

Dr. Malka Z. Simkovich  
NILI January 2023

### I. Love Instructions in The Torah<sup>1</sup>

#### 1. Shemot 20:4–5 (NRSV Exodus 20: 5–6)

ד. לא-תשתחוו להם, ולא תעבדם: כי אני ה' אלקיך, אל קנא--פקד עון אבת על-בנים על-שלישים ועל-רבעים, לשנאי. ה. ועשה חסד, לאלפים--לאהבני, ולשמרי מצותי.

You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

#### 2. Vayiqra 10:19:

יט. ואהבתם, את-הגר: כי-גרים הייתם, בארץ מצרים.

And you shall love the sojourner, because you were sojourners in the land of Egypt.

#### 3. Vayiqra 19: 11–18

יא לא, תגנבו; ולא-תכחשו ולא-תשקרו, איש בעמיתו. יב. ולא-תשבעו בשמי, לשקר: וחלת את-שם אלקיך, אני ה'. יג. לא-תעשק את-רעה, ולא תגזל; לא-תליו פעלת שכיר, אתך--עד-בקר. יד. לא-תקלל חרש--ולפני עור, לא תתן מכשל; ויראת מאלקיך, אני ה'. טו. לא-תעשו עול, במשפט--לא-תשא פני-דל, ולא תהדר פני גדול: בצדק, תשפט עמיתך. טז. לא-תלך רכיל בעמיתך, לא תעמד על-דם רעה: אני, ה'. יז. לא-תשנא את-אחיך, בלבבך; הוכח תוכיח את-עמיתך, ולא-תשא עליו חטא. יח. לא-תקום ולא-תטר את-בני עמך, ואהבת לרעה כמוך: אני, ה'.

You shall not steal; you shall not deal falsely; and you shall not lie to one another. <sup>12</sup>And you shall not swear falsely by my name, profaning the name of your God: I am the Lord. You shall not defraud your neighbour; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning. <sup>14</sup>You shall not revile the deaf or put a stumbling-block before the blind; you shall fear your God: I am the Lord. You shall not render an unjust judgement; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbour. <sup>16</sup>You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbour: I am the Lord. You shall not hate in your heart anyone of your kin; you shall reprove your neighbour, or you will incur guilt yourself. <sup>18</sup>You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the Lord.

#### 4. Vayiqra 19:33–34

לג וכי-יגור אתך גר, בארצכם--לא תונו, אתו. לד. פאזרח מכם יהיה לכם הגר הגר אתכם, ואהבת לו כמוך--כי-גרים הייתם, בארץ מצרים: אני, ה' אלקיכם.

33 When an alien resides with you in your land, you shall not oppress the alien. <sup>34</sup>The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God.

<sup>1</sup> Translations of TaNaKh taken from NRSV; translations of Josephus from W. Whiston (beware of his anti-Jewish footnotes), translations of Pseudepigrapha from James Charlesworth's *Old Testament Pseudepigrapha*; translation of Dead Sea Scrolls from Geza Vermes; translation of Avot from Sefaria.org.

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5. Devarim 7:8–11

**ח** כִּי מֵאֲהַבְתָּ ה' אֶתְכֶם, וּמְשַׁמְרוּ אֶת-הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לֵאבֹתֵיכֶם, הוֹצִיא ה' אֶתְכֶם, בְּיַד חֲזָקָה; וַיִּפְדֶּךָ מִבְּיַת עַבְדִּים, מִיַּד פְּרֹעָה מִלֶּד-מִצְרָיִם. **ט** וַיִּדְעַתָּ, כִּי ה' אֱלֹהֶיךָ הוּא הָאֱלֹהִים: הָאֵל-ל, הַנִּצָּמֵן--שֹׁמֵר הַבְּרִית וְהַחֲסִיד לְאֲהַבָּיו וְלִשְׁמֵרֵי מִצְוֹתָו, לְאֵלֶיךָ דוֹר. י. וּמִשְׁלָם לְשֹׁנְאָיו אֵל-פָּנָיו, לְהַאֲבִידוֹ: לֹא יֵאָחֵז לְשֹׁנְאוֹ, אֵל-פָּנָיו יִשְׁלָם-לוֹ. יא. וְשִׁמְרָתָ אֶת-הַמִּצְוָה וְאֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים, אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם--לַעֲשׂוֹתָם. } פ

<sup>8</sup>It was because the Lord loved you and kept the oath that he swore to your ancestors, that the Lord has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. <sup>9</sup>Know therefore that the Lord your God is God, the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations, <sup>10</sup>and who repays in their own person those who reject him. He does not delay but repays in their own person those who reject him. <sup>11</sup>Therefore, observe diligently the commandment—the statutes and the ordinances—that I am commanding you today.

6. Devarim 10:12–19

**יב** וְעַתָּה, יִשְׂרָאֵל--מָה ה' אֱלֹהֶיךָ, שָׂאֵל מֵעַמּוֹד: כִּי אִם-לִירְאָה אֶת-ה' אֱלֹהֶיךָ לְלַכֵּת בְּכָל-דַּרְכָיו, וּלְאֲהַבָּה אֹתוֹ, וּלְעַבֵּד אֶת-ה' אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ. יג. לְשׁוֹמֵר אֶת-מִצְוֹת ה', וְאֶת-חֻקֹּתָיו, אֲשֶׁר אָנֹכִי מִצְוֶה, הַיּוֹם--לְטוֹב, לָךְ. יד. הֲוֵי לְה' אֱלֹהֶיךָ, הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם, הָאָרֶץ, וְכָל-אֲשֶׁר-בָּהּ. טו. רַק בְּאַבְרָתְךָ חֶשֶׁק ה', לְאֲהַבָּה אוֹתָם; וַיִּבְחַר בְּזָרְעָם אַחֲרֵיהֶם, בְּכֶם מִכָּל-הָעַמִּים--כִּיּוֹם הַזֶּה. טז. וּמִלַּתְם, אֶת עַרְלַת לִבְבְּכֶם; וְעַרְפְּכֶם--לֹא תִקְשׁוּ, עוֹד. יז. כִּי ה' אֱלֹהֵיכֶם--הוּא אֱלֹהֵי הָאֱלֹהִים, וְאַדְנֵי הָאֲדֹנָיִם: הָאֵל הַגָּדֹל הַגִּבּוֹר, וְהַנּוֹרָא, אֲשֶׁר לֹא-יִשָּׂא פָּנָיו, וְלֹא יִקַּח שוֹחַד. יח. עֲשֵׂה מִשְׁפָּט יְתוֹם, וְאֲלֻמְנָה; וְאַהֲבֵה גֵר, לְתֵת לוֹ לֶחֶם וְשִׂמְלָה. יט. וְאַהֲבֵתְם, אֶת-הָגֵר: כִּי-גֵרִים הֵייתֶם, בְּאֶרֶץ מִצְרָיִם.

12 So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, <sup>13</sup>and to keep the commandments of the Lord your God and his decrees that I am commanding you today, for your own well-being. <sup>14</sup>Although heaven and the heaven of heavens belong to the Lord your God, the earth with all that is in it, <sup>15</sup>yet the Lord set his heart in love on your ancestors alone and chose you, their descendants after them, out of all the peoples, as it is today. <sup>16</sup>Circumcise, then, the foreskin of your heart, and do not be stubborn any longer. <sup>17</sup>For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them with food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt.

**II. Love Instructions in the Late Second Temple Period**

1. The Testaments of the Twelve Patriarchs: 1st century Jewish collection

a. The Testament of Reuben 6:9

I call to witness the God of heaven that you do the truth, each to his neighbor, and that you sow love, each to his brother.

b. The Testament of Zebulun 8:5

Whomever you do see, do not harbor resentment, my children; love one another, and do not calculate the wrong done by each to his brothers.

c. The Testament of Dan 5:3

Throughout all your life love the Lord, and one another with a true heart.

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d. The Testament of Gad 4:2–7, 5:2, 6:1–3, 7:7

Beware, my children, of those who hate, because it leads to lawlessness against the Lord himself. Hatred does not want to hear repeated his commands concerning love of neighbor, and thus it sins against God. For if a brother makes a false step, immediately it wants to spread the tale to everyone, and is eager to have him condemned for it, punished and executed. If the hater is a slave, he conspires against his master, and whenever difficulty arises it plots how he might be killed. Hatred collaborates with envy, when it sees or hears about the prosperity of those who do well; it is perpetually peevish. Just as love wants to bring the dead back to life and to recall those under sentence of death, so hate wants to kill the living and does not wish to preserve alive those who have committed the slightest sin. For among all men the spirit of hatred works by Satan through human frailty for the death of mankind; but the spirit of love works by the Law of God through forbearance for the salvation of mankind... I tell you this, my children, from experience, so that you might escape hatred and cling to love of the Lord.

Now, my children, each of you love his brother. Drive hatred out of your hearts. Love one another in deed and word and inward thoughts. For when I stood before my father I would speak peaceably about Joseph, but when I went out, the spirit of hatred darkened my mind and aroused my soul to kill him. Love one another from the heart, and therefore, and if anyone sins against you, speak to him in peace. ... drive hatred away from your souls, and love one another in uprightness of heart.

e. Testament of Joseph 17:2

You, therefore, love one another and in patient endurance conceal one another's shortcomings. God is delighted by harmony among brothers and by the intention of a kind heart that takes pleasure in goodness.

f. Testament of Benjamin 3:1, 8:1

“Now, my children, love the Lord God of heaven and earth; keep his commandments; pattern your life after the good and pious man Joseph. Let your thoughts incline to the good, as you know to be so with me, because he who has the right set of mind sees everything rightly. Fear the Lord and love your neighbor....For the person who fears God and loves his neighbor cannot be plagued by the spirit of Beliar since he is sheltered by the fear of God... But you, my children, run from evil, corruption, and hatred of brothers; cling to goodness and love.

2. 2 Enoch 66:6

Walk, my children, in long-suffering, in meekness, in affliction, in distress, in faithfulness, in truth, in hope, in weakness, in derision, in assaults, in temptation, in deprivation, in nakedness, having love for one another, until you go out from this age of suffering, so that you may become inheritors of the never-ending age.

3. Fragments of a Zadokite Work 6:20–21:

לאהוב איש את אחיהו כמהו ולהחזיק ביד עני ואביון [] וגר ולדרוש איש את שלום אחיהו

Love everyone his brother as himself, and to strengthen the hand of the poor and the needy and the stranger, and to seek every one the peace of his brother (CD 6:20–21)

### III. A New Kind of love

Psalm 119:97

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מה-אֶהְבֵּתִי תוֹרַתְךָ : כָּל-הַיּוֹם, הִיא שִׁחְתָּי

### 1. Ben Sira: 0.10, 1:10, 15–16

Now, those who read the scriptures must not only themselves understand them, but must also as lovers of learning (philomatheis/filomaqeivβ) be able through the spoken and written word to help the outsiders. So my grandfather Jesus, who had devoted himself especially to the reading of the Law and the Prophets and the other books of our ancestors, and had acquired considerable proficiency in them, was himself also led to write something pertaining to instruction and wisdom, so that by becoming familiar also with his book those who love learning (philomatheis/filomaqeivβ) might make even greater progress in living according to the law.

### 2. The Letter of Aristeas, 2<sup>nd</sup> century BCE, Greek

#### a. Aristeas 1

Since I have collected Material for a memorable history of my visit to Eleazar the High priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up a clear exposition of the matter [of the Torah's translation] for you, for I perceive that you possess a natural love of learning (philomatheis/filomaqhiv), a quality which is the highest possession of man.

#### b. Aristeas 171

I think that these particulars with regard to our discussion are worth narrating and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning (philomatheiv/filomaqeian.).

#### c. Aristeas 300:

I obtained therefore, as has been said, accurate information [from the] public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.  
(philomatheiv/filomaqeian)

### 3. 2 Baruch 54:13–14

For with your counsel, you reign over all creation which your right hand has created, and you have established the whole fountain of light with yourself, and you have prepared under your throne the treasures of wisdom. And those who do not love your Law are justly perishing. And the torment of judgment will fall upon those who have not subjected themselves to your power.

## III. Egyptian, Greek, and Roman Accusations of Jewish Hatred

Josephus, *Against Apion*, I. 237–240:

Manetho continues as follows (I quote his account verbatim): “When the men in the stone-quarries had suffered hardships for a considerable time, they begged the king to assign them as a dwelling-place and a refuge the deserted city of the Shepherds, Quaris, and he consented....occupying this city and using the region as a base for revolt they appointed as their leader one of the priests of Heliopolis called Osareph,

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and he took an oath of obedience to him in everything. First of all, he made it a law that they should neither worship the gods nor refrain from any of the animals prescribed as especially sacred in Egypt, but should sacrifice and consume all alike, and that they should have intercourse with none save those of their own confederacy. After framing a great number of laws like these, completely opposed to Egyptian custom, he ordered them with their multitude of hands, to repair the walls of the city and make ready for war..."

Josephus, *Against Apion*, 2. 70–96

Apion has the effrontery to assert that the Jews kept a donkey's head, worshipping that animal and deeming it worthy of the deepest references; the fact was disclosed, he maintains, on the occasion of the spoliation of the temple by Antiochus Epiphanes, when the head, made of gold and worth a high price, was discovered.... he [also] asserts that Antiochus found in the temple a couch, on which a man was reclining, with a table before him laden with a banquet of fish of the sea, beasts of the earth, and birds of the air, at which the poor fellow was gazing in stupefaction. The king's entry was instantly hailed by him with adoration, as about to procure him profound relief; falling at the king's knees, he stretched out his right hand and implored him to set him free. The king reassured him and bade him tell who he was, why he was living there, what was the meaning of his abundant fare. Thereupon, with sighs and tears, the man, in a pitiful tone, told the tale of his distress. He said, Apion continues, that he was a Greek and that, while travelling about the province for a livelihood, he was suddenly kidnapped by men of a foreign race and conveyed to the temple; there he was shut up and seen by nobody, but was fattened on feasts of the most lavish description. At first these unlooked for attentions deceived him and caused him pleasure; suspicion followed, then consternation. Finally, on consulting the attendants who waited upon him, he heard of the unutterable law of the Jews, for the sake of which he was being fed. The practice was repeated annually at a fixed season. They would kidnap a Greek foreigner, fatten him for a year, and then convey him to a wood, where they slew him, sacrificed his body with their customary ritual, partook of his flesh, and while, immolating the Greek, swore an oath of hostility to the Greeks. The remains of their victim was then thrown into a pit.

Josephus, *Against Apion*, 2.145–148

Seeing, however, that Apollonius Molon, Lysimachus, and others, partly from ignorance, mainly from ill will, have made reflections, which are neither just nor true, upon our lawgiver Moses and his code, maligning the one as charlatan and imposter, and asserting that from the other we receive lessons in vice and none in virtue, I desire to give, to the best of my ability, a brief account of our constitution as a whole and of its details...I adopt this line the more readily because Apollonius, unlike Apion, has not grouped his accusations together, but scattered them here and there all over his work, reviling us in one place as atheists and misanthrope, in another reproaching us as cowards, whereas elsewhere, on the contrary, he accuses us of temerity and reckless madness. He adds that we are the most witless of all barbarians, and are consequently the only people who have contributed no useful invention to civilization.

### IV. Love Instructions in Mishnah Avot

#### 1. Avot 1:10-12

הלל ושמאי קבלו מהם. הלל אומר, הווי מתלמידיי של אהרן, אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן לתורה:

Hillel and Shammai received from them. Hillel says, "Be of the disciples of Aharon, loving peace and pursuing peace, loving the creatures and bringing them closer to Torah."

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### 2. Avot 6:1:

רבי מאיר אומר כל העוסק בתורה לשמה, זוכה לדברים הרבה. ולא עוד אלא שכל העולם כלו כדי הוא לו. נקרא רע, אהוב, אוהב את המקום, אוהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוה ויראה, ומכשרתו להיות צדיק וחסיד וישר ונאמן, ומרחקתו מן הסטא, ומקרבתו לידי זכות, ונהגין ממנו עצה ותושיה בינה וגבורה, שונאמר (משלי ח) לי עצה ותושיה אני בינה לי גבורה. ונותנת לו מלכות וממשלה וחקור דין, ומגליו לו רזי תורה, ונעשה כמעין המתגבר וקנהר שאינו פוסק, והוי צנוע וארך רוח, ומוחל על עלבונו, ומגדלתו ומרוממתו על כל המעשים:

Rabbi Meir says: Anyone who involves himself in Torah for its own sake merits many things, and moreover the entire world is worthwhile for his sake; He is called "friend," "beloved," "lover of the Omnipresent," "lover of [all] creatures," "delighter of the Omnipresent," "delighter of [all] creatures." He is clothed in humility and reverence, and it prepares him to be righteous, devout, upright and trustworthy, and it distances him from sin, and draws him near to merit. We enjoy from him counsel and comprehension, understanding and strength, as it is said (Proverbs 8:14): "Mine is counsel and comprehension, I am understanding, mine is strength." It gives him kingship and dominion, and [the ability to] investigate in judgement, and the secrets of the Torah are revealed to him, and he becomes like an ever-strengthening spring, and like a river that does not stop. He is modest and long-tempered, and forgives insult to him; And it enlarges him and raises him above all [that God] made.

### 3. Avot 6:6:

גדולה תורה יותר מן הנהנה ומן המלכות, שהמלכות נקנית בשלושים מעלות, והנהנה בעשרים וארבע, והתורה נקנית בארבעים ושמונה דברים. ואלו הן, בתלמוד, בשמיעת האזן, בעריכת שפתיים, בבינת הלב, בשכלות הלב, באימה, ביראה, בענוה, בשמחה, בטרה, בשמוש חכמים, בדקדוק חברים, ובפולחן התלמידים, בישוב, במקרא, במשנה, במעוט סחורה, במעוט דרך ארץ, במעוט מענוג, במעוט שינה, במעוט שיהה, במעוט שחוק, בארף אפים, בלב טוב, באמונת חכמים, ובקבלת הסיורין, המכיר את מקומו, והשמח בתלמוד, והעושה סיג לדבריו, ואינו מתחזק טובה לעצמו, אהוב, אוהב את המקום, אוהב את הבריות, אוהב את הצדקות, אוהב את המישרים, אוהב את התוכחות, מתרחק מן הפבז, ולא מגיס לבו בתלמודו, ואינו שמש בהוראה, נושא בעל עם חברו, מכריעו לכה זכות, מעמידו על האמת, ומעמידו על השלום, מתישב לבו בתלמודו, שאול ומשיב, שומע ומוסיף, הלומד על מנת ללמד והלומד על מנת לעשות, המחכים את רבו, והמכונן את שמועתו, והאומר דבר בשם אומרו.

Greater is Torah than priesthood and kingship, for kingship is obtained with thirty levels, and priesthood with twenty-four, and Torah is obtained with forty-eight things. And these are them: learning, listening of the ear, preparation of speech, understanding of the heart, intellect of the heart, reverence, awe, humility, happiness, purity, service of sages, care of friends, debate of the students, clarification, scripture, mishnah, minimization of merchandise, minimization of worldly occupation, minimization of pleasure, minimization of sleep, minimization of conversation, minimization of laughter, patience, generosity, trust of the sages, acceptance of afflictions, knowing one's place, gladness in one's portion, erection of a fence to one's words, lack of self-aggrandizement, lovableness, love of God, love of the creatures, love of the righteous, love of the upright, love of rebuke (אוהב את הבריות, אוהב את הצדקות, אוהב את ה), distancing from honor, lack of arrogance in learning, lack of joy in issuing legal decisions, lifting of a burden with one's friend, judging him with the benefit of the doubt, placing him with the truth, placing him with peace, deliberation in study, questioning and responding, hearing and adding, learning in order to teach and learning in order to act, making one's master wiser, focusing one's teaching, saying [a thing] in the name of the one who said it.