

~NEIGHBOR (574)

[Hebrew, *sha-khen'*, Greek, *pe-ri'oi-kos*]

• **Bad Neighbors**

• **Love Toward Neighbor Commanded**

• **Second-Greatest Commandment**

• **What Constitutes A Neighbor**

• **Counsel From Proverbs**

• A person living nearby, whether friend or enemy, or, viewed spiritually, a person who demonstrates to others the love and kindness that the Scriptures command, even though he lives at a distance or is not a relative or an associate. The Hebrew word rendered, neighbor, is *sha-khen'*, which has reference to location, either of cities or of persons, and includes friends and enemies.

• Just as in the overthrow of Sodom and Gomorrah and her **neighbor** towns, Yehowah has said; No man will dwell there, and no son of mankind will reside in her as an alien. (**Jeremiah 49:18**)

• Then the **neighbor** ladies gave it a name, saying; A son has been born to Naomi. And they began to call his name Obed. He is the father of Jesse, David's father. (**Ruth 4:17**)

• We have become a reproach to our **neighbors**, a derision and a jeering to those round about us. (**Psalms 79:4**)

• And repay to our **neighbors** seven times into their bosom their reproach with which they have reproached you, O Yehowah. (**Psalms 79:12**)

• Other associated Hebrew terms that vary slightly in connotation give us a broader view of the relationships expressed in the Hebrew Scriptures. *Re'a'* means, **fellow**, **companion**, **friend**, and can apply to closeness of relationship, but it generally means ones fellowman or fellow countryman, whether he is a close associate, lives nearby or not. In most of its uses in the Scriptures it applies to a fellow member of the commonwealth of Israel or to one residing in Israel.

• You must not testify falsely as a witness against your **fellowman**. (**Exodus 20:16**)

• An oath by Yehowah is to take place between them both that he

- did not put his hand on the goods of his **fellow**, and their owner must accept it, and the other is not to make compensation. (**Exodus 22:11**)
- For the manslayer to flee there who slays his **fellow** without knowing it, while he was not hating him formerly, and he must flee to one of these cities and live. (**Deuteronomy 4:42**)
 - By his mouth the one who is an apostate brings his **fellowman** to ruin, but by knowledge are the righteous rescued. (**Proverbs 11:9**)
 - '**A-mith**' is rendered, **associate**, and is used often in the sense of one with whom a person has some dealings.
 - In case a soul sins in that he does behave unfaithfully toward Yehowah and does deceive his associate about something in his charge or a deposit in hand or a robbery or he does defraud his **associate**. (**Leviticus 6:2**)
 - You people must not do injustice in the judgment. You must not treat the lowly with partiality, and you must not prefer the person of a great one. With justice you should judge your **associate**. (**Leviticus 19:15**)
 - You must not hate your brother in your heart. You should by all means reprove your **associate**, that you may not bear sin along with him. (**Leviticus 19:17**)
 - Now in case you should sell merchandise to your associate or be buying from your **associates** hand, do not you wrong one another. (**Leviticus 25:14**)
 - By the number of the years after the Jubilee you should buy from your **associate**, by the number of the years of the crops he should sell to you. (**Leviticus 25:15**)
 - **Qa-rohv'**, meaning, **near, at hand, related to**, has reference to place, time, or persons, it can imply a more intimate relationship than **neighbor** and is thus rendered, **intimate or close acquaintance**.
 - He now said to them; This is what Yehowah the God of Israel has said; Put each one of you his sword on his side. Pass through and return from gate to gate in the camp and kill each

- one his brother and each one his fellow and each one his **intimate acquaintance**. (**Exodus 32:27**)
- And it came about that at the end of three days, after they had concluded a covenant with them, they got to hear that they were near to them and it was in their vicinity they were dwelling. (**Joshua 9:16**)
 - He has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his **intimate acquaintance**. (**Psalms 15:3**)
 - As for my lovers and my companions, they keep standing away from my plague, and my **close acquaintances** themselves have stood off at a distance. (**Psalms 38:11**)
 - And Oholah began to prostitute herself, while subject to me, and kept lusting after those passionately loving her, after the Assyrians, who were near. (**Ezekiel 23:5**)
 - No one English word can express fully all these shades of meaning.
 - Similarly, in the Greek Scriptures there are three words with slightly different flavor that are usually translated, **neighbor**, *gei'ton*, **one living in the same land**.
 - Next he proceeded to say also to the man that invited him; When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich **neighbors**. Perhaps sometime they might also invite you in return and it would become a repayment to you. (**Luke 14:12**)
 - Therefore the **neighbors** and those who formerly used to see he was a beggar began to say; This is the man that used to sit and beg, is it not? (**John 9:8**)
 - *Pe-ri'oi-kos*, an adjective meaning, **dwelling around**, used as a plural noun at,
 - And the **neighbors** and her relatives heard that Yehowah had magnified his mercy to her, and they began to rejoice with her. (**Luke 1:58**)

- *Ple-si'on*, meaning, **near**, used with the article *ho* , **the**, literally, **the one near**.
- Love does not work evil to ones **neighbor**, therefore love is the laws fulfillment. (**Romans 13:10**)
- Wherefore, now that you have put away falsehood, speak truth each one of you with his **neighbor**, because we are members belonging to one another. (**Ephesians 4:25**)
- Of these **Greek** words, **Vine's Expository Dictionary of Old and New Testament Words** says: These words have a wider range of meaning than that of the Eng. word neighbour. There were no farmhouses scattered over the agricultural areas of Palestine, the populations, gathered in villages, went to and fro to their toil.
- Hence domestic life was touched at every point by a wide circle of neighbourhood. The terms for neighbour were therefore of a very comprehensive scope.
- This may be seen from the chief characteristics of the privileges and duties of neighbourhood as set forth in Scripture.
- (A) its helpfulness, e.g.
- Who of these three seems to you to have made himself neighbor to the man that fell among the robbers? (**Luke 10:36**)
- (B) its intimacy, e.g.
- And when he gets home he calls his friends and his neighbors together, saying to them; Rejoice with me, because I have found my sheep that was lost. (**Luke 15:6**)
- And when she has found it she calls the women who are her friends and neighbors together, saying; Rejoice with me, because I have found the drachma coin that I lost. (**Luke 15:9**)
- And they will by no means teach each one his fellow citizen and each one his brother, saying, Know Yehowah! For they will all know me, from the least one to the greatest one of them. (**Hebrews 8:11**)
- (C) its sincerity and sanctity, e.g.

- Love does not work evil to ones neighbor, therefore love is the Law's fulfillment. (**Romans 13:10**)
- **And sanctity, Eg.**
- Let each of us please his neighbor in what is good for his upbuilding. (**Romans 15:2**)
- Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another. (**Ephesians 4:25**)
- One there is that is lawgiver and judge, he who is able to save and to destroy. But you, who are you to be judging your neighbor? (**James 4:12**) [1981, Vol. 3, p. 107]

•• **Bad Neighbors**

- However, some living nearby might be evil **neighbors**, as were the **neighbor** nations around Israel. When Jerusalem's temple was destroyed by Babylonian hands in **607 B.C.E.**, these nations, such as Edom, rejoiced, even surrendering fugitive Jews to their enemies.
- Remember, O Yehowah, regarding the sons of Edom the day of Jerusalem, who were saying; Lay it bare! Lay it bare to the foundation within it! (**Psalms 137:7**)
- Will it not be in that day, is the utterance of Yehowah? And I shall certainly destroy the wise ones out of Edom, and discernment out of the mountainous region of Esau. (**Obadiah 1:7**)
- And your mighty men must become terrified, O Teman, for the reason that each one will be cut off from the mountainous region of Esau, because of a killing. (**Obadiah 1:8**)
- And your mighty men must become terrified, O Teman, for the reason that each one will be cut off from the mountainous region of Esau, because of a killing. (**Obadiah 1:9**)
- Because of the violence to your brother Jacob, shame will cover you, and you will have to be cut off to time indefinite. (**Obadiah 1:10**)

- In the day when you stood off on the side, in the day when strangers took his military force into captivity and when outright foreigners entered his gate and over Jerusalem they cast lots, you also were like one of them. (**Obadiah 1:11**)
- And you ought not to watch the sight in the day of your brother, in the day of his misfortune, and you ought not to rejoice at the sons of Judah in the day of their perishing, and you ought not to maintain a big mouth in the day of their distress. (**Obadiah 1:12**)
- You ought not to come into the gate of my people in the day of their disaster. You, even you, ought not to peer at his calamity in the day of his disaster, and you ought not to thrust out a hand upon his wealth in the day of his disaster. (**Obadiah 1:13**)
- And you ought not to stand at the parting of the ways, in order to cut off his escapees, and you ought not to hand over his survivors in the day of distress. (**Obadiah 1:14**)
- And now there will certainly be gathered against you many nations, those who are saying; Let her be polluted, and may our eyes look upon Zion. (**Micah 4:11**)
- The psalmist was moved to write; We have become a reproach to our **neighbors**, a plural form of *sha-khen'*, a derision and a jeering to those round about us.
- He prayed; Repay to our **neighbors**, a plural form of *sha-khen'*, seven times into their bosom their reproach with which they have reproached you.
- Because Yehowah dwelt among Israel, he spoke of the nations that opposed his people as all my bad **neighbors**, who are touching the hereditary possession that I caused my people, even Israel, to possess.
- We have become a reproach to our **neighbors**, a derision and a jeering to those round about us. (**Psalms 79:4**)
- And repay to our **neighbors** seven times into their bosom their reproach with which they have reproached you, O Yehowah. (**Psalms 79:12**)
- This is what Yehowah has said against all my bad **neighbors**, who

are touching the hereditary possession that I caused my people, even Israel, to possess; Here I am uprooting them from off their ground, and the house of Judah I shall uproot from the midst of them. (**Jeremiah 12:14**)

- Why do you, O you mountains of peaks, keep watching enviously the mountain that God has desired for himself to dwell in? Even Yehowah himself will reside there forever. (**Psalms 68:16**)

•• Love Toward Neighbor Commanded

- The Bible, throughout, instructs one to exercise love, kindness, generosity, and helpfulness toward ones **neighbor**, whether he be merely a dweller nearby, an associate, a companion, an intimate acquaintance, or a friend.
- The Law commanded: With justice you should judge your associate, form of '*a-mith*'. You must not hate your brother in your heart. You should by all means reprove your associate, that you may not bear sin along with him and you must love your fellow, form of *re'a* as yourself.
- You people must not do injustice in the judgment. You must not treat the lowly with partiality, and you must not prefer the person of a great one. With justice you should judge your associate. (**Leviticus 19:15**)
- You must not go around among your people for the sake of slandering. You must not stand up against your fellows blood. I am Yehowah. (**Leviticus 19:16**)
- You must not hate your brother in your heart. You should by all means reprove your associate, that you may not bear sin along with him. (**Leviticus 19:17**)
- You must not take vengeance nor have a grudge against the sons of your people, and you must love your fellow as yourself. I am Yehowah. (**Leviticus 19:18**)
- In the **Greek Septuagint** the word *re'a* ` is here translated by the **Greek** expression *ho ple-si'on*. David commends the man who has not slandered with his tongue. To his companion form of *re'a* ` he has done nothing bad, and no reproach has he taken up against his intimate acquaintance form of *qa-rohv*'.

- He has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance. (**Psalms 15:3**)
- Repeated are the injunctions not to do harm to ones fellowman *re'a`*, not even to despise him or to desire anything that belongs to him.
- You must not testify falsely as a witness against your fellowman. (**Exodus 20:16**)
- Neither must you desire your fellowman's wife. Neither must you selfishly crave your fellowman's house, his field or his slave man or his slave girl, his bull or his ass or anything that belongs to your fellowman. (**Deuteronomy 5:21**)
- Cursed is the one who fatally strikes his fellowman from a hiding place. And all the people must say; Amen! (**Deuteronomy 27:24**)
- The one despising his own fellowman is sinning, but happy is he who is showing favor to the afflicted ones. (**Proverbs 14:21**)
- The apostle Paul said; He that loves his **fellowman** has fulfilled the law. He then names some of the commandments of the Law and concludes; and whatever other commandment there is, is summed up in this word, namely; You must love your **neighbor** *ple-si'on* as yourself. Love does not work evil to ones **neighbor** *ple-si'on*; therefore love is the Law's fulfillment.
- Do not you people be owing anybody a single thing, except to love one another, for he that loves his **fellowman** has fulfilled the law. (**Romans 13:8**)
- For the Law code, you must not commit adultery. You must not murder. You must not steal. You must not covet, and whatever other commandment there is, is summed up in this word, namely; You must love your **neighbor** as yourself. (**Romans 13:9**)
- Love does not work evil to ones **neighbor**, therefore love is the Law's fulfillment. (**Romans 13:10**)
- For the entire Law stands fulfilled in one saying; namely; You must love your **neighbor** as yourself. (**Galatians 5:14**)

- James calls the command to love ones **neighbor** as oneself; **the kingly law**.
- If, now, you practice carrying out **the kingly Law** according to the scripture; You must love your **neighbor** as yourself, you are doing quite well. (**James 2:8**)

•• Second-Greatest Commandment

- To a Jew who asked; What good must I do in order to get everlasting life? And who wanted to know which commandments to follow, Jesus named five of the Ten Commandments and added the injunction at;
- You must not take vengeance nor have a grudge against the sons of your people, and you must love your fellow as yourself. I am Yehowah. (**Leviticus 19:18**)
- When he said; You must love your **neighbor**, *ple-si'on* as yourself.
- Now, look! A certain one came up to him and said; Teacher, what good must I do in order to get everlasting life? (**Matthew 19:16**)
- He said to him; Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually. (**Matthew 19:17**)
- He said to him; Which ones? Jesus said; Why, You must not murder, You must not commit adultery, You must not steal, You must not bear false witness. (**Matthew 19:18**)
- Honor your father and your mother, and, You must love your **neighbor** as yourself. (**Matthew 19:19**)
- He also classified this injunction as the second most important in the Law one of the two on which all the Law and the Prophets hung.
- And one of them, versed in the Law, asked, testing him. (**Matthew 22:35**)
- Teacher, which is the greatest commandment in the Law? (**Matthew 22:36**)

- He said to him; You must love Yehowah your God with your whole heart and with your whole soul and with your whole mind. (**Matthew 22:37**)
- This is the greatest and first commandment. (**Matthew 22:38**)
- The second, like it, is this, You must love your **neighbor** as yourself. (**Matthew 22:39**)
- On these two commandments the whole Law hangs, and the Prophets. (**Matthew 22:40**)
- Now one of the scribes that had come up and heard them disputing, knowing that he had answered them in a fine way, asked him; Which commandment is first of all? (**Mark 12:28**)
- Jesus answered; The first is; Hear, O Israel, Yehowah our God is one Yehowah. (**Mark 12:29**)
- And you must love Yehowah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. (**Mark 12:30**)
- The second is this: You must love your **neighbor** as yourself. There is no other commandment greater than these. (**Mark 12:31**)
- Now, look! A certain man versed in the Law rose up, to test him out, and said; Teacher, by doing what shall I inherit everlasting life? (**Luke 10:25**)
- He said to him; What is written in the Law? How do you read? (**Luke 10:26**)
- In answer he said; You must love Yehowah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind, and, your **neighbor** as yourself. (**Luke 10:27**)
- He said to him; You answered correctly. Keep on doing this and you will get life. (**Luke 10:28**)

·· **What Constitutes A Neighbor**

- Jesus also deepened the appreciation of his hearers as to the meaning of the **Greek** word *ple-si'on*, when the same man, anxious to prove himself righteous, asked further; Who really is my **neighbor**, *ple-si'on*?

- In Jesus illustration of the merciful Samaritan he made it emphatic that even though one is living at a distance, or is not a relative or an associate, the **real neighbor** is the one who will exercise the love and kindness to another that the Scriptures command.

- But, wanting to prove himself righteous, the man said to Jesus; Who really is my **neighbor**? (**Luke 10:29**)

- In reply Jesus said; A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. (**Luke 10:30**)

- Now, by coincidence, a certain priest was going down over that road, but, when he saw him, he went by on the opposite side. (**Luke 10:31**)

- Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side. (**Luke 10:32**)

- But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity. (**Luke 10:33**)

- So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. (**Luke 10:34**)

- And the next day he took out two denarii, gave them to the innkeeper, and said; Take care of him, and whatever you spend besides this, I will repay you when I come back here. (**Luke 10:35**)

- Who of these three seems to you to have made himself **neighbor** to the man that fell among the robbers? (**Luke 10:36**)

- He said; The one that acted mercifully toward him. Jesus then said to him; Go your way and be doing the same yourself. (**Luke 10:37**)

- **In the Commonwealth of Israel.**
- **And they will by no means teach each one his fellow citizen and each one his brother, saying; Know Yehowah! For they will all know me, from the least one to the greatest one of them. (Hebrews 8:11)**
- **A form of the Greek word *po-li'tes*, citizen, appears in most Greek texts, some late manuscripts read *ple-si'on*. Paul here quotes from the restoration prophecy of,**
- **And they will no more teach each one his companion and each one his brother, saying; Know Yehowah! For they will all of them know me, from the least one of them even to the greatest one of them, is the utterance of Yehowah. For I shall forgive their error, and their sin I shall remember no more. (Jeremiah 31:34)**
- **And they will no more teach each one his companion and each one his brother, saying; Know Yehowah! For they will all of them know me, from the least one of them even to the greatest one of them, is the utterance of Yehowah. For I shall forgive their error, and their sin I shall remember no more. (Jeremiah 31:34)**
- **Spoken to those in the commonwealth of Israel. And they will no more teach each one his companion, form of *re'a`* and each one his brother, saying; Know Yehowah! For they will all of them know me, from the least one of them even to the greatest one of them, is the utterance of Yehowah.**
- **Paul applies it to the spiritual holy nation, the Israel of God, saying; And they will by no means teach each one his fellow citizen and each one his brother .**
- **Here the flavor of the original languages is kept better by the expression companion, for *re'a`* and citizen, for *po-li'tes*, rather than neighbor.**
- **But you are, a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies, of the one that called you out of darkness into his wonderful light. (1 Peter 2:9)**

- And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God. (Galatians 6:16)

•• Counsel From Proverbs

- While a person is to help his **neighbor** and to love him, yet he must exercise caution not to make attempts to become the most intimate associate of his **neighbor** or **fellowman** to avoid imposing or presuming upon him.
- The proverb couches the thought in these terms. Make your foot rare at the house of your **fellowman** form of *re'a`*, that he may not have his sufficiency of you and certainly hate you.
- Make your foot rare at the house of your **fellowman**, that he may not have his sufficiency of you and certainly hate you. (Proverbs 25:17)
- However, faith and trust in a **companion**, and the advisability of calling on such a person in time of need are counseled in the Proverbs; Do not leave your own **companion** or the **companion** of your father, and do not enter the house of your own brother on the day of your disaster. Better is a **neighbor**, *sha-khen'*, that is near than a brother that is far away.
- Do not leave your own **companion** or the **companion** of your father, and do not enter the house of your own brother on the day of your disaster. Better is a **neighbor** that is near than a brother that is far away. (Proverbs 27:10)
- Here the writer seems to be saying that a close family friend is one to be valued and should be looked to for help rather than even so close a relative as a brother, if that brother is far away, because he may not be as ready or at least not in as favorable a position to render help as the family **companion**.