

Women of Courage
May 22, 2024
“Love your Neighbor”

KJV

Luk 10:25 And, ^{G2532} behold, ^{G2400} a certain ^{G5100} lawyer ^{G3544} stood up, ^{G450} and tempted ^{G1598} him, ^{G846} (^{G2532}) saying, ^{G3004} Master, ^{G1320} what ^{G5101} shall I do ^{G4160} to inherit ^{G2816} eternal ^{G166} life? ^{G2222}

Luk 10:26 (^{G1161}) He ^{G3588} said ^{G2036} unto ^{G4314} him, ^{G846} **What ^{G5101} is written ^{G1125} in ^{G1722} the ^{G3588} law? ^{G3551} how ^{G4459} readest ^{G314} thou?**

Luk 10:27 And ^{G1161} he ^{G3588} answering ^{G611} said, ^{G2036} Thou shalt love ^{G25} the Lord ^{G2962} thy ^{G4675} God ^{G2316} with ^{G1537} all ^{G3650} thy ^{G4675} heart, ^{G2588} and ^{G2532} with ^{G1537} all ^{G3650} thy ^{G4675} soul, ^{G5590} and ^{G2532} with ^{G1537} all ^{G3650} thy ^{G4675} strength, ^{G2479} and ^{G2532} with ^{G1537} all ^{G3650} thy ^{G4675} mind; ^{G1271} and ^{G2532} thy ^{G4675} neighbour ^{G4139} as ^{G5613} thyself. ^{G4572}

Luk 10:28 And ^{G1161} he said ^{G2036} unto him, ^{G846} **Thou hast answered ^{G611} right: ^{G3723} this ^{G5124} do, ^{G4160} and ^{G2532} thou shalt live. ^{G2198}**

Luk 10:29 But ^{G1161} he, ^{G3588} willing ^{G2309} to justify ^{G1344} himself, ^{G1438} said ^{G2036} unto ^{G4314} Jesus, ^{G2424} And ^{G2532} who ^{G5101} is ^{G2076} my ^{G3450} neighbour? ^{G4139}

Luk 10:30 And ^{G1161} Jesus ^{G2424} answering ^{G5274} said, ^{G2036} **A certain ^{G5100} man ^{G444} went down ^{G2597} from ^{G575} Jerusalem ^{G2419} to ^{G1519} Jericho, ^{G2410} and ^{G2532} fell among ^{G4045} thieves, ^{G3027} which ^{G3739} (^{G2532}) stripped ^{G1562} him ^{G846} of his raiment, and ^{G2532} wounded ^{G2007} ^{G4127} him, and departed, ^{G565} leaving ^{G863} him ^{G5177} half dead. ^{G2253}**

Luk 10:31 And ^{G1161} by ^{G2596} chance ^{G4795} there came down ^{G2597} a certain ^{G5100} priest ^{G2409} (^{G1722}) that ^{G1565} way: ^{G3598} and ^{G2532} when he saw ^{G1492} him, ^{G846} he passed by on the other side. ^{G492}

Luk 10:32 And ^{G1161} likewise ^{G3668} a ^{G2532} Levite, ^{G3019} when he was ^{G1096} at ^{G2596} the ^{G3588} place, ^{G5117} came ^{G2064} and ^{G2532} looked ^{G1492} on him, and passed by on the other side. ^{G492}

Luk 10:33 But ^{G1161} a certain ^{G5100} Samaritan, ^{G4541} as he journeyed, ^{G3593} came ^{G2064} where he was: ^{G2596} ^{G846} and ^{G2532} when he saw ^{G1492} him, ^{G846} he had compassion ^{G4697} on him,

Luk 10:34 And ^{G2532} went ^{G4334} to him, and bound up ^{G2611} his ^{G846} wounds, ^{G5134} pouring in ^{G2022} oil ^{G1637} and ^{G2532} wine, ^{G3631} and ^{G1161}

set^{G1913} him^{G846} on^{G1909} his own^{G2398} beast,^{G2934} and brought^{G71} him^{G846} to^{G1519} an inn,^{G3829} and^{G2532} took care^{G1959} of him.^{G846}

Luk 10:35 And^{G2532} on^{G1909} the^{G3588} morrow^{G839} when he departed,^{G1831} he took out^{G1544} two^{G1417} pence,^{G1220} and gave^{G1325} them to the^{G3588} host,^{G3830} and^{G2532} said^{G2036} unto him,^{G846} Take care^{G1959} of him;^{G846} and^{G2532} whatsoever^{G3748} thou spendest more,^{G4325} when I^{G3165} come again,^{G1880} I^{G1473} will repay^{G591} thee.^{G4671}

Luk 10:36 Which^{G5101} now^{G3767} of these^{G5130} three,^{G5140} thinkest^{G1380} thou,^{G4671} was^{G1096} neighbour^{G4139} unto him that fell^{G1706} among^{G1519} the^{G3588} thieves?^{G3027}

Luk 10:37 And^{G1161} he^{G3588} said,^{G2036} He that shewed^{G4160} mercy^{G1656} on^{G3326} him.^{G846} Then^{G3767} said^{G2036} Jesus^{G2424} unto him,^{G846} Go,^{G4198} and^{G2532} do^{G4160} thou^{G4771} likewise.^{G3668}

ESV

Luk 10:25 - And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

Luk 10:26 - He said to him, "What is written in the Law? How do you read it?"

Luk 10:27 - And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."

Luk 10:28 - And he said to him, "You have answered correctly; do this, and you will live."

Luk 10:29 - But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"

Luk 10:30 - Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.

Luk 10:31 - Now by chance a priest was going down that road, and when he saw him he passed by on the other side.

Luk 10:32 - So likewise a Levite, when he came to the place and saw him, passed by on the other side.

Luk 10:33 - But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.

Luk 10:34 - He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

Luk 10:35 - And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you

spend, I will repay you when I come back.'

Luk 10:36 - Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"

Luk 10:37 - He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

KJV

Jas 1:27 - Pure **G2513** religion **G2356** and **G2532** undefiled **G283** before **G3844** God **G2316** and **G2532** the Father **G3962** is **G2076** this, **G3778** To visit **G1980** the fatherless **G3737** and **G2532** widows **G5503** in **G1722** their **G846** affliction, **G2347** and to keep **G5083** himself **G1438** unspotted **G784** from **G575** the **G3588** world. **G2889**

KJV

Jas 2:15 - (**G1161**) If **G1437** a brother **G80** or **G2228** sister **G79** be **G5225** naked, **G1131** and **G2532** destitute **G5600** **G3007** of daily **G2184** food, **G5160**

Jas 2:16 - And **G1161** one **G5100** of **G1537** you **G5216** say **G2036** unto them, **G846** Depart **G5217** in **G1722** peace, **G1515** be ye warmed **G2328** and **G2532** filled; **G5526** notwithstanding **G1161** ye give **G1325** them **G846** not **G3361** those things which are needful **G2006** to the **G3588** body; **G4983** what **G5101** doth it profit? **G3786**

The love of God for mankind in general is not expressed in Scripture by the term "love," but by "mercy" (Ps. cxlv. 9); it is, however, extended to all who observe His commandments (Ex. xx. 6; Deut. vii. 9), who follow righteousness and speak "right" (Prov. xv. 9, xvi. 13; Ps. cxlvi. 8), because He loves righteousness and justice (Isa. lxi. 8; Ps. xi. 7, xcix. 4). Nor is the love of God for Israel favoritism. "Whom the Lord loveth He chasteneth" (A. V. "correcteth"; Prov. iii. 12). Love being the essence of God's holy nature, the law of human life culminates in the commandment "Thou shalt love thy neighbor as thyself" (Lev. xix. 18). This love includes the enemy (Ex. xxiii. 4-5). The words "Thou shalt not hate thy brother in thy heart: thou shalt not bear sin against [A. V. "suffer sin upon him"] him . . . nor bear any grudge against the children of thy people" (Hebr.) show in what manner the enemy can be loved—one must remove the cause of hatred in order to be able to love his neighbor (Lev. xix. 17). This includes the stranger (Lev. xix. 34); the criminal also is called "thy brother" (Deut. xxv. 3).

Lev 19:15 - "You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.

Lev 19:16 - You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.

Lev 19:17 - "You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him.

Lev 19:18 - You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

This commandment tells us not to seek revenge nor to bear a grudge. The word revenge in Hebrew is 'naqam' which means to seek to punish someone for a wrong that was committed against you. The word grudge is 'natar' which means to keep or maintain anger.

Lev 19:34 - The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God.

KJV

1Co 13:5 - Doth not ^{G3756} behave itself unseemly, ^{G807} seeketh ^{G2212} not ^{G3756} her own, ^{G1438} is not ^{G3756} easily provoked, ^{G3947} thinketh ^{G3049} no ^{G3756} evil; ^{G2556}

NIV

1Co 13:5 - It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

Seeketh not her own - There is, perhaps, not a more striking or important expression in the New Testament than this; or one that more beautifully sets forth the nature and power of that love which is produced by true Faith. Its evident meaning is, that it is not selfish; it does not seek its own happiness exclusively or mainly; it does not seek its own happiness to the injury of others. This expression is not, however, to be pressed as if Paul meant to teach that a man should not regard his own welfare at all; or have no respect to his health, his property, his happiness, or his salvation. Every man is bound to pursue such a course of life as will ultimately

secure his own salvation. But it is not simply or mainly that he may be happy that he is to seek it. It is, that he may thus glorify God his Saviour; and accomplish the great design which his Maker has had in view in his creation and redemption.

If his happiness is the main or leading thing, it proves that he is supremely selfish; and selfishness is not true Faith. The expression used here is "comparative," and denotes that this is not the main, the chief, the only thing which one who is under the influence of love or true religion will seek. True faith, or love to others, will prompt us to seek their welfare with self-denial, and personal sacrifice and toil. Similar expressions, to denote comparison, occur frequently in the sacred Scriptures. Thus, where it is said ([Hos 7:6](#); compare [Mic 6:8](#); [Mat 9:13](#)), "I desired mercy, and not sacrifice;" it is meant, "I desired mercy more than I desired sacrifice; I did not wish that mercy should be forgotten or excluded in the attention to the mere ceremonies of religion." The sense here is, therefore, that a man under the influence of true love or faith does not make his own happiness or salvation the main or leading thing; he does not make all other things subservient to this; he seeks the welfare of others, and desires to promote their happiness and salvation, even at great personal sacrifice and self-denial.

It is the "characteristic" of the man, not that he promotes his own worth, health, happiness, or salvation, but that he lives to do good to others. Love to others will prompt to that, and that alone. There is not a particle of selfishness in true love. It seeks the welfare of others, and of all others. That true faith will produce this, is evident everywhere in the New Testament; and especially in the life of the Lord Jesus, whose whole biography is comprehended in one expressive declaration, "who went about doing good;" [Act 10:38](#).

Brotherly Love

Thou shalt love the Lord your God, that is, thou shalt make the name of Jehovah beloved to the creatures by a righteous (right) conduct toward your fellow man.

Mat 7:12 - "Do to others whatever you would like them to do to you. This is the essence of all that is taught in the law and the prophets.

NIV

Pro 3:27 - Do not withhold good from those to whom it is due, when it is in your power to act.

Pro 3:28 - Do not say to your neighbor, "Come back tomorrow and I'll give it to you"-- when you already have it with you.

Pro 3:29 - Do not plot harm against your neighbor, who lives trustfully near you.

Pro 3:30 - Do not accuse anyone for no reason-- when they have done you no harm.

Pro 3:31 - Do not envy the violent or choose any of their ways.

Pro 3:32 - For the LORD detests the perverse but takes the upright into his confidence.

NIV

Pro 14:20 - The poor are shunned even by their neighbors, but the rich have many friends.

Pro 14:21 - It is a sin to despise one's neighbor, but blessed is the one who is kind to the needy.

Pro 14:22 - Do not those who plot evil go astray? But those who plan what is good find love and faithfulness.

Pro 14:23 - All hard work brings a profit, but mere talk leads only to poverty.

Pro 14:24 - The wealth of the wise is their crown, but the folly of fools yields folly.

Poor – dal – Hebrew – The word for ‘poor’ in Hebrew is “dalal”. It shares its root with the name Delilah which means “She who makes one weak”. The root of “dalal” comes from an old Akkadian word used for lowering a well digger down into a well by a rope. Digging wells was dangerous job and the digger needed someone to watch his back. So, “dalal” refers to a person who is vulnerable, even if they appear capable.

Strong's H1809 – dalal – Poor – A primitive root, to slacken or be feeble: figuratively, to be oppressed; bring low, dry up, be emptied, be not equal, fail, be impoverished, be made thin.

Deut 15:1-11, 24:19-21, 14:29

Lev 19:9-13, 23:22, 25: 17, 23

Exodus 23:10-13

James 1 and 2