



Love thy
Neighbor
as thyself and
see yourself as
Jesus sees you.

**WAES
HAEL**

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I AM NOT UTTERING A FINAL PRONOUNCEMENT NOR EXPRESSING AN ESTABLISHED DOCTRINE, BUT I AM RESEARCHING TO THE LIMIT OF MY ABILITY, I AM DISCUSSING THE MEANING OF THE SCRIPTURES AND I DO NOT CLAIM TO HAVE UNDERSTOOD THAT MEANING WHOLLY OR PERFECTLY, ON MANY POINTS I HAVE A PRELIMINARY IDEA.

ALL BIBLICAL QUOTATIONS ARE TAKEN FROM THE AV “KING JAMES VERSION”

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Introduction

The suggestion in the New Testament *to love thy neighbor as thyself* has been very much misunderstood by both clergy and lay people alike. The misunderstanding of the meaning of neighbor comes from Tynsdale's translation a Jewish word for friend, or family member which he wrote as *neighbor* in the King James Version.

Tynsdale wrote 83% of the New Testament King James Version and it was tynsdale who mistranslated the meaning of the Hebrew word for friend/relative to neighbor.

Jesus said: though the Pharisees treat their friends according to the laws of the Pharisees, they turn their backs on the poor

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and disparaged Judeans. Gentiles not under the Covenant were hated by the Pharisees.

As Jesus said: you all share many enemies, and we have some good friends (Lu 12:4) but each of my followers must discover the unique neighbor that is He who can heal his soul.

Choosing your neighbor

You have seen how, through the parable of [the good Samaritan](#), The Master introduced the spiritual truth that his followers, the Apostles and disciples, that He, Jesus, was their neighbor. Only Jesus can heal the soul and bring a man to the Father.

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“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Joh 14:6.

Before Jesus was sent by The Father to reveal The Father, “love thy neighbour as thyself” had a different meaning. In Judaism, it was the Law, and applied only to men under the Covenant.

The Covenantal law in its simple form reads thus:

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“Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, so thou shalt not bear sin on his account. And thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people; and thou shalt love thy neighbour as thyself; I am the Lord.” Le 19:11 -18.
BLXX

Now this was not only a moral directive; it was a law that had to be obeyed in order to avoid sinning. This particular law was explained to the people by Pharisees so they would avoid breaking the neighbor law accidentally. In the Old Testament , there are more than a hundred examples of this law.

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The ‘neighbor’ laws in Torah

“If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down” Ex 22:26.

“When thou comest into thy neighbour’s vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour’s standing corn.” De 23:24 -25 (23:25-26 Torah - a workers right to eat).

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If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

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If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

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And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire. Ex 22:7 -15.

“Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.” Le 19:13.

The law was specific to *Israel* - (those who are the descendants of Jacob).

Just as US laws do not apply to people who live in other countries, this law did not apply to Gentiles¹.

¹ Gentiles is a latin translation of the Hebrew Ta Ethne, people of other tribes than the twelve.

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Gentiles were not neighbours.

Only Israelites were neighbours, in fact only those Israelites who were observant of the cleanliness laws would be considered neighbours. Non-neighbours were called “goi/Gentile” and were given none of the consideration shown to fellow Israelites.

The rabbis interpreted the law to mean that: “Gentile” could be cheated, robbed, and so on. For example: it was considered wrong to rob a Gentile; but if found out, the stolen goods did not have to be returned, because the law did not protect Gentile, only “neighbours”.

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Definition of gentiles

gentiles (etymology)

This word in our English Bible was a translation of the Hebrew word גוֹי.

The first time a word similar to “gentiles” appeared in any Bible was when St. Jerome translated the original Aramaic/Hebrew in c. AD 350. He applied Latin *Gentilis* meaning “of the same family or clan” to translate Gk. *ethnikos*, from *ta ethne* “the nations,” which translated Heb. *ha Goyim* “the non-Jewish nations.”

The phrase *ha Goyim*, and *ta ethne* always meant a Nation, and at least during the Old Testament times, applied to those Nations surrounding the Hebrews. *Ha Goyim* were Asia, Syria, Aram, Egypt, into which many of the Judean tribes and other Israelites were dispersed.

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L. Gentiles is translated: - **nation** 374 times, **heathen** (people/tribe/nation) 143 times, **Gentiles** 93 times (with 73 of those occurrences in Paul's writings). In the Torah *ha Goyim* was never applied to Greek or Roman nations.

A Josephus

Now, if the law “love thy neighbor” was mentioned in the NT, it was assumed by listeners to be referencing the laws in Torah; that was until Jesus explained it to the Apostles.

The Master meant something different by the word neighbor when He was talking to disciples. He meant that He Jesus was the neighbor to each of them. And each perceived this relationship differently,

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because it was a spiritual relationship which cannot be shared.

We get a glimpse of this meaning in the story of the pearl of great price, and the treasure hidden in the field. It is most clearly revealed in the story we call the Good Samaritan.

In *The Good Samaritan*, the ‘lawyer’ is a scribe or Pharisee who knew all the ‘neighbor laws’ of Torah, but he did not know what Jesus meant. ‘By your definition who then is my *neighbor*?’

Read the Good Samaritan article on hwylcom.org).

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Was it a law

Another question for us to investigate.

Was “love your neighbour as thyself” an actual law, or only a moral directive in Judaism.

In Matthew, “*love your neighbor*” is being treated as a Mosaic law like “*thou shalt do no murder.*”

“And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, **keep the commandments**. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and,

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Thou shalt love thy neighbour as thyself. ” Mt 19:17 -20.

This explanation was given to the inquisitive youth who was a Covenantal Judean who worshipped HaShem. He said he had obeyed the Law since his youth. He walked away from Jesus.

James also treated *love thy neighbor* as a law.

“If ye fulfil **the royal law** according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:” Jas 2:8.

The royal law is defined as “do unto others as you would have them do unto you” which is definitely Judean law and here it is equated by James with the “love thy neighbour” law.

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In the earliest records from first century Christianity, the Didache (AD 70) book also called “Teaching of the Twelve Apostles,” states that **the royal law** and the **love thy neighbour law** had different meanings and were treated as separate laws.

Didache 1:2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another (the “Royal law”).

Here neighbour is different to “another.” The “love thy neighbor” law applies to neighbour. To anyone else the law did not strictly apply, and for those other non Covenantal people, the “Royal law” was

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suggested as proper behavior. Note that in the Didache the royal law is stated in a negative way. James said, if you treat those people who are outside the circle of “observant Jews”² **as if they were neighbours**, you would do well.

Pharisees called one another **Chaberim**, meaning something more like friends, than **neighbours**. The greatest difference between a Chaber or Neighbour and one of the People of the Land (as the Pharisees called people who did not obey the same strictness) was that the Pharisees obeyed the ceremonial traditions about cleanness.

² The term “Jews” was not in use before the 14th century - I use it here because the KJV uses this term when it really means Hebrews.

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Note “neighbours” in Torah is defined as people you interact with, and these would be people who’s name you knew, so more like friends.

Old Testament references to neighbors

Let’s look at some of the Old Testament reference to neighbour. The words highlighted are translations of the Hebrew word רע. Strong’s 07453. You can see that relatives, friends, companions and lovers are also called רע.

This word occurs 173 times in the Old Testament and many times is translated as neighbor in the King James Version, but it has many meanings relating to people you

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interact with. The words in bold come from the Jewish word.

and they said one to **another** אַחֵר, let us make brick; when we are absent one from **another**; he and his **friend** Hirah; by the hand of his **friend**; And they sat before him...and the men marvelled one at **another**; wherefore smitest thou thy **fellow**?; let every man borrow of his **neighbour**, and every woman of her **neighbour** of silver and jewels and gold; Moses..and his father-in law asked each **other** of their welfare; I judge between one and **another**, and I do make them know the statutes of God; Thou shalt not bear false witness against thy

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neighbour; thou shalt not covet thy **neighbour's** house, thou shalt not covet thy **neighbour's** wife, nor his... nor anything that is thy **neighbour's**; but if a man come upon his **neighbour** to slay him with guile; if one man's ox hurt another's... they should sell the live ox and divide the money; if a man shall deliver unto his **neighbour** money or stuff to keep; and if a man borrow ought of his **neighbour**; every man his **companion**; The Lord spake to Moses face to face as a man speaketh unto his **friend**; Thy **neighbour** ... shall not abide with thee all night until the morning; he that commiteth adultery with the **neighbour's** wife; neither shalt thou bear false witness against thy **neighbour**; killed his **neighbour** unawares that hated him not in times past; or thy friend which is thine own

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soul; every friend that lendeth unto his **neighbour** shall release; a man goeth into the wood with his **neighbour** to hew wood; you shall stone him..for he

they shall teach no more every man his **neighbour**; they kissed one **another**; to his **friends**;

I will take thine wives and give them unto thy **neighbour**; but Amnon had a **friend**; Absalom said to Hushai, is this thy kindness to thy **friend**? If any trespass against his **neighbour** and an oath be laid upon him and cause him to swear; nor of his **friends**; four leprous men...said to one **another**; Hushai was... the King's **companion**; If a man sin against his **neighbour** and an oath be laid upon him and cause him to swear; everyone helped to destroy **another**; feasting...and sending

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portions one to **another**; to him that is afflicted pity [should be shewed] from his **friend**; ye dig [a pit] for your friend; My **friends** scorn me; He that speaketh flattery to [his] **friends**; I am ... a **companion** to owls; when he prayed for his **friends**; speak peace to their neighbours; **Lover** and **friend** hast thou put far from me; for my brethren and **companions** sake; Devise not evil against thy **neighbour** seeing he dwelleth securely by thee; into the hand of thy **friend**, make sure thy **friend**; the righteous is more excellent than his **neighbour**; **the poor is hated even of his own neighbour**; a **friend** loveth at all times: A man that hath **friends** must show himself friendly; Be not a witness against thy **neighbour** without cause; Debate thy cause with thy **neighbour**

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himself; withdraw thy foot from thy **neighbour's** house lest he be weary of thee and hate thee; he that blesseth his **friend** with a loud voice, rising early in the morning, it shall be counted a curse to him; a man sharpeneth the countenance of his **friend**; a man that flattereth his **neighbour**; her husband; the neighbour (07934) and his **friend** (07453) shall perish; woe he..that uses his **neighbour's** service without wages;

The word seems to have been limited to the people of Israel. These laws didn't apply to non-Israelites, only to *the children of God* who were at that time only the Judeans, as the other tribes had rebelled and

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intermarried with other Nations—such were the Samaritans.

[Next read The Good Samaritan](#)

Summary

Jesus taught the Apostles that He was their only neighbor.

This means that our neighbor must be Jesus whom we choose to heal our soul, and no other person can do this.

We are required to behave towards other ‘friends’ according to the Royal Law - do unto others etc.

Once you have accepted Jesus as your neighbour, the *Holy Spirit* goes to work

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infusing virtue into your spirit. If you respond to these graces, you will begin a life of virtue and will act like The Master, who says you must love your brethren and sisters—those people who love The Father.

You must love *Jesus as yourself*. Not as **much** as you love yourself, for Jesus said:

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If any man come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea, and **his own life** also, he cannot be my disciple. Luke 14:26

When you begin to **love Jesus as yourself**, you will live as The Father would want. If you look into the mirror and see not yourself with greying hair and wrinkles, but as you imagine the Father might see you, then you will know that you do love Jesus as yourself.

WAESHAEL

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