispute, it comes before me, and I decide between one person and another, and I make known the **laws (et chuqqey אֶת־חֻקֵי)** and **teachings (vaet torotayv וְאֶת־תּוֹרֹתַי)** of Elohim.”

17 But Moses’ father-in-law said to him, “The thing you are doing is not right; 18 you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone. 19 Now listen to me. I will give you counsel, and be with you! You represent the people before Elohim: you bring the disputes before Elohim, 20 and enjoin upon them the laws and the teachings, and make known to them the way they are to go and the practices they are to follow. 21 You shall also seek out from among all the people capable men who fear Elohim, trustworthy men who spurn ill-gotten gain. Set these over them as chiefs of thousands, hundreds, fifties, and tens, and 22 let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself by letting them share the burden with you. 23 If you do this—and Elohim so commands you—you will be able to bear up; and all these people too will go home unwearied.” 24 Moses heeded his father-in-law and did just as he had said. 25 Moses chose capable men out of all Israel, and appointed them heads over the people—chiefs of thousands, hundreds, fifties, and tens; 26 and they judged the people at

all times: the difficult matters they would bring to Moses, and all the minor matters they would decide themselves.

Divrei HaYamim Bet/2 Chronicles 15:3 (1-8)

**15:1** The spirit of Elohim came upon Azariah son of Oded. **2** He came to Asa and said to him, “Listen to me, Asa and all Judah and Benjamin; Yehovah is with you as long as you are with Him. If you turn to Him, He will respond to you, but if you forsake Him, He will forsake you. **3** Israel has gone many days without the true Elohey, without a priest (Kohen Moreh – teaching Priest) to give instruction (torah תּוֹרָה) and without Teaching. **4** But in distress it returned to Yehovah Elohey of Israel, and sought Him, and He responded to them. **5** At those times, no wayfarer was safe, for there was much tumult among all the inhabitants of the lands. **6** Nation was crushed by nation and city by city, for Elohim threw them into panic with every kind of trouble. **7** As for you, be strong, do not be disheartened, for there is reward for your labor.” **8** When Asa heard these words, the prophecy of Oded the prophet, he took courage and removed the abominations from the entire land of Judah and Benjamin and from the cities that he had captured in the hill country of Ephraim. He restored the altar of Yehovah in front of the porch of Yehovah.

We can see that what was written was given to us. Moshe taught what was given to him, which was also, wrote down. Even the magistrates are to judge by haTorah and rule based on it. So what distinguishes a Karaite is that we follow what is written the teachings which were given to Moshe by Yehovah and written down and given to the Priests (Kohen) to teach and to the magistrates to judge us by. The written word of Yehovah.