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[תורה]=] AND [משד]{#3 (AF)}=]

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Exod
16:4

Then the Lord said to **Moses**, “Behold, I am about to rain bread from • heaven for you, and the people shall go out and gather a day’s portion every day,* that I may test them, whether they will walk in my law or not.

Here, in context, the law refers to a command God had just given -- the decalogue hasn't actually been given yet (that comes in Exod 20).

Exod
16:28

And the Lord said to **Moses**, “How long* will you refuse to keep my commandments and my laws?

See above.

Exod
24:12

• The Lord said to **Moses**, “Come up to me on the mountain and wait there, that I may give • you • the tablets of • stone, with the law and the commandment, which I have written for their instruction.”

Here the law = the decalogue

Lev
26:46

These are the statutes and • rules and • laws that the Lord made between himself and • the people of Israel through **Moses** on Mount Sinai.



Here the law = the decalogue

Num
31:21

Then Eleazar the priest said to the men in the army who had gone to • battle: “This is the statute of the law that the Lord has commanded • Moses:

The law here refers to Num 19 (red heifer ritual)

Beyond the Jordan, in the land of Moab, Moses undertook to explain • this law, saying,

Deut
1:5

the term here most likely refers in context to the exhortations of chapters Deut 5–11 and the laws of Deut 12–28 (see

Jeffrey H. Tigay, *Deuteronomy* (, The JPS Torah commentary; Philadelphia: Jewish Publication Society, 1996), 5.

Deut
4:44

• This is the law that Moses set before the people of Israel.

see Deut 1:5

Deut
31:9

Then Moses wrote • this law and gave it to the priests, the sons of Levi, who carried • the ark of the covenant of the Lord, and to all the elders of Israel.

see Deut 1:5

• When Moses had finished writing • the words of this law in a book to the very end,*

Deut
31:24

see Deut 1:5

This and the preceding references in Deuteronomy (among others) reads as though Deuteronomy was written by someone other than Moses (Moses is referenced in the third person) who adapts the earlier laws of Moses to a later context (e.g., when Israel is in the land



and encountered problems with idolatry). This suggests Deuteronomy (or, at least such parts) are post-Mosaic. However, its content is clearly consistent with "early Mosaic era" laws. If Deuteronomy is partly or mostly late (or entirely, as JEDP would argue), it is still rightly associated with Moses since it reworks the Mosaic laws and in some cases supplements them (later time reflected). But standard JEDP would have the "earlier Mosaic material" also as post-Mosaic (and so nothing in the Torah is truly Mosaic in that view).

when Moses commanded • us a law, as a possession for the assembly of Jacob.

Deut
33:4

see Deut 1:5

Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success • wherever you go.

Josh
1:7

Law here likely refers to Deuteronomy since that was (in the chronology presented in the Torah) the latest formulation of the law, and the formulation that would go into effect when Israel was settled. But this is somewhat subjective.

just as Moses the servant of the Lord had commanded • the people of Israel, as • it is written in the Book of the Law of Moses, “an altar of uncut stones, upon • which no man has wielded an iron tool.” And they offered on it burnt offerings to the Lord and sacrificed peace offerings.

Josh
8:31

A specific reference to Exodus 20:25, a portion of the decalogue chapter.

And there, in the presence of the people of Israel, he wrote on the stones • a copy of the law of Moses, which he had written.

Josh
8:32

See above at 8:31; the law = either the decalogue or the law about the altar. Former is more likely.



Only be very careful to observe • the commandment and • the law that Moses the servant of the Lord commanded • you, to love • the Lord your God, and to walk in all his ways and to keep his commandments and to cling to him and to serve him with all your heart and with all your soul.”

Josh
22:5

The quotation is clearly from Deuteronomy (6:5; 10:12; 11:1), as other Torah books do not have these specific statements. If the above assumed reconstruction (Deut 31:24 in the list) is correct, this present verse is an indication that Joshua was written after Deuteronomy existed (and was repurposing Exodus) or that Deuteronomy and Joshua were written at the same time (and that *could* be late, since the book of Joshua could merely be recalling a historical Joshua of centuries prior -- in other words, if someone held Deuteronomy was a late adaptation of earlier Exodus material, Joshua's quotation of Deuteronomy here (as a literary character in the book of Joshua) provides no proof against late authorship of Deuteronomy.

Therefore, be very strong to keep and to do • all that is written in the Book of the Law of Moses, turning aside from it neither to the right hand nor to the left,

Josh
23:6

The "book of the Law of Moses" could refer to Exodus decalogue material at the least or the law material in Deuteronomy. Given the historical relationship of the events of Joshua to Moses' sermons that (literarily) form most of Deuteronomy, one could argue that the more likely candidate is Deuteronomy.

and keep • the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, • his rules, and his testimonies, as • it is written in the Law of Moses, that you may prosper • in all that you do and • wherever you turn, •

1 Kings
2:3

The law here is either Exodus or Deuteronomy; the critical view would opt for the former, as it holds that Deuteronomy did not exist in any form until Hezekiah or Josiah. I think a more telling point is revealed by this question: What *biblical* evidence do we have to this point that the "law of Moses" includes *anything* of Genesis or Leviticus? We have seen Exodus, Deuteronomy,



and Numbers 19 as points of reference to the phrase, but nothing else. One can of course make logical connections, but it would be nice to have textual (biblical) ones.

2 Kings
14:6

But he did* not put to death* • the children of the murderers, according to what is written in the Book of the Law of Moses, where the Lord commanded, “Fathers shall* not be put to death* because of their children, nor shall* children be put to death* because of their fathers. But each one shall die for his own sin.”

A citation of Deut 24:16

2 Kings
21:8

And I will not cause the feet of Israel to wander anymore out of the land that I gave to their fathers, if only they will be careful to do according to all that I have commanded them, and according to all the Law that my servant Moses commanded • them.”

See 1 Kings 2:3.

2 Kings
23:25

• Before him there was no king like him, who turned to the Lord with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him.

See 1 Kings 2:3.

2 Chron
23:18

And Jehoiada posted watchmen for the house of the Lord under the direction of the Levitical priests and the Levites whom David had organized to be in charge of* the house of the Lord, to offer burnt offerings to the Lord, as it is • written in the Law of Moses, with rejoicing and with singing, according to the order of David.

The background here is found in the book of Numbers

2 Chron
25:4

But he did not put • their children to death, • according to what is • written in the Law, in the Book of Moses, where the Lord commanded, “Fathers shall not die because of their children, nor children die because of their fathers, but each one shall die for his own sin.”



A citation of Deut 24:16

• They took their • • accustomed posts according to the Law of Moses the man of • God. The priests threw • the blood that they received from the hand of the Levites.

2 Chron
30:16

A reference to either Exod or Deuteronomy, but shows an awareness of Numbers. The Passover sacrifice was ordinarily slaughtered by the laity (Deut 16:5–6; Exod 12:3–6, 21); however, since so many in the congregation were ritually unclean, the Levites performed this duty for them (cf. Num 9:12–13).

see Raymond B. Dillard, vol. 15, *Word Biblical Commentary : 2 Chronicles* (, Word Biblical Commentary Dallas: Word, Incorporated, 2002), 245.

2 Chron
33:8

and I will no more remove • the foot of Israel from the land that I appointed for your fathers, if only they will be careful to do • all that I have commanded them, • all the law, • the statutes, and the rules given through Moses.”

• While they were bringing out • the money that had been brought into the house of the Lord, Hilkiah the priest found • the Book of the Law of the Lord given through Moses.

2 Chron
34:14

The context here is the discovery of the book of Deuteronomy (or the creation of it, as critics propose -- under the guise of discovery). We know it is Deuteronomy and not Exodus due the 2 Chron 34:24's reference to the curses in the law -- those were in Deuteronomy (cp. Deut 27-28). Aside from the controversy over the recovery / origin of Deuteronomy, the "law of Moses" idea here refers to one book of the Torah, not the Torah.

Ezra 3:2

Then arose Jeshua the son of Jozadak, with his fellow • priests, and Zerubbabel the son of Shealtiel with his kinsmen, and they built • the altar of the God of Israel, to offer burnt offerings on it, as it is • written in the Law of Moses the man of • God.



The building of this altar is described in Exodus; this may also be a reference to Exodus 20:25. this Ezra went up from Babylonia. • He was a scribe skilled in the Law of Moses that the Lord, the God of Israel, had given, and the king granted • him all that he asked, † for † the hand of the Lord his God was on him.

Ezra 7:6

This is perhaps the broadest (or vaguest) use of "law of Moses"). There is nothing in the context to support the idea that the phrase = all the Torah. It may be, or may be part, as is the case with all the other references to this point.

And all the people gathered as one man into the square • before the • Water Gate. And they told • Ezra the scribe to bring • the Book of the Law of Moses that the Lord had commanded • Israel.

Neh 8:1

See Ezra 7:6.

And they found it written in the Law that the Lord had commanded by • Moses that the people of Israel should dwell in • booths during the feast of the • seventh month,

Very likely a reference to Leviticus 23:39-43 (and not the whole law). Williamson notes:

Neh
8:14

The third problem which these verses raise concerns the detail of what “they found written in the Law.” The emphasis in this clearly lies on the command “that the Israelites should live in booths [סכּוֹת, sometimes translated ‘tabernacles’] during the feast of the seventh month,” for this is recapitulated also at the end of the passage with the words “to make booths, as prescribed.” Of all the Pentateuchal passages that deal with this feast (Exod 23:16; Lev 23:39–43; Num 29:12–38; Deut 16:13–15), it is only the one in Leviticus that makes this stipulation (although the influence of Deuteronomy is probably to be detected in a separate detail below). It is a natural assumption, therefore, that this is the passage referred to.



H. G. M. Willamson, vol. 16, *Word Biblical Commentary : Ezra-Nehemiah* (, Word Biblical Commentary; Dallas: Word, Incorporated, 2002), 294.

Neh
9:14

and you made known to them • your holy Sabbath and commanded • them commandments and statutes and a law by • Moses your servant.

Could be a reference to Exodus 20 or Deuteronomy 5 (Sabbath and commandments).

Neh
10:29

join with their brothers, their nobles, and enter into a curse and • an oath to walk in • God's Law that was given by • Moses the servant of • God, and to observe and • do • all the commandments of the Lord our Lord and his rules and his statutes.

In context, the referent might be parts of Exodus, Deuteronomy, or Leviticus.

Dan
9:11

• All Israel has transgressed • your law and turned aside, refusing to obey • your voice. And the curse and • oath that are written in the Law of Moses the servant of • God have been poured out upon us, because we have sinned against him.

The reference to the curses and the corporate Israelite context (not to mention the exilic context) make this a sure reference to Deuteronomy 27-28.

Dan
9:13

As it is written in the Law of Moses, • all • this • calamity has come upon us; yet we have not entreated • the favor of the Lord our God, turning from our iniquities and gaining insight by your truth.

See Dan 9:11

Mal 4:4

“Remember the law of my servant Moses, the statutes and rules that I commanded • him at Horeb for all Israel.

"Horeb" is a term used in both Exod and Deuteronomy in connection with law-giving, so the laws here could refer to either book.

33 verses

Exod -Deut knows of patriarchal stories, but those stories are not associated with the "law of Moses" phrase; either known by oral tradition or written (former seems more coherent, since slaves of Egypt know of their forefathers and had no written content by even the biblical narrative (if one assumes all the Torah came from Moses).