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NEIGHBOURLY-LOVE AS UNDERSTOOD  
BY THE KOREAN CHURCH

: A STUDY OF THE DEFINITION OF NEIGHBOURLY-LOVE  
AS SEEN IN THE ACTIVITIES OF THE KOREAN PROTESTANT CHURCH  
FROM ITS INCEPTION IN 1884.

BY  
GUEON SOO KIM

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A THESIS SUBMITTED FOR THE DEGREE  
OF MASTER OF THEOLOGY IN THE UNIVERSITY OF GLASGOW

NOVEMBER, 1997.



## ACKNOWLEDGEMENTS

In preparing this thesis I am indebted to my supervisor, The Reverend Doctor William Storrar of the Department of Practical Theology of Trinity College, Glasgow University. I am also deeply grateful to my previous supervisor The Reverend David S.M. Hamilton; to my friend, Mr. John Bradley; and to my family, for all of the encouragement they have given me.

Gueon Soo Kim

2023

## ABSTRACT

The Bible, *the* authority for the Korean Protestant church from its foundation in 1884 to the present day, points out the necessity of neighbourly-love. My research hypothesis is that church activities expressing neighbourly-love in Korea, which have been practised and evaluated in the church for over a century, can be usefully classified into clearer biblical categories, in order to standardise the definition and practice of neighbourly-love in a Korean context where many often competing notions and practises operate, especially at the local congregational level. For this reason, the definition of neighbourly-love has to be the basic task of this thesis. Therefore, as the first stage in this task, the ethical and practical imperative of neighbourly-love for the Korean church and the *sitz im leben* of the Korean church are examined in chapter one.

Chapter two explains how the understanding and meaning of neighbourly-love in the Bible can be theologised as practical neighbourly-love in the contemporary church and society, despite the problematic hermeneutical relationship between the Old and New Testaments, particularly with respect to the question, “Who is my neighbour?” In order to put forward arguments that will be persuasive in a Korean context, and that will remove suspicion of the fuller definition of neighbourly-love offered here, this work is based on the biblical texts themselves, as all activity within the Korean Protestant churches has to be based on biblical authority and exegesis in order to be justified. The Hebrew and Greek words related to the term neighbourly-love, and its multifaceted nature as a theological and ethical idea, are therefore examined simultaneously with the biblical texts. After that, the many biblical meanings and conceptual facets of neighbourly-love are classified into nine categories, including the ‘spatial concept’ developed by Karl Barth.

Chapter three suggests and analyses a definition of the key term, based on this biblical exegesis, from the aspect of the substance, process and subject of neighbourly-love. This chapter considers how churches in the Korean context could be persuaded to accept a standard biblical definition of neighbourly-love to be practised with appropriate priorities. This chapter also provides concrete examples from within the Korean context of the distinct but related models of neighbourly-love developed in this definition. It concludes with the range of possibilities for further action opened up by this definition but beyond the scope of this thesis.

With respect to this definition, ways to develop and to advance the practice of neighbourly-love in the Korean church and context are discussed in chapter four as a conclusion to this dissertation.

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## ABBREVIATIONS

- GNT The Greek New Testament, ed. K. Aland, M. Black, A. Martini, B. Metzger, and A. Wikgren (National Bible Society of Scotland, 1975).
- LXX The Septuagint Version of the Old Testament (London: Samuel Bagster and Sons, 1879).
- M.T Masoretic Text
- N.L. Neighbourly-Love.
- NTHE The New Testament in Hebrew and English, by The Society for Distributing Hebrew Scriptures, 1987).
- PCK The Presbyterian Church of Korea.
- ROK Republic of Korea
- TDNT Theological Dictionary of the New Testament, ed. G. Kittel and G. Friedrich, trans. G.W. Bromiley (Michigan: W.M. Eerdmans Printing Co., 1993).
- TDOT Theological Dictionary of the Old Testament, ed. G.J. Botterweck and H. Ringgren, trans. J.T. Willis (Michigan: W.M. Eerdmans Printing Co., 1990).
- TWAT Theologisches Worterbuch zum Alten Testament, ed. G.J. Botterweck and H. Ringgren (Berlin: Verlag W. Kohlhammer Stuttgart, 1993).
- WCC The World Council of Churches

## CHAPTER ONE

### INTRODUCTION

#### 1-1. The Necessity of Neighbourly-Love

The Christian faith has no greater commandment than that of neighbourly-love which it sees as inseparable from love to God.<sup>1</sup> The commandment to love God and neighbour is asserted as the first and the greatest commandment from which all others flow and are justified. In other words, without neighbourly-love as preached by Christ, there is no authentic Christianity, and without neighbourly-love as ordered by the Head of the church, there can be no true church. The church, the body of Christ, exists to show God's involvement with mankind expressed through neighbourly-love.

In reality, as churches exist within wider communities, to practice neighbourly-love is one of the key activities of the church. If the church does not practice neighbourly-love, there can be little justification for its existence in society. Since the time of Jeremiah,<sup>2</sup> where it is stated that the covenant community brings calamities upon itself because the covenant people did not practice neighbourly-love, it could be said, in line with the apostle Paul, "Woe to church if the church does not practice neighbourly-love!" as a primary calling of the church.<sup>3</sup> This means that to practice neighbourly-

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<sup>1</sup> Cf. G. Newlands states that 'A Christian' exists in neighbourly-love which "includes love to God." G. Newlands, *Theology of the Love of God*, (London: Collins, 1980), p.210. See, K. Rahner, *Reflections on the Unity of the Love of Neighbour and the Love of God*, *Theological Investigations*, Vol.6, trans. by B. Kruger, (London: Darton, Longman & Todd, 1969), pp.231-249. Cf. Bosch's view that the life and work of Jesus evince that "love of God is interpreted by love of neighbour." D.J. Bosch, *Transforming Mission*, (New York: Orbis Books, 1996), p.36. According to G. Lampe, "Jesus' fellow-men - - - experienced liberation from the loveless self-centredness which is sin, and freedom for that communion and harmony with God and their neighbours." G. Lampe, *The Essence of Christianity, Explorations in Theology*, Vol.8, edited by G. Newlands, (London: SCM Press, 1981), p. 119.

<sup>2</sup> In Jeremiah chapter 34.

<sup>3</sup> Cf. " - - -, for I am compelled to preach. Woe to me if I do not preach the gospel." (1 Corinthians 9:16). "If anyone will not - - - listen to your words, shake the dust off your feet when you leave that

love is not just a means of avoiding the calamities of Jeremiah, but rather the means by which churches become the church within history and society. That is, practising neighbourly-love is to be understood as a central activity of the church demonstrating not only its social responsibility but also its true identity as the people of God.

Through neighbourly-love the church is sustained, enhanced, and becomes a body recognisable as the church. However neighbourly-love does not only consist of dogma, but includes practice. Neighbourly-love shown through action confirms the church's identity within society. The church cannot be said to love the Lord if it does not obey the love commandment towards its neighbours. A church cannot be considered a true church simply because it drives out demons and performs many miracles in the Lord's name, as has been maintained, in some circles in Europe, America and in the Korean church. Rather the Lord considers righteous those who give their neighbours sustenance, hospitality, clothing, care, and visiting those in prison since the Lord says "I tell you the truth, whatever you did for one of the least of these brothers [neighbours] of mine, you did for me."<sup>4</sup>

This authentic church activity can be seen as a barometer of complex and differing social structures, as practising neighbourly-love can reflect vividly the character and situation of both church and society. If neighbourly-love is to be worth-while, the context which requires neighbourly-love must be depicted accurately, and thus the extent of the sensibility of the church's role in society can be measured by neighbourly-love. This statement can mean that, as the church is constantly in the process of development, a new vision of the church is gifted through a new neighbourly-love which changes as the needs of society changes. The church has developed in time and place through practising neighbourly-love. That is, true social concern is a starting point which enables the church to be strong in the present day, and to prepare for the future. Thus there is a close relationship between the social and historical responsibility of the church and practising neighbourly-love in whatever circumstances, for whom, by what means, why and how.

Individuals cannot be excluded in any consideration of the constituent factors of

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home or town. I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgement than for that town."(Matthew 10:14-5).

<sup>4</sup> Matthew 25:34-46. NIV, Biblical quotations in this dissertation are from KJV unless otherwise indicated.

church and society. No man can exist, or truly live alone as intended by the Creator.<sup>5</sup> It is human beings actively together who form society and create communities. This activity is possible only with others, and this means that human beings exist among their neighbours. Thus all human beings are themselves neighbours. Through showing love to one another, and as with human beings who are born and develop, similarly the church and society like living organisms can form a real living identity. Furthermore, mankind continues to show love in the relationship between man and other creatures.

In the end, it is the confession of faith in Christianity that human beings are sustained by the relationship with God, the governor of society and history, and the creator of all creatures, who commands and emphasises neighbourly-love. This means that showing neighbourly-love in any particular context will speak aloud the vivid relationship between man and God, who created both the physical environment and the church. Thus practising an appropriate neighbourly-love in new circumstances means the development of a new and possibly unexpected relationship between God and Christian community.

## 1-2. The Necessity of Work Related to Neighbourly-Love

Therefore, because neighbourly-love is one of the most important tenets of the church, it has existed since the church began, although at times it has been a central concern and at other times it has been neglected doctrine and practice. In fact within the Korean church there was and continues to be a major emphasis on individual salvation through the love of God and stressing the needs of the 'soul' often to the exclusion of charitable activities. This emphasis was used as a means to promote church growth in Korea.<sup>6</sup> However churches all over the world, particularly in the West, as they promoted church growth, recognised that it was not sufficient to emphasise only 'the love of God' while much of the world became involved in two of the greatest

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<sup>5</sup> The Social Policy Committee of the Board for Social Responsibility, *Facing the Future, Not Just for the Poor: Christian Perspectives on the Welfare State* (London: Church House Publishing, 1986), p.125.

<sup>6</sup> New Year Message of the Korean National of Council Churches, *Christian Public Newspaper in Korea* (Seoul: The Presbyterian Church of Korea Publishers, 18<sup>th</sup>, Jan., 1997).



tragedies in history: the 1<sup>st</sup> and 2<sup>nd</sup> World Wars. Following these events, the Christian community discovered belatedly the necessity of 'neighbourly-love'. It transpired that neighbourly-love has had to be subjected to a specific test of relevance, "beyond a personalistic salvation, to a social renewal", and now this is the prevailing perspective within practical theology.<sup>7</sup> So then what does 'neighbourly-love' mean with respect to practical theology?

Of course neighbourly-love has been practised since the days of the primitive church and not just since after the 2<sup>nd</sup> World War. Different characteristics of neighbourly-love have even been recognised. However it cannot be denied that, when viewed from a practical standpoint, there have been few theological works which have closely examined the character of neighbourly-love. One reason may be that until now there has been no established definition of neighbourly-love itself, no answer to the question: "What does neighbourly-love actually mean?" Of course in practical theology neighbourly-love can be defined as "the processes and contents of the life of human beings on a pilgrimage towards the eternal home land."<sup>8</sup> However this definition of neighbourly-love is not sufficient as it serves only as a general guide for the church's neighbourly-love in increasingly complex societies.

The mutual relationship between 'love to God' and 'love to neighbour' has been recognised,<sup>9</sup> at least since the time of Augustine.<sup>10</sup> Viewed from a practical theological standpoint, this mutual relationship is shown in the Scots Confession of 1560 which emphasises the necessity of neighbourly-love "like two concentric circles with a

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<sup>7</sup> A.V. Campbell, "The Nature of Practical Theology", *Theology and Practice*, edited by D.B. Forrester (London: Epworth, 1990), p.17.

<sup>8</sup> Gueon S. Kim, *A Study on the Conception of Public Welfare Administration Viewed from the Aspect of the Christianity*, an M.P.A. dissertation, (Seoul: Kyung Hee Univ., 1984), p.18. D.B. Forrester states clearly in, *Divinity in Use and Practice*, that the final object of enquiries in practical theology is nothing less than the equipment of pilgrims for the use and practice of their true home land. *Theology and Practice*, op. cit., p.9.

<sup>9</sup> G. Outka quoting 1<sup>st</sup> John 4:20: "If a man say, I love God and hateth his brother, he is a liar", states that N.L. is a necessary test in that it shares in the seriousness of a divine command, and is an appropriate test in a way that reflects on both the majesty of God and the limitations of human existence while the neighbour is the object of divine love 'agape'. G. Outka, *Agape: An Ethical Analysis* (New Haven and London: Yale Univ. Press, 1972), pp.44-5.

<sup>10</sup> *Augustine: Earlier Writings*, vol.6, selected and translated by J.H.S. Burleigh (London: SCM Press Ltd.), p.270-272. Cf. R. Canning, "The Unity of Love for God and Neighbour in St. Augustine,"

common radius”.<sup>11</sup> However, it seems to me that it was not until the middle of the 20<sup>th</sup> century that serious academic work on neighbourly-love was considered by K. Barth,<sup>12</sup> when an analytical approach to the concept of neighbour appeared. His use of the term ‘spatial concept’ in relation to neighbour was innovative<sup>13</sup> in that while most Christians probably had a geographical sense in mind when using the term ‘neighbourly-love’, it had not been explicitly stated.

In fact neighbourly-love as understood by most pastors in Korea does not generally go beyond this spatial concept. Indeed, this understanding of the concept is not in itself wrong, rather it is insufficient. The concept of neighbourly-love therefore should be tested, supplemented, modified and expanded, as was done by K. Barth, who tried to analyse the concept of neighbour and to examine it from the aspect of a variety of relationships. To dogmatize an out-dated concept of neighbourly-love would be ill-advised.<sup>14</sup>

In this context dogma would seek to justify and rationalise an inner reluctance to recognise the need to practice neighbourly-love when it is uncomfortable or inconvenient because of self-centredness. This self-centredness infects one’s idealism because it distorts all one’s perspectives.<sup>15</sup> For example, although, in relation to the suppression of chattel slavery, a theology which promoted respect for human beings

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Gregorianum, 1995. K. Rahner, *Reflections on the Unity of the Love of Neighbour and the Love of God*, op. cit., pp.231-249.

<sup>11</sup> K. Barth, The Knowledge of God and the Service of God According to the Teaching of the Reformation: Recalling the Scottish Confession of 1560, translated by J.L.M. Haire and Ian Henderson (London: Hodder and Stoughton Publishers, 1938), p.114. The financial suggestions in the First Book of Discipline included even taking over the whole burden of national poor relief. C.L. Warr, *“Reformed Church in Scotland”*, The Presbyterian Tradition (London: Alexander Maclehose & Co., 1933), pp.297-8. Cf. “In Scotland the church became a real power, not a name but a living and active community at that time when the Church of Scotland was the church of Scottish.” The Duke of Argyll, Presbytery Examined (London: Edward Moxon, 1898), p.48. “*Church and People*”, The Claims of the Church of Scotland, by G.D. Henderson (Warwick: Hodder and Stoughton Ltd., 1951), pp.171-2.

<sup>12</sup> Lectures delivered in the University of Aberdeen as the Gifford Lectures.

<sup>13</sup> K. Barth, ‘*Near and Distant Neighbour*’, in Church Dogmatics(3) (Edinburgh: T.and T. Clark), pp.285-323.

<sup>14</sup> See M. Faulds’ view that the ambience of the church is seen to be narrow and circumscribed, creating more disincentives than incentives to the improvements of the church’s mission of caring and its influence in the society. M. Faulds, “*A Social Commentary*” on Lifestyle Survey, The Church of Scotland Board of Social Responsibility (Edinburgh: Quorum Press, 1987), p.168.

<sup>15</sup> W. Temple, Christianity and Social Order (London: SPCK, 1976), p.65.

existed at that time, many churches turned a blind eye to the practice of slavery.<sup>16</sup> This self-contradiction between one's professed standpoint on neighbourly-love and one's actual, inner standpoint and deeds is also found in the Korean church. Judging from the result of recent Korean surveys on the consciousness of neighbourly-love<sup>17</sup>, there is a distinct difference between the formal theological and private standpoints on neighbourly-love among many pastors. It seems evident that their understanding of neighbourly-love is based on a compromise between theory and practice rather than on a Biblical-oriented faith which has to be demonstrated by consistent activity; knowledge of the Bible and the practice of that knowledge cannot be separated.<sup>18</sup> Of course it is understandable that the Korean church has promoted church growth, and in so doing emphasised individual salvation rather than neighbourly-love. However from the survey results it can be seen that there is a need to study neighbourly-love,<sup>19</sup> otherwise the theological attitude of the Korean church will continue to be based on a restricted reading of the Bible. "It is indeed time to re-examine our ideas about what it is to be human, and to be Christian, before deciding what it is to be"<sup>20</sup> strong as a visible church. The report criticises this shameful compromise with social evil and the resulting loss of true Christian identity<sup>21</sup> since "the role of the church in society may be

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<sup>16</sup>The colossal crime against humanity was inspired and directed by the descendant of the Puritan. F.H. Stead, The Story of Social Christianity, vol.2 (London: James Clarke & Co. Ltd., 1924), pp.149-165. In *Bible, Church and Society*, N. Shanks quotes Desmond Tutu, Archbishop of South Africa. Desmond Tutu states that "When the white people came to South Africa, they had the Bible and we had the land. They said 'Let us pray'. When we opened our eyes, we had the Bible and they had the land." Words at Work, edited by R.P. Carroll and A. Hunter (Glasgow: Glasgow Univ. Press, 1994), p.107.

<sup>17</sup> KAVE, A Study on How Much Social Welfare Korean Churches Do Today (Seoul: Sunkwang Publication, 1990), pp.83-84; The Level of Awareness of Social Welfare of Pastors and the Reality of Social Welfare Organisation in the Church (Daegu:Daegu University Press, 1989), pp.33-34.

<sup>18</sup> Cf. The genuine value of the Scripture, related to social issues requiring N.L., consists in what is evinced there of Jesus the Practitioner of N.L., not in providing pegs on which to hang and justify personal or corporate prejudices. Of course, "with respect to a specific matters, it could not be denied that there are various difficulties to find a perfect guidance to derive from the Bible because it is not easy to establish an exact biblical view, on account of the diversity of biblical traditions and contexts." N. Shanks, op cit., p.110.

<sup>19</sup> Shin, in conclusion, suggests that Divinity faculties in Korea should develop programmes on neighbourly-love to raise the pastors' interest. J.W. Shin, op. cit., pp.67-8.

<sup>20</sup> W. Storrar, Scottish Identity: A Christian Vision (Edinburgh: The Handsel Press, 1990), p.8.

seen as a record partly of disgraceful exploitation, and partly of indifferent self-perpetuation.”<sup>22</sup>

The hidden<sup>23</sup> as opposed to the professed standpoint on neighbourly-love is formed by context; therefore, a new standpoint on neighbourly-love should be determined by a new context. This means that the concept of neighbourly-love has to be a flexible one.<sup>24</sup> In order to overcome the earlier standpoint, that is, to adjust it for the present context, the *sitz im leben* of the subject of neighbourly-love must be accurately recognised. Furthermore, it is essential to study neighbourly-love and to develop a standpoint on neighbourly-love, starting from the Biblical concept of neighbourly-love itself, because neighbourly-love is stressed and commanded throughout the Bible by God. As Jesus is the Head of the church, and the church is His body,<sup>25</sup> neighbourly-love has to be studied from the standpoint of Jesus himself, who explained that the Law is the twofold commandment to love God and to love one's neighbour. This is the fulfilment of the whole law or the sum of all the commandments.<sup>26</sup> It is this that distinguishes the church's practice of neighbourly-love from similar activities, such as social work carried out by secular agencies which may share similar objectives.

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<sup>21</sup> Cf. Augustine who stresses the true Christian identity as the trinity of mind, knowledge and love since self-love is not love. Augustine: Later Works, vol. 3, selected and translated by J. Burnaby (London: SCM Press Ltd.), pp.56-71.

<sup>22</sup> G. Newlands, “*The Church as the Death of the Gospel?*”, The Church of God (Hants: Marshall Morgan & Scott, 1984), p.8.

<sup>23</sup> See, J. Barr, The Bible in the Modern World (London: SCM Press, 1973), p.146.

<sup>24</sup> It seems to me that a basic concept of the theology of N.L. lies in assertions of what is believed by the church. These assertions have to be fresh, in other words, previous concepts of N.L. have to be continually re-defined on the basis of new context and the Bible. Ibid., p.133. Cf. E. Graham states that practical theology is related to the aim of the church in any given context. E. Graham, Transforming Practice, (London: Mowbray, 1996), p.81.

<sup>25</sup> “He subjected everything to him(Jesus), and he gave him as the supreme head to the church; and the church is his body, the complement of him who completes all things everywhere.” Ephesians 3:22-23, The New Testament, translated by W. Barclay (London: Arthur James Limited, 1988).

<sup>26</sup> “Jesus said to him: ‘You must love the Lord your God with your whole soul and your whole mind. This is the first and greatest commandment. And there is a second one like it: You must love your neighbour as yourself. On those two commandments the whole message of the Law and of the Prophets depends.’ Ibid., Matthew 22:37-40. Since Matthew's substitute ‘like it’ enables him to interpret the second commandment as equal to the first in importance, the importance of N.L. by the repositioning which emphasises the pairing of the second commandment alongside rather than below the first is a factor which has to be interpreted as meaning love about God is a concrete activity rather than that neighbour holds an equal position with God. R.H. Gundry, A Commentary on His Literary and Theological Art: Matthew (Michigan: William Eerdmans Publishing Company, 1983), 449-450.

The definition of neighbourly-love has to be examined not only from the perspective of the command of God<sup>27</sup> and the emphasis laid on it by Jesus, but also from the role of the Holy Spirit,<sup>28</sup> particularly in relation to the specific nature of the church's neighbourly-love. That particularity, imprinted by the Holy Spirit, could occasionally be seen to be superficially similar to social work and other related activities. According to the Bible the role of the Holy Spirit is important in the practise of neighbourly-love.<sup>29</sup> It is also closely related to the practice of neighbourly-love as required by the present context.<sup>30</sup> This means that the work of neighbourly-love is also related to the aspect of Christian faith in the triune God<sup>31</sup> - Creator of all neighbours, the Practitioner in neighbourly-love, the revealing and renewing Spirit for neighbourly-love - which calls Christians to relationships with neighbours.<sup>32</sup>

Furthermore, the Holy Spirit can guide us in the practice of neighbourly-love in unusual or hitherto unexplored areas such as in animal welfare and environmental issues.<sup>33</sup> This subject was in fact referred to by the early Fathers,<sup>34</sup> and is of interest to

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<sup>27</sup> With respect to 'the command of God', my main focus is related to human relational activity with the term objections, confirmations, corrections rather than mode, meaning, and evaluation based on normative elements of the command of God. The command therefore has to mean even an invitation and a possibility in relation to 'the obedience to God'.

<sup>28</sup> Cf. G. Newlands stated that the subject of neighbourly-love "is the hidden servant of the Holy Spirit or else it is nothing." Hegel understood the Spirit's role to be related to not only the church but also all creatures including nature and history, and W. Kasper stressed that the understanding of theology with respect to world, history, culture and politics is available through the Spirit only. G. Newlands, Theology of the Love of God (London: Collins, 1980), pp.201-215.

<sup>29</sup> Cf. Isaiah 32:15-17, Galatians 5:22-25, Matthew 7:22-23, Luke 13:25-27, The New Testament, op. cit.,

<sup>30</sup> Cf. Isaiah 11:1-9. G. Newlands states that the Spirit has involved constant engagement with particular issues including political, social and ethical issues. G. Newlands, Theology of the Love of God, op. cit., p.207.

<sup>31</sup> Cf. The Supreme Authority of Scripture, Evangelicalism and the Future of Christianity, by A. McGrath, (London: Hodder and Stoughton, 1994).

<sup>32</sup> WCC, Guidelines on Dialogue: Kingston, 1979, J.A. Scherer and S.B. Bevans(ed.), New Directions in Mission and Evangelization, Vol.1, (New York: Orbis Books, 1992), p.16.

<sup>33</sup> According to B. Gaybba the Spirit creates harmony between humanity and its environment. The Spirit not only brings about our unity with God, neighbour, and an inner harmony, all resulting in our transformation into the risen life; but also the harmony that should exist between us and our environment too. "The Spirit Transforms the Whole of Creation", The Spirit of Love (London: Geoffery Chapman, 1987), pp.260-266. Also Ian Bradley states that "Christ's call has profound environmental implications. Christians must learn to share, give away and live in a non-exploitative relationship with others, including with the rest of Creation. The challenge for Christians today is to

some modern churches.<sup>35</sup> It is through the Holy Spirit that people have been showing neighbourly-love to the natural world although this practice was not overtly recognised as neighbourly-love. It is the Holy Spirit that participated in their activity whether or not they intended their actions to be an exercise in neighbourly-love or indeed recognised that their activities were a kind of neighbourly-love. That is, the Spirit of God who commanded neighbourly-love and the Spirit of Jesus who lives in neighbourly-love are thus involved in all activity relating to neighbourly-love. Therefore this work does not ignore past activities related to neighbourly-love but goes beyond simple recognition of them, particularly as seen in the Korean context.

### 1-3. The *Sitz Im Leben* of the Korean Church

All of the preceding argument means that the Korean context required, and still requires social concern by the church. Neighbourly-love, as practised by particular churches, is planned, actualised and evaluated within the context of that church. As H. Cox states, “as my fellow scholars agree religious phenomenon cannot be rightly

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discover how we can begin to follow Christ’s call to sacrifice in a high-pressured technological society.” *“We Plough the Fields”, Life and Work*, The Magazine of the Church of Scotland (Edinburgh, Feb. 1997), p.24.

<sup>34</sup> Cf. St. Jerome states that “the immediate purpose of animals was not that they might serve for food but for other uses of men.” *Nicene and Post-Nicene Fathers(Second Series)*, vol.6, edited by Philip Schaff and Henry Wace, (Massachusetts: Hendrickson Publishers, 1994), p.392. St. Chrysostom, *Nicene and Post-Nicene Fathers(First Series)*, vol.11., edited by P.Schaff, (Massachusetts: Hendrickson Publishers, 1994), p.445, 552., *ibid*, vol.14., p.480. C. W. Hume quotes St. Chrysostom’s homily that “The saints are exceedingly loving and gentle to mankind, and even to brute beasts, and surely we ought to show them great kindness and gentleness for many reasons, but, above all, because they are of the same origin as ourselves”, C. W. Hume, *The Status of Animals in the Christian Religion*, (London: The Universities Federation for Animal Welfare, 1956), p.26. Andrew Linzey also states that “St. Basil the Great prayed for the salvation of man and beast,” “St. Chrysostom urged the duty of kindness to animals and St. Issac the Syrian spoke of the core of piety as the ‘charitable heart’ which is revulsed by animal suffering of any kind”, and “To these figures(and many others cited throughout the book) needs to be added the strong Christian support for the animal protection movement from the eighteenth century onwards.”, Andrew Linzey, *Christianity and the Rights of Animals* (London: SPCK,1987), P.17.

<sup>35</sup> See, for example, *The Story of Social Christianity*, F.H. Stead who asks “Have we taught our children to absorb the serenity and of Nature as Jesus did? Have we gone like Jesus to nature for spiritual renewal? Education would make the universe a panorama of Deity: His companion Presence.”, F.H. Stead, *The Story of Social Christianity*, vol.1.(London: James Clarke, 1924), pp.20-21.; Rev. Young Rak Kim with The Center for Environmental Problems in Korea. ; Rev. Kun Pyung

understood without considering its political and cultural background.”<sup>36</sup> Thus it seems to me that, first of all, this work has to consider the Korean context requiring neighbourly-love. In fact the structure and state of Korean society is in such difficult circumstances that it must necessitate the concern of the church. The following description will confirm that the present conditions need the concern of the church and are a challenge to the church to find an appropriate response.

Firstly, in earlier times it was natural that within the extended family system, the difficulties and uncertainty in the life of an individual would be resolved through mutual family aid underlined by traditional Confucian family values. However, with the development of atomised families in modern Korea, the basis of duty for individual support has become weaker, and so the notion of mutual family aid has disappeared. This means that the impact of misfortune or accident in everyday life, in the modern family as a small unit, is more direct than in an extended family. If the chief wage-earner is confronted with suspension of work or loss of income through personal or social difficulties, then it means that the economic basis of family support is instantly put in jeopardy.<sup>37</sup> Furthermore there is no government policy to solve the problems caused by this system, although the family unit remains an important factor in society.

Secondly, Korea has experienced the collapse of its traditional society at a local level. Economic development policies have made mass migration of the population to the cities inevitable. Korea is a society which, for about 5,000 years from the Tangun Dynasty (B.C 2,333), has been dominated by a rice- farming culture. However, in only a short period of approximately 50-100 years, this society has been transformed into an urban and industrial culture. It is, thus, understandable that the countless social problem which were created by this sudden change in structure have been too numerous to be resolved easily. Agricultural life is still, of course, a very important aspect of Korean life although rural patterns of thought are increasingly shaped by the influence of the

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Kwak in the Island of Ranwee which experiences the problem of nuclear wastes in Taiwan. (Seoul: Chosun Ilbo, 26<sup>th</sup>, Jan., 1997).

<sup>36</sup> H. Cox, *Religion and Violence*, Christian Thought, (Seoul: Christian Literature Society in Korea, Sep., 1996), p.154.

<sup>37</sup> Young Mo, Kim, Problems of Social Welfare in Korea, (Seoul: The Institute of Social Policy, 1990), p.15.

urban climate. However the government has not made corresponding adjustments at the social welfare level.

Thirdly, there have been significant changes in values and lifestyle due to rapid industrialisation and serious political difficulties following the Korean war. The humanitarian and altruistic virtues of reciprocity and respect for life and communal living which existed within a farming culture are being excluded by the development of ideas of efficiency, achievement and bureaucracy, all of which are central to industrialisation and urbanisation. This phenomenon and the trend towards materialism seems to be spreading throughout Korean society. This may mean that life worthy of humanity is distorted in many aspects of daily life. It is of course impossible, in reality, for the government to solve all these problems through the practice of social welfare.

Fourthly, many social problems such as poverty, disease, pollution, crime, and industrial accidents are becoming more serious both in terms of quantity and intensity while many seek greater equality. However the government is placed under great pressure not only to solve the above social problems but also to prepare for the reunification of a divided country, and the tremendous political and economic upheaval that would entail. Statistically, the results of a survey involving the councillors of all 15 major conurbations and rural areas in 1995 indicated that interest in welfare promotion was expressed by only 6.1% of respondents.<sup>38</sup> Because of this the Korean church cannot wait any longer for government initiative in social welfare, and has to probe and find how to practice the love commandment to our neighbours.

Fifthly, in Korea the most important concern or hope for the present and next generation is for reunification. Many believe it is time to prepare for the reunification of Korea. For this preparation, it is time to improve the relationship between South and North Korea, particularly with respect to embodying a spirit of love for our fellow countrymen. As the international community argues over the role of food aid, the anecdotal evidence of North Korea's miserable plight is buttressed by more scientific findings.<sup>39</sup> With respect to this worsening plight, the government of South Korea

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<sup>38</sup> The Chosun Ilbo (Daily News), 11<sup>th</sup> Oct., 1995.

<sup>39</sup> N. Holloway, *Politics of Famine: North Korea*, *Far Eastern Economic Review*, 1<sup>st</sup> May 1997., p.14.



(ROK) wants the church to engage in neighbourly-love for North Korea in the form of non-governmental North-South links.<sup>40</sup>

Furthermore even if or when Korea reunifies, neighbourly-love will be required for the brethren in North Korea as their present plight is too serious to be restored in a few years or even a decade. While neighbourly-love can reflect present social responsibility, the social mission is related to the future of Korea as the message of the Korean church has to be concerned with what could be coming, and what could be expected next. In fact, according to M. Roleland, a senior staff member of the Institute of International Economics in the U.S.A, it may take 25 years for the North Korean economic situation to achieve parity with that of present-day ROK even if ROK were to invest 1.5 trillion dollars over 10 years from the year 2,000 (assuming the country were reunified in that year).<sup>41</sup> In the long run church activity has to be directed towards neighbours particularly in North Korea.

Of course the social, political and economic factors can be described in many different ways from the aspect of neighbourly-love in the church, and different sets of indicators can be used to identify the *sitz im leben* in Korea. But whatever method is used to establish and to present the facts, a similar message of acute human misery is recognised, and a real church cannot ignore the message of one's neighbour's misery. When the Korean church, which has grown up amongst neighbours, changes its mind and disregards neighbours in need, the church is soon overlooked by neighbours. In other words it is open to question whether a church that does not exist in harmony with its neighbours can continue to exist as a nominal organisation, and will disappear gradually but naturally.

Thus neighbourly-love is an essential factor for the church itself to the extent that the church has to give self-sacrificial service for survival. This means that the church exists for the sake of neighbours external to it. On the other hand this statement also means that a church is part of a wider community and part of the universal church, as well as recognising that there are religions other than Christianity in Korea. The nature of the church and its purpose is to serve its neighbours, in obedience to the mission of

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<sup>40</sup> Ibid.,

<sup>41</sup> Chosun Ilbo, op. cit., 25<sup>th</sup> Oct., 1996., p.23.

God in the world.<sup>42</sup> In fact church activities do not just derive from ancient documents; they need neighbours to embody these ideas by the way they live.

Of course there can be a programme of social welfare organised by the Korean government, for the policies of the government may indeed be appropriate in some respects. However even the few policies that do exist tend to be impersonal, superficial, transitory and often serve as mere propaganda. To make matters worse, there is the prejudice among officials and politicians that social welfare, the so-called serious disease of Korean society, makes men idle, and therefore allows Korea to perish. This view is maintained in spite of the fact that social welfare provision in Korea is minimal: there is no child benefit, no reasonable medical provision, no unemployment benefit, no housing benefit, and no pensions for the elderly. Some social workers mention, as evidence for this statement, that the rate of economic growth for the last 25 years has been 7.8 % on the average, but that there has been no corresponding change in the social welfare budget for the poor.<sup>43</sup>

Therefore the social concern of the church, which knows and stresses that one person is more important than the whole world, must be required by each and every neighbour. This means that the honest response of the church goes beyond posing as a benefactor or making a display of welfare for the needy. We belong to one another as the limbs of one body of Jesus Christ and the members of one family, the descendants of Noah. As the church does not call upon man to abandon his interest in society with respect to a life worthy of man, the church has to accept the full weight of this world's problems requiring neighbourly-love as the gift of its Maker.<sup>44</sup> This means that neighbourly-love must be related constantly to social change, which often brings about relative poverty for some groups within society, as the will of the Creator can be seen in what might be termed as 'social change'.<sup>45</sup> Of course neighbourly-love here includes the acts of reconciling, dressing wounds and bridging chasms, creating a healthy society, and even the act of healing which means making whole, restoring the integrity

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<sup>42</sup> J. Harvey, Bridging the Gap: Has the Church Failed the Poor?, (Edinburgh: The Saint Andrew Press, 1987), p.36.

<sup>43</sup> Y.M. Kim, op. cit., p.76.

<sup>44</sup> H. Cox, The Secular City, (London: SCM Press, 1965), p.96.

<sup>45</sup> Ibid., p.117.

and mutuality of social classes.<sup>46</sup> In order to become a healer, or practitioner of neighbourly-love, the church is required to understand the problems and circumstances of its neighbours.

Moreover as there are many problems which have occurred, continue to occur and may occur again throughout the global village, and as there is no problem which does not require neighbourly-love, the Korean church has to be aware of its responsibility for these problems as it is part of the world church from which it too has received neighbourly-love.

#### 1-4. Purpose and Methodology of the Study

It is not easy to determine how the need for neighbourly-love in a particular context can be measured or defined as the definition depends on the context of a given church. For example it is not reasonable to apply the same measure of absolute poverty in both Western Europe and Central Africa, or indeed to the 18<sup>th</sup> century and the beginning of the 21<sup>st</sup> century. However this cannot mean that there are many different neighbourly-loves in essence as almost all church activities should be based on Biblical thought and teaching. The essence of neighbourly-love is not changeable, but can be interpreted and approached variously in substance, time and place.

In reality, a *de facto* universal measure of the need for neighbourly-love can be determined if we look at neighbourly-love from a world-wide perspective. As the priorities of a church in a given society are determined according to need, the setting up of priorities according to the degree of need has to be formulated from the universal church's viewpoint. For example in terms of poverty, as it relates to survival, the church in the First World knows that extreme poverty is found in the Third World and in a way hardly existed in the First World. In such cases, although there are different definition of poverty, even the church in the 1<sup>st</sup> world accepts that neighbourly-love should be prioritised by the universal church, and thus the church in the 1<sup>st</sup> world has first of all to practice neighbourly-love in the 3<sup>rd</sup> world as they do through organisations such as Christian Aid and medical missions.

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While such doubts and difficulties concerning a standard definition of neighbourly-love continue, this work is required. This work aims to ensure that the range of meanings of neighbourly-love are recognised and defined. Church activities for neighbours, although they seem so diverse and unclassifiable, can be more clearly understood once we examine the object, character, substance, and the practitioner of social responsibility. Furthermore, whatever the present level of neighbourly-love activity, this work aims to help churches find their way toward a continuous practice of social mission, without which they may fall into irrelevance, and not be able to proceed in this essential endeavour.

The central focus of this study: the finding of the definition of neighbourly-love.

From these statements regarding the necessity and purpose of neighbourly-love it can be seen that the essential task facing anyone concerned about neighbourly-love is its definition. That is, the primary task in this work is to examine what neighbourly-love means; to see whether neighbourly-love has been experienced in Korea; and, if experienced, to take into account any understanding derived from that experience, and to discover how neighbourly-love can be best practised for the destitute in North Korea and the Third World.

This is based on the premise that many factors are similar: abject poverty, serious disease, sub-standard housing, water pollution, unhealthy environment, illiteracy, sub-standard educational and medical provision, unemployment, infringement of human rights, unrewarding or underpaid work, social and other related problems. However superficial appearances and the response of those affected may vary greatly from place to place and from time to time.

Thus in this dissertation, with an inductive methodology, chapter two examines the Biblical foundation for neighbourly-love, and in chapter three the definition of neighbourly-love in practical situations with explanatory examples will be drawn from the Korean church. Finally, in chapter four with respect to the definition, ways to develop and to advance the neighbourly-love of the Korean church are discussed as a conclusion to this dissertation.

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<sup>46</sup> Ibid., p.144.

Of course this methodology is based on the view that this work advocates a participant neighbourly-love for churches and their members in Korea. The Korean church has developed over the last 110 years, and has grown up with a limited theological framework provided largely by the evangelical influence of the American churches which sent missionaries to Korea, and established Korean churches which developed a strong emphasis on the Bible.<sup>47</sup>

In fact, since the term 'theology' is a compound word of '*theo*' and '*logos*', and the Bible which is the Word of God<sup>48</sup> should be regarded as authoritative because of its functional usage in church activity related to neighbours,<sup>49</sup> no Korean theologian and no Korean investigation of neighbourly-love could deny its importance.<sup>50</sup> Of course creative, critical and responsible practical theology has to ask whether it is a true or false news which is being proclaimed and protest against any eisegesistical use of the Bible.<sup>51</sup> Thus texts showing neighbourly-love have to be studied with caution in practical theology.

While hermeneutics is not new, it has been necessary to interpret Scriptural texts to make them relevant to contemporary needs and contexts.<sup>52</sup> The emphasis on the Bible

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<sup>47</sup> Cf. D.S. Kim, *The Bread for Today and the Bread for Tomorrow: The Ethical Significance of the Lord's Supper in the Korean Context*, a Ph.D. thesis, (Edinburgh: Univ. of Edinburgh, 1993). Because there is no suitable language, to persuade the Korean church except the Biblical language, his work started from the 'Biblical understanding' of his thesis as chapter one (pp.11-141).

<sup>48</sup> Cf. What McGrath states that "to ascribe authority to Scripture is to acknowledge that it is the word of God." A. McGrath, *The Supreme Authority of Scripture*, op. cit., p.54.

<sup>49</sup> S. Pattison, *A Critique of Pastoral Theology* (London: SCM Press, 1993), p.131. Cf. A. McGrath's view that the supreme authority of Christian theology is the Scripture. A. McGrath, *Christian Theology*, op. cit., p.119. And what R. Harries states that whoever the provider of N.L. is, the Bible exists for all of us to practice and develop N.L., and Gospel belongs first of all poor neighbours - those who have no money and know no intellectual pretensions. R. Harries, *The Authority of the Bible, The Authority of Divine Love* (Oxford: Basil Blackwell, 1983), p.46.

<sup>50</sup> Practical theologians use the Bible in various ways. The first and fundamental element for the use of the Bible in theology concerns the authority of the Bible within the church. R. Haight, *Dynamics of Theology* (New York: Paulist Press, 1990), p.109.

<sup>51</sup> D. Forrester., *Theology and Practice* (London: Epworth Press, 1990), p.4. Cf. "The Holy Scriptures have often been unjustly attached by the ignorance, or the arrogance, - - -, on the other hand, they have often been feebly defended, by the injudicious expositions of narrow-minded. Their native beauty have thus been unhappily defaced, and bigotry and superstition have been introduced into the church." D. Lamont, *Subscription of the Confession of Faith of the Church of Scotland*, (Edinburgh, 1790), Preface, p.3.

here is on the employment of the Bible not for cosmetic effects based on eisegesis<sup>53</sup> but for the original meaning of the texts intended by the Bible as neighbourly-love is the sum of all commandments and one of the First and Great commandments. However practical theology does not begin with the written Word of God alone, but with God and man who is in context.<sup>54</sup>

Therefore, no practical theology in Korea should ignore context while the best answer to the question ‘What is practical theology?’ depends on the context.<sup>55</sup> Practical theology is a discipline that unifies theory and practice in a Korean context. Thus practical theology attuned to context can be found at all levels of church activity in Korea<sup>56</sup> as theology should not be an impracticable proposition but related to reality. This reality is recognised by giving meaning which is derived from the context, that is, interpreted by the Korean’s own experiences and thought forms based on context whose nature is one of changing realities.<sup>57</sup>

However, in interpretations based on previous experiences, there can be dissatisfaction with some traditional ways of doing practical theology, and there is need to find a more suitable theological work which is more attuned to changes in context between the present circumstances and the circumstances in which the Bible was formed.<sup>58</sup> A practical theology which is out-of-date is not genuine since practical theology is a discipline which responds concretely to the needs and calling of specific historical times. That is, while practical theology rests on a faith that God is now alive and active and He is the governor of history, the Korean context is the time and place when and where God acts and reveals Himself as sources of practical theology in Korea. It does not

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<sup>52</sup> Cf. Pastoral judgements and opinions with respect to N. L. can rest upon their own merits, and pastors can disguise their own decision making by selective and sometimes distorted applications of the Bible. S. Pattison, op. cit.,

<sup>53</sup> Cf. Lk.4:9-12.

<sup>54</sup> T.F. Torrance, “*The Word of God and Response of Man*”, *Theological Foundations for Ministry*, edited by R.J. Anderson (Edinburgh: T & T Clark Ltd., 1979), 111.

<sup>55</sup> S. Bevans, *Models of Contextual Theology*, (New York: Orbis Books, 1992), p.112.

<sup>56</sup> R.J. Schreiter, “*Introduction*”, S. Bevans, *Ibid.*, p.ix.

<sup>57</sup> *Ibid.*, p.2. Cf. *Pastoral Praxis in a Global Context, Transforming Practice: Pastoral Theology in an Age of Uncertainty*, by E.L. Graham, (London: Mowbray, 1996), pp.130-141.

<sup>58</sup> S. Bevans, op. cit., p.ix.

imply that the world related to the Korean context is perfect and sinless, without need of redemption.<sup>59</sup>

As practical theology here is related to the practice of neighbourly-love by the church as the body of Christ the Redeemer, a redemption-centred practical theology is characterised by the conviction that contexts are in need of redemption and reformation.<sup>60</sup> As is witnessed by the Bible, God's activity takes place within human history and life in the world, and the world is fallen and in need of salvation and healing through neighbourly-love. Since practitioners of neighbourly-love continue the work of Christ who lived in neighbourly-love in the world,<sup>61</sup> the church, in our new context, requires a practical theology that takes seriously the actual context in which God commands neighbourly-love. Thus the importance of contexts which include human experiences is one of the essences of what it means to do theology in today's world.<sup>62</sup>

Korean experiences and culture as contexts in reality have become the sources of practical theological enterprise alongside with the Bible. As our context plays a part in the construction of the reality in which churches exist and we live, so the Korean context influences the understanding and practice of neighbourly-love. The term 'Korean context' means the *loci* of social mission, that is, the place where neighbourly-love based on the Bible is required and practised heuristically.

The Bible as a collection of books and consequently of theologies,<sup>63</sup> reflects different contexts, and each gospel narrative is also different because of the various contexts in which it was written, each reflecting the concerns of quite different communities. The Bible is composed of many different types or genres of literature spread over many centuries.<sup>64</sup> That is, there is a close relationship between the Bible and context. Thus there is no Scripture devoid of context; context cannot be invoked against Scripture,

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<sup>59</sup> Ibid., p.16.

<sup>60</sup> Ibid.,

<sup>61</sup> "I am now happy to suffer for your sake. It is my privilege to fulfil the uncompleted sufferings which the work of Christ still entails, human being though I am, for the sake of His body, which is the Church." Col. 1:24. The New Testament, translated by W. Barclay (London: Arthur James Ltd., 1988), p.432.

<sup>62</sup> S. Bevans, *op. cit.*, pp.10-12.

<sup>63</sup> For example Yahwist, Elohist, Priestly, Deuteronomic, and Wisdom theology.

and Scripture cannot be known except through the medium of context.<sup>65</sup> In other words, context should not be set against the word of God. As the Word, Jesus was incarnate within a context, and this incarnate nature of Christianity is an internal factor in any context for neighbourly-love while historical events, culture and socio-economic and political forces constitute the external factors.<sup>66</sup> The context has to be accompanied by the Biblical message of neighbourly-love which is to be crystallised through the church.

Contemporary context has to be emphasised in church activities. However to stress the present context is not to deny previous activities. This statement means that it follows quite naturally that if the message for neighbourly-love is to continue to touch the needy through our agency, we have to continue the incarnational process in neighbourly-love since we find the creative act of God and the redemptive work of God in a Korean context.<sup>67</sup> In other words through church activity the work of neighbourly-love must be demonstrated for the needy.<sup>68</sup> Since the doctrine of the incarnation proclaims that God is revealed not primarily in ideas but in concrete reality, neighbourly-love cannot be restricted to ideas but must be concrete activity in particular cases.<sup>69</sup> Furthermore doubtless contexts can alter cases.<sup>70</sup> Therefore, in addition to the principles and contents of the Bible which can help form a suitable neighbourly-love, context has to be considered; furthermore, neighbourly-love has to be examined in actuality through the use of suitable case studies.

For these reasons, related to the Korean context mentioned above, this work is based on a biblical foundation. However this approach is not the final one for the Korean church. Nevertheless it is true that strictly speaking none of the approaches to the work of neighbourly-love in the Korean church is fully adequate as all are simply

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<sup>64</sup> S. Pattison, op. cit., p.11.

<sup>65</sup> A. Shorter, Toward A Theology of Inculturation (London: Geoffery Chapman, 1988), p.27.

<sup>66</sup> S. Bevans, op. cit., p.5.

<sup>67</sup> B.E. Meland, Fallible Forms and Symbols: Discourses on Method in a Theology of Culture (Philadelphia: Fortress Press, 1976), p.151.

<sup>68</sup> S. Bevans, op. cit., p.8.

<sup>69</sup> Ibid.,

<sup>70</sup> N. Clark, Pastoral Care in Context (Trowbridge: Kevin Mayhew Ltd., 1992), p.9.



aids to understanding, inculcating, persuading, and participating, and to be discarded if shortcomings are found among them. Furthermore, as a work of this nature has not hitherto existed in Korea, the work itself, its approach and methodology, may suggest possibilities for church activity in Korea. In addition this work begins by affirming a belief both that the Korean church is still flourishing in quality and quantity, and that the present and any foreseeable Korean situation requires the church to practice neighbourly-love in all areas of social responsibility.

## CHAPTER TWO

### THE BIBLICAL FOUNDATION FOR A DEFINITION OF NEIGHBOURLY-LOVE

#### 2-1. Introduction

In 1984 the following statement formed part of the guiding principle on neighbourly-love adopted by the 69<sup>th</sup> General Assembly of the Presbyterian Church of Korea:

“It has been strongly urged within the P.C.K. that the conception of social mission should be identified and given a concrete guiding principle in church policy. In this context 'social mission' is defined as an unceasing process in order to carry out God's will on earth as it is done in heaven, and lays an emphasis on the salvation of God which has to be accomplished by a general formulation rather than by partial and fragmentary activity. In terms of the purpose of the mission, a distinction has to be made between constructing a political and social utopia or a simple historical reformation, and actualizing the sovereignty of God in history. Therefore, in searching for a guiding principle in social mission, the Korean church must start from a solid biblical foundation.”<sup>71</sup>

The critical sentence in the above is “In searching for a guiding principal in social mission, the Korean church must start from a solid biblical foundation.” This statement indicates both that the necessity of developing the church's neighbourly-love has been raised throughout P.C.K, and that neighbourly-love should be planned, actualised and evaluated on a biblical basis. This development is an inevitable reality within the

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<sup>71</sup> *The Guiding Principal On Social Mission* adopted by the 69th G.A. of P.C.K. on the September, 1984.

Korean church which has been influenced by biblical language only since 1884 when evangelical missionaries from America stressed the exclusive use of the Bible in church. After that time, no matter how noteworthy its purpose and theoretically sound its rationale, any church activity without a biblical basis would lack authority or support within P.C.K. Therefore, research on social mission in P.C.K should proceed with an awareness of a grounding in the Biblical basis from which neighbourly-love can be defined.

However, biblical research itself raises the question of hermeneutics.<sup>72</sup> With respect to biblical hermeneutics, it can be said that the Korean church has both a 'conservative' and a 'liberal' stream. However it is also true that there are common features between them.<sup>73</sup> The common feature in different attitudes is that any statements based on a biblical text and a context recognised from within the text will be accepted as being the closest to providing a clear approach, accurate exegesis and commentary. Therefore, due to the milieu of P.C.K and the reasons stated above, this project as it relates to the Korean church should start from a biblical foundation.

Furthermore, as the canon of Scripture was determined by the Church, and yet Scripture is also the Church's canon or rule of faith and life, any consideration of what it means today for the Church to practise neighbourly-love must begin with neighbourly-love as understood in the Bible and its account of the Early church.

## 2-2. Meaning and Constituent Factors of Neighbourly-Love as the Biblical Basis of the Study

What, then, does the expression 'the object of neighbourly-love' mean in the Bible and to whom does it refer? How can 'neighbourly-love' be understood in the Bible? There is however a problem: the Bible, which has to be considered as the supreme

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<sup>72</sup> Cf. Hermeneutics has to be regarded as of great importance in the church's activity as God's activity takes place within church history and life in the world. P. Stuhlmacher, *"The Christian Canon, its Centre, and its Interpretation"*, How To Do Biblical Theology (Pennsylvania: Pickwick Publications, 1995), pp.66-67.

<sup>73</sup> Cf. There is few differences between the Korean Bible in South and the Bible in North. Central Committee of NKNCC, *The Old Testament* (Pyongyang: CCNKNCC, 1984), *The New Testament* (Pyongyang: CCNKNCC, 1983).

principle of life and work in neighbourly-love,<sup>74</sup> does not define the concept of neighbourly-love as in a dictionary. In addition, the expression ‘neighbourly-love’ is English. Of course, it is also true that neighbourly-love is found in the Bible which provides many examples of its use. For example Jesus quoting neighbourly-love from Leviticus 19:18, explains neighbourly-love as the first and greatest commandment in the Law.<sup>75</sup> Thus, as we have to grasp the meaning of the neighbourly-love(N.L.) from the Biblical texts, this research will examine the Hebrew(M.T.) and Greek(G.N.T.) texts relating to neighbourly-love.<sup>76</sup>

Therefore I shall now consider the range of terms and meanings found in the O.T and N.T texts in order to systematise them into categories (chapter two) and models (chapter three) of N.L.. In this way I hope to develop a biblically grounded definition of N.L. relevant to the Korean context.

## 2-2-1. Meaning and Constituent Factors of Neighbourly-Love with the Term

### *‘Rehag’*

As the Scriptures testify concerning Jesus (John 5:39), Jesus, the Model of N. L., explained that the sum of the Law is the twofold commandment to love God and to love one’s neighbour as oneself. (Mk. 12:28-31; Mt. 22:34-40; Lk. 10:25-38). In the writings of Paul the commandment to love one’s neighbour as oneself is the fulfilment of the whole Law or the sum of all the commandments. (Gal. 5:14; Rom. 13:10). James 2:8 describes the same commandment as the royal law. In the G.N.T., the word

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<sup>74</sup> N Shanks, op. cit., p.108. “Although the issues that trouble human minds and societies today are big and urgent, the Word of God will bear on these issues.” J.G. Matheson, “*A Church Commentary*” on *Lifestyle Survey*, (Edinburgh: Quorum Press, 1987), by The Church of Scotland: The Board of Social Responsibility, p.158.

<sup>75</sup> In Mark 12:31-33 Jesus, in answer to a teacher of law, states that N.L. with ‘love to God’ is the most important. C.S. Mann, *The Anchor Bible: Mark* (New York: Doubleday and Company Inc., 1986), p.481.

<sup>76</sup> Cf. The Reformers insisted that the biblical text in its original language must be read “if it was to be properly understood, and an ignorance of Greek and Hebrew was thus effectively an obstacle to the gospel itself.” A. McGrath, *The Text of Scripture, The Intellectual Origins of the European Reformation*, (Oxford: Basil Blackwell Ltd., 1987). p.138.

translated as 'neighbour' is *plesion*.<sup>77</sup> The term is translated as *rehag* in "The New Testament in Hebrew and English." (N.T.H.E.)<sup>78</sup> Neighbourly-love as the sum of the Law can also be seen in the Old Testament in Lev. 19:18; "Love your neighbour as yourself. I am the Lord." In M.T., the word meaning 'neighbour'<sup>79</sup> is *rehag*.<sup>80</sup> *Rehag* is translated as *plesion* in the LXX.<sup>81</sup>

*Rehag* reflects a basic definition of 'neighbour' with a variety of nuances which portray dealings among people generally. A whole range of nuances of *rehag* exist in the texts which cannot always be sharply differentiated.<sup>82</sup> For example, it can be translated as follows: 'neighbour' (Ex. 11:2, 20:16, 17)<sup>83</sup>; 'friend' (Gen. 38:20, Ex. 33:11, Deut. 13:6)<sup>84</sup>; 'another' or 'other' (Gen. 11:7, 15:10, 31:49)<sup>85</sup>; 'fellow' (Ex.

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<sup>77</sup> The Greek New Testament edited by K. Aland, M. Black, A. Martini, B. Metzger, and A. Wikgren, National Bible Society of Scotland, 1975.

<sup>78</sup> The New Testament in Hebrew and English, The Society for Distributing Hebrew Scriptures, (England: Cambridge University Press, 1966).

<sup>79</sup> In English, 'neighbourly' developed from "nigh-bur" which could be translated in modern idiom as "the farmer next to me". It denotes those individuals in closest proximity to home and assume a static rural society such as in northern Europe. It has however, the connotations of someone to whom some relationship is due, and is often qualified with adjectives such as 'good' or 'noisy' or 'nosey'. The Oxford English Dictionary (vol. 10) defined "neighbour" as follows. The term "neighbour" consist of 1) persons: to live near or close to a person, place, etc.; to border upon. Also freq. with near 2) of things or places: to live or close; to be contiguous with 3) with it: i.g. to associate like neighbours 4) to be on neighbourly terms, to associate in a friendly way, with others 5) to adjoin, touch, border upon, lie next or close to (cf. Collins Cobuild English Language Dictionary inserts that the neighbour of a country, state, etc is another country, state, etc that is next to it); to approach; to be neighbour to (one) 6) neighboured by or, with, having (some person or things) as near neighbour or close at hand; brought or placed near to some person or things; situated close together 7) to bring near to something; to place in conjunction with something.

<sup>80</sup> The Old and New Testament, New International Version, International Bible Society, 1987.

<sup>81</sup> The Septuagint Version of the Old Testament, (London: Samuel Bagster and Sons, 1879). The term *rehag* appears approx. 174 times in the O.T., and *plesion* appears approx. 16 times in the N.T.

<sup>82</sup> Theological Dictionary of the New Testament (TDNT), Vol. 6., edited by G. Kittel and G. Friedrich, translated by G.W. Bromily, (Michigan: W.M. Eerdmans Printing Co., 1993), p. 313.

<sup>83</sup> Cf. Ex. 21:14, 22:7, 8, 9, 10, 11, 14, 26, Lev. 19:13, 16, 18, 20:10, Dt. 4:42, 5:20, 21:19, 4:5, 11, 14, 22:24, 26, 23:24, 25, 27:17, 24, Jos. 20:5, Ru. 4:7, 1Sa. 15:28, 28:17, 2Sa. 12:11, 1Ki. 8:31, 20:35, 2Ch. 6:22, Job. 12:4, 16:21, 31:9, Ps. 12:2, 15:3, Prov. 3:28, 29, 6:29, 11:9, 12, 12:26, 14:20, 21, 16:29, 18:17, 19:4, 21:10, 24:28, 25:8, 9, 17, 18, 26:19, 29:5, Ecc. 4:4, Isa. 3:5, 19:2, 41:6, Jr. 5:8, 7:5, 9:4, 5, 8, 22:8, 13, 23:27, 30, 35, 29:23, 31:34, 34:15, 17, Eze. 18:6, 11, 15, 22:11, 12, 33:26, Hab. 2:15, Zec. 3:10, 8:10, 16, 17, 11:6, 14:13.

<sup>84</sup> Cf. 1Sa. 30:26, 2Sa. 13:3, 1Ki. 16:11, Job. 2:11, 6:14, 16:20, 17:5, 19:21, 31:9, 32:3, 42:7, 10, Ps. 35:14, 38:11, 101:5, Pr. 3:28, 29, 6:1, 3, 17:17, 18, 18:24, 19:4, 22:11, 27:9, 10, 14, 17, Cant. 5:1, 16, Jr. 6:21, 19:9, La. 1:2, Hos. 3:1.

2:13, Jdg. 7:13, 14, 22)<sup>86</sup>; ‘brother’(Deut. 24:10); ‘companion’ or ‘comrade’(Ex. 32:27, I Ch. 27:33)<sup>87</sup>; ‘lover’(Jer. 3:1) or ‘husband’(Jer. 3:20); other creatures like animals(Gen. 15:10, Job. 30:29, Isa. 34:14).

From a survey of the use of all these words, the most common usage of *rehag* is related to human beings since it is the primary term employed to specify neighbour in the O.T. Neighbourly-love with the term *rehag* is indicated in reference to encounters between people who are members of the covenants, who worship the one God,<sup>88</sup> and who stand under His command.<sup>89</sup> The N. L. can be found in one part of the usage of *rehag* in the legal texts,<sup>90</sup> but the relatively few reference of *rehag* in the legal texts in the O.T is still deserved serious consideration.<sup>91</sup> Thus a possible technical use of the word N. L., in the covenant community, can be examined in the context of laws. The laws which were given to the people of Israel, or individual Israelites, are thus addressed therein.<sup>92</sup> However N. L. is also related to those who are outside the membership of the covenant people of the O.T. This fact, though disputed, can be recognised in varying degrees of expression.<sup>93</sup>

#### 2-2-1-1. Neighbourly-Love with the Term ‘*Rehag*’ Meaning Members of the Covenant People

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<sup>85</sup> Cf. Gen.43:33, Ex.18:7,16,21:35, Jdg.6:29,10:18,Ru.3:14,1Sa.10:11,20:41,2Ki.7:3,9, 2Ch.20:23, Est.9:19,22, Jr.36:16,46:16,Mal.3:16.

<sup>86</sup> Cf. 1Sa.14:20,2Sa.2:16, Jnh.1:7.

<sup>87</sup> Cf. Job 30:29, 35:4, Ps.122:8.

<sup>88</sup> Cf. Ps. 96:7-8, 98:4-6, and 99:2-3 where all peoples are summoned to praise God, and thus neighbours, whether they are the covenants, have been invited to the temple celebrations such as the banquet of the covenant. L. Legrand, Unity and Plurality: Mission in the Bible, Trans. by R.R. Barr, (New York: Orbis Books, 1990), pp.15-6, 27.

<sup>89</sup> TDNT, op.cit.,

<sup>90</sup> Ibid.,

<sup>91</sup> Ronald L. Cook, *The Neighbour Concept in the O.T.*, a Ph.D. dissertation, The Southern Baptist Theological Seminary, 1980. P.151-5.

<sup>92</sup> TDNT, op.cit.,

<sup>93</sup> R. L. Cook., op. cit.,

### *The Economic Dimension*

Now there will be an attempt to look at the world's social structure from the aspect of an economic unit. In fact the importance of economic activity has to be recognized in family, society, nation as well as on a global scale. The Bible shows N. L. related to economic issues. *Rehag*, as the term indicates members of the covenant people,<sup>94</sup> is shown as a conception expressing an economic dimension, as in Ex.22:7,8.<sup>95</sup> It is also used in the context of employment with relation to exploitation. The 'woe' sayings which denounce practices which are unjust and disrupt the social order of the community, as in Jer.22:13,<sup>96</sup> also contain the term *rehag*. In fact there is a major assertion that economic factors can be looked on as the main spring in any activity involving human organisation. What is more, as N.L. includes social and economic justice, the word *rehag* is attested in Ex. 32:27 where God rejects Moses' plea for forgiveness and an ominous warning of coming judgement against the evil-doer is held out.<sup>97</sup>

### *The Relational Dimension*

As human beings are created to live within relationships, the relational dimension of *rehag* is implied in the dialogue between Creator and Creature, for example in the account between Yahweh and Moses, with respect to Moses' intercession for sinful Israel in Ex.33:11. Interest in the passage has focused, by and large, on historical information, including the discourse between God and Israelites, which has been thought to provide data on the early history of Israel's religious institutions.<sup>98</sup> However, it could also be interpreted as an example of how the spiritual work of intercession in prayer is an expression of Moses' N.L. for his own people, Israel. The

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<sup>94</sup> P.C. Craigie, *The Book of Deuteronomy*, (Michigan: Eerdmans Publishing Co. 1976), p.268.

<sup>95</sup> J.P. Hyatt uses economic words e.g. banks, commercial, deposit, pay, etc. when he comments on this text. J.P. Hyatt, *New Bible Commentary on Exodus*, (London: Oliphants, 1971), pp.237-238.

<sup>96</sup> R.P. Carroll, *The Book of Jeremiah*, (London: SCM Press, 1986), p.428.

<sup>97</sup> B.S. Childs, *Exodus*, (London: SCM Press, 1974), p.569-581.

<sup>98</sup> J.P. Hyatt, op.cit., pp.589-593.

word also designates a fellowship concept as in relations between master and servant with a common loyalty(1Sa.30:26)<sup>99</sup>; and a real friendship element in contrast with superficial personal relationships<sup>100</sup> in Prov.18:24. Indeed in the practice of N.L., one of the important things is that the recipient of N.L. does not feel demeaned in relation to the position of the provider of N.L. within a perfunctory relationship. And in relation to the lover in Cant. 5:16, the term expresses intimacy without sexual implications, and refers both to a person one meets casually, and one to whom the relation is more or less permanent.<sup>101</sup> In fact it cannot be denied that N. L. has to be thought of in terms of a variety of relationships whether it is related to a religious, social, economic or political dimension.

When *rehag* refers to relationships it can also include the importance of the quality of all human beings before their Creator. For example, in the appointment to public office, leadership was open to anyone in Israel, who should seek divine approval like David, without favouring those of a highest social status.<sup>102</sup>

A brotherhood concept is also implied by N. L., for example in Ps.122:8, where the term *rehag* indicates the deepest meaning of the blissful experience which unites the poet with his brethren. A further biblical examination of this is in Gen.43:33 where there is a miserable plight with severe famine, and therefore the brothers in need ask Joseph for help. The concept of brotherhood prior to that of covenant membership is designated by the term *rehag* where Joseph's isolation at the feast was intended for a reconciliation with his brothers who plotted to kill him, stripped him of his robe, threw him into the well and sold him into slavery.<sup>103</sup>

### *The Institutional Dimension*

An institutional dimension of *rehag* can also be found in passages like Deut. 15:2-

<sup>99</sup> P.K.McCarter, The Anchor Bible, 1 Samuel, (New York: Doubleday, 1980), pp.436-437.

<sup>100</sup> W. McKane, Proverbs, (London: SCM Press, 1980), p.518.

<sup>101</sup> M.H. Pope, The Anchor Bible, Song of Songs, (New York: Doubleday, 1980), pp.549-550.

<sup>102</sup> Jdg. 10:18, 1 Sa. 15:28, R.P. Smith, The Pulpit Commentary, I Samuel, (Mass.: Hendrikson), p.268.

<sup>103</sup> J. Skinner, The International Critical Commentary on Genesis, (Edinburgh: T.& T. Clark, 1920), p.482.



11, where the laws for redistributing wealth were not to be manipulated by the unscrupulous to prevent justice for the poor. This passage addresses the protection of those who live in permanent need within Israel, and not foreigner as the term *rehag* is a synonym of one's fellow-countryman.<sup>104</sup> However the book of Ruth 2:1-23 shows how a foreigner could benefit from permanent institutional arrangement to protect the needy, as when Ruth is allowed to glean in the field of Boaz.<sup>105</sup>

Since in an idealized kingdom, social entertainments should benefit all the neighbours who go metaphorically "forth to their gardens and vineyards with songs and dances,"<sup>106</sup> all believers are attested by the word 'neighbour' in Zec. 3:10 (cf. Zec.8:22-23). In addition, with respect to the elderly who have to prepare for the life after death, N. L. has to be practised towards them in a way that helps them to find peace of mind and assurance of eternal hope as promised in Mal. 3:16.<sup>107</sup>

### *The Spatial Dimension*

In everyday usage, when people think of the term 'neighbourly-love', they think of neighbours who live next door to one another. In other words, now that the object of neighbourly-love is the one who shares common surroundings or mutual daily experience, he is the one contacted in everyday life through activities of the neighbourhood, mutual work, or daily encounters.<sup>108</sup> This spatial concept of neighbourly-love is found as in Dt.19:14 where the situation envisaged in the legislation involves the exertion of undue pressure by a rich landowner on a poor neighbour perhaps in an attempt to acquire his land.<sup>109</sup> In this context, inheritance may

<sup>104</sup> R. Clements, *Poverty and the Kingdom of God - an Old Testament View*, The Kingdom of God and Human Nature (Edinburgh: T & T Clark, 1993), edited by R.S. Barbour, p.16. S.R. Driver, A Critical and Exegetical Commentary on Deuteronomy (Edinburgh: T & T Clark, 1960), pp.174-5.

<sup>105</sup> Ruth 2:1-23 depicts Ruth as of alien origin, gleaning at harvest time as "this text shows how certain conventions could become something of an institution in order to assist the poor." R. Clements, op. cit., pp.19-22.

<sup>106</sup> D.L. Petersen, Haggai & Zechariah 1-8, (London:SCM Press, 1985), pp.212-213.

<sup>107</sup> Rex Mason, The Book of Haggai, Zechariah & Malachi, (Cambridge: Cambridge Univ. Press, 1977), p.157.

<sup>108</sup> R.L. Cook., op. cit., p.18.

<sup>109</sup> P.C. Craigie, The Book of Deuteronomy, (Mich.: Eerdmans, 1976), p.268.

refer to particular territories within the land, rather than the land as a whole.<sup>110</sup>

### *The Civic Dimension*

A citizen concept under the aspect of behaviour in the legal community<sup>111</sup> is included by the term *rehag* in Lev.19:18. In fact, Leviticus19:18 provides the basic framework for the understanding of N.L.. The command to love one's neighbour applies unequivocally towards members of Yahweh's covenant and not self-evidently towards all men<sup>112</sup> since the context relates especially to behaviour in the legal community although it takes the presumed 'love of oneself' as the measure of behaviour towards others.<sup>113</sup> It cannot be denied that N.L. in Lev.19:34 also imposes an obligation towards a person (*gehr*) who is not Israelite and dwells in the city since the impartiality of God is shown in His love for the resident alien within the community who does not share full civil and religious rights, including social and economic status, with the Israelites.<sup>114</sup> This statement implies that foreign labourers are the object of N.L.. The same words related to N.L. are used in this connection in Leviticus 19:18 when used with reference to Israelites.<sup>115</sup> If an alien who dwells in the land does not join the community of Israel within twelve months, the alien is excluded.<sup>116</sup> However Israelites are the members of the covenant even if the members of the covenant are not true believers in God. In fact the O.T. describes many cases where the Israelites worshipped idols against God's commands. The use of *rehag* in the commandment to love one's neighbour thus makes possible both a restriction on the one side and an extension on the other of the scope and the duties of neighbourly-love.<sup>117</sup> In 2 King 7:3, 9 the term applies to Israelites including a leper as an unclean and outcast individual, as N. L. has

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<sup>110</sup> P.C. Craigie, op. cit.,

<sup>111</sup> M. Noth, *Leviticus*, (London: SCM Press, 1965), p.142.

<sup>112</sup> TDNT, op.cit., p.315.

<sup>113</sup> M. Noth, op.cit., p.142.

<sup>114</sup> P.C. Craigie, op.cit., p.206.

<sup>115</sup> TDNT, op. cit., Cf. In this text of the North Korean Bible, the word 'love' is translated into 'consider'. CCNKNCC, op. cit., p.225.

<sup>116</sup> Ibid.,

<sup>117</sup> Ibid.,

to be practiced towards all neighbours whether they are similar to the provider of N. L. or not. That is, N.L. has to be extended to everyone.

## 2-2-1-2. Neighbourly-Love with the Term '*Rehag*' Designating Outside Members of the Covenant People, and Other Creatures<sup>118</sup>

### *The Global Dimension*

Similar to the previous meaning N. L. has to be understood in relation to kinship. Most laws in the Book of the Covenant have some of the general characteristics of ancient oriental legislation with which they have some kinship. Of course, linguistically at least *rehag* does not mean only a fellow-member of the covenant.<sup>119</sup> This very general character of legal designations is typical of ancient Near Eastern legal material.<sup>120</sup> Such laws regulate the relationship of one person to another without regard for nationality.<sup>121</sup>

In fact, there are several uses of *rehag* which have no connection with either the Israelites or the covenant as the various concepts of *rehag* mentioned above show. The international dimension of *rehag* has to be considered in texts such as Gen. 11:7. There, *rehag* emphasises Yahweh's supremacy over the world and shows how the distribution of humankind into nations, and the diversity of language, are elements in His providential plan for the development and progress of humanity.<sup>122</sup> *Rehag* in Gen. 11:3 is the first use of the word in the O.T and means "each other" which does not

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<sup>118</sup> Cf. L. Legrand states that "God, who saves through history as the time of the entire history of salvation and judgement, is also the God, who bestows benediction in creation and the course of nature as the cyclical time of the continuity and recurrence of seasons and days", and the very fact demonstrates that "the God of a chosen people does not limit his love to this Israelite alone, but is Lord of universal history and of the other creatures." L. Legrand, op. cit., pp.8-14, 24. This statement can be based on that "to deny faith (which is in the omnipotence of the Lord as the faith evinces the corollary as a universal and divine plan for all peoples and other creatures) means to amputate the Old Testament teaching of God's love." Ibid., p.25.

<sup>119</sup> TDNT, op. cit.,

<sup>120</sup> Ibid., p.314.

<sup>121</sup> Ibid.,

<sup>122</sup> J. Skinner, op. cit., pp.228-230.

clearly point to any ethnological connection. The city legend describes first the invention of bricks, and then as an afterthought the project of building with them<sup>123</sup> as foreign labourers are also the objects of N.L. The word designates the Egyptians before Exodus as the Israelites' neighbour in Ex.11:2.

Furthermore, the simple concept of fellowship in N. L. is not restricted to Israelites, as is shown in Ex. 2:13 where Moses' concern is related to the issue of justice, and his concern is not only with Hebrews.<sup>124</sup> And the term designates playmate in Ps. 45:14 where the daughter of Tyre has entered the house, which is now to become her new home, in the company of the friends of her youth.<sup>125</sup> The word *rehag* designates the maternal uncle of Jacob as an alien who has household gods in Gen. 31:49. (as J. Skinner said,<sup>126</sup> the emphasising of Laban's nationality at this point is hard to explain). One of the important words in N. L. is the term 'reciprocity' as relatives and descendants of Noah; even though the individual mentioned in Ex.18:7 is an alien priest unrelated to the covenant.<sup>127</sup> As in this context the writer depicts a peaceful family scene and the ambience of polite manners,<sup>128</sup> the attitude and approach for N. L. has to be examined by the practitioner of N. L.

The term *rehag* also conveys a military connotation with respect to both the Midianites and the Philistines in Jdg.7:22 where the raiders are rather abruptly described as scattering in retreat, so that three Israelite battalions will be unnecessary for the pursuit.<sup>129</sup> The military connotation also occurs in 1 Sa.14:20 and Zec.14:13 where the word *rehag* indicates enemies of Israelites.

Moreover, in unusual cases the term is sometimes used for animals rather than humans, as Gen.15:10 where it refers to the bodies of sacrificial birds.<sup>130</sup> In addition,

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<sup>123</sup> Ibid., pp.225-226.

<sup>124</sup> B.S. Childs, op. cit., p.30.

<sup>125</sup> A. Weiser, op. cit., p.364. Cf. Jonah 1:7 where the term *rehag* conveys a temporary relationship.

<sup>126</sup> J. Skinner, op. cit., p.396.

<sup>127</sup> Cf. L. Legrand's view that at the sight of the historical interventions of the Lord this context implies that God blesses all peoples. L. Legrand, op. cit., p.26.

<sup>128</sup> B.S. Childs, op. cit., pp.327-9.

<sup>129</sup> R.G. Boiling, op. cit., p.148.

the term designates the concept of common species in Isa.34:14 where it refers to wild goats; and a brother of jackals and a companion of owls in Job 30:29. Although it is debatable that whether other creatures can be the object of N.L., it cannot be denied that other creatures are attested by the term '*rehag*' in the O.T which used to be employed as the object of N.L.

In the development of the conception of the object of N. L. in the O.T., use of the term *rehag* varied from Genesis through to the Exodus event. After that the meaning of N.L. was used in an abridged sense as a specific word for Israelites and their own community which have the Law. However the concept of N. L. tended to slough off the abridged sense, because of the writers' circumstances. For example, in Zec. 3:10 concerning the person Zechariah who is the book's editor, he had been in exile, and he had direct knowledge of the plight of those in captivity, and, moreover, he had assimilated imagery from his Mesopotamian environment.<sup>131</sup>

In summary, *rehag* is related to both a singular and plural noun for N.L. in the O.T., *rehag* to a wide range of people, from enemies to lovers, and can include both individual and groups. More significantly, I wish to argue, *rehag* can refer not only to Israelites but to foreigners. It can also be used in a spatial or non-spatial geographical sense. Furthermore, it is frequently used in expressions of reciprocity, one to/ from/ with, etc. the other.<sup>132</sup> In fact the multiplicity of the concept of N. L. is natural because social life was altered with the growth of cities, government and commerce.<sup>133</sup> This statement means that N.L. must be related to various social and economic factors as well as types of people.<sup>134</sup>

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<sup>130</sup> Ibid., p.281.

<sup>131</sup> D.L. Petersen, op. cit., pp.109-110. A developing recognition of the universal view of Lord's love is envisaged in the Old Testament. L. Legrand, op. cit., p.28.

<sup>132</sup> M.P. Pope, op. cit., p.549.

<sup>133</sup> R.L. Cook., op. cit., p.151.

<sup>134</sup> Cf. R. What Clements states that "There were undoubtedly many people living in conditions of severe poverty", as a result of their social situation, in Old Testament times. - - -. "Even for the rich , poverty was never far away." R. Clements, op. cit., pp.13-5.

## 2-2-2. The Meaning and the Constituent Factors of Neighbourly-Love with the Terms Similar to '*Rehag*'

### 2-2-2-1. *Shah-chehn* Meaning the Object of Neighbourly-Love

The word *shah-chehn* is found on twenty occasions in M.T. The basic definition has two nuances, which cannot be clearly distinguished: 'neighbour' (Ex.3:22, 12:4, Ru.4:17, Deut.1:7, 2King 4:3, Ps. 31:11(12), 44:13(14), 79:4, 12, 80:6(7), 89:41(42), Pro. 27:10, Jer. 6:21, 12:14, 49:10, 18, 50:40, Eze. 16:26) and 'inhabitant' (Isa.33:24, Hos.10:5).

From the standpoint mentioned above the term is usually employed as a substantive to designate fellow inhabitant or neighbour. The term is also found four times in the NTHE and with respect to the G.N.T. is in Luke 14:12, 15:6, 9, John 9:8. The word 'neighbour' in the above four texts translates as *geiton*, and the morphology of these two words is plural, as is usual within the Old Testament. *Shah-chehn* is generally used in its plural form in fifteen out of twenty instances. For that reason, the plural concept of the object of neighbourly-love is usually conveyed by the term. In the LXX, the term is translated as *geiton* except in Deu. 1:7, Pro.27:10, Isa.33:24, Jer. 50:40, Eze. 16:26 and Hos. 10:5. Having been analysed within its context in the Old Testament, a variety of interpretations of the object of N. L. can be deduced as follows: although the term is designated to Israelites (e.g. Ru.4:17 where it has a spatial sense, similar to the widespread use by modern Christians, and is rendered by the Vulgate and Ehrlich as the neighbouring women or the neighbour women,<sup>135</sup> Ps.31:11,<sup>136</sup> Pro.27:10 and Jer.6:21), there are exceptional cases.

The geographical area of the object of N. L. can be referred to as a nearby or border city in a foreign country as in Jer. 49:18, 50:40 where neighbour means the neighbouring city of Sodom while Edom, which used the same language as Jerusalem, is introduced as if Edom will become like Sodom and Gomorrah, the legendary cities

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<sup>135</sup> E.F. Campbell, *The Anchor Bible on Ruth*, (New York: Doubleday), pp.165-167.

<sup>136</sup> Cf. A. Weiser, *op.cit.*, p.278.

of the plain overthrown by God.<sup>137</sup> Here, something like the 'Domino theory' is operating as a persuasive argument. The geographical area where N.L must operate is expanded from one's fellow countrymen in Israel towards neighbouring foreign cities. Thus it can also refer to the population of a foreign country in Deut. 1:7, and in Jer. 49:10 where no hiding places, no people nor neighbours could be found; nothing remains to protect Edom or to afford the nation help.<sup>138</sup> In Eze.16:26 where the words 'with the Egyptians' point to political and commercial alliances including whoredom<sup>139</sup> while kidnapping of young woman for commercial purpose related to prostitution is serious in Korea as this issue belongs to the infringement of human rights. In Deut. 1:7, the term is related to other peoples surrounding the promised land. The dimensions of these, as described in this verse, are enormous.

In addition the 'alien' aspect of the object of N. L is shown in Ps 44:13, 79:4, 12, 89:41 where the neighbour means a foreigner who is an adherent of a different faith; in the face of enemies' looting, the scattering of the prisoners among foreign countries and the scorn of adversaries, the link between God and his people is in danger of being lost.<sup>140</sup> Neighbour with this term designates a tribe of non-Israelites in Jer.12:14(cf. Jer. 9:26) where Yahweh's intention is towards Israel's neighbours, which is Egypt, Edom, Ammon, Moab, even Judah, and all who live in the desert in distant places listed.<sup>141</sup> In Isa.33:24 it designates resident as neighbour meaning the people who inhabit not the homeland but Samaria. In Ex.3:22 the neighbour means an Egyptian when Israelites are to ask their neighbours with respect to the spoilation of the Egyptians. For the reason mentioned above the object and substance of N.L. have to be related even to foreigners.

The concept of *shah-chehn* in the Old Testament, therefore, is broader than traditional thought. Although it often refers to Israelites it is also used occasionally of outsiders such as the neighbouring hostile tribes. The concept of neighbour in the word *shah-chehn* seems a 'stepping-stone' towards the concept of love for enemies in the

<sup>137</sup> R.P. Carrol, Jeremiah 26-52, (London: SCM Press), p.806.

<sup>138</sup> Ibid., pp.802-803.

<sup>139</sup> E.H. Plumptre and T. Whitelaw, Ezekiel, (Mass.: Hendrickson), p.274.

<sup>140</sup> A.Weiser, op.cit., p.357.

<sup>141</sup> R.P. Carroll, op.cit., pp.291-292.

New Testament, because, particularly, the term in Psalms is used with only two words, 'reproach' and 'strife', and are used of an evil neighbour who gives reproach and strife.<sup>142</sup> Furthermore, there is no evidence that Jesus, the Practitioner of N. L., having had thorough knowledge of the Old Testament, would have ignored the traditional notion of neighbour in the Old Testament. He was incarnated as a human being rather to accomplish the Law.<sup>143</sup> According to C.S. Mann the neighbourly-love mentioned by Jesus may well be that in the oral rabbinic discussion based on the O.T.<sup>144</sup> where the dependence of love for neighbour on love for God was stressed; as in Mark the scribe's response to Jesus is rooted in the O.T. tradition.<sup>145</sup> Thus this term could be closer to the sense of neighbourly-love in the New Testament.

The term *shah-chehn* is also used as a concept in connection with location, whether based on a broad or highly localized view. For that reason, the term as a concept of the object is flexible and changeable depending on the circumstances and can be used for expressing neighbourly-love at a local, regional or national level. In addition since *shah-chehn* derives from a culture that was nomadic,<sup>146</sup> the word is not always used in the context of permanent settlement. Therefore the use of the word suggests something beyond a spatial concept for the effective practice of neighbourly-love, and this means that N. L. has a temporary character even when the subject in neighbourly-love is an individual church member.

#### 2-2-2-2. 'Rgooth' Meaning the Object of Neighbourly-Love

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<sup>142</sup> cf. Ps. 31:11(12), 44:13(14), 79:4,12, 80:6(7), 89:41(42).

<sup>143</sup> "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them"(Mt. 5:17).

<sup>144</sup> C.S. Mann, The Anchor Bible, Mark, (N.Y: Doubleday, 1986), p.481.

<sup>145</sup> Ibid., Cf. Neighbourly-love in the N.T. is called 'a new commandment' in John 13:34 and H.R. Reynolds notes that this is a new type of love. H.R. Reynolds, The Pulpit Commentary, The Gospel of St. John(Vol.2), (Massachusetts, Hendrickson), p.196.

<sup>146</sup> Theologisches Worterbuch zum Alten Testament, begrundet von G. Johannes, Botterweck und Helmer Ringgren, Band 7, (Berlin, Koln: Verlag W. Kohlhammer Stuttgart, 1993), pp.1347-8.



Those who would deny that the social context in Korea requires N. L. for women should note that *rgooth* meaning the object of N. L. appears six times in M.T. as a feminine noun. The exact character of the term is not defined, as in the LXX the term is translated as *plesion*, *gine*, *allos*, *eteros*.<sup>147</sup> English translations are also ambiguous.<sup>148</sup> By comparing the LXX and the English Bible, the following facts can be deduced: *rgooth* translated as *plesion*, can be found in Ex. 11:2, Jer. 9:20(19), and Zec. 11:9 and also as 'neighbour' in Ex11:2 and Jer 9:20(19), and as 'another' in Zec 11:9. The term *rgooth* translated as 'another' is found in Est.1:19, Isa.34:15,16 and Zec.11:9, and also as *gine* in Est.1:19, and as *allos* in Isa. 34:15. Furthermore, it is translated as *eteros* in Isa. 34:16 and finally as *plesion* in Eze. 11:9.

Despite these facts, what we can identify in relation to *rgooth* in the Old Testament context, is that although they are both derived from a single source,<sup>149</sup> there is a difference between *rgooth* and *rehag* for the concept of neighbour since *rehag* is a masculine noun. As matter of fact in the O.T. there are many obvious factors related to women, as the object of N.L., in impoverished circumstance which would have shown the shortcoming of physical strength to perform the heavy tasks that work on the land demanded, and these women would have found themselves to be easy prey to exploitation and being defrauded.<sup>150</sup>

In such situation, J.P. Hyatt points out the similarities with Ex.3:21-22 where the term for neighbour is *shah-chehn*, and *rehag*, *rgooth* and *shah-chehn* are similiar synonyms for neighbour.<sup>151</sup> That it can mean one who survives is attested in Zec 11:19 since Zec. 11:8-9 describes the rejection of the prophet by the people and his abandonment of them to judgement.<sup>152</sup> Moreover the word in Zec. 11:9 is interpreted as another human being's body devoured to allow another to survive. In Est.1:19 *rgooth*, meaning alien from places such as Persia and Media, describes woman only.

<sup>147</sup> *Plesion*, in Ex. 11:2, Jer. 9:20, Zec. 11:9, meaning neighbour; *gine*, in Est. 1:19, meaning wife, bride or woman; *allos*, in Isa. 34:15, meaning the other or another; *eteros*, in Isa. 34:16, meaning another or stranger.

<sup>148</sup> Neighbour in Ex. 11:2 and Jer. 9:20; another in Zec. 11:9, Est. 1:19, Isa. 34:15,16 and Eze. 11:9.

<sup>149</sup> TWAT, op. cit., pp.546-555.

<sup>150</sup> R. Clements, op. cit., p.15.

<sup>151</sup> J.P. Hyatt, op.cit., p.130.

In addition, in the text, the word *rgooth*, referring to a candidate, includes an element of comparability, an idea of equality, since Mehuman does not limit the candidates for queen to the existing harem.<sup>153</sup> He considers women throughout the country regardless of their position, since one of the women<sup>154</sup> Esther, having been a captive, is chosen as the Queen. Consequently all cases of *rgooth* which designate neighbour evoke that term for another person or other people who do not include I and we. Thus N. L., particularly with respect to women, is not related to ultra-nationalism, or racism.

Furthermore, *rgooth* expresses a spatial concept in Ex 11:2 where neighbour means foreigners residing in Egypt. As an unusual case, the term designates a concept of mutuality in Isa 34:15 where it refers to partner of the falcons and Isa 34:16 where it means one who matches the scroll of the Lord and one of relationship in two separate poems in Jer. 9:17-19 and 20-22 which may be treated together as they are both lamentations over the death of the community in Jer. 9:20.<sup>155</sup>

### 2-2-2-3. 'Gah-meeth' Meaning the Object of Neighbourly-Love

The word *gah-meeth* is rare in M.T.,<sup>156</sup> appearing twice in Lev.6:2(5:21 in M.T.) ; nine times in Lev. 18:20, 19:11, 15, 17, 24:19, 25:14, 15; seventeen times within the Holiness Code, and elsewhere only in Zec.13:7. While the text of the Old Testament, the LXX and English version all contain the word *gah-meeth*, the word in Hebrew is translated variously in each: as *plesion* in the Leviticus texts, as *polites* in the Zechariah text in the Septuagint, as 'neighbour' in Lev. 6:2, 18:20, 19:15, 17, 24:19, 25:14, 15, as 'another' in Lev 19:11,25:17, and as citizen in Zec 13:7. *Rehag* could be substituted in any of the texts in which *gah-meeth* appears without a change of

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<sup>152</sup> R. Mason, *op.cit.*, p.107.

<sup>153</sup> C.A. Moore, *The Anchor Bible, Esther*, (N.Y:Doubleday, 1971), pp.10-11.

<sup>154</sup> Cf.Esther 2:17, Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon*, (Michigan: Zondervan Publishing House, 1970), p.687.

<sup>155</sup> R.P. Carroll, *op.cit.*, p.246.

<sup>156</sup> Martin Noth, *Leviticus*, (London: SCM Press Ltd., 1977), pp.48-49.

meaning.<sup>157</sup> The terms have the same meaning in Lev.19:17-18.<sup>158</sup> Therefore *gah-meeth* is used as a similar term to *rehag* and H.J. Zobel has also pointed out the similarities.<sup>159</sup>

Examining it in finer detail, as the word *gah-meeth* is used predominantly in Leviticus's texts dealing with legal and ethical matters,<sup>160</sup> this statement indicates that N.L. has legal and ethical characteristics. Three times it identifies one dealt with in a business context in Lev.6:2 while in 6:1-7 the context is in case of 'misdoing', not this time in connection with the 'holy things of Yaweh', but with human property.<sup>161</sup> Today, of course, the seizure of the property of the weak and poor is, of course, a major issue in the Third World, in Lev. 25:15,17, the object of N. L. is also implied in a business context as in vv.13-17 the leading theme, 'return the property', with its assumptions and consequences, is looked at more precisely.<sup>162</sup>

Like the 'others or third person' concept in Lev.19:11 where N. L. is not related to the terms 'my and your only', *gah-meeth* is also used to designate neighbour in ethical statements dealing with sexual sins involving a neighbour's wife in Lev.18:20 where vv.19-23 give a general veto on all non-permissible and especially unnatural sexual relationships.<sup>163</sup> It appears in the context of disfigurement in Lev.24:19 where social justice is stressed, as a legal term relative to a defendant in Lev.19:15. While the broad sense of the object of N. L. is related to a citizen in Zec.13:7, in Lev.19:17 the object of N. L. is used with respect to a band notion including mutual responsibility. The term *rehag* is employed in a text concerning an attitude of the heart,<sup>164</sup> an attitude for N. L. which is too important to deny in N. L., because of particularity, while God and Jesus lay stress on the tendency of the heart. Thus the object associated with the

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<sup>157</sup> R.L. Cook, op. cit.,

<sup>158</sup> Ibid.,

<sup>159</sup> TDOT, Band(6), op. cit., p.211.

<sup>160</sup> R.L. Cook, op. cit.,

<sup>161</sup> M. Noth, op. cit., p.48.

<sup>162</sup> Ibid., p.187.

<sup>163</sup> In our times there are no absolute ethics even in the church with respect to unnatural sexual relationships as the substance here can be related to the broadest sense of N.L. Ibid., p.136.

<sup>164</sup> R.L. Cook., op. cit., p.49.

term designates the concept of neighbour, fellow, citizen, or parties on the premise that N.L. has to also be practiced with respect to economic justice as the word has the meaning of (business) associate.

However this word once examined in context refers to the community in a narrow sense in N.L. like *Gemeinschaft*, national comrade(in Leviticus) or pastorship(in Zechariah ), while the contexts showing *gah-meeth* are analyzed by their background. Consequently *gah-meeth* in the Old Testament is a concept of neighbour generally restricted to the Israelites only while the term is a notable synonym of *rehag*.

#### 2-2-2-4. '*Kah-rohv*' Meaning the Object of Neighbourly-Love.

As it cannot be denied, there is no one who disagrees with the fact that neighbour describes a person nearby, the word '*kah-rohv*' in general use is an adjective which means 'at hand or near' in the M.T. In the NTHE and the G.N.T., the term, when used as an adjective, is translated as *egus* when used as an adjective 30 times with no exceptions (Mt.24:32,33,26:18, etc.).<sup>165</sup>

In the LXX, the term is translated as *egus*. But since the term in the M.T. is often interchangeable with *rehag*,<sup>166</sup> the term appears as a substantive to designate neighbour or kinsman; such cases are as follows: in Ex32:27(cf. Jos.9:16, Isa. 57:19, Eze. 6:12), while it cannot be denied that N.L. is practised in a place the term has a spatial meaning as it refers to the service of the Lord rendered by the Levites.<sup>167</sup> In fact the term 'neighbour' here appears in the tripartite command delivered by Moses to the Levites who have to do the service of the Lord, following the apostasy of the people as N.L. has to be demonstrated throughout all society.<sup>168</sup> On the other hand as in the origins of society it could be considered as an extended family system the term conveys a kinsfolk notion in Lev.21:2-3 (cf. Ru.2:20,3:12, 2Sa.19:42, Ps.22:11) where

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<sup>165</sup>Cf. Mk.13:28, 29, Lu19:11, 21:30, 31, John 2:13, 3:23, 6:4, 19, 23, 7:2, 11:18, 54, 55, 19:20, 42, Acts 1:12, 9:38, 27:8, Rom. 10:8, Eph. 2:13,17, Phi. 4:5, Heb. 6:8, 8:13, Rev. 1:3, 22:10.

<sup>166</sup> TDOT, op. cit., p.157.

<sup>167</sup> J.P. Hyatt, op. cit., pp.309-310.

<sup>168</sup> Ibid.,

it refers to people who live near one another<sup>169</sup> as close relatives; a citizen concept in Lev.25:25, 1Ch.12:40; and a relationship concept in Neh.13:4(cf. Job.19:14, Ps.15:3) where Eliaship the priest was closely associated with Tobiah, the Ammonite during Nehemiah's absence.<sup>170</sup> Here N.L. implies the societal character of mutual relationships which is assumed even in modern thinking. Unusually the term designates a proximate foreign country such as Assyria while *kah-rohv* may be taken as 'come near' in Eze.23:5,12.,<sup>171</sup> and while N. L. has to be practised without discrimination between a man who lives in a neighbouring city and another who lives in the same city. It is also found in the priority concept for inheritance in blood-relationship along patriarchal lines in Num.27:11<sup>172</sup> which uses the phrase 'a statute and judgement ', evidently technical legal terminology.<sup>173</sup>

In addition, as it is reasonable that making a decision to define the object of N. L. is based not on just a spatial concept but on the circumstances requiring N. L., the term is also translated as an object of N. L., which refers to Israelites only since the selection of a neighbour is not in terms of geographic proximity, but the size of the family<sup>174</sup> in Ex.12:4(cf. Ex. 32:27, Ps.15:3). It refers to a heirs and redeemer in Ru.3:12 where the sojourner, the poor, the slave, the widow, and the orphan are the objects of particular concern in the Deuteronomic Code.<sup>175</sup>

Furthermore N. L. consists of many aspects including a temporary concept and a long-term concept. In Job 20:5 the object is related to a concept meaning near in space or time. E. Dhorme comments that the expression *kah-rohv* symbolizes a thing which is easily attained whether in space or time.<sup>176</sup> On the other hand, D.J.A. Clines states

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<sup>169</sup> M. Noth, op. cit.,

<sup>170</sup> F.C. Fensham, Nehemiah, (Mich.: Eerdmans, 1982), p.260.

<sup>171</sup> E.H. Plumptre and T. Whitelaw, op.cit.,(vol.2), p.18.

<sup>172</sup> M. Noth, Numbers, (London: SCM Press, 1980), p.212.

<sup>173</sup> P.J. Budd, World Biblical Commentary on Numbers, (Texas: Word Books, 1984), p.302.

<sup>174</sup> B.S. Childs, op.cit., p.182.

<sup>175</sup> E.F. Campbell, The Anchor Bible, Ruth, (N.Y: Doubleday), p.134.

<sup>176</sup> E. Dhorme, The Book of Job, (London: Nelson, 1967), p.485.

that the word means "from recent(time)", so that the whole extent of the wrongdoer's triumph is so to speak 'from' a second ago 'until' the next 'moment'.<sup>177</sup> Of course Zophar in the text 'Job' is not a materialist ; he does not measure time by the clock as N.L. includes non-material factors as well as temporary character.<sup>178</sup> Besides N.L. is implied as a new and creative N. L. for the order of God in reality while the term means freshness in Deu.32:16-17, as the parallel terms strangers and abominations allude to foreign gods and their cults to go after strange gods by abandoning God.<sup>179</sup> The English Bible also translates *kah-rohv* as 'near, nigh, at hand, near of kin, neighbour and kinsfolk'.

In consequence, N. L. with the term *kah-rohv* is related to the spatial closeness or recognizable closeness which includes only the Israelites in its definition with one or two exceptions such as in Eze.23:5,12 where it refers to 'bordering Assyria'. However, the following development of the notion can be formulated after studying the character of the word at an analogical level, in the present situation in the modern world. The N. L. here relates to a neighbour signifying a country's own citizens as a result of spatial closeness, and bordering nations such as these belonging to an economic bloc e.g. the EU. Moreover N. L. is signified here within the faith community formed by the recognizable closeness of fellow Christians from every nation since we are part of a world-wide fellowship in Jesus Christ.

### 2-2-3. The Meaning and Constituent Factors of Neighbourly-Love with '*Plesion*'

'*Plesion*' is used 112 times for *rehag* in the LXX<sup>180</sup> while the concept of the neighbour is expressed in the M.T. predominantly by *rehag* as mentioned above. The word *plesion* in the LXX has various nuances , e.g. neighbour, friend, lover, companion, comrade and mate etc.<sup>181</sup> all similar to *rehag*. But in the N.T. the word

<sup>177</sup> D.J.A. Clines, The World Biblical Commentary, Job(1-20), (Texas: Word books, 1989), p.485.

<sup>178</sup> Ibid.,

<sup>179</sup> P.C. Craigie, op.cit., p.382.

<sup>180</sup> TDNT, op. cit., p.312.

<sup>181</sup> Septuagint, op. cit.,

occurs 16 times, and it is used in the sense of "neighbour" except once in Acts 7:27-28 when it is translated "other"(e.g. R.S.V.)<sup>182</sup> (note. in the N.I.V it is translated as "neighbour").<sup>183</sup> Of course, the close material link with the O.T. (LXX) may be seen in the fact that in the 12 N.T. instances of *plesion* there is an allusion to Lv. 19:18, and in one instance there is a quotation from Zech. 8:16 (Eph.4:25) and once an allusion to Ex.2:13 (Act.7:27).<sup>184</sup> Only twice is the word used independently. (Rom. 15:2, Jm.4:12).<sup>185</sup>

However, in spite of the close material link with the O.T.(LXX), more important as regards *plesion* is the debate about the object of N. L. which was controversial in the days of Jesus.<sup>186</sup> Given what is mentioned above, a paraphrase based on each text itself showing the word *plesion* will be helpful.

#### 2-2-3-1. Neighbourly-Love with the Term *Plesion* in the Gospels of Matthew and Mark

In Jesus' criticism (Mt.5:43-48) of what seems to have been the usual exposition of the commandment: "Thou shalt love thy neighbour, and hate thine enemy (Mt. 5:43)," Jesus demands love of enemies. As this alone is a *perisson*, denoting 'more than usual, the superabundance of the blessing or the perfected love',<sup>187</sup> more than others which promise a reward (v.46), N. L. has to be practised whether or not a reward is guaranteed. Of course the object of N. L.in Mt. 5:43 designates only Israelites superficially. But viewed in context with v.44, the term includes even enemies, whether or not they be Israelites, since the commandment to love even foes is stressed by

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<sup>182</sup> But William Kelly translated the term as neighbour, W.Kelly, An Exposition of the Acts of the Apostles,(London: F.E.Race, 1914), p.133.

<sup>183</sup> NIV, op. cit., p.198.

<sup>184</sup> Ibid.,

<sup>185</sup> TDNT., op. cit.,

<sup>186</sup> Ibid.,

<sup>187</sup> TDNT, op. cit., pp.61-2.

Jesus.<sup>188</sup> In other words, a universalizing of the concept of neighbour and a transcending of the commandment of love is at root a reversal of the question who is a neighbour. The word *plesion* as the object of neighbourly-love includes even enemies although there is no definition of neighbour in Mt.5:43. Of course the enemy could refer to individual and national enemies, because, when Jesus originally spoke, his hearers would have thought of the hostility between Jews and Romans in Palestine.<sup>189</sup> According to W.C.Allen, in fact, the neighbour of the Old Testament also includes the enemy,<sup>190</sup> as there is no expression "hate your enemy" in the O.T.<sup>191</sup> while N.L. has to be practiced for everyone as if love is to seek the good of all man, regardless of moral or racial distinctions. Under the probability that Jesus' true interpretation of the O.T related to the Jewish interpretation is set by Matthew, a fact that there was "the extracanonical literature of late Judaism for the command to hate your enemy" is implied.<sup>192</sup> In this respect the Christian disciple is to be a son of the heavenly Father, i.e. like Him in moral character. For He bestows His blessings on all alike without distinction.

While the command for N. L. related to distribution is given by God, and it is true that the motivation is not irrelevant to poverty, in Mt.19:19-21 (Cf. Mk. 10:19-21), the word *plesion* is shown in a context in which Jesus converses with a rich young man. Although Mark indicates the rich man as a good character, to practice N.L. is more important than the rich young man has a kind nature since N.L. is related to 'practice', not simply feel good.<sup>193</sup> The word here, in relation to a condition of perfection, indicates neighbours as particularly the poor. The young man falls short of perfection

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<sup>188</sup> R.H..Gundry, A Commentary on His Literary and Theological Art : Matthew, (Michigan: William Eerdmans Publishing Company, 1983), p.97.

<sup>189</sup> W.D. Davis and D.C.Allison Jr., A Critical and Exegetical Commentary on the Gospel According to Saint Matthew(Vol.1), (Edinburgh: T.and T. clark, 1988), pp549-551.

<sup>190</sup> W.C. Allen, The International Critical Commentary on the Gospel According to St. Matthew, (Edinburgh: T.and T. Clark, 1907), p.55.

<sup>191</sup>W.D. Davis and D.C. Allison, op.cit.,

<sup>192</sup> R. Gundry, op. cit., p.96.

<sup>193</sup> W.F. Albright and C.S. Mann, The Anchor Bible: Matthew, (New York: Doubleday and Company Inc., 1971), p.232.



for no other reason than that he did not truly practice N. L., as the practice of N. L. is closely related to the perfection of humanity while Jesus said "Be perfect, therefore, as your heavenly Father is perfect"(Matthew 5:48). N.L. here is related to an individual while Jesus has a conversation with the onlooker with respect to N.L. accompanying economic factors, that is, to distribute his possessions to the neighbour in need.<sup>194</sup> In fact as ever, Jesus did not ignore the commandments in the Old Testament.<sup>195</sup> But it is true that Matthew does not use a connective word between the command to love and the statement that follows showing practical neighbourly-love although asyndeton is typical of Matthew's style.<sup>196</sup>

Furthermore, while it is not difficult to deny that Mark and Matthew ignore the importance of N. L., the term *plesion* designates the object in neighbourly-love as all the law and the Prophets hang on the love commandment in Matthew 22:37-40. All the law and the Prophets are regarded as one and have an inseparable relation with neighbourly-love since Matthew's substitute "similar to it" enables him to interpret the second commandment as tantamount to the first in consideration.<sup>197</sup> However the status of neighbour is given greater importance by the repositioning which stresses the coupling of the second commandment alongside rather than secondary to the first.<sup>198</sup> This is a factor which has to be interpreted as meaning that love for God is a concrete activity rather than that the neighbour holds an equal position with God. It is true in this understanding of the "second commandment", comparing 'love to God' only, with respect to neighbourly-love, rather than in the mere pairing it with the "greatest and first" between the word God and neighbour, that the developed statement of Jesus is shown.<sup>199</sup> However this statement with respect to the second commandment is related to the commandment of love to God only as Paul states that N.L. is the sum of the law. Moreover it is not arguable whether all the other commandments can be derived

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<sup>194</sup> R. Gundry, op. cit.,

<sup>195</sup> Ibid.,

<sup>196</sup> Ibid.,

<sup>197</sup> R. Gundry, op. cit., p.449.

<sup>198</sup> Ibid., p.450.

<sup>199</sup> F.W. Beare, The Gospel According to Matthew, (Oxford: Basil Blackwell, 1981), p.442-3.

from these two or whether these commandments condense all the others, for what condenses the other provides a touchstone for resolving the difficulties in the text.<sup>200</sup> That is, it is true that N.L. consists of many constituent factors related to the other commandments. Since the phrase "and the Prophets" is appended, N. L., thus, is an important factor within the central axis throughout the O.T including all of the law.

The concept of neighbour in relation to two aspects, commandment and sacrifice, is designated with *plesion* in Mark 12:31,33. The former aspect is attested by Jesus when answering a teacher of the law about the most important commandment, and the latter is shown in the reply in which a teacher of the law interprets the love commandment from the standpoint of sacrifice. But there is no difference between these aspects of the concept of N. L., because Jesus pointed out that the teacher of the law has answered wisely. Furthermore C.S. Mann notes that sacrificial compassion is a substitute for the leading interpretation of *agape* in N.L. as "the whole teaching ministry of Jesus, and perhaps nowhere better than in the parable of 'the Good Samaritan'" which shows a priest having difficulty in showing neighbourly-love.<sup>201</sup> Thus the concept of N. L. here is related to the concept of sacrifice since there is no person who knows the effectiveness and importance of N. L. through a sacrificial attitude. According to the view of the Torah, Israelites could not reject the sacrificial system.<sup>202</sup> Therefore when Jesus encouraged the teacher of the law, the issue was not whether neighbour means Israelite but an emphasis on neighbourly-love. However there is no judgment on his part as to what is or is not essential, and certainly no repudiation of the sacrificial system which was a present reality, as the scribe asserts the superiority of love of God and of neighbour.<sup>203</sup> Therefore N.L. is practised as a Supreme Commandment of God, not based on encouragement or critical opinion, before God and His creatures.

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<sup>200</sup> R.H. Gundry, op. cit., p.450.

<sup>201</sup> C.S. Mann, The Anchor Bible: Mark, (New York: Doubleday and Company Inc., 1986), p.481. The privileged status of the priest and the levite in Palestinian Jewish society - their levitical and/or Aaronic heritage-associated them intimately with the Temple cult and the heart of Jewish life in the worship of Yahweh. J.A. Fitzmyer, The Anchor Bible: Luke, (New York: Doubleday and Company Inc., 1981 ), p.883.

<sup>202</sup> S.E. Johnson, The Gospel According to St. Mark, (London: Adam and Charls Black, 1972), p.203.

<sup>203</sup> C.S. Mann, op. cit., p.480.

### 2-2-3-2. Neighbourly-Love with the Term *Plesion* in the Gospel of Luke

Since neighbourly-love is a condition of inheriting eternal life in Luke 10:27-36, the object of N. L. indicates the one who has mercy, and is in need of N. L. Thus an approach to try and define the concept of N. L. in this text starts from neighbourly-love itself. In fact this context supplies a practical model for Christian conduct with developed teaching in N.L., and the teaching is conveyed by the parable itself.<sup>204</sup> Neighbourly-love is something that can be turned on, and something that should always be exercised as circumstances require. The concept of neighbourly-love as shown by *plesion* is attested from the standpoint of N. L. itself, and the object of N. L. is not just the person who happens to live nearby or with whom one has contact. In other words the neighbour here is anyone who can show love which creates neighbourlyness, whether the encounter belongs to his/her religious group, as the neighbour here is one who is a neighbour to the unfortunate victim.<sup>205</sup>

While *gegonenai* meaning "became neighbour, proven neighbour" is important,<sup>206</sup> neighbourly-love has to be based on "love itself" not locus. This also means that the object of N. L. is related not to a geographical concept but N.L. itself. But no accurate meaning of N. L. can be defined from the "parable". However, consequently, for the question, "Who is my neighbour?" is substituted, "To whom am I neighbour? Whose claims on my neighbourly help do I recognize?"<sup>207</sup> Beside that, the object of N.L. as singular in Lk. 10:27 may pose a problem in understanding, since the singular may be understood in a specific rather than in a generic sense, that is to say, 'love your neighbour as yourself', might immediately give rise to the question 'which neighbour?'<sup>208</sup> Therefore, one must often translate Lk 10:27 as 'you must love your

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<sup>204</sup> J.A. Fitzmyer, op. cit., p.883.

<sup>205</sup> Ibid., p.884.

<sup>206</sup> A. Plummer, The Gospel According to St. Luke, (Edinburgh: T. and T. Clark, 1896), p.289.

<sup>207</sup> Ibid., p.228.

<sup>208</sup> J.P.Loun and E.A.Nida, Greek-English Lexicon of the New Testament Based on Semantic

neighbours as you love yourselves' or 'you must love other people as you love yourselves.'<sup>209</sup> Thus the object of N. L. here does not designate whether neighbour indicates Israelites or friends or enemies. And the object of N. L. here includes even 'I myself' as each and every one of us has to be a neighbour in order to practice neighbourly-love. Of course this statement seems to be a contradiction, nevertheless it has to be recognised that once the content mentioned above and the text in 1Cor. 12:12-27 are taken together that we are one body including self as a part of it is resolved. Thus this can imply that N. L. has to be directed towards creating *shalom* between the poor and the oppressor as there will be harmony between two, not just ceasing conflict to help an injured person as we are one body. Of course N.L. here is meant in the broadest sense.

### 2-2-3-3. Neighbourly-Love with the Term *Plesion* in the Letters to the Romans, Galatians and Ephesians

All church activity has to be planned, practised and evaluated from the aspect of N.L. itself, as N.L. is a kind of generator for other church activity, because the N. L. with the term *plesion* in Rom 13:9-10 means the fulfillment of the law. The thrust of story shows that the commandments are summed up in this one maxim: 'love your neighbour as yourself.'<sup>210</sup> In fact a human being who lives with and loves his/her neighbours cannot undermine them by prohibited behaviour in the decalogue, and the other commandments are thus summed up in the one commandment 'love your neighbour as yourself'.<sup>211</sup>

However this context does not indicate whether or not the object of N.L. includes

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Domains, (New York: United Bible Societies), p.135.

<sup>209</sup> In The New Testament, Translated by William Barclay, (London: Arthur James Limited,1988), p.156), "You must love your neighbour as yourself", In N.I.V.(op. cit., p.110) "Love your neighbour as yourself",

<sup>210</sup> J.D.G. Duun, Romans 9-16: Word Biblical Commentary, (Dallas:Word Books Publisher, 1988), p.774.

<sup>211</sup> W. Sanday and A.C. Headlam, The International Critical Commentary: the Epistle to the Romans, (Edinburgh: T. & T. Clark, 1896), p.373.

one's enemy as Paul has not an anti-Israelite's view.<sup>212</sup> As in the original context of Lev.19:18, the term '*rehag*' or '*plesion*' is attested by Israelites.<sup>213</sup> Paul would no doubt be opposed to any restriction of the love command to a fellow Israelite as he said "For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, (Rom. 9:3)". Thus it is not true that N.L. for one's brother and race is denied in the New Testament, rather N.L. in the N.T. stresses a gamut of recipients of N.L., ranging from the same race to other people even enemies as Paul's identification with the gentiles delivers him from Israelite's atavistic xenophobia.

Moreover, it seems that the other side of this command can be examined by the meanings of N.L. in the O.T. while the positive demand for an active concern for the well-being of others (particularly the poor, the widow, the orphan and the stranger) is characteristic of prophetic and Jewish piety generally.<sup>214</sup> In commending love of neighbour in this way, therefore, it is seen that with respect to the object of N.L. there is a relationship between Paul's exhortation and Jewish understanding. Furthermore although J.A. Fitzmyer argues that, as used by Paul, '*plesion*' has a broader meaning than the Jewish understanding of it as the neighbour would indicate a humanity with whom one lives,<sup>215</sup> J.D.G. Dunn points out that here it is just these commands which he cites without arguing as summed up in the love command while many Jews would readily accept the idea of neighbourly-love being summed up.<sup>216</sup> Thus, like the Christian's duty to civil authorities, the obligation of neighbourly-love has to be stressed to the church as N. L. sums up the all regulations and traditions of the church.

As it is common sense that the poor or the weak are included in the object of N.L., in Rom.15:1-3 the object designates the concept of the weak while Christ, who did not please himself, is our model in activities including neighbourly-love.<sup>217</sup> Christ has

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<sup>212</sup> J. Dunn, op. cit., p.779.

<sup>213</sup> J.A. Fitzmyer, The Anchor Bible:Romans, (New York: Doubleday and Company Inc.), p.679.

<sup>214</sup> *Ibid.*, p.779.

<sup>215</sup> J.A. Fitzmyer, op. cit., p.679.

<sup>216</sup> J. Dunn, op. cit., pp.778-779. Cf. Dunn states that N.L. can be its own fulfilment of the law, not as determined or restricted by the full range of the Torah. Op. cit., p.780.

practised and taught that Christians should have to practice N.L. for the weak, and bear with the shortcomings of social failure as the need of neighbours that He came to serve was considered by Jesus Himself who did not show selfish concern.<sup>218</sup> Accordingly the expression of N.L. means a genuine church activity<sup>219</sup> while the neighbour in Rom. 15:2 means the weak who have to be received with pleasure by the strong.

However Paul does not expect the strong to please the weak in an indiscriminating way<sup>220</sup> but uses the words "for his good" and "to build him up". While "to edify" in a pietistic sense is related to N. L.,<sup>221</sup> Paul, in addition, means by it spiritual growth, understanding it corporately as a contribution to Christian solidarity.<sup>222</sup> As N.L. here can belong to the broad sense this statement can forge ahead toward the wellbeing or welfare of the community. That is, N.L. is not just mercy or pity but building the community up. Thus the pleasing of one's neighbour should contribute to making him or her a better Christian, and contributes to the good of all, to build them up.<sup>223</sup> This statement means that N.L. is not just for help but rehabilitation as one of functions in N.L. is rehabilitative. Of course it cannot be denied that the subject of neighbourly-love can be the individual person in the community since the Bible said that "each of us should please his neighbour ---"(v.2.).

As N. L. is closely related to social responsibility, in Galatians 5:13-15 the term *plesion* designates the concept of neighbour within the context of community survival, neighbourly-love fulfilling the law here is mentioned by Paul. In effect a Christian's living faith would be fulfilled in the exercise of neighbourly-love. Nevertheless this

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<sup>217</sup> "We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbour for his good, to build him up. For even Christ did not please himself but, - - -". (Romans 15:1-3).

<sup>218</sup> J.A. Fitzmyer, op. cit., p. 701.

<sup>219</sup> Ibid.,

<sup>220</sup> J. Dunn, op. cit., p.842.

<sup>221</sup> J. A. Fitzmyer, op. cit., p.702.

<sup>222</sup> Ibid.,

<sup>223</sup> In The New Testament (translated by W.Barclay, op. cit.,) "It is our neighbour that each of us must consider, and our aim must be his good and the upbuilding of his faith." (Romans. 15:2)

statement does not mean a radical point as a denial of the obligation to pray and carry out public service.<sup>224</sup> Hence in the text the object of N. L. means a member of same community<sup>225</sup> whether this same community indicates a local level or national level.

However taken with v.13 and v.15, where the implication of the portrayal as a hyperbole (picturing wild beasts fighting so ferociously with one another that they end up annihilating each other) is that this was what was happening - or, at least, what Paul thought was happening - in the churches of Galatia, the *plesion* does not mean only Israelites.<sup>226</sup> The object of N.L. here is not only one nearby but one who is among us, and designates the concept of a community as a body of mutually dependent members. This also means that the object of N.L. here is one of the universal church member. In fact this interpretation could be derived from the fact that "Paul made a great show of throwing out the law through the front door, but unobtrusively re-admitted it through the back door"<sup>227</sup> whether or not the neighbourly-love was doing or fulfilling the law. "The explanation of the paradox lies partly in the diverse senses of the word 'law', and the fact that the apostle employs it here not, as previously in the epistle, in its legalistic aspect, or as law legalistically interpreted, but as divine law conceived of as consisting of an ethical principle; partly, but to a lesser extent, he treats it as the difference between keeping statutes in slavish obedience and fulfilling law as the result of life by the Spirit."<sup>228</sup> That is, in the attitude of N.L. a voluntary character is one of the important factors in N.L. although it is true that N.L. has to be practised in obedience regardless of the volition of church members.

N.L. has to be practised not only in relation to meeting people's material needs but also their non-material needs, such as truthful communication, ethical treatment and justice under the law. For that reason the word *plesion* also appears as the object of N. L. in Eph.4:25 where speaking the truth with one's neighbour is to be cultivated in

<sup>224</sup> John Bligh, Galatians: A Discussion of St. Paul's Epistle, (London: St. Paul Publications, 1969), p.442.

<sup>225</sup> R.N. Longenecker, Word Biblical Commentary: Galatians, (Dallas: Word Books Publisher, 1990), pp.241-242.

<sup>226</sup> *Ibid.*,

<sup>227</sup> *Ibid.*,

<sup>228</sup> Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians, (London: T. and T. Clark, 1921), p.294

place of the old negative action of lying.<sup>229</sup> As neighbours have a right to the truth, to rob neighbours of that right, and thereby of the freedom to respond to real circumstances, is to dehumanize him or her.<sup>230</sup> Therefore N.L. here is related to Christians of the church as the body of Christ which has been employed earlier in the letter through its implications for the mutual dependence of the members of the body, central to Paul's use of the image in 1Cor.12:12-27.<sup>231</sup> The object of N.L., who in Judaism would have been a companion in the covenant, now takes on the specific shape of a fellow member of the body of Christ.<sup>232</sup> In this body, which is a paradigm of harmonious human relationships with neighbours, there is no room for neglecting neighbourly-love which poisons communication and breeds suspicion against continuous neighbourly-love activity, to which could be related the growth of the community.<sup>233</sup> Thus the church's neighbourly-love as a preventive characteristic should be deduced from *plesion* here since "if the eye sees a serpent, it does not deceive the foot" as Chrysostom explains the figure.<sup>234</sup>

#### 2-2-3-4. Neighbourly-Love with the Term *Plesion* in the Other Texts

Since church activity for a neighbour is motivated and practised particularly with respect to the poor, in James 2:8 the term *plesion* designates the poor while the

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<sup>229</sup> Andrew T. Lincoln, Ephesians: Word Biblical Commentary, (Dallas: Word Books Publisher, 1990), pp.300-301, cf. Markus Barth, The Anchor Bible:Ephesians (4-6), (New York:Doubleday and Company Inc., 1974), p.512

<sup>230</sup> *Ibid.*,

<sup>231</sup> *Ibid.*, According to A. Robertson and A. Plummer, this text is examined several times by Paul as the illustration is related to church's unity and interdependence on neighbours. A. Robertson and A. Plummer, The International Critical Commentary on the 1<sup>st</sup> Corinthians, (Edinburgh: T. & T. Clark, 1967), p.269.

<sup>232</sup> *Ibid.*,

<sup>233</sup> M. Barth, *op. cit.*, p.512.

<sup>234</sup> T.K. Abbott, A Critical and Exegetical Commentary: Epistles to the Ephesians and to the Colossians, (London: T.and T. Clark, 1897), p.139.



context vv.1-13 warns against partiality,<sup>235</sup> as in discriminating against the poor, whom he has chosen,<sup>236</sup> a transgression of the law of neighbourly-love, which contravenes the will of God. This context indicates that Lv.19:18 is being cited, although Jesus' endorsement of the law and of this law in particular was certainly in mind : "You shall love your neighbour as yourself".<sup>237</sup> That is, neighbourly-love is not just advice, but an obligatory law as an imperial one.

Thus N. L. here is the concept which cannot be ignored with respect to all Christian and activities as the Christian is the temple of the Holy Spirit of God, and the Church is the temple of God, while neighbourly-love is called the 'imperial law', inasmuch as its promulgator is Christ the Son of God, regarded as the true king.<sup>238</sup> Probably this text (which has been chosen in order to emphasize that neighbourly-love, in contradistinction to objectionable tendencies among readers, fulfils the law of society) is one of texts shown vv.1-13.<sup>239</sup> Since clearly the epistle of James extolls sympathy with the poor, confirming the characteristic 'pauperism' of the early church, N. L. has been practised to the poor, and it is reasonable that N. L. has to be practised for the two billion people who are considered as the poor in the present day.<sup>240</sup>

From the other observation that N. L. is related to re-distribution, opposition to the rich seems stronger here than anywhere else in the N.T.<sup>241</sup> To practice the love commandment for the neighbour is required in v.10, for failure in even an iota of the commandment means that whole law could be damaged. And whatever the practitioners of N.L. say or do, a judgement by the commandment of N. L. related to genuine freedom and salvation has to be considered.<sup>242</sup> This statement is related to an expected practitioner of N.L., who has no love for neighbours, will be judged without

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<sup>235</sup> The Greek New Testament, op. cit., pp.782-783.

<sup>236</sup> Bo Reicke, The Anchor Bible: The Epistles of James, Peter, and Jude, (New York: Doubleday Company Inc.), pp.28-29.

<sup>237</sup> The Greek New Testament, op. cit.,

<sup>238</sup> *Ibid.*,

<sup>239</sup> *Ibid.*,

<sup>240</sup> B. Reicke, op. cit., p.28.

<sup>241</sup> *Ibid.*, pp.29-30.

<sup>242</sup> *Ibid.*, p.30.

mercy. That is, there is a close relationship between neighbourly-love and eschatological judgement as the real provider of N.L. has no anxiety of eternal fire.<sup>243</sup> Of course because of the term 'mercy' it can be said that N.L. here is emphasising the attitude or tendency of N.L.

While N. L. stresses equality without malign intent, and thus if the needy are criticised, condemned and despised by the practitioner then the cry of the poor is heard by the Lord. In James 4:11-12 the object of N. L., as the use of the word 'neighbour' should make it clear that all along it has been the royal law of love for neighbours under discussion in this section, indicates the concept of neighbour as one having a relationship with the subject while some comments are appended about the readers' reprehensible practice of speaking evil of one another.<sup>244</sup> To malign and judge one's neighbour is tantamount to maligning and rejecting the law. In fact in reality to plan and make decision for practicing N.L., any attitude with prejudice has a serious influence on these processes. As in 1:25, in 2:8-12 the law here denotes the word, or the gospel since the gospel is directed to all people and invites all into the fellowship of the church without distinction, whether the person is Jewish or Greek, clan or non-clan, rich or poor, wise or ignorant, rejection and condemnation of a neighbour is a contradiction of the gospel.<sup>245</sup> Whoever engages in this practice against his neighbour becomes a self-confident judge of the law rather than its humble doer.

The church is the body of Christ, and the planning and crystalization of Church activity has to be demonstrated in the dimension of obedience. The church cannot usurp the role of God, and man should obey, not aim to set up a different law more congenial to his human weakness.<sup>246</sup> This is an insult to God, who is the only One who has the right to make law and to judge. Thus in the selection and evaluation or re-evaluation of neighbour as the object of neighbourly-love this context implies circumspection or discretion when the uniqueness of the Church's neighbourly-love as

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<sup>243</sup> According to Matt. 25:41 the Son of Man will consign material possessions, or those who have not shown mercy toward the least of his neighbours, to eternal fire.

<sup>244</sup> W. Barclay, The Letters of James and Peter, (Philadelphia: The Westminster Press, 1976), p.111. In this text the word 'neighbour' is conveyed by the terms *gah-meeth* (in NTHE) and *eteros* (in GNT).

<sup>245</sup> *Ibid.*,

compared with general welfare is taken into account.

In Hebrews 8:11, the object of neighbourly-love is attested by the term *plesion* in the Parallel New Testament Greek and English,<sup>247</sup> or by *politēn* in the Nestle-Aland Greek-English New Testament.<sup>248</sup> With respect to neighbour, “despite strong external evidence for *plesion* in the LXX, *politēn* is preferred by Jeremiah editors in the LXX”<sup>249</sup> since the content here derives from Jer.31:34 (38:34 in the LXX) showing the word neighbour as *rehag*. The word in Greek designates Jew, Israelite, or covenant<sup>250</sup> whether the word is *plesion* or *politēn* while the person in the new covenant (v.13) would be a new creature made unable to sin.<sup>251</sup> The quality of newness intrinsic to the new neighbour consists in the new manner of presenting God's law. Thus the person will not require neighbourly-love once the relationship between God and His people, which was the intention of the covenant concluded at Sinai but which was broken by the past failure of Israel to observe the conditions of the relationship established by God, is restored.<sup>252</sup> Of course “redemptive grace reaches its zenith in the full and final realization of this promise through Christ. The inauguration of the new neighbour with the entrance of the eschatological high priest into the heavenly sanctuary indicates the privileged status of the Christian community.”<sup>253</sup>

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<sup>246</sup> P.H. Davids, The Epistle of James: A Commentary on the Greek Text, (Michigan: The Paternoster Press, 1982), pp.114-115.

<sup>247</sup> The Parallel New Testament Greek and English New Testament, edited by F.H.A. Scrivener, (Cambridge: At the Univ. Press, 1908), p.931. The reading *plesion* is strongly attested by p81, 104, 326, 436, 629, 630, William L. Lane, Hebrews 1-8: Word Biblical Commentary, (Dallas: Word Books Publisher, 1991), p.202.

<sup>248</sup> The Nestle-Aland Greek-English New Testament, (Stuttgart: Deutsche Bibelgesellschaft, 1986), p.574. The reading *politēn* is attested by A, B, D, K, L as most minuscules. (W.L. Lane, op. cit.,)

<sup>249</sup> Paul Ellingworth, The Epistle to the Hebrews: A Commentary on the Greek Text, (Carlisle: The Paternoster Press Ltd, 1993), p.417.

<sup>250</sup> George Wesley Buchanan, The Anchor Bible: to the Hebrews, (New York: Doubleday Company Inc., 1976), p.139.

<sup>251</sup> *Ibid.*,

<sup>252</sup> W.L. Lane, op. cit.,

<sup>253</sup> *Ibid.*,

## 2-3. The Biblical Basis for Neighbourly-Love in Major Themes Classified into Nine Categories

By examining closely those texts in the Bible which contain the terms '*rehag*' and '*plesion*', translated as neighbour, one saw that many concepts and constituent factors of N.L. can be traced through the Bible. These concepts and constituent factors could be roughly classified into nine categories.

2-3-1. Firstly, the category includes references to N.L. which concern its position among other theological issues. Jesus identifies N.L. as the first and greatest commandment among the many theological subjects commanded by God.<sup>254</sup> In the Synoptic theology, N.L. is likened as "the life-giving epitome" of the Scriptures and the prophets.<sup>255</sup> Paul, a servant of Jesus,<sup>256</sup> also emphasises N.L. as a key for the interpretation of all the commandments.<sup>257</sup> It seems that he who does not know N.L. cannot know all the commandments, as this knowledge has to be demonstrated through activity. Even with respect to the issue of sacrifice, although God wants obedience to His commandments rather than sacrifice,<sup>258</sup> sacrifice is an important theme throughout the Bible. Although in Mk.12:31-33 sacrifice does not include N.L., N.L. in fact includes the notion of sacrifice as it consists of sacrificial passion, and as "love to

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<sup>254</sup> Cf. K. Rahner, *The Commandment of Love in Relation to the Other Commandments*, Theological Investigations, Vol.5, trans. by Karl-H and B. Kruger, (London: Darton, Longman & Todd, 1966), pp.439-459. *Reflections on the Unity of the Love of Neighbour and the Love of God*, Theological Investigations, Vol.6, trans. by Karl-H. and B. Kruger (London: Darton, Longman & Todd, 1969). Pp.231-49.

<sup>255</sup> Op. cit., p.234.

<sup>256</sup> Obedience, in servants, to His commands would mean the abolition of poverty requiring N.L. F.H. Stead, op. cit., p.22.

<sup>257</sup> "The entire law is summed up in a single command: 'Love your neighbour as yourself'." Galatians 5:14. Cf. E.D.W. Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. and T. Clark, 1921), p.294.

<sup>258</sup> David, who, as the oppressor, killed his servant and had committed adultery with the weaker man's wife, recognises that a broken spirit is a sacrifice to God and that he ought to love even his servant. (Psalms 51:17). According to both contexts Hosea 6:6, God desires N.L., not sacrifice, and the knowledge of God rather than burnt offerings, and 1<sup>st</sup> Samuel 15:22, God delights in obeying the command of God rather than in burnt offerings and sacrifices. NIV, op. cit.,

neighbour is a kind of regard for God".<sup>259</sup> For that reason N.L. is introduced as the sum of the Law (Mk.12:28-31, Mt. 22:34-40, Lk.10:25-38), the fulfilment of the whole law or the sum of all the commandments (Gal. 5:14, Rom. 13:10), and the essence of God's law or the same commandment as the Royal Law (Jas. 2:8).

Furthermore in Jer. 34:8-22 there is a declaration of warning or judgement by God because the N.L. which had been pledged by people and made a covenant before Yahweh in the temple, had not been actualised although they obeyed God's commandments. This failure to practise N.L. which goes against the will of Yahweh means that the members have profaned His name and have not obeyed Him. The context indicates the common knowledge of all church members with respect to N.L. and the importance of N.L. activity, as everyone, particularly leaders, will be judged by God though each person fails to exercise N.L. individually, as church leaders have to be a model for neighbourly-love. Thus it is not difficult to conclude that N.L. has to include a concept of humanity, which, like N.L. is a key theological concept.

2-3-2. Secondly, references to N.L. includes those which relate it to the concept of humanity as one of the theological subjects.<sup>260</sup> This statement means that the substance of N.L. has to relate to the three aspects of humanity, that is, spiritual, mental, and physical, as the Bible presents human existence. It is important to emphasise that this classification should not lead to a sterile debate as to which aspect is more important than the other.<sup>261</sup> The Bible emphasises all three aspects of N.L. Thus here, they are not based on divisions within human beings but on a classification related to the practice of N.L. One factor which cannot be ignored here is that a minimum level of basic human rights within each of the three aspects has to be shown in the practice of N.L. The minimum level which the practise of N.L. must aim to achieve includes physical survival and securing basic human rights such as the freedom of belief and practice.

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<sup>259</sup> R. Clements, op. cit., p.18.

<sup>260</sup> With respect to trichotomy, cf. 1<sup>st</sup> Thessalonians 5:23 and Hebrews 5:23

<sup>261</sup> In fact spiritual matters cannot be separated from the mental and material basis of life. P. Lehmann, "*Barmen and Church's Call to Faithfulness and Social Responsibility*", Apocalyptic and the New Testament, edited by J. Marcus and M.L. Soards (Sheffield: Sheffield Academic Press, 1989), p.300. cf. Just Sharing, op. cit., pp.33. 62.

With respect to a minimum level, further references to N.L. can be found with respect to military welfare. The object of N.L. has been shown to designate friends and comrades on the battlefield.<sup>262</sup> And in a Korean context there are several anecdotal evidence based on suicide by soldiers because of the infringement of human rights. Furthermore the fact that the object of N.L. can also refer to enemies implies that church activity related to minimum human-rights should be undertaken even if it is only possible through secular organisations such as the Red Cross. Prov. 25:21 states that if your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. In fact the significant point in holy war is not the political problem of the existence and preservation of Israel among the nations, rather personal mercy, that is, a particular individual image of pioussness.<sup>263</sup> Though the argument concerning that subjects in holy war are beyond the scope of this study, it will be accepted that N.L. has been prepared as a contribution to the advancement of peace in the world and within our communities.

2-3-3. Thirdly, references to N.L. includes those which define its scope. N.L., in its spiritual aspect, includes not only the community of the faithful but also non-believers. Thus N.L. is referred to by the words 'the covenant people',<sup>264</sup> 'a member of community', 'people before the command of God', 'the objects of the pastoral work' among the faithful, and also 'an alien or stranger in one's nation', 'a friend who is a foreigner', 'a foreigner who is met by chance abroad',<sup>265</sup> 'a priest in paganism',<sup>266</sup> 'other peoples who live in a nearby or bordering city', 'foreign tribes', 'a stranger who is exploited by fellows', 'a foreign woman', 'foreign labourers' etc.<sup>267</sup> The Bible

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<sup>262</sup> J.A Soggin, Old Testament Library: Judges (London: SCM Press Ltd., 1981), pp.140-2, 144-6. Cf. J.A. Soggin, Old Testament Library : The Psalms(Vol. 5) (Michigan: Baker Book House), p.176.

<sup>263</sup> G.V. Rad, Holy War in Ancient Israel (Michigan: William B. Eerdmann Publishing Company, 1991), pp.41-8, 133.

<sup>264</sup> Ex.22:7-8, J.P. Hyatt, New Bible Commentary on Exodus (London: Oliphants, 1971), pp. 237-8. cf. P.C. Craigie, The Book of Deutronomy (Michigan: Eerdmans Publishing Co. 1976), p.268.

<sup>265</sup> Jonah 1:7

<sup>266</sup> Cf. "The Gospel and Other Faiths" Faith in the City, op. cit., pp.60-61.

<sup>267</sup> As an unusual case N.L. for one's enemy could be extracted from Lamentations 1:2 where the enemy was previously a friend. In fact all people are the descendant of Noah. Besides the members of the covenant are not true believers in God. In fact the O.T. describes many cases ,including 2<sup>nd</sup> Kings 7:3,9 where a leper as an unclean and outcast individual in faith as well is shown. In many places in

explains the need to show N.L. to all such groups in the term of history. The Israelites were foreigners and strangers.<sup>268</sup> They, therefore, have to love foreigners and strangers. Other people including Christians were pagan in the eyes of Israel.<sup>269</sup> Christians, therefore, have to love all human beings. Furthermore in this category, the concept of N.L. expands to include an eschatological and utopian view.<sup>270</sup> N.L. as related to future<sup>271</sup> is found in Jeremiah 31:31-4, the only reference to a new covenant in the Old Testament.<sup>272</sup> Neighbour here is a person who knows Yahweh. Thus the object of N.L. signifies a member - whether young, old, humble or great - of a community which is homogenous with respect to knowing Yahweh. The author of this article puts the past and its problems behind him, and looks forward to a new relationship where each member of the community already knows the divine instructions,<sup>273</sup> including those relating to neighbourly-love. They do not need to be imposed from outside.

While the application of this category of biblical references will be made the Korean context in chapter 3, it will be helpful at this point to anticipate these connections by indicating briefly how the categories suggested in this chapter might relate to the Korean experience. Thus it seems to me that N.L. here has implications for a united

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the O.T. the Israelites worshiped idols against God command. Therefore N.L. has to be practised for all people without faith.

<sup>268</sup> Exodus 2:22, 22:21, 23:9, 24:22, Deuteronomy 27:19, cf. W. Storrar, "Nationalism: The Modern Judas?", op. cit., p.138. "You Know the Heart of a Stranger" by A.G. Hunter, Words at Work, op cit., pp.47-51.

<sup>269</sup> Ephesians 2:10-19. E. Best, "Ephesians 2.11-22: A Christian View of Judaism", Text as Pretext, edited by R.P. Carroll (Sheffield: Sheffield Academic Press, 1992), pp.47-61, particularly p.51. cf. "In You Shall be Blessed All the Families of the Earth", by A.G. Hunter, Words at Work, op. cit., p.51.

<sup>270</sup> In Malachi 3:16 a strongly eschatological outlook in the final day of Yahweh is shown. R. Mason, The Book of Haggi, Zechariah & Malachi (Cambridge: Cambridge Univ. Press, 1977), p.157. In Jeremiah 31:31-4, R.P. Carrol, with the term 'berit', states that "whatever the problems of utopian of the future, - - -, this Christian appreciation for the future often identified with the new covenant of the New Testament." R.P. Carrol, op. cit., pp.610-614.

<sup>271</sup> W. Mckane, A Critical and Exegetical Commentary on Jeremiah, Vol.2, (Edinburgh: T & T Clark, 1996), p.827.

<sup>272</sup> J.A. Thompson, The Book of Jeremiah (Michigan: Eerdmans Publishing Company: Michigan, 1980), p.590.

<sup>273</sup> Cf. J.A. Thompson states that "the verb *know* here probably carries its most profound connotation, the intimate personal knowledge which arises between two persons who are committed wholly to one another in a relationship that touches mind, emotion, and will. In such a relationship the past is forgiven and forgotten." Ibid., p. 581. R.P. Carrol, Jeremiah 26-52, op. cit., p.612.

Korea. The Korean church will consist of both Northern and Southern churches which must be regarded as equal in spite of the longer history and greater size of the Southern church.<sup>274</sup> Any arrogance in faith must be abandoned prior to the church engaging in dialogue, the first step towards the 'utopia' of a united Korea. Of course this ideal may be difficult; utopianism is not a concrete programme of church activity.<sup>275</sup> Nevertheless, it is obvious that "the individuals within the nation will not need to teach one another the knowledge of Yahweh (in this awareness and experience of the deity or the practice of justice) because each one will know it already and the nation's iniquity will be forgiven."<sup>276</sup> although there are lots of conflicting interests and tragic historic events between South and North Korea.

Since utopia itself is certainly desirable, however difficult it may be to attain, new regulations of the church law governing the Korean church in preparation for unification must include an understanding of neighbourly-love which involves the giving up or abandonment of fatuous arrogance in faith as a stepping stone towards a would-be broader concept of neighbourly-love, within 1) a unified church in South Korea prior to Korea's unification, 2) a unified church in Korea after reunification. It seems to me that the motivation and analogy, for the future hope shown just above, could be found in this reading of the new covenant passage describing the future hope, which "has been fulfilled in Jesus."<sup>277</sup>

However, N.L. has to be explained not only in human terms but also in terms of the sort of world human beings inhabit. In other words this category means that there are various objects of N.L. As the objects can refer to a person who has same faith, friends and lover or beloved, our understanding of N.L. could extend even further. Prov. 27:10 where the object of N.L. indicates a friend of one's parents, advocates N.L. for elderly parents. This is a major social issue in Korea today. In fact in Korea which has a very limited welfare policy for the elderly, for example no pensions, and

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<sup>274</sup> Cf. A further complication of this situation is that prior to the Korean War, North West Korea was the region where churches were strongest and today many elderly church members in the South had been driven South as refugees between 1950-53.

<sup>275</sup> R. Carrol, Jeremiah 26-52, op. cit., p.612.

<sup>276</sup> Ibid.,

<sup>277</sup> R. Davidson, Jeremiah (Vol.2) with Lamentations, (Edinburgh: The Saint Andrew Press, 1985), p.91.



abandoned elderly parents are prone to suicide. While it is the ethos of Korea that all elders be respected like parents, N.L. for the elderly should be practised with more care.

Neighbourly-love could also be required for a wide range of relationships since the objects of neighbourly love indicates a close friend (Deut. 13:7), a cousin (2 Sam. 13:3), a friend who has to receive love and be accompanied by the subject (2 Sam. 16:17), and a friend on the same level as family (1 Ki. 16:11), friends who live in a different area (Job 2:11), and even friends who are business associates. In Prov. 19:4, 6, 22:11, the object of N.L. means an associate in matters of financial interest and thus Mic. 7:5 warns that such 'neighbour' should not be trusted. At the other extreme of the spectrum, the object of N.L. is employed to designate lover in a romantic relationship in Hos. 3:1, Jer. 3:1, 20.

In other more unusual contexts, it seems to me that the instruction not to surrender the accused refugee, although the avenger of blood pursues the refugee, would indicate that N. L. encompasses basic human rights, including the right to live. In the Covenant Code in Ex. 20:23 - 23:33 the object of N.L. stands alone as the object of legal designations without the qualification of parallel terms such as brethren.<sup>278</sup> This is not to imply that the object of N.L. is the only recipient of covenant law, with respect to faith community, in this context.<sup>279</sup> In fact, in the Covenant Code the recipient is generally designated as a man, woman, father, daughter, or servant.<sup>280</sup> Thus the object of N.L. is a person within a context which requires N.L.. Since God hears and will avenge the cry of the oppressed (Ex. 22:20-4, 23:13), the inclusion of this code in the Torah means that Yahweh is behind all the just decisions of the legal tribunals. Legal acts are to be ratified before Him (Ex. 21:6, 22:8-11). It seems to me, therefore, that N.L. of the church as the temple of God or the body of Christ is an instrument or a medium for the love of God, and is a proclamation of the living word of God through social activity.

The object of N.L. indicates the common neighbour. The regulations concerning acts of aggression, borrowing, lending, and stealing probably denote dealings with

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<sup>278</sup> B. S. Childs, *Exodus* (London: SCM Press Ltd.), pp.441-451.

<sup>279</sup> R.L. Cook, *op. cit.*,

those in close proximity whether or not the object is the member of community. In fact Ex. 22:21 states that “Do not mistreat an alien or oppress him, for you were aliens in Egypt”. Because of these various object of N.L. the next category can be required naturally.

2-3-4. Fourthly, references to N.L. include those which show that N.L. has an ethical aspect as J.A. Sanders states, the Book of the Covenant includes not only cultic regulations but also ethical concepts, and the ethical Ten Commandments are found in the Bible (Ex. 20:2-17, Deut. 5:6-21).<sup>281</sup> Moreover, as H.F. Hahn states, reports on the results of excavations were followed by numerous articles and monographs on special features of archaeological discovery regarding the cultural life of its people, N.L. has cultural<sup>282</sup> and political<sup>283</sup> aspect and includes a duty to protect the weak. Neighbourly-love has also an economic and social aspect,<sup>284</sup> as there is close relationship between religions and a particular social ambience, and an influence upon the formation of the social structure was exerted by religion.<sup>285</sup> Of course the importance of the social aspect in N.L. was illustrated by the interaction between the social conditions of each epoch, which context needing N.L. existed, and the development of the ideas of N.L.<sup>286</sup> However it does not mean that stressing N.L. was fundamentally motivated by social conditions, rather it is commended by God, who knows every social situation.

Furthermore there is an abnormal social situation which needs N.L. including legal judgement as the purpose of the law is to handle conflict in society, and as there is a double institutionalisation within social custom and legal institution.<sup>287</sup> Therefore N.L. in

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<sup>280</sup> Ibid., p.29., TDNT., op. cit., p.315.

<sup>281</sup> J.A. Sanders, “*Torah and History*”, *Torah and Canon* (Philadelphia: Fortress Press, 1974), pp.32-33. In New Testament there can be no doubt that writers or editors understand the teaching of Jesus in a spiritualising as well as ethical sense. C. Burchard, “*The Theme of the Sermon on the Mount*”, *Essays on the Love Commandment*, op. cit., p.61.

<sup>282</sup> H.F. Hahn, op. cit., pp.189, J.P. Hayes, op. cit., pp.209-217.

<sup>283</sup> *Old Testament Form Criticism*, op. cit., p.131.

<sup>284</sup> See. “*The Sociological Approach to the Old Testament*” *The Old Testament in Modern Research* by H.F. Hahn (London: SCM Press Ltd., 1956), pp.157-184.

<sup>285</sup> Ibid., p.158.

<sup>286</sup> Ibid., p.183.

the Bible has a legal aspect,<sup>288</sup> as there is a relationship between the religious and legal aspect. This means that the legal aspect is related positively to a style of oral proclamation to practice N.L. for the object, and to the problematic structures which work against the poor and the weak, and negatively the prohibitive points relating to its authoritative and secular nature which shows a similar correlation of content, form and life setting, whether it is with respect to fellow countrymen and family, societal or an individual dimension.<sup>289</sup> The Legal corpus in the Bible indicates that person with whom one has legal obligations. Thus N.L., as indicated by a Legal corpus, could be an obligatory regulation such as the matter of tithes in the Korean Church where a church member cannot become an elder or deacon if he does not donate a tithe.

Moreover it has to be applied to society, whether urban or rural,<sup>290</sup> and whether one's homeland or not, even when it concerns difficult issues such as, for example sexual abuse or maltreatment of children, major issues in modern society. For that reason it seems to me that N.L. cannot be separated from social issues such as economic and social justice.<sup>291</sup> A summons about public cult and individual temptation (Deut. 13:6-11) which, in certain cases, breaks up the community as an issue in N.L. Thus it is true that a N.L. related to social justice has to be included to protect those needing protection i.e. widow, orphan, slaves, refugees, the poor.

Indeed church activity can be effective in breaking cycles of poverty, because its faithful practice with preventative N.L. will assist in overcoming poverty. Thus the characteristic N.L. has to be considered by comparing the law relating to foreign

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<sup>287</sup> Ibid., p.184., J.H. Hayes, op. cit., pp.102-3.

<sup>288</sup> Cf. A large percentage of Old Testament consists of legal stipulations, traditions, and explanations. The vast bulk of this material is found in four major collections: the Covenant Code (Ex. 20:22-23:33), the Deuteronomic Code (Deut. 12-26: ), the Holiness Code (Lev. 17-26: ), and the Priestly Code (Ex. 25-31: , Lev. 16: ). "Law" Old Testament Form Criticism edited by J.H. Hayes (San Antonio: Trinity Univ. Press, 1974), p.100.

<sup>289</sup> Ibid., p.112.

<sup>290</sup> From the aspect of monarchy it is easy to find that there were urban centres and rural villages, while the society of the Torah was one of a patriarchal peasant economy. There were cities in the period of the monarchy (Middle Iron Age). H.F. Hahn, op. cit., p.208.

<sup>291</sup> The administration of justice must safeguard those with least property and rights; a portion of all agricultural produce must be reserved for the poor; usury was forbidden within the society. In fact Old Testament is unique in attempting to impose a number of controls upon society to check the inevitable increase of social and economic inequalities. "*The Tradition of Christian Social Thought*",

labourers and noting the addition of a regulation to give foreign labourers a provision like ‘out of your flock and out of your threshing-floor and out of your winepress’ as N.L. here is related to the narrow or narrowest sense. Moreover N.L. can even be related to environmental pollution, and other hazards, which are experienced in everyday life. Of course, because of the complexity of society itself<sup>292</sup> The church needs to formulate a concrete N.L. programme for society. The practical application of N.L. will be explored in the following section.

2-3-5. Fifthly, N.L. is practised through various means in the Bible. Because the multiplicity of the concept is based on the fact that social life has changed in many ways with the growth of cities, commerce, and the military among other factors, and that the need for guidelines to direct interpersonal life has increased. Besides that it is true that the object of N.L. is various and that a flexible programme would need to be arranged for N.L. which has to be crystalized by its context. For example in financial planning for N.L., a reserve, or emergency fund should be allocated. Indeed the whole planning for N.L. should be able to accommodate the unexpected and could be organised in a particular approach like ‘Zero Base Budgeting’ in church finance as N.L.-oriented approach or planning. Thus N.L. can be made by planning around a recipient-oriented approach rather than an emphasis on the provider. The concept of ‘law’ in Korea means ‘to go properly’ like water flowing naturally. The regulation of N.L., like ‘law’ must ‘go properly’.

Because of the particularity of N.L., in methodology, it is helpful to mention that Job 17:5 shows how at a very basic level N.L. can be exercised by not denouncing one’s neighbour. From a legal standpoint a case for the object of N.L. as a member of same community can be made on the basis of Prov. 24:28 and 25:18. The member would have heard the Decalogue echoing in these saying about false testimony. Thus neighbourly-love from this standpoint is one whose object is a church member, as Galatian 6:10 states “therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers”. N.L. applies to our religious

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Faith in the City, op. cit., pp.51-52. Cf. “*The Administration of Justice*”, Ancient Israel’s Criminal Law by A. Phillips (Oxford: Basil Blackwell, 1970), pp.17-32.

<sup>292</sup> Cf. “*The Factor of Complexity*”, Faith and Society by M.B. Reckitt (London: Longmans, Green and Co., 1932), pp.313-27.

communities, at the parish level, to our economic communities, for example, in organisation like the 'United Association for the Practice of Economic Justice in Korea', and in our social communities, for example, in the protection of prisoners of conscience.

On the other hand the limits of N.L., as far as the capacity for carrying it out is concerned are mentioned in Prov. 18:24. This suggests that any concrete programme for N.L. must take into considerations the restrictions of circumstances and opinions from various strata of society. Even earnest counsel is required. (Prov. 27:9). Of course the required N.L. consists of continuity (Prov. 17:17), compassion (Job 19:21), prayer as a specific factor of church N.L. (Job 42:10), intercession (Job 16:20), economic help (Prov. 6:1, 17:18) as in these texts the object of N.L. is meant for friends. Furthermore it can be recommended that N.L. be practised not only materially but also with the non-material voluntary or active character of friendship or love. (Ps. 38:11, 88:18, Jer. 3:1, 20, Hos. 3:1). Moreover it cannot be denied that there are many contexts in which the object of N.L. means only a member of same community, whether defined in religious, economic or social terms.

Thus N.L. encompasses various social entities, and is appropriate wherever there are expressions of reciprocity. These programmes can develop toward a curative character, that is, they can aim to deal with problems that have already arisen, and toward a preventive character as N.L. involves the protection of one's neighbour from future ills. Moreover, it is suggested that N.L. has both a temporary and an institutional character.

In fact one other important aspect of N.L. is the need for long-term planning since the formal setting of Deuteronomy is a valedictory speech by Moses to the people of Israel. This means that the regulation of N.L. must relate even to the future as a preventative character of N.L., as Israel shall have inherited the land; the blessing of life and prosperity will depend on obedience to God's commandments.<sup>293</sup> The commandments here are to take effect on entering the new land; they imply a beginning and a need for renewal and reform,<sup>294</sup> that is, this commandment, as shown at the beginning of Deut. 12 is to be kept in the future. Thus it seems to me that the text, whether the present context is poor or satisfactory, requires specifying regulations with regard to N.L. to prepare for the future, that is a model of N.L. should be produced so

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<sup>293</sup> M. Weinfeld, *op. cit.*, p.104.

as to prepare for a reunified Korea. The text reflects a concern with religious matters, morality as well as law. It also indicates the doctrinaire aspect of the laws and suggests that one purpose of the code is the establishment of a suitable N.L. as a religious programme in society. For example the text envisages the cities of refuge (Deut. 19:1-13); the prohibition of the removal of the neighbour's landmark (Deut. 19:14) having its reflex in the curse of Deut. 27:17; the laws concerning cases of rape (Deut. 22:23-27); the law which limits taking a neighbour's produce (Deut. 23:25-26, in English version vs.24-25) and employs 'neighbour' in its spatial sense; and the law concerning the garment taken in pledge from the neighbour (Deut. 24:10). Of course it cannot be denied that there are connections between these methods with programmes and attitudes in N.L..

2-3-6. Sixthly, references to N.L. includes those which define the various attitudes of mind required by practice. Cultivating an appropriate attitude is essential for the success of any activity in N.L.. As a command of God, N.L. can be both active and passive, both voluntary and obligatory. As for motivation, the practice can be influenced by a compelling or unavoidable circumstances which requires N.L., or it can be offered spontaneously, in an either material or a non-material way. It is a concept involving relationships of mutual interest between a person having something and the person lacking something that is material or more abstract, such as honour, as human needs do increase without absolute satisfaction. Thus it seems that this statement implies the actualisation of N.L. even within business organisations. In fact there are cases in Korea where the church took the side of labour, and eventually a serious argument regarding church activity was brought about due to ignorance of how to actualise N.L. as the company concerned was no longer able to survive. The object of N.L. in the Decalogue is the object of commands where N.L. is not for one side alone but relates to mutual obligation, for labour and capital, so as not to perpetuate a vicious circle. Particularly where business organisations are concerned church activity for only one side alone is dangerous. Church activity in attitude must include both sides in any dispute as the Bible states that "- - - do not show partiality to the poor or favouritism to the great, but judge your neighbour fairly."(Lev. 19:15).

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<sup>294</sup> C.M. Carmichael, *op. cit.*, p.35.

However, there are many texts where N.L. is advocated specifically for the weak. In Deut. 15:2, where the object of N.L. occurs twice, the law proposes a more radical form of 'social practice: the regular, scheduled cancellation of the debts of the poor neighbour.'<sup>295</sup> In the ancient world, poor neighbours who could not pay their debt became bonded slaves of their creditors. Given only economic realities, neighbours with unpaid bills of course became permanent debtors, tied forever to debts they could not pay.<sup>296</sup> Against such fateful economic practice, Moses opposes the whole force of the Exodus, whereby bondaged slaves are freed, and the whole authority of Yahweh is to advocate the welfare of the slaves.<sup>297</sup> It seems to me that the text encourages us to apply N.L. to labourers. This is particularly relevant in Korea as there are not a few labourers called 'modern-slaves' from China in Korea, who are treated as sweated labour by employers without receiving suitable consideration and remuneration for their hard work. Thus the text emphasises the need for N.L. at the level of social reformation to root out a structural contradictions or evil in society.

Furthermore psychological factors do have a role in this neighbourly attitude. That is, it is psychologically important whether the object of N.L. is of one's own people or of another, whether he/she is a friend or not,<sup>298</sup> and whether the place where N.L. is practised is one's homeland or elsewhere.

2-3-7. Seventhly, therefore references to N.L. shows that the practice of N.L. can be affected by a spatial concept. N.L. in the relationships between people living nearby is described. This N.L. is related to those who share common surroundings or mutual daily experience. The object of N.L. is the one contacted in everyday life through activities of the neighbourhood, mutual work, or human relationships. Although they may slander, tell falsehoods, and cajole each other they are still the objects of N.L.. (Jer. 9:4, 5). Because of the feeling of intimacy, in the spatial concept, which develops

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<sup>295</sup> W. Brueggemann, The Bible and Postmodern Imagination: Texts under Negotiation (Minneapolis: Fortres Press), pp.75-6.

<sup>296</sup> *Ibid.*,

<sup>297</sup> *Ibid.*,

<sup>298</sup> Cf. 1<sup>st</sup> Samuel where a fellowship concept in N.L. is designated in relations between master and servant with a common loyalty.(P.K. MaCarter, 1<sup>st</sup> Samuel: The Anchor Bible, op. cit., pp.549-550.

relationships among neighbours as they live together like brothers, N.L. here sometimes employs the parallel terms 'neighbour or brother' which can be seen in several prophetic texts (Isa. 41:6, Jer. 9:4, 5, 31:34, 34:17). For example in Isaiah 41:6 from the trial of nations passage the fearful ones help the neighbour and encourages the brother.<sup>299</sup> This has implications for a united Korea, as South Korea and North Korea are, at root, culturally and historically the same. So the N.L. analogue here is not for a specific person but for a whole community in the same area. The object of N.L. includes the needy having the same ethos, relating with each other, for the purpose of public survival.

From the other observation the concept of N.L. related to the 'one nearby' is, from a positive standpoint, especially valid when there is conflict and problems resulting from problematic social and ethical behaviour. It seems to me that a failure to exercise N.L. because of a poor or deteriorating financial situation is not justified. N.L. can have a preventative character which can be actualised without cost in a programme where people are educated not to harm each other, or to cause social conflict with insolent language or defamation of character and to devise strategies to prevent social or ethical evil in advance. (Prov. 3:29, 6:1, 3).<sup>300</sup> However, the practice of N.L. with 'one nearby', as of so called general N.L., requires a prudent approach as N.L. could be taken as a curse if a man loudly blesses his neighbour early in the morning as in Prov. 27:14 which relates to attitudes for N.L. in the sixth category. In fact the clumsy or condescending practise of N.L. can do more harm than good. When a man salutes another ostentatiously, not really meaning what he says, forcing himself, as it were, to do so, it is a curse to him, i.e. he is grieving, or damaging himself by doing so because he is guilty of a hypocritical act.<sup>301</sup>

In this category with respect to a spatial concept, the object of N.L. can mean a companion who has associated with the subject from youth (Prov. 17:17) or who belongs in the same field of work (Zec. 3:8) or who has mutual interests (Prov. 22:11, 27:9), even associating with a king (1 Ch. 27:33). Therefore N.L. for companions including fellow labourers, particularly from abroad, who have the same purpose of

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<sup>299</sup> G. Rawlinson, *Isaiah: The Pulpit Commentary* (Massachusetts: Hendrikson Publishers), p.96.

<sup>300</sup> Cf. Prov. 11:9, 12, 14:21, 16:29, 17:18, 25:8, 9, 26:19, 27:14, 29:5.



same work could be implied while the neighbour in Job 30:29 means a companion as a reciprocal phrase with different species metaphorically. This has relevance as far Korea is concerned as the issue of labour welfare for foreigners is a serious one in Korean industry. Of course first of all it seems to be better that this church activity is started at the individual level by a church member. In Psalm 122:8, the object of N.L. used parallel to 'brethren' and translated as companion designates a fellow pilgrim met by chance on a pilgrimage to the Holy Land, without any other purpose.<sup>302</sup> Moreover in Jonah 1:7 (cf. 1:3-8) neighbour refers to the passengers in a ship who have no information, including occupation, nationality etc., about each other but have joined together for travel only. Therefore a genuine N.L. should be practised on a case by case basis. In other words N.L. has to be an object-oriented activity based on those who require N.L., as a spatial concept oriented by moving the person rather than geographical space, and not a condition-oriented activity which emphasises nationality, membership of a particular group and so on.

However to have the same history, village or land, citizenship, blood and language is relatively important.<sup>303</sup> As understood by many Christians, N.L. has a spatial concept in the Bible. The Bible shows us that there are many kinds of neighbourly-love: N.L. for those who live nearby, in distant, or neighbouring cities or country, and for both fellows and enemies. In this category the concept of neighbour also includes a family living together and a neighbour who has to be treated as family. In addition to these family relationships, there are examples in the Bible of N.L. in other human or non-spatial relationships, for example, relationships with those in business, those of the same faith, relatives, and others.<sup>304</sup>

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<sup>301</sup> W.O.E. Oesterley, The Book of Proverbs (London: Methuen and Co. Ltd., 1927), p.242.

<sup>302</sup> J.S. Exell, The Biblical Illustrator: The Psalm (Vol. 5) (Michigan: Baker Book House), p.176.

<sup>303</sup> N. L. in the Covenant Code is related to a person nearby in a spatial sense and one who has a human relationship with the subject in society. It seems to me that N. L. requires a societal approach as well as a spatial aspect.

<sup>304</sup> Cf. What W. Storrar states that Christians have 'same threefold relationship with the nation' with respect to the life like of priests to intercede, prophets/prophetesses to be related the command of God, and servants to transform the life of nations(cf. Richard Neibuhr, Christ and Culture). W. Storrar, op. cit., pp.154-5.

2-3-8. Eighthly, in these relationships the term 'identity' is important as relationships without identity can be superficial. Therefore, in this category of concepts relating to N.L., I would include the concept of identity. With respect to identity, the subject of N.L. has differing status: as a human being, a superintendent for other creatures - kindness is to be shown even to animals in Deut. 22:1-6, 25:4 where their humanitarian interpretation is significant, implying that the prevention of cruelty to animals is one of the responsibilities of Church in N.L., an individual person, a member of his own people and all peoples,<sup>305</sup> a believer and a member of a community whatever the community to which the practitioner belonged,<sup>306</sup> a citizen,<sup>307</sup> a constituent of a family and a companion or associate etc. This means that N.L. has to be practised within each field related to each identity. Incidentally this identity includes that of superintendent for all creatures.<sup>308</sup> N.L. for 'animals' and 'the environment' generally, is an issue which could stimulate theological argument, and can be seen as prophetic for posterity.<sup>309</sup> It is a commonplace now that the issue of environmental pollution, particularly nuclear waste, is important for future generations in terms of survival. There is still a question as to whether the issue can belong to the sphere of the church N.L.. However it must be remembered that N.L. with respect to the emancipation of women, the advocating of children's human rights, and the freeing of chattel slavery had to overcome a previous concept of N.L. based on a defective tradition, which was unable to see these disadvantaged groups as worthy of N.L.. This defective tradition was partly due to an incomplete or narrow reading of the Bible. The practice of N.L.

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<sup>305</sup> This idea derives from the article '*Near and Distant Neighbour*'. K. Barth, Church Dogmatics(3), op cit., pp. 285-323.

<sup>306</sup> This idea derives from the book Scottish Identity: A Christian Vision. By W. Storrar, op. cit., p.152.

<sup>307</sup> According to Noth a citizen concept could be found under the aspect of behaviour in the legal community in Lev. 19:18. M. Noth, Leviticus, op. cit., p.142.

<sup>308</sup> Genesis 2:28-30, Just Sharing, op. cit., pp.66-67.

<sup>309</sup> Cf. Love Your Neighbour : The Bible and Christian Ethics Today, by Paul Brett, who is Director of Social Responsibility in the Diocese of Chelmsford and a Residentiary Canon of Chelmsford Cathedral (London: Darton, Longman and Todd Ltd., 1992), particularly pp.124-149. The Status of Animals in the Christian Religion by C.W. Hume, op cit., and Christianity and the Rights of Animals by A. Linzey, op. cit.,

must be based on a reconsideration of the Biblical background and tradition in light of the present-day context, guided by reason which faces up to reality.

2-3-9. Ninthly, the final category of concepts relating to N.L. includes that of social responsibility.<sup>310</sup> Of course this social responsibility can include social justice and ethics. In fact N.L. is found in Lev. 19:13 where it is employed in the theme of social justice with the terms 'defraud'. As the following statement is intended for the broadest sense in N.L. the overall sense of Lev. 19:16 seems to be that malicious slander as a kind of violence of mass communication which threatens the life of a neighbour is strictly prohibited. In Lev. 19:18 the object of N. L. is related to a commitment to the welfare and best interests of the other person. In Lev. 20:10 the object of N. L. is employed for one of the catalogue of sexual offences while the list of prohibited relationships within the family (vs. 11-22) can be compared to that in Lev. 18:7-18 and 18:19-23; mother and stepmother (vs. 11); daughter-in-law (vs. 12); homosexuality (vs. 13); two closely related women as a woman and her mother (vs. 14); bestiality (vs. 15, 16); sister and half sister (vs. 17); menstruating woman (vs. 18); aunt (vs. 19); uncle's wife (vs. 20); sister-in-law (vs. 21) as these subjects can be related to major issues in modern society.

The Holiness Code, also called the 'community code', relates to all aspects of the community: social justice, protection against the violence of mass communication (Lev. 19:16), the welfare of the elderly (Lev. 19:32), labour welfare (Lev. 23:7, 35, including the needs of foreign labourers in Lev. 19:34), child welfare (Lev. 20:2-5), social security (Lev. 23:22), homelessness welfare (Lev. 25:6), prevention of cruelty to animals (Lev. 25:7). To practice N.L. the church needs to be active in all of these areas as social responsibility.

Besides, as N.L. is employed in various contexts, a concept of N.L. with respect to 'the global village' could be derived from Gen. 11:3, 7 where the whole world had one

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<sup>310</sup> David Steel, in *Facts of Faith*, replies that the churches' being relevant to society is important when he was asked "What would be the one thing which you believe would substantially change the Church for the better?" *Life and Work*, op cit., p.42. E.O. James states that "In his efforts to determine his place in the universe, control his destinies and regulate his family, tribal and national relationships, man has arrived at certain fundamental religious concepts and evaluation which have consolidated the social structure and supplied a dynamic indispensable to the integration of his communal life." E.O. James, *The Social Function of Religion* (London: Univ. of London Press Ltd., 1940), Preface p.vii.

language. Moreover, the text seems to relate to labour welfare in the global village as the place of N.L. in Gen. 11:3 means clearly a labourer on a multi-storied temple tower, a godless edifice, the expression of man's desire for personal aggrandisement "Let us make a name for ourselves". Thus the context requiring N.L. for labour could arise from selfish desire. Here the object of N.L. is not an Israelite, its context ignores ethnological and ethical matters, but rather stresses activity for the common good. Furthermore the objects of N.L. are various and could consist of family (Gen. 43:33), relatives (Gen. 31:49, Ex. 18:7), brethren as fellow countrymen (Ex. 2:13), non-consanguineous relations (Ex. 12:38), a person who has to listen the law of God (Ex. 18:16), an associate (Ex. 33:11), refugee (Deut. 4:42), the object of trial (Ex. 32:27).

Because of these various and complex matters the definition of N.L. has to consider context in terms of social responsibility. This means that N.L. must not be restricted by previous concepts of N.L. as understood by persons of the church of embourgeoisement, or formed by a context different from the present context. In other words, as a new bag has to be prepared for new wine,<sup>311</sup> the unchangeable and original N.L. commended by God requires a new definition of N.L. because the N.L. is not static, and can adapt to the new context. The definition of N.L., therefore, based on the concept of N.L. in the Bible, consists of various approaches: subject-oriented, issue-oriented, context-oriented, object-oriented whether human or animal and what might be termed N.L. itself-oriented. This last approach shown in 'the parable of the Good Samaritan' is based on 'N.L. itself' not anything else,<sup>312</sup> and the term 'became neighbour, proved neighbour' is very significant.<sup>313</sup> This means that N.L. has a creative element with respect to its object. Therefore the expression of N.L. in the Bible becomes a definition in practice. As a 'becoming', imperfect, definition, it includes all of the concepts of N.L. mentioned above, although the original N.L. is a perfect

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<sup>311</sup> Jesus says that "No one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will put away from the old, making the tear worse. And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins." Mark 2:21-22, NIV, op. cit.,

<sup>312</sup> Luke 10:25-37, NIV, op. cit.,

<sup>313</sup> According to Plummer 'neighbour' is based on 'love itself' not locus while '*plesion gegonenai*' meaning 'become neighbour or proved neighbour' is significant. Alfred Plummer, op. cit., p.289.

concept as created by the Trinity , commanded by the Father, known by the Spirit and practised by the Son.

Having examined the meaning, constituent factors, and these nine categories of concepts relating to N.L., based on texts showing '*rehag*' and '*plesion*' translated as neighbour, with an inductive method this work will now examine N.L. in the context of Korean church. It is hoped that this analysis can serve as a tool with which to fashion the later work related to N.L. Therefore although this work attempts to classify and closely define N.L. it would be wrong to suggest that these categories are independent of each other. N L. is a multifaceted pearl like the pearl purchased by the merchant who sold everything he owned to obtain it (Mt.13:44-46). If N.L. is like the pearl found by the Holy Spirit, we must treat it as the most valuable thing , as did the Christians, in the early church. Those who practice N.L. are like those who "would sell their property and goods, dividing everything on the basis of each one's need. With exultant and sincere hearts they took their meals in common , - - - , added to their number those who were being saved."<sup>314</sup>

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<sup>314</sup> Acts 2:42-47, NIV, op. cit.,

## CHAPTER THREE

### A DEFINITION OF NEIGHBOURLY-LOVE IN PRACTICAL THEOLOGY WITHIN THE KOREAN CHURCH<sup>315</sup>

The Scriptures require constant re-interpretation if they are to be related to contemporary circumstances. Interpretation is not merely repeating the words of the text in a new context, but finding new thoughts and words to convey the relevance of the original meaning of the text. In other words faithful Biblical practice in N. L. is not a matter of gathering many expressions from the Bible at every opportunity, but of re-expressing new meaning in different words appropriate to the contemporary context although sometimes the exact wording of a text may be helpful. So then, how can these concepts and the constituent factors of N. L. mentioned above be defined for N. L. in the Korean church?

It might be suggested that practitioners in church N. L. could do no worse than to emulate the attitude of Jesus towards Scripture as His character and perception were profoundly moulded by the Old Testament writings.<sup>316</sup> Jesus attitude towards Scripture was deeply respectful, but also He did not feel exclusively bound by the words of a Biblical text as He felt free to use His own words and experience to modify the perceptions of the past and related them to the present. In fact K. Barth, R. Bultmann and G. Gutierrez, writing articles on this subject, introduced Jesus as a key to understanding N. L. or persuading believers to practice it.<sup>317</sup> Jesus, who is the

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<sup>315</sup> The knowledge of N.L. based on Biblical study must be translated into real life and concrete work, felt with emotions, shared with neighbours, enacted into the witness as the subject of N.L. and service of God. V. Watson, Words at Work, R. Carrol and A. Hunter (ed.), p.155. There thus can be no excuse for a practical theology based on an outmoded Biblical Theology, and practical relevance must never be equated with an unreflective pragmatism lacking in self criticism and historical perspective. A. Campbell, op. cit., p.19. This mean that N.L. in practical theology has to be examined by case studies.

<sup>316</sup> According to W. Barclay, the first step in the Christian life based on the Bible is to accept Jesus as the supreme and final authority. W. Barclay, By What Authority? (London: Darton, Longman and Todd, 1974), pp.88-9, 97-110.

interpreter and mediator between God and humanity, did not interpret N. L. using a single text only. For example when he explained the first and most important commandment in the Law, he quoted two different texts, in Leviticus<sup>318</sup> and Deutronomy,<sup>319</sup> connecting love to God and love to neighbour. Therefore it seems to me that we can also quote, relate and define a Biblical concept of N. L. for use within the Korean church based on writings formulated from the corpus of Biblical texts.<sup>320</sup> The reason the Biblical concept is important for N. L. in the Korean church is because of what the Bible says to us and our context is an important point in that the Korean church has to act appropriately. R. Bultmann asks “ Are we to read the Bible only as an historical document in order to reconstruct an epoch of past history - - -? I think our interest is really to hear what the Bible has to say for our actual present, to hear what is the truth about life and about our soul.”<sup>321</sup> P. Stuchlmacher points out that all Biblical interpreters as members of the church have to consider the present needs as

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<sup>317</sup> K. Barth, *'Near and Distant Neighbour'*, op. cit., Cf. K. Barth stresses that the primacy of the Christ event as the basis for a reliable understanding of God's active in the world. Book Review by M.I. Wallace on *Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development, 1909-1936* (by B.L. McCormack). *Theology Today* edited by T.G. Long and P.D. Miller (Princeton, Vol. 53, Jan. 1997), p.526. R. Bultman, *'To Love Your Neighbour'*, *Scottish Preiodical*(vol. 1), edited by R.G. Smith (Edinburgh: Oliver & Boyd, 1947), pp.42-56, G. Gutierrez, *'Conversion to the Neighbour'*, *A Theology of Liberation: History, Politics and Salvation* (London: SCM Press, 1979), pp. 194-208. In his article *"Option for the Poor"*, G. Gutierrez states that a preferential commitment to poor neighbours is at the very heart of Jesus' preaching and life. J. Sobrino and I. Ellacuria (ed.), *Systematic Theology: Perspectives from Liberation Theology* (London: SCM Press Ltd., 1996), pp.22-37. According to Barrett Jesus is the centre of the New Testament. C.K. Barrett, *"The Centre of the New Testament and the Cannon"* *Jesus and Word* (Pennsylvania: Pickwick Publications, 1995), p.263. E. Brunner has also a Christological view of man. D. Cairns, *The Image of God in Man* (London: SCM Press, 1953), p.178.

<sup>318</sup> “Do not seek revenge or bear a grudge against one of your people, but love your neighbour as yourself. I am the Lord” Leviticus 19:18, NIV., op. cit.,

<sup>319</sup> “Love the Lord your God with all your heart and with all your soul and with all your strength” Deutronomy 6:5, Ibid.,

<sup>320</sup> R. Guelich, *"The Gospel Genre"*, *Das Evangelium und die Evangelien*, herausgegeben von P. Stuhlmacher(Tubingen: J.C.B. Mohr, 1983), p.184.

<sup>321</sup> In the language of Bultmann some things in the Bible are historic as opposed to merely historical, or past; like other things which we call historic, they still have influence and significance for our time. Despite the writer and editor being dead, they speak yet. D. Nineham, *The Use and Abuse of the Bible* (London: Unwin Brothers Ltd., 1976), p.216. C. Rowland and M. Corner, *Liberating Exegesis: The Challenge of Liberation Theology to Biblical Studies* (London: SPCK, 1990), p.72. Paul Brett, op. cit., p.9. The ongoing reinterpretation of sacred utterance which are believed to be foundational for each culture is one of the great characteristic features of the history of religions. M. Fishbane, *"Inner-Biblical Exegesis: Types and Strategies of Interpretation in Ancient Israel"*, *The Garments of Torah: Essays in Biblical Hermeneutics* (Indianapolis: Indiana Univ. Press, 1989), p.3.

God manages these present times.<sup>322</sup> Thus to hear what the Bible says is also important for the practice of N. L. since God's knowledge of humanity has to be mastered in all man's knowledge of God.<sup>323</sup> Furthermore the Bible speaks of human beings, the descendants of Noah, their problems and their failures requiring N. L..<sup>324</sup> The Bible also the source and guide of church's activity.<sup>325</sup>

### 3-1. A Life Worthy of Mankind<sup>326</sup>

Humanity is one of the most important pivots in theology, because the central relationship at issue is one between '*theo*' and the human being created by '*theo*'.<sup>327</sup> W. Pannenberg's observation that we live in the time of human-based science indicates how important humans are in theological terms. God who is the source for N. L. is 'the reality defining human existence' as R.Bultmann said, and His being is among His activities for the benefit of humanity as K.Barth said. The reality of God is humanity's reality, and the human being's one is of his creative relationship with all creation.<sup>328</sup> Every theologian would agree that the true man loves God and his human neighbour while his neighbourliness consists of a bond of willing helpfulness which is man's by

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<sup>322</sup> The Christian church reads the inspired Holy Scriptures with their eyes having been opened by the risen Christ and the Spirit which he sent to them, and the words of the Scripture are regarded as living words of the father of Jesus Christ. P. Stuhlmacher, How To Do Biblical Theology, op. cit., pp.55,67. P. Stuhlmacher, Evangelische Schriftauslegung Heute (Gottingen: Schriftauslegung auf Weg zur biblischen Theologie, 1975), pp.168. Quoted, J.H. Sung, An Introduction to New Testament, (Seoul: the Univ. of Presbyterian Press, 1991), p.359-364.

<sup>323</sup> God reveals Himself to each human being. The deciding test-case for N.L. is Biblical revelation. P. Stuhlmacher, How To Do Biblical Theology, op. cit., p.64.

<sup>324</sup> V. Watson, op. cit., p.152.

<sup>325</sup> D. Cairns, The Image of God in Man ( London: SCM Press, 1953), p.147.

<sup>326</sup> The man here is one to hear what the Bible says. "All Scripture is ---, so that the man of God may be thoroughly equipped for every good work." 2<sup>nd</sup> Timothy 3:16-17. In fact the editors or authors, as man, in the Scripture considered the "Holy Scriptures" interpreted them in the spirit of the faith. P. Stuhlmacher, How To Do Biblical Theology, op. cit., p.65.

<sup>327</sup> Just Sharing, op. cit., p.67.

<sup>328</sup> G. Newlands, The Church of God, op. cit., p.6.



nature and not by grace.<sup>329</sup> Therefore N. L. has to be based on human existence and life in the present context, or it cannot be called real neighbourly-love. In other words, it is important and reasonable that N. L. be examined in terms of a quality of life worthy of mankind and the nature of society required for that life. So then what is a life worthy of man as seen in neighbourly-love?

A debate regarding human nature has been going on since the time of the early Fathers' with two main view expressed. The first is associated with Justin Martyr, Athanasius, Gregory of Nyssa, John Chrysostom and John of Damascus whose chief concern was to safeguard the freedom of the will so as to secure man's responsibility for his wrong doing and guilt, a view which became characteristic of Eastern Theology.<sup>330</sup> The other stream is traced to sources of theology in Irenaeus and Tertullian whose main interests were to establish the universality of sin and to state the reason for this universality in Adam's transgression and this view became characteristic of Western anthropology.<sup>331</sup> During this period there was a great debate on the view of man, between Pelagius and Augustine, based on the two streams, and since then the controversy has continued in various forms.<sup>332</sup> It seems to me that these views are related to the term '*imago Dei*'.<sup>333</sup> In fact, with respect to humans, the Bible and Christian thinkers, e.g. Irenaeus, St. Clement of Alexandria, Athanasius, Augustine, Thomas Aquinas, Martin Luther, John Calvin, Emil Brunner, and Karl Barth, emphasise 'the image of God' while there has been little growth in thought regarding the image from one theologian to another, and no clear line of development can be traced from century to century as D. Cairns has observed.<sup>334</sup>

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<sup>329</sup> D. Cairns, op. cit., p.172-3.

<sup>330</sup> H.D. McDonald, The Christian View of Man (London: Marshall Morgan & Scott, 1981), pp.53-56.

<sup>331</sup> Ibid., pp.49-52.

<sup>332</sup> Ibid., pp.57-67.

<sup>333</sup> The image of God is really the great subject of the Christian doctrine of man; for there is no part of man's nature which was not created to serve that image, and no part which has no relation to the image, even in man's state of sin. However naturally the treatment of this vast theme is not possible here, and many point relating to the Christian doctrine of man will be omitted while with the standpoint of N.L. the statement of the life worth of a man is treated here. D. Cairns, op. cit., p.16.

<sup>334</sup> Ibid., p.171.

The image is the key to the origin and nature of man which are a special creation of God and have a special relationship to God. There are also many views regarding the understanding of the image, that is, the image is understood as a corporeal form, as spirit, as physio-spiritual being, as dominion, as male and female, as rationality or as sonship.<sup>335</sup> There are connections among Christian thinkers, e.g. in the understanding of the image as rationality with Thomas Aquinas who adopted Augustine's view, "making it more explicit and modifying it to fit into his own elaborate system."<sup>336</sup>

However it seems to me that these views are very complex and unnecessary to explain life in N. L. as these views are based on hermeneutics. This means that first of all life viewed from the aspect of N. L. must be studied while N. L. has to be understood in general in order to put it into practice. While life related to N. L. is defined by theologians, non-theologians have defined life as follows: the life worthy of a man is a life which satisfies his needs as defined by A.H. Maslow;<sup>337</sup> H. Thielicke states, from a biological view, that man is not only a deficient being but also a being of infinite possibility; while G. Simmel states from a cultural humanistic view that man is a being who expresses himself and actualises himself.<sup>338</sup> However, this explanation is not sufficient to define the character of the church's neighbourly-love. This means there is greater need to stress the particularity of church N. L. as they do not approach issues from the Bible,<sup>339</sup> rather than whether their views are wrong as compared to the Biblical statements. In other words on the premise that the life shown in the Bible includes those elements of the life mentioned above, a fuller understanding of this 'life worthy of a man' can be achieved and developed by referring to the Bible.

A 'worthy' life can be classified into three categories. Firstly, a life of quality is a life which requires loving one's neighbour as a human being according to God's

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<sup>335</sup> H.D. Macdonald, *op. cit.*, pp.34-41.

<sup>336</sup> See, The Image of God in Man, *op. cit.*, pp.73-205.

<sup>337</sup> There are needs: the safety needs, the belongingness and love needs, the self-actualisation need. When these in turn are satisfied, again new needs emerge, and so on. Of course Maslow's view is based on a biological rather than a priori sense or in a whole sense including spiritual. A.H. Maslow, *op. cit.*, pp.17-23, 53.

<sup>338</sup> Cf. Conceptions of man between the Marxian, Freudian and Christian., D. Cairns, *op. cit.*, pp.206-37.

commandment. Humanity is expressed as a being responsive to God while God lets human beings know His will, and expects man to obey His commandments of which, the primary commandment is to love God and neighbour. Life here is not static as humans are responsive to God who governs continuing history, and His will is known through his commandments in history. However it is true that in reality to love neighbours is not only for human beings.

Secondly, therefore, the life is a life which has to be loved by God who is in all neighbours. Humanity is restricted before God, neighbours, history and the world. Therefore human beings have to be loved in many relationships. The term 'restricted' is not for justifying man's disobedience of N. L. but for motivating the life to love neighbours, and co-help and co-work with neighbours and God.

Thirdly, however, responsibility in a situation requiring N. L. is based on human fault whether it is because man does not love his neighbour or man is not loved by neighbours. In Jesus' view, a wrong action is derived from wrong intention and behaviour which can be formed by wrong circumstances. As Mark 4:3-20 makes clear, whether good results are possible depends on the human context itself, not God. In a human context, 'stony' or 'fertile ground' and so on, is a major issue.

The third statement, therefore, may mean that the life has to be lived, with prudence, to cope with present unjust circumstances and prepare for an unpredictable future which may require neighbourly-love.<sup>340</sup> That is, the life is the life of a human being moving toward the future in which the individual must be reconciled with the various crises of history.<sup>341</sup>

From the other observation related to, the Model of N. L., Jesus' main concern, the life could be observed in the constituent parts of man. While Jesus' concerns are for the whole man created by God, the life is related to the man as a human being and as a partaker of God. The life is a close relationship with the work of God to the extent that man is able to imitate God.<sup>342</sup> Biblical psychology does not divide up man's nature into

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<sup>339</sup> The life worthy of humanity in the Bible is both divine and human. A. McGrath, *The Supreme Authority of Scripture*, op. cit., p.55.

<sup>340</sup> Cf. Mt. 25:1-13, 1 Th. 5:1-11.

<sup>341</sup> Cf. Php.1:14-26, 3:12-4, Heb. 13:1-6.

<sup>342</sup> D. Cairns, op. cit., p.114.

mutually exclusive parts. For example when soul, spirit, or 'reins', heart or physical body are spoken of, it is the whole man that is described in each case, but one term is chosen in preference to another, according to which aspect or another of man's life is emphasised.<sup>343</sup> Therefore the life worthy of a man is based on the standpoint of the whole man consisting of many factors although in Pauline theology there are differing explanations of the whole man.

Man is a being with a fallen nature and Christian thinkers have emphasised the depravity of human nature. Thus man requires total restoration to Eden, not literally but rather in inner-consistency towards a future Kingdom of God, not an Eden in the past. That is, the life is a restoring life in relationship with God, human beings, and other creatures, and in soul, spirit and body just as in Eden. This seems to mean that man's restoration to the image of God is related to the reconciling and redemptive work of Jesus. In fact the image which is the point of contact is the newly created or restored righteousness to be awakened by Christ from death to life, and from physical, mental and spiritual disease to health. Since sin is a lapse from man's immediate unity with God and other creatures, the world is suffering as the result of sin. In addition, as the purpose of the restoration and redemption of Jesus, the life consists of the acknowledgement of God's goodness, grace, paternal love and greatness, showing us, history and all creatures, e.g. if the needy person cannot feel and enjoy flowers in bloom, his life is not being lived as intended.

Furthermore the life is a life to be explained from three aspects: individual, social, and in relationship with other creatures. It would be wrong to suggest that an individual concept is denied in this understanding of the life worthy of man: Jesus' concern was the individual person and the Bible starts with the solidarity of the race in Adam.<sup>344</sup> Man is formed with a fundamental equality as individuals, not as a group, in the 'imago Dei', which is the goal of the revelation and N. L. is expressed in that image.<sup>345</sup> God might have made each man to be a self-contained individual<sup>346</sup> while the Creator might

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<sup>343</sup> Ibid., p.26.

<sup>344</sup> H.D. McDonald, op. cit., p.42.

<sup>345</sup> Genesis 1:26-27, 5:1-3, 9:5-6. According to D. Cairns, the image of God is directed mentioned in only these three passages in O.T. and most of the image passages occur in the writing of Paul in N.T. D. Cairns, op. cit., pp.17-32.

have made each man as benefiting and contributing equally within a flourishing society without hierarchy and ranking.<sup>347</sup> Each and every individual has an equality even in freedom. Because in order to give freedom Jesus gave himself for us on a level where one of the two essentials of Christian ethics is to love one's neighbour as oneself<sup>348</sup> while the image of Christ is an existence in love to God, responsive to God's love to men, and His existence is not a discarnate life.<sup>349</sup> In the life worthy of a man, it must be stressed that individual freedom is important. According to Temple, while the individual is first, not society, and the state exists for the individual, and while society must be arranged so as to give to every citizen the maximum opportunity for making deliberate choices, one of our first considerations will be the widest possible extension of personal responsibility: it is the responsible exercise of deliberate choice which most fully expresses personality and best deserves the name of freedom.<sup>350</sup> With respect to responsibility, Ezekiel Chapter 20 shows us that judgement will be made individually without the influence of one's father or anyone else.<sup>351</sup> Furthermore there are uncountable possibilities in each individual, and the individual has to try to find and develop continuously in order to accomplish his/her own duty in society since God

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<sup>346</sup> E.L.Mascal, The Importance of Being Human: Some Aspects of the Christian Doctrine of Man (London: Oxford Univ. Press, 1959), p.37.

<sup>347</sup> An equality concept in that anyone can become the head as the highest tribal office in the period prior to the monarchy, with antecedent significance for military operations is shown in 1<sup>st</sup> Samuel 15:28 and Judges 10:28. R.P. Smith, 1<sup>st</sup> Samuel: The Pulpit Commentary (Massa: Hendrikson), p.268. R.G. Boling, 1<sup>st</sup> Samuel (Massa: Hendrikson), p.148, Just Sharing, op. cit., p.68. It seems to me that a fundamental element of equality has to be involved in N.L. P. Brett, op. cit., p.4. cf. Preserving unity and making the whole beautiful, as a symmetry, demand equality. Augustine: Earlier writings, vol.6, selected and translated by J.H.S. Burleigh (London: SCM Press Ltd.), p.252. Cf. In U.K. there is even unequal spatial distribution of opportunities to share in the life which society has to offer. Faith in the City, op. cit., p.13. Cf. "The Equal Worth of All Human Beings", E.Hill, op. cit., pp.126-131.

<sup>348</sup> Just Sharing, op. cit., p.75.

<sup>349</sup> D. Cairns, op. cit., pp.36, 51.

<sup>350</sup> W. Temple, op. cit., p.67. W.H. Vanstone states that man in the church must use his freedom in the cause of N.L. as well as in the celebration of N.L. W.H. Vanstone, "The Offering of the Church" Love's Endeavour Love's Expense: The Response of Being to the Love of God (London: Darton, Longman and Todd, 1977), pp.103-4. Cf. N.L. relates to even personal relationships and individual responsibilities. D. Forrester, Christianity and the Future of Welfare, op. cit., p.4.

<sup>351</sup> "He does not oppress anyone or require a pledge for a loan. He --- but gives his food to the hungry and provides clothing for the naked. --- He will not die for his father's sin; he will surely live. --- The soul who sins is the one who will die. The son will not share the guilt of the sons. The righteous man will be credited to him, and the wickedness of the wicked will be charged against him" Ezekiel 18:1-20, NIV., op. cit.,

gives talents and gifts to each person. Thus N. L. must be practised at an individual level.

However in ancient Israel there was very little sense of individual personal value since group consciousness was the norm.<sup>352</sup> In other words the individual is part of a corporate personality and a relationship within a community, and the individual is particularly related to the poor persons, the needy and afflicted individuals as neighbours.<sup>353</sup> Therefore the individual exists only in N. L., and is not an isolated individual while there is a common feature even between K. Barth and E. Brunner in that the image of God is in the active relation of man to his neighbour and to God rather than related to the isolated self.<sup>354</sup> The individual, therefore, should be a fully integrated human being as a member of a community, and within this his personality can develop fully only in community<sup>355</sup> whether the community is highly localised or wider,<sup>356</sup> while W. Storrar states that, only in a mutual relationship with God and neighbours could the individual find the life worthy of man.<sup>357</sup>

The life related to community is one which is lived with responsibility before God who commanded N. L. both as the essence of man's being is his responsible existence before God, and as the image of God is regarded as determined by man's responsiveness to God. Man's being is pictured as a life of decision in response to God's act of creative and sustaining love for neighbours.<sup>358</sup> Therefore, in terms of responsibility, human beings before God owe N. L. to one another because everything we receive is a gift,<sup>359</sup> and God does not only give them to us but also our neighbour to

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<sup>352</sup> D. Cairns, op. cit., p.26.

<sup>353</sup> E. Hill, Being Human: A Biblical Perspective (London: Geoffrey Chapman, 1984), pp.122-4.

<sup>354</sup> D. Cairns, op. cit., p.178, p.195.

<sup>355</sup> The community can be classified by two types, e.g. the family or group of family, the small village, the sub-clan or sept-community as basic community, and regions, cities, nations, confederations, united nations as wider communities. E. Hill, op. cit., pp.135-9.

<sup>356</sup> E.L. Mascal, op. cit., pp.50-2.

<sup>357</sup> W.Storrar, op. cit., p.190.

<sup>358</sup> Cf. What Cairns said that man's whole being consists in the active service of God. D. Cairns, op. cit., pp.113-131, 170-1.

us.<sup>360</sup> A worthy life embodies responsibility not only for one's family but also society, one's nation and the wider world. This life requires justice and peace and with that responsibility.<sup>361</sup>

With regard to the term responsibility, including 'confessional' responsibility,<sup>362</sup> for society it seems to me that all aspects of life dealing with social relationships could contribute to the life worthy of a man. Of course the relationships referred to here includes not only people who are already members of churches but all mankind.<sup>363</sup> With respect to the origin of this point, Genesis Chapter 2 states that "It is not good for the man to be alone (2:18)" while K. Barth points out that the image of God is reflected in the fellowship between woman and man. As the very expressions 'I' and 'Thou' make clear, it cannot be man in isolation, but man in a community, and in relationship with neighbours as fulfilment of a responsibility given by God.<sup>364</sup> Man's true being is as a being to his/her neighbours in love.<sup>365</sup> No man is fitted for an isolated life since the social nature of man is fundamental to his being,<sup>366</sup> since man's existence is one of togetherness in time and history.<sup>367</sup> Many factors of the individual mind are social although he/she has no social standpoint in the universe besides herself/himself.<sup>368</sup> This

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<sup>359</sup> "Freely you have received, freely give." Matthew 10:8, NIV., op. cit., "You paid nothing to get, accept nothing to give." Matthew 10:8, The New Testament, edited by W. Barclay, op. cit.,

<sup>360</sup> D. Cairns, op. cit., p.150.

<sup>361</sup> There are wider social units with respect to justice and peace, and the justice and peace are related to N.L. W. Temple, op. cit., p.78.

<sup>362</sup> The church on the confessional responsibility intrinsically and inevitably converges upon the power of social justice and the social justice of power. P. Lehmann, op. cit., pp. 302-305.

<sup>363</sup> G. Newlands, Making Christian Decision (London & Oxford: Mowbray, 1985), p.1. Cf. A greater importance to mutual-determination is given by intraorganismic forces. A.H. Maslow, op. cit., p.54.

<sup>364</sup> The relationship between neighbour and a person is necessary even the instinct like nature of basic needs. A.H. Maslow, op. cit.,

<sup>365</sup> D. Cairns, op. cit., pp.150, 190.

<sup>366</sup> W. Temple, op. cit., p.69. There are deeper issues of social responsibility between man and his social world. M. Faulds, "*A Social Commentary*", op. cit., p.160.

<sup>367</sup> R. Bultmann, "*To Love Your Neighbour*", op. cit., p.47.

<sup>368</sup> T. Reid, "Of Social Operations of Mind", Essays of the Intellectual Powers of Man (London: Macmillan and Co., Ltd., 1941), p.48. T. Reid states that "our social intellectual operations, as well as our social affections, appears very early in life, before we are capable of reasoning. ---. In every language a question, a command, and a promise are social acts." Ibid., pp.49-50.

means that life cannot but be within social relationships with one's neighbours whether it is made voluntarily or when the man delights when he meets the woman as in Genesis Chapter 2. In this life, as closely related to mutual relationship, safety and well-being are found in relationships as it was for Adam and Eve.

In Eden, Adam and Eve were commanded, by God, to "have dominion" over other creatures. This fact seems to mean that the life is a life worthy of a superintendent managing other creatures. Because God created and commanded human beings, from the outset, to take care of other creatures as stewards<sup>369</sup> while the image of God is with respect to dominion over other creatures.<sup>370</sup> Human stewardship, not ownership, has to be demonstrated with a responsibility to help 'particularly the poor and weak, to flourish' wherever they may be. Paradoxically, the poor, the weak and the underprivileged countries are damaged by environmental pollution and other ill-effects of modern life, while many of those responsible live in affluent areas and benefit from the extravagant exploitation of nature. It is a sad reality that there are many deformed children in polluted areas. They and we were created in the image of God.

Stewardship for other creatures however is also based on our being created in the image of God, while this image is also stamped upon animal nature.<sup>371</sup> However it does not mean that humanity is found among other creatures as humanity is related to the concept of superintending. Humanity serves as a foundation-stone in ethics and as a basis of rights and duties (although John Calvin believed that the image of God is found in all His creatures, and in a special sense in human beings.)<sup>372</sup> In other words all things in creation are not Godlike. This means that there is no sphere where human beings cannot reach and that the life worthy of a man cannot but comprise of concern for the natural world. Thus this life offers expanding possibilities for N.L. in practice.

However it needs to be recognised that the Bible does not try to define and systematise its view of the life while statements about the life are shown through

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<sup>369</sup> Genesis 1:26-8, 2:15, NIV., op. cit.,

<sup>370</sup> D. Cairns states that the superintendent managing is connected with the image of God, and that they over the earth are brought into very close relationship in the Eighth Psalms. D. Cairns, op. cit., pp.20, 122

<sup>371</sup> Cf. W. Temple, op. cit., p.63. According to Genesis 2:19, animals and birds are made from the soil like human being. NIV. op. cit.,



situations which can be analogised, as the life is not static but dynamic. Therefore a clear and convincing answer cannot be reached. Furthermore this world consists of many problems and difficult circumstances requiring neighbourly-love. Thus the reason why an answer is impossible is because man is fundamentally imperfect<sup>373</sup> and self-centred,<sup>374</sup> and is a 'becoming being'. This means that any definition of what a life worthy of a man is must be constantly changing. Man cannot but live in his various relationships with society, nation, the world and nature. Therefore the life worthy of a man is influenced and defined by his various relationships which are always changeable, mobile and variable. This means that the life in N. L. presented here is not a final definition of it, and in other words there can be various possibilities for the explanation of life. With respect to these possibilities, Jesus, the model of N. L., said that a new wineskin has to be prepared for new wine. It is time the world had a new and expanded concept of neighbourly-love. However, before embarking on this venture, the complex foundation of N. L. must be considered.

For that reason it seems to me that the following classification in the definition of N.L. is helpful for N. L. in the Korean church. Firstly, in the aspect of substance the concept of N. L. could be defined by four categories according to the degree of urgency and priority in practice. Secondly, in the aspect of process, the concept could be defined by two categories. Thirdly, in the aspect of the subject of N. L. the concept could be classified into two categories. Each of these aspects will be dealt with in turn.

### 3-2. The Substance of a Definition of Neighbourly-Love

In 1982 the W.C.C. Central Committee stated, in *Ecumenical Affirmation: Mission and Evangelism*, that:

“There is a new awareness of the growing gap between wealth and poverty among the nations and inside each nation. It is a cruel

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<sup>372</sup> D. Cairns, op. cit., pp.129, 131, 206.

<sup>373</sup> K. Barth, *The Knowledge of God and the Service of God*, op. cit., pp.136-147.

<sup>374</sup> W. Temple, op. cit., p.65.

reality that the number of people who do not reach the material level for a normal human life is growing steadily. An increasing number of people find themselves marginalized, second class citizens unable to control their own destiny and unable to understand what is happening around them. There is a tragic coincidence that most of the world's poor are victims of the oppression of an unjust economic order or an unjust political distribution of power. - - -. The consciousness of the global nature of poverty and exploitation in the world today, the knowledge of the interdependence between actions and the understanding of the the international missionary responsibility of the Church - all invite, in fact oblige, every church and every Christian to think of ways and means to share the Good News with the poor of today. An objective looks at the life of every society, even the most affluent and those which are, theoretically, more just, will show the reality of the poor today in the marginalized. The preferential option for the poor, instead of discriminating against all other human beings, is a guideline for the priorities and behaviour of all Christians everywhere, pointing to the values around which we should organise our lives and the struggle in which we should put our energy.”<sup>375</sup>

The meaning of this statement is that in reality there are many varieties of object of neighbourly-love, and implies that the concept of N. L. has to be clarified and classified. Therefore this concept of N. L. can be classified into four categories according to the urgency or level of priority: the narrow sense, the medium sense, the broad sense, and the widest sense. I shall introduce each category with an explanatory example, so that the substance of each model can be seen clearly.

The reason this work treats the case studies seen in the activities of the Korean church is that there is a relationship between practical theology and case studies whether practical theology is an art or science. Because practical theologians in Korea

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<sup>375</sup> J.A. Scherer and S.B. Bevans(ed.), New Directions in Mission and Evangelization, (New York: Orbis Books, 1992), pp.46-48.

have the knowledge that they have already acquired in the theoretic domain, and practical theology has the nature of an art in general. And because it is reasonable that there is unity between theory and practice in practical theology, and a theory has to be developed after demonstrating verifying steps in principle. Therefore practical theology has also the nature of 'science' while theories in practical theology have to be verified with case studies in general. Therefore practical theology for N. L. consists of the work of case studies. This emphasis on case studies is based on the fact that practice and theory should be one in practical theology<sup>376</sup> as the doctrine of incarnation proclaims that God is revealed not in ideas but in concrete reality.

Furthermore since the visible church N. L. has the threefold nature of proclamation of the Word for N. L., practice of the Word, and caring to continue practice of N.L., the context which required N. L. is apparent in case-studies.<sup>377</sup> The cases have Biblical interpretation for the context while hermeneutics here means allowing a text's meaning to transform and be transformed by the interpretative process so that a new meaning of contemporary relevance and integrity emerges.<sup>378</sup>

In these cases there is also a theoretical basis for N. L. as all our practices have theories behind them and within cases, although these may be obscured by the means, "the shared experiences shape the thought of those who began in vastly different contexts."<sup>379</sup> In fact as practical theologians in Korea move from revelation itself to human beings and the interaction of revelation, "from theory to practice, and from revealed knowledge to application," case studies have become very important in practical theology.<sup>380</sup> Because of the imperfections of the practitioners of N. L., the meaning of the texts related to neighbourly-love may be misplaced while problematic contexts requiring N. L. may be over emphasised for efficient and rational practice. However it is possible to find and correct the problem through case studies. For

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<sup>376</sup> Cf. What McGrath points out that truth demands commitment as there is no tension between them. A. McGrath, *Commitment and Neutrality in Theology*, Christian Theology, (Oxford: Blackwell Publishers, 1994), p.144.

<sup>377</sup> This idea is hinted from the work of Campbell on Thurneysen's view of pastoral care and Hiltner's one. A.V. Campbell, op. cit., pp.12-6.

<sup>378</sup> S. Pattison, A Critique of Pastoral Care, op. cit., p.112.

<sup>379</sup> D. Browning, A Fundamental Practical Theology, (Minneapolis: Fortress Press, 1991), pp.179.

example, the book 'Lifestyle Survey'<sup>381</sup> states that there are few differences among Presbyterians, Roman Catholics and Lutherans in lifestyle although they belong to different denominations. In fact there can be differences between churches within the same tradition. These differences from the spirit of the Reformed tradition could be found, and the reason why differences exist within the same tradition could be found in the relative context as case studies in social responsibility.

We really do not know what the final and fundamental substance of N. L. is. However although a case study may employ previous views of the Bible in the process of planning and practise, a facet of greater or newly developed N. L., both as a different one compared to the previously understood N. L., and as an unexpectedly beneficial one, may occur in the evaluation stage after the actualisation of N. L. as a case study. Therefore one of the essential contents of N. L. covered in the Bible could be found and defined through case studies in the Korean context.

Furthermore these church activities which are born out of the Bible and context in the incubator of the church or an individual church member. Thus, (particularly because of case studies as the concrete expression of understanding of N. L. while much of the value of the external activity depends on the depth and perspicacity of the internal faith),<sup>382</sup> previous standpoints on N. L. should not be treated as absolute, or ignored, because they can serve as a stepping stone for developing a definition of N. L. through case studies,<sup>383</sup> and as motivation for the practice of neighbourly-love. Moreover, the definition of N. L. should be recognised, and validated by cases shown in a Korean context. Validation here should be based on the determination of whether it is appropriate.

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<sup>380</sup> Ibid., p.5.

<sup>381</sup> The Church of Scotland: Board of Social Responsibility, Lifestyle Survey (Edinburgh: Quorum Press, 1987). Cf. "Community Self-Survey", Churches for Others: Final Report of the Western European Working Group and Northern American Working Group of the Department on Studies in Evangelism (Geneva: W.C.C., 1969), pp.39-41.

<sup>382</sup> J.P. Mackey, The Modern Theology of Tradition (London: Darton, Longman and Todd, 1962), p.130.

<sup>383</sup> The reconciliation of virtue with different views suggests a kind of Hegelian synthesis of virtue and freedom, and the parallel is a deliberate one. This reconciliation is possible because Christianity more emphatically construes virtue as that which aims towards, and is possible within, a fundamental condition of N.L. J. Milbank, Theology and Social Theory: Beyond Secular Reason (Oxford: Basil Blackwell, 1990), p.331.

However in practice it is not easy to consider the meaning of the texts and contexts related to social concern accurately and simultaneously, particularly because of ignorance, since in order for an understanding of N. L. to be accurate, it has to be reflected in activity.<sup>384</sup> It is easy to live in Newton Mearns and never visit the East End of Glasgow yet both are within the same City of Glasgow. Cities in Korea all have their equivalents. Ignorance of the Bible, tradition, context and previous case studies makes it easy to deny that a problem exists, and to reject responsibility for doing anything about it.<sup>385</sup> Although the above mentioned situation exists, how can it be possible while believers attend services every week?<sup>386</sup> For the banishment of ignorance, and for the creation of a true knowledge (*yada*) of N. L., this stress on the practice of N. L. must be promoted. Of course, it is true that there are cases in N. L. of a few faithful servants of the Lord.<sup>387</sup> Therefore these cases are treated as models with substance.

### 3-2-1. The Good Samaritan Model<sup>388</sup>

Neighbourly-love in this model is related to the term 'survival' and the Korean church has had experience of this type. However in this model it is not important if the recipient or the provider of neighbourly-love is a fellow countryman, a companion in orthodoxy, or if there is no communication between them, since it is true that Koreans were not Christians when missionaries first came to Korea, and yet the missionaries practised neighbourly-love towards their pagan neighbours. Because Jesus, in the parable of the Good Samaritan, did not censure differences. Rather Jesus states that "God causes His sun to rise on the evil and the good, and sends rain on the righteous

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<sup>384</sup> K. Barth, The Knowledge of God and the Service of God, op. cit., pp.114-115.

<sup>385</sup> Just Sharing: A Christian Approach to the Distribution of Wealth, Income and Benefits, edited by D. Forrester and D. Skene, (London: Epworth Press, 1988), pp.58-59. Cf. D. Forrester, Christianity and the Future of Welfare, (London: Epworth Press, 1985), pp.8-10.

<sup>386</sup> In the Korean church there are at least public services in 9 times per week; Sunday Morning Service, Sunday Evening Service, Wednesday Evening Service, and Daybreak Service (from Monday to Sunday).

<sup>387</sup> With respect to this section, cf. "*Bible, Church and Society*" by N. Shanks, op. cit., pp.107-117. "*Making Moral Decisions*" by P. Brett, op. cit., pp.5-21.

and the unrighteous.”<sup>389</sup> Thus N. L. here has to be practised even through cooperation with other religious organisations when neighbours are dying. In fact, in the parable, the problem for the Levite and the priest was not whether their theological background is right or not, or whether their attitude to keep and have regular worship was correct or not, but that they did not practise neighbourly-love when a neighbour was dying. This means that custom cannot be prioritised over neighbourly-love, as a faithful church member, as a doctor, has to practice N. L. to a dying patient even when it is the ‘Sabbath’.

Furthermore the reason that Jesus came was to repeal the custom that to practice neighbourly-love on the Sabbath day was a contentious issue. Jesus said “You hypocrites! Does not each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water?”<sup>390</sup> “If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath.”<sup>391</sup> And Jesus declared that the Model of N. L., as the Son of Man, is the Lord of the Sabbath.<sup>392</sup> However in this model this statement is aimed toward the object of N.L. related to survival. Because in reality neighbourly-love is derived from the visible church, it requires many factors, i.e. manpower, financial resources and is commanded by God who wants mankind to worship and to practice neighbourly-love simultaneously. The relationship between the worship of God and the practice of N.L. should not be forgotten in discussions about conduct.

In the parable of the Good Samaritan in Luke 10:25-37, Jesus explains neighbourly-love, and the following expression appears in the text; “They [robbers] stripped him [a man on his way to Jericho] of his clothes, beat him and went away, leaving him half dead.”<sup>393</sup> Thus the object of N. L. in the parable is a ‘neighbour’ dying or half dead.

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<sup>388</sup> This model illustrates N. L. in the narrow sense.

<sup>389</sup> Matthew 5:45.

<sup>390</sup> Luke 13:15.

<sup>391</sup> Matthew 12:12.

<sup>392</sup> Luke 6:5. Matthew 12:8.

<sup>393</sup> Luke 10:30. NIV., op. cit.,

That is, the object of N. L. in this model is related to the poor who are dying or those whose minimum right to live is under threat.

Neighbourly-love in this model was practised for about 80 years from the late 19<sup>th</sup> century (1884) to the military administration (1960) in Korea. This was because in the Korean context prior to 1960, poverty was so widespread that many were unable to live a life worthy of man. R.M. Wilson, who gave assistance to lepers, stated with regard to the Korean situation at that time, that poverty was miserable, but there was nothing more tragic than the circumstances of those, like lepers, who suffered both poverty and disease.<sup>394</sup> His statement implied that for many in Korea the minimum right to live was threatened by many factors.

Thus N. L. had to be directed primarily at ensuring survival. Particularly in the early stage of the Korean church, N. L. tended to take the form of medical emergency aid rather than famine relief.<sup>395</sup> Because the Korean church had little manpower and few financial resources, it could not do a great deal to alleviate abject poverty although that was most needed in the church. In comparison with famine relief, medical emergency aid was more feasible although fewer people could be treated. Of course, with the gradual growth of the church, and with increasing world-wide recognition through missionaries in Korea, N. L. in the form of famine relief in response to the abject poverty was by degrees practised on the Korean church with goods and funds delivered by world churches.

According to E.N. Hunt, Korea in the late 19<sup>th</sup> century suffered an epidemic of smallpox which killed on average 50% of those who contracted the virus. At that time the missionary H.N. Allen gave medical assistance and emergency aid to an average of 60 people per day in May alone, and a total of 10,640 people in that year.<sup>396</sup> It was also known that in 1886 Mrs. Scranton, a missionary wife, took care of sufferers who were dying of this disease and also starvation. These problems were compounded by the war between China and Japan fought in Korea in 1897, which affected many civilians who

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<sup>394</sup> R.M. Willson, *Lepers Work*, The Christian Movement, 1925. Quoted by K.B. Min, The History of Social Movement in Korea (Seoul: The Christian Society, 1987), p.262.

<sup>395</sup> Cf. C.D. Stokes, *History of Methodist Missions in Korea: 1885-1930*, a Ph. D dissertation (Yale Univ., 1947), p.126. Quoted by K.B. Min, op. cit.,

<sup>396</sup> E.V. Hunt, Protestant Pioneers in Korea (New York: Orbis Books, 1980), p.33.

were dying from wounds sustained during the war. The injured civilians were given emergency aid by the Sherwoods, a missionary couple. Follwell, who was one of Sherwood's successors, also practised N. L. in the form of medical treatment. 13,223 people were treated by him from 1909 to 1910.<sup>397</sup> Judging from records of the General Assembly of the Presbyterian Church of Korea in 1938, 243,417 of those in a state of abject poverty including lepers were treated medically.<sup>398</sup> Moreover, according to O.R. Avison, there were many diseases affecting Korea at the time; pyrexia, typhus, diphtheria and serious eye diseases.<sup>399</sup> These diseases were caused mainly by abject poverty. One of the missionaries of the time said that he himself found it shocking that human beings lived like animals, not knowing when or how they were going to die, therefore, it took him several weeks to become accustomed to this tragic state of affairs.<sup>400</sup> Furthermore the Korean situation at that time was so unhygienic that it was difficult to face. Nevertheless the practitioners of N. L. at the time could not but practise N. L. because so many were suffering and dying. This dangerous and pitiful sight urged Hall,<sup>401</sup> who was one of the practitioners of N. L. of the time, to take care of his neighbours, and in doing so, neglected his own health; and as a consequence, he was thought to have died through overwork. In fact it seemed to me that N. L. shown by missionaries in Korea was a veritable godsend for poor neighbours in Korea.

The N. L. directed at securing the minimum right to survive was needed throughout the 1950's because of the "Korean War" (1950-3) when the W.C.C. expressed "its deep concern and called upon its members as a world-wide Christian fellowship to pray, where guilty and innocent suffer or perish together".<sup>402</sup> In this period, virtually the whole country was laid in ruins; many Koreans, having no food or water, had to survive on the bark of trees and polluted river water.<sup>403</sup> Because of their abject poverty they

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<sup>397</sup> Chun Ran Lee, Mission Activity in Korea:1884-1934 (Seoul: Ehwa Univ., 1972), p.6.

<sup>398</sup> K.B. Min, op. cit.,

<sup>399</sup> O.R. Avison, *Disease in Korea, The Korean Repository*, Vol.4(1897), p.90. Quoted by Y.S. Kim, The Study on the History of Korean Church (Seoul: Kyomoon Press, 1971), p.65.

<sup>400</sup> K.B. Min, op. cit., p.205.

<sup>401</sup> C.R. Lee, op. cit., p.6.

<sup>402</sup> WCC, *The Korean Situation and World Order*, The Ecumenical Review, Vol. 3.(1950-1), p.62.



were susceptible to contagious diseases. There were 300,000 widows at that time. Many orphans, whose parents had died during the war or disappeared while taking refuge, were dying on the streets.<sup>404</sup> In these circumstances, missionaries in Korea practised N. L. with relief goods, food, clothing and medicine donated by their home churches, asking the Korean church to join their activity in neighbourly-love. The “Halt Welfare for Children”, and the “Cross Army Federation in Korea” were established in this period. The reason these organisations were established was that those in the American churches, both Presbyterian and Methodist, had heard that many Koreans, particularly children, were dying on the street.

Now there are 31 churches which practice this temporary emergency aid model of N. L.,<sup>405</sup> and this means that in general the Korean situation is one where survival is no longer in doubt. Of course this is not, however, the case in North Korea. The Korean church in South Korea is now organising the “Providing Food Movement to North Koreans” who are dying from famine.

Thus in this model the provision of N. L. to ensure survival comes before any other basic human right. This includes taking emergency measures such as famine relief. However it is difficult to find the need for this type of N. L. in the First World. It is rather more appropriate to deal with the abject poverty found in the Third World.<sup>406</sup> Minimum requirements for water and food, housing and medical treatment as well as support for survival are included in this category as the upper line of this model.

This duty to take care of one’s neighbours is obligatory whether they live in the same locality or nation, whether they have the same belief, or whether their race is the same or similar as so-called ‘global *diakonia*’.<sup>407</sup> Christians’ obligation is the humble involvement of the universal church in suffering love, and the practice of God’s incarnational love from the absolutely affluent and perfect world for all neighbours.

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<sup>403</sup> Cf. What J.B. Atkinson stated that “Nowhere perhaps is the horrible disparity between the perfection of science in destruction’s cause and its neglect of man’s normal well-being more vivid than in Korea just now. WCC, *Korean Church World Service*, The Ecumenical Review, Vol.6.(1953-4), pp.465-9.

<sup>404</sup> Cf. “*What is Korea Really Like?*”, The Ecumenical Review, Vol.7.(1954-5), p.280.

<sup>405</sup> PCK, Directory of Church Social Service. (Seoul: Publishing House of PCK, 1994), pp.389-1227.

<sup>406</sup> Cf. J.G. Matheson states that the poverty in the First World and a dearth of food in the Third World do not seem to weigh heavily. J.G. Matheson, “*A Church Commentary*”, op. cit., p.156.

This obligation of love is expressed through the N. L. which embodies the church's self-giving solidarity with the neighbours, although our divisions weaken our efforts at living in solidarity with the poor, the hungry and the oppressed particularly in relation to survival, the church must be a sign not only for its country but also the world.<sup>408</sup> Thus, as soon as the needs of the afflicted are known, N. L. must be practised without delay using suitable methods and resources. With respect to this concept, those responsible have to make provision in their budgets for this type of need, and replenish any shortage regularly and mutually to avoid unnecessary delays. This concept of N. L. here has an obligatory or compulsory character.

This concept, therefore, does not admit decision making that is based on economic considerations such as the 'next stage' or cost-effectiveness,<sup>409</sup> since after resting for the night the Samaritan had to resume his journey the next day, and thus he took steps to provide for further care of the neighbour till the neighbour was fit to move elsewhere.<sup>410</sup> However that is not to justify the wasteful or disorderly administration of social responsibility. Idleness, thoughtlessness, misjudgement, and poor planning themselves can deprive the object of his survival.

It is, above all, important to be prompt where the issue of survival is concerned. The same readiness and lack of material calculation should be applied to a brother or sister whose life is in danger and must be extended to all neighbours who have to survive. (Because our blood will tell that we are of the descendants of Noah,<sup>411</sup> and are likewise our brothers and sisters.)

It seems to me that Jesus in the parable of "God's standard of judgement"<sup>412</sup> emphasises, in priority, this concept of N. L. particularly with respect to the urgent

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<sup>407</sup> T.F. Best(ed.), Vancouver to Canberra: 1983-1990, (Geneva: WCC Publications, 1990), p.146.

<sup>408</sup> J.A. Scherer and S.B. Bevans, op. cit., pp.75-9.

<sup>409</sup> Strictly speaking in this stage we cannot think of every factor in N.L. 'The lesser of two evils' or 'the greater of two goods' cannot but be practised in N.L. in emergency cases. P. Brett states that "Relativism plays an important part in almost all ethical thinking. Pastoral concern for particular persons requires us to temper the absolute with the relative. In practice we can only pray for forgiveness when we fail to get it right." P. Brett, op. cit., pp. 12-14.

<sup>410</sup> H. Marshall, The Gospel of Luke: A Commentary on the Greek Text, (Exeter: The Paternoster Press, 1978), pp.449-450.

<sup>411</sup> K. Barth quotes Deuteronomy 32:8, Acts 17:26 and Genesis 3-11:1-9 for that we are descendants of Noah. K. Barth, op cit., pp. 310-3.

character of this concept. According to the parable in Mt. 25:31-45, those needing social concern are interpreted as 'being Jesus'. Of course this does not mean that they are 'Jesuses', as in Minjung Theology,<sup>413</sup> but are interpreted as Jesus, by Jesus Himself, who stressed the practice of N. L. It is true that to practice N. L. for the needy, whatever his/her disposition or faith, is to serve Jesus.

Of course in the parable, the good Samaritan did not take care of the poor neighbour in the long-term; he asked another to take care of the neighbour, and he went ahead on his own affairs. This means that the Good Samaritan model of N. L. is essentially temporary and immediate rather than long-term.

### 3-2-2. The Exodus Model <sup>414</sup>

The goals of neighbourly-love in this model are related to minimum human rights in the life worthy of man while the goals in the Good Samaritan model are related to survival. This N. L. is practised by focusing on the present situation requiring N. L., that is on the consequences rather than on the causes of a difficult environment as in the former model. There is another difference between these two models: N. L. in this model is practised with the intention of securing a life worthy of man while the Good Samaritan model has the characteristics of emergency aid with no other consideration than survival. In other words, as the goal of Exodus was to enter the promised land and to secure a long-term presence there, N. L. here involves planning for the future.

In fact the problems that human beings have to address because the object of neighbourly-love is a human being, and, as the causes of the problems are based on not only the social system and the environment itself but also on the idleness, inability to adjust to society, and ignorance of individual people, the participation of experts in the

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<sup>412</sup> According to Barclay this parable is one of the most vivid parables Jesus ever spoke, and the lesson is crystal clear- that God will judge us in accordance with our reaction to human need and this parable teaches us about the help which we must give. William Barclay, The gospel of Matthew, Vol. 2, on Matthew 25:31-45 (Philadelphia: The Westminster press, 1975), p.325.

<sup>413</sup> B.M. Ahn, *Persons Are Reincarnated Jesuses, History and Persons (Minjung)*, Vol. 6., (Seoul: Hangil Sa, 1993), pp.303-317., M.S. Bae, Minjung Theology in the Light of the Bible, (Seoul: Jak-Een Son, 1990), p.192.

<sup>414</sup> This model illustrates N.L. in the medium sense.

causes of these problems is required in this model similar to the Sabbatical and the Kingdom of God models. However the participation of experts is on the premise that the Exodus model is related to minimum human rights.

In addition, attempts to deal with the problems relating to factory labourers belong to this model if the neighbourly-love involves securing basic human rights especially when an employer considers his labourers not as human beings but as 'hands'. However, if problems of industrial relations are approached from the standpoint of social issues and social policy, this N. L. belongs to the Sabbatical model. Therefore it is, in the Korean context, reasonable to classify neighbourly-love within the Exodus model if it is practised for foreign labourers, and N. L. within the Sabbatical model if practised for fellow Korean labourers.

With explanatory examples it can be argued that the appearance of neighbours served by the N. L. in the Good Samaritan Model mentioned above did not occur until the introduction of foreign aggression and capitalism into Korea in the late 19<sup>th</sup> century. According to J.S Gale there were no beggars in Korea until that time<sup>415</sup> although Koreans had been poor and had many problems. This was because of the extended family system whereby immediate family members or relatives were willing to help and share with the poor until they themselves were so poor they could not help them any more. It is true that neighbours as the object of N. L. with regard to survival and neighbours as the object of N. L. in this model existed simultaneously.

Thus church activity aimed at assisting the poor to emerge from poverty and relieving pain became established by degrees. The first step was to enlighten Koreans by encouraging them not to depend only on the government, but first of all on nearby neighbours and to practise N. L. towards each other. The next step was to appeal to the capitalist classes to employ the poor. Of course this model of N. L. does not apply so well to the complex social and economic aspects of industrial relations today. However it seems to me that this model of N. L. can be applied to what was practised at that time when there were no unemployment benefits because it related to maintaining minimum requirements for food and other essentials in order to survive and not fall into the crisis described above. The N. L. in this model was related to that aspect of protecting the poor against the vicious circle of poverty.

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With respect to this model of N. L. in the Korean church, the illiteracy eradication movement promoting freedom from ignorance was one of its main expressions. In 1884 R. Macley, a missionary in Japan, was asked by the Korean government to start hospitals and schools in Korea.<sup>416</sup> In 1885 Y.H. Park told Scranton, a missionary in Japan, that the church and education were essential to Koreans.<sup>417</sup> These statements indicated that there was an agreement between Korean pioneers, (who believed that Christian ideas led to strong advanced nations, and thus the exodus from poverty was through Christian thought), and the American church which decided that mission work in Korea would be through medical and educational work.

Therefore in 1887 Ms. Haward, a woman missionary, opened 'Bogu Hospital' meaning "Hospital for the Care and Salvation of Women" as the first hospital for women, and, along with Mrs. Sherwood, treated 5,500 poor women, from 1887 to 1889.<sup>418</sup> At the same time four Koreans were trained in medicine by Haward and Sherwood. One of them was the first woman doctor, Esther Park, in Korea.<sup>419</sup> In 1903 Mrs. Sherwood instituted education for blind women and in 1909 did the same for the dumb.<sup>420</sup> A blind school for men was established by Mrs. Moffet in 1909.<sup>421</sup> Of course when compared to modern systems these systems were rather poor and provided only basic education. However from 1915 those practising N. L. developed educational programmes<sup>422</sup> that let those who were served by N. L. find and develop their abilities and to create for themselves a life worthy of man. Thus this model progressed gradually towards the "Sabbatical Model", moving from a curative concept, via a rehabilitative concept, to a preventative concept.

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<sup>415</sup> J.S. Gale, *Korean Civilisation, Japan Mail*, 8th April, 1896. Quoted by K.B. Min, op. cit., p.34.

<sup>416</sup> R. Macley, *The Missionary Review of the World*, (Vol. 9, No.8, 1896), p.289. Quoted by K.B. Min, op. cit., p.131.

<sup>417</sup> F.A. Mckenzie, *The Tragedy of Korea*, p.55. Quoted by K.B. Min, op. cit., p.123.

<sup>418</sup> Y.S. Kim, op. cit., p.64.

<sup>419</sup> Ibid.,

<sup>420</sup> Y. H. Paek, *A Study of Church Activity* (Seoul: Ehwa Univ., 1986), p.41.

<sup>421</sup> Ibid.,

<sup>422</sup> Ibid.,

Now almost all Koreans can read and write the Korean language; however 100 years ago very few could do so. The N. L. practised by the Korean church took the form of an exodus from illiteracy. Missionaries in Korea pursued two objectives: to preach the gospel and enlighten the ignorant. To achieve this they decided to teach the Korean language using the Bible. From the time the Bible was translated into Korean by John Ross, a Scottish missionary in Manchuria, working with S.Y. Suh, and introduced to Korea,<sup>423</sup> they taught the Korean language to the population through Bible readings. In fact one of the basic rights for a life worthy of a man is freedom from ignorance as well as from poverty. In modern society many social failures occur because of ignorance as the poor miss out on benefits. They do not know how to appeal against capitalist exploitation, and are taken advantage of both legally and economically.

However neighbourly-love at this stage includes not only a programme as a temporary concept but also a project related to minimum human rights as an institutional character. Thus in addition to working towards the eradication of illiteracy, gradually the Korean Church established hospitals for the poor particularly in rural areas which offered treatment free of charge, schools with free accommodation, and an asylum built for lepers. As 45% of Korean churches are located in farming and fishing areas, N. L. is practised through organising day nurseries for children, who have to be left alone because their parents work in paddy fields and dry fields away from home. This N. L. is classified under this model from the aspect of the education of the whole man.<sup>424</sup> N. L. for the elderly, who do not have dependants, in the form of free meals also belongs to this model.

Thus this category of activity is related to basic human rights. It encompasses at a basic level activity which relieves poverty beyond the level of survival, which relieves pain, and which guarantees basic human rights. Assisting the poor to emerge from poverty is one important aspect of this type of programme. In addition to, with respect to recipients of N.L. who eke out a scanty livelihood, improvements in living standards,

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<sup>423</sup> It was 1882. Cf. *John Ross, A History of Korean Bible* (vol.1), by J.H. Lee (Seoul: The Christian Literature Society, 1996) pp.94-115.

<sup>424</sup> Cf. In Scotland there was an error which proceeded from the children being sent from workhouses at the ages of six, seven and eight which was much too young for employment. S. Mechie, *The Church and Scottish Social Development*, op. cit., pp.6-8.

equal opportunities or life chances are treated, directly or indirectly by activity taken in this sense.

Just as all people in need are the object of N. L. in the Sabbatical model, and a specific category of people - those facing death - is the object of N. L. in the narrowest sense as the Good Samaritan model, the socially weak and so-called 'failures', whose survival could be in jeopardy, the elderly,<sup>425</sup> children, underprivileged and foreign labourers in difficulty are the object of N.L. in the 'narrow' sense as the Exodus model. Those who fall within this sphere are of special concern to God in the Bible.<sup>426</sup>

Compared to that the narrowest sense of N. L. is a practicable concept which can evoke virtually anybody's sympathy and response, this concept is one which requires rather more specialised skills.<sup>427</sup> For example, with respect to legal matters, when infringement of human rights occurs, special knowledge of the relationships between communities or nations may be required. Although infringements of human rights requiring N. L. exist in reality, N. L. is often not forthcoming because of the fact that many in the Third World are held in thrall to powerful outside forces. For example, there was a case in Korea in which a foreigner killed a street-girl with a broken bottle. Nevertheless, the government turned a blind eye ignoring the human dignity of the girl<sup>428</sup> because of its relationship with the foreigner's government and the benefit it derived therefrom.<sup>429</sup> In this case the practice of social responsibility had to involve the assistance of an expert in law, and a degree of justice was obtained. Moreover as this concept in this model involves the guarantee of work and opportunity to achieve results in various fields, it is natural that it requires specialised skill and knowledge. Of course,

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<sup>425</sup> Traditional N.L. practised by the Church of Scotland is in respect of the elderly, the poor, widows, orphans and the sick and handicapped. "*A Social Commentary*", op. cit., pp.167-8. G.D. Henderson, op. cit., pp.171-2.

<sup>426</sup> In Psalms 68:5 God is introduced as a father to the fatherless and a defender of widows. Cf. Deutonomy 24:12-18, etc.

<sup>427</sup> M. Faulds points out that there is a very urgent need for the church to develop skills in N.L. in order to give a concrete practice to the development of N.L. in the society. Ibid., p.167.

<sup>428</sup> The dignity of the girl is that she is the daughter of the Father, and her real worth is based not on her social position but on the worth to the Father which is bestowed on her by the utterly gratuitous love of God displayed on the Cross.. W. Temple, op. cit., p.63.

<sup>429</sup> This issue was a big issue among Korean Christians in 1993, 1994. Cf. Y.A. Choi, *The Actual Condition and the Countermeasure of Sex-Violence, Christian Thought*, (Seoul:Christian Literature Society in Korea, March, 1996), p.140. H.K. Jung, Ibid., (September, 1994), p.156.

now that there are many experts in various fields in the church, it is not difficult to practice even this type of neighbourly-love.

In this sense, it is obligatory that the church, particularly in needy areas, practise social responsibility. This obligation, based on church regulations not national law, is one of reformation not revolution in cases where the practice of social concern is at an institutional as opposed to individual level. This is because N. L. must include 'love to even one's enemies'. Of course revolution can also have a just cause for the needy, but it cannot be denied that revolution can be destructive and lead to new oppression.<sup>430</sup> According to G. Newlands "God wants that every and each human being be delivered toward eternal life and not perish. Furthermore since God is creator and ruler of all spheres of society and human being, all social orders even new orders which could be based on revolution are temporal realities existing to serve God's command for neighbour."<sup>431</sup>

It seems to me that there is a connection between the events of the Exodus in the O.T and this category of neighbourly-love. When the Israelites were in the desert, they appealed to go back to Egypt to have meat without paying.<sup>432</sup> This implied that their circumstances in Egypt were not of the type requiring N. L. in the Good Samaritan model whose object was the prevention of death. Nevertheless there was no guarantee of basic human rights while they worked for very little. Therefore the Exodus was brought about by God, with reformation not revolution. The events leading up to the Exodus, the warnings by Moses as man and miracles of God, did not lead to an armed insurrection. In the Exodus, the Israelites as the needy went toward the Promised Land, where their work and achievements worthy of labour by the sweat of one's brow, and a life worthy of a human being were guaranteed.

### 3-2-3. The Sabbatical Model<sup>433</sup>

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<sup>430</sup> G. Newlands, Making Christian Decisions, op. cit., p.107.

<sup>431</sup> Ibid., p.108 cf. "Do I take any pleasure in the death of the wicked? Declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live?" Ezekiel 18:23, NIV. op. cit.

<sup>432</sup> "If only we had meat to eat! We remember the fish and we ate in Egypt at no cost-also the cucumbers, melons, leeks, onions, and garlic. But now we have lost our appetite." Numbers 11:4-6, NIV., op. cit.



Neighbourly-love in this model is designed to secure a quality of life consisting of spiritual, mental, and physical aspects, addresses the causes of man's problems, and tackles mainly social structures rather than individual cases. N.L. here, for those who cannot themselves maintain a life worthy of man, entails both guaranteeing a minimum quality of life, and the organised and strategic long-term activities of the church. Of course in the upper limit here the character of redistribution and intention related to 'a better life' worthy of man cannot be denied in this model.

To give an explanatory example, almost all hospitals in Korea in the late 19<sup>th</sup> century were established by missionaries and thus were called 'mission hospitals'.<sup>434</sup> It is important to keep in mind that as a life worthy of man is related to the whole man, neighbourly-love as practised by missionaries addressed the physical aspect of man through medical treatment, the mental aspect through humanitarianism, particularly its emphasis on human dignity, and the spiritual aspect through preaching the gospel.

This N. L. is practised naturally in all areas of social responsibility: politics, economics, education and culture<sup>435</sup> because this type of N. L. activity is related to the whole life worthy of man. With respect to man's intellectual life, the Korean church established 905 schools between 1884 and 1907, and had educated 22,000 students by 1909.<sup>436</sup> Also, with respect to human rights, N. L. for women was innovative.

It was in 1995 that the General Assembly of the Presbyterian Church of Korea (G.A. of P.C.K.), which has 5,800 churches, decided to ordain women recognising the fact that women were discriminated against although many claimed that "human rights for women was no longer a problem in Korea". As it is only comparatively recently that rights for women have begun to be recognised, we can imagine how bad the situation was 100 years ago. J. Ross, in his book *History of Korea*, states that only Christianity can enable women to assure a more equal social position in Korea.<sup>437</sup> J.R. Moose, in

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<sup>433</sup> This model illustrates N. L. in the broad sense.

<sup>434</sup> K.B. Min, *The History of Social Movement in Korea*, op. cit., pp.94-101,

<sup>435</sup> Cf. "The Reformed Tradition asserts the right of the Christian minister to comment on public affairs and applies the law of God as he learned it from Scripture to the laws of the land and customs in every sphere of the national life." S. Mechie, op. cit., p.118.

<sup>436</sup> K.B. Min, *The History of Korean Church* (Seoul: The Christian Literature Society, 1989), p.238.

his book *Village Life in Korea*, gives many examples of the abuse of women. In one of them a woman is mutilated by her husband, in another a woman stunned by a blow from her husband is abandoned in the street.<sup>438</sup> In fact, because of the legacy of Confucianism, it was considered morally acceptable that a widow did not marry again. Indeed, if a daughter-in-law in a renowned family lost her husband, the family, wanting to bring glory upon itself, urged her to commit suicide. Thus there are many gates called “The Gate of An Exemplary Woman” in Korea as monuments to these unfortunate women.

In this context, the church established schools for women, and emphasised the need to do away with the discrimination between men and women in the church. In 1901, the G. A. of P. C. K. decided that each and every church had to prohibit any marriage that involved a woman below the legal minimum age, and had to respect women as daughters of God the Father.<sup>439</sup> In short, this model of N. L. is related to recovery of human rights for women.

However this type of N. L. could be classified under the Good Samaritan Model if it concerns the survival of a woman, or under the Exodus Model if it has a curative or *ex post facto* nature, or even under the Kingdom of God Model in that it may involve the reformation of social structures. However this type of N. L. is also classified under this Sabbatical Model for two reasons: in the past, women had little liberty compared to men (i.e. it concerns relative as opposed to absolute deprivation), and that this social concern allowed women to be educated and to create for themselves a life worthy of woman.

Furthermore, when the poor and ignorant were unfairly treated by the government or other oppressors, the church practised N. L. through a movement for the defence of the people’s rights, protesting against such treatment and advocating equal rights. Therefore, as a historian M.Y. Lee quoted, material dated 1st March 1899, some officials avoided taking up posts in cities of towns where there were churches.<sup>440</sup> The

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<sup>437</sup> J. Ross, *History of Korea* (London: Elliot Stock, 1891), p.353. Quoted by K.B. Min, op. cit., p.46.

<sup>438</sup> J.R. Moose, *Village Life in Korea* (Nashville: Publishing House of Methodist Episcopal Church, 1911), pp.232-4. Quoted by K.B. Min, op. cit., p.37.

<sup>439</sup> *Christ Shinmoon*, Vol.5, No.40, 3<sup>rd</sup> Oct., 1901. Quoted by M.Y. Lee, *The History of Korean Christianity* (Seoul: Bible Reading Press, 1985), p.112.

‘Social Creed’ instituted by the G. A. of Southern Methodist Church of Korea in 1918, consisted of equality in economic life, the abolition of child labour, the improvement of conditions for women labourers, protection for labourers in dangerous occupations, reasonable working hours and fair wages.<sup>441</sup> Of course since the 1960s there have been attempts to put these statements into practice with the ‘Urban Industrial Mission and Rural Mission’.

With respect to the Urban Industrial Mission in Korea, the 1970s were the period when the rights of the labourer were stressed after T.I. Chun, a Sunday school teacher, protested on behalf of the right to work under reasonable labour conditions by burning himself to death. This was the period when the church emphasised that the subject of N. L. practised in relation to social responsibility was God, the place for N. L. was this world and the purpose of N. L. was to sustain a life worthy of man.

Moreover, neighbourly-love related to prisoners including prisoners of conscience can be classified under this model. There are 9 organisations, within the Presbyterian Church of Korea, for prisoners.<sup>442</sup> This is also the case with work for the disabled. There are 22 churches which practise N. L. to enable the disabled to lead independent lives through educational and rehabilitative programmes.<sup>443</sup> In addition, 21 organisations affiliated with churches located in cities practice N. L. relatively for poor peasants by purchasing products from peasants directly and selling them to church members directly in order to bypass middle men.<sup>444</sup> Educational work undertaken in collaboration with a Swiss church to teach small farmers new agronomics can be seen as belonging to this model. Moreover, one organisation called the ‘Sungbin Church’ practises N. L. by investigating cases of infringement of human rights and seeking to correct these infringements.<sup>445</sup> Therefore this model of N. L. could not but be required in Korean

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<sup>440</sup> Ibid., pp.120-1, J.M. Suh, *The Early Christianity in Korea, Christian Thought*, op. cit., Dec., 1995, p.270.

<sup>441</sup> K.B. Min, op. cit., pp.220-1.

<sup>442</sup> PCK, op. cit., pp.921-925.

<sup>443</sup> Ibid., pp.882-897.

<sup>444</sup> Ibid., pp.946-956.

<sup>445</sup> Ibid., p.975.

society where many labourers and residents of farming areas and urban priority areas experience relative poverty.

Therefore the bottom line in this category of N. L. relates to general poverty not merely so called economic poverty as in the narrow sense. The reason for distinguishing economic poverty from other types of poverty is that, since the Bible suggests that economic security allows one to enjoy other aspects of life,<sup>446</sup> the economic issue is among the first priorities. This type of N. L. is particularly relevant in those parts of the Third World where experience of democracy is limited and other basic rights are abused while basic economic rights have improved through economic development such as in present day China.

However an infringement of the human rights of foreign labourers, in a country which has problems with respect to the infringement, related to economic justice, the rights of native labourers, must be dealt with by the kinds of neighbourly-love that is found in the Exodus model. Because it is an example of serious exploitation, and it is beyond the level of institutional economic or social justice.<sup>447</sup>

According to the M. Albright (with the U.S.A State Department) reports, the annual human rights report issued on 30<sup>th</sup>, Jan., 1997, gives abundant evidence of the problem of human rights abuses including violation of the right to worship in the Third World,<sup>448</sup> The Bible's teaching does not support the view that economic development is incompatible with respect for basic human rights, the pretext often put forward by oppressors, because economic progress is essential for a life worthy of a man. Moreover the W.C.C. states that there is pressure to limit religion to the private life of the believer - to assert that freedom to believe should be enough,<sup>449</sup> a further example is second generation Koreans in Japan, the offspring of war-industry labourers brought there during the second world war, have had to endure fingerprint registration along

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<sup>446</sup> According to Psalms 104:15 economic security including bread, wine and oil sustain one's heart. NIV., op. cit.,

<sup>447</sup> Cf. Of course justice is one of the aims of N.L. to be achieved through church activities in finite reality, while N.L. is based on *agape* meaning eternal love.

<sup>448</sup> International Herald Tribune, 31<sup>st</sup> Jan. 1997.

<sup>449</sup> J.A. Scherer and S.B. Bevans,(ed.), New Directions in Mission and Evangelization, Vol.1. (New York: Orbis Books, 1992), p.42.

with other aliens and this oppression is a kind of discriminative policy against their human dignity.<sup>450</sup>

This means that N. L. has to be understood as the sum of spiritual, mental, social, individual and economic aspects of life. Non-material considerations cannot be ignored. It would be a mistake to see N. L. as an activity whose purpose is to create a simple material abundance based on productive capacity. Rather the neighbourly-love in this model focuses on church activities that enable the socially weak to adjust to the social structure.

There is an upper limit, so to speak, to this category which involves the concept of relative poverty. This is based on the assumption that the needs in various fields, such as social, cultural, economic and religious need to be met in order for human beings to live a 'life worthy of a man'. Thus the purpose of this type of N. L. is to allow people to maintain a good life generally. Everybody has needs in their own way, as A. H. Maslow<sup>451</sup> said, and can feel relatively poor in many different spheres.

Therefore this concept of N. L. involves improving the quality of life, making it worthy of a man. A sense of responsibility, which has to cope with the needs of industrial society,<sup>452</sup> characterised by changes in social and economic values, is required for this sphere of N. L. Furthermore human beings have a need for spirituality. It is this sphere also that seeks to ensure, among other rights, freedom of religion. The purpose of N. L. is to enable the recipient to have a better life in terms of quality and quantity.

This definition of N. L. also encompasses activities which help the recipient to ensure a satisfactory standard of health<sup>453</sup> and quality of life. It enables the recipient to

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<sup>450</sup> F.R. Wilson, The San Antonio Report; Your Will Be Done: Mission in Christ's way, (Geneva: WCC Publications, 1990), p.64.

<sup>451</sup> A.H. Maslow, op. cit.,

<sup>452</sup> P. Mayhew states that there are many who believe Christianity can have nothing practical to say of value in a technical and complicated area such as industrial relations. This is a measure of the failure of the church. - - -. Any idea that this God has nothing to do with man's economic problems, or that the Christian must not bring his religion to bear on every kind of relationships, is quite contrary to Christianity. P. Mayhew, *'The Christian Doctrine of Justice'*, Justice in Industry (London: SCM Press Ltd., 1980), p.89. C. Butland notes that William Temple saw the need to bridge the gap between the Christian at work and Christian at worship, quite unlike any Archbishop of Canterbury before him. Cameron Butland, Work in Worship (London: Hodder and Stoughton, 1985), p.15.

satisfy the need for self-actualisation, and develop his/her latent talent.<sup>454</sup> With the explanation above, this multifaceted relationship between the social and the spiritual encourages the recipient to lead a life in harmony with the needs of his/her community and family. Therefore this type of N. L. has a double-sided goal: one which prompts the needs of the individual or group, and the other which promotes the functioning and development of a society which could enhance the individual's experience of life.

In this type of N. L. activity the needy in social, economic, or individual terms has to be guided to make decisions for him/herself about what his/her needs are and how they can best be satisfied. This means a right to self-determination. That is, the rehabilitative character of this model requires the church help those in need to solve the problems they face by themselves as far as is possible. The needy have to be encouraged to overcome and improve their relative poverty.

However with respect to relative equality, Augustine asks “ Who can find absolute equality in bodily objects?” and states that “true equality is not perceived by the eye of flesh or by any bodily sense, but is known by the mind.”<sup>455</sup> In fact, it cannot be denied, as relative poverty is influenced especially by the mass media treating each part of whole society and the human beings, that the variety of the needs and demands of those in need are increasing. Nevertheless, neighbourly-love in this model is not restricted to encouraging individuals to escape the trap of relative poverty; rather, in order to minimise poverty, it is to be practised to enable all those in need to have equal opportunities in so far as their individual abilities allow. In brief this definition of neighbourly-love encompasses the many social factors that enable one to live a better life worthy of a man.

Furthermore the Bible is concerned not only with societal improvement through the repentance of the regime but also with institutional reformation, including one's way of thinking about society, in order to permit a new reality such as a reunified Korean church to appear. In fact the Bible states that a cunning investor might calculate when

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<sup>453</sup> The term ‘health’ is one of consequences which is headed by the gratification of basic needs. A.H. Maslow states that healthy is a synonym for ‘desirable’ and ‘good’. A. H. Maslow, op cit., p.53.

<sup>454</sup> Prior to the ‘Parable of the Final Judgement (25:31-46)’ Matthew introduces this story in 25:14-30. It thus seems to me that a Christian has to develop his/her latent talent with respect to N.L.

<sup>455</sup> Augustine: Earlier Writings, vol.6, op cit., p.253. Therefore, with regard to the particularity of Church N.L., see Matthew 4:3-4. NIV. op. cit.,

the year of debt cancellation is near, and for that reason one must not loan to poor neighbours, because the cancellation means there would be no repayment.<sup>456</sup> However God warns against a 'mean thought', that is, an attitude or policy whereby the welfare of the neighbour is overridden by the power of one's economic advantage. Thus God penetrates behind prescribed behaviour to motivation and attitude. He insists that non-essential factors over-riding human-rights in N. L. should not drive out the neighbour. On the other hand the Bible gives guidance for the practice of N. L. in rural villages (80% of the Third World population live in rural areas<sup>457</sup> and 45% of Korean churches are located in rural villages)<sup>458</sup> as the context of Deut. 12-26 is one of a patriarchal peasant economy. These may be relevant in modern-day Korea as agrarian problems are acute. A model for N. L. has to be established not only with a preventative dimension but also an institutional programme including a rehabilitative programme for the poor which involves some form of debt cancellation.

It seems to me that there is a common feature between this type of N. L. and the 'Sabbatical Year'. According to the Bible, the problem of relative poverty has to be solved in the seventh year, whatever the cause of that poverty.<sup>459</sup> (Of course, although "the followers of Jesus Christ are invited to participate with the people who are crushed in their struggle for the transformation of society",<sup>460</sup> there is a difference between the Sabbatical Year, not related to the fundamental transformation of the society, and Jubilee Year,<sup>461</sup> which, with its redistribution of wealth, restores the original state of affairs. Legally and institutionally, the Jubilee Year has to be classified as N.L. in the Kingdom of God model.)

Therefore, compared with the Good Samaritan and Exodus models, this definition of N.L. which addresses 'relative' need in the long-term, requires a continuous

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<sup>456</sup> Deutronomy 15:1-11.

<sup>457</sup> R. Rebera (ed.), *We Cannot Dream Alone* (Geneva: WCC Publications, 1990), p.1.

<sup>458</sup> W.K. Lee, *The Actual Condition of Rural-Village Church in Korea*, *Christian Thought*, op. cit., (March, 1992), pp.58-67., PCK, op. cit., pp.318-326.

<sup>459</sup> Cf. In Sabbatical Year the objects of N.L. might be able to take part in the same opportunity of even various ceremonies. A. Phillips, *The Sabbatical Year*, op. cit., pp.73-79.

<sup>460</sup> F.R. Wilson, *The San Antonio Report: Your Will Be Done: Mission in Christ's way*, (Geneva: WCC Publications, 1990), p.38.

programme of social responsibility, which takes an integrated approach to human needs. With respect to equality, while the former two senses are related to an absolute or arithmetical equality, this category is related to a proportional equality. In other words N.L. in the sabbatical model has to seek realistic equality rather than moral equality. In terms of the relationship between church and nation, this attitude towards a realistic equality is based on “the Divine Law regulating Christian life which forbids us to seek help from other powers which ignore the means of grace”,<sup>462</sup> while excusing one’s inactivity by saying that man cannot do everything, but God can do all.<sup>463</sup> Of course this statement does not mean that we should reject the role of the government but rather that we should not shift our responsibility onto the Government.

### 3-2-4. The Kingdom of God Model<sup>464</sup>

Neighbourly-love in this model is one which is planned and practised in order to improve the quality of the better life for all neighbours, and involves church activities pursuing social improvements in social structures and an intended development process in order that God’s will be done on earth. It is to crystalize the incarnation of Jesus so that all have life and have it in all its fullness.<sup>465</sup>

In other words, on the premise that it emphasises the preventative concept, this neighbourly-love is the sum of all relationships and activities for securing various and satisfying standards with respect to a better life worthy of man. Thus this N.L. has to be according to an organised plan and involve institutions and the structural concept of neighbourly-love which already existed, and at the same time it must deal with the process of social change. That is, it has to be an obligatory N.L. and also an intended

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<sup>461</sup> Lev. 25:8-55, Cf. Deut. 15:1-6, Ex. 21:2-11, 23:11, Lev. 26:14-45.

<sup>462</sup> K. Barth, ‘*The Way of Man*’, *The Knowledge of God and the Service of God*, op. cit., pp.45-54.

<sup>463</sup> In the texts Matthew 19:16-26 where Jesus counsels N.L. to a rich young man, there is an important phrase, with respect to our attitude for N.L.: “With man this is impossible, but with God all things are possible” Matthew 19:16-26. NIV., op cit., cf. *Just Sharing*, particularly chapter 3. Op. cit., pp. 59-103.

<sup>464</sup> This model illustrates in the widest sense.

<sup>465</sup> John 10:10.



N.L., whose aim is the maintenance of what has already been achieved, as defined in the Sabbatical Model, and simultaneously the promotion of a continuous development toward a better situation. It is an aim-oriented and flexible neighbourly-love as the will of God, governing society and history. This is stressed in this model as the will and wisdom of God are beyond human reason related to decision making in the past.

Neighbourly-love in this model can be illustrated with the following explanatory examples. C.C. Vinton and H.B. Hulbert stated that slaves as objects of trade had never existed in Korea.<sup>466</sup> However, although it was true that there was no slave trade as such, there were instances of *de facto* slavery. In 1904, for example, an adult was arrested for attempting to sell two boys disguised as girls.<sup>467</sup> This showed that there was an unofficial trade in women slaves. There were also instances in which servants were whipped to death by their masters. There was no duty to register servants, and thus it was difficult to know if one of them died.

This system of slavery was officially abolished because the church protested strongly to the government; in particular the Presbyterian missionary, S.F. Moor's petition to the government for the abolition of the system was successful in 1894-5.<sup>468</sup> However, although the slave system disappeared officially, some vestiges of the custom remained. These vestiges were also tackled through neighbourly-love. For example after becoming a church member in 1911, Y.C. Lee, who had many slaves, released them with their families, and his primary concern was for evangelism.<sup>469</sup> In fact released slaves could not easily overcome their previous condition as they continued to have an enslaved mentality. Therefore the church intervened, and in particular Park, a member of the Seung-Dong Church who became the leader of the 'National Organisation for Former Slaves', experienced a ministry of preaching to them so that they might know

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<sup>466</sup> C.C. Vinton, *Slavery and Feudalism in Korea*, *The Korean Expository*, Vol.2., October 1895, p.366, H.B. Hulbert, *Slavery in Korea*, *The Korean Review*, Vol.2. April, 1902, pp.149-150. Quoted by K.B. Min, *The History of Social Movement on Korea*, op. cit., p.36.

<sup>467</sup> *News Calendar*, *The Korean Review*, vol. 4(1904), p.512, Quoted by K.B. Min, op. cit., p.102.

<sup>468</sup> Ibid.,

<sup>469</sup> Ibid.,

what the life worthy of man is, and to believe in God who created all human beings equal throughout the whole of the country.<sup>470</sup>

Of course this type of N. L. could come under the Good Samaritan Model or the Exodus Model if it is approached from the aspect of an infringement of human rights or minimum human rights. However in terms of methodology and essential characteristics, this type of N. L. activity belongs to the Kingdom of God Model because it is related to social reformation and changes in social structure.

W.E. Griffis, in his book '*Corea the Hermit Nation*', states that Koreans, once the object of N. L., started at a certain point to consider other countries and peoples, and to have new insights about human happiness and the world.<sup>471</sup> This means that N. L. in the Korean church did not stop with providing emergency aid, or other curative and rehabilitative measures. Indeed, N. L. has been practised continuously aiming at a preventative neighbourly-love. Thus the object of N. L. becomes the subject of N. L. which is an important factor in this model.

It is from this standpoint, that the General Assembly of the Presbyterian Church of Korea, which was established by missionaries and was the object of N.L., in 1912 made a decision to send four missionaries to China and Japan in 1912. In 1996 the Korean churches are investing 40-45 million pounds annually, and there are now over four and a half thousand Korean missionaries all over the world particularly in the Third world.<sup>472</sup> This statement means that the former recipients of N.L. became the new providers of neighbourly-love. This N.L. programme can be classified under this model although it is true that the Korean situation still requires N. L. of the Exodus Model and the Sabbatical Model and occasionally the Good Samaritan Model.<sup>473</sup>

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<sup>470</sup> Ibid., p.103-4, *Notes and Calendar, The Korean Repository*, vol. 3(1896), p.382. Quoted by K.B. Min, op. cit.,

<sup>471</sup> W.E. Griffis, *Corea the Hermit Nation* (New York: Charles Scriber's, 1907), pp.191-2. Quoted by K.B. Min, op. cit., p.47.

<sup>472</sup> Jung Chul Son(ed.), *Korean Mission Times: The World Korean Mission Fellowship*, 16<sup>th</sup>, Sep. 1996., (Singapore: WKMF, 1996), P.1., Cf. K.S. Lee(ed.), *Mission and Field*, (Seoul: Centre for World Mission, 1996), p.12.

<sup>473</sup> Strictly speaking it cannot be denied that there is still a serious shortcoming of church activity regarding the current social problems as social concern was neither so intense nor so widespread among Korean churches.

As the following types of N. L. activities furthermore have a preventative and future-oriented character, N. L. training is being conducted through education to prepare future mature Koreans (e. g. in the Presbyterian Church of Korea N. L. programmes for children are conducted by 493 churches and programmes for youths are practised by 246 churches).<sup>474</sup> N. L. for the elderly are being practised by 90 churches with the purpose of enabling them to live the rest of their lives in a meaningful way and prepare then for the world after their death, can also be classified under this category.<sup>475</sup> Of course in this case although it can belong to the first model if perdition as eternal death is emphasised in the eschatological approach it is not reasonable in this work because of particularly the concept of time. So too can N. L. for the protection of the environment by the Institute for Environmental Study for the future of the global village, as the image of God, that is man's glory, is also related to a life worthy of a superintendent managing other creatures.

Thus, as the teaching of Jesus on the Kingdom of God is a clear reference to God's loving Lordship over all human history, and that Lordship is to be proclaimed within all realms of life,<sup>476</sup> this category of N. L. activity would address all human spheres, and, thus, expands to include eternal life, or in K. Barth's expression "the restoration of man's glory which cannot be destroyed by anything."<sup>477</sup> Compared to the three categories mentioned above, which are in response to a cause requiring N. L., this concept is practised according to a purpose: to prohibit the recurrence of a similar problem. The purpose here starts with our responsibility to show N. L. to all human beings so that they might have a blissful life because all people are created in the image of God. In other words, this stresses a N. L. with a preventive character.

For that reason this concept requires that support based on needs rather than work or accomplishment is available for all members of society. The church considered, that this category, both in thought and activity, could be oriented towards the future while wars and famine jeopardise the present and future of mankind.<sup>478</sup> And it must also

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<sup>474</sup> PCK, op. cit., pp.389-757.

<sup>475</sup> Ibid., pp.780-881.

<sup>476</sup> J.A. Scherer and S.B. Bevans,(ed.), op. cit., p.42.

<sup>477</sup> K. Barth, The Knowledge of God and the Service of God, op. cit., pp.45-47.

include: 'the fact of forgiveness',<sup>479</sup> which sets us free to act for our neighbours; 'the awareness of sin, of the ambiguity of all our actions; the concept of reconciliation' with God,<sup>480</sup> and that all creatures even enemies<sup>481</sup> who 'may be weary and heavy laden, crushed by personal tragedy',<sup>482</sup> are worthy of N. L. It is unlimited in terms of time and space and starts with a desire to restore all aspects of the human sphere and strives to maintain such a life until eternity. Furthermore this concept of N. L. includes all processes in N. L. for the original and ultimate goal of human beings and other creatures.<sup>483</sup>

This concept includes not only a rehabilitative concept but also one of eschatology and utopianism. For that reason, although the former three concepts of N. L. can be evaluated, this type of N. L. cannot be evaluated in real terms. This concept begins at a concrete, institutional level but goes beyond that to include the abstract, not-yet-known (but revealed in the Bible) and therefore unquantifiable. This concept is a continuously developing one different from the three former categories. Nevertheless, as N. L. is commanded by God its substance cannot be ignored. Through the participation of the Holy Spirit, a programme based on this notion of N. L., although abstract in nature, can be developed and practised by the universal church and by individual churches.

This concept of N. L. involves all processes for N. L. based on the Bible.<sup>484</sup> Compared to the Good Samaritan and the Exodus categories, which are related to

<sup>478</sup> J.A. Scherer and S.B. Bevans,(ed.), op. cit., p.37.

<sup>479</sup> G. Newlands, Making Christian Decisions, op. cit., p.109. See. What the W.C.C. Central Committee states that the church is sent into the world to call people and nations to announce forgiveness of sin, alienating persons from neighbour. J.A. Scherer and S.B. Bevans(ed.), op. cit.,

<sup>480</sup> G. Newlands, Making Christian Decisions, op. cit.,

<sup>481</sup> The commandment to love our enemy is taken as an unlimited expansion of the commandment to love our neighbour whether the enemy is one's personal, national as well as religious adversary. L. Schottroff, "*Non-Violence and the Love of one's Enemies*", Essays on the Love Commandment (Philadelphia: Fortress Press, 1978), pp.9-15.

<sup>482</sup> G. Newlands, Making Christian Decisions, op. cit., p.112.

<sup>483</sup> Romans 8:19-23, Isaiah 11:2-9.

<sup>484</sup> As we are pilgrims in search of the City of God we are strangers and have no permanent home anywhere on earth. Hebrews 11:15, The New Testament, translated by W. Barclay, op cit. In common sense terms the word 'welfare', a compound word of 'well' and 'fare', means to travel well with someone.

giving or sharing, and the Sabbatical model, which is related to gradual progress, this category involves grasping how wide and long and high and deep<sup>485</sup> is the original N. L. created by God and the ultimate N. L. intended by God. In addition, while the three former categories constitute the church's minimum responsibility with respect to N. L., they cannot manage everything, this sense requires the church to attempt to be perfect in N. L., and to attain to the whole measure of the fullness of N.L.<sup>486</sup> because God is perfect.<sup>487</sup>

However it is true that there can be a close relationship among these four categories in practice. For example, in N. L. for children of labourers, a programme of N. L. which seeks to address the needs of children may be based on all four categories of N.L. If it deals with the problem of child soldiers in the third world<sup>488</sup> or children who suffer cruelty at the hands of their parents it involves the exercise of N. L. in the Good Samaritan model. If it addresses the problem of child poverty, the need for social insurance to provide for the workers injured in industrial accidents, or the need to limit the number of hours children may work it involves the practice of N. L. in the Exodus model. If, on the other hand, it deals with the need to pay workers adequately so that their children may lead a more fulfilling life, one worthy of man, it can be defined as N.L. in the Sabbatical model. If it deals with the future of children regardless his parents, it can be defined as N.L. in the Kingdom of God model.

Nevertheless, as we live, so to speak, in a global village, and, thus, there is much communication among the churches, for example through the W.C.C.,<sup>489</sup> common

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<sup>485</sup> Cf. Ephesians 3:18-9.

<sup>486</sup> Ibid.,

<sup>487</sup> Jesus teaches "Be perfect, therefore, as your heavenly Father is perfect." (Matthew 5:48). According to Augustine we are called to perfect human nature as God made it before we sinned. Augustine: Earlier Writings, vol.6, op cit., p.271.

<sup>488</sup> There are not a few children soldiers in the Third World particularly in anti-government guerrilla forces, in Burma, for example, and elsewhere.

<sup>489</sup> Cf. WCC stated that "We must seek peace by cultivating mutual confidence and work for an increasing devotion to common moral principals." WCC, The Ecumenical Review, Vol.3., op. cit., p.63. As matter of fact WCC urges upon the member churches their obligation to press their governments to participate fully in all inter-governmental relief measures for Korea in 1950-1953, (WCC, The Ecumenical Review, Vol. 6. P.56) and the statement for Korea was adopted unanimously with the exception of the second sentence of the third paragraph which was carried by a vote of 45 to 2. (WCC, op. cit., vol.3, p.63). See what J. Moltman stresses on "the universally valid, ethical

features can be determined jointly by all churches before God's Triune community as all churches, which are only responsive instruments to the will of God expressed in neighbourly-love, have to obey the love commandment towards neighbour.<sup>490</sup>

### 3-2-5. The Priorities in Neighbourly-Love<sup>491</sup>

However those who practise neighbourly-love cannot rise above time and place because of the imperfection of man and barriers created by 'sentimental or wicked fools' as K.Barth points out.<sup>492</sup> In spite of this, believers have to obey the command of God with respect to neighbourly-love. It thus seems to me that priorities in social responsibility need to be set.

Neighbourly-love can prioritise urgent matters as shown by the parable of the Good Samaritan. In substance the 'narrowest sense', as described earlier, must be priority throughout all levels of the church. Jesus, in the parable, points out that the priest and the Levite who did not practise N. L. on the pretext that they had to go and perform religious duties before God, are not true neighbours.<sup>493</sup> Next in priority is neighbourly-love in the Exodus model and followed by neighbourly-love in the Sabbatical model which can be practised by a single church, and churches in the parish, district, provincial, and at national and global levels with associated bodies. Finally there is neighbourly-love in the Kingdom of God model which, although it has a utopian character, can be practised theoretically.

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framework for the evaluation and legitimation of human polices, a framework on which there can be a general consensus", and on that the life "has to be expanded and be harmonised with other creatures as a part of world wide human society capable of averting mortal dangers requiring global recognition today." J. Moltman, *Human Rights, the Rights of Humanity, and the Rights of Nature*, Faith and the Future, (New York: Orbis Books, 1995), pp.178-9.

<sup>490</sup> Leslie Boseto, *Models of Mission and Diakonia for United and Uniting Church*, Living Today Towards Visible Unity, T.F. Best(ed.), (Geneva: WCC Publications, 1988), pp.71-2.

<sup>491</sup> Cf. *The Reason for a Preference: Option for the Poor*, G. Gutierrez, op. cit., pp.26-30. "The Natural Order and the Priority of Principles" on Christianity and Social Order by W. Temple, op. cit., pp.78-84. See, "Theological Priorities", *Faith in the City*, op. cit., pp.47-70.

<sup>492</sup> K. Barth, 'Near and Distant Neighbour', op. cit., p.292.

<sup>493</sup> Luke 10:25-37.

In priority, with respect to the object of N. L., a member ( of one's community) in faith could be come first in reality. Paul states that therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers,<sup>494</sup> and W. Barclay comments that sometimes the duty of generosity may be irksome, but no man who ever cast his bread upon the waters found that it did not return some day to him.<sup>495</sup> Therefore the church serves church members firstly and one's own people firstly, for as the Bible says, if anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever, and W. Temple states that to ignore the family, as much in the organisation of contemporary life ignores it, is to injure both citizen and society.<sup>496</sup> Of course this statement means to emphasise the necessity of the practice of neighbourly-love through the self-centeredness of human beings based on such interpretation, rather than that the objects of neighbourly-love which have to be distinguished.

Moreover, among practical theologians, W. Storrar states that a Christian's 'first loyalty is to God', the Creator.<sup>497</sup> Human beings, created in the image of God, have priority over other creatures. Jesus says that human being is more important than other creatures.<sup>498</sup> It is sadly true however that citizens in the First World often provide their pets with abundant food while children in the Third World die for the lack of food and water. According to the Bible, God permits human beings to consume meat,<sup>499</sup> and there is no evidence that other creatures have priority over human beings. Moreover, in terms of Redemption, Jesus's Redemption is for human beings firstly, and through human beings saved by God and reconciled with God, for all creation by God, as

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<sup>494</sup> Galatians 6:10.

<sup>495</sup> W. Barclay, *The Galatians and Ephesians*, op. cit., p.55. cf. Ecclesiastes 11:1.

<sup>496</sup> 1<sup>st</sup> Timothy 5:8. W. Temple, op. cit., p.64.

<sup>497</sup> William Storrar, *Scottish Identity: A Christian Vision*, op. cit., p.152.

<sup>498</sup> Matthew 12:12.

<sup>499</sup> "Everything that lives and moves will be food for you. Just as I gave you the green plants. I now give you everything" Genesis 9:3, St. Jerome states that "as a man, a rational animal, in a sense the owner and tenant of the world, is subject to God, so all things living were created either for the food of men, or for clothing. ---the Apostle cries aloud 'All things are clean to the clean, and nothing is to be rejected, if it be received with thanksgiving,' and tells us that men will come in the last days, forbidding to marry, and to eat meats, which God created for use. St. Jerome, on Letters and Select Works, *Nicene and Post-Nicene Fathers, Second Series*, Vol. 6, op. cit. pp.391-2.

attested in Rom.8:19-22 since the 'curse' had befallen other creatures because of man.<sup>500</sup>

Finally, we can prioritise those nearest us with the knowledge that an individual is in one place, and not another, speaks a particular language, has a particular history, and belongs to one people, according to the work of God.<sup>501</sup> The reason members of the faith come first is that, in practice, the problems and circumstances are disclosed, known and reported through general communication and fellowship in daily life. This priority, however, is with respect to the aspect of progress rather than the aspect of aims.

### 3-3. The Definition of Neighbourly-Love from other Observations

#### 3-3-1. The Definition of Neighbourly-Love in Terms of Processes

The many different characteristics of N. L. can be more clearly understood in terms of processes. This approach to N. L. is justified and requires both because of its multifaceted character, in which there is a variety of substances, context and objects, and because of the critical nature of the practice of N. L.<sup>502</sup> Thus, particularly because of a complex context, this understanding of N. L. can be examined through both the individual and institutional dimensions. The former posits that the individual person should be the central and over-riding concern of practical theology as practical theology always seeks the welfare of the person.<sup>503</sup> The latter has been emphasised as an institutional dimension and is a central concern of British writing on practical theology today.<sup>504</sup>

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<sup>500</sup> A. Hunter, op. cit., pp.42-43.

<sup>501</sup> As K. Barth uses the term 'disposition'. K. Barth, *'Near and Distant Neighbour'*, op. cit.,

<sup>502</sup> This process here is defined and selected to be based on Biblical material which was studied the section "Biblical Basis for Practical Theological Neighbourly-Love into Nine Categories". Cf. J. Barr, op. cit., pp.134-5.

<sup>503</sup> S. Pattison, op. cit., p.82.

<sup>504</sup> Ibid., p.83.



However, in reality when and where N. L. must be practised, these two dimensions have a close relationship whether or not that means tension between two values or a parallel existence. For example, if N. L. is required for a mentally ill person, N. L. has to be practised both from the individual level, and from the institutional level as the person is at the centre of a very complex system of factors, and thus the practitioner of N. L. in this case could consider many factors with respect to both levels, e.g. the probability of using human sciences rather than theology; the ethical and theological context; the discrediting of political solutions to individual problems.<sup>505</sup>

Furthermore N. L., understood by the two above-mentioned dimensions, can be classified under two headings; the curative concept and preventative concept based on the character of neighbourly-love. An '*ex post facto*' curative, for example relief from pain, emergency aid, rehabilitation, and preventive concept are all aspects of N. L. which follow logically one and from the other. These processes can be again considered under two headings: long term and temporary<sup>506</sup> in which these dimensions and concepts are closely linked through neighbourly-love.

The long term concept of N. L. involves a curative 'service' after a problem occurs which requires N. L. It is an advance preventative service to prevent future individual or social problems. It is also a rehabilitative service which helps the needy, 'willingly and voluntarily',<sup>507</sup> to overcome the problem, and to avoid such a problem in the future.

The temporary N. L. concept is an '*ex post facto*' curative service which helps a person who has a qualified condition which needs N. L. when a problem appears. It is an advance preventative service which helps the person to prevent a recurrence of the individual or social problem. It is also a rehabilitative service which helps the recipient to overcome the problem, or to avoid other such problems in the future.

In contrast to the temporary practice of N. L., the institutional practice of N. L. has a function in the social system, and requires follow-up management and an arrangement in homeostasis (until the problem disappears). Thus the latter is applied according to

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<sup>505</sup> Ibid., pp.84-105.

<sup>506</sup> The term 'temporary' can mean even a moment. Cf. Job 20:5, showing the term '*rehag*', where the whole extent of the wrongdoer's triumph is so to speak 'from' a second ago 'until' the next 'moment'. D.J.A. Clines, *Job(1-20): The World Biblical Commentary* (Texas: Word Books, 1985), p.485.

<sup>507</sup> S. Pattison, op. cit., p.71.

general principles, but the former is applied by selective principles relating to a specific object which is deemed to need neighbourly-love.

With respect to responsibility, the 'temporary' N. L. focuses on the individual, as the cause of the problem is based on individual responsibility, but the 'institutional' N.L. focuses on the fact that the cause of the problem is based on social responsibility. Thus it seems to me that the former is an unlimited N. L. allowing us to take care of ourselves always and everywhere as the Bible tell us to 'love thy neighbour as thyself'.<sup>508</sup> The latter is a rather more limited N. L. as the cause is based on flawed social institutions which inflict problems on individuals.

However it is true that a double approach may be required by those in need of N. L. This classification is based on an analytical approach and the distinction it makes are not to be understood as absolute. These categories can sometimes be closely related. For example, in the parable of the Good Samaritan the problem could be cured through emergency aid at the level of survival or relief from pain. That is an example of temporary N. L. based on an '*ex post facto*' curative concept. But the neighbourly-love can become an institutional N. L. if the curative N. L. is required in the long term. Moreover as one of the purposes of N. L. concerns the life worthy of a man, N. L. involves self-actualisation and the right of self-determination. In this regard, N. L. becomes rehabilitative whether temporary ( for example, motivating the recipient to seek necessary change) or institutional. Furthermore there is no guarantee that a given problem will not reoccur. Thus an advance preventative N. L. is required whether temporary or long-term, for an individual or society a whole.

Furthermore it can be stated that, in spite of a long-term concept, there is also a curative one, or a rehabilitative one to find the life worthy of man by himself. There also exists a preventative one to avoid a difficult crisis or to be capable of meeting any unexpected situation in advance. So, as well as the long-term concept mentioned above, we must also consider temporary concepts, such as emergency aid, a curative one, or a preventative one which might be likened to a vaccination.

Consequently, in the long term, there is continuity and a mutual relationship among these classified concepts of neighbourly-love. In other words N. L. has an organic character. A fact that social responsibility is one of the characteristics of N. L., and

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society is not a static living system means that there is a mutual relationship between society and the life of each constituent. Each constituent plays a role in forming the values and goals of society, through connection and co-operation, and in turn influences in its values and goals by that connection and co-operation. Therefore since N. L., practised at an individual level<sup>509</sup> is related to society or other members or other people, and vice versa, the N. L. of the church in society is closely related to the social system. Finding an appropriate practise in N. L. for an individual or an institution involves a process of mutual seeking and discussion.<sup>510</sup> This means that the church has to diagnose the vulnerable points within the system, and work towards curing social ills and to supply a role model for a positive change to prevent unexpected problems. Moreover the substance and the spirit of neighbourly-love itself have to be prioritised. However, it is true that it is only human to interpret, diagnose, and prioritise. Therefore this statement leads us to consider a classification of N. L. in terms of the subject, or those who practice it.

### 3-3-2. The Definition of Neighbourly-love in Terms of Subject

The subject of N. L. here is the church,<sup>511</sup> and can be classified into two categories, N. L. in the invisible church and in the visible church. From a practical approach it seems to me that what N. L. is in the visible church has to be reasonable particularly when this work is related to church activities

N. L. in the visible church can be classified according to the various relationships between society and church: N. L. within one church, at the parish level, at the district level, at the provincial level, at the national level, and at the global level. The first is practised by the church itself, the second, third, fourth and fifth are implemented by churches within a denomination or faith, through co-operation with other religious

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<sup>508</sup> Mark 12:31, Matthew 22:39, Romans 13:9, Galatians 5:14, James 2:8, cf. Luke 10:27

<sup>509</sup> Cf. To be of real value, practise in N.L. must ultimately be accepted as self-discipline. S. Pattison, *op. cit.*, p.71.

<sup>510</sup> *Ibid.*, p.72.

<sup>511</sup> K. Barth sees the twentieth century as 'the century of the Church'. G. Newlands, The Church of God, *op. cit.*, p.6.

bodies, social organisations<sup>512</sup> and government at each level: parish, district, province, nation.<sup>513</sup> (This classification is based on the Korean context where the established church is not parish-oriented, and where the other major religion is Buddhism.) The sixth type of N. L. is practised at the global level with the co-operation of churches all over the world, other religious bodies and international organisations such the W.C.C., and U.N agencies.

All but the first of these types of N. L. can be classified according to whether they are direct or indirect. In the former, the church acts directly to fulfil a given need, in the latter the church acts to assist some other body fulfilling a given need. Of course there can be a sphere of mutual-help. This type of N. L. as practised by the visible church can be based on an already existing programme or one that is newly created; can be obligatory in nature or voluntary; and finally can be directed at maintaining the *status quo* or promoting N. L. for the future. Although N. L. is commanded by God, in reality many problems arise in the practice of N. L.: difficulties with co-operative decision-making, supply and demand in manpower, financial matters, and so on. There are many examples of churches, even those within the same denomination, failing to exercise neighbourly-love because of power struggles and other such factors.

The mature church has to concern itself with essential matters; N. L. must not be delayed or hampered because of non-essential matters. This means that the mature practitioner of N. L. has to prepare the ground work for consensus for the delivery of essential N. L. rather than stressing non-essential matters. For example, in the Korean context, it is necessary to study the concept of 'charity', in Buddhism, which shows common features with Christian social responsibility.

In fact, the visible church is an organisation which has been created and is growing by the command of God. Therefore the church must not become an end in itself, that is, an institutional church itself is not the goal or aim of neighbourly-love.<sup>514</sup> The justification for the existence of the church is that it is an instrument of God for

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<sup>512</sup> With respect to this idea, see, "*A Social Commentary*" by M. Faulds, op. cit., pp.164-5, 168.

<sup>513</sup> Cf. "*What Kind of Church: A Local Church, An Outward-Looking Church, A Participating Church*" *Faith in the City*, op. cit., pp.73-80. "*Organising the Church*", op. cit., pp.82-105.

<sup>514</sup> Christians understand the church to be called the instrument of God's love. Thus not the human organisation but the divine grace is prior, not church for its own sake but for the sake of God's love for neighbour. G. Newlands, *The Church of God*, op. cit., p.5.

neighbourly-love. In other words all church programmes have to be planned, executed and evaluated by starting with N. L. itself based on the Bible as the goal of authority in church is not simply an effective N.L., nor the representation of the subject's will for N.L.,<sup>515</sup> but rather N.L. itself including objectively desirable goals for human beings.<sup>516</sup> The church must see itself as a mediator or vehicle for neighbourly-love.

However, strictly speaking, it cannot be denied that the subject of N. L. in the invisible church is a member of the visible church, and that almost all church members in the visible church can be included in the invisible church. This is not to emphasise the N. L. of one side. Both types of N. L., whether practised by a church which makes decisions jointly with other churches, or by an individual who makes decision based on their own standpoint on N. L., are like the two sides of a coin. Their head is Jesus Christ who is superior to both of them in N. L.<sup>517</sup>

### 3-4. Conclusion

It must be recognised that there can be differences in the definition of neighbourly-love in different times and places, contexts, denominations or nations. Further it must also be accepted that there are a few differences in the criteria needed to define neighbourly-love. That is, the common feature in the criteria is based on the life worthy of man, who is created in the *imago Dei*. However it is not easy to explain the implications for N.L., of the life worthy of man. Therefore this chapter started from the examination of life.

After that, neighbourly-love was defined with the terms: substance, process, and the practitioner. N. L. consisted of substances related to survival, the life worthy of man as the minimum human right, the life as a good life and an actualising life in the social

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<sup>515</sup> Cf. As listening to a symphony in monaural a single monolithic definition of N.L. based on the representation of the practitioner's will is of no practical use. S. Bevans, Model of Contextual Theology, op. cit., p.54.

<sup>516</sup> J. Milbank, Theology and Social Theory: Beyond Secular Reason (Oxford: Basil Blackwell, 1990), p.326.

structure, with a systematic and continuous activity of the practitioner. In other words, social concern is for neighbours who have problems in survival, in human rights, or who need spiritual, mental, physical, or social support in their lives for problems caused by the social structure since the Fall. N. L. is related to all these activities in order to bring the development of quality and quantity throughout the whole of life as the life worthy of man.

However, it should be observed that N. L. has to be practised from a neighbourly-love-oriented standpoint. Because, if neighbourly-love is expressed in the words of contemporary context and society, it may set into dogma, and thus it can be out-dated and ineffective neighbourly-love. In this way, this social responsibility can also have a kind of cultural character related to context and the change of the trend of theological thought. N. L. as practised from an N. L.-oriented stance here means that it has to prioritise the aspect of quality, and gradually after that the expansion of N. L. in quantity is practised. This occurs whether the objects of N. L., in numerical value, are many or few, the substance of it in realm is broad or narrow, the practise of N. L. in process is temporary or long-term, the provider of social responsibility in size is large or small, or the approach for N. L. in evaluation is suitable or not. The final evaluation should be made only by God. Thus the aspect of two responsibilities, that is, the individual one of each church and Christian as the branch of Christ, and the collective one of churches as the body of Christ, has to be considered, whether N. L. belongs to a model and a process, or whether N. L. is practised at a level by the practitioners of neighbourly-love.

Furthermore, how N. L. is to be implemented is further complicated by the following considerations: whether it should be cause-oriented or result-oriented; individual or collective ; universal or selective; an absolute or contingent; individual or standard; church-oriented or social issue-oriented; continuous or temporary; self-determined or a hierarchically implemented ; spontaneous or compulsory; equality or not; apportionment or support or raising funds in finance; the relationship between the values of the practitioner of social mission and his/her assessment of the recipient;

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<sup>517</sup> Cf. In Reformed Church in Scotland the church was declared to be "the Body of Jesus Christ" and "Christ is the only Head of the church". C.L. Warr, *op. cit.*, p.282. The Duke of Argyll, *op. cit.*, pp.162, 202-3.

approach in planning and decision making stages of the process in the crystallisation of neighbourly-love.

In addressing the considerations mentioned above, that is, whether N. L. should be cause-oriented or result-oriented, it can be said that the Good Samaritan model (the first model) is totally result-oriented in that it aims to ensure survival. In this model N.L. itself exists for the result only, because a human being is more important than all other creatures, or indeed anything made by human beings and society, as the human being is made in the image of God, the Creator. The Exodus model (the second model) is also result-oriented, but is closer in spirit to the next stage which is cause-oriented. In the Sabbatical model (the third model), N. L. starts from having a cause-oriented concern but is also concerned with results. N. L. in the Kingdom of God model (the fourth model) is totally cause-oriented, and includes preventative measures. That aims to ensure the causes of underlying problems do not reoccur.

The Good Samaritan and Exodus models aim to serve mainly individuals. The Sabbatical model treats the individual and collective levels simultaneously, through its treatment of the collective level starts from a standpoint related to individual problems. The Kingdom of God model concentrates on the collective concept in order that God's will be done in all parts of society.

The four models of N. L. can also be differentiated according to whether the principle of selection applies. The selective principle applies to both the first model which is related to the issue of survival, and for the second model related to the securing of minimum human rights. The third model is selective in that the recipient may be a particular group or area, like the U.P.A., rather than the whole of society, but it is also universal in that practice of neighbourly-love is directed equally among the individual members of the chosen group. The fourth model is practised with the universal principle.

In terms of an absolute or contingent character, N. L. in the first model is an absolute in that all churches have to practise it without compromise and self-interest. Neighbourly-love in the Exodus model has also to be practised, but requires a more strategic approach and skilful methods according to the situation of those in need. The stages of the third and fourth model are increasingly contingent in character. However the term 'contingent' here is related to resources of manpower, finance, and

programmes of N. L. according to the object of N. L., context, and timing. It does not mean that churches do not have a duty to practice this type of neighbourly-love.

With respect to whether particular activities have a specific or standard character, the Good Samaritan model is specific as it stresses a particular neighbour and what is necessary for survival. Like the first model, the second model is also specific, but in reality, as the situation of the object in this model is connected with other social problems, a minimum standard character is required. Compared with the former two models, a standard character is intended in the third model, and in the fourth model the standard one is concretely practised.

The models also differ according to whether they are church-oriented or social issue-oriented. In the Good Samaritan model the issue whether the activity is caused by church-oriented or not is largely irrelevant, because this model focuses on nothing less than the survival of the needy. In the Exodus model, as N.L. is practised by church members who have heard about particular individuals or objects in need, it is superficially church-oriented. However in reality the N. L. of the church, which forms part of society, is closely related to social issues. Social issue-oriented N. L. is shown most strongly in the third and last models.

With respect to the terms 'temporary' and 'continuous', the former concept is most obvious in the Good Samaritan model related to survival only. This is not to say that it is purely palliative, but does mean to emphasise the urgent character of N.L. in this model. The neighbourly-love in the second model is temporary is so far as it does not allow the recipient to face a crisis alone, and that it enables her/him to be rehabilitated. In comparison with the former two models, it is true that N. L. in the third model is long-term, but it is also true that in terms of individual programmes, this N. L. is temporary. As this model is related to relative poverty, and if certain N. L. practises are successful in solving certain problems, then the practitioner cannot but look at another issue. For example, with respect to economic justice, the church activity is undertaken long-term until a particular objective is achieved in the society, but after that the church's concern is turned to other issues. A continuous character including preventative concept is seen in the last model and this model is a kind of time-space continuum model.

For the purpose of survival alone, the first model is hierarchically implemented. However N. L. in the Exodus model is self-determined even though the motivation for



N. L. is given by the General Assembly. This is also true of the third and fourth models. However it cannot be denied that, if the practitioners of church activities are closely linked with other churches or organisations, according to the size and the programme of N.L., the concept of hierarchical implementation is shown in the other four models. This means a spontaneous concept or a compulsory character depends on the size, programme, and provider of neighbourly-love.

In terms of equality, in the first model of N. L. the issue of equality in substance is not stressed since a benefit must be given in different ways and different amounts according to the degree of need. In the second model on the other hand, although neighbourly-love is selectively applied according to the needs of recipient, what is actually provided is equal for those deemed in need. The concept of equality is stressed more in the third model because one of the aims of N. L. in this model is to address the problem of relative poverty. Of course, strictly speaking this concept of equality does not entail the eradication of relative poverty, but rather the relief or overcoming of its worst effects. In the fourth model, the ultimate aim is to maintain equality with respect to the third model, but this model goes further in attempting to achieve equality in the realm of personal ability and efforts.

The four models also differ in terms of the functions they involve: in particular, the distribution of aid, support of other organisations where the church itself cannot be directly involved, and fund-raising. These three functions can be seen in the practise of N.L. in the first model. For example, the 'Movement to Send Rice to North Korea' is a form of support, the 'Relieve the Famine in North Korea' involves distribution as an apportionment, and the activities of individual churches for their neighbours in South-East Asia involve fund-raising. Moreover this N. L. has to accept all kinds of funds whether or not it is through apportionment or support according to another organisation. Like the first model, other models have various characters in terms of finance depending on the size, programme, and methods employed to practice neighbourly-love. However in the case of fourth model, as this model stresses that "God's will be done", there is less the likelihood of co-operation with non-Christian organisations. These types of projects, e.g. mission schools, tend to be self-financed.

In the relationship between the values of the provider of neighbourly-love and his/her assessment of the recipient, the Good Samaritan model has to be practised without reference to the values of the practitioner, or to those of the recipient. Thus it

seems to me that the complex issues of euthanasia and capital punishment belong to this model. In the Exodus model, neighbourly-love is practised without reference or concern for the values of the provider, but the situation and assessment of the recipient has to be considered. However these two aspects are considered equally in the third model because the interpretation of situation and judgement, of whether and how to practise social responsibility, is made according to the values of the practitioner, and cannot but respect the will and assessment of the recipient as neighbourly-love here is related to relative poverty. In the fourth model the values of the practitioner or provider come into play because of the purpose to construct the Kingdom of God. Of course this means that N. L. in the last model is persuasive and educational rather than ignoring the views of the recipient unilaterally.

Furthermore, with respect to different approaches in the planning and decision-making stages of the process in the crystallisation of N. L., the first model requires us to minimise these procedures because of the urgent nature of the problem addressed. Neighbourly-love in Exodus model also requires a simple decision-making process, but, as this model is not entirely result-oriented, minimum planning is recommended. In the Sabbatical model and the fourth model, (as they require expert skills and the reformation of institutions and continuous N. L., thus a complex and prudent attitude is required towards N. L., particularly in the fourth model which is preventative in character and deals with unexpected social issues in the future), these processes are applied and proceed from the position of the practitioner of neighbourly-love. In fact, except for the Good Samaritan model, neighbourly-love must be based on considerations of efficiency and valuable use of limited resources.

## CHAPTER FOUR

### CONCLUSION

This thesis has been based on the necessity and purpose of the work of neighbourly-love. In the introduction, it has examined the significance and nature of neighbourly-love, and the relationship between the church, as the practitioner of neighbourly-love, and the church, as intended by the founder. The church is a cardinal locus for the providers of neighbourly-love to be influenced by contemporary theological thought. There, they are continuously motivated towards neighbourly-love, to express their social responsibility for neighbours, and are encouraged to practice a new neighbourly-love, facing new situations. Aspects relating to neighbours in the society, and the impact of church neighbourly-love in the Korean situation, have been related to social welfare in Korea, and to a reunified Korea. The introduction in chapter one also pointed out that this thesis is related to a primary task in the work of neighbourly-love which is basically to define neighbourly-love.

Chapter two explained how the understanding and meanings of neighbourly-love in the Bible could be theologised as practical neighbourly-love, although, as I have said, there is a problematic relationship between the Old Testament and the New Testament particularly with respect to the question “Who is my neighbour?”. In order to remove unnecessary obstacles to participant neighbourly-love, this work was based on the texts themselves, as all the Korean church’s activities had to be based on texts in order to be justified. The Hebrew and Greek terms translated as the object of neighbourly-love, and constituent factors of neighbourly-love were examined with the texts simultaneously. After that, meanings and the factors of neighbourly-love were classified into nine categories based on of neighbourly-love including the ‘spatial concept’ mentioned by K. Barth.

Chapter three analysed and suggested the definition of neighbourly-love from the aspect of substance, process, and subject. This chapter’s main task was to try and find out how churches, whether they were located in the Third World or in the First World, were able to have a standard definition of neighbourly-love being practised in terms of

priorities. This chapter consisted of explanatory examples within the Korean church as the task was 'to try'.

Now it is time that neighbourly-love in substance, process and subject be more suitably correlated with the terms 'where, for what, how, when, why, and to whom', rather than simply whether or not neighbourly-love is required in the context.

Furthermore, neighbourly-love is the first and greatest commandment, that is, the word of God, and thus neighbourly-love is living and active(Hebrew 4:12). Neighbourly-love develops, modifies and goes forward. That is, with respect to the definition of neighbourly-love, the direction of neighbourly-love has to be guided in the following ways: from now on the practice of neighbourly-love in the Korean church has to shift from the concept of surplus to a more institutional concept; from a benevolent character to a dutiful character; from particular acts of neighbourly-love to the universal practice of neighbourly-love; from the reliance on minimum qualifications to an emphasis on maximum suitable qualification; from the charitable motivation of individual(church) members to the motivation of all church members as a body; from the notion of spontaneity to the notion of obligation; finally, from the curative to the preventative. Of course, in some contexts, it may be necessary to stress the former but generally to achieve a better balance, it would be desirable to move in the direction stressed by the latter.

Neighbourly-love is not a word but 'doing', that is, 'doing neighbourly-love' which requires a continuous development for the doing. For this development, firstly, a more carefully defined and classified concept of neighbourly-love should be found to replace previous definitions of neighbourly-love which were not adequately thought-out in terms of practical theology, in spite of the fact that neighbourly-love has been upon every Christians' lips since the church began. In addition to a statement of the necessity of neighbourly-love, and a concrete definition of neighbourly-love not for dogma but more developed definition as a stepping stone, the beginning of a foundation for the systematic practice of neighbourly-love<sup>518</sup> should be offered particularly with respect to

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<sup>518</sup> Cf. While N.L. is the chief compulsory principle as the command of God, it is hoped that three dimensions (goal, strategy and application) are considered in this stage. The first is related to the value of N.L., and is classified by obligation level and voluntary level. The middle is related to be established for a concrete goal in order to support the first, and is classified by the basic need level, spiritual level and environmental-societal level. The last is related to be practised concretely for previous two on a suitable context. These dimensions and levels operate by, with respect to mutual-

programmes in fields, as it was hoped that this work could contribute to the movement towards a continuous and effective programme of neighbourly-love.

Secondly, the work should be intended to initiate a programme on neighbourly-love<sup>519</sup> within the Korean church and Divinity faculties, and to establish a statement on neighbourly-love in the church's constitution. For example, the Bible says, all tithes in the third year have to be used for neighbourly-love. Some relevant regulations already exist of course: all church members are obliged to donate tithes and cannot become an elder or deacon if they do not do so. Of course this statement in the constitution is not intended to secure finance for neighbourly-love, but is in obedience to the command of God.

Thirdly, the work has to promote a neighbourly-love-oriented way of life from a pastoral standpoint.<sup>520</sup> Jesus, as the Head of the church, lived neighbourly-love in practice, and stated that to love one's neighbour is to love Jesus Himself. Therefore the church which is the body of Jesus who commanded neighbourly-love has to be managed from a neighbourly-love-oriented standpoint, and Christians including pastors, who form the body of Jesus, have to live such a life. It seems to me that the aspect of neighbourly-love should permeate every facet of religious life: the Bible should be seen through the aspect of neighbourly-love; pastoral work should be guided by it; church programmes should be implemented through it,<sup>521</sup> the orientation of a Christian life and Christian history should be established by it; an interpretation and evaluation of history should be made through it.

Furthermore, the Korean church co-exists with churches throughout the world, and located not only in the Korean peninsula but also in neighbouring countries. Thus, fourthly, tentative steps towards uniting churches globally should be accelerated with

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interaction, equal regard as N.L. includes a factor to universalise since the concept of *imago Dei* stresses the equality and relative adequacy in N.L. of individual, social and ecological factors relating to the humanity. D. Browning, A Fundamental Practical Theology (Minneapolis: Fortress Press, 1991), pp.187-90.

<sup>519</sup> Cf. The first Scotch Reformers thought church system could be found in the Bible, and what they found in the Bible they conceived to be more or less of perpetual obligation. The Duke of Argyll, op. cit., p.143. The power to test and recognise the authenticity of N.L. is, in most people, a practical instinct or skill rather than an intellectual capacity. W.H. Vanstone, "*The Phenomenology of Love*", op. cit., p.4.

<sup>520</sup> Cf. Attitudes in N.L. practised by C. of S are, on the whole, more strongly influenced by characteristics of pastors than by the teaching of Jesus or the Bible itself. M. Faulds, op. cit., p.169.

the recognition that neighbourly-love as the commandment of God, can be a turning point in the prevention of the disintegration, as 'a national and global tragedy',<sup>522</sup> of church unity<sup>523</sup> and to serve as a forum for reconciliation. In reality, although the world media has no access to North Korea and the seriousness of the situation receives little attention in the world press, the Korean church has to prepare programmes in neighbourly-love for an intended unified Korea and even for the future relationship with China,<sup>524</sup> by defining 'the circumstances of life' of the church in Korea.<sup>525</sup> As matter of fact in the Korean context it has to be recognised that unification is the dominant political issue which not only affects the two parts of Korea but involves China, Russia and Japan.<sup>526</sup> Models for this type of work can be found, for example, in Germany. That a United Germany is suffering in the process of emotional unification, particularly in the former East Germany, is reported by H.W. Kack, who states that a solution for this problem is being studied by churches as well as by other bodies.<sup>527</sup> Of

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<sup>521</sup> Cf. "Developing the People of God", *Faith in the City*, op. cit., pp.106-139.

<sup>522</sup> W. Storrar, op. cit., p.42.

<sup>523</sup> Cf. *Introduction, Orthodoxy and Heresy in Earliest Christianity*, (Philadelphia: Fortress Press, 1971), pp.xxi-xxv. W. Bauer' view, as quoted by A. McGrath, that "the basic unity within the early Christian churches did not seem to be located at the level of doctrines, but at the level of relationship with the same Lord." A. McGrath, *Orthodoxy and Heresy, Christian Theology*, op. cit., p.146.

<sup>524</sup> Jiang Zemin, president of China, stressed that "As a neighbour, China has always kept a close eye on the situation on the peninsula and has been involved in maintaining peace and stability in the region" as he urges the Koreans to negotiate reunification. *International Herald Tribune*, 30<sup>th</sup> Jan. 1997, p.4. According to B.K.Chin, who is a professor of International Politics with Beijing University, the Unified Korea is important for the development of China's reformation and Economic growth. *Chosun-Ilbo* (Seoul, 14<sup>th</sup>, Jan., 1997). There are about two million Koreans in China particularly in Manchuria where many Koreans live and there are many Korean churches.

<sup>525</sup> According to J.Y. Hwang, who was the secretary of International Affairs of the Communist Party in North Korea and defected on 11<sup>th</sup> Feb. 1997, all aid projects for North Korea have to be practised, because of abject poverty. Tens of thousands of people have been dying annually since about 1992. N.L. has to be practised in the name of religion by the church. *Chosun-Ilbo* (Seoul, 15<sup>th</sup> Feb. 1997), p.3.

<sup>526</sup> Cf. *Russia's Interests in the Versatile Structure of Security in the Northeast Asia and the Korean Issue*, by Vladimir Li, pp.61-70; *China and the Peace Regime in Northeast Asia*, by Wenzhao Tao, pp.115-121; *Multilateral Cooperation in Northeast Asia and Its Impact on the Korean Peninsula: A Japanese Perspective*, by Tomohisa Sakanaka, pp.93-106. *New Discourses on a Peace Regime in Northeast Asia and Korea: Contending Views and New Alternatives* (Seoul: The Research Institute for International Affairs, 1996).

<sup>527</sup> H.W. Kack was a planner with respect to unification policy in West Germany and has been a director of the Department of Analysis of the Unification Process in the German Government since 1991. His advice has been disseminated to many Koreans through mass-media. *Chosun-Ilbo* (Seoul, 14<sup>th</sup> Jan. 1997), p.9.

course superficial comparisons with Germany are inadequate, a more accurate parallel would be Europe in 1939 - everyone knows something must happen soon but avoids thinking about it. This is the most serious issue to face the Korean church since the 1953 armistice.

On the other hand we live in the global community where, even within the Christian Church, "there are various theological and denominational views, and where there are strong forces of secularisation and developments in scientific thinking and biblical scholarship."<sup>528</sup> This could assist in the ecumenical movement towards unity among Presbyterian churches in Korea which has occurred sporadically. Moreover, for peace in Asia this work has to be of assistance in promoting the reconciliation of different religions.<sup>529</sup> Almost all of Asia's religions show features in common with neighbourly-love. Therefore a co-operative programme in social responsibility can provide a channel for peace among neighbouring countries as the relationship through social concern can become the veins and arteries of all religion.

Finally, a possibly more effective and systematic role in neighbourly-love should be demonstrated for the Korean church in the Third World. In fact there are many Korean missionaries all over the world, particularly the Third World. The Korean church invests over forty million pounds annually in these missions which are based largely on programmes in neighbourly-love: relief work, medical assistance in establishing hospitals, establishing schools and so on. A clearer understanding of neighbourly-love must enable them to find a more effective methodology for neighbourly-love, to enable them, based on their manpower and finances, to be of greater service to the Third World.

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<sup>528</sup> N. Shanks, op. cit., p.107.

<sup>529</sup> Bishop Ting, Councillor of the Church Council in China, during a meeting in Korea with Pastors in the Centurial Memorial Building of the Korean Church, 10<sup>th</sup> to 17<sup>th</sup> April, 1993, states that the Chinese Church wants peace in North and East Asia with Churches including the Korean Church. Of course this does not mean that Asian churches are anti-western. Ting also states that according to the three self movement, initiated by Henry Hwang[Venn] from the U.K, means that Asians can accept any theology if it is reasonable. Christian Public Newspaper (Seoul, 17<sup>th</sup>, April, 1993), p.5. Arch-Bishop Victor Peterchenko, Vice Chairman of the Committee for Co-Work with the World Church in Russia, during a meeting for policy on co-work in North-East Asia held on 6<sup>th</sup> Dec. 1993, stated that he wanted to exercise N.L. in partnership with the Korean Church provided that it acknowledge that Russia is not a spiritually degraded society. Ibid.(Seoul, 11<sup>th</sup> Dec. 1993), p.2.

Since God has commanded, and not simply recommended, neighbourly-love, it must be practised by each and every Christian and church in Korea. We, therefore, as churches and practitioners of neighbourly-love, have to present and continue God's work and have to fill up the body what is still lacking in regard to Christ's afflictions for neighbourly-love in the world.(Col. 1:24). There can be many ideas related to neighbourly-love, but the wise ideas are proved right by worthwhile activity.<sup>530</sup> M.Y. Lee states that Koreans have the character of being willing to act, not just for themselves but for all society, if the motivation is given to and accepted by them.<sup>531</sup>

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<sup>530</sup> Matthew 11:19.

<sup>531</sup> M.Y. Lee, Let Us Make 'Theory W', (Seoul: Knowledge Industry Press, 1995), pp.206-9.



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