TORAH VS. TANAKH?

The Book of Deuteronomy indeed the last book of the Torah. It is the fifth book, following Genesis, Exodus, Leviticus, and Numbers. Deuteronomy primarily consists of Moses' final speeches to the Israelites as they prepare to enter the “Promised Land”. In these speeches, Moses reviews the laws and commandments given to the Israelites and emphasizes their importance.

Our heavenly Father,  also warns us twice not to add or delate any of HIS commanded that was given to Moses to have Israelites to remember for all generations.

1. Deuteronomy 4:2 - "Do not add to what I command you and do not subtract from it, but keep the commands of your Almighty Father,  given you."
2. Deuteronomy 12:32 (13:1 in some versions) - "See that you do all I command you; do not add to it or take away from it."

Notice, not one of these warning did it say “Do not add to what I command you and do not subtract from THIS BOOK”. What those two warning is telling us is based on “the commandments, the law”  does not was us to altered it.

Now, if any one happens to be not a TANAKH believers but is a believer of the TORAH, will address us that the rest of the books after the first five books is not ’s word. It’s an added forbidden book. Some will bring up about the blessing and the curse of the book, etc.. Like how they may refer the other books are curse books. They would point out the different between Deuteronomy 12:32 and Joshua 8:34-35. By saying that the book of Joshua was written sometime after the TORAH, that the book of Joshua isn’t Joshua (who originally named Hoshea) the son of Nun. After the death of Moses,  appoints Joshua as the leader of the Israelites. That this book of Joshua is someone else. Because of how Joshua 8:34-35 said:

***“read all the words of the Torah—the blessing and the curse—according to all that is written in the book of the Torah. That there was not a word of all that Moses commanded that Joshua did not read before all the assembly of Israel, including the women and the little ones and the outsiders walking among them.”***

Saying that this Josuha who read the TORAH isn’t Joshua the son of Nun. This kind of talk can confuse people who might be listening to what supporting reason that evidence against the book of Joshua. Because the truth is, there is no evidence in the Torah itself that speaks against the book of Joshua or suggests that the Joshua mentioned in it is not Joshua the son of Nun. In fact, the Torah introduces Joshua as Moses' assistant and successor, which aligns with the narrative in the book of Joshua. Nothing in the book of Joshua altered  charge, statutes, ordinances, and HIS commandments (Deuteronomy 11:1). The Book of Joshua appear does not speak anything against the Torah or YHWH's charge, statutes, ordinances, and commandments. Meaning people in those book follow ’s teaching. In fact, it aligns with and reinforces the teachings of the Torah:

1. Joshua is portrayed as a faithful successor to Moses, continuing to lead the Israelites according to God's instructions.
2. The Book of Joshua emphasizes obedience to the Torah. In Joshua 1:7-8, Joshua is commanded to be strong, courageous, and to carefully follow the law given by Moses.
3. Joshua 8:34-35 describes Joshua reading "all the words of the law" to the assembled Israelites, demonstrating continuity with the Torah's teachings.
4. The Book of Joshua is seen as a natural continuation of the Torah, both historically and theologically.
5. Joshua's leadership is characterized by encouraging the people to love and once again obey , echoing the commandments in Deuteronomy 11:1.

The Book of Joshua complements and supports the Torah rather than contradicting it. It shows the fulfillment of 's promises made in the TORAH and emphasizes continued obedience to 's laws as the Israelites settle in the “Promised Land” which did happen.

Let’s us get back to Joshua 8:34-35 describes a significant event where Joshua reads the entire Torah to the assembled Israelites. This passage does not necessarily imply that Joshua had never read the Torah to the people before, but rather emphasizes the comprehensive nature of this particular reading.

**Significance of the Reading**

This public reading of the Torah served several important purposes:

1. Covenant Renewal: It was a formal reaffirmation of Israel's commitment to God's covenant.
2. Inclusivity: The passage specifically mentions that the reading was done before "all the assembly of Israel, including the women and the little ones and the outsiders walking among them." This highlights the inclusive nature of the event, ensuring that everyone, regardless of age, gender, or status, was exposed to 's law.
3. Obedience to Moses' Instructions: This act fulfilled the instructions given by Moses in Deuteronomy to read the law publicly.

**Comprehensiveness of the Reading**

The text emphasizes two key points about Joshua's reading:

1. Completeness: Joshua read "all the words of the law," including both the blessings and the curses.
2. Thoroughness: The passage states that "there was not a word of all that Moses commanded that Joshua did not read," underscoring that nothing was omitted.

So, we have to be extra careful what the people are saying about why the rest of the books after the first five books TORAH is a cursing written books that isn’t ’s words, etc… Because often time they are mistaken about that. They were taught not to read other books outside from the TORAH teachings at all, which is why they have no idea whether the other books speak against it. Or did not study the TANAKH very well, not seeing why there is nothing wrong about the Prophets (Nevi'im) and the Writings (Ketuvim) books. That none of it speak against the TORAH teaching. It’s not an added forbidden record books. The same way how people aren’t careful about the New Testament Bible, because those other books are indeed an altered books that does speak against the TORAH teaching.