



Conceptual key: Neighbor

There are duties of justice and human solidarity towards others: the outsider and even the enemy

In the Bible is the fellow citizen, the neighbor, the one who specifically shares the existence. In the precept of Lv 19.17, it is equivalent to a member of the Hebraic people. Although there is a widening of love for others. There are also duties of justice and human solidarity towards the outsider (cf. ex 22.10) and even towards the enemy (cf. ex 23.4). Prophetic and wisdom reading develops the consciousness of belonging to a single human genus (cf. Sb 11.23; Mal 2.10).

But it is with the NT that the full universalization of love to others is fulfilled. Jesus, not only does his ancient commandment but binds him directly to the greatest precept of God's love (cf. Mc 12,28-31). He not only ratifies the golden rule of not doing to others what one does not want them to do (cf. Tb 4.15; Rm 13.8-10), but he changes it to the positive, asking others what they want for itself (cf. Mt 7.12). The recipients of this commandment are not only fellow citizens but all men indistinctly (Anthrôpoi). The parable of the Good Samaritan is the most emblematic text of this universalism (Lc 10,29-37).

True love for others is to approach him and help the needy, leaving aside any other religious or ethnic considerations. Indeed, the stranger who has become a neighbor of humanity, who dies, is no other than the Lord Jesus himself. He has been the first to demonstrate that one cannot love the invisible God without loving the brother (cf. 1 Jn 4.20)