加拉太書 外證
認識猶太傳統上所謂兩個妥拉的說法
摩西的妥拉 (律法)
Torah Shebichtav(Written Torah)
與
口傳的妥拉 (律法)
Torah Sheba’al Peh(Oral Torah)
正統猶太教的網站 Chabad.org 談到『口傳妥拉』(或作口傳律法)的文章

什麼是『口傳妥拉』(或口傳律法)？
What is the "Oral Torah"?

By Naftali Silberberg

The Torah has two parts: The "Torah ShebichtaT" (Written Law), which is composed of the twenty-four books of the Tanach, and the "Torah Sheba'al Peh" (Oral Law).

G-d told Moses that he will give him "the Torah and the commandments." Why did G-d add the word "commandments?" Are there any commandments which are not included in the Torah? This verse (amongst others) is a clear inference to the existence of the Oral Torah.
Oral Torah

According to Rabbinic Judaism, the Oral Torah or Oral Law (Hebrew: תורה שבעל פה, lit. "Oral Torah that is spoken") represents those laws, statutes, and legal interpretations that were not recorded in the Five Books of Moses, the Written Torah (Hebrew: תやはり כתוב, lit. "Written Torah that is written"), but nonetheless are regarded by Orthodox Jews as prescriptive and co-given. This halakhic Jewish code of conduct encompasses a wide swath of ritual, worship, God-man and interpersonal relationships, from dietary laws to Sabbath and festival observance to marital relations, agricultural practices, and civil claims and damages.

According to Jewish tradition, the Oral Torah was passed down orally in an unbroken chain from generation to generation until its contents were finally committed to writing following the destruction of the Second Temple in 70 CE, when Jewish civilization was faced with an existential threat.[1]

The major repositories of the Oral Torah are the Mishnah, compiled between 200–220 CE by Rabbi Yehudah haNasi, and the Gemara, a series of running commentaries and debates concerning the Mishnah, which together are the Talmud, the preeminent text of Rabbinic Judaism. In fact, two "versions" of the Talmud exist: one produced in Jerusalem c. 300–350 CE (the Jerusalem Talmud), and second, more extensive Talmud compiled in Babylonia and published c. 450–500 CE (the Babylonian Talmud).

Belief that the Oral Torah was transmitted orally from God to Moses on Mount Sinai during the Exodus from Egypt is a fundamental tenet of faith of Orthodox Judaism, and was recognized as one of the Thirteen Principles of Faith by Maimonides. However, not all branches of Rabbinic Judaism accept the divine provenance of the Oral Torah, such that Conservative (to a greater extent) and Reform Jews give deference to the Talmudic sages while empowering themselves to formulate and adopt their own rulings and interpretations.
In Jewish tradition

Orthodox Judaism continues to be universally accepted by Orthodox and Haredi Judaism as a fundamental precept of Judaism. The oral law was the basis for nearly all subsequent Rabbinic literature. It is therefore intricately related to the development of Halacha. As such, despite codification, interpretation of the “oral law” is likewise required.

Divine source and transmission

Rabbis of the Talmudic era conceived of the Oral Torah in two distinct ways. First, Rabbinic tradition conceived of the Oral Torah as an unbroken chain of transmission. The distinctive feature of this view was that Oral Torah was conveyed by word of mouth and memorized. Second, the Rabbis also conceived of the Oral Torah as an interpretive tradition, and not merely as memorized traditions. In this view, the written Torah was seen as containing many levels of interpretation. It was left to later generations, who were steeped in the oral tradition of interpretation to discover those (“hidden”) interpretations not revealed by Moses. Instead, Moses was obligated to impart the explanations orally to students, children, and fellow adults. It was thus forbidden to write and publish the Oral Torah.

Jewish tradition identifies the individuals, starting from Moses, who were entrusted with the Oral Law and passed it down to subsequent generations. The unbroken historical chain from Sinai to the present day is attested to in the opening passage of the Mishnaic tractate Pirkei Avot ("Sayings of the Fathers"): "Moses received the Torah and handed it down to Joshua; Joshua to the Elders; the Elders to the prophets; and the prophets handed it down to the men of the Great Assembly." Similarly, in his introduction to Mishneh Torah Maimonides provides a generation by generation account of the names of all those in the direct line that transmitted this tradition, beginning with Moses up until Ravina and Rav Ashi, the rabbis who compiled the Babylonian Talmud.
What is the Oral Torah?

Traditional Judaism believes that when Moses was on Mount Sinai for 40 days and nights writing down the words of the Torah, God also provided him with additional explanations that were not explicitly incorporated into the written text. This additional commentary and elucidation of the written Torah is called oral Torah, or Torah she’bal peh (תורה שביעל פה) [from al peh, "by mouth"). The words that Moses finally committed to writing in the Torah scroll (תורה שביעת) is called Torah shebikhtav (תורה שביקת). According to this view, there were actually two Torahs given to Moses on Sinai: the written Torah and the oral Torah, and together these are considered the full revelation of the Torah. Maimonides, a chief spokesman for this brand of Judaism, wrote: "Every commandment which the Holy One, blessed be He, gave to Moses our teacher, was given with its clarification. First, he told him the commandment (Written Torah) and then he expounded on its explanation and content including all that which is included in the Torah" (Commentary on the Mishnah).

This doctrine is enshrined in the opening verse of the Pirke Avot ("Chapters of the Fathers"), a tractate of the Mishnah: "Moses received the Torah from Sinai and transmitted it to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. They said three things: Be deliberate in judgment, raise up many disciples, and make a fence (edict) around the Torah (asu seyag la-Torah)."

「摩西在西乃山領受妥拉然後傳給約書亞，約書亞傳給長老們，長老們傳給先知們，先知們傳給大公會的人。」
Dissenting viewpoints

From Pharisaic times, there has always been some level of opposition to the concept of a "Dual Torah" within the umbrella of Judaism, although today only the Karaites formally oppose the incorporation of any extra-biblical law into their practice. Rather, the branches of modern Judaism differ more in their views regarding the divinity and immutability of the Oral Torah than they do in their belief in the importance of an interpretive tradition as exemplified in the Talmud.[30]

Sadducees

Sadducees rejected the Pharisaic oral traditions. They based their interpretations on their own traditions emphasizing a more literal understanding of the verses. In many respects, this led to a more severe observance than that of the Pharisees especially as regards purity laws and temple practice. Most aspects of Sadducean law and methods of interpretation are not known.[31]

Essenes

Essenes, a monastic group of people, had a "monastic organization". Though they had non-biblical rules and customs, they rejected much of the oral traditions.[32]

Samaritans

The Samaritans, an ancient sect that has survived in small numbers to the present day, have their own rich interpretative tradition, as reflected in the Medival Samaritan legal collection called the Hilukh, which shares etymological roots with the term Halakhah. However, the concept of a divinely ordained Oral Law having equal value with the written one is foreign to Samaritan theology.[33]

Karaite Judaism

Karaite Judaism or Karaism is a Jewish denomination that began in eighth century Baghdad to form a separate sect that rejected the Oral Torah and Talmud, and placed sole reliance on the Tanakh as scripture.[6] Thus, for example, Karaite understood Exodus 35:3 ("Do not light a fire in any of your dwellings on the Sabbath day") as forbidding the use of any kind of fire on the Sabbath, including fires lit before the start of the Sabbath, which are permitted by the Oral Law.[8] Karaites also do not adhere to widespread customs such as the donning of tefillin and the prohibition against eating milk and meat together on the grounds that such practices are grounded in the Oral Law.[6]

Some Karaites strive to adhere only to the pesher (plain meaning) of the text. This is in contrast to Rabbinic Judaism, which relies on the Oral Torah and employs several interpretive methods which, at times, stray from the literal meaning.
Torah sheba'al Peh -
The Oral Torah and Jewish Tradition

by John J. Parsons

During Shavuot we revisit the miracle of the giving of the Torah at Mount Sinai, but you might be surprised to know that Rabbinical Judaism believes that two Torahs were given to Moses at that time -- the written Torah and the oral Torah (in Kabbalistic traditions there is even a third or "hidden" Torah as revealed in the Zohar). This brief essay considers some aspects of the oral Torah and its potential significance to us as followers of Yeshua, the Mashiach.
The Case for the Oral Torah

Is there a case to be made for the existence of the oral Torah? Yes, of course. First it should be noted that the oral Torah is sometimes considered to be more basic than the written Torah of Moses. It is argued that since God first spoke the Ten Commandments to the Jews before Moses ascended Sinai to get the details, oral Torah actually preceded the giving of the Torah at Sinai.

The same point can be made, incidentally, regarding God's instructions given to Adam, Noah, Abraham, Isaac, Jacob, Joseph, and even Moses himself before he was commanded to write down the law at Mount Sinai.

With the giving of the written Torah, God provided mitzvot, mishpatim, and chukkim to the 70 elders of Israel. Thereby passing oral Torah to the generation of Israel. God's response to Moses to tell him to teach these laws (shorotim) with the help of the judges to interpret the written Torah to specific cases (Ex. 18:20, Deut. 16:19, Deut. 17:11). Later Moses anticipated the need for these judges to be appointed in every city in the Promised Land to decide civil, domestic, and even religious controversies. This is the origin of the Bet Din and Jewish law court system, and it is based on the fundamental idea of oral Torah.

The written Torah, like all other writing, is subject to interpretation. For example, consider this statement in the written Torah: "This shall be for you the beginning of months" (Ex. 12:2). But which month is being referred to here? The Torah is silent and the matter must be settled by interpretation.
塔木德（Talmud）是猶太教中認為地位僅次於《塔納赫》的宗教文獻，源於公元前2世紀至公元5世紀間，記錄了猶太教的律法、條例和傳統，其內容分三部分，分別是密西拿（Mishnah）——口傳律法，革馬拉（Gemara）——口傳律法註釋，米德拉什（Midrash）——聖經註釋。

結構與功用

塔木德的拉比一向認為，塔木德的筆陣除了律法書以外，還有一本與之相輔相成的口頭傳統。塔木德的內容主要分為三大部份，分別是密西拿（Mishnah）、革馬拉（Gemara）、米德拉什（Midrash），自公元二世紀中期以來，由一代一代的猶太人分別取用口頭或文書紀錄記載下來的行為及道德規範等，被全書收入猶太法律總集（密西拿）中，後來經過猶太學者對其中問題的討論以及後世的演繹，又有猶太學者著書成了（革馬拉），其後，又進一步補充而成了（米德拉什）。