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## **MILUJ BLIŻNIEGO JAK SIEBIE SAMEGO? JAKĄ MIARĄ CZY Z JAKIEGO POWODU MIŁOWAĆ BLIŻNIEGO?**

## **LOVE YOUR NEIGHBOUR AS YOURSELF? HOW MUCH OR FOR WHAT REASON TO LOVE MY NEIGHBOUR?**

### **Streszczenie**

Tradycyjnie rozumienie końcowej syntagmy *kāmōkā* w sensie „jak siebie samego” rodzi kilka problemów interpretacyjnych i niekoniecznie pozwala właściwie zrozumieć przykazanie miłości bliźniego z Kpł 19,17–18.33–34. Zmiana interpretacji tej syntagmy z przysłówkowej (w odniesieniu do miłości) na atrybutywną (w odniesieniu do bliźniego: „jest jak ty”) jest dobrze uzasadniona (A. Schüle) i znacząco zmienia sam sposób rozumienia przykazania, gdyż pozwala w nowy sposób spojrzeć na samą definicję „bliźniego”. W Nowym Testamencie odchodzi się od próby zdefiniowania na rzecz wskazania, że bliżnim się nie jest, lecz się nim staje poprzez samo spotkanie z drugim człowiekiem.

**Słowa kluczowe:** miłość, bliźni, obcy, nieprzyjaciel

### **Abstract**

## **LOVING YOUR NEIGHBOUR AS YOURSELF? BY WHAT MEASURE OR FOR WHAT REASON SHOULD ONE LOVE ONE’S NEIGHBOUR?**

The traditional understanding of the final syntagm *kāmōkā* in the sense of “as yourself” raises several problems of interpretation and does not necessarily allow to properly understand the commandment of loving our neighbour from Lev 19:17–18.33–34. Changing the interpretation of this syntagm from an adverbial (in relation to love) to an attributive one (in relation to your neighbour: he is like you) is well justified (A. Schüle) and significantly changes the way of understanding the commandment, because it allows us to look at the definition of our neighbour in a new way. In the New Testament the attempt to definite is abandoned in favor of indicating that one is not a neighbour but becomes one through the very meeting with another person.

**Keywords:** love, neighbour, stranger, enemy

## Introduction

The commandment of love of neighbour, so strongly present in the teaching of Jesus and thus often referred to in the texts of the New Testament<sup>1</sup>, has its roots in theological concepts from the late period of the so-called Second Temple. The formula itself can be found in the context of the so-called Code of Holiness. First, in Leviticus 19:17–18, it refers only to "neighbour", then, through an editorial addition, it is also extended to "strangers" (Leviticus 19:33–34)<sup>2</sup>. Importantly, authors from the circles of the so-called Schools of Holiness avoid the term "enemy" in their formula, although this late Old Testament concept of relations with one's neighbours is most likely rooted in wisdom teachings on the proper way to behave towards "enemies" (cf. Proverbs 24:17; 25:21–22) and practical guidelines for specific situations (cf. Ex 23:2–4; Dt 22:1–4)<sup>3</sup>. This last concept finds its parallels also in texts from around Israel<sup>4</sup>. There are no such parallels in the positive wording of Leviticus 19:17–18:33–34<sup>5</sup>. In the New Testament, the call to behave appropriately towards enemies in a specific need finds its culmination in the parable of the Good Samaritan (Lk 10:25–37) and the commandment to love one's enemies (Mt 5:38–47; Lk 6:27–35; cf. also Rom 12:18–21). The quintessence of the Gospel, however, is the call to love God and neighbour. In the latter case, the Hebrew lexeme *kāmôkā* from the quoted Old Testament commandment to love one's neighbour is rendered with the Greek phrase *hōs seauton* (cf. Mt 19:19; 22:29; Mk 12:31,33). The traditional whole commandment thus determines the measure of love that one should give one's neighbour, and it is the measure of self-love - "as yourself". Meanwhile, in Hebrew, there is yet another possibility of interpreting the final lexeme, which allows us to perceive the call to love our neighbour not from the perspective of its designated measure, but from the perspective of recognizing the dignity of another human being. The author wants to take a closer look at this interpretative possibility in the following article.

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<sup>1</sup> Mk 12:31, Mk 12:33, Mt 5:43, Mt 19:19, Mt 22:39, Łk 20:27, Rz 13:9, Ga 5:14, Jk 2:8.

<sup>2</sup> On this topic, see Janusz Lemański, "Prawo Pana doskonałe – krzepi życie (Ps 19,8A). Kilka refleksji na temat istoty prawa i sprawiedliwości w Starym Testamencie" (The Law of the Lord is Perfect – Refreshing Life [Ps 19:8a]. Some Reflections on the Essence of Law and Justice in the Old Testament), SiR 54 (Szczecin: Wydawnictwo Naukowe US, 2019), 206–217.

<sup>3</sup> Matthias Köckert, "Nächstenliebe – Fremdenliebe – Feindensliebe" (Neighbourly Love – Love for the Stranger – Love for the Enemy), in: "Mazel tov: Interdisziplinäre Beiträge zum Verhältnis von Christentum und Judentum," edited by Markus Witte, Tanja Pilger (Leipzig: Evangelische Verlagsanstalt, 2012), 31–53, especially 41.

<sup>4</sup> Nauki Ani (Teachings of Ania), lines 287–294; Teachings of Amenemope, lines 77–82; texts and commentary in: Bernd Janowski, "Anthropologie des Alten Testaments. Grundfragen – Kontexte – Themenfelder" (Anthropology of the Old Testament: Basic Questions – Contexts – Topics), (Tübingen: Mohr Siebeck, 2019), 222, 574–575.

<sup>5</sup> Janowski, "Anthropologie des Alten Testaments. Grundfragen – Kontexte – Themenfelder" (Anthropology of the Old Testament: Basic Questions – Contexts – Topics), 163.

## 1. Who is your neighbour?

This question of the ashamed scribe (cf. Lk 10:29) allows Jesus to tell the parable of the Good Samaritan (Lk 10:30-37) and significantly expands the meaning of the term “neighbour”. But who is the neighbour in Leviticus 19:17–18?

(v. 17) Thou shalt not hate (*šane'*) thy **brother** (*‘āḥikā*) in thy heart. You should admonish (*jkh hifil*) your **fellow-citizen** (*‘āmitēkā*) so that you do not bear the responsibility for his fault. (v. 18). Thou shalt not take vengeance (*nāqam*) and hold no grudge (*nāṭar*) against **the sons of your people** (*benē ‘ammekā*), but you shall love your **neighbour** (*lerēā'kā*) as yourself (*kāmōkā*)<sup>6</sup>. I am Yhwh.

The neighbour (*rēa'*)<sup>7</sup> in this case, even without consulting the dictionary, is an Israelite (brother), a fellow citizen, a son of your people, with whom he lives in the same place and with whom he has daily dealings. But can you command love? In biblical language, both hatred (v. 17) and love (v. 18) referred to here are not about feelings. The heart (v. 17b) is not an organ of the body that symbolizes feelings, but thinking, will, and the inside of a person. Thus, it means both the rationality and the relational nature of man<sup>8</sup>. From verses 17–18a, it appears that it is about refraining from hatred, vengeance, and anger towards fellow citizens. Give them a chance to change their attitude. Love of neighbour is therefore the proper remedy (v. 18b) for revenge and resentment carried in the heart<sup>9</sup>. In the cultural context of the ancient Levant, love often defined not so much affection as political loyalty, social and family solidarity. Antoni Tronina<sup>10</sup> rightly comments on this when he writes about the "duty of social love". It is not about emotions and feelings, but about attitudes and actions<sup>11</sup>. It is a call to practical solidarity and peaceful attitude towards other members of the same community. What is more, it is a call to not remain passive in the face of the misfortune

<sup>6</sup> The alternative translation will be discussed a little later.

<sup>7</sup> "Wielki słownik hebrajski-polski i aramejsko-polski Starego Testamentu," eds. L. Koehler et al., vol. 2 (Warsaw: Vocatio, 2008), 291–293 (hereafter referred to as KBL); Diether Kellermann, "rēa'," in "Theological Dictionary of the Old Testament," eds. J. Botterweck et al., vol. 13 (Grand Rapids, Cambridge: Eerdmans, 2004), 522–532.

<sup>8</sup> Bernd Janowski, "Das Herz – Ein Beziehungsorgan. Zum Personverständnis des Alten Testaments" (The Heart – A Relational Organ. On the Understanding of Personhood in the Old Testament), in "Anthropologie(n) des Alten Testaments," eds. J. van Oorschot, A. Wagner, VWGTh 42 (Leipzig: Evangelische Verlagsanstalt, 2015), 43–64.

<sup>9</sup> Lemański, "Prawo Pana doskonałe – krzepi życie (Ps 19,8A). Kilka refleksji na temat istoty prawa i sprawiedliwości w Starym Testamencie," 210–211.

<sup>10</sup> Antoni Tronina, "Księga Kapłańska," NKB.ST III (Częstochowa: Wydawnictwo św. Pawła, 2006), 287.

<sup>11</sup> Lemański, "Prawo Pana doskonałe – krzepi życie (Ps 19,8A). Kilka refleksji na temat istoty prawa i sprawiedliwości w Starym Testamencie," 212–213.

that one's neighbour - understood as a fellow citizen and a member of the native community - experiences. However, the situation changes radically in the addition of this command in Leviticus 19:33–34:

(v. 33) And when **a stranger** (*gēr*) settles with you in your land, you shall not oppress him (*lō' tōnū 'ōtō*),

(v. 34) he will be to you like **a native** (*ke'ezrāh*) **a stranger** (*hagēr*) dwelling with you, and you shall love him (*'āhab*) as yourself (*kāmōkā*), for you were strangers in the land of Egypt. I am YHWH your God.

This is an essential extension of the commandment of love. The "stranger residing among you" should be treated as "native". The question of the place and participation of strangers in the cult of YHWH returns many times between Leviticus 16 and 25 (cf. Leviticus 16:29; 17:8–14; 20:2; 24:16; 25:23–28). Now the attitude towards strangers resounds as a fundamental indication<sup>12</sup>. The stranger becomes "ours" and should be treated in the same way as all other members of the community, especially the weakest. A deuteronomist author also wrote about YHWH's positive attitude towards strangers (Deuteronomy 10:18: YHWH loves strangers – *we'ōhēb*)<sup>13</sup>. This love is concretized in his statement that He provides strangers with bread and clothes (*leḥem wešimlāh*). The theme of clothing refers, in this post-exile supplement, to the Book of the Covenant (Exodus 22:25–26) and the context in which care for the weakest members of the community is mentioned<sup>14</sup>. It speaks of the poor whose only garment is the cloak (*šimlāh*). It's the only thing they can wear at night. In this case, the motivation for the right attitude is also the mercy of YHWH Himself, who listens to the complaints of the poor (Exodus 22:26). This social ethos from the Book of the Covenant in the deuteronomistic text (Deuteronomy 10:18) goes a step further and prescribes care for strangers motivated by the love of YHWH Himself for strangers. The deuteronomistic authors are guided by the coherence of norms in procedural law, in which the impartiality and incorruptibility of YHWH Himself are fundamental (cf. Deuteronomy 10:17b), which as a rule and model is transferred into the context of rules in force in social life and applied to the so-called *personae miserae* (cf. Dt 10:18). As already noted, the authors of the post-exile "review" of Leviticus 19:33–34 went a step further by crossing the national boundaries of the commandment to love one's neighbour. In this way, the social principles of protecting the weakest from the Book of the Covenant (cf. Dt 22:20–26; 23:1–9) are now included in the

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<sup>12</sup> Erhard S. Gerstenberger, „Das 3. Buch Mose. Leviticus“, ATD 6 (Göttingen: Vandenhoeck & Ruprecht, 1993), 255.

<sup>13</sup> Eckart Otto, *Deuteronomium 4, 44–11, 32*, HThKAT (Freiburg–Basel–Wien: Herder, 2012), 1038–1039.

<sup>14</sup> Janusz Lemański, *Księga Wyjścia*, NKB.ST II (Częstochowa: Wydawnictwo św. Pawła, 2009), 481–486.

context of the Code of Holiness (Lev 19:17–18 → Lev 19:33–34), and everyone who is close and needs the help of another person becomes a neighbour. While for the deuteronomist, the statement about love for strangers was an element of the social ethos, for the authors from the school of holiness it becomes an important element of the commandment to love one's neighbour and an element of the program of social equality (cf. Leviticus 25). Of course, what is written in Leviticus 19:34 has not yet been considered by the authors of Leviticus 19:18<sup>15</sup>. Only the reviewer, combining in Leviticus 19:33 the commandment of love of one's neighbour with the prohibition of oppressing (*jnh*) strangers (Exodus 22:20; cf. Exodus 23:9), also connects the social program from Leviticus 19 with the program contained in Leviticus 25 through this lexeme ( cf. Leviticus 25:14, 17)<sup>16</sup>.

Strangers, however, are not always viewed favorably in biblical texts. Comparing the limitations contained in Ezra 9–10 and the completely opposite view in the Books of Ruth and Jonah (more or less the same era: 4th century BC)<sup>17</sup>, one can see a clear polarization and even a clash of two opposing tendencies. The author of Leviticus 19:33–34 does not take any specific position in this respect. It only declares that strangers should be loved as well as other weaker members of one's own community, and this means practical solidarity with them when they are among the Israelites (cf. Leviticus 25:35–38). They should not be oppressed or persecuted in any way. They should be treated the same as indigenous people and citizens<sup>18</sup>. Since they have their duties, they should also have their rights within the community that is the chosen people<sup>19</sup>.

## 2. How and why to love your neighbour?

The lexem *kāmôkâ*, traditionally translated as "as yourself", is a combination of a preposition (*kemô*) with a second-person masculine singular pronominal suffix (*kâ*)<sup>20</sup>. Traditionally, it is given an adverbial sense and refers to love of neighbour<sup>21</sup>, hence the translation "as oneself". In this situation, the commandment of love gains its measure, love of neighbour, including

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<sup>15</sup> Köckert, „Nächstenliebe – Fremdenliebe – Feindensliebe“, 37; Thomas Hieke, *Levitikus 16–27*, HThKAT (Freiburg, Basel, Wien: Herder, 2014), 754–756.

<sup>16</sup> Otto, *Deuteronomium 4,44–11,32*, 1039.

<sup>17</sup> Lemański, *Prawo Pana doskonałe – krzepi życie (Ps 19,8A). Kilka refleksji na temat istoty prawa i sprawiedliwości w Starym Testamencie*, 216.

<sup>18</sup> Hieke, *Levitikus 16–27*, 754–755.

<sup>19</sup> See the list of these laws and obligations in: Hieke, "Levitikus 16–27," 754.

<sup>20</sup> Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Peabody: Hendrickson, 1993), 382.

<sup>21</sup> Thus: Jacob Milgrom, "Leviticus 17–22" (AB 3A) (New York: Doubleday, 2000) 1655; also in the translation of LXX in 1 Enoch 20:2; 35:20; 36:4; 46:1–2.

strangers, should be measured by the measure of self-love – own expectations from other members of the community. The grammatical structure of the utterance (the lexeme is at the end of the sentence!), however, allows us to notice another possibility, namely that it serves as an attribute referring to "neighbour". Then the meaning would be completely different: "(he is) like you"<sup>22</sup>.

## 2.1. How much to love your neighbour?

The traditional interpretation, as mentioned above, determines the measure of love towards one's neighbour, referring the lex *kāmōkā* to the command to love. With this understanding, there is an "'elliptic' reflexive sentence"<sup>23</sup>, and the above interpretation allows for two ways of translating it<sup>24</sup>.

a) "You shall love your neighbour as you shall (also) love yourself". This translation suggests that the command to love one's neighbour also includes the command to love oneself. So we are dealing with a combination of a kind of individual and social psychology. In this connection, it is assumed that love for one's neighbour has its source in an individual whose relationship with himself is based on a sense of security, trust, awareness of his own shortcomings, and who is thus endowed with sufficient patience and tolerance towards others. Therefore, the possibility of practicing love of neighbour will be possible as long as the individual does not lose this sense of self and such abilities.

b) "You shall love your neighbour (as much as you love yourself)"<sup>25</sup>. This time, self-love is treated as a kind of anthropological *constans* from which this command stems. Contrary to the first interpretation, self-love is not a delicate measure of the other person's similarity to me. A person may or may not have such a view of reality. This time, love of neighbour is self-referential, but not in any "narcissistic" sense. Here the individual must learn

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<sup>22</sup> Andreas Schüle, "«Denn er ist wie Du». Zu Übersetzung und Verständnis des alttestamentlichen Liebesgebots Lev 19,18" (For He is Like You: Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18), *Zeitschrift für die alttestamentliche Wissenschaft* 113 (2001): 515–534; reprint in English: Andreas Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," in *Theology from the Beginning*, FAT 113 (Tübingen: Mohr Siebeck, 2017), 289–305.

<sup>23</sup> Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," 292.

<sup>24</sup> Schüle, „«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18", 292–293.

<sup>25</sup> Ernst Jenni, "Die hebräische Präpositionen, t. 2: Die Präposition Kaph" (Stuttgart: Kohlhammer, 1994), 110. This interpretation is in line with Jewish tradition; Reinhard Neudecker, "«And You shall love your Neighbour as Yourself – I Am Lord» (Lev 19,18) in Jewish Interpretation," *Biblica* 73 (1992): 496–517.

to move from egoism to altruism also for his own good. Self-love is something natural, and love of neighbour is the result of proper socialization.

In both interpretations, the basis is the belief that relationships with oneself are the basis for relationships with others. Only the way they relate to each other is different. However, if *kāmōkā* refers not to love but to one's neighbour, the lexeme loses its adverbial character and assumes an attributive sense<sup>26</sup>. This problem can be resolved by looking for other examples of the use of the syntactic construction *k* + pronominal suffix.

## 2.2. Why love your neighbour?

There are many examples where prepositional phrases can function as adverbs. Andreas Schüle<sup>27</sup> points to two examples comparable to Leviticus 19:18 (Deut 3:20; Ezra 4:2).

...until YHWH gives rest to your brothers as to you... (Deuteronomy 3:20)  
...for we worship God like you (Ezra 4:2)

In both, the lexeme *kākem* “as you/you” plays the role of an adverb, and both may justify the traditional interpretation of Leviticus 19:18 (*kāmōkā* as an adverb related to *w’hab*). However, there is a subtle difference in these examples. Deuteronomy 3:20 mentions tribes that settled in Transjordan, but – as the biblical author points out - they must continue to stand by their brothers who continue to settle in Cisjordan until YHWH gives them rest, “as He gave him already to you”. In this example, the elliptical nature of the entire statement is clearly visible. There appear two clearly distinguishable complements to which it refers, and the particle *k* here indicates a comparison. Leviticus 19:18 has a reflexive reference, so the example given is not conclusive as to whether the translation “as yourself” is correct. Another example is needed:

...that your servant and your maidservant may rest as well as you (Deuteronomy 5:14b)

In this case, the particle *k* introduces a comparison between “you” and “your manservant and your maidservant”, which seems to correspond better with the reflexive case

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<sup>26</sup> Thus: Arnold Ehrlich, “Randglossen zur hebräischen Bibel”, t. 2 (Leipzig: J.C. Hinrichs, 1909), 65, and following him, Takamitsu Muraoka, “A Syntactic Problem in Lev 19,18”, *Journal of Semitic Studies* 23 (1978): 291.

<sup>27</sup> Schüle, “«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18”, 293–294.

of Leviticus 19:18. However, contrary to Leviticus 19:18, there is no such use of the lexical *kāmôkâ*. "Thou and thy manservant and thy maidservant" are the grammatical subject of the sentence, and therefore cannot fulfill the adverbial role in the sentence, which would be required if this example is to be fully evidence of the correct traditional understanding of the Lev commandment of love 19.18. So there are still 1 Samuel 18:1,3; 20,17, texts commonly regarded (*opinio communis*) as examples of reflexive adverbial semantic use. These texts talk about the love of David and Jonathan, but use the phrase *kenafšô* ("like your life" in the sense of "like yourself"):

Jonathan (i.e. his *nefeš*) was attached to David (his *nefeš*) and Jonathan loved him as himself (*nefeš*) (1 Samuel 18:1).

Jonathan made a covenant with David because he loved him as himself (*nefeš*) (1 Samuel 18:3).

Jonathan swore to David because of his love for him, for he loved him as himself (*nefeš*) (1 Samuel 20:17).

In fact, the pronominal use of the noun *nefeš* is well attested in Old Testament texts<sup>28</sup>, but, as already noted, it is not the noun used in Leviticus 19:18. The phrase *'hb + kenafšô* literally translated would be: "to love someone as your own soul/life". It is not the same idea, more precisely, as self-love. The use of the noun *nefeš* in the context of the story about the relationship between David and Jonathan has a more concrete meaning here, according to Schüle<sup>29</sup>, than a mere reference to oneself. To love others as your own *nefeš* means being ready to risk your own *nefeš* for the sake of another person (cf. 1 Sam 20:33 vs. 1 Sam 18:11; 19:10). Thus, in the context of the story of David and Jonathan, it is not a question of comparing love for someone and love for oneself, but a vicarious sacrifice of one's *nefeš* for the sake of another. The covenant between Jonathan and David is the result of this attitude and readiness (1 Samuel 18:3; 20:16–17)<sup>30</sup>. An alliance as such requires readiness to defend the other partner of the agreement at the risk of one's own life (*nefeš*). An example is Esarhaddon's neo-Assyrian loyalty deal, often cited as a comparative material for the biblical

<sup>28</sup> Klaus Westermann, „*nefeš* Seele“, in: „Theologische Handwörterbuch zum Alten Testament“, eds. E. Jenni, C. Westermann, vol. 2, (Gütersloh: Kaiser, 4th ed., 1993), 71–96, especially 90; Hans Walter Wolff, „Anthropologie des Alten Testaments“ (München: Kaiser Verlag, 5th ed., 1990), 40–48.

<sup>29</sup> Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," 295.

<sup>30</sup> The love mentioned here has both an emotional and political dimension; Walter Dietrich, "Samuel: 1 Sam 13–26", BK VIII.2 (Neukirchen-Vluyn: Neukirchener Verlagsgesellschaft, 2015), 413. Despite frequent suggestions, however, it does not have a homoerotic character; Dariusz Dziadosz, "Braterstwo Dawida i Jonatana. Obraz męskiej przyjaźni w 1 Sm 18 – 2 Sm 1" (The Brotherhood of David and Jonathan: The Image of Male Friendship in 1 Sam 18 – 2 Sam 1), *Verbum Vitae* 39, 1 (2021): 163–198.



(deuteronomistic) idea of covenant. In it we find the equivalent of the Hebrew phrase *'hb + kenafšô* in the phrase *râmu kima napištika*. The vassal pledges to love his lord as his own life, but the question is not the measure of self-love, but the readiness to defend the Assyrian ruler and his servants with the sacrifice of his own life<sup>31</sup>. Therefore, this case is also questionable as an analogy for Leviticus 19:18. Grammatically, there are also no examples of *k + pronominal suffix* serving anywhere as a synonym for *k + nfš + pronominal suffix*<sup>32</sup>. On the other hand, the context of Leviticus 19:18 also does not indicate that it is about the idea of such a sacrifice as is mentioned in the context of the story of David and Jonathan.

How, then, to understand the lexeme we are analyzing? Andreas Schüle<sup>33</sup> believes that in this case we have not so much a synonym for the phrase *kenafšô* as its antonym, and suggests an attributive interpretation in this case, not an adverbial one. In his argumentation, he cites examples with the preposition *'t' – 'z'* (Genesis 6:18; 28:4; Leviticus 10:9), in which the syntagma *'ittāk* is used not adverbially, but attributively. The prepositional phrase "to be with someone" here means "to belong to him"<sup>34</sup>. Schüle finds further examples in a similar, attributive use of the preposition *betôk* – "between" (Numbers 35:15)<sup>35</sup>. In the first example, he notices that the Hebrew and Greek texts clearly differ because the translator renders the prepositional clause in the attributive form (*tō[i] en hymin*: the article in this case refers to what was mentioned earlier). In the following examples, the attributive meaning of the preposition *k* in the preposition + pronominal suffix syntagm has the meaning "as" (Deuteronomy 18:15, 18). This is even clearer in the example of 1 Kings 3:12 (cf. 1 Sam 26:15; 2 Sam 7:22), where such an attributive understanding of the syntagm *kāmôkā* is expressed in the LXX directly with the word *homoios*. The meaning, therefore, is not that there has not and will not be a king like Solomon, but that there has not been and will never

<sup>31</sup> Andreas Schüle (Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," 295) refers here to the oral opinion of Wolfram von Soden.

<sup>32</sup> Andreas Schüle (Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," 296) refers here to the article: Markus Zehnder, "Exegetische Beobachtungen zu den David-Jonathan-Geschichten" (Exegetical Observations on the David-Jonathan Stories), *Biblica* 79 (1998): 153–179, especially 159. The potential example from Deut 13:7 is also questionable, as this text does not mention love for one's neighbour.

<sup>33</sup> Schüle, „«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18", 297.

<sup>34</sup> Schüle, „«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18", 297.

<sup>35</sup> Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," 297–299. In this case, however, he notes a certain discrepancy between the Hebrew and Greek texts.

be a king like Solomon (cf. 1 Kings 8:23: in relation to God)<sup>36</sup>. These examples allow us to think about an alternative – attributive meaning of *kāmôkā* also in the case of Leviticus 19:18.

Other examples from Targumic texts (apart from Targum Neofiti: plural) also exclude the adverbial understanding of Leviticus 19:18b. In the Targum Onkelos, the preposition *l* performs the function of *nota accusativa* and replaces the Hebrew *'t* (this sense can also be attributed to the preposition *l* in the Hebrew text), while *kāmôkā* is rendered with the help of a typical Aramaic comparative particle *kwt*. In Pseudo-Jonathan's Targum, the interpretation goes even further, since the construction of the sentence (reflexive sense) does not allow interpretation in the adverbial sense at all and clearly gives the syntagm an attributive sense<sup>37</sup>. Peshitta, on the other hand, goes hand in hand with the LXX and adopts the adverbial sense rendered here by the formula *'jk npšk*<sup>38</sup>.

An example of one of the interpretations from the New Testament is also very interesting. It is about the so-called The Sermon on the Mount and this excerpt:

You have heard that it was said: You shall love your neighbour and hate your enemy (Matthew 5:43).

In this case, the first problem is that the sources of the second part of the statement are unknown<sup>39</sup>. It is also easy to notice that compared to other New Testament citations of the commandment from Leviticus 19:18, in this one case the last part of the sentence was "cut off"<sup>40</sup>. However, these problems can be solved in a different way, trying to understand what the quoter and, at the same time, the translator meant in this case<sup>41</sup>. The second part of the statement clearly replaces what has been "cut off". Otfried Hofius believes that the problem lies in the interpretation of the second part of the sentence and the way in which the evangelist understood the commandment from Leviticus 19:18. In his opinion, he understood it exactly as it sounds in Leviticus 19:18: "Love your neighbour if he is like you", i.e. he is a member of the same community of faith, so he is like you<sup>42</sup>. Hans P. Mathys<sup>43</sup> suggests that the

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<sup>36</sup> Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," 298; Ernst Axel Knauf, "1 Könige 1–14," HThKAT (Freiburg, Basel, Wien: Herder, 2016), 170.

<sup>37</sup> Schüle, „«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18", 299.

<sup>38</sup> Schüle, „«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18", 300.

<sup>39</sup> Antoni Paciorek, "Ewangelia według świętego Mateusza rozdział 1–11," NKB.NT I/1 (Częstochowa: Wydawnictwo św. Pawła, 2005), 250.

<sup>40</sup> Paciorek, *Ewangelia według świętego Mateusza rozdział 1–11*, 249.

<sup>41</sup> Otfried Hofius, "Nächstenliebe und Feindschaft. Erwägungen zu Mt 5,43," in "Die Freude an Gott – unsere Kraft. Festschrift O.B. Knoch," eds. J.J. Degenhardt (Stuttgart: Katholisches Bibelwerk, 1991), 102–109.

<sup>42</sup> Hofius, "Nächstenliebe und Feindschaft. Erwägungen zu Mt 5,43," 106. Cited in: Schüle, "«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18," 300.

<sup>43</sup> Hans Peter Mathys, "Liebe deinen Nächsten wie dich selbst. Untersuchungen zum alttestamentlichen Gebot der Nächstenliebe (Lev 19,18)," OBO 71 (Freiburg, Göttingen: Vandenhoeck & Ruprecht, 1986), 29–30.

difference in both versions of the translation is due to philological concerns and following the LXX ("like himself"), since the meaning of "he is like you" sounds like a tautology. However, Hofius' proposal fits well into the communal nature of the commandment. However, this community is limited to "their own". The syntagms *rēā 'kā* and *kāmôkā*, however, remain on the same level, and the second of them refers to the idea that the Israelite neighbour is "like you", despite visible differences in social status. As Andreas Schüle notes<sup>44</sup>, this understanding is also supported by the context in which the commandment is found. Indications about the need to take care of the poorest members of the community (cf. Lev 19:9–10.13) suggest that the very commandment concerning love of neighbour (Lev 19:18) plays a special role in this context. If one sticks to the traditional sense of "as oneself", then love of neighbour would be limited in this case only to people of the same social prestige, equal in status. However, the need to care for the poor suggests a broader understanding of the need for love of neighbour and equal treatment of all members of this community, regardless of their social status. Therefore, the commandment calls not only for broadly understood social solidarity and treating all "neighbours" from this community in the same way, but also justifies it by saying that all neighbours – members of this community – are the same "like you". They are members of the same chosen people. There is undoubtedly a development of the deuteronomistic idea of fraternity<sup>45</sup> that goes a step further. It puts social attitudes in the context proper to the "School of Holiness", i.e. in the context of the idea that everyday life of Israelites should also be marked by holiness. This obviously means becoming like God (cf. Lev 19:2), not only when visiting the temple, but also in everyday life<sup>46</sup>.

## Conclusion

While the proposal of an alternative interpretation is not universally embraced by all scholars<sup>47</sup>, Andreas Schüle's arguments appear convincing and significantly reshape our

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<sup>44</sup> Schüle, „«For He is Like You». A Translation and Understanding of the Old Testament Commandment to Love in Lev 19:18", 300.

<sup>45</sup> For a synthetic treatment of this topic, see: Janusz Lemański, "Tora-Pięcioksiąg. Wprowadzenie w zagadnienia teologiczne i historyczno-krytyczne" (The Torah-Pentateuch: Introduction to Theological and Historical-Critical Issues) (Szczecin: Wydawnictwo Naukowe US, 2020), 597.

<sup>46</sup> On the development of this concept, see: Janusz Lemański, "Święty Izraela i Jego święty lud. Kilka uwag o starotestamentalnej «teologii wcielenia» Boga Izraela" (The Holy One of Israel and His Holy People: Some Remarks on the Old Testament "Theology of the Incarnation" of the God of Israel), in: "O Kościele Jezusa Chrystusa Dzisiaj. Księga Pamiątkowa dedykowana Księdzu Doktorowi Wojciechowi Wójtowiczowi," ed. Edward Sienkiewicz (Koszalin–Poznań: Biblioteka Wyższego Seminarium Duchownego, 2020), 203–220.

<sup>47</sup> Köckert, "Nächstenliebe – Fremdenliebe – Feindensliebe," 37–39; Thomas Kazen, "Emotional Ethics in Biblical Texts. Cultural Construction and Biological Bases of Morality," Hebrew Bible and Ancient Israel 6

thinking about the commandment of loving one's neighbour. Its essence remains unchanged, especially when viewed from the perspective of Jesus' teachings. The command is to love the person living next to you, whom you encounter daily, regardless of their social status. However, the meaning of the command itself changes, as it no longer prescribes how to love one's neighbour ("as yourself"). The author is more concerned with the reason for doing so. For Old Testament authors, it was initially a member of the same local national and religious community who, as mentioned, had to be recognized, regardless of their social status, as an equal human being ("is like you"). Over time, such status was also granted to strangers who settled within this community. In the times of Hellenistic Judaism, the "stranger" encompassed by this commandment was mainly a proselyte<sup>48</sup>. From the perspective of the New Testament, the commandment takes on a new, additional dynamic. It becomes intertwined with the salvific events and the redemptive work for every individual without exception. Jesus combines love for God with love for one's neighbour (Mk 12:31–35). This does not mean that he equates love for God and neighbour or compares these two loves. He merely points to the cause enabling the fulfillment of the commandment of loving one's neighbour. By loving God, a person becomes capable of loving their neighbour. It is then not about defining love itself but providing practical guidance: a neighbour is not someone who must meet specific conditions to be bestowed with fraternal love. Simply encountering another person, whoever they may be, becomes an opportunity to fulfill the commandment of loving one's neighbour. This perspective determines the mentioned parable of the Good Samaritan (Lk 10:25–37). The question of defining "neighbour" is taken to the absurd when it is understood that it is no longer the subject obligated to the commandment of love that defines who the neighbour is, but the object. This is a complete reevaluation of this commandment. One does not become a neighbour by themselves or after meeting certain conditions; instead, one can become a neighbour always through specific actions<sup>49</sup>.

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<sup>48</sup> Rainer Kampling, "Nächster/Nächstenliebe," in: "Handbuch Theologischer Grundbegriffe zum Alten Testament und Neuen Testament," eds. A. Berlejung, Ch. Frevel (Darmstadt: WBG, 2016), 346.

<sup>49</sup> Kampling, „Nächster/Nächstenliebe“, 346.

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