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LAW AND LOVE IN SECOND TEMPLE JUDAISM
AND IN GALATIANS 5:14

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LAW AND LOVE IN SECOND TEMPLE JUDAISM
AND IN GALATIANS 5:14

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To Hyangsang Presbyterian Church,
which has shown steadfast love to me.

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LIST OF ABBREVIATIONS

AB	Anchor Bible
<i>Abr.</i>	<i>On the Life of Abraham</i>
BDAG	Bauer, Walter. <i>A Greek-English Lexicon of the New Testament</i> . 3rd ed. Translated and adapted by William F. Arndt and F. Wilbur Gingrich. Chicago: The University of Chicago Press, 2001
BDB	Brown, Francis, S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon, 1959
BECNT	Baker Exegetical Commentary on the New Testament
BHGNT	Baylor Handbook on the Greek New Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBQMS	Catholic Biblical Quarterly Monograph Series
CD	Cairo Genizah copy of the <i>Damascus Document</i>
<i>Cher.</i>	<i>On the Cherubim</i>
<i>Conf.</i>	<i>On the Confusion of Tongues</i>
DJD	Discoveries in the Judaean Desert
DSS	Dead Sea Scrolls
<i>Ebr.</i>	<i>On Drunkenness</i>
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i> . Edited by Horst Robert Balz and Gerhard Schneider. 3 vols. Grand Rapids: Eerdmans, 1990
EPSC	EP Study Commentary
GAP	Guides to Apocrypha and Pseudepigrapha
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTsup	Journal for the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>

JSOTsup	Journal for the Study of the Old Testament Supplement Series
<i>Jub.</i>	<i>Jubilees</i>
L&N	<i>Greek-English Lexicon of the New Testament: Based on Semantic Domains.</i> Edited by J. P. Louw and E. A. Nida. 2nd ed. New York, 1989
LNTS	Library of New Testament Studies
<i>Mos.</i>	<i>On the Life of Moses</i>
NAC	New American Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis.</i> Edited by Willem A. VanGemeren. 5 vols. Grand Rapids: Zondervan, 1997
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
NTM	New Testament Monographs
1QS	<i>Community Rule</i>
<i>OTP</i>	<i>Old Testament Pseudepigrapha.</i> Edited by James H. Charlesworth. 2 vols. New York: Doubleday, 1983, 1985
PNTC	Pillar New Testament Commentary
<i>Praem.</i>	<i>On Rewards and Punishments</i>
SBLDS	Society of Biblical Literature Dissertation Series
Sir	Sirach
SNTSMS	Society for New Testament Studies Monograph Series
<i>Somn.</i>	<i>On Dreams</i>
<i>Spec.</i>	<i>On the Special Laws</i>
TNTC	Tyndale New Testament Commentary
TOTC	Tyndale Old Testament Commentary
<i>Virt.</i>	<i>On the Virtues</i>
WBC	Word Biblical Commentary

WUNT Wissenschaftliche Untersuchungen zum Neuen Testament
ZECNT Zondervan Exegetical Commentary on the New Testament

PREFACE

Although this dissertation is the culmination of efforts by a doctoral student who wants to be a scholar, what is more important to me than being a scholar is that I am a believer in Jesus Christ. I am grateful to God who has called me, when I was working as a credit analyst in Seoul, South Korea, to be His servant. I give thanks and praises to God who has guided me through the Spirit throughout my entire life. I humbly confess that this dissertation would not have existed without the providence of God, the help of the Spirit and the love of Jesus Christ. I do hope that this dissertation can be used as a means of further spreading the gospel and “the love” of Jesus Christ to all nations.

In addition, I would not have been able to finish this dissertation without the help and support from many people. I am indebted to them for their love and support that were crucial to the completion of my doctoral study. I am especially thankful to the following individuals: First, I am deeply grateful to Dr. Jarvis Williams, my faculty chair. Dr. Williams has been there for me from the beginning to the end of this dissertation, providing me with elaborate and considerate feedback. Dr. Williams has always been passionate and not spared any constructive advice for me.

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Tenth, last but not least, I owe my deepest gratitude to Hyangsang Presbyterian Church in Korea. Hyangsang Presbyterian Church offered me an opportunity to serve as a pastor for the first time in my life ten years ago and has supported most of my living expenses over the past seven years of my studying in the U.S. In addition, members of the church have continued to pray for me and my family concerning our specific needs. I am deeply grateful for "the love of neighbor" they demonstrated to me and dedicate this dissertation to Hyangsang Presbyterian Church.

Won Kim

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CHAPTER 1

INTRODUCTION

Thesis

In Galatians 5:14,¹ Paul explicitly quotes² Leviticus 19:18,³ which commands love of neighbor, stating that the whole law is fulfilled in that single command. Due to grammatical, literary,⁴ and theological⁵ issues related to the interpretation of Galatians 5:14 and its surrounding context, Galatians 5:14 has been considered by many biblical

¹ The Greek text of Gal 5:14 is: ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. All Greek texts here are from the 28th edition of Nestle-Aland. See Kurt Aland et al., eds., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013).

² In this dissertation, I define the term “quotation” or its verbal form as direct verbal correspondence found in texts and the term “allusion” or its verbal form as implicit verbal correspondence found between the two texts. The specific criteria to identify these relationships will be explained below.

³ The exact part of Lev 19:18 that Paul quotes in Gal 5:14 is the third clause. Unless otherwise noted, like for Lev 19:18a or 19:18b, Lev 19:18 and Lev 19:18c are used interchangeably. The Hebrew text of Lev 19:18c is: וְאָהַבְתָּ לְרֵעֶךָ כְּמֹוֹךָ. Its Greek translation is: καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Here, I use the Hebrew texts from the BHS edition and the Septuagint texts (LXX) from Rahlfs’ edition. For the OT texts, see K. Elliger and W. Rudolph, eds., *Biblica Hebraica Stuttgartensia*, 3rd ed., revised by W. Rudolph and H. P. Ruger (1967; repr., Stuttgart: Deutsche Bibelgesellschaft, 1977); for the Septuagint texts, see also Alfred Rahlfs, *Septuagint with Logos Morphology* (1935; repr., Stuttgart: Deutsche Bibelgesellschaft, 1979).

⁴ Grammatically speaking, almost every single word that constitutes Gal 5:14 is open to interpretative debate. In addition, literary issues related to Gal 5:14 should not be ignored. For instance, whether the paragraph to which Gal 5:14 belongs is the beginning of Paul’s ethical instructions in Galatians remains elusive to NT scholars. Specific grammatical and literary issues of the verse will be expounded in chapter 4 of my dissertation. See some of recent commentaries published in the 2010s that deal with these issues, including F. F. Bruce, *Galatians*, NIGTC (Grand Rapids: Eerdmans, 2013), 239–43; A. Andrew Das, *Galatians*, Concordia Commentary (St. Louis: Concordia, 2014), 544–55; David A. deSilva, *Galatians*, NICNT (Grand Rapids: Eerdmans, 2018), 443–52; Craig S. Keener, *Galatians* (Grand Rapids: Baker, 2019), 483–87; Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker, 2013), 342–51; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 330–38.

⁵ The theological controversies over Gal 5:14 can generally be summed up as Paul’s view of the law. Scholars have different views as to whether the whole law Paul sees in Gal 5:14 is still valid or only partly valid, or not at all. Furthermore, there are some interesting arguments that Paul’s view of the law is inconsistent. Regarding these provocative claims, see Hans Hübner, *Law in Paul’s Thought*, trans. James C. G. Greig (Edinburgh: T&T Clark, 1984), 36–37; Heikki Räisänen, *Paul and the Law* (Philadelphia: Fortress Press, 1986), 62–66. Each approach seen in reactions to this matter will be briefly addressed below in the section titled “Historical Summary of the Research” in this dissertation.

scholars as one of the most puzzling enigmas in Pauline hermeneutics.⁶ This dissertation particularly focuses on the relationship between the law and love in Galatians 5:14.⁷ Specifically, what is Paul's intention of quoting Leviticus 19:18 in Galatians 5:14?⁸

As for the question above, I argue that Paul interprets the love command of Leviticus 19:18 in Galatians 5:14 *primarily* in light of Jesus Christ by comparing Galatians 5:14 to Leviticus 19:18 and Second Temple Jewish literature that alludes to Leviticus 19:18. This does not mean that Paul considers Christ *only* when he states the relationship between the law and love in Galatians 5:14. Paul neither ignores the Old Testament law or a love command revealed in Leviticus 19:18⁹ in Galatians 5:14, nor is he beyond the purview of his Jewish contemporaries' understanding, which sees the Levitical love command as one of the representative laws.¹⁰ Still, Paul newly interprets

⁶ See also Hans Dieter Betz, *A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Minneapolis: Fortress, 1989), 271–76; Timothy George, *Galatians*, NAC 30 (Nashville: B&H, 1994), 376–85; Leon Morris, *Galatians* (Downers Grove, IL: IVP, 1996), 162–65; Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word Books, 1990), 237–44; J. Louis Martyn, *Galatians*, AB 33A (New York: Doubleday, 1997), 479–518; Frank J. Matera, *Galatians*, Sacra Pagina (Collegeville, MN: Liturgical Press, 1992), 192–98.

⁷ This statement does not mean that I only deal with the issue regarding the relationship between the law and love. In order for this complicated issue to be solved, clarifications on grammatical and literary issues are imperative, not to mention elucidation on the key theological issues related to Paul's view of the law and love.

⁸ Here, the term “quote” is a technical term used to denote a broader concept of intertextuality, which refers to a literary connection between the antecedent and subsequent texts. In fact, there are a number of terminologies used among scholars to indicate intertextuality between two texts. For instance, quotation, citation, allusion, echo, reference, paraphrase, and thematic coherence are among them. Each scholar uses different terms to allude to intertextuality and adopts different criteria to detect a literary connection between two texts. In this work, I consider “quotation” or “allusion” as terms denoting the literary connection between the two texts and employ the term “use” interchangeably with them. The definitions of the terms I use and criteria I adopt to detect such literary coherence will be presented in the “Methodology” section below.

⁹ Paul never ignores ethical instructions of the law when quoting the Levitical command in Gal 5:14. Gal 5:14 is situated at the beginning of the second half of the book, which deals with Paul's moral teachings, and Lev 19:18 is located in the context of the law of holiness for the social relations of God's people. Therefore, it is safe to say that Paul's use of Lev 19:18 in Gal 5:14 highlights the ethical aspect of the Mosaic law. Many commentators see that Paul positively quotes Lev 19:18 in Gal 5:14, although I do not concur with every detail of their arguments. For some of those examples, see Das, *Galatians*, 551; deSilva, *Galatians*, 450–51; George, *Galatians*, 380–81; Morris, *Galatians*, 165; Peter von der Osten-Sacken, *Der Brief an die Gemeinden in Galatien* (Stuttgart: W. Kohlhammer, 2019), 262; Schreiner, *Galatians*, 337.

¹⁰ In his quoting of Lev 19:18 in Gal 5:14, Paul recognizes Lev 19:18 as a principle that underlies the whole law or at least one of the important ethical instructions of the Mosaic law. Paul's understanding is in sync with the tendency of Second Temple Jewish literature that sees Lev 19:18 as one

this love command mainly based on both the death of Jesus Christ and the works of the Spirit, as revealed through the whole context of Galatians.¹¹

Methodology

I will adopt two main research methodologies in this study: (1) the historical-grammatical method of interpretation and (2) a comparative analysis based on intertextuality.¹² Particularly, I aim to clarify the intention of Paul revealed in his use of Leviticus 19:18 in Galatians 5:14 by conducting a comparative study based on an exegetical analysis of target texts, which are also referred to as comparanda, or the objects being compared.¹³ At a glance, a comparative study may seem all too easy to

of the representative laws. Thus, it can be presumed that there is a certain level of consensus on Lev 19:18 between Paul and Jews at that time, including the authors of Second Temple Jewish literature. The Second Temple Judaism's understanding of Lev 19:18 will be dealt with in chapter 3.

¹¹ In this regard, Paul renames the newly defined love command as “the Law of Christ (τὸν νόμον τοῦ Χριστοῦ)” in Gal 6:2. The exegetical analysis on Gal 6:2 will be conducted in chapter 5.

¹² The term “intertextuality” was first used in 1969 by scholars such as Roland Barthes and Julia Kristeva to denote a broad relationship between two literary texts. Since then, the concept of “intertextuality” has been further developed by many scholars, and several terms have emerged to further clarify the concept of intertextuality, which include quotation or citation, allusion, echo, paraphrase, reference, and thematic coherence. Even though this term was first used as a technical device in literary-critical discussion, the term “intertextuality” used in this dissertation is methodologically neutral and is not linked to any specific hermeneutical approach such as poststructuralism or any poststructuralist theorists. For a brief history of the term “intertextuality,” see Dennis R. Brodie, R. MacDonald, and Stanley E. Porter, introduction to *The Intertextuality of the Epistle: Explorations of Theory and Practice*, ed. Dennis R. Brodie, R. MacDonald, and Stanley E. Porter, NTM 16 (Sheffield: Sheffield Phoenix Press, 2006), 1–9; Matthew S. Harmon, *She Must and Shall Go Free: Paul's Isaianic Gospel in Galatians*, BZNW 168 (Berlin: De Gruyter, 2010), 29n115; Steve Moyise, “Intertextuality and the Study of the Old Testament in the New Testament,” in *The Old Testament in the New Testament: Essays in Honour of J. L. North*, ed. Steve Moyise, JSNTsup 189 (Sheffield: T&T Clark, 2000), 14–41. For scholars' definitions of the terms like quotation, allusion, echo, paraphrase, reference and thematic coherence, see Stanley E. Porter, “Further Comments on the Use of the Old Testament in the New Testament,” in *The Intertextuality of the Epistle*, ed. Brodie, MacDonald, and Porter (Sheffield: Sheffield Phoenix Press, 2006), 107; Harmon, *Paul's Isaianic Gospel in Galatians*, 30; Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 20; Sylvia Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition*, JSNTsup 181 (Sheffield: T&T Clark, 1999), 48–49; Koch, *Die Schrift als Zeuge des Evangeliums*, 11–17; Armin Lange and Matthias Weigold, *Biblical Quotations and Allusions in Second Temple Jewish Literature*, Journal of Ancient Judaism Supplements 5 (Göttingen: V&R, 2011), 25–27; Stanley E. Porter, “The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology,” in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTsup 148 (Sheffield: Sheffield Academic, 1997), 95.

¹³ The foundation of the comparative study is a comprehensive exegesis on the target passages or texts, which, Barclay and White say, is “the closest and most profound attention to the texts being examined.” They went on to say, “Nothing can be substituted for the hard work of getting deep into the material being compared, understanding it, as far as possible, on its own terms.” See John M. G. Barclay, and B. G. White, introduction to *The New Testament in Comparison: Validity, Method, and Purpose in Comparing Traditions*, ed. John M. G. Barclay and B. G. White (New York: T&T Clark, 2020), 4–5.

perform, but conducting it properly is very difficult.¹⁴ This is because a comparative study itself requires the following details to be clarified: (1) specific objects being compared, (2) appropriate means of comparison, and (3) the scholar's own purpose.¹⁵ It is thus necessary to mention specific details of the comparative analysis to be undertaken by this dissertation.¹⁶

Determination of the Comparanda

The comparanda of this study can largely be divided into three categories: the Old Testament, Second Temple Jewish literature,¹⁷ and Galatians 5:14. These texts are limited to Leviticus 19:18 that Galatians 5:14 quotes, the passages that allude to that Old Testament verse in Second Temple Jewish literature, and Galatians 5:14—the focus of this study. The analysis of these three groups of texts will focus on their literary

¹⁴ Barclay, introduction to *The New Testament in Comparison*, 2.

¹⁵ Engberg-Pedersen well summarizes the nature of the study, that “comparison must reflect the utmost clarity on what is being compared with what, in what precise respects, and for what scholarly purposes.” See Troels Engberg-Pedersen, “The Past Is a Foreign Country: On the Shape and Purposes of Comparison in New Testament Scholarship,” in Barclay and White, *The New Testament in Comparison*, 55.

¹⁶ In other words, if details of comparison are not well established, there can be many potential pitfalls: (1) The mere juxtaposition of texts can result in little illumination, (2) the objects being compared can be poorly chosen, and (3) comparison can be superficial or trivial or can abstract individual motifs so far from the context. See Barclay, introduction to *The New Testament in Comparison*, 2. See also Jonathan Z. Smith, *Drudgery Divine: On the Comparison of Early Christianities and the Religions of Late Antiquity* (Chicago: The University of Chicago, 1990), 53.

¹⁷ I define Second Temple Jewish literature in this study as the Jewish documents written in the Second Temple period (516/15 BC to AD 70), confining it to the Apocrypha, the OT Pseudepigrapha, the DSS, the Works of Philo, and the Works of Josephus. See James C. VanderKam, *An Introduction to Early Judaism* (Grand Rapids: Eerdmans, 2001), 1, 53–173. There are some Pseudepigraphal books contained in Charlesworth's edition that are unlikely to have been written before AD 70. If a certain Pseudepigraphal text that uses Lev 19:18 is generally dated after AD 70, the concerned text will not be included in the target texts for comparison in this dissertation. Furthermore, concerning the language of literature, those books that are written in either Hebrew or Greek will be the materials for comparative study. I will primarily refer to the following texts for Second Temple literature: Martin G. Abegg Jr., *Qumran Sectarian Manuscripts* (Bellingham, WA: Faithlife, 2003); James H. Charlesworth, *The Old Testament Pseudepigrapha*, 2 vols. (New York: Doubleday, 1983, 1985); F. H. Colson et al., eds., *Philo*, 10 vols. and 2 supps., Loeb Classical Library (Cambridge, MA: William Heinemann and Harvard University, 1929–62); Flavius Josephus and Benedictus Niese, *The Works of Flavius Josephus: Greek Text with Morphology*, Niese Edition (Bellingham, WA: Faithlife, 1887, 2008); Florentino Garcia Martinez and Eibert Tigchelaar, *The Dead Sea Scrolls Study Edition*, 2 vols. (Grand Rapids: Eerdmans, 2019); Oxford University Press, *English Standard Version Bible with Apocrypha* (Oxford: Oxford University Press, 2009); Ken M. Penner and Michael S. Heiser, *Old Testament Greek Pseudepigrapha with Morphology* (Bellingham, WA: Lexham Press, 2008); William Whiston and Flavius Josephus, *The Works of Josephus* (Peabody, MA: Hendrickson, 1987); C. D. Yonge, trans., *The Works of Philo* (Peabody, MA: Hendrickson, 1993).

correspondence or, more broadly, intertextuality (a type of similarity¹⁸), found between the comparanda of this study.¹⁹ The Old Testament and Second Temple literature hold several benefits²⁰ when using intertextuality as a method for analyzing Galatians 5:14, which, in turn, will help better reveal the meaning of Galatians 5:14.

For the purpose of identifying the texts where Leviticus 19:18 is used, whether quoted or alluded to, the following criteria will be adopted to determine intertextuality between Leviticus 19:18 and Second Temple literature:²¹ (1) Availability—the premise that the Levitical texts were available to the authors of Second Temple literature;²² (2)

¹⁸ For comparison purposes, scholars tend to select different objects in which either lexical or thematic coherence is found. For examples of comparative studies mainly based on lexical coherence, see Christopher R. Bruno, *God Is One: The Function of 'Eis ho Theos' as a Ground for Gentile Inclusion in Paul's Letters*, LNTS 497 (London: T&T Clark, 2013); Preston M. Sprinkle, *Law and Life: The Interpretation of Leviticus 18:5 in Early Judaism and in Paul*, WUNT 2:241 (Tübingen: Mohr Siebeck, 2008); Kyle B. Wells, *Grace and Agency in Paul and Second Temple Judaism: Interpreting the Transformation of the Heart* (Leiden: Brill, 2015). For examples of comparative studies based mostly on thematic coherence or theological motif, see Stephen Anthony Cummins, *Paul and the Crucified Christ in Antioch: Maccabean Martyrdom and Galatians 1 and 2*, SNTSMS (Cambridge: Cambridge University Press, 2007); Rodrigo J. Morales, *The Spirit and the Restoration of Israel: New Exodus and New Creation Motifs in Galatians*, WUNT 282 (Tübingen: Mohr Siebeck, 2010); Preston M. Sprinkle, *Paul and Judaism Revisited: A Study of Divine and Human Agency in Salvation* (Downers Grove, IL: IVP, 2013); Jarvis J. Williams, *Christ Redeemed 'Us' from the Curse of the Law: A Jewish Martyrological Reading of Galatians 3:13*, LNTS 524 (London: T&T Clark, 2019).

¹⁹ Barclay says that the comparanda placed into comparison clearly have to be similar enough to make comparison possible, and different enough to make it interesting, quoting from F. J. P. Poole. See John M. G. Barclay, "'O wad some Pow'r the giftie gie us, To see oursels as others see us!': Method and Purpose in Comparing the New Testament," in Barclay and White, *The New Testament in Comparison*, 13.

²⁰ First, the comparison between Paul and other Jews is on their own terms. Second, the context of Jewish literature can be taken into account, which is helpful to understanding Paul's Jewish background. Third, the diversity of Jewish viewpoints also helps us understand Paul's reading in a larger context of divergent interpretations instead of simply assuming that he is unique in every respect. See Wells, *Grace and Agency in Paul and Second Temple Judaism*, 10. See also Francis Watson, *Paul and the Hermeneutics of Faith* (London: T&T Clark, 2016), xi. Watson says that intertextuality found in both the OT and Second Temple literature would make good dialogue partners for Paul.

²¹ I have set these criteria referring to the terms and criteria used by several scholars. See Lange and Matthias Weigold, *Biblical Quotations and Allusions in Second Temple Jewish Literature*, 18–28; Sprinkle, *Law and Life*, 14–20; Brodie, MacDonald, and Porter, "Conclusion: Problems of Method—Suggested Guidelines," in *The Intertextuality of the Epistle*, ed. Brodie, MacDonald, and Porter (Sheffield: Sheffield Phoenix Press, 2006), 284–96; Travis B. Williams, "Intertextuality and Methodological Bias: Prolegomena to the Evaluation of Source Materials in 1 Peter," *JSNT* 39, no. 2 (2016): 169–87; Bruno, *God Is One*, 14–18.

²² The OT text was also available to Paul, although the Second Temple Jewish texts were not necessarily available to him, especially those documents that were supposedly written after Paul's time. However, it seems certain that at least the Levitical love command used in Jewish literature was familiar to Paul. Thus, it can be known that both Paul and Second Temple literature authors used the Levitical love command and that Jewish authors' use of Lev 19:18 must have some implications for Paul's thoughts,

Verbal Agreements—a required condition that at least two units, including the key word “love,” should be found out of the following four units of Leviticus 19:18: “You shall love” (Ἀγαπήσεις or אָהַבְתָּ), “neighbor” (τὸν πλησίον or עֲרֵב), “your” (σου or אָ), and “as yourself” (ὡς σεαυτὸν or אִתְּךָ);²³ (3) Possibility of Another Parallel—a condition that a certain Jewish text be excluded if it has a closer verbal and contextual parallel with other Old Testament texts even if two or more units of Leviticus 19:18 are found in that text.²⁴

By applying the above criteria, the following passages are selected as the comparanda of this study: Leviticus 19:18 in the Old Testament,²⁵ Sirach 13:15 in the Apocrypha,²⁶ *Damascus Document* 6:20–21 in the Qumran documents,²⁷ *Jubilees* 35:20²⁸

suggesting the possibility that Paul might have tapped into Jewish authors’ thoughts. See Morales, *The Spirit and the Restoration of Israel*, 8–10.

²³ Verbal agreements do not mean a verbatim use of Lev 19:18. In other words, the differences between the two texts in tense, person, number, and mood of the verb, as well as in the number of the pronominal suffix (Hebrew) or pronoun (Greek), are tolerated. See Sprinkle, *Law and Life*, 15.

²⁴ In addition, if a certain Second Temple Jewish text is more parallel with a certain NT passage than with Lev 19:18, then the concerned Jewish literature text necessitates further study. To put it in a different way, there is a high chance that the Jewish literature in question was redacted in later time after the NT era. If that is the case, the text is not likely to function to shed light on Paul’s thought since it could use not only Lev 19:18 but also the NT texts that allude to Lev 19:18.

²⁵ In the OT, no specific examples of using Lev 19:18 are found except for Lev 19:34, which is placed in the same literary context as Lev 19:18. Chapter 2 will briefly analyze Lev 19:34. However, there is one verse where the use of Lev 19:18 is arguable and ambiguous to determine: Zech 8:17. In fact, Zech 8:17 seems to use Lev 19:18 at a glance, since two verbal units of Lev 19:18 are found in Zech 8:17 (“love” and “neighbor”). Despite such verbal correspondences, however, Zech 8:17 cannot be regarded as a verse that uses Lev 19:18. This is mainly because Zech 8:17 is reminiscent more of the entire paragraph of Lev 19:11–18b, especially for the following reasons: (1) The use of שָׁקַר in Lev 19:11–12, (2) the use of the same root form of שָׁבַע in Lev 19:12, and (3) the use of בְּלִבְבְּכֶם and שְׁנֵאתִי in Lev 19:17. Therefore, although Zech 8:17 uses two words contained in Lev 19:18c, this verse is ruled out as the object of this study according to the third criterion, “*Possibility of Another Parallel*.”

²⁶ As for the Apocrypha, Sir 13:15 uses three parts of Lev 19:18, and given its known date, extant manuscripts, and its context, it is highly likely that this verse alludes to Lev 19:18.

²⁷ The *Damascus Document* is generally dated much later than the NT, but some fragments of CD 6:20–21 remained in Qumran Cave 4 (4Q269 f4ii:2) and, thus, can be dated within the Second Temple period. There is another verse, i.e., 1QS 8:2, that seems to use two units of Lev 19:18, but 1QS 8:2 can hardly be seen as the object of this study. One reason is that the part of speech of “love” takes a noun form in 1QS 8:2, whereas it takes a verbal form in Lev 19:18. This dissertation does not allow flexibility in the part of speech of a word. Another reason is that the syntactic structure of 1QS 8:2 is different from Lev 19:18. 1QS 8:2 describes the five functions of the law, and the word “love” constitutes the fourth element while the word “neighbor” constitutes the fifth element of these functions. In contrast, Lev 19:18 clearly shows that both the verb “love” and the noun “neighbor” constitute a single commandment, not two different functions of the law.

²⁸ In *Jubilees*, there are four verses that are assumed to use Lev 19:18 (*Jub.* 20:2; 35:20; 36:4, 8). Each of the four verses uses at least two parts of Lev 19:18, but all except *Jub.* 35:20 have a significant

in the Old Testament Pseudepigrapha,²⁹ *On the Virtues* 103–4 in the Works of Philo,³⁰ and Galatians 5:14 in the New Testament.

Means and Purpose of Comparison

I will draw the appropriate elements of comparison applicable to all six target texts based on the exegesis of each comparandum and compare those elements of Galatians 5:14 with those of Leviticus 19:18 or Second Temple texts that allude to Leviticus 19:18.³¹ The purpose of the current comparison³² is analogical rather than

textual issue. It is widely accepted that *Jubilees* was written in Hebrew. This Hebrew version has been translated into Greek, Syriac, and Ethiopic versions. The translated texts of the OT Pseudepigrapha edited by Charlesworth, to which this dissertation refers, are mostly based on the Ethiopic texts since substantial portions of both Hebrew and Greek texts were lost and only some fragments of them remained. Unlike the Hebrew or Greek translations, the Ethiopic translation was written far later than the NT era, dating from the fourteenth to the twentieth century AD. Therefore, even though the Ethiopic version contains the most precise, trustworthy, and literal texts, it is hard to deny that this version is likely to have suffered corruption naturally resulting from transmission through manuscripts. Therefore, in this book, I determine the verse *Jub.* 35:20, whose Hebrew text fragment existed in Qumran (4Q223–24 2 ii, 18), as the sole object of comparative analysis. See O. S. Wintermute, “Jubilees,” in Charlesworth, *OTP*, 2:43–50; R. H. Charles, *The Book of Jubilees, or the Little Genesis: Translated from the Editor's Ethiopic Text and Edited with Introduction, Notes, and Indices* (London: Adam and Charles Black, 1902), xvi–xvii.

²⁹ There are several additional Pseudepigraphal passages which have verbal correspondence with Lev 19:18 but were not written within the Second Temple period. One is *Sib. Or.* 8:481 in which three units of Lev 19:18 are found. *Sib. Or.* 8:481 is placed at the very beginning of the conclusion starting from verse 8:480, which consists of serial ethical instructions. However, the fact that a broader textual context of *Sib. Or.* 8:481, which is *Sib. Or.* 8:217–500 or the second half of the book, has been dated from the second to the third century AD should not be dismissed. The other are two passages in the *T. 12 Patr.* (*T. Iss.* 5:2, *T. Ben.* 3:3–4). Both passages refer to the so-called greatest commandment that is frequently found in the Synoptic Gospels, and this commandment also includes the love command of Lev 19:18; however, there is a historical issue about whether or not these two passages were written within the intertestamental period. Therefore, it does not seem to be appropriate to admit *Sib. Or.* 8:481, *T. Iss.* 5:2, and *T. Ben.* 3:3–4 as the objects of comparison in this dissertation. For the historical issue of *Sib. Or.* 8:481, see J. J. Collins, “Sibylline Oracles,” in Charlesworth, *OTP*, 1:322, 415–17; J. R. Bartlett, “The Sibylline Oracles,” in *Jews in the Hellenistic World: Josephus, Aristeeas, the Sibylline Oracles, Eupolemus* (Cambridge: Cambridge University Press, 1985), 41–49. For the historical issue of the *T. 12 Patr.*, see also Robert A. Kugler, *The Testaments of the Twelve Patriarchs*, GAP (Sheffield: Sheffield Academic, 2001), 29–39.

³⁰ Each verse of *Virt.* 103–4 alludes to two units of Lev 19:18 and restates τὸν πλησίον, in it replacing “neighbor” with τοὺς ἐπηλύτας (“proselytes”).

³¹ In other words, this study mainly depends on the exegesis of each target text to draw analytical tools for the comparison, not depending on specific items previously used in other comparative studies. For instance, the item entitled ‘the divine and human agency’ is actively used in recent studies as a main element for comparison. See some examples of them Jason Maston, *Divine and Human Agency in Second Temple Judaism and Paul: A Comparative Study*, WUNT 2:297 (Tübingen: Mohr Siebeck, 2010); Sprinkle, *Paul and Judaism Revisited*; Wells, *Grace and Agency in Paul and Second Temple Judaism*. The elements of comparison will be drawn in chapter 6 based on the exegesis of the target texts in chapters 2–5.

³² Defining the specific purpose of a comparative analysis is essential. See Smith, *Drudgery Divine*, 53.

genealogical,³³ and the comparison in this dissertation is a heuristic one, rather than parallel, since it focuses on the difference between the objects being compared in order to elucidate *one* of those objects.³⁴

Historical Summary of the Research

Galatians 5:14 has been discussed in many commentaries, monographs, articles, and essays, albeit mostly in small proportions. Scholars generally use exegetical, thematic, and comparative approaches to interpret the concerned text.³⁵ So, this section will briefly investigate the interpretative history of Galatians 5:14 by approaches, focusing on the use of Leviticus 19:18 in Galatians 5:14 and the relationship between the law and love.

Exegetical and Thematic Approaches

The use of Leviticus 19:18. Many commentaries and monographs view that the use of the love command in Galatians 5:14 largely depends on the teachings or the traditions of Jesus Christ.³⁶ James D. G. Dunn, Douglas J. Moo, Craig S. Keener, and

³³ The purpose of a comparative study can be broadly divided into two categories: genealogical and analogical. A genealogical study seeks to find the origin of specific objects, whereas an analogical one focuses on continuity and difference between objects. Since this study aims to gain better understanding of Gal 5:14 based on both continuity and discontinuity among the objects being compared, this study can be categorized as an analogical comparative study. See Barclay, “Method and Purpose,” 12–13; Smith, *Drudgery Divine*, 49.

³⁴ This is because this study will emphasize the distinct aspects of Paul’s intention in using Lev 19:18 in Gal 5:14, rather than continuities found between Paul and Lev 19:18 or Second Temple literature that allude to Lev 19:18. On the contrary, the parallel comparison mainly focuses on the similarity between two objects, resulting in what we may call a deep parallelism of two or more objects. See Engberg-Pedersen, “On the Shape and Purposes of Comparison,” 56. See also Barclay, introduction to *The New Testament in Comparison*, 4.

³⁵ Admittedly, this classification is made quite subjectively with an intention of narrowing down and effectively analyzing a wide range of views. Scholars can take various approaches depending on the purpose of their writings, and, of course, this classification does not mean that each scholar depends solely on a single approach. In fact, most scholars tend to adopt a particular methodology as the main approach while using others as secondary approaches.

³⁶ Betz, *Paul’s Letter to the Churches in Galatia*, 276; James D. G. Dunn, *Galatians*, Black’s New Testament Commentary (Grand Rapids: Baker, 1993), 291–92; George, *Galatians*, 381; Bruce, *Galatians*, 242; Moo, *Galatians*, 345–46; Keener, *Galatians*, 483–84; James Moffatt, *Love in the New Testament* (London: Hodder and Stoughton, 1929), 168; Hugh Montefiore, “Thou Shalt Love the

some other scholars argue that the use of Leviticus 19:18 is derived from the Synoptic traditions or Jesus's teachings mainly on the basis of two rationales. First, there is no special attention to the love command in Judaism. Second, the influence of Jesus's teachings or traditions leads many New Testament writers to underscore this command, as in Romans 13:9 and James 2:8.³⁷

Despite quite clear explanations by these scholars, several reasons make it debatable that the love command used in Galatians 5:14 is simply quoted from Jesus's teachings or traditions. First, most of these scholars do not pay enough attention to the differences between the greatest commandment of Jesus and Paul's love command. For instance, Paul uses Leviticus 19:18 only, not the other part of the double commandment (i.e., Deut 6:5). This difference at least suggests the possibility that Paul referred to Leviticus 19:18 itself, rather than Jesus's double commandment. Second, even if we assume that Paul relies on Jesus's teachings to a certain extent, the fact that Jesus's second greatest commandment uses Leviticus 19:18 does not change. In other words, Leviticus 19:18 still has value as an original text. Lastly, and most importantly, the fact that Leviticus 19:18 is used several times as one of the significant laws in Second Temple

Neighbour as Thyself," *Novum Testamentum* 5, no. 1 (1962): 161–63; Ceslas Spicq, *Agape in the New Testament*, trans. Marie Aquinas McNamara and Mary Honoria Richter, 3 vols. (St. Louis: B. Herder Book, 1963), 3:179. See also A. J. M. Wedderburn, ed., *Paul and Jesus: Collected Essays*, JSNTsup 37 (Sheffield: JSOT Press, 1989), 52–54. In addition, of course, some scholars consider the command to be a quote from Leviticus. See also Dieter Lührmann, *Der Brief an die Galater* (Zürich: Theologischer Verlag, 1978), 87–88; In-Gyu Hong, "The Law and Christian Ethics in Galatians 5–6," *Neotestamentica* 26, no. 1 (1992): 115; Martyn, *Galatians*, 491; Peter Oakes, *Galatians*, Paideia (Grand Rapids: Baker, 2015), 171; Schreiner, *Galatians*, 354–55. Schreiner also interprets the Levitical love command in Gal 5:14 in connection with Jesus's teaching in Matt 22:34–40. See also John Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, trans. William Pringle (Bellingham, WA: Faith Life, 2010), 159–60.

³⁷ See Dunn, *Galatians*, 291; Keener, *Galatians*, 484; Moo, *Galatians*, 346. In this context, some French scholars believe that love of neighbor in Gal 5:14 quotes the greatest commandment uttered by Jesus Christ. For instance, Bonnard Pierre and Charles Masson say that love of neighbor in Gal 5:14 is the second command of the greatest commandment, and André Viard explicitly states that the love command in Gal 5:14 is not the Levitical love command but one of the greatest commandments in Matt 22:37–40. Furthermore, F. Amiot emphasizes love of neighbor in Gal 5:14 as the Christ's command by which the whole law can be renewed and improved. See F. Amiot, *Saint Paul épître aux Galates, épîtres aux Thessaloniens* (Paris: Beauchesne, 1946), 214; Bonnard Pierre and Charles Masson, *L'Épître de Saint Paul aux Galates: L'Épître de Saint Paul aux Éphésiens* (Neuchâtel, Switzerland: Delachaux & Niestlé, 1953), 109; André Viard, *Saint Paul: Épître aux Galates* (Paris: J. Gabalda, 1964), 113.

Judaism should not be overlooked.³⁸ Therefore, the arguments of the above scholars that emphasize the mere influence of Jesus's teachings on Galatians 5:14 are subject to reconsideration. In other words, we should not rule out the possibility that a consensus could have been formed in the Second Temple period that the love of neighbor is an important ethical instruction, and that this consensus could have affected the New Testament authors who quoted the love command, such as Paul and James.³⁹

The law and love. Scholars generally agree Paul implies in Galatians 5:14 that at least a few laws are no longer valid. In that sense, scholars' understanding of Paul's view on the relationship between the law and love can be classified into four categories: (1) The relationship in which some laws are abolished but others are valid,⁴⁰ (2) the relationship in which some or most parts of the law are still valid under a Jewish covenantal framework,⁴¹ (3) the relationship in which the law has completely ended,⁴² or

³⁸ For instance, the emphasis on love of neighbor in Second Temple Jewish literature, such as CD 6:20–21, Sir 13:15, *Jub.* 35:20, and *Virt.* 103–4, has significant implications for the understanding of Paul's use of it.

³⁹ Of course, this argument does not refute the influence of Jesus's teachings on Gal 5:14. The point this section tries to make is that the NT scholars seem to have overlooked the verses in Jewish literature that allude to Lev 19:18. See also Nikolaus Walter, "Paul and the Early Christian Jesus-Tradition," in *Paul and Jesus: Collected Essays*, ed. A. J. M. Wedderburn, JSNTsup 37 (Sheffield: JSOT Press, 1989), 56n9.

⁴⁰ deSilva, *Galatians*, 450–51; George, *Galatians*, 380–81; Hong, "Galatians 5–6," 120; In-Gyu Hong, *The Law in Galatians*, LNTS 81 (London: T&T Clark, 1993), 177–79; Matera, *Galatians*, 197; Morris, *Galatians*, 165; Eric Plumer, ed., *Augustine's Commentary on Galatians: Introduction, Texts, Translation, and Notes*, Oxford Early Christian Studies (Oxford: Oxford University Press, 2003), 205–7.

⁴¹ A. Andrew Das, *Paul, the Law, and the Covenant* (Peabody, MA: Hendrickson, 2001), 4–5, 201–11; James D. G. Dunn, *The New Perspective on Paul* (Grand Rapids: Eerdmans, 2008), 8–27, 85, 117, 355; James D. G. Dunn, *Jesus, Paul, and the Law: Studies in Mark and Galatians* (Louisville: John Knox Press, 1990), 200, 228, 249; James D. G. Dunn, *The Theology of Paul's Letter to the Galatians* (Cambridge: Cambridge University Press, 1993), 35–60; James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 159–61, 361; David John Lull, *The Spirit in Galatia: Paul's Interpretation of Pneuma as Divine Power*, SBLDS 49 (Eugene, OR: Wipf & Stock, 1980), 30, 118; E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress Press, 1977); E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 4–10, 113–14; K. Snodgrass, "Spheres of Influence: A Possible Solution to the Problem of Paul and the Law," in *The Pauline Writings*, ed. Stanley E. Porter and Craig A. Evans (Sheffield: Sheffield Academic, 1995), 158–61.

⁴² Moo, *Galatians*, 345–48; Brian S. Rosner, *Paul and the Law: Keeping the Commandments of God* (Downers Grove, IL: IVP, 2013), 81–134; Schreiner, *Galatians*, 337; Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker, 1993), 145–79; Stephen

(4) the seemingly inconsistent relationship demonstrated in Paul's statements.⁴³

The law and love: some laws are in force. Both Augustine and John Calvin argue that the fulfillment of the law in Galatians 5:14 is limited to the moral law, and love is the means of fulfilling that moral law. Augustine divides the law into ceremonial law and moral law and argues that the ceremonial law has passed away with the coming of Christ.⁴⁴ Thus, Augustine believes that the whole law in Galatians 5:14 indicates moral law only and that moral law can only be achieved through love.⁴⁵ In the same vein, Calvin categorizes the law into moral, ceremonial, and judicial law, claiming only the moral law is in force and the other two laws are abolished.⁴⁶

In-Gyu Hong divides the functions of the law in Galatians into three categories.⁴⁷ Hong argues that the third function of the law—God's will in the Christian life as revealed in Galatians 5:14—still remains valid in the lives of believers, while the rest of them are already abrogated by the coming of Jesus Christ.⁴⁸ However, the classifications described above look to be subjective since none of the New Testament writers classify the law in the same way as any of the above-mentioned theologians. In

Westerholm, *Law and Ethics in Early Judaism and the New Testament*, WUNT 1:383 (Tübingen: Mohr Siebeck, 2017), 113–28, 289–96.

⁴³ Hübner, *Law in Paul's Thought*, 1–11, 36–42, 83–84; Räisänen, *Paul and the Law*, 62–66, 77–82, 113–14, 199.

⁴⁴ Plumer, *Augustine's Commentary on Galatians*, 207.

⁴⁵ Plumer, *Augustine's Commentary on Galatians*, 205.

⁴⁶ John Calvin, *Institutes of the Christian Religion*, ed. John McNeill, trans. Ford Lewis Battles, The Library of Christian Classics (Louisville: John Knox, 2011), IV.xx.15; II.vii.12.

⁴⁷ They are the obligation of the Sinai covenant, an enslaving power, and God's will in Christian life. See Hong, *The Law in Galatians*, 170.

⁴⁸ Specifically, Hong suggests that Paul identifies “the law of Christ” as the Mosaic law in Gal 6:2, a key verse in the interpretation of Gal 5:14, viewing that there is a certain level of continuity between the Mosaic law and the law of Christ in Gal 6:2. Given that continuity, Hong says that Paul does not seem to believe that the whole law is completely abolished in Gal 5:14 even in a new era that has dawned with the coming of Jesus. Rather, according to Hong, Paul appears to suggest that the ethical and instructive functions of the law are still in force for the Christian life in a sense. See Hong, *The Law in Galatians*, 170, 176–77.

addition, the claim of these scholars is still controversial given the entire context of Galatians.

The law and love under the Jewish covenantal framework. Scholars who take this approach generally understand the relationship of the law and love in the light of either covenantal nomism or a Jewish covenantal framework. In his 1977 monograph, E. P. Sanders compares Paul's religion with Palestinian Judaism in terms of religious patterns of how someone enters and stays in the religious community.⁴⁹ Sanders argues that Paul's view is in substantial agreement with Jewish religious values, despite the basic difference between the two.⁵⁰ To be more specific, Sanders argues that "covenantal nomism," or the soteriological pattern widely found in Rabbinic Judaism—which mainly claims that one's place in God's plan is established on the basis of the covenant and that the covenant requires the proper response of man—is found in Paul's writings.⁵¹

In his 1983 book, Sanders elaborates on Paul's view of the law, which was not covered in his previous book.⁵² With regards to Galatians 5:14, Sanders sees that Paul's view is still under the Jewish covenantal framework, which is characterized by the belief that both obedience and disobedience to the law would eventually bring about rewards and punishment, respectively.⁵³ According to Sanders, Paul reveals the significance of the

⁴⁹ Sanders, *Paul and Palestinian Judaism*, 17.

⁵⁰ For Sanders, the basic difference between Paul's belief, or "a new form of covenantal nomism," and Palestinian Judaism is that a new form of covenantal nomism maintains that one enters the community by faith in Jesus Christ, not by God's election, but stays in that community by doing good deeds. See Sanders, *Paul and Palestinian Judaism*, 19, 513–14, 544–46.

⁵¹ In addition, Sanders says, in both covenantal nomism and Paul's belief, good deeds are essential for remaining in the covenantal community and for the judgment. See Sanders, *Paul and Palestinian Judaism*, 19, 75, 517, 543.

⁵² Sanders sees Paul's overall attitudes toward the law as twofold. According to Sanders, due to the nature of covenantal nomism, Paul talks about the law in a negative way in the context of one's entrance into the covenantal community, but he makes positive statements about the law in other texts, which deal with one's status to remain in the community or the justice of God. See Sanders, *Paul, the Law, and the Jewish People*, 10.

⁵³ Sanders, *Paul, the Law, and the Jewish People*, 105.

law in Galatians 5:14 despite some differences between Paul's belief and Judaism.⁵⁴

Based on Sanders' arguments—summarized in his representative term “covenantal nomism”—Dunn mainly argues that the “the works of the law” separating Jews from Gentiles is the main rationale behind Paul's criticism of the law, but that Paul's claim should be read under the Jewish covenantal framework.⁵⁵ As for Galatians 5:14, according to Dunn, Paul mainly says one can fulfill the whole law by loving one's neighbor, considering the law to be in a positive relationship with love.⁵⁶

In his 2004 monograph, A. Andrew Das describes his observation that the gracious framework of “covenantal nomism” of the Second Temple period has collapsed, leaving behind only the law's requirements that should be achieved by human endeavor.⁵⁷ Accordingly, Das explains that Paul redefines the Jewish covenant in the light of Christ and replaces the Jewish framework with a new one in Christ.⁵⁸ According to Das, however, the law is still a positive factor for faith in Christ as it can help prove righteousness, as seen in Galatians 5:14.⁵⁹ Thus, Das claims that, for Paul, the law is still valid even under the new Christological covenantal framework.

⁵⁴ As for the difference between Gal 5:14 and Judaism, Sanders points out that Judaists had a hard time understanding how Lev 19:18 can logically summarize the whole law. This is because Sanders hardly tries to understand Gal 5:14 in light of Judaism. According to him, Jewish teachers did not intend to reduce the law when summarizing the law in one law or a few commandments. Sanders finds another difference between Gal 5:14 and Judaism in that circumcision, the Sabbath, and food laws are not included in the whole law in Gal 5:14. Sanders, *Paul, the Law, and the Jewish People*, 94–95, 99, 102.

⁵⁵ In other words, according to Dunn, Paul criticizes the works of the law only if they function as social boundary markers based on circumcision, the Sabbath, and food laws, thereby dividing the Jews from people of other nations. Dunn, *The New Perspective on Paul*, 16.

⁵⁶ In addition, regarding Gal 5:14, Dunn argues the following: (1) Love is a means of fulfilling the law and is enabled by the Spirit, (2) the law is never abolished by the coming of Jesus Christ and is still valid, and (3) Paul assumes that final judgment will be “according to works” and that good work will be rewarded. See Dunn, *The New Perspective on Paul*, 85, 355, 466; Dunn, *Jesus, Paul, and the Law*, 200, 228, 249; Dunn, *The Theology of Paul*, 130.

⁵⁷ Das, *Paul and the Jews*, 12–69.

⁵⁸ Das, *Paul and the Jews*, 11.

⁵⁹ According to Das, Gal 5:14 is one of those verses that indicate the significant role of the law in the Christian life. Das, *Paul and the Jews*, 201–11.

The law and love: all laws have passed away. Thomas R. Schreiner suggests that the bottom line in interpreting the law in Galatians 5:14 is that the law as a whole has already passed away, and it is hard for him to believe that some parts of the law are still in force.⁶⁰ However, according to Schreiner, the moral norms still obligate Christians to follow the ethical instructions contained in the law, including the one in Galatians 5:14.⁶¹ To Schreiner, certain moral norms are still valid, and all laws can now be summarized by the love command of Galatians 5:14, which can be obeyed by believers with the help of the Spirit.⁶²

In his 2013 monograph, Brian S. Rosner claims that the Mosaic covenant is replaced by the new covenant, and thus the whole Mosaic law is also abolished by the coming of Christ.⁶³ According to Rosner, believers are not under the Mosaic law but under the law of Christ and the Spirit.⁶⁴ Thus, Rosner says, Galatians 5:14 demonstrates that believers can fulfill the law in Christ through love.⁶⁵ According to Rosner, the fulfillment of the law through love is an effective replacement of the law with love.⁶⁶

In his 2017 monograph, Stephen Westerholm argues that the law is temporal and not a means by which a person can be justified, and that no believer is now under it

⁶⁰ Schreiner, *Galatians*, 337.

⁶¹ Schreiner argues some laws were abolished already upon the coming of Christ, such as ceremonial laws, food laws, civil laws, circumcision, and Sabbath. See Schreiner, *Pauline Theology of Law*, 160–71.

⁶² Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Downers Grove, IL: IVP, 2001), 325–26.

⁶³ Rosner, *Paul and the Law*, 78.

⁶⁴ Rosner, *Paul and the Law*, 134.

⁶⁵ Rosner, *Paul and the Law*, 134.

⁶⁶ Rosner, *Paul and the Law*, 124. See also Susanne Schewe, *Die Galater zurückgewinnen: Paulinische Strategien in Galater 5 und 6* (Göttingen: Vandenhoeck & Ruprecht, 2005), 106; François Vouga, *An die Galater* (Tübingen: Mohr Siebeck, 1998), 130. Vouga further argues that love is fruit of the Spirit (Gal 5:22) and the effect of faith (Gal 5:6), and that the law can be perfected and canceled at the same time in the love command.

as the whole law has ended.⁶⁷ Instead, Westerholm argues, believers do good deeds out of love as they walk with and are led by the Spirit.⁶⁸ To Westerholm, the whole law is abolished, and love is a means by which believers can fully satisfy God's requirements.⁶⁹

The law and love: Paul's view on the law is inconsistent. The arguments of Heikki Räisänen and Hans Hübner epitomize the fourth group's claim about Paul's view of the law and love.⁷⁰ Both Räisänen and Hübner argue that Paul's view of the law is inconsistent.⁷¹ According to Räisänen, there are two contradictions found in Galatians 5:14,⁷² from which Räisänen concludes that the love command in Galatians 5:14 is a radical summary of the law that includes moral laws only, with ceremonial laws excluded.⁷³ On the other hand, Hübner analyzes Paul's view of the law throughout Galatians and Romans and concludes that the love command in Galatians 5:14 is a general principle for Christians and not for Jews, whereas the same command in Romans sums up all the other commandments for Jews.⁷⁴

⁶⁷ Westerholm, *Law and Ethics*, 113–28.

⁶⁸ Westerholm, *Law and Ethics*, 292.

⁶⁹ Westerholm, *Law and Ethics*, 293–94.

⁷⁰ Given their academic contributions, these arguments are worth mentioning briefly, although they are currently not supported by most scholars. For some of the works that reevaluate Räisänen's view, see Westerholm, *Law and Ethics*, 238–49; Snodgrass, "Paul and the Law," 155–58; and for reevaluations of Hübner's view, see Hong, *The Law in Galatians*, 172–73; Sanders, *Paul, the Law, and the Jewish People*, 97.

⁷¹ Räisänen, *Paul and the Law*, 16–18, 199.

⁷² One contradiction is that Paul's negative tone against the law, which appears in Gal 5:3, is no longer found in Gal 5:14, nor in Rom 13:8–10. The other is that Paul seems to say that all laws are included in the love command in Gal 5:14, but later in other texts (Rom 13:8–10) Paul reduces these laws to the moral parts of the law. See Räisänen, *Paul and the Law*, 26–27, 62–66.

⁷³ Räisänen, *Paul and the Law*, 26–27.

⁷⁴ According to Hübner, for Paul, the love command in Gal 5:14 is a general principle for Christians and an expression of the totality of the law. Hübner argues that Paul views the entire law in Gal 5:3 as the law for Jews but the whole law in Gal 5:14 as the law that is reduced to the love command for Christians, and, thus, the references to the law in Gal 5:3 and 5:14 are different from each other. However, in Rom 13:8–10, Hübner says, Paul does not draw a distinction between the entire law for Jews as in Gal 5:3 and the whole law for Christians as in Gal 5:14. Rather, according to Hübner, Paul consolidates these two kinds of law in Rom 13:8–10 to suggest that the love command for Christians sums up all the other

Comparative Approach

Comparative studies on the use of the love command are divided into two categories: bilateral and trilateral analysis. In the two-way analysis, scholars compare the love command of Leviticus 19:18 to that of Second Temple literature,⁷⁵ of the New Testament passages⁷⁶ including Galatians 5:14,⁷⁷ or of rabbinic literature.⁷⁸ Meanwhile, the trilateral analysis is performed to compare the love command in Leviticus 19:18, the Second Temple Jewish literature, and the New Testament passages at the same time.⁷⁹

commandments for Jews, which stands in contrast to his view of the law in Galatians. See Hübner, *Law in Paul's Thought*, 1–7, 36–37, 83–84.

⁷⁵ There are two good studies on comparison between Lev 19:18 and Second Temple Judaism presented by Serge Ruzer and Atar Livneh. On the one hand, Serge Ruzer argues the love command in Lev 19:18 was internalized in Second Temple literature and this influenced the double love commandment of Jesus Christ in the Synoptic Gospels. Ruzer analyzes various Jewish texts (*Jub.* 20:2, *T. Iss.* 5:2, *Sib. Or.* 8:480–82, *Spec.* 2:63, and IQS 1) to argue that the love command contained as a significant precept in Lev 19:18 has continuity with the love command in intertestamental literature. On the other hand, Atar Livneh argues the two commands in Lev 19:17–18, including love of neighbor, are alluded to in many texts throughout *Jubilees*. Livneh compares the love of neighbor in Lev 19:18 with *Jub.* 7:20, 20:2, 35:20, and 46:1 and suggests that the Levitical love command is understood as an act of “living together in peace” and “being an ally.” Although the passages mentioned by Livneh have some textual issues, her analysis well demonstrates how strong the literary connections between Lev 19:18 and *Jubilees* are. See Atar Livneh, “‘Love Your Fellow as Yourself’: The Interpretation of Lev 19:17–18 in the Book of Jubilees,” *Dead Sea Discoveries* 18, no. 2 (2011): 173–99; Serge Ruzer, “From ‘Love Your Neighbour’ to ‘Love Your Enemy,’” in *Mapping the New Testament: Early Christian Writings as a Witness for Jewish Biblical Exegesis*, Jewish and Christian Perspectives 13 (Leiden: Brill, 2007), 35–70; Serge Ruzer, “The Double Love Precept: Between Pharisees, Jesus and Qumran Covenanters,” in *Mapping the New Testament*, 71–99.

⁷⁶ For the study between Lev 19:18 and the NT passages, see Richard A. Allbee, “Asymmetrical Continuity of Love and Law between the Old and New Testaments: Explicating the Implicit Side of a Hermeneutical Bridge, Leviticus 19:11–18,” *JSNT* 31, no. 2 (2006): 147–66; Victor Paul Furnish, “Love of Neighbor in the New Testament,” *The Journal of Religious Ethics* 10, no. 2 (1982): 327–34; Matthew S. Goldstone, “Rebuke, Lending, and Love: An Early Exegetical Tradition on Leviticus 19:17–18,” *Journal of Biblical Literature* 136, no. 2 (2017): 307–21; Luke Timothy Johnson, “The Use of Leviticus 19 in the Letter of James,” *Journal of Biblical Literature* 101, no. 3 (1982): 391–401; Darian Lockett, “The Use of Leviticus 19 in James and 1 Peter: A Neglected Parallel,” *The Catholic Biblical Quarterly* 82, no. 3 (2020): 456–72; Emerson B. Powery, “Under the Gaze of the Empire: Who Is My Neighbor?” *Interpretation* 62, no. 2 (2008): 134–44; Michael K. W. Suh, “‘It Has Been Brought to Completion:’ Leviticus 19:18 as Christological Witness in Galatians 5:14,” *Journal for the Study of Paul and His Letters* 2, no. 2 (2012): 115–32.

⁷⁷ For the comparative study between Lev 19:18 and Gal 5:14, see Furnish, “Love of Neighbor in the New Testament,” 327–32; Suh, “Leviticus 19:18,” 115–32.

⁷⁸ For the comparative study between Lev 19:18 and rabbinic literature, see Jacob Neusner, “Divine Love in Classical Judaism,” *Review of Rabbinic Judaism* 17, no. 2 (2014): 121–44; Jacob Neusner, “The Golden Rule in Classical Judaism,” *Review of Rabbinic Judaism* 19, no. 2 (2016): 173–93; Reinhard Neudecker, “And You Shall Love Your Neighbor as Yourself—I Am the Lord (Lev 19:18) in Jewish Interpretation,” *Biblica* 73, no. 4 (1992): 496–517.

⁷⁹ For the comparative study among Lev 19:18, Second Temple Judaism, and the NT passages, see Henry Ansgar Kelly, “Love of Neighbor as Great Commandment in the Time of Jesus: Grasping at Straws in the Hebrew Scriptures,” *Journal of the Evangelical Theological Society* 60 no. 2 (2017): 265–81; Kengo Akiyama, “The Love of Neighbour (Lev 19:18): The Early Reception History of Its Priestly

Leviticus 19:18 and the New Testament passages or Galatians 5:14. Victor Paul Furnish and Emerson B. Powery both analyze how the love command in Leviticus 19:18 is quoted by and applied to Jesus, Paul, and James in the New Testament.⁸⁰ Furnish and Powery state that Galatians 5:14 is a summary of the entire law; in addition, Furnish argues that Galatians 5:14 is the basis for interpreting other laws.⁸¹ Although these two authors analyze the use of Leviticus 19:18 in the New Testament briefly but effectively, their arguments have some weaknesses as well. First, since both scholars try to cover many New Testament passages in a limited number of pages, the analysis of Galatians 5:14 is inevitably shallow and incomplete. In addition, the authors primarily focus on contextual analysis of each New Testament verse which alludes to Leviticus 19:18, overlooking a comprehensive exegetical approach.⁸²

Michael K. W. Suh compares Leviticus 19:18 with Galatians 5:14 using both exegetical and intertextual approaches. Then, Suh points out the Christological significance in Galatians 5:14, highlighted by Paul's intertextual use of the two verses. To be more specific, Suh believes Paul intentionally did not quote God's self-introduction formula in Leviticus 19:18 (i.e., "I am the Lord") in Galatians 5:14. Through this intentional omission, Suh explains, Paul's readers are reminded of the person of Jesus Christ while reading Galatians 5:14 as Paul intends here.⁸³ Overall, Suh's

Formula," (PhD diss., University of Edinburgh, 2015). Akiyama's dissertation was later published. See also Kengo Akiyama, *The Love of Neighbour in Ancient Judaism: The Reception of Leviticus 19:18 in the Hebrew Bible, the Septuagint, the Book of Jubilees, the Dead Sea Scrolls, and the New Testament*, Ancient Judaism and Early Christianity 105 (Leiden: Brill, 2018).

⁸⁰ They are, however, different from each other in terms of the influence of Jesus's teachings on the NT. While Furnish admits at least a certain level of influence of Jesus's teachings on the authors of the NT, including Paul and James, Powery assumes that Jesus, Paul, and James used the Levitical love command independently from each other. See Furnish, "Love of Neighbor in the New Testament," 328; Powery, "Under the Gaze of the Empire," 135–6.

⁸¹ Furnish, "Love of Neighbor in the New Testament," 329–30; Powery, "Under the Gaze of the Empire," 140.

⁸² For instance, their claim that Gal 5:14 is simply a summary of all the laws is not convincing enough due to their lack of lexical analysis.

⁸³ Suh, "Leviticus 19:18," 115–17, 122–23, 128–31.

argument, albeit creative, seems more of an argument from silence.⁸⁴

Leviticus 19:18, Second Temple Judaism, and the New Testament. Henry Ansgar Kelly argues that the Levitical love command of Leviticus 19:18 was already accepted as an important principle of the law in the New Testament era.⁸⁵ In other words, according to Kelly, Jesus was not seen as an inventor of a new doctrine in the second part of the greatest commandment.⁸⁶ Kelly well demonstrates that the Levitical love command was accepted as a significant principle of the whole law during the New Testament period.

There are, however, some weaknesses of Kelly's arguments. One is that the passages from Second Temple literature Kelly analyzed (*Tob.* 4:15; *Decal.* 108–10; *b. Šabb.* 31a) do not show direct verbal correspondence with Leviticus 19:18. In addition, Kelly's view on Paul's use of the love command in Galatians 5:14 can hardly be agreed upon. Kelly believes that Paul's use of the love command in Galatians 5:14 combines the concepts of the love command found in Luke's and Matthew's accounts, implying that Paul does not quote it from Leviticus.⁸⁷ However, the love command in both Luke and Matthew is not synonymous with that in Galatians 5:14, and, thus, Paul is more likely to have referred directly to Leviticus 19:18 when stating the love command in Galatians 5:14, rather than depending on the greatest commandment of Jesus in the Gospels.

⁸⁴ Suh's contribution is that he has found Christological significance of Gal 5:14 by focusing on the intertextual space between the two verses. Nevertheless, his key claims that Paul deliberately omits the formula "I am the Lord" in Gal 5:14 and that the original Galatian readers can associate this omission with Christology are somewhat hypothetical.

⁸⁵ Kelly, "Love of Neighbor," 265–66.

⁸⁶ To argue this, Kelly first analyzes Lev 19:18 and its context, then argues that the love command is not only not prominent but the very opposite of prominent in Lev 19. Then, Kelly shows how the love command in Lev 19:18 could be accepted as a significant law into the Gospels as well as Second Temple literature. Kelly's claim is especially based on the fact that people in the Synoptics should have been more puzzled or surprised if Jesus Christ was the first person to speak about the greatest commandment containing Lev 19:18. However, according to Kelly, interlocutors accepted the double commandment given by Jesus without expressing any skepticism. See Kelly, "Love of Neighbor," 267, 270–74.

⁸⁷ Kelly, "Love of Neighbor," 275.

Perhaps the most comprehensive analysis of love of neighbor in Leviticus 19:18 and the use of Leviticus 19:18 both in Second Temple Judaism and in the New Testament is the 2018 monograph of Kengo Akiyama.⁸⁸ Akiyama's main interest in this monograph is reception history, or interpretive development of Leviticus 19:18.⁸⁹ Akiyama interprets three groups of passages: Leviticus 19:18, two passages from the Second Temple period—*Damascus Document* 6:20–21 and *Jubilees* 7:20—and six passages in the New Testament—Matthew 22:34–40, Mark 12:28–34, Luke 10:25–37, Galatians 5:14, Romans 13:8–10, and James 2:8. In his analysis of these texts, Akiyama shows how Leviticus 19:18 is applied and functions in each passage⁹⁰ and provides three concluding observations.⁹¹ Given that no existing studies adopt the trilateral comparative and exegetical approaches as Akiyama's work does, his monograph provides a substantial contribution, for it comprehensively analyzes how love of neighbor in Leviticus 19:18 was used in the Second Temple period and extended to the New Testament historically.

There are, however, some shortcomings of Akiyama's arguments. First, Akiyama relies on other scholars' works for references from the Second Temple period that allude to Leviticus 19:18.⁹² Determination of the texts for comparison is a very critical part of the methodology of a study since the study results can vary depending on the texts chosen for comparison. Thus, Akiyama should have established his own criteria for identifying the use of Leviticus 19:18 in Second Temple Judaism. Second, when it

⁸⁸ Akiyama, *The Love of Neighbour in Ancient Judaism*. This monograph is based on his dissertation. The page numbers cited in this work are from his dissertation. See Kengo Akiyama, "The Love of Neighbour (Lev 19:18): The Early Reception History of Its Priestly Formula," (PhD diss., University of Edinburgh, 2015).

⁸⁹ Akiyama, "The Love of Neighbour," 21.

⁹⁰ Akiyama, "The Love of Neighbour," 24–26, 222–25.

⁹¹ First, the Levitical love command was received and applied in different ways by authors early in the Second Temple period, but it later emerged as a significant law that governed or summarized other laws. Second, this command is suddenly accepted in the NT era as a greatest principle or summary of the law. Third, such developments of views on the love command in Lev 19:18 paved the way for the use of it in the NT as the greatest command. See Akiyama, "The Love of Neighbour," 280–83.

⁹² See Akiyama, "The Love of Neighbour," 24–25.

comes to understanding the use of Leviticus 19:18 in Galatians 5:14 and the interpretation of Galatians 5:14, little academic contribution seems to have been made by Akiyama's work. In fact, Akiyama's work provides little comparative analysis between Galatians 5:14 and Leviticus 19:18 or Second Temple Judaism. Furthermore, Akiyama dedicates only a few pages to the interpretation of Galatians 5:14, and the interpretation mostly depends on other New Testament scholars' works.

Significance

First, thus far and to my knowledge, there exists no monograph or dissertation that compares and contrasts love of neighbor in Leviticus 19:18 with the same command in Second Temple literature and, *in particular*, in Galatians 5:14.

Second, this dissertation makes a scholarly contribution by providing an in-depth exegetical analysis of several texts (Lev 19:18; Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4; Gal 5:13–14; 6:2). It is true that scholarly commentaries, articles, and monographs on these passages already exist, but still not enough study has been carried out on them. Accordingly, this dissertation aims to fill the gap by providing a comprehensive exegesis on each passage.

Lastly, this dissertation expects to contribute to the study of Galatians 5:14 by providing evidence to support an alternative understanding of Paul's use of the love command in Galatians 5:14 in contrast to the existing ones that argue for the influence of both the Jesus traditions and the Jewish covenantal framework on Galatians 5:14.⁹³

⁹³ I do not address the influence of the teachings of Jesus Christ or Jewish covenantal framework on Gal 5:14 in detail. It is not that I rule out the possibility that Paul alluded to the teaching of Christ regarding love of neighbor (Matt 19:19; 22:39; Mark 12:31; Luke 10:27) when he wrote Gal 5:14. Instead, I just aim to decipher Paul's intentions of quoting Lev 19:18 in Gal 5:14 mainly based on a comparison among Lev 19:18, select Second Temple texts, and Gal 5:14 so as to provide a fresh interpretation of this verse.

Argument

This dissertation has seven chapters. The first chapter is an introductory chapter that briefly describes (1) the hermeneutical difficulties and significance Galatians 5:14 has, (2) the study's thesis, (3) the exegetical and comparative methodologies to be adopted, (4) the significance of this work, and (5) a selective history of research on Galatians 5:14.

Chapter 2 deals with the exegetical study of Leviticus 19:18, presenting three conclusions. First, Leviticus 19:18 is placed in the larger context of Leviticus 17–26, which introduces the law that is applicable for holiness of God's people. Second, Leviticus 19 is highlighted as not only the beginning of the “laws of holiness (chaps. 17–26)” section, but also the central chapter in the chiasmus construction that consists of six chapters (chaps. 17–22). Third, although the love command in Leviticus 19:18 is an important law given its context and literary structure, it is hardly said in the Hebrew Bible that “love your neighbor as yourself” in Leviticus 19:18 is the supreme law that dominates other laws or an essential principle for interpreting other laws.

Chapter 3 explains the exegetical studies on the four passages in Second Temple literature that allude to Leviticus 19:18 and provides specific exegetical conclusions. First, the love of neighbor in Sirach 13:15 is the moral instruction for Jews, especially concerning the poor. Second, love of neighbor in *Damascus Document* 6:20–21 is an ethical exhortation that serves as a key means of keeping one's holiness, and the scope of neighbor in this verse is limited to members of the community. Third, love of neighbor in *Jubilees* 35:20 means brotherly love, which includes the act of seeking peace with one another. Specifically, in *Jubilees* 35:20, love of neighbor in Leviticus 19:18 is applied to the relationship of Esau and Jacob and seen as a means of receiving covenantal blessings. Fourth, the love command of Leviticus 19:18 in *On the Virtues* 103–4 is a representative law of the statute of benevolence given to the Christian community.

Regarding the scope of neighbor, Philo indicates in *On the Virtues* 103–4 that this instruction is intended for proselytes.

Chapters 4 and 5 deal with comprehensive exegetical studies on the entire context of Galatians and on Galatians 5:14, respectively, which boil down to four conclusions. First, Galatians 5:14 is located at the beginning of the section that introduces Paul's ethical instructions. Second, the whole law in Galatians 5:14 is fully accomplished through the observance of the love command, which does not necessarily involve the observance of a specific law. Third, the love command in Galatians 5:14 is interpreted by Paul in view of Jesus Christ, given that this command is linked with not only the verse mentioning the death of Jesus Christ (Gal 2:20) but also "the law of Christ" in Galatians 6:2.⁹⁴ Fourth, the meaning of love of neighbor in Galatians 5:14 is understood more clearly when interpreted in light of the distribution and guidance of the Spirit, demonstrated in the immediate context of Galatians 5:14. The work of the Spirit is also demonstrated throughout the entire book of Galatians, where Paul emphasizes the role of the Spirit as the source by which believers are empowered to keep the newly defined love command in Galatians 5:14.

Chapter 6 deals with a comparative study based on the exegetical examination carried out in chapters 2–5.

Chapter 7 draws up three specific conclusions. First, the similarities among the six texts compared in this dissertation regarding the love of neighbor hint that there are universal truths about the love of neighbor. Second, the way the love of neighbor is perceived in the Second Temple texts should not be overlooked. Both the Second Temple texts and Paul consider this command important, which is evidently shown in their perception of the love of neighbor as one of the following: a direct means of receiving the

⁹⁴ In other words, the love command in Gal 5:14 ultimately indicates the law of Christ that Christ himself exemplified through his works revealed through the whole context of Galatians.

covenantal blessings (CD 6:20–21; *Jub.* 35:20); the primary moral law (*Virt.* 103–4); or the command or principle that fulfills “the whole law” (Gal 5:14). Therefore, the love of neighbor was already accepted as the important moral law among Jews in the Second Temple period, and such a perception is also found in Galatians 5:14. Third, the dissimilarities found between the love of neighbor in Galatians 5:14 and the love of neighbor in the other comparanda underscore that there is a noticeable discontinuity between the Pauline love command (Gal 5:14) and the other five texts (Lev 19:18; Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4). That is, Paul quotes the Levitical love command, reformulates it based on the death of Jesus Christ, and suggests the help of the Spirit as the source that empowers the recipients of Galatians to follow this command.

CHAPTER 2

LEVITICUS 19:18 IN THE CONTEXT OF LEVITICUS

Introduction

Chapter 2 will focus on analyzing the love of neighbor in Leviticus and in the Old Testament. In the Old Testament, the love of neighbor is mentioned for the first time in Leviticus 19:18 and once again in Leviticus 19:34, which lies in the same context as Leviticus 19:18. No verses in the Old Testament other than Leviticus 19:34 quote or allude to Leviticus 19:18, the source text for the love of neighbor.¹ Against this backdrop, it is safe to say that the command, “You shall love your neighbor as yourself,” in the Old Testament is confined to the Levitical love command (Lev 19:18, 34). The objective of this chapter is to analyze this Levitical love command so as to understand the specific meaning and nuances of the love of neighbor in the Old Testament. This analysis will then be compared with other exegetical findings of the love of neighbor in subsequent chapters of this dissertation to reinforce the thesis of this study.

Chapter 2 will mainly address the following arguments. First, Leviticus 19:18, where love of neighbor is stated, is placed in the paragraph of Leviticus 19:11–18, more broadly in the context of Leviticus 17–22 or the Levitical law of holiness (Lev 17–26), and ultimately, in the context of the entire book of Leviticus and the Pentateuch.² Second,

¹ The criteria for identifying what is quoted or alluded to may, of course, differ from researcher to researcher. Thus, the criteria for identifying quotation or allusion in this dissertation should be seen as being in accordance with the criteria stated in the “Methodology” section of chapter 1. Based on these criteria, the example of restating or quoting the Levitical love command (Lev 19:18) can be found only in Lev 19:34 in the entire OT.

² I view Leviticus as the book that was written by Moses during the time of Moses and will proceed with the analysis based on the premise that Leviticus has a consistent structure with and is closely connected to the other books of the Pentateuch. There exist many different views of Lev 19 among scholars. In general, scholars uphold either the traditional view that the Pentateuch, including Lev 19, was written consistently by Moses or the Documentary Hypothesis (DH) that the Pentateuch was formed based

from a literary and exegetical point of view, it is fair to say that love of neighbor in Leviticus 19:18 can be seen as the center of Leviticus 19:11–18 or Leviticus 19 in a narrow sense and, in a broader sense, as the law that encompasses Leviticus 17–22 or the entire Levitical law of holiness (Lev 17–26). Third, those who are commanded to love neighbors in Leviticus, or the benefactors, are Israelites who are the addressees of the Mosaic law. Fourth, those who are to be loved as per the Levitical love command, or the beneficiaries, are their fellow Israelites and resident aliens. Fifth, the basis for the Levitical love command is the holiness of the Lord (Lev 19:2); while the source of love for one’s neighbor is the covenantal blessings and curses written in the Pentateuch (Lev 26:3–39; Deut 28). Sixth, based on its legal characteristics, the Levitical love command can be classified as the moral law, which has no punishment specified to mandate the

on the four different documents, namely the JEDP documents, while other scholars support neither of them, taking a neutral stance. Specifically, scholars who support the DH, despite certain disagreements among them, mostly argue that Leviticus was written based mainly on P document, out of those four documents comprising the DH, in the post-exilic period. However, according to scholars who support the DH, Lev 17–26 is quite different from the content of P document and, thus, is defined as the Holiness Code or H. Therefore, those in favor of the DH consider Leviticus to have been formed based on P and H documents, seeing Lev 19 as the chapter based on H document. Despite many modern scholars supporting the DH, critiques of the premises, research methodologies, and primary rationales of the DH cannot be ignored. Moreover, the argument that Leviticus was compiled based on P and H documents still remains an unproven hypothesis. On the contrary, many references about how God directly said what is written in Leviticus to Moses (Lev 1:1; 4:1; 5:14; 6:1, 8, 19, 24; 7:22, 28; 8:1; 11:1; 12:1; 13:1; 14:1, 33; 15:1; 16:1–2; 17:1; 18:1; 19:1; 20:1; 21:1, 16; 22:1, 17, 26; 23:1, 9, 23, 26, 33; 24:1, 13, 23; 25:1; 27:1), combined with Lev 26:46 stating that the Lord made the statutes, rules, and laws between himself and the people of Israel through Moses and the linguistic consistency of Leviticus with Exodus and other books of the Pentateuch, provides convincing evidence to support the view that Leviticus was written by Moses at the time of Exodus and to support the Mosaic authorship of the other books of the Pentateuch. For some of the scholars who support the Mosaic authorship of the Pentateuch, see R. K. Harrison, *Leviticus*, TOTC 3 (Downers Grove, IL: IVP, 2008), 14–19; Mark F. Rooker, *Leviticus*, NAC 3 (Nashville: B&H, 2000), 38. See also Gordon J. Wenham, *The Book of Leviticus*, NICOT (Grand Rapids: Eerdmans, 1979), 8n4. For some of the scholars who support the Documentary Hypothesis (DH), see John E. Hartley, *Leviticus*, WBC 4 (Grand Rapids: Zondervan, 1992), xli–xlili; Jacob Milgrom, *Leviticus* (Minneapolis: Fortress, 2004), 2. See also Jonathan Huddleston, “Recent Scholarship on the Pentateuch: Historical, Literary, and Theological Reflections,” *Restoration Quarterly* 55, no. 4 (2013): 193–211. For an overview of the DH, history of H document, and the relationship between H and P, see Kengo Akiyama, “The Love of Neighbour (Lev 19:18): The Early Reception History of Its Priestly Formula,” (PhD diss., University of Edinburgh, 2015), 33; John D. Currid, *Leviticus*, EPSC (Darlington, UK: EP Books, 2007), 22; Kiuchi, Nobuyoshi Kiuchi, *Leviticus*, Apollos Old Testament Commentary (Downers Grove, IL: IVP, 2013), 16–17; Wenham, *The Book of Leviticus*, 9–11. For critiques of the DH, see Harrison, *Leviticus*, 19–25; Huddleston, “Recent Scholarship on the Pentateuch,” 198–202; Rooker, *Leviticus*, 28–36. For the evidence supporting the Mosaic authorship of the Pentateuch and the literary consistency of Leviticus with Exodus, see Currid, *Leviticus*, 20–22; Harrison, *Leviticus*, 14–16; Wenham, *The Book of Leviticus*, 8–9.

enforcement of the law,³ and, in terms of reciprocity, it is reciprocal to the extent that Israelites are at least required to carry out the command for one another. Last, what the Levitical love command entails is something realistic (not conceptual) and practical (not theoretical) and restated in many ways in the contexts of this command and in the Pentateuch.

Leviticus 19 in Leviticus

Structure of Leviticus: Two Parts

To begin with, Leviticus is divided into the following two parts: chapters 1–16 and chapters 17–26.⁴ The ritual laws and the laws of cleanness that are mainly addressed in Leviticus 1–15 reach their peak at atonement in Leviticus 16, and the priest and the congregation who are made clean through atonement are required to live holy lives as God is holy.⁵ While Leviticus 1–16 mostly addresses the desirable relationship between God and the people of Israel, Leviticus 17–26 is focused on how Israelites can maintain good relationships and fellowship with their fellow Israelites.⁶

Structure of Leviticus 17–26

Leviticus 19 is placed in the middle of the first five units out of the ten literary units that make up the law of holiness. To begin with, Leviticus 17–26, which addresses the law of holiness, can be divided into ten literary units based on the phrase, “The Lord

³ There is no explicit classification of the laws in the Bible. Still, many scholars have attempted to categorize the biblical laws. As discussed in the previous chapter, Calvin divides the OT laws into the moral, ceremonial, and judicial law. I will classify important laws for this study in accordance with Calvin’s categorization to conduct a comparative analysis. I hereby clearly state that the arbitrary classification of the OT laws in this dissertation is aimed at effective comparison of the meanings of the command to love one’s neighbor that appears in various literature texts and does not imply that the author completely agrees with Calvin’s classification of the OT laws. See John Calvin, *Institutes of the Christian Religion*, ed. John McNeill, trans. Ford Lewis Battles, The Library of Christian Classics (Louisville: John Knox, 2011), IV.xx.15.

⁴ Lev 27, the last chapter of Leviticus, is the appendix to Lev 17–26 and is generally classified as the law of holiness along with Lev 17–26. See Kiuchi, *Leviticus*, 23; Wenham, *The Book of Leviticus*, 4.

⁵ Hartley, *Leviticus*, xxxv.

⁶ Rooker, *Leviticus*, 231.

said to Moses,” which is repeated eight times (Lev 17:1; 18:1; 19:1; 20:1; 21:1; 23:1; 24:1; 25:1), and based on the two verses where a clear shift of focus from the previous context is signified (24:10; 26:1).⁷ In addition, from a literary point of view, the first five units of the law of holiness, i.e., Leviticus 17, 18, 19, 20, and 21–22, are tightly organized in a chiasmic structure. Scholars generally agree that Leviticus 19 is an important chapter in the law of holiness, and that Leviticus 18–20 is organized in a chiasmic structure around Leviticus 19.⁸ The scope of such an agreement, however, needs to be extended to Leviticus 17–22, instead of Leviticus 18–20, as these six chapters are composed in a chiasmic structure around Leviticus 19. This leads to the conclusion that Leviticus 17–26 consists of one big chunk of text, with chapters 17 to 22 organized in a chiasmic structure, and with Leviticus 19 placed in the middle of this chiasmic structure. Accordingly, it is safe to say that Leviticus 19 is the critical part of the law of holiness (Lev 17–26) and provides the themes that are essential for understanding this law.

Structure of Leviticus 17–22

How exactly are the first five units of the Levitical law of holiness (chaps. 17, 18, 19, 20, 21–22) connected to one another from a literary perspective? First, Leviticus 17–22 requires all the addressees of the commands, or the priests and the people of Israel, invariably not to become unclean, using the verb טמא (“to become unclean;” Lev 17:15; 18:20, 23, 24, 25, 27, 28, 30; 19:31; 20:3, 25; 21:1, 3, 4, 11; 22:5, 6, 8) and its cognate words טמא (“unclean;” Lev 20:25; 22:4) and טמאתו (“state of ceremonial uncleanness;” Lev 18:19; 22:3, 5).⁹ Given that Leviticus 17–22 is the only case where the Hebrew root

⁷ Rooker, *Leviticus*, 232.

⁸ Richard A. Allbee, “Asymmetrical Continuity of Love and Law between the Old and New Testaments: Explicating the Implicit Side of a Hermeneutical Bridge, Leviticus 19:11–18,” *JSNT* 31, no. 2 (2006): 149; Akiyama, “The Love of Neighbour,” 36; Milgrom, *Leviticus* (2004), 6–8.

⁹ For instance, there was a special concern for the cleanness of the priests because of their special responsibility requiring holiness and close contact with the presence of God (Lev 21:1, 3, 4, 11; 22:3, 5, 6, 8). See Willem A. VanGemeren, ed., *NIDOTTE*, 5 vols. (Grand Rapids: Zondervan, 1997), 2:371.

form *שמע* is used in the context of the law of holiness, cleanness can be seen as a highly important theme in the law of holiness and a unifying literary theme of Leviticus 17–22.

Second, Leviticus 17 and Leviticus 21–22,¹⁰ a pair of units that form the chiastic structure, are strongly connected to each other from a literary point of view. Both units mention sacrifices of peace offerings (Lev 17:5; 22:21), rules for killing animals (Lev 17:3–4; 22:28), and laws about eating what dies of itself or what is torn by beasts (Lev 17:15; 22:8). Such literary links between the two units (Lev 17, 21–22) demonstrate that the chiastic structure formed by Leviticus 18–20 can be extended to Leviticus 17–22.

Third, as many scholars have already acknowledged, Leviticus 18 and Leviticus 20 also form a chiastic structure with various overlapping topics.¹¹ These two units both specify prohibition of customs of foreign countries (Lev 18:3, 30; 20:23), incest (Lev 18:6–18; 20:11, 12, 14, 19, 20), lying with a woman in her menstrual uncleanness (Lev 18:19; 20:18), adultery (Lev 18:20; 20:12, 21), human sacrifice (Lev 18:21; 20:2), homosexuality (Lev 18:22; 20:13) and bestiality (Lev 18:23; 20:15–16). Therefore, these two chapters are interconnected literary units and form a chiastic structure around Leviticus 19.

Fourth, Leviticus 19, placed in the middle of the chiastic structure, also addresses the topics covered by the two pairs of units surrounding Leviticus 19 (i.e., Lev 17 and 21–22, and Lev 18 and 20), enhancing the literary connections among these units. For example, Leviticus 19 addresses a sacrifice of peace offerings (Lev 17:5; 19:5; 22:21), the blood of animals (Lev 17:14; 19:26), profanity of daughters (Lev 19:29; 21:9), and hair and beards (Lev 19:27; 21:5), which are covered in Leviticus 17 and 21–22. In addition, Leviticus 19 prohibits adultery (Lev 18:20; 19:20; 20:10, 21), as emphasized in Leviticus 18 and 20.

¹⁰ Lev 21–22 form a single unit; both deal with instructions for the priests. See Jacob Milgrom, *Leviticus*, AB 3B (New York: Doubleday, 2008), 3:1792.

¹¹ See also Akiyama, “The Love of Neighbour,” 39; Milgrom, *Leviticus* (2004), 6–8.

To sum up, a chiasmic structure is found in Leviticus 17–22 around Leviticus 19 (A–B–C–B’–A’)—Leviticus 17 (A) corresponds to Leviticus 21–22 (A’), while Leviticus 18 (B) corresponds to Leviticus 20 (B’). Meanwhile, Leviticus 19 (C), the middle unit of this structure, connects other chapters with one another and provides the basis for interpreting Leviticus 17–18 and Leviticus 20–22. In addition, given that the law of holiness (Lev 17–26) consists of these first six chapters and the other four chapters, Leviticus 19, the central part of the first six chapters, can be said to provide the basis for interpreting the entire law of holiness.

Leviticus 19:18 in Leviticus 19

Structure of Leviticus 19

The main theme of Leviticus 19 is holiness, and Leviticus 19 can be divided into two literary units around verse 18 (Lev 19:1–18; 19:19–37). In addition, some of the primary topics of Leviticus 19 and parts of the Ten Commandments are repeated in the first and second parts of Leviticus 19, and verse 18 lies at the center of these two units. In this regard, Leviticus 19:18 has literary significance in understanding Leviticus 19.

First, the main theme of Leviticus 19 is holiness. While chapters 17 to 22 have strong literary connections with one another as explained above, Leviticus 19 has a distinctive motif of holiness that differentiates this chapter from previous chapters (Lev 17–18).¹² In Leviticus 19, the Hebrew root form $\psi\kappa\delta$ and its cognate words, which are not found in chapters 17–18, are used four times (Lev 19:2, 8, 24, 30).¹³ This well demonstrates that Leviticus 19 sheds new light on the issues of cleanness and prohibitive commands in Leviticus 17–18 in light of holiness.

¹² Milgrom, *Leviticus* (2008), 3:1596.

¹³ In addition, although the concept of $\psi\kappa\delta$ (holy) or $\psi\kappa\delta$ (holiness) is the subject of heated debate among scholars, I interpret these words as “separation.” See Rooker, *Leviticus*, 252–53. See also, Wenham, *The Book of Leviticus*, 348–39, who argues that these words refer to “the absence of an egocentric nature.”

Second, Leviticus 19 consists of fifteen subparagraphs based on the repeated phrase referring to the divine name. This phrase is either אֲנִי יְהוָה אֱלֹהֵיכֶם (“I am the Lord your God;” Lev 19:3, 4, 10, 25, 31, 34, 36) or אֲנִי יְהוָה (“I am the Lord;” Lev 19:12, 14, 16, 18, 28, 30, 32, 37), and it comes at the end of each subparagraph.¹⁴ Scholars generally term such a phrase as a motive or sanction clause, or simply the formula, and their views are not far from each other in how to interpret this phrase.¹⁵ They generally say this phrase acts as a boundary between different literary units and, at the same time, provides motivation for executing the given commandments.¹⁶ In addition, the divine name contained in this phrase highlights not only God’s divine authority but also the importance of the commandments given to the people of Israel and the urgency of execution.¹⁷

Third, Leviticus 19 can be divided into two parts around verse 18.¹⁸ The first part (19:1–18) begins with the phrase, “The Lord said to Moses” (Lev 19:1)¹⁹, which is repeated many times, functioning as an important literary marker in the Levitical law of holiness (Lev 20:1; 21:1; 23:1; 24:1; 25:1). In addition, the Lord’s command in verse 2 is given through Moses to “all the congregation of the sons of Israel” (כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל), meaning that the addressees of the law of holiness are the entire Israelite nation.²⁰

¹⁴ *Contra* Rooker, who argues that Lev 19 contains the phrase “I am the Lord [your God]” fourteen times only, not fifteen times. Rooker, *Leviticus*, 251. See also Milgrom, *Leviticus* (2008), 3:1596.

¹⁵ Allbee, “Leviticus 19:11–18,” 149; Akiyama, “The Love of Neighbour,” 36; Jonathan Magonet, “The Structure and Meaning of Leviticus 19,” *Hebrew Annual Review* 7 (1983): 152; Rooker, *Leviticus*, 231.

¹⁶ Allbee, “Leviticus 19:11–18,” 149; Akiyama, “The Love of Neighbour,” 36.

¹⁷ Rooker, *Leviticus*, 231.

¹⁸ In general, scholars’ arguments on the organization of Lev 19 after the introductory call to holiness (Lev 19:1–2a) can be divided into three groups: the first group argues that it consists of five parts (Magonet); the second group argues three parts (Hartley, Milgrom, and Wenham); and the third group argues two parts (Rooker). Among these arguments, I support the analysis that Lev 19 consists of two parts (Lev 19:1–18; 19:19–37). See Hartley, *Leviticus*, 307–8; Magonet, “Leviticus 19,” 165–66; Milgrom, *Leviticus* (2008), 3:1596–97; Rooker, *Leviticus*, 251; Wenham, *The Book of Leviticus*, 263.

¹⁹ Unless otherwise noted, all Scripture quotations will be my translation.

²⁰ Milgrom, *Leviticus* (2008), 3:1603.

Moreover, the law of holiness is founded on the Lord's holiness (Lev 19:2). That is, God is intrinsically holy and requires Israelites to be holy, providing them with the basis of obedience whereby that holiness may be maintained.²¹ As such, verses 1–2 open the first half of Leviticus 19,²² introducing the theme, addressees, and basis for the law of holiness.²³

The second half of Leviticus 19 is marked by the phrases repeated in verses 19 and 37. The first clause of verse 19 (אֲתֵּן לְךָ אֶת־חֻקֹּתַי תִּשְׁמְרוּן; “my statutes you shall keep”) is repeated in the first clause of verse 37 (וְשָׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי; “you shall keep all my statutes”), and these two clauses form a chiasmic structure—“my statutes (B) you shall keep (A)” (Lev 19:19) and “you shall keep (A’) all my statutes (B’)” (Lev 19:37a). Such a rhetorical use of the same sentence demonstrates that verse 19 is the beginning and verse 37 is the end of the second half of Leviticus 19.²⁴ Although there is no explicit literary device that shows Leviticus 19:18 ends the first half, the fact that the second half, or verses 19–37, is well defined and that verses 1–2 mark the start of the first unit naturally indicates that verse 18 is the end of the first half and the turning point that divides Leviticus 19 into two literary units.²⁵

Fourth, some themes in Leviticus 19 are reminders of partial or full commands from the Ten Commandments, and these commandments are repeated throughout the first half (vv. 1–18) and the second half (vv. 19–37) of Leviticus 19. The similarities between Leviticus 19 and the Ten Commandments have already been highlighted by many

²¹ VanGemeren, *NIDOTTE*, 3:882.

²² Rooker, *Leviticus*, 251.

²³ Hartley, *Leviticus*, 312.

²⁴ *Contra* Milgrom, who argues that the first clause of verse 19 is the introduction only to the rest of this verse, not to the rest of the chapter. Milgrom, *Leviticus*, 3:1657.

²⁵ See also Rooker, *Leviticus*, 259.

scholars.²⁶ These commandments are mentioned repeatedly in Leviticus 19, with the fifth commandment—to honor one’s father and mother (Lev 19:3a)—restated as the command to honor the elderly (Lev 19:32b). Additionally, the fourth commandment—to remember the Sabbath and keep it holy (Lev 19:3b, 30a)—and the second commandment that prohibits idolatry are repeated in the first and second halves of Leviticus 19 (Lev 19:4, 31b). Of course, not all Ten Commandments are found in Leviticus 19,²⁷ and admittedly, there is no clear literary evidence to support the claim that the Ten Commandments are reiterated and emphasized with a focus on love of neighbor. However, it can be confidently said that the motif of the Ten Commandments in Leviticus 19 is repeatedly mentioned loosely around the command to love one’s neighbor in verse 18.

Last, besides the Ten Commandments, topics mentioned in the first half of Leviticus 19 tend to be repeated in the second half. The cases in point are as follows: First, justice in court is first mentioned in Leviticus 19:15a and explained later again in Leviticus 19:35–36.²⁸ Second, the commandment to love one’s neighbor in Leviticus 19:18c and not to oppress and rob one’s neighbor in Leviticus 19:13 are restated in verses 34 and 33, respectively, with neighbor being changed to resident aliens.²⁹ Third, the instruction on how to reap the harvest of fruits, specifically grapes, considering the poor and resident alien in verse 10 in the first half is further explained in verses 23–25 in the second half, addressing how to handle the harvest by year after planting any kind of tree

²⁶ Akiyama, “The Love of Neighbour,” 38; Hendrik L. Bosman, “Loving the Neighbour and the Resident Alien in Leviticus 19 as Ethical Redefinition of Holiness,” *Old Testament Essays* 31, no. 3 (2018): 575; Kiuchi, *Leviticus*, 347; Baruch A. Levine, *Leviticus*, The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1989), 124–5; Rooker, *Leviticus*, 251.

²⁷ In addition to the commandments mentioned here, the First Commandment can be found in the divine name appearing in the repeated motive clause (Lev 19:3, 4, 10, 25, 31, 34, 36), and the Sixth Commandment and the Seventh Commandment can loosely be said to be found in Lev 19:16b and Lev 19:20, 29, respectively. The Tenth Commandment, however, cannot be found in Lev 19.

²⁸ That is, Lev 19:35–36 is a repetition of Lev 19:15a, and verses 35–36 also supplement verse 18, although the difference between the two units should not be overlooked. See Milgrom, *Leviticus* (2008), 3:1708.

²⁹ See also Rooker, *Leviticus*, 251.

for food.

Leviticus 19:18 in Leviticus 19:11–18

From a literary perspective, Leviticus 19:18 belongs to the paragraph that consists of verses 11–18 in the first half of the chapter. Leviticus 19:11–18, in turn, can be divided into four subparagraphs, and Leviticus 19:18 is the last clause of the last subparagraph. At a glance, each subparagraph of Leviticus 19:11–18 may seem to be an independent unit from each other. However, the key words are used incrementally from the first subparagraph to the fourth subparagraph, which can be seen as a literary device that emphasizes the importance of the last subparagraph. All the above-mentioned points lead to the finding that the love command in verse 18 is the conclusion of Leviticus 19:11–18 and can even act as a unifying verse for the interpretation of each subparagraph.

From a semantic point of view, it can be easily understood that the prohibitive commands and performative commands specified in Leviticus 19:11–18 are given to be executed mostly for other fellow Israelites and resident aliens. There are many statutes mentioned in this paragraph, but they mostly address prohibitive commands that forbid economic oppression or harassment against Israelites or resident aliens and performative commands that require those who are subject to these statutes to do justice in court. All these commands boil down to an appropriate and fair treatment of one's neighbor, and this exegetical implication sheds light on the meaning of Leviticus 19:18, which will be addressed in subsequent sections.

The structure of Leviticus 19:11–18. First, Leviticus 19:18 belongs to the last subparagraph (Lev 19:17–18) of Leviticus 19:11–18 in the first half of Leviticus 19 (vv.

1–18).³⁰ That is, Leviticus 19:11–18 forms one paragraph, as this part is a literary unit that can be distinguished from the other parts of the first half of Leviticus 19 (vv. 1–18). To begin with, the repeated motive clause (“I am the Lord”) is found four times in Leviticus 19:11–18. Based on this clause, this paragraph can be divided into four subparagraphs (vv. 11–12, 13–14, 15–16, 17–18).³¹

Each subparagraph, then, begins with the phrase that consists of particle אֵין , which is used to express negation, and an imperfect verb. Such a phrase is used to indicate prohibition in Hebrew grammar because the imperative mood in Hebrew cannot be directly negated under any circumstances. In other words, this phrase is specifically used to express the definite expectation that something will not happen³² and, thus, can be interpreted as a prohibitive command.

In summary, Leviticus 19:11–18 is divided into four subparagraphs based on the motive clause (“I am the Lord”), and each subparagraph invariably begins with the prohibition phrase and ends with the motive clause. This literary structural feature is something that is differentiated from the rest of the first half of Leviticus 19 (Lev 19:1–10).

The incremental structure of Leviticus 19:11–18. Second, the incremental structure of the subparagraphs of Leviticus 19:11–18 highlights the importance of verse 18. Each subparagraph of Leviticus 19:11–18 mentions various groups of people, or the targets, for whom the statutes shall be executed. These target groups are expressed in an incremental way from the first subparagraph (vv. 11–12) to the last subparagraph (vv.

³⁰ See Wenham, *The Book of Leviticus*, 264. For different views on the subsections of Lev 19, see also Magonet, “Leviticus 19,” 152; Milgrom, *Leviticus* (2004), 213.

³¹ Allbee, “Leviticus 19:11–18,” 149.

³² Wilhelm Gesenius, *Gesenius' Hebrew Grammar* (Oxford: Clarendon Press, 1922), 317.

17–18). Ultimately, such a literary device puts an emphasis on the literary significance of the last subparagraph (vv. 17–18).³³

To be more specific, in the first subparagraph (vv. 11–12), the target of the statute is עִמִּית (fellow citizen).³⁴ This word appears twelve times in ten verses in the Old Testament, and eleven of those occurrences are made in Leviticus (Lev 6:2; 18:20; 19:11, 15, 17; 24:19; 25:14, 15, 17).³⁵ This word generally refers to a member of the Israelite community, or “fellow citizen,” and, in many cases, is used as a synonym of the word “neighbor” (רֵעַ).³⁶

In the second subparagraph (vv. 13–14), the targets of the laws are רֵעֶךָ (your neighbor),³⁷ and in addition to the two targets, עִמִּית and רֵעַ, mentioned in the first two subparagraphs, one more target, בְּעַמֶּיךָ (among your people), is mentioned in the third subparagraph (vv. 15–16). In the last subparagraph (vv. 17–18), another additional target, אָחִיךָ (your brother), is mentioned besides the three targets of the laws, עִמִּית, רֵעַ, and עַם, mentioned in the previous three subparagraphs. Thus, the words referring to the targets of the laws are used in an incremental way in the subparagraphs of Leviticus 19:11–18, and this structure reaches its peak in the last subparagraph, or verses 17–18.

The Exegetical Analysis of Leviticus 19:11–18

Leviticus 19:11–12

Leviticus 19:11–12 specifies four prohibitions. The target of these prohibitive

³³ Kiuchi, *Leviticus*, 351; Wenham, *The Book of Leviticus*, 267.

³⁴ Specifically, the noun עִמִּית is used to express the reciprocal nuance of “one another” in the phrase אָשִׁיב עִמִּיתוֹ of Lev 19:11.

³⁵ See also VanGemenen, *NIDOTTE*, 3:434.

³⁶ VanGemenen, *NIDOTTE*, 3:434. In addition, considering that this word is used in the context of sins against fellow Israelites and the guilt offering for such sin in Lev 6:2 and in the context of the statutes that need to be observed among the people of Israel in the year of Jubilee (Lev 25:17), there is no doubt that עִמִּית in verses 11–12 refers to other fellow Israelites.

³⁷ The Hebrew word רֵעַ will be examined in detail in the section “The Meaning of Leviticus 19:18” below.

commands is עִמִּית (v. 11b), and as mentioned above, this word generally refers to “fellow Israelites” in the Old Testament.³⁸ Second, the two prohibitive commands in verse 11 are expressed with the idiomatic Hebrew phrase (אִישׁ בְּעִמִּיתוֹ) that expresses reciprocal nuance of “one another” (literally, “a man with his fellow”).³⁹ This signals that the love of neighbor (Lev 19:18) practiced within the Israelite community (Lev 19:2, 11), is also reciprocal.

Third, this subparagraph prohibits stealing (v. 11a), lying (v. 11b), false swearing (v. 12a), and profaning the name of God through false swearing (v. 12b). Each of these prohibitive commands forbid any act of harming one’s neighbor by secretly taking their possession.⁴⁰ In addition, these prohibitions are placed in the same paragraph as the love of neighbor command (Lev 19:18) and can reasonably be seen as detailed requirements of the love of neighbor, or the list of actions prohibited by the love of neighbor.

Leviticus 19:13–14

The second subparagraph (vv. 13–14) specifies five prohibitive commands and one performative command. The five prohibitive commands forbid oppression (v. 13a), robbing (v. 13b), delayed payment of wages (v. 13c), and harassment against persons with disabilities including the blind (v. 14a) and the deaf (v. 14b). These unjust treatments are mostly related to physical harassment or economic extortion using physical force.⁴¹ These five prohibitive commands mention the targets of these commands quite specifically—the poor, people with disabilities, and resident aliens

³⁸ See also Milgrom, *Leviticus* (2008), 3:1632.

³⁹ See also Francis Brown, S. R. Driver, and C. A. Briggs (BDB), “אִישׁ” and “עִמִּיתוֹ” in *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1959), 36, 260.

⁴⁰ Allbee, “Leviticus 19:11–18,” 152; Hartley, *Leviticus*, 313; Milgrom, *Leviticus* (2008), 3:1630.

⁴¹ Allbee, “Leviticus 19:11–18,” 157; Hartley, *Leviticus*, 315.

among neighbors.

First, the target of the command prohibiting oppression and robbing (Lev 19: 13a–b) is “the neighbor” (רֵעֵךְ), especially the poor. This can be known from the usage of the two verbs used here. The first verb עָשַׁק (to oppress; v. 13a) is mostly used in the Old Testament in the context of taking advantage of the poor for a profit (Deut 24:14; Amos 4:1).⁴² The second verb גָּזַל (to rob; v. 13b) is also mostly used in the Old Testament (Deut 28:29; Job 20:19; 24:19) in the context of taking another person’s possession, especially a poor person’s possession, using a physical force.⁴³ From the usages of these verbs, therefore, it can be learned that the neighbor in verse 13a–b refers to the poor.

Second, the target of the command prohibiting delayed payment of wages (v. 13c) is a hired man. The Hebrew word meaning “a hired man” (שָׂכִיר) here refers to both Israelites and resident aliens, considering the usage of this word.⁴⁴ For example, Deuteronomy 24:14 specifically mentions that “a hired man” (שָׂכִיר) encompasses not only fellow Israelites (literally, “your brothers,” מֵאַחֵיכֶם) but also “resident aliens” (גֵּר) who live in the land of Israel.⁴⁵

Third, the target mentioned in verse 14 is people with disabilities. Verse 14 specifically forbids harassment against the blind (v. 14a) and the deaf (v. 14b). These commands prohibit the act of taking advantage of persons with disabilities literally speaking, but more broadly, they forbid any evil deeds against all the helpless.⁴⁶ In

⁴² Allbee, “Leviticus 19:11–18,” 155–57; Currid, *Leviticus*, 253; Hartley, *Leviticus*, 315.

⁴³ Allbee, “Leviticus 19:11–18,” 155–57; Currid, *Leviticus*, 253; Hartley, *Leviticus*, 315.

⁴⁴ “A hired man” is one of the poorest members of the community. See Milgrom, *Leviticus* (2008), 3:1638.

⁴⁵ Harrison, *Leviticus*, 201.

⁴⁶ For a literal meaning of v. 14, see Allbee, “Leviticus 19:11–18,” 158. For a metaphorical meaning of v. 14, see Milgrom, *Leviticus* (2008), 1639; Rooker, *Leviticus*, 257.

addition, verse 14 gives the command to fear God, implying that the helpless are under God's divine protection.⁴⁷

Leviticus 19:15–16

Verses 15–16 in the third subparagraph of Leviticus 19:11–18 mention five prohibitions and one performative command. Verse 15 mainly addresses the command to do no injustice in court.⁴⁸ Doing no injustice (v. 15a) means judging in righteousness (v. 15d), and this is explained in detail in the prohibitive command not to be partial to the poor or defer to the great (v. 15b–c). As such, the addressees of the commands in verse 15 are those who serve as judges among Israelites, and the targets for whom the laws are executed cover both ends of the social ranks, i.e., “the poor” (לַדָּל) and “the great” (לַגָּדוֹל), and thus can be seen as encompassing all the people of Israel.⁴⁹

Verse 16 presents two more prohibitions regarding slander among fellow Israelites (literally, “among your people,” בְּעַמֶּיךָ) and standing up against the life of one's neighbor (לֹא תִקַּח עִלְמוֹת עַל-יְדֵי רֵעִי). Scholars are divided over how to interpret this second clause of verse 16. They mostly support one of the two following interpretations: (1) Do not “stand idle” when your fellow citizen is in danger; or (2) do not “rise against” your fellow citizen to kill him.⁵⁰ Both views seem to be reasonable, but one thing that is clear is that verse 16b prohibits acts that may cause harm to one's neighbor.⁵¹

Leviticus 19:17–18

The last subparagraph of Leviticus 19:11–18, or verses 17–18, can be divided

⁴⁷ Milgrom, *Leviticus* (2008), 1639.

⁴⁸ Kiuchi, *Leviticus*, 352.

⁴⁹ Hartley, *Leviticus*, 315–16.

⁵⁰ For a few examples of scholars, who support a first option, see Milgrom, *Leviticus* (2004), 231; Milgrom, *Leviticus* (2008), 3:1645; Currid, *Leviticus*, 254. For those in favor of the second option, see Akiyama, “The Love of Neighbour,” 42–43; Wenham, *The Book of Leviticus*, 268.

⁵¹ Currid, *Leviticus*, 254; Hartley, *Leviticus*, 316.

into four units. From a semantic perspective, the first unit (v. 17a; A) addressing prohibition of hatred and the fourth unit (v. 18c; A') commanding love of neighbor are connected to each other, while the second unit (v. 17b; B) urging open reproof and the third unit (v. 18a–b; B') prohibiting vengeance and bearing a grudge are linked to each other from a semantic perspective.⁵² The first unit (v. 17a; A) commands not to hold hatred against one's brother (literally, "your brother;" אָחִיךָ) even in one's heart. This command forbids even the harboring of wrong feelings against fellow citizens.⁵³ This first part is connected to the fourth unit (v. 18c; A') that commands to love your neighbor as yourself. In other words, not hating your brother in your heart can be seen as another way of showing or expressing love of your neighbor.

In the second unit (v. 17b; B), open reproof is urged in one's relationship with "a fellow citizen" (עֲמִית). Considering the meaning of the verb יָכַח (to reprove),⁵⁴ open reproof mentioned in the second unit is likely to mean that "if a fellow citizen is doing something wrong, one is to call that fellow to account, even if it means taking the fellow citizen to court in order to settle the dispute or correct the wrong."⁵⁵ Open reproof of a fellow citizen is linked to the third unit (v. 18a–b; B') that prohibits executing vengeance or bearing a grudge. This demonstrates that open reproof does not involve any individual

⁵² See Magonet, "Leviticus 19," 159. *Contra* Allbee, who argues that verses 17–18 are organized in a parallel structure (A, A', B, B'), not in a chiasmic structure. Allbee, "Leviticus 19:11–18," 162. Allbee claims that this subparagraph is formed in a parallel structure mainly on the grounds of the syntactic similarity between clauses. In other words, Allbee sees prohibitive commands forming one literary pair and performative commands forming another pair in verses 17–18. I, however, support the view of Magonet, who maintains that the two units that have semantic similarity shall be bonded together to form a literary pair. This means that, from a semantic viewpoint, v. 17a that commands prohibition of hatred corresponds to v. 18c that commands love of neighbor, and that v. 17b that commands open reproof corresponds to v. 18a–b that forbids vengeance.

⁵³ Allbee, "Leviticus 19:11–18," 161; Milgrom, *Leviticus* (2008), 3:1646.

⁵⁴ The verb יָכַח is generally found in a forensic sense—in judicial procedure—where it has the sense of "set right." See Milgrom, *Leviticus* (2008), 3:1647.

⁵⁵ VanGemeren, *NIDOTTE*, 2:442. See also Hartley, *Leviticus*, 316–17.

vengeance or grudges.⁵⁶

With open reproof (v. 17b; B) and the prohibition of vengeance (v. 18a–b; B') understood within the literary framework of the love command (v. 18c; A'), the commands in verse 17b and verse 18c can be executed under the principle of love of neighbor in verse 18. To put it another way, only in love can one openly reprove one's brother, and only in love can grudges be kept from being borne in one's heart.⁵⁷ In this regard, the love command provides the basis for interpreting the last unit (vv. 17–18) of the paragraph where verse 18 belongs, and in a broader sense, it can serve as the main theme of Leviticus 19:11–18 or Leviticus 19.⁵⁸

Exegetical Analysis of Leviticus 19:11–18: Summary

The four subparagraphs of Leviticus 19:11–18 demonstrate what the command, “Love your neighbor as yourself” in verse 18 means contextually. The first subparagraph (vv. 11–12) shows that causing economic harm to your neighbor by secretly taking their possession is not loving your neighbor. The second subparagraph (vv. 13–14) indicates that robbing your neighbor for a profit by using physical force goes against love of neighbor. The third subparagraph (vv. 15–16) demonstrates that the love of neighbor can be put into practice by judging righteously in court, without being partial to anyone, whether poor or rich. Last, the fourth subparagraph (vv. 17–18) explains that open reproof of your brother can be done only in love and that vengeance or bearing a grudge can be prevented in love as well. All in all, these contextual implications of Leviticus 19:11–18 provide useful insights for understanding the exegetical meaning of Leviticus 19:18.

⁵⁶ In other words, neither taking vengeance nor bearing grudges is allowed, even if the open reproof proves ineffectual. See Milgrom, *Leviticus* (2008), 3:1651.

⁵⁷ Milgrom, *Leviticus* (2004), 232.

⁵⁸ See also Milgrom, *Leviticus* (2004), 8.

The Meaning of Leviticus 19:18, 34

The key words and phrases that form the Levitical love command (Lev 19:18c) are the verb אהב (to love), the noun רֵעַ (neighbor), and the prepositional phrase כְּמוֹךָ (as yourself), and the interpretations these key words virtually define the meaning of the love of neighbor. What is noteworthy is that verse 34 of the same chapter of Leviticus also quotes the love of neighbor, changing the target to be loved from neighbor to “resident aliens” (גֵּר). Thus, the noun גֵּר in Leviticus 19:34 also has exegetical significance.

The exegetical meaning of the love of neighbor in Leviticus 19:18 and 34 which will be analyzed in detail below and is summarized as follows: First, the verb אהב (Lev 19:18, 34) is used for a religious purpose to apply to relationships and means to love by fulfilling another person’s practical needs. Second, the noun רֵעַ (Lev 19:18) represents the targets of the Levitical love command and generally refers to fellow Israelites who share the same ethnicity and reside in proximity with one another. Third, along with רֵעַ, the word גֵּר (Lev 19:34) represents the target of the Levitical love command and refers to resident aliens among Israelites, and these resident aliens are required to keep the rules that are similar to, albeit not the same as, those required of the people of Israel and are entitled to some privileges that are also similar to those of the Israelites. That said, these resident aliens are clearly distinguished from “the neighbor” (רֵעַ) in several ways. Fourth, the prepositional phrase כְּמוֹךָ (Lev 19:18, 34) is used adverbially, specifically to modify the verb אהבתך (vv. 18, 34), and well demonstrates the quality of love in loving one’s neighbor (v. 18) or in loving resident aliens (v. 34).

The Verb אהב in Leviticus 19:18, 34

The Hebrew root form אהב means affection toward God, a person, or a specific target and is mentioned in 229 verses in the Hebrew Bible and in forty verses in the Pentateuch, including the Levitical love command (Lev 19:18, 34).⁵⁹ The usages of אהב

⁵⁹ BDB, “אהב,” 12–13.

in the Pentateuch can be divided into several categories according to three criteria.⁶⁰ First, the usages of אהב in the Pentateuch can largely be divided into either religious or non-religious usages. The religious usage refers to the cases where the benefactor or beneficiary of love in the verse containing אהב includes God, or the cases where the verse in which אהב is found is God's command. The non-religious usage refers to all cases other than the religious ones. Second, categorization can be made depending on whether the benefactor of love is God or man. Third, usages can also be categorized depending on whether the target of love is God, man, or a thing.

According to the aforementioned criteria, usages of "love" in the Pentateuch can be classified into the following four categories: (1) When אהב is used for non-religious purposes; (2) when אהב is used for religious purposes to show love carried out by God toward man; (3) when אהב is used for religious purposes to show love carried out by man toward God; (4) when אהב is used for religious purposes to show love for others. The Levitical love command (Lev 19:18, 34) falls into the fourth category, and this section will briefly review the usages of אהב in the Pentateuch according to each classification criteria and then analyze the exegetical nuances of the Levitical love command.

אהב in the Pentateuch: non-religious usage. First, the Pentateuch contains a total of eighteen cases where "love" is used for non-religious purposes, and they mostly refer to love carried out among people. Seven of those cases mean the mental or physical affection between a married couple or between a man and a woman. The examples include love between Isaac and Rebecca (Gen 24:67), love between Jacob and Rachel (Gen 29:18, 20, 30, 32), love between Shechem and Dinah (Gen 34:3), and love between a married couple (Deut 21:15).⁶¹

⁶⁰ See also VanGemenen, *NIDOTTE*, 1:277–98.

⁶¹ See also VanGemenen, *NIDOTTE*, 1:291.

Six cases of “love” in the Pentateuch refer to affection between parents and their children (Gen 22:2; 25:28; 37:3, 4; 44:20; Deut 21:16).⁶² This type of love is so-called parental love and is distinguished from physical love between a married couple. Two other types of non-religious usages of “love” are found in the Pentateuch, including the use of “love” to mean a special relationship between a master and a slave (Exod 21:5; Deut 15:16) and the use of “love” to refer to a person’s (Isaac’s) favorite food (Gen 27:4, 9, 14).⁶³ To sum up, most of the non-religious usages of “love” found in the Pentateuch are to refer to love practiced among people, and the specific meanings of love vary, including physical love, emotional affection, a special relationship based on trust, and a favorite food.

אהב in the Pentateuch: God’s love. Six occurrences of “love” in the Pentateuch are used for religious purposes to mean God’s love. God’s love is expressed in how God chose the Israelites and brought them out of Egypt (Deut 4:37; 7:8; 10:15).⁶⁴ In addition, God’s love refers to his blessing and the prosperity he gives to the Israelites (Deut 7:13; 23:5). Moreover, God loves resident aliens who are with the Israelites, providing food and clothes for them (Deut 10:18). Accordingly, God’s love in the Pentateuch generally targets Israelites and resident aliens and is demonstrated in various ways, including the blessing and prosperity he gives to the Israelites and the necessities he provides for resident aliens.

אהב in the Pentateuch: man’s love toward God. Thirteen usages of “love” in the Pentateuch are used for religious purposes to express man’s love toward God. In eight of these verses (Exod 20:6; Deut 5:10; 7:9; 11:1, 13, 22; 19:9; 30:16), man’s love toward

⁶² See also VanGemenen, *NIDOTTE*, 1:291.

⁶³ See also VanGemenen, *NIDOTTE*, 1:294–96.

⁶⁴ In these verses (Deut 4:37; 7:8; 10:15), God’s love is expressed in covenantal solidarity between God and Israelites. See VanGemenen, *NIDOTTE*, 1:279.

God is expressed through keeping the commandments of God. Man's love toward God is demonstrated in many other ways as well: (1) By loving God with all your heart and with all your might (Deut 6:5; 13:3; 30:6), (2) by fearing and serving the Lord your God and walking in all his ways (Deut 10:12), and (3) by obeying his voice and holding fast to him (Deut 30:20).⁶⁵ To sum up, man's love toward God can be demonstrated when men obey God's commandments with their whole being and fear and serve God.⁶⁶

אהבה in the Pentateuch: love for others. Lastly, three occurrences of "love" in the Pentateuch are used for religious purposes to indicate love for others (Lev 19:18, 34; Deut 10:19). To begin with, the Levitical love command (Lev 19:18, 34) falls into the religious usage as this verse lies in Leviticus 19, which addresses God's laws. In addition, the performers of the Levitical love command are Israelites, and the targets of this love are the neighbor (v. 18) and resident alien (v. 34).

Moreover, Deuteronomy 10:19, another example of using "love" to indicate religious love among people, provides an important clue for the implicit meaning of the Levitical love command (Lev 19:18, 34), which involves practical and realistic love.⁶⁷ Deuteronomy 10:19 commands Israelites to love resident aliens, and verse 18 well demonstrates the specific actions required by this love command. That is, God shows his love of resident aliens by providing them with food and clothing (Deut 10:18). Accordingly, love practiced for other people follows the specific example of God's love toward resident aliens.⁶⁸

⁶⁵ In other words, man's love toward God expressed in the Pentateuch is generally linked to human obligations to maintain the covenantal relationship with God. See VanGemeren, *NIDOTTE*, 1:284.

⁶⁶ J. A. Thompson, *Deuteronomy*, TOTC 5 (Downers Grove, IL: IVP, 1974), 138.

⁶⁷ Akiyama, "The Love of Neighbour," 51–53; Bohdan Hrobon, "Be Useful to Your Neighbor Who Is Like You": Exegesis and Alternative Translation of Lev 19:18b," *Communio Viatorum* 59, no. 1 (2017): 5–24; Milgrom, *Leviticus* (2004), 234. See also VanGemeren, *NIDOTTE*, 1:290.

⁶⁸ Thompson, *Deuteronomy*, 168.

Summary: אהב in Leviticus 19:18. Based on the discussion above, love in the Levitical love command (Lev 19:18, 34) can be summarized as follows: First, love in the Levitical love command refers to love for other people and can be classified as religious love. Second, this love is carried out by Israelites. Third, the targets of the love are the neighbor (v. 18) and resident aliens (v. 34). Fourth, love in the Levitical love command refers to practical love that provides food and clothing, given the usage of love in the Pentateuch (Deut 10:18–19).

The Noun רֵעַ in Leviticus 19:18

The noun רֵעַ is found in a total of 172 verses in the Hebrew Bible and in forty-five verses in the Pentateuch. רֵעַ refers to beneficiaries, or the targets, of the commandments given to the Israelites in Leviticus 19 and mainly means other fellow Israelites (Lev 19:13, 16, 18). Therefore, in order to identify the precise meaning of this word in Leviticus, this subsection will analyze the usages of this noun in the Pentateuch, in a higher level of literary context of Leviticus, and in the context of the Levitical love of neighbor, thereby discovering the exegetical meaning of רֵעַ in Leviticus 19:18.

Definition of רֵעַ. Basically, רֵעַ refers to a relationship and can generally be interpreted as a friend, fellow citizen, or each other (especially in a reciprocal phrase), depending on contexts.⁶⁹ To be specific, the BDB lexicon says רֵעַ generally means a fellow citizen in Leviticus 19.⁷⁰ Understanding the meaning of this word in Leviticus 19, however, requires a deeper lexical approach that takes its nuances into consideration, rather than just the simple semantic classification.⁷¹

⁶⁹ BDB, “רֵעַ,” 946.

⁷⁰ BDB, “רֵעַ,” 946.

⁷¹ See also VanGemeren, *NIDOTTE*, 3:1145–48. This article classifies the usages of the noun רֵעַ into seven specific meanings and categorizes רֵעַ in Lev 19:18 as meaning “fellow countryman.”

Detailed nuances of רֵעַ found in the Pentateuch. To begin with, the semantic nuances of רֵעַ found in its various usages in the Pentateuch need to be understood. The first nuance is intimacy. This refers to a closer relationship between two or more people compared to other relationships.⁷² The second nuance is geographical proximity. This refers to a close distance between a thing or person and another thing or person.⁷³ Such geographical proximity can mean either the relationship with people who are present close by, or in a broader sense, the relationship with others who live in adjacent areas. The third nuance is shared ethnicity. This refers to fellow Israelites or members of the Israelite community that observes the Mosaic law.⁷⁴ In general, רֵעַ used in the Pentateuch has these three nuances, and in some cases more than one nuance are found in a single usage.

Three meanings of רֵעַ considering detailed nuances. First, when רֵעַ means intimacy between two people or among a group of people, רֵעַ is translated as “a friend.” In this case, רֵעַ does not mean the same ethnicity or geographical proximity. Second, when רֵעַ means geographical proximity between two people or among a group of people, this word is defined as “each other” or “one another.” When רֵעַ is mainly used as a meaning with a reciprocal connotation, רֵעַ can sometimes imply the same ethnicity as well, but it rarely signifies intimacy among people in this case.

Third, when רֵעַ mainly highlights the same ethnicity of two people or a group of people, רֵעַ is translated as “neighbor.” In this case, this word almost always highlights a certain level of geographical proximity among people as well. Therefore, the nuanced usage of רֵעַ translated as “neighbor” refers to (1) a neighbor who is in the same ethnic group and lives close by, (2) a neighbor who lives within a close distance to be able to

⁷² See also VanGemerem, *NIDOTTE*, 3:1147.

⁷³ See also VanGemerem, *NIDOTTE*, 3:1146.

⁷⁴ See also VanGemerem, *NIDOTTE*, 3:1146.

form a social relationship, or (3) in a broader sense, a neighbor who lives within the same geographical boundary, at least.

Examples in the Pentateuch: רֵךְ is used as “a friend.” There are four examples in the Pentateuch where רֵךְ is used to mean “a friend” (Gen 38:12, 20; Exod 33:11; Deut 13:6), and this usage mostly connotes intimacy between two people or among a group of people. For example, רֵךְ is used to refer to Hirah the Adullamite, who accompanies Judah on his trip, as a friend of Judah (Gen 38:12, 20). Hirah does not live close to Judah, and his ethnicity was not the same as Judah. However, it can be known from his companionship with Judah that Hirah has an intimate relationship with Judah. In Exodus, רֵךְ is used to emphasize the intimate relationship between God and Moses (Exod 33:11), while in Deuteronomy, this word is used to refer to a friend who is like one’s soul, emphasizing the intimate relationship between two people (Deut 13:6).

Examples in the Pentateuch: רֵךְ is used with a reciprocal connotation. Ten examples in the Pentateuch use רֵךְ with a reciprocal connotation, highlighting geographical proximity. רֵךְ is used in the verses where reciprocity between people (Gen 11:3, 7; 31:49; 43:33; Exod 18:7, 16; 21:14, 18) or between things (Gen 15:10; Exod 21:35) is expressed. In most of these cases, intimacy between the applicable people or things is not found. Instead, the nuance of the same ethnicity is found in some of these usages (Gen 31:49, 43:33; Exod 18:16; 21:14, 18).

Examples in the Pentateuch: רֵךְ is used as “a neighbor.” The use of רֵךְ to mean “neighbor” with an emphasis on the same ethnicity is found in thirty-one verses in the Pentateuch, including fifteen occurrences in Deuteronomy and twelve in Exodus.⁷⁵ In

⁷⁵ Specific references are as follows: Deut 4:42; 5:20, 21; 15:2; 19:4, 5, 11, 14; 22:24, 26; 23:24, 25; 24:10; 27:17, 24; Exod 2:13; 11:2; 20:16, 17; 22:7, 8, 9, 10, 11, 14, 26; 32:27; Lev 19:13, 16, 18; 20:10.

most of these cases, עֵרֵךְ does not have a connotation of intimacy between people, but it does have nuances of the same ethnicity and a certain level of geographical proximity.

The usages of עֵרֵךְ that emphasize the same ethnicity with a connotation of loose geographical proximity are found in seven verses in the Pentateuch (Exod 20:16, 17; Lev 19:16; Deut 4:42; 5:20, 21; 27:24). In these verses, the targets of the laws are fellow citizens, but the geographical closeness between the performers and the targets of the laws is not specified here. What we know for certain, however, is that the people of Israel settled together and moved together at the time of the Pentateuch, which leads us to conclude that the performers and targets of the laws not only have the same ethnicity but also live in proximity with one another.

Multiple other usages of עֵרֵךְ emphasize the same ethnicity with a connotation of very close geographical proximity. In the applicable verses, עֵרֵךְ refers to a fellow Hebrew worker (Exod 2:13),⁷⁶ a fellow citizen who lives closely enough with a man to be able to keep that man's goods (Exod 22:6–7), a fellow citizen who is under economic oppression and being robbed and who has a social relationship with the performer of the laws (Lev 19:13), a fellow Israelite who lives closely enough to go logging together (Deut 19:5), and a fellow Israelite who lives closely enough for a lender to make a loan and go into his house to collect his pledge (Deut 24:10).

The meaning of the noun עֵרֵךְ in Leviticus 19:18. What does “neighbor” in Leviticus 19:18 mean? First, the neighbor in this verse refers to fellow Israelites. The Levitical love of neighbor is the commandment given to the people of Israel, and usages of עֵרֵךְ (Lev 19:13, 16) in Leviticus 19:11–18 are within the context of laws dealing with issues that may occur between people in the same ethnic group. These points well demonstrate that עֵרֵךְ in Leviticus 19:18 refers to fellow Israelites as the targets of the

⁷⁶ Or עֵרֵךְ refers to the guilty and innocent party in Exod 2:13. See R. Alan Cole, *Exodus*, TOTC 2 (Downers Grove, IL: IVP, 1973), 66.

laws.⁷⁷ Second, the neighbor in verse 18, or the target of the love command, refers to those who live in proximity with the performers of the command. That is, the performers and targets of the love command not only have the same ethnicity but also live closely enough from a geographical point of view.⁷⁸

The Noun גֵר in Leviticus 19:34

The noun גֵר is generally translated as “a resident alien,” or “a sojourner” (ESV), or “a stranger” (NASB).⁷⁹ This noun is mentioned ninety-two times in eighty-three verses in the Old Testament, and many of them are found in the Pentateuch.⁸⁰ In particular, this noun is mentioned three times in Leviticus 19, indicating the significance of this word in the exegesis of the love of neighbor (Lev 19:10, 33, 34). In order to understand the exegetical meaning of גֵר, this section will conduct an exegetical study of verse 34, the verse where the love of resident alien is mentioned, review various usages of גֵר found in the Pentateuch, and then compare the meaning of גֵר in verse 34 to that of רֵע in verse 18.

The meaning of גֵר in Leviticus 19:34. “The resident alien” (גֵר) in Leviticus 19:34 is a temporary resident who stays with the people of Israel, and he is treated the same as native Israelites in society but, at the same time, has a different status from the people of Israel. First, גֵר is one who resides with the people of Israel. In verse 34, the prepositional phrase (“with you;” אִתְּכֶם) is used to show the type of stay of גֵר, indicating that resident aliens are people who reside *with* Israelites.

⁷⁷ Milgrom, *Leviticus* (2008), 3:1654.

⁷⁸ Hartley argues that רֵע in Lev 19:18 refers to anyone in Israel with whom a person has contact. See also Hartley, *Leviticus*, 318.

⁷⁹ BDB, “גֵר,” 158. I choose to translate גֵר as “a resident alien.”

⁸⁰ BDB, “גֵר,” 158; VanGemeren, *NIDOTTE*, 1:837–38; Linzie M. Treadway, “Sojourner,” in *The Lexham Bible Dictionary*, ed. John D. Barry (Bellingham, WA: Lexham Press, 2016).

Second, גֵר is a temporary resident. Verse 34 uses the participle form הֹגֵר of the verb גָּוַר, which is a cognate word of גֵר, highlighting the fact that a resident alien is a person “who dwells or sojourns.” Of course, it is difficult to tell whether the verb גָּוַר means a permanent stay or a temporary stay in the context of verse 34. That said, based on the primary usages of the verb גָּוַר in the narrative of the Pentateuch, it can be assumed that “resident aliens” in verse 34 also refers to those who stay “temporarily” in a certain region.⁸¹ For example, Abram went down to Egypt to sojourn there because of the famine in the land (Gen 12:10); the men of Sodom said about Lot that he came to sojourn (Gen 19:9); and Jacob stayed with Laban temporarily (Gen 32:4).⁸²

Third, גֵר is treated the same as native Israelites in their everyday lives. Verse 34 commands Israelites to treat resident aliens the same as native Israelites. In verse 34, a comparison is made between “the resident alien” (גֵר) and “the native Israelite” (אֲזִרְחָא), and the preposition כִּי used here indicates that the two parties are in equal positions.⁸³ The noun אֲזִרְחָא is the collective noun that generally refers to native Israelites and mostly means the people who have entered into a covenant with God.⁸⁴ Accordingly, verse 34 commands Israelites to treat resident aliens the same as native Israelites in their daily lives.

Last, the command in verse 34 is given based on the premise that there is a distinction between “the resident alien” (גֵר) and “the native Israelite” (אֲזִרְחָא) in terms of their social status. Leviticus 19:34 says the rationale for Israelites to love resident aliens

⁸¹ The most common use of the verb גָּוַר is “to dwell as a sojourner, who is distinguished from a native citizen.” See VanGemeren, *NIDOTTE*, 1:837.

⁸² BDB, “גָּוַר,” 157–58.

⁸³ The noun אֲזִרְחָא is almost always used in tandem with the noun גֵר in the OT (Exod 12:48–49; Lev 16:29; 17:15; 18:26; 19:34; 24:16, 22; Num 9:14; 15:13, 29, 30; Jos 8:33; Ezek 47:22). See Milgrom, *Leviticus* (2008), 3:1706.

⁸⁴ BDB, “אֲזִרְחָא,” 280; VanGemeren, *NIDOTTE*, 1:344–45.

lies in the fact that they themselves were resident aliens in the land of Egypt.⁸⁵ This statement reminds Israelites of the abusive treatment they received from the people of Egypt in the past (Exod 1:12; 3:9; 5:22, 23; Num 20:15; Deut 26:6). The social status of Israelites in Egypt was slaves who were forced to work in construction sites under the supervision of Egyptian taskmasters.⁸⁶ Moses, the author of Leviticus, redefines their previous status in Egypt, which involved slavery and abusive treatment, as resident aliens in verse 34, indicating that the social status of resident aliens is clearly different from that of native Israelites.

Of course, verse 34 and other verses in the Pentateuch (Deut 23:7; 24:14) prohibit Israelites from abusing resident aliens as the Egyptians did to them and command Israelites to love resident aliens and treat them the same as their own in their everyday lives. Still, it seems that verse 34 assumes the difference in social status between native Israelites and resident aliens. To sum up, the command to love the resident alien in verse 34 does not mean that resident aliens have the same status as native Israelites but assumes that there is a clear distinction between these two groups in terms of their status. This is aptly supported by Moses redefining the status of the Israelites at the time they were enslaved as resident aliens in verse 34.

Comparison of the neighbor and resident aliens: similarities. How do the resident aliens (גֵּר) and the native Israelites (אִזְרָח) in Leviticus 19:34 and the neighbor (רֵעֵךְ) in verse 18 compare? How is the difference in social status, which exists despite the equal treatment of resident aliens in society, demonstrated in their real lives? This section will first review what the neighbor and resident aliens have in common.⁸⁷

⁸⁵ Milgrom, *Leviticus* (2008), 3:1706.

⁸⁶ Douglas K. Stuart, *Exodus*, NAC 2 (Nashville: B&H, 2006), 66–67.

⁸⁷ See also VanGemeren, *NIDOTTE*, 1:837–38.

On the one hand, resident aliens were required to obey nearly the same ritual and moral laws as the ones given to native Israelites. First, regarding the law of cleanness, a native Israelite and resident alien are both prohibited from eating any blood (Lev 17:10, 12).⁸⁸ Second, in line with the statutes prohibiting them from eating any blood, Israelites and resident aliens are also forbidden to eat an animal which dies of itself or which is torn by beasts (Lev 17:15).⁸⁹ A native or resident alien who violates this statute shall wash his clothes and bathe himself in water (Lev 17:15). Third, the one who gathers the ashes of the heifer, whether an Israelite or a resident alien, shall wash his clothes (Num 19:10).⁹⁰

Fourth, neither a native nor a resident alien shall work on the Sabbath (Exod 20:10; 23:12; Deut 5:14). Fifth, both a native and resident alien shall not work on the Day of Atonement (Lev 16:29).⁹¹ Sixth, resident aliens can rejoice in the Feast of Weeks and in the Feast of Booths (Deut 16:11,14). Seventh, some statutes about sacrifice and the ritual law apply to resident aliens in the same way as they do to Israelites (Lev 17:8, 13; 22:18; Num 15:14–16, 26, 29; Deut 26:11).⁹²

⁸⁸ The reason for the blood prohibition in Lev 17:10–14 is stated in verse 11: “For the life of a creature is in the blood.” That is, blood is considered the source of life and, thus, represents life. See Rooker, *Leviticus*, 236.

⁸⁹ The reason eating from these animals makes one unclean is that the blood of such an animal has not been properly drained from the meat. See Hartley, *Leviticus*, 278; Milgrom, *Leviticus* (2008), 3:1484.

⁹⁰ R. Dennis Cole argues that the openness of Israelite ritual law to resident aliens is well attested in Num 19:10, which stands in contrast to some other religious practices in the Ancient Near East. For example, Hittite temple ritual prohibited foreigners from bringing anything to their gods or even approaching the gods. See R. Dennis Cole, *Numbers*, NAC (Nashville: B&H, 2000), 309.

⁹¹ Milgrom explains that resident aliens are bound by the prohibitive commandments as written in Lev 16:29, stating that the violation of a prohibitive commandment generates impurity that impinges upon God’s sanctuary and land. See Milgrom, *Leviticus* (2008), 3:1055.

⁹² In other words, resident aliens are discouraged from sacrificing to pagan gods. See Harrison, *Leviticus*, 183.

Eighth, whether a native or a resident alien, whoever blasphemes the name of the Lord shall surely be put to death (Lev 24:16; Num 15:30).⁹³ Ninth, both Israelites and resident aliens shall keep the Lord's statutes and rules prohibiting all unlawful sexual relations as prescribed in Leviticus 18 (Lev 18:26). Tenth, Israelite judges shall judge righteously between a man and his brother or a resident alien who is with him (Deut 1:16; 24:17; 27:19). Last, the so-called *lex tallionis*, or "eye for eye," rules apply also to resident aliens (Lev 24:17–22).

On the other hand, when it comes to statutes about generous giving and protection, resident aliens can benefit from these statutes along with some of the Israelites. First, Israelites shall leave the fallen grapes (Lev 19:10; Deut 24:21), gleanings after their harvest (Lev 23:22; Deut 24:19), and olives after initially beating their olive trees (Deut 24:20) for the poor and resident aliens.⁹⁴ Second, Israelites should give the tithes of their produce in the third year to the Levites, the poor, and the resident alien (Deut 26:12–13). Third, God not only executes justice for the fatherless and the widow but also loves resident aliens, giving them food and clothing (Deut 10:18).

Comparison of the neighbor and resident aliens: differences. Despite significant similarities between the neighbor and resident aliens, they also have clear differences from each other. First, some laws of cleanness do not apply to resident aliens. For instance, Israelites shall not eat anything that has died naturally, but resident aliens may eat such thing (Deut 14:21). This verse seems to conflict with the aforementioned statute that applies to both Israelites and resident aliens (Lev 17:15). That is, Leviticus

⁹³ Resident aliens are subject to the laws of blasphemy (Hartley), or all the prohibitive commandments (Milgrom), whether or not they worship the Lord as their God. See Hartley, *Leviticus*, 410; Milgrom, *Leviticus* (2008), 3:2119.

⁹⁴ This standard of generosity is prudently formulated. On the one hand, it does not place an added burden on the landlord, for he does not have to pay for the collection of these gleanings. On the other hand, the poor and resident aliens maintain their dignity, for in place of a handout they are given the privilege to labor for their own needs. See Hartley, *Leviticus*, 314.

17:15 prescribes that every person who eats what dies of itself or what is torn by beasts, whether he is a native or a resident alien, shall be unclean, whereas Deuteronomy 14:21 allows resident aliens to eat a dead animal if it has died of itself.⁹⁵ These two seemingly contradictory statutes can be understood clearly when they are interpreted in consideration of the context surrounding Leviticus 17:15, which is the statute that prohibits eating blood. Leviticus 17:10–12 prohibits both a native and a resident alien from eating blood of animals, and verse 13 specifically prescribes that both an Israelite and a resident alien may eat an animal in hunting only after pouring out its blood. Thus, considering this immediately preceding context, it is reasonably assumed that the dead animal in Leviticus 17:15 is what dies of itself has not been emptied of its blood yet.⁹⁶

Accordingly, the laws about the carcass prescribed in Deuteronomy 14:21 and Leviticus 17:15 can be summarized as follows: (1) Both a native Israelite and a resident alien are prohibited from eating blood of animals (Lev 17:15), (2) both a native and resident alien are allowed to eat an animal they hunt after pouring out its blood (Lev 17:13), (3) both a native and a resident alien shall not eat what is torn by beasts (Lev 17:15; Deut 14:21), and whoever eats such things shall be unclean and shall wash their clothes and bodies, and (4) only a resident alien, and not an Israelite, is allowed to eat an animal that has died of itself on condition that he pours out its blood (Lev 17:13, 15; Deut 14:21).

Second, a resident alien is not allowed to observe the Passover in principle, but if a resident alien would keep the Passover to the Lord he must be circumcised (Exod

⁹⁵ Milgrom argues, “Deuteronomy (D), in its concern for the underprivileged, including the resident alien (e.g., Deut 10:18; 24:17, 19, 20, 21; 26:12–13), recommends that the carcass be given to the resident alien.” Milgrom goes on to say, “Leviticus (H), obsessed with the fear that the land may be polluted by its inhabitants, concedes the carcass to the resident alien on condition that he purify himself.” See Milgrom, *Leviticus* (2008), 3:1485. Although I agree with Milgrom on his understanding that resident aliens are the underprivileged, I do not agree that they are given the privilege to infringe upon other laws of cleanness because of this, given that other laws regarding giving to the poor do not infringe upon the existing laws of cleanness or the ritual law.

⁹⁶ See also Hartley, *Leviticus*, 277; Rooker, *Leviticus*, 238.

12:48–49; Num 9:14). Exodus 12:48 prescribes that if a resident alien who sojourns with Israelites would keep the Passover to the Lord all his males shall be circumcised.⁹⁷

Similarly, Numbers 9:14 says if a resident alien sojourns among Israelites and would keep the Passover to the Lord he shall do according to the statute of the Passover, which includes circumcision as prescribed in Exodus 12:48.

Third, resident aliens are not allowed to possess the land (Lev 25:23–28). Israelites could possess their own property and sell their land for a financial reason (Lev 25:24–25). However, the land ultimately belongs to God (Lev 25:23). Thus, even if an Israelite sells part of his property (Lev 25:25), it shall be released in the Jubilee and he shall return to his property (Lev 25:28). According to these verses, the reason that the Israelites cannot own the land permanently is because Israelites are resident aliens with God (Lev 25:23c). As such, the law that forbids the land to be sold permanently implies that resident aliens in Israel are not entitled to owning the land (e.g., Prov 5:10; Eccl 6:2).⁹⁸ That is, resident aliens cannot possess their own property, while Israelites, who are also resident aliens with God, can possess the land but are unable to hold permanent rights to it.

Last, Deuteronomy sees the relationship between Israelites and resident aliens as the relationship of potential dominion and subservience.⁹⁹ In the passage that addresses so-called Deuteronomic curses (Deut 28:20–68), Moses warns the Israelites that if they forsake the Lord and commit evil (v. 20), the resident aliens shall rise higher above them and be the head while the Israelites are lowered to the position of the tail (Deut 28:43–44). This stands in contrast to the passage addressing Deuteronomic blessings (Deut 28:1,

⁹⁷ This is because circumcision indicates membership in the covenant community of God. See Stuart, *Exodus*, 310.

⁹⁸ Hans-Georg Wuench, “The Stranger in God’s Land—Foreigner, Stranger, Guest: What Can We Learn from Israel’s Attitude towards Strangers?” *Old Testament Essays* 27, no. 3 (2014): 1140. See also VanGemeren, *NIDOTTE*, 1:837.

⁹⁹ See also Eugene H. Merrill, *Deuteronomy*, NAC 4 (Nashville: B&H, 1994), 364.

12–13). The first half of Deuteronomy 28 makes it clear that if Israelites faithfully obey the voice of the Lord God (v. 1), the Lord will make them the head and not the tail among many nations (v. 13). As such, Moses mentions in these passages that the Israelites will rule all other nations, including resident aliens, if they are blessed by God but will be ruled by resident aliens if they are cursed. This well demonstrates that Deuteronomy 28 sees resident aliens as potential rulers or subjects of the Israelites, implying the differences between resident aliens and Israelites in their status and positions.

To sum up, although resident aliens have legal responsibilities and rights that are similar to those of the people of Israel, they have the following differences from Israelites: (1) They are allowed to eat an animal that has died of itself, (2) they are not allowed to observe the Passover, in principle, (3) they are not allowed to possess their own land, and (4) they can be potential subjects or rulers of the people of Israel.

The Phrase כְּמוֹךָ in Leviticus 19:18, 34

The main point of this section, in short, is that the prepositional phrase כְּמוֹךָ (as yourself, or like you) in Leviticus 19:18 and 34 is used adverbially in each verse, specifically to modify the verb אָהַבְתָּ (you shall love), and this prepositional phrase functions as the device that highlights the quality of love in this verb. In other words, the Levitical love command uses כְּמוֹךָ to express the highest possible standards for love that can be practiced by man. In this regard, verses 18 and 34 can best be translated as “you shall love your neighbor (v. 18), or the resident alien (v. 34), as you love yourself.”

However, scholars are still divided over how to see the usage of the prepositional phrase כְּמוֹךָ, with one side supporting the adverbial usage¹⁰⁰ and the other

¹⁰⁰ For the view that supports adverbial interpretation of the prepositional phrase כְּמוֹךָ (as yourself), see Kiuchi, *Leviticus*, 354; Milgrom, *Leviticus* (2008), 3:1655; Neudecker, “Lev 19:18 in Jewish Interpretation,” 505.

arguing for the adjectival usage of this phrase.¹⁰¹ The scholars who support the view that this is an adjectival phrase claim that the prepositional phrase *כְּמוֹךָ* modifies the preceding noun phrase *לְרֵעֶךָ* (your neighbor). In this case, Leviticus 19:18 and 34 can be translated as “you shall love your neighbor (v. 18), or the resident alien (v. 34), who is like you.”

In summary, the interpretation of the prepositional phrase *כְּמוֹךָ* in Leviticus 19:18 and 34 is divided into adverbial use and adjectival use, depending on whether this phrase modifies the noun or the verb in the sentence. To put it differently, the prepositional phrase *כְּמוֹךָ* that is used as an adverbial phrase emphasizes the same degree of love for the two different groups of people to be loved, while the adjectival usage of this phrase puts a stress on loving two groups of people who are like the performers of the love command.

Premise for the analysis of *כְּמוֹךָ*. Before explaining why the prepositional phrase *כְּמוֹךָ* should be seen as an adverbial phrase in the Levitical love command, there are several points to note. First, the preposition *כְּ* in the prepositional phrase *כְּמוֹךָ* is interchangeable with another preposition (*כִּי*), and a pronominal suffix (*ךָ*) in the prepositional phrase *כְּמוֹךָ* can be replaced with the noun *נַפְשְׁךָ* in a certain context.¹⁰² Therefore, an effective analysis of the usage of the prepositional phrase *כְּמוֹךָ* depends on a close look at not only the usages of this phrase but also the usages of the prepositional phrase *כְּנַפְשְׁךָ* (as his soul), which is interchangeable with *כְּמוֹךָ* (as yourself), in the Old Testament.

¹⁰¹ For the view that supports adjectival interpretation of the prepositional phrase *כְּמוֹךָ* (like you), see Akiyama, “The Love of Neighbour,” 79–86; Hartley, *Leviticus*, 318; Hrobon, “Lev 19:18b,” 18; Abraham Malamat, “Love Your Neighbor as Yourself—What It Really Means,” *Biblical Archaeology Review* 16, no. 4 (1990): 50–51; Takamitsu Muraoka, “A Syntactic Problem in Lev. Xix 18b,” *Journal of Semitic Studies* 23 (1978): 295; Rodney Steven Sadler, “Who Is My Neighbor? Introductory Explorations,” *Interpretation* 62, no. 2 (2008): 118.

¹⁰² BDB, “נַפְשְׁךָ,” 660. BDB describes *נַפְשְׁךָ* as the essence of man, which stands for the man himself. In addition, BDB argues that *נַפְשְׁךָ* is a paraphrase of a personal pronoun and used in a reflexive sense fifty-three times in the OT.

Second, the usage of the prepositional phrase **לְרֵעֵךְ** in the Old Testament is not confined to one specific usage but rather determined by relevant contexts. The prepositional phrase **לְרֵעֵךְ** is found in twenty-seven verses in the Old Testament besides Leviticus 19:18 and 34, with twenty-one of them used as an adjectival phrase and six of them used as an adverbial phrase. For example, the verses where **לְרֵעֵךְ** is used as an adjectival phrase can be found in various contexts, including God's statement toward man (Deut 18:18; 1 Kgs 3:12, 13), man's statement toward God (Exod 15:11; 2 Sam 7:22; 1 Kgs 8:23; 1 Chr 17:20; 2 Chr 6:14; Pss 35:10; 71:19; 86:8; Jer 10:6–7; Mic 7:18), and a statement among people (Gen 41:39; 44:18; Deut 33:29; Judg 8:18; 1 Sam 26:15; Job 35:8; Pss 50:21). In comparison, a total of six examples use **לְרֵעֵךְ** adverbially and are found in various contexts, just like the adjectival usages, including God's statement toward man (Deut 5:14), man's statement toward God (Pss 89:8), and a statement among people (1 Kgs 13:18; 22:4; 2 Kgs 3:7; 2 Chr 18:3). All in all, given that both the adverbial and adjectival usages are used in various contexts, the usage of this phrase can best be interpreted by those contexts.

Third, regardless of which interpretation is used for the prepositional phrase **לְרֵעֵךְ**, the degree of love given to both beneficiaries, namely the neighbor and resident aliens, is the same. As mentioned above, the adverbial usage emphasizes the same degree of love for two different groups of people, while the adjectival usage highlights the love for the two groups of people who are, in fact, almost the same. Thus, the neighbor and resident aliens should be subject to the same level of love in either case.

The adverbial phrase **לְרֵעֵךְ.** Then why is the adverbial usage a more natural interpretation of the prepositional phrase **לְרֵעֵךְ** in Leviticus 19:18 and 34? Or why is it unnatural to interpret this phrase as an adjectival phrase? To begin with, the adjectival usage of this phrase means that the neighbor (v. 18) and resident aliens (v. 34), the two target groups of love, are the same, but this is not a natural interpretation given various

contexts of the Pentateuch. As previously mentioned, the neighbor (i.e., fellow Israelites) is different from a resident alien in many ways.¹⁰³ In this sense, the adjectival usage of the prepositional phrase *חֵמוֹךְ*, which implies that the neighbor and a resident alien are essentially the same in their status or position, cannot be accepted as the appropriate interpretation.¹⁰⁴

Furthermore, the usages of *כְּנַפְשׁוֹ* (as his soul), the synonym of the prepositional phrase *חֵמוֹךְ*, provide evidence for the adverbial usage of *חֵמוֹךְ* in Leviticus 19:18 and 34. The notable usages of the prepositional phrase *כְּנַפְשׁוֹ* are found in 1 Samuel 18:1 and 3. In verse 1, it is said that Jonathan loved David “as his own soul” (*כְּנַפְשׁוֹ*), and in verse 3 the prepositional phrase *כְּנַפְשׁוֹ* is used repeatedly to emphasize how much Jonathan loves David. This demonstrates that the prepositional phrase *כְּנַפְשׁוֹ* in 1 Samuel is used as an adverbial phrase that expresses the quality or degree of Jonathan’s love toward David. The adverbial usage of the phrase in 1 Samuel indicates that *חֵמוֹךְ* in Leviticus, the synonym of *כְּנַפְשׁוֹ*, is also highly likely to be used as an adverbial phrase.

Lastly, the claim that the adverbial meaning of *חֵמוֹךְ* in Leviticus is based on self-love, which is hardly mentioned in the Bible,¹⁰⁵ can hardly be accepted. Given the usages of the synonym *כְּנַפְשׁוֹ* in 1 Samuel, *חֵמוֹךְ* in Leviticus cannot be seen as based on self-love. The usage of *כְּנַפְשׁוֹ* in 1 Sam 18 does not mean that Jonathan’s love toward David is merely based on self-love, which implies that *חֵמוֹךְ* in Leviticus 19:18 and 34

¹⁰³ This is explained in detail in the section “Comparison of the Neighbor and a Resident Alien: Differences” above.

¹⁰⁴ Akiyama argues that the function of *חֵמוֹךְ*, especially in Lev 19:34, levels the existing inequality between the Israelites and resident aliens, given that the divine perspective clearly frames the context. Akiyama thus interprets Lev 19:18 and 34 that you shall love your neighbor and resident aliens, for they are indeed like you in the eyes of the Lord. However, as mentioned above, Deut 28—where divine perspectives are well described in the covenantal blessings—sees resident aliens as potential rulers or subjects of Israelites, implying the differences between resident aliens and Israelites in their status and positions. That is, Israelites and resident aliens are distinguished from each other even from a divine perspective, invalidating the argument that the phrase *חֵמוֹךְ* is used adjectively. See Akiyama, “The Love of Neighbour,” 86–88.

¹⁰⁵ Some scholars that support the interpretation of *חֵמוֹךְ* as an adjective phrase argue that its adverbial usage is inappropriate as it means self-love, which is hardly mentioned in the Bible. See Hrobon, “Lev 19:18b,” 20.

likewise does not mean the love of neighbor is based on self-love. In fact, Jonathan expresses his love in 1 Samuel 18 by giving away his robe that was on him, his armor, sword, and bow (1 Sam 18:4). According to John Makujina, “This love is not loving self, since loving self refers to the human ambition for position and success.”¹⁰⁶ He continues, “Instead, suppressing self-love to execute brotherly love should be the vital ingredient of the love command.”¹⁰⁷

Accordingly, אֶשְׂרָף in 1 Samuel 18 highlights the quality of love and reveals that Jonathan’s love of his fellow brother is not motivated by his self-love but by his altruistic love that drives him to give up his own possessions. Jonathan’s love provides valuable insight for understanding the meaning of the Levitical love of neighbor. That is, the prepositional phrase אֶל־ used in the context of the love of neighbor in Leviticus also does not mean that the quality and nature of the love of neighbor is merely based on self-love.

Love of Neighbor in Leviticus 19:18

Overall, then, how can the meaning of the love of neighbor in Leviticus 19:18 be specified? First, those who shall carry out the love of neighbor are Israelites, the addressees of the Mosaic law. This is clearly revealed in the introduction of Leviticus 19, the context of Leviticus 19:18. In this part, God speaks through Moses to “all the congregation of the sons of Israel,” making it clear that the commandments in Leviticus 19 are given to the people of Israel (Lev 19:2). God also says that a resident alien, even though he is not an ethnic Israelite, can become a member of the covenantal people of God through circumcision. In other words, God prescribes that if a resident alien is circumcised, “he [a resident alien] shall be as a native of the land” (Exod 12:48; Josh

¹⁰⁶ John Makujina, “The Second Greatest Commandment and Self-Esteem,” *The Master’s Seminary Journal* 8, no. 2 (1997): 216–17.

¹⁰⁷ Makujina, “The Second Greatest Commandment,” 216–17. See also Kiuchi, *Leviticus*, 354.

8:33).¹⁰⁸ Accordingly, the love of neighbor shall be carried out by the people of Israel, who mostly consist of Israelites but also include circumcised resident aliens.

Second, the target groups of the love of neighbor are fellow Israelites, or the neighbor (עֵרֵךְ), and resident aliens (גֵּר). The clues for the love of fellow Israelites (Lev 19:18) can be found in the fact that the neighbor (עֵרֵךְ) in Leviticus 19:18 is rephrased as “sons of your people” in the same verse and again as “your people” (v. 16) in the paragraph of Leviticus 19:11–18. As mentioned above, it can be reasonably ascertained from other contexts in the Pentateuch that the neighbor mostly refers to fellow Israelites.

Another target group of the love of neighbor is resident aliens (Lev 19:34). Leviticus 19:18 is quoted and restated in Leviticus 19:34, where only the target of love changed from the neighbor to a resident alien. This point is also supported by the contexts in the Pentateuch where resident aliens are included as the target of the love command (Deut 10:18–19).

Third, the basis for the Levitical love command is the holiness of the Lord (Lev 19:2), and the source of love for one’s neighbor is the covenantal blessings and curses written in the Pentateuch (Lev 26:3–39; Deut 28). To begin with, Leviticus 19:2, which is the preceding context of the Levitical love command, provides the basis for the following law of holiness that spans Leviticus 19 and, more broadly, Leviticus 17–26: “You shall be holy, for I the Lord your God am holy” (Lev 19:2). Thus, the holiness of the Lord God is the basis for the love of neighbor in Leviticus.

Meanwhile, the source of the love of neighbor is the blessings and curses promised as a result of obedience or disobedience of the Lord’s commandments (Lev 26:3–39; Deut 28). In fact, the source or incentive for keeping the Levitical love command is not explicitly mentioned in the immediate context of this command (Lev 19). It is stated, however, that the love of neighbor (Lev 19:18) is part of the law of holiness

¹⁰⁸ VanGemeren, *NIDOTTE*, 1:344–45.

(Lev 19:2) and that those who keep this law receive the covenantal blessings promised by the Lord. Accordingly, it is fair to say that the blessings and curses listed in the Pentateuch practically function as the source of the love of neighbor.

Fourth, the love of neighbor can be specified as compulsory and as the moral law. The love of neighbor can hardly be seen as the civil law since there is no punishment specified for violation of this statute, and neither is it the ceremonial law. Although there is no punishment specified against infringement, the love of neighbor is clearly compulsory as it is contextually a God-given commandment.

Fifth, in terms of reciprocity, the Levitical love command is reciprocal to a certain extent. Israelites, in general, are required to practice this love for one another as both the benefactors and beneficiaries of the love of neighbor. In this sense, the love of neighbor indeed involves reciprocity. In contrast, the love command in Leviticus does not require resident aliens, another group of beneficiaries, to return the favor to the benefactors. Accordingly, the love of neighbor in Leviticus is not always reciprocal as there are no reciprocal actions required of resident aliens.

Sixth, and lastly, the love of neighbor refers to practical and realistic love. This is well demonstrated by the context of Leviticus 19 and the other context in the Pentateuch where the word “love” is used for religious purposes to mean love for other people (Deut 10:18). On one hand, Leviticus 19:11–18 suggests various situations where the love of neighbor is applied. For example, the love of neighbor prohibits (1) an act of taking another person’s possession by lying to fellow Israelites (Lev 19:11–12), (2) an act of oppressing others to take their possessions using physical force (Lev 19:13a–b), (3) an act of delaying payment of wages (Lev 19:13c), and (4) an act of harassing persons with disabilities (Lev 19:14a–b). In addition, this love of neighbor requires the Israelites to do justice in court (Lev 19:15–16) and forbids them from carrying out vengeance or bearing a grudge toward others (Lev 19:17–18b). On the other hand, the other context in the Pentateuch also indicates that love toward resident aliens does not simply mean affection

but means love that helps to meet the practical needs of others by providing them with food and clothing (Deut 10:18).

Summary and Conclusion

Chapter 2 has explored the meaning of the love of neighbor in Leviticus 19:18 and 34 from a lexical, literary, and contextual perspective. This chapter also analyzed the exegetical nuances of the love of neighbor in Leviticus in the aspects of the performers and targets of the command, the basis and source for the execution, legal characteristics of the command, and the actions required by the command. In addition, chapter 2 has demonstrated that Leviticus 19, the literary unit where the love command belongs, is placed in the chapters of Leviticus that deal with the law of holiness in a broader sense (Lev 17–26), or in the middle of the first six chapters of the law of holiness (Lev 17–22). This chapter has also demonstrated that the love of neighbor in verse 18 is located relatively at the center of Leviticus 19 and has a literary significance in the paragraph of Leviticus 19:11–18.

Moreover, chapter 2 has analyzed the key words of the Levitical love command in consideration of the usages of each key word in the Pentateuch or in the Old Testament. Based on the results of this analysis, chapter 2 has highlighted that, out of the four types of love mentioned in the Pentateuch, “love” (אהב) in the Levitical love command refers to religious love for other people. Furthermore, this chapter has elucidated that “the neighbor” (רֵעֵךְ) mentioned in the Levitical love command mainly refers to fellow Israelites and “resident aliens” (גֵּר) who stay with Israelites and benefit from the same generous giving and protection. Lastly, this chapter has noted, mainly through the exegetical and contextual analysis of the prepositional phrase כְּמוֹדָהּ (Lev 19:18, 34) and its synonym כְּנַפְשׁוֹ (1 Sam 18:1–3), that “love” in the love of neighbor is not based on self-love but on a type of love that gives up one’s own privileges and rights.

In short, chapter 2 examined the exegetical meaning of the love of neighbor in Leviticus 19:18—one of the three main texts to be compared in this dissertation. The findings about the Levitical love of neighbor in this chapter will be compared with the exegetical meanings of the love of neighbor in the selected Second Temple texts (chap. 3) and in Galatians 5:14 and its context (chaps. 4–5). Based on a comparative analysis of the love of neighbor stated in these target texts (chap. 6), I will identify Paul’s intent in quoting the love of neighbor in Galatians 5:14 (chap. 7).

CHAPTER 3
LEVITICUS 19:18 IN SELECTED SECOND
TEMPLE JEWISH TEXTS

Introduction

Chapter 3 addresses the four Second Temple texts that allude to the love of neighbor in Leviticus 19:18 (Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4) in order to make the following points: First, the four Second Temple texts recognize and allude to the love of neighbor in Leviticus 19:18 as, at least, one of the important laws. Second, the love of neighbor in Leviticus is alluded to with different authorial intents in different contexts in each of these four writings. As such, the significance of the love of neighbor as law is nuanced slightly differently in each Second Temple text. To illustrate these points, this chapter will first conduct an exegetical analysis of each of the four Second Temple texts. Based on the exegetical analysis, this chapter will then examine how each writing interprets the love of neighbor in Leviticus 19:18 as well as the characteristics of the love of neighbor mentioned in each Second Temple text.

Leviticus 19:18 in Sirach 13:15

Introduction: Leviticus 19:18 in Sirach 13:15

Sirach was written originally in Hebrew by Jesus, son of Eleazar, son of Sira (Sir 50:27; 51:30),¹ and was later translated into Greek by his grandson (Sirach

¹ Ben Sira is seen to have been an experienced Jewish teacher or a professional scribe who taught young men in Jerusalem (e.g., Sir 2:1; 3:12; 4:1). Ben Sira is also thought to have written this book to bolster the faith and confidence of his fellow Jews by convincing them that true wisdom is to be found primarily in Jerusalem and in the law of God. As such, Sirach is aimed at two groups of readers, and the author defines the target group of readers for each paragraph by the grammatical persons of the main verbs in each paragraph. For instance, the author generally uses second-person verbs when he writes a paragraph with his students in mind. In a similar fashion, the author uses third-person verbs to indicate that a certain

Prologue).² For the purpose of the analysis, I use the Greek manuscripts (MSS) of Sirach in the Septuagint (LXX Sir) as its main text, among other important manuscripts of Sirach,³ and use the Hebrew manuscripts in the Cairo Genizah MSS as its secondary text in case there are Hebrew texts that correspond to the applicable verses in the Greek manuscripts.⁴

The first section of this chapter, which examines Sirach, mainly argues the following points: First, Sirach 13:15 alludes to the love of neighbor in Leviticus 19:18. Second, those who are commanded to love their neighbors in Sirach are Jews of the second century BC. Third, beneficiaries of the love of neighbor in Sirach are fellow Jews, but it can be inferred from the context of Sirach 13:15 that neighbor here practically refers to the poor. Fourth, Sirach indicates that the basis for the love of neighbor is wisdom given by the Lord, and the source of it is the reward to be obtained by continuously practicing God's wisdom. Fifth, love of neighbor in Sirach can be classified as a legally binding command that is tightly connected to the moral law. Sixth, in Sirach, Jews are generally illustrated as both the benefactors and beneficiaries of the love of neighbor, signaling reciprocity of the love of neighbor among this group of people.

paragraph is intended to serve as proverbs for all Jews in general. John G. Snaith, *Ecclesiasticus*, Cambridge Bible Commentary (Cambridge: Cambridge University Press, 1974), 1; Patrick W. Skehan and A. A. Di Lella, *The Wisdom of Ben Sira*, AB 39 (New York: Doubleday, 1987), 12–16.

² Skehan and Di Lella, *The Wisdom of Ben Sira*, 3; A. Roger Bullard and Howard A. Hatton, *A Handbook on Sirach*, ed. Paul Clarke, Schuyler Brown, Louis Dorn, and Donald Slager, United Bible Societies' Handbooks (New York: United Bible Societies, 2008), 1; Snaith, *Ecclesiasticus*, 1. In addition, in this chapter of Sirach, the original author of Sirach and the translator of Sirach are referred to as "the author" or "Ben Sira" and "the Greek translator," respectively.

³ Sirach was written originally in Hebrew, and only some of those copies have been found so far. The Hebrew manuscripts of Sirach were found mainly as manuscript fragments in the Cairo Geniza, and they are generally called MS A through MS F, serving as the source text for about two-thirds of the Greek version of Sirach. The Greek uncial MSS, such as A, B, C, and S, comprise mostly of Sirach, and the authenticity of the Sirach texts found in copies other than the uncials is being questioned by many scholars. Skehan and Di Lella, *The Wisdom of Ben Sira*, 51–62; Bullard and Hatton, *A Handbook on Sirach*, 2–3.

⁴ The following book was used as a reference for Hebrew texts: Pancratius C. Beentjes, *The Book of Ben Sira in Hebrew* (Leiden: Brill, 1997).

Seventh, love of neighbor in Sirach refers to practical love that includes material and financial assistance for the poor.

This section organizes these points by first introducing the text and main context of Sirach 13:15. Second, the meaning of love of neighbor will be studied in light of the entire context of Sirach. Third, the meaning of ἀγαπάω and πλησίος, the two main words in Sirach 13:15, will be identified. Lastly, the Hebrew text and the Greek text of Sirach 13:15 will be compared. The distinct difference between the two texts shows that the Greek translator intended to allude to the love of neighbor in Leviticus 19:18 in the Greek text.

An Overview of Sirach 13:15

First, the two words that best reveal the meaning of love of neighbor in Sirach 13:15 are the verb ἀγαπάω and the noun πλησίος. More precisely, the person of the verb ἀγαπάω demonstrates who the benefactors of the love of neighbor are, while the tense of this verb hints at the legal nature of love of neighbor. Furthermore, the contextual, exegetical, and textual analyses of the noun πλησίος shed light on to which social group the beneficiaries of the love of neighbor belong.

Second, both the Hebrew and Greek texts of Sirach 13:15 are extant. To begin with, the Hebrew manuscript (כל הבשר יאהב מינו וכל אדם את הדומה לו) can be literally translated as “every flesh loves its kind; and every man [loves] the one who is like him.”⁵ This Hebrew sentence was translated as Πᾶν ζῶον ἀγαπᾷ τὸ ὅμοιον αὐτῷ καὶ πᾶς ἄνθρωπος τὸν πλησίον αὐτοῦ (“every creature loves its like, and every person [loves] his neighbor”) in the Greek manuscript (LXX Sir 13:15). The Greek translator mostly translated the Hebrew text literally except for one phrase in this verse. That is, the Greek translator translated the Hebrew participial phrase הַדּוֹמֶה לוֹ (“the one who is like him”)

⁵ For the Hebrew MS, see Beentjes, *Ben Sira in Hebrew*, 41.

into the nominal phrase τὸν πλησίον αὐτοῦ (“his neighbor”), and these two phrases are quite different both grammatically and semantically. Such a difference highlights that the Greek translator purposefully alludes to Leviticus 19:18 in translating Sirach 13:15 into Greek.

Third, Sirach 13 is the immediate context of Sirach 13:15.⁶ Sirach 13 mainly deals with the social relationships between the poor and their opposite counterparts, such as the rich (Sir 13:3, 4, 18, 19, 20, 21, 22, 23), the proud (Sir 13:1, 20), and the mighty (Sir 13:2). Sirach 13 exhorts the audience to not associate with the rich, the proud, and the mighty in the context where the love of neighbor is commanded.⁷ Accordingly, such statements in Sirach 13 indicate which social groups may or may not be included as the beneficiaries of the love of neighbor.

Fourth, in its entirety, Sirach also sheds light on the specific meaning of love of neighbor (Sir 13:15). To begin with, the way Sirach describes wisdom, the law as a means of practicing wisdom, and the rewards to be gained by practicing the law and following wisdom demonstrates the legal nature, basis, and source of the love of neighbor. In addition, the usage of the verb ἀγαπάω and exhortations to provide practical help for the poor found throughout Sirach demonstrate how the love of neighbor can be put into action, underscoring that the poor are included as beneficiaries of the love of neighbor.

Sirach 13:15 in the Context of Sirach

Wisdom and the law in Sirach. The statements about “wisdom” (σοφία) and the law throughout Sirach provide at least three implications for the love of neighbor in

⁶ More specifically, Skehan and Di Lella claim that Sir 13:15 is within the context of Sir 13:1–14:2, while Corley considers it to be within the context of Sir 13:1–23. See Skehan and Di Lella, *The Wisdom of Ben Sira*, 249; Jeremy Corley, *Ben Sira’s Teaching on Friendship* (Providence: Brown University, 2002), 125.

⁷ See also, Corley, *Ben Sira’s Teaching on Friendship*, 117. Corley argues that the theme of Sir 13:15–23 is the impossibility of friendship between rich and poor.

Sirach 13:15. First, love of neighbor is based on wisdom. That is, the love of neighbor is part of the wisdom given by the Lord to the audience. Second, the love of neighbor itself has a legal nature and is therefore compulsory. Third, the audience is to practice the love of neighbor in anticipation of the rewards they will receive by following the wisdom given to them. In this sense, such rewards can be seen as the source of the love of neighbor.

More specifically, the love of neighbor is based on the wisdom given by the Lord through Ben Sira to the audience. Thus, the love of neighbor is part of the wisdom written in Sirach. The author states that the Lord created wisdom, and “all wisdom is from the Lord” (Sir 1:1, 9). This means that wisdom in Sirach is not the sum of human experiences,⁸ and it also highlights that the Lord is the source of wisdom.⁹ Furthermore, the Greek translator mentions that the author provided wisdom and instructions for the audience based on the words of the Lord, such as the Law and the Prophets (Sir Prologue). These findings indicate that Sirach 13:15 is part of the wisdom imparted by the author based on the words of God and is therefore based on the wisdom of God.

In addition, the love of neighbor has a legal nature. First, the fact that the love of neighbor in Sirach 13:15, which will be covered below, alludes to a part of the law (Lev 19:18) shows that this verse is derived from the law in the Old Testament. Sirach also places wisdom within the law (Sir 1:26–28; 19:20; 24:23–29), emphasizing that wisdom and the law are closely connected.¹⁰ That is, as the Lord gives wisdom to the people of covenant (Sir 45:5), so also the Lord gives the law to the Jews.¹¹

⁸ Josef Schreiner, *Jesus Sirach 1–24* (Würzburg: Echter Verlag, 2002), 17.

⁹ Skehan and Di Lella, *The Wisdom of Ben Sira*, 138. See also, R. A. F. MacKenzie, *Sirach* (Wilmington, DE: Michael Glazier, 1983), 24. MacKenzie explains that wisdom here refers to divine wisdom.

¹⁰ Jane Webster, “Sophia: Engendering Wisdom in Proverbs, Ben Sira and the Wisdom of Solomon,” *Journal for the Study of the Old Testament* 23, no. 2 (1998): 69.

¹¹ Webster, “Sophia in Ben Sira,” 69.

Moreover, obeying the law in Sirach is the most important way of obtaining wisdom (Sir 1:10, 26; 2:16; 15:1; 19:20; 21:11), and this suggests that the love of neighbor in Sirach is deeply connected to the law.¹² Accordingly, the audience is supposed to live out the wisdom by keeping the law, which demonstrates the fundamental connection between the law and wisdom.¹³ For instance, Sirach states that “whoever holds to the law will obtain wisdom” (Sir 15:1) and that “in all wisdom there is the fulfillment of the law” (Sir 19:20).¹⁴

Lastly, the audience is supposed to obey the law in anticipation of the rewards given by the Lord to those who obtain wisdom. Accordingly, such rewards serve as the source of actions to be conducted by the audience as they love their neighbor. The author lists the benefits the audience will receive if they hold to wisdom by keeping the law (Sir 6:27–31). For example, it is stated that when the audience gets hold of wisdom (Sir 6:27) they “will wear a glorious robe” and “bear a splendid crown” (Sir 6:31). This means that the wise will enjoy the splendor of royalty and the glory of the high priesthood.¹⁵ Such rewards provide incentives for the audience to continue to keep the law, which, in turn, serve as the source of the love of neighbor.

The rich, the proud, and the mighty in Sirach. In the whole context of Sirach, the author mostly portrays the rich, the proud, and the mighty in a negative way. In Sirach 13, especially, the author criticizes these social classes, describing them as the groups that the audience should not associate with (Sir 13:1–2). Such a description of the

¹² Other ways of practicing wisdom mentioned in Sirach include “the fear of the Lord” (Sir 1:16, 18, 20; 21:11), “discipline” (Sir 6:18, 22), and enduring affliction as a test (Sir 2:1–10; 4:17–19). See also, Skehan and Di Lella, *The Wisdom of Ben Sira*, 77.

¹³ Johannes Marböck, *Jesus Sirach 1–23* (Freiburg: Herder Verlag GmbH, 2010), 192.

¹⁴ In other words, wisdom becomes available only to those who keep the law. See Skehan and Di Lella, *The Wisdom of Ben Sira*, 264, 299.

¹⁵ Skehan and Di Lella, *The Wisdom of Ben Sira*, 194–95.

rich, the proud, and the mighty in Sirach indicates it is unlikely that they are part of the beneficiaries of the love of neighbor.

The first and foremost reason that the rich, the proud, and the mighty can hardly be seen as the beneficiaries of the love of neighbor in Sirach is because they do not observe the law.¹⁶ For starters, according to Sirach, “a rich person lies” (Sir 25:2), and, “in proportion to his wealth, he will increase his wrath” (Sir 28:10).¹⁷ In addition, the proud observe the weakness of their fellows “like spies” (Sir 11:30), “lie in wait” (Sir 11:31), and “devise evil” (Sir 11:33). Lastly, Sirach states that if anyone does lend anything to a mighty person, “count it as loss” (Sir 8:12).¹⁸ After all, Sirach points out that these people mostly do not comply with the fundamental law that needs to be kept among the people, or the moral law, suggesting that they are not the proper beneficiaries of the love of neighbor in most cases.

The rich in Sirach are illustrated as those who oppress the poor instead of helping them.¹⁹ This further supports the argument that the rich are hardly the beneficiaries of the love of neighbor mentioned in the same chapter of Sirach. Sirach states that rich people add insults when the poor do wrong (Sir 13:3). Moreover, according to Sirach, the poor are subjected to oppression or exploitation by the rich just as “wild asses in the wilderness are the prey of lions” (Sir 13:19).

¹⁶ That said, Ben Sira also implies that not all of them are vicious and that those among these social classes who do not commit evil against the poor can be considered as the beneficiaries of the love of neighbor. In Sirach, the rich (or being wealthy) are not always a target of criticism. According to Sirach, riches are good if they are free from sin (Sir 13:24), and blessed is the rich person who is found blameless (Sir 31:8). In fact, there were rich men among Jewish ancestors who are praised in Sir 44:1 and 6. Overall, in Sirach, wealth itself is described as neutral, neither good nor bad, but it is true that the rich are generally criticized.

¹⁷ Since the rich have all their needs satisfied and thus have little temptation to lie or use fraud, their lies constitute an even graver sin. See Skehan and Di Lella, *The Wisdom of Ben Sira*, 341.

¹⁸ It is presupposed in Sir 8:10–12, the context surrounding Sir 8:12, that a mighty person is a sinner. In this sense, Schreiner virtually regards a mighty person as a wrongdoer. See, Schreiner, *Jesus Sirach 1–24*, 80–81.

¹⁹ See also Benjamin G. Wright, *Praise Israel for Wisdom and Instruction* (Leiden: Brill, 2008), 80–82.

To sum up, the rich, the proud, and the mighty are portrayed in Sirach 13 as those that the audience should not associate with largely due to their numerous sins. Among them, the rich are particularly described in Sirach 13 as a group of people who exploit the poor, who rather need support and care. Therefore, from such negative descriptions of these social classes, it can be implied that the rich, the proud, and the mighty are not the beneficiaries of the love of neighbor (Sir 13:15).

The poor in Sirach. In Sirach, the poor are mostly illustrated as those in need of material support. In addition, as mentioned in the previous paragraph, the poor are oppressed by the rich in the immediate context of the verse mentioning love of neighbor (Sir 13:3, 19). These statements indicate that the poor are included as part of the beneficiaries of the love of neighbor.

In general, the audience should not turn their faces away from the poor (Sir 4:4). In addition, poor people have physical needs for water, bread, clothing, and their own roof (Sir 29:20–21), and Jews should stretch out their hand to help meet such needs (Sir 7:32). Sirach also encourages Jews to provide additional support and care for the poor by giving a hearing to the poor (Sir 4:8), not cheating the poor (Sir 4:1), and not despising “one who is intelligent but poor” (Sir 10:23).

ἀγαπάω in Sirach. The usage of the verb ἀγαπάω in the whole context of Sirach underscores that this verse signifies not a theoretical love but love in action; thus, the same interpretation is also applicable for the love of neighbor in Sirach 13:15. In Sirach, the verb ἀγαπάω is found in twenty-two verses, excluding Sirach 13:15. The usage of the verb ἀγαπάω can be divided into three types of love based on who the benefactors and beneficiaries are: (1) Man’s love toward the Lord,²⁰ (2) the Lord’s love

²⁰ Man’s love toward the Lord is found in six verses in Sirach (1:10; 2:15, 16; 7:30; 34:16; 47:8). Such love toward the Lord is manifested obeying his words, keeping his ways (2:15), and not neglecting the Lord’s ministers (7:30).

toward man,²¹ and (3) love among people. As there is no mention of the Lord in Sirach 13:15, the love in Sirach 13:15 can be classified as love among people.

To be more specific, love among people is found in six verses in Sirach (Sir 3:17; 7:21; 13:15; 30:1; 47:16; 48:11), and love in this category is mostly practical. For instance, love among people is expressed in various ways, including parents' love (which is specifically manifested in discipline) toward their sons (Sir 30:1), freedom granted to intelligent slaves (Sir 7:21), and social recognition and benefits for humble people (Sir 3:17). As such, the examples of love among people in Sirach indicate that love of neighbor in Sirach 13:15 also refers to love in action.

The Meaning of Sirach 13:15

ἀγαπάω in Sirach 13:15. The love of neighbor in Sirach 13:15 is required of all Jews. The first and second clauses of verse 15 are parallel with each other and organized in a chiasmic structure,²² and both their subjects, *πᾶν ζῶον* (every creature, in Sir 13:15a) and *πᾶς ἄνθρωπος* (every person, in Sir 13:15b), are third person. This signifies that the exhortation to love one's neighbor is given to all people rather than a specific group of people. Accordingly, the obligation to love one's neighbor in Sirach 13:15 is meant for all people in general, meaning all Jews when one considers the historical background of this book.

Second, although love of neighbor in Sirach 13:15 is expressed as an exhortation or a proverb, it can also be seen as a command given to the audience since the applicable clause is highly connected to the law. The verb *ἀγαπά* in verse 15 is used in the gnomic present, making this clause an exhortation or a proverb.²³ To be more

²¹ The Lord's love toward man is found in seven verses in Sirach (4:10, 14; 7:35; 24:11; 45:1; 46:3; 47:22). Some of these verses state that the Lord loves orphans, widows, and caregivers for patients (4:10; 7:35) and that the love of the Lord will never give up his mercy toward his people (47:22).

²² Skehan and Di Lella, *The Wisdom of Ben Sira*, 254.

²³ Daniel Wallace, *Greek Grammar beyond the Basics* (Grand Rapids: Zondervan, 1997), 523.

specific, the present-tense form of the verb in Sirach 13:15 is often used in proverbial statements to make a declaration that is universal or generally true.²⁴

The gnomic sense in the Greek text is also found in its corresponding Hebrew text. In Hebrew MS A, the original author of Sirach uses the imperfect tense for the verb (אָהַב) that corresponds to ἀγαπᾷ. Given that the imperfect indicative in the sphere of present time is often used to express actions that may be repeated at any time in Hebrew, this clause should be seen as a wise saying or a proverb.²⁵

Nevertheless, the fact that the verb ἀγαπᾷ in verse 15 is used as the gnomic present does not exclude the imperative meaning of this verse. As discussed below, Sirach 13:15 alludes to Leviticus 19:18, and this allusion proves the legal nature of this verse. Furthermore, as mentioned previously, Sirach states that obeying the law is the most important way of receiving the Lord's wisdom (Sir 1:10, 26; 2:16; 15:1; 19:20; 21:11). That is, the audience can live out wisdom by keeping the law, which, in turn, demonstrates that the audience can practice the wisdom mentioned in verse 15 by keeping the law alluded to in verse 15 (i.e., the love of neighbor in Leviticus 19:18.) After all, Sirach 13:15 is a proverb with an imperative meaning, which, therefore, is received by the audience as both wisdom and the law.

πλησίος in Sirach 13:15. In Sirach 13:15, πλησίος functions as the beneficiary of love, which is specified as τὸν πλησίον αὐτοῦ by the author. This phrase denotes that all Jews, or benefactors of love, shall practice love for their neighbors. Who are the neighbors in Sirach 13:15, and who are the beneficiaries of the love of neighbor in Sirach? Regarding these questions, it is safe to say that “neighbor” in Sirach 13:15 refers to fellow Jews, including poor Jews in particular, for the following reasons.

²⁴ Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek*, rev. ed. (Nashville: B&H Academic, 2020), 259.

²⁵ Wilhelm Gesenius, *Gesenius' Hebrew Grammar* (Oxford: Clarendon Press, 1922), 315.

To begin with, the fact that the Greek translator selects the word *πλησίος* to refer to the beneficiaries of the love of neighbor implies that Sirach 13:15b may not be exhorting Jews to get along with only those in their same social class. In Hebrew MS A, the beneficiaries of love in Sirach 13:15b are expressed as *לִּי הַדְּוִדָּה* (“the one who is like him”) to denote people in the same social class. In other words, the Hebrew text of Sirach 13:15b instructs people to love other people who are like themselves just as other earthly creatures get along with their kinds, as mentioned in the first half of the same verse. While the Greek translator translated the first half of the Hebrew verse almost literally, he translated the second half of the verse using the expression *τὸν πλησίον αὐτοῦ* (“his neighbor”), which is seemingly different from its corresponding Hebrew participial phrase *לִּי הַדְּוִדָּה*, to denote the beneficiaries of love.

The Greek translator’s use of the noun *πλησίος* in verse 15b can be interpreted from three perspectives. First, *πλησίος* can be the restatement of its counterpart *ὅμοιος* in verse 15a in the Greek text. If this were the case, then *πλησίος* in verse 15b would practically refer to “those who are like” (*τὸ ὅμοιον*) the audience, or the same social class as the audience, making the Greek text of verse 15b more similar to the meaning of its original Hebrew text. Second, *πλησίος* may be used to elaborate on its corresponding Hebrew text *הַדְּוִדָּה* in verse 15b.²⁶ If this were the case, then *πλησίος* in verse 15b would refer to the same social class, as in the first interpretation above, making the Greek version of verse 15 nearly the same as its original Hebrew text in terms of meaning. Third, it might be that the Greek translator did not use *πλησίος* to merely restate its parallel phrase *τὸ ὅμοιον* in verse 15a or its corresponding Hebrew phrase *הַדְּוִדָּה* in verse 15b. In this case, it can be said that the Greek translator used this expression with a particular intention.

²⁶ Bullard and Hatton, *A Handbook on Sirach*, 272; Johannes Marböck, *Jesus Sirach 1–23*, 177; Snaith, *Ecclesiasticus*, 71.

I support the third perspective and argue that the Greek translator selected the noun *πλησίος* with a particular intention to specifically refer to poor Jews, rather than the same social class as the audience, as the beneficiaries of the love of neighbor. First, the Hebrew participle *הַיָּדְוָה* in verse 15b is not semantically parallel to its corresponding Greek noun *πλησίος*. Second, *πλησίος* in Sirach encompasses poor fellow Jews by definition and, thus, cannot be seen as the word that only refers to the same social class as the audience. Accordingly, it is unlikely that *πλησίος* is a mere restatement of its counterpart *ὅμοιος* in verse 15a in the Greek text. Third, Sirach repeatedly mentions that the audience should provide support for the poor, implying that the poor are part of the beneficiaries of the love of neighbor. In sum, *πλησίος* in Sirach 13:15b specifically includes poor Jews, rather than merely referring to the same social class as the audience.

As for the first point, *πλησίος* in verse 15b cannot be seen as the literal translation of its corresponding Hebrew participle *הַיָּדְוָה*. Rather, *πλησίος* is closer to the Hebrew noun *עָרֵךְ*. The Hebrew verb *הַמָּד* is found in twenty-seven verses in the Hebrew Bible and is translated into the Greek verb *ὁμοιάω* in eighteen of those verses,²⁷ and there is no verse in the LXX where this Hebrew verb is translated as *πλησίος*. Furthermore, other than Sirach 13:15, *πλησίος* is found in twenty-five verses in Sirach, and only seven among them have their counterparts in the Hebrew MSS (Sir 5:12; 9:14; 10:6; 15:5; 25:18; 31:15, 31).²⁸ In all seven verses, the Hebrew word *עָרֵךְ*, meaning neighbor, was invariably translated as *πλησίος*. Thus, *πλησίος* in Sirach matches *עָרֵךְ* in the Hebrew MSS of Sirach.

In sum, *πλησίος* in Sirach 13:15 cannot be seen as the literal translation or a restatement of its Hebrew counterpart, or the participle *הַיָּדְוָה*. Rather, *πλησίος* here is more of a translation of the Hebrew word *עָרֵךְ*. Given that *עָרֵךְ* mainly refers to fellow Jews

²⁷ Ps 89:7; 102:7; 144:4; Song 1:9; 2:9, 17; 7:8; 8:14; Isa 1:9; 14:14; 40:18, 25; 46:5; Lam 2:13; Ezek 31:2, 8, 18; Hos 12:11.

²⁸ For the Hebrew MSS, see also Beentjes, *Ben Sira in Hebrew*, 27, 34, 44, 56, 58, 98.

in the Hebrew Bible,²⁹ the Greek translator does not seem to select *πλησίος* in Sirach 13:15 to refer to just the same social group as the audience.

Second, the poor in Sirach are also included in the scope of neighbors. That is, *πλησίος* in Sirach 13:15b is not the restatement of *ὄμοιος* in the first half of the same verse, which refers only to those who belong to the same social class. The author particularly exhorts his disciples to gain the trust of their “neighbor” (*τοῦ πλησίον*) “in his poverty” (*ἐν πτωχείᾳ*; Sir 22:23), making it clear that a poor person can be one of their neighbors. If the word *πλησίος* in Sirach denoted people of the same social class only, then this would contradict the teaching of Sirach 22:23. Sirach 22:23 uses the second-person imperative verb, indicating that the addressees of this verse are the author’s disciples, not Jews in general. It is not likely that all his disciples were poor. Therefore, it can be learned here that the poor Jews, in general, are included in the scope of neighbors, and that *πλησίος* in Sirach 13:15b does not refer only to people of the same social class.

Third, Sirach consistently exhorts readers to take care of the poor, hinting that there are poor people among neighbors. Sirach emphasizes that the Lord looks after the poor. In Sirach, for example, it is mentioned that the Lord looks kindly upon the poor and “lifts them out of their lowly condition” (Sir 11:12), listens to the prayers of the poor (Sir 21:5), and “will not show partiality to the poor” (Sir 35:13). In addition, Sirach calls upon the addressees of the exhortation to provide material support for the poor. Poor people, according to Sirach, have physical needs for water, bread, clothing, and their own roof (Sir 29:20–21). Jews should respond to those needs by taking action to help meet them (Sir 7:32).³⁰

²⁹ For the detailed meaning of the Hebrew word *עָר*, see the section “*עָר* in Leviticus 19:18, 34” of chapter 2.

³⁰ “Stretch out your [their] hand” (*ἔκτεινον τὴν χεῖρά σου*) in Sir 7:32 is the command to take actions to help the poor. See, Schreiner, *Jesus Sirach 1–24*, 53.

To sum up, “neighbor” (πλησίος) in Sirach 13:15 refers to fellow Jews, especially the poor among them. The Greek translator intentionally translated the Hebrew participle *הַיְהוּדִי* in Sirach 13:15 into Greek noun *πλησίος*, indicating that the neighbor does not refer to people of the same social class only. That is, *πλησίος*, the word selected by the Greek translator, is not the literal translation of its corresponding Hebrew word *הַיְהוּדִי* in verse 15b, nor the restatement of its parallel Greek word *ὄμοιος* in verse 15a. In addition, the poor in Sirach are also included in the scope of neighbors. The exhortations in Sirach to provide material support for the poor reinforce the argument that the word *πλησίος* particularly includes poor people among Jews.

Allusion to Leviticus 19:18 in Sirach 13:15. Most scholars either do not mention Leviticus 19:18 in their exegesis of Sirach 13:15 at all³¹ or would explicitly say that Sirach 13:15 has no relevance to Leviticus 19:18, stating that Sirach 13:15 simply exhorts readers to get along with people of the same social class as themselves.³² Although scholars like Jeremy Corley claim that Sirach 13:15 may contain an echo of Leviticus 19:18, his exegesis is not that different from other scholars.³³ That is, Corley mentions that although Sirach 13:15 is related to Leviticus 19:18, this verse is different from the Levitical love command since it means that one should befriend only one’s own kind of human being.³⁴

That said, the clear difference between the Greek text and the Hebrew text of Sirach 13:15, as well as the intention of the Greek translator highlighted by the

³¹ Schreiner, *Jesus Sirach 1–24*, 71.

³² Bullard and Hatton, *A Handbook on Sirach*, 272. See also Marböck, *Jesus Sirach 1–23*, 177.

³³ Corley, *Ben Sira’s Teaching on Friendship*, 130–31.

³⁴ Corley, *Ben Sira’s Teaching on Friendship*, 117, 131. Corley’s exegesis of verse 15 is conducted only on the Hebrew text. In addition, he does not mention anything about the Greek text of verse 15 or the intention of the Greek translator found in that verse. He analyzes that since the second half of the Hebrew verse 15 is parallel to the first half of the verse, the second half has a similar or same meaning as the first half. Accordingly, Corley claims that love in Sirach is confined to those people who belong to the same social group as the audience.

difference, should never be ignored. It is highly likely that the author alluded to Leviticus 19:18 at least in LXX Sirach 13:15 with a certain intention. This statement is supported by two findings. First, while there is no significant lexical coherence found between the Hebrew text of Sirach 13:15 and Leviticus 19:18, LXX Sirach 13:15 has enough lexical coherence with LXX Leviticus 19:18.³⁵ Thus, such lexical coherence provides strong evidence that Sirach 13:15 alludes to the love of neighbor mentioned in Leviticus.

In addition, there is strong semantical coherence between *πλησίον* in Sirach and *עֵר* in the Pentateuch of the Hebrew Bible, which is used to mean “a neighbor,” and, thus, *πλησίον* in Sirach is a reminder of *עֵר* in the Pentateuch. In other words, *πλησίον* in LXX Sirach 13:15 is seen to have been used for the same reason that *עֵר* was used in the Pentateuch, including Leviticus 19:18 in the Hebrew Bible. This adds to the possibility that LXX Sirach 13:15 alludes to Leviticus 19:18 in the Hebrew Bible.

More specifically, each occurrence of *πλησίον* in LXX Sirach besides Sirach 13:15 correspond to *עֵר* in Sirach Hebrew MSS and denote neighbor (Sir 5:12; 9:14; 10:6; 15:5; 25:18; 31:15, 31). Furthermore, *עֵר* in all thirty-one verses of the Pentateuch of the Hebrew Bible was invariably translated as *πλησίον* in the LXX.³⁶ On the contrary, *πλησίον* in the LXX hardly matches *קָרֵב*, another Hebrew word meaning neighbor, in the Hebrew Bible. Out of the twenty occurrences of *קָרֵב* in the Hebrew Bible, only two of them were translated as *πλησίον* in the LXX (Exod 12:4; Jer 6:21). The analyses above boil down to the conclusion that the lexical meaning of *πλησίον* in Sirach 13:15 is deeply related to *עֵר* in Leviticus 19:18 in the Hebrew Bible.

³⁵ LXX Sir 13:15 uses three literary units of LXX Lev 19:18, and it is highly likely that this verse alludes to Lev 19:18.

³⁶ This usage is found fifteen times in Deuteronomy (4:42; 5:20, 21; 15:2; 19:4, 5, 11, 14; 22:24, 26; 23:24, 25; 24:10; 27:17, 24), twelve times in Exodus (2:13; 11:2; 20:16, 17; 22:7, 8, 9, 10, 11, 14, 26; 32:27), and four times in Leviticus (19:13, 16, 18; 20:10).

Summary: Love of Neighbor in Sirach 13:15

This section has mainly discussed Leviticus 19:18 found in Sirach. Based on a comparative analysis of different manuscripts and the grammatical, syntactical, and contextual analyses of Sirach 13:15, what Sirach 13:15 signifies can be summarized as follows: First, people who are expected to practice the love of neighbor in Sirach 13:15 are all Jews of the second century BC. In other words, the addressees of Sirach are the benefactors of the love of neighbor in Sirach 13:15. Sirach is specifically aimed at two audiences: (1) the disciples of the author in Jerusalem and (2) all Jews in general. The author of Sirach clarifies whether the target audience of each exhortation is his disciples or Jews in general by using either a second-person verb or a third-person verb in each applicable sentence. Given that Sirach 13:15 has a third-person verb form, this exhortation should be seen as aimed at Jews in general.

Second, the beneficiaries of the love of neighbor in Sirach 13:15 refer to fellow Jews, including the poor. At first sight, “neighbor” in Sirach 13:15 may seem to refer to those people who are in the same social class. However, given both the Hebrew and Greek texts of Sirach 13:15 and all the statements about the poor in Sirach, the beneficiaries of the love of neighbor are best interpreted as fellow Jews, including poor people. Therefore, Sirach 13:15 should not be read as an exhortation that encourages people to get along with others who are like them in terms of economic status. What Sirach 13:15 really stresses is that all Jews should love the poor among Jews.

Third, wisdom is the basis for the love of neighbor, and the rewards given when such wisdom is continuously obtained are the source of it. For starters, the love of neighbor in Sirach is based on wisdom imparted to the audience by the Lord through Ben Sira, given that the love of neighbor is part of wisdom bestowed by the Lord through the author’s hand (Sir Prologue; 1:1, 9). Furthermore, Sirach promises abundant rewards (Sir 6:27–31) to those who obtain wisdom by complying with the law (Sir 1:10, 26; 2:16; 15:1; 19:20; 21:11). Such rewards provide motivation for the audience to continue to

follow the law, thereby serving as the source of love of neighbor to be practiced by the audience.

Fourth, although the love of neighbor in Sirach can be seen as a proverb, it is fundamentally connected to the moral law. In fact, love of neighbor is expressed as an exhortation or a proverb in both the Hebrew and Greek texts of Sirach 13:15. That said, this proverbial statement has an undeniable nature of a command. The fact that Sirach 13:15 alludes to Leviticus 19:18 highlights that this verse basically states law. Moreover, Sirach states that the audience should obtain wisdom by following the law (Sir 1:10, 26; 2:16; 15:1; 19:20; 21:11), underscoring that wisdom is closely related to obedience to the law. Accordingly, Sirach 13:15 requires the audience to obey the love of neighbor, which is one of the moral laws.

Fifth, in terms of reciprocity, Sirach calls on Jews in general to practice the love of neighbor for one another. Lastly, love in Sirach 13:15 refers to love in action, which includes material support. Although Sirach 13:15 and its immediate context do not specify what such love in action entails, the physical needs of the poor—water, bread, clothing, and their own house—are listed in detail in Sirach 29:20–21, and Sirach urges the addressees to proactively help the poor meet these needs (Sir 7:32).

Leviticus 19:18 in *Damascus Document* 6:20–21

Introduction: Leviticus 19:18 in *Damascus Document* 6:20–21

This section examines the meaning of the love of neighbor (Lev 19:18) mentioned in the *Damascus Document* (CD 6:20–21) through an exegetical analysis.³⁷ The *Damascus Document* consists of two fragments called MS A (CD 1–16) and MS B

³⁷ The original Hebrew sentence of CD 6:20–21 is לְאָהוּב אִישׁ אֶת אַחִיהוּ כַמֶּהוּ (each love one another as himself). See Martin G. Abegg Jr., *Qumran Sectarian Manuscripts* (Bellingham, WA: Faithlife, 2003). In addition, most scholars agree that CD 6:20–21 alludes to Lev 19:18. See also Jonathan G. Campbell, *The Use of Scripture in the Damascus Document 1–8, 19–20* (Berlin: Walter de Gruyter, 1995), 139–42.

(CD 19–20) that were discovered in the Cairo Genizah. These two fragments were presumably written in the tenth century AD and the twelfth century AD, respectively, following the Second Temple period. However, the *Damascus Document* is widely believed to be of the Second Temple period since many fragments of the *Damascus Document* were also found in the DSS.³⁸ In addition, *Damascus Document* 6:20b–21a, the main text studied in this section, is closely linked to its immediately preceding context (CD 6:2–20a), to its immediately following context (CD 6:21b–7:4a), and to the entire *Damascus Document*.³⁹ Thus, this section focuses on these contexts in its exegetical analysis.⁴⁰

The main arguments of this section, which addresses the *Damascus Document*, are as follows: First, those who are exhorted to love their neighbors in the *Damascus Document*, or the benefactors, are those people of the first century BC who entered the

³⁸ CD 6:20–21, the main text analyzed in this section, is attested in 4QD^d, or 4Q269, one of the MSS from Qumran Cave 4. See H. W. Attridge et al., *Qumran Cave 4*, vol. 8, *Parabiblical Texts*, Part 1, Discoveries in the Judean Desert 13 (Oxford: Clarendon, 1994), 127. In addition, 4QD^d has been dated to the end of the first century BC on the basis of its script. See also Attridge, *Qumran Cave 4*, 124; Charlotte Hempel, *The Damascus Texts* (Sheffield: Sheffield Academic Press, 2000), 22.

³⁹ There are many different views about a larger literary unit within which CD 6:20–21 is situated. Those larger literary units that contain CD 6:20–21, suggested by scholars, include CD 6:11b–7:4a (Davies), CD 6:11b–7:6a (Akiyama), CD 6:11b–8:3a (Murphy-O’Connor), and CD 6:14b–7:6a (Wacholder). See Philip R. Davies, *The Damascus Covenant: An Interpretation of the Damascus Document*, *Journal for the Study of the Old Testament: Supplement Series* 25 (Sheffield: Sheffield, 1983), 105; Kengo Akiyama, “The Love of Neighbour (Lev 19:18): The Early Reception History of Its Priestly Formula,” (PhD diss., University of Edinburgh, 2015), 137; J. Murphy-O’Connor, “Literary Analysis of Damascus Document VI, 2–VIII, 3,” *Revue Biblique* 78, no. 2 (1971): 210–32; Ben Zion Wacholder, *The New Damascus Document* (Leiden: Brill, 2007), 224–34.

⁴⁰ Although many scholars study the *Damascus Document* in relation to the Community Rule (1QS), this study does not specifically discuss 1QS. Many scholars claim that the two texts (CD and 1QS) have a lot in common. In particular, they believe CD 6:20–21 to be closely related to 1QS 8–9 thematically. Despite the remarkable thematic coherence found between the *Damascus Document* and the *Community Rule*, however, there is no verbal coherence between the two as there is no verse in the *Community Rule* that seems to allude to the love of neighbor in Lev 19:18. Accordingly, I see only CD 6:20–21 and its relevant literary contexts as the subject of exegetical study. As for the thematic coherence between the *Damascus Document* and the *Community Rule*, see Akiyama, “The Love of Neighbour,” 164–67; Annette Steudel, “The Damascus Document (D) as a Rewriting of the Community Rule (S),” *Revue de Qumran* 25, no. 4 (2012): 605–20; Aharon Shemesh, “The Scriptural Background of the Penal Code in the Rule of the Community and Damascus Document,” *Dead Sea Discoveries* 15, no. 2 (2008): 191–224; Hilary Evans Kapfer, “The Relationship between the Damascus Document and the Community Rule: Attitudes toward the Temple as a Test Case,” *Dead Sea Discoveries* 14, no. 2 (2007): 152–77; Stefan Beyerle and Andreas Ruwe, “A Comparison of the ‘Penal Code’ in the Damascus Document and in the Serekh Ha-Yahad from a Literary Perspective,” *Dead Sea Discoveries* 25, no. 3 (2018): 359–84.

new covenant in the land of Damascus. Second, the main beneficiaries of the love of neighbor in the *Damascus Document* are members of the community who entered the new covenant, and the scope of these beneficiaries also includes the foreigners who stay within the community. Third, the basis for the love of neighbor in the *Damascus Document* is the new covenant made by the Damascus community; the source of love for one's neighbor in the *Damascus Document* is the promise of God's blessings for those who abide by the new covenant and the warning of God's judgment against those who breach the covenant. Fourth, the love of neighbor in the *Damascus Document* can be classified as a legally binding command that has characteristics of the moral law and the ceremonial law. Fifth, in terms of reciprocity, many means of expressing love of neighbor in the *Damascus Document* require both beneficiaries and benefactors to act reciprocally. Sixth, the love of neighbor in the *Damascus Document* means love in action that can be realized through the act of helping the poor and through various measures to help community members keep themselves clean and holy.

The Damascus Community

First, an analysis should be conducted on the Damascus community to understand *Damascus Document* 6:20–21. Given that the preceding and following contexts of *Damascus Document* 6:20–21 mention members of the Damascus community, the regions where they lived, and the covenant and the new covenant made by the Damascus community, the proper understanding of the Damascus community would be helpful to conduct an exegetical analysis of the applicable text. Accordingly, this subsection focuses on the important characteristics of the Damascus community identified in the *Damascus Document*. Such an analysis will be helpful in revealing the addressee, basis, and source of the love of neighbor in the *Damascus Document*.

The land of Damascus. First, according to the *Damascus Document*, the land of Damascus is located north of Israel (CD 7:14).⁴¹ Second, the land of Damascus was where the Damascus community lived. Members of the Damascus community were those who left the land of Judah and who called themselves “the converts of Israel” (שבי ישראל; CD 6:5). “The converts of Israel” is believed to refer to the members who left a corrupted Israel behind in an attempt to pursue their own holiness, considering other verses of the DSS (1QS 5:1–3) that define the sect community as the men who freely volunteer to convert from all evil and who keep apart from the congregation of the men of injustice in order to constitute a community.⁴² Third, the converts of Israel are those who cling to the commandments (CD 7:15) and “those who entered into the new covenant in the land of Damascus” (CD 6:19). Fourth, “the interpreter of the law” will come to those who reside in Damascus, and “he will destroy all the sons of Seth” (CD 7:18–20).⁴³ This demonstrates that the Damascus community is composed of Jews who live according to the law and the covenant but who, at the same time, are antagonistic toward Israel.

The covenant and new covenant. The Damascus community had a new covenant into which they entered in addition to the covenant between their Israelite forefathers and God. Members of the Damascus community took the following stance on these covenants: First, the Damascus community valued the covenant God made with their Israelites forefathers, warning that judgment will be brought on those who break the covenant (e.g., CD 1:4–6; 12:11; 13:14; 19:13, 16). Second, Israel, who has strayed from the path (CD 1:13–14), violated the covenant and broke the precept by means of seeking

⁴¹ CD 7:14 expressly says that the community members travel north. See Wacholder, *The New Damascus Document*, 10. Hempel, however, argues that the terms “Damascus” and “the land of Damascus” are exegetical terms to describe the community’s place of exile where they faithfully devote themselves to the study of the law. See also Hempel, *The Damascus Texts*, 59–60.

⁴² Wacholder, *The New Damascus Document*, 218.

⁴³ Hempel, *The Damascus Texts*, 75; Wacholder, *The New Damascus Document*, 237–38.

“easy interpretation,” choosing illusions, acquitting the guilty, and sentencing the just (CD 1:18–21).⁴⁴ In sum, the Damascus community believed that Israel was not faithful to their covenant with God and that this transgression is attributable to the wrong or arbitrary interpretation and application of the law.

Third, the Damascus community has a new covenant that is based on “the exact interpretation of the law” (CD 6:14; 8:21).⁴⁵ This does not mean, however, that the introduction of the new covenant abrogates or replaces the existing covenant, and the fragment stresses the importance of both the old and new covenants (e.g., CD 20:12). Fourth, all the men who entered into the new covenant in the land of Damascus and “turned, betrayed, and departed from the well of living waters” (i.e., the law and the exact interpretation of the law) “shall not be counted in the assembly of the people” (CD 19:33–35). Fifth, for all of those in the Damascus community who live according to the new covenant in holy perfections and in accordance with all the exact interpretations of the law, God’s covenant is a guarantee that “they shall live a thousand generations” (CD 7:4–6). To sum up, the Damascus community values the covenant that God made with their Israelite forefathers as well as the new covenant based on the exact interpretation of the law, and they are also the covenantal people of God who are subject to covenantal blessings and curses. In other words, the Damascus community had a strong obligation to abide by the covenantal law and the exact interpretation of the law (i.e., the new covenant).

The Meaning of *Damascus Document 6:2–20a*

The immediately preceding context (CD 6:2–20a) of the love of neighbor in the *Damascus Document* (CD 6:20b–21a) gives abundant clues about the legal

⁴⁴ Hempel, *The Damascus Texts*, 27.

⁴⁵ Hempel, *The Damascus Texts*, 79.

characteristics of this command. These verses can be divided into two paragraphs—a paragraph about the importance of the exact interpretation (פְּרוּשׁ) of the law (CD 6:2–14a) and another paragraph focused on three further explanations of the exact interpretation of the law (CD 6:14b–20a). The gist of each paragraph is as follows: (1) The exact interpretation of the law makes it possible that the community does not separate from God (CD 6:2–14a); (2) living one’s life following the exact interpretation of such law ultimately enables community members to maintain their holiness and cleanness (CD 6:14b–20a). Based on this preceding context, the verse that addresses love of neighbor (CD 6:20–21) itself is the interpretation of the law and should be seen as legally binding.

The significance of the exact interpretation of the law (CD 6:2–14a). First, the exact interpretation of the law is imperative in obeying the law. The fragment cites Numbers 21:18 (CD 6:3–4), saying that the princes or nobles of the Israelites can dig the well with the aid of the staff.⁴⁶ The fragment goes on to explain that the well in Numbers 21:18 refers to the law (CD 6:4), the princes or nobles in Numbers 21:18 mean the converts of Israel (CD 6:5), and the staff in Numbers 21:18 means “the interpreter of the law” (דּוֹרֵשׁ הַתּוֹרָה; CD 6:7).⁴⁷ Through such exegesis, the fragment exhorts members of the Damascus community to discover and follow the law through the exact interpretation of the law provided by the interpreter of the law, just as the Israelites discovered the well by using a staff.⁴⁸ This exhortation stands in stark contrast to what the Israelites did—

⁴⁶ Wacholder, *The New Damascus Document*, 217.

⁴⁷ See also Wacholder, *The New Damascus Document*, 218.

⁴⁸ I do not attempt to specifically identify who the interpreter of the law is since this is not necessary for the exegetical analysis of the applicable text (CD 6:20–21). Scholars generally suggest two views regarding the interpreter of the law, or the Teacher of Righteousness, in the *Damascus Document*. The first view is that the Teacher of Righteousness refers to a figure of the past. For instance, Hempel claims that the Teacher of Righteousness is a Zadokite former high priest who had been removed from office by the Maccabee Jonathan in 152 BC. See Hempel, *The Damascus Texts*, 62–64. In contrast, Wacholder, who supports the second view, argues that the Teacher of Righteousness is the interpreter of

turning away from God's law because of their arbitrary interpretation of the law (CD 1:18).

Second, the exact interpretation of God's law enables members of the community to live righteously throughout the whole age of wickedness (CD 6:10). In the preceding context, "the age of wickedness" (CD 6:10) is paraphrased as "the age of devastation" (CD 5:20), and here, the fragment explains that there arose those who made Israel stray in the age of devastation (CD 5:20). According to the fragment, Belial is one of the most notorious figures among those who made Israel stray (CD 5:18–19), as he made the Israelites turn away from God's law specifically by means of fornication, wealth, and the defilement of the temple (CD 4:12–18). Belial is commonly used as another personal name for Satan or the title of the leader of the sons of darkness in the DSS (e.g., 1QS 1:18; 2:4–5, 19; CD 4:12–19; 5:18–19).⁴⁹ Given that the wicked, such as Belial, uses various means to tempt members of the community toward the path of lawlessness in the age of wickedness, the exact interpretation of the law is all the more important in keeping community members on the lawful path.

Third, the exact interpretation of the law enables offerings to be made in the temple. It is stated that in the age of wickedness, the Israelites also defiled the temple, for they did not keep the law of cleanness (which, considering the context, refers to the ritual or ceremonial law; CD 5:6–7). The fragment also warns that unless they take care to act according to the exact interpretation of the law, they shall be the ones who close the door in the temple (CD 6:13–14).⁵⁰

the Torah who will arise in Zion at the end of days and invariably refers to a figure of the future in the *Damascus Document*. Wacholder, *The New Damascus Document*, 220.

⁴⁹ Justin W. Bass, "Belial," in *The Lexham Bible Dictionary*, ed. John D. Barry (Bellingham, WA: Lexham Press, 2016).

⁵⁰ Wacholder, *The New Damascus Document*, 223.

In sum, the exact interpretation of the law enables the community to live according to the law, protects the community from Satan’s temptation, and allows people to make offerings in the temple, thereby keeping the people of the community connected to God in the age of wickedness.

Three further explanations of the exact interpretation of the law (CD 6:14b–20a). The fragment goes on to provide three further explanations about the value of the exact interpretation of the law, which all boil down to keeping the community clean and holy. All three explanations include the phrase “the exact interpretation of the law” (פרוש התורה; CD 6:14–17, 18–19; 6:20–7:4). In addition, all three explanations start with the infinitive plus the preposition לְ construction (CD 6:14c, 18b, 20a), and such a structure syntactically serves to express the varied ideas of purpose, to introduce the object of an action, or to state attendant circumstances.⁵¹ Thus, through the repeated phrase and the same syntactical structure, the fragment introduces why one should live a life that follows the exact interpretation of the law.

The first explanation in *Damascus Document* 6:14b–20a describes how a life that follows the exact interpretation of the law enables one to keep apart from “the sons of the pit”⁵² and “to abstain from wicked wealth, . . . from the wealth of the temple and from stealing from the poor” (CD 6:15–17).⁵³ The fragment defines such stolen wealth as unclean and points out that people of the community can keep themselves clean by staying away from wicked stealers (CD 6:17–18a).⁵⁴ Second, a life following the exact interpretation of the law enables people of the community to observe the Sabbath, the

⁵¹ Gesenius, *Gesenius’ Hebrew Grammar*, 348.

⁵² “The sons of pit” refer to those outside the community who are outside God’s saving plan for Israel. See Davies, *The Damascus Covenant*, 128.

⁵³ “Wicked wealth” may mean any abuse of the temple’s property. See Davies, *The Damascus Covenant*, 129.

⁵⁴ Wacholder, *The New Damascus Document*, 225.

festivals, and the day of fasting (CD 6:18b–19).⁵⁵ Observance of these particular days has something to do with the community’s cleanness to a certain extent since these days are closely related to the repentance of community members. Third, a life following the exact interpretation of the law keeps the community holy (CD 6:20a). The fragment suggests that love of neighbor is the representative law one needs to observe in order to demonstrate one’s holiness. The *Damascus Document*, therefore, sees the love of neighbor as one of the representative commandments necessary for maintaining the community’s holiness.

To sum up, the preceding context (CD 6:2–20) of love of neighbor explains the significance of the exact interpretation of the law and the three types of rewards for a life that follows the accurate interpretation of the law. According to these verses, the exact interpretation of the law helps keep the community connected to God (CD 6:2–14a) and enables community members to maintain their cleanness and holiness (CD 6:14b–20a), and the love of neighbor in Leviticus 19:18 is alluded to as the representative law necessary for maintaining the community members’ holiness and cleanness.

The Meaning of *Damascus Document* 6:20b–21a

The exegetical meaning of the love of neighbor in the *Damascus Document* is as follows: First, the love of neighbor is an exhortation that community members should practice love for one another. The Hebrew phrase **אִישׁ אֶת אָחִיוֹ** in *Damascus Document* 6:20b, which denotes the benefactors and beneficiaries of love of neighbor, is literally translated as “a man with his brother,” but this phrase is also used as an idiomatic expression with a reciprocal sense that is pragmatically translated as “one another.”⁵⁶

⁵⁵ The importance of the Sabbath for the community in the *Damascus Document* is well evidenced in many verses (CD 3:14; 6:18; 10:14, 17, 21, 22; 11:2, 5, 9, 10, 11, 12, 14, 15, 17, 18, 23). See also Davies, *The Damascus Covenant*, 130.

⁵⁶ Francis Brown, S. R. Driver, and C. A. Briggs (BDB), “אִישׁ,” in *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1959), 36.

Thus, the beneficiaries of the love of neighbor here are one's brothers, who are members of the Damascus community, considering that the fragment was written with the Damascus community in mind.⁵⁷ In addition, the *Damascus Document* mandates that community members practice the love of neighbor reciprocally for one another.

Second, love of neighbor (CD 6:20b–21a) is the leading law community members need to obey for their holiness (CD 6:20a). This is inferred by the detailed explanations about the seven aspects of the love of neighbor in the immediately following context (CD 6:21b–7:4). The fragment places the Levitical love command in *Damascus Document* 6:20–21 in order to highlight that love of neighbor is not only the leading principle in maintaining the holiness of people in the community but also the primary law that deals with various aspects of love specified in the following context (CD 6:21b–7:4). Lastly, the following context of these verses also indicates that the fragment means love in action, rather than being a mere slogan or mental support, when it talks about love of neighbor.

The Meaning of *Damascus Document* 6:21b–7:4a

The meaning of love of neighbor (CD 6:20b–21a) is extended in the context of these verses (CD 6:21b–7:4) as follows: First, love of neighbor includes supporting people in need, including the poor, the needy, and “the proselyte” (גַּי in CD 6:21b).⁵⁸ Given other usages (CD 14:14–16) of the verb קָנָה, “to support,” love of neighbor means providing financial assistance in this verse, and the scope of beneficiaries is expanded to include foreign people.⁵⁹ According to *Damascus Document* 14:14–16, financial

⁵⁷ See also, Davies, *The Damascus Covenant*, 131.

⁵⁸ The Hebrew word גַּי, which can be translated as a “resident alien” or as a “proselyte” depending on the context, means a proselyte in this verse (CD 6:21). The rationale for this is that גַּי is counted as part of the assembly of all the camps along with the priests, the Levites, and the children of Israel (CD 14:3–4). See also Akiyama, “The Love of Neighbour,” 157–59.

⁵⁹ Davies, *The Damascus Covenant*, 131.

resources for this assistance are defined as the salary of at least two days each month, and the scope of beneficiaries includes not only “the needy and the poor” (CD 6:21; 14:14) but also the elder, the afflicted, “the prisoner of a foreign people” (גוי נכר) in CD 14:15),⁶⁰ “the girl who has no redeemer,” and the children without anyone to look after them (CD 14:14–16).⁶¹ Thus, love of neighbor in the *Damascus Document* entails financial support virtually for all who are in need of such assistance within the community. The scope of beneficiaries includes not only community members but also non-members who reside with the community members.

Second, love of neighbor seeks peace with one’s brother or among one another within the community (CD 6:21c–7:1a).⁶² Peace (שְׁלוֹמִים) here signifies the well-being or prosperity of community members, given its usage in the Old Testament (Gen 29:6; 43:27; Pss 38:3; Isa 57:18; Jer 6:14).⁶³ Third, love of neighbor means refraining from fornication, including incest (CD 7:1–2).⁶⁴ Fourth, love of neighbor includes reproving one’s brother in accordance with the precept and not bearing resentment toward one’s brother from one day to the next (CD 7:2b–3a). These verses (CD 7:2b–3a) specifically cite other verses in the Old Testament (Lev 19:17b–18b) that lie within the context of the Levitical love of neighbor. Moses elaborated on the Levitical love command (Lev 19:18) by saying that the scope of this command includes the responsibility for the open reproof of one’s neighbor for his wrongdoing as well as the command not to bear a grudge

⁶⁰ The *Damascus Document* sees גוי נכר as a foreigner that is not subject to the covenant or the law (CD 11:2). Still, as these foreigners resided with community members, they were eligible for the assistance and care that was provided for people in need (CD 14:15).

⁶¹ Wacholder, *The New Damascus Document*, 231.

⁶² CD 6:21c–7:1a continues to amplify the love of neighbor theme. See Wacholder, *The New Damascus Document*, 232.

⁶³ VanGemeren, *NIDOTTE*, 4:131. See also Campbell, *Use of Scripture in the Damascus Document*, 139.

⁶⁴ That is, this verse is one of the prohibitive commands of the love of neighbor. Wacholder, *The New Damascus Document*, 232.

toward one's neighbor (Lev 19:17b–18b). In the same way, the fragment highlights the fact that love of neighbor (CD 6:20b–21a) is the law that encourages the lawful reproof of one's neighbor but prohibits bearing resentment toward him (CD 7:2b–3a).⁶⁵

Fifth, the *Damascus Document* states that love of neighbor enables community members to keep apart from every uncleanness according to their regulations (CD 7:3b–4a). Although the fragment does not provide a detailed explanation of “uncleanness” in this verse, the usages of the Hebrew word *הטמא* in the *Damascus Document* (CD 11:20; 12:16–18) provide a hint that uncleanness means ritual uncleanness based on the Damascus community's ritual laws.⁶⁶ Thus, these verses emphasize that love of neighbor keeps members of the Damascus community apart from every ritual uncleanness, although the verses do not specifically mention how this type of love can make community members avoid impure animals or people.

Summary: Love of Neighbor in *Damascus Document* 6:20–21

This subsection has addressed the Levitical love command alluded to in the *Damascus Document*. The grammatical, syntactical, and contextual analysis of the love of neighbor in the *Damascus Document* (CD 6:20–21) can be summarized as follows: First, those who are exhorted to love neighbors in the *Damascus Document* are members of the Damascus community. They refer to those who left the land of Judah and lived in Damascus (CD 6:5), the land of the north (CD 7:14). In addition, they honored the covenant God made with their Israelite forefathers (e.g., CD 1:4–6; 12:11; 13:14; 19:13, 16). Most of all, they defined themselves as the converts of Israel, who value the exact interpretation of the law (CD 6:7–9), and they can be described as those who follow the new covenant (CD 6:19).

⁶⁵ See also Davies, *The Damascus Covenant*, 133.

⁶⁶ See also Davies, *The Damascus Covenant*, 132. Davies argues that CD 7:3–4 refers to dietary laws.

Second, the main beneficiaries of the love of neighbor in the *Damascus Document* are members of the Damascus community who entered the new covenant, but this scope is sometimes extended to include foreigners who reside with community members. The Damascus community consists of the priests, the Levites, the sons of Israel, and the proselytes (גֵּר; CD 14:3–4), and they are the main beneficiaries of the love of neighbor in most cases. However, as for supporting one’s neighbor financially, foreigners (גֵּרִים) can be included as part of the beneficiaries of the love of neighbor (CD 14:15).

Third, the basis for love of neighbor in the *Damascus Document* is the new covenant followed by the Damascus community, and the source of love for one’s neighbor in the *Damascus Document* is the blessings and warning promised in the new covenant. To begin with, the fragment mentions that the love of neighbor is based on the new covenant, which depends on the exact interpretation (פְּרִיֵשׁ) of the law (CD 6:18–19). The fragment also mentions blessings promised to those who follow the covenant (CD 7:4–8) as well as a warning of judgment on those who fail to do so (CD 19:33–35) in order to exhort audiences to obey the command to love one’s neighbor. Therefore, the promise of blessings and the warning of judgment serve as the important incentives for practicing the love of neighbor for the Damascus community.

Fourth, love of neighbor in the *Damascus Document* is a legally binding command based on the exact interpretation of the law. To be precise, love of neighbor (CD 6:20–21) is not a legal mandate but an exhortation based on the interpretation of the law, but it can still be seen as a command when one considers the contexts of the applicable verses. The foremost reason for this is that *Damascus Document* 6:20–21 alludes to the Levitical love command (Lev 19:18), hinting that love of neighbor here has the nature of law. In addition, as mentioned above, love of neighbor in the *Damascus Document* (CD 6:20–21) lies within the context of the blessings promised in the new covenant (CD 7:4–8) and the warning of judgment (CD 19:33–35). Such a covenantal

structure indicates that love of neighbor is a mandatory requirement for members of the community to a certain extent.

Fifth, when it comes to the types of law, the love of neighbor in the *Damascus Document* has the characteristics of both the moral and the ceremonial law. This is well demonstrated in the following context of love of neighbor in the *Damascus Document*. In the following context, the aspects of love of neighbor are explained in detail through the interpretation of the law, which encompasses not only the moral instructions to be followed with respect to one another (CD 6:21–7:3a) but also the elements of the ceremonial law (CD 7:3b–4a).

Sixth, the love of neighbor in the *Damascus Document* is reciprocal, given this command mostly occurs in relationships among members of the Damascus community. That is, these community members can become both benefactors and beneficiaries of the love of neighbor. Seventh, love of neighbor in the *Damascus Document* refers to love in action, which can be realized not only through financial assistance for the poor within the community but also through various means of helping community members maintain their holiness and cleanness. More specifically, love of neighbor can be practiced by providing material support for the poor (CD 6:21b), seeking the well-being or prosperity of one another (CD 6:21c–7:1a), refraining from fornication, (CD 7:1–2), not bearing resentment toward other members of the community (CD 7:2b–3a), and keeping apart from every ritual uncleanness (CD 7:3b–4a).

Leviticus 19:18 in *Jubilees* 35:20

Introduction: Leviticus 19:18 in *Jubilees* 35:20

This section examines the meaning of the love of neighbor found in the Book of Jubilees by conducting an exegetical analysis of the relevant text. The Book of Jubilees is one of the Old Testament Pseudepigrapha, written around the second century BC, and it retells the material found in Genesis and the first half of Exodus (i.e., chaps.

1–24).⁶⁷ The Book of Jubilees was originally written in Hebrew and then translated into Greek, and the Greek version was later translated again into Latin and Ethiopic.⁶⁸ Due to the present lack of the extant Greek and Latin versions, however, the English translation of the Book of Jubilees mostly depends on the Hebrew text, discovered in fragments in the DSS, and the Ethiopic version, the only translation of the Book of Jubilees that has remained intact so far.⁶⁹ Four verses in the Book of Jubilees are assumed to allude to Leviticus 19:18 (*Jub.* 20:2; 35:20; 36:4, 8). However, this section determines *Jubilees* 35:20 as the sole object of the exegetical analysis since *Jubilees* 35:20 is the only verse among the four that is attested in the DSS (4Q223–24 2 ii, 18), being written in Hebrew.⁷⁰

For an effective analysis of the love of neighbor found in *Jubilees* 35:20, this section conducts an exegetical analysis of *Jubilees* 35:20, a contextual analysis of *Jubilees* 35, and a contextual analysis of the introductory part of the book (*Jub.* 1:26–2:1a) that gives an overview of the content of *Jubilees* 35. First, an exegetical analysis of *Jubilees* 35:20 reveals a benefactor, a beneficiary, the source, reciprocity, and required actions of the love of neighbor as well as the significance of Leviticus 19:18 in the Book of Jubilees. Second, a contextual analysis of *Jubilees* 35 is necessary for a better understanding of *Jubilees* 35:20, given that verse 20 is connected to the third paragraph of chapter 35 (*Jub.* 35:18–24) in a narrow sense, and to the other paragraphs of this

⁶⁷ Daniel M. Gurtner, *Introducing the Pseudepigrapha of Second Temple Judaism: Message, Context, and Significance* (Grand Rapids: Baker, 2020), 229; James C. VanderKam, *The Book of Jubilees, GAP* (Sheffield: Sheffield Academic, 2001), 1:11; James C. VanderKam, *Jubilees: A Commentary on the Book of Jubilees*, Hermeneia, 2 vols. (Minneapolis: Fortress Press, 2018), 1:1.

⁶⁸ Gurtner, *Introducing the Pseudepigrapha*, 230–31; VanderKam, *Commentary on Jubilees*, 1:28.

⁶⁹ For the translated texts of *Jubilees*, see O. S. Wintermute, “Jubilees,” in *OTP*, ed. James H. Charlesworth, 2 vols. (New York: Doubleday, 1983, 1985), 2:35–142.

⁷⁰ As mentioned previously under the subheading “Determination of the Comparanda” of chapter 1, although the Ethiopic version, on which depend the remaining three verses that are assumed to allude to Lev 19:18, is trustworthy, it is hard to deny that this version is likely to have suffered corruption, which is naturally incident to transmission through manuscripts. Regarding the Hebrew fragment that attests *Jub.* 35:20, see Attridge et al., *Qumran Cave 4*, 106.

chapter (*Jub.* 35:1–8, 9–17, 25–27) in a wider sense. *Jubilees* 35 consists of the four dialogues, or paragraphs, led by Rebecca between Rebecca and Jacob (*Jub.* 35:1–8), Rebecca and Isaac (*Jub.* 35:9–17), Rebecca and Esau (*Jub.* 35:18–24), and Rebecca and Jacob in the sight of Esau (*Jub.* 35:25–27).⁷¹ A contextual analysis of chapter 35 provides an in-depth explanation of the meaning of the love of neighbor in verse 20 by putting it in a broader perspective. Lastly, the introductory part of the Book of Jubilees (*Jub.* 1:26–2:1a) provides information about the framework of the main body of the book (*Jub.* 2:1b–50:13),⁷² and an analysis of the introductory part sheds light on legal characteristics of *Jubilees* 35:20.

The main points argued in this section are as follows: First, the person who is asked to love his neighbor in *Jubilees* 35:20, or the benefactor, is Esau. Second, the beneficiary of the love of neighbor in this verse is Jacob. Third, the basis for the love of neighbor in *Jubilees* 35:20 is a vow Esau made, and the source of love for one’s neighbor in this verse is the covenantal blessings promised for those who fulfill their vows. Fourth, love of neighbor in *Jubilees* 35:20 can be classified as a legally binding command with the characteristics of the moral law. Fifth, in terms of reciprocity, love of neighbor is used in a reciprocal sense in *Jubilees* 35:20, requiring both the benefactor and the beneficiary to act reciprocally in love. Sixth, love of neighbor in *Jubilees* 35:20 refers to love in action, which can be practiced by not doing evil to one’s brothers or family members. Seventh, love of neighbor is described in *Jubilees* 35:20 as the leading law that is key to the covenantal blessings.

⁷¹ Rebecca of *Jubilees* acts like a woman priest, one very concerned with the purity of the Abrahamic bloodline. See David J. Zucker, “Jubilees: Rewriting Rebecca’s Reputation,” *Jewish Bible Quarterly* 47, no. 3 (2019): 196.

⁷² VanderKam, *Commentary on Jubilees*, 1:17.

The Meaning of *Jubilees* 35:20

In *Jubilees* 35:20, Rebecca requests that Esau practice the love of neighbor, and the aspects of love of neighbor identified in this verse are as follows: First, love of neighbor is Rebecca's command-like request addressed to Esau. In *Jubilees* 35:18, Rebecca calls Esau and says she has a request to make of him, and she strongly urges Esau to assure her that he would fulfill her request. At his mother's command-like request, Esau makes an oath to fulfill her request (*Jub.* 35:24).⁷³ Given that oaths in the Old Testament functioned at the legal level as a means of binding the oath taker to his word (Lev 5:4–6; 19:12), the love of neighbor, strongly requested by Rebecca and pledged to be fulfilled by Esau, should be seen as legally binding.⁷⁴

Second, the nominal beneficiary of the love of neighbor, or brotherly love,⁷⁵ is Esau's brother Jacob, but in a practical sense, both Esau and Jacob are required to love each other reciprocally (*Jub.* 35:20c–d). Considering that the applicable clause emphasizes the reciprocal sense of “each other” by using the demonstrative pronoun הַזֶּה (*Jub.* 35:20c),⁷⁶ the love of neighbor is required to be practiced for each other, although *Jubilees* 35:20 defines Esau as the benefactor and Jacob as the beneficiary of the love of neighbor.⁷⁷

Third, the specific way of showing love toward one's neighbor is presented in *Jubilees* 35:20d as seeking no evil for one's brother or neighbor. The meaning of “seeking no evil for one's brother” can be drawn from Rebecca's attempt to ensure that

⁷³ VanderKam, *Commentary on Jubilees*, 2:949.

⁷⁴ Jacob N. Cerone, “Oath,” in Barry, *The Lexham Bible Dictionary*.

⁷⁵ In *Jub.* 35:20, brotherly love and love of neighbor are interchangeable. The author first defines Jacob as the person to be loved by Esau (35:20c) and then refers to Jacob as the neighbor in the following clause (35:20d). Together, these two clauses indicate that the beneficiary of love in *Jub.* 35:20 is one's neighbor who, in fact, refers to one's brother in this context.

⁷⁶ BDB, “הַזֶּה,” 260. In the Hebrew fragment (4Q223–24 2 ii, 18), the reciprocal sense of “each other” is expressed as זה את זה.

⁷⁷ VanderKam, *Commentary on Jubilees*, 2:950.

no violence takes place between Esau and Jacob.⁷⁸ Therefore, love of neighbor in this verse is described as “peaceful co-existence” between the two brothers.⁷⁹

Fourth, the covenantal blessings brought by the love of neighbor serve as the source of motivation for Esau to keep this command. The author mentions the blessings given to those who love their neighbor (*Jub.* 35:20e–h), which refer to the covenantal blessings promised to Abraham, Isaac, and Jacob (Gen 12:3; 18:18; 22:18; 26:24; 28:14).⁸⁰ More specifically, the covenantal blessings Esau can receive by practicing love of neighbor, which are the same blessings as the ones promised to his ancestors—including Abraham and Isaac—are as follows: the multiplication of his descendants (*Jub.* 35:20e), victory in war (*Jub.* 35:20g), and the blessing to be given to all people who love Esau (*Jub.* 35:20h).

Fifth, in the Book of Jubilees, Leviticus 19:18 is regarded as a means of reaching the covenantal blessings, revealing the author’s recognition of this verse as one of the representative commands in the law. To begin with, the author gives a detailed account of the covenantal blessings granted to followers of this command (*Jub.* 35:20e–h), placing the love of neighbor of Leviticus 19:18 within a covenantal framework which is illustrated in the Pentateuch (Lev 26; Deut 28, 30).⁸¹ What is notable here is that the author presents the love of neighbor as a key means of receiving the covenantal blessings, and this is distinguished from the Old Testament texts where compliance with all laws is mentioned as a condition for receiving blessings. For instance, in Deuteronomy 28:1, Moses says to the Israelites, “If you faithfully obey the voice of the Lord your God, being careful to do *all his commandments* [emphasis added] that I [the Lord] command you

⁷⁸ VanderKam, *Commentary on Jubilees*, 2:950.

⁷⁹ Atar Livneh, “‘Love Your Fellow as Yourself’: The Interpretation of Lev 19:17–18 in the Book of Jubilees,” *Dead Sea Discoveries* 18, no. 2 (2011): 184.

⁸⁰ Livneh, “Leviticus 19:17–18 in the Book of Jubilees,” 188.

⁸¹ Livneh, “Leviticus 19:17–18 in the Book of Jubilees,” 188.

today, the Lord your God will set you high above all the nations of the earth.” The author of the Book of Jubilees, however, mentions Leviticus 19:18 only, instead of all commandments, in *Jubilees* 35:20 as a means of reaching the covenantal blessings, emphasizing the importance of the love of neighbor.⁸² To put it differently, the author places Leviticus 19:18 in the passage that deals with the covenantal blessings intentionally so as to highlight the fact that fulfilling this command leads to the same level of blessing as the one that is brought about by fulfilling all God’s commandments. The author thereby recognizes that the Levitical love command is one of the leading laws.⁸³

Contextual Analysis of *Jubilees* 35:20

***Jubilees* 35:10–13.** *Jubilees* 35:10–13, a part of the second paragraph of *Jubilees* 35 (*Jub.* 35:9–17), covers the dialogue between Rebecca and Isaac and reveals the specific evil deeds prohibited by the command to love one’s neighbor. As mentioned above, the love of neighbor in *Jubilees* 35:20c can be realized by not seeking evil for one’s neighbor, as shown in the following clause (*Jub.* 35:20d). In the preceding context of the love of neighbor, the author specifically mentions Esau’s actions toward his parents as an example of evil deeds (*Jub.* 35:10–13). Thus, the love of neighbor can be practiced by not repeating the evil deeds of Esau mentioned in *Jubilees* 35:10–13.

Based on the above-mentioned finding, the meaning of the love of neighbor found in the second paragraph of *Jubilees* 35 can be summarized as follows: First, love of neighbor means to not rob one’s neighbor’s possessions since Esau gathered Isaac’s

⁸² VanderKam, *Commentary on Jubilees*, 2:950.

⁸³ Meanwhile, David N. DeJong argues that a son’s filial obedience to his mother, or the fifth commandment, is suggested as a means of receiving the blessings in *Jub.* 35. DeJong believes that Rebecca requires filial obedience of Jacob and Esau, and that longevity is the blessing promised in reward for that obedience. However, given that the love of neighbor is specifically mentioned as a direct means of receiving the covenantal blessings in *Jub.* 35, his claim is debatable. In other words, DeJong seems to overlook the significance the love of neighbor holds in this chapter as the key commandment that leads to the covenantal blessings. See also David N. DeJong, “The Decline of Human Longevity in the Book of Jubilees,” *Journal for the Study of the Pseudepigrapha* 21, no. 4 (2012): 340–65.

flocks and robbed all of Isaac's possessions before his face (*Jub.* 35:10).⁸⁴ Second, love of neighbor means to honor one's parents since Esau is bitter against Isaac (*Jub.* 35:12a). Third, love of neighbor means to not commit any form of injustice and violence (*Jub.* 35:13). To sum up, the love of neighbor in the Book of Jubilees mandates honoring one's parents and prohibits robbing one's neighbor's possessions or committing any form of violence against one's neighbor.

***Jubilees* 35:1–6, 25–26.** Parts of the first paragraph (*Jub.* 35:1–8) and the fourth paragraph (*Jub.* 35:25–27) of *Jubilees* 35, which feature the dialogue between Rebecca and Jacob, well demonstrate the reciprocal responsibility of the beneficiary of the love of neighbor in *Jubilees* 35:20. As mentioned previously, although the command in *Jubilees* 35:20 is given to Esau for the benefit of Jacob, it is also hinted that this command should be kept by both Jacob and Esau by loving each other. This suggests that Jacob also certainly has an obligation to love his neighbor. Jacob's responsibility as a benefactor of the love of neighbor is also found in two other passages of *Jubilees* 35.

To begin with, Rebecca instructs Jacob to love his neighbor or brother (*Jub.* 35:25) just as she had done with Esau (*Jub.* 35:20). Jacob replies to Rebecca, "Evil will not proceed from me or my sons against Esau, and I [Jacob] will love him only" (*Jub.* 35:26), assuring Rebecca that he will love Esau and commit no evil. Since Rebecca's instruction is not only for Esau to love Jacob in verse 20 but also for Jacob to love Esau in verse 26, therefore, both Esau and Jacob have the responsibility to love each other.⁸⁵ In addition, Rebecca says Jacob should honor his father and his brother Esau (*Jub.* 35:1). Here, "love each other" (*Jub.* 35:20) is paraphrased as Jacob's responsibility to honor Esau, indicating that Jacob is not only the beneficiary but also the benefactor of the love

⁸⁴ *Jub.* 35:10 is reminiscent of *Jub.* 29:17–18, which explains why Isaac and Rebekah moved from Beersheba to Abraham's tower. See VanderKam, *Commentary on Jubilees*, 2:945.

⁸⁵ See also, VanderKam, *Commentary on Jubilees*, 2:951.

of neighbor. All in all, these verses well demonstrate that the love of neighbor in the Book of Jubilees is definitely reciprocal in nature.

Jubilees 1:26–2:1a. Lastly, the introductory part of the Book of Jubilees (*Jub.* 1:26–2:1a) describes the setting of the main body of the book (*Jub.* 2:1b–50:13),⁸⁶ and this part especially demonstrates the legal nature of the love of neighbor in *Jubilees* 35:20. First, “The Angel of the Presence,” who belongs to the elite class of angels (*Jub.* 2:2), serves as the messenger of God in the Book of Jubilees (*Jub.* 1:27), and he began to dictate the message to Moses (*Jub.* 2:1a).⁸⁷ Second, what the angel dictates comes from the heavenly tablets (*Jub.* 1:29), which consist of the law and testimony (*Jub.* 1:26). More specifically, the law in the tablets likely refers to the Pentateuch, and the testimony in the tablets seems to refer to the Book of Jubilees, which includes the correct interpretation of the law.⁸⁸ Third, the repeated interpositions by the angel (e.g., *Jub.* 2:1, 26; 6:13, 20, 32, 38; 23:32; 30:11; 33:18) remind readers that the content of the main body, including the love of neighbor in *Jubilees* 35:20, is deeply related to the revelation given by the angel.⁸⁹

To sum up, the love of neighbor in *Jubilees* 35:20 is part of the message that the Angel of the Presence dictates to Moses based on the heavenly tablets. As the heavenly tablets include both the law in the Pentateuch and the correct interpretation of the law, or the testimony contained in the Book of Jubilees, these two elements of the heavenly tablets have the same divine authority.⁹⁰ As such, the introductory part of the Book of Jubilees (*Jub.* 1:26–2:1a) indicates that the love of neighbor in *Jubilees* 35:20 is

⁸⁶ VanderKam, *Commentary on Jubilees*, 1:17.

⁸⁷ VanderKam, *Commentary on Jubilees*, 1:18.

⁸⁸ VanderKam, *Commentary on Jubilees*, 1:19.

⁸⁹ Gurtner, *Introducing the Pseudepigrapha*, 229; VanderKam, *Commentary on Jubilees*, 1:18.

⁹⁰ VanderKam, *Commentary on Jubilees*, 1:69–70.

a legally binding command. That is, the love of neighbor in *Jubilees* 35:20 is the law itself, given that this verse alludes to Leviticus 19:18. Therefore, the specific aspects of the love of neighbor, explained in *Jubilees* 35 through the dialogues between Rebecca and her family members, can be seen as the interpretation of the law, or the testimony, which has the same level of authority as the law itself in the Book of Jubilees.

Summary: Love of Neighbor in *Jubilees* 35:20

This section has addressed the love of neighbor of Leviticus 19:18 alluded to in the Book of Jubilees. The grammatical, syntactical, and contextual analyses of *Jubilees* 35:20 conducted in this section is summarized as follows: First, the person asked to love his neighbor in *Jubilees* 35:20 (i.e., the benefactor) is Esau. This means that in a literal sense, the direct benefactor of the love of neighbor is confined to Esau. Second, the beneficiary of the love of neighbor in *Jubilees* 35:20 is Jacob. The author refers to Jacob as neighbor (אָרְי) in the following clause (*Jub.* 35:20d), implying that Jacob is the beneficiary of the love of neighbor.

Third, the basis for the love of neighbor in *Jubilees* 35:20 is Esau's vow to love his neighbor, and the sources of love for one's neighbor in this verse are the covenantal blessings given to those who fulfill their vows. Regarding the basis for the love of neighbor, Esau's vow to love his neighbor is itself legally binding (*Jub.* 35:24) and, thus, provides a solid ground for practicing love of neighbor. The author also lists the blessings that Esau can receive by loving his neighbor (*Jub.* 35:20e–h), which include the multiplication of his descendants (*Jub.* 35:20e), victory in war (*Jub.* 35:20g), and the blessing to be given to all people who love Esau (*Jub.* 35:20h). These blessings can serve as the source of motivation for Esau to keep the command to love his neighbor.

Fourth, the love of neighbor in *Jubilees* 35:20 can be classified as a legally binding command with the characteristics of the moral law that applies to righteous relationships among people. For starters, the love of neighbor in *Jubilees* 35:20 functions

as part of the law since it alludes to Leviticus 19:18. In addition, the author elaborates on the meaning of love of neighbor in *Jubilees* 35:20 through various dialogues led by Rebecca in the beginning part of *Jubilees* 35, and these dialogues can be seen as the legal interpretation of the love of neighbor. This legal interpretation, which serves as the testimony in *Jubilees* 35, has the same level of divine authority as the law (*Jub.* 1:26–2:1a). Lastly, the love of neighbor in *Jubilees* 35:20 has the characteristics of the moral law since it applies to righteous relationships among people.

Fifth, in terms of reciprocity, the love of neighbor in *Jubilees* 35:20 entails a reciprocal nature since *Jubilees* 35:20 and its contexts require the same level of love of neighbor for both the benefactor and beneficiary. Rebecca requests that Esau love his neighbor in *Jubilees* 35:20, but she instructs Jacob in *Jubilees* 35:25 to love his neighbor in the same way. In addition, Rebecca commands Jacob to honor his father and his brother Esau (*Jub.* 35:1). Moreover, although *Jubilees* 35:20 names the benefactor and the beneficiary of love of neighbor specifically, the same verse also clearly shows that love of neighbor here is mutual love by nature by using the pronoun phrase זה את זה, which carries the reciprocal sense of “each other.”

Sixth, the love of neighbor in *Jubilees* 35:20 refers to love in action that is realized by not seeking evil for one’s brother or neighbor. Given that the evil deeds committed by Esau against his parents are stated in the preceding context (*Jub.* 35:10–13), it is reasonably inferred that Esau can fulfill the command to love his neighbor, or his brother, by not repeating the evil deeds he committed in the past. In this regard, the love of neighbor also means not to rob one’s neighbor’s possessions (*Jub.* 35:10), not to be bitter against one’s neighbor (*Jub.* 35:12a), and not to commit any form of injustice or violence (*Jub.* 35:13).

Seventh, the love of neighbor in *Jubilees* 35:20 is introduced as the leading commandment that leads to the covenantal blessings, which highlights the importance of the love of neighbor. The author puts the Levitical command to love one’s neighbor (Lev

19:18) in *Jubilees* 35 where the covenantal blessings are stated, so as to suggest that this command is key to the covenantal blessings. Accordingly, it is safe to say that the author of the Book of Jubilees recognizes Leviticus 19:18 as one of the representative laws, at least.

Leviticus 19:18 in *On the Virtues* 103–4

Introduction: Leviticus 19:18 in *On the Virtues* 103–4

This section examines the meaning of the love of neighbor discovered in the Works of Philo through an exegetical analysis. The Works of Philo collectively refer to the treatises written by Philo in Greek in the first century BC.⁹¹ The love of neighbor in Leviticus 19:18 is discovered once in one of the treatises of Philo: *On the Virtues* 103–4.⁹² The subject matter of this section has multiple layers of literary context. Thus, these multiple layers of context need to be taken into consideration in order to understand the meaning of *On the Virtues* 103–4.

First, *On the Virtues* is within the context of *On the Decalogue*, *On the Special Laws* 1–4, and *On Rewards and Punishments*—Philo’s other works, also known as the expositions of the Mosaic legislation.⁹³ As such, the meanings of the keywords in *On the*

⁹¹ David M. Scholer, Introduction to *The Works of Philo*, trans. C. D. Yonge (Peabody, MA: Hendrickson, 1993), ix–xiix.

⁹² Unlike in Lev 19:18, the beneficiaries of love in *Virt.* 103–4 are not “neighbors” but “proselytes.” Therefore, love of neighbor in *Virt.* 103–4 is termed as “love of proselytes” or “love command” in this dissertation instead of love of neighbor.

⁹³ These treatises, as well as *On the Virtues*, are deeply related to the law established through the mouth of Moses. For instance, Philo delineates the Ten Commandments in *On the Decalogue* and their associated laws in *Spec.* 1–4. In *Spec.* 4:133–35, Philo mentions that the Ten Commandments exhort and incite the addressees to practice the virtues of universal value, including “prudence,” “justice,” and “piety,” and then devotes the rest of the treatise (*Spec.* 4:136–238) to the exposition of “justice.” Naturally, the other virtues excluding “justice” are explained in *On the Virtues*, the next treatise in the series. Lastly, in *Praem.*, Philo summarizes his exegesis of laws and explains the topic of rewards for obedience and punishments for disobedience. See Walter T. Wilson, *Philo of Alexandria: On Virtues* (Leiden: Brill, 2011), 2–4; Ronald Williamson, *Jews in the Hellenistic World: Philo* (Cambridge: Cambridge University, 1989), 207. See also A. Chadwick Thornhill (“Philo Judaeus,” in Barry, *The Lexham Bible Dictionary*), who argues that *On the Virtues* belongs to Philo’s philosophical works, not exegetical works, along with *Contempl.* and *Prov.* 1–2.

Virtues 103–4 need to be identified in consideration of these works. Second, *On the Virtues* 103–4 belongs to the subtreatise (*Virt.* 51–174) titled “On Humanity” out of the four subtreatises that make up *On the Virtues*, which mainly discusses how the addressees can practice “humanity” through the Mosaic law. More specifically, *On the Virtues* 103–4 is influenced by the passages that exegete the laws on building proper relationships with other people (*Virt.* 82–124). Third, Philo divides the population that builds social relationships with Jews into fellow Jews (*Virt.* 82–101), non-Jews (*Virt.* 102–20), and slaves (*Virt.* 121–24). Then, Philo classifies non-Jews again into proselytes (*Virt.* 102–4), resident aliens (*Virt.* 105–8), and enemies and captives (*Virt.* 109–15), and he explains the laws on the proper relationship between Jews and each subgroup in each paragraph. The immediate context of *On the Virtues* 103–4 is the paragraph that deals with the relationship between Jews and proselytes (*Virt.* 102–4) among non-Jews. This section explores the exegetical meaning of *On the Virtues* 103–4 in consideration of the various contexts mentioned above.

The main arguments of this section, which addresses the love command in *On the Virtues* 103–4, are as follows: First, those who are exhorted to love proselytes in the love command, or the benefactors, are mainly Jews, and Gentiles who lived in the first century AD are also included in the scope of potential benefactors. Second, the main beneficiaries of the love command are the proselytes, who are converted from images of their gods to the clear vision of the truth and the worship of the one and truly existing God. Third, the basis for love of proselytes in *On the Virtues* 103–4 is Moses’ own life presented as an archetypal model for the benefactors as written in *On the Virtues* 51. The source of the love command is God’s blessings promised to the righteous and God’s curses warned against the wicked as listed in the law, which are mentioned in *On Rewards and Punishments*. Fourth, the love command can be classified as a legally binding command that has the characteristics of the moral law. Fifth, in terms of reciprocity, the mandates of the love command upon the benefactors are also required of

the beneficiaries. Sixth, the love command means love in action that is realized through acts of benevolence, including the provision of the necessary requirements of life, and through mutual fellowship between the benefactors and beneficiaries in bodily and mental matters.

Keywords in *On the Virtues* 103–4

Considering Philo’s treatises on the legislation of the law (*Decal.*, *Spec.* 1–4, and *Praem.*) that provide the broader context for this passage, as well as the passage’s immediate context, this subsection defines the meanings of the keywords in *On the Virtues* 103–4 and its immediate context as follows: First, the word ἐπήλυτος is used by Philo to denote “a proselyte” in *On the Virtues* 103–4, and this word is hardly used in the LXX. Second, Philo uses μέτοικος and πάροικος to mean “a resident alien” in *On the Virtues* 103–4 and its immediate context, and both of these words are near synonyms of ξένος, “a stranger.” Third, the word Philo uses to mean “a native” in *On the Virtues* 103–4 and its immediate context is αὐτόχθων, which is a person who is said to be like ἐπήλυτος, “a proselyte,” in Philo’s treatises in terms of the benefits he receives.

The first keyword ἐπήλυτος is used to denote “a proselyte” in *On the Virtues* 103–4, which is a whole new meaning compared to the term’s usage in the LXX.⁹⁴ In the LXX, this word occurs only once to mean “a survivor” (Job 20:26). In comparison, ἐπήλυτος in Philo’s treatises denotes “a resident alien” (*Cher.* 120–21; *Somn.* 1:160) and “a proselyte” (*Spec.* 1:52, 309; 4:176–77). Considering the usage of ἐπήλυτος in the immediate context of *On the Virtues* 103–4, one can deduce that Philo uses ἐπήλυτος to denote “a proselyte” in these verses. More specifically, Philo describes in *On the Virtues* 102 that ἐπήλυτος abandoned their kinsfolk by blood, their homeland, their customs and temples, and images of their gods. Such a description by Philo indicates that ἐπήλυτος is

⁹⁴ *Contra Yonge (The Works of Philo, 650)*, who reads ἐπήλυτος as “strangers.”

not “a resident alien” who continued to believe their own gods but “a proselyte” who converted to Judaism. In addition to ἐπήλυτος, Philo also uses προσήλυτος to mean “a proselyte” in *On the Special Laws* (*Spec.* 1:51, 308).⁹⁵ Given that προσήλυτος almost invariably means “a resident alien” in the LXX Pentateuch⁹⁶ as one of two basic renderings for the Hebrew noun גֵּר,⁹⁷ the usage of προσήλυτος in Philo’s *On the Special Laws*, which means “a proselyte,” is different from its usage in the LXX.

The second keyword is πάροικος or μέτοικος, which Philo uses to refer to “a resident alien” in *On the Virtues* 103–4 and its immediate context.⁹⁸ Unlike πάροικος, which is used to mean “a resident alien” both in the LXX (e.g., Gen 15:13; Exod 2:22) and in Philo’s treatises (e.g., *Spec.* 1:120, 122; *Virt.* 106),⁹⁹ the usage of μέτοικος differs between these two texts. In the LXX, μέτοικος is used only once as a proper noun (Jer 20:3). However, in Philo’s treatises, μέτοικος is used to mean “a resident alien.” For instance, μέτοικος is used in Philo’s treatises to denote “a resident alien in a foreign land” who has been driven from his own home (*Conf.* 82; *Ebr.* 100; *Virt.* 105, 109). Furthermore, μέτοικος is often used as a synonym of ξένος, which means “a stranger” or “a foreigner” (*Abr.* 231; *Mos.* 1:35, 36), in Philo’s treatises. Therefore, πάροικος or

⁹⁵ See also H. Kuhli, *EDNT*, ed. Horst Robert Balz and Gerhard Schneider, 3 vols. (Grand Rapids: Eerdmans, 1990), 3:17, who argues that Philo knows προσήλυτος as a proselyte, but generally prefers expressions such as ἐπηλυς (*Flacc.* 54; *Exsecr.* 152) or ἐπήλυτος (*Virt.* 104; *Spec.* 1:51); E. Birnbaum, *The Place of Judaism in Philo’s Thought: Israel, Jews, and Proselytes* (Atlanta: Scholars, 1996), 195–99.

⁹⁶ E.g., Exod 12:48; 20:10; 22:20; 23:9; Lev 16:29; 17:8; 18:26; 19:10, 33, 34; 20:2; 22:18; 23:22; 24:16; 25:23, 47; Num 9:14; 15:14; 19:10; 35:10; Deut 1:16; 5:14; 10:18; 14:21; 16:11; 23:8; 24:14; 26:11; 27:19; 28:43; 29:10; 31:12.

⁹⁷ προσήλυτος and πάροικος, discussed in the next paragraph, are two basic renderings given by the LXX for the Hebrew noun גֵּר. See J. E. R. Kidd, *Alterity and Identity in Israel*, BZAW 283 (Berlin: de Gruyter, 1999), 118–23.

⁹⁸ See also Birnbaum (*The Place of Judaism in Philo’s Thought*, 204n33), who argues the two words, μέτοικος and πάροικος, are semantically close but slightly different in the Works of Philo. Birnbaum further explains that μέτοικος refers to a resident alien rather than a temporary sojourner, as πάροικος implies.

⁹⁹ See also *EDNT*, 3:42.

μέτοικος in *On the Virtues* 103–4 and its immediate context seem to be used as “a resident alien” in almost the same sense as ξένος.

The third keyword is αὐτόχθων, which is used by Philo to mean “a native” in *On the Virtues* 103–4 and its immediate context (*Virt.* 104, 108). To begin with, Philo sees αὐτόχθων and ἐπήλυτος (a proselyte) as people within the same social class who are entitled to the same rights (*Spec.* 1:52; *Virt.* 108), whereas αὐτόχθων and μέτοικος (a resident alien) are described as people from two different social classes (*Spec.* 2:170; *Abr.* 252). Taking it one step further, Philo compares αὐτόχθων, μέτοικος, and ξένος (a stranger). For example, Philo mentions that strangers are like resident aliens in that they both desire to be admitted equal honor with natives, pointing out that μέτοικος and ξένος, which are synonymous of each other, belong to an entirely different social class than αὐτόχθων (*Mos.* 1:35). Thus, according to Philo, αὐτόχθων (a native) is like ἐπήλυτος (a proselyte) but is distinguished from μέτοικος (a resident alien) or ξένος (a stranger) in terms of social class. That is, ἐπήλυτος in *On the Virtues* 103–4, the subject matter of this section, is synonymous with προσήλυτος and in almost the same social class as αὐτόχθων but is distinguished from μέτοικος or ξένος in Philo’s treatises.

The Meaning of *On the Virtues* 102–4

In *On the Virtues* 102–4, Philo alludes to the love of neighbor of Leviticus 19:18 as the law governing the proper relationship between the Jews and proselytes, and he presents various exegetical meanings of the Levitical love command. Philo elaborates on “proselytes,” the beneficiaries of the love command, in *On the Virtues* 102. Then, Philo classifies the love command into two types of acts of benevolence in *On the Virtues* 103–4: (1) Bodily and mental fellowship between the two groups (*Virt.* 103), and (2) Jews’ providing the necessities of life for proselytes (*Virt.* 104). Specifically, in *On the Virtues* 103, Philo briefly describes the main benefactors, beneficiaries, and legal characteristics of the love command as well as how this command can be implemented by

means of bodily and mental fellowship. Then in *On the Virtues* 104, he expounds how the Levitical love command can be obeyed specifically through the act of providing the necessities for those in need.

The meaning of *On the Virtues* 102. Philo notes in *On the Virtues* 102 that “proselytes” (τοὺς ἐπηλύτας) are supposed to be worthy of having every privilege that the lawgiver, Moses, established for members of the same nation. From this description, it can be inferred that Philo sees “proselytes” as those who belong to almost the same social class as the Jews in terms of the privileges they are entitled to. Second, “proselytes” are those who are expected to enjoy the blessings promised in the law because they turned away from all of their wrongdoings of the past.¹⁰⁰ According to Philo, “proselytes” abandoned their “kinsfolk by blood” (γενεὰν μὲν τὴν ἀφ’ αἵματος), their “homeland” (πατρίδα), their “customs and temples” (ἔθνη καὶ ἱερά), and images of their gods (ἀφιδρύματα θεῶν).¹⁰¹ Third, “proselytes” are also entitled to the abundant blessings promised in the law because they have taken the journey to “a better settlement” (καλὴν δ’ ἀποικίαν), which, Philo says, is “the worship of the one and truly existing God” (τὸν σεβασμὸν τοῦ ἑνὸς καὶ ὄντως ὄντος θεοῦ). That is, “proselytes” are entitled to the privileges guaranteed in the law since they abandoned their wrong beliefs and worship and believe in God.

The meaning of *On the Virtues* 103. Philo mentions in *On the Virtues* 103 that the love command is given by Moses to the men of his nation for the sake of proselytes (κελεύει δὴ τοῖς ἀπὸ τοῦ ἔθνους ἀγαπᾶν τοὺς ἐπηλύτας). He emphasizes the compulsory nature of the love command and defines the Jews as the main benefactors and proselytes as the beneficiaries of love. In addition, Philo describes the requirement of

¹⁰⁰ Wilson, *Philo: On Virtues*, 255.

¹⁰¹ The break that proselytes make with their old ways is emphasized also in *Spec.* 1:52, 309; 4:178; *Virt.* 179–80, 214. See Wilson, *Philo: On Virtues*, 258.

the love command as *κοινωνία*, which signifies fellowship between the Jews and proselytes when one considers this verse and its immediate context.¹⁰² According to Philo, the two groups engage in this mutual fellowship in two ways: (1) “By acting together for the common interest in bodily matters” (*κατὰ μὲν σῶμα ὡς οἶόν τε κοινοπραγοῦντας*) and (2) “by being sad and joyful sympathetically in mental matters” (*κατὰ δὲ τὴν διάνοιαν τὰ αὐτὰ λυπουμένους τε καὶ χαίροντας*). Furthermore, Philo notes that the Jews and proselytes can become united through this fellowship “just as the divided parts seem to be in a single living being” (*ὡς ἐν διαιρετοῖς μέρεσιν ἔν εἶναι ζῶον δοκεῖν*). Given that the Greek expression for “divided parts” (*ἐν διαιρετοῖς μέρεσιν*) is used to describe the relationship between parents and their children (*Spec.* 1:137) or the relationship between sisters (*Spec.* 3:28) in other passages, this command requires the Jews and proselytes to become united and harmonized through mutual fellowship just as parents and their children, or sisters, are united through their natural relationships, even though they are separate beings.¹⁰³

The meaning of *On the Virtues* 104. Philo explains in *On the Virtues* 104 that one can also keep the love command by providing the necessary requirements of life. In other words, Philo commands the Jews to provide food, drink, garments, and “all of the other matters concerning daily life and necessary needs, which the law assigns to proselytes as due from the natives” (*τῶν ἄλλων ὅσα περὶ δίαιταν καὶ τὰς ἀναγκαίας χρείας, ἃ τοῖς ἐπηλύτοις δίδωσιν ὁ νόμος παρὰ τῶν αὐτοχθόνων*).¹⁰⁴ Philo also makes the point that the love command in Leviticus 19:18 is almost identical with the Jewish statutes of

¹⁰² Walter Bauer, “*κοινωνία*,” in *A Greek-English Lexicon of the New Testament*, 3rd ed., trans. and adapt. William F. Arndt and F. Wilbur Gingrich (BDAG) (Chicago: The University of Chicago, 2001), 552.

¹⁰³ *Contra* Wilson (*Philo: On Virtues*, 259), who reads “divided parts” (*ἐν διαιρετοῖς μέρεσιν*) as a cliché of political discourse, especially in the context of appealing for harmony.

¹⁰⁴ See Wilson (*Philo: On Virtues*, 259–60), who argues that Philo here cites Deut 10:17–18, where God commands the Israelites to help a resident alien by giving him food and clothing. See also Birnbaum, *The Place of Judaism in Philo’s Thought*, 206–9.

benevolence, or at least represents these statutes. That is, Philo states that all benevolent acts he mentions in *On the Virtues* 103–4 “follow” (ἔπεται) “the statutes of benevolence” (θεσμοῖς τοῖς τῆς εὐνοίας), “which have benevolent interest in the same way” (τοῦ στέργοντος ὁμοίως) as what the love command requires. Although the use of the noun phrase “the statutes of benevolence” (θεσμοῖς τοῖς τῆς εὐνοίας) is not found in any other passages in Philo’s treatises, this expression denotes “natural affection that yields to piety” (*Spec.* 1:250) or “ordinary goodwill” (*Spec.* 1:52; 2:80, 167), given the usage of “benevolence” (εὐνοία). Accordingly, the love command in *On the Virtues* 103–4 represents or encompasses the Jews’ ordinary goodwill, which entails all ways of practicing love, such as providing daily necessities (*Virt.* 104) and mutual fellowship in bodily and mental matters (*Virt.* 103). However, the love command in *On the Virtues* 103–4 is confined to the relationship between the Jews and proselytes, rather than the relationship between the Jews and fellow Jews or non-Jews of other classes, since this command is given to the Jews specifically for the sake of proselytes.

Contextual Analysis of *On the Virtues* 103–4: *On Rewards and Punishments*

Lastly, *On Rewards and Punishments* covers the blessings promised in the law to the righteous and the curses warned in the law against the wicked as a conclusion to Philo’s expositions of the Mosaic legislation, which includes *On the Virtues*. These blessings and curses, the strong incentives that influence the behavior of the Jews, serve as the source of motivation for Jews’ obedience of the love command in *On the Virtues* 103–4.

In *On Rewards and Punishments*, Philo addresses the list of blessings promised for those who faithfully keep the laws. First, Philo notes, “If you [the Jews] keep the commandments of God and are obedient to his injunctions . . . , you [the Jews] shall have as a first reward victory over your enemies” (*Praem.* 79). Second, Philo says, “The second thing is wealth” (*Praem.* 98), which includes the abundance of “food and shelter”

(*Praem.* 99). Third, Philo continues, “No man shall die prematurely or without having fulfilled the legitimate end of his being among those men who observe the laws,” presenting “long life” as one of the blessings (*Praem.* 110). Fourth, Philo mentions the blessings received through one’s children, saying that the law keeper “will eventually arrive at the last of all . . . , leaving behind him a house happy in numerous and virtuous children in his own place” (*Praem.* 99).

In *On Rewards and Punishments*, Philo also mentions the list of curses warned against those who do not keep the laws. First, Philo warns that extreme poverty will be brought upon the wicked “as the lightest of evils” (*Praem.* 127). The second curse is cannibalism, or “eating not only Gentiles but also their nearest and dearest kinsfolk” (*Praem.* 134). The third curse is enslavement, which is “the most intolerable evil” and such a miserable punishment that “wise men are willing even to die” to avoid it (*Praem.* 137). Philo also lists other miseries that would be experienced by the wicked, such as “diseases of the body” (*Praem.* 143) and the terrors of their enemies’ pursuit (*Praem.* 147).

Summary: Love of Neighbor in *On the Virtues* 103–4

This section has addressed the allusion to the love of neighbor in Leviticus 19:18 in *On the Virtues* 103–4, and the conclusion of this section can be summarized as follows: First, those who are exhorted to love their proselytes in *On the Virtues* 103–4, or the benefactors, are mainly the Jews, but Gentiles can potentially be the addressees of the love command under certain circumstances. It is easily assumed that the main addressees of *On the Virtues* 103–4 are the Jews of the first century AD. This becomes more evident when one considers that *On the Virtues* 103–4 directly addresses the Mosaic law and that “On Humanity” (*Virt.* 80–174), a subtreatise to which these verses belong, explains the law concerning the proper relationship with other Jews, or “a fellow citizen or a fellow countryman” (*Virt.* 82–101), before any other laws. Furthermore, given that the works of

Philo were written to exhibit apologetic motives by establishing the excellence of Judaism so as to defend against challenges originating from the non-Jewish host culture, it can be known that the love command in *On the Virtues* 103–4 is addressed to Gentiles as well.¹⁰⁵ That is, Philo demonstrates the excellence of Judaism to Gentiles through the love command in *On the Virtues* 103–4 and indirectly exhorts Gentiles to keep the love command.

Second, the main beneficiaries of the love command in *On the Virtues* 103–4 are proselytes. Philo expounds the laws related to various social classes in “On Humanity.” Here, he divides the social classes broadly into Jews, non-Jews, and slaves, and then classifies non-Jews again into proselytes (*Virt.* 102–4), resident aliens (*Virt.* 105–8), and enemies and captives (*Virt.* 109–15) to explain the laws related to each social group. Accordingly, given the context to which these verses belong, the beneficiaries of the love command in *On the Virtues* 103–4 are proselytes.

Third, the basis for the love of proselytes in *On the Virtues* 103–4 is the life of Moses the lawgiver that is presented as an archetypal model for Jews. The source of the love command in *On the Virtues* 103–4 is the promise of God’s blessings in the law to the righteous and the warning of God’s curses in the law against the wicked that are specified in *On Rewards and Punishments*. “On Humanity” starts with an explanation that humanity is the virtue that “the father of our laws [Moses] loved so much” and that Moses “trained and instructed all the people” to practice this virtue by means of precepts of fellowship (*Virt.* 51). Philo also emphasizes that Moses exhibited to Israelites his own life “as an archetypal model for them to copy” (*Virt.* 51). Thus, Moses set an example and laid the basis for the Jews to keep the love command in *On the Virtues* 103–4. Moreover, the blessings and curses promised for the faithful and for the wicked,

¹⁰⁵ Wilson, *Philo: On Virtues*, 7.

respectively, in *On Rewards and Punishments* serve as the source of motivation that leads the Jews to take the initiative in practicing the love command in *On the Virtues* 103–4.

Fourth, the love command in *On the Virtues* 103–4 can be classified as a legally binding command that has the characteristics of the moral law. “On Humanity” directly addresses the laws legislated by Moses (*Virt.* 51). In addition, *On the Virtues* 102 says, “After the lawgiver [Moses] has established commandments respecting one’s fellow countrymen, he proceeds to show that he looked upon proselytes also as worthy of having their interests attended to by his laws,” signaling that *On the Virtues* 103–4 will cover the laws related to proselytes. *On the Virtues* 103–4 can be classified as a moral law in that these verses specify the relationship among people and that this law was legislated to mandate the addressees to practice humanity, which is a moral value (*Virt.* 51).

Fifth, the love command in *On the Virtues* 103–4 means love in action that is realized through acts of benevolence. Such benevolence is broadly divided into two types of behavior: (1) Providing the daily necessities for the beneficiaries and (2) engaging in mutual fellowship with beneficiaries in both bodily and mental matters. Hence the sixth point, that the love command in *On the Virtues* 103–4 requires reciprocity in that the command mandates both benefactors and beneficiaries to engage in mutual fellowship.

Conclusion

Chapter 3 conducted an exegetical analysis of the Second Temple writings that allude to the love of neighbor of Leviticus 19:18 and examined the authors’ intended nuances of the love of neighbor in these texts. Based on this analysis, chapter 3 draws the following conclusions: First, at least four Second Temple texts allude to the Levitical love command (Lev 19:18), hinting at the significance attributed to the Levitical love of neighbor in the Second Temple period. Second, it is no wonder that the specific meaning of the love of neighbor in each of these texts is different given the difference in literary

genre, historical context, and authorial intent of these writings. Third, nevertheless, these texts commonly view the Levitical love command as one of the foremost laws.

Chapter 3 investigated the exegetical meanings of the love of neighbor mentioned in Second Temple literature—one of the three main texts that are compared in this dissertation. As mentioned previously, I will compare the exegetical meanings of the love of neighbor (chap. 6) that are found in Leviticus 19:18 (chap. 2), in selected Second Temple writings (chap. 3), and in Galatians 5:14 and its context (chaps. 4–5) and will ultimately reveal Paul’s intention found in Galatians 5:14 (chap. 7). Thus, the exegetical findings of this chapter make up one of the three main pillars of the comparative study to be conducted in this dissertation. In addition, these findings are on the continuum of the analysis of the love of neighbor in Leviticus 19:18 in chapter 2 and have significant implications for the study of the love of neighbor in Galatians 5:14 and its context in chapters 4 and 5. Therefore, the study conducted in this chapter will contribute to revealing Paul’s intention of quoting the Levitical love command in Galatians 5:14, which is the central thesis of this dissertation.

CHAPTER 4
LEVITICUS 19:18 IN THE CONTEXT OF GALATIANS

Introduction

Chapter 4 examines the meaning of Leviticus 19:18, or the love of neighbor, in the light of the entire context of Galatians. Leviticus 19:18 is quoted in Galatians 5:14, making this New Testament verse one of the comparanda for the comparative study of this dissertation. However, the love of neighbor in Galatians 5:14¹ does not occur in a vacuum but is influenced by the entire context of Galatians. Thus, considering how the love of neighbor is described and illustrated in Galatians is important in identifying the accurate exegetical meaning of the love of neighbor. Against this backdrop, this chapter will first investigate what the love of neighbor means in the context of the entire book of Galatians, and the next chapter will focus on the meaning of the love of neighbor itself, as well as the verses in Galatians that directly deal with the love of neighbor.

The phrase “love of neighbor” has the following nuances in Galatians: First, Paul exhorts the Galatian believers to love their neighbors. Second, the main beneficiaries of the love command are all people, including both Christians and non-Christians. Third, the basis of the love of neighbor is the death of Jesus Christ, while the source of the love command is the works of the Spirit. Fourth, the love command is obligatory for all believers. They should practice love of neighbor because it is their responsibility. Fifth, the love command requires reciprocity in that believers are required to love one another.

¹ Hereafter in this and next chapters (chaps. 4–5), the love of neighbor in Gal 5:14 is simply referred to as “the love of neighbor” or “the love command.”

Sixth, the love command relates to love in action that encourages good deeds and prohibits social vices.

I will conduct the followings in chapters 4 and 5 to illustrate the points above: First, I will briefly review the context of Galatians 5:13–14 to show how Galatians 5:13–14 is connected to its preceding context (Gal 1–4) and to its following context (Gal 5:15–6:10). Second, I will provide the verses of Galatians that indirectly address love of neighbor. The preceding context of the love of neighbor (Gal 1:1–5:12) generally demonstrates how the believers, or those who are commanded to practice the love of neighbor, have been justified and what status they have gained through justification. In comparison, the following context of the love of neighbor (Gal 5:15–6:10) provides much information on the love of neighbor itself. Thus, the true meaning of the love of neighbor can be understood by factoring in all the information given in both the preceding and following contexts.

Third, I will offer an exegetical analysis of Galatians 5:16–18. These verses constitute the immediate context of the love of neighbor that specifically explain the meaning of this phrase. Furthermore, Galatians 5:16–18 shows how the Spirit helps believers practice the love of neighbor by directly resisting “the desire of the flesh.” Accordingly, the exegesis of Galatians 5:16–18 will effectively demonstrate how believers can eventually practice the love of neighbor with the assistance of the Spirit.

Fourth, the love of neighbor of Galatians 5:14 is directly linked to its preceding verse (Gal 5:13) and is rephrased as “the law of Christ” in its following context (Gal 6:2), and I will investigate these verses of Galatians that directly deal with the love of neighbor (Gal 5:13–14; 6:2) in the next chapter. Lastly, the next chapter will incorporate the contextual meaning of the love of neighbor summarized in this chapter into its exegetical meaning, which will then lead to a conclusion on what the love of neighbor truly means that will be drawn in the last chapter. Neither the contextual meaning of the love of neighbor explained in this chapter nor its exegetical meaning to be covered in the next

chapter cannot, by themselves, define the essential meaning of the love of neighbor. Accordingly, I will interpret Leviticus 19:18 quoted in Galatians in consideration of both the contextual and exegetical meanings of the love of neighbor to be covered in chapters 4 and 5, respectively.

The Context of Galatians 5:13–14

The gist of the arguments in this section is as follows: First, Galatians 5:13–14 is closely linked to the preceding chapters of Galatians (Gal 1–4) through its preceding transition paragraph (Gal 5:1–12 or Gal 5:2–12). Second, Galatians 5:13–14 opens Paul’s ethical exhortations (Gal 5:13–6:10) that elaborate on the specific meaning of the love of neighbor. Accordingly, both the preceding (Gal 1–4) and following contexts (Gal 5:15–6:10) need to be considered to properly interpret the meaning of the love of neighbor.

Literary Boundaries of Paul’s Ethical Exhortations in Galatians

Most scholars agree Paul’s ethical exhortations end at Galatians 6:10, but they have divided opinions about the beginning verse of this literary unit. Scholars believe this unit starts with Galatians 5:1,² 5:2,³ or 5:13.⁴ Among these, I support the majority view that sees Galatians 5:13–6:10 as a distinct literary unit for the following reasons: First, the vocative noun ἀδελφοί in Galatians 5:13 indicates that this verse is the beginning of a

² Hans Dieter Betz, *A Commentary on Paul’s Letter to the Churches in Galatia*, Hermeneia (Minneapolis: Fortress, 1989), 253; Timothy George, *Galatians*, NAC 30 (Nashville: B&H, 1994), 349–52.

³ R. Alan Cole, *Galatians*, TNTC 9 (Downers Grove, IL: IVP, 1989), 187.

⁴ A. Andrew Das, *Galatians*, Concordia Commentary (St. Louis: Concordia, 2014), 68; David A. deSilva, *Galatians*, NICNT (Grand Rapids: Eerdmans, 2018), 443; James D. G. Dunn, *Galatians*, Black’s New Testament Commentary (Grand Rapids: Baker, 1993), 284; Craig S. Keener, *Galatians* (Grand Rapids: Baker, 2019), 479; Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word Books, 1990), 235; Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker, 2013), 339; Peter Oakes, *Galatians*, Paideia (Grand Rapids: Baker, 2015), 168; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 331; Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT2 225 (Tübingen: Mohr Siebeck, 2007), 100. Among these scholars, Oakes, Longenecker, and Schreiner argue that the part covering Paul’s ethical exhortations in Galatians starts with Gal 4:12 and that Gal 5:13–6:10 is the second part of ethical exhortations.

new literary unit.⁵ Paul often uses this formula throughout Galatians to introduce a new paragraph or a smaller paragraph as a subunit of the larger paragraph (Gal 1:11; 3:15; 4:12; 5:11; 6:1, 18).⁶

Second, the use of two conjunctions in a row in Galatians 6:10 (Ἄρα οὖν, “so then”) signals that this verse concludes the literary section, which starts with Galatians 6:1 in a narrow sense, or with Galatians 5:13 in a broad sense.⁷ Lastly, Paul’s ethical exhortations (Gal 5:13–6:10) are surrounded by two thematically coherent paragraphs (Gal 5:1–12 or 5:2–12; 6:11–18).⁸ This demonstrates that the ethical exhortations (Gal 5:13–6:10) themselves constitute a separate literary unit.

In sum, it is best to see Galatians 5:13–14 as part of Paul’s ethical exhortations spanning from Galatians 5:13 through Galatians 6:10. In addition, the rest of the texts in this section (Gal 5:15–6:10) support and expand the main theme suggested in Galatians 5:13–14—the love of neighbor. Accordingly, I will now conduct a contextual analysis on Galatians 5:15–6:10 to illuminate the meaning of the love of neighbor.

Galatians 5:1–12 as the Transition Paragraph

How should we assess the argument that Galatians 5:13–14 belongs to the literary unit that begins with Galatians 5:1–2?⁹ Regarding this question, this chapter maintains that Galatians 5:1–12 is the transition paragraph that connects Paul’s ethical

⁵ Longenecker, *Galatians*, 235.

⁶ See also Jeffrey A. D. Weima, *Paul the Ancient Letter Writer* (Grand Rapids: Baker, 2016), 104–7.

⁷ Longenecker, *Galatians*, 235.

⁸ A. Andrew Das argues that Gal 5:2–12 is parallel in many respects to 6:11–18 in admonitions against circumcision and the law (c.f., Gal 5:3 and 6:13a; 5:6 and 6:15; 5:11 and 6:12). See Das, *Galatians*, 68.

⁹ Betz, *Paul’s Letter to the Churches in Galatia*, 253; Cole, *Galatians*, 187; George, *Galatians*, 349–52.

exhortations (Gal 5:13–6:10) to the previous chapters (Gal 1–4).¹⁰

First, Galatians 5:1–12 contains many words that are repeatedly stressed by Paul in its preceding context. Galatians 5:1–12 mentions *περιτέμνω* or *περιτομή* (“to circumcise,” or “circumcision;” Gal 5:2–3, 6, 11), the terms that symbolize the works of the law in its preceding context (Gal 2:3, 7, 8, 9, 12). Furthermore, Galatians 5:1–12 refers to *νόμος* as an incorrect means of justification (Gal 5:4), in the same way as in its preceding context (Gal 2:16; 3:11). Galatians 5:1–12 also uses the prepositional phrase *ἐκ πίστεως* (Gal 5:5), the expression that is used to represent a right means of justification in its preceding context (Gal 2:16; 3:2, 5, 7–9, 11–12, 22, 24).

Second, Galatians 5:1–12 contains the words that are emphasized in both the preceding and following contexts of this paragraph. For example, Galatians 5:1–12 includes *πνεῦμα* (Gal 5:5), the word held important by Paul in both the preceding context (Gal 3:2–3, 5, 14; 4:6, 29) and the following context (Gal 5:16–18, 22, 25; 6:1, 8) of Galatians 5:1–12. On top of that, Galatians 5:1–12 contains the noun *ἀγάπη* (Gal 5:6) and its cognate word *ἀγαπάω*, which occurs many times throughout Galatians (Gal 2:20; 5:13–14, 22).

In short, Galatians 5:1–12 serves as a transition paragraph that connects its preceding context (Gal 1–4) to its following context (Gal 5:13–6:10), containing the key words of both its preceding and following contexts. Accordingly, Galatians 1–4, as the preceding context of Gal 5:13–14, provides an insight into the meaning of Paul’s quotation of Lev 19:18 in Gal 5:14.

¹⁰ See also Das, *Galatians*, 515.

Verses of Galatians 1–2 that Address Love of Neighbor

Galatians 1:1–7

Galatians 1:2. In this verse, Paul identifies the addressees of his letter. In addition, this verse gives a clue to the identity of those who are commanded to practice the love of neighbor. That is, Paul expected the recipients of the letter to practice love of neighbor. “Galatia” (Γαλατία) in this verse generally refers to one of the Roman provinces or an ethnic name.¹¹ In his letter, Paul usually designates regions by their provincial titles rather than ethnic ones (e.g., Rom 15:19; 16:5; 1 Cor 16:5, 15, 19; 2 Cor 1:4, 16; Gal 1:21; Phil 4:15; 1 Thess 1:7–8).¹² In addition, the regions Paul visited on his first missionary journey (Acts 13:13–14:26) are the cities of south Galatia.¹³ As such, Paul addresses the Christians in Galatia as the main recipients of his letter in this verse, seeing them as the performers of the love of neighbor.

Galatians 1:4. This verse modifies “the Lord Jesus Christ” in verse 3, and Paul here explains why Jesus gave himself for us. This explanation in the letter opening lays the basis for the entire book of Galatians, including the love of neighbor. That is, the love of neighbor should be practiced mainly based on Jesus’s death by believers who have been freed from the old era and have obtained new identities in the new era.

¹¹ Galatians could have been sent to the ethnic Galatians, i.e., three Celtic tribes akin to the Gauls, who had invaded and subsequently occupied central Asia Minor in the third century BC. Another possibility is that the letter was written to the racially mixed inhabitants of the Roman province of Galatia, and that the name “Galatians” was simply used as a handy general term to cover them all. See Cole, *Galatians*, 20–21.

¹² Keener, *Galatians*, 51.

¹³ Keener, *Galatians*, 51; Schreiner, *Galatians*, 75; Moo, *Galatians*, 70.

First, Paul explicitly mentions Jesus's death on the cross in verse 4.¹⁴ The participle clause τοῦ δόντος ἑαυτὸν refers to Christ's death.¹⁵ Moreover, the fact that the pronoun ἑαυτὸν is used to refer to Jesus Christ in another verse of Galatians (Gal 2:20) suggests that this participial clause specifically refers to Jesus's crucifixion.¹⁶ In these verses (Gal 1:4; 2:20), Paul states that the new identity of believers is primarily based on Jesus's death on the cross.¹⁷

Second, believers who have gained a new identity through Jesus's death are the ones who should practice the love of neighbor. Jesus Christ's death ushered in a new era in which believers in Christ become virtually new beings as they are freed from "the present evil age" (Gal 1:4).¹⁸ "The present age" here means the old era where a man is "under a curse" (Gal 3:10), "under sin" (Gal 3:22), "under the law" (Gal 3:23; 4:5), "under guardians and managers" (Gal 4:2), and "under the elemental things" (Gal 4:3, 9),¹⁹ and Paul describes this age as "evil," portraying it negatively.²⁰ In addition, Paul says Jesus's death can "rescue" (ἐξέληται) the recipients from the evil old era, and the

¹⁴ Many scholars argue that Paul alluded to the Isaianic servant's death (Isa 53) in Gal 1:4. See also Matthew S. Harmon, *She Must and Shall Go Free: Paul's Isaianic Gospel in Galatians*, BZNW 168 (Berlin: De Gruyter, 2010), 56; Esau McCaulley, *Sharing in the Son's Inheritance: Davidic Messianism and Paul's Worldwide Interpretation of the Abrahamic Land Promise in Galatians*, LNTS 608 (London: T&T Clark, 2019), 128, 133–34.

¹⁵ Sylvia Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition*, JSNTsup 181 (Sheffield: T&T Clark, 1999), 201; Wilson, *The Curse of the Law*, 84. Wilson argues that Galatians is littered with references to crucifixion (Gal 1:4; 2:19–21; 3:1, 13; 4:4–5; 5:11, 24; 6:12, 14, 17).

¹⁶ Harmon, *Paul's Isaianic Gospel in Galatians*, 102; Schreiner, *Galatians*, 76.

¹⁷ This does not mean that the new identity of believers is based *only* on Jesus's death. In Gal 1:1, Paul mentions that God raised Jesus Christ from the dead. The resurrection here signifies that the new age has come (Isa 26:19; Ezek 37:1–14; Dan 12:1–3). Accordingly, Jesus's resurrection provides another basis for the new identity of believers. See Schreiner, *Galatians*, 75.

¹⁸ See John G. Lewis, *Looking for Life: The Role of 'Theo-Ethical Reasoning' in Paul's Religion*, LNTS 291 (London: T&T Clark, 2005), 148. In addition, Harmon uses the term "the messianic age" instead of "a new era" into which believers have been redeemed. See also Harmon, *Paul's Isaianic Gospel in Galatians*, 247.

¹⁹ Rodrigo J. Morales, *The Spirit and the Restoration of Israel: New Exodus and New Creation Motifs in Galatians*, WUNT 282 (Tübingen: Mohr Siebeck, 2010), 152.

²⁰ Longenecker, *Galatians*, 9.

verb ἐξαιρέω, given its usage in the New Testament, means liberation from oppression (Acts 7:34; 12:11).²¹ Thus, the point Paul wants to make here is that Jesus’s death set believers free from the “evil age” or old era, enabling them to live in new selves in the new era.

Galatians 1:6–7. In these verses, Paul points out that the believers are being tempted by “a different gospel,”²² the false gospel which is hostile to the gospel of Christ.²³ In saying this, Paul highlights that the new identity of believers is grounded on the gospel of Christ. As such, believers who live with a new identity practice the love of neighbor based on no other gospel but the gospel of Christ.²⁴

First, the love of neighbor is grounded on the gospel of Jesus Christ. Paul states that his addressees are called “through the grace of Christ” (Gal 1:6). Then, Paul rephrases “the grace of Christ” as “the gospel of Christ” (τὸ εὐαγγέλιον τοῦ Χριστοῦ in Gal 1:7). The genitive construction τὸ εὐαγγέλιον τοῦ Χριστοῦ (Gal 1:7) is usually translated as “the good news about Christ” (an objective genitive) or “the gospel that Christ preached” (a subjective genitive).²⁵ Given its preceding context (Gal 1:6), the phrase is an objective genitive since God is the one who reveals this gospel.²⁶ In addition,

²¹ See also Walter Bauer, “ἐξαιρέω,” in *A Greek-English Lexicon of the New Testament*, 3rd ed., trans. and adapt. William F. Arndt and F. Wilbur Gingrich (BDAG) (Chicago: The University of Chicago, 2001), 344.

²² Paul contends in Gal 1:6 that the Galatians are now transferring themselves from (ἀπό) God into (εἰς) another gospel. See Lewis, *Looking for Life*, 150.

²³ Given the context of Galatians, the false gospel criticized by Paul is likely to be the addressees’ commitment to observing the law. See Lewis, *Looking for Life*, 150; Brian S. Rosner, *Paul and the Law: Keeping the Commandments of God* (Downers Grove, IL: IVP, 2013), 73. See also Charles H. Cosgrove, who argues that Gal 1:6 provides no clue as to the content of this false gospel. Charles H. Cosgrove, *The Cross and the Spirit: A Study in the Argument and Theology of Galatians* (Louvain: Peeters, 1988), 35.

²⁴ Lewis, *Looking for Life*, 150.

²⁵ Moo argues τὸ εὐαγγέλιον τοῦ Χριστοῦ is a general genitive, interpreting it as “the good news defined by Christ.” See Moo, *Galatians*, 79–80. See also, Longenecker, who suggests that this phrase can be both objective and subjective genitive (*Galatians*, 16).

²⁶ Das, *Galatians*, 104.

while preaching the gospel (Gal 1:7; 1 Cor 15:1), Paul emphasized that “Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” (1 Cor 15:3–4).²⁷ Thus, the gospel stated by Paul in this verse refers to the death and resurrection of Christ Jesus, i.e., the good news *about* him. In sum, God calls believers to live new lives practicing love for their neighbors based on this gospel of Christ.

Second, the love of neighbor is not grounded on a different gospel. To begin with, the gospel of Christ and “a different gospel” (ἕτερον εὐαγγέλιον) are incompatible with each other. Paul states that there is no other gospel than the gospel of Christ (Gal 1:7a). In verse 7b, Paul refers to those (the agitators) who spread “a different gospel” as “those who want to distort (μεταστρέψαι) the gospel of Christ.”²⁸ Given that the infinitive μεταστρέψαι is a forceful word, meaning a radical change into its opposite, such as feasting into mourning, or daylight into darkness (LXX Pss 77:57; 104:25; Sir 11:31; *T. Ash.* 1:8),²⁹ Paul is highly likely to see this different gospel as the opposite of the gospel of Christ in essence. Accordingly, the love of neighbor is practiced by believers who are called by God based *only* on the gospel of Christ.

Galatians 2:4–5

In this context that deals with justification, Paul contrasts the works of the law to the liberty believers gain through faith in Christ Jesus. Specifically, Paul suggests two truths about the love of neighbor. First, the love of neighbor is based on the liberty which believers have “in Christ Jesus” through faith. “The liberty which believers have in Christ Jesus” (Gal 2:4) is made possible by the ministry of Christ that set believers free (Gal

²⁷ Keener, *Galatians*, 62.

²⁸ Most scholars agree that the agitators in Galatian churches were Christian. See Lewis, *Looking for Life*, 152; Keener, *Galatians*, 22–36; E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 18, 48–49; Schreiner, *Galatians*, 39–51.

²⁹ Dunn, *Galatians*, 43.

5:1). In addition, Paul implies that believers can have this liberty through their faith (Gal 2:16). Thus, it is the believers who live in this faith-based liberty that practice the love of neighbor (Gal 5:13–14).³⁰

Second, it is the believers who do not give in to the works of the law that practice the love of neighbor. For starters, Paul implies that believers should not do the works of the law to be righteous before God as doing so is against the freedom which believers have in Christ Jesus through faith. He gives an account of his visit to Jerusalem (Gal 2:1) where “the false brothers” (τοὺς ψευδαδέλφους) insisted that a person accompanying Paul be circumcised, “spying out” (κατασκοπήσαι) the liberty of believers (Gal 2:4). Given that the verb κατασκοπέω frequently notes the military use of spies (e.g., Judg 18:2, 14; 1 Sam 26:4; 2 Sam 10:3; 1 Chr 19:3; 1 Macc 5:38; 12:26),³¹ Paul suggests here that the works of the law take away the liberty of believers. For this reason, Paul emphasizes that believers should not yield in subjection to the works of the law for their justification.

Galatians 2:10

This verse refers to the poor as the beneficiaries of the love of neighbor. In this context, the practical ways of showing the love of neighbor include the provision of basic necessities or financial support for the poor. First, Paul always cared about the poor and sought ways to help them. When he was asked by the apostles in Jerusalem to care about the poor, Paul’s response was that he was also eager to do it (Gal 2:10). In addition, according to Acts 11:30, Paul actually brought famine relief to Jerusalem from Antioch.³² Accordingly, Paul indicates he not only henceforth adopted this policy but also had

³⁰ In other words, Gal 5:13 and 2:4 are connected to each other in that they both use ἐλευθερία. See Morales, *The Spirit and the Restoration of Israel*, 140n29.

³¹ BDAG, “κατασκοπέω,” 527. See also Keener, *Galatians*, 119.

³² Longenecker, *Galatians*, 61.

already been acting on it.³³

Second, it is mentioned in other New Testament verses that help for the poor came not only in the form of providing basic necessities but also in the form of providing financial assistance (Acts 6:1–4; 24:17).³⁴ Third, to Paul, sharing with the poor is one of the most representative ways of doing good (Eph 4:28), and such a good deed (Gal 6:9–10) can be a practical way of demonstrating love for neighbor. Thus, helping the poor is a way of practicing love of neighbor, and it is instructed throughout the New Testament that such help for the poor should be given in the form of providing necessities and financial support.

Galatians 2:19–21

In these verses, Paul first discusses the law and faith as a means of justification, explaining each means in consideration of Jesus Christ's death. More specifically, Paul states that the law is no longer a means of justification, but only faith in Christ is. As Christ Jesus was sacrificed on the cross, believers are not required to be justified by the law anymore (Gal 2:19), and, moreover, the act of seeking righteousness by the law would mean Christ died needlessly (Gal 2:21). Paul also describes what kind of changes believers experience through Christ's death (Gal 2:20). According to Paul, Christ's crucifixion has believers live by faith in Jesus Christ, allowing them to live with the Spirit of Christ, or the Spirit.

The implications that can be drawn from these verses (Gal 2:19–21) regarding the meaning of the love of neighbor are as follows: First, those who practice the love of neighbor are believers who are justified not by the works of the law but by faith in Christ Jesus. Second, Christ's self-giving love for others is the basis of the love of neighbor. Third, believers can practice the love of neighbor with the help of the Spirit of Christ, or

³³ F. F. Bruce, *Galatians*, NIGTC (Grand Rapids: Eerdmans, 2013), 126.

³⁴ George, *Galatians*, 165.

the Spirit, who lives in each believer. Accordingly, believers can practice the love of neighbor based on Jesus Christ's death, with the help of the Spirit.

Galatians 2:19a (ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον). In this sentence, first, Christ's death has had a significant impact on the relationship between believers and the law.³⁵ The prepositional phrase "through the law" (διὰ νόμου), despite many controversies over its interpretation,³⁶ is likely to signify the role that the law played in the death of Christ.³⁷ In other words, this prepositional phrase shows the reason for "Christ's death on the cross."

Second, because of Christ's crucifixion, the law is no longer a valid means of justification. Paul's statement, "I died to the law (νόμῳ ἀπέθανον)," signifies not only the complete destruction of his personal identity and former way of life in Judaism³⁸ but also the end of the reign of the law. Paul's statement also implies that Christ's death signaled the arrival of a new era in the history of salvation.³⁹ Therefore, believers are no longer under the law and are liberated from the law. In short, as Christ suffered the punishment of the law on behalf of believers, the era of the law has come to an end, and believers are no longer under the law. This indicates that the love of neighbor is practiced by believers who are liberated from the law by the death of Christ Jesus.

Galatians 2:20. In this verse, Paul states the influence of Christ's crucifixion on his life by saying, "It is no longer I who live, but Christ lives in me." This statement

³⁵ See Keesmaat, *Paul and his Story*, 180. Keesmaat argues that the theme of the crucified Christ in Gal 2:20–21 is the hermeneutical center of the letter.

³⁶ See J. Louis Martyn, *Galatians*, AB 33A (New York: Doubleday, 1997), 245n142. Martyn states there are three major interpretations of the phrase διὰ νόμου in Gal 2:19.

³⁷ John M. G. Barclay, *Obeying the Truth: A Study of Paul's Ethics in Galatians* (Edinburgh: T&T Clark, 1988), 80n14; Martyn, *Galatians*, 245; deSilva, *Galatians*, 246.

³⁸ Lewis, *Looking for Life*, 162.

³⁹ Schreiner, *Galatians*, 170.

describes the state of Christ living in each believer. This description has the following implications for the love of neighbor: First, Christ's self-giving love for others (Gal 2:20e), which was manifested in his crucifixion, has now formed Paul's new behavioral norm.⁴⁰ That is, Paul's new identity is based on Christ's death;⁴¹ and this death of Christ also serves as the basis for the love of neighbor that is to be practiced by believers. Second, the key means of becoming one with Christ is not the works of the law but "by faith in the Son of God" (Gal 2:20d).

Third, Christ's living in each believer involves the role of the Spirit. Although there is no explicit mention of "the Spirit" here,⁴² Paul's statement, "Christ lives in me [each believer]," (Gal 2:20c) indicates the existence of the Spirit working in each believer who lives by faith in Christ (Gal 2:20d). That is, Christ now lives in each believer through the Spirit who empowers each believer, and believers now live their lives with the help of the Spirit.⁴³ Paul's statement here suggests that the love of neighbor is practiced by believers who now live by faith in Christ with the help of the Spirit.

Galatians 2:21. In this verse, Paul reiterates his statement in verse 19. Paul reaffirms that Christ's crucifixion has made the works of the law an invalid means of justification.⁴⁴ In verse 21, Paul makes it clear Christ's death has nothing to do with justification through the works of the law (Gal 2:21c). If believers seek to be justified by the works of the law, then Christ died needlessly. Instead, Paul concludes that

⁴⁰ Lewis, *Looking for Life*, 163.

⁴¹ In other words, Paul's participation in Christ's crucifixion led the old Paul to be crucified as well. See Harmon, *Paul's Isaianic Gospel in Galatians*, 118–19.

⁴² Although Paul does not directly mention the Spirit in Gal 2:20, he emphasizes the role of the Spirit in the context that follows, which has a literary link with this verse. Gal 5:24–25, which refers to the Spirit as the agent who guides believers through their daily lives, follows a pattern similar to Gal 2:19–20. Thus, Gal 2:20 implicitly shows the role of the Spirit in the lives of believers. See Morales, *The Spirit and the Restoration of Israel*, 159.

⁴³ Bruce, *Galatians*, 144; Das, *Galatians*, 270; Dunn, *Galatians*, 145.

⁴⁴ That is, Gal 2:21 provides the real reason for Paul's negative view of the law. See Sanders, *Paul, the Law, and the Jewish People*, 27.

righteousness no longer comes through the law but through Christ's self-giving love for others.⁴⁵ Therefore, Paul's statement here demonstrates that the law is no longer effective as a means of justification, which, in turn, implies that the love of neighbor is practiced by believers who are justified not by the works of the law but through faith in Jesus Christ.

Verses of Galatians 3–4 that Address Love of Neighbor

Galatians 3:2–5

In these verses, Paul mentions the Spirit (*πνεῦμα*) for the first time in Galatians,⁴⁶ explaining the relationship between the Spirit and each believer in the new era.⁴⁷ Specifically, he clarifies that believers who have been justified by faith already received the Spirit (Gal 3:2), and that the Spirit will continue to live in believers (Gal 3:3), working miracles in each of them (Gal 3:5). Paul also reassures that receiving and walking with the Spirit does not involve any works of the law (Gal 3:2, 4, 5). This all demonstrates not only that the believers, who have begun with the Spirit and complete their journey of faith with the help of the Spirit, can practice the love of neighbor, but also that those who have begun by the Spirit but later seek to do the works of the law cannot practice the love of neighbor.

Galatians 3:2 (*ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως*). In verse 2, Paul states that believers who have been justified by faith already received the Spirit, implying that believers who practice the love of neighbor already have the Spirit in

⁴⁵ Lewis, *Looking for Life*, 163.

⁴⁶ Out of its eighteen occurrences in Galatians, the first occurrence of 'the Spirit' is in Gal 3:2. In addition, the three questions in Gal 3:2–5, where the Spirit is mentioned three times, serve to introduce and frame the lengthy argument of Gal 3–4. See Harmon, *Paul's Isaianic Gospel in Galatians*, 211; Morales, *The Spirit and the Restoration of Israel*, 81.

⁴⁷ Many scholars note that the gift of the Spirit is associated with the eschatological or new age. See Dunn, *Galatians*, 153; McCaulley, *Sharing in the Son's Inheritance*, 106; Schreiner, *Galatians*, 183.

them. There are two important points here.⁴⁸ First, believers received the Spirit not by the works of the law but through faith.⁴⁹ Paul uses the prepositional phrase ἐξ ἀκοῆς πίστεως here to signify a means of receiving the Spirit. Although this phrase is difficult to interpret,⁵⁰ the best interpretation, among many, seems to be “by hearing with faith.”⁵¹ That is, believers receive the Spirit “by hearing” the word of Christ “with faith.”

Second, Paul assumes here that believers who have been justified through faith in Christ already received the Spirit. The bestowal of the Spirit is well predicted in the prophets (Joel 2:28–32), and the Galatians know well that they received the Spirit not only because of the inner witness of that Spirit (Gal 4:6) but also because of the miracles worked by the Spirit in their midst (Gal 3:5).⁵² Therefore, this verse shows that those believers who practice the love of neighbor are the ones who already received the Spirit.

Galatians 3:3–4. Here, Paul exhorts the recipients to finish their journey of faith not through the works of the law but with the Spirit. This implies that the love of neighbor is practiced not by those who received the Spirit but still do the works of the law but by those believers who only walk with the Spirit. There are several specific points that Paul intends to make here. First, Paul uses the aorist tense for the participle meaning “beginning” (ἐναρξάμενοι) in verse 3, suggesting that the recipients have already

⁴⁸ Paul expects no dissent from the believers in Gal 3:2 about their experience of the Spirit, which was so tangible. See Keener, *Galatians*, 216.

⁴⁹ McCaulley, *Sharing in the Son's Inheritance*, 104; Wilson, *The Curse of the Law*, 89.

⁵⁰ Schreiner, *Galatians*, 183. Schreiner introduces five possible ways of interpreting the phrase ἐξ ἀκοῆς πίστεως (Gal 3:2). See also Das, *Galatians*, 289–93; Harmon, *Paul's Isaianic Gospel in Galatians*, 126–33; McCaulley, *Sharing in the Son's Inheritance*, 104n16.

⁵¹ In the prepositional phrase ἐξ ἀκοῆς πίστεως (Gal 3:2), ἀκοῆς means the act of hearing, and πίστεως means believing faith. First, given that “the word of Christ” is used as the object of ἀκοῆς in Rom 10:16–17, which is parallel to Gal 3:2, this word is more likely to mean “the act of hearing” rather than “the message heard,” which is another definition of this word. Meanwhile, considering the usage of πίστις in Galatians (Gal 2:16, 20; 3:5, 7–9), the best interpretation of πίστεως in this verse would also be “believing faith” rather than “the gospel,” which is the word's alternative definition. See also, Moo, who argues that ἀκοῆς in Gal 3:2 means “the message heard” (*Galatians*, 183).

⁵² Moo, *Galatians*, 182.

embarked on their journey of faith with the Spirit.⁵³ In other words, the recipients already received the Spirit (Gal 3:2) and are continuing on the journey of faith with the Spirit (Gal 3:3).

Second, by using a rhetorical question, Paul implies here that the recipients are practically tempted to do the works of the law such as circumcision (Gal 3:3). The dative noun *σάρκι* in verse 3 is contextually linked to “the works of the law” in Galatians 3:5, and Paul often mentions that circumcision is one of the most representative forms of the works of the law (e.g., Gal 5:6, 11; 6:15).⁵⁴ Thus, the recipients are tempted to finish their journey of faith by means of circumcised flesh.⁵⁵

Third, Paul wants the recipients not to give in to such temptation and complete their journey of faith not through the works of the law, including circumcision, but with the Spirit. To begin with, Paul uses *ἀνόητοί* (foolish), the word with a negative connotation,⁵⁶ to describe those believers who are tempted (Gal 3:3).⁵⁷ Furthermore, Paul warns that the works of the law would make the journey of faith, which believers have already begun, pointless.⁵⁸ Paul points out that if the recipients who have begun with the Spirit end their journey of faith by the works of the law, the sufferings they had at the beginning of their journey would be in vain, warning that they may even face judgment because of their turning to the law (Gal 3:4).⁵⁹ Once again, Paul’s exhortation here reveals that the love of neighbor can be practiced by believers who begin and finish their

⁵³ See also Longenecker, *Galatians*, 103; Moo, *Galatians*, 184.

⁵⁴ Betz, *Paul’s Letter to the Churches in Galatia*, 134; Schreiner, *Galatians*, 184.

⁵⁵ Jarvis J. Williams, *Galatians* (Eugene, OR: Cascade Books, 2020), 85.

⁵⁶ Keener, *Galatians*, 206.

⁵⁷ See also Lewis, who argues that *ἀνόητοί* in Gal 3:3 means “ones without understanding” and that Paul’s emphatic use of this word highlights the Galatians’ failure to practice spiritual discernment (*Looking for Life*, 165).

⁵⁸ Betz, *Paul’s Letter to the Churches in Galatia*, 134.

⁵⁹ Schreiner, *Galatians*, 185.

journey of faith with the Spirit, not by believers who embark on their journey of faith but try to end it with the works of the law.

Galatians 3:5. Paul additionally exhorts the recipients to continue to live in the Spirit, mentioning the great power of the Spirit. Paul emphasizes that believers who have been justified through faith in Christ now continue to walk with the Spirit who works miracles among each believer (Gal 3:5).⁶⁰ That is, believers who already received the Spirit through their faith in Christ (Gal 3:2) continue to live in the Spirit till the end (Gal 3:3), relying on the help of the Spirit who works miracles among them (Gal 3:5).

To sum up, Paul's statement in Gal 3:2–5 has significant implications for the love of neighbor. First, the love of neighbor is practiced by believers who received the Spirit through their faith in Jesus Christ (Gal 3:2). Second, the Spirit serves as the most powerful source of the love of neighbor, considering the Spirit always resides in believers from the moment they are justified until the end of their journey of faith (Gal 3:2, 3), helping them to experience miracles in their lives (Gal 3:5). Lastly, the love of neighbor does not allow for any involvement of the works of the law. That is, believers receive the Spirit not by the works of the law but through faith in Christ (Gal 3:2), and they live their lives thereafter not by doing the works of the law (Gal 3:3–4) but by relying on the Spirit (Gal 3:5).

Galatians 3:9–14

This passage consists of Paul's statement in verse 9 ("those of faith are blessed with Abraham") and Paul's subsequent explanation of this statement (Gal 3:10–14).⁶¹ Paul first explains why man cannot be blessed with the Abrahamic blessing by the works

⁶⁰ The elided main verb in Gal 3:5 should be in the same present tense as the participles in the same verse. See Das, *Galatians*, 298.

⁶¹ The *γάρ* in Gal 3:10 introduces the verses that follow (Gal 3:10–14) as the supporting details for Gal 3:9. See also Moo, *Galatians*, 201.

of the law (Gal 3:10–12). In addition, Paul states how the death of Jesus Christ serves as the grounds for the redemption of believers (Gal 3:13) that enables believers to receive the Abrahamic blessing of the Spirit through faith (Gal 3:14).⁶²

This passage has the following implications for the love of neighbor: First, it is the believers who are justified only through faith in Christ Jesus that practice the love of neighbor. Second, the love of neighbor is based on the death of Christ. Third, the believers, who are justified through faith in Christ, can practice the love of neighbor with the help of the Spirit whom they already received as promised.

First, believers who are justified only through faith are the ones that practice the love of neighbor. To begin with, a man should choose between faith or the law as a means of justification. Paul says in the first half of verse 12, “the law is not of faith” (ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως), revealing that living by faith is practically incompatible with living by the law.⁶³ In other words, there is no common ground between living by faith and living by the law, and, therefore, every believer should choose either faith or the law as a means of justification. In addition, Paul says in the second half of verse 12, “he who practices them [the law] shall live by them [the law],” quoting Leviticus 18:5 (ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς).⁶⁴ That is, one can seek justification by either faith alone or the law alone.

Out of these two choices, Paul expressly mentions that no one can be justified by the works of the law, as no person can keep all things written in the law (Gal 3:10).⁶⁵

⁶² Williams, *Galatians*, 90.

⁶³ Moo, *Galatians*, 208. Regarding various interpretations of the phrase ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως (Gal 3:12), see also Schreiner, *Galatians*, 211; Longenecker, *Galatians*, 119–20; Betz, *Paul’s Letter to the Churches in Galatia*, 147.

⁶⁴ Despite varying opinions about the proper interpretation of this part, Sprinkle well summarizes five approaches interpreting the use of Lev 18:5 in Gal 3:12. See Preston M. Sprinkle, *Law and Life: The Interpretation of Leviticus 18:5 in Early Judaism and in Paul*, WUNT 2:241 (Tübingen: Mohr Siebeck, 2008), 142–52.

⁶⁵ Das, *Galatians*, 313–14; Keener, *Galatians*, 235; Schreiner, *Galatians*, 204. See also Dunn, *Galatians*, 171; Sanders, *Paul, the Law, and the Jewish People*, 28–29. Dunn and Sanders do not believe

All people of the works of the law, Paul explains, are obliged to abide by all things written in the law (Gal 3:10b), and they are under a curse or under God’s judgment (Gal 3:10a) if they fail to do so.⁶⁶ That is, those who rely on observing the law naturally fall under God’s judgment because they cannot keep the law perfectly. In addition, Paul quotes Leviticus 18:5 in Galatians 3:12 to show that the law does not lead to life or righteousness.⁶⁷ Paul’s message here demonstrates that the love of neighbor can be practiced by believers who are justified by faith alone.

Second, the love of neighbor is based on the death of Christ. To be more specific, Paul states that “Christ redeemed us from the curse of the law, having become a curse” on behalf of, or instead of,⁶⁸ “us,”⁶⁹ the believers (Gal 3:13). The verb ἐξηγόρασεν in verse 13 literally means that Christ’s death “bought back” believers from the curse of the law and can be contextually rephrased as “liberated.”⁷⁰ Thus, Christ’s death liberated believers from the curse of the law, and the believers who live in the new identity, which is given as a result of Christ’s crucifixion, now practice the love of neighbor.

Third, the love of neighbor can be practiced by believers with the help of the Spirit whom they received by faith. Paul mentions the promise of the Spirit as the

that Paul’s argument in Gal 3:10 presupposes the impossibility of keeping the law. Instead, they argue that Gal 3:10 refers to living within the provisions of the law through repentance and atonement.

⁶⁶ “Curse” (κατάραν) naturally refers to the curses for unfaithfulness proclaimed by Moses before the people of Israel, especially in Deut 27:26. In addition, “under a curse” (ὑπὸ κατάραν) means to be under God’s judgment for failure to keep his law. See Moo, *Galatians*, 201.

⁶⁷ Rosner, *Paul and the Law*, 62.

⁶⁸ Schreiner argues that most interpreters now acknowledge that the prepositions “on behalf of” (ὑπέρ) and “instead of” (ἀντί) overlap, and that the former is also used to designate substitution. See Schreiner, *Galatians*, 217.

⁶⁹ As for who Paul refers to when he says “we” in Gal 3:13, I argue that Paul intends to include his primarily gentile Christian addressees, hinting that he allows “we” to include any believers. See Das, *Galatians*, 333; Dunn, *Galatians*, 179; Keener, *Galatians*, 257; Martyn, *Galatians*, 334–36; Moo, *Galatians*, 211–13; Schreiner, *Galatians*, 215. See also Betz, *Paul’s Letter to the Churches in Galatia*, 148; McCaulley, *Sharing in the Son’s Inheritance*, 115. Betz and McCaulley argue that “we” here refers to only Jewish Christians.

⁷⁰ BDAG, “ἐξηγοράζω,” 343. See also Keener, *Galatians*, 257; Longenecker, *Galatians*, 121.

blessing given to believers who are justified through faith in Christ (Gal 3:14).⁷¹ Based on this promise, believers receive the Spirit by faith (Gal 3:2) and walk with the Spirit (Gal 3:3) who works miracles among them (Gal 3:5). Thus, the Spirit in believers becomes the source of power for practicing the love of neighbor.

Galatians 3:23–27

In these verses, Paul explains that there are two eras—the old era and the new era—in the history of God’s redemption (Gal 3:23). He goes on to explain why the law is no longer effective in the new era (Gal 3:24) and what kind of benefits and changed status believers, who are justified through faith, can receive in the new era (Gal 3:25–27). From this, it is learned that the love of neighbor is practiced by believers who have become sons of God through faith in Christ Jesus in the new era. This translates into the fact that those who do the works of the law for justification are not capable of practicing the love of neighbor as they rely on an ineffective means, which was binding temporarily in the old era only.

First, the love of neighbor is practiced by believers who live in “a new era.” Paul emphasizes in verse 23 that the law was binding only “before faith came” (Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν),⁷² presenting how the history of God’s redemption is divided into an old era, where “we were”⁷³ kept in custody under the law (ὑπὸ νόμον),⁷⁴ and a new era,

⁷¹ Paul can connect the Spirit with blessing because of his knowledge of Scripture (Isa 44:3). See Keener, *Galatians*, 259.

⁷² Paul does not mean here that faith did not exist at all until the coming of Christ, for faith was already part of God’s plan before the law (Gal 3:6). Thus, “before faith came” here means the inauguration of a new era. See Keener, *Galatians*, 289; Schreiner, *Galatians*, 245.

⁷³ Many scholars argue that the first person plural “we” in Gal 3:23 refers to the Jews only. See Cosgrove, *The Cross and the Spirit*, 70; Dunn, *Galatians*, 198; Longenecker, *Galatians*, 145; Frank J. Matera, *Galatians*, Sacra Pagina (Collegeville, MN: Liturgical Press, 1992), 143–44; Moo, *Galatians*, 241. However, it does not seem that Gentiles are completely excluded, for in Gal 4:1–11 Paul lumps Gentiles with Israel and places them under the law as well. See also Keener, *Galatians*, 290; Schreiner, *Galatians*, 246.

⁷⁴ “Under the law” in Gal 3:23 may refer to “the old era of salvation history” (Schreiner), or “under the curse of the law” (Wilson), or “conversion to Judaism” (Keener), or “to be subject to the law’s

where men are liberated from the custody of the law.⁷⁵ Similarly, Paul repeatedly emphasizes that faith is an effective means of justification in the preceding verses, implying that a new era has arrived (Gal 2:16, 20; 3:7–9, 11). Accordingly, the love of neighbor is practiced by believers in the new era that has already come.

Second, those who seek to be justified by the law cannot practice the love of neighbor because the works of the law were effective temporarily only in the old era and were replaced by a means of faith in the new era (Gal 3:24).⁷⁶ First of all, Paul likens the temporary role of the law to a “pedagogue” (παιδαγωγός in Gal 3:24a). Given that a pedagogue was the person who instructed the youth but whose role only lasted until the boy reached maturity,⁷⁷ Paul implies here that the law was needed only until Christ came. This leads to the conclusion that the law as a means of justification was practically replaced by faith in the new era that dawned with the coming of Christ. Accordingly, those who still dwell on observing the law cannot practice the love of neighbor.

Third, it is the believers who have become sons of God through faith in Christ that practice the love of neighbor. Believers who are justified by faith (Gal 3:24) are now “baptized into Christ”⁷⁸ (Gal 3:27) and are the sons of God⁷⁹ in Christ (Gal 3:26).⁸⁰ Since

power” (Moo and Das). See Das, *Galatians*, 373; Keener, *Galatians*, 289; Moo, *Galatians*, 242; Schreiner, *Galatians*, 246–47; Wilson, *The Curse of the Law*, 33.

⁷⁵ Salvation in Gal 3:23–25 is not expressed as the forgiveness of sins but rather as liberation from powerful enslaving forces of the law. Das, *Galatians*, 374.

⁷⁶ In other words, Paul argues not just for temporal distinction of the law, but also temporal sequence and purpose of it. See Christopher R. Bruno, *God Is One: The Function of ‘Eis ho Theos’ as a Ground for Gentile Inclusion in Paul’s Letters*, LNTS 497 (London: T&T Clark, 2013), 168.

⁷⁷ Harmon, *Paul’s Isaianic Gospel in Galatians*, 240; Keener, *Galatians*, 291–92.

⁷⁸ Regarding baptism into Christ in Gal 3:27, many scholars interpret it as the movement into the sphere of Christ and his power from outside of it. See Das, *Galatians*, 381–2; Moo, *Galatians*, 252.

⁷⁹ Paul bases his claim about believers’ sonship on their baptism. See McCaulley, *Sharing in the Son’s Inheritance*, 160.

⁸⁰ “In Christ” in Gal 3:26 modifies the verb “are” (ἔστε), thereby emphasizing the Galatians’ incorporation into Christ. See Moo, *Galatians*, 250–51; Schreiner, *Galatians*, 256. See also Longenecker, who argues that “in Christ” functions as the object of faith (*Galatians*, 151–52).

believers obtained the status of the sons of God,⁸¹ they practice the love of neighbor with this new identity.

Galatians 4:1–7

Here, Paul elaborates on the preceding verses (Gal 3:23–27),⁸² further specifying his argument.⁸³ For instance, Paul paraphrases “before faith came” (Gal 3:23) into “as long as the heir is a child” (Gal 4:1), and “we were kept in custody under the law” (Gal 3:23) into “does not differ from a slave” (Gal 4:1). In addition, the expressions to signify a new era or the coming of a new era, such as “the faith which was later to be revealed” (Gal 3:23) and “faith has come” (Gal 3:25), in the preceding verses are rephrased as “the date set by the Father” (Gal 4:2) and “the fullness of the time came” (Gal 4:4), respectively.

Similarly, Paul rephrases “under a pedagogue” (Gal 3:25), the expression he used in the preceding verses to refer to how Paul and the recipients were once “under the law” (Gal 3:23), as “under guardians and managers” (Gal 4:2), “under the elemental things of the world” (Gal 4:3), and “under the law” (Gal 4:4–5) in this passage. Lastly, as for the recipients’ new identity as the sons of God (Gal 3:26), which was obtained through faith (Gal 3:24) and through baptism into Christ (Gal 3:27), Paul further explains that the recipients received “the adoption as sons” (Gal 4:5) manifested by “the Spirit of His Son” (Gal 4:6) in believers’ hearts, crying “Abba! Father!”

With respect to the love of neighbor, several implications can be drawn from Galatians 4:1–7. First, it is the believers who are freed from the law, with the temporary

⁸¹ Schreiner, *Galatians*, 257.

⁸² See also Harmon, who argues that the language of Gal 4:4–5 in this context is very close to that found in Gal 3:13–14 (*Paul’s Isaianic Gospel in Galatians*, 164–67).

⁸³ Cosgrove, *The Cross and the Spirit*, 69; Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Grand Rapids: Baker, 2009), 400; Morales, *The Spirit and the Restoration of Israel*, 117–18.

role of the law now terminated, that can practice the love of neighbor. Paul expresses that the recipients were “under the elemental things of the world” (Gal 4:3) as the heir is “under guardians and managers” when he is a child (Gal 4:2). These two phrases are highly likely synonymous with “a pedagogue” (Gal 3:25).⁸⁴ A guardian⁸⁵ or a manager (Gal 4:2) have in common with “a pedagogue” (Gal 3:25) the fact that their role is not required anymore when a minor reaches a certain age.⁸⁶ These metaphors keep underlining that the role of the law lasts only during the old era.

Another metaphor, “under the elemental things of the world” (ὕπὸ τὰ στοιχεῖα τοῦ κόσμου in Gal 4:3), is quite difficult to interpret. The noun phrase “the elemental things of the world” (Gal 4:3, 9) may mean (1) elementary principles of learning, (2) elemental spirits worshiped as deities, (3) basic elements of the universe such as air, fire, earth, and water, or (4) heavenly bodies that are associated with days and months and seasons and years.⁸⁷ Among these views, I support the fourth interpretation that “the elemental things” (Gal 4:3, 9) are likely to refer to “days and months and seasons and years” (Gal 4:10). Paul points out that believers “turn back again to the weak and worthless elemental things” (Gal 4:9). He goes on to say that believers “observe days and months and seasons and years” (Gal 4:10), indicating that the “elemental things” they observe specifically refer to the calendrical days outlined in the law.⁸⁸ These days appear

⁸⁴ Longenecker, *Galatians*, 162; Schreiner, *Galatians*, 266.

⁸⁵ See James M. Scott, *Adoption as Sons of God*, WUNT2 48 (Tübingen: Mohr Siebeck, 1992), 126–28. Scott argues that ἐπίτροπος in Gal 4:2 may refer to the Palestinian Jewish law of guardianship, claiming that the majority of scholars have limited the discussion of it to Greco-Roman guardianship.

⁸⁶ In the Hellenistic world, a guardian handled the child’s upbringing and education, and managers cared for the property of the child’s estate until the child reached maturity. See Das, *Galatians*, 404; Keener, *Galatians*, 322–23. See also John K. Goodrich, “Guardians, Not Taskmasters: The Cultural Resonances of Paul’s Metaphor in Galatians 4:1–2,” *JSNT* 32, no. 3 (2010): 251–84.

⁸⁷ Das, *Galatians*, 439–45; Keener, *Galatians*, 326–33.

⁸⁸ Williams, *Galatians*, 136.

to include the Sabbath (Exod 31:16–17; Deut 5:12–15; Isa 56:6), the Day of Atonement (Lev 16), feasts (Lev 23, 25), and festivals (Exod 13:3–10; 23:14–17).⁸⁹

Paul states that the role of “guardians and managers” and “the elemental things” (Gal 4:3) is valid only “until the date set by the Father” (Gal 4:2), or until “the fullness of the time” (Gal 4:4).⁹⁰ With the coming of Christ, the Son of God, the temporary role of the law has come to an end (Gal 4:4), and “we,”⁹¹ or believers, are no longer under the law (Gal 4:5), nor are they “under guardians and managers” (Gal 4:2) or “under the elemental things of the world” (Gal 4:3). Accordingly, with the bondage of the law terminated in the new era, believers who are now free from the works of the law are the ones who practice the love of neighbor.

The second implication here is that the love of neighbor is practiced by believers who have received adoption as sons (Gal 4:5).⁹² This new identity was given to the recipients owing to the death of Christ. Paul expresses the nature of Christ’s death by using the verb “redeem” (ἐξαγοράζω). This word is often used to mean “freeing a slave by paying a price,” and, thus, implies that Christ “paid a price” with his death to free believers (Gal 2:20; 3:13), highlighting the fact that Christ died for believers.⁹³ Therefore, believers who practice the love of neighbor are the ones who receive adoption as sons of God thanks to Christ’s death for them.

⁸⁹ Das, *Galatians*, 423–24; Dunn, *Galatians*, 227; Williams, *Galatians*, 136.

⁹⁰ “The date” in Gal 4:2 refers to the appointed time of the Father, and “the fullness of time” in Gal 4:4 emphasizes that the appointed time (Gal 4:2) is now realized in salvation history (Mark 1:15; 1 Cor 10:11; Eph 1:10). See Keener, *Galatians*, 324–25, 335–36; Schreiner, *Galatians*, 270.

⁹¹ “We” in this context (Gal 4:3, 5–6) could be restricted to the Jews, but Paul probably includes both the Jews and Gentiles since he speaks of the world’s elements. In Gal 4:8–9, Paul’s association of the “elements” with the Galatians’ pagan past confirms that the fuller phrase “elements of the world” (Gal 4:3) is referring to the situation of Gentiles. See Das, *Galatians*, 406; Keener, *Galatians*, 325; Schreiner, *Galatians*, 267. See also, McCaulley, *Sharing in the Son’s Inheritance*, 178–87; Rosner, *Paul and the Law*, 147–49.

⁹² Paul’s use of *υιοθεσία* (adoption) is unique, and many scholars argue that either Greek or Roman adoption practice is more relevant to Gal 4:5. For the specific meaning of *υιοθεσία*, see Keener, *Galatians*, 340–45.

⁹³ Keener, *Galatians*, 339–40; Moo, *Galatians*, 218; Schreiner, *Galatians*, 270–71.

The third implication is that the love of neighbor can be practiced with the help of the Spirit who works actively in the hearts of believers. Paul states that “God has sent forth the Spirit of His Son” into each believer’s heart who cries “Abba! Father!” (αββα ὁ πατήρ)⁹⁴ as a proof of their adoption as sons (Gal 4:6). Paul’s use of the neuter participle “crying” (κρᾶζον) gives important clues about the agent of the participle’s action. That is, Paul highlights here that the one who makes this confession in believers’ hearts is τὸ πνεῦμα (the Spirit).⁹⁵ Therefore, the Spirit is the source that enables believers, who became sons of God, to call God their Father (Gal 4:7). Such a role of the Spirit implies that the same Spirit should also empower believers to practice the love of neighbor.

Verses of Galatians 5–6 that Address Love of Neighbor

Galatians 5:1–3

Paul’s statement in this passage has the following implications for the love of neighbor: First, the love of neighbor is based on freedom for which Christ set believers free (Gal 5:1a). In the preceding context, Paul uses the present tense verb ἔχομεν to state that the recipients still have freedom in Christ at the time of writing his letter (Gal 2:4), but here he uses the aorist verb (ἠλευθέρωσεν) to emphasize that Christ already set the recipients free.⁹⁶ Accordingly, Paul mandates believers who already have freedom not to submit themselves again to “a yolk of slavery,”⁹⁷ which means a yolk of the law.⁹⁸ That

⁹⁴ Paul’s doubled address of the Father in both Aramaic (αββα) and Greek (ὁ πατήρ) is likely another way of expressing that the Jews and Gentiles in Christ share the same rights as sons. See Das, *Galatians*, 415.

⁹⁵ Martyn, *Galatians*, 392.

⁹⁶ Keener, *Galatians*, 261.

⁹⁷ “The yoke” refers to the obligations of the Jews in Judaism, and Paul uses this word considering its notion of the enslavement of one person to another. See Keener, *Galatians*, 263.

⁹⁸ “The yoke of slavery” is certainly an allusion to the Jewish notion of the “the yolk of the law.” See Barclay, *Obeying the Truth*, 62–63.

is, believers should practice the love of neighbor based on the freedom they already have in Christ.

Second, the love of neighbor cannot be practiced by believers who still seek to be justified by the works of the law. To begin with, justification through the works of the law is incompatible with justification through the grace of Christ.⁹⁹ According to Paul, if believers who are already justified by faith receive circumcision (Gal 5:2a),¹⁰⁰ Christ will be of no benefit to them (Gal 5:2b).¹⁰¹ Paul's statement here indicates that the works of the law cannot have any influence on the grace of Christ in terms of justification. Therefore, due to such an incompatibility between freedom in Christ and the works of the law, believers cannot choose both.

In addition, if believers choose to live under the law, then they are “under obligation to keep the whole law” (Gal 5:3).¹⁰² If they do not keep it entirely, they are like those who are uncircumcised.¹⁰³ In addition, this recalls Paul's previous statement that “those who are of the works of the law are under a curse,” (Gal 3:10) as no one can keep the whole law perfectly. Accordingly, believers who want to remain under the law cannot practice the love of neighbor, as they are under a curse.

⁹⁹ In Gal 5:2–4, Paul's robust polemic against the law in Galatians appears to climax in an outright antithesis between Christ and law. See Wilson, *The Curse of the Law*, 101.

¹⁰⁰ The protasis in Gal 5:2a implies that circumcision had not yet been done. Galatian believers were being probably tempted in that direction (Gal 1:6; 2:3; 4:9–10). See Keener, *Galatians*, 264.

¹⁰¹ In other words, circumcision only profits if one keeps the entire law (Rom 2:25). See Schreiner, *Galatians*, 313.

¹⁰² See Dunn, *Galatians*, 266–67. Dunn argues, as with his discussion on Gal 3:10, that “to keep the whole law” (Gal 5:3) refers to a total way of life, which provided a means of dealing with sin and failure through the cult, its sacrifices, and atonement. Dunn further states that this verse does not mean the Jewish way of life was a perfect life without any sin. However, Dunn's argument that “to do the whole law” means “the way of living within the covenant” is debatable in that Paul emphasizes the need to do “all” the law, focusing on “doing” in Gal 3:10–11 and 5:4. See also, Moo, *Galatians*, 323–24.

¹⁰³ See Betz, *Paul's Letter to the Churches in Galatia*, 259.

Galatians 5:5–6

First, in this passage, Paul mentions faith “working” (ἐνεργουμένη) through love (Gal 5:6), indicating that love or love of neighbor¹⁰⁴ practiced by believers is grounded on faith.¹⁰⁵ Second, Paul hints that the love of neighbor can be practiced by believers who are empowered by the Spirit. Paul directly states that believers eagerly wait (ἀπεκδεχόμεθα)¹⁰⁶ for the hope of righteousness¹⁰⁷ not only by faith but also through the Spirit’s help (Gal 5:5).¹⁰⁸ Paul’s emphasis on the Spirit’s role and faith in verse 5 implies that believers practice the love of neighbor and wait for the hope of righteousness based on faith with the help of the Spirit. Therefore, the love of neighbor is deeply related to both the Spirit and faith.

Third, the love of neighbor cannot be considered the same as the works of the law (Gal 5:6). Paul contrasts the love of neighbor (Gal 5:6b) with the works of the law (Gal 5:6a). Paul states that “in Christ Jesus neither circumcision nor uncircumcision means anything” (Gal 5:6a).¹⁰⁹ This verse means circumcision, one of the Jewish cultic

¹⁰⁴ The word “love” in Gal 5:6 can be seen as synonymous with the love of neighbor as it is restated as the love of neighbor in Gal 5:13–14.

¹⁰⁵ The participle “working” (ἐνεργουμένη) should be read as a middle so that faith is the root and love is fruit. See Schreiner, *Galatians*, 317.

¹⁰⁶ The verb ἀπεκδέχομαι in Gal 5:5 is often called an “eschatological term,” and it denotes the believer’s eager expectation of the future return of Christ. See Betz, *Paul’s Letter to the Churches in Galatia*, 262n83; Dunn, *Galatians*, 270; Lewis, *Looking for Life*, 185.

¹⁰⁷ Regarding the phrase ἐλπίδα δικαιοσύνης (a hope of righteousness) in Gal 5:5, scholars usually interpret it as either the genitive of subject, i.e., “a hope that is guaranteed by righteousness,” or the genitive of apposition, i.e., “a hope that is righteousness.” Scholars in favor of the subjective use of the phrase view that righteousness here mainly has a present component, but those in favor of the appositional use of the phrase view that righteousness here has a future dimension. For those in favor of the genitive of subject, see Gordon D. Fee, *Galatians* (Blandford Forum, UK: Deo, 2007), 190; Matera, *Galatians*, 182. For those in favor of the genitive of apposition, see Das, *Galatians*, 592; Harmon, *Paul’s Isaianic Gospel in Galatians*, 213; Martyn, *Galatians*, 472; Moo, *Galatians*, 327–29; Schreiner, *Galatians*, 316. See also Keener who argues that both readings are possible (*Galatians*, 457) and Dunn who argues that righteousness here refers to the state of acceptability before God, not viewing it forensically (*Galatians*, 269–70).

¹⁰⁸ In Gal 5:5, most of the key emphases of the letter such as righteousness, faith, and the Spirit are brought together. See Moo, *Galatians*, 327.

¹⁰⁹ Keener, *Galatians*, 459.

symbols, no longer has any power.¹¹⁰ Rather, faith expressed as love or the love of neighbor is more important to Paul (Gal 5:6b). Paul here draws a clear distinction between love or the love of neighbor and the works of the law symbolized by circumcision, emphasizing the importance of the love of neighbor.

Galatians 5:15, 19–21

Galatians 5:15 and the passage thereafter explain the meaning of the love of neighbor more directly than the preceding context of Galatians 5:14. To begin, Paul suggests in verse 15 that the love of neighbor is the command that should be followed among the Christian recipients. In other words, this verse shows the reciprocal nature of the love of neighbor. In verse 15, Paul mentions what is not to be done among believers, which is later specified by various social vices listed in verses 19 through 21. As such, the love of neighbor prohibits believers from committing such evil acts stated in this passage against one another (Gal 5:15, 19–21).

Further explanation on this passage is as follows: First, verse 15 indicates the reciprocal nature of the love of neighbor. Verse 15 prohibits biting and devouring “one another” (ἀλλήλους). Paul uses the pronoun ἀλλήλων in several verses that serve as the context of the love of neighbor in Galatians (Gal 5:13, 15, 17, 26; 6:2). Thus, Paul uses this pronoun in verse 15 to emphasize that the love of neighbor should be practiced reciprocally by not doing evil deeds against one another.

Second, verse 15 specifically commands believers not to “bite and devour” (δάκνετε καὶ κατεσθίετε) one another. The two verbs δάκνετε and κατεσθίετε here refer to social strife among believers,¹¹¹ and Paul assumes that such strife might exist in the

¹¹⁰ Betz, *Paul's Letter to the Churches in Galatia*, 263.

¹¹¹ δάκνετε καὶ κατεσθίετε in Gal 5:15 refers to beastly behavior, and Paul's use of these words is intentional and hyperbolic. Paul's dramatic expression here naturally stands in contrast to the love of neighbor that is mentioned in the preceding verse. See Betz, *Paul's Letter to the Churches in Galatia*, 276–77; Longenecker, *Galatians*, 244.

Galatian churches.¹¹² In addition, the first class conditional clause in this verse, which consists of the conjunction εἰ and the indicative verb, also assumes that the protasis is true for the sake of argument.¹¹³

Paul also warns in the same verse that the recipients might be “consumed” (ἀναλωθῆτε) by one another if they continue to be engaged in such strife (Gal 5:15c). The verb ἀναλόω is used in another verse of the New Testament to mean “fire to come down from heaven and consume” (Luke 9:54). Accordingly, provided that the verb ἀναλόω in verse 15 has similar meaning to the one in Luke, it is reasonable to assume that this verb is used to emphasize the destruction caused by strife among believers. In short, in verse 15, Paul practically prohibits social strife among believers, highlighting how devastating the consequences would be. Given that verse 15 further expounds the love of neighbor mentioned in verse 14, it is fair to say that the love of neighbor prohibits social strife among believers.

Third, Paul elaborates on social vices by listing forbidden acts in Galatians 5:19–21, illustrating what kind of deeds are involved in the strife prohibited by the love of neighbor. Paul lists fifteen evil deeds here, and all of them can be summed up as “the deeds of the flesh” (τὰ ἔργα τῆς σαρκός),¹¹⁴ as stated in verse 19. Paul warns that all people who are engaged in “the deeds of the flesh” (Gal 5:19) “will not inherit the kingdom of God” (Gal 5:21),¹¹⁵ underscoring that these deeds are forbidden for

¹¹² Keener, *Galatians*, 488; Schreiner, *Galatians*, 336. See also Moo, who argues that the first class conditional clause does not indicate the condition is real, only that it is being presented as if it were real (*Galatians*, 349), and Betz, *Paul’s Letter to the Churches in Galatia*, 277.

¹¹³ See also Daniel Wallace, *Greek Grammar beyond the Basics* (Grand Rapids: Zondervan, 1997), 689–90.

¹¹⁴ The term “flesh” here is a genitive of source, meaning the deeds issued from the flesh. See Schreiner, *Galatians*, 346.

¹¹⁵ “Inheriting the kingdom” in Gal 5:21 describes the believers’ eschatological hope, as in Gal 3:18; 4:28–31; 5:2–5. See Moo, *Galatians*, 363; Morales, *The Spirit and the Restoration of Israel*, 154.

believers.¹¹⁶ In sum, the love of neighbor prohibits social strife that is assumed to exist among the recipients (Gal 5:15) as well as all the evil deeds entailed in such strife (Gal 5:19–21).

Galatians 5:16–18

In the previous verses of this text (Gal 5:13–14), Paul divides freedom into a kind that is used to “become slaves of one another through love” (Gal 5:13c) and the other that is turned “into an opportunity for the flesh” (Gal 5:13b). He exhorts the recipients to choose the former kind of freedom and practice the love of neighbor (Gal 5:14). In this passage (Gal 5:16–18), Paul restates these two kinds of freedom in light of the Spirit. That is, Paul presupposes that there is a kind of freedom practiced with the help of the Spirit and another kind of freedom practiced for the desire of the flesh. Even though the flesh and the Spirit stand in stark opposition to one another (Gal 5:17), Paul implies that the recipients can win a victory over “the desire of the flesh” through the Spirit (Gal 5:16, 18).

Galatians 5:16–18 hints at the following characteristics of the love of neighbor: First, the Spirit is the source of the love of neighbor. That is, believers are empowered by the Spirit to practice the love of neighbor (Gal 5:16a, 18a). Second, the love of neighbor keeps believers from following “the desire of the flesh” (Gal 5:16b). This is made possible by the power of the Spirit resisting the flesh, which enables believers to overcome “the desire of the flesh” (Gal 5:17).

Third, the love of neighbor enabled by the Spirit is free from the influence of the law (Gal 5:18b), meaning that the love of neighbor, in and of itself, is not the works of the law. Accordingly, the love of neighbor is not carried out to observe the law, and believers practicing the love of neighbor are not subject to the judgment of the law.

¹¹⁶ Keener, *Galatians*, 511–15.

Instead, believers empowered by the Spirit practice the love of neighbor with freedom given through their faith in Christ Jesus.

Galatians 5:16a (Λέγω δέ, πνεύματι περιπατεῖτε). First, through the help of the Spirit, believers can practice the love of neighbor.¹¹⁷ Despite diverging views of scholars on its usage, the dative noun πνεύματι here can most commonly be considered as dative of means or direction, making it appropriate to interpret this noun as “through the Spirit.”¹¹⁸ Accordingly, through the help of the Spirit (Gal 5:16a), believers use their freedom (Gal 5:13) to practice the love of neighbor (Gal 5:14).

Second, it is the believers who continue to live with the Spirit that practice the love of neighbor. To begin with, Paul does not mention the Spirit out of the blue in this verse. Paul previously states that the recipients already received the Spirit (Gal 3:2) and continue to live in the Spirit (Gal 3:3, 5).¹¹⁹ In the same vein, Paul commands the recipients to continue to walk by the Spirit in Galatians 5:16a. The verb περιπατεῖτε basically means “to walk,” but it figuratively means “to live” with the Spirit, given that verse 16 is within the context of ethical exhortations.¹²⁰ Furthermore, the present tense of this verb denotes that the recipients have continued to live with the Spirit.¹²¹ Thus, it is concluded that the love of neighbor is practiced through the help of the Spirit who is already in the hearts of believers and continues to live with them.

Galatians 5:16b (καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε). The second half of verse 16 points out that the Spirit enables believers to practice love of neighbor by

¹¹⁷ The Spirit serves as a community resource. See Lewis, *Looking for Life*, 192.

¹¹⁸ For those who view πνεύματι as “dative of means,” see Das, *Galatians*, 561–62; Keener, *Galatians*, 491; Lewis, *Looking for Life*, 193. On the other hand, for those who view πνεύματι as “dative of direction or rule,” see Betz, *Galatians*, 278; Longenecker, *Galatians*, 244; Moo, *Galatians*, 353.

¹¹⁹ Das, *Galatians*, 561; Dunn, *Galatians*, 295–96; Martyn, *Galatians*, 534–35.

¹²⁰ Cosgrove, *The Cross and the Spirit*, 164; Keener, *Galatians*, 491; Moo, *Galatians*, 352.

¹²¹ Moo, *Galatians*, 353.

keeping them from following “the desire of the flesh.” The rationale for this finding can be found in the following exegetical and syntactic analyses: First, verse 16b shows the benefits believers who live by the Spirit can gain. The imperative mood of the verb *περιπατεῖτε* in verse 16b can be seen as more of a “conditional imperative” than its usual usage denoting command, prohibition, or request.¹²²

Second, the benefit or promise given to the believers who live by the Spirit is that they will not carry out “the desire of the flesh.” The phrase “the desire of the flesh” here refers to various social vices, including sexual desire. Grammatically, this phrase is subjective genitive and refers to the desire produced by the flesh or things that the flesh desires, in a collective sense.¹²³ Given that one of the prominent definitions of the noun *ἐπιθυμία* in this phrase is “lust” (e.g., Col 3:5; 1 Thess 4:5; 1 Tim 6:9; 2 Tim 2:22; 1 Pet 4:3), this phrase has a particularly negative connotation about sexual desire.¹²⁴ Moreover, “the desire of the flesh” is expounded by the long list of social vices, which includes both sexual and moral misdeeds (Gal 5:19–21). Accordingly, “the desire of the flesh” encompasses all sorts of social vices, and Paul affirms that believers who live by the Spirit will not carry out such desires of the flesh.

Third, Paul uses the strongest possible negation in Greek to stress that believers who live by the Spirit will *not* carry out “the desire of the flesh.” In this clause, Paul uses “emphatic negation,” which consists of *οὐ μὴ*, the combination of the Greek adverb and particle, and the aorist subjunctive verb *τελέσητε*. This construction is a way of expressing the strongest possible negation that is syntactically allowed in Koine Greek, which negates any possibility whatsoever that a certain event could occur.¹²⁵ Thus, by

¹²² See Wallace, *Greek Grammar*, 489–90. In addition, most scholars believe that verse 16b is the result of verse 16a. See also Betz, *Galatians*, 278; Longenecker, *Galatians*, 245; Moo, *Galatians*, 353; Schreiner, *Galatians*, 343; Longenecker, *Galatians*, 245.

¹²³ deSilva, *Galatians*, 118; Keener, *Galatians*, 494.

¹²⁴ BDAG, “ἐπιθυμία,” 372.

¹²⁵ Wallace, *Greek Grammar*, 468–69.

using this expression, Paul clearly states that if believers live by the Spirit (Gal 5:16a) they will not carry out “the desire of the flesh” under any circumstances down the road (Gal 5:16b).¹²⁶ In sum, believers who live in freedom given by Christ (Gal 5:1, 13) and who live by the Spirit (Gal 5:16a) are the ones who practice the love of neighbor (Gal 5:14), and one of the ways of practicing this love is not engaging in what the flesh desires (Gal 5:16b).

Galatians 5:17a–b (ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός). In verse 17, Paul expands verse 16 by describing how the Spirit enables believers not to engage in the works of the flesh.¹²⁷ Paul states that the Spirit and the flesh set their desire against one another (v. 17a–b), and then he goes on to explain how this opposing relationship between the two affects believers’ behaviors (v. 17c–d).

First, the first half of verse 17 suggests that both the flesh’s desire and the Spirit exist in the heart of each believer. This is clearly known from Paul’s explicit mentioning of the two here. Second, the Spirit and the flesh oppose each other.¹²⁸ Paul explains that the flesh and the Spirit each “sets its desire against” (ἐπιθυμεῖ κατὰ) one another (Gal 5:17a–b).¹²⁹ Given that the flesh and the Spirit are often described as opposed to one another in Galatians (Gal 3:3; 4:29; 5:16, 17; 6:8), the phrase “set its desire against” (ἐπιθυμεῖ κατὰ) effectively means that the relationship between the Spirit and the flesh is hostile toward one another. Accordingly, the first half of verse 17 demonstrates that both the desire of the flesh and the Spirit exist in the hearts of believers

¹²⁶ In other words, if the human subject allows the Spirit to completely influence and fill out his life, then “the desire of the flesh” cannot happen. See Betz, *Paul’s Letter to the Churches in Galatia*, 278.

¹²⁷ In other words, verse 17 explains that the desires of the flesh and the Spirit are incompatible. See Barclay, *Obeying the Truth*, 112; Keener, *Galatians*, 499.

¹²⁸ Schreiner, *Galatians*, 343.

¹²⁹ Paul draws on the imagery of warfare using the phrase ἐπιθυμεῖ κατὰ in Gal 5:17, and he designates the Spirit and flesh as two warring forces. See Lewis, *Looking for Life*, 192–93.

and that they are opposing and hostile toward one another.

Galatians 5:17c–d (ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε). In the second half of verse 17, Paul describes how the opposing relationship between the flesh’s desire and the Spirit affects the lives of believers. First, the Spirit and the flesh fiercely compete with each other in the heart of each believer (Gal 5:17c). Second, as a result of such competition, what each believer wants is fiercely resisted by the other desire that is not chosen (Gal 5:17d). If a believer wants to follow “the desire of the flesh,” the Spirit strongly resists such a desire, and vice versa. Third, nevertheless, Paul intends to point out that the Spirit will win the battle. This is seen in his decisive affirmation in the preceding and following context of verse 17 that the Spirit will eventually conquer “the desire of the flesh” (Gal 5:16, 18).

The exegetical points on verse 17 mentioned above reveal how each believer in Galatia can specifically be guided by the Spirit to love their neighbors. That is, despite the existence of both “the desire of the flesh” and the Spirit in their hearts, believers can defeat the flesh’s desire through the help of the Spirit who won the battle over the flesh by overcoming its fierce resistance. Accordingly, verse 17 leads the recipients to understand how the Spirit serves as the practical source of the love of neighbor.

Various views on Gal 5:17. Although the implications of verse 17 are summarized quite briefly above, this verse is regarded as one of the most difficult verses to interpret due to its grammatical complexity.¹³⁰ More precisely, there are two hermeneutical issues in dispute regarding verse 17d:¹³¹ The first issue is the usage of the conjunction ἵνα. If ἵνα is used to represent a purpose clause here, verse 17d should be seen as the purpose of verse 17c. On the other hand, if this conjunction introduces a result

¹³⁰ E.g., Keener, *Galatians*, 499.

¹³¹ See also Barclay, *Obeying the Truth*, 112–15; Das, *Galatians*, 563–66; Keener, *Galatians*, 500–501; Schreiner, *Galatians*, 343–44.

clause, verse 17d should be viewed as the result of verse 17c. The second issue is which antecedent the relative clause “whatever you want” (ὃ ἐὰν θέλητε) in 17d modifies. There are three possible antecedents here: “the flesh” or “the Spirit” in verse 17c, or either one of them.

In general, scholars’ views of how to interpret this verse are divided into five hypotheses, and I support the fourth and fifth hypotheses. The first hypothesis is that ἵνα introduces the result, and the Spirit is the antecedent of “whatever you want.”¹³² According to this viewpoint, verse 17c–d reads that “the Spirit and flesh are opposed to one another, and the result is that believers cannot do what the Spirit wants them to do.” That is, the first hypothesis emphasizes the flesh’s resistance against the Spirit or dismisses the power of the Spirit.

The second hypothesis is that ἵνα introduces the result, and “the flesh” is the antecedent of “whatever you want.”¹³³ This view interprets verse 17c–d as “the Spirit and flesh are opposed to one another, and the result is that believers cannot do what the flesh wants them to do.” The second hypothesis, thus, puts an emphasis on the Spirit’s resistance against the flesh or dismisses the power of the flesh.

The third through fifth hypotheses all have in common that either “the flesh” or “the Spirit” is the antecedent of “whatever you want,” but they do not determine which one it is clearly. While the third and fourth hypotheses see ἵνα as a conjunction denoting the result, the fifth hypothesis views this as a conjunction introducing a purpose clause. In addition, the third view considers the works of the Spirit and “the desire of the flesh” in verse 17 as equal in their power, whereas the fourth and fifth viewpoints consider the power of the Spirit greater than that of the flesh’s desire. As such, while the third theory

¹³² George, *Galatians*, 387–88; Longenecker, *Galatians*, 246; Leon Morris, *Galatians* (Downers Grove, IL: IVP, 1996), 169.

¹³³ Donald Guthrie, *Galatians* (Grand Rapids: Eerdmans, 1973), 135–36; Fee, *Galatians*, 209–10.

suggests that the struggle between the Spirit and the flesh has a negative influence on the lives of believers, the fourth and fifth theories view the influence of such a struggle as positive for the lives of believers.

More specifically, according to the third hypothesis, verse 17c–d reads that “the Spirit and flesh are opposed to one another, and the result is that believers cannot do whatever the flesh or the Spirit wants them to do.”¹³⁴ Thus, this view sees the influence of the struggle between the Spirit and the flesh as negative for the lives of believers, suggesting that believers would end up in a stalemate as a result of this struggle. On the other hand, both the fourth¹³⁵ and fifth hypotheses,¹³⁶ despite their differing interpretations of the use of ἴνα, suggest that the Spirit eventually overpowers the flesh. Accordingly, these hypotheses support the following interpretation of verse 17c–d: “the Spirit and flesh are opposed to one another, so that, or in order that, believers cannot do whatever the flesh or the Spirit wants them to do, but ultimately the Spirit overcomes the flesh and enables believers to overcome ‘the desire of the flesh.’”

This study supports the fourth and fifth hypotheses in the interpretation of verse 17c–d for the following reasons: First, the grammatical and syntactic elements found in the relative clause “whatever you want” (ὃ ἐὰν θέλητε) do not seem to indicate that this clause modifies a specific antecedent. The clause that consists of the particle ἐὰν plus the subjunctive mood as in verse 17d refers to an unspecified individual or group (cf. Matt 20:4, 27; Gal 6:7).¹³⁷ In other words, verse 17d is an indefinite relative clause that has no definite antecedent.¹³⁸ Such a syntactic structure signals that Paul has no intention of defining whether the antecedent is the Spirit or the flesh’s desire in verse 17d, making

¹³⁴ Betz, *Paul’s Letter to the Churches in Galatia*, 279–81.

¹³⁵ Martyn, *Galatians*, 494.

¹³⁶ Dunn, *Galatians*, 299; Longenecker, *Galatians*, 245–46; Schreiner, *Galatians*, 344.

¹³⁷ Wallace, *Greek Grammar*, 660.

¹³⁸ Moo, *Galatians*, 355.

the first and second hypotheses above unacceptable as they claim “whatever you want” modifies a specific antecedent.

Second, Paul’s optimistic view of the power of the Spirit in the surrounding context of verse 17 (Gal 5:16, 18) should never be overlooked. Paul indicates the Spirit’s victory over the flesh in verses 16 and 18, although he does not specifically mention in verse 17 which agent—the Spirit or the flesh—has a greater impact on the lives of believers.¹³⁹ Such an optimistic view of Paul demonstrates the untenability of the first hypothesis that overly values the impact of the flesh and the third hypothesis that pessimistically views the struggle between the Spirit and the flesh.

Lastly, although Paul indicates that the Spirit will eventually overcome the flesh in verses 16 and 18, he still acknowledges how powerful “the desire of the flesh” is (Gal 5:13, 16, 17). That is, Paul does not dismiss the power of the flesh, suggesting that its impact on one’s life is not insignificant. This finding makes the second hypothesis, which underestimates the danger of the flesh’s desire, untenable. Accordingly, based on the grammatical, syntactic, and contextual analyses above, I support the fourth and fifth hypotheses.

Galatians 5:18 (εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον). First, as indicated in verse 16, the Spirit is the source of the love of neighbor. For starters, Paul begins verse 18 with the adversative conjunction δὲ, indicating that he is to make a statement that contradicts the power of the flesh’s desire mentioned in verse 17a.¹⁴⁰ In addition, the present verb (ἄγεσθε) of this verse demonstrates that the recipients are under the constant

¹³⁹ Keener, *Galatians*, 503; Schreiner, *Galatians*, 343.

¹⁴⁰ Das, *Galatians*, 566; Martyn, *Galatians*, 495; Moo, *Galatians*, 356; Schreiner, *Galatians*, 345.

guidance of the Spirit.¹⁴¹ Moreover, the protasis, which consists of the conjunction εἰ¹⁴² and the present indicative verb (ἄγασθε), assumes what is stated in the very clause is true.¹⁴³ These grammatical and syntactic analyses, in turn, imply that the recipients can overcome “the desire of the flesh” mentioned in verses 16–17 by being led by the Spirit and that they can also practice the love of neighbor with the help of the Spirit.

Second, verse 18 shows that the love of neighbor is not the works of the law. Paul now contrasts his exhortation to loving one’s neighbor (Gal 5:13–14) through the help of the Spirit (Gal 5:17) to a nomistic lifestyle.¹⁴⁴ In other words, a life following “the desire of the flesh” (Gal 5:16–17) and a life “under the law” (Gal 5:18), while certainly not identical, are related, and these two lifestyles are incompatible with a life aided by the Spirit, according to Galatians 5:13–18.¹⁴⁵ Verse 18b is the apodosis that expresses the result achieved when the recipients are led by the Spirit. Paul says that as believers are led by, or controlled by,¹⁴⁶ the Spirit they are no longer “under the law”¹⁴⁷ (Gal 5:18) and are liberated from the captivity of the law (e.g., Gal 3:23; 4:4, 5, 21).¹⁴⁸ Such an opposing relationship between the Spirit and the law supports that the love of neighbor that is practiced with the help of the Spirit cannot be an act of keeping the law.

¹⁴¹ Moo, *Galatians*, 356–57.

¹⁴² The conjunction εἰ in Gal 5:18 should be read as conditional and should not be translated as “since.” See Schreiner, *Galatians*, 345. See also Longenecker, who translates εἰ here as “since” (*Galatians*, 246).

¹⁴³ Wallace, *Greek Grammar*, 689–90.

¹⁴⁴ Longenecker, *Galatians*, 246.

¹⁴⁵ Morales, *The Spirit and the Restoration of Israel*, 152.

¹⁴⁶ Keener, *Galatians*, 504.

¹⁴⁷ Regarding the phrase “under the law” in Gal 5:18, Wilson (*The Curse of the Law*, 117–20) argues that this phrase means condemnation on sin that is pronounced by the law, or the curse of the law. However, the phrase “under the law” is better understood as connoting “subject to the rule of the law.” See also Moo, *Galatians*, 357.

¹⁴⁸ In other words, believers who live under the guidance of the Spirit are naturally free from the influence of the law. See Longenecker, *Galatians*, 246; Moo, *Galatians*, 357; Schreiner, *Galatians*, 345.

Galatians 5:22–26

First, the love of neighbor entails practicing the fruit of the Spirit (Gal 5:22–23). The love of neighbor is further detailed with the nine fruits of the Spirit in verses 22–23, which leads to the finding that the fruit of the Spirit represents the virtues required for believers who practice the love of neighbor. Another finding is that love or the love of neighbor represents all nine fruits of the Spirit, given that¹⁴⁹ (1) the paragraph containing the verses on the fruit of the Spirit (Gal 5:13–26) repeatedly refers to love (Gal 5:13, 14, 23),¹⁵⁰ (2) “love” is the first fruit of the Spirit in the list (Gal 5:22), and (3) love is rephrased as the love of neighbor in this paragraph (Gal 5:14). As the love of neighbor represents all fruits of the Spirit, it is only natural that believers who practice the love of neighbor also need to practice other fruits of the Spirit.

Second, the love of neighbor, the representative fruit of the Spirit, keeps believers from carrying out the flesh’s passions and desires (Gal 5:24). That is, believers who have been crucified with Christ (Gal 2:20) now live and walk by the Spirit (Gal 5:16, 18, 25), and, with the help of the Spirit, they can overcome “the works of the flesh” (Gal 5:16, 19–21) or the passions and desires of the flesh (Gal 5:24).¹⁵¹ Third, the love of neighbor keeps believers from “becoming boastful, provoking one another, and envying one another” (Gal 5:26). Verse 26 is contextually linked to the previously mentioned social vices (Gal 5:19–21), and these relevant verses (Gal 5:19–21, 26) are likely mentioned due to communal infighting in the Galatian churches.¹⁵²

Fourth, the Spirit is the source of the love of neighbor. For starters, the noun phrase “the fruit of the Spirit” (ὁ καρπὸς τοῦ πνεύματός) in verse 22 is the genitive of

¹⁴⁹ Longenecker, *Galatians*, 260.

¹⁵⁰ Love is the key, and probably foundational, virtue here. See Keener, *Galatians*, 518.

¹⁵¹ Betz, *Paul’s Letter to the Churches in Galatia*, 289; Keener, *Galatians*, 525.

¹⁵² Wilson, *The Curse of the Law*, 127.

source, meaning the fruit stemming from the work of the Spirit.¹⁵³ Accordingly, the fruit of the Spirit (Gal 5:22–23), including love or the love of neighbor, presupposes the intervention of the Spirit in the lives of believers.¹⁵⁴ In addition, Paul’s command to believers to “walk by [or keep in step with]¹⁵⁵ the Spirit” (πνεύματι καὶ στοιχῶμεν) implies that the Spirit provides the principles for the lives of believers (Gal 5:25b).¹⁵⁶ Therefore, believers rely on the Spirit to practice the love of neighbor.

Last, but not least, the love of neighbor goes beyond the law and should not be seen as the works of the law. Paul says, “against such things there is no law,” at the end of verse 23, hinting at the relationship between the fruit of the Spirit and the law. The prepositional phrase “against such things” (κατὰ τῶν τοιούτων) here refers to the fruit of the Spirit listed in verses 22–23.¹⁵⁷ Paul’s statement “there is no law” could mean that no law prohibits the fruit of the Spirit¹⁵⁸ or that no law condemns such virtues since the fruit is produced by the Spirit who provides all the law itself requires.¹⁵⁹ To put it differently, Paul indicates here that the fruit of the Spirit transcends the scope of the law.¹⁶⁰ Therefore, the love of neighbor, the foremost fruit of the Spirit, cannot be seen as the works of the law.

¹⁵³ Betz, *Paul’s Letter to the Churches in Galatia*, 286; Schreiner, *Galatians*, 349.

¹⁵⁴ Betz, *Paul’s Letter to the Churches in Galatia*, 287.

¹⁵⁵ Most scholars think the verb στοιχέω in Gal 5:25 means more than “walk” in a generic way, since it originally meant “stand in line” in relation to a standard of conduct. Thus, στοιχέω here may mean something like “keep in step with the Spirit.” See Dunn, *Galatians*, 317; Keener, *Galatians*, 526; Schreiner, *Galatians*, 356–57.

¹⁵⁶ Lewis, *Looking for Life*, 197–98.

¹⁵⁷ The prepositional phrase κατὰ τῶν τοιούτων in Gal 5:23 could be masculine, but it is more likely neuter, referring to the virtues. See Moo, *Galatians*, 366.

¹⁵⁸ Barclay, *Obedying the Truth*, 122–24; Schreiner, *Galatians*, 350.

¹⁵⁹ Moo, *Galatians*, 367.

¹⁶⁰ Longenecker, *Galatians*, 264.

Galatians 6:1–5

In this passage, Paul restates or expounds the love of neighbor with various commands, describing the meaning of the love of neighbor in detail. To begin with, Paul rephrases the love of neighbor as “the law of Christ” (Gal 6:2b), the phrase which will be discussed in detail in the next chapter. Then, Paul demonstrates how the love of neighbor or “the law of Christ” is carried out in real life through various commands, which are summed up as “bear one another’s burden” (Gal 6:2a). Paul explains “bear one another’s burden” (Gal 6:2a) in two aspects in this paragraph (Gal 6:1–5), which can be specified as “bear one’s own burden” (Gal 6:1c, 4a, 5) and “bear another’s burden” (Gal 6:1a–b).

First, the love of neighbor requires believers to “bear one’s own burden” (Gal 6:1c, 4a, 5). Paul further elaborates on this command by stating that: each one “should look to yourself” (σκοπῶν σεαυτὸν in Gal 6:1c); “should examine his own work” (τὸ ἔργον ἑαυτοῦ δοκιμαζέτω in Gal 6:4a);¹⁶¹ “will not boast in regard to another” (Gal 6:4c); and “will bear his own burden” (τὸ ἴδιον φορτίον βαστάσει in Gal 6:5).¹⁶² What these verses essentially mean is that the love of neighbor requires believers to inspect (Gal 6:1c; cf. σκοπέω in Rom 16:17; Phil 2:4) and examine (Gal 6:4a; cf. δοκιμάζω in 2 Cor 13:5; 1 Thess 5:21) themselves in order to be ready for the final judgment (Gal 6:5).

Second, the love of neighbor requires believers to “bear another’s burden” (Gal 6:1a–b). More specifically, Paul exhorts each believer¹⁶³ to restore another believer who commits sins by mistake “in a spirit of gentleness” (Gal 6:1a–b). For starters, given that

¹⁶¹ Betz compares Gal 6:1c and 4c with the Delphic maxim “know yourself.” However, Betz’s view is unconvincing since there is no lexical coherence between the Delphic maxim and Gal 6:1c and 4c. See Betz, *Paul’s Letter to the Churches in Galatia*, 298–302. See also Keener, *Galatians*, 529.

¹⁶² The future verb βαστάσει in Gal 6:5 is an allusion to the eschatological judgment, and Paul here warns that each person needs to answer to the Lord for their conduct on the day of judgment. See Moo, *Galatians*, 381.

¹⁶³ Literally, Paul addresses ὑμεῖς οἱ πνευματικοὶ (you who are spiritual), which refers to the Galatian believing community as a whole. See Betz, *Paul’s Letter to the Churches in Galatia*, 296–97; Das, *Galatians*, 603; Keener, *Galatians*, 529; Longenecker, *Galatians*, 273; Moo, *Galatians*, 375; Morales, *The Spirit and the Restoration of Israel*, 160. *Contra* Dunn, who argues that Paul addresses the more spiritually mature members (*Galatians*, 320).

the verb *προλαμβάνω* (Gal 6:1a) is used to refer to the person who has been overtaken in sin by surprise, a sinner here is not the one who commits sins intentionally but the one who is caught in sin by accident.¹⁶⁴ In addition, Paul exhorts believers to help restore such people who are caught in sin “in a spirit of gentleness” (Gal 6:1b). Considering that “gentleness” (*πραΰτης*) is one of the fruits of the Spirit (Gal 5:23), the phrase “in a spirit of gentleness” indicates that believers are required to help sinners with the virtue they acquire through the help of the Spirit.¹⁶⁵ Accordingly, to “bear another’s burden” for the love of neighbor means to take care of fellow Christians who are temporarily caught in sin with gentleness or with the fruit of the Spirit.

Galatians 6:9–10

First, the love of neighbor encourages “doing good” (*τὸ καλὸν ποιοῦντες*). Although Paul does not specify what “doing good” means here (Gal 6:9a),¹⁶⁶ this phrase basically is a restatement of what the love of neighbor means. In addition, given the usage of “doing good” in the New Testament (Acts 6:1–4; 24:17; Gal 2:10; 2 Thess 3:13), this phrase at least entails the provision of necessities and financial aid for the poor.¹⁶⁷

Second, the beneficiaries of the love of neighbor include both believers and non-believers (Gal 6:10). In verse 10, Paul affirms that the recipients should carry out good deeds not only to fellow Christians but also “to all people” (*πρὸς πάντα*). That said, Paul exhorts believers to do good to their fellow Christians, “especially” (*μάλιστα*). That

¹⁶⁴ BDAG, “*προλαμβάνω*,” 872. See also Betz, *Paul’s Letter to the Churches in Galatia*, 296; Keener, *Galatians*, 531; Schreiner, *Galatians*, 357.

¹⁶⁵ Moo, *Galatians*, 375.

¹⁶⁶ “Doing good” must not be misunderstood as another kind of “doing the works of the law” since this phrase points to the fruit of the Spirit (Gal 5:22) and stands in opposition to “the works of the law.” See Betz, *Paul’s Letter to the Churches in Galatia*, 311; Rosner, *Paul and the Law*, 105.

¹⁶⁷ Moo, *Galatians*, 388; Schreiner, *Galatians*, 370. See also Jeffrey A. D. Weima, *1–2 Thessalonians*, BECNT (Grand Rapids: Baker, 2014), 622.

is, love of neighbor should be practiced for both believers and non-believers, but love for members of the church would come first.¹⁶⁸

Summary

Those Who Are Commanded to Love Neighbor

Those who are commanded to love their neighbor are the recipients of Galatians, or the believers in Galatia. Paul sees believers who belong to the churches of Galatia as the main recipients of this epistle (Gal 1:2). In his letter, Paul expects the recipients of the letter to practice love of neighbor.

Those Who Are to Be Loved

The beneficiaries of the love of neighbor include both believers and non-believers. Paul exhorts the recipients to “do good to all people” (Gal 6:10). In addition, poor people are included as part of the beneficiaries of the love of neighbor. Taking care of the poor has been the primary concern of Paul (Gal 2:10). Accordingly, the recipients are commanded to show love to both fellow Christians and non-Christians, especially including the poor.

The Basis of the Love of Neighbor

It is indicated in Galatians that the love of neighbor is practiced mostly based on the death of Christ (Gal 1:4; 2:4, 20; 3:13; 4:4–5; 5:1). More specifically, God rescued believers from “the present evil age” through Christ’s death (Gal 1:4). Through Christ’s death, believers live by faith in Christ (Gal 2:20d) and are given freedom, which they still have in the present (Gal 2:4; 5:1). Moreover, believers who are now no longer under the curse of the law (Gal 3:13) receive “the adoption as sons” (Gal 4:4–5). Thus, believers

¹⁶⁸ Keener, *Galatians*, 556.

now have the new status as sons of God through the death of Christ, based on which they perform the love of neighbor.

In addition, it is also suggested in Galatians that the love of neighbor is not practiced based on the law. First, the role of the law is temporary (Gal 3:24; 4:1–3) and no longer valid because it came to an end when faith came (Gal 3:23), or “when the fullness of the time came” (Gal 4:4), through the death of Christ Jesus (Gal 2:19; 3:24; 4:4–5). Therefore, thanks to Christ’s death, believers are no longer “under the curse” (Gal 3:10), “under the law” (Gal 3:23), “under a pedagogue” (Gal 3:25), “under guardians and managers” (Gal 4:2), or “under the elemental things of the world” (Gal 4:3).

Second, it is practically impossible for anyone to be justified by the law. If anyone seeks to be justified by the works of the law, he will be bound by all laws (Gal 5:3). However, as it is virtually impossible for those who are bound by the law to observe all things written in the law they will surely be under the curse (Gal 3:10). Accordingly, the love of neighbor is not practiced based on the law since it is practiced by believers who are justified not by the law but by faith and, thus, are no longer under the law.

The Source of the Love of Neighbor

The source of the love of neighbor found in the context of Galatians is centered on the Spirit. Galatians states that believers “receive the promise of the Spirit through faith” (Gal 3:14); did “receive the Spirit” (Gal 3:2); experience miracles worked by the Spirit (Gal 3:5); and begin and finish their journey of faith by the Spirit, continuing to walk with the Spirit (Gal 3:3). From these verses, it can be implied that believers practice the love of neighbor through the works of the Spirit.

Second, the Spirit is deeply related to the love of neighbor. To begin with, love, which is restated as love of neighbor, represents the fruit of the Spirit or the virtues produced by the Spirit (Gal 5:22–23). Moreover, the Spirit and the love of neighbor are both linked to faith. Faith enables believers to receive the Spirit (Gal 3:2), and faith

enables believers to practice the love of neighbor (Gal 5:6b). Accordingly, believers receive the Spirit through faith, and with the help of this Spirit they practice the love of neighbor.

Third, the Spirit helps believers practice the love of neighbor by directly resisting the flesh. The Spirit and the flesh “are in opposition to one another” in the heart of each believer (Gal 5:17); despite such a struggle between the Spirit and the flesh, Paul indicates that the Spirit eventually overcomes the flesh (Gal 5:16, 18). Accordingly, believers can refrain from engaging in what the flesh desires with the help of the Spirit.

Is Love of Neighbor Law or Compulsory?

According to Galatians, is the love of neighbor law, or the works of the law? If so, the love of neighbor would naturally be compulsory. On the other hand, if the love of neighbor is not the works of the law, the love of neighbor in Galatians may or may not be mandatory. With respect to this matter, I argue that the love of neighbor is not the law or the works of the law but the responsibility of believers. More precisely, Galatians states believers have nothing to do with the works of the law, suggesting that the love of neighbor is not the law. Nevertheless, Galatians emphasizes that believers are responsible to practice the love of neighbor.

First, in Galatians, Paul does not recognize the law as a means of justification (Gal 2:3, 16; 4:9–10; 5:2–6; 6:12–13). Second, in Galatians, believers are said to have nothing to do with the works of the law after they are justified. According to Paul, the law does not mean anything to those who are already justified by faith (Gal 5:6). In addition, Paul’s statement in Galatians 5:18 that believers who are led by the Spirit are no longer “under the law,” or subject to the rule of the law, demonstrates that the love of neighbor is not an act of conforming to the law. Moreover, Paul’s statement in Galatians 5:23 that the fruit of the Spirit transcends the scope of the law (“against such things [the

fruit of the Spirit] there is no law”) implies that one cannot practice the love of neighbor as the works of the law.

Third, even though the love of neighbor cannot be seen as the law, it is fair to say that believers are required to practice the love of neighbor. In the verses that follow the love command in Galatians (Gal 5:15–6:10), believers are commanded to perform what is required in the love of neighbor (Gal 5:22–23; 6:1, 2a, 4a, 5, 9) and to stop doing what is prohibited in the love of neighbor (Gal 5:15, 16, 19–21, 24, 26; 6:4b). Thus, the love of neighbor illustrated in Galatians is not the law but the essential responsibility of believers.

Is Love of Neighbor Reciprocal?

The love of neighbor is the command that needs to be followed reciprocally among the recipients of Galatians, or believers in Jesus Christ. To begin with, the pronoun ἀλλήλων which denotes reciprocity is often found in the context of the love of neighbor in Galatians (Gal 5:13, 15, 17, 26; 6:2), implying that the love of neighbor itself is reciprocal. That said, Galatians does not command non-Christians, who are also included in the beneficiaries of the love of neighbor, to conduct the love of neighbor. In other words, while Christians can be both benefactors and beneficiaries of the love of neighbor, non-Christians are just seen as the beneficiaries without reciprocal responsibility toward the benefactors. Accordingly, the love of neighbor is the reciprocal command required only of Christians.

The Actions the Love of Neighbor Requires Believers to Perform

To Paul, the love of neighbor is never a conceptual terminology, but it involves specific actions, which are described in detail with performative actions and prohibitive commands in the relevant verses of Galatians. On one hand, Paul details the love of neighbor with various good deeds, exhorting the recipients to do such good deeds. On the

other hand, Paul lists various social vices, which are incompatible with the love of neighbor, prohibiting the recipients from doing such evil deeds.

The performative actions required in the love of neighbor. First, the love of neighbor encourages believers to do good to all people (Gal 6:9–10). The usage of “doing good” throughout the New Testament (Acts 6:1–4; 24:17; Gal 2:10; 2 Thess 3:13) implies that “doing good” entails the provision of necessities and financial aid for the poor, at the least. Second, the love of neighbor practically represents the entire fruit of the Spirit, which naturally indicates that the love of neighbor requires believers to bear the fruit of the Spirit (Gal 5:22–23). Third, the love of neighbor requires believers to “bear one another’s burden” (Gal 6:2a). The paragraph this verse belongs to (Gal 6:1–5) basically explains the two performative aspects of the love of neighbor (Gal 6:1–5): one is to “bear one’s own burden” (Gal 6:1c, 4a, 5), and the other is to “bear another’s burden” (Gal 6:1a–b).

Prohibitive commands in the love of neighbor. The love of neighbor prohibits believers from engaging in social vices, including moral misdeeds. First, the love of neighbor prohibits believers from biting and devouring one another, and Paul warns that there will be tragic consequences if Christians do so to one another (Gal 5:15). Second, the love of neighbor prohibits the recipients from following “the desire of the flesh” (Gal 5:16, 17, 24), and this desire is detailed in the list of social vices (Gal 5:19–21). Third, the love of neighbor prohibits believers from becoming boastful, which includes “provoking one another, envying one another” (Gal 5:26) and boasting “in regard to another” (Gal 6:4b).

Conclusion

Chapter 4 deals with the specific meaning of the love of neighbor illustrated or implied in the entire context of Galatians. The contextual analysis conducted in this

chapter gives a general idea about the meaning and nuances of the love of neighbor illustrated in Galatians. That said, the analysis in this chapter alone does not allow readers to grasp the accurate meaning of the love of neighbor in Galatians in its entirety as the contextual verses of the love of neighbor are not enough to define the meaning of the love of neighbor. Instead, an exegetical analysis of the verses where the love of neighbor is directly dealt with (Gal 5:13–14; 6:2) should be conducted to have a complete understanding of the love of neighbor. Thus, the accurate and complete meaning of the love of neighbor can be understood by combining the contextual analysis in this chapter and the exegetical analysis of the love of neighbor in the next chapter.

CHAPTER 5

LEVITICUS 19:18 IN GALATIANS 5:14

Introduction

Chapter 5 examines Galatians 5:13–14 and 6:2.¹ While the previous chapter (chap. 4) explores the meaning of the love of neighbor in the context of the entire book of Galatians, this chapter will conduct an exegetical analysis of the verses that directly mention the love of neighbor. Furthermore, the specific meaning of the love of neighbor intended by Paul will be summarized at the end of this chapter in consideration of both the contextual and exegetical analyses conducted in chapters 4 and 5.

The meaning of the love of neighbor based on implications from the exegetical analysis of Galatians 5:13–14 and 6:2 is basically the same as the meaning identified in light of the entire book of Galatians in chapter 4.² First, those who are exhorted to love their neighbors are Christians in Galatia (Gal 5:13a). Second, the basis for the love of neighbor is the call of God (Gal 5:13a). Third, the love command cannot be classified as the works of the law, but it functions as a command (Gal 5:13c, 14b; 6:2) that encompasses ethical exhortations stated in Galatians (Gal 5:13–6:10). Fourth, the love command entails reciprocity in that it requires fellow believers to love one another. As such, the main beneficiaries of the love command include fellow believers, at the least (Gal 5:13c; 6:2a). Fifth, the love command means love in action that can be realized by

¹ As in chapter 4, “the love of neighbor” or “the love command” in chapter 5 refers to Gal 5:14 unless otherwise specified. In addition, Gal 6:2 in this chapter generally refers to the second clause of this verse which includes the noun phrase “the law of Christ.”

² What is mentioned here is the specific meaning of love of neighbor found in Gal 5:13–14 and 6:2. The thing is that a certain aspect of the love of neighbor—or the source of the love command—is not directly found in these verses. As such, the specific nuances of love of neighbor found in these verses should be construed considering the meaning of love of neighbor identified in the context of the entire book of Galatians, analyzed in the previous chapter.

not turning one's freedom into an opportunity for the flesh (Gal 5:13b), loving one's neighbor with one's best efforts (Gal 5:14b), becoming slaves of one another (Gal 5:13c), and fulfilling the law of Christ (Gal 6:2b).

This specific meaning of the love of neighbor stems from the exegetical analysis of Galatians 5:13–14 and 6:2, and the key findings of such analysis, which will be discussed in detail below, are as follows: First, the missing agent in Galatians 5:14 is best interpreted as Christ, while the love of neighbor should be understood as a principle that fulfills the law. That is, in Galatians 5:14, Paul quotes the love command of Leviticus 19:18 not as a type of law but as a principle that is distinguished from the law. Paul redefines the Levitical love command based on the death of Jesus Christ and quotes this redefined command as the principle of the Christian life in Galatians 5:14.

Second, Galatians 6:2b indicates that “the law of Christ” is, in fact, the love of neighbor. Given that the love of neighbor in Galatians 5:14 is a principle separate from the law, “the law of Christ” should also be seen as a separate principle of Christ. Thus, the love of neighbor, which is mentioned as a means used by Christ to fulfill the law in Galatians 5:14, is described as the goal to be attained by the recipients in Galatians 6:2. That is, now that Christ has fulfilled “the whole law” through the love of neighbor (Gal 5:14), the recipients are now required to fulfill “the law of Christ” (Gal 6:2b), which refers to “the love of neighbor,” by carrying out actions of love detailed in Paul's ethical exhortations (e.g., Gal 5:13c; 6:2a).

Exegesis of Galatians 5:13

The main exegetical points of Galatians 5:13 are as follows: First, the freedom given to believers is based on the call of God (Gal 5:13a) and the grace of Jesus Christ, given that God's call to freedom was made possible through the grace of Christ (Gal 1:6; 3:13; 4:4–5). Second, the freedom of believers is certainly different from the autonomy of believers and explicitly sets out what to do and what not to do for believers. More

specifically, believers are called to use their freedom not to follow “an opportunity for the flesh” (Gal 5:13b) but to serve one another through love (Gal 5:13c). Third, Paul uses a paradoxical expression to stress the specific nuances of the love of neighbor, i.e., the obligatory and reciprocal aspects of love (Gal 5:13c).

Galatians 5:13a: Ὑμεῖς γὰρ ἐπ’ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί·

First, Paul uses the conjunction γὰρ and the vocative noun ἀδελφοί to signal that this verse opens a new paragraph. In Koine Greek, γὰρ often functions as a causal, inferential, or explanatory conjunction,³ but it should be seen as a transitional conjunction⁴ in this verse.⁵ In addition, as mentioned previously, the vocative noun ἀδελφοί used here serves as a literary marker for the beginning of a new paragraph.⁶ Second, Paul mentions “freedom” to introduce it as one of the main topics of the new literary section (Gal 5:13–6:10). It is true that the noun ἐλευθερία is already mentioned twice in the preceding contexts (Gal 2:4; 5:1). While Paul explains freedom in relation to the works of the law in the preceding contexts, Paul mainly discusses in this verse how to use freedom in terms of one’s relationship with other people.⁷

³ Daniel Wallace, *Greek Grammar beyond the Basics* (Grand Rapids: Zondervan, 1997), 669–78.

⁴ Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker, 2013), 342; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 333.

⁵ Walter Bauer, “γὰρ,” in *A Greek-English Lexicon of the New Testament*, 3rd ed., trans. and adapt. William F. Arndt and F. Wilbur Gingrich (BDAG) (Chicago: The University of Chicago, 2001), 189–90. See also Betz, *Paul’s Letter to the Churches in Galatia*, 272; Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word Books, 1990), 239. They argue that γὰρ here functions as “a continuative conjunctive” that reintroduces the theme of freedom that was declared in Gal 5:1.

⁶ Besides its function as a literary marker, the vocative noun ἀδελφοί, which is also an affectionate word, reveals Paul’s feelings for the recipients. See Timothy George, *Galatians*, NAC 30 (Nashville: B&H, 1994), 376.

⁷ Craig S. Keener, *Galatians* (Grand Rapids: Baker, 2019), 482.

Third, Christian freedom is based on the call of God. For starters, the divine passive verb ἐκλήθητε indicates that it is God who calls the recipients.⁸ Moreover, the prepositional phrase that consists of the preposition ἐπί and the dative noun ἐλευθερίᾳ shows that the purpose of God’s call is to allow believers to live in freedom.⁹ Fourth, Paul implies that Christian freedom is also based on the grace of Christ, since the call of God is practically made possible by the grace of Christ (Gal 1:6).¹⁰ To sum up, in Galatians 5:13a, Paul opens his ethical exhortations (Gal 5:13–6:10) by mentioning Christian freedom. Paul explains that this freedom is based not only on the call of God but also on the grace of Christ.

Galatians 5:13b: μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί

In the second clause of verse 13, Paul sets out what Christian freedom is not meant for, qualifying the meaning of freedom. By putting the qualifier μόνον at the beginning of the clause, Paul technically implies that there are limits to freedom that is given to believers,¹¹ and he specifies that believers should not turn this freedom into “an opportunity for the flesh” (εἰς ἀφορμὴν τῆ σαρκί). The noun σάρξ can generally be interpreted in many ways depending on the context, but most scholars agree that this word is used with a negative connotation here.¹² That is, “the flesh” in this clause is used

⁸ George, *Galatians*, 376; Longenecker, *Galatians*, 238; Peter G. Kirchschräger, “The Relation between Freedom, Love, Spirit and Flesh in Galatians 5:13,” *Acta Theologica* 19 (2014): 134.

⁹ F. F. Bruce, *Galatians*, NIGTC (Grand Rapids: Eerdmans, 2013), 240; Longenecker, *Galatians*, 239.

¹⁰ Keener, *Galatians*, 482.

¹¹ Betz, *Paul’s Letter to the Churches in Galatia*, 272; Longenecker, *Galatians*, 239. See also Moo, who argues this adverb functions as an adversative conjunction (*Galatians*, 343).

¹² John M. G. Barclay, *Obeying the Truth: A Study of Paul’s Ethics in Galatians* (Edinburgh: T&T Clark, 1988), 203–9; Bruce, *Galatians*, 240; R. Alan Cole, *Galatians*, TNTC 9 (Downers Grove, IL: IVP, 1989), 206–7; A. Andrew Das, *Galatians*, Concordia Commentary (St. Louis: Concordia, 2014), 549; James D. G. Dunn, *Galatians*, Black’s New Testament Commentary (Grand Rapids: Baker, 1993), 287; George, *Galatians*, 377; Longenecker, *Galatians*, 240.

in an ethical sense with a negative connotation,¹³ to mean lower or sinful nature,¹⁴ or at least human nature that is in opposition to the Spirit.¹⁵ This is even more the case given the subsequent verses (Gal 5:16–18) where the fierce spiritual battle between “the desire of the flesh” and the Spirit is described.¹⁶

In addition, the noun ἀφορμὴ basically refers to the term “military base” on which other actions become possible, and it is also used to mean “occasion” or “opportunity” (e.g., Rom 7:8; 2 Cor 5:12; 11:12; 1 Tim 5:14).¹⁷ As such, the noun phrase εἰς ἀφορμὴν τῆ σαρκί in this clause means not only that Christian freedom can be exploited by the flesh¹⁸ but also that this freedom can easily be misused and become a platform for all kinds of sinful behavior.¹⁹ Moreover, this expression is rephrased as “the desire of the flesh” (Gal 5:16–17) and further detailed with the list of social vices (Gal 5:19–21) in its following contexts. Therefore, “an opportunity for the flesh” practically refers to sins that may be committed by the recipients, using the flesh as a platform.²⁰ All in all, Paul strongly implies that the freedom given to believers is not autonomy that simply allows them to do anything they want.²¹ Instead, this freedom prohibits sinful behavior that can be demonstrated on the pretext of the flesh, in a sense.²²

¹³ George, *Galatians*, 377.

¹⁴ Bruce, *Galatians*, 240; Cole, *Galatians*, 206–7.

¹⁵ Barclay, *Obedying the Truth*, 203–9; Longenecker, *Galatians*, 240.

¹⁶ See also Moo, *Galatians*, 344.

¹⁷ Betz, *Paul’s Letter to the Churches in Galatia*, 272; Longenecker, *Galatians*, 239; Moo, *Galatians*, 343.

¹⁸ Keener, *Galatians*, 482.

¹⁹ J. Louis Martyn, *Galatians*, AB 33A (New York: Doubleday, 1997), 485.

²⁰ *Contra* Wilson, who argues that “an opportunity for the flesh” is related, in a sense, to the issue of circumcision stated in Gal 5:1–2 (*The Curse of the Law*, 99).

²¹ Bruce, *Galatians*, 241; Moo, *Galatians*, 343.

²² George, *Galatians*, 376.

**Galatians 5:13c: ἀλλὰ διὰ τῆς ἀγάπης
δουλεύετε ἀλλήλοις**

After suggesting what freedom does not allow in verse 13b, Paul now sets out what freedom necessitates from believers in the third clause of the same verse, which is “through love become slaves of one another.” The word ἀγάπης of the prepositional phrase διὰ τῆς ἀγάπης in verse 13c is linked to love that is mentioned twice in the preceding contexts: love demonstrated in Christ giving himself up (Gal 2:20) and love practiced by believers in faith (Gal 5:6).²³ As such, Paul points out that love mentioned here should be practiced by believers in faith based on Christ’s death. In addition, given that ἀγάπης in this clause is restated as the love of neighbor in verse 14, Paul is emphasizing that Christian freedom should be practiced through nothing but the love of neighbor.²⁴

Then, what is the nature of freedom that is practiced through the love of neighbor? Here, Paul uses a unique rhetoric to reveal the attributes of Christian freedom—δουλεύετε ἀλλήλοις—an expression that is paradoxical in and of itself as well as in its current and preceding contexts. For starters, the reciprocal pronoun ἀλλήλοις and the verb δουλεύετε do not go well together semantically. That is, δουλεύετε intrinsically means services unilaterally provided to another, which is contradictory to the reciprocal sense of ἀλλήλοις.²⁵

Furthermore, given that the Greek culture particularly demeaned slavery as the antithesis of freedom,²⁶ the verb δουλεύετε does not fit its context that mainly discusses Christian freedom. In addition, Paul uses δουλείας with a negative connotation in the preceding context saying, “do not be subject again to a yoke of *slavery* [emphasis

²³ Kirchschräger, “Galatians 5:13,” 134; Longenecker, *Galatians*, 241.

²⁴ See also Betz, *Paul’s Letter to the Churches in Galatia*, 274.

²⁵ BDAG, “δουλεύω,” 259.

²⁶ Keener, *Galatians*, 483.

added]” (μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε in Gal 5:1). However, he uses its cognate word δουλεύετε in 5:13c with a positive connotation. It is fair to say that Paul must have used this paradoxical expression, δουλεύετε ἀλλήλοις, with an intention of highlighting the specific nuances of the love of neighbor.

First, by using the verb δουλεύετε, Paul effectively illustrates the obligatory aspect of the love of neighbor. In other words, Paul uses this verb strategically to show that the love of neighbor involves commitments to be maintained even under difficult circumstances.²⁷ This, in turn, underscores that Christian freedom is not autonomy that is free from any responsibility, but a freedom that entails a strict moral obligation.²⁸

Second, Paul reveals the reciprocal aspect of love by using the word ἀλλήλοις. By juxtaposing the pronoun ἀλλήλοις with the verb δουλεύετε, Paul emphasizes that this service is not unilateral but mutual, as it can be carried out through mutual love.²⁹ Accordingly, the love of neighbor does not mean unilateral services as the ones provided by slaves, but mutual services based on love.³⁰

To sum up, Paul introduces the new topic of Christian freedom in verse 13. Christian freedom is quite different from autonomy, and, according to Paul, this freedom does not allow the recipients to use it as “an opportunity for the flesh” (Gal 5:13b). Thus, Paul states here that the recipients can enjoy true freedom by practicing the love of neighbor in their lives (Gal 5:13c).

Exegesis of Galatians 5:14

Galatians 5:14 begins with the conjunction γὰρ that introduces a rationale or reason, indicating that this verse provides the rationale for the preceding clause (Gal

²⁷ Betz, *Paul's Letter to the Churches in Galatia*, 274; Longenecker, *Galatians*, 241.

²⁸ Barclay, *Obeying the Truth*, 109.

²⁹ Moo, *Galatians*, 345.

³⁰ Cole, *Galatians*, 207.

5:13c).³¹ That is, verse 14 explains why believers should practice mutual love or why they should practice their freedom only through love for others. Paul states in verse 14 that the reason for believers to practice mutual love lies in the fact that the law is fulfilled through the love of neighbor.

Despite the complexity of interpreting the implicit expressions Paul uses in verse 14, the main exegetical meanings of this verse can be summarized as follows: First, *ὁ πᾶς νόμος* (the whole law) in this verse refers to all Mosaic stipulations that constitute the law. Second, the perfect passive verb *πεπλήρωται* (is fulfilled) in this verse does not necessarily mean the direct observance of *ὁ πᾶς νόμος*. Instead, the clause containing the verb *πεπλήρωται* is best interpreted as “the requirements of the whole law *are accomplished* [emphasis added] as a result of practicing the love of neighbor.” Third, the omitted agent of the verb *πεπλήρωται* is Jesus Christ, which leads to the following paraphrase of verse 13c–14: “Jesus Christ has accomplished the requirements of the whole law through the love of neighbor (Gal 5:14), and on the basis of his work, believers are now required to practice mutual love (Gal 5:13c).”

Fourth, Christian love, which is expressed as *ἀγαπήσεις* (you shall love), is based on the death of Christ, given the context of Galatians (Gal 2:20), and can be carried out by following various performative commands (Gal 5:22–23; 6:1, 4a, 5, 9) and prohibitive commands (Gal 5:15, 16, 19–21, 24, 26; 6:4b). Fifth, the prepositional phrase *ὡς σεαυτόν* (as yourself) in verse 14b is used adverbially to qualify the verb *ἀγαπήσεις*—specifically to demonstrate the degree of love to be practiced by the recipients. That is, the extent of love indicated in this phrase is the highest level of love one can show, which can match the level of love toward oneself. Sixth, as there is no designation of *τὸν πλησίον* (neighbor) in this verse, neighbor encompasses all people without distinction

³¹ Longenecker, *Galatians*, 243; Moo, *Galatians*, 345; Schreiner, *Galatians*, 334.

between believers and non-believers.³² Lastly, the positive statement toward the law in this verse does not necessarily support some scholars' claim that the law is still valid in full or in part. On the contrary, Paul's positive stance toward the law in this verse is an emphasis that the requirements of the law can be completely accomplished *through the love of neighbor*.

Galatians 5:14a: ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ·

The meaning of ὁ πᾶς νόμος. “The whole law” (ὁ πᾶς νόμος) in verse 14 probably means the Mosaic law that is composed of all individual laws. For starters, Paul often uses the adjectives πᾶς and ὅλος interchangeably (e.g., πᾶς ὁ κόσμος in Rom 3:19 and ὅλω τῷ κόσμῳ in Rom 1:8; πᾶν τὸ σῶμα in Eph 4:16 and ὅλον τὸ σῶμα in 1 Cor 12:17).³³ Moreover, ὅλον τὸν νόμον, the synonym phrase of ὁ πᾶς νόμος, practically refers to all individual laws in the preceding context (Gal 5:3).³⁴ Accordingly, it is highly probable that ὁ πᾶς νόμος in this verse also signifies all laws, or the “totality of the law with focus on its individual stipulations.”³⁵

Some scholars, however, argue that ὁ πᾶς νόμος here refers to the basic rules that sum up all other laws, which were used in rabbinic practice (e.g., *b. Šabb.* 31a; *Gen. Rab.* 24.7).³⁶ In a Jewish context, the term לְכָל, which literally means “the universal,” indicates the basic commandments of the law, while the term פְּרָטִים, which literally

³² This, of course, is also confirmed in the subsequent context (Gal 6:9–10). That is, both believers and non-believers are recognized, without discrimination, as beneficiaries of the love of neighbor.

³³ Moo, *Galatians*, 350.

³⁴ Keener, *Galatians*, 450.

³⁵ BDAG, “πᾶς,” 782.

³⁶ Betz, *Paul's Letter to the Churches in Galatia*, 274–75; Cole, *Galatians*, 208; David Daube, *The New Testament and Rabbinic Judaism* (Peabody, MA: Hendrickson, 1994), 66–68; Dunn, *Galatians*, 289; Longenecker, *Galatians*, 243; Christiane Zimmermann, *Gott und Seine Söhne: Das Gottesbild des Galaterbriefs* (Neukirchen-Vluyn: Neukirchener Theologie, 2013), 112–13.

means “the individual,” signifies detailed rules.³⁷ These scholars argue that “the whole law” of Galatians 5:14 represents the former term, כללים (basic rules, or the principles) among rabbinic terminologies. In addition, they consider the love of neighbor in this verse as one of כללים (basic rules).³⁸

Their view is not agreeable, however, because it started off on the wrong foot. Their argument is based on the premise that Paul agreed with rabbis like Hillel on their view of the law (*b. Šabb.* 31a). However, as John M. G. Barclay aptly points out, Hillel would have registered strong objections to Paul’s negative view of the law that is revealed in the surrounding context of Galatians 5:14 (Gal 5:1, 3–4, 18).³⁹ In other words, given the inconsistency between Paul and the rabbinic literature in their views of the law, it is not reasonable to interpret “the whole law” of this verse in light of the rabbinic tradition.⁴⁰ Rather, it is more natural to understand $\delta\ \pi\acute{\alpha}\varsigma\ \nu\acute{o}\mu\omicron\varsigma$ in this verse as the sum of individual laws.

The meaning of $\pi\epsilon\pi\lambda\acute{\eta}\rho\omega\tau\alpha\iota$. The verb $\pi\lambda\eta\rho\acute{o}\omega$ (the lexical form of $\pi\epsilon\pi\lambda\acute{\eta}\rho\omega\tau\alpha\iota$) in verse 14a has “the whole law” as the recipient of its action from the syntactic perspective, and the love of neighbor in the following clause as its means. The verb $\pi\lambda\eta\rho\acute{o}\omega$ here means “to fully satisfy” or “to accomplish,” which does not necessarily imply the direct observance of “the whole law.”⁴¹ That is, the specific stipulations of the law have been fully satisfied through the love of neighbor.

³⁷ Daube, *The New Testament and Rabbinic Judaism*, 65.

³⁸ Longenecker states that Lev 19:18 is described as the principle of the Torah by Rabbi Hillel in *b. Šabb.* 31a (“What is hateful to you, do not to your neighbor; that is the whole Torah, while the rest is the commentary thereof.”). See Longenecker, *Galatians*, 243.

³⁹ Barclay, *Obeying the Truth*, 135–36.

⁴⁰ Barclay, *Obeying the Truth*, 136.

⁴¹ Barclay, *Obeying the Truth*, 139–40; John G. Lewis, *Looking for Life: The Role of ‘Theological Reasoning’ in Paul’s Religion*, LNTS 291 (London: T&T Clark, 2005), 192; Frank J. Matera, *Galatians*, Sacra Pagina (Collegeville, MN: Liturgical Press, 1992), 193–97; Susanne Schewe, *Die Galater zurückgewinnen: Paulinische Strategien in Galater 5 und 6* (Göttingen: Vandenhoeck & Ruprecht, 2005), 104.

In the New Testament, πληρόω is mostly used to mean “to fill something,” “to make full of persons with powers,” “complete a period of time,” or “to bring to completion.”⁴² All these definitions have in common that they signify a positive change to the status or properties of the object of the verb or the recipient of the verb’s action in a passive sentence.⁴³ Additionally, in a context where this verb is used, a specific means of accomplishing a change in the status of this verb’s object is often suggested.⁴⁴ In this sense, πληρόω in Galatians 5:14 indicates that the requirements of the whole law have been fully accomplished through the love of neighbor as a specific means.

This finding makes it hard to accept the view that the verb πληρόω here actually means “to summarize”⁴⁵ or “to do.”⁴⁶ Most of all, there is no case in the New Testament where πληρόω is used to mean “to summarize.”⁴⁷ Moreover, it does not seem feasible that Paul uses πληρόω in this verse to mean “to do,” or to call on the recipients to directly carry out “the whole law.”⁴⁸ This is reasoned from the fact that Paul highlighted the fulfillment of the law as a result of the love of neighbor in verse 14, instead of the

⁴² BDAG, “πληρόω,” 828. See also H. Kuhli, *EDNT*, ed. Horst Robert Balz and Gerhard Schneider, 3 vols. (Grand Rapids: Eerdmans, 1990), 3:17; J. P. Louw and E. A. Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2nd ed. (L&N) (New York, 1989), 1:104, 2:200.

⁴³ Schewe, *Die Galater zurückgewinnen*, 105.

⁴⁴ For instance, through Joseph’s act of taking Jesus and leaving for Egypt (Matt 2:14), the unaccomplished words of the prophet (Hos 11:1) have finally been fulfilled (πληρωθῆναι; Matt 2:15).

⁴⁵ Cole, *Galatians*, 208; Dunn, *Galatians*, 289; Dieter Lüthmann, *Der Brief an die Galater* (Zürich: Theologischer Verlag, 1978), 86; Martyn, *Galatians*, 488; Auguste Sardinoux, *Commentaire sur l’Épître aux Galates* (Paris: ThéoTeX Éditions, 2009), 272; Schreiner, *Galatians*, 335.

⁴⁶ Hans Hübner, *Law in Paul’s Thought*, trans. James C. G. Greig (Edinburgh: T&T Clark, 1984), 36–37; George, *Galatians*, 370–81; Heikki Räisänen, *Paul and the Law* (Philadelphia: Fortress Press, 1986), 26–28; Frank Thielman, *Paul and the Law: A Contextual Approach* (Downers Grove, IL: IVP, 1994), 140.

⁴⁷ In-Gyu Hong, “The Law and Christian Ethics in Galatians 5–6,” *Neotestamentica* 26, no. 1 (1992): 120.

⁴⁸ Moo, *Galatians*, 348.

fulfillment of the law through the direct observance of it.⁴⁹

The agent of πεπλήρωται. Some scholars claim that the missing agent of the verb πεπλήρωται in verse 14 is the recipients of Paul's letter.⁵⁰ They think believers are the ones who fulfill the law by practicing the love of neighbor. However, the best interpretation of the agent of this verb would be Jesus Christ, given the grammatical features of this verb and the context of Galatians.⁵¹

First, the love of neighbor that is mentioned as a means of fulfilling the law in this verse is rooted in the love of Christ, given the usage of the verb ἀγαπάω in Galatians 2:20.⁵² It is, thus, highly likely that the agent of the verb πεπλήρωται is Christ. Second, it should not be overlooked that the root form πληρώω is closely related to Jesus Christ in Galatians. This root is found three times in Galatians (Gal 4:4; 5:14; 6:2), and all these verses invariably illustrate the works of Jesus Christ. In Galatians 4:4, the noun τὸ πλήρωμα is used in a context that highlights the eschatological age, or a new era, ushered in by Christ.⁵³ In addition, the verb ἀναπληρώσετε in Galatians 6:2 has “the law of Christ” as its object. As such, given the usage of the root πληρώω in Galatians, it is only reasonable to believe that the verb πεπλήρωται in verse 14 is also related to Christ.

Third, the perfect passive indicative of πληρώω in the New Testament invariably emphasizes the completed status of a past action or the results or present state

⁴⁹ Betz, *Paul's Letter to the Churches in Galatia*, 275; Stephen Westerholm, *Law and Ethics in Early Judaism and the New Testament*, WUNT 1:383 (Tübingen: Mohr Siebeck, 2017), 233–37.

⁵⁰ Das, *Galatians*, 553; Keener, *Galatians*, 486.

⁵¹ Matthew S. Harmon, *She Must and Shall Go Free: Paul's Isaianic Gospel in Galatians*, BZNTW 168 (Berlin: De Gruyter, 2010), 241; Martyn, *Galatians*, 489; Matera, *Galatians*, 193–97; Moo, *Galatians*, 347–48; Rodrigo J. Morales, *The Spirit and the Restoration of Israel: New Exodus and New Creation Motifs in Galatians*, WUNT 282 (Tübingen: Mohr Siebeck, 2010), 145; Schewe, *Die Galater zurückgewinnen*, 104–6; François Vouga, *An die Galater* (Tübingen: Mohr Siebeck, 1998), 130; Westerholm, *Law and Ethics*, 234; Michael Winger, “The Law of Christ,” *New Testament Studies* 46, no. 4 (2000): 540.

⁵² Martyn, *Galatians*, 486–91.

⁵³ Schewe, *Die Galater zurückgewinnen*, 104–6.

produced by a past event.⁵⁴ In total, the verb *πληρόω* is used in eighty-six verses in the New Testament, and *πληρόω* is used in the perfect passive indicative form in six verses of them besides Galatians 5:14 (Mark 1:15; Luke 4:21; Jn 3:29; 7:8; 2 Cor 7:4; Phil 4:18). For example, Paul uses this form to say that he is amply supplied by the gift from the Philippian church (Phil 4:18); or that he is filled with comfort due to the news Titus brought about the Corinthians (2 Cor 7:4).

In the same vein, it is stated that John the Baptist has been filled with joy when he heard that Jesus came into the land of Judea and began to baptize (Jn 3:29). Another case in point is the verses where it is said that Jesus did not go up to Jerusalem because His time has not yet fully come (Jn 7:8), but, rather, Jesus began to proclaim the gospel because the time is fulfilled (Mark 1:15). Also in Luke, it is stated that after Jesus read on the book of Isaiah in the Synagogue (Luke 4:16–19), this Scripture has been fulfilled (Luke 4:21).

In short, all instances in the New Testament where the verb *πληρόω* is used in the perfect passive indicative carry a sense of completion and are closely linked to a certain previous act or event. Accordingly, the perfect passive indicative of *πληρόω* in Galatians 5:14, in and of itself, implies that the fulfillment here results from the previous event, which, in fact, means that the law has already been fulfilled through the death of Christ on the cross (Gal 2:19–21).⁵⁵

Lastly, Paul’s reasoning in Galatians 5:13–14 should be taken into consideration. Verse 14 is suggested as the specific rationale for verse 13c. Paul exhorts the recipients to practice mutual love (Gal 5:13c) on the grounds that Christ, or the recipients according to some scholars, has fulfilled the whole law through the love of

⁵⁴ Wallace names these specific uses of the perfect tense as the “extensive” and “intensive” perfect, respectively. See, Wallace, *Greek Grammar*, 574–77.

⁵⁵ Martin Haspelmath, “From Resultative to Perfect in Ancient Greek,” *Función* 11–12 (1992): 207, 207n5.

neighbor (Gal 5:14). The cause-and-effect relationship between verse 13c and verse 14 demonstrated in Paul’s reasoning makes more sense when the love of Christ serves as the basis of mutual love required of the recipients.

To begin with, there is no mention of how the recipients are faring in terms of the love of neighbor in Galatians, unlike other Pauline epistles. For instance, Paul states in Ephesians 1:15 that he heard of the addressees’ love for all the saints, and then in a later context, he exhorts them “to walk in love” (*περιπατεῖτε ἐν ἀγάπῃ* in Eph 5:2) continuously.⁵⁶ In contrast, it is not stated whether the recipients are doing well in practicing love for others in Galatians, which makes it unlikely that the hidden agent in Galatians 5:14 refers to the believers in Galatia. Moreover, if the agent in verse 14 were the recipients, Paul’s statement in verses 13–14 would fall into the fallacy of circular reasoning because, in that case, the rationale for Paul’s command (Gal 5:14) would be equal to Paul’s command (Gal 5:13c) itself.⁵⁷ Therefore, the missing agent of the verb *πεπλήρωται* in verse 14 is Jesus Christ.

Paul’s view of the law in Galatians 5:14a. Lastly, Paul’s view of the law in the first clause of verse 14—or whether Paul’s view of the law here is consistent or inconsistent with his viewpoint in previous contexts—is also an important subject for discussion. For instance, Paul earnestly urges the recipients to not receive circumcision in the previous context (Gal 5:3), describing the recipients’ attempt to keep the law in a negative way. In Galatians 5:14a, however, Paul seems to acknowledge the law, by saying that “the whole law is fulfilled” through the love of neighbor. As to this seemingly contradictory view of Paul on the law, some scholars believe that Paul’s view of the law

⁵⁶ Wallace states that the present imperative verb *περιπατεῖτε* here is a customary present, which refers to a command for action to be continued. See Wallace, *Greek Grammar*, 722.

⁵⁷ If the agent of the verb *πεπλήρωται* in Gal 5:14 were the recipients, Gal 5:13c–14 would read, “Become slaves of one another through love since you [the addressees] already fulfilled the whole law through the love of neighbor.”

is inconsistent throughout Galatians. More specifically, they argue that the relationship between the two verses (Gal 5:3, 14) is ironical,⁵⁸ contradictory,⁵⁹ twofold,⁶⁰ or ambiguous.⁶¹ Paul’s view of the law, however, remains consistent throughout Galatians since Paul’s intent found in his statement of “fulfillment of the law” in verse 14 is in sync with his negative view of “the works of the law” that is revealed throughout Galatians.⁶²

More precisely, *ὁ νόμος* in Galatians (which occurs thirty-two times in twenty-five verses) invariably means the Mosaic law, except for the two verses (Gal 4:21b;⁶³ 6:2⁶⁴), and this word is used in a negative sense in all these verses of Galatians where *ὁ νόμος* is used to mean “the law” (twenty-nine times in twenty-two verses), besides Galatians 5:14. Thus, it is only natural to take into consideration Paul’s consistently negative view of the law throughout Galatians when interpreting Paul’s seemingly positive view of “the whole law” in verse 14.⁶⁵ In sum, “the fulfillment of the law” in

⁵⁸ Hübner, *Law in Paul’s Thought*, 1–11, 36–42, 83–84.

⁵⁹ Räisänen, *Paul and the Law*, 62–66, 77–82, 113–14, 199.

⁶⁰ This line of scholarship suggests that it is no longer required to keep the law on circumcision, which Paul prohibits in verse 3, but the ethical or moral law that is renamed as the love of neighbor in verse 14 should still be observed. The proponents of this view argue that the law is divided into the commands that should still be kept and the ones that do not have to be observed, or that are abolished. See, David A. deSilva, *Galatians*, NICNT (Grand Rapids: Eerdmans, 2018), 450–51; George, *Galatians*, 380–81; Hong, “Galatians 5–6,” 120; E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 6, 97.

⁶¹ Barclay, *Obedying the Truth*, 139–40. Barclay maintains that, by using the verb *πεπλήρωται* in verse 14, Paul conveys a stronger impression of satisfying the law’s demands without the exactitude implicit in such terms as doing or keeping the law. That is, Barclay claims that Paul’s intent here is quite ambiguous.

⁶² Betz, *Paul’s Letter to the Churches in Galatia*, 275; Martyn, *Galatians*, 486–87; Schreiner, *Galatians*, 334–35; Westerholm, *Law and Ethics*, 289–96; Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT2 225 (Tübingen: Mohr Siebeck, 2007), 107–12.

⁶³ In Gal 4:21b, *ὁ νόμος* means the Pentateuch or the OT, instead of the Mosaic law. See Ho Hyung Cho, “*ὁ νόμος τοῦ Χριστοῦ* Reconsidered: A Fresh Look at Galatians 6:2, Barnabas 2:6, and Magnesians 2,” *Canon and Culture* 13, no. 1 (2019): 266; Morales, *The Spirit and the Restoration of Israel*, 144n42; Moo, *Galatians*, 297.

⁶⁴ I see “the law” in Gal 6:2 as a metaphorical term, as discussed below.

⁶⁵ As discussed in the previous section on literary analysis, Gal 5:13–6:10 which deals with Paul’s ethical exhortations is naturally connected to Gal 1–4 through its preceding paragraph, Gal 5:1–12. Thus, Paul’s negative stance toward “the law” that is consistently revealed throughout Galatians puts a limitation on his positive stance toward the law in verse 14.

verse 14 does not necessarily imply Paul’s positive view of the law, although it is certainly surprising that Paul makes a somewhat positive statement regarding the law.⁶⁶

**Galatians 5:14b: ἀγαπήσεις τὸν πλησίον σου
ὡς σεαυτὸν**

The meaning of ἀγαπάω.⁶⁷ The usage of the verb ἀγαπάω and its cognate words in Galatians (ἀγαπάω in Gal 2:20; ἀγάπη in Gal 5:6, 22) provides a clue to the meaning of this verb in Galatians 5:14. First, the verb ἀγαπάω in this verse is based on the love of Christ expressed through his death on the cross (Gal 2:20). Second, the verb ἀγαπάω in this verse refers to love practiced “by faith” (Gal 5:6) aided by the Spirit (Gal 5:22).

The verb ἀγαπάω in this verse is expanded in its following context (Gal 5:15–6:10) with the lists of exhortations and prohibitions. First, love encourages good deeds (Gal 6:9), which are rephrased as “bear one another’s burden” (Gal 6:2a), and the specific actions involved there (Gal 6:1a–b, 4a, 5). Second, love can be explained by prohibitions, which can be summed up by the command not to “bite and devour” (Gal 5:15) among believers; or, more specifically, not to follow “the desire of the flesh” (Gal 5:16–18) or engage in social vices (Gal 5:19–21).

The meaning of πλησίον. The noun πλησίον is stated as the beneficiary of love in this verse, the meaning of which is further clarified in its following context. As most scholars agree, τὸν πλησίον here practically refers to all people.⁶⁸ In Galatians 6:10, Paul

⁶⁶ See Barclay, *Obeying the Truth*, 125; Betz, *Paul’s Letter to the Churches in Galatia*, 274; Longenecker, *Galatians*, 241; Thielman, *Paul and the Law*, 139.

⁶⁷ The analysis in this section mostly recapitulates the contextual analysis of Galatians in the previous chapter.

⁶⁸ F. Amiot, *Saint Paul épître aux Galates, épîtres aux Thessaloniens* (Paris: Beauchesne, 1946), 214–15; Keener, *Galatians*, 486–87; Bonnard Pierre and Charles Masson, *L’Épître de Saint Paul aux Galates: L’Épître de Saint Paul aux Éphésiens* (Neuchâtel, Switzerland: Delachaux & Niestlé, 1953), 109; Vouga, *An die Galater*, 131.

explicitly states “all people” (πρὸς πάντας) as the beneficiaries of the love of neighbor.⁶⁹ In addition, poor people are included as part of the beneficiaries of the love of neighbor. Taking care of the poor has been the primary concern of Paul (Gal 2:10). Accordingly, Paul’s recipients are commanded to show love to both fellow Christians and non-Christians, especially the poor.

The meaning of ὡς σεαυτόν. The prepositional phrase ὡς σεαυτόν (as yourself) is used adverbially here to qualify the verb ἀγαπήσεις, expressing the extent of love expected of the recipients. That is, this phrase requires the recipients to demonstrate the highest level of love to their neighbor, given that no one can show more love to others than to themselves.⁷⁰

The sources of quotation of the love of neighbor. Scholars often suggest that the love of neighbor in Galatians 5:14 quotes LXX Leviticus 19:18⁷¹ or the teaching of Christ⁷² in the Synoptic Gospels.⁷³ Some scholars also argue that the Second Temple texts had little significance in Paul’s quotation of the love of neighbor.⁷⁴ I suggest that the love of neighbor in Galatians 5:14 is influenced by Leviticus 19:18 and has the conceptual similarities and dissimilarities with the Second Temple texts that allude to

⁶⁹ That said, Paul exhorts the recipients to show love “especially to those who are of the household of the faith,” indicating that love for fellow Christians would come first (Gal 6:10b). See Keener, *Galatians*, 556.

⁷⁰ Keener, *Galatians*, 487; Schreiner, *Galatians*, 335.

⁷¹ Hong, “Galatians 5–6,” 115; Lührmann, *Der Brief an die Galater*, 87–88; Martyn, *Galatians*, 491; Peter Oakes, *Galatians*, Paideia (Grand Rapids: Baker, 2015), 171.

⁷² Amiot, *Saint Paul épître aux Galates*, 214; Betz, *Paul’s Letter to the Churches in Galatia*, 276; Dunn, *Galatians*, 291; Keener, *Galatians*, 484; Moo, *Galatians*, 346; Pierre and Masson, *L’épître de saint Paul aux Galates*, 109; André Viard, *Saint Paul: Épître aux Galates* (Paris: J. Gabalda, 1964), 113.

⁷³ Betz, *Paul’s Letter to the Churches in Galatia*, 276; Moo, *Galatians*, 346; Schreiner, *Galatians*, 335. Those who see the teaching of Christ as the source of quotation of the love of neighbor do not necessarily deny Lev 19:18 as a source of quotation. They generally see the teaching of Christ as a more likely source.

⁷⁴ Dunn, *Galatians*, 291–92.

Leviticus 19:18.⁷⁵

To begin with, Leviticus 19:18 is the Old Testament verse that is directly quoted by Paul and, thus, is a relevant source of quotation. In addition, as discussed in chapter 3, Leviticus 19:18 is alluded to in at least four Second Temple texts (Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4) as part of the moral law that should be applied to the social relationships among people.⁷⁶ Accordingly, Leviticus 19:18 alluded to in the Second Temple texts should also be considered as a reference that helps to understand Paul's quotation of the love of neighbor in Galatians.

The validity of the law implied in Galatians 5:14. The last important exegetical issue regarding the love of neighbor is the validity of the law that is fulfilled through love of neighbor.⁷⁷ Scholars' views on this issue can largely be divided into three groups: (1) the law is still valid,⁷⁸ (2) the law as a means of justification is abolished but the moral law for ethical lives of believers is still valid,⁷⁹ and (3) the law was invalidated by the coming of Christ, and, thus, the love of neighbor required of the recipients in Galatians 5:14 is not the law.⁸⁰

⁷⁵ As I quoted in the previous chapter (chap. 1), I do not conduct a further analysis on the love of neighbor in the Synoptic Gospels. That said, I do not rule out the possibility that Paul alluded to the teaching of Christ regarding love of neighbor (Matt 19:19; 22:39; Mark 12:31; Luke 10:27) when he wrote Gal 5:14.

⁷⁶ *Contra* Dunn (*Galatians*, 291–92) and Moo (*Galatians*, 345–46), who argue Judaism gave no special attention to the love command.

⁷⁷ This study determines the validity of the law only based on Gal 5:14 and its surrounding context.

⁷⁸ Dunn, *Galatians*, 289–91; Lührmann, *Der Brief an die Galater*, 87–88; Pieter G. R. de Villiers, “Transformation in Love in Paul's Letter to the Galatians,” *Acta Theologica* 19 (2014): 157.

⁷⁹ Das, *Galatians*, 551; George, *Galatians*, 380; Hong, “Galatians 5–6,” 119; Matera, *Galatians*, 197–98; Leon Morris, *Galatians* (Downers Grove, IL: IVP, 1996), 165; Viard, *Épître aux Galates*, 113; Von der Osten-Sacken, *Der Brief an die Gemeinden in Galatien* (Stuttgart: W. Kohlhammer, 2019), 262.

⁸⁰ J. Allaz, et al., *Chrétiens en conflit: l'Épître de Paul aux Galates: dossier pour l'animation biblique* (Genève: Labor et fides, 1987), 183; Moo, *Galatians*, 345–48; Schewe, *Die Galater zurückgewinnen*, 106; Schreiner, *Galatians*, 337; Vouga, *An die Galater*, 131; Westerholm, *Law and Ethics*, 237; Oda Wischmeyer, “Das Gebot der Nächstenliebe bei Paulus: Eine Traditionsgeschichtliche Untersuchung,” *Biblische Zeitschrift* 30, no. 2 (1986): 185–86.

I argue that, according to Galatians 5:14 and its surrounding context, the law is no longer valid and is practically fulfilled by the love of neighbor, mainly for the following reasons:⁸¹ First, as mentioned above, Paul's statement about "the fulfillment of the law" in verse 14 is far from implying that the law can be fulfilled by one's efforts to keep the law. As such, what Paul requires of the recipients here is not the observance of the law.

Second, the law in and of itself has a temporary function (Gal 3:24; 4:1–3) which came to an end when faith came (Gal 3:23), or "when the fullness of the time came" (Gal 4:4). Third, it is not agreeable that Paul necessarily quoted the love of neighbor in Galatians as part of the law (Lev 19:18).⁸² It is evident that Paul quotes Leviticus 19:18 in Galatians 5:14, and that Leviticus 19:18 is part of the law. Throughout Galatians, however, Paul puts an emphasis on the death of Christ (e.g., Gal 1:4; 2:20; 3:13) and the role of the Spirit who guides the recipients through their daily lives (e.g., Gal 3:5; 5:22–23, 25). Against this backdrop, it is implied that Paul reformulated the Levitical love command in Galatians 5:14 based on the death of Christ (Gal 1:4; 2:4; 2:20; 3:13; 4:4–5; 5:1), and this love of neighbor is practiced with the help of the Spirit (Gal 3:2–3, 5, 14; 5:5–6, 16–18, 22–23, 25).⁸³ Therefore, the love command in Galatians does not function as law even though it sounds the same as the law.

To sum up, although Paul quotes the Levitical love command (Lev 19:18) in Galatians 5:14, he does not see the command as part of the law, viewing its function and meaning differently. The love of neighbor in Galatians 5:14 does not at all require the addressees to observe the law. In addition, it is stated in Galatians that the law, which

⁸¹ The verses suggested as evidence here are mostly drawn from the analyses conducted in the previous chapter (chap. 4) and the previous sections of this chapter (chap. 5).

⁸² *Contra* Schreiner, who argues that Paul sees at least one OT command (Lev 19:18) as still in force for Christians (*Pauline Theology of Law*, 145).

⁸³ How the love command in Galatians differs from Lev 19:18 and the four Second Temple texts (Lev 19:18; Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4) that allude to Lev 19:18 will be discussed more in detail in the comparative analysis of the next chapter (chap. 6).

served its temporary purpose, was abolished with the coming of Christ. Furthermore, Paul reformulated the Levitical command (Lev 19:18) in Galatians 5:14 based on Christ's death on the cross and the role of the Spirit. Accordingly, what Paul emphasizes in "the fulfillment of the law" in Galatians 5:14 is not the validity of the law but the love of neighbor as a means of fulfilling the law. For these reasons, the law in Galatians 5:14 is considered no longer valid. That is, the love of neighbor is the command given to the recipients not as the law but as the principle of the Christian life in the new age where the law is no longer valid.⁸⁴

Exegesis of "the Law of Christ" (Gal 6:2)

Building on major findings from the exegetical analysis on the love of neighbor in the previous section, I argue that "the law of Christ" in Galatians 6:2 means "the principle of Christ," mainly based on the following grounds: First, Galatians 5:14 and 6:2 are deeply related to each other since Galatians 6:2 is the command that is founded on Galatians 5:14. Second, what specifically corresponds to "the law of Christ" in Galatians 5:14 is not "the whole law" (Gal 5:14a) but the love command (Gal 5:14b). Third, even though "the law" (*νόμος*) mostly refers to the Mosaic law in Galatians, "the law" of "the law of Christ" in Galatians 6:2 means the principle, since it is highly probable that "the law" (*νόμος*) is used metaphorically in this verse.

The Exegetical Issues and Various Views of "The Law of Christ"

Scholars vary in their opinions about "the law of Christ" (Gal 6:2).⁸⁵ These different views mostly regard several exegetical issues: (1) What does "the law of Christ"

⁸⁴ See also Schewe, *Die Galater zurückgewinnen*, 106.

⁸⁵ For an overview of different interpretations of "the law of Christ," see Barclay, *Obeying the Truth*, 126–35; Andrew Chester, *Messiah and Exaltation: Jewish Messianic and Visionary Traditions and New Testament Christology*, WUNT 207 (Tübingen: Mohr Siebeck, 2007), 538–69; Harmon, *Paul's Isaianic Gospel in Galatians*, 226–27.

mean? (2) How is “the law of Christ” related to the love of neighbor (Gal 5:14) from a literary perspective; and if they are related, which phrase of Galatians 5:14 does “the law of Christ” correspond to? (3) Is Paul’s view of the law that is revealed in the love of neighbor and “the law of Christ” consistent with his view found throughout Galatians?

Scholars’ thoughts about these issues can be summarized into approximately nine viewpoints, including the ones that see “the law of Christ” as “the whole law,”⁸⁶ a Messianic Torah,⁸⁷ a new Christian law,⁸⁸ biblical promises fulfilled by Christ,⁸⁹ or a metaphor for either the Spirit⁹⁰ or love.⁹¹ Most scholars, however, support one of the following three views: (1) “The law of Christ” is another reference to the Mosaic law that

⁸⁶ Sanders, *Paul, the Law, and the Jewish People*, 97–98. Sanders argues that it is futile to try to determine how “the law of Christ” would differ from “the whole law” of Gal 5:14. However, “the law” in Gal 6:2 has the qualifier “of Christ,” which definitely makes “the law” in Gal 6:2 different from “the whole law” of Gal 5:14. Moreover, “the law of Christ” corresponds to the love command (Gal 5:14b) and cannot be seen as a simple restatement of “the whole law.”

⁸⁷ Chester, *Messiah and Exaltation*, 593–601; W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge: Cambridge University Press, 1964), 405. However, the concept of a messianic Torah is thin in Second Temple texts contemporaneous to or antedating Christianity. See also Barclay, *Obeying the Truth*, 128; Das, *Galatians*, 608; Keener, *Galatians*, 536.

⁸⁸ W. D. Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology*, 2nd ed. (London: S.P.C.K., 1955), 341–66; C. H. Dodd, *More New Testament Studies* (Grand Rapids: Eerdmans, 1968), 134–48; Thielman, *Paul and the Law*, 142. Davies argues that Paul must have regarded Jesus as a new Moses and recognized, in the words of Christ, a law that provided him a basis to formulate a new kind of Christian halakhah. In addition, Dodd considered Gal 6:2 to be a reapplication of Jesus’s teaching in the Synoptic Gospels (Matt 18:15–16; 23:4). However, such an interpretation has both methodological and theological problems. For one, it is very difficult to establish where Paul is alluding to or dependent on the teaching of Jesus Christ. In addition, even if Paul drew on the teaching of Christ, it is most unlikely that he would have treated it as a “law of Christ.” See also, Barclay, *Obeying the Truth*, 129–30.

⁸⁹ Martinus C. de Boer, *Galatians* (Louisville: Westminster John Knox Press, 2011), 379–80. However, it is difficult to see how bearing one another’s burdens fulfills “biblical promises” about Christ in a direct manner. See also Keener, *Galatians*, 536.

⁹⁰ Winger, “The Law of Christ,” 537–46. Winger argues that the law in Gal 6:2 is a metaphor for what occupies the place that law had in the life of those who belong to Christ. Winger further argues that it means the Spirit, considering Gal 5:16–25. It is true that the recipients who practice “the law of Christ” can do so empowered by the Spirit, but Winger’s interpretation ignores the literal aspect of “the law of Christ” altogether.

⁹¹ Victor Paul Furnish, *Theology and Ethics in Paul* (Louisville: Westminster John Knox Press, 2009), 61. Even though “the law of Christ” is paraphrased from the love of neighbor (Gal 5:14) and closely related to love, the meaning of “the law” of this noun phrase should not be overlooked.

is coined by Paul's opponents,⁹² (2) "the law of Christ" means the law of Moses as redefined or reinterpreted by Christ,⁹³ or (3) "the law of Christ" means the principle of Christ.⁹⁴

The first major view is that "the law of Christ" is a term used by Paul's opponents, and Paul took over the notion from them. The proponents of this view say that this term thus refers to Paul's opponents' nomistic Christian approach and that Paul's intention in using this term is to either outclass his opponents in their use of the law or to mock his Galatians converts' obsession with the law.⁹⁵ Although the proponents of this view regard "the law of Christ" as the Mosaic law, they claim that Paul's intention here is to underline that it is the Spirit who practically leads the fulfillment of the law so that Christians share in the fulfillment by following the Spirit.⁹⁶

This view, however, is not free from criticism. First, given how "the law of Christ" is stated in another Pauline epistle (1 Cor 9:21), "the law of Christ" is more of Paul's own ethical term.⁹⁷ Furthermore, Hans Dieter Betz's argument that the opponents of Paul in Galatia probably combined obedience to the Torah with obedience to Christ in

⁹² Allaz et al., *l'Épître de Paul aux Galates*, 182–83; Betz, *Paul's Letter to the Churches in Galatia*, 300–301; Das, *Galatians*, 610–12; Davies, *Paul and Rabbinic Judaism*, 73; Hong, "Galatians 5–6," 120.

⁹³ Barclay, *Obeying the Truth*, 132–34; Dunn, *Galatians*, 322–23; George, *Galatians*, 416; Bruce W. Longenecker, "Defining the Faithful Character of the Covenant Community: Galatians 2.15–21 and Beyond," in *Paul and the Mosaic Law*, ed. James D. G. Dunn (Durham: University of Durham, 1994), 92–93; Matera, *Galatians*, 221; Schreiner, *Galatians*, 360; Graham Stanton, "The Law of Moses and the Law of Christ—Galatians 3.1–6.2," in *Paul and the Mosaic Law*, ed. James D. G. Dunn (Durham: University of Durham, 1994), 114–16. Wilson, *The Curse of the Law*, 100–104.

⁹⁴ Amiot, *Saint Paul épître aux Galates*, 214; Bruce, *Galatians*, 261; Harmon, *Paul's Isaianic Gospel in Galatians*, 227; Richard B. Hays, "Christology and Ethics in Galatians: The Law of Christ," *The Catholic Biblical Quarterly* 49, no. 2 (1987): 276; Lewis, *Looking for Life*, 203; Longenecker, *Galatians*, 275–76; Moo, *Galatians*, 377; Oakes, *Galatians*, 180; Räisänen, *Paul and the Law*, 80; Winger, "The Law of Christ," 544.

⁹⁵ Betz, *Paul's Letter to the Churches in Galatia*, 300–301.

⁹⁶ Betz, *Paul's Letter to the Churches in Galatia*, 300.

⁹⁷ Keener, *Galatians*, 536; Barclay, *Obeying the Truth*, 136.

some way is not compelling,⁹⁸ since there is no ground for the assumption that “the law of Christ” was used by the opponents of Paul in Galatians. Accordingly, it is not likely that Paul used “the law of Christ” to refute his opponents who were obsessed with the works of the law.

The second major view is that “the law of Christ” refers to the law redefined through Christ. This expression is linked to the love of neighbor in the preceding context. That is, “the law of Christ” refers to the Mosaic law, as in Galatians 5:14, and the qualifier “of Christ” refers to “in the way exemplified or redefined by Christ.”⁹⁹ As such, this view reads Galatians 6:2 as, “Christians should fulfill the law as redefined by Christ in love.”¹⁰⁰

This view, although supported by many scholars, has failed to suggest a proper explanation for why Paul’s view of the law would be inconsistent in Galatians.¹⁰¹ In other words, scholars who support this theory need to clarify why Paul would state that the recipients should fulfill the law (Gal 6:2), which contradicts his view of the law in other parts of Galatians. Barclay explains Paul’s so-called inconsistent view of the law through Paul’s sophisticated word choice. Barclay claims that in the two verses (Gal 5:14; 6:2), Paul chose the verbs meaning “fulfill” (*πληρόω* and *ἀναπληρόω*) because of their ambiguity.¹⁰² More specifically, Barclay explains that the verb “fulfill” in the two verses conveys an impression of satisfying the law’s demands without the exactitude implicit in such terms as doing or keeping the law.¹⁰³

⁹⁸ Betz, *Paul’s Letter to the Churches in Galatia*, 300.

⁹⁹ Barclay, *Obeying the Truth*, 133–34.

¹⁰⁰ Barclay, *Obeying the Truth*, 134.

¹⁰¹ Todd A. Wilson, “The Law of Christ and the Law of Moses: Reflections on a Recent Trend in Interpretation,” *Currents in Biblical Research* 5, no. 1 (2006): 137.

¹⁰² Barclay, *Obeying the Truth*, 140.

¹⁰³ Barclay, *Obeying the Truth*, 140.

Barclay's explanation demonstrates that "the law of Christ" is irrelevant with the observance of the law but fails to give a concrete answer to why believers would need "the redefined *law*." Paul constantly contrasts the law with faith or the Spirit stating that: (1) The law has a temporary function (Gal 3:24; 4:1–3) which came to an end when faith came (Gal 3:23) or "when the fullness of the time came" (Gal 4:4); (2) the law does not mean anything to those who are already justified by faith (Gal 5:6); (3) believers who are led by the Spirit are no longer "under the law," or subject to the rule of the law (Gal 5:18); and (4) the fruit of the Spirit transcends the scope of the law ("against such things [the fruit of the Spirit] there is no law" in Gal 5:23). Paul's antithesis between faith or the Spirit and the law weakens Barclay's argument that "the law of Christ" implies believers should practice "the redefined *law*."

Lastly, the third major view, which is supported by this dissertation, is that "the law of Christ" refers to the principle stemming from Christ, which is distinguishable from the law. According to this viewpoint, the law here is a rhetorical expression. That is, in Galatians 6:2, Paul uses "the law of Christ" as a kind of rhetorical counterpart to the law of Moses, and the law here will not necessarily have the same form as it does with reference to the law of Moses in Galatians.¹⁰⁴ Instead, the law here refers to prescriptive principles stemming from the example and teachings of Christ¹⁰⁵ or the paradigmatic self-giving of Christ.¹⁰⁶ In addition, this stream of opinion maintains that it is not the law that Paul requires the recipients to do in these two verses (Gal 5:14; 6:2), since Paul's view of the law is invariably negative throughout Galatians.

¹⁰⁴ Moo, *Galatians*, 377.

¹⁰⁵ Longenecker, *Galatians*, 275.

¹⁰⁶ Hays, "The Law of Christ," 275.

The weaknesses of this argument are as follows: First, νόμος in Galatians mostly refers to the Mosaic law.¹⁰⁷ As such, scholars claim that there is little chance that Paul used the law in “the law of Christ” as a rhetorical expression in Galatians 6:2.¹⁰⁸ Second, if “the law of Christ” is closely related to the love of neighbor (Gal 5:14), the law in “the law of Christ” most likely refers to the Mosaic law since “the whole law,” its counterpart in Galatians 5:14, refers to the Mosaic law.¹⁰⁹ Moreover, they claim, given that “the law of Christ” is described as a target to be achieved in Galatians 6:2, the most reasonable counterpart to this phrase in Galatians 5:14 would be “the whole law,” or the Mosaic law, which is stated as a target to be fulfilled in this verse.¹¹⁰

“The Law of Christ” as the Principle of Christ

I will demonstrate “the law of Christ” is best interpreted as the principle of Christ by refuting the above criticisms. The main points to be made in this section are as follows: First, “the law of Christ” in Galatians 6:2 corresponds not to “the whole law” but to the love of neighbor in Galatians 5:14. Second, “the law” of “the law of Christ” in Galatians 6:2 is used not in its primary meaning, “the Mosaic law,” but to mean the principle. That is, the law in Galatians 6:2 is used metaphorically. Third, therefore, “the law of Christ” in Galatians 6:2 specifically means the principle exemplified by Christ, which technically refers to the love of neighbor.

The phrase of Galatians 5:14 corresponding to “the law of Christ” of Galatians 6:2. Does “the law of Christ” (Gal 6:2b) correspond to “the whole law” (Gal

¹⁰⁷ Das, *Galatians*, 609; Dunn, *Galatians*, 639–41; Morales, *The Spirit and the Restoration of Israel*, 161.

¹⁰⁸ Keener, *Galatians*, 536.

¹⁰⁹ Barclay, *Obedying the Truth*, 132; Das, *Galatians*, 609; Hong, “Galatians 5–6,” 118.

¹¹⁰ Hong, “Galatians 5–6,” 120.

5:14a), as suggested by some scholars? This section argues that “the law of Christ” (Gal 6:2b) is the counterpart not to “the whole law” but to the love of neighbor (Gal 5:14b) on the following grounds: First, it should not be overlooked that the syntactic dissimilarities between Galatians 5:14 and 6:2 are as significant as their literary similarities. Most scholars agree that Galatians 5:14, where the love of neighbor is stated, and Galatians 6:2b, where “the law of Christ” is stated, are interconnected to a certain extent.¹¹¹ In fact, given the lexical,¹¹² thematic,¹¹³ and contextual¹¹⁴ coherences between the two verses (Gal 5:14; 6:2b), literary similarities between them are quite remarkable.

Nevertheless, it is also true that there are syntactic dissimilarities between the two verses (Gal 5:14; 6:2b), and such differences provide an important clue to finding the counterpart of “the law of Christ” in Galatians 5:14. These differences can be summarized as follows: (1) The semantic subject of Galatians 5:14 is Christ,¹¹⁵ whereas the subject of Galatians 6:2b, which is the second plural (*ἀναπληρώσετε*), refers to the believers in Galatia; (2) What is fulfilled in Galatians 5:14 is “the whole law,” while what needs to be fulfilled in Galatians 6:2b is “the law of Christ”; (3) The love of neighbor is suggested as a specific means of fulfilling “the whole law” in Galatians 5:14, whereas no specific means of fulfilling “the law of Christ” is mentioned in Galatians 6:2b.

¹¹¹ Barclay, *Obeying the Truth*, 125–26; Harmon, *Paul’s Isaianic Gospel in Galatians*, 227; Morales, *The Spirit and the Restoration of Israel*, 161; Schreiner, *Galatians*, 359; Wilson, *The Curse of the Law*, 97.

¹¹² The noun *νόμος* (the law) and cognate words of the verb *πληρώω* (*πεπλήρωται* in Gal 5:14; *ἀναπληρώσετε* in Gal 6:2) are found in both verses (Gal 5:14; 6:2b).

¹¹³ Both verses (Gal 5:14; 6:2b) are related to Christ in that they either mention Christ directly (Gal 6:2) or use the verb *ἀγαπάω* (Gal 5:14) that is associated with the sacrifice of Christ (Gal 2:20).

¹¹⁴ Both verses (Gal 5:14; 6:2b) belong to a larger section that deals with Paul’s ethical exhortations (Gal 5:13–6:10). More precisely, Gal 5:14 opens the first paragraph of this section (Gal 5:13–26), while Gal 6:2 introduces the main theme of the second paragraph of this section (Gal 6:1–10).

¹¹⁵ As mentioned previously, the semantic subject of verse 14 is Christ, and, thus, the passive voice sentence of Gal 5:14 can be rephrased as “Christ has fulfilled the whole law through the love of neighbor.”

Second, based on the above differences between the two verses (Gal 5:14; 6:2b), it is difficult to see “the whole law,” which has already been fulfilled by Christ (Gal 5:14), as the counterpart to “the law of Christ” (Gal 6:2b), which will be fulfilled by believers,¹¹⁶ especially because of the difference in semantic subjects between these two noun phrases. Third, Paul calls on believers to practice “mutual love” (Gal 5:13c) based on the love of neighbor (Gal 5:14), and, given such reasoning of Paul’s exhortation, “the law of Christ” (Gal 6:2b) is more likely to be the love of neighbor than “the whole law.” That is, in the same way he developed his argument in the preceding context (Gal 5:13–14), Paul once again exhorts believers to practice mutual love (Gal 6:1, 4, 5) based on “the law of Christ” (Gal 6:2b). Accordingly, it is only appropriate to determine that “the law of Christ” corresponds to the love of neighbor of Galatians 5:14.

Fourth, as mentioned previously, Paul’s intention revealed in Galatians 5:14 is not to suggest the need to observe the law but to emphasize the fulfillment of the law *through the love of neighbor*. As such, “the law of Christ,” which is placed in the context that follows Galatians 5:14, is more likely to refer to the love of neighbor rather than to the law, whose temporary role has already ended. Lastly, the qualifier “of Christ” of “the law of Christ” (Gal 6:2b) does not imply that “the law of Christ” simply corresponds to “the whole law” (Gal 5:14). Rather, the genitive qualifier “of Christ” indicates that “the law of Christ” is linked with the love of neighbor in Galatians 5:14, since the love of neighbor has a close lexical and contextual relationship with the death of Christ (Gal 2:20). Therefore, “the law of Christ” corresponds not to “the whole law” but to the love of neighbor of Galatians 5:14.

¹¹⁶ The future verb *ἀναπληρώσετε* of Gal 6:2 is used to give a command. See Wallace, *Greek Grammar*, 569–70.

“The Law” of “the Law of Christ” as a Metaphorical Expression

If “the law of Christ” corresponds to the love of neighbor (Gal 5:14), what does “the law” of “the law of Christ” mean? Does “the law” here refer to the Mosaic law, or a norm or principle that is distinguishable from the law? I argue that “the law” here means not the Mosaic law but a principle, and that “the law of Christ” refers to the principle exemplified by Christ, i.e., the love of neighbor.¹¹⁷

First, not every usage of νόμος in the Pauline letters mean “the Mosaic law,” and, thus, the possibility should not be ruled out that “the law” of “the law of Christ” may be used metaphorically.¹¹⁸ Second, τὸν νόμον τοῦ Χριστοῦ is a unique expression that occurs only in this verse in the entire New Testament. The Greek word νόμος is found 194 times in the New Testament; among them, Galatians 6:2 is the only case where νόμος is qualified by the genitive τοῦ Χριστοῦ. Hence, such a unique structure of this phrase points to the possibility that Paul used this expression metaphorically or rhetorically.

Third, Paul already used a paradoxical expression in Galatians 5:13c (δουλεύετε ἀλλήλοις) that has a literary link with Galatians 6:2.¹¹⁹ This indicates that it was not new to Paul to use a rhetorical expression to contrast the law with the love of neighbor in the context of the ethical exhortations (Gal 5:13–6:10). Accordingly, there is a certain possibility that Paul used the expression “the law” in Galatians 6:2 to rhetorically refer to the principle that is distinguished from the law.

Lastly, Paul explicitly mentions the “principle” in the closing section of Galatians, urging the recipients to live according to “this principle” (τῷ κανόνι τούτῳ in Gal 6:16). Paul’s explicit use of the word “principle” hints that “the law of Christ” refers

¹¹⁷ This argument implies that the usage of νόμος in Gal 6:2 is quite exceptional. As mentioned previously, ὁ νόμος occurs thirty-two times in Galatians, and this word refers to the Mosaic law in at least thirty cases of them (including Gal 5:14).

¹¹⁸ Räisänen argues that νόμος in Gal 6:2 is being used in a loose sense, almost metaphorically, as it is used in Rom 3:27 or 8:2. See Räisänen, *Paul and the Law*, 80.

¹¹⁹ As mentioned above, Paul used a paradoxical rhetoric in Gal 5:13c.

to not the law but the principle of the love of neighbor. In the concluding section (Gal 6:11–18), Paul emphasizes that the recipients should live as “a new creation” (*καινή κτίσις* in Gal 6:15), recapitulating the important messages of the main body. He goes on to paraphrase “a new creation” as “those who keep in step with this principle” (*ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν* in Gal 6:16).

To begin with, the action of the verb *στοιχήσουσιν* in Galatians 6:16 undoubtedly involves the help of the Spirit, given the usage of this verb in the previous context.¹²⁰ In the previous context (Gal 5:25), Paul exhorts the recipients to live “by the Spirit” or to “keep in step with the Spirit” (*Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν*). This points out that the recipients are empowered and enabled by the Spirit to live their lives as “a new creation” (Gal 6:15).

In addition, “a new creation” (Gal 6:15), which is referred to by “this principle” (Gal 6:16), practically means a life based on “faith working through love” in the previous context (Gal 5:6). This finding is based on the observation that both verses (Gal 5:6; 6:15) consist of a unique common syntax, i.e., *οὔτε περιτομή τι . . . οὔτε ἀκροβυστία ἀλλὰ* (neither circumcision nor uncircumcision . . . anything but).¹²¹ Such syntactic parallels between the two verses naturally lead to the interpretation that “a new creation” of Galatians 6:15 lives by “faith working through love” (Gal 5:6).

To sum up, believers who live their lives according to the principle of “a new creation” (Gal 6:15–16) practice love, or the love of neighbor, by faith under the guidance of the Spirit (Gal 5:6, 14, 25). In addition, “the law of Christ” (Gal 6:2) is a restatement of the love of neighbor, which is practiced by those who are justified through

¹²⁰ Das, *Galatians*, 644; Keener, *Galatians*, 575–76.

¹²¹ Das, *Galatians*, 68.

faith with the help of the Spirit. Therefore, “this principle,” which the recipients should follow as “a new creation,” refers to “the law of Christ.”¹²²

Summary: The Love of Neighbor in Galatians¹²³

The specific meaning of the love of neighbor, which is stated in Galatians 5:13–14 and 6:2 (chap. 5) and implied from the entire context of Galatians (chap. 4), is as follows: First, those who are exhorted to love their neighbors are Christians in Galatia. Paul indicates that this love command is given to the recipients of his letter by using the vocative noun *ἀδελφοί* (Gal 5:13a), and it is for certain that the recipients are believers in Galatia (Gal 1:2). Paul also hinted that these believers are the benefactors of the love of neighbor by using the second person plural verbs (*δουλεύετε* in Gal 5:13c; *ἀγαπήσεις* in Gal 5:14b; *ἀναπληρώσετε* in Gal 6:2a).

Second, the main beneficiaries of the love command include both believers and non-believers. Paul states that the beneficiaries of the love of neighbor are basically “your [the addressees’] neighbor” (*τὸν πλησίον σου* in Gal 5:14b). He also calls on the recipients to love “one another” in Galatians 5:13c, which is another statement of the love command. This indicates that fellow believers, at the least, are included in “neighbor” (Gal 5:13c). In addition, Paul exhorts the recipients to “do good to all people” (Gal 6:10), thereby suggesting that both fellow Christians and non-Christians are the beneficiaries of the love command.

Third, the love of neighbor is virtually based on the death of Christ. To begin with, love of neighbor is practiced by Christians in freedom, and Paul states that Christian freedom is based on the call of God (Gal 5:13). This means that the call of God is also the

¹²² Keener, *Galatians*, 575–76.

¹²³ The source of the love of neighbor is not discussed in detail in this chapter, as the relevant analysis in the “Summary” of chapter 4 is also applicable for this chapter. Since there are no implications that can be drawn directly from Gal 5:13–14 and 6:2 regarding the source of the love of neighbor, the same source of love of neighbor that is identified in light of the whole context of Galatians can be applied here, too.

basis of the love of neighbor. Paul elaborates on this basis in Galatians by explaining that the call of God was revealed through Christ, thereby implying that the love of neighbor is based on the death of Christ (Gal 1:4; 2:4, 20; 3:13; 4:4–5; 5:1).

More specifically, God rescued believers from “the present evil age” through Christ’s death (Gal 1:4). Through Christ’s death, believers are given freedom, which they still have at present (Gal 2:4; 5:1). Moreover, believers who are no longer under the curse of the law (Gal 3:13) also receive “the adoption as sons” (Gal 4:4–5). In sum, believers now have the new status as sons of God owing to the death of Christ, based on which they perform the love of neighbor.

Fourth, the love of neighbor cannot be classified as the works of the law, but it functions as a command that encompasses the ethical exhortations in Galatians (Gal 5:13–6:10). For starters, every usage of the word *ὁ νόμος*, meaning the law, in Galatians (thirty times in twenty-three verses) carries a negative connotation, except for the love command in Galatians 5:14. Paul’s negative view of the law is especially evident in his statements that the law’s temporary function has come to an end with the coming of Christ (Gal 3:23–25; 4:1–5) and that anyone who is obliged to “keep the whole law” (Gal 5:3) is under a curse (Gal 3:10). Furthermore, although the love of neighbor in Galatians literally reads the same as its original text from the Levitical love command (Lev 19:18), it is not indicated as the law here. Rather, Paul reformulates the Levitical love command based on the death of Christ Jesus (Gal 1:4; 2:4, 20; 3:13; 4:4–5; 5:1) and suggests the works of the Spirit as the source of the actions involved in this command (Gal 3:2, 3, 5, 14; 5:16–18, 22–23, 25). Therefore, it is best to interpret the love command in Galatians as a separate principle from the law.

That said, the love of neighbor is *a command* that is given to the recipients of Galatians. To begin with, the love command (Gal 5:14) and the two clauses that paraphrase the love of neighbor (“mutual love” in Gal 5:13c; “the law of Christ” in 6:2b) are imperatival statements which carry an obligatory sense for the recipients. Moreover,

in the verses that follow Galatians 5:14 (Gal 5:15–6:10), believers are commanded to perform what is required in the love of neighbor (Gal 5:22–23; 6:1, 2a, 4a, 5, 9) and to stop doing what is prohibited in the love of neighbor (Gal 5:15–16, 19–21, 24, 26; 6:4b). Thus, the love of neighbor illustrated in Galatians is not the law but an obligation of believers.

Fifth, the love of neighbor in Galatians is the command that needs to be obeyed reciprocally among Christians. This is because the pronoun ἀλλήλων, which denotes reciprocity, is often found in the context of the love of neighbor in Galatians (Gal 5:13, 15, 17, 26; 6:2), demonstrating that the actions required in these verses are reciprocal. This, in turn, implies that the love of neighbor itself is reciprocal.

Lastly, the love command involves specific actions, which are described in detail with performative actions and prohibitive commands in the relevant verses of Galatians. Engaging in such actions of love eventually lead believers to fulfill “the law of Christ” (Gal 6:2). On one hand, the love command requires believers to do good to others (Gal 6:9) by providing necessities and financial aid for the poor, as suggested in the usage of this expression throughout the New Testament (Acts 6:1–4; 24:17; Gal 2:10; 2 Thess 3:13). The love command also requires believers to do good by bearing the fruit of the Spirit (Gal 5:22–23) and bearing one another’s burden (Gal 6:2a), which involves two aspects of the love of neighbor (Gal 6:1–5)—to “bear one’s own burden” (Gal 6:1c, 4a, 5) and to “bear another’s burden” (Gal 6:1a–b).

On the other hand, the love command prohibits believers from turning one’s freedom into an opportunity for the flesh (Gal 5:13b). This is further explained by the following commands: First, the love of neighbor prohibits believers from biting and devouring one another (Gal 5:15). Second, the love of neighbor prohibits the recipients from following “the desire of the flesh” (Gal 5:16, 24), and this desire is detailed in the list of social vices (Gal 5:19–21). Third, the love of neighbor prohibits believers from

becoming boastful, which includes “provoking one another, envying one another” (Gal 5:26) and boasting “in regard to another” (Gal 6:4b).

Conclusion

Chapter 5 examines the three verses in Galatians that directly mention the love of neighbor (Gal 5:13–14; 6:2). All in all, the analysis conducted in this chapter demonstrates that the exegetical meaning of the love of neighbor in Galatians 5:13–14 and 6:2 is not much different from its contextual meaning and nuances that were analyzed in light of the entire book of Galatians in the previous chapter. In contrast, such meaning of the love of neighbor in Galatians, identified in chapters 4–5, is significantly different in many aspects from the love of neighbor in Leviticus (chap. 2) and in the Second Temple texts (chap. 3). Accordingly, in order to understand Paul’s intention of quoting Leviticus 19:18 in Galatians 5:14 properly, a comparative study needs to be conducted on similarities and dissimilarities in the meaning of the love of neighbor among these three comparanda. This comparative study will be conducted in the next chapter (chap. 6), which is expected to provide compelling rationales that support the thesis of this dissertation.

CHAPTER 6
SIMILARITIES AND DISSIMILARITIES AMONG
LEVITICUS 19:18, THE SELECTED SECOND
TEMPLE JEWISH TEXTS, AND
GALATIANS 5:14

Introduction

Chapter 6 will compare the findings of the exegetical analyses on the love of neighbor in various texts, performed previously in chapters 2–5, in a structured manner. The specific methodologies adopted in this chapter to conduct this comparative analysis are as follows: First, the comparanda are six different texts, namely, Leviticus 19:18; the four Second Temple texts (*Sir* 13:15; *CD* 6:20–21; *Jub.* 35:20; *Virt.* 103–4) that allude to Leviticus 19:18, and Galatians 5:14 that quotes Leviticus 19:18. Second, these six texts will be compared based on a total of nine criteria, including lexical and grammatical characteristics and the eight specific aspects of the love of neighbor. Third, through this comparison, this chapter will examine how Galatians 5:14 is similar and dissimilar to the rest of the texts.

The major findings of the comparative analysis conducted in this chapter are as follows: First, there is enough lexical coherence among the six texts to make comparison possible. Second, all six texts require the addressees noted in each text to practice the love of neighbor for one another and to carry out specific actions for the love of neighbor. In addition, most of the six texts underscore the need to provide basic necessities and financial assistance for the poor. Based on these similarities among the comparanda, it can be reasoned that there is universality in the love of neighbor that transcends time.

Third, the significance of the Second Temple texts in the love of neighbor of Galatians 5:14 should not be overlooked. Although Galatians 5:14 and the Second

Temple texts do not mention the love of neighbor in the same sense, most of these texts explicitly emphasize the importance of the love of neighbor. What can be drawn from this is that the love of neighbor must have been accepted by Jews as an important moral law in the Second Temple period; and that Paul was likely to agree on this perception to a certain degree. Accordingly, it can be said that a conceptual similarity is found between the Second Temple text and Galatians 5:14.

Lastly, despite such similarities, the love of neighbor of Galatians 5:14 is dissimilar from that of Leviticus and the Second Temple texts in terms of its basis, source, and legal nature. These dissimilarities highlight that, even though Paul quotes the Levitical love command, he reformulates this command in Galatians with his own intent that is distinguishable from the intents revealed in other texts.

Lexical and Grammatical Comparison among Leviticus 19:18, the Selected Second Temple Texts, and Galatians 5:14

The lexical and grammatical comparison of the six texts suggests the following implications:¹ First, there is more than enough lexical coherence among the six texts. For one thing, Galatians 5:14 itself is a verbatim translation of Leviticus 19:18. In addition, as in the source text, the verbs meaning “love” (אהב or ἀγαπάω) are used in the four Second Temple texts, and these four texts also have the phrases that correspond to the object (לְרֵעֵךְ), the qualifier of the object (רֵעֵךְ), or the adverbial phrase (בְּרֵעֵךְ) in Leviticus 19:18. Therefore, there are enough grounds to say that the Levitical love command is quoted (Gal 5:14) or alluded to (Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4) in at least five texts in later times.²

¹ As mentioned in chapter 1, the comparanda placed into comparison must be similar enough to make comparison possible. The comparative analysis of this dissertation is based on the lexical coherence among the texts that are compared. As such, it is imperative that the texts to be compared in this chapter have a certain level of lexical correspondence.

² As mentioned in chapter 1, I define the term “quotation” or its verbal form as direct verbal correspondence between two different texts. I also define the term “allusion” or its verbal form as implicit

Second, the verbs meaning “love” that are found in all six texts invariably carry an imperative sense, even though they are expressed with different grammatical elements. The verb in Leviticus 19:18 (אָהַבְתָּ) is in the vav-consecutive perfect form, which functions as an imperative.³ The future indicative verb (ἀγαπήσεις) in Galatians 5:14 is used for a command.⁴ The verbs in the four Second Temple texts are either present indicative (Sir 13:15; *Jub.* 35:20) or in the infinitive form (CD 6:20–21; *Virt.* 103–4), and all these verbs have a mandatory connotation, given the context of each text.

Third, the subjects and objects used in these six texts vary, and different adverbial phrases are used to modify the meaning of the verb in several texts (Lev 19:18; CD 6:2; *Virt.* 103–4; Gal 5:14). Such lexical and grammatical dissimilarities can probably be attributed to the different intents of the authors, which, in turn, inevitably resulted in different ways of expression. To sum up, despite certain dissimilarities, these six texts share enough lexical and grammatical similarities significant enough to make comparison possible.

Comparison of the Love of Neighbor in Leviticus 19:18, in the Selected Second Temple Texts, and in Galatians 5:14

Those Who Practice the Love of Neighbor

The six texts have the following similarities when it comes to those who practice the love of neighbor: All these texts command members of a particular community to practice the love of neighbor. More precisely, the love of neighbor is commanded to the Israelites (Lev 19:18), the Jewish community (Sir 13:15; *Virt.* 103–4),

verbal correspondence found between the two texts. In addition, I consider quotation or allusion as the terms denoting the literary connection between the two texts.

³ Wilhelm Gesenius, *Gesenius' Hebrew Grammar* (Oxford: Clarendon Press, 1922), 317.

⁴ Daniel Wallace, *Greek Grammar beyond the Basics* (Grand Rapids: Zondervan, 1997), 569–70.

the members of the Damascus community (CD 6:20–21), one of the Jewish family (*Jub.* 35:20), and the Christian community in Galatia (Gal 5:14).

In other words, unlike the Pauline love command (Gal 5:14), the five texts mention the Jews as the main benefactors of the love of neighbor. For instance, Esau in *Jubilees* 35:20 was a Jew. Moreover, Jews comprise most of the benefactors of the love of neighbor (Lev 19:18; Sir 13:15; CD 6:20–21; *Virt.* 103–4). In contrast, Paul states all people who are justified through faith in Jesus Christ are those who practice the love of neighbor, whether they are Jews or Gentiles.

Beneficiaries of the Love of Neighbor

The six texts have the following similarities as for the beneficiaries of the love of neighbor: First, all six texts include members of the communities to which those who practice the love of neighbor belong as beneficiaries of the love of neighbor. Second, except for the two texts that explicitly confine the beneficiaries to a brother of the benefactor (*Jub.* 35:20) or to a particular group of people—the proselytes (*Virt.* 103–4)—the remaining four texts include the poor as part of the beneficiaries of the love of neighbor. The Levitical love command includes not only resident aliens (Lev 19:34) but also the poor as beneficiaries (Deut 10:18–19). In addition, the word *πλησίος* in Sirach 13:15 explicitly refers to poor fellow Jews (Sir 22:23), and Sirach consistently exhorts the addressees to take care of the poor (Sir 7:32; 11:12; 21:5; 29:20–21; 35:13). Similarly, the poor are included as beneficiaries of the love of neighbor in Galatians since taking care of them has been Paul’s primary concern (Gal 2:10).

Nevertheless, Galatians 5:14 is differentiated from the rest of the texts in that it does not set boundaries on the scope of beneficiaries. Paul refers to all people, including both believers and non-believers, as the beneficiaries of the love of neighbor (Gal 6:10). Paul does not confine the beneficiaries of the love of neighbor to members of the Christian community.

Of course, a few of the other five texts also include non-community members as beneficiaries of the love of neighbor. For instance, the Levitical and the sectarian love commands (Lev 19:18; CD 6:20–21) include “the resident alien” (גֵּר in Lev 19:34), a temporary resident who stays with the people of Israel, and “the prisoner of a foreign people” (אֲשֶׁר יֵשְׁבֵה לְגוֹי נָכָר) in CD 14:15), who stays with the Damascus community members, as part of the beneficiaries. That said, these two texts (Lev 19:18; CD 6:20–21) include only those non-community members who reside and closely associate with community members as the beneficiaries of the love of neighbor, while the Pauline love command (Gal 5:14) does not set any boundaries on the scope of such beneficiaries. Accordingly, the scope of beneficiaries of the love of neighbor in Galatians 5:14 is more inclusive than those noted in the other five texts.

The Basis of the Love of Neighbor

There are no similarities found between Galatians 5:14 and the other five texts in terms of the basis of the love of neighbor. On the one hand, the love command in Leviticus 19:18 and the four Second Temple texts is invariably based on the law or the works of the law. First, the Levitical love command (Lev 19:18) is based on the holiness of the Lord (Lev 19:2), revealed in the law of holiness (Lev 17–26). Second, Ben Sira’s love command (Sir 13:15) is based on wisdom given by the Lord (Sir 1:1, 9), which is closely connected to the law (Sir 1:26–28; 19:20; 24:23–29).

Third, the sectarian love command (CD 6:20–21) is based on the new covenant, which depends on the exact interpretation (פְּרִיֵשׁ) of the law (CD 6:18–19). Fourth, the love command in *Jubilee* 35:20 is based on Esau’s vow to love his neighbor. Given that oaths in the Old Testament functioned at the legal level as a means of binding the oath taker to his word (Lev 5:4–6; 19:12), Esau’s vow here is based on the law on oaths. Lastly, the Philonic love command (*Virt.* 103–4) is the law in and of itself, and this

command is based on the life of Moses, exhibited by himself to the Jews as an archetypal model.

On the other hand, the love of neighbor in Galatians 5:14 is based on the death of Christ (Gal 1:4; 2:4, 20; 3:13; 4:4–5; 5:1). Paul states that God rescued believers from “the present evil age” through Christ’s crucifixion (Gal 1:4). Furthermore, Paul says believers are given freedom (Gal 2:4; 5:1) and live by faith in Christ (Gal 2:20d) through Christ’s death, and believers who are no longer under the curse of the law (Gal 3:13) receive “the adoption as sons” (Gal 4:4–5) through Christ’s death. Thus, the Pauline love command (Gal 5:14) is based on the death of Christ.

To sum up, Galatians 5:14 differs from the other five texts when it comes to the basis of the love of neighbor. The rest of the texts command the love of neighbor on the grounds of the law (Lev 19:18; *Jub.* 35:20), the observance of the law (Sir 13:15), the exact interpretation of the law (CD 6:20–21), or the life exhibited by the lawgiver (*Virt.* 103–4). Paul, however, states that his love command is based on the death of Christ.

The Source of the Love of Neighbor

Galatians 5:14 and the other five texts have no similarities regarding the source of the love of neighbor. In Galatians 5:14, Paul indicates that the Spirit is the agent who helps believers practice the love of neighbor. More specifically, Paul mentions in Galatians that believers “receive the promise of the Spirit through faith” (Gal 3:14), did “receive the Spirit” (Gal 3:2), experience miracles worked by the Spirit (Gal 3:5), and begin and finish their journey of faith by the Spirit (Gal 3:3). Further, Paul states that believers practice “the fruit of the Spirit,” including love or the love of neighbor (Gal 5:22–23). On top of that, the Spirit helps believers practice the love of neighbor by directly resisting “the desire of the flesh” (Gal 5:17). Therefore, in Galatians, the Spirit is the source that empowers believers to practice the love of neighbor.

On the other hand, the other five texts suggest covenantal blessings, granted on condition of keeping the law including the love command, or covenantal curses, placed on those who do not keep the law, as the source for practicing this command. For starters, some texts state that the love command is a direct means of receiving the covenantal blessings (CD 6:20–21; *Jub.* 35:20). These texts mention the blessings of long life (CD 7:6) and prosperity (CD 7:7; *Jub.* 35:20) in the same paragraphs where the love of neighbor is commanded. In addition, in several other texts, covenantal blessings and curses are mentioned in separate paragraphs (Lev 26:3–39; Deut 28; Sir 6:27–31; *Praem.* 79–147) from the ones where the love of neighbor is stated (Lev 19:18; Sir 13:15; *Virt.* 103–4). All in all, the five other texts, unlike Galatians, urge the addressees to keep the love command on the grounds of blessings promised for those who keep the law or curses promised for those who fail to do so.

The Love of Neighbor as the Law

When it comes to reciprocity, all six texts command the addressees to practice the love of neighbor for one another. As for the legal nature, however, Galatians 5:14 still stands out from the other five texts in that the love of neighbor in this verse does not function as the law. For starters, all the texts except for Galatians 5:14 consider the love of neighbor as part of the moral law (Lev 19:18; *Virt.* 103–4) or the wisdom that is tightly connected to the law (Sir 13:15); one of the exact interpretations of the law (CD 6:20–21); or Esau’s vow based on the law (*Jub.* 35:20).

On the other hand, as mentioned in chapter 5, the love of neighbor in Galatians 5:14 is not part of the law but the principle that fulfills “the whole law.” Paul reformulated the Levitical love command in Galatians 5:14 based on the death of Christ (Gal 1:4; 2:4; 2:20; 3:13; 4:4–5; 5:1), and this love of neighbor is practiced with the help of the Spirit (Gal 3:2–3, 5, 14; 5:5–6, 16–18, 22–23, 25). Therefore, the love command in Galatians does not function as law.

The Actions Required by the Love of Neighbor

In the six texts, the love of neighbor is not a mere conceptual or theoretical love but love in action. In this sense, all six texts mention various performative actions or prohibitive commands that are involved in the love of neighbor in each of their contexts. In addition, almost all six texts particularly emphasize that the love of neighbor entails the provision of necessities and financial aid for neighbors in need.

More precisely, the Levitical, Ben Sira's, the sectarian, and the Pauline love commands (Lev 19:18; Sir 13:15; CD 6:20–21; Gal 5:14) specifically set out the requirement for providing for the needs of the poor (Deut 10:18; Sir 29:20–21; CD 6:21; Gal 2:10). Similarly, the Philonic love command (*Virt.* 103–4) emphasizes that the Jews are responsible to provide basic necessities for the proselytes who have become part of the community (*Virt.* 104). Lastly, *Jubilees'* love command (*Jub.* 35:20) does not mention any specific requirement for providing financial or material support for neighbors, since the beneficiary of the love of neighbor in this text is an individual (Jacob) who is not poor or in need of financial support.

To sum up, all six texts have similarities in that they require the addressees to take actions to demonstrate their love of neighbor. The love of neighbor refers to love in action in all times, and in most of these texts, such love entails the provision of necessities and financial aid for neighbors in need. Therefore, it can be said that the love of neighbor has universal value that transcends time.

The Significance of the Love of Neighbor

For one thing, the fact that the love of neighbor is stated in all six texts demonstrates that the love of neighbor holds significance in all these texts. In addition, in the four texts of the comparanda (CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4; Gal 5:14), the love of neighbor is explicitly emphasized as an important law or principle. More specifically, the love of neighbor is underscored as an important commandment that

guarantees the covenantal blessings in some of these texts (CD 6:20–21; *Jub.* 35:20), while it is emphasized as the foremost law of the Jewish statutes of benevolence (*Virt.* 103–4) or as the principle that fulfills “the whole law” (Gal 5:14) in other texts. Therefore, the love of neighbor is an important command in all six comparanda, and in four of these texts, the importance of this command is all the more emphasized (CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4; Gal 5:14).

Summary and Conclusion

Chapter 6 compared the love of neighbor in Leviticus 19:18 and the Second Temple texts to Paul’s use of the love of neighbor in Galatians 5:14 based on nine criteria. The results of the comparative analysis of these six texts are as follows: First, the similarities found among the six texts regarding the love of neighbor hint that there are universal truths about the love of neighbor. The six texts compared require specific actions of love for the addressees of each text. To be more specific, most of these texts suggest the provision of necessities and financial support for the poor as part of performative actions required by the love of neighbor. In addition, in all six texts, the addressees are required to practice the love command for one another. Accordingly, it is fair to say that there are at least two universal truths about the love of neighbor found in these six texts: (1) The love of neighbor requires specific actions including the provision of financial or material support for the poor, and (2) members of a community should practice the love of neighbor reciprocally.

Second, the way the love of neighbor is perceived in the Second Temple texts does have something in common with Paul’s view of the love of neighbor. Even though the Pauline love command differs from the love commands in the Second temple texts in many aspects, both the Second Temple texts and Paul explicitly emphasize the importance of the love of neighbor. More precisely, both the Second Temple texts and Paul highlight the importance of this command by considering the love of neighbor as a

direct means of receiving the covenantal blessings (CD 6:20–21; *Jub.* 35:20), the primary moral law (*Virt.* 103–4), or the command or principle that fulfills “the whole law” (Gal 5:14).

Third, the dissimilarities between Galatians 5:14 and the other comparanda in several aspects of the love of neighbor underscore that there is a noticeable discontinuity between the Pauline love command (Gal 5:14) and the love commands of the other five texts (Lev 19:18; Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4). In other words, the basis, source, and legal characteristics of the love of neighbor in the other five texts are no longer observed in the love of neighbor in Galatians 5:14. Instead, Paul quotes the Levitical love command and reformulates it based on the death of Jesus Christ and suggests the works of the Spirit as the source that empowers the recipients of Galatians to follow this command. Furthermore, Paul was not directly influenced by the Second Temple texts (Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4) that considered the love command as a valuable moral law. Accordingly, in short, there are more dissimilarities than similarities between the love of neighbor in Galatians 5:14 and that in the other comparanda.

CHAPTER 7

CONCLUSION

In this dissertation, I conducted exegetical and comparative analyses on a total of six texts in order to identify Paul's intention in quoting the love of neighbor of Leviticus 19:18 in Galatians 5:14. The exegetical and comparative analyses performed in this study lead to the following conclusions: In Galatians 5:14, Paul interprets the love command of Leviticus 19:18 primarily in light of Jesus Christ, without ignoring the Levitical love command and the love of neighbor of the four Second Temple texts (Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4). To conclude, I summarize the preceding chapters and synthesize my conclusions below.

Summary of Chapters

In chapter 2, I examined the meaning of the love of neighbor in Leviticus 19:18 from a lexical, literary, and contextual perspective. Based on the results of this analysis, I have suggested several conclusions regarding the meaning of the Levitical love command and the key words of Leviticus 19:18 and 34 such as “love” (אהב), “the neighbor” (רֵעִי), “resident aliens” (גֵּר) who stay with Israelites, and “as yourself” (כְּמוֹתְךָ).

In chapter 3, I performed an exegetical analysis of the Second Temple writings that allude to the love of neighbor of Leviticus 19:18 and examined the authors' intended nuances of the love of neighbor in these texts. Based on this analysis, I have drawn the following conclusions: First, the love of neighbor in Leviticus 19:18 is alluded to in at least four Second Temple texts. Second, it is no wonder that the specific meaning of the love of neighbor in each of these texts is different given the difference in literary genre,

historical context, and authorial intent of these writings. Third, nevertheless, these texts have in common that they all see the Levitical love command as the primary moral law.

In chapters 4 and 5, I explored the meaning of the love of neighbor implied or illustrated in the entire context of Galatians (chap. 4) and in Galatians 5:13–14 and 6:2 (chap. 5). The contextual analysis conducted in chapter 4 gives a general idea about the meaning of the love of neighbor suggested in Galatians, and the exegetical analysis performed in chapter 5 explains the specific nuances of the love of neighbor (Gal 5:13–14) and “the law of Christ” (Gal 6:2).

In chapter 6, I compared the love of neighbor in Leviticus 19:18 (chap. 2) and the Second Temple texts (chap. 3) to Paul’s use of the love of neighbor in Galatians 5:14 (chaps. 4–5) based on nine criteria.

Paul’s Intention in Quoting the Love Command in Galatians 5:14

First, Galatians 5:14, its surrounding context, and the five other texts compared here reaffirm the universal values implied in the love of neighbor. In all six texts investigated in this dissertation, the love of neighbor is not a mere ideal slogan; rather, it requires the addressees noted in each text to take specific actions. In particular, the poor are included as major beneficiaries of the love of neighbor in most of these texts, including Galatians (Deut 10:18; Sir 29:20–21; CD 6:21; Gal 2:10). Accordingly, there are universal truths about the love of neighbor found in these six texts.

Second, the significance of the Second Temple texts should not be overlooked. In fact, many scholars have neglected the importance of the Second Temple texts in understanding the love of neighbor in Galatians 5:14. However, there are similarities between Galatians 5:14 and at least three Second Temple texts (CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4) in that they all regard the love command as a highly important law or principle. More specifically, the love command is described as the principle that fulfills “the whole law” (Gal 5:14), one of the representative moral laws (*Virt.* 103–4), and a

direct means of receiving the covenantal blessings (CD 6:20–21; *Jub.* 35:20). Therefore, the common thread of thought regarding the love command is markedly found between Paul and his contemporary Jews.

Finally, despite similarities regarding the love of neighbor among the six comparanda, the remarkable dissimilarities between the love of neighbor in Galatians 5:14 and that in the other five texts indicate that the love of neighbor of Galatians 5:14 stands out from the rest of the love commands. While other texts consider the love of neighbor based on the law of holiness (Lev 19:2), wisdom stemming from the Lord (Sir 1:1, 9), the new covenant (CD 6:9, 18–19; 8:21; 20:12), Esau’s vow (*Jub.* 35:24), or Moses’ own life presented as an archetypal model (*Virt.* 51), the Pauline love command (Gal 5:14) is mainly based on the death of Christ Jesus (Gal 1:4; 2:4, 20; 3:13; 4:4–5; 5:1). Furthermore, whereas the other five texts suggest the blessings promised in return for observing this command as the source of motivation for the love of neighbor (Lev 19:18; Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4), the Pauline love command suggests the works of the Spirit (Gal 3:2–3, 5, 14; 5:6, 16–18, 22–23) as the source of the love of neighbor for believers. Another difference lies in the fact that Paul practically refers to all people as beneficiaries of the love of neighbor (Gal 5:13–14; 6:10) while the other five texts include Jews as the main beneficiaries of the love of neighbor (Lev 19:16, 18; Sir 7:32; 22:23; 29:20–21; CD 14:3–4; *Jub.* 35:20; *Virt.* 102–4).

Such differences between the Pauline love command and the rest of the five texts point out that the love of neighbor in Galatians 5:14, albeit a quotation of the law, is a principle for the Christian life that is distinguishable from the law. This finding is also supported by the contextual and exegetical analyses of the love of neighbor in Galatians 4 and 5. That is, (1) Paul uses *νόμος*, the word meaning the Mosaic law, invariably in a negative way in Galatians; and (2) “the fulfillment of the whole law” through the love of neighbor (Gal 5:14) never means that the recipients should observe the law. Furthermore, (3) Paul’s use of the term “this principle” (Gal 6:16), which refers to both the love of

neighbor (Gal 5:14) and “the law of Christ” (Gal 6:2b), indicates that the love of neighbor (Gal 5:14) is not the law but the principle.

All in all, the love of neighbor in Galatians 5:14 is still an elusive phrase that is hard to interpret, but I argue that Paul reformulated Leviticus 19:18 in Galatians 5:14 primarily in light of Jesus Christ, on reasonable grounds. This does not mean, however, that Paul disregarded the Levitical love command (Lev 19:18) or the four Second Temple texts that allude to Leviticus 19:18 (Sir 13:15; CD 6:20–21; *Jub.* 35:20; *Virt.* 103–4). Rather, Paul is fully aware of the meaning of Leviticus 19:18 and the conceptual similarities and dissimilarities between Galatians 5:14 and the four Second Temple texts alluding to Leviticus 19:18. Therefore, I conclude that Paul quoted Leviticus 19:18 in Galatians 5:14 as the prime principle for the Christian life that fulfills the whole law; and that now this principle is required of all believers in Jesus Christ.

APPENDIX 1

LEXICAL AND GRAMMATICAL COMPARISON
 AMONG LEVITICUS 19:18, THE SELECTED
 SECOND TEMPLE TEXTS,
 AND GALATIANS 5:14

	Subject	Verb	Object	Qualifier of Object	Qualifier of Verb
Lev 19:18	תְּהַבֵּי		לְרֵעִי		כִּמְךָ
Sir 13:15a	Πᾶν ζῶον	ἀγαπᾷ	τὸ ὅμοιον	αὐτῷ	
Sir 13:15b	πᾶς ἄνθρωπος		τὸν πλησίον	αὐτοῦ	
CD 6:20–21	They (CD 6:14)	בְּהוֹב	יְהוּא תֵא שִׂא		כְּמִהוּ
<i>Jub.</i> 35:20c	You and Jacob	Love	One another		
<i>Virt.</i> 103	τοῖς τοῦ ἔθνους	ἀγαπᾶν	τοὺς ἐπηλύτας		ὡς ἑαυτοῦς
Gal 5:14	ἀγαπήσεις		τὸν πλησίον	σου	ὡς σεαυτόν

APPENDIX 2

COMPARISON OF THOSE WHO PRACTICE THE
LOVE OF NEIGHBOR AMONG LEVITICUS
19:18, THE SELECTED SECOND TEMPLE
TEXTS, AND GALATIANS 5:14

	Those commanded to love their neighbor
Lev 19:18	Israelites (Exod 12:48; Lev 19:2; Josh 8:33)
Sir 13:15	The Jews
CD 6:20–21	Members of the Damascus community (CD 2:2; 6:5, 7–9, 19; 7:15)
<i>Jub.</i> 35:20	Esau
<i>Virt.</i> 103–4	The Jews
Gal 5:14	Christians consisting of both Gentiles and Jews (Gal 1:2)

APPENDIX 3

COMPARISON OF BENEFICIARIES OF THE LOVE OF
NEIGHBOR AMONG LEVITICUS 19:18, THE
SELECTED SECOND TEMPLE TEXTS,
AND GALATIANS 5:14

	Beneficiaries of the love of neighbor
Lev 19:18	Fellow Israelites (Lev 19:16)
	Resident aliens (Lev 19:34; Deut 10:18–19)
Sir 13:15	Fellow Jews, especially including the poor (Sir 7:32; 22:23; 29:20–21)
CD 6:20–21	Fellow members of the community including the poor (CD 14:3–4)
	Foreigners who stay with community members (CD 14:14–16)
<i>Jub.</i> 35:20	Jacob
<i>Virt.</i> 103–4	Proselytes (<i>Virt.</i> 102–4)
Gal 5:14	All people including both believers and non-believers (Gal 5:13–14; 6:10)

APPENDIX 4

COMPARISON OF THE BASIS OF THE LOVE OF
NEIGHBOR AMONG LEVITICUS 19:18, THE
SELECTED SECOND TEMPLE TEXTS,
AND GALATIANS 5:14

	The basis of the love of neighbor
Lev 19:18	The law of holiness (Lev 17–26); the holiness of the Lord (Lev 19:2)
Sir 13:15	Wisdom stemming from the Lord (Sir Prologue; 1:1, 9)
CD 6:20–21	The new covenant (CD 6:9, 18–19; 8:21; 20:12)
<i>Jub.</i> 35:20	Esau’s vow to love his neighbor (<i>Jub.</i> 35:24)
<i>Virt.</i> 103–4	Moses’ own life presented as an archetypal model (<i>Virt.</i> 51)
Gal 5:14	The death of Christ (Gal 1:4; 2:4, 20; 3:13; 4:4–5; 5:1)

APPENDIX 5

COMPARISON OF THE SOURCE OF THE LOVE OF
NEIGHBOR AMONG LEVITICUS 19:18, THE
SELECTED SECOND TEMPLE TEXTS,
AND GALATIANS 5:14

	The source of the love of neighbor
Lev 19:18	The covenantal blessings and curses (Lev 26:3–39; Deut 28)
Sir 13:15	Rewards promised to those who obtain wisdom by obeying the law (Sir 6:27–31)
CD 6:20–21	The blessings (CD 7:4–8) and curses (CD 19:33–35) promised in the new covenant
<i>Jub.</i> 35:20	The covenantal blessings
<i>Virt.</i> 103–4	The blessings and curses promised in the law (<i>Praem.</i> 79–147)
Gal 5:14	The works of the Spirit (Gal 3:2–3, 5, 14; 5:6, 22–23)

APPENDIX 6

COMPARISON OF THE LEGAL NATURE AND
 RECIPROCITY OF THE LOVE OF NEIGHBOR
 AMONG LEVITICUS 19:18, THE SELECTED
 SECOND TEMPLE TEXTS,
 AND GALATIANS 5:14

	Legal nature	Reciprocal (Y/N)
Lev 19:18	The moral law	Yes
Sir 13:15	The wisdom that is fundamentally connected to the moral law	Yes
CD 6:20–21	The moral and ceremonial law	Yes
<i>Jub.</i> 35:20	The moral law	Yes
<i>Virt.</i> 103–4	The moral law	Yes
Gal 5:14	A principle required (not the law)	Yes

APPENDIX 7

COMPARISON OF THE ACTIONS REQUIRED BY
THE LOVE OF NEIGHBOR AMONG LEVITICUS
19:18, THE SELECTED SECOND TEMPLE
TEXTS, AND GALATIANS 5:14

	The type of actions required
Lev 19:18	Performative actions (Lev 19:15–16; Deut 10:18)
	Prohibitive commands (Lev 19:11–14b; 17–18b)
Sir 13:15	Performative actions (Sir 7:32; 29:20–21)
CD 6:20–21	Performative actions (CD 6:21b; 6:21c–7:1a)
	Prohibitive commands (CD 7:1b–2a, 2b–3a, 3b–4a)
<i>Jub.</i> 35:20	Prohibitive commands (<i>Jub.</i> 35:10–13, 20)
<i>Virt.</i> 103–4	Performative actions
Gal 5:14	Performative actions (Gal 5:22–23; 6:1–5, 9)
	Prohibitive commands (Gal 5:13b, 15, 16, 19–21, 24, 26; 6:4b)

APPENDIX 8

COMPARISON OF THE SIGNIFICANCE OF THE
LOVE OF NEIGHBOR AMONG LEVITICUS
19:18, THE SELECTED SECOND TEMPLE
TEXTS, AND GALATIANS 5:14

	Significance
Lev 19:18	A law of holiness (Lev 19–26)
	Having a literary significance in Lev 19 and Lev 19:11–18
Sir 13:15	A moral law
CD 6:20–21	A law of the holiness and cleanness that promises the covenantal blessings (CD 7:4–8)
<i>Jub.</i> 35:20	A law that promises the covenantal blessings
<i>Virt.</i> 103–4	The primary law of the Jewish statutes of benevolence
Gal 5:14	The principle that fulfills “the whole law”

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ABSTRACT

LAW AND LOVE IN SECOND TEMPLE JUDAISM AND IN GALATIANS 5:14

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This dissertation argues that Paul interprets the love command of Leviticus 19:18 in Galatians 5:14 primarily in the light of Jesus Christ. This does not mean that Paul considers Christ only when he states the relationship between the law and love in Galatians 5:14. Paul neither ignores the Old Testament law, or the love command stated in Leviticus 19:18, in Galatians 5:14, nor is he entirely beyond the purview of his Jewish contemporaries' understanding that the Levitical love command is one of the representative laws. Still, Paul newly interprets this love command especially in terms of the scope of neighbor, the basis of the love of neighbor, and the source of the love of neighbor, mainly based on not only the death of Jesus Christ but also the works of the Spirit, as revealed through the whole context of Galatians. To illustrate these points, this dissertation undertakes a literary, exegetical, and comparative study of the love command in the Old Testament (Lev 19:18), the selected Second Temple texts, and Galatians 5:14.

Chapter 1 describes the thesis, methodology, historical summary of the research, and significance of this dissertation. Chapter 2 examines the love of neighbor in the Old Testament, or the Levitical love command, to understand the specific meaning and nuances of it. Chapter 3 surveys the four Second Temple texts that allude to the Levitical love command, thereby examining the authors' intended nuances of the love of neighbor in these texts. Chapter 4 shows the meaning of the love of neighbor illustrated or implied in the entire context of Galatians; and chapter 5 explores the specific nuances of the love of neighbor in Galatians 5:13–14 and “the law of Christ” in Galatians 6:2.

Chapter 6 compares the love of neighbor in Leviticus 19:18 (chap. 2), in the selected Second Temple texts (chap. 3), and in Galatians 5:14 (chaps. 4–5) based on nine criteria. Chapter 7 summarizes the findings of my investigation and offers conclusions.

VITA

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EDUCATION

BSBA, Hanyang University, 2002
MDiv, Korea Theological Seminary, 2012
ThM, Calvin Theological Seminary, 2017

ACADEMIC EMPLOYMENT

Teaching Assistant, Korea Theological Seminary, Cheonan, South Korea,
2010–2011
Visiting Professor, Korea Theological Seminary, Cheonan, South Korea,
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MINISTERIAL EMPLOYMENT

Minister to Students, Hyangsang Presbyterian Church, Yongin, South Korea,
2011–2013
Associate Pastor, Hyangsang Presbyterian Church, Yongin, South Korea, 2014