

Love Your Neighbor

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. Vayikra (Leviticus) 19.18

God places an obligation upon us to treat our neighbors with respect and kindness:

Sh'mot (Exodus) 20.13 (16) do not bear false witness against your neighbour.

Sh'mot (Exodus) 21.14 do not kill your neighbor.

Sh'mot (Exodus) 22.14 respect for your neighbor's property.

Vayikra (Leviticus) 6.2-7 do not lie or defraud your neighbor.

Vayikra (Leviticus) 19.13 pay the wages owed to your neighbor.

Vayikra (Leviticus) 19.15 judge your neighbor with fairness.

Vayikra (Leviticus) 19.16 do not gossip about your neighbor.

Vayikra (Leviticus) 19.17 correct your neighbor's sin, do not let him fall in his sin.

Vayikra (Leviticus) 19.18 hold no grudges against your neighbor.

Vayikra (Leviticus) 24.19-20 make fair restitution to your neighbor.

Vayikra (Leviticus) 25.14 be fair in your business with your neighbor.

Devarim (Deuteronomy) 15.1-2 release your neighbor's debt at the appointed time.

Devarim (Deuteronomy) 23.25 do not harvest from your neighbor's field (without his knowledge).

Devarim (Deuteronomy) 27.24 do not make a secret war against your neighbor.

It would be better for a man to throw himself into a fiery furnace than that he should openly put his neighbor to shame. Talmud Ketubot 67b

Matityahu (Matthew) 18.6: But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and [that] he were drowned in the depth of the sea.

Luke 10

²⁵ An expert in *Torah* stood up to try and trap him by asking, “Rabbi, what should I do to obtain eternal life?”

An expert in *Torah*. Greek *Nomikos*, which would be rendered “lawyer” in a non-Jewish context, here means a specialist in Jewish law, including both the Written *Torah* and the Oral *Torah* (“Tradition of the Elders”). Possibly a lawyer of the Tzadukim (Sadducees).

²⁶ But Yeshua said to him, “What is written in the *Torah*? How do you read it?” ²⁷ He answered, “**You are to love Adonai your God with all your heart, with all your soul, with all your strength** and with all your understanding; and **your neighbor as yourself.**”

From Devarim (Deuteronomy) 6.4 and Vayikra (Leviticus) 19.18

‘and your neighbor as yourself’ Rabbi Akiba said that this was the greatest principle in the *Torah*.

A pagan came before Shammai and said to him, 'Make me a proselyte, but on condition that you teach me the entire Torah while I am standing on one foot!'. Shammai drove him off with the builder's rod which he had in his hand. When he appeared before Hillel, the latter told him, 'What is hateful to you, do not do to your neighbor. That is the whole Torah. The rest is commentary. Go and learn it!' Talmud Shabbat 31a

So, how do you love your neighbor?

And what you hate, do not do to anyone... Tobit 4:15

R. Eleazer said: 'Let the honor of thy fellow be dear to thee as thine own...'

Mishnah Avot 2.10

The same concept is also contained in pagan philosophy:

Do not unto others that which angers you when others do it to you. Isocrates

Nicocles 61

²⁸ "That's the right answer," Yeshua said. "Do this, and you will have life."

²⁹ But he, wanting to justify himself, said to Yeshua, "And who is my '**neighbor**'?" '**neighbor**' At this time, only a fellow Jew was considered a neighbor, by which one would be subject to the Law concerning neighbors. Non-Jews did not count as neighbors.

³⁰ Taking up the question, Yeshua said: "A man was going down from Y'rushalayim to Yericho when he was attacked by robbers. They stripped him naked and beat him up, then went off, leaving him half dead. ³¹ By coincidence, a *Kohen* was going down on that road; but when he saw him, he passed by on the other side. ³² Likewise a *L'vi* who reached the place and saw him also passed by on the other side.

³³ "But a man from Shomron who was traveling came upon him; and when he saw him, he was moved with compassion.

A man from Shomrom, that is, a Samaritan, specifically the "Good Samaritan." There had been enmity for centuries between the Jews and the Samaritans, so that Yeshua's questioner would probably have subscribed to the prevailing low opinion of Samaritans among Jews and could be expected to think that if a *Kohen* and a *L'vi* refused the man aid, how much more would a mistrustful Samaritan also refuse him aid.

³⁴ So he went up to him, put oil and wine on his wounds and bandaged them. Then he set him on his own donkey, brought him to an inn and took care of him.

Oil and wine were considered medicine.

³⁵ The next day, he took out two days' wages, gave them to the innkeeper and said, 'Look after him; and if you spend more than this, I'll pay you back when I return.'

Two days' wages, literally, "two denarii."

³⁶ Of these three, which one seems to you to have become the 'neighbor' of the man who fell among robbers?" ³⁷ He answered, "The one who showed mercy toward him."

Yeshua said to him, "You go and do as he did."

Neighbor is redefined (or returned to its original meaning) by Yeshua to mean anyone who needs our help.

Go and Do!