

A Reconsideration on the Laws and Codes of the Old Testament-Focusing on the Ten Commandments

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Abstract

The purpose of this article is to investigate the particularities of the Pentateuchal laws of the ancient Israelites in the Old Testament. The Pentateuch of the Old Testament has many laws and law-codes(e.g. Decalogue, Covenant Code, Deuteronomy Code and Holiness Code, etc). The said laws and law-codes have long history influenced by the laws of ancient near eastern world, have developed in the Old Testament itself, and have undergone a good deal of changes in their interpretations after codifying. The Pentateuch laws and codes are within the scope of the Torah. The fundamental meaning of the Hebrew Torah is the teaching of God that He gave to the people of Israel, who He loved along with the rest of the world. Thus, we can learn that the fundamental meaning of the laws of the Old Testament is love (oragape). This study will determine if the Torah is still valid today. We cannot apply all the contents of the laws of the Old Testament to our daily lives but they are valid and have simultaneity in the period of the Old and New Testaments even nowadays because like God, love remains unchanged in our ever-changing world.

Keywords: Law, Love, Old Testament, Ten Commandments, Code

1. Introduction

As we read the Pentateuch from the Old Testament, we find that the stories of the Pentateuch are interrupted by many laws including the Ten Commandments, Deuteronomistic Code, Priestly Code, Holiness Code, etc. What is Israel's law? What is contained in those laws? Why did the ancient Israelites record their lives in the Old Testament as a form of code?

All laws have a purpose of persisting life in the community. The existence of the law is only worth the existence of serving the human community. The laws of Israel contained in the Pentateuch contain the spirit of the law reflecting their place of life and the request of the times, and to some extent depend on their natural conditions. In particular, the understanding of the laws of the ancient Near East and ancient Israel is different from ours today. They have developed deeply in relation to rituals in their unique political, social, and economic aspects. In other words, Israeli law is the blessing God has given for the people and has played the ultimate role in the faith of the nation of Israel. Is it still valid for modern people living in a complex and diversified society that is incomparable to the ancient Israeli era? This paper studies the laws of Israel, which are concentrated in the Old Testament, and examines the 'story of life' of the ancient Israeli society in the form of each code. Also, it reveals the characteristics, similarities, and uniqueness of each of the codes. In addition, it studies the understanding of Jesus and Paul's laws in the New Testament as a whole, to identify the role of the law in the life of the nation of Israel, and to consider the meaning that gives living in this age beyond the temporal and spatial gap.

2. The Ten Commandments

2.1 About the Ten Commandments

The Ten Commandments can be found in four places in the Bible (Exodus 20:1-17; 34:11-26; Leviticus 19:1-18; Deuteronomy 5:6-21). In general, the Old Testament scholars agree that the four texts of the Ten

Commandments belong to different groups of documents. The Ten Commandments in Exodus 20 belong to the E document and are called Ethical Ten Commandments due to their ethical nature. The Ten Commandments in Deuteronomy 5 belong to Document D and are largely the same as the Ethical Ten Commandments but show some differences in terms of interpretation. The Ten Commandments in Exodus 34 belong to the J document, and only three (1, 2, and 4) of the Ten Commandments appear, and the rest are related to the priestly ritual; thus, they are called 'Priestly Ten Commandments'[1]. The Ten Commandments at the beginning of the Holiness Code is a post-captive work, in which the same subject combines two or three orders. This paper examines the Ten Commandments in Exodus 20:1-17 and Deuteronomy 5:6-21, which are mainly read.

There has been vigorous debate over the age of the Ten Commandments. Some scholars have entirely denied the possibility of Moses mentioning the date of recognition or the ban on idolatry, and even doubting that the worship of other gods was already banned in the Moses era [2]. On the other hand, scholars of the Albright School argued that the content of the Ten Commandments, as well as their literary form, pointed out that the age of the Ten Commandments was before the 13th century B.C. The Ten Commandments, like the rest of the Pentateuch, should be viewed as the covenant (the covenant is based on the redemptive history of Exodus). Other codes in the Pentateuch are basically the principles of the Ten Commandments expanded to fit various aspects of life. It is more plausible to see that the laws of the Pentateuch apply the Ten Commandments, as the various New Testament epistles apply the truths of the Gospels [3].

2.2. Idolatry

The first and second commandments that Judaism sees as one commandment speaks of the great principles of the Israeli faith in the Old Testament. Back then, the Israelites lived in the flood of 'other gods'. There was a guardian deity in each city, not to mention the sun god, moon god, storm god, mountain god, river god, disease god, etc. In the Old Testament, the stories of the various nations and their gods that were located around the land of Canaan are mixed. There were seven people namely Canaanites, Hittites, Amorites, Perizzites, Hivites, Girgashites, and Jebusites in the land of Canaan (Genesis 15:19-21; Exodus 3:8,17; 13:5; 23:23,28; 33:2; 34 :11; Deuteronomy 7:1; 20:17; Joshua 3:10, etc.), and Philistines and Phoenicians on the Mediterranean coast of the west, and Edom, Moab, Ammon, and Aram on the east side of Jordan. These nations surrounding ancient Israel and the gods they served are as follows [4].

The Philistines were marine people who have migrated from the Aegean Sea to the Middle East via Crete and Cyprus (Jeremiah 47:4; Amos 9:7). They settled on the western coast of the land of Canaan at about the same time as the Israelites entered Canaan. They were the allied nations of five major cities (Pentapolis=Gaza, Gath, Ashdod, Ashkelon, and Ekron) and opened the first era of iron civilization in the land of Canaan (1 Samuel. 13:19-20). Armed with iron weapons, the Philistines have long fought with Israel (Judges 13-16; 1 Samuel 4-17; 31), and Saul, the first king of Israel was killed in Mt. Gilboa, where there was a fight against them. David appeared on the stage of history winning the battle against Philistine general Goliath, and ironically, he lived in the province of the Philistines for a year and four months, avoiding Saul (1 Samuel 27:7). The representative god of the Philistines was Dagon, which had temples in Ashdod and Gaza (Judges 16:23; 1 Samuel 5:1-5).

Phoenicia (Acts 11:19; 15:3; 21:2) is often referred to Tyre and Sidon in the Old Testament. Solomon imported a lot of timber from King Hiram of Tyre for construction work (1 Kings 9:11), and Queen Jezebel, who had a confrontation with Elijah, was the princess of Sidon (1 Kings 16:31). Tyre and Sidon often appear

together because of their geographical proximity, and many prophets in Israel shouted to keep Tyre and Sidon away because of idolatry. The representative god of Phoenician is Ashtoreth, the goddess of fertility (Judges 2:13; 10:6; 1 Samuel 7:3; 12:10; 2 Kings 23:13, etc.).

Moab, with Ammon, is a relative of Israel, but tensions have always arisen between Israel and Moab. In the time of Judge, the king of Moab brought together the Ammonites and Amalekites, defeated Israel, occupied Jericho, and harassed Israel for eighteen years (Judges 3:12-20). Just before the Israelites entered the land of Canaan, the last place Moses spoke to the people was the plains of Moab (Deuteronomy 1:5), and Moses climbed Mount Nebo there to see the land of Canaan (Deuteronomy 34). The god that the Moabites served was Chemosh.

The Ammonites are descendants of the son of Lot's second daughter. As the lineages of these two people are particularly close, Ammon often appears in the Old Testament with Moab. The representative god of Ammon is Milcom, and like the Temple of Chemosh of Moab, the temple was built in the time of Solomon and then destroyed in the time of Josiah.

Aram is often referred to as Damascus, the capital, and in the New Testament, it is primarily called Syria. There were frequent encounters with North Israel in the era of divided kingdoms. The representative god of Aram is Rimmon, which appears in the scene where Naaman, who was healed of leprosy, returned to Aram and was forced to bow down to the shrine of Limmon (2 Kings 5:17-18).

Above all, the most representative idols in the land of Canaan are Baal and the goddess Asherah. For example, in 1975, an important record was found at the Kuntilet Ajurud (Hebrew name Horvat Telman), located in the midwestern part of the Sinai Peninsula by Meshel of Tel Aviv University. It showed just how polluted Baalism was in Israel in the period of the Old Testament: "May you be blessed by YHWH of Shomron (=Samaria) and his Asherah...", "May you be well and be blessed by YHWH of Teman and his Asherah..." According to this record, Phoenician goddess Asherah is referred to as the spouse of YHWH, the God of Israel. This was recorded around the 8th century B.C. and seems to have blessed the merchants passing by the Israeli priests who resided here. It is one of the archaeological evidences showing that the Synchronism of Baal religion originating in the Phoenician region has spread from the Canaan to Sinai [5].

In this world full of 'other gods', it was not easy for the Israelites to adhere to the monotheistic faith. They were constantly tempted by other gods, and even tempted. In addition, since ancient times, humans have created the image of many gods by imitating the form of animals or humans. In the time when all kinds of gods were overflowing and it was impossible to even think of a religion without an image, this command was indeed an amazing statement. The first and second commandments well-described Israeli faith in the Old Testament. The God of Israel is the god of creation who created the whole universe. Everything that exists in this world is creation. Therefore, there is a fundamental distinction and difference between God the Creator and creatures. The human eye as a creature cannot see the glory of the creator (Exodus 33:20). It is impossible that the Creator can be represented in the image of a creature because the transcendent Creator who transcends creation cannot be represented in material form. Therefore, God cannot be made in any shape. If people make an image of God, it is not God, but an idol that is merely "other god". The God of Israel did not allow the creation of the image of God, the basic religious need. In addition, He emphasized the iconoclastic faith in the world at the time when the gods overflowed. Today, we do not commit the foolishness of making statues or making golden calves like the people of the Old Testament. We cannot ignore the second commandment like that. In the biblical faith, the Creator only is the object of man's absolute loyalty and faith. It is idolatry to give the creatures the glory and praise [4].

When Jesus reached the Philippine Caesarea region, he asked his disciples, 'Who do people call the Son of Man?' and 'Who do you say I am?' And he was pleased with Simon Peter's confession, 'The Lord is the Christ, the Son of the living God' (Matthew 16:16), and he entrusted him with the keys to the kingdom of heaven. Why did Jesus ask important questions to his disciples there, not elsewhere? It is probably because it was the oldest place of idolatry. He would have wanted the right confession of faith to the disciples living amid idolatry.

2.3. God's Name and Time

The third commandment that do not call God's name in vain are the most difficult words to understand because of the various meanings of the word 'in vain'. The Hebrew word *shawe*, which is the equivalent of the word 'in vain', also means 'empty', 'valueless', 'false' and 'cheating'. The words "Do not call God's name in vain" mean not to recklessly call on the name of God, and not to set it up falsely or for false purposes. In other words, it does not steal or abuse God's name to satisfy human greed and does not curse others in the name of God. The name of the Creator should be the object of glory and praise and cannot be used as a means for other human purposes. It is the Word that reaffirms our duty to live for the glory of God in this age when faith and God are easy to be instrumentalized and man intercepts the glory that must be returned to God.

Jesus positively reinterpreted this commandment as illustrated in The Lord's Prayer, which Jesus taught his disciples. The sanctification of God's name was the first thing to be asked before all other requests. In other words, instead of being satisfied with the negative swearing, false prophecy, and passive ethical state, the people should call on to sanctify His name. Only when the covenant people called God's name live 'as God's people' will His name become holy [7]. Paul taught believers that every day is equally important, not just the Sabbath or Sunday (Romans 14:5-6). Calvin also interpreted the Sabbath commandment, saying that if possible, he should spend the whole week as a day of worship, but it is entirely the believer's freedom to choose a specific day to worship. So, if the churches do not think superstitiously, if they worship on a different day, not just on Sunday, they will not be condemned [8]. If necessary, it means that any other day of worship other than Sunday worship service can be allowed. Caring for churches to worship on days other than Sunday is a new pastoral task for believers who are unable to attend Sunday services for unavoidable reasons today [9].

For the fourth commandment to remember the Sabbath day and keep it holy, the book of Exodus refers to the origin of the creation narrative (Genesis 1:1-2: 4a), and Deuteronomy states that it is motivated among Egyptian slave subjects. Exodus 20:11 puts the origin of the Sabbath in God's act of creation, while Deuteronomy 5:15 has the origin of the Exodus event. The creation narrative of Genesis 1 takes the tone of a priest proclaiming God's great work to the world. Also, the ten commandments of Exodus are within the overall framework that Moses proclaims to the Israelites with the commandments. Therefore, it seems that the origin of the Sabbath was linked to the creation narrative according to its characteristics. On the other hand, what is noted in the Exodus from Deuteronomy 5:15 is that Israel was the servant of Egypt. In Deuteronomy, social consideration of slavery may have been necessary, but one can see the preaching tone that is desired to be observed in the life of the Sabbath rooted in the Exodus.

Here, remembering the creation event and God the Creator, the redemption during the Exodus and God the Redeemer, stops all our daily lives. It is to praise, thank, and worship the God who is forgotten after the day's work. A busy and difficult life makes us easily forget God. However, remembering God who is the

Creator and Redeemer is not only for one person, but also for finding the place of faith in all things that belong that person.

In the text of Exodus, 'remember' is used, but in the text of Deuteronomy, 'observe' is used instead, and 'as the Lord your God commanded you' is added. It can be said that if Exodus is to recall the holy Sabbath, Deuteronomy is hoped to be revealed as an external and concrete act. It is emphasized by adding the phrase of God's command. The animals at Exodus 20:10 were used only in the collective sense of 'cattle', but in Deuteronomy 5:14 the addition of cows and donkeys showed that they occupied an important place in life so that they were mentioned separately.

2.4. Relations among Humans

The fifth commandment is related to the Creator. If God is the creator of the world, parents are the ones who have begun the life of an individual. It is significant that the term fear(kabad), used only for God, was used. In the time of Jesus, there were those who used the Corban custom to evade the duty of material offering to their parents. In the New Testament, people misused the concept of Corabn (Leviticus 1:2-3; 2:1; 3:1; Numbers 7:12-17), which means 'a holy, set apart offering for God'. If anything is given to God, it was used as a ban and an oath to mean that a person cannot use it recklessly. Some Pharisees exploited the oath of 'Corban' and did not cancel it even if it was necessary to support their parents. Instead, he abused this oath, neglecting his obligations to his parents, and was greatly scolded by Jesus as a hypocrite (Mark 7:11) [10]. Jesus criticized the Corban custom for violating two commandments. One is the third commandment, 'Don't use God's name carelessly' in the sense that they did not do their duty to the parents for the sake of faith, and the other is that they did not fulfill their duty to physically provide to their parents. In the letter to Timothy, referring to the elderly and the older widows, Paul interprets the core content of the filial piety to be practiced as material offerings. Paul criticizes those who do not even serve their parents as more evil than unbelievers (1 Timothy 5:4,8) [11].

Often, when the Ten Commandments are divided into two, the first to fourth commandments are regarded as religious areas related to God, and the fifth to last commandments are classified according to the laws of the living area related to neighbors. However, the peculiar thing is that God or the pronoun that refers to God appears in the first to fifth commandments. The fifth commandment, like the preceding commandments, has 'God the Lord'. If so, the commandment to honor parents can be interpreted as a law in the religious realm related to God. That is, it is said that honoring parents is a big part of the faith in the Old Testament.

The sixth through ninth commandments forbid murder, adultery, theft, and false witness. They all read 'You shall not ...' and Deuteronomy says 'Neither shall you'. This is to indicate that it is linked to 'and'(Hebrew waw) in the original text of Deuteronomy. The Ten Commandments of the Exodus without waw seem to read the code, and the Deuteronomy connected to the waw conveys a feeling of soft narrative tone.

The very short and concise form of the sixth to ninth commandment is typical of apodictic law. Albrect Alt divided Israeli laws in the Pentateuch into case laws and apodictic laws [6]. According to Alt, Israel's intrinsic form of law is the apodictic law, and the representative of the apodictic law are the Ten Commandments and Leviticus. This is not a law for a specific person, but a collection of things that every Israeli had taken for granted.

The Old Testament recognizes the dignity of life and considers killing others or one's life a great sin before God. However, the Old Testament does not consider all murders a sin. For example, the killing of an enemy in a war or the death penalty through trial is not a murder. What would happen if someone were shooting a

tree in the mountain and the axe blade fell and killed a passing person? The murder does not apply to him because he did not intend to kill a person and did not know that another person was passing by (Deuteronomy 19:5). In the Old Testament, murder only condemns ill-intentioned murder. However, although intentionally not killing a person, it is not without responsibility for killing another person. Moreover, from the standpoint of a dead person's family or relatives, forgiving a woodcutter would have never been easy. In that case, the woodcutter had to go to the city of refuge. Those who fled into the city of refuge could be protected from the family or relatives of the dead while in the city (Jos 20:9, etc.). In the Old Testament, there were six cities of refuge, and the Levites were responsible for managing those who had fled to the city [12].

The Old Testament's prohibition of murder is deeply related to human dignity (Genesis 1:27-28), created in 'the image of God', saying that God created man differently from other creatures. Where the Old Testament mentions the image of God is limited to Genesis, the theological significance is great. According to Biblical archeology, the word 'image of God' in the ancient Near East was a symbolic language that only a 'king' could have. In other words, it was a high being that humans can no longer think of. It should be noted that the dignified expression of the image of God is not limited to a specific class of people, but applies to everyone, whether poor or wealthy, or socially powerful or powerless [13].

David is the one who most frequently violated the Ten Commandments in the Old Testament. The Deuteronomic historian recorded that there was a fatal crime with David, whom God was. David's crime began on the rooftops of Jerusalem's royal palace: "It happened, at the return of the year, at the time when kings go out to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed at Jerusalem. It happened at evening, that David arose from off his bed, and walked on the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look on" (2 Samuel 11:1-2). The phrase 'when kings go out to the battle' implies that David should then be on the battlefield, not the palace. But David stayed in Jerusalem and arose from the bed at evening. Perhaps he took a nap and was spending time walking on the roof. Jerusalem is the highest city in Palestine. The tallest building in Jerusalem, the highest city, is the royal palace. If there is the highest part in the royal palace, it is the roof. The tallest building in the tallest city, and the tallest part of the building, the rooftop, now David's seat seems to show a proud human being standing at the highest possible position for humans to climb. David was on the tower of Babel in another sense. Though he should be in the battlefield, he stayed on the roof of the royal palace of Jerusalem. This was pride and crime. At that time, a woman was bathed in the eyes of David, who was walking on the roof of the royal palace full of pride, and the woman looked very beautiful. This reminds us of a scene from the first crime: "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit of it, and ate; and she gave some to her husband with her, and he ate" (Genesis 3:6). The forbidden fruit seemed so greedy in the eyes of the woman who was not to be there. So did David. The appearance of a woman in his eyes was a temptation that was hard to resist, and eventually he committed adultery.

David's adultery developed into murder. David summoned Uriah the Hittite, allowing him a vacation for a period, and provided food. It was an act of thorough calculation to conceal his crime. But Uriah refused to enter his house: "Uriah said to David, The ark, and Israel, and Judah, abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into my house, to eat and to drink, and to lie with my wife? as you live, and as your soul lives, I will not do this thing" (2 Samuel 11:11). Uriah remained loyal to the end without even knowing the enormous incident between his wife and the king. He

was not just a sleazy mercenary who went out to the battlefield to get the price. During the war, the king committed adultery and broke the family, but he faithfully followed the military rule. Eventually, Uriah was sent back to the battlefield and died according to the contents of the letter to kill himself. He was not killed by the enemy Ammonites, but by David. Then the prophet Nathan pointed to David's crime by saying the parable of the thief. David, who thought that his act was a complete crime, condemned the criminal and proclaimed that he must be killed: "David's anger was greatly kindled against the man, and he said to Nathan, 'As Yahweh lives, the man who has done this is worthy to die! He shall restore the lamb fourfold, because he did this thing, and because he had no pity!'" (2 Samuel 12:6).

The laws say "If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five oxen for an ox, and four sheep for a sheep" (Exodus 22:1). A cow is worth more than a sheep is because it is a working animal and the damage is greater. When David said, "He shall restore the lamb fourfold," David was more than anyone who knew the laws of God. Then, the prophet Nathan calmly looked at King David and said: "You are that man!" It is also from that time that David, who had been victorious by God's grace, began to experience defeat and downfall. "You are that man!" is not only a rebuke to David, but also to all of us living today.

Finally, the tenth commandment against greedy reminds us of the first human crimes and the crimes of Achan in the land of Canaan. This is because the crime in Achan's confession is similar to that in the Garden of Eden: "When the woman saw(raah) that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired(hamad) to make one wise, she took(lacah) of the fruit of it, and ate; and she gave some to her husband with her, and he ate" (Genesis 3:6). "When I saw(raah) among the spoil a goodly Babylonian mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted(hamad) them, and took(lacah) them..." (Joshua 7:21). The problem of greed and covetousness, which is invisible to the human eye, provoked the first crime, and is still the starting point for all crimes.

The first to ninth commandments appear throughout the Old Testament. However, the tenth commandment does not appear elsewhere. In Exodus 20:17, wife is considered a possession. After being told not to covet(Hebrew hamad) your neighbor's house, possessions appear in order from the most important belongings in the house(wife-male/female servant-donkey...). It can be said that the good wife in Proverbs 31: 10-31 is also treated as a treasure, in line with the point of view of Exodus 20:17. However, in Deuteronomy 5:21, the verb 'desire' (Hebrew awah) is used to reflect the era in which a woman's position was not regarded as possession.

The necessity of this inevitable law in the Israeli community, which prohibits murder, adultery, stealing, and false testimony and greed(covetousness), presupposes a special situation in which Israel's ideal life is broken. It was an attempt to sustain Israel's spirit through the form of 'law' when violations of what had previously been held without the provisions of the law were violated, that is, when customs could no longer serve as a binding custom. After all, the Old Testament should be viewed as an interpretation and adaptation to maintain and strengthen the spirit of the past people, not to create new customs or to suggest morality. In the post-exilic period, the principles of life that Israel had to keep became legal provisions, national spirit, the word of God, and acted as a spirit of faith. All Israel's laws and customs were intended to keep Israel in the context of the covenant community by the Sinai and Moab tradition.

3. The Codes

3.1. The Covenant Code

Immediately following the Ten Commandments is the Covenant Code (Exodus 20: 22-23: 33), a classic collection of laws and regulations in the Old Testament. Its name comes from the phrase 'the Book of Covenant' in Exodus 24: 7. This code clearly constitutes a single, unified whole, so it can be studied separately from the rest of the laws (the Pentateuch) without compromising context. The code appears not only to be promulgated when a contract was signed on Mount Sinai, but also appears to indicate the actual conditions of the covenant.

The contents of the covenant code do not represent the way of living in the wilderness but reflect the social image that has already been settled and developed. It is a law given to Moses when signing a contract between God and Israel on Mount Sinai, but the content is set in an agrarian society and is considered retroactive to Moses. The fact that most of the elements expressed in the covenant code presupposes the situation of farmland in fact leads to the deduction that Israel was called after most of the code settled in Canaan. Therefore, the entire covenant code only occurred after Israel entered the settlement period. The basis for assuming that the issue of solidarity in one book is settled as an agricultural settlement is found in the fact that many of the contents of the covenant code are closely related in the content and form of the laws and regulations of the ancient Near East. The traditions of these laws were undoubtedly refined and transmitted within the farming countries of the ancient Near East, and Israel would have known it only after it settled in Palestine [14].

3.2. Deuteronomic Code

The Code of Deuteronomy appears in Deuteronomy 12-26, and this also has unity. While the Israelites lived in the wilderness after the exodus, God taught Israel the way to live as God's people through Moses twice. The first is Torah on Mt. Sinai. This is recorded from Exodus 19 to Numbers 10:10. The Ten Commandments and the covenant code are also in this category. The second teaching, which God gave to Israel, is said to have been given once again in the plains of Moab just before entering the Promised Land. This is recorded in Deuteronomy 12-26. There is no doubt that this code is a separate code. Even the most extreme critics usually admit that Deuteronomic code is a single, independent document. It is, on the one hand, a 'summary of the whole of Israel's early laws and history', and on the other hand, not only reinterpreting the old ones as a 'supplement' of the earlier ones, especially the covenant code, but it also covers the first missing. Therefore, the location of Deuteronomy is likened to the location of the Gospel of John in the New Testament. Most of Deuteronomy is a kind of "memoir" expressed in sermons of Moses. Deuteronomy is full of love. This love constantly motivates to keep the laws (Deuteronomy 25:3), and even humanly applies it to the wild animals (Deuteronomy 22:6). As such, 'the contract of love' flows throughout Deuteronomy, so Deuteronomic code can also be called another covenant code.

Obviously, the Deuteronomic code is not new. The contents have much in common with the contents of the covenant code. However, it is not a copy of the covenant code. The provisions of the covenant code have been changed by about half in the Deuteronomic code. The Deuteronomic code can be said to be 'amendments or extensions to the covenant code' to adapt to the needs of the new era in response to changes in the social, economic, political and religious context of Israel in the 7th century BC. In other words, the 'modernization of covenant code' was achieved. According to the circumstances of the times, the author of the Deuteronomic code emphasized the slogans of single people, single god, and single

sanctuary, centrality, humanitarianism, based on the legal interpretation of 'God's love'(Deuteronomy 12: 11-14; 15:11).

Von Rad said that Deuteronomy forms a unified and theological outline. The outline is one God, one Israel, one promised land, and one location of worship. He saw the commandments of the Deuteronomic code as a great interpretation of the commandment to love YHWH and rely on YHWH, and this love in return for YHWH's promise to Israel. The intention of the Deuteronomy Code can be found in the fact that Israel was still on its way to Canaan. Israel had to wait longer to receive a huge gift of salvation. "Because so far you have not yet reached rest and inheritance" (Deuteronomy 12: 9) [15].

4. Torah and the Laws

In the Old Testament, the word 'law' is a translation of the Hebrew word Torah. Torah is God's teaching that provides a way to live as God's people. The most central theme in the Old Testament is the special relationship between God and Israel. In other words, God is the God of Israel, and Israel is God's people. Israel was the chosen people of God simply because he loved Israel, as stated in the Old Testament: "For you are a holy people to the Lord your God. The Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. The Lord did not set His Love on you nor choose you because you were more in number than any other people, for you were the least of all peoples. But because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt"(Deuteronomy 7:6-8). God loved and chose Israel not because they were specially equipped with conditions to be loved. Israel's becoming God's people is a gift of God's 'grace' given unconditionally.

Being a people of God for Israel is an indescribable glory and a great privilege that other people cannot enjoy. But there is another side to the fact that God chose Israel, just as there are two sides to a coin. That is, because Israel is a 'God's people' chosen by God, 'Israel must live like a people of God as a people'. The privilege that Israel was chosen as the chosen people is accompanied by a corresponding responsibility. This is the core idea of the Old Testament laws. The religious and ethical dimensions are inextricably linked. The claim that Israel is God's people must be manifested through their lives. If they do not live the lives as God's people, they have given up on being God's people.

Thus, the Old Testament emphasizes the dynamic faith embodied in the life of faith. No matter how much they say that they are God's people, they cannot be called God's people unless the Lord see them as living their lives as God's people. Israel's becoming God's people was the result of God's great grace to them. To this great grace, Israel must follow the response of living the life as God's people.

The characteristics and nature of these Old Testament beliefs apply to the New Testament as well: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven"(Matthew 7:21). If so, how is living like God's people? What is the way to live as a chosen people? What is the right life to respond to God's grace? The Old Testament tells us that God taught Israel the way to live as God's people. Israel only needs to live according to what God has said and taught in the Torah.

While the Israelites lived in the wilderness after the Exodus, God taught twice the way Israel should live as God's people through Moses. The first is the word of the Torah from Mt. Sinai. This is recorded from Exodus 19 to Numbers 10:10. Second, just before entering the Promised Land, God once again gave the word of the Torah in the plains of Moab. This is recorded in Deuteronomy 12-26. It is significant that all the words

of the Torah that God gave to Israel were given during the wilderness before entering the Promised Land. Israel's wilderness experience was a series of hardships. However, religiously, this was a period of grace that God provided Israel with all the norms and disciplines to live as God's people. The period of suffering was a period of grace.

5. Custom, Spirit, and the Laws

The Old Testament laws has a long history. Ancient Near Eastern laws and legislations had a profound effect on the formation of early Israeli legislations and laws [16]. Even after it was fixed in the scriptures, there have been many changes in interpretation. In the background of the laws there is a spirit for the community of faith. It is easy to see the laws with a distorted gaze because we cannot see the spirit contained in the laws. What is the meaning of applying and reappearing the spirit and meaning contained in the codes in our present situation? It is the correction of distorted gaze. The weight of law and love is the same. The reason that the law can be understood not as a provision as a meaningless item, but as an indicator to lead life is in the spirit contained in it and the restoration of the Word of God [17].

The law broke out because customs were broken, and Israel's national spirit was now to be shouted through the law. Israel's national spirit had to be kept in the form of 'God's law' when it was in a crisis situation where the things that had been kept even if they were not formalized by the law were no longer kept. The Old Testament law should not be viewed as a new custom, morality, or ethics, but as a legal interpretation and adaptation to strengthen the national spirit and customs. This law of God was accepted by the community in terms of 'justice and righteousness'. It is to be seen that the Bible's legal provisions were designed to teach judges and communities the principles and processes of uncoded law. YHWH makes justice and righteousness peace among God's people through the law. The Old Testament law was created not to relate to the provisions of the law itself, but to repeat the principles, concepts, and values that the law intends to give. Here we can find the principles of human values.

The basic problem in all ethics is 'value'. In situational ethics, only one is inherently good and valuable. It is love. Nothing else can be said to be good or valuable. If there is the only norm in Christianity that determines action, it is love. The phrase 'love replaces the law' is understood to mean that love is the fundamental spirit of the law. In this sense, Reformer Luther's view of law and love would be correct: "Therefore, if the law is against acts of love, it loses its effectiveness as a law. However, in the absence of any obstacle, the act of law becomes the act of love. Because love lies in the heart, so we need to keep the law, and this is how love is expressed. But if we cannot keep the law without harming our neighbors, God requires us to ignore it" [18].

Why did Moses break the tablets written by God and the most valuable treasure of treasures? In the Ten Commandments there was the word not to worship idols. However, the Israelites were making and worshiping golden calves. If Moses had given the Ten Commandments, from that moment on, the Israelites would have been sinners. Thus Moses broke the stone tablets. Without the law, the Israelites are not sinners. Moses broke God's law and went up to Mt. Sinai again. Behind all the laws of the Old Testament exists the most important law of love.

In the New Testament, despite many people knew the law, studied it, and memorized it, there is nothing found in the New Testament that Jesus praised them. It may be because they knew and studied the law, but Agape, the fundamental spirit of the law, was not applied in their lives.

6. Conclusions

The laws of the Old Testament, the laws of God, are never fixed. Depending on the age, they may be different to treat God's people according to circumstances. How God leads them in the place of Israel's continuing life is represented by the law, the Torah. Therefore, Von Rad said that the context of Torah's life is not a fixed offering, but a human mind. Essentially, God's laws should be understood only in the covenant relationship with Israel. Although Israel was unfaithful and failed to fulfill God's laws, God did not first break the covenant, but was always with them. Thus, through Jesus Christ, God again reached out a loving hand to Israel. Therefore, the church of Christ sees the new interpretation of God's law of the Old Testament as the starting point of new salvation through Jesus Christ because we can see that Jesus Christ fulfilled this God's law.

The Hebrew root of the Old Testament law, Torah, means the teaching of God for Israel. The content of the teaching is how Israel will live as God's people. Since God taught Israel the way to live, Israel must live according to the teachings of God, 'Torah'. God chose Israel as the chosen people and taught them how to live as the chosen people. And the laws were not just for the era in which they were written. In Deuteronomy before Moses taught the people the Ten Commandments and the Law, he said, "The covenants God made with our ancestors are what we have lived here today, with us"(Deuteronomy 5:2-3). His teaching was that it was for a new Israelite who entered the land of Canaan through the Moab wilderness. This shows the 'contemporaneity of the laws'. This contemporaneity still applies to us as we read the Old Testament laws, the teachings given by God. It is obviously difficult and not desirable to apply all the teachings of the Old Testament to us who live in this age. However, the reason why the law's contemporaneity applies during the period in the Old and New Testaments and to date is simple. It is because the love that is the fundamental spirit flowing in the teaching is still unchanging at that time and now as the God who gave the teaching is unchangingly faithful.

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